

Order of Saturn

(MSS Collection)

Contents:

1. History of the Order
2. Introductory letter from the Koryphaios
3. Tasks of Probation
4. On Initiation
5. On Degrees
6. Introduction to Magic
7. The Superficial Self
8. Meditation Practice
9. Morality Roster
10. Self Reliance

History of the Order

An egg and a seed met and became something else. Such is the way of things that live and breathe, which the Order of Saturn certainly does. It is a growing thing that has not been within the world long. Ultimately the parents and family of lineal progression that made it possible are not that which is evaluated in contrast to the product's actions. The Order draws from history some forms of reference and tools but is its own concept and being.

Authenticity is not the result of longevity; rather time only increases the difficulty in establishing the truth of anything. Years may lend to credibility because they obscure fiction and error. Time manifests half truths that mate with others and birth bastards of fallacy. Time kills all things except fiction, and only through time does fiction become literature.

The Order of Saturn practices no art. That statement should be taken in several ways, the first of which is drawn from the above to imply that we propagate no lies. We purport no half truths or shelter ourselves by the bones of the dead. We are not an ancient hidden brotherhood of antiquity. We are a modern reality, a whispered truth rather than a shouted lie. No great events mark the passage of our way from thought to deed. Once we weren't, now we are, one day we will presumably no longer be. An egg and a seed met and became something else.

Some sense of mystery can be maintained in leaving it in this fashion. There will be no test at a later juncture that requires one to recall partial affiliations, schisms of authority, or specific times and dates of rituals. Details such as this ultimately have no import. One day they may come into the world as rumors, until then we will wait with you to hear the story. The trivia collectors and peacocks of import have no place within our Order; they die quickly of starvation. Mark only today to remember and remember it as the day you first invested yourself in our way.

Introductory letter from the Koryphaios

Salutations Prospectus,

I welcome you to the threshold of the Order of Saturn. Besides this letter of greeting you will find also within this package some rudimentary introduction into the philosophy of our

Order, a task set requirement for your period of probation, your sealed initiation ritual with instruction, and an introductory ritual for weekly observation. What you may have noticed before possibly even reading this document is that there isn't a great deal in your hands. While your contact in the Order will ensure that you have everything intended it is assumed that you already are in possession of everything that was intended for you.

I would like to orient you then with the expectations of our Order so as to ensure you take this matter in the correct manner as opposed to some form of disgruntlement. Probation is not a sophisticated concept, but it is often one that is greatly misunderstood. It is a test of your abilities and your potential and is meant to be a stage of some ignorance. It would not be of benefit to us to go to great lengths to ensure your understanding of matters before stipulating that you comply. That would not serve the prevailing purpose of probation in and of itself, which is that you perform.

It is for this reason that your materials are somewhat barren. In order to adequately test us it is understood that you must have some grasp of our purpose and our methods though. This rudimentary understanding is facilitated by the tasks you have been assigned and the general areas around which they are structured. You will not be given large explanations though either through your introduction or via contact with the Order proper. During this period you are expected simply to satisfy the demands put on you and demonstrate success in doing so. Your diligence in ignorance is the proof we require before deciding on your suitability for further advancement within our Order.

You will notice that unlike other orders or occult groups also that we haven't given you an extensive reading list or instructed you in a method of study for procurement of knowledge. There is a reason behind this as well. While you may already be in possession of a significant education in the occult, or you may be rather naive, this actually matters very little to us. While it is true that our Order is versed both in philosophy and in real work our philosophies serve only to grant greater insight into the methods and results from the active work our initiates engage in. Demonstrating to us that you are capable of study is great, but has little practical implications. If you are incapable of demonstrating merit in the performance of the tasks given to you then there is little purpose in us either accepting you into our Order or in you being a member. An individual that is driven and capable of demonstrating their ability to perform will reveal a capacity to overcome a lack of knowledge, while one who possesses a great deal of it but is incapable of success in simple tasks is a waste.

Demonstrating that you are a part of the former category then is the challenge before you. This in the end is a matter of passing or failing. You will either do what has been assigned to you and document your success in such, or you won't. If the latter is found true then your membership to our Order will remain at this stage and after a year you will simply pass as a memory and then beyond that. If on the other hand you demonstrate your abilities in what must

honestly be viewed as rather rudimentary practice you may find yourself being asked to proceed further into our ranks. Either way the choice is ultimately yours as is the success. We are here only to witness it, and provide you further means by which to demonstrate more.

I wish you luck in your endeavors and hope that this will not be my only communiqué with you along the road to self knowledge.

Within the bonds of our Order,

Frater D'. M'.

Koryphaios, Ordo Saturnis

Tasks of Probation

Below the tasks are listed and given some advisory on acceptable mediums by which to achieve the results expected. These tasks should be begun the day following your initiation which is formally recognized as the beginning of your probationary period. Ninety-one days following this engagement you will be eligible to petition for entrance into the first degree subject to the submission and review of your journal of practice.

Journal of Practice

This is a responsibility of prime importance. This is the means by which all work involved in the probationary period will be documented. You should write all entries as though they will be read by others, because they will be. In light of this if you intend to document any personal data involving lateral engagements it may be deemed appropriate to maintain two or

more journals of record. It is acceptable to either annotate all entries in electronic medium for later printing or compressed e-mail, or to keep a bound journal that may be mailed. In either case it should be accepted that this journal will most likely not be returned to you; plan accordingly.

A Motto

With a great deal of foresight and equal measure of research summate your aspiration within the Left Hand Path and render it as a motto. It could be a single word or name, a sentence of clarity, even a number, so long as it adequately summarizes the focus of your aspiration. This will be the name by which you will be known to our Order if you are to be admitted into its bonds officially. While this name may change several times over the next few years it is of great import regardless. It is a capturing to the best of your abilities the knowledge and capabilities of the Path itself and the height of your aspiration. For better or worse, it is YOUR Left Hand Path.

Meditation

Begin daily meditation practices. These should start at no less than 7-10 minutes and progress until you reach a minimal time of 15 minutes each day. Your timing for these practices is left to you. If you decide to make it a morning occurrence, then do so, or conversely evenings may be appropriate. When we say ‘daily’ our intention is to imply *some period between waking and sleep*. They do not necessarily have to be at the same time each day, but your practice should still be daily.

The suggested method for meditation is breath counting/observation. Comparable to the practice of Zazen found in Zen Buddhism; the goal is placed essentially in the act of sitting and observance of body and breath. Seat yourself in a selected posture and initiate the practice with inhalation mentally observing this gesture as *one*. On exhalation mentally recognize this process as being *two*. Continue this process until you reach ten, and then begin again until you reach your selected goal in accordance with time. Other meditative practices may be engaged in at your discretion and annotated in your journal, but this is the only practice assigned and the only that will be monitored.

Adoration

Compose some variety of ritual or adoration to be utilized on a daily basis in respects to the powers of night and day. Address what you see to be the ruling principles of these polarities and either render it in the medium of imagery through ritual constructs, or poetic verse as a spoken adoration. Regardless of the method used they should be divergent from each other, and somewhat short in nature. After composition they should be implemented into the daily schedule and performed in respects to each. If they reveal themselves to be substandard of your potential at a later time then it is acceptable to alter them to allow them to 'fit' more effectively. Multiple re-accomplishments of these renditions though will merely demonstrate a lack of thought or dedication to the intent of this exercise.

Physical Regimen

If you do not already have a system of physical fitness, begin one. Discretion is left to the individual on methodology be it running, swimming, weight training, etc. It should be a system capable of progression and monitoring regardless. It must have the potential for advancement either in speed, heavier weights, distance, etc. You should also be capable of assigning it to a schedule of no less than three times a week and requiring at least 20 minutes to accomplish. Find something that is within your capability while also being physically demanding. Set goals and implement them into your regimentation also. Document pertinent material in regards to progress, but otherwise simply time and activity will suffice.

Personal Change

Determine a facet of self that is dissatisfying. Focus on a habit such as smoking or even more rudimentary like a linguistic repetition that you often find yourself troubled by. It can be a negative such as these mentioned or a positive such as something you have desired to implement within your life in some aspect other than the other actions stipulated elsewhere as tasks. The determination is left rather loose because it must be accepted that you are a stranger to us and therefore are our subject matter expert concerning your own life. It should regardless be something rudimentary in nature while not being inane. Once you have selected a particular

focus your task is to institute change. Annotate your struggle to change in either adding a positive trait or the reduction of a negative.

The Sphere

Construct a sphere out of clay. You may purchase this clay or find it in a natural area depending on location and availability. Render from it a sphere roughly the size of your fist attempting to keep it as close to perfection as you are able. Once it has been baked or dried paint it with black paint. Continue to coat it until the paint becomes thick enough that even scratching it would reveal only more paint.

Saturday Ritual

Refer to the material presented concerning the probationary form of the ritual, and perform it weekly in said manner. Annotate performance and anything else considered pertinent in regards to its performance.

On Initiation

Precursory/Secondary Lecture

Initiation can be seen as a life journey of discovery and illumination. The process itself as an individual act has been seen in varied societies and constructs throughout history. This act as an act of dramatic rendition is meant to instill in the individual a separation from the majority by being brought into a circle of elevated knowledge. At the heart of all ritual constructs and precedents is knowledge.

For societies such as the freemasons the rituals are impregnated with symbols and rooted in a tradition of re-experience of history. Candidates encounter individuals as constructs or as semblances of dead men and are taken through events in order to gain from them the wisdom of their origination so as to be raised to a level of shared experience. This is the manner in which The Order of Saturn also elevates its initiates, through the commonality of understanding and knowledge contained within a journey.

Many modern groups and societies have lost the intimate nature of initiation coupled with knowledge and have instead manifested from this premise singular acts of indoctrination. Their ritual constructs have become figurative doors, or rites of passage. Instead of instructing the initiate they ask them to accept what may already be known with some new tenant or factor meant to be instilled. In this way these rituals are less initiations as much as orchestrated contractual agreements where the initiate is accepted into a fold of adherence. They are merely acknowledgements of title and privilege within the group.

The Order of Saturn has no implicit doctrine or higher authority that requires the bended knee of our brothers or sisters. This makes this latter concept to be moot and irregular in relation to our construct. Your initiation is an agreement being solidified in the manner of being accepted as a member formally, and of accepting membership in the same manner, but it is not a singular rite. You will pass through the venue of the second by being instilled with the knowledge of the first invariably, but it should be understood the distinction in purpose and focus.

As an initiate of The Order of Saturn you are becoming a part of a society of individuals whose focus is the manufacturing of a life of illumination. Your first step on this path is as a probationer where it is required that you show merit and dedication to the ideal of labor, patience, and discipline. Labor through rudimentary tasking, patience in having ignorance and time for its reflection, and discipline manifested through practice and annotation. Accomplishment of this stage grants you the privilege of full acceptance into a new modality of existence that is The Order of Saturn.

As an order we exist within every individual that enters our ranks and are vested in their every action. To serve our order is to serve oneself in the journey of discovery. It is from the strength and dedication of every member that The Order of Saturn gains strength and authority. It is the authority of every individual implementing their will upon their own lives and their own nexus of reality that is the basis of our order. This is our differentiation from others; The Order of Saturn exists as a basis of control for the individual rather than being a control base.

Your life as a member of The Order of Saturn is your own, and your service to it is to your own becoming. You must bend to the authority you grant it in the stricture of task and ordeal, but the judge and executioner of this labor is your own will. You must do only that which you find yourself capable of and desiring of. Remember this always. You are a member of our order because you so choose and so struggle. If a time comes when this is beyond or behind you then it is not of us to judge. You are that which you allow yourself to become, nothing more yet often something less.

May this be only the first step in a journey. There will be a great deal asked of you, but you will have as your guide that which is presented following this ritual as well as in the tasks established. Welcome to The Order of Saturn.

On Degrees

This is an introductory statement concerning the degrees to assist in understanding their function and purpose. As written in our statement of intent The Order of Saturn exists for the “express purpose of cultivating the individual self towards the goal of solidified consciousness”. Therefore at the conclusion of our third degree the initiate will have reached an elevated point bordering on solidified consciousness.

In other systems of practice this triumph may be depicted as the level of ‘adept’. It is reaching a point of experience and knowledge of self and the external to be in control of ones existence. To become an autonomous agent in ones illumination is to possess the ability necessary for further progression. That progression may be viewed as gnosis, knowledge and conversation, or solidification depending on the understanding and language of images pertinent to the initiate.

The levels beyond our degree structure are not something that can be granted or recognized by an order expressly. That work, the work of true illumination, is of the individual and the individual alone. No tasks or requirements can be suggested except as expressions of another individual’s accomplishment in light of such. Any tests or suggestions of an agent’s illumination are light shaded by the experience of another.

The Order of Saturn acknowledges no saints or prophets of mystical conquest. An initiate may find value in modeling their journey in a manner of a previous aspirant, but none is recognized officially as authoritative or absolute. The only true law of our order is that there is no law; truth is the determination of the observer.

In light of these statements, versed in the regalia of the old, The Order of Saturn is more an ‘outer order’. It has no formal holy text or inlaid route to the final gnosis received from a higher plane, and none such has a place within the order. Any product of an individual in pursuit of the higher is not viewed to be a law or decree for mankind, but rather a decree for the universe of the individual consciousness in the manner of an elect worldview.

More concerning this concept is addressed in other papers of the order.

Pertaining to the degrees

The Order of Saturn has an initiated name for each degree, but for the sake of simplicity and avoidance they will simply be referred to as 1, 2, and 3 respectfully.

1: The focus of the first degree is of the solar conquering aspect and the masculine facet of creation. Much of the practical work revolves around the overcoming and surpassing of obstacles innate and created. The initiate is introduced to the functional working model of the order's system, and spends a great deal of time devoted to the mapping of their present conscious state, the products of which are the basis for the work of the following degrees.

2: The focus of the second degree is that of the lunar passive/receptive aspect and the feminine facet of creation. Much of the practical work revolves around utilization of and experiencing elevated states in respects to the astral body. The initiate, being more knowledgeable of our functional model, begins also personal religious orientation and understanding of previous acquired data.

3: The work of the third degree is that of unification and draws from the source of both previous aspects. The sphere of focus is that of Saturn in the characteristic of calcification and solidification of self. Much of the work is devoted to the practical and otherwise testing of established modalities of existence. The initiate is placed in a position of challenge and rigor whereby they test themselves and their accomplishments thus far. The resultant ordeal is the completion of our order's functional work structure.

The totality of the work of our degrees then can be seen to originate and evolve out of the mundane world into the ethereal resolving back to duality. While the second degree alone may be viewed as mystical in nature, the initiate never seeks to rid him or herself of mundane reality. The product of all ordeals should be the drawing of mysticism into an examined and elevated existence. The LHP is not a vehicle for hermits or those seeking to escape common reality, therefore The Order of Saturn does not seek alienation but rather dominance and perseverance.

Introduction to Magic

The Order of Saturn does not practice magic. This statement is factual, but will most likely be misunderstood. It may better be expressed that the Order of Saturn does not recognize the distinction made in referring to actions or other such mediums as being magic. While we may

use tools and tactics found in other orders or found within the occult community at large, we do not call them magical, we simply call them tools and tactics. We do not distinguish between any form or function excepting that they be derived from will and laden with intent.

It is with this understanding that you should approach what little has been allocated to you for performance during the probationary period. There is a reason why meditation is on the same list as physical fitness or ritual, and that none of these are given higher or lesser import. These three venues all address the same intent through varied approach; all three address the will and its expression. They are superficial expressions, but they allude to a higher understanding and illustrate the rational of our Order.

When a man claims great authority within the occult stipulating the strength of his will yet is obviously incapable of controlling his dietary habits one must draw a question. How can a man be expected or accepted in his abilities to control the universe and direct it if he lacks the ability to control himself in something so simple? Being able to engage in hours of ritual focus is an achievement in the same way that being able to meditate for extended periods is as well, but if you are incapable of making yourself perform in the physical medium what do you really have? The body must be trained as well as the mind in order for the whole self to be understood. All actions are therefore rendered equal.

Within the Order of Saturn you will be expected to challenge yourself in all venues from the physical to the social to the spiritual. You are not being extracted from the societal structure, or Order is not a place to hide from the difficulties of life in general. Memorizing large segments of poetic verse will not enable you to succeed on a social level or endow you with a renewed ability to run for any significant distance. In order to achieve any of these things they must be trained for and allocated their share of attention and focus. The Order of Saturn directs its focus at the self as an entirety and not as a singular aspect. We are not a mystical order, though we may practice mysticism. We are not an army while we may practice the arts martial.

The Superficial Self

Self is a commonly misunderstood concept. In regards to this we are speaking not of the elevated being or expressed will, but rather the self that is commonly referred to or may be addressed otherwise as the ego. It is recognized within psychology that the ego is not an innate feature of the mind. In reality it is better to perceive it as a currier at best transferring information

back into higher consciousness and retained information and projecting out response. It is little more than a defense mechanism or animated response pattern to outer stimuli.

What is outwardly and most commonly understood to be who we are is nothing more than a series of gestures and proclivities that have been manifested out of previous experience. All of that which you are within your casual existence can ultimately be reduced down to habit. Your habits are what identify you leading to expectations and other attributions that allow others to recognize you.

In our modern world it is consistency that is most highly valued. Your ability to continually meet expectations of you as an individual is your greatest treasure in this world. We use words like untrustworthy or fickle, and other references that have insulting connotations to respond with when someone changes. Change in and of itself is something that is innately feared by the commonality and programmed into us as being bad through these linguistic devices and many other tools used by society to maintain its quo.

Change is not the enemy though, nor is it wrong. Nature doesn't sleep. Even in darkness if one turns an ear to the wild they can hear the death cries of animals, the screeches of insects desiring fornication, the world moving. Even in death the process doesn't cease as insects and animals utilize the materials of the body to sustain themselves until they can be eaten as well. Change is a constant and prevailing force within all that we know yet strive to deny.

The nature of the Left Hand Path is that of change. It throws the initiate into the all embracing hands of the chaos and demands that they struggle or succumb. We as servants of this Path will throw you to them as well. We seek of you change, to see the face of our mother within your eyes and know that you are one of us, one without fear. For this to be possible though you must accept that who and what you are at this beginning is false.

The principle or what may be called the primer of personal change is rather simple. As it has already been said who it is that at least others believe you to be may be reduced in the end to simply habit. You can be reduced in the measure of things as far as the commonality is concerned merely to behavior. What this means then is if one were capable of changing their behavior, in the scheme of things as far as the commonality is concerned, they will change themselves.

Who you are is behavior. Behavior is a conglomeration of habits. Habits are the repetition of actions. Actions are quite simply are those things which we do. Therefore if one were to change their actions they would invariably change their habits, which would change their behavior, which would change who they are. In that way then we can see the sense in what is not common, that of ourselves we can manifest many that are different. We can create who we are rather than accept who we have been created to be.

This resolves ultimate authority in regards to the manifest self to be a matter of individual control and decision. The typical reason that this is not a commonly accepted notion is fear. The commonality is afraid already of change, but secondarily it is afraid of responsibility. They seek to distance themselves from causality while accepting result, if beneficial, to be of their own making. The idea that they are the cause of failure, or that their very being and all its flaws and deficiencies they have also caused, terrifies them.

Your ego though is the originator of fear. It is a self defense mechanism manifested for a singularity of purpose and therefore controllable. Control of ego will result in control of its automated responses as well invariably. First though it is necessary to recognize it for what it really is. Knowledge of its nature will give you power over it as a construct. The possibilities after this knowledge is truly accepted are staggering, but they will not frighten you if you are prepared.

Meditation Practice

For the first degree there are two advisements on developing of a meditation routine. The first is the conscious reduction that serves as the use of breath as a means to still mind into a level of controlled focus. This is a technique found often and most commonly referenced as yogic breath control or Pranayama. The second technique is that of the void state, which is a particular point of mind concentration that utilizes the symbolism of our order and a means of ‘invocation’ to reach stillness.

For the first technique one should seat themselves in an appropriate posture of asana, which is a body position of control that can also be linked to the pain matrix. (Further information concerning varied postures of asana will not be expounded upon, relegating that instead to the personal study and selection of the initiate. It will only be suggested to make a permanent selection for practice.)

Once you have reached a centered state and assumed the asana posture fully, begin to count during inhalation for a count of four. At the number four, cease inhalation and maintain the breath within the body for another count of four. At the number four exhale for four, pause without breath for four, repeat. It will become a redundant system of breathing and mental centering as the active mind strives to maintain control of the physical process of breathing and the mind sees only numbers.

Breath counting is the base line of the practice of Pranayama and there is no limit to further complexity beyond this example. It is suggested that initiates study the practice further once they have grown accustomed to it. When reference is made to controlled focus though, this is the practice and process being addressed. Regardless of your level of attainment in further

exploration of breath control in meditation, it is the reduced state of the four count breathing model that is being suggested as use for basis of furthered work.

The second technique of the void state is more a ritualized pathworking into the mind of the initiate. An elongated statement of intent is utilized to allow the mind to focus on itself as a different modality of conscious allowing for the reduction of focus on the practical level also. The image of the technique, revolving around the black sphere, is the key symbol of our order. With such being the case it is advised that each initiate should become proficient in the practice allowing some variance in linguistics etc. in order for it to become more of a personal address. Once one has used the model for an elongated period of time it should become a second nature reacquisition of the state for meditative practice. For daily practice it should be used with exclusion outside of other tasking and thought of as the base when other practical work is not demanding of your meditation time.

Invocation of the void:

I look inside myself and see a darkness
At the root of my being is a hallow
Inside the hallow there is no form
Nothing rests and all is transitory
I can expand the darkness and make it grow
Until it envelopes my mind
All constructs become fleeting
Nothing is true
I am within the void
Within it all is possible

Visualization component:

Within your mind see a small pearl of darkness and raise it into your main line of focus. Expand it until it encompasses the whole of your mind. When it reaches the entirety look then

within the sphere and see your mind encased within the black globe. Thoughts running between sections cease to move, objects lodged and inhibiting you drift aimlessly. Everything that is attached is set adrift in a small chaos constrained within the void and contained by your focus. You control the void.

Morality Roster

This task is broken into three segments beginning at introspection and ending in the same vein. It requires a great deal of authenticity while only being capable of self-judgment as far as success at its completion. One must be capable of demonstrating result to another and should always collect information in a manner befitting a later presentation to someone else. This requires succinct collection and composition of information. It is irreverent whether or not you may in fact be asked later to show your findings; you should treat yourself as well with the respect of a dignified acquaintance.

For the first stage all that should be required is a reserved time for concentration outside of either centers of daily practice. One should be able to be alone and without distraction, otherwise there is no stipulation on duration or recurrence. One may be capable of completing the initial registry within several hours. Whether these hours represent themselves as an entire day of seclusion or as shorter periods divided between many days is of personal choice.

With the assistance of paper and pen begin to take notice of your innate morals. What this means is to focus on what you find to be ‘wrong’ categorically. Find each of these centers and regress further into the realms until you reach ambiguity. You may start out strong with a respectable list, but it isn’t a matter of numbers as much as an exercise in honest introspective. Some people are compelled to follow much more stringent rule sets while others find difficulty in listing more than a handful of core beliefs. Everyone though should have at least some things that by their very nature cause the individual to produce strong emotions of revulsion or disdain.

Once the initial roster has been accomplished format each into a series of lists based on the intensity of emotional response to the stimuli. Separate these lists properly on separate sheets of paper listing them in their most reduced states and allowing space for further commentary. Once this has been accomplished one is ready for the second phase of introspection.

Take a small journey into self for each presented stimuli and find a 'why'. Why is this particular practice or behaviorism wrong? Did your parents instill in you a disdain for it, is it written in a holy doctrine that it is erroneous, have you personally had conflict that demonstrated it to be harmful, etc.? List for each stimulus a reason and a birth. At some point in life all things were blank until exposure to knowledge or experience gave them existence within the self. At some point all things wrong were at a level of ignorance and vague, in that manner all things were neither right nor wrong. When did what was absence become a regulation of behavior?

After you are satisfied you have depleted yourself and your memory of enough details of origin it is appropriate to move on to the final stage of practice.

For this stage practice should be altered from the precursory two to a venue of meditation. The information previously acquired should have reached an impasse of further acquisition of data that gives it precedent. Each list for the varied stages of emotional investment should be separated now further by placing them into distinct practice modules. Only one section should be investigated during a single practice, and then only a small portion of each in order to invest each category and response with sufficient attention.

Take with you a list and seat yourself for meditation, in a manner to which you should have grown accustomed. Find yourself within the void state or the reduced conscious as precursor. Now travel to each module as though it were a separate and distinct world. Each is a world where this behavior is dominant and the only of which that exists. It is necessary then to experience it to a certain degree in order to fully travel within the world of its being. Two things must then take place.

First, take note within self of the rise of response and see your mind as an object of origin. From where does your rejection disseminate? Does it travel from a portion of the center mass of the physical into the lower recess of the mind base? Does it originate in the core? There is no right answer; it is only where you see it to come from as a figurative model of your mind. Take note of it and use it as reference for each secondary stimuli. Note if the origin changes between lists or between focuses.

Secondly, chart each world. In a margin of the list construct a language of symbol for each world you visit. Use a base of autonomous writing, or simply a system of hacks and slashes. Regardless of capabilities or simplicity make a further reduction from stimulus, to origin, into finally authenticity of the personal consciousness. This symbol does not represent the stimuli, but rather the stimuli that is filtered through you and is a part of your own mind. It exists as an idea you have accepted as a reality and purposefully placed outside of your consistent being as something that is 'wrong'. To be wrong though it is still necessary to be a part of you.

At the completion of this third phase of the task set there is no other progression for this degree. All information, once confirmed to the best of your abilities as complete, should be fully

collected and remanded to the custody of storage of a selected basin. It will be required of later in degree work of the following two.

Self Reliance

This task does not have a level of completion found within other modules in that it will invariably result in some failure. The purpose of this task is discovery within a realm of commonly held ignorance. While it is directed inward most expressly it is versed in the outer. Progress is still possible and will be resultant from the data you generate as a result of this task set. Be though ready to fail, and understand that in failure still comes knowledge.

The first stage should be undergone during the process of daily works. Take with you a notebook of some kind and begin an abbreviated chronicle of that which transpires. This book is not for the recording of other tasks, or emotional states, but instead the mundane. If you go to a store, annotate it. If you drive to work, annotate it. The common actions of your daily regimen elongated into a week of record. You should spend no less then seven days on this first stage so that you will have an unbiased consolidation of frequency that is capable of showing you both work and leisure activities.

Once you have accomplished the initial collection process it is capable of being segregated and refined into usable information. Separate each day into generalities, days of work with others, days of leisure with others, etc. Reduce these sets through redundancy eliminating all repetition until you have a collection on both sides of the occurrences in each venue. Utilize then this same system of redundant elimination until a singular list of activity has been extracted from your collected journal. You should then have a somewhat proportionate data composite of your average weekly occurrence of mundane events.

For the second stage you will utilize this list writing it out on clean sheets allowing for the ability of notes to be taken on each. Separate yourself to a point allowing for clarity of thought to process information outside of the medium from which you have collected the originals. For each event reacclimatize yourself with its proceeding and make note of people and how they effected the situation. By this it is meant to pay particular attention to that which has transpired in relation to the necessity of others for it to be successful. Like the first two examples

of a store, or going to work, how many employees were present? What customers or other such did your work result from?

When you encounter situations that you believe to be devoid of the requirement of others separate them from your main list. Cross them off and annotate them elsewhere. It should be expressed though that if one pursues this with real honesty and introspection very little should be able to be crossed off. Even the visitation of a park or recreation facility requires the vocation of rangers and grounds keeping personnel. Nature in reserve is still a business with proprieties and customers.

Attempt to establish at the end of your note taking a rough estimate of how many people are involved. When you have a general figure you have a theoretical number of the amount of people that are necessary to keep you sustained for a week. That is how many people are employed or volunteer their time in order on some level to keep you in a state of health and well being. It could be said that their life is bound to yours being continued.

Perhaps in a meditative state, or resultant at the end of your assessment think on the roads you drove on. How many people found work in building those roads? Traffic lights, the buildings you visited, the mowed grass you walked on, who tended to these? Your numbers become a shadow of a mountain of individuals united in the cause of sustaining your being.

When drawn to this level it becomes a task of gesture. Some will read this and believe already they have grasped the conclusion that is meant to be inspired, but they would be wrong. To tell a man he is ignorant is to address a situation and not rectify it by giving it a name. If you avoid the precursory week to honestly explore your small nexus of the world you will have reached in no way a level of real understanding. Anyone is capable of agreeing with a statement that they need others, but few are capable of the honest understanding of how vast that concept truly is.

The drawing of this conclusion though is not the purpose of this task. The true purpose is in reduction. From your list allow yourself to see a pattern. What things did you allow to be done for you that you could have done for yourself? Did you pay someone else to make food for you? Did you pay someone else to repair your vehicle?

Without vacating society to live in the wilderness one will be indebted to society invariably. Even if one fixes their own car they will still have had to locate someone else to sell them parts etc., it is this realization that is drawn out from the secondary step of this task set. The primary focus then must be in the level to which one allows all aspects of their life to be subjugated by society.

For the last step of this exercise, and the true challenge establish for yourself a new list, the revised list of your locus of control. On it write those things which you have easy capability

of managing for yourself. In addition select at least one thing that you may not have the skills to be in control of practically at this time. For the first set it may be as simple as making your own coffee, shining your own shoes, etc. Things within your day you encounter and allow to be taken care of for you out of convenience that you intentionally pay for. The secondary to this may be repairing your own automobile, or construction of aspects of your home. Unless you have suffered from engine failure or natural disaster such things may not be within the scope of your original notes. Do not be restricted by what occurred during this period for your selection of greater goal of self-reliance. Select something for which you may have talent, but no knowledge, and determine what is necessary to rectify said situation.

Once you have several objective sets for implementation as well as requirements for the further exposition, START. Take one task and add it to your regimen. Within a few days add another. Continue this until each of your selected statutes has become a common practice of your daily and weekly regimen. Begin then to take a class in small engine repair, or go with some frequency to the public library and educate yourself on wood working, etc. Make your education to self-reliance as important to you as any other action within your normal spectrum.

Success in this venture can only be measured by your dedication to the principle and extrapolation of what you find through your annotations. Some aspects may be reflected in other journal sets or note taking mediums, but invariably actions of change that are directed to take you out of the public forum will tend only to be noticed by yourself. In the end there is either success or failure and they will be obvious when encountered.