



*second a10*

Focus on  
**Communication**

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second a10

## Focus on **Communication**

### **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**

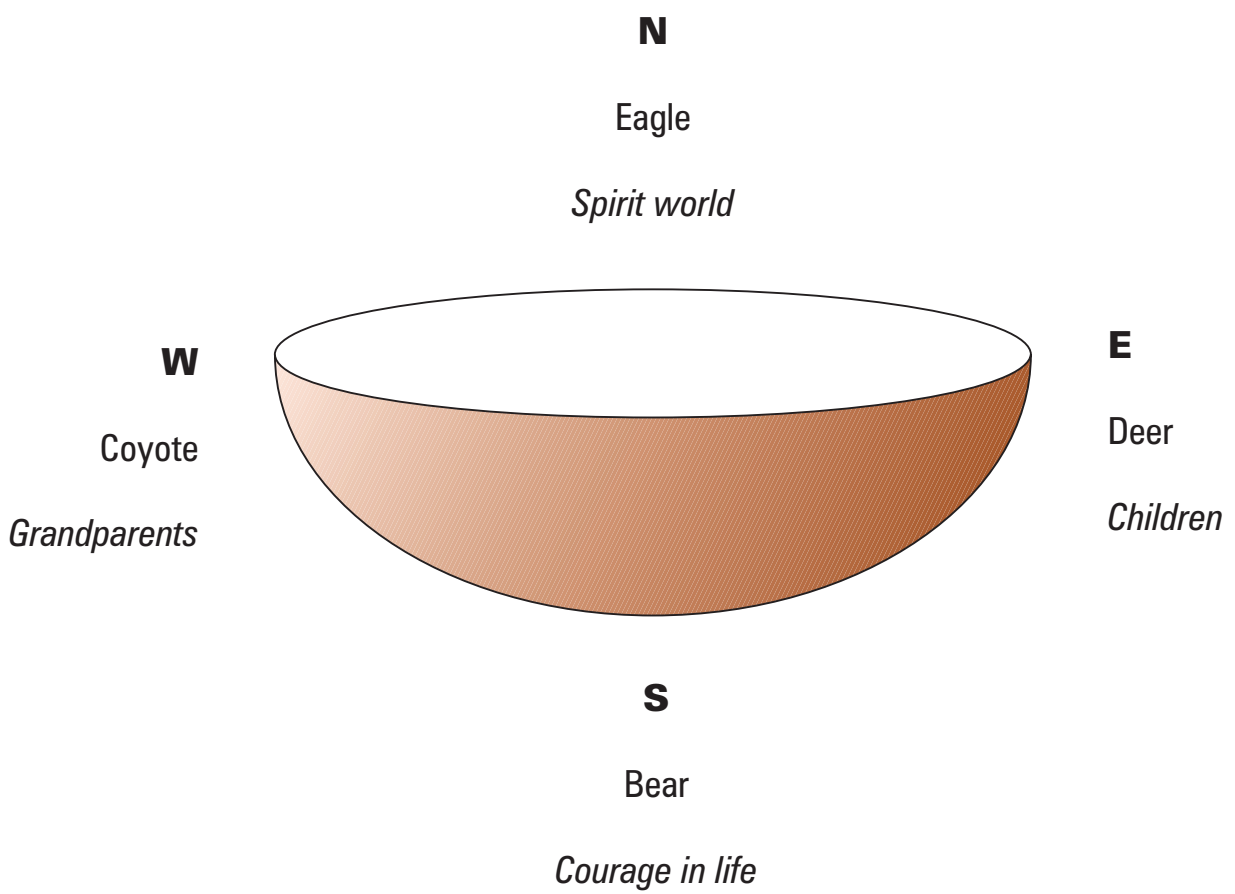
The text in this module will give you guidelines for how you might wish to proceed in deciding your next step in life towards fulfilling your potential. For this to happen, your mind will need to gradually incorporate these guidelines as you work with allowing old attitudes to release from your body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

# **What is communication?**

# Holding steady





## I What is communication?

If we are able to communicate what we observe in a simple yet comprehensive manner, the margin for error) lessens as others have more likelihood of understanding us. For example, if we hear a very loud noise we look towards its source; if nothing is seen we look towards our colleagues. If they have no apparent reaction we are inclined to ignore what we know we heard, and hope the memory will fade. However, we begin to wonder if we can trust and honour ourselves as well as acknowledge our colleagues' input, for we need to retain the opportunity to see something rare and precious. If we do not, we stand alone deciding whether to pass the communication on to others or not. If we do feel the need to pass the information on to others then we make a statement as clearly, simply, comprehensively, and as directly as we are able to in spite of the fact that we may risk being mocked, rejected or dismissed.

We learn to value uniqueness rather than devaluing sameness for it is no good seeing a ship in the bay if we do not see the dinghy on the beach and know how to use it to reach the ship. We take the next step only, while holding the intention for as long as it takes. If we find ourselves in an authoritative position then we must work on all our senses not just the ones that come easily to us. If we feel the need to communicate it is our job to use the channel that is easiest for the intended recipient.

If that channel is visual, they will feel dishonoured if they are not in the picture, and we will need to work hard to use pictures to get them to grasp what we are trying to impart. If audio is their prime tool for understanding, they will need a logical, step by step commentary, progressed sequentially through time. A person who leads kinaesthetically senses whatever is being said deep within their body – a gut reaction such that they will require to feel an integral part of the process and valued for it.

We must learn to work with a light touch if we are to impress others and involve all comers within the space we occupy. We smell the atmosphere and learn to be wise as to how much is enough for us and others to take in at one time. This involves wise time management as to what to accept and what to reject when. We get a taste as to which direction to take within the

sweet situations that all are able to enjoy. And during the sour times when circumstances make it more difficult to discern the appropriate step to take, we learn detachment and balance as we respond to all who we are interested in.

If the organisation and administration is guarded and stewarded well, and the authority is as fair as it can be, all ideas that are feasible become work in progress. They are adapted to suit all involved so that decision making within a multi-disciplined society honours everyone in it. A rhythm must be found to enable all to harmonise in their efforts to set objectives to meet a common aim. The leader will need to have the ability to see the shadows and the pitfalls and so minimise the need for any to suffer, hurt, or harm through over-enthusiasm and foolhardiness. If they have a sixth sense and work with inner guidance they can transform and make the project useable within a defined environment.

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### Self-reflection on alignment.

Sketch the layout of an imagined site and place a diagram of directions within it (i.e. north, south, west and east). Place within it whatever you wish, for example a church, pub, community hall, standing stones etc. Now imagine walking within the picture as you ask inside yourself:

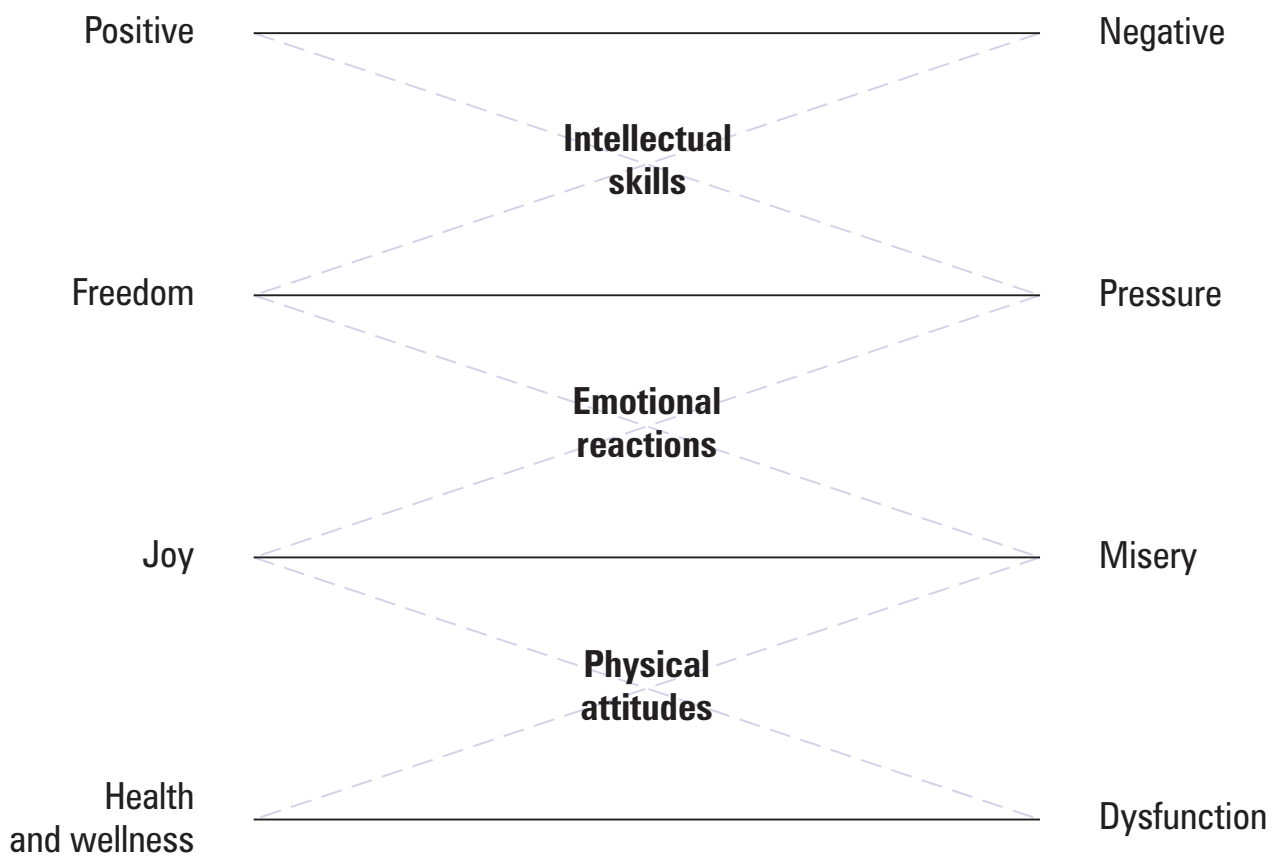
- i). What does this, e.g. stone, represent to me?  
(one theme only)
- ii). What is this, e.g. stone, saying to me?
- iii). Is this, e.g. stone, currently active or inactive?
- iv). When was this site last in communication and what was the message?
- v). Where am I recording this experience on my physical body?
- vi). Why is it necessary for me to be here now?
- vii). How do I proceed with this information?
- viii). What is the next step?



## *Section 2*

# **Signals, signs and symbols**

# Spiritual belief in oneness





## 2 Signals, signs and symbols

As we learn to give permission to strengthen our weaknesses, so all begin to work with being able to 'see' what is meant; to 'hear' what is said behind the words being used; to 'feel' safe enough to experiment for themselves without fear or reprisal; to 'taste' the loving space in which they can grow even when circumstances are extremely difficult; and to be able to 'smell' danger ahead of time. As all senses develop they are used collectively to sift through information and this ability is often referred to as the intuition. When all members of a group have this ability it develops into a sort of shorthand. Perhaps one person will telepathically catch on to what is happening, or will finish a sentence another has started.

However, it is discourteous not to check out how accurate this information is with others and we must never use this faculty to intrude upon the life of another. It takes considerable time to be able to relay information accurately. If we are motivated towards a just and equal society we become responsible for its outcome, so we must learn to be responsive towards the pace that others can tolerate, as well as establishing a rhythm that is acceptable to us.

What should we train ourselves to observe to help us to begin to understand the knowledge that is available to us? There are certain signals that show us movement is afoot. We cry for no apparent reason as we begin to clear old grief from the body to make space for an alternative to present in time. We get hungry and eat ravenously even when we have not exerted ourselves more than is usual. We experience pain when we are breaking free of past restrictions to make way for a new arena to emerge within our lives. We feel fatigue that is way beyond what we should be feeling; perhaps we even wake up tired in the morning after a good night's sleep. Our body starts to excrete in an extreme manner for no apparent reason, which we put down to something we ate.

Obviously if we are unwell we should seek medical advice. But if there is no seemingly valid reason to do so, we can take this as a sign of change which we need to accept. We would do well to read the clues and await the solving of the mystery with good grace. This is not easy when we do not remember choosing the change. If we think we are in control of things we co-

operate with the process; if change appears to be imposed on us through events in our life, our attitude can be obstructive. It is helpful to learn to communicate within our body as we take more notice of a part (or parts) of the body that are dramatising for it represents something – but what is it? For example, our arms need to be open to give and to receive in balance, our legs are about movement, our stomach is involved with digestion and so on.

Symbols are represented to us or to a community to show up an error, for when things are going well we are content. But if the pace being set is intolerable to some, the message is misunderstood and these apparent negative manifestations create pressure from which all must be freed. No one within a group must move forward if their progress causes misery to others, for potentially all become dysfunctional as a result.

Only when all can speak AND listen can we assess. Some may be able to acquire these skills quicker than others can. Perhaps they can speak but not listen, or listen but not speak as yet. So we wait patiently for all and while we wait we proceed at their pace constantly checking the understanding of all. Visually events are magnified so that our attention is intensified, illustrating what we need to observe next. This helps us to sift through the information so that we can step back and assess the overall picture as well as taking specific action.

Contemplation exercise on observation and assessment.

Close your eyes and imagine yourself looking around your home and seeing what needs to be done. As your visual sense begins to work in conjunction with touch (feeling), you can extend this exercise to a body scan technique and 'see' where the tension is as you ask:

- i). Why is it there at this time?
- ii). What needs to be done next to facilitate ease-ment?

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The sense of smell enables us to sift out fact from fiction. If we are scared of growth we may try to mask the atmosphere. This is illustrated when young people start to go out with their friends and make a big effort to look good to attract people's attention. However, to hide their apprehensions, they use much too much perfume and after-shave. As we feel we have less need to hide, we use less; for what we think about ourselves, others, in the main, will think about us. If our version and theirs is harmonious, then the whole body will create another stage of expression as we realise we are now able to govern speech to some extent. The space has been made safe for expression and all now feel comfortable enough to have open body language and a still, calm, mind where truth is explored rather than challenged. All are on the same side researching the best way for everyone to proceed with the next step – all of which will be a pleasant experience rather than an ordeal.

What we hear from others, we will express with our body's language, which will show whether we feel safe or not. We will therefore accept the incoming information, or feel unsafe and wish to reject it. Think of how our body opens to one person, closes to another with our arms crossed, or turns away. We must learn to take responsibility for our bodies use, for it is our receiver, taking in impressions that others are getting from us. This awareness can be very disorientating, for instead of being able to speak at the level of desire, we now have to consider the merit of the entirety of the transmission – what we say and why, as well as taking responsibility for others if they are unable to do this as yet. All this has to be done before presenting it on to others.

It is not easy to learn, but we begin to be able to process information very quickly and effectively having earned the ability from managing to deal with distortions, interference and static pressures. We will encounter all these when we are receiving and this will check our tolerance and our resistance. Our abilities will be checked and rechecked as we are challenged within our internal growth until we are confident we can cope with all contingencies. Only then will we start to learn about subtleties: for example tone of expression, gestures and body language, as well as noise levels and other aspects in the surrounding environment. After this we will begin to examine the symbology of the audio-visual impact.

As we receive information we recognise it via the area of touch or feeling initially. The person who does not like to be touched is a person who is in a vulnerable state and feels they may fragment or disintegrate if another pressurises them; whereas the person who wants to be touched constantly is a person in need of comfort and almost anyone will do! We smell the prevailing atmosphere to see if we need to be defensive as we try to balance the need to fight for our rights with whether to walk away and try again another day. Only after this do we actually start to talk, for at this time we must make the decision whether to agree with what is being said or to disagree with it. If we feel the need to disagree, we must have our differences ready to discuss for we are dismissing another person to a degree and we may be rejected as a result. How far to go is another choice to be made, for it may be just the words we are disputing or it may be the person speaking them as well. Our ability to manage this area will depend on our state of being. On the other hand, if we agree with what is being said, all senses will harmonise and work one with another.

We use vision to assess whether the orator is well informed and presents in a light manner with all senses synchronised and working harmoniously. If the orator is unsure and hesitant, the recipient is on guard and takes longer to harmonise with what is being said because they must check the information with each sense individually before they are able to come to a decision as to how to proceed.

#### Self-reflection on imposed change.

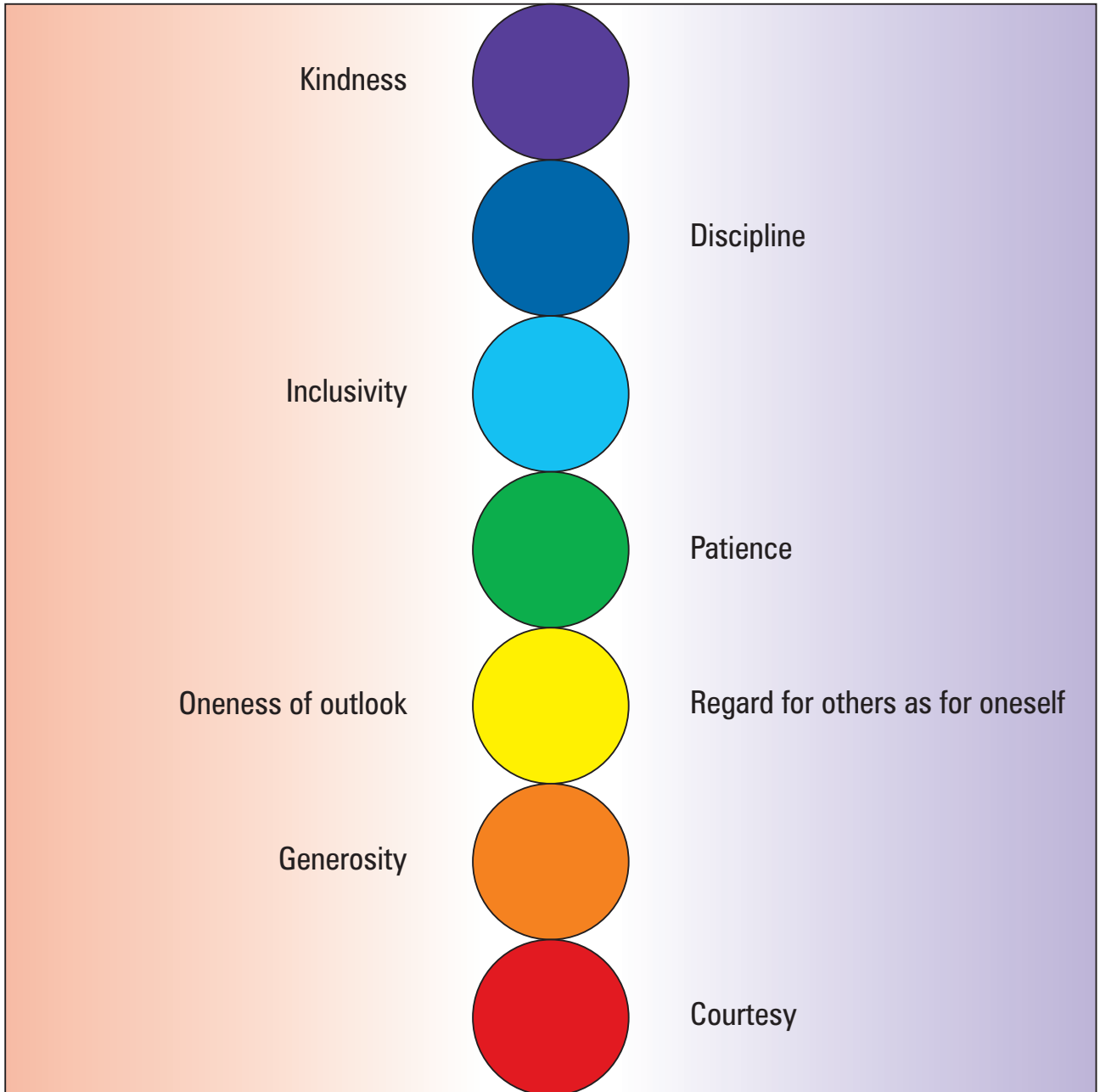
- i). Is this a new energetic line that I am trying to harmonise with?
- ii). Is it linked into a group of people who are familiar to me?
- iii). What is my next port of call in my desire to be better informed?
- iv). What qualities are helpful for me to nurture?
- v). How can I heal myself to serve all others who are a part of this?



## *Section 3*

# **Our environment**

# A defined space in which to operate





### 3 Our environment

The environmental conditions prevailing are in constant need of update as regards our abilities to cope with different scenarios with relative ease. It is easy to process information in a warm, comfortable and pleasant room, but not so easy when we are cold, wet and in a gale force wind. So we have to learn how far to proceed when conditions make reception difficult as we learn to think about the levels of concentration and commitment of all involved.

Sometimes we will have to work in wide arcs to come to a point for we do not know what it is as yet, so we must be unattached to a result or outcome until we have more knowledge of the terrain. If we do not know where we are to be led to, but are nominated as the group leader, we must learn to be unattached to outcome for we do not know what is desirable for all as yet. Sometimes we need to be inert as when we are de-motivated we can be redirected as required.

We will need to prove ourselves within various environments and we do not do that by taking control or shouting against the odds. An effective tool is to appear inept as we rub up against those who want to take over and monopolise, those who are greedy and would cut our throat given the opportunity, the pirates, those who are mutinous, jealous, freeloaders and/or envious. This gives us the time we need to know beyond a shadow of a doubt that we obey our inner integrity and find the correct pathway for all. It also confirms that we have not wandered away from the path in spite of intense pressure from others within the environment.

We can appear inadequate as we wait in the space assigned and work out what belongs to the past and what is challenging us from our historical experiences. Others taunt us to try and find an easier path short-term, such that long-term all are trapped on the same old wheel again and again. We must also establish who surrounding us belongs to the future by trying to make things happen too quickly because they feel like it. These people are considering themselves rather than the collective. They can be cruel, ruthless and will abandon and reject others if it suits their purpose. Although they may selfishly walk away from the group, the group must not abandon them until their choice is made clear.

What we are left with are those who can really get the job done in the here and now. These people must prove they can be trusted when under fire and be able to stick in there in the bad times as well as the good. This will reactivate old insecurities to enable them to be released if all are willing to do the work involved. Relationships are updated and freed to be enjoyed equal to equal. There is no need to attack or defend for all are on the same side and are safe to agree or disagree without fear of being hurt or harmed. All know that the discussions of finer points of policy and implementation will be friendly, for there is a common intention towards the goodwill of all.

Why would anyone bother with going to all this trouble? It is hard enough creating an updated standard without having to live it out in an environment as well! Let's ask ourselves if we like the way we instinctively react when a troublesome situation occurs. Or are we naturally suspicious as we look for hidden agendas with scepticism, or with a cynical response and a here we go again attitude? If we answer yes to any of the above, we need a collective arena to have an opportunity to react in many ways under varied situations until we know we can be trusted and are trustworthy.

We also come to know, as do all others, that the way we behave inside the home behind closed doors and the way we behave outside within other environments is acceptable, for all including ourselves can accept us as we are now. We no longer try to be something other than what we are. We no longer direct to keep under control – rather we work to free all. We no longer produce a drama out of nothing to manipulate an outcome we think we might enjoy. We know that there is no ill will or suffering as we rid ourselves of toxins we incurred on our journey. As all take on historical impressions, they are minimised rather than re-run.

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Why would we create difficulties anyway? Often we try to keep people needy to insure against the loss of their love and our loneliness. If we allow others to grow up and be free, they may not want or need our input anymore and we risk being on our own, which of course we all are anyway. It is just as easy to feel isolated and lonely within a hostile group, as it is when we are alone and when hopefully our environment is not hostile. If we are unselfishly serving others we may not get a return on our investment – will we risk doing it anyway? If we do, we take a huge risk for there is no guaranteed return, so we do it because we want to and think it is the correct thing, not because we feel we have to.

Who are we to decide whether our presence is desirable or undesirable, or whether others will gain from our input or not? By whose authority will this be decided? If it is our own, it is wrong and sources from our ego; if it comes via our soul, it leads us to make the correct decision, but we will only know which was which after we have tried it out within life. Others will appreciate our input into a collective environment if we are skilful within the area we administer, for that can lead to a desirable outcome for all concerned and will ensure a more efficient despatch to an entire project. So we organise ourselves and wait for an invitation from life; if not we are impolite and discourteous as we exceed the boundaries of the service we are capable of giving. None of us can play the dictator or the despot who decides on behalf of others without even informing them of the negotiation. Nor must we ever prostitute another and enslave them without their consent.

Self-reflection on seeking a new personal space.

Reflect on the following:

- i). I do not need to be needy but I do need to love and be loved.
- ii). I do not want to be used but I do want to be useful and lighten the Earth's load.

iii). I do not want to communicate in a way that bewilders and confuses, but I do want to commune and unite factions that due to circumstances have been mislaid and dispossessed.

iv). I do not want to give house room to impressions that stifle, restrict, clone or bind others, but I do want to be free and be freed from ingested or infected materials that do not harmonise and synthesise with my soul path within life.

v). I do not want to accuse or stand accused, defend or be defended, but I do want to be me co-existing with you being you, for we are good enough as we are and always have been.

vi). I do want to explore and adventure into inner and outer space, but I do not want to exploit or be exploited for it. Rather, I want to learn to be harmless so as not to hurt or be hurt unnecessarily in my attempts to co-exist and co-operate with all.

vii). I will learn to see contentment within strife, beauty within horror, happiness within loneliness, joy within accusation, humour within challenge. When I desire to pack up and retreat I will do what I know to be the right thing. I will refuse to harm when ridiculed, mocked, scorned and dismissed. I will not be hurt when others bicker over my bones, but will be healthy and full of joy even within diseased situations without needing to get sickened by them. I will be all these things initially from an act of will until it becomes an established fact of life.

viii). On behalf of those who mock, scorn and create division in a ruthless manner that can destroy, I ask the Heavens to forgive them for they know not what they do. On behalf of those who spit spurious fumes from their mouths and who smoulder and gossip, I ask the Earth to forgive them and hold them in health, as they reactivate and add to historical disease without the gift of immunity or a willingness to transform the balance into service in the community, which would reduce the pollution left behind by history.

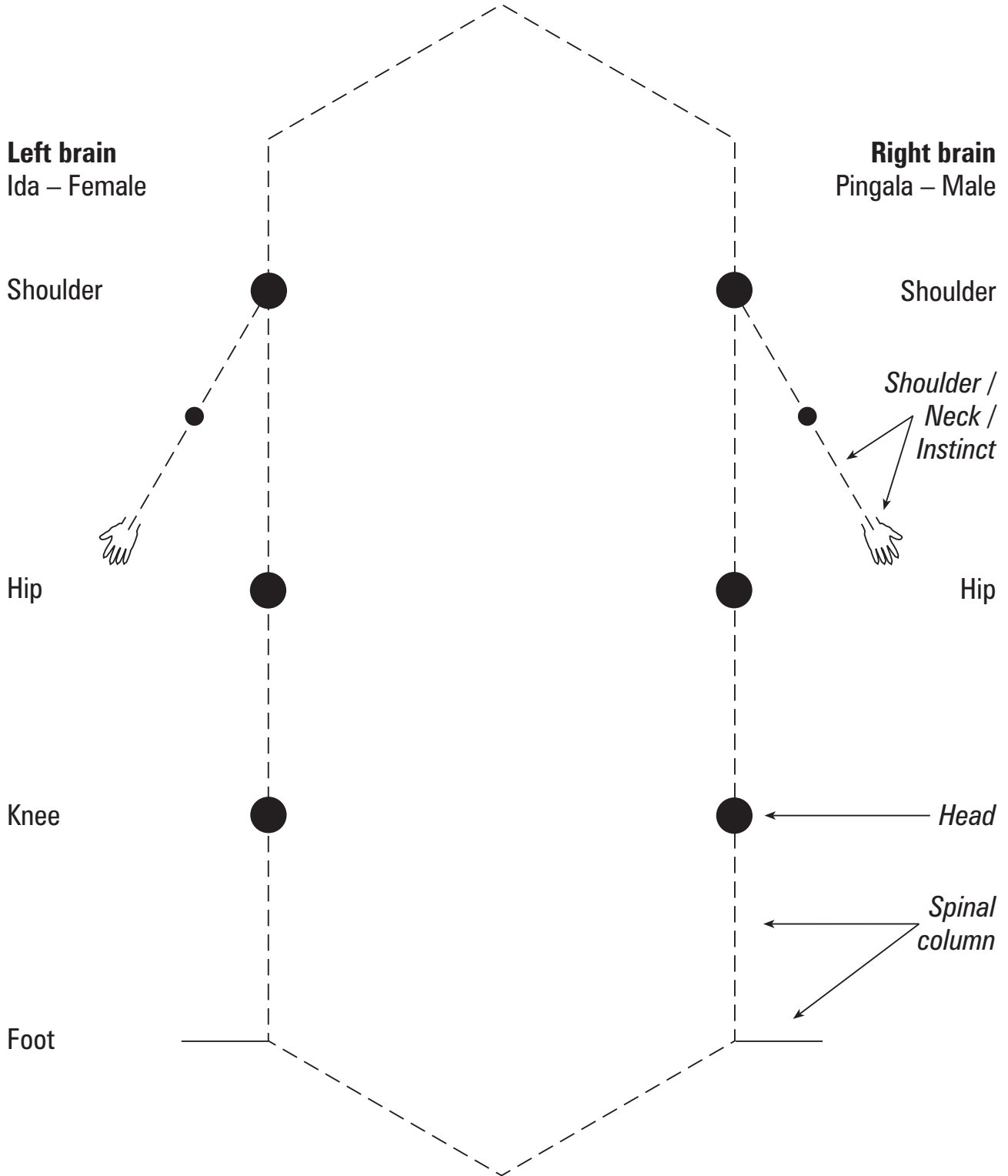


## *Section 4*

# **The core**

# The holistic being

Unity / Harmony / Androgyny  
 New vision / Soul / New wisdom



Breath and blood volume = Time = Discipline = Mechanical } Unity / Will to good  
 Bone marrow = Space = Capacity = Gestalt } Harmony / Loving thought



#### 4 The core

It is time to redefine our personal expectation and do a reality check as to what is possible right now. We may need to revise our ideals as we review our potential in the light of our skills and experience to date, for only then can we re-negotiate truthfully in co-operation with those who are interested in what we have to offer.

We must allow illusions to disperse as we start to collaborate with viable possibilities, but first we must honour the disillusionment we have experienced and realise it has supported us to date to enable us to endure the process and survive it in tact. Now we are being encouraged by new probabilities appearing within our space with such ease and smoothness, we begin to wonder what we were getting anxious about and why. It is important that we remember to be grateful for the state of grace that allows the core centre to be cleansed and ready even if we are none to gracious as we undergo the cleansing required.

Before we are able to renew flow we have to remove any residual pain within the central core of our being. Any old preconceptions that have left behind bitterness will have to be sweetened to enable movement. The cynic will have to be able to carry a message of hope for all if we are to expand beyond current limitations. If we are sarcastic we must contract to assure ourselves that the mirror that others reflect off gives them a more informed free choice than ever before. We must include ourselves within the review. All the above are issues which are computed within our head.

The heart must be willing to help and not hinder the work of the invisible realms, which is beyond our understanding at present but is within the soul remit. From the mind which lives behind the heart we must be able to extract the pain that others experience which we may have contributed to, but which is no longer our business, so we must stonewall the possibility of a repeat performance. We may have hated systems that were beyond our capacity to embrace, but it is they that have allowed us to establish our integrity and our ability to discern what we now trust. However disgusted we have been within the history of life as we have known it, we have been taught what to accept and what not to and we can now afford to be natural.

As we fuse the inner experiences and the outer environments we clear our heads from the old clutter,

and our heart into being full of goodwill towards all, so we find the rhythm that leads us into the next chapter for the last one is a done deal. We harmonise and pace ourselves as we connect to the updated rhythm and meekly offer ourselves where we are needed to be doing whatever is given with willingness and humility. We inherit our birthright on the Earth.

We now have the courage to be still and do whatever we think to be the right thing. If this causes dissonance we arbitrate and mediate as best we can and mop up the residual mess with good grace. We smile when branded 'not good enough' for we know we did our best and are no better and no worse than others are. All have differing levels of wisdom, skill, and capacity, but there is no competition and we do what we can where we are, as we learn to improve our ability to communicate with all.

We listen patiently where told we did not do well enough, for if we were doing our best, at a point we have to let the old go, surrendering it to others who may or may not do better. We learn to be patient while others try to find a better way, but are more than willing to re-include them when they come back. The role they will then assume may be a different one, which may or may not be acceptable to them. If it is we welcome them, if not we walk away without a backward glance when our inner guidance tells us to follow the path of least resistance.

We must be able to give the time and the space required for those who follow us to find out for themselves without interference, but at the same time make plans for discharge to be relatively harmless to all. We must be flexible enough to change those plans at a moment's notice if the static or capacity to tolerate is at saturation point. We communicate as well as we are able when asked to do so; we are as honest as we are able to be and do not deny the unpleasant aspects. We give and gain respect in the ability of all to make a free and wise choice for themselves.

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As a result of choices made some members of the groups surrounding us may take one opportunity now, and others will serve later. Perhaps this will be with us or with others, for at a certain point within time if what is required is not in form (matter on Earth), the abstract it was working towards becomes extinct, so transfer becomes inevitable and is now desirable. It is said that familiarity breeds contempt, but this contempt becomes cynicism and bitterness when left to ferment. What is required is wonder, awe and the sweetness of trust and acceptance of what is. Guilt trips about what could have been are not needed anymore. Nor do we need to be made to feel dominated or unsafe within our sensitivity and our current vulnerability as we find our way towards the next step.

#### Self-reflection on renewal.

Reflect on the following:

- i). I am my source and need no less and no more. I am at peace.
- ii). I choose to be wonder-filled, awe-inspired, caring, generous, and courageous in my willingness to free others and not to take from them. They may not take the easy path but it is the one of integrity for them. I will not input unless asked, nor gossip nor maliciously wound, but care enough to honour truth if required to do so, or on request. I will be content to be, but willing to do what is required of me.
- iii). I will flow freely, be flexible and trusting. I choose to accept and honour in a relaxed fashion, free from anxiety, moment by moment. I know that birth and death unite and I will have the common courtesy and the inner sense to allow it to unfold and unwind naturally, honouring all within the present.
- iv). I choose to be at peace and to love regardless of the circumstances of the past, whatever the distance, whatever the pressures of the future. I will be here and now in thought, word and deed. I refuse to perpetuate war but will be courteous and polite and allow others to forge their path as they wish.

v). When with others I undertake to negotiate standards and codes of behaviour again and again until all can co-exist within themselves as equals. I will not isolate these matters until I can give them time, nor will I wait for the space to be conducive, but will address issues right here and right now.

vi). I choose to centre myself within light both inside and out and be patient until the Great Ones of the Light notice my efforts and choose to associate with me. I will learn to enjoy the waiting time and enjoy what I am doing now, recognising that it is not what I enjoyed doing or being a while ago and that it may change again in the future.

vii). Through fission and fusion I am re-united with my body and mind, my soul and my spirit and there is no greater joy than becoming aware that the Heaven is present on the Earth here and now.

#### Mantra.

May the power of the One Life pour through the group of all true servers;  
May the love of the One Soul characterise the love of all who seek to aid the Great Ones;  
May we fulfil our part in the One work through self-forgetfulness, harmlessness and right speech.

*Courtesy of the Lucis Trust.*



## 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  
**Communication**

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