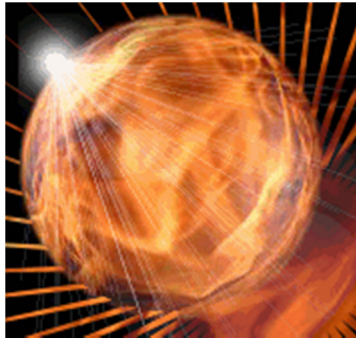


**“The House of Fire”  
Master Fire’s Household Manual**



**"As you go the way of life, you will see a great chasm.  
Jump.  
It's not as wide as you think."  
- Joseph Campbell -**

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## **Household Mission Statement:**

It is our collective mission to create a Master/slave Household using an agreed upon and well defined structure in order to foster a consensual, spiritually led, transfer of authority from the slave to Master Fire based on the obedience of each individual, the slaves to Master and the Master to Spirit. We strive for these relationships, as well as the ensuing interrelationships within the Household, to be healthy, balanced and empowering in order to offer insightful learning experiences for everyone.

## **Household Vision Statement:**

In order to foster the Master/slave and interrelationships in the Household, we find the following points to be essential and identifying:

- Obedience is expected and foundational.
- A transfer of authority is necessary for a Master/slave relationship.
- A defined structure is important to the health of the Master/slave relationship.
- We are all adults of equal value entering into a relationship. We are not, however, of equal status.
- Master Fire is in surrender, and is obedient, to her spiritual calling to be the head of the Master/slave dynamic.
- The slave is in surrender, and is obedient, to its spiritual calling to serve Master Fire.
- Supporting each other to be true to ourselves and our chosen paths (i.e. to be authentic) is important to the success of the Household.
- Devotion, loyalty, honor and trust are important parts of the Master/slave relationship, on both sides of the slash.
- Service is a multi-faceted construct that is unique to each individual person; no one's service will look exactly, or be expected to look exactly, like any others.
- The intent behind our motivation is what makes, or breaks, our actions or desires.

## **Household Goals**

We hope that, through these items, we create a nurturing, comforting, and supporting Household for all those involved. By doing such, it is our goal is to empower each to reach their fullest potential in their respective roles through obedience and service.

## **Master Fire's Biography**

We are a female-identified, female-bodied Master. We are active in Our community and have been a leader of several groups of various lifestyle focus. We are currently on the Executive Committee of Southwest Leather Conference and are also a staff member of the Butchmanns Experience. In addition, We do fundraising and LGBTQ community support work as a Sister of Perpetual Indulgence, Sister V'Gina Dentata of the Sharp and Pointy Teeth (Grand Canyon Sisters, Emeritus).

We began Our public involvement in the leather community in 2001 when We attended Our first MAsT meeting. We later became the Director of that chapter (MAsT:Triad, NC). We are the co-founder of Female Artists of Domination (FAD), a North Carolina based group formed in the summer of 2002 to support Female Dominants and those that serve them.

Ms events that have significantly altered Our life: The very first TiL (2003), Southwest Leather Conference 2005 (which was actually held in Dec. 2004) and the pansexual APEX Academy in the Butchmanns Tradition in Jan. 2005 (now known as the Butchmanns Experience). We continue Our personal education and interaction with the community by trying to attend the national Ms conferences as We can afford.

From an early age, We can recall being a dominant person...or perhaps a more domineering person, depending on who you ask. Once, as a young girl in Girl Scouts, we did a puppet show with barnyard characters. The other girls insisted We be "Bossy the Cow". My peers used to write "Bitch" in the dust of Our car in high school. These things hurt at the time, but now We see that it hurt because We wanted outward approval. Now, We understand that domineering is domination-without-consent, of course!

We strive to retain a sense of humbleness (regardless of how this document reads!). We do not know everything, nor will We ever know everything. We've been told that We're intense, smart and deep. We enjoy learning and teaching; We think that they go hand-in-hand. We are a voracious reader and read for fun and to learn. If We're reading for fun, We most enjoy Scifi, Fantasy and Thriller/Horror. If We're reading to learn, it's usually Leather/Ms, New Age/Self Help or science texts. Our biggest creative areas are sewing, writing and music.

Being a Master is a spiritual calling for Us. It is not merely something We do, it is who We are, and is a part of Our destiny in which We can reach Our fullest potential. This, of course, makes no statement or judgment about where We are on this journey or how well We feel We do it. We are as far along as We should be and do it as Our skills allow. We are nowhere near as far along as We want to be nor are Our skills as developed as We wish. These two statements will never change.

Our spirituality is an eclectic mix of Pagan, Native American and Eastern with a Christian background. We are all, yet not any, of these. Basically, We deal with energy;

it's interactions with Us and in Us. Think Chakra or Chi...then add ritual, ancestors and channeling/speaking in tongues. We have insight that can be creepy...even to Us. It's not a consistent thing either, which makes it frustrating. We get nothing from most people, some things from some people and a great deal from people who have special meaning to Us and/or Our journey. If you already know of Myss' Archetypes, you can learn a lot about Us by looking these up (working from 1<sup>st</sup> to 12<sup>th</sup> house): Alchemist (scientist), Servant, Warrior, Magical Child, Prostitute, Saboteur, Guide, Priestess, Artist (includes writer for Us), Student, Teacher and Victim. If you already know Sunbear's Earth Astrology, We are on the cusp between The Teacher and the Powerhouse. If you know Jamie Sams' work, We identify most with Clan Mother Gives Praise. Some of Our totems are Owl (She Who Sees the Tail Wind), Ocelot (Walker Between Two Worlds) and Crow (Black).

We also have a very practical, analytical side. It's the scientist in Us. We have a BS and an MS in Physics and a bunch of Mechanical Engineering graduate classes to add to the mix. We have taught and/or teach Physics, Physical Science, Earth Science, Math and Chemistry at the University level where We learned that teaching is really important to Us. In addition to the secular studies, We have a spiritual Metaphysics degrees from the University of Metaphysical Sciences including an M. Div. and a Ph.D. in Transpersonal Counseling as well as ordination through the Wisdom of the Heart Church.

Because We find this to be a spiritual path, We feel led to be open to more than one slave. We do not choose these slaves, they are chosen for Us by Spirit and We obey that calling. We will offer a place of some sort in the household if We feel spiritually led to Master a slave regardless of their sex, gender, sexual orientation, race, age, yadda yadda. However, the manual is written mostly as if We are speaking of one relationship. The intent is to speak of the singular relationship between two people, regardless of other relationships we each might have.

Welcome to Our world. ☺

## Speech Protocols

You may have noticed by now that We use the “royal We” speech protocol for Ourselves. This is a spiritual directive for Us. Speaking this way is in reference to All Our Relations, in the Native American tradition. This is a way of acknowledging that all relationships are spiritual in nature as is life itself. We have been directed to speak this way when in spiritual settings. So, since Our Ms relationships are spiritually based, it is obvious why We use it here. We also use it when working with spiritual matters outside of Ms, such as groups in which We might participate.

There are three specific relationships going on amongst All My Relations, in reference to the protocol. First, there is the relationship between the egoic "I" and Our Higher Self, the Self that is of Divine nature. We feel this exists for every person, although some may be more comfortable with a notion of a connection to the Authentic Self that may or may not be seen as being related to a notion of divinity.

The second Relation is the connection to each person in Our life, in particular Our slaves, but also each person individually. Speaking this way expresses Our gratitude to all the people who come into Our life, be it for a moment or for all of existence. Used in this way, the intent is similar to the intent of the word, “Namaste”.

The third Relation is the connection to simply everything that is. Using “We” to represent this is a way to honor the whole of creation and give homage to the interconnectedness of all, in particular the interactions of consciousness as a whole.

The second protocol is the impersonal pronoun protocol. In this, the slave is an “it”. Thus, We refer to the slave as "it", the slave refers to itself as "it" and uses third person, such as "this slave" or their own name. Many think, wrongly, that this is a way to humiliate and objectify the slave. The protocol does not have that intent. Instead, the protocol is to make it clear to both of Us that the slave is a part of Us, much like a body part is part of Us. The hand isn't called by a name... the hand is an “it”. So, for Our household, using this protocol actually elevates the importance of the slave rather than lowering it.

We understand either of these can be difficult to follow; they are sometimes difficult to speak. We are continually reminded, however, that what others think about these directives and, in fact, what the egoic “I” thinks about them, doesn't matter a hill of beans to Spirit. Part of Our path of Mastery says that if, “Because We say so,” is a good enough reason for a slave to follow Our orders, then, “Because Spirit says so,” is good enough reason for Us to follow Spirit's order.

## Obedience

This is a “my way or the highway” relationship. Obedience is the one and only hard and fast rule. All others are subject to change as We see fit or as We are directed by Spirit. We are making an effort to write down the current rules in order to give a slave knowledge of what life is like so that they can give informed consent. Once consent is given, it is given for the duration of the relationship.

When a slave wears Our collar, the one choice that the slave will always have is whether to obey or not. There will be times when We ask the slave to do things that the slave is reluctant to do. We will, invariable at some point, order the slave to do something the slave truly does not want to do. In the end, the slave can choose to not obey. Of course, they must be aware that there are consequences for not obeying; willful disobedience ends the collar. However, should the slave decide to become obedient once more, the collar might be reinstated.

We feel there should be some disclaimer at this point: We understand that it can take time to build, or find, a relationship of this magnitude. It is often not something that happens overnight, although, for some who are uniquely ready, it can. When a slave comes to Us, they must, joyfully, work from where they are in this development. This means that they may need to take the time to learn to trust that We can and will do Our best to lead them in such a way as to always have their best interests at heart. We understand and honor those who are at this point along their journey; they are encouraged to take their time, be who they are, study Us and work through all the egoic things that need to happen. It is very important that the slave does all this. However, We have also learned that Spirit has no timeline, and it is possible that the collaring be swift. We do as Spirit leads.

If someone happens to read old versions of this manual, they will see that We, too, have gone through some of these egoic things. They cannot be avoided...nor should they. We each should be joyous that we discern properly where we are.

Part of Our obedience to Spirit is being a guide, in particular for Our slaves. The Guide is one of Our twelve Archetypes.<sup>1</sup> According to Caroline Myss, a guide:

“...takes the role of Teacher to a spiritual level, teaching not only the beliefs and practices that make up established religions, but also the overarching principle of seeing the Divine in every aspect of life. Clearly you do not have to be a professional Preacher or Guru to have this archetype, as we can all learn to lead others spiritually through developing our own intuitive spiritual awareness and passing on whatever we have learned with genuine humility. To count this archetype as part of your support group, however, you will need to discern in your life a continuing pattern of devoting yourself to teaching others from your own spiritual insights. This presupposes that you have gained wisdom through some combination of self-disciplined practice and study and perhaps spontaneous

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<sup>1</sup> Read **Sacred Contracts** by Caroline Myss to understand more about a person’s twelve archetypes.

spiritual experiences. Wisdom also comes with age, and so the Crone or Wise Woman represents the ripening of natural insight and the acceptance of what is, allowing one to pass that wisdom on to others.”<sup>2</sup>

Guidance will come from Our heart which provides a place of “good stewardship”. We strive to give this with love, tempered by understanding and compassion. If We insist that a slave do something, it’s because We are absolutely certain it is to their benefit. The disclaimer here is that, if We are well matched, it should be obvious as to what does and doesn’t come from a place of good stewardship. The slave has the “Prime Directive” of “Protect the property” that comes into play when it is *clear* that our order doesn’t come from a place of good stewardship.

Leadership, too, is an inherent thing in an Ms relationship. We desire to lead those in Our care as well as have them working to lead others. Leadership can mean acting as a guide as well as acting as a commander. In being a leader, We feel a responsibility towards those We command to care for them and to protect them as We guide. In essence, We are responsible for the slave’s well-being. This manifests as being a protector which is related to the Warrior for Us.

“The Warrior archetype is just as connected to the female psyche as to the male. Women have long been defenders of their families, and the Amazon tribe of Warrior Women has become legendary because of their ability to engage in fierce battle--even sacrificing part of their female physique to facilitate warfare. Loyalty to the family and tribe is among the Amazon's notable characteristics, along with nurturing their young and transmitting lessons of power and self-defense. In today's society, the Warrior Woman has emerged in its glory once again through women who liberate and protect others, especially women and children who need vocal and financial representation...[We are] direct[ed] to use the classic Warrior virtues of heroism, stoicism, and self-sacrifice for conquering the ego [to] gain control of our inner lives.” – Caroline Myss<sup>3</sup>

Sometimes, We will wish that We could grab the slaves in Our life and make them follow Us down a path. In reality, We know that We cannot do that. It is up to them to follow, freely, in obedience. Any other arrangement is detrimental to their development and Ours.

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<sup>2</sup> [http://www.myss.com/library/contracts/three\\_archs.asp](http://www.myss.com/library/contracts/three_archs.asp)

<sup>3</sup> Ibid.

## **“Sorry,” “Please,” “Thank You” and “May”**

Master/slave relationships, as define in Our household, are not “common” relationships. This means that the rules and expectations of common society don’t apply here. Thus, We do not apologize to Our slaves or say, “Please,” or say, “Thank you.” These are common and necessary in polite society, of course, but, again, Our Ms relationships are not based on the social constructs of polite society. When confronted with common society, we are being compliant to social constructs. All in all, We are looking for obedience in Our household, not compliance.

It is fundamental belief of Ours that Our slaves *are* of equal value, but *not* of equal status. It is also a belief that, when We do not honor this inequality of status totally, We cheat the slave out of being willingly dedicated to obedience. The slaves that are right for Us simply do *not* want to be equal in status... acting in ways that say they are, treats them as just any ordinary person in society. They are not ordinary... they are extraordinary, and should be treated as such. The inequality raises them to the high standards of slavery We have.

### *Apologizing*

To Us, admitting you made a mistake is totally different than apologizing; “We were wrong,” is entirely different than, “We’re sorry.” This isn't about avoiding saying that We’re sorry due to bravado or just because We don't want to. This is about being, at all times, the most effective leader as possible, making the best choices possible and behaving in the highest manner possible. If this is done, then there is no *need* to apologize because any mistakes were due to lack of info, lack of insight or from things beyond Our control. Honest mistakes have no wrongdoing attached to them, thus no guilt is felt nor is apology necessary. Correcting a mistake is also different than apologizing. In a leadership position, We feel it is much, much, much more important to admit a mistake and take steps to correct it than to offer an apology to the slave.

Further, for Us and Ours, apologizing cheapens the obedience in our dynamic. In Our house, the slaves follow the Master, not the "rightness" of the Master and honoring the slave's ability and willingness to do this means not cheapening their role as a property by all of a sudden treating them as being equal in stature. This is what apology does; by saying, “Sorry,” We subconsciously tell the slave that they are merely part of common society and it devalues them. Being able to serve through mistakes, even obvious ones, is important, just as it is to not lay blame when one happens. So, We do not apologize to Our slaves.

It is important to remember that We feel the slave is a part of Us, just as Our hand is. When the body malfunctions, the hand does not expect apology... nor does the body feel required to give one. Offering one sets the hand and body apart and this is against what We are trying to do in Our household. What We do expect from the slave is that they

provide all the necessary information they can in order to help Us lead in the best manner possible.

We feel that since not apologizing is Our choice within an Ms relationship, then We, as the Master had damned well better be prepared to bare the full brunt and consequences of the mistake, be willing to take the necessary steps to correct it and, most importantly, try again. Choosing to not apologize creates a much more responsible space that We must fill in Our world; there is the expectation of behavior that requires no apology. In addition, We do not expect apologies from Our slaves, either, only acknowledgment of a mistake and a genuine commitment to correcting behavior.

*“Please,” “Thank you” and “May”*

Similarly, We do not say, “Please” or “Thank you” to Our slaves. It is Our job to give orders, such that the slave can experience fulfill through obedience. If We make request, the slave is continually given a choice rather than being offered the chance to obey. Choice, in this context, once again subconsciously tells the slave that it is common. The reasons behind this are the same as above; it promotes the slave to a new level of interaction while creating a space of expected behavior from the Master.

However, “Thank you,” is, indeed in the vocabulary of the slave. “Ma’am, yes Ma’am, Thank you, Ma’am,” is the proper, formal response to an order. The slave is acknowledging their gratitude at being given this special opportunity to be obedient.

When asking to do something, the slave doesn’t use the phrase, “May it...?” Instead, it uses, “Do you wish your slave to...?” The difference might seem subtle at first. However, the latter is simply asking for a statement of fact, while the first is asking for agreement. Agreement, again, implies common society, which takes us back to the above reasons for not doing it. Asking what Our wish is for the slave’s behavior is totally different than asking for Our agreement to the slave’s desired action.

## **Authenticity**

We feel that living authentically means behaving and experiencing life in such a way as to bring harmony between a person and their Higher Power. For a Master, this is manifested in a direct relationship with Spirit...for a slave, this is manifested in a relationship with their Master.<sup>4</sup> When these three things are in accord, We feel that true happiness is the inevitable result.

We have found many pieces of wisdom amongst Our study of wisdom traditions that can aid us in leading this authentic life. They all deal with learning about ourselves, how we work on an emotional/psychological level and letting go of everything we find there that does not serve us in a positive way. Many say that this is letting go of egoic attachment. Probably the best wisdom We've come across is the "Four Agreements" from Don Miguel Ruiz.<sup>5</sup>

1. Make your word impeccable.
2. Always do your best.
3. Don't take it personally.
4. Don't make assumptions.

The first two of these are certainly commonly encountered ideas and ideals in our modern society, but few really understand the implications of the latter two. When we realize that how people react isn't about us but about them, we begin our journey to compassion about their path through life. In addition, when we begin to look at the assumptions we make, we begin the introspective process that undoes all the negative programming we have adopted through core false beliefs (Mr. Ruiz describes this as "undomestication").

Living authentically, We feel, is pursuing the above tenets, or those similar to them. Transparency, honesty and integrity all play a part in the processes.

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<sup>4</sup> This is not to say that We feel slaves cannot have their own direct connection. We do feel, however, that there is something so uniquely special about the slave's surrender to their Master that they cannot be fully who there are without it.

<sup>5</sup> For more study, see <http://www.toltecspirit.com/>.

## **Collars and Tokens**

### *Collars*

A collar is given to a slave when we both recognize and accept the responsibilities of being a Master/slave couple. The primary responsibility is that of obedience.

A collar is removed when one or the other or both no longer adequately practices the responsibilities of the relationship, or when Spirit has directed it should be such. A collar removed may be restored when the practices are restored or if Spirit directs and informed consent is once again given.

A collar belongs to the Master. The slave is the wearer, not the owner, of the collar. There may be circumstances under which We give the collar, in whole or in piece, to the slave should the collar end, but this is not the rule but the exception.

### *Tokens*

A token may be given to someone who is contributing to the household in a significant way, but who isn't a fit, or in pursuit of, a collar, for whatever reasons. We may give a token, with no Ms dynamic ties to it what-so-ever to tell someone that they are important to Us.

## **Life in the House of Fire**

The following subsections are designed to answer questions a slave might have about life in Our household. It is an ever-developing document. If a slave needs clarification or has comments about any item, please, speak with Us. Also, feel free to offer up editing changes.

While there is often a degree of certainty when it comes to whether or not a spiritual connection exists between Ourselves and the slave, We want to be as upfront as We can in the things We do know to be true. The slave will find these things in this document such that they can make an informed decision about their obedience.

The items are arranged in alphabetical order.

## **Affection/Love**

We do not currently feel that romantic love, as taught by our society, is part of Our calling for a Master/slave relationship. We feel that it could, for Us, become an egoic attachment that could keep me from obeying Spirit, especially in matters of disobedience and its necessary consequences. That being said, should Spirit dictate it, it could happen. However, it is not the end goal; the end goal is obedience.

We are an affectionate person and enjoy physical contact with people who matter to Us; We enjoy touching and being touched. This usually includes hugs, caresses and sometimes walking arm in arm or holding hands. One of Our dreams is to have family night where we all pile on pillows (and each other) to watch a movie.

The slave may be given certain standing permissions in this regard and the slave is always allowed to ask for affection. Setting a limit about affection from other family members could be appropriate. We, however, will touch it as We please.

### *Languages of Love*

There are five love languages, according to Gary Chapman.<sup>6</sup> These are sex, gifts, acts of service, quality time and quality talk. Each person will have a different hierarchy. We cannot dictate the slave's hierarchy. However, We can make them aware of Ours and to research their own. We expect the slave to be able to be fluent in Our language. This means, when they are saying they care about Us, the best way to do that is by choosing the first or second on the list. We have found, however, that the ranking is fluid for most people. We also recognize that Our languages differ with the type of relationships We have. We will do Our best to make things clear. Our current ranking for Ms relationships is:

1. Acts of service/devotion
2. Quality talk
3. Quality time
4. Physical touch/Affection/Sex
5. Gifts

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<sup>6</sup> Chapman, Gary. **The Five Love Languages.**

## **BDSM**

We are a sadist and there are a number of activities We enjoy for fun.<sup>7</sup> We have the right to do with the slave as We please. The slave can be assured, however, that if We do something, it is not without care, and sometimes great thought, nor is it without responsibility for them, and their condition, afterward.

BDSM can be used as a spiritual tool. When we do spiritual work, We will be listening to Our authentic voice. That voice, and not Ours, nor the slave's egos, dictate what happens; there are no safewords in this world...there is only trust. If the slave does not trust Us in this, they should not ask for, or accept, a collar.

This does not, however, mean that we are skipping over fundamental safety. If the slave is having an issue, physical, emotional or otherwise, We want to know. A safeword is not going to keep them from having this issue, nor is it going to adequately relay the problem...and so We want to know the issue right from the get-go. It can then be gauged whether or not we continue.

We are also, under certain circumstances, a masochist and a bottom. If the slave has skills in this area, they could be put to use. However, even as a bottom, We are the Master and Dominant.

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<sup>7</sup> We feel We have these skills, in various levels of expertise: Biting, Branding, Breath Play, Bondage, Caning, CBT, Clamps, Cutting, Energy manipulation, Fire, Flogging, Knife Play, Mummification, Paddles/Percussion, Piercing, Rough Body Play, Singletails and Wax.

## **Clothing**

All clothing must meet Our approval; however, We will most likely not micromanage the slave's wardrobe. We simply do not want to decide every evening precisely what they will wear the next day.

Work clothing should be job specific. We don't expect the slave to wear scrubs if they are a mechanic or a t-shirt to a business meeting (unless that's the way their company works). We expect the clothing to be in good repair. "Look nice, neat and clean" is the rule of thumb.

Everyday clothing will be much more casual. This is the area where the slave can truly express themselves. Unless We find it to be blatantly offensive, We will most likely approve.

We enjoy choosing clothing for special occasions and events. For events, all's fair in love and fashion! If the event is private, there is a distinct possibility the slave will be nude.

## Communication

The slave will give and be given open, honest communication at all times. We are inclined to not have many private things in the family, but We will use Our judgment when deciding. We choose to keep things private on the rarest of occasions, however, and it's usually when discussing the matter will be breaching Our word to someone or breaking sacred space principles.

The slave is allowed to ask questions to clarify orders or directives; it is not Our goal to confuse the slave or to set them up for failure. Unless We have been given directives to keep the reasons to Ourselves, We'll usually be open with such a clarification. Know, however, that, "Because We say so," is a valid response from Us and a valid reason for the slave.

The slave will be asked for their opinion and input quite often. We expect them to give it.

We expect the slave to journal, in some way, on a weekly basis, at the minimum. We will have access at all times. The slave may enter whatever they wish, be that issues about us, our relationship or whatever; We encourage transparency. However, it is not Our intent for the slave to use it as a passive aggressive form of communication.

We journal on a regular basis. We have a livejournal as masterfiremaam. Through this journal, We are committed to be as transparent as We feel lead to be about Our thoughts, feelings and Our role as a Master. It is Our prerogative to speak about any issue in Our journal We see fit. This is a place where We ramble, writing in stream of consciousness in order to work out things in Our head. So, there is the real possibility that our 'problems' will be totally public. The slave may have to work on their ego in order to accept that.

We make a real effort to discuss things in a calm manner. Knowing Ourselves as We do, this means that We have to wait until We're over being angry or upset. We recognize patterns in Ourselves that We are currently working on. As examples:

- We realize that We can have a short temper or can be irritable, especially if We are tired or in a manic cycle. Do NOT ask Us if I've taken Our meds that day if We're being snippy. This is a trigger for anger, sometimes rage. If the family is truly wondering, they can go check for themselves. If We haven't, they should bring them to Us immediately, but they shouldn't throw it in Our face.
- When We are in a depressive cycle, We tend to sleep a lot. This is ok; the family should just let Us sleep. However, if this behavior lasts more than a day or two, they should make an effort to keep Us social and, if possible, get Us out of the house. When We're depressed, We appreciate someone being in the house with Us; the energy of another person who cares is comforting. Checking on Us and touching Us during these times lets Us know someone cares.

## **Community Activity**

Community is important to Us. The slave will be expected to attend community functions with Us, as finances allow.

The slave may be sent to events and functions without Us, especially if they are designed as slave-only space.

The slave can expect to be volunteered to work for the organizations in which We are active. The slave can be expected to be loaned out for duties and activities in Our extended family. This might be as a demo person, worker or for service.

## Disputes

Disputes between members of the household should try to be dealt with between the involved parties first. If no conclusion can be met, the issue can be presented to Us in a calm fashion. The usual method for doing this:

1. The complaint is made, in private, to Us.
  - a. We will discuss the problem from that party's viewpoint.
  - b. We will discuss possible solutions.
2. We will discuss the matter with the other party.
  - a. We will listen to their viewpoint.
  - b. We will discuss possible solutions.
3. We will "sit" with the matter, sometimes taking days (as is the Native American tradition) to come to a conclusion.
4. We will discuss, with all parties present, how We feel about the conflict and what decision (s) We have made.

If the slave ever has an issue with Us, it should speak up and express itself in a rational, healthy way.

In all situations, everyone will follow some "fair fighting" rules.

1. Remain calm. Try not to overreact to difficult situations.
2. Express feelings in words, not actions. If one of us starts to feel so angry or upset that we feel we may lose control, we'll take a "time out".
3. Be specific about what is causing the problem.
4. Deal with only one issue at a time.
5. No "hitting below the belt." Attacking areas of personal sensitivity creates an atmosphere of distrust, anger, and nonconsensual vulnerability.
6. Avoid accusations. Instead, use phrases similar to, "We feel..." rather than, "You did..."
7. Don't generalize. Avoid words like "never" or "always." Such generalizations are usually inaccurate and will heighten tensions.
8. Don't stockpile. Storing up lots of grievances and hurt feelings over time is counterproductive.
9. Avoid clamming up. Positive results can only be attained with two-way communication.

## **Drugs/Alcohol**

Prescription medications should be taken as prescribed, unless there is a problem. For all recreational drugs and alcohol, know that We, at any time, may say it has to quit.

Permission for all other drugs, including alcohol, must be obtained before each intended use and each time it intends to use them.

Abuse of drugs of any sort is not tolerated.

## **Health (Mental and Physical)**

A reasonable degree of good health is expected. This means that the slave should be capable of functioning in such a way as to offer service to the household. It does not mean that the slave has to be perfectly healthy. The key element here is that, if the slave has an illness, be it physical or mental, it is being treated in an appropriate manner.

We will use Ourselves as an example. We are bi-polar. We currently take mood stabilizing prescription medications and visit Our psychiatrist on a regular basis. This makes everyone happy. We have also had gastric bypass surgery. This means We have a very odd diet. We have learned, for the most part, what will and won't trigger a problem in both areas and We work to avoid those things.

The slave is expected to provide health insurance for themselves or have the means to cover the bulk of their health costs until such a time as We can afford to provide it (this statement is not a guarantee that We will ever be able to do this). This most likely means that the slave will have to work outside the home unless they're independently wealthy.

## Fetishes

This is a list of Our fetishes: i.e., things that make Our pulse beat a little faster. They're listed in the order that We thought of them. We will indulge these...but not at the detriment of the slave or household.

- Leather – NOTHING smells like leather. The slave will wear leather as We direct.
- Tattoos (Ink) - We have several and they each have meaning. We love ink. If the slave currently has ink, wonderful. If they don't, they should be open to the idea of Master-directed ink.
- Piercings (Holes) – We have no permanent ones other than single-hole earrings. We practice temp piercing, mostly for ritual. Eventually, it will be time for Our own permanent ones. If the slave has holes, We want to see them! Be prepared for the possibility of holes.
- Military – Men in uniform, hot damn! Ok, some of the women are hot, too! If the slave is military, show up in uniform to make Us weak in the knees.
- Bikes – No, not the kind you pedal. We don't, however, ride Ourselves as of yet.
- Kilts – Utilikilt rocks. Hell, all kilts rock. Be warned, We may put the slave in a kilt. No comments about it being a “skirt” are allowed!
- Bagpipes – Don't laugh. We've never scened or had sex to bagpipe music (We don't think), but hearing it stirs Our soul. It's the Scot in Us.
- Drums – Now, drums...We'd scene and fuck to. We like all kinds, even Drum Corp drum lines make Our pulse race. If the slave plays, We'd enjoy it a great deal.
- Music – Different music does different things. The kind that turns Us on is goth or metal or whatever the hell it's called. Think Queen of the Damned soundtrack. We can enjoy just about everything, given the right setting, except very derogatory rap. If the slave is a musician, We'd also enjoy that a great deal.
- Boots – So, maybe We're a gay man. We love boots. If the slave can bootblack, We will be one happy camper.
- Biting - We enjoy biting...it's very animalistic. This is one of the few masochistic things We know We like in sex. Be aware, however, it can quickly turn into energy feeding for Us.
- Vampires – We are a Vampire. Yes, a real one. It is a delicate thing; a blood bond is not lightly made or broken. We expect everyone in the household to be open to energy and sang feeding, to be done by Our judgment. However, this does not mean that We WILL feed on the slave(s).
- Blood – We enjoy blood play (cutting and piercing). Seeing blood run is also animalistic and it touches a place in Us that few things do. We can and do separately distinguish this kind of play from feeding.

## **Finances/Income**

Learning to manage money is an important skill We feel everyone should learn, thus We will not completely taking over the slave's finances unless specifically guided to do so spiritually.

The slave may be expected to contribute to the household account. This is used to run the house (utilities, groceries, etc.) and pay for events and travel. The division between household accounts and the slave's accounts will be fair and based on what they earn outside the home as well as their specific debts and needs.

If the slave comes with well managed accounts, We will have a tendency to trust their judgment and leave the management to them. If the slave's finances are in a mess, advice will be given and they are expected to take responsibility. We expect to function in these ways:

1. Helping the slave develop, and stick to, a budget. This may involve the slave asking permission to purchase any item over a set amount.
2. We will monitor and see that the slave pays their bills. Again, the slave must earn enough to pay their bills.
3. We will direct the slave to invest, in simple ways, for a retirement.
4. We will direct the slave in ways to reduce their debt and recommend places to go for advice.
5. At some point, We expect to be added to the slave's active accounts, such as checking and savings. This is done with the intent to keep these assets from being frozen in the event of their death.<sup>8</sup>

If We are so led, asset surrender might be a reality. If so, We will be taking total control of the slave's financial welfare. If We do this, this would include these things:

1. The slave will be given an allowance to use as spending money.
2. We will see to it that the slave's bills are paid. Again, the slave is expected to earn enough to pay these bills.
3. The slave's paychecks and other earnings will come directly to Us.
4. What is not used for bills and household needs will go into savings and/or retirement account(s) for the slave.
5. We will work to reduce the slave's debt. This may include bill consolidation, using a credit reduction plan and simply taking the credit cards from the slave.

Estate management will include:

1. We expect, at some point, to be named as the executor of the slave's estate if they are single. If they're are not, We are open to being the executor of their estate if they feel their spouse or life partner would appreciate the service upon your death.

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<sup>8</sup> The reverse is likely to be done with at least one person in the household so that Our assets are available to the household in the event of Our death. In addition, it is likely that this person will be named, at least in part, a beneficiary of insurance and such, again, to benefit the household.

2. We expect a Will to be drawn up indicating how the slave would like their affairs to be handled, should they die while in Our collar, whether they are single or married.
3. We expect documents to be drawn up for a DNR order (if they want one), a Living Will and the details of their burial/cremation.

If the slave is a financial wizard, We are open to advice and suggestions, respectfully submitted. We might decide to use the slave's skills and turn over the household accounts and bills to them for management. However, all final decisions are Ours.

## **Living Arrangements**

It is Our wish that Our entire family live together under one roof, as much as reality allows. The slave will be guaranteed living space if We own Our own home or have room in Our apartment/house, unless they are raising minor children.

If we share a home:

The slave will, most likely, have to share a room with others, most likely in a dormitory type of setting. The slave will most likely also have to share a bathroom with others.

As much as is possible, the slave will be given drawer, trunk and/or closet space and be allowed to bring items that have sentimental meaning to them.

Items that they have that can be of use in the household will also be given space as possible.

Other items will have to be put into storage or sold.

The slave is expected to keep their areas neat and tidy. This means they make their bed daily, hang up their towel and put their clothes in the hamper. We may find someone whose service is to provide this for the family, but don't expect it.

## **Ownership**

When a slave wears Our collar, We own them. It's that simple. Their physical body is Ours; We expect them to ask permission to use it for purposes other than Our own. Their mind is Ours; We expect them to use in such a fashion as to serve with intelligence. Their heart is Ours; We expect them to work to keep their slave heart thriving. Their will is Ours; We expect them to endeavor to match their desires to Ours.

Ownership is about empowering the slave to be all that they possess. In such a way, they grow and appreciate the life given to them. They will be a reflection of Us, thus, We want someone who is worth owning and fit for service. In order to be fit to serve Us, they must:

- Be working towards a healthy body and mind. We don't expect perfection, only real effort.
- Be self assured or, as above, be working to become more so. A slave with a sense of self value is important.
- Be able to be autonomous. This means that the slave should be able to get the job done and not need Us to constantly watch over them. We have found this usually means that they have a dominant personality.
- Possess intelligence: the slave should enjoy learning. We feel learning is how we grow and there are lessons in everything we see, do and feel.

## **Pets**

We have cats. We will always have cats. We will consider additional pets, up to a point, as part of a live-in relationship.

We like low maintenance pets, meaning those that, when adequate care can't be found and life dictates we must be away, enough food can be left for them for a short amount of time (perhaps three days). Boarding would be the solution for longer periods of time. We have been fortunate to have found people to care for Our pets while away, however.

We prefer pets that will not eat other pets. We would have to carefully consider a python (who might think Our cats are tasty) or birds and rodents (who Our cats might think are tasty).

## **Poly Household**

Our household is a poly household, although not necessarily sexually poly. This means that the slave will have slave brothers and sisters who serve along side them at some point. It also means that We may have one or more partners for Ourselves.

We may, at some point, decide on a Major Domo. The slave(s) will be expected to serve under this person's direction. This person will, mostly likely, be taking on the duties of paying bills We've laid out, assigning chores and household scheduling, so that We are free to do other things. This person's duties will be more defined when the need arises.

We don't intend to isolate the slave from their already established healthy relationships. However, understand that We are to be the primary partner, sexual or not. These other people will be or will become secondary partners. Be prepared that We might ask the slave to modify these relationships. Family ties are to remain intact and will be encouraged, unless We see that they are abusive in some fashion.

## Protocols

These are the guidelines We wish for Our household. While there are no community-wide standards, by any means, We have observed these in various places and have enjoyed them or feel spiritually led to implement them, despite Our own discomfort with them. Anticipate that they could be overridden by the protocols of another's house should we visit. These build on each other, meaning if we are following event or formal protocols, they are in addition to basic protocols.

### Basic protocols

#### 1. General Action

- a. The slave will obey the “law of the land.” This means to obey the protocols or social structure for the setting they are in; obey work structure when at work, obey Our structure when with Us (and it is appropriate) and obey space, group or personal protocols when visiting others.
- b. When at home, the slave is not permitted to use furniture without permission.
- c. Ask permission to use the bathroom, eat or drink. “Do you wish this slave to...?” is the appropriate question and, “Ma’am, yes Ma’am” is the appropriate response, regardless of the answer.
- d. Unless Our partner is doing these things for Us, adopt “gentlemanly” behavior, male or not. This means take Our coat, open doors, carry packages, etc.
- e. Casual presents are expected at these times (how to present is in Appendix B):
  1. Saying good morning. This is when the slave first sees Us for the day and We seem somewhat together.
  2. Saying goodnight. This is when the slave last sees Us for the day or before we get into bed, if We’ve asked the slave to join Us.
- f. Formal present at these times:
  1. Before the slave leaves the house/building to go about their day or a major errand where they have to leave the property.
  2. When we each come home at the end of the work day. If the slave is home first, We like it especially if the slave at the door prepared to help with Our load, then present.

#### 2. Speech

- a. The slave will use third person speech when in Our protocol.
- b. Personal pronouns such as “I,” “me” and “mine” are to be replaced with “this slave,” “this slave’s” or “your slave.” The use of gender pronouns such as “he” and “his” or “she,” and “hers,” in reference to the slave, will be replaced with “it” and “its”.

3. Speaking to/of Us
  - a. When speaking to Us, We prefer Ma'am. As a minimum:
    1. "Yes, Ma'am" or "No, Ma'am" in answer to a question.
    2. "Ma'am, yes, Ma'am" in acknowledgment of an order or answer from Us, no matter the answer.
    3. "Ma'am" at the beginning of a question or a request.
  - b. When speaking of Us, in the community, refer to Us as Master Fire.
  - c. When speaking to Us, outside the community, We still prefer Ma'am unless it is truly inappropriate.
  - d. In those cases, Fire or Our given name, Machele, will suffice.
4. Speaking to others.
  - a. Refer to them by their chosen title and preferred pronouns.
  - b. Ask what title and/or gender pronoun a person uses if unsure.
  - c. Be polite to everyone, whenever possible, using Sir and Ma'am when appropriate, such as when speaking to other Masters or more senior people.
  - d. If someone is excessively rude or more forward than is appropriate, the "protect the property" comes into effect and the person should be dealt with appropriately. Be as polite as possible, but firm.
5. Writing to Us
  - a. Pronouns referring to it are lowercase.
  - b. Pronouns referring to Us are uppercase.
  - c. Don't use the O/our style. Our speech protocols are convoluted enough.
  - d. The slave's name and title are lowercase.
  - e. Our name and title are uppercase.
6. At the end of a conversation
  - a. If the slave needs to leave, unless it is an absolute emergency, they will ask to be allowed to 'Continue' by asking, "Ma'am, do you wish this slave to continue?"
  - b. When We give the 'Continue' command, the slave will respond, "Ma'am, yes Ma'am, thank you Ma'am". At that point, the slave is free to go.
  - c. If the slave is not in a place where the appropriate answer can be given at the end of a conversation, the "law of the land" prevails.

#### Family Dinner

1. Everyone will be seated together. If we are at the table, the slave may also sit at the table. If we are in front of the TV, the slave will sit on the floor as usual.
2. The slave may begin to eat when We have begun, unless otherwise ordered.
3. The slave may be excused before Us, with permission.
4. The slave is excused at any time after We and other Masters/Dominants have left the table or are finished.

### Event protocols

1. The slave will be given a position in which to walk, such as ahead and to the left.
2. When attending Us,
  - a. Walk in its position. If in front, don't leave Us in the dust. If behind, don't step on Our skirt.
  - b. If approached for a hug or a touch by someone, direct them to ask Us for permission.
3. The slave is to ask permission to socialize. When socializing, the slave is free to hug, casually touch and casually kiss friends and family.
4. The slave is to remain within Our sight or within earshot at all times.
5. The slave is to never leave Our vicinity without permission. We should never, at any time, find Ourselves wondering where Our slave is unless it's due to Our poor memory.

### Formal protocols

1. The slave will be naked, if we are in a private setting, as temperature allows.
2. The slave will sit at Our feet as furniture arrangement, health and such allow.
3. The slave will present as they can to other Masters who are friends of the house upon first meeting them and upon their departure.
4. The slave will speak when spoken to or ask permission to speak should they wish to add to the conversation. This is not to say that they can't speak, only that they need to ask to do so.
5. The slave will be aware of and able to follow the slave hand signals as listed in Appendix E.

## Spirituality

We believe embracing our fetishes can lead us to spiritual adulthood and that a Master/slave relationship can be the embodiment of that spiritual awareness. Our beliefs are heavily influenced by SlaveMaster ([www.bornslaves.com](http://www.bornslaves.com)) and the Butchmanns Experience ([www.butchmanns-experience.org](http://www.butchmanns-experience.org)). Appendix A says more about this and the process of spiritual development.

The slave will develop some sort of active introspective activity in their life. This doesn't mean they will have a religion. It means that they will learn about themselves and begin to use techniques, such as meditation, to learn to quiet their ego and egoic patterns. Most of all, these practices should help the slave explore their role inside our spiritually led relationship.

We are spiritually awake and seek to become more and more aware as Our life unfolds. We will encourage and lead the slave on their journey. We attempt to practice patience, compassion and love, both for Ourselves and others. As We have said, Our spirituality is an eclectic mix of Pagan, Native American and Eastern with a Christian background.

There are many who have had a profound effect on this aspect of Our life. Appendix C includes writings and teachings from some of these people. Some include: "The Qualities of a Realized Master" by Master Skip Chasey, "Heart of Master" and "Heart of slave" by Master Steve Sampson, an excerpt from Margery Williams' **The Velveteen Rabbit**, excerpts from Oriah Mountain Dreamer's "The Invitation", the Bene Gesserit "Litany Against Fear" from Frank Herbert's **Dune**, "A Return to Love" by Marianne Williamson (which is often misquoted to be from Nelson Mandela) and excerpts from an internet article entitled "Transform Fear to Love." It's not an all inclusive list; these are things have had a deep impact in Our life.

Appendix D lists Ms Spirituality links and information that We have found valuable.

## **Sex**

Sex may or may not be an option in our relationship. It is at Our discretion and is a privilege, not a right, for it.

There will be absolutely no unapproved sex with other people, in or out of the household without permission.

There will be absolutely no unprotected sex, unless negotiated. We do NOT give this permission easily or lightly.

We don't desire to place a person in chastity in order to keep them from straying or playing with themselves. If it cannot control this aspect of its life and follow the guidelines posted above without a device, it is not the slave for Us.

## **Travel or “Being Away”**

Sometimes We travel or are away for a period of time (such as in the hospital). When this happens there are several things We want:

We want a “Welcome Home”. This means the house is tidy and there is someone to greet Us and take Our luggage and whatnot. The former is much more important than the latter, if a choice has to be made. See Appendix F for a description of what “tidy” means.

If it can be arranged, someone should drop Us off at the airport, including coming in with Us, helping with luggage and check-in, then seeing Us to security.

If it can be arranged, someone should pick Us up, including coming in to greet Us at the end of the terminal and helping with luggage. Bringing flowers or something else to say, “You were missed,” is bonus and would be well received.

## **Closing Statements**

This is where We give honor to Master Jack McGeorge. We drooled over his Order of Discipline and Service manual for years. So, We followed suit. The manual has evolved from its original format and content; having done it has led Us to be able to look at and deal with many things in order to become as We are now. Thank you.

For those in Our extended Leather/Ms family, We thank you. We will not list you by name for fear of leaving someone out. We are humbly grateful to Spirit for each and every one of you. It is through you that Our vision continues to develop. You teach Us and for that, We are truly honored and blessed.

And, finally, thanks to Our Mom (isn't that quaint?). Mom, we had our struggles when We were a teenager (Hell, We was a teenager), but we know each other so much better now. We thank you for teaching Us the business end of a screwdriver and how to be independent. We don't think you realize, but We pass on your various points of wisdom that you gave Us growing up to other people. We honor your acceptance of Us and only wish that others could have a mother who was so accepting. We love you.

Master Fire

### Spiritual Development

*This is Our version of one of the “heart talks” given at the Butchmanns Experience and it relies heavily on the philosophies found there.*

This section used to contain basically a parroting of SlaveMaster’s explanation of a three stage spiritual process for self actualization. We struggled to find Our own words for the process for a number of years. However, We have finally done so.

### *We, Me, Thee*

Upon studying a wide variety of multi-stage, in particular three stage, processes of spiritual development, We noticed, in all of these explanations, there were commonalities seen in all the stages. These commonalities can be reduced to the catch phrase, “We, Me, Thee.” As SlaveMaster and others have pointed out, we cannot skip stages; we must progress from “We” to “Me” to “Thee” and there is no better stage to be in than the one we experience right now.

### *The “We” Stage*

In the “we” stage, the self is defined by what others think. This is where we are domesticated<sup>9</sup>, where we get our emotional programming as the “Family Spell”<sup>10</sup> and when our camel takes on its heavy load<sup>11</sup>. We are caught up in the feeling of “we”, the feeling one “oneness” and “sameness” that feels like a fellowship. This is a wonderful thing to experience as any sports fan, spiritual or political movement member or a tight-knit family member knows. Being with like-minded people is an incredible thing and can be a life changing bonding experience.

The programs we learn from the group that is our “we” are important for our lives to be fully lived. However, each program can have a shadow side. This is where many people become stuck. For those that don’t, they become dissatisfied with the limiting factors inside the programming learned from the “we” in such a way that they feel compelled to leave the “we” and begin to develop the “me”.

One of the programs that we learn is that of *outward acceptance*. Here, the “we” give us their opinions that we can use to help us mold ourselves into the emotionally mature people we wish to be. In the most positive light, the “we” opinion is an affirmation of our internal acceptance of our own self or, if negative, a statement of their projections onto us. The shadow can come into play here when we internalize that we’re only okay if the “we” say so. Many, many people who base their self esteem on the opinions of others do so because they are stuck in the shadow manifestation of this phase. This is an emotional and/or psychological disaster waiting to happen, for, when and not if, the “we” ever

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<sup>9</sup> As described in the book **Beyond Fear: A Toltec Guide to Freedom and Joy** by Don Miguel Ruiz

<sup>10</sup> As described in the book, **The Creative Brain** by Mary Grunte.

<sup>11</sup> As told in a story by Neitzsche found in his book **Thus Spake Zarathustra**.

disapprove, our self esteem crumbles. But, we cannot get through life with the hope of ever developing any emotional maturity without the influence of outward acceptance and so even the shadow experiences are important and valid.

We also learn the art of *emotional bonding* through the “we” portion of our lives. This is beyond the relationships we develop with our family structure, although they are certainly part of the “we”. In the greater “we”, we create friendships, some of which might last a lifetime, but most of which will fade. We also pursue love interests and learn about romantic partnerships. Some of us might even form bonds that create a “family of choice” for ourselves. All of these kinds of relationships bring positive things and lessons into our lives. The shadow side, of course, presents programs such as “I’m only ok if the “we” loves me”, “I am only whole if the “we” loves me,” and “I can’t exist without “we””. These negative “we” programs often manifest in individual, romantic relationship where negative attachment spurs emotional reactionary states. Society teaches us that that these programs are not only normal, but expected especially when we are taught that it is a miracle when someone enters our lives and someone’s fault when they leave. Working through programs such as these is an essential part of life toward building healthy, truly loving relationships.

Motivational *encouragement* is also an important part of the “we” makeup. Positive encouragement from friends, loves and family can help create a great deal of courage. It affirms that we are “good enough” to do what we wish to do and can meet the goals we wish to meet. The shadow side often comes in the form of permission-based programming. The belief that we can’t do something unless the “we” approves or, on the flip side, that we can’t do something because the “we” disapproves, are limiting factors on the shadow side of encouragement.

*Behavioral programming* is one of the most important and prevalent things we learn from the “we”. Our family, friends and others teach us what is and isn’t acceptable behavior. This behavioral code often programs our sense of morality. We learn how to treat each other, how to discern between right and wrong and what the consequences are for following or going against these behaviors. One of the things that sets us up to be ready to leave the “we” and begin the “me” phase of our lives is the dissatisfying conclusion that the shadow “we” expects us to *only* behave as they wish.

In the most positive of circumstances, we are able to share who we are with the “we” in our lives and find acceptance, which is then an affirmation of what we believe of ourselves. We share our *identity* with the “we” and we develop our identity from their influence. The limiting factor comes when we feel that we can only be who the “we” dictates. This is a necessary and important stage; we would most likely never leave the “we” if there was not conflict about identity and acceptance. Conflict is often the impetus for change and isn’t the negative that most see it to be. Change is good!

One of the important things to note here is that we feel that *happiness* comes from the “we”. On the positive side of this, we simply feel good to be “a part of something.” This

positive program can serve us well in all parts of life and so it is important that we learn it in this stage. There is also a shadow side and this comes into play when we receive the program that other people are responsible for making us happy. This gets morphed into a general belief that others are responsible for how we feel about everything. We lose the instinctual internal happiness of children and take on an external model. Again, when we no longer feel the “we” is providing the happiness we crave, we find that it is time to leave.

As a summary of this section, Table 1 presents an at-a-glance listing of the common “we” programs discussed above.

<b>Table 1: Programs Learned from the “We”</b>		
<b>Program</b>	<b>Positive</b>	<b>Shadow</b>
Outward acceptance	The “we” opinion of us is an affirmation of our internal self acceptance.	We are only okay if those in the “we” say so; The “we” dictates our worthiness for love.
Emotional bonding	We learn to bond with other people emotionally through the “we”.	We are only okay and/or whole if the “we” loves us; We can’t exist without those in the “we”.
Encouragement	We are boosted by encouragement of those in the “we”.	We can’t do something unless the “we” approve; We can’t do something because the “we” disapprove.
Oneness	We are part of the “we” kinship.	The “we” must be followed at all times.
Behavior programming	The “we” helps us know appropriate behavior.	We can only behave how the “we” proclaims; We must behave as the “we” dictates.
Identity	We share who we are with the “we”.	We can only be who the “we” dictates we can be.
Happiness	The “we” shows us what happiness looks like.	Thought to come from, and be the responsibility of, the “we”.

### *The “Me” Stage*

As mentioned before, the Toltec wisdom tradition teaches that our adult life is all about the process of unlearning the things we have learned in childhood. This exact concept is also seen behind the idea of the “Family Spell” as put forth by Bishop and Grunte. We must discover the filmstrips that make up the “Family Spell” and replace them with positive changes. Changing all this programming is the purpose of the “me” that is made up of the positive development of the ego. This is also the process of individuation... of

Nietzsche's lion's defiance of the dragon "Thou Shalt"... of SlaveMaster's Adolescent phase. All of these accurately describe emotional and spirit-based process of moving from the "we" to our "me". Table 2 at the end of this section shows a synopsis of the changes in programming we undergo.

It is obvious that we cannot advance from one phase to the other without inner healing. We must reprogram ourselves, literally changing neural pathways in our brains, to create new ways of thinking. In many places, we can find the highway analogy in use to explain how this is done. Our emotional programs are like pathways in our neural net system. The more we use them, i.e. repeat our emotional responses and behavior, the bigger the pathways get, until they themselves are super highways. To reprogram ourselves, not only do we have to abandon the old highways, but we have to build new ones to replace them. At first, the new pathways are much like cow paths through a grassy field. But, as we deliberately choose these pathways rather than the old highways, we make them stronger and eventually the old highways of programmed behavior, responses and attitudes decay. When this change of highways has happened, we have successfully changed our physical brains in order to make new neural connections that govern us. We are a self programming biological computer with the ability to alter our own programming.

*The art of the "sacred no"* is learned in the "me" stage in order to create the "I will". In this stage, the "me" develops emotionally, psychologically and spiritually enough to say "no" to whatever negative programming we learned from the "we". We begin to see the programming we have collected from outward influence and identify those that no longer serve us because they do damage to our emotional well-being. Identifying what these programs are is of importance and reprogramming them into the more positive alternatives is the desired result, if we are to continue on our Self Actualization journey. Some people get stuck, however; once they discover a false program, they will "fight back" with the lower vibration emotions of hate, anger and resentment and such in response to perceived wrongs and betrayals. This, too, is an important thing to experience; understanding where these vibrations come from helps us to later understand how to raise them.

In essence, the Self becomes defined by what the "me" wants. Commonly, its wants include a successful career, a nice home, a loving family and the like. Spiritually aware people find such concepts as the "Law of Attraction," as described by Abraham Hicks, and other co-creation ideas as discussed in the movies **The Secret** by Rhonda Byrne, **What the Bleep Do We Know?** from Lord of the Wind Films, LLC and the book **Seven Spiritual Laws** by Deepak Chopra. We experience ego development, which is an important process because later, we must strip away that ego in order to hear and obey our Authentic Voice.

As part of our ego development, we change the program of outward acceptance to one of *inward acceptance*. This is an important change in our psychological frame of reference. Given that our society, at least in the United States, is still in the Tribe stage or

development, many people struggle with this change in program. Therapy, which We personally highly recommend for people who are “stuck” in some emotional way, abounds with people who have emotional boundary issues spurred by a lack of, or poorly developed sense of, self worth. The shadow side of this program change is that of arrogance and the unrealistic expectation of, “You should be like me.” This is actually a psychological backslide into the “we” mentality, but with an egocentric focus of the individual now trying to dictate to the “we” how to be, act and behave rather than the “we” dictating to the individual. No real problem has been solved here; it has just been put into different wrapping.

Along the lines of popular therapy topics is that of codependence. Codependence is defined by [www.dictionary.com](http://www.dictionary.com) as a psychological addiction to another person which is then mirrored by that person as an unhealthy dependence on the first. The key words here are “addiction” and “unhealthy dependence”. It is these things that make the relationship negative and this, too, is programming we often learn from the “we”. In the “me” stage, appropriate *emotional boundaries* are learned, set and enforced. The shadow side of this that we see most often is the constant evaluation of, “What’s in this relationship for me?” While therapists may not be teaching us to go into a relationship with ourselves as the center, this is the message we perceive. It is Our opinion that therapists are attempting to emphasize that we should go into a relationship with healthy emotional boundaries, but often the message gets warped into an egotistical demand for the other person to “make” us feel something positive. Emotionally mature people understand that this simply cannot happen; we are responsible for the way we feel and no one can make us feel anything we don’t want to feel.

Again, the goal of this phase is *egoic development* and our recognition of the emotional “baggage” we carry. One of the more subtle things that often happens, however, is that, while we recognize the “baggage” that we gained from our “Family Spell” and we say we want to get rid of it, our egos develop tricks to keep us in our old familiar programming. We become victims of this baggage, just by recognizing it, but not understanding how to get out of it and, since the victim is an honored position in our society, we often don’t want to get out of it. For example, We recognize that We have a program that being an intelligent person hinders the person from be “popular” and accepted. We recognize this as a false program, but We often blame Our intelligence for Our lack of ability to relate to people and thus form emotional bonds with them. In other words, because We’re intelligent, it makes Us “different” in both a positive *and* a negative way. Such is the trap that Our ego has developed in order to hinder Our progress. But, in the journey to becoming Self Actualized, Spirit asks Us, “So, how’s that program working for you?” These types of things must be identified and dealt with in this phase of our lives.

We also begin to take *responsibility for our own well-being* in general, leaving behind the programming of only being allowed to do what the “we” dictated we do through their permission. Now, our achievements are dictated by the permission of the “me”. This is intimately related to the pursuit of our personal “me” goals instead of having to check with the “we” and get outward approval of said goals. We become more confident about

these pursuits and gain an objective understanding about what we can and can't do well. But, these two things, like everything else, have a shadow side; we can easily begin to project our fear of "failure" onto others, leading to judgments about success. We can also get caught up in collecting "stuff", money or badges of honor.

We also change from the program of experiencing "oneness" externally to *feeling oneness internally*. This is crucial for the development of our sense of self worth. We learn things about self worth and negative attachment such as the subtle difference between being lonely and being in solitude. Both deal with being by ourselves, but being lonely indicates an attachment to others and a reliance on outward influences to negate our feelings of emptiness. Being in solitude indicates we have some inward sense of peace and that we experience being alone rather than being lonely. In the former state of mind, we are not comfortable with our own thoughts and feelings and so we try to ignore them. In the latter, our thoughts and feelings are analyzed and accepted for what they are, as they are. The drawback to developing an internal feeling of oneness is that we can often gain the program that we need no one, and the more that we perceive we are "needy," the more we will deny that we have a need for cooperative interaction with people. "I'll do it myself!" can become so prevalent that we trust no one and deny others the opportunity to serve us and fulfill their sacred contracts with us, as Carolyn Myss describes in her book **Sacred Contracts**. Not allowing others to do this with us is an egotistical shadow side of learning to handle solitude.

Finally, it must be noted that, in this stage, we begin to feel that *happiness* now comes through the "me" rather than from the "we". This is a step in the right direction, of course, because emotional maturity tells us that we cannot be made to feel anything we don't want to feel... or that we don't already feel. We continually add egoic goals, i.e. a better car, a better house and such, to our egoic goal list. The shadow is that we always assume that "happiness" will come from the attainment of these goals, but we find that, while we do feel happy because we have attained a goal, the happiness is fleeting and so we add more goals! The only conclusion is that happiness must come from somewhere else... and that somewhere else is from our Higher Self, which speaks to us through our Authentic Voice.

Table 2: Programming Changes from "We" to "Me"		
Old Program	New Program	Shadow
"Thou shalt"	The art of the "sacred no"	Rebellion of all authority no matter what.
Outward Acceptance	Inward Acceptance	Arrogance; You should be like me.
Codependence	Emotional Boundaries	What's in this relationship for me?
Self Esteem and internal worth "baggage".	Development of Ego	Egoic "tricks" that keep "me" stuck in old familiar programming
Our achievements are dictated by permissions	Sense of responsibility for	Projection of fear of our "failures" onto others leading to judgments about

of the “we”.	making our own lives.	success.
Goals set for us and outward approval of self set goals.	Confidence in life’s pursuits of career, relationships and other goals.	Collecting “stuff”, money or badges of honor.
External Oneness; we are one with the “we”.	Internal Oneness; we are one with the “me”.	I need no one.
We feel that happiness from the “we”.	We feel that happiness comes through the “me”.	Thought to come through goal attainment.

### *The “Thee” Stage*

In the “Thee” stage, the Self is manifest through a sense of communal love. It is inevitable, in Our opinion, that our Authentic Voice calls us to be of service to others. Thus, We feel that the term “thee”, which often has a reverent connotation, is an appropriate label for this phase. The “thee” becomes the focus and we find ourselves asking, over and over again, “*How may I be of service to “thee”?*” While we may have been of service in the past, here, it takes on a new level; we are no longer serving because it makes us feel good or because we want recognition, but because we are compelled to do so in order to be Authentic. We let go of ideas of using the Law of Attraction and such for personal gain and begin to apply them to service.

In order to be able to clearly discern our role in service, we must be willing to stop listening to, or “choke off”, all the chatter in our heads from our old egoic programming and begin to *focus on hearing our Authentic Voice* or Orenda. Voices that come from the judges, in particular, must be ignored. These voices work in a number of ways to undermine us, the most prevalent making us fear success! As Marianne Williamson in her book *A Return To Love: Reflections on the Principles of A Course in Miracles* states, “*Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us.*” We must be willing to let this go and surrender our ego to our Authentic Voice. It has our best interests at heart and can be trusted with our lives.

By understanding how we struggle in life, we develop an intimate understanding of how others might struggle. Through empathy, we develop a sense of *compassion* and find the meaning to ultimately be that we have no need to change anyone. We must accept all possibilities of manifestation, even those we feel to be negative. This does not mean we release them of the responsibility for their actions, and, if necessary, we must remove them from society. But, we come to understand why and how they act as they do and we are prepared to accept them for where they are on their journey.

We, too, are responsible for our actions and reactions as we learned in the “me” stage, but now, that deepens into a heart-level understanding that being Authentic is the true expression of our *Higher Self and its responsibilities*. We are responsible for listening and obeying our Authentic Voice and are responsible, in a sacred way, for being Authentic. All of life takes on a feeling of destiny... of sacredness... of oneness. Morality that is developed from outward sources becomes humanitarian, altruistic ethics, based on an internal guidance we trust with our lives. Ethics is then morality without the external fear of punishment, or expectation of reward, attached to it.

Our understanding of *love* develops in such a way that we find it *is universal*. It is Truth that everyone wishes to love and be loved. In the “we” stage, love for ourselves is defined by the outward source of the “we”. In the “me stage”, we learn to love ourselves. In the “thee” stage, we realize that we are all the same and we can then give love to “thee” that does not carry the negative attachment of approval that comes with giving love in the “we” stage. This love is only truly expressed by being Authentic. This is another way of saying that we realize that to love ourselves we must love others and, vice versa, in order to love others, we must love ourselves. This feedback loop of love shows us, in a uniquely special way, that “thee” and “I” are one.

Due to our understanding of love, compassion and service within the “thee” stage, *relationships*, in particular romantic relationships, *develop to a new level*. No longer do we feel that when someone comes into our lives, it is a miracle and when they leave, it must be someone’s fault. People come and go, and we enjoy having them when we do, without attachment and a deep respect for the journey they must take should they leave. Miracles such as these become commonplace and fault is non-existent. Codependency, which led us to “give in” to what our partners “demanded” in the past, is replaced with our desire to help them along their journey. We serve, rather than give in, by operating from a place of love rather than negative attachment. Our partner(s) becomes “thee” instead of the relationships being a smaller version of the “we”.

Overall, precepts such as those found in **The Four Agreements**, a book by Don Miguel Ruiz, and service and love oriented commandments, such as, “Love thy neighbor,” from Jesus Christ, become of utmost importance. Often, these become part of the person’s personal ethics and their expression of authenticity. Again, the motivation for following these does not come through a fear of punishment or expectation of reward, but from a connected, higher vibrational level which tells us that these things are Truth.

Being able to hear our Authentic Voice, or Orenda, clearly, becomes the journey of this stage leading to *ego surrender*. From the shadow side of our egoic development, we have “voices” that speak to us. The goal of the ego is to keep us in our programming; it doesn’t like change because change brings in the unknown which is seen as a possible threat to the survival of the ego, which is, in turn, seen as a threat to the person. The ego is doing exactly what it is supposed to do by attempting to neutralize the threat. However, most of these programs do not involve higher level emotional reactions such as compassion and empathy. They are dedicated to the “me” stage. Thus, if we are to travel to the “thee”

stage, we must begin to quiet the egoic voices so that our Orenda can more easily be heard.

At first, we consciously choose these things over old programming. Over time, however, they become more second nature; we create the heart-felt feeling of revelation through a change of habit. Through this, *we find True happiness*. Table 3 offers a summary of the revelations we experience in the “thee” stage.

Table 3: Revelations found in “Thee”	
Revelation	Meaning
Service	How may I be of service “thee”?
Ego	Surrender of ego to something greater than ourselves; “choking off” voices from false programming and listening to Orenda.
Compassion	I have no need to change “thee”.
Higher Self Responsibility	I am responsible for my thoughts, actions and reactions; I am responsible for being authentic (i.e. obedient to Orenda). I act responsibly, with emotional maturity, to “thee”.
Love	Love is universal, without attachment and is only expressed by being authentic. I love “thee” as myself.
Oneness	“Thee” and I are one.
Relationships	I am blessed that “thee” have come... and I am blessed that “thee” have gone.
Happiness	Comes from obedience to Authentic Voice.

### How to Present

A present is a way of honoring someone, showing respect and, usually, submission or surrender to another. There are several different kinds of presents, but We utilize three as part of Our standard protocol. Each should be done with as much grace as you can muster in a very fluid and pleasing manner.

Casual present: Normal conversation while kneeling or sitting at Our feet. If you cannot kneel, simply stand with your hand behind your back.

Formal present:

1. Lower your head.
2. Put your hands behind your back. Grasp your hands so that they are in the small of your back, at least. If you can move them higher, or can grasp further up your arms, do so.
3. If you can, drop to both knees simultaneously. If you can't, or the floor is hard, go down on one knee at a time.
4. Flatten out your feet so that you are not sitting on your toes.
5. Close your eyes.
6. Take a deep breath and center (calm and focus) yourself. If you need to take several deep breaths in order to feel centered, do so.
7. When you are centered, raise your head, look Us in the eye and say, "Ma'am, yes Ma'am."
8. When we are finished, We will tell you to "Continue", at which point you can get up and go about what you need to do.

Standing present:

1. Lower your head.
2. Put your hands behind your back. Grasp your hands so that they are in the small of your back, at least. If you can move them higher, or can grasp further up your arms, do so.
3. Stand with your feet shoulder width apart.
4. Close your eyes.
5. Take a deep breath and center (calm and focus) yourself. If you need to take several deep breaths in order to feel centered, do so.
6. When you are centered, raise your head, look Us in the eye and say, "Ma'am, yes Ma'am."
7. When we are finished, We will tell you to "Continue", at which point you can get up and go about what you need to do.

## Spirituality of Ms

### The Qualities of a Realized Master

From “Priest in Black Leather: Mastery as a Spiritual Calling”

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[http://www.mastertaino.com/Qualities\\_of\\_a\\_Master.htm](http://www.mastertaino.com/Qualities_of_a_Master.htm)

- *A Master is spiritually awake.*
- *A Master is actively engaged in regular spiritual practice to strengthen and deepen his awakening.*
- *To the best of his ability, a Master loves unconditionally.*
- *A Master strives to be uncompromising in his integrity.*
- *A Master is honest, trustworthy and consistent in his words and actions.*
- *A Master is willing to be emotionally open and vulnerable, and does not hide his feelings but instead expresses them in a healthy manner.*
- *A Master is self-sufficient.*
- *A Master knows that while pain is inevitable, suffering is optional.*
- *To avoid causing suffering in himself and others, a Master remains in control of his ego, even when he indulges it.*
- *A Master does not accept the service of a slave casually, and does not take the responsibility of mastering a slave lightly.*
- *A Master knows what he has mastered, what he has of lasting value to offer a slave.*
- *A Master understands and accepts that he is engaging in a relationship of equals with his slave.*
- *A Master accepts from his slave only that which is freely given.*
- *A Master accepts the gifts of his slave’s body and trust with gratitude, and takes neither for granted.*
- *If SM is to be a part of the Master/slave relationship, a Master has or acquires the requisite technical knowledge and skill.*
- *A Master is fully conscious of his fetishes, and of the power they have over him, and acts on them only when doing so does not cause harm or suffering.*
- *A Master understands the importance and value of discipline and protocol, and develops discipline for himself and a protocol for his slave that is both nurturing and nourishing.*
- *A Master possesses and uses healthy and functional communication skills, and insists that his slave do so as well.*
- *A Master is willing to stand in the middle of his slave’s projections about the Master without moving, neither supporting nor fostering the illusion, nor destroying it.*

- *A Master is willing to bear, without complaint or self-pity, the awareness that doing his best may at times not be good enough.*
- *A Master is willing to admit his mistakes, acknowledge his shortcomings, and make amends whenever possible.*
- *Despite appearances, in exercising his authority a Master's primary intention is not to get his needs met, but to meet the needs of others as revealed by Spirit; it is a manner in which a Master fulfills his Divine purpose.*
- *A Master fully understands and embraces the paradox of the Master/slave relationship.*

### **Heart of Master**

Taken from a talk given by Master Steve to OCLA. Used with permission.

<http://www.arizonapowerexchange.org/academy/Master.htm>

*A Master ...*

*... is an individual born with a spiritual sense of presence and connectedness. No one can make an individual a Master except that individual his or herself — in their own growth process, becoming centered and growing into a state of connectedness in the universe. A Master is an individual who feels incomplete without the love and service of an individual with heart of slave.*

*A Master may or may not be involved with SM. A Master has a "special connectedness" in the journey of spirit that they allow the slave's heart to "share". Many Masters do this sharing without knowledge and direction, without purpose or goal, and sadly — sometimes without trust in their own intuitive spiritual nature. It is also easy to confuse the sexual and spiritual aspects of Mastery — though these are closely related and overlap in the most intricate manner. A Master without this connectedness can do best by loving and nurturing the heart of slave, but provides at best a poor signpost of direction.*

*SM activities can be one tool to allow a slave to completely let go of any limits or blocks in becoming connected with their heart of slave. SM without love inhibits the spiritual growth of the heart of slave — and is simply brutality. Pain without direction becomes a "lost journey" for the heart of slave.*

*The most advanced and spiritually connected man of Mastery whom We have ever met is a man named SlaveMaster. He has developed his training*

*process to a rare and exceptional quality. We strongly encourage any unattached man who has heart of slave to consider applying to him for direction and training. His articles have appeared in The Leather Journal and other magazines, and his website is [www.bornslaves.com](http://www.bornslaves.com).*

### **Heart of slave**

Taken from a talk given by Master Steve to OCLA. Used with permission.  
<http://www.arizonapowerexchange.org/academy/slave.htm>

*a slave ...*

*... is an individual born with a slave spirit. No one can make an individual have this spirit; nothing can be done to create this state in an individual's being. No one trying hard or wishing for this sense of spirit can develop it within themselves, and no Master can cause it to occur. A slave is an extraordinary human being who is born with this slave spirit — as much as they are born to breathe, or to have gifted talents like design or music.*

*A slave is extraordinary, rare — and most often confused until they discover their slave spirit heart. Most slaves wander through life feeling unfulfilled — as if they have a "dark hole" in their spirit — a hole that can be temporarily filled with an abundance of sex, work, addictive behavior or other whole-life-consuming factors. slaves often have a sense of the spiritual (some become clergy), but feel this sense of spiritual awareness to be disconnected from their desire for a Mastery/slavery relationship. A slave has a right to feel joy and pride in their slavery and in service to a Master.*

*In their confusion, many slaves interpret Dominance as Mastery; SM as completion; or fetish focus as the fulfillment of the "dark hole" in their spirit. Many can find enough fulfillment in these areas to develop a sense of "wholeness" (often a quiet longing exists; although for what, the slave doesn't know).*

*Heart of slave can be actualized only when the spiritual journey occurs that connects this "dark hole" in the spirit, first to the whole spirit, and then to the universe. It is a process of a painful and trusting leap of faith that causes this connectedness to occur — a truly spiritual journey. Heart of slave can only be complete in service to a Master and it is within this service that the spiritual journey occurs. slavery is not about a "hard dick or clit experience," although hard dicks and clits happen and are enjoyed.*

*slavery is the completion of a spirit in search of "connectedness" in the universe.*

## **The Velveteen Rabbit**

Margery Williams

*"...Real isn't how you are made," said the Skin Horse. "It's a thing that happens to you..."*

*"Does it hurt?" asked the Rabbit.*

*"Sometimes," said the Skin Horse, for he was always truthful.*

*"When you are Real, you don't mind being hurt...It doesn't happen all at once," said the Skin Horse. "You become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand."*

[Margery Williams, **The Velveteen Rabbit**. Random House Children's Books. 1958. ISBN: 0385077254]

“Our Deepest Fear”

## **Return to Love**

Marianne Williamson

*Our deepest fear is not that we are inadequate.  
Our deepest fear is that we are powerful beyond measure.*

*It is our light, not our darkness that most frightens us.  
We ask ourselves, Who am We to be brilliant,  
gorgeous, talented, fabulous?  
Actually, who are you not to be?*

*You are a child of God.  
Your playing small does not serve the world.  
There is nothing enlightened about shrinking  
so that other people won't feel insecure around you.*

*We are all meant to shine, as children do.*

*We were born to make manifest the glory of God that is within us.  
It is not just in some of us; it is in everyone.  
And as we let our own light shine, we unconsciously  
give other people permission to do the same.  
As we are liberated from our own fear,  
our presence automatically liberates others.*

[Williamson, Marianne. "Our Deepest Fear." **A Return To Love: Reflections on the Principles of A Course in Miracles**. Harper Collins. 1992. Pg. 190-191. ISBN: 0060927488]

Excerpts from "The Invitation"

### **The Invitation**

Oriah Mountain Dreamer

*It doesn't interest me what you do for a living. We want to know what you ache for, and if you dare to dream of meeting your heart's longing.*

*...It doesn't interest me what planets are squaring your moon. We want to know if you have touched the center of your own sorrow, if you have been opened by life's betrayals or have become shriveled and closed from fear of further pain.*

*We want to know if you can sit with pain, mine or your own, without moving to hide it or fade it or fix it.*

*...It doesn't interest me if the story you are telling me is true, We want to know if you can disappoint another to be true to yourself; if you can bear the accusation of betrayal and not betray your own soul; if you can be faithless and therefore trustworthy.*

*...We want to know if you can live with failure, yours or mine, and still stand on the edge of the lake and shout to the silver of the full moon, "Yes!"*

*...t doesn't interest me who you know or how you came to be here. We want to know if you will stand in the center of the fire with me and not shrink back.*

*...We want to know if you can be alone with yourself and if you truly like the company you keep in the empty moments.*

[Mountain Dreamer, Oriah. "The Invitation." **The Invitation**. Harper Collins. San Francisco. 1999. Pg 1. ISBN 0062515845.]

Bene Gesserit "Litany Against Fear"

**Dune**

Frank Herbert

*We must not fear.*

*Fear is the mind-killer.*

*Fear is the little-death that brings total obliteration.*

*We will face my fear.*

*We will permit it to pass over me and through me.*

*And when it has gone past We will turn the inner eye to see its path.*

*Where the fear has gone there will be nothing.*

*Only We will remain.*

[Herbert, Frank. "Bene Gesserit 'Litany Against Fear'." **Dune**. Putnam Publishing Group. 1965. ISBN: 0399128964]

Excerpts from "**Transform Fear to Love**"

An article found as part of a series entitled, "Is There a Purpose to Life?"

John Davies

<http://members.optusnet.com.au/~acceptance/YourPurposeWeb/TransformFearToLove.htm>

also reposted at:

<http://www.phils.com.au/love.htm>

*Fear often originates from a sense of not being in control. We use control to manage people and situations that we do not understand or that threaten to expose our lack of self-love. If we accepted people and situations for what they are, we would be back to the universal definition of love - which is,*

***"Love is the opposite of fear".***

*Love exists at the level of the higher self while fear is an emotion, and all emotions exist at the level of the lower self - the ego/personality level. We trade the experience of love for the emotion of fear and inhibit our abilities to co-create and manifest. We cannot simultaneously experience love and fear together.*

*...The fact is that our insecure ego fears the exposure of our self-imposed inadequacy. Our anger over the criticism of our lawn [becomes] a focal point to draw attention away from our lack of self-love. This dynamic occurs time and time again, and the greater your reactions, the more it reflects on the level of your self-imposed inadequacy.*

*...Fear is wired into the biochemistry of our bodies. Fear has been a necessary part of physical survival. ...Those same physiological reactions are present in our modern-day bodies which respond just as strongly to psychological fears as they do to physical fears. ...Our bodies, not knowing the difference, treat them as one and the same. Thus, if we are to change our relationship with psychological fear, it is necessary to find the source of our fear and heal it.*

*...Each negative emotion can be traced back to fear - the ego's fear that its lack of self-love is about to be exposed. Ego fears that someone will see past the mask it presents to the world. Your fearful ego wants to project to the world an image of a perfect person, but in fact it believes the opposite to be true. It believes you are imperfect. ...When you realize and accept the perfection of your own true self, there is no need to project. Your perfection shines as a light from within. Your transformation has begun.*

*...Contemplate the fact that all of your fears are based on perceived lack. There is no lack. However, as this is your belief and your fear, this is what you create in your life, whether it's a lack of love or money, creature comforts or peace. Many people rush about in the outside world struggling to change this situation and that situation and wonder why nothing changes at all.*

*The fear of lack is a resonance. The knowing of absolute abundance in every facet of your life is also a resonance. To change the resonance, give thanks to the universe at least once each day for the abundance in your life.*

## Ms Spirituality Links

### Totems:

Explanation:

<http://www.spiritualnetwork.net/totems/>

<http://www.linsdomain.com/totems.htm>

Finding:

[http://www.spiritualnetwork.net/totems/discover\\_your\\_animal\\_totems.htm](http://www.spiritualnetwork.net/totems/discover_your_animal_totems.htm)

Meanings of:

<http://www.workingwitch.com/totems/totems2.html>

<http://www.sayahda.com/cycle.htm>

### Medicine wheel (SunBear):

<http://www.ewebtribe.com/StarSpiderDancing/wheel.html>

### Chakra:

Description

<http://www.sacredcenters.com/chakras.html>

Chakra Test:

<http://www.eclecticenergies.com/chakras/chakratest.php>

### Archetypes

[http://myss.com/library/contracts/three\\_archs.asp](http://myss.com/library/contracts/three_archs.asp)

### Shamanic

<http://www.flowereagle.com/group.cfm>

### Master/slave

Officer Wes' personal journey of leather heart & spirit

<http://www.officerwes.com/>

Born Slaves

<http://www.bornslaves.com>

### Leather Events with Spirituality and/or Ms Tracts:

Master/slave Conference in DC

<http://www.masterslaveconference.org/>

Southwest Leather Conference, Phoenix, AZ

<http://www.southwestleather.org/>

South Plains Leatherfest

<http://www.southplainsleatherfest.com/>

Great Lakes Leather Alliance

<http://greatlakesleather.org/>

Northwest Leather Celebration

<http://www.northwestleathercelebration.com/>

Training Academies:

Butchmanns Experience:

<http://www.butchmanns-experience.org>

Master Taino's Training Academy

<http://masterslavetraining.org/>

Books:

The Velveteen Rabbit

<http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?z=y&EAN=9780385077255&itm=2>

The Little Prince

<http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?z=y&EAN=9780156012195&itm=1>

Lady in the Water

<http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?z=y&EAN=9780316017343&itm=1>

The Way of the Peaceful Warrior

<http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?z=y&EAN=9780915811892&itm=1>

Sacred Journey of the Peaceful Warrior

<http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?z=y&EAN=9781932073102&itm=4>

Sacred Contracts

<http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?z=y&EAN=9780609810118&itm=1>

What To Say When You Talk To Yourself

<http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?z=y&EAN=9780671708825&itm=1>

**slave Hand Signals**

Flat Hand Down = sit, on the floor, if possible.

Flat Hand Up = stand

One Finger Point = go to location indicated and stay there

Two Finger Point = Full Present, if possible, at place indicated. Standing present is the accepted substitute.

Three Finger Point = Plant one foot in that location and pivot to always face me.

Four Finger Point = Standing present at place indicated.

Five Finger = Inspection. Remove clothing and stand, feet shoulder width apart, hands behind head, eyes down.

Single push or grip on shoulder = Continue

## Domestic Orders

When We give an order, We have a specific set of expectations that go along with it and a “vision” of what the outcome will “look like”. We put these things in quotes because often it is more about a feeling or intuitive understanding of what We want done rather than a real image. Still, We often do have images as We are a visual person. So, We are endeavoring to write all this down so that We can share the details with the members of Our household in a way that Our memory can’t affect.

If it doesn’t know how to use certain tools like the washer, dryer or vacuum cleaner, let Us know. There is no shame in not knowing and We have manuals. ☺

### Topics:

#### *Rules*

1. We do not wake up to dirty dishes. We do not come home to dirty dishes. EVER. The only exceptions are only if the slave is away for an extended trip or too ill to get out of bed. Arrange its day in order to make this happen.
2. We’re serious about the dishes. This rule is firm. See Rule 1 and repeat it as a mantra.
3. Dishes should be returned to the kitchen once empty, with the rare exception of glasses taken to bed for water during the night.
4. The entire apartment/house is cleaned once a week. Some tasks will be performed twice a week and some on a daily basis. We will set up a schedule based on work routine, slave maintenance (like sleep and self-development time) and the household’s schedule.
5. Chores responsibilities are taken care of before leisure activities, unless otherwise noted.
6. Receipts are not trash. We are developing a habit or record management that requires Us to keep receipts until they are recorded or filed. Ask before throwing away.

#### *Clutter*

We do not like clutter and have Our own personal emotional struggles with it. The two main areas of struggle are 1) a self-deprecating perception of laziness (whether this is true or not) and 2) figuring out what to do with something that doesn’t “have a place.” Everything has a place in Our world, but when something doesn’t, it will often lay about gathering dust. Many of the cleaning duties have components designed to help Us deal with clutter.

### *Cleaning techniques*

- Rooms should be cleaned top to bottom.
- Cleaning supplies should be kept in area specific locations when possible. When not possible, put common supplies in a caddy along with other cleaning necessities like rags and sponges.
- It is better to clean one room at a time, making a small pile of things that need to be taken out of the room and put away somewhere else near the door. This helps eliminate getting sidetracked in another room.

### **“Do the dishes”**

This means to:

1. Gather all the dirty dishes, in particular glasses, from bedrooms, bathrooms and living areas. It irritates the hell out of Us to be told the dishes are done, then go to the bathroom and find a glass cluttering up the sink.
2. Wash and dry the dishes, either by hand or machine. Note: if there is a dishwasher and this gathering doesn't fill it, ask if there's anything in it that specifically needs to be washed. We often require the silverware to be done.
3. Put the dishes away in their appropriate place.
4. Clean up the sink and counters, wiping up any excess water.
5. Dry the faucets and knobs so they don't water spot.
6. If we are low on soap, put it on the shopping list.

### **“Vacuum”**

1. As much as possible, pick up stuff on the floor and put it away, such as dirty clothes into the hamper. Do NOT throw receipts it may find away... ask where they need to go.
2. Vacuum under easily moved items. Return them, as much as possible, to the EXACT place they came from, or to their appropriate place if they need to be put away. Yeah, this is kind of an OCD thing.
3. Vacuum all carpet including the stairs.
4. When it's done, empty the vacuum cleaner and check/clean the filters.
5. If there is any problem with the vacuum cleaner, let Us know.

### **“Dust”**

- Use a rag and cleaner when cleaning the apartment/house
- Use a wand thingy, if We have them, at other times.
- Dust top to bottom.

1. Remove everything from the area.
2. Dust.
3. Replace everything where it came from. This is the hardest part!

### **“Do the laundry”**

Notes:

- Our machines are high efficiency and need HE compatible products.
- There are dispensing units for each kind of product in the corners under the lid. Don't put the products directly into the washer as you would with other kinds.
- Empty the dryer's lint trap after each load.
- Use liquid fabric softener in the wash rather than dryer sheets.
- Keep the product bottles clean.
- We currently have a white work-related shirt that needs to be washed at least once a week. Schedule accordingly.

1. Go through the apartment/house and gather dirty items from the bedrooms, bathrooms and living areas. Items should include rugs as well. Note that rubber backed rugs should NOT be dried in the dryer!
2. The laundry should be gathered completely before sorting out piles. This is to prevent missing a washcloth or sock because it is gathering one load at a time.
3. Sort the laundry into these piles:
  - a. whites,
  - b. darks,
  - c. reds/purples/oranges,
  - d. blues/green
  - e. jeans
  - f. towels/washcloths/dish towels
  - g. sheets
  - h. other stuff

Some judgment about which loads can be combined if they are small is needed. As a rule of thumb, the reds must be done separately OR with the darks, perhaps the jeans. Blues and greens can combine with jeans.

Depending on the color of the towels, they can be combined with other loads as well.

4. Once the clothes are dry, fold or hang them immediately.
  - a. Our t-shirts get folded in a very particular way. Ask how.
  - b. Underwear is folded in thirds, then half.
  - c. Socks are matched and the cuff rolled, but not such that the socks make a ball.

- d. Towels are folded lengthwise three times so they are long and narrow to fit on the back of the toilet.
5. Put the clothes away.
6. If there is ironing to be done, do it before putting them away.
7. Close the machines, clean the tops of them, turn off the light and close the laundry doors.

#### **“Clean the kitchen”**

1. Wipe down the cabinets and fridge.
2. Sweep along the top of the wall for cobwebs.
3. Wash the window sill.
4. Wash the door and nearby wall for fingerprints and scuff marks
5. Wash the walls behind the food dishes and litter boxes.
6. Clean the stove, especially stuff that has fallen under the burners that might scorch the next time they are used.
7. Wipe down small appliances.
8. Do any dishes in the sink. See “Do the dishes”.
9. Clean the sink, making sure to dry the faucets and handles so they don’t spot.
10. Clean the counters.
11. Empty the little boxes if needed.
12. Sweep the floor, including in the bathroom.
13. Mop the floor, including in the bathroom.

#### **“Clean the bathrooms”**

1. Remove everything from the shower and scrub it. Use a bristled brush on the bottom if there is a texture to it. Rinse it thoroughly. Dry off the faucet and any other metal. Spray the inner liner with a bleach product to fight mildew.
2. Wipe the wall down near the sink and door.
3. Clean the mirror.
4. Take everything off the sink and clean the entire thing. Wipe everything dry. Return the items to the exact place you got them from as much as possible.
5. Clean the toilet.
6. Empty the cat box, if there’s one.
7. Empty the trash can.
8. Removed everything from the floor, especially the cat box.
9. Sweep and mop the floor and then return everything to its place.

### **“Make the bed”**

The goal is to have a bed that has:

- A comforter or quilt that is even around the bottom and “right side up”. For some, you can tell the “top” by the kind of edge it has while for others, you have to look at the pattern and still for others, you have to simply know how it fits on the bed. If you have doubts, ask.
- Pillows stacked decoratively at the top, large ones underneath smaller ones. Again, ask for specifics
- No visible wrinkles.
- Tucked corners on the top sheet, although it doesn’t have to be to military precision.
- No clumps of cat hair.

### **“Clean a room”**

1. Straighten the room, putting things away and taking dishes to the sink.
2. Dirty clothes go to the hamper or laundry basket.
3. Check the walls and light switches and wipe fingerprints or spider webs and such.
4. Clean the mirrors.
5. Make beds if necessary.
6. De-furr things as necessary.
7. Dust furniture.
8. Vacuum.

### **“Do the litter boxes”**

1. Make sure it gets ALL the litter boxes.
2. Use two nested shopping bags (preferred) or a trash bag.
3. Scoop the used litter and put it in the bags. Make sure to get it all, especially if any is stuck to the tubs.
4. Move the tubs and tap out the litter from the lids.
5. Tie up the bags and place outside with the trash.
6. Add more litter if needed.
7. Sweep the floor.
8. Mop the floor if necessary.

### **“Tidy up”**

1. Do NOT throw receipts away... ask where they need to go.
2. Moving papers from school around isn’t a good idea, unless it can keep the stacks. We most often have a stack of graded and a stack of ungraded.

3. This means to go through the apartment/house and pick up things that are out of place.
  - a. Dishes to be washed go in the sink.
  - b. Clothes go in hampers or dirty clothes baskets.
  - c. Blankets get folded back up and draped nicely.
  - d. Pillows are straightened.
  - e. Other things are put away as necessary.
  - f. If the dust is outrageous or vacuuming really needs to be done, it gets done.
  - g. Sinks and faucets are wiped clean.

**“Take out the trash”**

1. Receipts are not trash. Ask before throwing them away.
2. Gather the trash from kitchen, bathrooms, bedrooms and office area (if there is one).
3. Replace all trashcan bags. Be sure to put them on in such a way that the tops of the bags don't sink into the can as you add trash. Ask if needed.
4. Tie everything closed and put into large bin just outside, to the right, when facing the yard, of the back door.
5. Trash is picked up on Mondays. Put it out at the curb on Sunday night.

**“Clean the apartment/house”**

This means do everything, working from top to bottom, doing one room at a time. If the laundry needs to be done, do it, too, unless specific plans have been made for it.

**Daily items:**

Clean the litter boxes.

Do the dishes before We get home.

Do the dishes before it goes to bed.

Make the beds.

**Weekly items**

Laundry

Clean the apartment/house

Trash to the curb on appropriate night

**Twice weekly (most are included once in “clean the apartment/house”)**

Vacuum

Dust

Sweep floors