

Aristo Tacoma

Introduction to Stamash

--a pamphlet

A playful introduction to stamash, a kind of philosophy as well as a form of self-defence and exercise esp. for young women

This is just an introduction to Stamash, not a full course. The specific techniques are told only in a first-hand manner, and not through a book.

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THE ADVANTAGES OF LEANNESS

In teaching self-defence, we must not merely teach ideology, but, put crudely, teach reality. There is a story--perhaps it is true--that a person with a lot of connections in the various branches of martial arts wanted to see which type of martial arts was best. In particular, he wanted to know whether the pacifist approach of Aikido could really work when faced with a tough boxing champion. In that story, if it is true, the boxing champion won over the Aikido expert. Raw force, rapidly applied, is a tough proposition and a decade spent on meditation about some noble form of assumed self-defending pacifism may not have in it what it takes to dismantle such force. It is part of the story that the Aikido expert was regarded as one of the best. However, such anecdotes are not evidence; however they may suggest useful question-marks.

Having said as much, precision, intelligence, timing, and an intuition that works around the clock, and 360 degrees in the circumference of a person can do wonders in making a physical security real. The hardened muscles of the gut of a boxer may look impressive but they may not be entirely compatible with intuition. The muscle growth of the more lean and longlegged girl may be more compatible with intuition--and that, when properly realized, can be, in some circumstances, a giant advantage.

The right type of muscles are vibrating with a kind of nervous force: this is not mere metaphor. The muscles are, as the student of physiology will know, electric in the same way--almost but not quite exactly the same way--as the neurons of the brain. The brain is said to grow more neurons when great training takes place; the neurons controlling the muscles reach into the muscles in a way that to some extent can be said to be seamless. Similarly, the gut feeling relates impulses of the whole body directly to the brain; and the brain in turn affects the whole body; the pulsation of mindfulness throughout brain and gut is the power behind intuition. It is important for the stamash self-defending young woman to have a greater proportion of muscles-to-fat than lazy people; the type of muscles can be entirely sexy and feminine, when training is done with the conscious intent to protect feminine beauty. The presence of muscles of the right type is a delicious thing to the body--and leads to a more balanced temperature regulation, and an easier capacity to come into a state of heightened sexuality as well--and all this acts together to enhance both stamina and the right intuition. This is the ground-instrument with which we approach stamash.

CERTIFICATIONS AND THE AUTHOR'S BACKGROUND

You may wonder, well, this writer may be having an imaginative mind, working with sci-fi and conjuring up new branches of martial arts with fancy words--but what are his credentials for teaching martial arts in real life?

When it comes to credentials for being regarded as an expert in some form of martial arts, let me take a step back before I step forward with an explanation of my own background; and in this step call into question some of the ways some people seek to certify their credentials in martial arts.

Broadly speaking, there are four forms of martial arts. It is martial arts taught mainly as a form of exercise for getting a more fit body; it is martial arts taught mainly in order to win in sports competitions; it is martial arts taught by thugs, to wanna-be thugs, on how to do street fights--usually with no regard for esthetics; and there are martial arts, like that founded by Bruce Lee, which involves a focus on winning fights but with an eye to beauty and style and exercise.

Stamash has a bit of resonance with the approach of Bruce Lee. In particular, Bruce Lee was known for his insistence that a mechanical technique is never enough; and that some form of intuition, and willingness to go beyond the system, is in some contexts the only thing that will ensure success in fighting. He also said that with such an approach, the person will excell in capabilities going entirely beyond any branch of martial arts--and can indeed win over anyone, in any branch. This attitude, whether backed up by the reality of Bruce Lee's approach or not (this writer is not entirely un-sceptical about his concrete techniques), is certainly in resonance with what we teach here.

In many of the just-listed forms of martial arts, there are the so-called "belts". While, in early 20th century, the highest-ranking "belts", indicating mastery of a form of martial arts--whether colored black or some other color--were given very cautiously, only to the best of the best of a few dedicated few who had demonstrated unquestionable superior skills over and over again for many years. But like with money, when printed too eagerly, such "belts" of status can deflate in value; and by the

inception of the 21st century the world had countless branches of martial arts and in wading into any poorly trained group, anywhere on the planet, it was hard to find anyone who didn't have colored belts indicating mastership and even the most lowly teacher usually had a black belt. Just like with programming, genius doesn't follow automatically by attending classes, so does martial arts genius not come merely by sticking around to courses for a long time. But the so-called "certifications" in terms of colored belts and other such things had, probably for commercial reasons, developed into something systematic and mechanical; as a result, these belts now mean little; over-inflated credentials in martial arts are everywhere.

Partly as a result of a perception of the pointlessness of uniforms and colored belts, the 'thug-oriented' forms of martial arts arose. The credentials of the teachers here does not lie in having a belt but rather in having amassed muscles, typically not very elegantly, and in having a face that may tell of scars of recent battles. These teachers may no doubt be able to teach fighting, but the aura they tend to emit is one of desperation; their thinking is applicable for those who live in a war-zone, or for dedicated bandits, but for most people, such groups do not answer their quest for a combination of elegance, fitness, beauty, and adequate self-defence, through some form of martial arts approach that can be carried out without giving too much time to it.

As for myself, I started a study of karate as a kid after a severe attack by two older, taller people that left me unconscious in a ditch. This study I bored of, and I took classes in half a dozen other approaches; every one of these bored me. But in the same period, I built up an interest in staying fit, in calling on new brain powers--also for computer programming--in exploring meditation and the powers of intuition--and eventually in exploring

beauty also through painting and photography. Gradually, I created for myself an approach to being streetwise and being able to self-defend without, at first, creating many words around it.

To learn more about people, I started travelling a lot, and spent much time in regions of cities such as New York where a caliber of self-defence might be necessary to make it through. My journeys took me to many cities, also in South-America and southern Europe. During these travels, I was attacked twice, in both cases involving people who wielded some form of clubs. I got away in both cases without having been hurt (only mildly bruised in one case), and without losing any of the valuable property I was carrying. In neither of the cases did I run away; in both of the cases I had nothing to defend myself with except my hands.

In sum, for many years I have been working on the theme of self-defence; for some years I have been putting it to work to avoid violence; and when, on some occasions, I was mildly exhausted and let my guards down and wandered, stupidly, into dangerous streets, the approach turned out to work well enough to save me. It is true, however, that I have looked for improvements of my techniques and approaches ever since these two events--especially since the last event, which gave me some light bruises.

Throughout, I have been working with the theme of beauty --including photographing fashion models--and it has been a priority that my exercises do not take up too much time and is compatible with my spiritual sense of life. That is a lot of criterions: my credentials do not lie in earning a particular "belt" from a particular school, but by living life, very actively indeed, and staying very healthy and very fit as an on-going and self-renewing process throughout. And this is what I want to convey by the concept of stamash; this is what I teach as stamash. And so I have a realistic hope that this combination of priorities can be of very high value to others also; and,

since my natural companions in my fashion work is that of skinny, longlegged models who do workout in any case--and in many cases also have done, or are doing, martial arts--the stamash orientation that I choose naturally have them as focus group. It is, if you like, a gift to them; to you who is, or want to be, a good-looking photo model; and who desires some fairly systematic exercise that can be combined with a number of other activities to yield both superbly good-looking body development and a realistic chance of self-defence should it ever be called on.

THE MEDITATIVE FOUNDATION OF STAMASH

Have you ever meditated? If not, it is important to get some experience with it before really starting on stamash.

There is the theory, held by some, that the brain in some sort of machine and that by the complexities of its activities, the thoughts and all that, consciousness is sort of generated as a kind of somewhat illusory feeling. These people imagine that complexity is some sort of key to consciousness, and that by mimicking such complexity eg on a man-made computer of some sorts, they can make a mind, full of all the sorts of things that human minds are full of, and as good, or better.

Meditation is a pathway for exploring what consciousness is really all about, and how it is that the brain is not merely a machine.

In meditation--however you come to it--there is a sense of silence, a quietness. You have perhaps gone through some exercises, you have probably eaten sometime earlier, done various healthy things, and you are sitting, perhaps, comfortably but with your back very straight so there is

good blood-flow to the brain. Perhaps you have on some vaguely trance-like music or have listened to such. Perhaps the temperature in the room is rather high, so as to facilitate blood flow, at least if you are comfortable with such temperatures. And in your silence, you are feeling, sensing, being aware of the flow and ebb of thoughts.

These thoughts, as you go, by intent, somewhat deeper into a sense of oceanic silence, are more like seeds of thoughts than full thoughts themselves. In the state of meditation, there isn't a sequence of thoughts, there isn't a self-persuasion; and you are without any particular emotion in any particular direction just at that moment. There is a sense of motion, and of feeling, but in meditation it doesn't have a particular peak in any direction, or we can say: it peaks in every direction, harmoniously. It is a vastness. In this vastness, you can as if be near the neurons: their activities no longer have any sense of frustration or collision about them. Rather, the thoughts are as if light flutes, that play gently some musical whisperings, or they as if dip their little toes in the ocean of silence.

And as you go even deeper, there is less and less the dominance of any thoughts, and yet a pervasive sense of being alive in every fibre of being, a sense that whatever you think about in this enhanced wakeful state, you can with ease watch it from all angles. For all your brain has energy, but it is not merely the energy of adrenalin, not merely the energy--however nice it is--of caffeine; not merely this or that chemical energy. It is a living, pulsating awareness-energy that is present together with the brain. And the brain has gone from a state of pushing around thoughts and plans and emotions into a state of pure being together with a sense of pervasively intelligent awareness, and there may be a joy, even a compassionate sense with all life in that state of mind.

If the brain was a machine, and if consciousness was merely a sort of illusory emergent property arising out of its machine-like complexity, then the full quieting of this machine ought to mean a reduction of consciousness. Instead, the opposite is the case.

This is the personal enquiry each can do to see that the brain is not a machine, or does not have to function as a machine: it can function in response to a coherent, holistic field of silence, that intelligently is sensed as existing without a dependency on any material property.

In stamash, we are communicating with this field of silence, and we are doing so while doing other things in daily life. We are creating what we call 'modes' with this field. This we can do quietly, quickly, while walking, even while running. Once a mode is enabled, the whole body and mind is able to do things beyond what it would normally do. Each mode is enabled and after a suitable time, whether it be minutes or hours or sometimes even days or longer, it is dissolved, or closed. Those who dip deeply into meditation regularly will do the opening up of modes, and the closure of modes, more forcefully. They will also have a fortified understanding, through the first-hand experience of meditation, that life isn't mechanical, that the body is not a mere system like a human system, and so also that self-defence goes beyond every mechanical recipe.

Those who also explores the implications of the meditative state of mind will come to see that while the brain and body is physical and real and, for the healthy, alert, alive, happy individual responding to the field of silence, the sense of existence--and ultimately, the source of feeling and essence of experience--does not depend fully on the body or its brain. Rather, experience happens through the body and its brain with the assistance of this otherness, which is the most pervasive sense during meditation. This otherness can be called--to bring in a spiritual vocabulary but not with a specific

reference to any concrete world religion--'souls/spirits'. The plural is meant to indicate that there are shifts in how the experiencer, or the essence of feeling life, is manifest in meditation, and that there may be a plurality both in a moment and throughout the days, in that these may shift, and in fact do shift.

Meditation comes more easily after a renewed experience of beauty, especially human beauty, and especially beauty that stirs the nerves in a way that is experienced as somewhat surprising, somewhat startling, not the same way as before. Beauty gathers the brain activities so it becomes more whole (something that can show up in so-called EEG measurements also, and these EEG measurements support the notion of meditation being a pervasive energy despite the fact that there is less manifest thought in it).

The experience of pain is reduced in some forms of meditation. The experience of joy is enhanced in most forms of meditation. It is possible to analyze the question of 'suffering' from this perspective in this way: extreme suffering is not quite experiencable, for it involves the incoherence of the field, but it is by coherence that experience takes place at all. In other words, the presence of souls/spirits in a human being is compatible with at most moderate pain. Extreme pain is, though real in a technical sense for a human body undergoing it, not experienced with the true depth in the way that more milder forms of pain, or intensely holistic feelings are experienced.

Put simply, the brain is a mere machine in the case of extreme pain or sorrow. And that is why there is no such thing as extreme pain or sorrow at the level of the full experience. Metaphorically, one may imagine that the experiencer 'goes to sleep' or is in abeyance if the body and its brain has too much incoherence. This is borne out in experience when one sees the animal-like responses of those who have extreme pain. The eyes see, yet do not see: the person is there, yet not there. Extreme pain

reduces a human to a sleep-walker. And there is a note of optimism in such a view, if one puts it into contrast with the oft-repeated question, especially children to popes and like, which is: 'how can a good God permit so much suffering?'. The answer, in this analysis, makes sense to the person who knows the depth of meditation, who knows the reality of the activity of the body and its brain as something more machine-like when 'on its own'. In this perspective, there apparent suffering is different from the real level of experienced pain.

There is another aspect of this enquiry that is of importance from a self-defence point of view. It is this: it requires a coherent--and we may add (given some additional natural reasonings in the same vein as we have begun) ethical--person to enable the stamash modes and not every person has those modes available; in particular, a brute is unlikely, per definition, to have such modes available. That means that the brute is at a significant disadvantage--perhaps not in terms of brute force, but certainly in terms of stamash force.

To dip one's toes into meditation is a recharging of a person's capability to call on full intuition and to enable the peculiar souls/spirits related features of mind/body interaction also in carrying out self-defence at all levels. It is a recharging also of the depth of meaning of the types of exercises that we teach as part of stamash, not always with concrete justification for their virtues. The flair of carrying them out requires the gift of a vibrantly harmonious power of mind, or at least the reality of a presence of souls/spirits. The very sense of the presence of souls/spirits has in it also a playfulness as to all reality, all unfoldments, a sense in which there is a trust in the fundamental immortality of life as such; and that souls/spirits do not belong merely to a single body. It thus eases the fears of death; and the fuller understanding of the implications for what it means for suffering also contributes to alleviating conscience

relative to the fact that self-defence sometimes involves incurring pain, even severe pain, or, in more extreme cases, even death, on the attackers. Self-defence is per definition a noble form of martial art, and in some circumstances, readiness to act absolutely fiercely is the only true readiness, and it is in such circumstances still noble, when a lean, longlimbed girl of beauty is able to protect that beauty so it can go on spreading joy to the world, rather than having it trampled on by a brute, who may or may not wield weapons.

In that beauty goes together, and indeed is an expression of coherence, there is a sense in which an ethics can be deduced from the meditative experience. This ethics has in it a peculiar softness of generosity to beauty and perhaps an equally peculiar hardness relative to freedom of fear as to acting harshly, if need be, to protect beauty. In coming to terms about such a somewhat more enlightened attitude to ethics and morals than that which is typical in many traditional cultures, there will be less or no hesitation in doing what is called for in a moment of self-defence. The muscles will oblige. The mind will swiftly know what is going on and what has to be done. Meditation, therefore, is a key not only to a great sense of feeling, and to enhanced intelligence of own mental functioning, but for actual preparedness for self-defence action.

In being thus prepared, one will find that one is usually far better at anticipating events than in a state in which one is less prepared; and in being able to anticipate correctly and non-hysterically, one will be able to navigate fearlessly and with a sure sense of direction so that troubles in general do not arise. If they do arise, one will know what to do.

THE RIGHT HIT AND THE RIGHT KICK

Whether you are a beginner to the art of stamash martial arts, or very advanced in it, all self-defence takes place in the stamash mode called 'interception', and it begins, and completes (or closes) in a deceptively simple way. Let not its apparent simplicity fool you; few things in the universe, as this writer intuit it, is as complex as the stamash mode of interception.

To begin a mode, you can do it overtly, with your finger-tips, or covertly, with your mind, or with other body parts.

The overt way is used in classes, and it is also used when you practise stamash in your home, as I hope you will. It is meant for daily practise: it is meant to be that self-renewing, that inspiring, that varied, that effortless. And by 'home' I don't necessarily mean a palace: if you happen to have to sustain your present bodily existence on just a few square feet, you can still do stamash exercises daily. If you have somewhat more space--and I hope you do!--it will be more comfortable but stamash is meant to be fitting all situations.

The overt, or very visible way to start a mode is to let the right hand (at least if you are right-handed) do it the instant after you mentally, or in whisper, or as a spoken word, say the name of the mode. In this case, it is "Interception!". Let the thumb and index finger of your right hand meet the moment after you've said--or intended it--or do the whole sequence in your mind as vividly as you can. That is the start of a mode.

It is a simple gesture, and as the index finger is, of course, the next finger to the thumb, it can be almost an

invisible gesture; and usually a very effortless one. Still, it does not have to begin this way. This is merely the standard way.

To complete it, we 'double-tap', using the same gesture twice in succession. You let the index finger and thumb meet again, and, after a brief instant lasting perhaps only a fraction of a second, they meet for a second time.

Think of the start, or the opening of a mode as the start of a very holistic mindful field activated around you to shield and guide you. This is step one.

The completion, or closure of a mode, is the dismantling of that field, because it is no longer necessary. The two taps of the fingers are, then, the step two; the number 2 symbolizes that there is a transition, or no longer merely one field. It is a letting go.

Try it now. Stand in a relaxed manner, feet slightly apart, ready. Focus your intent on having a protective, guiding self-defence field. Whisper or think the word, "Interception!", and let the thumb and the index finger of the right-hand (or the left, if you prefer), meet. Then punch into the air and kick into the air. Satisfied, you stand in a relaxed poise again, and double-tap: the index and the thumb meets again as two rapid touchings in succession. That is a complete interception; in this case, an exercise, but interception is a word we don't need to connect to the word 'exercise'. It is the thing you call on to defend yourself. And in order to call on it when it is needed, you need to be in the habit of calling on it every now and then.

As for punching and kicking the air: this is a feverishly good exercise when done right. If you are used to it, you will know that. The shoulders get exciting developments almost instantly at just the right places (don't overdo it, though). Take it easy if you aren't fully in shape, feel how it affects your body. That especially concerns

kicking. Kicking needs to have a right type of muscles to prevent the kick for going to far in any way. If you have any weakness of knees you must gradually build up strength and listen intensely to signals the body is giving as to what it accepts of each day's training and not put in too much training pr day or pr week. If your starting-point is weak, some years may be necessary before you are fully fit --but longer time if you try to compress time.

Just so it is said early in this pamphlet, all forms of training that puts any degre of exceptional stress on the body, such as stretching beyond normal limits, training muscles beyond their typical degree of strength, must take place when the body is properly warmed up and happy. That might mean get coffee and a light run or use of the legs to get body heat through the long thigh muscles.

Exceptional pain can and does arise for everyone who is doing exceptional training: but much less so when body temperature is understood properly. Ginseng and high room temperature helps (it doesn't have to be as high as in the so-called 'hot room yoga' which is practically doing yoga in a sauna, and which has proven eminent to cure some complicated chronic issues for many people).

The first weeks you should satisfy yourself by practising only interception, but with varied motions. In hitting into the air with your fist, you should very gently try and hit some wood to check how you hold your hand. If you hold it right, the knuckles of your index and long finger touches wood, and when they do so, the fingers are not entwined around the thumb. Rather, the thumb help holding the fingers tight. In knocking gently on wood, you will feel that your fist, even in this obviously fight-oriented gestalt, gives plenty of pain-feedback through the knuckles. That should give you thought as to where you would use that fit in a self-defence action.

Train both fists. Watch how the rest of the body is engaging in the punching. Intend elegance. Intend balance. Feel if you are needlessly straining muscles in your face or shoulders or anywhere. Check with some kind of mirror or camera whether you hold your shoulders gracefully but also so that they exude a power: the mere look of force is sometimes all it takes to scare an offender away.

Similarly, train both feet and legs for kicking. Do not aim at flexibility, this is not about showing off how flexible you are. This is about being fight-ready in an elegant and meaningful way. When you have long, lean legs, it takes time and involve a great deal of shifting of balance to swing them very high up. There are some forms of martial arts that are technically fitting only for people with long torsos and short legs. Stamash is for people with short torsos and long legs. And while dancers are superbly elegant when they are both strong and flexible, the stamash warriors have a beauty--perhaps even a stronger one--that is wholly free from dependency on flexibility; in fact, it can be an advantage not to be too flexible, because the muscles will then naturally, due to their length, help maintaining overall posture and balance.

Train kicks with the balls of your feet very lightly on something like wood--keep your toes lifted high, so that you do not kick at all with your toes. Kick with the balls of your feet, or with the soles of your feet. (There are some practises with other types of kicks in other forms of martial arts but it is of dubious value to the long-term health and beauty of the feet).

There are, in general, two ways of hitting and two ways of kicking, when it comes to overall body use. One is to let the movement as much as possible be in the arm doing the hitting or the leg doing the kicking. The muscles of your arm, or of your leg, and the weight of your arm, or of your leg, will give the hit or kick force and momentum. The other way is to back up the movement by using more of

the body in it. This may sometimes--but not always-- involve a less rapid motion; but it can add significant momentum, especially in the case of a punch. If a girl with lean arms and a slender fist hits out without moving the rest of her body much, the muscles in her arms must do a lot of work; if she lets her shoulders do part of the work, there are more muscles in the movement and there is significantly more weight; and still more if she goes in with some of her torso as well. On the other hand, with long legs and well-trained thighs she may have a lot of superb kicking-force even without bringing in more of the body for added momentum.

You will no doubt not only train for self-defence, but also for beauty; and you will no doubt find yourself excited by your own body, even sexually, and nothing is better for strengthening the meditative energy we speak of regularly as the foundation of the stamash martial arts form. The meditative energy is also tantric; is also muscular; is also, or can be, erotic; and this goes together with, and is not contrary to, the oceanic sense of a pervasive consciousness of the kind that acts intuitively right in a fighting self-defence situation.

As regards the effect of training on your body, let us touch, most briefly, on just a couple of points.

First of all, visible muscles: if you have a well-trained muscle in a portion of the body but it simply does not show up in terms of exhilarating shadows, not even with you inflate the muscle by making it taut, it is because it is covered, and usually it means covered in fat. So watch out for fat. If you are too fat, the best bet, as long as you exercise much, is to put in more hours of fasting pr day and pr week. Fasting means that the meals wash through the body rather than add up in a stuffed sense. In addition, pay attention to getting a wide variety of fats, a wide variety of proteins, a wide variety of vitamins, minerals, and hormone-stimulating herbs like ginseng and maca in suitable combination and

variation, and not any too great reliance on eggs nor on sugar. Do include kefir, and sometimes yoghurt; and anything very sugared, such as sugared fruit yoghurt should only be taken during long walks or extended physical action so that the sugars go instantly to the muscles as energy rather than being stored as a wrong layer of fat somewhere where it takes years to get it off again. Protein extracts from various sources including milk, soy and sometimes egg and such are valuable.

The person who is sexually fully capable, thus young, and who have a harmonious body and mind can take supplements that resonates with such as testosterone such as ginseng and maca, in quantities (whereas older people must be on the watch for skewed effects of too much--these supplements are powerful things).

Secondly, purity. Don't merely scratch on an itch but get used to staying very clean and to apply a moderate cleanser when the itch comes from the body reacting to some dirt, some micro-organisms. If you can, don't rely merely on showering every day or at least every third day but get a bath many times pr month. Shower after swimming in salt ocean water. Cleanliness, and clean clothes, and good-looking clothes, enhance your meditative energy, and makes training vastly funnier. And motivation for training is a key theme: get a grip on it, in that you want to keep on doing great training long after it no longer has its first burst of novelty for you.

Thirdly, activate the brain and activate your erotic energies by tantric meditations and self-love; and make use of stimulants such as caffeine and whiffs of pure tobacco in the air; while you avoid, at least in daily life, tough stimulants and tough drugs such as cannabis and alcohol. Tougher things can have a place if you are in circumstances where they go together with proper fiest and exhilaration; or where they are required to easen the situation; but they take days--at the very, very best--to cleanse out of the system. Part of activation is also

reading very high-quality fiction and to write--not necessarily for others to see, or to save it up--but write so as to let yourself see your thoughts so you can also go beyond them, discard them.

You have no doubt noticed that we did not specify time for the interception; we did not say how many kicks or punches --and in that way, in giving this suggestion for training without tying it up to a time-consuming scheme, you have got a way to train that you can do practically while clanging your teeth looking constantly at your watch because you must get to your office. You see, stamash is made for Earthians, not just for those pulsating around in their own warp-driven spacecrafts.

THE PURITY OF THE PATH

When you take vitamins, meditate, exercise both for the sake of increasing your own beauty and fitness, and for the sake of becoming better at self-defence, and have a healthy diet, you are creating in yourself a sense of purity and innocence. The purity and innocence can be converted into fierce martial arts action; that's part of the power of meditation when it also has a tantric component--meaning also a sex hormone component--such as are stimulated naturally by exercise, by self-love and by healthy herbs like ginseng and maca flower powder. It is well known, in physiology, that testosterone, one of the sexual hormones (and ginseng has a similar effect to

testosterone), is good for muscle growth and for sexual aptitude and sexual enjoyment; in addition, presence of the hormone allows for the body quickly to call on the physical powers of attack if need should arise. (In some cases, people can get too aggressive, or too verbally angry, if they do something to stimulate testosterone, and for those people, they need to approach this cautiously, teaching themselves to radiate harmony so that there is no such thing as needless aggressiveness.)

Sexually fully functioning people can stimulate or take supplements that resonate with such as testosterone but old people should be careful not to upset fine balancies.

Let us note here that the beautiful body, such as with an emphasis of femininely high-wristed feet and slender shoulders, or with an emphasis of masculinely more straight-wristed feet and more powerful shoulders, naturally appeals to the open-minded person beyond any question of confirming to cultural gender ideas. In the 21st century, the pronouns of "she" and "he" can be used to emphasize a form of beauty perception rather than as a fixed gender attribute. The stamash beautiful girl may be a "tomboy"; she may be a he; and a he may be a she; and some may want to bring in other pronouns as well, like "they". This reflects a new freedom in going beyond classical cultures that reflect a more true biology, spiritually and tantrically informed, relating to our honest perceptions rather than by statements in ancient scriptures and laws.

Let us say, therefore, that stamash encourages a way of living that is a constantly evolving pathway, it has all sorts of features to it, and an underpinning sense of purity--it is a path of pureness. Yet, the world around each one of us may not at all reflect that pureness; and so the question naturally arises, how do we relate to jobs and to people who are near us but who are pursuing agendas--perhaps they do not know of any alternative--that

have in them seeds of conflict? This may include even the government; it may be a government that comes with rules and regulations that may reflect the ego of the leaders, or their irrational fears, more than wise perceptiveness.

There are those who know a lot of spirituality in the form of text books they have scanned through and memorized and quiet masterfully archived and sorted in their own minds. Some people have become 'quote machines', they know how to talk the talk of spirituality, perhaps with an amazing show of self-confidence: and it is all just as good as a program; it has no content to it, it is just a question of mixing up what they have read and perhaps concealing that they are talking the walk instead of walking the walk. The quotes may be brilliant: they may indeed be quoting about the importance of not being quoters; they may be coming with top-notch second-hand quotes about the importance of being first-hand; they may, without anything but second-hand experience of meditation, give quotes that say that they themselves have direct experience. Armed with a million quotes that mean nothing to them, they may be great at verbally attacking other people. And they may get followers; followers who, no doubt subconsciously, are picking up what is going on, but imagining that this is a pathway to own prosperity and fortune and partying and so they forgive their guru for being without integrity. They imitate the lack of integrity in their guru and learn the strategies for hypnotizing others to believe in them and give them support of various kinds.

As long as it is only talk-talk-talk, those who have become quote machines can always handle the situation. It is when confronted with society, which may be messy, which may enforce regulations--for better or worse reasons--that the quote machines do not have an appropriate response. They get thrown into a state of mental turmoil. They want to live in a bubble but society may not allow them to do so; and reality imposes itself on those who live by talk,

talk, talk. Or, if the guru is very clever, it is just a little bit talk and then much focus on Silence. Silence and Obedience. The disciples must sit still and drink in the glory of their guru, their master; after some years, they get awards, perhaps a new name; a higher rank in the little ugly community around the master.

This writer have seen countless many permutations of the just-indicated scenario, where a teacher or wannabe-guru or 'realized' guru do the dishonest work, sometimes with success, of entangling beginners into their schemes. To someone who works with the themes of beauty, honesty and intuition, few things are more disgusting than the approaches of such people, who seek to set themselves up as spiritual authorities with a deeply flawed psyche. It happens not only in the context of overtly spiritual societies, but it can happen in science, in any area or discipline.

At the same time, it is easy to understand why this so quickly takes place: Earth is a place with limited resources and in some places, millions of people are almost treading on top of each other to get hold of some of these resources. It seems a world worth escaping from, and one of the escapes may be to form bubbles of quotes and disciplines and parties and a semi-order and a semi-system. But it is not the purity of the path.

The purity of the path is to handle the world, or relate to the world, without engaging in such gross illusions. You who may be beginning or who may be already into an advanced state of praxis of stamash will want to relate to the world in a way that reflects this pureness, and that does not break with it; and yet the world around may be corrupt--even the banks, or the state regulators who control the banks, may be corrupt, may make it complicated for a person to earn a living good enough to allow for a

decently affluent enough daily life. The government may be more concerned with pampering to the billionaires, who may be a fraction of the population, rather than paying attention to exactly what it takes to elevate the lives of the many in the cities to new levels of quality, with new opportunities for small-is-beautiful markets to flourish.

The question naturally arises, therefore, what is the uncorrupt way of relating to a corrupt world? Or, more cautiously put, what is the least corrupt way of relating to a world that has in it much chaos and, here and there, also much corruption?

This is something the quote-machine people won't understand--whether they say so or not--but a clue is to 'love reality'. The spiritual point of view is, of course, that 'there must be some meaning also to this situation', no matter what it is. Stamash is about self-defence and on such spiritual themes we do not do more than give some indications; it takes substantial space to explore, in writing, the possibilities of viewing the world as 'fair'. The argument in favour of 'loving reality' is however clear: if you wish to defend yourself well, you need to be in deep contact with reality; indeed, in intimate contact with reality--which also means in intuitive contact with reality--and to love reality is a statement in favour of being interested in mapping reality as it is rather than as it should be, according to this or that ideology or scheme or wishful thinking.

Sometimes, for instance, you may encounter people who have a trauma--perhaps, for instance, they have for years worried about their round belly; they are not getting a flat belly; they are getting a psychic trauma around it. They start believing that their belly is flat, when it is not; or suddenly they get depressed because they see how round it is. And one day some person comes with a

solution: all roundness in this world--including the idea that the planet is round--is all illusion; in fact, the Earth is flat, they say; and the person with tramua falls in love with the conspiracy theory that the Earth is flat simply because the concept of 'flat, not round', gives an intense surge of pleasure and a sudden sense of tranquility. Statistics show that several people out of an average ten people on Earth are either having, or are near to having, opinions that are best labelled as 'conspiracy theories'. This is part of the absurdity of the planet; or--some would say--its creative diversity.

To love reality is more painful the less reality, including the reality of their own bodies, live up to the ideals that have somehow got stuck in their brains.

But it is is part of the purity of the path to love reality and to ditch conspiracy theories. (That is not to say that there are no such things as conspiracies; nor is it to say that one is necessarily in a trauma if one is, in a scientifically dispassionate manner, regarding pros and cons as to a hypothesis that such and such may indicate a conspiracy; the typical use of the phrase 'conspiracy theory' is rather to indicate such ideologies as rely on assumptions that wise people know are false, and that are typically clung to by people of weak intellect and with hysterical aptitudes; ideologies in which mainstream society is typically portrayed as part of a giant illusion, and that only those who cling to the far-out ideology have a true light; in other words, a 'conspiracy theory' is a phrase that usually applies to people having at least an informal collaboration in the nature of a fanatical cult.)

Does the purity of the path mean that one is always entirely honest, frank, having perfect integrity and total law-obedience in every sense? In a messy world, it makes

little sense to make such a demand on oneself. With the starting-point of relating to how reality is, rather than how reality should be, one will get a sense of what the journey of wisdom involves, for oneself, in one's own particular circumstances. It may involve one or more partners--perhaps polyamory--perhaps working with a group or with another person without sexual aspects. It may involve doing one thing that is objectively in favour of beauty and spreading joy, while another set of things that are more purely oriented towards generating money, or building up methods of generating money that came come to fruition within a meaningful amount of time. It may involve giving up many pleasures, and doing very hard work --perhaps without much support of any community--over a time that feels quite long, considering its nature, in order to fulfill certain goals that are felt to be true to one's nature, and respecting of one's talents.

The purity of the path in a world riddled with chaotic complexities and challenges, with many people wrought up in various illusions and fears and double- or triple-agendas, involve relating realistically to 'what is' and to one's own natural goals of a meaningful livelihood in all this, and not despairing if it turns out that there is no simple solution at all. Rather, a set of approaches must be worked out, and some of them may be fulfilling while the others may be exhausting, even painful. But the capacity to handle pain is great for those who have big goals, and maybe more so when these big goals involve a joy that is consistent with one's meditation.

The purity of the path involves not always being honest. In fact, one of the key principles of effective fighting, including self-defence, is involving avoiding to show exactly what one is about to do, projecting instead illusions, while making use of the opponents distracted attention. The body's own immune aspect has in it

deceptive methods to take over and win over certain types of infections of virus or bacteria-types. All nature engages in a communication that, when it comes to self-protection, can project somewhat illusory features in some direction or other.

When one is not honest to another, one can be honest to oneself that one is not honest to the other, and one can look into the reasons for this, and find out whether one can say that, 'yes, it is part of my integrity to lie to this other in this situation'. In having good conscience about the proper deceptive practise, one will do it well; and given that this good conscience comes from an honesty within oneself to explore righteously what one is really doing, one will not do--as only incoherent minds do--a lying in all areas of life. The voice of conscience must be protected; it is protected, when one acts deceptively relative to the world, by not acting deceptively in one's own mind, but rather with a maintaining of the simple question: can this be ethically defended, without calling in wishful thinking or absurd assumptions? Can it really be defended? Is it really part of my integrity? Does it reflect my true voice of intuition?

Self-defence requires the presence, the calm, sure presence of mind, of a mind that has values intact, and that, with suitable ruthlessness when called for, can do what is necessary; but which also knows humility and which has a natural quest for righteousness. After all, everything that can be done honestly can be done more effortlessly. Self-defence need to recognise also the deceptive practises of others; need to sense the true intentions of others; need to be able to act when given an opening to act so as to end the danger, with the agility of mind that comes from not being in a philosophical turmoil. The purity of path is action-readiness in a genuine sense, and quite compatible with the stamash

self-defence approach.

DO SHADOWBOXING

The dictionaries define the verb 'shadowbox' (sometimes spelled 'shadow box') as a boxing and kicking at an imaginary opponent, typically as an exercise; the verb can also be used as a noun, as in, "it was a shadowboxing."

Stamash shadowboxing, which I strongly recommend you to do regularly, is a little more specific.

You can begin shadowboxing as a mode using the thumb and the index finger--meeting once to start the mode, and a 'double tap' to complete it. The word, thought or whispered or said just before starting the mode, is, SHADOWBOXING!

The conscious thought when doing shadowboxing is, in stamash, twofold:

- * it is an exercise
- * it is an emotional cleansing, or katharsis

As an exercise, it involves indeed imagining as it were a shadow to represent an imaginary opponent, which is subjected to real punches and real kicks; the visualization involves that the opponent, or opponents in plural, move about, which encourages you to vary the direction and style and speed of kicks and hits considerably, and perhaps supplying with other methods. Since there are no actual opponents, just imaginary ones, you have an 'ethical freedom' to go as far as you want to: you can imagine that you are saving a beautiful girl from a terrible brute and you can imagine that you not only knock this brute to the ground but also put your knee hard on the brute's neck for three minutes to extinguish this brute's life. Shadowboxing can satisfy even the bloodiest mental thirst; it is a form of fiction; why not indulge?!

As an emotional cleansing, we are very clear when we in stamash speak of stamash shadowboxing, we are indeed consciously shielding the field within which the exercise take place so that it does not have effects in the world beyond. In other words, we do not use shadowboxing as a form of spiritual affirmation: on the contrary, there is no intent whatsoever that, in imagining an opponent and hitting or kicking this imaginary opponent, that someone in real reality will suffer in any way; it is not a statement of a wish to be carried out. It is rather taking place with a deliberate sense of being entirely an exercise and an emotional katharsis.

A pent-up frustration, for instance, can, in some cases, be instantly relieved by such a session of shadowboxing. But the spiritually aware person would not want to take extreme liberties inside the imaginary spectre of shadowboxing unless there was a sense of 'ethical shielding' inside it. Shadowboxing is NOT a sort of semi-physical "prayer". It is not intended as having any effects in the world. It is intended as a physical exercise and as an emotional katharsis or purification.

This can have a great value, for instance when you are having to do many tasks that for instance involve kids. A brilliant principle of child-raising is 'let kids be kids' and in all cases, we know that kids are endeavouring to explore reality by testing limits and it makes no sense to enforce too strict limits when the risks of an issue are moderately low. Yet, the intensity of playful activity of kids can lead to a build-up of every sort of emotion in an adult; the wise adult knows better than to talk harshly back at kids at every turn.

Instead, therefore, of barking at kids who do their noble work of growing up and exploring reality, the intelligent practioner of stamash will step into a private room and do stamash shadowboxing regularly, to purify emotions of needless anger, frustration, fear, sadness, worry, envy, jealousy and what not. It may be followed up

by other suitable exercises or activities, some of which may be wholly mental, others which may employ some physical action like interacting with a Personal Computer in a game.

An example of a particularly suitable set of games for a follow-up katharsis of emotions--and which have, in some contexts, more concrete values and effects as well--are those associated with the core G15 PMN package for PCs --try, for instance, Texas Stars, which at g15pmn.com has app number 1010101 (always a 7-digit number) and which is typically included as soon as you have got a technical expert to set up G15 PMN to run on a PC (and since the method of this may vary from PC to PC and from year to year, it is best to look it up on the net how to do it; I will not give any description of it here).

You can even use something like Texas Stars on awakening from a dream, in order to cleanse out whatever you were working on, at a subtle level, in that dream.

For more complicated emotions, G15 PMN has a little inbuilt program called Eliza that can be of value.

For emotions that are less concrete, more fleeting, and that needs a meditation, it is of value to browse a vast collection of human beauty photos, including nudity and sexuality, and engage the body tantrically: that is a stamina-enhancing activity, and you can meditate straight after a successful self-erotic experience to deepen the silence and increase your social action-readiness in a really positive manner. Take care not to get into any addiction as to porn: and yet realize its enormously positive value when done with proper timing, in suitable settings, and with adequate regard and respect for the rules in society around you.

In shadowboxing, there is the same advice as for caution as we already outlined: take care not to do things too hard, especially if you are out of shape. If you are furiously angry, but not used to hitting and kicking such

as in a shadowboxing mode, do not scale up your activity to match that emotion. Keep the actions moderate, do not lose balance, do not strain knees or feet; do not take chances with acting in the proximity of valuable things; and in all cases, if you do shadowboxing in a room with other people, do it only if everybody has full understanding of what it is all about and with suitable social distancing to avoid any accidents. In all cases, when you do any form of martial arts, you must do so on your own responsibility and constantly have an intent that there must come no harm to you or any other that you train with; and this intent must override any emotion you may have; and in case you find that some harm comes to your body, you must take it upon yourself to heal it and train more carefully in the future and not blame a teacher for it.

Somebody studying sociology--'the logic of society'--would tell you that shadowboxing, when done in a population, is a wonderful way to contribute to the well-being of society. In a society with little shadowboxing, a rather trivial event involving for instance an official doing something wrong can trigger upheavals that set society back in many ways, with stores of innocent people getting ripped apart, and so on. This is a very 'expensive' way of curing emotions in a society. A katharsis ought to happen in zones that are shaped so as to lead to full emotional purification without consequences for the rest of society.

Let us note that not all shadowboxing in traditional societies have been called 'shadowboxing'. For instance, spectators to football can be often be seen to engage in imaginary motions having some resemblance with kicking and hitting. We can imagine that a similar, even stronger type of societal katharsis took place in ancient Rome when gladiators were fighting hungry lions and other wild beasts, being ripped apart in front of spectators that included also the youngest. In yet other, vaguely related uses of the word 'shadowboxing' we have such as the

Chinese tai-chi, perhaps done in parks as a regular form of gym for the masses, although with consistently slow motions.

USE THE HEALING MODE

While stamash shadowboxing is taking place with a very vivid, renewed intent that this is certainly not going to have any effects on the rest of the world in any way--not even at a spiritual level--the stark opposite is what we in stamash call Healing Mode.

You begin the Healing Mode in the same way as the other stamash modes: by letting two fingers meet, physically or as a thought; and you complete, or close, the mode by letting them meet again, twice, fast. Just before you start the mode, you whisper, or mentally say, or say aloud the name of the mode. In this case, Healing Mode.

If you forget to close a mode it will close automatically, when not needed anymore, eg after half an hour. But it makes good sense to intend to manually close a mode that you open. It is good practise, whether you think of it as self-mesmerization, hypnosis, suggestion, affirmation or something else. It is all of these things and perhaps much more as well.

In the healing mode, you are doing slow movements--and in fact much of the healing mode will match some of the qi gong/tai chi approaches, both in appearance and in intent; however the chinese approaches are wedded to views of yin and yang and these are not something this writer subscribes to, at any rate unless they are radically re-interpreted.

The visualization and the intend, and perhaps words of the healing type that you mentally affirm while doing the

exercise, matters deeply in the healing mode.

The recommended visualization is as follows: your hands radiate healing green rays, bright vivid happy spring-green light is emanating from your hands. They are dismantling shadows of grey that represent something in the world that you sense ought to be healed. Allow yourself to be somewhat open-minded, indeed even ambiguous, as to just what you are healing. If you have a sense of their being concrete issues, no doubt these will naturally present themselves in your mind as grey shadows suitable for a healing penetration with green light. But there may be other things you are healing as well.

Naturally, in the healing mode, you move about in a slow motion, indicating harmony, with elegant movements, perhaps sometimes rounded movements, as if composing clouds of healing light, and sometimes dismantling clouds of grey shadowy matter, in the nearest room around you.

The healing mode has, usually, little or nothing of the fight in it. It is working on a principle of a trust in the spiritual region as a seed of future events of a good kind--it is, we can imagine, a sort of "spiritual gardening"--you are watering the most potentially beautiful flowers and effortlessly getting the weed away so the most beautiful flowers can flower in goodness. It is a concerted action of mind and body and breath and mind in a flowing movement in which the bright green is allowed to symbolize that there is a holistic intent that protects you and all that is noble and good and whole and worthy of protection, so that diseases and stupidity vanish.

The duration of the healing mode is perhaps just some minutes, perhaps many minutes. The radiant attitude of trusting that it has good effects without trying to check up these effects, and without having any too much conscious memory of just what you did or intended in that healing exercise, is the best mental attitude after such an activity. In other words, a pleasant, happy attitude of tranquility after performing a healing mode is probably

something that makes it more powerful. Just how powerful depends on what we in stamash call 'your goyon'. Your goyon is, put simply, your meditative, golden presence: there is often a reference to the tantric, or spiritually erotic, in stamash, and so also with the concept of goyon. The knower of some ancient Indian words might recognise the root 'yon' as in 'yoni' or vulva.

The idea of goyon is that you get much of it when you do something that makes good sense to cosmos: the religious person will recognise a portion of the 'karma' concept in it; the religious person may ask, 'does such and such action give joy to God, to his highest beings, his muses?' And assume that the answers may be complex, and especially so when not wholly in accordance with human law.

Whatever the case, the healing mode is harmless and in this writer's own experience, sometimes wonderfully effective. However let's bear in mind that even the most religious people, when wise, will know that healing is not merely something one can 'ask for', it is usually something that requires a complementary action or change. The body may get sick, for instance, because there is a sense that a particular plan is furiously wrong, but the intellect is not willing to listen to this wrongness, and is instead stuck in a logic of pros and cons that is inadequate relative to the real situation and the real ethics in it. It would be wrong to heal that which in fact is preventing a greater wrongness. The healing would however be easy if the plan is changed.

In stamash, we listen to what the body is saying and do so with the knowing that sometimes it knows more than the conscious intellect--indeed, it often does.

CH. A.8: DISCOVERING COHERENT PLEASURE THROUGH TRAINING

Those who are 'on a mission' can stand a thousand discomforts. Those who have a passion have a high pain threshold. Those who repeat to themselves that they want to achieve such and such meaningful long-term goal, tolerate much and find patience in themselves.

In order to achieve supreme martial arts fitness, there is no question that clarity of mind as to long-term goals are a necessity: one does not normally train a lot unless it is tied up with certain goals; and without training a lot, it is no go. One must elevate one's passions to fit with goals, and to do so, clear reasoning is necessary.

The reasoning must sort out what it is important to do, and what can be disregarded, overlooked, ignored, giving clarity and focus within even if sometimes things are not looking that way to others.

The goal doesn't have to be 'supernatural': it can be a state of being able to mingle with, and engage in meaningful activities with, others who are extremely fit; it can be to pass through certain milestones, whether these are socially well known or it is one's own idea of what a suitable milestone ought to be. It can be a goal that is part of a yet more long-term goal, in which fitness has one particular good role, whether it involves, for a young adult woman, to bear child or not.

And as to bearing children, there are some who have uttered a question-mark as to whether too many muscles make one too tight to give birth with ease: but those in the know has a very proper answer to that. The answer is that one must balance, in own sexual self-loving activity, the increased tightness and strength of muscles with an increased size of something like a dildo: when the dildo is the size that equals the opening that makes childbirth easy and joyous, and this can be used with pleasure and without too much pain, there won't be any problem at all caused by training.

There are two types of pleasure: coherent pleasure-- which more poetically perhaps can be called such as joy, delight, even happiness and ecstasy,--and incoherent pleasure, such as the pleasure of an unhealthy piece of candy when one isn't hungry. An incoherent pleasure is superficial, it doesn't involve your whole being, it merely titillates. The word 'titillate' comes from an ancient Latin word, 'titilatio'. It can also mean to 'tickle'. Of course, sometimes a superficial pleasure can become a deep one; and a tickling can be the introduction of a great joy.

The coherent pleasure is tied intimately up with what we can call coherent pain. Coherent pain is not serious pain, not pain in the sense that shuts consciousness off, not pain in the sense that it chases the soul/spirit away.

Those who explore training deeply, know how that when they listen to pains they are communicating intelligently with themselves, and they are creating a harmonious training process. Some specific pains, eg in a back or knee or foot, ought to be given specific attention at once: adjustment of training balance, scheme, warming-up techniques etc etc may be called for, so that one does not over-strain any delicate, sensitive, significant instrument or aspect of the body.

Other pains are associated with the body getting into a general kind of 'being much trained', a general, coherent pain that easily turns into a coherent pleasure as soon as the body is given suitable rest, purification, nutrition after the training. This includes the brain manufacturing a morphine-like set of drug components inside itself, but it is not limited to that: it involves the glow of wholeness, the sense of exalted state of combined mental, emotional, physical 'vibration' that great training can give.

Those who begin in a state of low health may feel that formulating long-term lofty goals make little sense, because they may not have a trust that the body will be

able to recover. In order to give the body a good chance of recovery, however, the goal of getting as fit as at all possible must settle and establish itself, whether or not this goal is a subgoal within more exotic agendas.

For those who have a severe pain, or set of pains, or issues with the body, apart from having examinations done by professionals, there are some general types of advice that tend to fit quite many: [1] shift the food scheme pretty profoundly, discard 'ideological eating' and look for healthy variation with enough protein of varied sorts, enough fatty acids of various sorts, enough fibre and karbohydrats without too much sugar, and tons of suitable vitamins, minerals and suitable herbs--in nontoxic quantities [2] get more sleep [3] train much--perhaps in extremely hot rooms [4] and cleanse well and often.

The training in hot rooms can, with perserverance, lead to increased blood circulation in areas that have gotten into a state of 'soldified chronic disease', which in turn, given stretching and strengthening and other such exercises with attention to those areas, help cleaning them up.

HOW TO GET THE BEST-LOOKING MUSCLES

When you have a clear mind as to your goals, and put them into action, the body shapes itself to fit your goals, set by the constraints of your genes--but those constraints may not be what the medical doctors think that they are.

The evidence for 'mind-over-matter' is pretty strong, once you begin looking for it, even in classical medicine. And the fact that the body responds to deep-mind impulses rather as healthy plant seeds responds to suddenly being immersed in humid soil and exposed to sunlight, is a principle that applies as much as when you are relating to other people as when you relate to yourself. In short, it means, respect the essence level of yourself, and of those who you relate to, because this essence is superbly intelligent and active relative to the body.

When it comes to concrete training forms, you must train on that which you want your body to do well. If you want a body that looks like it can go for great walks, do great walks; a body that looks fit enough for quick runs, do quick runs; a body that can hit well and kick well in self-defence martial arts, hit well and kick well.

In addition, the principle applies to muscle toning that --speaking very generally--when a muscle is taut, it grows --and when it is taut during a contraction of it, it grows more in the middle. When a muscle is taut during extension of it, it grows--typically--more in an elongated sense.

For instance, if you lift something heavy, the muscles that contract will grow a bigger bulge in their middle; when you put it slowly down again, the muscles that slowly extend will have a more spread-out lean growth to them.

In some cases, a bit of bulge is exactly what you need; when you have got it, you may want to look for a leaner growth of the muscles.

During training, especially during hard training, you will notice that the pain threshold noticeably goes up: you can endure more pain without sort of bothering about it. After the training, there is a wonderful relaxation--wonderful, that is, if you haven't over-trained and if you have a foundation in enough sleep and in healthy eating habits.

Healthy eating habits is a challenge for many, of course

especially in societies dedicated to selling also of foods --and packaging of foods to make them desirable--and bundling of foods with chemical additions to make them taste, and look, better than they are.

The rule is that food tastes better when the stomach is empty enough. So the degree of emptiness in the stomach must become a measure-point for the fitness training student, for the martial arts pupil. Emptiness in stomach means that the stomach has done 'looking' at the food. It has been passed on to the next levels, where further nutrition extraction will take place over the next 1-3 days. The 'looking process' in the stomach requires both time and leisure and the right blend of stuff in the stomach. Every day should have something like kefir as part of the diet, to assist digestive processes. Every day should have some vitamin supplements. Every day should have something like clean water or rather sugarless cola. Every day should have something like coffee or tea. And, significantly, every day should have hours without any eating at all.

When you are out doing great training for an hour or two or three, and your stomach is empty enough, you can eat something like fruit-sweet yoghurt and it will have been adequately processed really fast. The sugar goes straight to the muscles, is not stored as fat.

When you run, it causes certain processes in the body to be in a state of exhilaration and fitness can grow strongly: and this should be done with particular attention to having an empty enough stomach to begin with, and to provide the body with adequate clothing and shoes to not over-exhaust any part of the body. Bare-foot walking is, for minutes at a time, a wonderful thing when done right; but the fine bones in the foot wants freedom from constant jumpy pressure eg caused by running and so jogging shoes come in as a wonderful thing. (Those who overdo barefoot running or hard-exercising with hard boots can get, after months or years, a sudden fracture in

a foot that can take months to heal and which causes a change of the shape of the foot.)

Breasts should be covered in a tight bikini-top during running; some want knee-supporters, whether during running or martial arts or dance, so that knees are protected but also so that knees can grow suitably in strength without being stressed in the meantime. Each person must find out proper wear for each exercise.

In not over-eating, the relationship between the pain/pleasure of hunger, and the pleasure/pain of eating must be explored. There is exquisite delight to be gotten from a cup of cold water in the midst of a hot bath when you are really thirsty--and on the other end of the spectrum, the most expensive and sophisticated piece of meat, treated in the most advanced way, may taste ashes in the mouth of one whose stomach is full.

The pain of hunger should not be fought, but somehow endorsed by the mind as evidence that one is converting fat to energy, rather than storing up fat here and there.

The storing of fat in some places is very complicated to get away without practically starving oneself; and starvation can lead to a shrinking both of muscles and of brain structure, something that again can take a long time to heal. Therefore, the best advice is to get out of fat by starting to live super-healthily and not through the gimmick called 'diet'. It is a life-style to look good. It is maintained by living in the life-style.

Every person has a unique 'fingerprint' in just how food is processed, and how fat goes to some places rather than other places, and indeed also how much fat can be accepted for a body esthetics type. If one spends much time in comparing one's training and food/diet effects with that of the effects on some companions, one may overlook important features in one's own body. Each body must be related to with intelligence and without wasting too much time in comparison--and envy of the features of other bodies must be fought, and fought well, in oneself,

even as one readily admits to admiring, generously, the great looks of some others.

In shaping the muscles, one is relating to one important form of esthetics of one's body, but being a 'mucle-fanatic' makes no sense: there are many aspects to beauty, including also, for example, the glow and smoothness of healthy skin, the way one does one's eyebrows and how one treat one's lips, the gait of the walk and the sexiness of the voice, the hairstyle and the general optimistic attitude in body, voice, thought. And so on. All of this must be related to; and yet it is a great foundation to sort out how to tone one's muscles and have just enough fat to create enough smoothness but not so much that it makes bulges where bulges ought not to be, or so that it conceals the exciting shapes and shadows eg of the long muscles composing the thighs and their extensions as seen on the back of the legs through the knee to lean, strong, long ankles.

It is part of both esthetics and of good muscle training and of being martial arts ready to relate consciously to using feet elegantly and with an understanding of the various feet-types. There is not one type of beauty for anything, whether for face, torso, legs, or feet, but several types of beauty. To fully comprehend this, one must engage regularly in drawing and painting. In all cases, the martial arts foot need to have elegant power and be ready to be stretched and the toes need to be ready to be pulled up to allow the foot to kick. This is doable barefoot and with shoes, but some shoes are making it easier than other shoes; and in self-defence, in order to be fully aware, one needs also to select shoes as well as the whole outfit so as to be ready to defend oneself in case there is need for it; and also ready to get away fast. With the many types of shoe design, this requires intelligent enquiry and creativity and improvisation. It is for instance possible to argue in favour of certain types of high heels, whether because they themselves are

compatible with kicking well, or because they can be quickly removed in a blink so that one can kick barefoot--or run away barefoot. The height of high heels may also give a "pre-emptive" advantage, because a girl looking tall may look to be a more formidable opponent and one less to be attacked in any way.

Similarly, to show a bulge in the muscles high up in the arm and on the shoulders can be a fascinating sexual radiance--when not overdone--and also have such a pre-emptive effect in reducing interest in a possible attacker to do any attack. To dress light is therefore, in some cases, actually providing more protection for a hot girl out in town than to dress so much that muscles are hidden--but that depends, of course, on laying the proper foundation.

Some are trying to escape from the need for eating less often and training more often by coming into a kind of self-hypnotic talk about the body and perhaps about body types: for instance, the talk may insist that by eating in just such a manner, all will be well, no matter what; the chattering dullens the brain, taking attention away from what a camera or mirror may readily show. To engage in constant self-persuasion so that one doesn't look at oneself as one is, is probably not the way to go for a happy training development. The challenge is to be able both to be generous to those who look awesome, and to be generous to how oneself looks at the present moment. It is that which is one's starting-point. From one week to the next one can improve; from one month to the next one can improve--even in old age, if one has had a bad year, one can much improve, both on brain and muscle level.

The clue in self-observation is therefore to compare oneself with oneself a week ago, a month ago, as one progresses in whatever healing and training and food scheme or diet that is deemed suitable, and to congratulate oneself on any progress, rather than depress oneself by trying to be something one will not be, not in

this life.

There is a sense in which a spiritual view can help the hard-training person much: a spiritual view that says, we are each as "gardeners" relative to the life of our bodies --and in some sense, at the spirit levels, we are all gardeners relative to the life of humanity as a whole. One way to crystallize such a point of view is what this writer calls 'day-incarnation': the view that each day, there is some aspect of our minds that are incarnated afresh, not necessarily the same as yesterday. Perhaps even more than one souls/spirits. Why not? There is no particular reason, in this writer's intuition, to associate one body with one and only one spiritual life. And so we are, at an essence/spiritual level, free to see ourselves as 'caretakers' for the 'bodies of humanity': which gives a kind of smile and humour to the process, namely: Which body am I to help training today? What is its starting-point? How was it a week ago? How will be it be in a week, given healthy diet and great training and suitable sleep?

The young adult who engages much in such body-focus will experience a surge of sexual self-interest. This is not only healthy, but of exceptional advantage both to further encourage training and also as part of having great sex with others. Those who experience their features of their own body as love-worthy easily communicate this love-worthiness, when it makes some objective sense, to others during sex. Self-interest, sexually, therefore gives sexy, fascinating information to others during sex, who can do the same to you, and the coherent pleasure called 'orgasm' may be one or more climaxes in a series of coherent pleasures that sex may evoke (and sometimes the orgasm type of pleasure is the least important of the many joys of sex). Great sexuality is a fruit of great fitness training and its increased bloodflow. It leads to suitable developments in the genitals. Entirely without the need of chemical adjustments by medicine, high-sexedness and

orgasmic functionality can be encouraged, after much fitness training, by giving it time through a combination of rich, plural, nonjudgemental sexuality in the mind with healthy, patient (and at the right times, impatient) expression in the body. With a larger clit, or, for the man, a larger penis--effects that may to some extent come from much good fitness training and much self-sexuality and sex, there will be a somewhat longer time necessary for warming up the blood-flow processes to create the right horniness for strong sexual action. This, however, is well worth it, as the sexuality in a high-fitness situation can--both as self-sex and sex with others--be a coherent pleasure that is simultaneously a meditation and something completely superior to other types of pleasures.

A point in combination with developing your muscles, and in having inspiration and energy both for stamina training and indeed for doing all the things you want to do: experiment with outfits, with fashion, with the style of your clothes when you train and when you work. Your outfit--which in some circumstances can be but a single small garment, in other circumstances a full body suit, and with all sorts of combinations in between--strongly affects how the body sees itself, how the mind picks up the presence of your body. This works on many levels, including the sense of pressure of clothes against your skin, and the powerful visual impressions of your body on yourself when you work; the smell and feel of the clothes; the responses you get or might get from others who see you do what you are doing--and so many more things besides.

The selection of outfit is not once and for all: it is a question of mobilizing your inner intuitive voice, which comes from what the philosopher C.G.Jung called, 'the higher self'. The higher self is not merely the idea you have of yourself; it is the real psychic energy. It is the source of creativity and life and real feeling. (Or,

if you prefer, 'they' are the source of creativity etc; because the higher self may as well be 'higher selves', as also Gurdjieff pointed out.)

A WORLDVIEW THAT INSPIRES STAMASH EXERCISES

Stamash is oriented towards practical training but we all need various sorts of motivation. And we need to dissolve a de-motivational worldview--and especially when that worldview is false! The number one de-motivational worldview relative to spiritual practises in the present context is, of course, the mechanistic worldview: the idea that life, the universe, mind and everything are just some kind of clockwork or car engine or set of pumps or perhaps a computer, some stuff that informs some other stuff nearby, push-pull, cause-and-effect, and at most a bored God who set it all to start before going to sleep. This is an example of an 'atheist' worldview.

The atheist worldview is so common that it is a bit hard to describe; it seeps into all earthian society especially through medical doctors, who tend to get red-headed and all worked up emotionally if somebody challenges their opinion that the human body and its mind is a product of nothing but coincidence and mechanical forces over a long period of time. They do not even seem to admit that they are stretching the belief they have in coincidences, as first championed on the world stage by Charles Darwin with his theory of the evolution of life, into the realm of the gullible and the implausible.

You look at the human body and its awesomeness: and you

look at what coincidences are about--such as when somebody throws powder around--and to bridge the two things, coincidence and human being, you think that it requires perhaps a genius mind. But it may as well be a hypnotized mind, ie, a mind that has gone to sleep in a paradigm wedded to bringing down the authorities of the Church and the other religious institutions. In other words, it is largely a political motivation behind the works of such as Charles Darwin. Similarly, the works of Albert Einstein, who did a lot in favour of atheism, was, according to an interpretation of his personal writings in later years, politically driven.

These medical doctors on planet Earth have what they call a 'science' but in praxis many of them, when given a classical 'Western' education, are wedded to a worldview that originally has political motivations. This spreads into the shaping of society and the ridiculous, rather fanatical embracing of national health institutions as some kind of sacrilege, which is seen in many societies that proclaim of themselves as being 'enlightened'.

Today's world is an utter mess and yet there are creative, holistic flowers of coherent activity here and there and hopefully you the reader and me the writer are living in a wholesome way that has an integrity that shines stronger than the petty unthinking quasi-scientific paradigms driving most of the societies around us.

It helps, though, to outline a meaningful new paradigm or worldview or what we call it, when we challenge an old one. And indeed many people have shaped such worldviews: one who did so, without wanting to call it 'paradigm', and who inspired thousands of other writers, was the legendary physicist and philosopher David Bohm. He was controversial in his own camp but did some succinct clear stuff that keeps on being present in physics long after his death.

He both collaborated with, and was criticized by, Einstein; he was ridiculed by Niels Bohr, and yet by fairly mainstream science magazines like Scientific

American described as one of the forefathers of an alternative branch of quantum physics, when he died in the early 1990s, while he was in his 70ies; due to a weak heart.

In the early 1980s, his book Wholeness and the Implicate Order was published, a thick volume that is chiefly philosophy and though with some more formal parts.

He sketched a picture, a worldview, that he felt could be worth taking with one as a sort of summary of the possibilities that all of physics speaks about. He spoke about it in such general terms that it appealed to many people and yet in too general terms that scientists could say, 'This is a theory that we can check in the laboratory.' But such hailed physics minds as Holger Bech Nielsen at the Bohr Institute told me, in a private discussion we had their once, that many physicists, even though they don't approve of Bohm's equations, do approve of the Implicate Order idea. Therefore I will give it a very informal easy description because it helps motivating a training that, like Aikido, has in it components that make little sense if all we have are the old mechanistic worldviews of Newton and Darwin.

In this informal description, I will use the phrases "folded field" and "unfolded area". In Bohm's book, you will find "implicate order" and "explicate order".

The folded field is a view of what lies behind the universe. The universe you see around you, also with the helps of microscopes, telescopes and such, are the 'unfolded area'.

Now imagine that some kind of substance is folded and unfolded quickly: let us begin by imagining paper at a vast scale, paper with patterns, holes, whatever. You cut something in folded paper and unfold it. The unfolded area shows some nice flower-like symbols. You fold it back in and cut some more. That's the folded field. Unfold it and you have a new folded area. This motion, if done cleverly, may give rise to a flower that gradually seems to move.

It is not exactly moving, it is rather an appearance of movement, for the real movement is the unfolding-folding movement with the changed at the folded paper.

Bohm gave an example in his book of droplets of a kind of ink in some calm substance that doesn't dissolve the ink, such as glyserine. Glyserine is vaguely oil-like and sometimes used as sexual oinment together or instead of silicon-based lotions.

He describes how a circular motion of a handle that swirls the glyserine around draws lines of ink out of the ink droplets that one puts on top of the liquid. These do not dissolve, but the lines are drawn out so finely that they actually become invisible to the bare eye. A microscope will of course see them.

Amazingly, in a well-ordered experiment, the handle can be moved in the opposite direction so as to re-assemble the droplets! That's not like how pancakes are made. Here we are talking of a process where the eggs so to speak can be fetched out of the liquid after they have been meshed into it.

The ink droplets can indeed, unlike the eggs, be re-shaped. And by keeping on the opposite direction of the handle, they will again dissolve. By adding more droplets, one can make as it were a 'movement of droplets' from one side of the glass to the other. This is a sort of vid, a sort of movie,--the droplets are not actually moving from left to right it merely APPEARS that they are. In fact, the droplets are created and dissolved. They are, in our words, put to the unfolded area and back into the folded field, and new ones come out of the unfolded area and they also go back into the folded field. The folded field is the big cup of glyserine; the unfolded area is the tiny area on top where droplets sometimes arise.

Now: the universe as a vast ocean of activity that is invisible--the folded field--and the universe that we see, which has a movement that really is a different movement than the actual movement, for the actual movement is the

movement of the folded field--get the picture? Look at the picture carefully.

The sea waves are in a way another example of unfolded area on top of a folded field. It is not exactly 'one wave of water' that 'goes from here to there'. Rather, the wave is a movement of a larger field of water, which appears to be one wave but in fact it is a wave that is constantly recreated at slightly different positions and with some changes of its form and shape.

In quantum physics, an electron sometimes 'jumps' from one place to another: well, but it is merely how it appears to be going. Rather, we are talking of the electron in the unfolded area, it goes back into the folded field and a new electron, with resemblancy to the one that disappeared, comes from the folded field and pops up as fresh artwork on the unfolded area. Right? And we are all, at the body level, made of particles, including--in particular--electrons.

In other words, we are made of the stuff quantum physics is beginning to talk about and when one of the forefathers of the branches of quantum physics leans back and wishes to describe it, we come into something like the folded field and the unfolded area and the movement between the two.

The folded field is the invisible dimension, to use a term very popular among 19th century and early 20th century spiritual writers. The whole idea of the 'mystic' is that by closing one's eyes and meditating one can resonate in tune with the invisible dimension and sense hidden information not available to the senses. The pathway from there to considering that divine beings occupy this area is of course a short one.

The spiritual martial arts exercises can now be performed with a new vim: namely, that these are directly communicating with the folded field, not just with the easy-to-see-for-all unfolded area.

SUCCESSFUL AT GETTING AND REMAINING SKINNY

You are perhaps already skinny. At the time of writing this, however, you belong to an elite if you are. More or less a majority of people (at least in affluent societies) on this planet are obese. Without doubt, obesity has a fierce grip on many people.

Obesity is ugly and leads to bad health and ultimately to the immobility that kills people. On some people, it lends a balloon-like ruddy shine to the face that may make them, for a little while, seem a little younger than the wrinkled self they are, but it is in essence an ugly and extremely dangerous thing to be. Obesity is bad, wrong, ugly, filthy, unhealthy, unsexy and yet it is one of the most overcomable of issues for human beings given the right approach.

The motivation for getting rid of obesity is to get more muscles than fat, relatively speaking--a stronger, leaner body that moves swiftly and elegantly around, which has an agile, fast brain; a body that has the finesse of the forms that the bones naturally give it. Now every person has some good beauty that will shine through when slender and this is a motivation: to get the most beauty to shine through.

I say 'two years' because for an adult person--yet obesity happens to toddlers, kindergarten kids as much as to prime ministers and old people--for an adult person, two years involves a great deal of healing possibilities at all levels for the body.

In case you have to get rid of obesity in your own body, giving it two years means that you can get a lot of mile-

stones in the path to a new supreme radiance.

Will you automatically be able to look absolutely astonishing in every way? Well, you will look astonishing compared to how you look when too fat: that is one thing. Second, you may attract people as your companion that live up to yearnings you have deep inside, who possibly may be having another body structure than yours. They may see something astonishing about you, because you are generous enough to them to be generous enough to yourself to live so as to get the best of yourself on display, and to be cured from the badness of obesity forever.

To gather your thoughts about your goals about your new skinny state of being should go along with figuring out how to handle the perhaps envious reactions of those who are not prepared to apply equal amount of will to change on their own behalf, and who prefer that others are as fat and disgusting as themselves. The most beautiful may be despised by the ugly and yet, when making of yourself a more beautiful you, you can prepare for this by finding ways to side-step those who prefer to live in the mud and associate more clearly with those who want to shine. This is not depending on skin color, black or blonde hair color or any other such thing: this is solely the question of getting the best look out of the bones and nerves and tissues you have: to be radiant on your own premises. And let's be clear, fat is never 'your own' premises.

Training and eating rightly and living in a life-style that enhances the best of you, the most supreme of you, is an embracing of the diversity of human beauty: and it is also different from saying that 'everything is beautiful'--because not everything is beautiful, and not everything is healthy. Obesity is not healthy and it takes something infinitely more powerful in approach than merely trying to have a 'positive body image' to get rid of obesity. It takes a healthy disgust for obesity coupled with a realistically timed passion to become slender, and that has to be driven by a love of slenderness more than

by a love of 'your body image', whatever it may be at present.

For what is fat? It is among other things, unwanted extra cells that multiply in order for the body to put the unwanted extra stuff somewhere (and just these extra cells can become the type of cancer associated with obesity.). In being skinny, you reduce chances of most bad diseases and you increase well-being immensely.

Fat is a balloon that embraces a human being who has got out of touch at the pleasure-pain level. It is a statement that the person lack some integrity when it comes to handling petty discomforts.

Fat is giving in to having such as an inflated stomach, a stomach that no longer knows what true emptiness is. The principle of the suit, the tie, the jacket are shaped by rich obese men to cover up their obesity: they would look disgusting in a t-shirt, as people incapable of living holistically. Whole cultures have been shaped on the principle of covering up obesity.

The dangers and ugliness of fat, of obesity, are clear: and people who are skinny are generally radiantly healthy, as long as this skinniness is not fostered on the premise of ridiculously poor food or on a fanatic obsession with having thighs as thin as to show only bones. Skinniness is healthy when it goes together with smooth skin and fairly but not too much muscles. This is not about weight: it is about looking good, feeling good, being healthy, being ready to run about.

The motivation to get the right type of skinniness should be fairly clear, right? Let us now turn to more concrete ways of getting progress on the path.

First of all, one must have a realistic set of goals: and to help this, one should carve out a picture of how one can look given right living for eg two years. That should be a realistic picture. Perhaps you will do even better than that, but two years is a long time and you can certainly shape yourself in that period given that you

handle all issues of the body in a gracious and lucky manner. Two years is more than enough for the body to heal scars and develop a new spirit and radiance on all levels.

You can also surround yourself with some images--for instance where you intend to traing--of people who you may more naturally associate with given a state of supreme health and slenderness. Work on being generous to their own superior features and you may find that they are generous to some of your features, perhaps, on occasion, spectacularly so. Generosity should be on your list of words you repeat in your daily meditation.

For you must meditate daily to get rid of a chronic state of fat. Meaningful goals and meaningful slogans.

Here is a slogan: hunger is your friend.

I am not talking of the hunger that is so extreme that you would do anything to merely chew on something even vaguely edible. I am talking of the hunger that comes when you have fasted from early evening until noon next day, having eaten superbly healthily the day before. The hunger that is the clear-cut signal that your stomach is pure lovely vacuum. That it is not an ugly balloon.

Well, if it is a balloon of fat, it may take a year before it really gets flat. But that's part of the work.

Hunger is painful but you can talk to yourself to experience that pain as a form of pleasure. Just like the pain of having worked out strongly is a real pain but in some sense an even stronger pleasure, so is hunger--the sense of it--a sure sign that you have the power of mind over matter in the issue of overcoming fat.

You must love the state of being hungry and love the state of body of fasting. Fasting is a necessity. Every week must have lots and lots and lots of hours of fasting. The sense of hunger must be with you for a time and mentally tell the body to get rid of the particularly unwanted fat, such as that which make a blob of the jaw line, or which hangs on the sides of the hips. Each day,

stay in the state of hunger for some hours before eating.

Fasting should go together with tremendously healthy energetic eating. Vary and mix the proteins you get for dinner. Use B vitamins and all the supplements and herbs that you know really work for you, but vary them. If you have a persistent infection change some of the core elements of your diet if you can afford it, and don't stick to a dogma. You may have a 'half-allergy' that you don't know of. This or that may disagree with your particular body. So vary.

As long as your stomach is in principle flat, there is a good thing in having a flexible stomach that can handle, if not exactly the swallowing of an elephant, at least the digestion of a truly big meal on an empty stomach. In the upcoming hours, the stomach will feel big: fine. Just let the digestion of the healthy big meal take place. That is how a good dinner can be for a slender person: a true affluence during the main-meal-of-the-day. Lots of such as vitamin B and other supplements ought to be taken in the middle of the dinner.

There is no 'diet to cure fat'. There is only fasting to cure fat--not eating stupid sugars, not oiling everything badly, not filling up the stomach when it is absolutely far beyond the state of radiating the pleasant pain of hunger. No small meals in between.

The dinner should of course has a rich variety of all essential nutritions, including all essential oils. The stupid oils are the fats in snacks and used to bake otherwise poor-tasting food into something that has the illusory taste of meat.

When you have true hunger, and go for a walk: then in that true hunger, you can take something or other of a simple sugary nature and it goes straight to the muscles, and to the brain, and gives you energy. Nevertheless, wait for hours until you do a meal again. Hours. Many hours.

Coffee in huge amounts is not an easy thing for the body

to handle but caffeine is one of the things that speed up your metabolism; a bit of pure cigar tobacco smoke in the air is another thing that speeds of your metabolism. A sure way of slowing it down is alcohol and depression and focussing on what is bad about life.

In some cultures, you are seen like a peculiar person if you don't drink alcohol many times pr month in some quantity. One of the troubles with alcohol is that it prevents the type of activity during sleep that makes a person more slender and more intelligent. The person gets fat in the wrong places and the alchol inhibts the mind coherence building during sleep.

Alcohol has to be cut out completely until one has won completely over obesity for good: then it can be welcomed back in eg once a month in a suitable big party occasion. One will know how to heal the hangovers. Just drink something that looks like alocohol and pretend that you are drunk and the social gatherings where alcohol is required won't consider it a much of a disturbance that you aren't participating in their culture of decay.

If you are young, make a breakfast in which you have an extremely potent brew, drinkable, besides which you eat such as a bit of musli and drink some kefir or soy yoghurt. It can be a small breakfast but the brew should be of another world of intensity. The 'breakfast' should only take place where it is truly natural to 'break the fast' and for one who is up late that will mean lunch.

The potent brew should contain the fiercest of the healthy supplements you can get, with hormone affecting things: and if you are into tantric wisdom, you know that in their erotically activated state, and the orgasmic state, the lingam and yoni are sources of subtle fluids that cure depressions, increase fertility and enhance the bodily health. Add this to Ginseng, Maca and other such to cast spells of beauty on your person. Caffeine should be added as well--in quantities. Cola nut. Gingko. Etc. Mix it and let it work for hours. When dinner time comes, you

have an empty stomach. Totally empty. If not, you skip dinner completely. With the potent brew as foundation of the active day, you don't need constant replenishment of tiny energy drinks or the like.

When you have an empty stomach, you can take a big dinner, really healthy, with a potent mix of proteins and more long-lasting supplements. As long as not every day has meat in it, some of the days can have some meat; but it should have an emphasis of the lacto-vegetarian, in the opinion of this writer--but with accommodations made for individual differences and preferences in taste.

During the day, you must move about in a lot of ways doing exercises that also strengthen the stomach. You must feel your stomach muscles. It is no goal training them in the so-called 'six-pack' way: that means bundling up lots of protein-saturated muscles in an area that ought to be flat and receptive and strong in a smooth way so as to give you the power of intuition and good gut feeling.

Nighttime: sleep, or rest, in bed: and do not limit the quantity of hours of sleep to less than a real big number of hours--given that you have the luxury of deciding it this way. In case you don't have luxury of much sleep-time, put it on your goal-list, to get it.

Sleep position: it is important for the body to vary position during the night, and important that the legs can stretch in a fairly horizontal manner. It may be valuable to elevate somewhat the part of the bed where you lean your torso and head, rather than just having a pillow.

Young people: enjoy tantric self-loving sessions as a source of pleasure, in which you blend with attractive others at the mind/soul levels--accentuating pleasures that go infinitely far beyond what the silly titillations of over-eating can give. Every healthy young person can experience sleeping, even by oneself, as also a very sexual thing, in and out of dreaming, as a kind of ongoing tantric meditation and pre-orgasmic self-loving.

Progress: Measure the progress several times each

month, typically once pr week. Allow the weekends to have a little more varied scheme, a little more fun, a little less rigidity. Feel that each week is a unit and start each Monday with a clean conscience: this is a chance to get a fresh new week where you follow a pattern of training and no night-time eating and only correct daytime eating.

In case of there being chaos in digestion, or in terms of stress, emotionally or otherwise, or in how you lived one or two days, get real again about your scheme after a couple of days: don't wait a month. There will be challenges and diversions; be realistic enough to plan to get back before it becomes half a year of negligence.

Find out whether you react badly to any particular foods and reduce the quantity you take of them. For instance, every day should have kefir, yoghurt and such, but many people shouldn't drink uncultivated milk. Many can have eggs once in a while but daily use of egg may feed latent infections. Those who are allergic 'to everything' may have a physical issue; but to find out whether it is a psychological ground for it, they should spend much time with self-hypnosis to try to 'love' these foods.

Symbols in your daily life: surround yourself with images of truly obviously healthy people and freedom from any image that suggests anything otherwise. This means that some job definitions have got to change to accomodate a proper skinny-oriented healthy lifestyle: but if you can't get the right job definition where you are, work on change of job.

Social stress: if you are able to cultivate a near 'infinite patience' in dealing with any repetitive incidence of stressful experiences, giving generosity a chance, you will have more peace of mind to get your own body treated the way you want to. It is about going beyond a too 'social' living: rather, you can have peak experiences in social unfoldment on a foundation of being very healthy and private in many hours each day, even

many days each week, even some weeks each month. Having a future of social unfoldment to look forward to, you can even wait with principal social unfoldment for months,-- in some cases, for years. Working on plans and goals creates a forceful psychic field that can carry you through life's challenges.

In experiencing the joy of having a more and more beautiful body, you will also experience that creating impressionistic sketches, such as with the G15 PMN tool called Curveart, or with pen on paper, can give you additional satisfaction, supposing you put in much time on getting good enough that the esthetics of your output equals the esthetics you wish to have as input. The clue to learn to draw is 'playful self-critical attention', with congratulation to yourself when called for.

And in learning to draw better, you learn to see better. You learn to see in a way that gives more joy. Young people can couple this with tantric exercises, with masturbation: you can get a sexual kick out of simple anatomy that means nothing to the unlearned.

In seeing human anatomy--which is perhaps one of the more complex things in existence, though it also appears simple, sometimes--in a light of esthetics and joy inside, you get more perceptive about all and everything. It feeds the mind. It is part of a subtle education.

In this way, you can get access to more and more joys that can take over the emphasis from the much more narrow pleasures that over-eating can give.

You should use mirrors, cameras, to figure out what you need to work on, how you need to move, and to acquire a not too self-conscious yet nevertheless real 'pride' in who you physically are. It is a fine balance: pride must be hinted at rather than projected; projection of pride can imply a disbelief in self; the hint of pride can come from an abundance of perception inside you that you are worthy. But do not hope that this worthiness is picked up by any one in particular. A future of polyamory is where

society is headed, if my intuitions count: and most people who are stuck in a bad lifestyle are stuck in a desperate attitude to get a one-to-one companion. The polyamorous--many-loving person--doesn't invest affections into just one person and so entertains a more lively perceptiveness of mind and has a more wide field of learning, also about beauty, also about own generosity.

Being young is not having a promised loyalty to one other 'boyfriend' or 'girlfriend'. To expand the mind, one must have a love that is far greater than that. This goes together with the natural passion to look one's best in all senses, not just in some senses that one imagines is 'enough' for one other particular person.

And for some people, being young is actually possible in a way that seems to defy age; though mortality is part of the definition of what manifest humanity is all about; and it is beautiful to appreciate and even love the mortality rather than fight it off meaninglessly. As such, 'life-extension' is a mechanical and meaningless goal on its own: it should be extension of beauty; and when beauty is no longer possible, the souls jump into the next bodies. The decayed body and brain that no longer has any coherence, the brain that has lost the memory of the personality that keeps things dignified and honorable in daily life has lost so much that the body is in a virtual zombie-state with the soul-level in abeyance, and it is an animal existence that is prolonged on the social 'health institutions'--which is part of the paradigm and paradox of the medical doctors on this planet.

Memory is part of what keeps the goals going, and thereby the passions; memory is part of what allows you to watch over how things are developing, and get an overview; memory is part of how to relate to people with beauty and respect and it is by memory you relate as a gentleman or gentlewoman in society. This memory must be honored and cherished and by avoiding memory-destroying drugs and being fit and getting sleep and working honorably towards

slenderness, you protect memory; memory is protected by passionate, creative, majestic use of it, with much movement and positive emotions in daily life.

Part of the protection of memory are the types of brain waves that comes both from masturbation and from laughter: the coherent long-wavelength, slow-hertz waves. A child may laugh a hundred or a thousand times pr day. What is your count, so far, for today? If you don't laugh of yourself, you are not quite a human being--as Krishnamurti said. Laugh, but don't laugh as a strategy, don't only laugh when somebody gives you a compliment but laugh also then. The good-natured laugh is alpha brain wave oriented, but the mocking, sarcastic laugh aimed at putting somebody else at unease doesn't have that coherent brain wave.

Laughing is a physical-mental-spiritual event. Spend time with those who lived in that event, in that light, like P.G. Wodehouse: spend time with his books. He said that in order to write books like he does, one has to bring the world somewhat out of focus. It takes a big mind --a genius--to consciously bring the world out of focus and thereby back into focus afterwards. Humour means exercising your re-perceptions, your re-framing capabilities. There can be humour in how the curls of the hair of a pretty girl resonates with her eyes and lips: beauty can make you laugh, happily, as a meditation: this is the sort of mind-activation that also means that the brain is chewing up nutrition, and growing--and the brain does naturally grow and rejuvenate when you train and live so that you grow and rejuvenate muscle cells.

Get strong stomach muscles so you feel your stomach clearly, can easily hold in when you walk, and feel the presence of food acutely, and do not put too much strain on the body by walking when you have eaten. Walk long and hard only on a fairly empty stomach, though with the energy you want. After eating, relaxation and work in front of a computer and such makes sense.

Get out of 'calorie counting' if that is your habit.

There is infinitely more to being slender than that.

Yet, burn fat faster sometimes by extra training: for some, running is the most natural thing of life. For others, they feel after-effects of running a bit too strongly sometimes, so they must limit how much they run compared to how much they walk fast. Respect the individual differences here.

To fight off obesity, you must get better at developing new pleasures than in the past. This also touches on your relationship to art, such as reading. Do you read only one book at a time? Read a bit in one and a bit in another and have no less than twenty books available. Jump around.

In that way, you step out of the timelines of each book and that liberates your mind from the emotions bound into the timeline of that fiction. Which is important in order to have a freer emotional life in general.

Do you watch much videos? Only have them in the background. Like with books you read here and there so that your own brain must fill out the gaps by being self-active, so does looking at photos require much more brain activity than being guided by a sequence of them in a vid.

Learn programming of some kind. Do it at least as a hobby, even if you don't bother showing it others.

To get a top-trained body, as good as can be, given your starting-point and how corroded the body has become after years of living the way you have been living, requires a patience in letting its own intelligence do its quiet work: please do not use medical pills to it unless you are absolutely really sure it is completely necessary. The patience equals the patience in growing plants and flowers from seeds, carefully watering every day. Train yourself in such patience, have a passion to be forcefully generous. (Consult with wise doctors if in doubt.)

Fashion plays a role for a person to go beyond obesity and stay skinny and fit. To have on fashionable clothes, and develop a good taste in how to style oneself, means connecting to the best of oneself and being generous to

others in that only the best of oneself is radiated to others, generally speaking. This also means that one does not shower others who are at most mildly interested in you with unwelcome attention or with much own body-showing. One must be discrete, have humility and modesty and also realism, even as one has a real optimism that there is, after all, something awesome about one's own beauty and that someone on occasion for sure respond to it. This is in the nature of sowing many good seeds but not as it were trying to get a seedling to flourish by pulling it up.

There are some who do not give attention to how they look because they are obsessed with the good looks, perhaps supremely good looks, of somebody they are very often seeing in daily life. They try in part to live life through the supremely good-looking individual and in part try to deny that they are anything different. This is an understandable mind-situation but it is important that, even if one is so lucky that one can 'live life through another' of such a supreme nature for a while, one must also be generous enough to take actual care of one's own looks and to give great good space to the other to have an actual unfoldment not steered by oneself. In a picture of what this writer calls "day-reincarnation" we are all entwined in essence, forever, but that does not give any person a right to try to own or possess another individual, such as a child.

At the same time, the society around you may place strong moral boundaries on just how you can unfold your affections. Do respect the laws of your local society in your behaviour but do not try to coerce your own mind into believing that the petty pseudo-morals of society are the true morals of this life.

Many people have a trouble sleeping and for that reason they find that they have a trouble concentrating in the day and in term this can lead to a sloppy life-style. The question of sleep need for some to be addressed so that the life-style can improve.

The rawest and 'cheapest' but often the truest remedy for sleeplessness is to urge the person to get truly exhausted during day-time, by eating moderately, working hard, working out hard, and going through the natural pleasures, all long before sleeping-hours. In approaching bed, one must decide that 'rest is good, sleep is a benediction when it comes but it is enough to rest', and to ditch sleeping pills.

Those who are having nervous circles of thoughts in the night are having an abundance of unspent energy in the night. They should, in other words, be sure it is spent well in the day. But there may be a validity in keeping lights on and surrounding oneself with the sounds and images that suggest harmony and wholeness and order rather than insisting on having a 'cool' and 'stylish' bedroom which is submerged in darkness during the night. It is a simple matter of habit to sleep in light or in dark, a thing that can be trained.

Those who are addicted to having cool rooms should ask themselves whether the coolness is there just to keep latent infections down or as part of a habit. Surely, with 37 degrees celcius inside the body, it is not necessary to live in 15 or 18 degrees cooled rooms. When you are more coherent and more healthy and also have got the right habits your capacity to handle more tropical temperatures, even by night, goes strongly up.

In getting up from bed, one should shift from 'night music' to 'getting up music' and in having gotten up, one should shift to 'having gotten up music'. What this means in practise each must work out. Music is a powerful organizing factor for those that know how it works. It can speed up the rapidity of certain types of work. It can enhance attention of certain kinds. Use technology for what it is worth on this point.

To connect this with the former and upcoming stamash exercises you learn, let us be clear that as one who is training in martial arts, every day must contain at

least one martial arts exercise. With stamash you are lucky in that the exercises are shaped to accomodate also very time-pressing situations--there are possibilities of training a form of the stamash 'creation' exercise, or the 'energy' exercise, in less than a minute. We discuss these exercises in first-hand stamash trianing. Most days must have many more minutes of training, and some days hours.

Create good affirmations, like "Strength, Clarity, Health, Thankfulness". Look at them clearly, look at what the initial letters may suggest of subconscious associations and make it positive (eg, SL is more positive than LS because of very common English words that may be quickly formed by the subconscious mind by putting in some vowels between these consonants--like SL => 'sell').

Do more than repeat affirmations. Pray also. God is real, so are his muses. That's part of stamash training. It is an effective force. Call on that force, with the right gratitude and trust the instant you have submitted a meaningful prayer. It means something for an individual to have lifted his or her gaze above humanity to the origin of origins, the sources of the sources, the dimensions behind the dimensions, and attempted a meaningful communication.

When you are given intuitions, learn to express them and convey them, but also have the strength of character to figure out whether an intuition in fact may be part of some inbuilt trauma, like hysteria, in your subconscious mind. For some people, hysteria becomes a way of life: it has to be recognized and prayed against so it does not take over--it is like a flame that can tear down a brain, making fully capable and beautiful people stupider than children, repeating silly phrases and getting emotional about imagined realities. It happens especially easy to those who are both given to much emotionality and to strong intuitions: meaning that intuition is an art that requires humility and purification and Godliness.

Write. But do not write to pleasure any self-defeating feelings nor to nurture a sense of megalomania or impossible hopes. Write to give yourself a way to think about what wise advice you would want to give yourself from the future, to the now, on the condition that you have succeeded fully. Who knows, it could be advise that others might be finding valuable one day.

Add projects to the list of what you are doing that involve generosity to others, perhaps especially to others who are on a high level already, and who deserve strength and beauty and intelligence to keep on being on a high level. These can be leading lights in making society more the place it should be, with less people living in the mud, and it may be a more effective way of assisting society than helping those who have fallen of the beam, so to speak.

Read not too much of the news: some news stations may try to say that the world is coming to an end, or that all that has been said in the past is wrong, and that the world is now different, and revolutionized: realize that some of these news stations on this planet may be trying to make of themselves sheer religions. As a saying in the Old Testament goes, nothing is new under the Sun. That applies especially to news.

Only that all is new under the Sun, from the perspective of the rose. Be a rose. Or a sunflower. Whatever you type, your gender, your approach: the newnewss lies in the subtle, the spiritual, the manifold, the relationships to those who are most spirited, in your art and in your dance.

Activate the brain so it burns fat. Massage your body, not in the least your lower back, so it, too, through its cells there, burn fat faster. Get B vitamins enough to burn fat. Apply lotions so your skin is getting an instruction from you to produce its own shine and glamour. Be creative. Be intuitive. Be passionate. You'll get it right.

A SMORGASBOARD OF MODES AND APPROACHES

Just as ballet is a greatness, one of the sublime approaches to dance and feminine beauty, but not something that can teach a human being all there is about dance or all there is about having a dancing mode of life, so there is no fixed final ultimate set of exercises that can teach all there is about martial arts.

And for dance to be full, it can and should be touched by ballet; but touched by much more than that.

Stamash martial arts need a smorgasboard, or a potpourri we might say, of approaches, but also the statement: this is not complete, you must add via intuition as well, improvise and combine and refine, and listen to the music of your times and the flow of society and technology as well.

Stamash dance, which is a completely different branch of my stamash concept, learns much of ballet and much of other forms of dance and some of martial arts but is sharing this sense of 'there being never enough' as for techniques, methods, exercises. There is no final exact perfection of form.

Every stamash martial arts warrior needs stomach muscles: and to build them well, one must go for actual flatness and actual hardness of the muscles when taut more than for the looks of muscles. The stomach region is infinitely important for the full experience of life and the accurate working of intuition and for suitable breathing in doing both exercises and in unfoldment of action and in fighting. It is a place that cannot be ignored nor treated as some kind of exhibition place for muscles. Are the

muscles bulging in the stomach there is too much of them for the full gut feeling sensitivity in the stomach. The muscles are one form of electrochemical cells, and the sensory nerves are another form of electrochemical cells, and a bundling of muscles, or other types of cells like fat, in the stomach region, isn't the path to go.

The path to a flatter stomach is however needing of a bit of creativity sometimes. The oft-repeated stomach muscle exercise requires a clean floor and a degree of space that may be a luxury for many people. We are talking not just a fairly clean floor: you want something like a cleansed mat to not get microorganism into your clothing just because you want to do an exercise. Some people have got it perfectly arranged, all lined up, maybe even a whole room for workout: fine. But for those who are both in a rush and who hasn't got such a layout of their home, how do they train the stomach muscles?

Any muscle can be trained and strengthened by tautness.

Right before you get your shower or your bath, standing, get into the 'mode of tautness'. Use the approach of two fingers with one touch to get into the mode, two touches to signal mode complete, as discussed in section A.

Tauten every muscle, butt, stomach, shoulders etc. Have fun with it. Start knocking with your fist on your stomach and your butt and tell the muscles to get stronger, more powerful, more the way you want them. Do movements. Let it glide into an exercise of punching and kicking. Step out of the mode.

As an expansion of this when you are properly private, or something you can do with intimate partners for fun, you can do erotic self-massage alongside the tautness in a dance of conscious self-celebration of leanness and right muscles: good for the body to have simple-minded self-celebration; although self-celebration doesn't fit into the general good personality more than exceptionally.

For added fun and to do something of the intended cleansing for a bath or shower immediately afterwards,

combine it with a mixture of soap and lotion and some kind of mirror where the body development can be studied, and celebrated.

This, as many other activities can, increases testosterone levels in the blood, and all such hormones go along with what we can call 'meta-emotional' effects: they do not merely induce one or another emotions, but affects whole ranges of them, and that includes, for instance, motivations structures like courage, which, like horniness and aggressiveness, are stimulated by testosterone. It's important to consciously counter in oneself too much aggressiveness when one consciously increases one's testosterone level, but it is good to know it can be called for when needed.

A slightly more scientific set of reflections are included here for completeness, so we get it said somewhere in this pamphlet on self-defence for young adult women:

Generally, in these days of fluid genderization, where tomboyishness and even boyishness and maleness of females, even when very young, are more and more accepted as part of a rational, scientifically founded set of laws, it is worth having a bit of extra understanding of hormones.

While all hormones have many effects, at many levels, and with individual differences, there is some general tendency of testosterone to bring about horniness and some tendency of estrogene to bring about child-bearing-related body developments. Testosterone is a grand gender-unifying feature.

Hormones always affect body growth, and more so over long time, and yet more so when we speak of kids growing up healthily.

A testosterone-enhancing set of exercises for children is healthy and holistic also from such insights as Sigmund Freud came with and many others after him has provided fairly objective research about, namely that some

sexuality is pervasive in a happy and healthy growing-up phase and that includes testosterone-related orgasmic activity for quite a few. This is, despite older moralistic objections to this, an established fact.

However, due to the fact that testosterone and other hormones affected by exercise and diet and such in the long term leads to body changes, this must be part of the foundational insight. It is not only that a girl whose emphasis is on smooth feminine skin may have to engage in somewhat more body-hair and facial hair removal procedures as a result of a higher testosterone level, and somewhat greater sensitivity to dirt in that it can lead to acne; but also that a young girl must decide just how far she wants to develop towards the tomboyish or even boyish before she adopts a practise that stimulates her hormones in a testosterone-oriented way. For instance, she must decide whether she accepts a possibly somewhat enhanced growth in regions associated with maleness, such as nose and feet. She can perfectly well decide to be 'lazy' yet skinny in childhood and adapt testosterone-oriented practises when a splendid feminine adult, and in that way growing up in a way where a femininity is emphasized. I include this theme because many of those adult women who are practising self-defence also regularly have to do with children, and a mental map over likely effects helps navigation in this complex territory.

A related mode, by the way, can be called 'happiness dance': it is an adult conscious implementation of what happy kids do countless times per week in all sorts of circumstances; the laughter and sense of life as perfect, -- a powerful dance, that spiritually is highly worthy although practised rarely in the tie-and-suit oriented protestant cultures of Western Europe.

In case you are in several modes on top of one another, you can think the word 'all' just before a double-tap with

the fingers, to indicate, "I hereby close all modes that I just started."

Otherwise they will automatically close within half an hour or later in the day or night anyway, but it is good to be orderly about this (just as with the variables in a computer program).

You made find people, perhaps on occasion your own dear mind, thrown into state of apathy: on the list of the methods, techniques, exercises, here is a possible approach for removal of apathy. Apply three times daily until cured :)

Here we go: instead of merely repeating a possibly beautiful mantra like 'gratitude', write or say aloud (if in private room or in conversation with somebody who knows what it is about) or somehow express as clearly as possible inside the mind, what it is about your present life, perhaps around you right now, living being or thing, that is worthy of appreciation, that you are grateful--or that the person is grateful--about. The person in a state of apathy will perhaps be at a loss to find something. That is precisely the point: apathy, and its related states of mind, doesn't point out to itself what blessings there are to count; doesn't see any glass as half-full, just half-empty; doesn't frame what is going on in a mode of abundance, just in a mode of deficiency; doesn't see the perspective of how it all can be right and meaningful.

To say, of a pen, or a computer, or a friend, "I am grateful for this such and such because such and such," requires a powerful mental effort for one who is wrought up in a circle of self-reinforcing apathy. This mental effort, with luck, with conjure up a wave of more coherent and more joyous feelings. This can add up when done creatively, not as a habit, not by doing it the same way, not talking about the same things or the same beings but by being creative, emotionally creative about it.

In a certain sense of using the word, many things, not

just living beings, can be said to have a 'personality'. That applies also to computers--especially when they run G15 PMN. Personalities are part of what makes life exciting.

That's the approach of removal of apathy: one of the approaches in the smorgasboard of the enlightened stamash teacher. Add to this a connection to questions of life-style: vitamins, foods, training forms, temperature regulation, cleanliness, good scents in the air, use of caffeine, etc etc, and the person may get cured for apathy. Remember that if you often meet a person who is also often apathic, you must figure out how to avoid triggering the apathic pattern: perhaps you must put in some unexpected, true compliments, change time schedule, and more such, to create a dialogic space between you two.

You may find that you encounter people with whom you have a tendency to quarrel when quarrel is obviously something that ought to be avoided. You enter therefore into the 'mode of advanced dialogue', with the finger-touch, before meeting that person. The mode of advanced dialogue means this: you call on your creative powers, and your intuitions, to be particularly inventive in the region of creating harmony and not triggering disharmony. This goes along with nonverbal persuasiveness.

In being sexually attractive and sensing that there is some point to being in a state of mutual sexual attraction with some others, you want perhaps to enter into a 'mode of seduction'. This means that you call on one of the 'stamash voices' that goes together with sexual activation: it may be seen as manipulative if done without a humorous open-minded transparent context about these things, but it is very effective. The voice will attain new frequencies, a new huskiness, a new connection to the potential motion of a testosterone-related fierceness; the

hint of the orgasm, and of laughter, and of roaring force being implicit in the gait, in the smile, in the voice.

You may on occasion need another type mode: the 'mode of quietness'. In some contexts, this can be better named a 'mode of stealth'. It means you pay attention to moving about so that you are soundless, as invisible as can be, perhaps ready to get away or ready to enter into another mode as needed.

When you are in a situation in which strong musclework is called on, but it is not the type of musclework associated with a fight--in other words, different than the stamash mode of 'interception'--you can enter into the mode of 'superstrength'. It is a telling to the muscles that there will be minutes or even hours of extra force required. The instant you bring attention to the strength factor of your muscles there is increased electrochemical activity in the muscles to help them.

In breathing during exercises that are meant to strengthen or extend or somehow shape the muscles, you are guiding fresh oxygen through the bloodflow to the muscles you are training on, and also giving the body a rhythm of deep focus.

YOUNG WOMAN, BREAK THE PROGRAM!

You are training martial arts to learn how to fight well, in defence of what is good, and to be able to quickly do the right kind of self-defence. But there is something more than just fighting to self-defence: it is to break the program--when that can be done. That requires swift

mind-action.

Which 'program' are we talking about?

The program that runs as a virus in the mind of a bad person about to attack: or at least about to talk in a way that is aggressive and may lead to trouble.

The living holistic compassionate healthy happy mind has a repertoire of approaches, or 'programs', if you wish, but isn't wrapped up into them.

The degenerate person lives more by programs than by intuition, more by the ping-pong cause-effect of stupid motives and perhaps equally stupid strategies--or possibly clever strategies--than by heart and insight and dialogue.

You, in the role of the holistic healthy dancing individual, may 'sniff' out the presence of someone living by algorithm instead of by life force and the intelligence of love--at a distance. You may sense that the meeting with such a person is imminent, unless you change course or do something.

And this doing something is to steer outside of the program. Just what that may be requires the infinitude that isn't available 'inside the program', it requires the perception of what it is that changes the bad person's anticipation of cause-and-effect on the bad person's premises.

The phrase 'bad person' is street jargon and not a very philosophical nor wise expression: but I believe we can be forgiven for using such easy, sloppy expressions when we are training ourselves in martial arts.

Let us think of the badness as a passing flu or cold, or perhaps an almost chronic disease, that the person has: it is not that person's "nature"--nevertheless it suffices to describe the person's behaviour at the present time.

The bad person may be feel full of strength and imagine that you are by yourself. Can you trick the person into believing that you are with friends? Perhaps you trick the person in the last second to believe that your friends are standing right behind the bad person. And that's a tiny

break in the program: and it may be enough to get the upper hand in a possible fight, or to get away.

There may be more fierce, more powerful, more elegant ways of breaking the program of a bad person--and there usually are such ways--especially if you anticipate, correctly, in time, and start working on schemes before there is any actual encounters.

It is perhaps true for all people who are happy and good that they have 'good antennas' as to what is about to happen in upcoming hours: and it is as such perhaps correct to say that most of the time when a good person comes into trouble, it is because of silly lack of attention to what is going on, lack of connection to gut feeling, rather than as it were lightening from a blue, sunny sky.

To break the program can sometimes be hilarious: you can --sometimes--find ways to become entirely chummy with a potential attacker. You can find ways to portray immense, awe-inspiring strength. You can also prepare against a bad person's weapons by having better weapons: which may mean, for instance, a piece of metal in your hand, against the fists of an attacker. A bad person may have a powerful weapon all the same, and that's where we ought to have no encounter at all, or be prepared for excruciatingly precise and swift as well as risky action of self-defence.

One of the things that a stamash martial arts warrior must do is to enhance intuitive perception, as well as sensory perception, towards figuring out, correctly, ideally in every case, whether a would-be attacker has some weapons and what kind.

Yet if you are able to break the program, the attacker will never get to use the weapon. And this means that in the art of self-defence, to have an intuition that leaps forward in time and in that way gives you the space to create inspired changes of what would otherwise be the upcoming pathway of events, is an immense advantage, and one that can and should be cultivated.

All of what we now said can be considered also as metaphor in how to excell in the art of creating harmony and dialogue where otherwise quarrel would be.

THE WISDOM OF ANGER MODULATION

Mostly everyone steps into the position of being a teacher relative to some other people some times, maybe to many people, at many times; these may be kids or grown-ups; or it is a teaching-like situation but which is formally that of being a leader. In all these situations, what you have prepared yourself for, what you have admonished yourself to do and to be and to radiate in your spare time, in your meditations, earlier on, emerge more or less spontaneously --and for that reasons, these pre-meditations (as we can call them) are of immense importance.

Exactly what you ought to tell yourself to become the best possible teacher, or the best possible leader, perhaps boss in a business situation, depends--as the saying goes--on 'where you are coming from'. In other words, it depends on what you most naturally would do in any case--and takes that as a starting-point when you find what you need to up-emphasize and what you need to de-emphasize as features in your own personality.

The range of topics connected to teaching and to leaderships is practically infinite. As a teacher of stamash, for instance, everything about you--how you walk, how you breathe, how you relate to other people in dialogue, how you are using your eyes, your voice,--all things like this enter into the equation, alongside with how you behave when you show fighting techniques, and on top of all this comes the content of what you actually

say.

As a teacher, one thing is what you want to 'get across' to the pupils or students; another thing is what actually is picked up, in a meaningful way. And it so happens, does it not, that what is 'picked up' is in a sense already waiting to unfold inside the person, when the person who is learning is at peak wakefulness in the sense of flowing mental and physical energy and attentiveness, which includes intellectual mindfulness and awareness, as well as a feeling, even a compassionate feeling, relative to the subject.

When you are sensitive, it is very obvious to you when a person is, as we can say, 'on her own beam', in a way that is sensitive and respectful to what is to be learned. When you have first-hand knowing by heart of what you want to teach, and it is not a mere piece of borrowed knowledge that you are passing on, you are radiating the knowledge and you have a magnetism, we might say, in connection to that radiance. Similarly, the person who is really ready to learn has a magnetism suitably reflecting your radiance, a magnetism connected to the fluid capacity to understand really deeply and fast what it is all about.

It is good to know about this ideal teaching/learning situation, which a person also can create for herself in her own privacy given a proper meditative attitude and quality books and other things and instruments that are conducive to learning.

The alternative to people being 'on their beam' is that one gives a resume of what is supposed to be learned, whether verbally or visually or in some other way, and hopes that it gets through to some level of the mind even without obvious evidence that anything gets through :)

The idea of a teaching situation in which "resumes of knowledge" is passed on to essentially bored students is, in the opinion of this writer, something that one ought to work on to avoid becoming a habit. However this teaching situation may be a result of the laws and regulations in

a society demanding such-and-such to be inculcated into the pupils at high speed, and not something a teacher can really do much about while still adhering to the official regulations. A wise society must find better pathways than this, obviously.

That is not to say that all forms of repetition are entirely pointless: if children are given repetition in the form of a song, it may soothe a restless child-mind to have the experience of a song sung in unison while allowing some essential language-skills or the like seep in rather effortlessly. It is when repetitiveness is the main vehicle of a teaching system that it must be healed.

This is just a surface scratching on the subject of teaching.

And in the area of leadership--and teaching is also a form of leadership--one of the vast number of themes that arise is the value and virtue of some degree of anger and just how much of it makes sense. We don't want too much anger: it doesn't look good with too much anger, and it can frighten or create emotional issues that take a lot of time to heal. If great teaching or leading can go on without showing any anger, why should the anger component be introduced at all? If merely firm repetition is necessary to create the discipline required, a firmness that doesn't have the undertone of anger, why add an undertone of anger? Rationally, one should explore all the things that can be done without the tone of anger, and naturally aim at such peacefulness in oneself, if need be by a lot of premeditation.

However the tone of anger may have some virtue, even some beauty, in some specific contexts with some people, given that it is modulated by a strong character, a personality with integrity, that is not carried away by own anger, if that expression makes sense.

There is an expression that illustrates the improper handling of anger in one's own person, 'to go bananas'.

In other words, in practically all circumstances, a more aggressive, or harder tone of voice, or angry type of expression, has more virtue--if any virtue at all--when it is very restrained and kept in check and quickly resides without a sense that friendship is in any way reduced.

A person who aims at never showing anger may come across as a very harmonious person and may both disappoint and scare if that person suddenly 'flips' out in angry bursts that seem to go along with a sudden reduction of rationality in expressions, a sudden use of expletives or very strong words. That is a not-worked-through type of personality and the lack of handling of the force of anger in a holistic way may lead people to drift away from wanting to be led by such a person.

There are those who show anger too often, too easily, without showing much of it, but with a sense of it 'boiling under the surface'. It may be hard to trust such a person, and one may wonder about when it is 'too much' for that person.

Given that anger has some merit in some circumstances, relative to some people, even as exhibited by a leader or a teacher, it is likely that the best form of it is a sort of 'caring anger', that has little in it of hurtful expressions, and that is not coming in full strength as lightening out of blue sky, but rather showing itself as force of will to get some things right that seems to be getting out of hand; and that doesn't distract the leader or teacher from getting on with the tasks at hand immediately afterwards.

We are talking of a very moderate form of anger that doesn't require 'emotional therapy' in anyone afterwards, generally speaking. An anger that is merely a somewhat different mode of being, a mode of expression, and that resides as soon as it no longer has any function. We can call this a 'well-tempered anger'.

These comments pertain to anger as a tone of voice. There is, of course, in the question of martial arts and self-defence, another role of anger. As one who is good at self-defence, you have, in your repertoire, also fighting back as a possible choice in case of any attack. When this is the wise and appropriate line of action, it is not necessarily a bad thing that anger is intensifying the punch and the kick. Again, the anger must merely lend extra strength, speed and precision to the action and it must be moderate to leave room for suave swift movement and good use of mind and the accuracy and even, in many cases, the elegance in muscle use that is part of good fighting.

A note of caution: if you are very angry, that anger may change your typical behavioural patterns, and can to some extent override your intentions. At moments of great anger you should therefore apply extra caution and stay away from any essential control mechanisms, avoid physical proximity with people, restrain use of voice, and not make any proclamations. Rather, let the anger subside and you will find out what the right action is. Above all, do not reach out and touch a person you are angry at when you are a fighter and do not want a fight, because your peaceful intent in your reaching out may be overridden by your own anger and the anger may call on your muscles and as a result, unintended violence can take place.

It is also of value to bear in mind that the quantity of anger felt does not necessarily reflect the real pressure you are having, but can to some extent be a side-effect of your high-testosterone well-exercised mode of living. You must not let this anger be a problem for you, but rather see it as an extra 'turbo button' that should be called on in action only when you are absolutely sure you really should call on it. And self-defence certainly can, in some situations, take place much more efficiently if there is a degree of precise anger rather than mere fear.

The psychological make-up of the woman who is good at

self-defence comes into play here: to be able to swiftly call on the right anger, one must also be able to swiftly deduce what's what about possible attackers. Those who are cultivating a swift perception about others intentions and back up their potential anger by a suitable potentially strong condemnation of these people can more quickly go into using the force of anger for self-defence; however, it is just as important to be able to diminish any such general suspiciousness towards other people in order to be good at mutuality in generous dialogue and exciting conversations and building of trust.

In some circumstances, by a pre-meditated state of tolerance and patience, it is possible--for a leader, a teacher, or a person engaging in self-defence against attackers--to assume a voice of command which may not be more than a whisper or a gentle sound, and yet contain fiercely effective words. The right voice can change the mindset of an individual--instantly.

In the nature of a relationship of trust between people who are intensely well-trained and lives high on healthy but strong exercises one must have room for a meaningful forgiveness in case of not-quite-intended violence erupting after aggravated anger situation. Forgiveness and even continued relationship makes sense, although for people who are too often losing control it is better to avoid them. It is not necessarily a categorical change of a relationship if violence of some sort has come into it, once or even several times. But one must choose wisely and be certain one is not over-tolerant, in order to find the most constructive path in one's own life.

In more moderate forms, anger as the form of personality mode we spoke of earlier in can lend a tone of extra character and bold beauty to someone.

This topic can have an obvious value for anyone doing

teaching or leadership, and it also is a metaphor for how self-defence and martial arts fighting techniques can be called on: in full moderation, and in control by the person who exhibits these skills. Never overdone.

Related themes of teaching and leadership is to be good at predicting when other people are in a state of wakeful harmony, in which they have a better access of memories and are more intelligent and will learn faster, and to try and give them time for themselves to come to that state when they need it; they may need naps, meditations and young people may need a tantric pause between all the practical actions. The meditation puts the larger perspectives into play, so that lesser discomforts are seen as less important.

In being good at predicting when there is wakeful harmony, the leader and the teacher can also avoid doing something when there is less harmony that will be an occasion for insulting behaviour, and often will be able to steer out of anger-evoking situations. When there must be communication and leadership in a state of less harmony there is the virtue of politeness combined with economy in choice of words.

Let us in this context mention that a good variation in leadership approaches--something I plan to write a book about--is what intelligent people expect. Command is not just angry command; the soft command is in some circumstances several times as effective; and the suggestion may be more than enough in responsive situation, and may save the tone of more serious command from being overused. Any overused leadership tactics deflate. The suggestion may be given in implicit form--as a question. And an alternative to concrete suggestions are high-level goals and a sense of creative trust in one another in which the leader only engages in check-points of the process to see that it gets along nicely while consciously avoiding to look into details.

The leader may also have favourites--all people

naturally have favourites among other people--but there is a virtue and a good radiance in the leader who is consciously making an effort to accommodate all equally well, even while it is understood that some are naturally favoured and especially when these who get the extra favours have obviously deserved it due to their beautiful radiance and skill and such.

These are some of the inexhaustible topics that arise in the area of leadership; and leadership must always somehow have a conscious understanding of the role of anger of various types.

When a person has a strength of character to relate to other-than-ideal behaviour in others in a proper way, it is easier to re-create a sense of communion without any sense of emotional 'hang-over' from needlessly strong outbursts.

A leader must recognize the types of dissatisfaction that exists in people, and provide very meaningful pathways for people to come to satisfaction in all these areas. To understand dissatisfaction, one must understand not just what it is about but relate to the type of reasoning that a person may have in how to handle it. This reasoning may, of course, as any type of reasoning, have in it flawed assumptions, and be counter-productive. To get the person to participate in dialogue and communion in order to personally attain to a more clear-headed form of reasoning, the leader must also recognize when it is necessary to go beyond old assumed 'ideals' (eg in society) and evolve creative approaches. Above all, the leader must not be personally affronted because of opposition. Insight and creative intuition will show the way in each case. Leadership is a job, and one must be more loved than feared to stay in it; otherwise, one must resign, rather than try for long to coerce the situation unnaturally; though wise decisions can be poorly loved at first, and more loved as time proves their validity, so it

is also a question of patience.

A leader must also understand the role of art, design, architecture, interior, light, computers, music, food types and so on and so forth as elements that shape motivation. People will do what they are motivated to with far greater ease than anything else, regardless of what is objectively their duty. The leader must make the duty into something which matches motivation, as far as possible.

Through dialogue and communion, we can have experiences of being alive, being in a process of learning, together; and it is in this context that the best of our brains and minds are most effectively called on, and in which the fullness of memory is working flawlessly, and constantly improving in an enlightened manner.

