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Focus on
**Parents, Partners and
Children**

First published – 1985
On the internet – 2001

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Focus on **Parents, Partners and Children**

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

We love and hate them



I We love and hate them

What kind of expectations do we have about our parents, or those who care for us and are concerned about us? Perhaps we take their standards as a yardstick for the kind of behaviour that we should aspire to. That's fine if we agree with their standards, but it's not so good if we find that their behaviour is in conflict with our own core beliefs. We are old souls in young bodies and may be very confused with this, not realising that at some levels we may know more than our parents do. This may cause endless feelings of impotence, guilt, and a desire that they change their behaviour to live according to our specification. We may never forgive them for not doing so, and thereby experience ongoing feelings of disappointment, disillusionment and guilt.

If our parents are determined to make us behave in a certain manner we can feel controlled, tortured and undervalued although we may not have the courage or the communication skills to discuss these issues with them until much later on in life – if ever. If this is the case, we can end up suppressing resentment and pain, which can too easily lead to depression or illness. If adults surrounding us are authoritarian, lack sensitivity and demand obedience, they actually incite rebellion within the group we have to live with. In so doing they do little to bring hope of there ever being a change of circumstance. Anger and frustration can build up to such an extent that we yearn for escape as we assume that the grass in the next field is greener.

Parental guidance and care is often less than what children would ideally like. It can be difficult for parents when they are called on to explain aspects of their behaviour that we as children found disagreeable. There comes a time when we have to meet our parents as equals – people relating to people, with each individual offering stability and constancy – or not. In any collective situation, everyone is disillusioned, disappointed and dissatisfied with some circumstances. The most important thing is that all demonstrate consistent behaviour and provide familiar boundaries to allow as much love to be shown to everyone as often as possible. This protects each person even within environmental circumstances that prove to be less than ideal.

Occasionally a parent will hang on to their child and refuse to free them, hating to change anything and assuming that the child owes them a debt of honour.

This kind of blackmail is totally unacceptable for it is essential that all are free to choose whether they can coexist or not. The issues we have failed to work out between ourselves and our parents are represented again and again, through partners, children, grandchildren, friends and so on. We will have to learn to temper the internal standard with how we behave externally until the inner and outer match and unite well enough. Often we start by looking outwards to others to balance us up rather than changing ourselves from within. That however will not work.

To free ourselves, we must work within ourselves and demonstrate change outwardly until we balance the internal state with the external. We do this through negotiating and communing with our own internal state again and again and again, until we are able to free ourselves from resentment, pain and hurt at harm done to us. As we work to free ourselves we begin to free others who surround us. We become a safe and sacred space, which in its turn begins to feed others, as they feel able to discuss things with us rather than us forcing our opinion on them. We become able to present options to others and trust them to make their own choices. In this way they feel safe knowing that we will accept their decision and support them unconditionally without judging the rights and wrongs of their pathway. They in turn honour the choices we make. This allows for a loving and contented interaction whatever the circumstances and however difficult the situations being faced are.

continued overleaf . . .



Self-reflection questions to review your interactions with love and hate.

Think about how love and hate have interacted in your life without judging it. Just accept it was as it was.

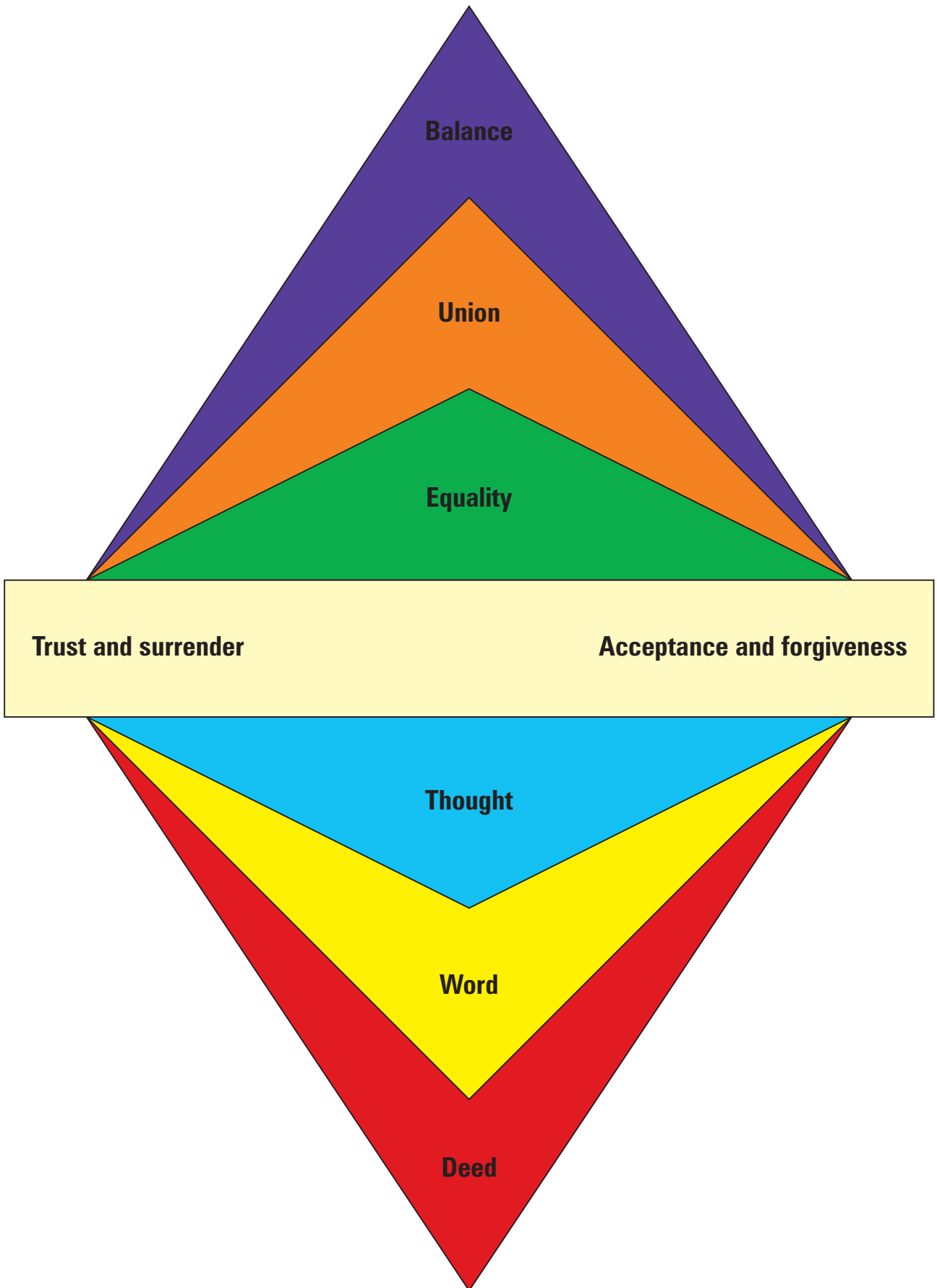
- i). Do you want it to continue with things being the way they have always been?
- ii). In what ways do you consider yourself loveable?
- iii). In what ways do you consider others around you loveable?
- iv). What traits do you find easy to accept in yourself?
- v). What traits do you find difficult to accept in others?
- vi). How do these two – self and other interact?
- vii). What kind of person do you want to become?



Section 2

And how do we view ourselves?

A bridge from abstract concept to actual experience





2 And how do we view ourselves?

When we are born to the Earth we slowly lose contact with the pure abstract realms so we try to re-find this through our parents. We constantly seek reassurances and reminders of where we came from, and what we have come to do. We need to know that we will be able to keep the core integrity of the life purpose, even while so much is going on around us. We take it for granted that this matters to our parents as well. If however in the hassle of life they too appear to have forgotten how to contact the pure Heavenly abstract realms, we may become quite disturbed. This can manifest in us as anxiety, bizarre behaviour or illness.

Even though we may be much loved we are homesick and lonely for what we know we left behind. We feel as if we are a time bomb – or that our parents are – and we are constantly waiting for the bomb to go off. Double standards appear every time we turn around and we may become aloof as we decide we were issued with a raw deal, or that we were gifted to the wrong parents. We have no right to reach this decision, as we have no idea of what the greater purpose may be, of why a certain child is born to a certain set of parents rather than another, or why some are adopted, fostered, institutionalised, made refugees or whatever.

We do know however, that certain constitutional components are within the health and character package of an individual. Some will choose to be cheerful and others sad whatever the circumstances. Some are naturally patient, others permanently frustrated. Some are instinctively arrogant, others humble. We also know that some qualities can be learned easily and others have to be learned the hard way. If we live in a group we learn to be inclusive and fair through good administration, even if we have a natural desire to be self-orientated. If we are selfish, but are then shown enough compassion, it is possible for us to become more generous.

As a result of this tempering we may change and be changed or we may become impotent and feel we are just victims at the mercy of the power freaks around us. We may develop a really difficult attitude, being super critical, condemning all those in authority regardless of their abilities. We may maintain this attitude to these people treating them as if they were cruel, demanding, greedy and despotic even if in reality they

have demonstrated extreme generosity, extreme devotion to duty and a committed attitude to care. For our outer reality to match our internal intention, great care is needed to develop a clear communication between what we feel inside and our actual reality. Only this way can we be free to enjoy a constructive future for ourselves and for others.

Do we have the courage to try again? Can we trust again if we decide to let go of the past experiences and forgive all those who have surrounded us including ourselves for having found the experience difficult?



Section 3

Making the space sacred



3 Making the space sacred

Many of us feel we have had an unfortunate association with humanity and have felt wounded by what we considered hypocritical behaviour. If so we then have to find what we feel is missing between our actual circumstances and what we would have ideally liked. We must court, relocate and engage the nurture that we felt we needed and was denied. We must do this inside of us until our idea of the Angelic, the Light, the spiritual force or our God (whatever we choose to call it and however we describe it) is alive and well inside us. Only then will it become a real presence on the Earth.

We also need to re-examine what has been provided for us. Even though we may have courted danger in the past and others did not behave the way we might have liked them too, we did survive. We may have had to live through risks that we found unacceptable, but in some way we were protected well enough to be here to tell the tale. Perhaps this has made us a little wiser, kinder and more empathetic to others as a result of it. The level of security that we received may not have matched our ideal scenario of life on Earth, but its richness may have knocked a few rough corners off our opinions of how things should be and allowed us to accept how they actually are.

We may even be able to be a little more gracious as others go through their learning experiences and we may gratefully be able to offer a helping hand when asked to. But if we are not asked, we are just content to be who we are where we are. This process of uniting the Earth with the Heavens starts from within us and it is our personal responsibility. No other person can do it for us although they may be able to help set the scene.

If we try to get another person to do it for us we may attract a partner who is inappropriate to our needs. We may seek someone who shows us where we have just come from as they are just starting what we have just finished handling. This is not a recipe for a good relationship. We may also get involved with someone who mirrors our own neediness back to us. In this case we grow to despise this person as we begin to compete for whose need is paramount. Only as we fuse the inner state of being within an outer demonstration can we complement another, but only if they have gone through a similar process to us. Then there

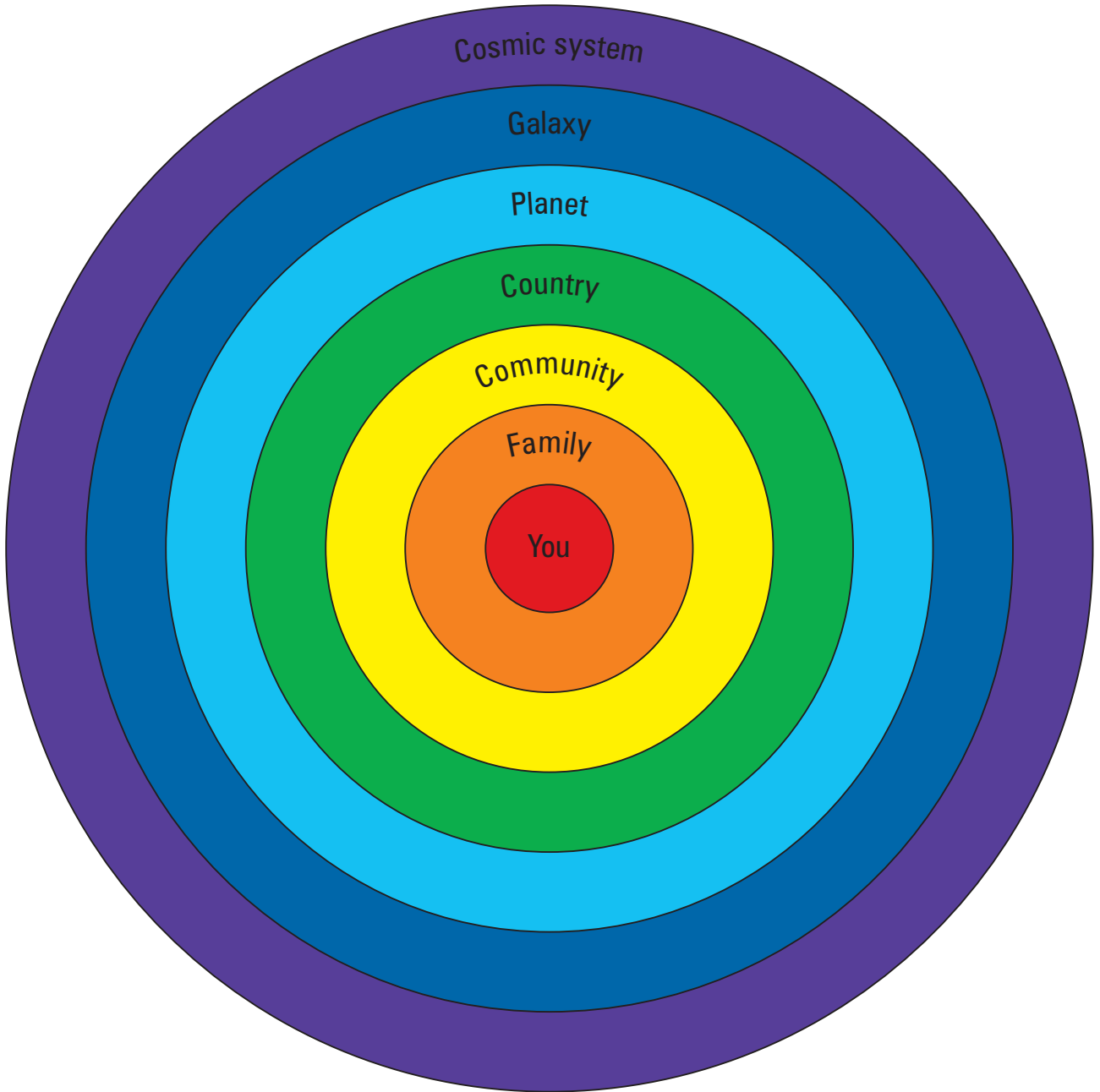
is no competition, only complement, as the two complete beings are flexible enough to stand alone or choose to be together as they expand out into life satisfied with their wholeness, or contract into their home, content to regenerate as equals. The sameness and the differences are honoured as a unique and plausible fusion of opposites. The Heavenly force is present in each person on Earth as part of Earthly life experience. The Heavenly force and Earthly life are a necessary part of each other. Freedom from false expectation allows each person and their partner to regenerate, renew and refresh enough to be able to serve their family and community with enjoyment – alone or together.



Section 4

Updating choices

Whole Worlds





4 Updating choices

Before we can make new choices we must re-examine old experiences. At an intellectual level we may think we were pressurised and dictated to which left us feeling victimised and enslaved. This may or may not have been true. If however we believe it to have been true, we might have repeated the pattern by unwittingly hurting others or allowing them to hurt us through relationships that are not acceptable to either parties. We may have done this by, for example, clinging onto a parent, a partner or a child to protect ourselves from re-experiencing old feelings of loss, which we might not have yet fully recovered from.

Due to this insecurity we may too easily harm another by competing for their time or punishing or berating them for not paying us exclusive attention. The emotionally immature sometimes choose to alienate everyone, banishing all past associations, their family and their friends. They get angry and frustrated when the person they care for refuses to be ill-treated themselves nor to participate in this process of exiling everyone else. Being well acquainted with the grief and the sadness that being ignored or 'sent to Coventry' can cause, the person they care for then tries to assure that the one who is doing this exiling is not saddened or grieved further. However this brings with it resentment at the sacrifice they feel forced to make on the other's behalf. It is as if they were becoming the scapegoat and feel impotent and inert as to how to proceed. All they know is that they have no desire to be a part of the other's crusade, nor do they intend to live within a boot camp, nor have a monopoly, nor to be monopolised.

We all try within our society to protect ourselves against all contingencies as we try to balance our updated and fragile beliefs within the external drama of life. If we have been offended by the attitude of authority in the course of our life, we can become prone to accidents as we run from predators or those wanting to take too much from us, thinking that it is their right to do so. These parasites want us to do their work for them and we are still counting the cost of having done our own homework. Yet we surprise ourselves by an increasingly ruthless attitude as we try to throw off old memories. The body has to do this by throwing up, down or out so we may experience nausea, a loose

bowel, or a mild fever and a need to sleep as much as we are able.

If we have experienced great loneliness or homesickness under a regime which we found particularly harsh, then however well we understand the reasons for it, we will avoid a re-experience of such fervours wherever possible. Intellectual pressure that disrupts a peace-filled coexistence; extreme emotions that are not disciplined enough; or physical illness are like diseases. We will refuse to open ourselves where there is a risk of such dis-eases reactivating the equivalent of a bacterium followed by a virulent poison in whatever form it presents.

However, we have chosen to release and not to re-experience old diseases and are trying to reassure ourselves that we are able to withstand the challenge of a reminder of what was but is to be no more. As we set our own desires to work within life we attract a potential re-enactment of the past and thereby find out what our level of immunity is now. If we are immune we are harmless whatever circumstances present.

That which is a part of our remit stays with us. That which is not for us gets recycled by nature and acts as fertiliser for someone else. Our rubbish is potentially another person's treasure. If we try to hang on to everything we get in the way. If we under value the experience, we did not learn enough. We may sense ahead of time the possibility of achieving physical release. In this process, it is important that at all times, we honour all people, nature, goods and cultures and so on.



Section 5

Moving on from the past



5 Moving on from the past

In order to discard the past and keep the essence of what we have learned we must have the time to vacate the space as best we can. If we don't use the space we lose it. Our needs change as we move from the womb to the tomb.

When we are unsure how to proceed it is easy to procrastinate due to lack of confidence about how to go about things. We may unwittingly sabotage ourselves through avoiding difficulty by trying to 'pass the buck' where possible. Surrender into self-responsibility is not easy at anytime. We have no alternative but to be guided by our soul or some Higher Power but we may not be willing to go there easily. We do have a choice but this is to decide to feel good on the Earth, as it is right now rather than how we think it should be.

So lets take a look at our track record of past attitudes and behaviour patterns and assess what we can give and what help we need to take now.

Self-reflection questions on the past.

In the past:

i). Have you judged your performances as being bad, thereby leaving you feeling rejected, condemned and doomed to fail?

ii). How did you feel if, due to insecurity, you would not easily accept the circumstances you found yourself within?

iii). Were you homesick for the familiar, in your vulnerability, so you refused to co-operate with others as you felt you did not have the negotiation skills to be flexible?

iv). Have you felt so inferior and hurt by the criticism of others, that you felt inadequate to open yourself to anyone, in case you were blamed or harmed by something you did not feel was your fault?

Having learned what we have learned from the past, here are a few more observations.

If and when we know the answer to the key questions mentioned earlier, we can go on to the next step without having to demand, only having to ask – less vulnerable now for we know what we want. We do not instruct we just humbly state our truth. We do not invade or take over neither do we make assumptions. Rather we are secure in the recognition of what we need and therefore modest, but not timid, in our request for support. We are also more willing to wait without resentment and see how life circumstances present as to how well we are doing.

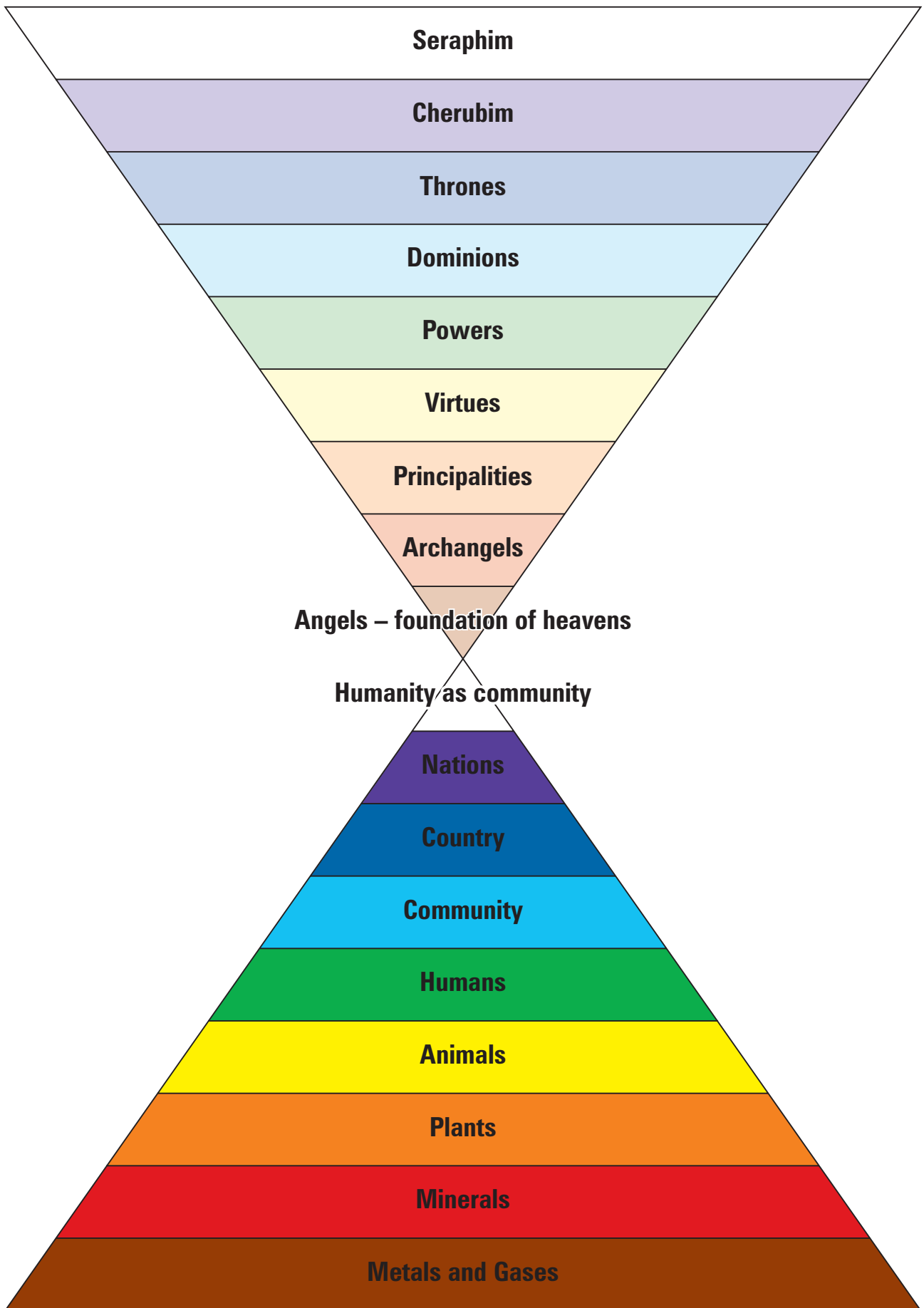
In our dispassion we have no need to feel imprisoned or entrapped by the situation we find ourselves within, nor do we need to belittle ourselves or disassociate from others. We are not distracted from our purpose nor do we need to be patronising or aloof. We are no longer rendered impotent and disempowered. Rather we become detached, but not distant and co-operative, as we collaborate with the needs of others while remembering and respecting our own needs as well.



Section 6

Connecting with the new

A chance to evolve





6 Connecting with the new

The next step is to decide what it is possible for us to do within the limitations of our current capacities and skills. We should not be too ambitious to succeed beyond our ability, nor too greedy so that others do not get a fair chance. Having let go of the past, we do not need to waste time envying others who may be doing what we used to do for there is nothing to be jealous about. We did what we did and we learned from it, now others are to take over what we used to be or do. It would be selfish in the extreme not to be grateful that they now have the opportunity to learn in an area, which we now know enough about so no longer need to be within. There is plenty for all so we do not have to compete; all we have to do is complement.

When we try to find the new direction it is confusing and chaotic and yet that is how the new order is found. We have to keep a clear head and an open mind as others talk about us, and advise us even when we feel they are invading our space as they dissect our life, and fragment our attention from the main issue. Even if they mock our ability to be decisive we must excuse ourselves and return to our priority. If they are to be included, this will serve them too in the long-term, although short-term we may have to give them as wide a berth as possible when they start to cloud the issues. If we do not then we will feel as if we are being mauled, and picked at until we are like dried out bones. Allowing this ill treatment to go on will serve neither us nor them. So if we cannot or will not tell them to back off then we must back away ourselves!

As we begin to find out what is possible and what is not, then we begin to investigate how long we require to enable the plan to progress. We must not hurry too fast and leave anyone out, nor must we move too slowly. The will of the Heavens being anchored to the Earth must meet with a seamless join.

Self-reflection structure for connecting with the new.

i). What kind of person do you want to be, and how do you wish to behave towards yourself?

ii). How do you wish to behave towards others including:

- your partner?
- your parents?
- your children ?
- your friends?
- your community?

When you know the answer to the above questions:

iii). Ask the above people if what you wish is acceptable to them.

iv). Then listen to them and find out about their decisions and needs.

v). Then negotiate as good a deal for all to meet the collective need.

Only then can you begin to proceed, considering and being considerate to all. Being courteous and embracing the needs of all, so that all are ready to undergo the change required right now and to enjoy it rather than be threatened by it.

By the time the above structure is in place all will know they have been honoured and will be ready to trust and accept that all is well. They may be grateful that there is now mutual respect and consideration for all and know they are within a good and safe place. Although there may be suspicion or a jealous guarding of space for a time, providing the behaviour backs up the words, in time all will coexist with goodwill. Whatever area we concentrate our efforts within will have to expand to accommodate all working within other realms of reality and contract to include the individual. Until we are able to expand and contract in balance, the circuitry is not clear or cleansed enough to be environmentally friendly or free flowing. First we must think, then talk, then act. So we will need to practise again and again until all comers lose any need to be suspicious, hostile, or aggressive and we are sure we are free of a need to lash out, hurt or harm anyone. How we behave affects others and how others behave affects us. To coexist comfortably, content in where we find ourselves placed, doing whatever we are given to do, requires gratitude and graciousness rather than ambition or greed otherwise we overstep boundaries and cause disruption to others as well as to ourselves.



Relaxation technique

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

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

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

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

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

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

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

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

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

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



Consolidating your study experiences

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

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

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

Focus on

Parents, Partners and Children

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