



*secondo aïo*

Focus on  
**Commitment**

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## Focus on **Commitment**

### **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*

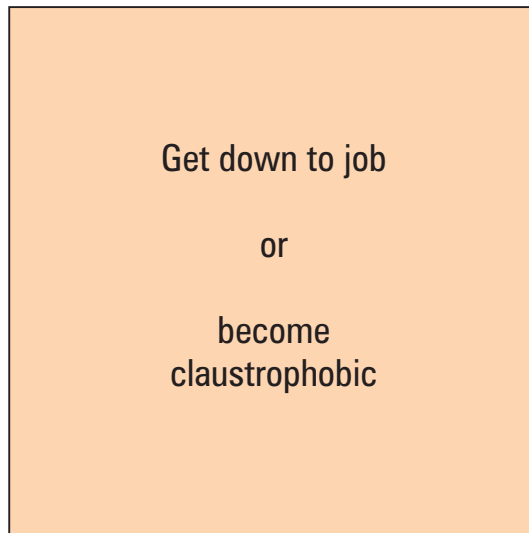
**Establishing a common  
language**

# A framework of operation

*Stage a)*

Spiritual. Respect of space

Intellectual  
understanding.  
Relevance of your  
understanding to  
that of A. N. Other



Establish physical  
limitations

Emotions. Compare and give permission for feelings

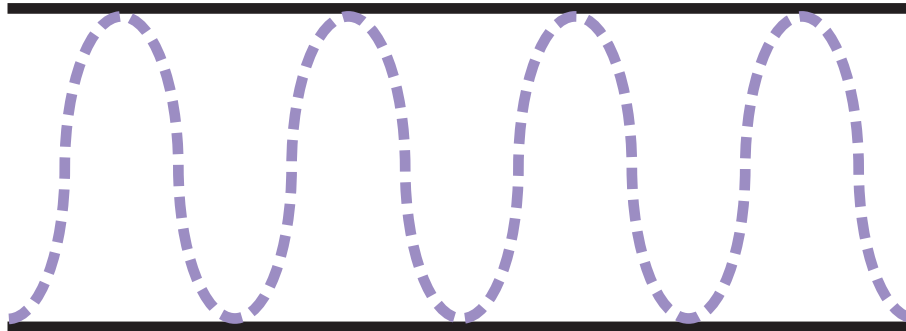
# A framework of operation – continued

Stage b)

**Vertical stretch**

**\*Establish aims for yourself**

Review abstracts at spiritual level



Ideal  
standard  
perceived

Give permission for feelings and emotions that  
reflect effort ie handle disappointment

**\*Operating practices that are acceptable**

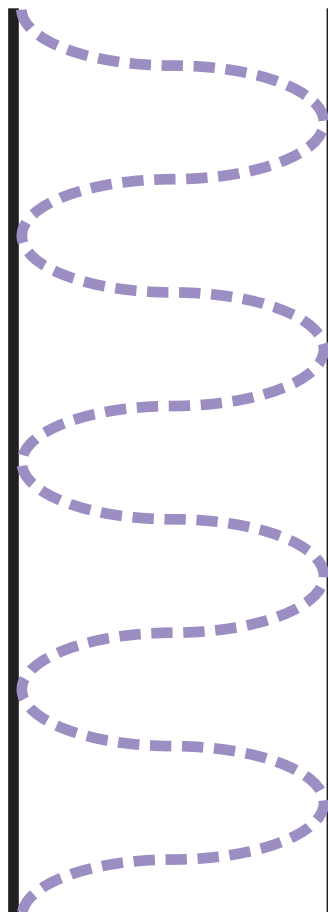
Stage c)

**Horizontal stretch**

Intellectual pressure of  
time constraints

Worthiness of qualifications  
and of the ability to  
understand

**\*Plan objectives**



Physical limitations to be  
worked within

Management of fight or  
flight reactions

**\*Establish realistic goals  
for progression (baby steps)**



## I Establishing a common language

If we are to commit to good health at all levels of our being we have to establish a framework for all to operate within. We must take into account various models until we are able to find a 'language' that all are able to establish a response to. First and foremost we will have an aim for all surrounding us; perhaps it will be to enable each to be healthy within their personal spiritual remit. That will necessitate an intellectual understanding by all. However, each will have their own idea of the terms and conditions they wish to adhere to. This will elicit varying responses, all of which are valid, and will have to find expression until the co-census is co-operative and all choose of their own free will to collaborate with the common policy. Some people will be stronger in one area than in another, so certain physical boundaries will establish limits as to time management, capacities, aptitude and so on (diagram (a) at the beginning of this section).

Some members of the group brought together through family ties or through a shared experience will desire to get down to the job at hand and find out whether their shared goal is possible to achieve within the shortest time period. Others will become claustrophobic and will need time to escape the responsibilities through prolonged periods of rest. They will stay around for a while to 'feel the waters', then escape to stabilise and consolidate progress being made prior to returning for another reminder of the task in hand. We will have to learn to accommodate all ways of being as we learn tolerance and compassion on the one hand and endurance and stamina on the other. Above all we learn to be inclusive and endlessly patient.

First and foremost we will need to review our intentions and revise our beliefs to enable us to in principle establish realistic aims. This will allow us to catch up with ourselves, for what was an aim at one time may or may not be realistic here and now. Perhaps we have not realised that the original aim is now a fact and we have no need to hold on so tightly; now it is time to let go in trust and in joy at a job well done. Or, maybe the formula is in need of review, revision and update to enable a stable administration to embrace other ways, new people and to adapt according to current need. As we begin this process many emotions will run high, and old and new feelings will begin to reflect the efforts

made in the past by all, to be revisited prior to being released. We may feel somewhat disillusioned and find it hard to remember what we were trying to achieve in the first place, then find ourselves surprised that so much time has passed. We may feel pleased with what has been achieved or disappointed that others have been unable to accept what was intended originally. At this time we begin to find out which operational techniques have been helpful and which just did not work in practice. We may feel over-stretched, exhausted and confused as to whether the process has been successful or failed dismally (diagram (b) at the beginning of this section).

Whether or not we have set realistic goals that have enabled all to progress, begins to be reflected back to us as we meet people from our past. Or we may feel somewhat humbled as we realise that all appear to have progressed in spite of us. The relief takes its toll on our physical being which may feel stiff and no longer able to protest or move anywhere other than in areas that are essential to our well being. Suddenly the time constraints of our objectives have run out and the pressure to complete tasks set are held over our head somewhat like a ton weight. Life events are conspiring to inform us that there is little or no time left. We must organise ourselves and our administration to qualify for freedom for all, as the past chapter of our lives is almost a done deal and there is little time left. At this point it is easy to feel deeply confused and wonder at the worth of our qualifications, our efforts and the effects we have had on others surrounding us (diagram (c) at the beginning of this section). Have we understood what was required? Have we sold our family short in the interests of our work? Have we undervalued our work to service our families? Have we acknowledged the needs of all as fairly as we were able to? Were the objectives we set ourselves valid?

*continued overleaf . . .*



If we set our vision realistically, agreed our objectives, adhered to the vision, and progressed the mechanical process with caution and with care, all will be well. Everybody concerned will be moving forward within their lives with anticipation and with wonder even if they are feeling that the effort involved has cost them a great deal and their body is protesting physically. At best they will feel somewhat jaded, at worst they will be physically rather below par. If they set expectations for themselves that were radically different from those agreed to by others, they may experience grief and be feeling aggrieved. Alternatively, if the agreed expectations were adhered to by all, the feedback, mutual trust, acceptance and respect will be acknowledged in real terms which will allow the effort and fatigue to be freed from all concerned.

Self-reflection on letting go of the past.

- i). Can you look into the mirror and know beyond a shadow of a doubt that you have done your best?
- ii). Can you honour all others for having done their best?
- iii). Do you feel irritated with others who demand more than you feel able to offer?
- iv). Do you feel irritated at yourself for your behaviour to date?
- v). Have you intruded into the life of another and been invasive?
- vi). Have you asked others concerned if they agree with your assessments of this?
- vii). Have you invaded the life of another and been fickle when you were personally inconvenienced?
- viii). Do you consider that your spiritual intentions have been tested in a subtle manner and that you were found wanting?
- ix). Do you feel that your spiritual intentions and your material desires are in balance so that all around you are served with commitment and with dedication?



## *Section 2*

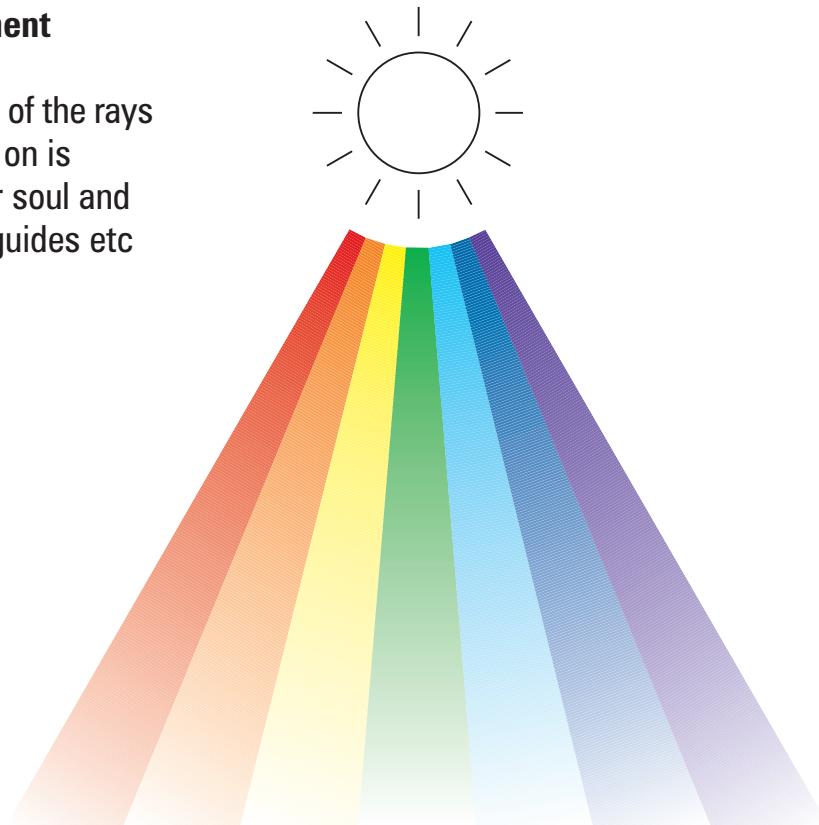
# **Realignment of flow**

# The abstract and the dense

## a) The assignment

7 rays.

The permutation of the rays we are working on is managed by our soul and their teachers, guides etc



## b) The Earth reality

*Vertical.*

Uniting heaven and Earth.  
Personal karma (Heaven)

*Horizontal.*

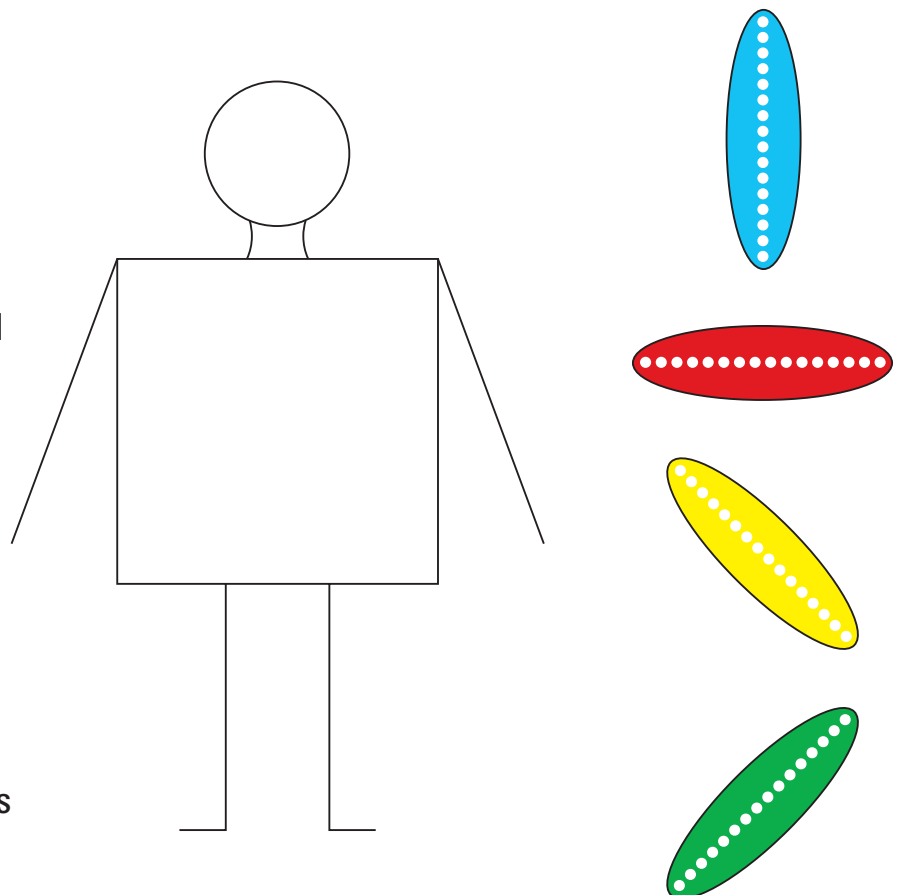
Uniting the forms of body, mineral, vegetable, animal and soul. Family karma (Earth leys)

*45° left to right.*

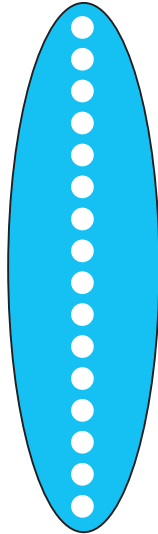
Service for history of pain, fear, anger and impotence (frustration).  
Community karma (time)

*45° right to left.*

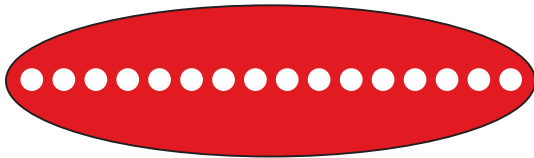
Re-active self, family, friends and work colleagues.  
Country karma (space)



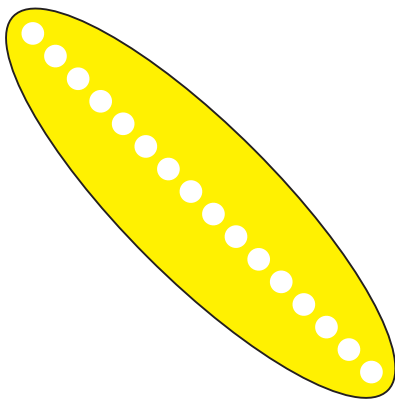
## The abstract and the dense – *continued*



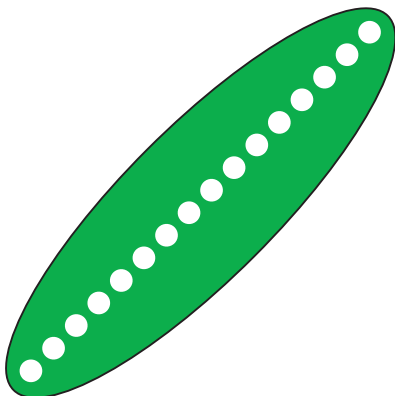
**Uniting Heaven and Earth**



**Earth leys**



**Historical circuits**



**Reactive circuits**



## 2 Realignment of flow

In diagram (a) at the beginning of this section we can begin to understand that when we are set an abstract assignment we have seven major influences or rays that affect us all. The first influence or ray represents our will. The will to good for all requires us to be inclusive and unselfish; we must learn to use the power entrusted to us for the good of all. This will not be to our specification, but to that which presents within our sphere of activity, so may necessitate the work of the pioneer to ensure safe passage and assure all that justice will prevail, even when unexpected events appear to be insurmountable.

The second ray is representative of the peacemaker, the diplomat who tries to smooth the passage when responses are volatile. Under this influence we want things to be loving and 'nice' but must learn that our assessment of what nice is may mean different things to different people. Whereas we may wish to skirt around provocative issues, others may prefer to meet them head on and try to resolve them, even when it is difficult. We must learn to be wise enough to accommodate differing styles.

The third main influence is that of learning to be wise and intelligent as well as adaptable in our administration and flexible in our organisation. We must be active and intelligent and have the ability to adapt. When we are given an assigned workload we will work under the influence of one, maybe two of these abstract requirements. Others who surround us will also be influenced but not necessarily by the same two in the same proportions. If we work as a team this can be beneficial to all. If we do not it can lead to rifts and breakdowns in communication over policy.

The fourth influence brings the potential conflict of negotiation, for if one attacks the other must defend and vice versa. If the hostility is allowed to escalate into aggression, then it will be nigh on impossible to get peaceful resolution. As we move deeper and deeper within us into fundamental issues of disagreement, communication is an essential skill that we must all learn.

The fifth influence is indicative of learning our trade through involving ourselves in the mechanics that are necessary to us. We must have the knowledge required and we must be able to be scientifically proficient with-

in our chosen area. To learn our trade as a theory is all well and good, but unless we are able to understand the mechanics of it, how will we be able to gain the credibility of our peers? Understanding the mechanics is essential if we are not to wreck havoc and harm, for why should we expect others to take any notice of us if we cannot demonstrate our theory in practice on behalf of all who need our input?

The sixth influence is that of holding true to the agreed ideal with diligence and with devotion. That may be easy when all are enthused and excited, but it will not be so easy when that same team are exhausted and fatigued. At this time it may be a lot more difficult to keep on keeping on until we reach a logical conclusion. It may also be impossible to remember what it was we were trying to achieve, so we must refer back to the well being of all and be patient.

The seventh influence is that of order and ceremony. Someone will have to be the way pointer when others are experiencing chaos. This person will act for a while as the point of reference, usefully occupying the waiting time with little ceremonies that remind all where they are and what is required. This will overcome misconceptions and preconceptions and avoid any panic measures that could be counterproductive to all.

*continued overleaf . . .*



When the assignment is complete a reassessment is required for the Earth reality is in place and it is time for the next permutation to be reset. The mind may be attracted to rush in where angels fear to tread, whereas the body will be sluggish wondering if all that can be done has been done to resolve difficulties from history. So we will be given time to take stock and conduct an inventory. Each member has a personal plan for their life and they must be able to come to their own spiritual belief free of the influences from their forebears and from the environment. There must be time to examine history to see if prejudice, bigotry and bias have been reduced within the melee that has been occurring within or around us. Have we maintained our pathway between the Heaven and the Earth with integrity and with diligence? Have we understood that which is required and let go of old research and knowledge that have outlived their usefulness to us? Only when our brain is cleared of old patterns can we update as required. Are we emotionally stable, or do we need to find an outlet for old frustrations, grief, fear and impotence? And finally, is our physical attitude one of give and take in equal proportion and as clear of discrimination as it is able to be?

As the past and the future meet we begin to cleanse the need to be sad or to take on the grief of others more than is necessary for us to retain our level of care, tolerance and compassion towards others. We do not do this through being saturated ourselves, but only by experiencing do we release and act as a point of reference. Only then do we honour and respect our basic muscular-skeletal structure. If we made it through then so can others. We do not help by remaining in the past space we occupied, but by vacating it even if we are a little fearful that history will repeat itself. We cannot know until we try, and if we are paralysed by terror we will not proceed for our glandular system will act like a sponge that is so overfilled with the fear of others that we can only vegetate. We cannot gain the momentum to fight anymore nor can we run away; we feel like a trapped animal, but forget to see the qualities held within free flow. We examine the underpinning of our life on Earth and the anchoring from our family beliefs, including their intellectual flexibility, their emotional capacity to care and the basic tenet of loyalty towards each other.

We will have picked up comparative studies from

communities we have encountered and these interactions will have taken up a great deal of our time. We can believe this process to have been of value, or we can be angry that we have taken so long to make up our minds where we want to pitch our presentation. It may have been somewhat shocking to us that others have so many different ways of dealing with issues, some of which we adhere to and some of which frustrate us. We begin to assess the levels of pain that others inflict and experience within themselves as we wonder where we fit in and where we are to be placed. We may be tempted to over-extend our capacities and ourselves and we may experience fear as a result of being 'roughed up' a little. We may feel terrorised, but from these experiences we investigate and learn what is dear to us in terms of values, people and useful input. We may be resentful that we feel responsibility and others appear not to as they use and abuse available resources. It may anger us as we try to inform those who appear not to wish to listen or hear; although we may brand them as a result, if we do so we will experience impotence. We may then move away from others to wonder whether we are competent to be a part of a solution rather than adding to an existent problem. It takes time to make an accurate assessment, so we learn patience as we eliminate old learning to enable us to be capable yet immune within community service.

*continued overleaf . . .*



We react from within ourselves as well as within our families, around our friends and with our work colleagues, as we learn what to say when and from what level. Should we discuss our beliefs and question the bias, bigotry and prejudice, or should we ignore the input and keep on our pathway regardless? Should we offer information and provide resources, ask for them, or just keep our mouth shut as others work it out for themselves? Intellectually this can be a minefield of misunderstanding and one up(hu)manship and we must learn how to manage within it as we learn to research and inform on request rather than through insisting our input is of value to others. Emotionally we learn to deal with our own feelings and with those of others as we apply discipline to ourselves rather than towards others we care about. Perhaps we need to seek within ourselves to find out whether the feelings we feel we are being swept away by are relevant to us, to others, or even valid in our current climate. When we assess what is what, we must learn to discharge the static in as harmless a manner as we are capable of, as we probe and process our own unfinished business and leave others to do the same. Hopefully we are courteous and caring and will have an attitude that is peace-filled rather than hostile or aggressive. We will soon know as our attitude is found to be acceptable or not to ourselves and to all others we encounter.

It is essential that we are in touch with our soul pathway and with life within the here and now. If we are impressed we must be able to pass information on as simply and as factually as we are able, and it must be on a take it or leave it basis. If it is useful we are grateful, if it is not so be it. We must not embellish, but only point out another viewpoint to give a more informed free choice. Then we must listen to others' points of view and accept unconditionally their assessment and their capacity to love and administer in their way. It will not equate to our own necessarily and there is no need to feel dishonoured if others do not wish to look within as we choose to do; it is not right or wrong just different.

Self-reflection on honour of all.

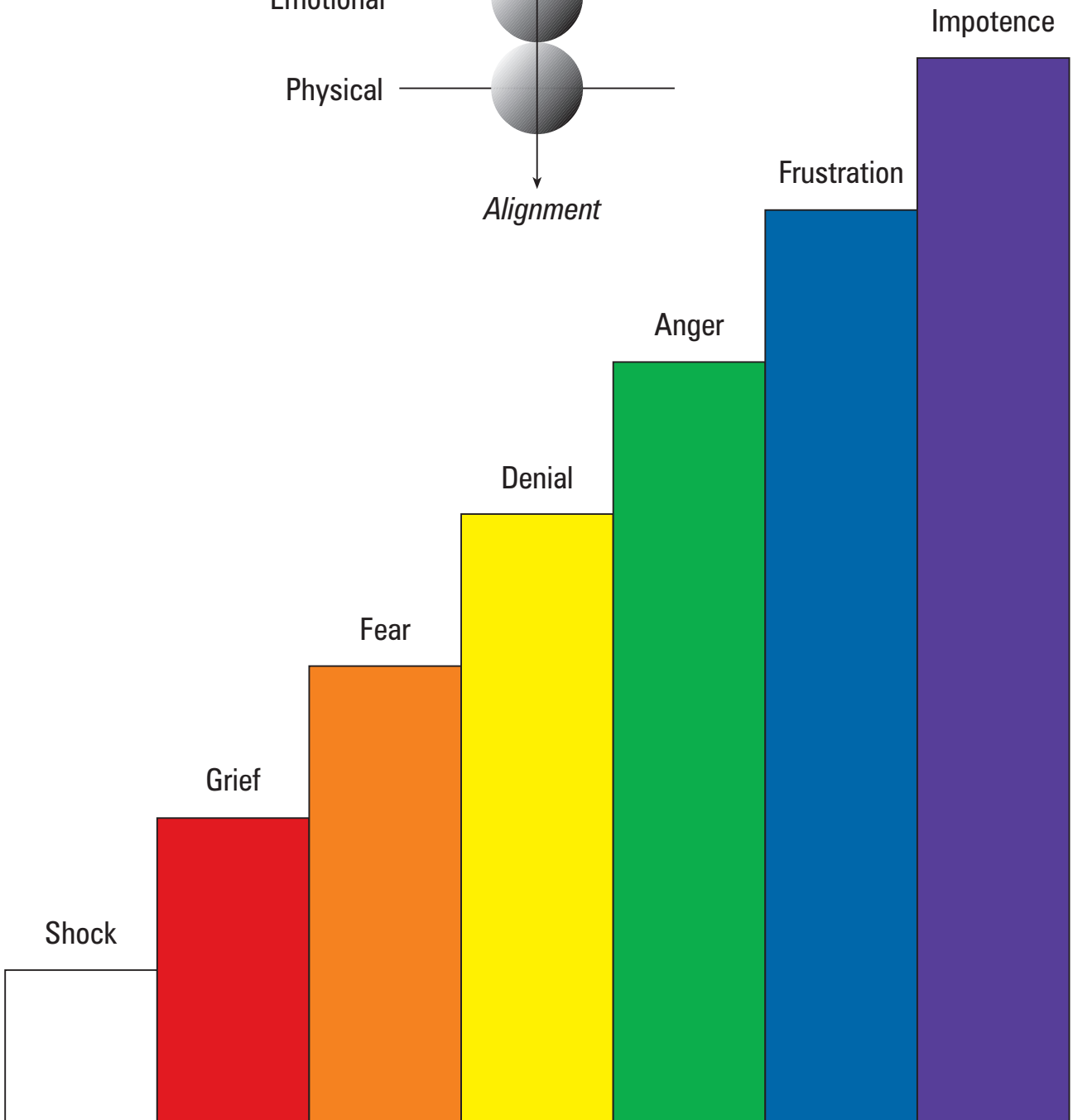
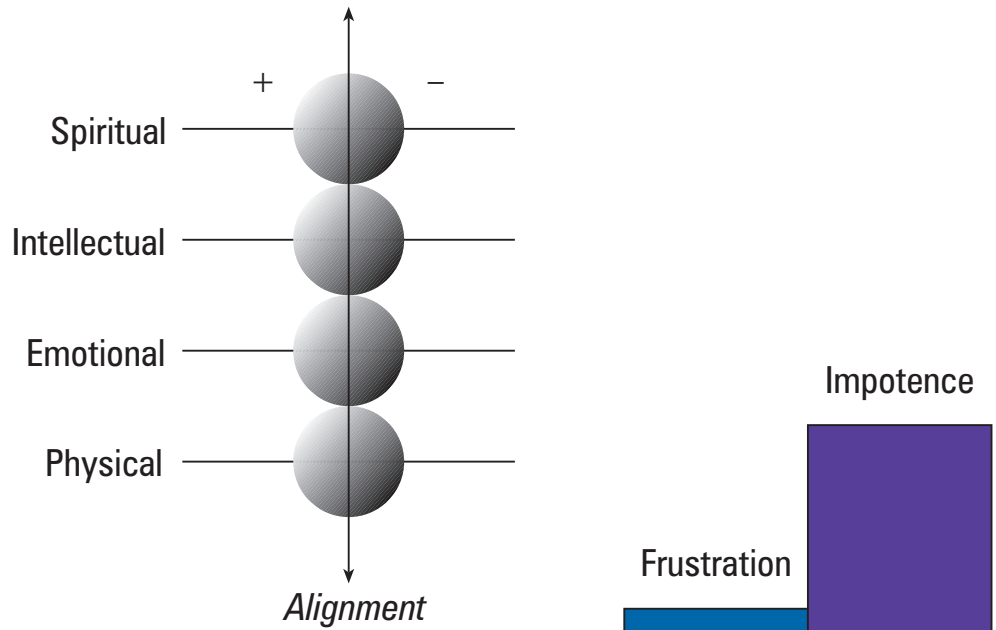
- i). Do we use the waiting time between thinking our thoughts and asking to be guided wisely, or do we act immediately on them regardless of possible consequences?
- ii). Recall the times this has caused you difficulty again and again until you can recall all the incidents individually. Do they have a collective pattern?
- iii). What can you do to handle the feelings invoked within yourself?
- iv). Should you make any physical adjustments in your attitude towards others involved, which could enable you to pour oil on old troubled waters without undue embarrassment to them or to you?
- v). Do you resent the intermediary steps because you did not understand what was required and so are hanging onto feeling hurt?
- vi). Do you feel as if you are being judged when others are telling you how to handle incidents?
- vii). How does this affect you?
- viii). Do you feel persecuted and think others are trying to dispose of you in favour of their personal success?
- ix). Do you feel you are free of abandonment issues from the compound backlog of the past?
- x). Is the ambition of those you are serving reactivating group toxicity from the past?
- xi). How can you transform this situation and release all?
- xii). If you let it go will you feel as if you are being sacrificial and/or martyred?
- xiii). Will you trust that all is being released rather than reactivated even if you do not understand how this is so as yet?



## *Section 3*

# **Steady progress**

# The moving stairway



All these are experienced at all levels



### 3 Steady progress

As we begin to progress, we learn to steward increasing numbers of projects on the Earth simultaneously. If we pay attention and learn how to be obedient to our soul instruction we also recognise that by ourselves we can do nothing. We become truly humble and recognise that we are grateful to be at the back of the queue taking orders willingly. Modesty forces us to realise that we know so little and we must be guided and guarded by those beings who are wiser than we are. The irony is that as this recognition comes to us, we become more responsible for larger numbers on the Earth who seek us out. This must be manageable and we must learn how to act the role of the leader without believing our own propaganda even if others do! So as we follow the Heavens we lead the way on the Earth and we must learn to be equally comfortable with both states. Of course comfort is a relative term. We begin to unconditionally accept and trust that the 'Management Upstairs' lead us, as others begin to accept and trust us to lead them. When we lose faith or face we must retain our alignment at all levels as best we can, even or especially, when we are challenged.

On occasion we will experience shock, grief, fear, denial, anger, frustration and feelings of impotence, as will others. When we all do, we must patiently and persistently learn to communicate one with another until we can 'walk our talk' under any and all circumstances. At a physical level we act and react, walk and talk, as we verbally make exchanges. At an emotional level we respond to our own feelings and towards the feelings others manifest through their body language. At an intellectual level we all comply with time pressures. In our desire to relax our understanding towards ourselves and others, we may be empathetic or not as we juggle circumstances as best we can, and make choices that may be selfish or unselfish according to our viewpoint. Our responses and choices may be understood or misunderstood according to the viewpoint of others. At a spiritual level we may have an intuitive knowing as we encounter hidden messages and gut feelings within spaces that are in need of our attention. This may delight us or restrict us according to our attitude and our loyalties.

All the different levels must come together in an alignment so we can crosscheck information and crossrefer the wisdom of our actions and reactions. If we are

to accurately assess a situation we must have an alignment that can slip levels with ease as our circuits are all flowing free of old obstructions. Only if we are able to do this will our perception of reality be beyond the experiential phase and then the amateur will become a little more professional. If we are communicating with others we must use the frequency that is the easiest for them to understand. It may not be the same as our own so we must switch our frequency to theirs, for it is us they are talking to. If someone says, 'I see what you mean', then they are visual and we must describe what we want to communicate to them in a series of pictures, a little like stills in a movie, until they can grasp our story. If they say, 'I hear what you say', then we must be logical, rational and sequential in the progression of our narrative until it sets up a rhythm that comforts them, as it harmonises with their own expression.

The kinaesthetically oriented person feels they 'know' if the communication is accurate or not, as they are touched by it and will reply, 'that feels OK', or some such remark. Within this frequency we will need to cite our own experiences, or those from others, while taking care to preserve confidentiality as we keep on until we touch the person we are in communication with. If the person's communication channel is olfactory we will get a response from them such as, 'I do not like the smell of that' and here we must be careful to create a safe space. We must take responsibility for the atmosphere; it must be sacred and secure to enable the recipient to have the time to let go of suspicions and fear of abuse. They may be somewhat sceptical and cynical due to still carrying bruises from their past and they will not be open if they feel unable to accept and trust that we work in their interests rather than our own. The other option for communication is experienced by the person who responds to something that is said with, 'it does not taste quite right'. These people are trying to digest their past and may be inclined to over or under eat. We digest life just as we digest the food we eat and it is helpful to ask them if what they are responding to has a sour or a sweet taste, or to question them on their food preferences. We must listen twice as much as we talk for if we do we will begin to instinctively relate in a manner that is appropriate and applicable.

*continued overleaf . . .*



Self-reflection on switching channels.

i). If a picture on your wall could speak, what would the dialogue be?

ii). If your favourite music were a picture, what would it look like?

iii). If you were unwrapping some chocolate, what feelings would be induced within you?

iv). If you were peeling a lemon how would you describe the smell?

v). If you were rolling around on a beach how would you feel?

vi). Imagine a situation in which you are misunderstood and misrepresented:

How would you describe it as a picture?

How would you describe it sounding?

What does the taste of this experience remind you of?

How does the experience make you feel?

What smell do you associate with it?

vii). Imagine a favourite activity or pastime:

How would you describe it as a picture?

How would you describe it sounding?

What does the taste of this experience remind you of?

How does the experience make you feel?

What smell do you associate with it?

viii). How can you allow the atmosphere in any situation/activity to be preserved so that you can recall the favourite rather than the unpleasant aspects habitually?

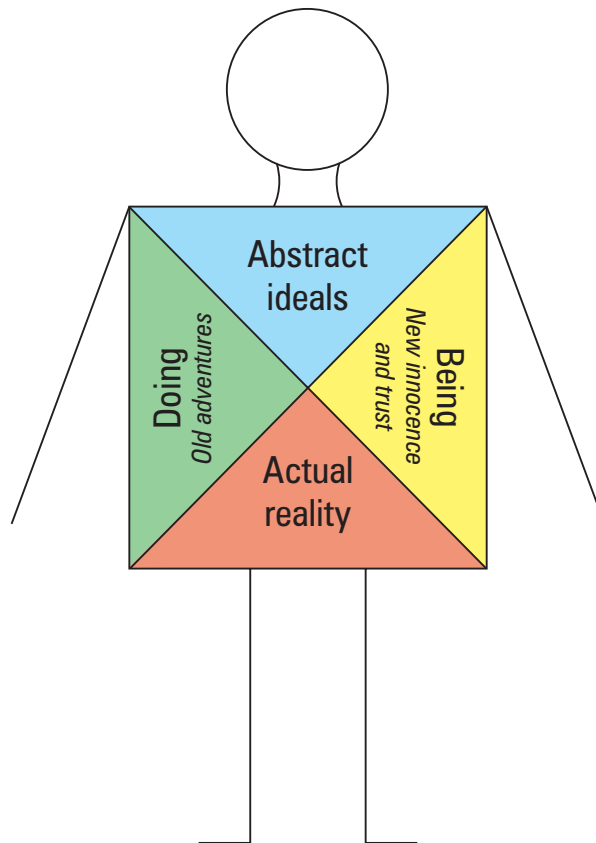


## *Section 4*

# **The wolf**

# Choices perceived

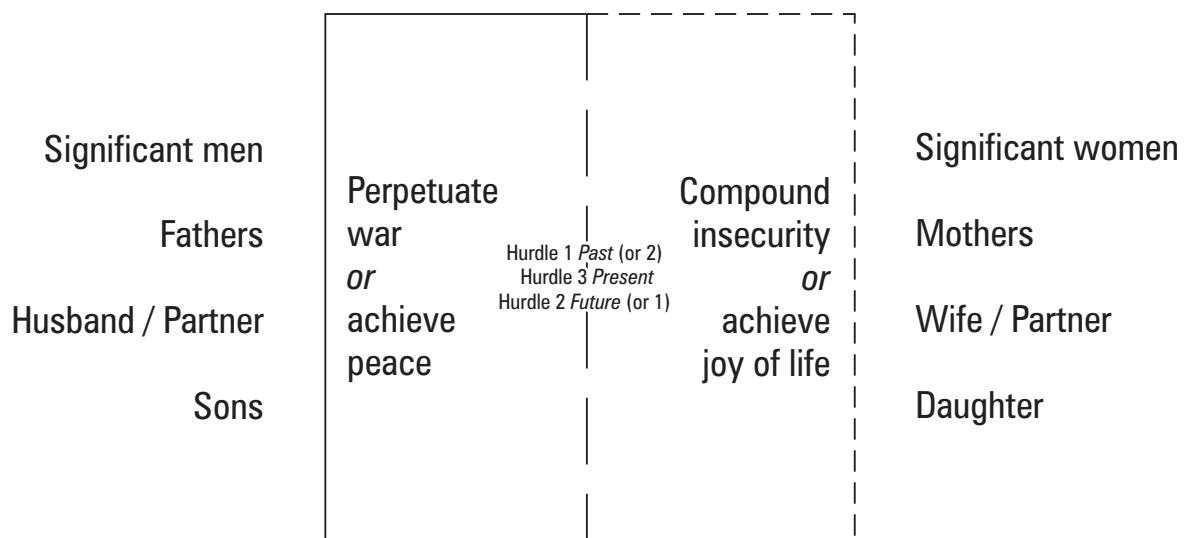
a)



Harmonised and united  
*or*  
In conflict

b)

Ideals



Anchor to Earth



#### 4 The wolf

A Native American grandfather was talking to his grandson about how he felt about tragedy. He said, 'I feel as if I have two wolves fighting in my heart. One wolf is the vengeful, angry, violent one. The other wolf is the loving, compassionate one.' The grandson asked him, 'Which wolf will win the fight in your heart?' The grandfather answered, 'The one I feed.' We all have choices that at some time we have to make.

We create our own ideals and work at them to make them our reality. However, old adventures and others who have influenced us will have to be processed, otherwise they will influence our actions to such an extent that we will find ourselves resorting to patterns of behaviour that may not be our own by right. At varying times in our lives we will have to withdraw to examine our state of being, to be guided by our inner sense and to explore our level of trust from within. So many factions influence us that we must take time to explore within to enable us to harmonise and unite these various aspects, or we will find ourselves in conflict (diagram (a) at the beginning of this section).

Perhaps we were sickly children, or maybe we cared for one. This will affect our behaviour at a deep level of being. We get into habits so easily, yet they are so hard to break. Maybe we have been told that if we are ill we will be the centre of attention, whereas if we are well others take preference. So when we feel confused and needy we will automatically manifest disease as the only way we know to gain the attention we want. Or, perhaps our parents have been very impatient and domineering with us, habitually picking at us until we have an accident, when they then prove themselves to be tolerant and kind. In this case we can easily become accident-prone. This habit carried over into adulthood is not so easy to manage.

These behaviour patterns can establish themselves in adulthood, yet when we are exposed to uncooperative colleagues who appear to obstruct us, this makes us distrustful and suspicious. We may then form a belief that we will have to struggle just to exist. As a result of this we may become uncommunicative and surly in our desire to gain equal parity. If we have an intolerant member of senior management who oversees our work, we may develop a pattern of trying to protect ourselves from their potential wrath and so try to avoid

getting into trouble by becoming over-zealous. Whereas those who are superior and arrogant towards another promote a desire to rebel or to revolt, we may find ways to avoid them, too easily trying to do as little as we are able to get away with, rather than doing our best.

What we do not always understand is that we are also profoundly influenced by the body language of another. If we have been bullied constantly we do not open our body towards others – we turn sideways on, or cross our arms and legs in order to try to deflect the feelings we are experiencing. Perhaps we are too quick to jump to conclusions as to what we think someone else thought, and in so doing, we stifle free exchange. This will pollute an atmosphere, which will live on so that we do not trust or even know our own mind. These historical patterns from our backgrounds will have to come under scrutiny and be eliminated, eroded or updated from time to time (diagram (b) at the beginning of this section).

We have to anchor our ideals into the living state. If we feel we have been unduly influenced by war, we will have to work harder to achieve peace-filled co-existence. If we have insecurity in our background we will have to work harder to find contentment and joy within life as we know it now, for we will always be looking out to examine whether or not we are safe.

*continued overleaf . . .*



Significant men and women from our past influence us all. The man that played the father role towards us set standards that we may perceive as just or unjust. The woman who played the mother role in our life has illustrated disciplines that we may consider fair or unfair. As we grow up we may become parents ourselves and perpetuate the old ways or release them. Our future may rerun or release our past but we will have to work at finding out what we want and work to become it willingly. As we try to balance the active and the passive within us, regardless of our external sexuality, we will attract partners who give us the opportunity to find out what is acceptable and what is not, for they reflect back to us giving us a point of reference. Our sons and our daughters will have to carry on where we left off. The First Nation Native American peoples believe that we work to clear the behaviour patterns of seven generations back and invest into seven generations forward: this is quite a responsibility in the present for us to do what we can for ourselves!

Self-reflection on clearing the space.

i). What would you consider are the good as well as the not so good influences on your life now from those who acted towards you as:

Father figures?

Mother figures?

Brother figures?

Sister figures?

Son figures?

Daughter figures?

ii) Which of the various influences would you like to retain?

iii) Which aspects would you like to work to adapt or to release?

iv) What time span will you allot to this project (for example five years, ten years, a lifetime)?

v) What qualities do you need to develop towards you:

Parent figures?

Children figures?

Peer group figures?

vi) What aspects need to be minimised within you?

vii) What aspects need to be maximised within you?



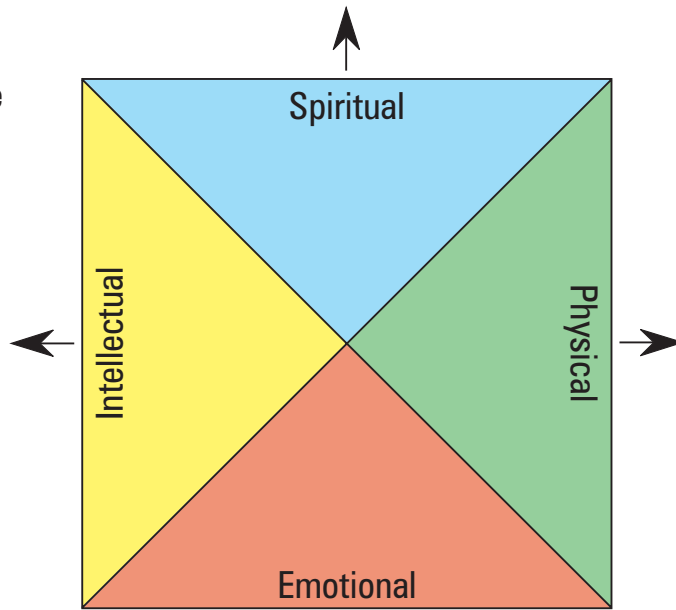
## *Section 5*

### **Who to be – what to do**

# Refined and ready

## a) Intelligent choice

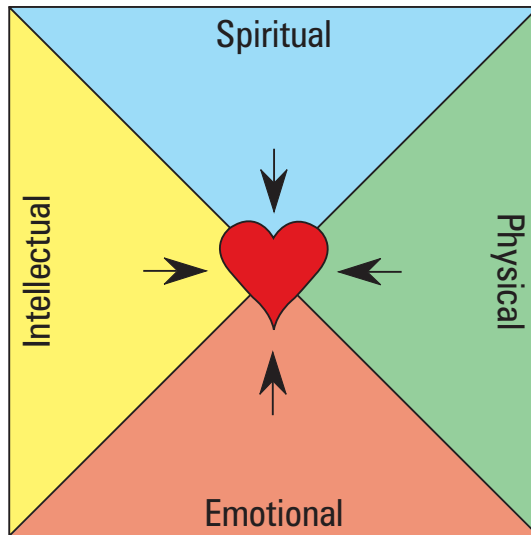
Trying hard to see, hear and understand that you have all the equipment that you need



Total confusion and bewilderment. Mixed messages

Seeking external validation

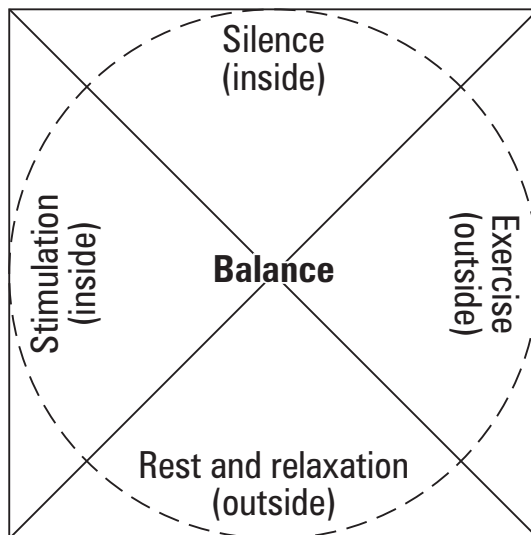
## b) Internal pressures



Pain and grief in heart.

Inspiration in head becomes willingness to live from the heart. Real person versus 'pretend' role.

## c) Contentment





## 5 Who to be – what to do

It is essential that we take a little time to refine ourselves as one chapter of the living experience gives way to the next, otherwise how can we be ready to try out our revised persona within the external environmental dramas that come our way? If we do not extend this courtesy to ourselves we will revert to old ways of acting and reacting.

In diagram (a) at the beginning of this section we acknowledge that the space within us is overcrowded and we need some time to undergo an overhaul. We must examine our beliefs spiritually, and revise, review, or release bias, bigotry and/or prejudices prior to proceeding. These may be our own or those inherited from others, but for now we must take time to consider what we believe to be the correct thing for ourselves and lay old ghosts to rest. This may make us feel good or not so good, hopeful or guilty, and we need time to honour and discharge the emotions evoked. We may feel somewhat pressured to make intelligent choices as we try to see, hear and understand that we are capable of updating the old to make new concepts that are our own. As we try to find the updated direction that we wish to move into we will experience confusion and bewilderment as there is so much static to sort out and so many mixed messages that are within us. We seek validation and comfort as we try to create new order from the chaos of our past.

Moving onto diagram (b) at the beginning of this section, we start to experience the pressure within us and to acknowledge the pain and the grief felt in our heart. We should be excited and happy and yet we feel grieved and sad. If we have the courage to look within we begin to understand that some of the old experiences we have been party to have been difficult for us certainly, but that they were also difficult for others who surrounded us and who we care for. We may even feel guilty that our own happiness appears to be the result of others unhappiest moments. However, it is their gift to us and we must make good use of it. The stasis enables us to honour all as we begin to recognise our belief in good and set our aim to unite and harmonise within ourselves and with others. Our attitude becomes more tolerant and companionable, our emotions become more harmless and we take responsibility to discharge them without harming others intention-

ally. We research and trawl our options and inform ourselves as best we can so that we avoid the potential pitfall of negative expectancy.

The process continues until we feel inspired and from within our head we feel willing to live from our heart. We may feel vulnerable but we know we wish to be 'real' rather than to pretend we know what is required. There is some stimulation from within that requires us to proceed and we are content to exercise that right. We are rested and feel more relaxed now the tension is abating. The inner being and the outer experiences of the past have come into peace-filled resolution and we are as ready as we can be to enter into the new phase of our living experience (diagram (c) at the beginning of this section).

We are free of the need to blame others and ready to let go of resentment from the past and include all comers as our equal. The hidden agendas have surfaced and where once we were critical, now we encourage all in their truth. We no longer demand attention as our right for we are aware of the games we all played and now we wish for a fair redistribution. There are no monopolies because we feel the need for attention, for we no longer expect to take total control over all situations. The feelings of neglect and accusations of disloyalty are rejected; now we wish to accept without judgement and pledge our support to all. There are no abandonment issues, just the request that we have the stamina to persist with the revised standard to gain the time to live by it.

The denied pain has been acknowledged and that which has been suppressed has enabled us to plan its release harmlessly through the body. As we have expressed this pain we have taken responsibility for communication honourably, by asking questions and fielding all challenges as harmlessly as possible. We have not betrayed any other person from our past, nor have we hurt ourselves by using others as our reason for living. We are ready to define our own pathway and all is well.

*continued overleaf . . .*



Self-reflection on the status quo.

- i). Have you sought comfort at the expense of another?
- ii). Would you consider yourself greedy?
- iii). Are you fearful of being inadequate?
- iv). Do you hate to feel vulnerable?
- v). What are you ambitious about and why?
- vi). Are you proud?
- vii). Do you handle separation from those you care for with ease?
- viii). Are you cruel to others when you have set your mind on something, or do you inform them and ask for their support and understanding?
- ix). Do you handle all within your environment according to the same set of guidelines?
- x). Do you insist on right relationship as best you are able?

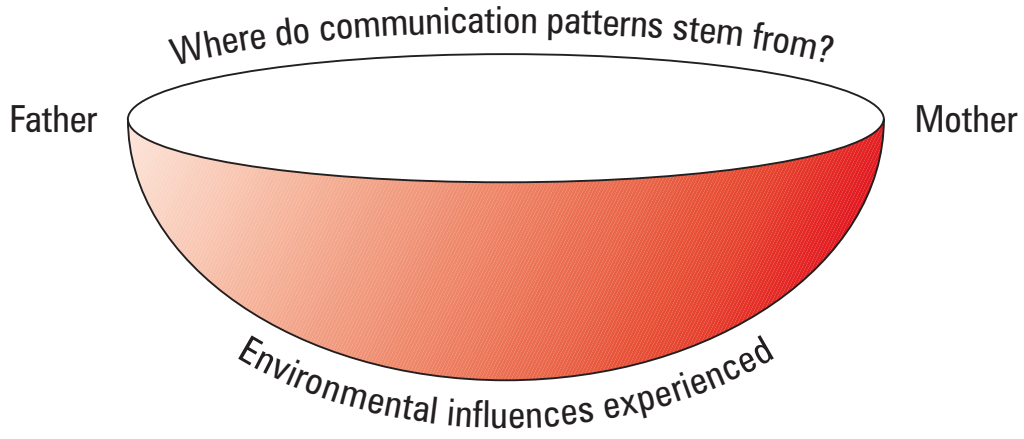


## *Section 6*

# **Proficiency**

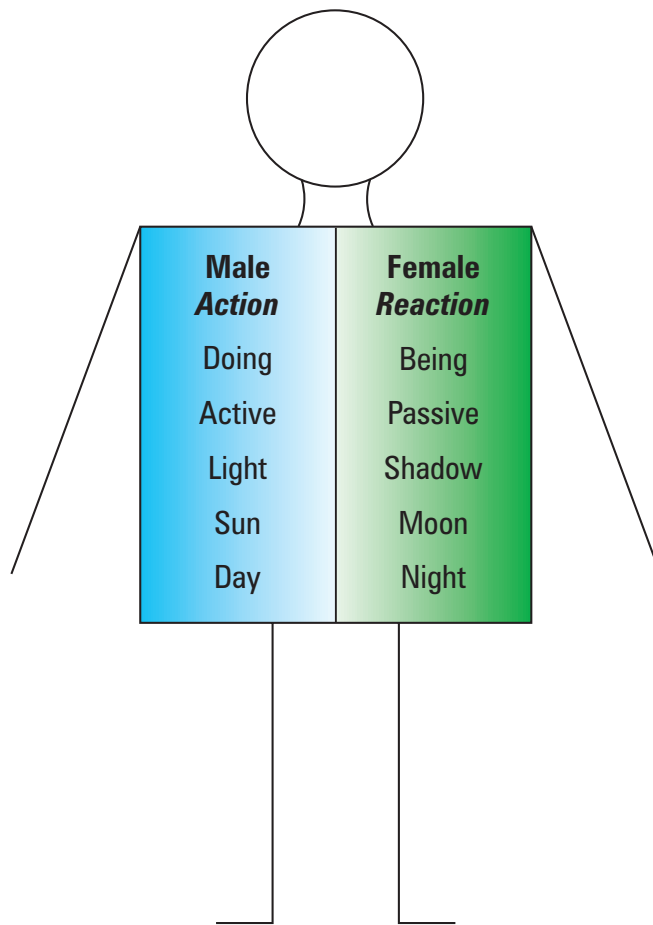
# Past, present and future

a)



b)

Inside self – whatever sex

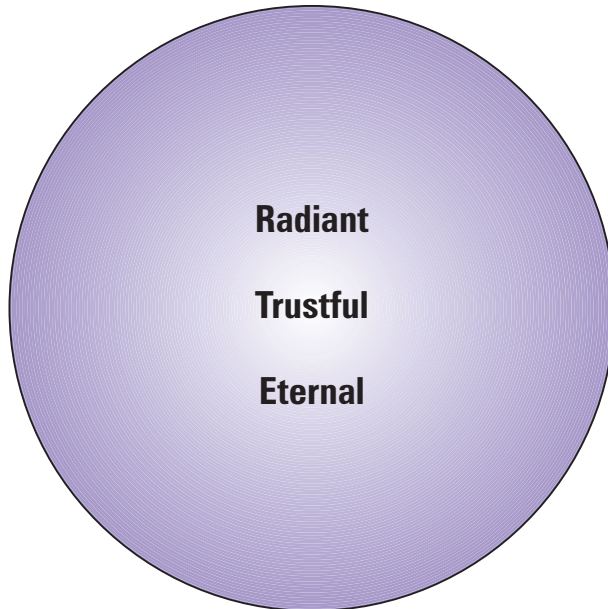


Within external environments experienced

## Past, present and future – *continued*

c)

*Mind*



d)

*Body*





## 6 Proficiency

As we reclaim communication patterns from both genetic lines and from environments that we have experienced, we have a giant mixing bowl from which to extract essence and eliminate toxic effluent as we make our ideal real for the next phase of experience (diagram (a) at the beginning of this section).

Regardless of our external sexuality we balance the male, active side of ourselves with the female, passive side to ensure that our actions and reactions are harmonious. Whatever we 'do' depends on our state of being, so we honour and acknowledge our shadows and work to make them light. If we pretend that all is well when it is patently not, we deny whole chunks of experience, rather as if we only acknowledge the sun and pretend the moon does not exist. We need the darkness to rest just as we need the sun to sustain life (diagram (b) at the beginning of this section).

There is a divine union but we must take time and make the effort to undertake a life review periodically. What do we think, and how do we explain what we think to others? Only when we know are we able to act, and by our deeds we shall be known. If we heal ourselves we heal our loved ones as well. If our family is healed this will affect all the communities that each of us are exposed to. We encourage all to become individuals in their own right and we allow them the space they need to find out what this means to them. If we have done our job well they will reach their own conclusions and enjoy telling us about them, for they feel safe enough to know we will not intrude on them, but will support and encourage them to experiment for themselves. If we try to force another person it is often because we are selfish and fearful that we may have to put ourselves out to accommodate them and we do not want to.

If our attitude is to wield a stick we render others impotent by insisting we take over. We may do this as we insist on being included rather than waiting to be invited and this will alienate others for they will feel they are being taken over as the association is not voluntary. To comply with the wishes of someone is one thing, to invade their space quite another. Co-operation must be voluntarily and willingly made otherwise we invade rather than value, intrude rather than honour, dishonour rather than respect. To build respect we must include all; for if we do not, we prostitute and

enslave rather than nurture and ignore rather than cherish, by avoiding those who put pressure on us, as they imprison us rather than risk freeing all.

Envy, jealousy, competitive behaviour and ambition can cause us to try to dictate and control things that are not our business and as a result hurt and harm the people we claim to care about. We must always ask and never tell, for if we criticise or condemn our past we intensify feelings of inadequacy. If we are content with our agreed area, we have successfully negotiated the current needs of all who surround us. We do not therefore anticipate negative feedback which we find threatening. If we are not this way, we are guilty of black magic for we have not done the necessary preparation work. We must be patient as we wait and see what is developing without trying to force what is happening for we do not know if it belongs to the old ways or to the new remit as yet. We must follow the clues and find a rhythm in life as we run with the majority co-census.

Certainly we will pray as we wait for our invitation and seek our opportunity to open up and we will avoid, as best we can, being bullied by others who try to control our life. We meditate, having expressed our willingness to serve the Greater Good even if we do not know what that truly means. We must mean it if we say it, for all things are known at subtle levels. We contemplate the next step for ourselves and not for others, for however much we care for them we cannot 'know' what their path is anymore than they can know ours. We may discuss various issues with friends as we research that which we do not fully understand. All we are doing is listening prior to making up our own mind what to do about various issues concerning us.

Perhaps we will be party to the dramas of others as we learn to direct our own drama with ingenuity and wisdom. We delegate yet keep doing what is obviously required ourselves to make sure that we are not doing what another should be given the opportunity to try if they wish to. We are humble enough to let others acknowledge our value without us having to tell them, for if we do it is our neediness that is at work. However, we must state our needs on a take it or leave it basis. If we are modest we will always work as a free part of a multi-disciplined team where the input of all is acknowledged.

*continued overleaf . . .*



When we have done all that we are able to do, our mind is at rest and we are radiant and trustful that within the eternal round all is well and all who surround us have been served to the best of our ability (diagram (c) at the beginning of this section). Our body accepts that in our living and our loving we have done our best and although it has been a hard road it is time now to regain flexibility and move off in another direction (diagram (d) at the beginning of this section). The mind and body are united in common purpose and aligned with each other. Now we await the input of the blessing of the Heaven and the Earth within the body and the mind. There is no competition only complement within us, within our family, between different generations (for example parent and child) and between colleagues in our work place. All is well in our country where our government is appreciated as it proved that it honours the needs of its people. This government can represent us regarding our body, the leader of a family, a work enterprise and so on. Only when this work is complete is it possible for the new to enter in.

#### Self-reflection on completion.

- i). What do you need to complete within the workload of the past?
- ii). Do you need to talk with some members of your family where there is unfinished business?
- iii). Do you need to acknowledge their input without revamping past issues? Perhaps just by taking them out and overtly showing your appreciation?
- iv). Is there administrative work that needs your attention?
- v). Do you need to reorganise various aspects within your life? If so, how will you go about doing it?
- vi). What do you plan to do when you complete all that needs doing? For example rest at home, take a holiday, have a party etc?



## *Section 7*

# **The gateways**

# The gateways



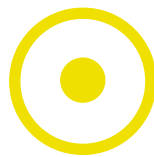
Dot

**Air**



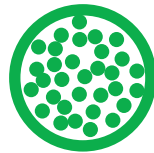
Circle

**Earth**



Circle + dot

**Air + Earth**



Slowing down – pause



**Fire**



**Water**

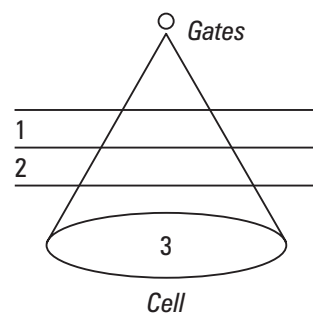


=



**Ether**

**Fire + Water**



## Completion of revolution

A cone or cell – so each cell can become linked to cause – or evolvment – so the cause and the effect, or the inner and the outer, are a completed circuit



## 7 Acceptance and trust

What starts as just a dot of fresh air is enclosed within our space. As and when we have an idea of what is appropriate, we then encircle it within our life as we know it to be here and now. This may require the idea to be modified somewhat to fit the circumstances presenting. Perhaps we will lower the standard just a little and adjust the time period we take to achieve it, as well as modifying the introduction of changes so that none are destabilised in the interim.

This will involve a slowing down, a pause to check parameters, capacities and tolerance levels for all concerned. If we have read the signs correctly and been able to assess what is required then all will be fired into the new direction. Imagine watching the launching of a space rocket. As it is fired in take off, it seems to be too heavy to lift off and yet it does. Two thirds of its size is to achieve this lift off and to clear it through the gravity fields of the Earth. Once it has done its job, the booster drops off, the capsule changes direction and is free to pursue its course. The firing is a precision operation as is achieving the desired direction when it is changed. For the mechanics to flow freely many people are required to do their job with diligence and with skill. As if that were not enough, each individual will have to interface with others to enable the process to succeed.

As the cycle completes itself through this revolution, as illustrated in the diagram at the beginning of this section, so each cell is linked to the causal requirement, the effect of which is a united effort and a harmonious experience. Conversely if just one cell does not keep their boundary, the effect is an abortion and we will have to start all over again. A willingness to succeed (or fail) and to practise again and again with diligence and good humour will allow the team to be of good spirit in either circumstance. For in truth, which is which? Although we think we know in foresight, we will only know for sure with hindsight and that is how we learn what is required. If we are wise we will be able to learn and be content to do so.

Self-reflection on contentment.

- i). What do you perceive as pleasurable?
- ii). What do you observe within your life now that resembles it?
- iii). Do you want to 'do' small talk?
- iv). Can you just be there and patch in what is required on a 'mix 'n' match' basis?
- v). Will you withdraw and negotiate the revised set up inside you?
- vi). What is important to you now, and how do you prioritise?
- vii). Revisit the past and find out what is no longer appreciated by you or others prior to finding out what is required. What is it you dislike within the here and now?
- viii). Announce this to others who are concerned and ask them what they need.
- ix). Listen to them: how do they feel and think?
- x). What is best for all parties concerned to enable a win-win compromise to occur?
- xi). Allow time to pass and give yourself the space to be led by life. Tell other parties concerned when you will inform them as to what's happening if it affects them. Decide how long you need.
- xii). Are you willing to appreciate what is rather than what might be in the future?
- xiii). Who or what do you take for granted?
- xiv). Make a list of what you enjoy now. Is it a warm bed, good music, a telephone chat with a friend, a project, exploring a new invention etc?

*continued overleaf . . .*



A vision without a task is but a dream  
A task without a vision is drudgery  
A vision with a task can change the world

#### Spirit

I am not separate from my creation  
Any more than your thoughts are separate from you

I am not the reality behind the world  
But the reality that is in it

For I am in the world with you  
In all your life  
Wherever you are  
Wherever you go  
Wherever you look

You can see me in the moon and in the stars  
That brings forth light out of the darkness  
You can feel me in the breeze  
That kisses your cheek  
You can hear me in the flowing waters  
That refreshes and renews

That tiny seed that grows into a mighty oak  
Contains my power  
And the bud that blossoms forth in flower  
Enfolds my fragrance

I am with you now  
In the ever-changing present that is true eternity

Closer than the breath that brings your body life  
Closer than the thought that springs within the mind  
That ignorant human call finite  
Closer than the beat that keeps your heart in tune

For I am to be found nowhere but where you are  
For I am the one that is all and can be seen in all  
Anywhere  
Everywhere  
And I am the all that is one in everyone

So find me now  
Touch me now  
Feel me now  
And love me now  
Wherever you are

Then you will walk in beauty



## 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](http://www.secondaid.net).

Focus on  
**Commitment**

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