



*secondo aïo*

Focus on  
**Equality**

First published – 1985  
On the internet – 2001

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## Focus on **Equality**

### **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**

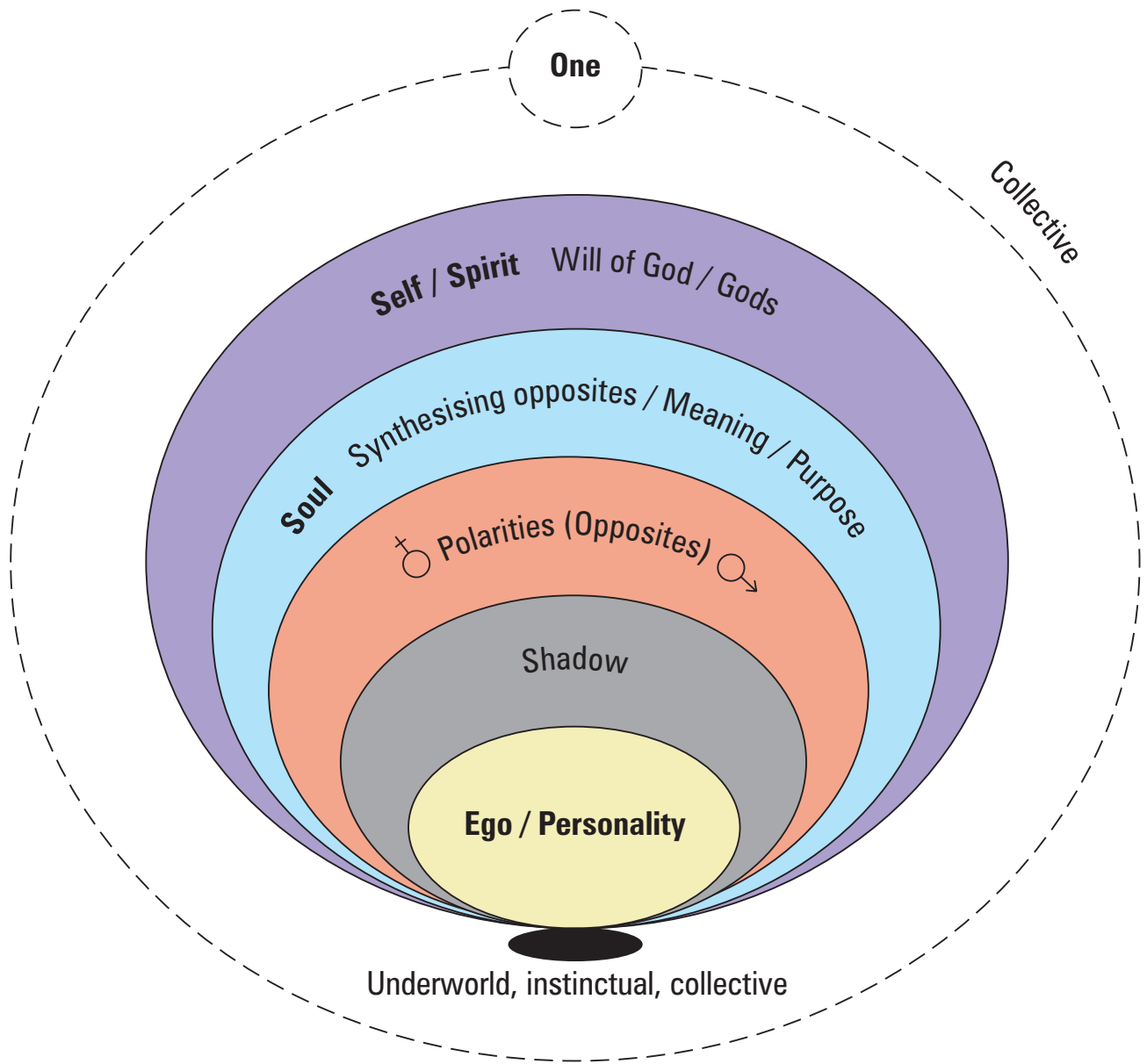
The text in this module will give you guidelines for how you might wish to proceed in deciding your next step in life towards fulfilling your potential. For this to happen, your mind will need to gradually incorporate these guidelines as you work with allowing old attitudes to release from your body 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*

**One world**

# To dream a bigger dream





## I One world

We are all equal even if there are vast age, gender, colour, creed, and environmental or religious differences between us. One person may play the role of the child and another the child's teacher and to be sure the teacher may have knowledge that the child does not have as yet, but both are equal as people. Respect and honour together with courtesy and care can make the space they occupy sacred. Given time and the above conditions, that space becomes safe enough for both to explore areas of fear, insecurity and instinctive reactions which appear to come from nowhere.

As we scale this up to include larger numbers of people and all those we meet, we are willing to undertake larger adventures and to include other cultures and customs from further afield until we are able to embrace all, anywhere in the world, without creating a problem to any. We become more harmless and more helpful; more supportive of all and more caring for all.

We have to learn to synthesise all apparent opposites if we are to identify consciously with larger groups. This takes two aspects: the courage of Leo the lion, to enable us to take right action in spite of any opposition; together with the purity of intent of the virgin Virgo, who lets go of her own idea of perfection in favour of goodwill to all.

To align with the frequencies of the change as the Age of Pisces gives way to the Age of Aquarius, and having been strengthened by our experiences to date and by our families, we now connect to self-chosen groups aligned through understanding rather than dictates of blood or creed. We are led by the will to fulfil our highest potential through stripping all but the true essential nature. We are trying to balance out the higher and lower mental pressures within our experiences relating to education and communication (human informational and technological impulses).

We destroy and disintegrate and burn out old, outdated, crystallised and corrupted forms at all levels. This can result in a clash between the old and the new, the crystallised and the futuristic systems and we can feel pressured and anxious as a result. Secondly we concentrate on the astral/emotional plane and attitudes where we have to process feelings and decide how we wish to proceed. And the third impulse allows the etheric-physical plane of objectives, forms and struc-

tures to adjust and align to what is required now, at which time we can feel unwell for no apparent reason.

We have to be able to radiate from the true heart of being without getting blinded by glamour or illusion while at the same time maintaining stillness so as not to lose connection with the Soul and become isolated. We must not seek to impress from our lower nature but to be impressed by the higher nature

Many people face serious health crises at this stage as the body is confronted with powerful unconscious and deeply buried emotional trauma to enable a purging and a cleansing to take place. We need to turn within to avoid greed or cynicism and to ensure accountability for our deeds. We must release pride and so attachment to an expected response to allow light to shine and warmth to radiate and above all we must trust the process. Only then can we attract and be attracted by what is required.

Pride and arrogance can easily overtake the personality when it is not integrated. We require selfless, humble service to the whole where we choose to give freely of light and at the same time radiate warmth without wanting or expecting anything in return. We have to break through old outmoded forms of leadership and control and be equally content to lead from the front, from behind or from anywhere in between. We are required to confront and defeat destructive qualities of pride, arrogance, selfishness and insularity.

We have to be able to include all to strengthen bonds of unity between all life forms. Justice, equality and simplicity are the key. Pride, arrogance, fear, control and manipulation must go. Massive communication disruption is bound to occur as we learn to negotiate and compromise. Let us be flexible and not prevent new updated and transformative soul energies from entering the world. All people who think they know what is required beware: things are changing and all must be included.

*continued overleaf . . .*



Darkness or shadow is complacency, excess comfort, stagnation, fear, cowardice, self-possessiveness, lack of trust and faith (in the soul), pride, arrogance and exclusiveness.

Think with the heart and replace criticism with loving understanding – only then can we synthesise. When we think in the head we become more and more analytical and critical. Brain thinking creates scholars: heart thinking leads to initiation.

People who are all heart often lack light: knowledge, clarity, articulation, and will, which is the power to focus and actualise. Mind dominant people lack love: inclusivity, tolerance, openness, compassion and often the will to face the less pleasant aspects of society. Will power dominated people lack love and or light. Integration of all three aspects is needed for inner and outer fulfilment. When present and unified, another force enters, a change of focus occurs, and the updated direction becomes clear.

Let us try to explain this a little more fully. If we want a harmonious world which we know the living experience should be, then we will have to overcome instinctive irrational behaviour to ensure that none are exploited whatever their colour and creed. We will have to subjugate the ego/personality to the will to good in whatever form we can understand it. We may see it as Allah, God, a Light Being, an Angel, a collection of Saints, or we may perceive it taking another form altogether perhaps that of an alien or Luke Skywalker. But however we view spirituality, to enable us to understand it a little better, we must know beyond all reasonable doubt that although in partnership with the Earth presentation or the personality, the spiritual is the senior partner with greater understanding and wisdom. And if push comes to shove, it is the instruction that will need to be obeyed and not the personality's demands.

For sure this will press buttons and the side of ourselves we like least will rear its head and wag its tail on every possible occasion. As the traits we like come into focus and life appears to have meaning and a purpose, so we appear to try to sabotage it as best we can at any and all opportunities. As the two polarities meet in this seemingly endless battlefield with the sword of the fencer parrying and thrusting, the shield is raised again and again. The warring parties then begin to negotiate until they are free of hostility and aggression; with no

need to attack, only to discuss amicably; no need to defend, only to offer a point of discussion, and a willingness to co-operate and collaborate towards a peaceful solution for all.

Self-reflection on good-heartedness.

- i). Do you think you have an open and pure heart at all times and under all circumstances?
- ii). What are you wary of in the light of past circumstances?
- iii). What assumptions do you hold about those close to you that are no longer relevant?
- iv). What expectations do you hold that are negative in relation to those who have hurt you?
- v). Are you willing to risk being hurt again now you have changed?

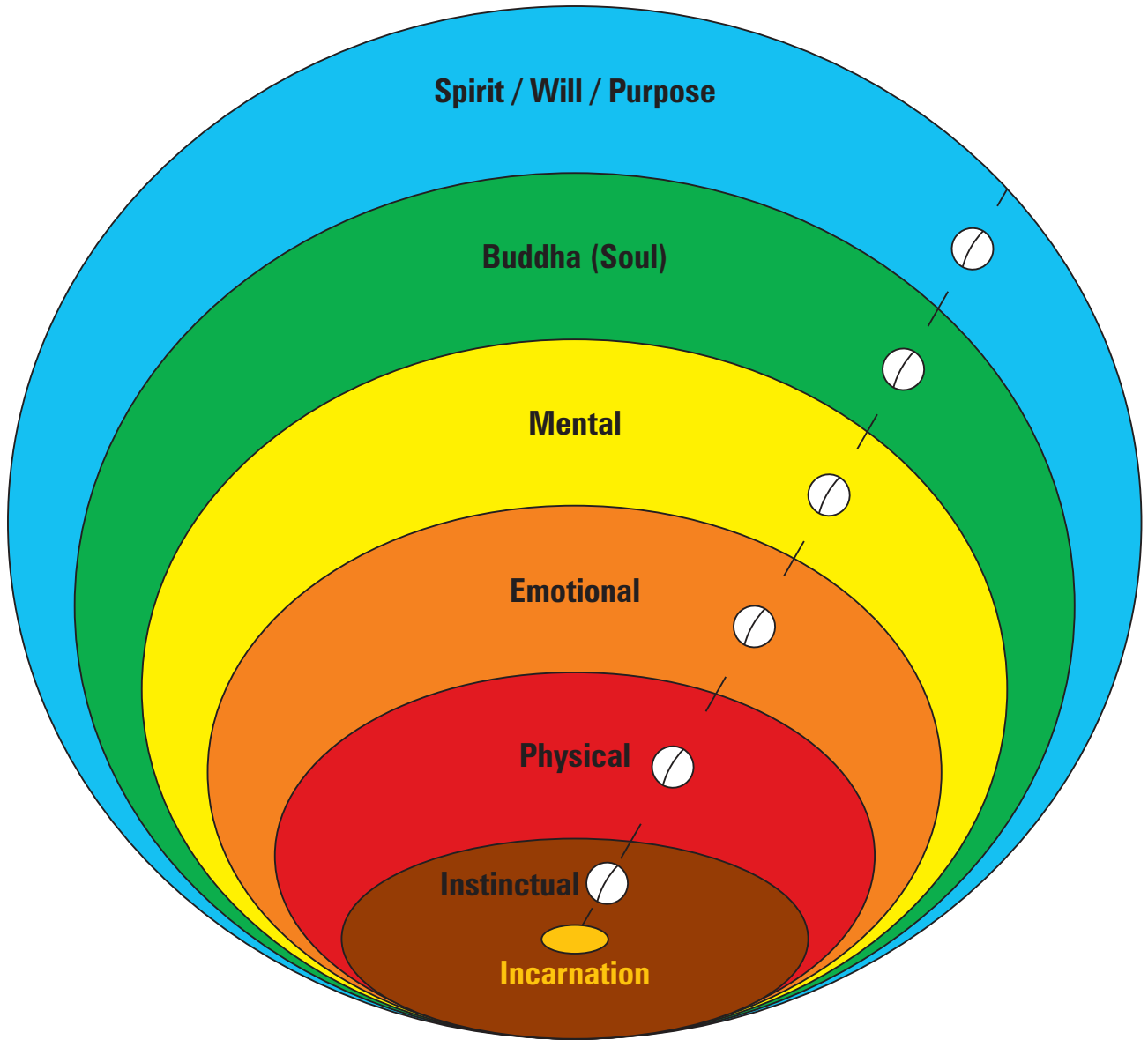


## *Section 2*

# **One self**

# Alignment

The Creator / The One



"Ground"  
Underworld  
The Self



## 2 One self

If we are to harmonise with the one Earth as we know it, we need to adjust our rhythm to that of the greater. Certainly we have free will, so we do not have to choose to fulfil our potential purpose or the spiritual abstract that we are capable of reaching. We can go to ground and instinctively repeat the patterns of our ancestors again and again on a 'better the devil we know', rather than face the unknown. Or, we can work to refine if not release the aspects we are less than keen on.

This will require good humour in our physical attitudes and a sense of values to be upheld even when field-tested under difficult conditions. If we are too impressionable we need encouragement. The support given must be clear, simple and strong, but free of domination. If asked we input on a take it or leave it basis; if not we keep quiet. Our experiences will need to be reinvested into the lives of others where all members of the team are proud of what has been achieved out of the duress of their individual and collective rehabilitation. This is always a difficult area for when a life is out of true (or line) we must not tell anyone anything for we might be wrong in our assumption. Nor must we expect others to be better than they are capable of being; so compassion and detachment must be maintained. It should be made as easy as possible, with very practical applications involving the basic routines of living, but often it is not. We complicate things rather than simplify them to justify our existence.

We will have to be reminded that we do not have to be all things to all peoples, but only do the tasks we are assigned with as good a grace as we can muster. Grace equates to being gracious, willingly working at what is given to us, not trying to grab something different or something we perceive as better, for we will not be able to handle the job given to another as yet. Can we do what we are given to do and get out of others' way? Can we get off the case of applying mental pressures and telling all how to live better or describing at length how we are martyring ourselves in the service of another! Oh yes please!

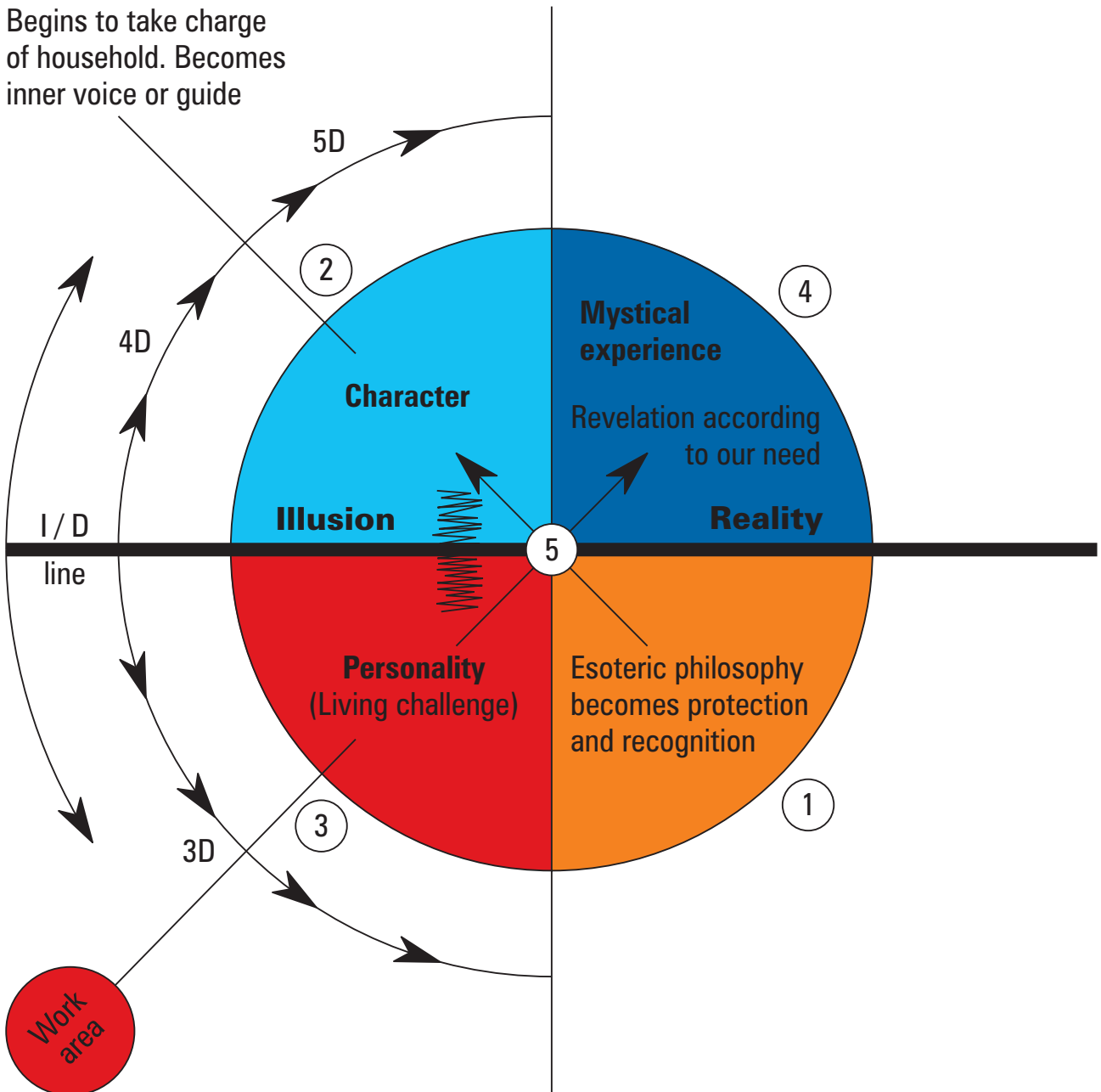
If we can work with our thought forms and those of others, we can begin to live through preventing difficulties rather than waiting for cure to prove necessary. We are no longer ambitious to be acknowledged; we

are happy to help one person who may go on to help hundreds. We no longer require kudos for our efforts for we are all one, and now we are unselfish enough to celebrate the success of others, happy to remain anonymous ourselves. If personal ambition has been overcome and we have found a way to complement the efforts of all, then there is only one side, it is peace-filled and so it is impossible to war.

If we work with someone whose condition is chronic it is very time consuming and there is often not much of an ongoing result for the evolutionary revolution is slow moving. With a more acute condition, it is an involutory process, a breaking through to break free which is so quick it is tangible. Either case can however be disruptive for the person concerned and for those who surround them and they need time to stabilise and adjust. A temporary point of reference may be required to enable their framework of operating practices to be updated.

*continued after diagram overleaf . . .*

# The personality begins to be open to receive mystical experience





In the previous diagram we observe the esoteric: that which is ageless, universal and a part of the inner core, beginning to break down old historical boundaries. The limitations that were useful are no longer of service so a philosophical way of looking at life creates the space for us to grow and change. The cosmology prompts the mystical – the inner experience of the inner teaching to experience events that will allow for the awakening of the soul to a deeper level. For instance the invisible touches the inner vision to be able to see behind the outer skins. It is beyond words to describe at first but it is happening. The personality can be a little reluctant to go beyond the security of the known and the experiences of life to date. The experience will bring to the surface any authority issues that are unresolved, also issues of insecurity, and the ego may feel inadequate to cope. If we know we do not know, we can be led; if we think we know, we will be left alone.

The child within is growing up and maturing and being encouraged by the inner parent, the still small voice of the authority or the higher self, which individualises and modifies old issues with authority and or old insecurity issues which have outlived their usefulness. It is a time of testing for the character where many lives are being released into an updated permutation, where permanent values that have been gained take prominence, and effluent is released. That which we have experienced is to be purified as it has gained the strength that is needed and is possible for now and it is time to grow within a different arena. A willingness to experience is required for we do not know what constitutes success and what failure and all we can do is cooperate. The past chapter is closed off to us and the next one is not yet available. Now is the time to dream the dream awake.

#### Self-reflection on revision.

- i). Are your beliefs your own, or have you gone along with the beliefs of others for a quiet life?
- ii). Are you prejudiced or biased in favour of what you think you like?
- iii). Do you feel you can accept and trust yourself and surrender the 'props' inherited from others?
- iv). Do you want your mind to open?
- v). Are you physically as flexible as you can be at this time?



## *Section 3*

# **The changeover**

# Dream to reality

Speed of light

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## Release dreams

Frustration / Anger  
Dictatorship / Control

## Prophetic dreams

Resentment / Fear  
Shifting goalposts

Clear and revised  
work arena

Impotence / Grief / Guilt

*Encouragement by being shown  
bigger picture from another  
viewpoint*

Insecurity / Limited trust / Inertia

*Instructional*

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Speed of light takes longer within the framework of Earth time



### 3 The changeover

We have no choice other than to acknowledge the situation as it is and then to rescript it according to options that are available. This is more a time to decide what is not an option rather than what is. We commit to change rather than try to promote sameness out of habit. It seems that the process will never move on, yet when all is in readiness on the Earth, the change comes with the speed of light and appears to be the obvious next step.

First we have to redefine the space surrounding us. That can be somewhat confusing and anxiety making at best as we try to include all who surround us as compassionately as we are able. At first we struggle to be loving and relaxed, but can feel pressured, indecisive and impotent. Sometimes we want to sleep and at times sleep is hard to come by.

Our dreams may be ones of apparent nonsense as we release issues of control that have frustrated and angered us when we have had to address matters that appeared unjust. Or we may dream (even while awake) prophetically, yet wonder if we 'translated' the information accurately enough to act upon it. It seems we are subject to shifting goal posts and we find ourselves fearful and or resentful. Oh why can't the information be given in a manner we can understand: logically, sequentially with names, addresses, maps, a compass and full instructions included? But would we be obedient and take notice if it involved change? If we choose change we co-operate, if change chooses us we do not readily collaborate as quickly or as co-operatively as we might.

And what about the hurt caused by old learning and the unacknowledged pain from within ourselves, not to mention the hostility and concealed aggression from others? Perhaps we will be encouraged by gaining a glimpse of what is to come in another manner, or by being shown what has gone will never return. That way any guilt from all sides can be discussed as grief is acknowledged and impotence understood. If we are to be able to take instruction perhaps we have to let go of old instincts and old insecurity that has made us expect the worst, or be distrustful and feel inert as those who guided us appeared to obstruct us. Time for a clean up prior to the new entering in. We can be sore about not getting our own way immediately and so reluctant to

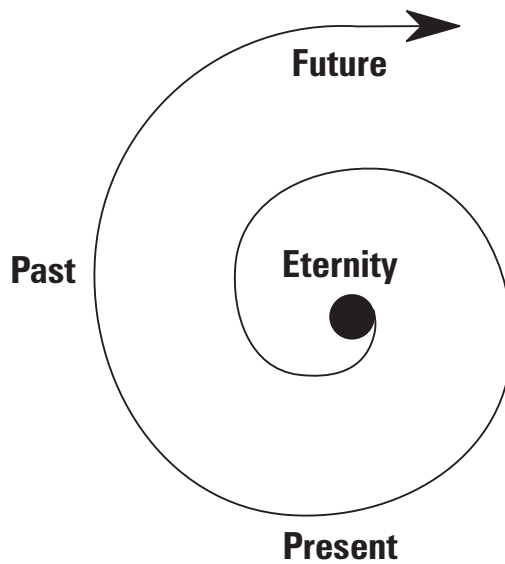
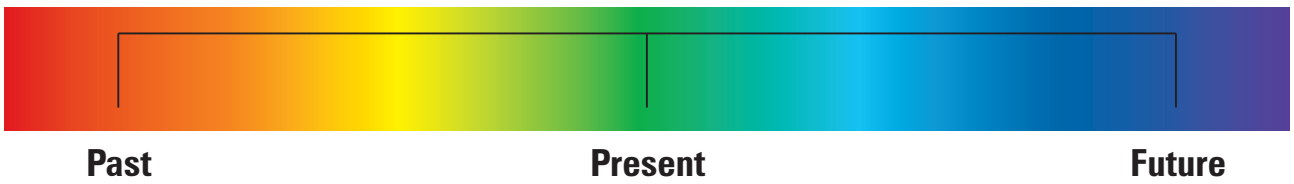
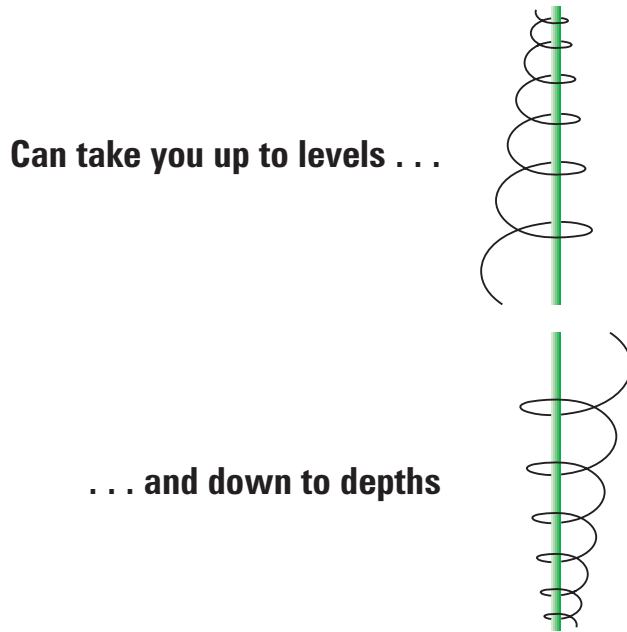
try again, or we may be lazy and feel we do not want to be bothered.

We have to try to understand any way we can, so we occasionally act it out. We can try taking different parts within the theatre of life as we set the scene in as understandable a manner as we are able and we walk about within it to develop the theme. Then we can come to an impasse, a crisis point when action and commitment are required but to what and to whom? The outcome is to do what is possible today. The mood of the day can follow on from the mood of the dream, for dreams take place at all levels of being, and they can take you up to levels and down to depths. The past contributes to the present as does the future, but we live now.

There is nothing new, for eternity is just that. But as the scene changes it shows us what is not possible any longer within the present, then it reruns the past which clears us towards our future.

*continued after diagram overleaf . . .*

# The mechanics of change





The issues that need to be addressed can be old demons that have outlived their usefulness – the husks of where we have been but are no longer. They can source from environments where the world of nature has appeared very good or rather bad and old conclusions which are in need of modification prior to rebirth. It may be that our attitude towards the physical vehicle will be illustrated in incidents which occur within our body, or in cars, planes, trains, houses etc. Or the emotions may need to be disciplined or released so that life flows with good heart – always remembering that our feelings are no more and no less important than the feelings of others.

Mental pressure must be managed so that none blow their stack. This can be brought into awareness through for example carrying out roof repairs, wearing hats, washing hair etc. Our levels of acceptance and trust will be the wings that carry us towards greater light. If we are ambitious or think that our way is better than the way of others, we cannot be put in touch with what is pending for we could be competitive in our ambition to be better than we are. If we destroy one in favour of another, we are not in complement with all, nor are we aligned, so we cannot extend our senses. The same guideline holds true for the individual, the family, the community, the nation etc.

Self-reflection on your willingness to be changed.

- i). What do you do that is just not working anymore?
- ii). What do you feel resentment towards?
- iii). Are you willing to be shown an updated way of being?
- iv). Are you belligerent to those who try to tell you something or are you willing to listen and to consider adapting?
- v). Are you ready to surrender the need to obstruct?

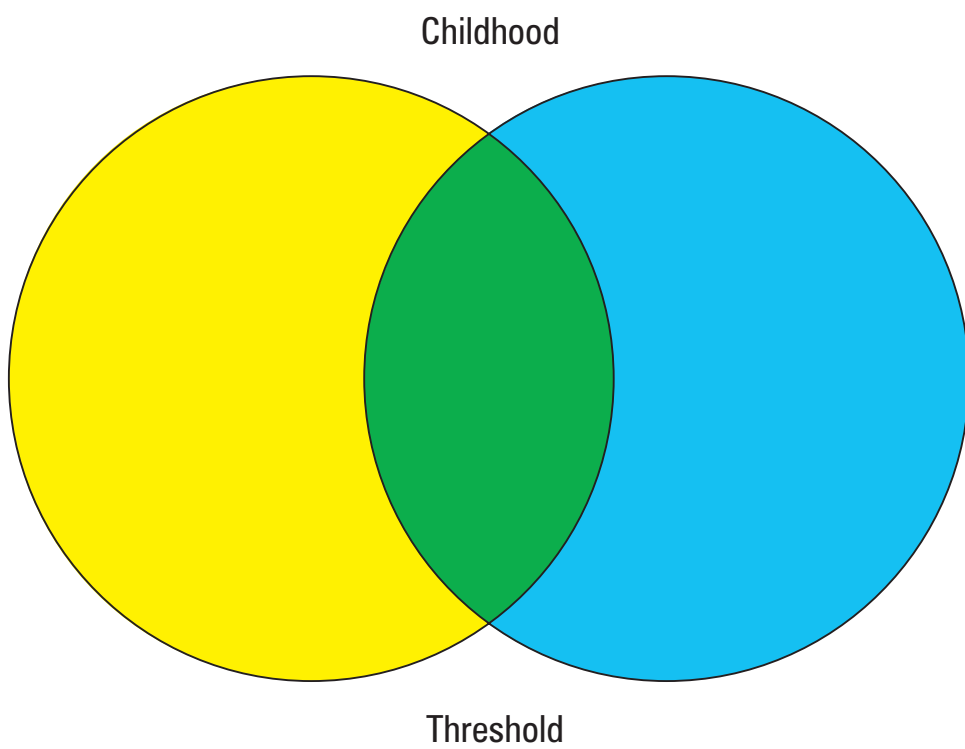
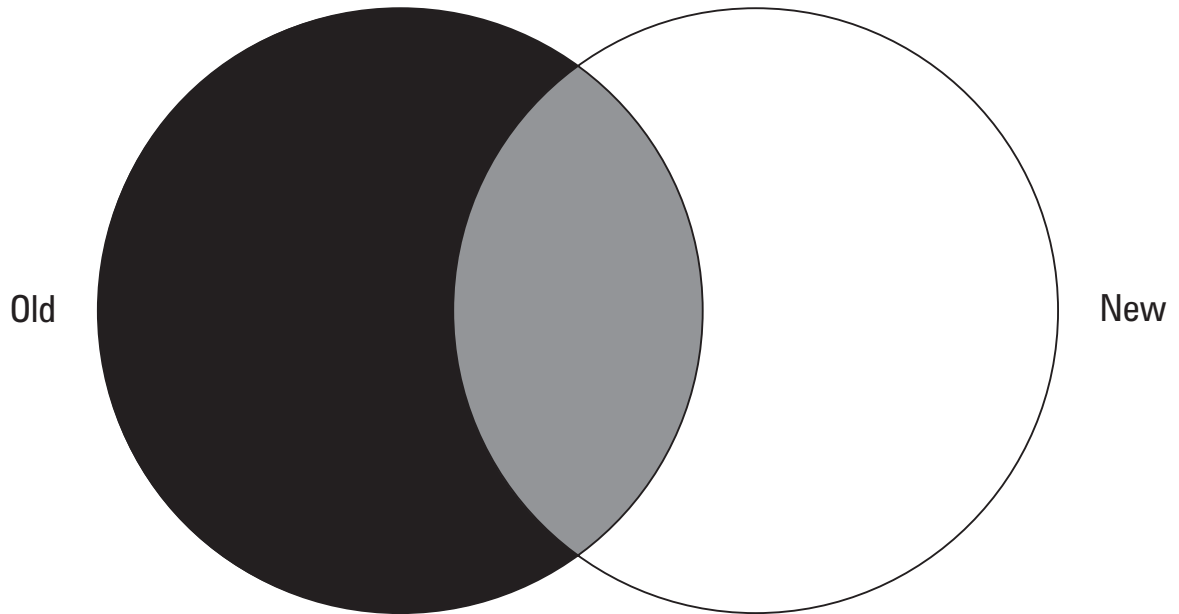


## *Section 4*

# **The threshold**

# Rites of emergence

Separation from the past





#### 4 The threshold

Where the past and the future meet there is a rite of passage between the two, where we extract what we need from the past and gift the remainder as fertiliser for others. We let go of the romantic dream and pull towards us real possibilities suitable to our age, stage, skill remit, and training. It can be confusing, as we seem to be within the two faces of the one reality. We can experience body symptoms, dreams, visions of what might be; but at this stage they are within the sub-conscious, and we are unable to access them. All we know is that something is going on but we do not know what as yet at a conscious level.

We may feel our change in circumstance is unexpected and feel anxious or belligerent. Or physically we may be unable to sleep or sleep all the time and feel a little unwell without knowing why. We may try too hard to see the future and resort to ritual to get a handle on it. We may give our future into the hands of those whose rituals we respect which may take the onus off us to make a decision. This may take the form of an authority figure such as a doctor, priest or teacher; or we may seek support from the runes, the tarot, throwing the bones, or perhaps advice from body therapists who can translate alchemical reactions within the body if they are willing.

We will seek to understand our emergence, by separating out the outmoded point of reference from where we stand now, as we seek to edit and update the script for living. If the previous point of reference was from birth, we begin to take notice of eggs, seeds, the dawn, caves, secret gardens, light at the end of tunnels and some such things that remind us of the last time we started an experience. From birth to about five years we recall primary things in which the child and the toy become as one; for all things are one, we come from one and return to it. At this stage we may pick up on environments in which we have experienced discomfort and we may have archetypal dreams.

Around six years children are quite porous as are the elderly and they may experience nightmares which helps them to sort the wheat from the chaff and motivates them into the next stage. Between five and seven children are interested in death and birth. This is the stage when the child's experience of guardianship to date changes as they begin to take in larger and differ-

ent environments. Often children question the parental environment at this stage, and they question the father figures in their lives while they take in the outer world through others, for example their teachers at school. It is a frightening time when they need to be given permission to experience fear. Day or the outer experience gives way to night or the inner experience.

If we are too shocked by any occasion or occurrence when we emerge from the depth of our consciousness, we may be reluctant within the next experience and less willing to go into a greater depth of consciousness and do the work required to be able to fly towards greater freedom. We may need help and support. If we are working on a current issue it will be more manageable, but if there is a compound backlog we may need help with the logjam.

The child gives way to the youth at puberty. As a child we habitually hear more powerfully than we see. As a youth we are educated to see through our eyes. From fairy tales and myths come ethics and standards. Whereas as a child we were not particularly interested in morality, as a youth we establish our morality, which may or may not prove helpful to us when it is tried out more personally within our life experience.

*continued overleaf . . .*



This is a time when we have lost so much that indigenous peoples just 'know' for they have rituals of initiation where they have collective support during times of transition. Our sons need to be shown how to be men and not to be fear-filled at the idea of becoming 'the peaceful warrior'. They can be so misled by the frightening masks that people wear that they expect too much from themselves too soon. Older women need to demonstrate to young girls the value of womanhood through all ages and perspectives, so that they are not frightened to be penetrated by life's experiences. Without this they may never grow up.

Self-reflection on your youth.

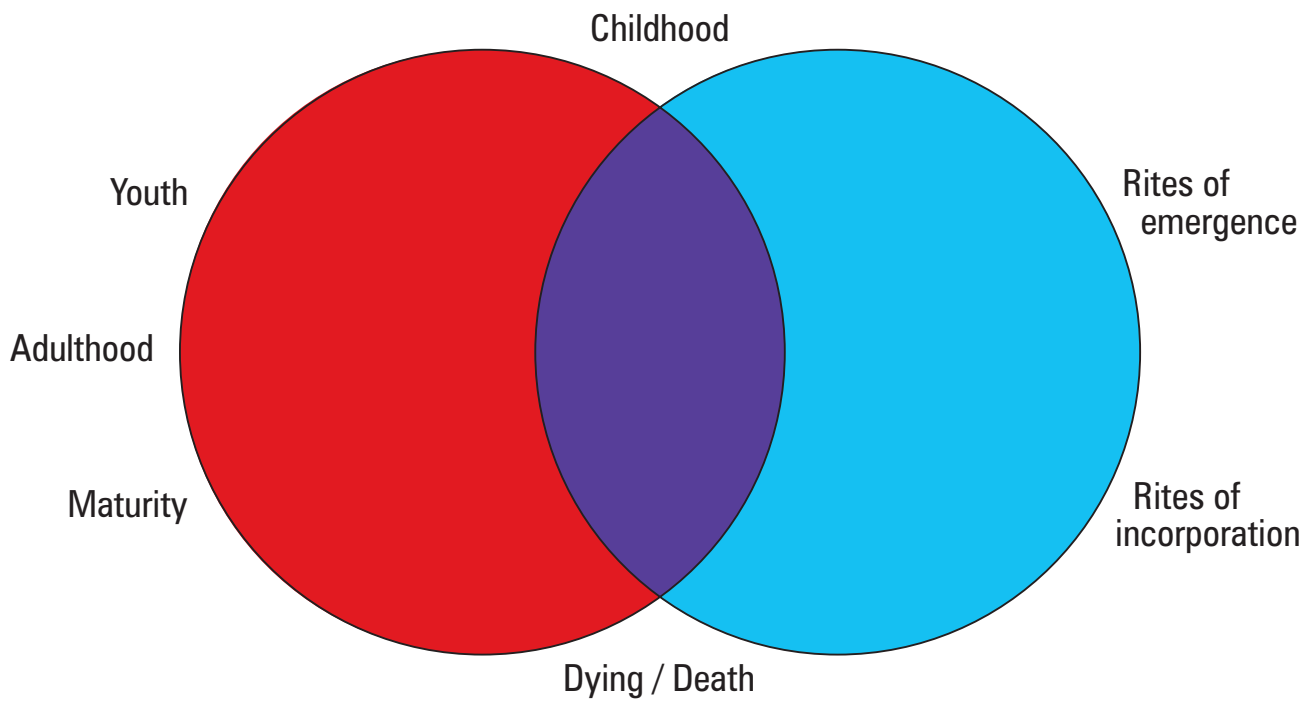
- i). Would you describe your personality as compliant?
- ii). Do you consider yourself stubborn?
- iii). Do you feel subservient?
- iv). Do you enjoy the company of others?
- v). Do you enjoy your own company?
- vi). If someone suggests you do something, what is your instinctive response?



## *Section 5*

# **Rites of transition**

# Rites of incorporation





## 5 Rites of transition

Young adulthood requires a commitment to a pathway through the forest of opportunity where wise and appropriate choices can be made. Which is the path to take that one can remain dedicated to and how does one find one's way through the shadows that appear to mislead? As we enter the labyrinth of experience we meet our own fears and are plunged into the unknown. Will we emerge as a hero/heroine or as a wreck? As we undertake to find our way regardless, we can easily experience disenchantment as we try to find a way to express ourselves. We go into the forest again and again, each time with different landmarks and memories, which may prove a help or a hindrance. However we become more certain of what we do not want, even if we do not know what we do want as yet.

As each stage gives way, one to another, we die and are reborn again and again. From the young adult until about thirty-five, we confront our ideas of adulthood and our ego challenges viewpoints – our own and those of others. We claim that everyone believes that what we think is a satisfactory viewpoint. Our beliefs always get challenged on our blind side. We try to get our inner idea to fit the external experience and when it does not we dream up other possibilities. These may be pipe dreams from within our life, or at night we may dream answers to questions that we should be asking. These do not always show us up in a good light but it is necessary information to help us to decide what we wish to become.

Other people show us our shadow side and things we would rather ignore. We will not always like it but we need to open our attitudes even though the more familiar ego will want to maintain the status quo and stay in charge. Those parts of our personality, which are in need of domestication, will push us beyond the limitations that we have imposed. They often come in a series of events that pressure us into moving past some of our ego attitudes.

We may have a dream in which we are shown work that has been going on in the inner self which now must be understood more consciously in the outer world. We will be tested to find out if we are able to keep our tempers and not be tempted back into re-enactments of wrong living from our past. It is a case of not reverting to the devil we know for comfort as we face

unknown situations that hold the new boundaries within them. We must remain detached and learn to discriminate so that we know what our problems are, what belongs to other people, and how we can interface without hurting or harming any until the joins are seamless.

At this stage we may have lost touch with our instincts and not know which issues are collective ones, which are individual ones, nor where our responsibilities lie. As children we learn to accept collectives: as adults we learn to take individual responsibility. Eventually we hope to learn to be equally proficient at both. As boundaries change we may encounter injured animals which concern us or be confronted by ticket collectors, frontier officials and so on as we try to honour both states and get them to peacefully coexist. These threshold keepers help us not to be overwhelmed by collectives and we learn not to always follow the mass, but to stand for our own beliefs on occasion. We may become unduly interested in sexual issues in connection to others, or and we may connect to feelings of abuse and feel used. We can see the collective and individual aspects and the inequalities, particularly if they are negative. We are deepening our awareness or trying to.

As we see greater light, so inevitably it throws a darker and longer shadow and we must incorporate the two. We see the two polarities of masculine and feminine as representative of light and dark. We are forced to become a lot more flexible and to decide for ourselves rather than being unduly influenced by our role models. We should not ignore them, or devalue them either, otherwise we act as dictators who cruelly dismiss or exile. It is a delicate balance where the ego is observed and we may be asked to modify something about ourselves that we would rather not see. Accepting the shadow side of ourselves is the beginning of the healing of the opposites within us. Becoming conscious is the adult's need; it is where we begin to know the shadow and honour the opposites rather than trying to oppose them.

*continued overleaf . . .*



We mature in our late forties or early fifties and we become rigid and stiff. We see our former life collapsing around us and recognise that the needs of the past and the needs of the present are not synonymous. This is not a time to attack or to defend, only to be willing to open to new ideas and ways of 'doing' life and of 'being' around others. If we do not surrender at this time we may experience arthritis as we get closed down and all our ideas are stood on their head. Life goes topsy-turvy: up is down, and down up. The ego is being made to let go in favour of the inner tuition, which will lead us if the ego allows.

The inner and the outer dialogues appear endless as we argue the merits of our current situation within ourselves and with others. Time becomes less important; we take time to be with nature. We rest and become more trustful as well cared for children are. Children expect all to be well and the next meal to be on the table; they trust that they will have a good time and get their pocket money; they assume the supply is endless and they are party to it being so.

We may feel cheated if we do not co-operate and collaborate with the process. We become bitter, sceptical and cynical as if we are being burgled of living. We feel something has been stolen from us. 'What is this unfamiliar aspect of myself that is emerging' we ask, 'it is ransacking my life'. We may try to go to sleep as we are transformed by fire. It is essential to retain our humour for as the ego fades, the true self is strengthened. Just as the inner self gives birth to the ego in childhood, so the ego gives birth to the true self in adulthood.

Suddenly it seems we are confronted by limits and so we know where we are not going any longer. To know our limits makes us wise enough to widen our horizons but only if we are willing to let go of the past. If we let go we can take stock and change our level of awareness. If we obstruct the process we dream of being in a different age or of being rescued in a lifeboat en route to a heroic quest. The public life is giving way to the private journey. No longer the figurehead, the psyche is asking for wholeness and a change of rhythm. We can enter the dance and willingly change our rhythm to accommodate, or we can try to keep going within the outer life and ignore the inner call. One way life is easy and without struggle; the other less easy, for we are not moving with the tides but against them.

Even as we sit and do nothing the grass grows, the wind blows and the seasons change all by themselves! We are an intrinsic part of that and we have worth as such. We have to let go and trust and accept that. We lose ourselves in order to find ourselves again. We do not have to know, it is all OK. The sun and the moon, the solar and the lunar influences on nature are still there and all is well. Sometimes we can see and sometimes not and it was ever thus. The active side of ourselves may need a different kind of work but is still operational nonetheless. The inner feminine or the passive is the creative influence and the two sides must be incorporated as one. Some bits will need softening, and others strengthening, and now is the time to gain greater balance within ourselves.

It becomes possible for the mind and the body to work together now, for the body is the temple or the vehicle and it must join in the dance. The eyes are the perception and are the inner vision; the hands the tools of action; the feet and legs better understand our values; the stomach absorbs the past and assimilates that which needs to be retained; and the bowels eliminate all else. The blood circulates and the new phase is welcomed. If we feel drained, we are obstructing the rite of passage.

Whatever symptoms we experience should be addressed and treated empathetically. The feelings which go with recalling the past are to allow it to be revised and refined or released. We must get in touch with the fire so that all excesses are burned and transmuted. We start from the symptom and work inwards and then work outwards again until the circuits are burned clean. We find what suits us to aid the transition whether that is arts and crafts, writing, walking or whatever. We gently learn to dance the dance to the changed rhythm until we flow and are able to swim with the tide.

*continued overleaf . . .*



The inner worlds must be consulted as we offer up our perceived desires and ask what is required and is possible now. Then we examine our fears as we ask to be nurtured and nourished by the Earth. As we expose our naked vulnerabilities, we ask that we be gently led forward, and that our abstract or soul purpose which is our will, be one of goodwill. We also ask that our actions be intelligent and inclusive, our capacity to love all comers be assured, that our mind be relaxed, our body be as fit as it can be, and that our feelings be of good heart to ourselves and all others.

We begin to balance our inner need with all others on Earth as we instinctively update our creation within life with good heart, excreting all else. We are now clearer in our vision to serve and within our capacity to express as healthily as possible and we are clear of the past. Our head is in line with the spiritual purpose and our feet are more lightly placed and balanced on the Earth. The transition is completed and in complement with all who surround.

#### Self-reflection on co-operation.

- i). Would you consider yourself to be adaptable?
- ii). Are you flexible and able to adapt your mind to the viewpoints of others?
- iii). Do you negotiate well?
- iv). Are you gracious and willing to compromise?
- v). Are you grateful for others' help, or do you resent the need for it?
- vi). What pattern emerges that has repeated throughout your life?
- vii). Are you willing to rescript in the light of the changing times?
- viii). Do you take time to listen to the intuition (inner tuition)?
- ix). Do you take notice and adapt outer experience to suit both inner and outer until they merge and marry?
- x). Do you consider yourself willing to face the next stage with gratitude and with grace?



## 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  
**Equality**

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