



second a10

Focus on
Adequacy

First published – 1985
On the internet – 2001

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second a10

Focus on **Adequacy**

Guidelines for working through modules

We recommend that you work through one section of this module per day. Read through the section and allow yourself to re-experience feelings that need to find an updated expression and decide on an attitude that could be considered more constructive to holistic practice than the one you have had up until now.

As you work through each section of this module, it can be helpful to write down your impressions in a journal or tape or illustrate your experiences as you progress through your journey of inner transformation.

Complete any exercises and answer any questions. A suggestion is to read a question and to write your immediate reactions to it. Go for a walk, then have a cup of tea/coffee or do something else. Then come back at a later time and write more as you surrender and decide if you are ready to forgive yourself, others, circumstances, environments, personal habits and so on. Then spend a few moments in contemplation prior to proceeding. At this time just to decide to begin to let go of resentment and to forgive begins a process of healing.

At the end of each day, note in your journal what your attitudes were, how you were feeling and how your body responded over the day as well as anything else of importance.

Working with the text and the diagrams

The text in this module will give you guidelines for how you might wish to proceed in deciding your next step in life towards fulfilling your potential. For this to happen, your mind will need to gradually incorporate these guidelines as you work with allowing old attitudes to release from your body memory. This will take time. Your intuition is the most important factor in facilitating this process. The diagrams in the module are to help you free up your intuition by triggering a helpful energetic response in your mind to support your study of the text. You do not need to 'understand' them. Just look at them and let them speak to you intuitively. Over time, your study of the text and contemplation of the diagrams will form an association with each other.



Section I

Intentions and choices



I Intentions and choices

What is good enough and who judges or justifies what has gone on until this moment in time? All is organised by the administrators of the Heaven and the Earth whether we like it or not. Until we are able to do better or make a really valid contribution, our choice is whether to criticise and condemn or to demonstrate something better. Until then, maybe we should keep quiet and a low profile while we build our presentation and field test it, having done our market research. Our first issue is – do we wish to be part of the healing forces that bring peace or not? If we do, we will have to practise being inclusive and negotiating until our communication is understood and understandable. When we have something definitive to offer, and we can back it up, then and only then, are we ready to become a part of the ‘God Squad,’ or part of a solution rather than adding to an existent problem. Until that time we are judging, blaming, criticising, or condemning. Alternatively, we may be trying to rescue someone – and we might well ask from what? Or, we are trying to protect people, or ourselves – and again from what? Or, perhaps we are trying to fix things our way, or change things because we do not like the aggravation and the effort involved. Serious work is needed here.

If we are to be good enough, we will have to have adequate contact with our inner being, our God self, our core, and not ignore or disobey the content we find present. If we are to do well enough, we must take the darker aspects and work with them until they become light. This is not an external judicial system, it is an internal one. And we monitor progress through the standards we hold and the efforts we make. When we are hard at work in one area, another one may have to be suspended or deactivated for a while to enable a rebalancing to take place.

How do we know what is intended? We do not, but we do know what we consider to be right and or wrong, and that will guide us. Have we been a part of a cruel malicious administration or have we been party to one that appeared somewhat tardy or tarnished?



Self-reflection on intention.

Opposite is a list of words that suggest certain emotions. As you read them pick out the ones that speak to you and record what they have to say. Take the recording as far as you are able to, then spend a little time thinking about what you consider the antidote to be. Then re-record what the neutralising agent says to you until the original emotion holds no fear should you meet it face to face. Continue until you feel confident that healthy caution and good communication will allow you to trust yourself, and for the situation to be rendered harmless without anyone being hurt. Ideally all 50 words should be worked with.

The words:

- Maliciousness
- Malevolence
- Intrigue
- Unkindness
- Consumption with past transgressions
- Guilt
- Selfishness
- Scornfulness
- Self-absorption
- Self-obsession
- Mockery
- Persecution
- Disregard of self
- Sacrifice
- Revengefulness
- Inadequacy
- Disregard of others
- Ridicule
- Vitriol
- Superiority
- Arrogance
- Deviousness
- Underhandedness
- Engagement in espionage
- Dishonour
- Lack of integrity
- Unforgiving
- Relentlessness
- Self-indulgence
- Perpetuation of toxins
- Resentfulness
- Feeling life is not fair
- Insecurity
- Dismissal
- Rejection
- Neglect
- Ignoring of others/self
- Bitterness
- Cynicism
- Spoilt
- False expectations
- Expectation of special treatment
- Royal assumptions
- Hidden agendas (dual standards)



Section 2

Authority



2 Authority

A trinity is a three in one – for example father, mother, and child. But here we wish to examine the intuitive, the rational and the instinctive. Our intuitive brain monitors that which we consider pure and that which is our optimum pathway to pursue. This area requires we maintain our faith, pursue our soul guidance and cooperate with it to the highest standards of which we are capable. The rational brain holds programmes of past capacities and works with logic to manage the time that will be required for all to move past sticking points. This aspect requires patience, unselfishness and the willingness to include all those within our sphere of activity. Instinctive reactions may source from long, long ago and we may have to overcome fear, stubbornness, resentment and grief towards what might have been. All three aspects must come to work as one. We will have to examine this trine from 12 differing perspectives prior to all being disciplined to a level that is acceptable to those we work with from the spiritual realms.

This requires us to recall lost areas of ourselves. We may have forgotten a part of ourselves due to fear, challenge and pain, and these areas must be reclaimed and transformed as they begin to unite in common purpose within the Greater plan. We must let go of the need to blame our ancestral history for behaviour patterns that are changeable. Now this begs the question: how do we respond to authority? Are we willing to be led, guided, challenged, or do we curse those who bring gifts in their wake?

If we choose not to curse we begin to bless and so our pain begins to break up. If we choose not to bless, or to condone behaviour that is outrageous to our way of thinking and being, we must challenge it as kindly as we are able. But we must also leave others free to make up their own mind and not make it up for them, even if they are dear to us.

We must prove to ourselves and to those who have us in their charge that we have no desire under any circumstances to put anyone down. We must have an attitude that is grateful to have had the opportunity to work at the pace required by those we are working with; their pace is fine by us, we are not in a hurry for we do not know what is required. We have no need to rush, but can afford to wait until all feel they have ben-

efited, or not, and either stay around our space, or go away. We are all becoming purer as a result of the interactions and we wish to prove our ability to include all comers to ourselves, as well as to the 'Management Upstairs'.

We are learning to take responsibility, even when we do not want to, for things occurring around us. The gift of promotion can appear an illusion if we delude ourselves that we are now free and others will do the dirty work for us. Certainly things will change and others may do certain things for us, but that is because we have other even dirtier things to deal with. These things may be subtler, and we may need different tools from a mop and bucket, but the principle is still the same.

continued overleaf . . .



Self-reflection on fundamentals and free choices.

i). Do you want to divide and separate or complement and unite? One way you become a part of the problems of history, the other you have to prove unselfish intent and care for all.

ii). Do you believe that all others deserve to benefit, or do you wish to censor some? A desire to censor often occurs where there is unprocessed pain. You will meet those who 'owe' you as in the past they have done you wrong and hurt or harmed you. Can you forgive them and free the energy?

iii). Can you recognise that unwittingly or not you have hurt and harmed others as others have hurt and harmed you? One day the scales will have to be balanced up. Can you recognise that you wish to pay your debts and allow others to pay their debts to you. The more pain that was inflicted, the more you will have to work to free yourself, as those who pay their debt walk away, whereas you must still reclaim, reprocess and release the pain they caused.

Do you care enough to survive this kind of apprenticeship and can you deal with the karmic implications of it? Do you really want to and are you up to the job? Too late when it lands on your doorstep and will not go away – you have got it want it or not!

So with as good a grace as we can muster we proceed cautiously, laying down a strong discipline and enforcing it as required. We do this, trying not to resent those who owe us such debts of honour making demands and having expectations. They feel that it is their right to reward you, while assuming you are deeply grateful that they are favouring you with their attention! If we succeed in forgiving we free many. If we do not, we compound an existent problem, and we will not know which way it is until life shows us.

The teaching and the learning are to honour all, to organise and to administer as best we can. In terms of our spiritual guides, our soul and ourselves, we learn that we can come to accept a state of grace and that we are grateful – even while we are not! If we can hold the intention for long enough, process the mechanics little by little, then we can forgive, extract that which is no longer required, do what is necessary, and successfully discharge the remainder without causing harm.

How do we view leadership and are we an example?

Self-reflection on living demonstrations.

The boss drives all, the leader inspires them.

The boss depends on authority, the leader depends on goodwill.

The boss evokes fear, the leader radiates love.

The boss says 'I' the leader says 'We'.

The boss shows who is wrong, the leader shows what is wrong.

The boss knows how it is done, the leader knows how to do it.

The boss demands respect, the leader commands respect.

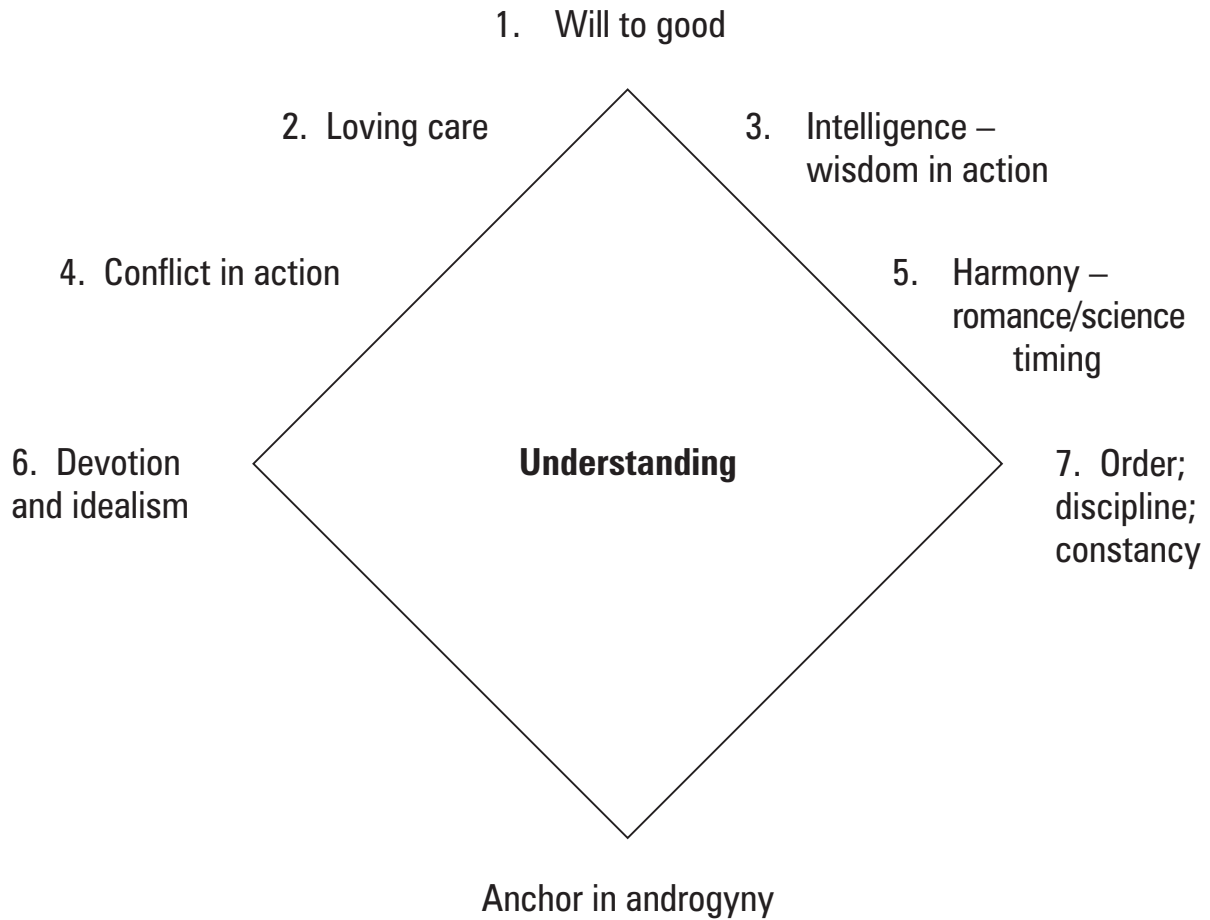
So be a leader – not a boss.



Section 3

Revision

Revision



Male / Female

Union

Doing / Being

Spiritual meditation – Silence

Intellectual
Philosophical
Discussion
Historical record

Physical
Perception
Sensing
Life experiences

Emotional feelings. Premonitions, psychic impressions



3 Revision

How do we feel about authority figures? Do we have an attitude towards them and expect them to be a certain way? Are we rebellious or do we feel misunderstood and/or enslaved? Have we been the hostile dictator/despot or have we experienced injustice and been used, abused and prostituted? Have we used, abused or prostituted others in our desire to get something done our way? Do we hold memories of being persecuted or sacrificed or have we done that to others? If we do, it could make contact with others a little risky if we have to recall and reframe that scenario. As this becomes a part of our remit, like it or not, we must learn to lead for we are forced into learning how to give orders that control exposure to a level that all can accept as well as trust. And we must know and trust our ability to obey the invisible call in spite of the difficulties being encountered.

Where do we start? For all are thrown back into the past where they need to move past shock, cruelty, impotence, frustration and horror that those who run amok seem to care little for things that would benefit many. Initially all we can do is define a space, which will become a working arena, and very patiently take the next step only. We need extreme caution as we decide how long is needed and how much stamina we are going to require to cleanse this arena. Next we must learn how to stonewall unwanted input while we continue to work with cleansing the original wound. Others will be ambitious and want to involve themselves – they will wish to associate for they recall at a deeper level that there is a balance to redress. We will not be so keen for we have no wish to re-enact the past – only to release all and forgive and free. We must not overlook the treachery of those in pain – they can get very dangerous and if we are overtired, or stressed, we can too easily lash out rather than retreat and bring in reinforcements.

At no time must we ignore anyone, even those who feel abandoned and are behaving very badly as a result. We must honour them and enable a free choice to be made, not impose one on them. So we must not tell them what we may know and they do not as yet. Neither must we garbage people who feel they are being rejected. We show them the compromise as best we can and then we hang in there until they see for

themselves. We do this so that the changes become natural and not ones that have been induced by fear through one competing against the other for the best deal. Jealous, competitive, greedy or hostile one up(hu)manship is not allowable. Nor may we criticise or condemn on a 'tit for tat' basis as this reopens old wounds, invites betrayal and is therefore disloyal.

We must never breed hostility through spreading gossip, witch-hunting, or hanging others without trial. So often we assume we know on behalf of another, when all we know is our own part within the project. If we then state what is, without really knowing, we commit a crime against the person we gossip about. If we play power games or get into the politics of a situation about which we know little, then we attack the project or defend our part within it, and so by default we create two sides: us and them. The leader will need to defuse the damage and limit it, and then create fusion so that there is one side only.

Courage is required for we must obey choices that we know to be right in spite of being in great personal danger. We must do this without conforming to the thronging mob surrounding or being persuaded onto a path of conformity for the sake of peace. We must stay within our personal integrity and follow instructions from above. Only then are we sure of inclusive, fair and loving tactics. This is in spite of our frustration that people could ever have been cruel and abusive and denied spiritual direction in favour of their own desire to be the one and only, the best – so much so that they would kill, harm, rape and pillage. To stay very still is essential, for otherwise it is too easy to rebel, or to spell out exactly why someone is getting special attention. The use and abuse they have manifested makes it safer to have those people where you can see them until the danger is past. They may try to bully, victimise, pick over the pieces that are left and to re-enact. They will use and abuse, for any attention is better than no attention. They may try to mutiny, or we may want to, as we are bored with waiting for the next hit to come. Yet some may not be ready to move on as yet, so we must wait nicely and stick at it. We must never make conclusions or contingency plans on behalf of others for that dishonours and constitutes use and abuse as we predetermine outcomes rather than being patient enough to wait and see.

continued overleaf . . .



If we do this we punish back and take revenge and this is prostitution. We may sacrifice someone without giving them a fair chance as we place them on the altar of our good intentions without waiting to find out what is wanted by the Gods. In this case we sell another out and become a pimp. Either of these policies means we do exactly what we like with total disregard for others as we enslave and dictate terms in our desire to take revenge against what we have judged inferior and/or where issues have hurt us.

Our impatience is as a result of personal ambition and our desire to monopolise the proceedings with little or no thought to the capacities and the tolerance levels of others involved. We can just be greedy to get our slice of the cake without worrying about fair apportionment, equality, or maintaining a detached and discerning persona in favour of the assigned administrator. We are too busy shoving them out of the way and deciding for them. Try being friendly in response to this and they know it all; try telling them one little thing and they broadcast widely; try giving them a small job and see if they are diligent and do what is asked or what they want.

We learn to work with authority and with authorities in peace-filled coexistence, with mutual respect, regard and care. And we learn whom we can trust and whom we cannot. We honour the specialist skill of each and accept input in a calm, grateful and gracious manner, insuring and ensuring that each piece makes the collective jigsaw in the time allotted even though we had no expectation intuitively of what is required, nor how long it would take.

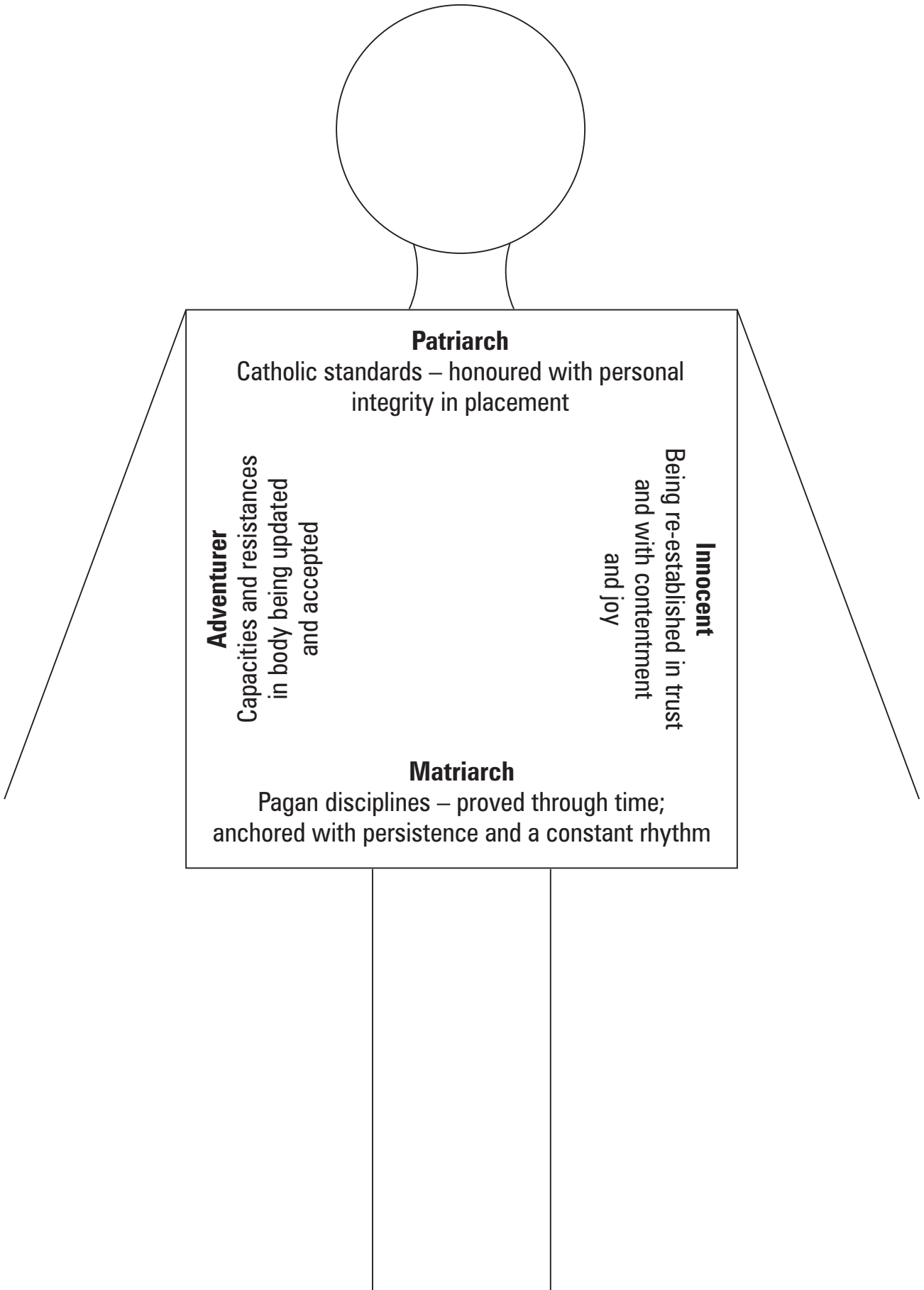
We were part of a brainstorm where prejudice, bigotry and bias made each individual involved in the process try to insure that the outcome went their perceived way rather than the way we, the instigator thought it should. At least we know we do not know even if others wish to decide on our behalf! Then we have those who come up with personal guarantees that their monopoly will minimise inconvenience to us in spite of what it is doing to others. That too will have to be dealt with.



Section 4

Getting off the case

Body strain





4 Getting off the case

So we start to resolve a difficult situation within our life and then wonder why we feel so bad. Why can we not make a clean break, why do we feel so tired, why can't we move onto something else quickly? Why do we feel so incompetent, so imperfect as we do, even when we know that all things are perfect and as they should be? As we undertake a review, we reconnect to the perfection of all things in spite of the bruises, dents, cuts, and grazes we have experienced within the evolution of anchoring our Spirit to the Earth willingly. Certainly we were counselled, and informed as to the conditions we might find on arrival, but even so we may have found things a little harder than we anticipated as others who surround us have as well. As the soul force becomes more active within us, so we connect to deeper levels of judgement that are a part of the historical records within the Earth. It is easy to blame others for our own imperfections, as we view things we have been a party to when we were striving to disregard the call to service in favour of enjoyment. Or maybe we were just being disobedient so that we had a chance to self-indulge.

continued overleaf . . .



Contemplation on the internal reality.

i). Are you good enough? – Yes, God entrusted you not others with what you are experiencing.

ii). Are you grateful and being as gracious as you are able to be?

iii). Do you feel you did the best you could to date?

iv). Do you trust the Earth will be gracious in her acceptance and grateful for your efforts, so will automatically reflect and project the same back to you – or not?

v). No one has ever been harmed by you projecting light into their space providing you do not interfere with the choices they make.

vi). No one is ever hurt by you projecting love into the space surrounding them for an extended period of time – but can you trust yourself to do so until they are able to take responsibility for themselves?

vii). Can you surrender the past into the soul's care and so create clear space without trespassers appearing from the outside giving false assurances that buoy you up to insure against you feeling you have not done well enough?

viii). Can you evict squatters from the inside of your space without the need for guarantees that something better will enter in? Just trusting and accepting it is time to move on and all did their best and now all must go on their way whatever that will mean?

ix). Can you forgive all of 'them' for 'they' knew no better? Can you forgive yourself for finding the situation difficult and pain-filled?

x). Can you pat yourself on the back for not falling prey to jealousy, personal ambition, self-absorption, self-obsession, greed or displays of competitive behaviour as you tried your best to work in the interests of all?

xi). Have you, to your satisfaction, not abandoned, rejected or neglected any, thereby reversing trends of the past where you felt wronged by nurturing and nourishing all?

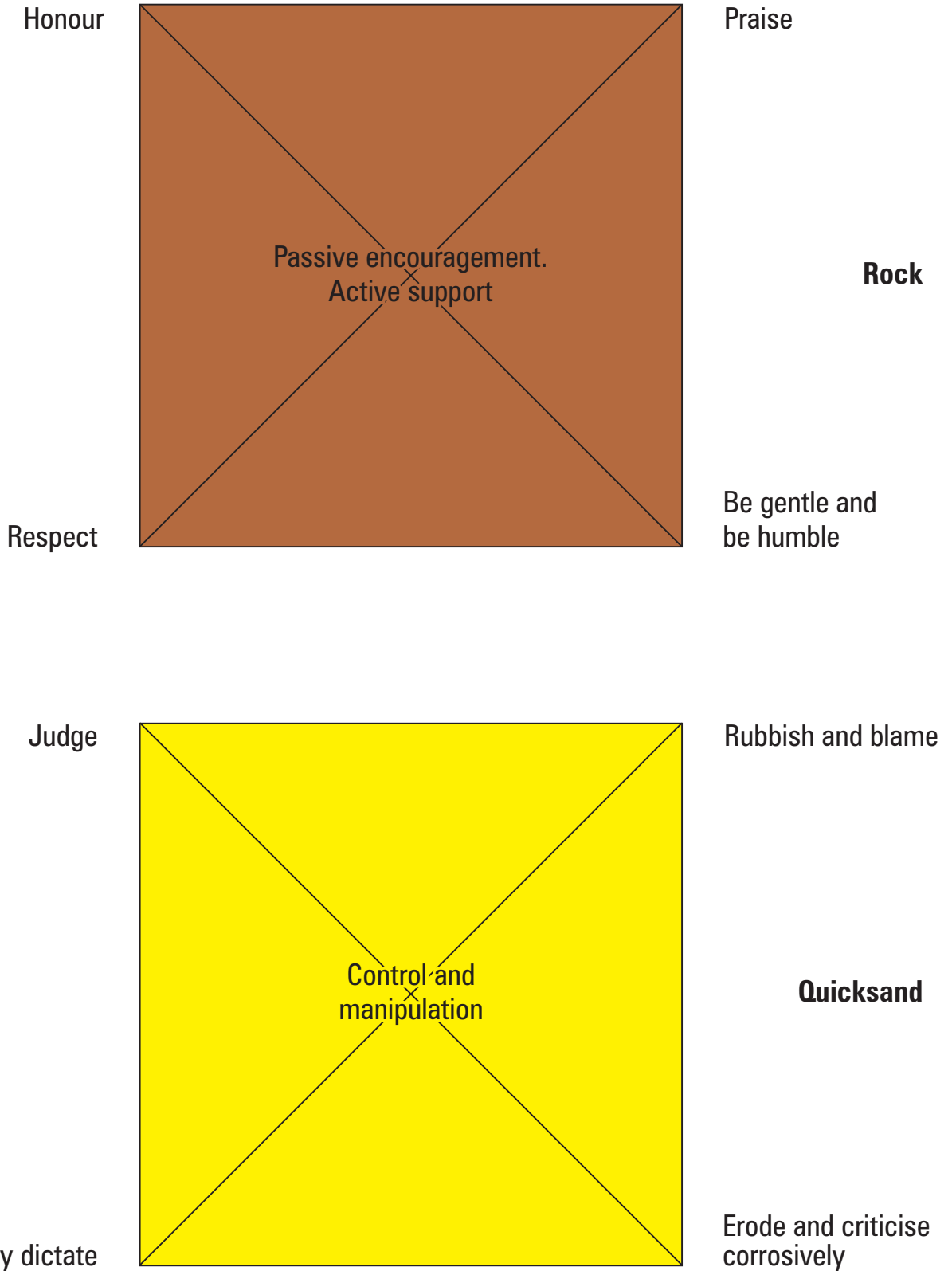
xii). Did you fall for wanting revenge or feeling so resentful of what you know and others may not as yet, that you did not state your readiness to forgive, and your willingness to surrender old pain even if you do not know how to as yet?

- Affirm your gratitude for the transformation.
- Acknowledge the safe delivery.
- Pay homage to the state of grace being offered to you.
- Decide if you are going to tell others, or show them that they can trust you by demonstrating your state through time.
- Affirm that you can wait for their time rather than work within yours as you maintain your space with integrity.

continued after diagram overleaf . . .

Rock or quicksand

Passport towards freedom from bondage





Letting go

What next we ask? First we must join the 'too difficult to do' club and understand that we have done all we can and must now let go. Secondly we join the 'so what' club and recognise that where we finished others will take over, and nothing is allowed to change until all are ready. In some ways our input is important and in others, who does what matters little within the overall plan. Life will go on! Hopefully we may be a little more humble and a little more modest and meek.

We have been called to Light and it has stimulated the mind and made the body anxious so we have to review balances. And memories must be dealt with and dissipated through time rather than forced.

We are being called to convert the Light into Love and this requires the mind to be quiet – which can make the body quite unwell as it releases old problems encountered within caring and being cared for. New solutions will have to be established if all are to be served rather than just ourselves.

Abusive authority experienced will have to be surrendered and forgiven as we learn to be meek with gentle people and tough with tough people and through practice, to know when to use the different approaches. We will get it wrong before we get it right, but we learn how to become wise through being unwise first. And we must learn to be humble and work in the time others require to adjust as well as maintaining the specifications laid down by all as a feasible proposition. Once the goals are set and agreed, we will have to deliver the goods and prove our capabilities, not just pay lip service to them.

We must practise patience, develop tolerance, be disciplined, and keep faith – all with a long-term attitude of unconditional acceptance. We start where we are and not where we might like to be. If we operate in the short-term we may bastardise, sacrifice, prostitute and punish, especially if the cellular structure of the body is saturated with memory.

We need to know we will co-operate rather than use or abuse, or our victory will be hollow and not adequate at all. If we are lazy, selfish, greedy or a freeloader, we hurt and harm, which may give certain short-term satisfaction as we take revenge for pain we have experienced by seeing people suffer whose input we resented, but soon our life will become harder as a result.

Truly we can celebrate learning where we have been kind to others who were not kind to us. For now the irresponsibility of others is made into a gift to the Earth as we take responsibility for the buck stopping right here. If we choose to love others, we do it unconditionally because we want to. If we want them to love us, we must take the harder path and work with the most difficult problems and the bottom line issues that must be addressed however painful it is to them or to us.

Patience and persistence are needed to get over the desire to be impatient, to be cruel, or to bully. It is cruel not to care enough. We learn by doing as we demonstrate our state of being.



Section 5

Motivate and commit

Polar opposites

Established as we meet in the middle

**We have to choose whether to compete again
– or to complement**

Heaven	Spiritual belief in union	Earth
	Choose to release and heal separation and division	

Dad	Intellectual understanding	Mum
	Choose to let go of the need to judge, blame, criticise or condemn	

Me	Emotional feelings	My partner
	Release preconceptions and misconceptions	

At a physical level change the attitude to oneness
Trust the self and accept naturalness



5 Motivate and commit

A good master is a willing slave to all, whereas a good slave is willing to be mastered, neither one playing the part of the pimp or the prostitute. Both should take their roles without being unduly affected by leadership, neither should they feel resentful at having to follow, nor should they desire to freeload. But to not feel used and abused takes time and practice, for the standard that touches the Earth must be tough enough to withstand the challenges of history. Each time we try, we observe the result and allow time to assess the hurt and harm that has been done. We try to limit and minimise damage and concentrate on the source it came from rather than allowing it to re-enact time and again. We release the need to know the why's and the wherefores, and just deal with the situation in front of us right now. We need to give time for all to be 'real' as each learns to accept what is and trust in what was and what will be as a result of work done. We acknowledge the stamina of all concerned and we give ourselves and others permission to touch and be touched by life once more, this time claiming purity, this time gently and then letting go and risking enjoyment! If we have earned it, it will be ours, if not we will learn in a different way, under different conditions with different people. We do not need to organise anything, just to let go and let goodwill flourish.

Self-reflection on the past.

i). Honestly reflect on what has been happening and what within it you did not like. Imagine you were in a movie and outlining who had played which part. Acknowledge and release.

ii). Face truthfully what is no longer possible, for circumstances have changed. Review all aspects and acknowledge where the emphasis is now. Ask not to shield yourself, just own the vulnerability.

iii). What mattered so much when you set out to make the film, and have you achieved it? What matters from here on in, and what do you wish to achieve now? What is your aim and what skills do you need that you do not have?

iv). Can you explain the revised idea and have it accepted by people who have skills you do not have? Do they fully acknowledge the gifts you bring?

v). Is there a market requirement for your service? Let the group expound on that aspect as you modify the abstract accordingly. Are you content with the compromise?

vi). Do you detect any hostility within the space? Do you feel attacked or defensive? Do you have to justify yourself in your interactions with others? Can you cope with this? Can you separate others' desires from that of the collective, and give these back to them without their taking offence? If they do, can you deal with the fallout?

vii). What do you hate that can be converted into a pleasant interchange? When do you feel in charge and when do you feel impotent? When do you feel taken over, enslaved and frustrated by it? When do you feel sold out, used and abused by the behaviour of others? When do you feel ignored, criticised and condemned? Who surrounding you demonstrates these states and how do you cope with the negotiations that lead to review and rebalance?

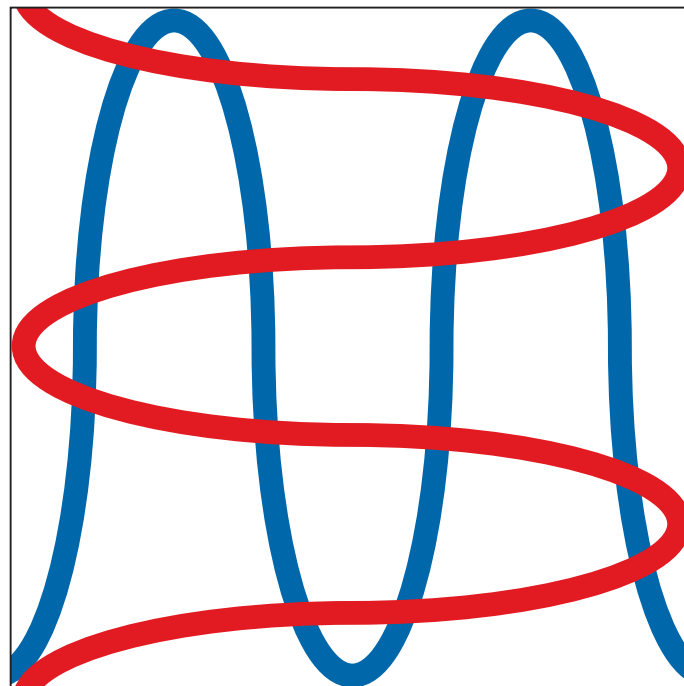
viii). What will bring about a complement between the doing and the being within yourself so that you can live in peace? What do you assume and what do you expect from yourself and from others? Is there a difference between the two (yourself and others)? Where do these assumptions come from? Are the standards being set expecting too much of all? Can all realistically keep to them?

continued after diagram overleaf . . .

Health model

Spiritual beliefs that motivate you

Intellectual understandings of the past



Physical attitudes to be worked within or released

Emotional feelings for stocktake – both parental lines and environmental experience



So do we have the courage to look into and develop our gifts? We have had the carrot dangled in front of us, and now we are being asked to define and clean the space we occupy, while the Earth lays the foundation, the air purifies, the water allows the flow to accommodate all and we are fired into the new space we are to occupy without hurting or harming any. We must have done the work first to earn our right to anchor the project to the Earth and the Invisible World must consider the compromises good enough. The group task must reach a standard of light that is lovingly introduced for the good of all. The cellular structure of the body, the family and the community will have to accommodate this and the strain will be great. We must cleanse and clear that which is superfluous and support each other as best we are able, for no one moves on at the expense of another.

The frame must be cleansed if we are to move on. Where we start does not really matter. Once the frame is established the channels that run through it are cleared and cleansed one by one. With the vertical ones we update standards which are introduced in meditation. We let go of old bias, prejudice and predispositions as we renew our code of ethics and establish our morality as it is now rather than how it once was. We work to make the ideal real, rather than an unrealistic romance, by establishing disciplines and routines that anchor the project to the Earth. Then we move onto the horizontal channels and test our abilities to sort through all the feelings that are being brought up for reintroduction or release as the past gives way to the future via the present moment.

We conduct an inventory as we work out what to take responsibility for ourselves, what to give back to others, what to release into the environment, and what to retain from our genetic inheritance. Then we review our actions and try to work out how to lead the way better than we have done before, taking old role models and trying out an updated pattern to an interested or involved market. Sometimes it works out and sometimes it is challenged or withdrawn, but we find out how to act from here on in as a result. We learn to react in a different manner as we cross-reference the cross laterals diagonally, to see if the vertical and the horizontal are able to flex and to retain their shape under pressure.

As each check is undergone we establish a highest and a lowest common denominator as we realign and accommodate the raw materials that we are working to anchor. At these times the gas, metal and minerals within the body experience a churning up as we connect to the next job on the soul purpose list and anchor it to the Earth. All beings are unique and if androgynous souls meet, they do not necessarily procreate, they come together as equals with differing roles to play but a common purpose and rather like stones they do not merge – they coexist. Now let's begin to look at the conversion ratios required.



Section 6

Rebalancing



6 Rebalancing

To rebalance we have to consider issues of holding close to our faith, and the times we have lost our faith and why this was so, prior to being able to change our attitude. We may have unwittingly set a habit, which has become a pattern which now needs changing if we so choose.

At a physical level perhaps we have gone off with another and lost our way. Perhaps we chased the opposite sex and sought out quick thrills and lived only for the excitement of the next new adventure. Emotionally perhaps we have appeared somewhat obsessional for no good reason, working out with an 'all or nothing' routine without even trying to cater for any bits in between the all and nothing states. Perhaps we are endlessly partying or at home doing nothing at all.

At an intellectual level, we may want to avoid the pain of looking at the parts of ourselves that have got lost for some reason or another. Perhaps we are unwilling to be alone because we have to look at loneliness, or maybe we are most lonely when in a crowd. Sometimes we are unwilling to be around others in case they are cruel or unkind. Perhaps that has been the experience in the past and we are now programmed through negative assumptions that prompt us to expect a re-enactment.

If we are to realign ourselves we must be willing to leave the past behind us. We must trust in the future and give allegiance and loyalty to our soul who has never let us down otherwise we would not have survived or endured.



Contemplation on forward movement.

Choose if you are willing to rebalance and realign now as you contemplate on your former imbalances, or if you would rather wait before you risk becoming as adequate as you are able to be!

Issues of faith and trust:

- Being used as a punch bag or using others as one
- Resentment of the time it takes to achieve anything
- Being garbaged by others or rubbishing others
- Being sabotaged by others or sabotaging yourself
- Judgement so you cannot trust anyone or anything
- Saturation
- Avoidance of trusting anyone or anything
- Being bullied or bullying and trying to control
- Recalling the desire for excitement and adventure at any price
- Dishonourable behaviour

Issues of imperfection and insecurity:

- Being used as a scapegoat or using others as one
- Impurity within the spaces you encounter
- Disregard or ignorance
- Infiltration/betrayal
- Blaming others as they mirror onto you what you need to see
- Feeling empty
- Avoidance of accepting anyone or anything
- Victimisation and manipulation
- A return to innocence and the release of insecurity
- Invasive abuse in one's past

Any of these fears, wants, grievances, and frustrations can source from thoughts that have been given out or received telepathically as well as via thought transmission. These are words that have been spoken and heard, and may have been taken rightly or wrongly dependant on the vibrations behind the sound. Or they source from actions or deeds that have been perpetrated and experienced and found to be uncomfortable.

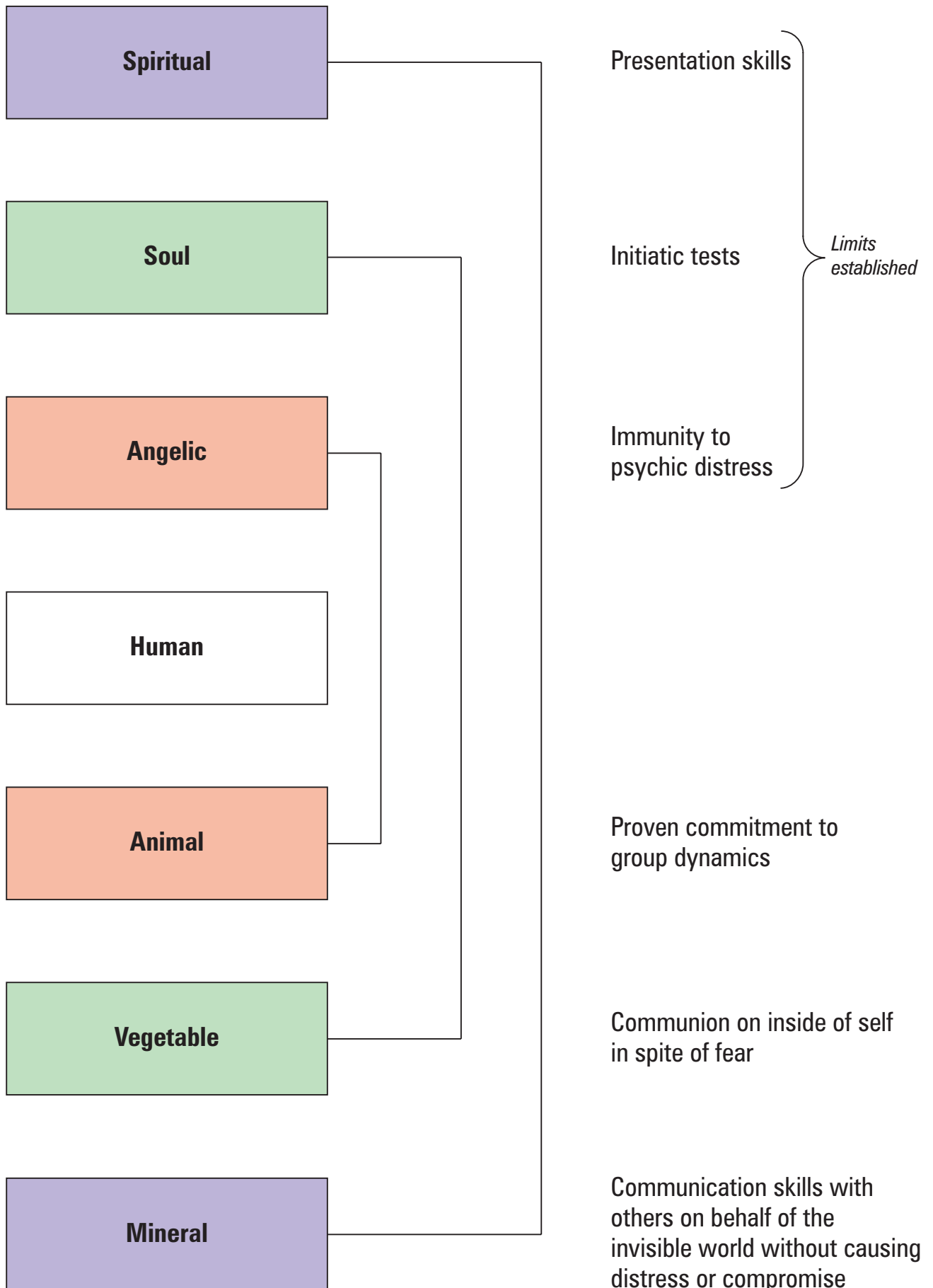
Now contemplate on a beautiful and peace-filled space where you feel safe and have always been given the chance to do what you need to do. Is that space still available or do you need to ask to be shown how to be led to another one? Do you have the ability to be the child of the soul whatever your age and stage and reclaim the right to be who you are, to play in joy and to do your work willingly and contentedly? Ask to be shown how to reclaim this right.



Section 7

The bridge

A rainbow bridge





7 The bridge

So we make our choices and decide whether we wish to work to deepen our connection with our God (good) while still present on the Earth. If we do, we begin to create a bridge from Earth to Heaven in three stages. First, we deepen our capacity to trust and we begin to get a glimmer of the problems that face the representatives of the 'Management Upstairs' and so we develop our willingness to be patient through meditation and through prayer. Second, we unconditionally accept that free choice necessitates the creation of more psychic disturbance unknowingly by some, prior to a cleansed and clearer space of operation emerging. We must be able to deal with confusion and chaos without losing our sense of direction and be willing to

re-establish order, whatever the circumstances presenting are. We do this by being flexible, and adaptable, and through contemplating priorities, people's needs, and a love of all. Third, we surrender the need to change anything ourselves although we now have a proven ability to serve the 'Management Upstairs' having cleansed hidden agendas without rearranging structures or guidelines to accommodate those near and dear to us. All this while offering patience, co-operation and a point of reference to those who are unable to find their own through some occurrence such as a crisis of health, accident, relocation, job loss or for some other reason.

We will be asked to declare our intention and to demonstrate our ability even in difficult situations. Some such examples might be:

Spiritually	Intellectually
Our will to good or obeying the will of God RIGHT VALUES	Control of personal aggrandisement as as we demonstrate democracy
Our Love of all RIGHT EFFORT	Release of the need to dictate to others in our group, job definitions
Intelligence RIGHT ASPIRATION	Common aim and an ethical agreement of operational practices
Harmony through conflict RIGHT BEHAVIOUR	Disciplinary procedures adhered to
Art and science RIGHT MODES OF LIVING	Rest and relaxation, regeneration and recreation
Rituals and religion RIGHT SPEECH	Compromise – taking baby steps to maintain healthy growth
Discipline and order RIGHT THOUGHT	Mediation, negotiation skills and effective communication



If we are to become living demonstrations while on Earth we must learn to anchor our abilities through effort.

Learn to obey

Let go of manipulating so you feel comfortable; work for the group interest and let go of personal ambition.

Learn humility

Do not regress to the easy path by becoming a hermit or an ascetic – take the harder path and keep on keeping on.

Get wise

Learn to manage time and plan fairly for all, yourself included.

Find peace in your heart

Demonstrate your integrity through a code of ethics that none ignore and all are affected by whether they realise why or not.

Be Light of touch

(wear the halo with humour modestly)

Rehearse and break down again as many times as necessary to recreate and to refine and redefine again and again.

Develop tolerance

Always work in complement, never in competition, always all on the same side so all win or all lose that way. Loyalty allows all the same chances and all are dedicated in common pursuit.

Be inclusive

Give equal opportunities for all. Never separate or divide or have special deals for those near and dear. Obviously you have special responsibilities for relatives – learn to value them. As you honour them they may feel more like honouring you!

First we have to establish these values to our own satisfaction, which is a little better than it ever has been before. We then have to demonstrate these values throughout the kingdom of our bodies prior to asking both the Great Beings who run the Invisible Worlds and the Earth Mother if our efforts are adequate or if indeed we are.

So what do we do as we wait on the bridge that we have created? We contemplate on whether there is mileage in the promotion of the extraordinary, or whether it is of more value to learn to enjoy the ordinary as we combine the two and prove our ability to honour differences in values without interfering with them unless we are invited. Our capacity to care for all is held within the memory of the digestive system and we will need to wait until there is room for the next meal. This can also be felt as pressure at the top of the head.

Our vision of loyalty is called into question at a soul level. We are responsible for the thoughts we transmit to others and to monitor the thoughts we receive from others. We telepathically impress our opinions, which may or may not be helpful and a part of a solution. We can too easily be influenced to add to the problem if we place our interest or our opinions into the arenas of others who have not asked for our input as yet. Memories of these problems are stored in and presented through the elimination systems of the body and can affect the way we view things.

How do we express ourselves? If we always speak in angelic tones, we will be disregarded by those who do not wish to know, but whom we are responsible for. We have to instil values but we may not do so if we see too much, too clearly, too soon. We must pull our vision back so we see the next step only. Another with long sight who we trust will remind us. In the meantime, we will concentrate on what is right in front of us. We may not hear clearly or we may listen too much to the wrong type of materials and wonder if there is any room for us within these environments as we feel something of an alien. The toxins from these types of experiences manifest in the respiratory system.

continued overleaf . . .



So we may lose heart and begin to distrust the human condition. We see and experience anger and resentment all around and we begin to wonder if we are looking in the wrong direction as we appear to attract these conditions and add humiliation to humiliation. What we circulate depends on what we choose to focus on, and even when we do focus within a certain area, we become a part of a solution or add to an existent problem. It is a game and our losses show up in our circulatory system.

Instinctively we react – from the gut instinct centred around the solar plexus near the umbilical cord. Is the Earth a place of danger? Shall I fight? Or shall I cut and run? Shall I include my family or create a new one? Do I have a responsibility and what is it? So many questions, and so few answers – we feel cornered like an animal. The memories held in the nervous system flood into our space and we know vulnerability.

Fear that has paralysed us and made us vulnerable seeks attention as we feel like all life has left us. In our vulnerability we seek comfort and definitive guidelines as to how to regain our balance. Those who gave us this gift in past times may or may not be available, capable, able, and we may be disappointed. Unless we face this we cannot regain balance and seek alternatives, which may be better for us and them. The parasympathetic nervous system is sympathetic and situations will be made easier for us if we follow clues willingly and do what is possible without making a fuss so that others have to input unnecessarily. If we cry for help too often we are ignored. If we do not cry for help at all no one realises we are in need of support or encouragement.

And so to the fundamental, the mineral deposits of grief, where misadministration and badly organised care have caused anguish, even despair. Perhaps we have tried to short cut and piggyback or freeload and found it has not worked out, at the time not realising we are causing even more problems. Perhaps we have sunk into depression in our inability to express our pain and that pain has been stored into the muscular system of the body which must now be reversed and released.

The metals and the minerals in the body must now provoke a realignment for all, for the skeleton is the hanger on which the newer garment is hung. It protects us within our service. If it is not adequate we will not be immune to the dis-ease we meet in others. If it is too adequate, it causes people not to bother to immu-

nise themselves for they are no longer frightened of dis-ease for they think it long gone. This is dangerous at a physical level, more dangerous at emotional and intellectual levels, and spiritually it is critical. It is not the Heavens that are in trouble, neither is it the Earth – it is humanity who have to choose to serve the Heavens or the Earth or both. If they choose both they will be asked to be adequate in both areas and tested by all. If found wanting, they will still give useful service. If found adequate, then they are placed where they can be most effective and where they can be reached by those who have pledged their support and encouragement to the project they are to undertake in service to and on the Earth.

How can we not be adequate when we have access to both the Heaven and the Earth and all the abundance that manifests upon them? Certainly we have to learn manners and use the equipment inside and outside our bodies until we fuse the two into one; then we are adequate to meet all situations even if we are less enamoured by some than others.

Be at peace and know that all is as it should be and is well.



Relaxation technique

This basic relaxation technique can be useful. Imagine yourself to be safe, healthy and protected. Imagine a white cloak around you and imagine that it gives you gentle comfort, safety, warmth and love.

- Sit in a comfortable chair or on the floor if you prefer, but make sure that you are in a relaxed position. If you are on a chair, place your feet flat on the floor, straighten your spine, neck and head, and close your eyes. If you are on the floor, you may cross your legs (Indian style) or stretch them out before you, providing your knees are bent and your feet are flat on the floor. Try not to slouch, but don't become stiff either.

- If you are feeling tense, worried or distracted, you can use this simple process to help you relax. Take in three deep breaths – pushing your tummy out as you inhale slowly – pulling your tummy in as you exhale slowly – saying to yourself the word 'relax'. Consciously concentrate on the muscles in your body, starting from your feet, calves and thighs, moving up to your stomach, chest, arms, neck, head and face. Tense each set of muscles first, and then release the tension consciously and slowly, feeling the gentle warmth, comfort and relaxation each time you release. Become aware of your body as a pleasant part of the natural surroundings.

- Create a clear picture in your mind of the situation about which you feel worried, angry or resentful. Be aware that you are feeling uncomfortable. Then again say the word 'relax' to yourself three times and become conscious of your breathing. Try to breathe in deeply and slowly, pushing your tummy out, and breathe out, pulling your tummy in. Do this several times.

- Picture good things happening within the situation, a happy ending, a reconciliation, a change for the better, a rest. See the situation – yourself and all those involved – surrounded by love or whatever you think would be a good antidote to the problem. Picture a beautiful setting where you are truly contented.

- Be aware of your reactions. It is natural to have difficulty seeing a loving picture. The feelings of tension, anger, frustration and all the other emotions are also natural. Dissolving them into relaxation will become easier with practice.

- Think about the role you may have played in creating the stressful scene, and try to re-interpret the event, your own and other people's behaviour. Imagine how the situation might look from another person's point of view.

- Be gentle with yourself and your thoughts. Try simply to watch rather than judge them, no matter how negative they seem. Become aware of how much less frustration, anger and resentment you feel. Tell yourself that you carry this new understanding with you.

- Move your head, hands and feet slowly. Open your eyes, look around; know that all is well with you and that you are in harmony with all that is.

There are many different sorts of impressions that we carry with us, consciously or unconsciously, which at some point we must look at, review and revise. Without doing so, it is difficult to allow our own subsequent levels of growth to emerge fully and freely. And, since personal growth and expansion is the goal of Second Aid, it is never too early or too late to reflect on our beginnings, on the past that has led us to this point, and thereby to rewrite history.



Consolidating your study experiences

Having completed each section of this module, try to write and/or illustrate and/or tape a holistic, understandable story about yourself. You will find clues to do this from within yourself contained in the sections you completed during this module, as well as external clues, in anything that you may have gleaned from other people or circumstances. Put each clue together as they can mirror a symbolic message for you about an aspect of your life that you may have been confused about. We have many mysterious aspects within our lives. By

going through this process, areas of our life can be transformed, clarified, solved or resolved as the internal and external aspects unite to enable transformation.

Once you have written your report or your journal, if you wish, you can send it to us and we will read it and give you some feedback to encourage you in your process of changing and being changed, as you discover and deepen your inner journey. If you are interested in this service, or in receiving e-mail support, (for which a charge is made), please see details of this in the SUPPORT section on the Second Aid web site – www.secondaid.net.

Focus on
Adequacy

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