



second a10

Focus on
Compassion

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second a10

Focus on **Compassion**

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

To enable an inclusive approach



I To enable an inclusive approach

To be caring means that we too easily apply our standards to those who surround us, assuming that they live by the same codes of practice and ethics that we do. And they may not. We can empathise, sympathise, care and share, but we cannot control, dictate, assume or expect that we 'know' everything about everybody. If we do, it is a discourtesy at best and a dis-service, which can profoundly affect us. We must learn that one person's passion is not always another person's passion. We do not have to compete for what is right and what is wrong. Nor do we have to be ambitious for success, for the failure of one is the success of another with different standards. We must learn to be loving to all companies without compromising another or ourselves within the interactions. This module examines some of the issues that get in the way of forward movement.

The 'co' part of compassion suggests company or companion, meaning group home. This may be our body, which is home to our organs; it may be a group within a family reforming, a group of friends and supporters, those with a joint interest or whatever brings people together. What are we supposed to be 'doing' within the group? Just be there, and encourage while practising our basic skill. There during the good times, but just as importantly during the bad, the ugly and especially the troubled, for as long as is required. There is a saying that instructs in this area, 'Hold on tightly while it is clearly yours to steward; let go lightly and willingly when the situation changes once more'.

Passion can be considered enjoyable or shameful. Some consider passion is only for procreation, some consider that it is a natural phenomenon for all, while for others it has no value. Some think it should run its course and not be interfered with or questioned. Some consider it to be a little anally retentive and is something, which should be kept quiet about. Some equate it to intercourse and consider that there is a 'right' way to behave. Some consider arousal of enthusiasm follows a set pattern or is dependent on the pattern of another. Others have high ideals and consider passion should follow a routine of celibacy. Celibacy is quite common when we are trying to make soul guidance our priority. Once we have cleared the memory contained within the cellular structure of the body, there is no reason not to re-include passion, and enjoy the

companionship of another, knowing that the soul guidance is leading anyway and will take us into conducive company if we co-operate.

As we try to find renewal of enthusiasm, the question of compassion towards ourselves can sap or re-establish vital and fundamental issues. Do we apply the same standards in loving ourselves as we do towards all others? We are one of the others so it is essential that we be on the same agenda as others are. Self-love requires us to drop guilt, the past is gone and we did well enough, and it was good (God) enough, even if it seemed not so good to our standard. The ethic that was questioned by all, affected all then – but it does not apply any more, for we are not the same people as we were. Nor do we have the same requirements, needs, skills or standards and a reformation is taking place whether we approve or not!

Self-reflection on release.

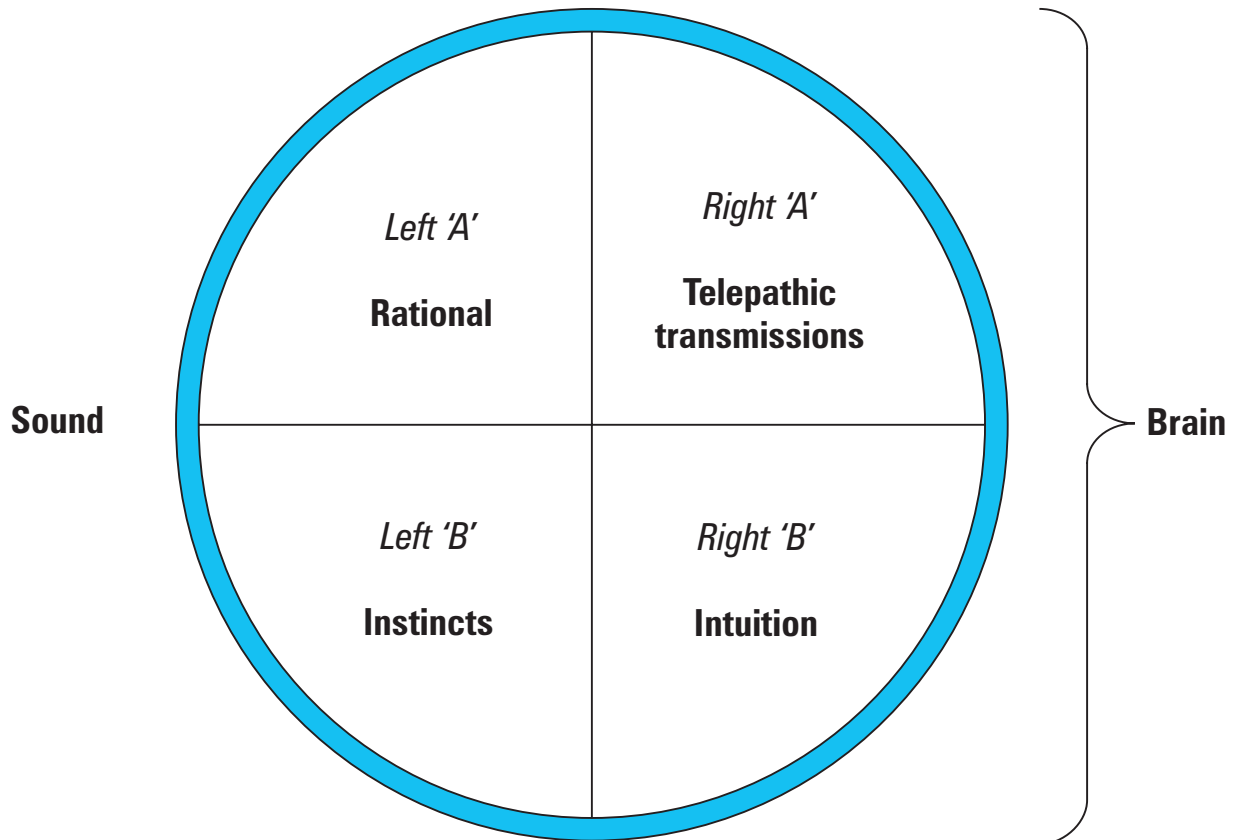
- i). What is reforming around you? Work, family, yourself, your environment, your relationships?
- ii). What/who do you need to let go of?
- iii). Are you willing and co-operative or obstructive and demanding?
- iv). Are you flexible and willing to be shown what is required by life?
- v). Are you resentful and stubborn?
- vi). Or do you willingly listen to the inner voice that instructs?
- vii). Will you obey or not?
- viii). Will you suffer or enjoy the moving scene?



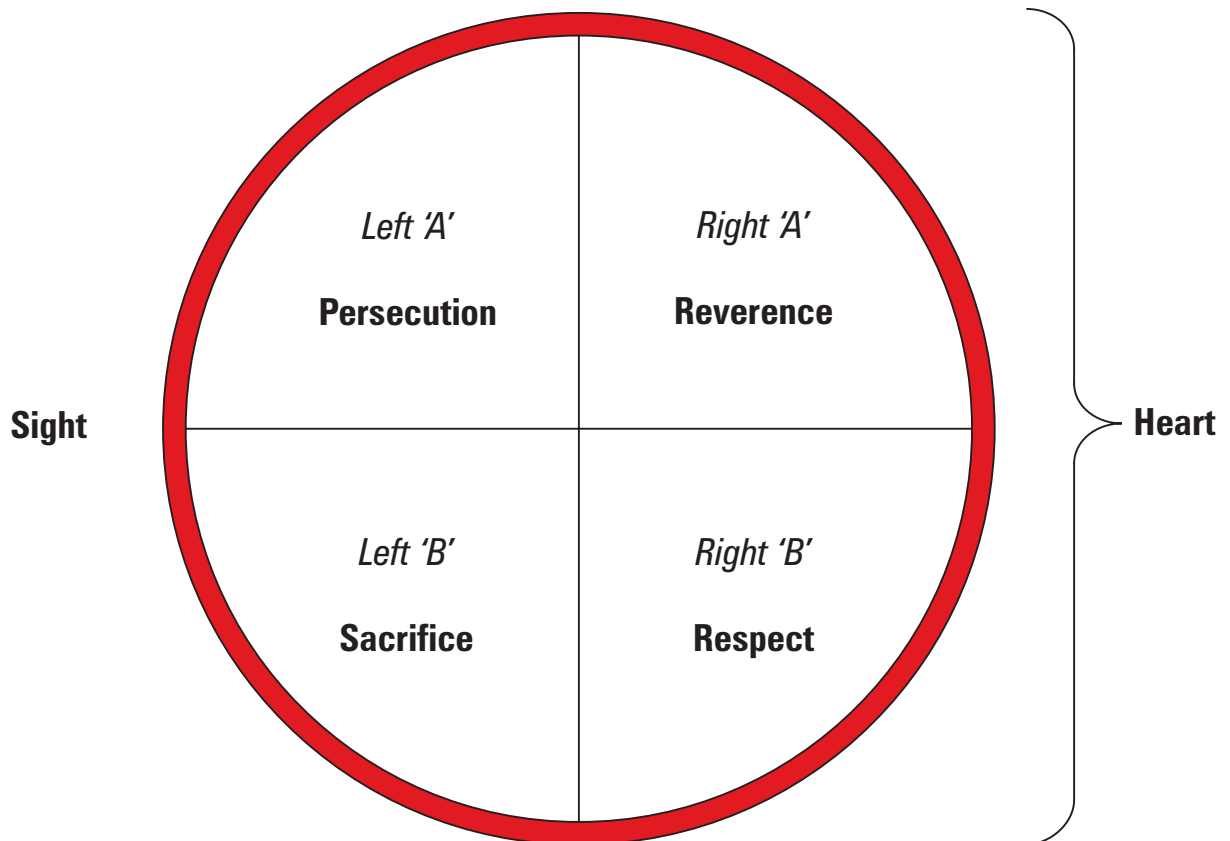
Section 2

The longest journey

Brain | Heart



{ **Unity in action.**
The Heavenly marriage }





2 The longest journey

The longest journey any of us will ever make is from our head to our hearts. We have such a firm predisposition as to what constitutes enjoyment that we insist on it from heart level and potentially become selfish. Or we project it from our heads, willing to take it at others' expense. Heart and head therefore have to be cleansed.

Spontaneously we find that we begin to court pleasure without a goal, just right now within whatever is. We surrender to that which is happening, knowing that it is happening. We do not know as yet what it means, but while we are experiencing it we may as well have as nice a time as we are able to. We meditate on what is required then we let go and surrender the need to understand as yet. Certainly we have to trust as we have little alternative. We can choose to accept (or not) that our soul is working in our best interest at all times. We may be suspicious and or resentful at lessons we have undergone and situations that we have experienced and as egos we may be angry that our soul has allowed the situation. Yet how else would we have learned? And if we did learn we do not have to re-experience – we have to surrender our resentment, pride and our self-importance.

Meditation connects to inner love; the love that cares so much it will not compromise or sell out to popularity. It awakens the inner lover and insists on intimacy and vulnerability. The love of the soul enables us to face ourselves internally in total vulnerability. Issues that we were hurt or angry about arise as we question the soul, 'why did you allow this when you knew I would feel harmed by it?' The soul replies 'honestly would you have taken notice if there was a more quiet and gentle situation?' Or perhaps 'as you once sowed, so you had to reap to balance the scales of justice. You were not being judged as you thought. You were serving others as well as yourself to pay off your karma, so what is the problem? Other people may owe you karma and so the round of giving and receiving begins to balance out'.

These debts of honour, or grief at what we have perceived as dishonour, are held within the pelvis and the head and the neck. The grief we feel is the personality viewpoint, where we have understood the inhumane stance taken by many, but have known that as a

personality we were impotent to do anything about it. Had we recourse to our soul we could have released the suffering. Had we trusted our soul we could have accepted guidance, which could have freed us and many others. If we have tried to take pleasure in and from the self only, and negated the soul input, our pride preventing us from receiving, we will not have been able to receive help on Earth nor guidance from the Heavens.

Self-reflection on a willingness to forgive pain.

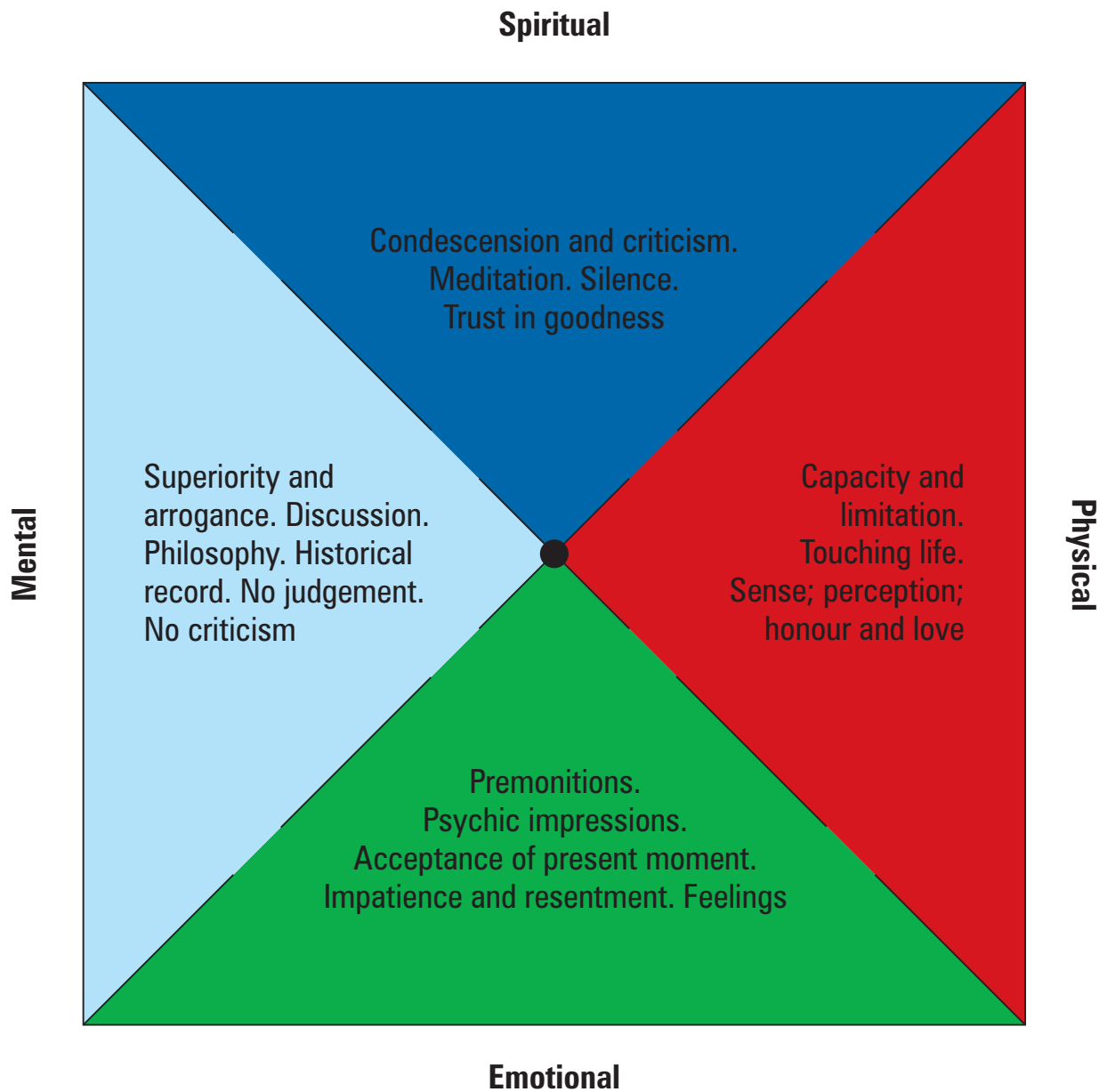
- i). Do you consider the Heavens have a personal vendetta against you?
- ii). Do you believe that your suffering or that of your family, race, or group is worse than that others go through?
- iii). Would you consider your pain thresholds to be high –
 - (a) Physically when accidents and illnesses occur to you and those you care for?
 - (b) Emotionally when you have to deal with intense feelings – your own and those of others?
 - (c) Intellectually when you have to withstand great pressure?



Section 3

Reviewing and rebalancing

Brain balance





3 Reviewing and rebalancing

We have to balance the active side that wants 'to do', to be in control, and manipulate circumstance to suit; with the side that 'just is' present, just being there not having to do anything, only content within the moment. If we expect peace-filled coexistence, we may get it. If we expect bliss, we are inviting the soul input once again. If the soul is convinced that the ego really has understood that the guidance received has brought us this far, paid so many debts, has done what was right for us in spite of the personality's judgement, hatred, unhappiness and relentless unforgiving; and that the soul is not the enemy but the best friend – it will go to work on our behalf yet another time.

Visualisation exercise: Riding alone.

Bring the energy to the top of the head and imagine you expand all the central junctions of energy that run up the central body column. Bring the energy out of the head and down around you like a fountain. Dedicate the energy to the highest good for all as it returns in through the soles of the feet and the anus, and up the spinal column again before coming out of the top of the head and running down the outside of the body once more. Recognise that this has opened a creative pathway through the body:

Through the forehead ride a wave of bliss to your partner (real if you have one imagined if not).

Repeat a wave of bliss at throat level.

Repeat a wave of bliss at heart level.

Repeat a wave of bliss at solar plexus level.

Repeat a wave of bliss at spleen level.

Repeat a wave of bliss at the base of the spine.

Imagine the infinite waves on the incoming tide of bliss, then the waves returning again to the ocean until the next tide. Be grateful.

The six waves of bliss and six tides equate to a transformed shadow that obscured Light. Or the same thing could be described as the twelve angels at the gate in Heavenly marriage or union one with another. The whole hemisphere is involved rather than just half. If you complement the male and female side within you and your partner has done the same, then you are love by day and by night, man and woman, Heaven (or in the abstract) and Earth (actual enactment). Centre in your heart and draw the Heaven and the Earth in. Bring the adventurer and the innocent (inner sense) explorer together. Let go of the past and the future and work just within the present moment. Choose to be the child of the father and the mother – you are both the parent and the child, the lover and the beloved.

continued overleaf . . .



To convince the soul that we acknowledge partnership rather than war requires us to prove it through service in life. Don't expect your soul to believe you when you say you are co-operative, chilled out and obedient when at all times before you have been unco-operative and not collaborated without a fight, or a sulk, or the endless arguing of a spoiled child. We may have a personality that thinks it has the right to knowledge of the working of the Heavens, so we may try to take by storm that which we have not yet earned. As a result we may demand, invade, pillage and freeload, dominate, tyrannise and dictate, and thereby disempower others. We may cause hurt and harm in a desire to take revenge for a past situation and punish all surrounding us as a result. We may be abrasive as a result of something held in body memory – a disloyalty or a perceived betrayal where one has let another down, or to our way of thinking been wanting in their level of care and concern. If we are so unforgiving and so ungracious we can cause hurt and harm to others as we exploit them for something that is outside their remit and was nothing to do with them. We are capable of great cruelty. Maybe we do not even realise that we are capable of such antisocial behaviour and think ourselves to be kind until life situations point out the error of our ways.

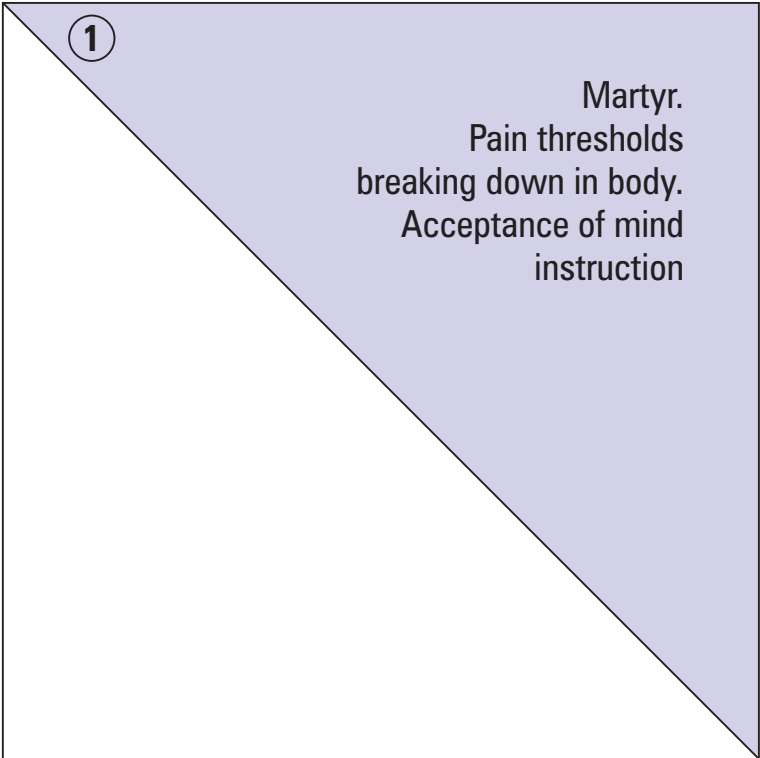


Section 4

The heart space

The heart arena

Thoughtlessness.
Grabbing for self

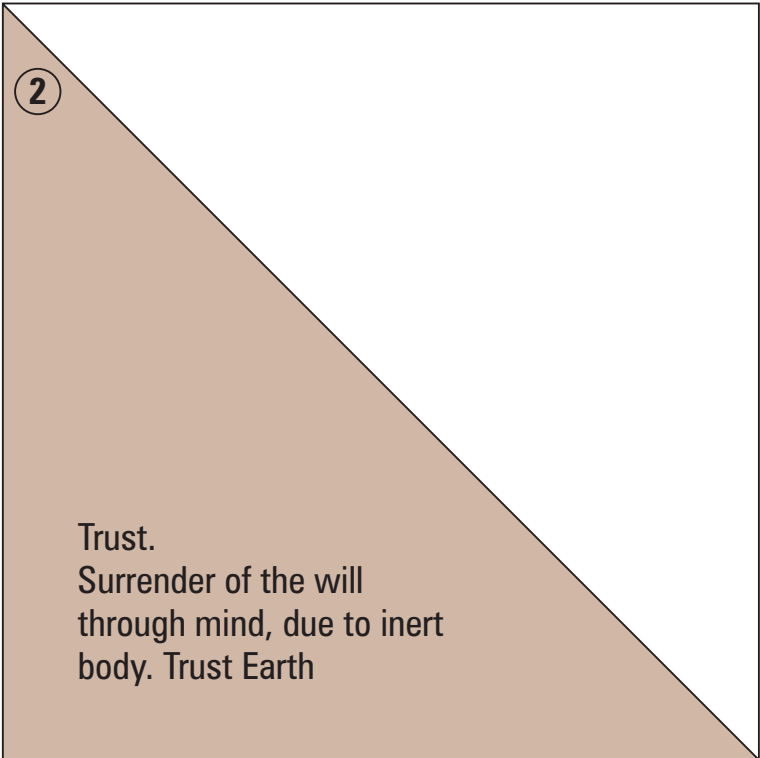


Assumptions.
Dictator complex



Greed.
Piracy

Sacrifice.
Complement of
mind and body.
No competition.
Betrayal



Rejection.
Honour

Persecution.
Victim status



4 The heart space

We may rule with a rod of iron, or be a cruel and hard taskmaster, always in control, to prevent a re-experience of something that we feel has caused us pain. We may hide our feelings of being sacrificial and/or persecuted with a mask of superiority, as if we are in the know and others are not. This may be true, as some are more evolved than others are, but how this is communicated and presented is crucial. It is too easy to dishonour and make others feel used or abused, disregarded or disrespected. We can use facilities, and/or people to feign familiarity by association. How many times do we hear 'I worked with so and so' or 'I treated so and so' – well actually if we were working with our soul we would protect those who are well known in their field and maintain their anonymity. Also if we were a willing server of the Greater and have proved our modest and humble approach, we would not have to advertise, as we would be inundated and too busy to do so.

To acknowledge bacteria, viruses, parasites and predators at a physical level is a common phenomenon. To recognise their existence at the emotional and the intellectual levels of being as well, is less common. Bacteria at any level invade a defined space and try to tyrannise, manipulate and take control. Whether they succeed or not depends on our capacity to recreate order from the chaos engendered. Viruses inflame and aggravate, yet resent input that creates change. At other levels it feels as if an unseen authority is pulling our strings and it makes us feel potentially inadequate. Parasites are like pirates, they go anywhere they want and where they can get away with booty, they enter without invitation. As it becomes necessary we have to learn to be able to define our space and to deal with those who operate from differing standards to our own. Predators rape and pillage and take what they want, when they want, without waiting for an invitation.

Contemplation on space.

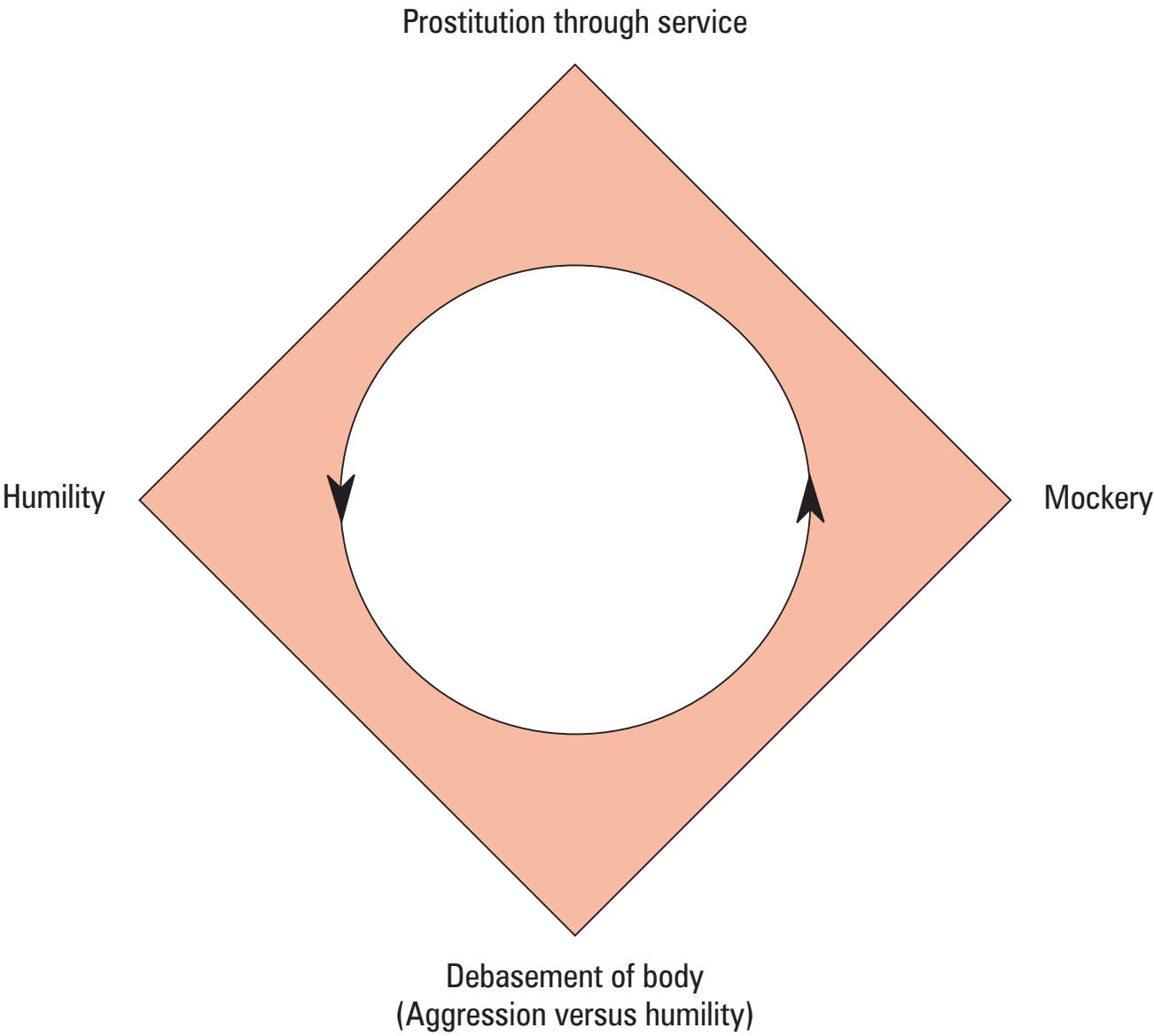
- i). Who has invaded your space lately without being invited?
- ii). What was the damage – bruising, battering, harm or hurt?
- iii). Did you confront those responsible if you could, authorities if you could not, friends and family?
- iv). What was your attitude – resentful, aggressive, hostile? Or resigned and benign?
- v). How did others respond – with lots of advice? With sympathy? With disinterest?



Section 5

We can get what we expect

Negative expectation within service





5 We can get what we expect

Compassion requires us to acknowledge the existence of all who surround for they are a part of the total care package. It requires us to administer a tough love and to be immune to others' presence and pressure. Just because we have chosen to co-operate with the Invisible World and are affected by sensitivity to the energetic around, it does not give us an automatic free pass where only the good and that which wishes us well enters into our space. There is no insurance other than trust, no assurance other than gracious acceptance, and no guarantees other than a willingness to be guided by the soul.

Visualisation exercise on the butterfly.

Imagine your spinal column as an inner flute that can be played on. See it embedded into the pelvis, which is shaped like the wings of a butterfly. Know that the mouthpiece of the flute has been a little shocked and now the wings of the butterfly need to move to enable the flute to be played once more. Open and close the urethra, the gateway of the seminal canal to the vagina and the anus, used for holding in urine and for bearing down, as well as for tightening the anus. Practise expanding and contracting these areas. As you do so, ask how you can integrate the inner male (the do-er of actions who adventures) and the inner female (the be-er, the reactor who explores), and free all else from body memory which is no longer required. Also ask to free the body from old patterns, old relationships, parental influences and from anything else no longer required for the good of all.

Hand over the control from your mind to your body and welcome new experience through inner streaming (imagine a stream of Light descending from the Heavens to the Earth, which you are riding upon with great joy). Bond male and female, Heaven and Earth, past and future, as you return the stream to the heart level. Salute the heart for coping so well.

If we are full of resentment then we do not have the humility required to recognise that the soul does know more. We may be treated as a partner but we need to recognise we are less experienced and less wise than one who has access to higher levels of spirituality than we do. If we are co-operative, then we will have that access too in our turn and until then we can choose not to be jealous, but to be modest. Perhaps we will start to get a little above ourselves in our desire to hold the ground we think we have gained. We start to patronise others due to our disappointment that they cannot give us what we want right now. We disregard them as a waste of space rather than find something to value within the exchange taking place. If we demean them we insult them; if we do not state our case, we insult ourselves. If asked, we explain as truthfully as we can, if not we hold our silence.

Self-reflection on self-knowledge.

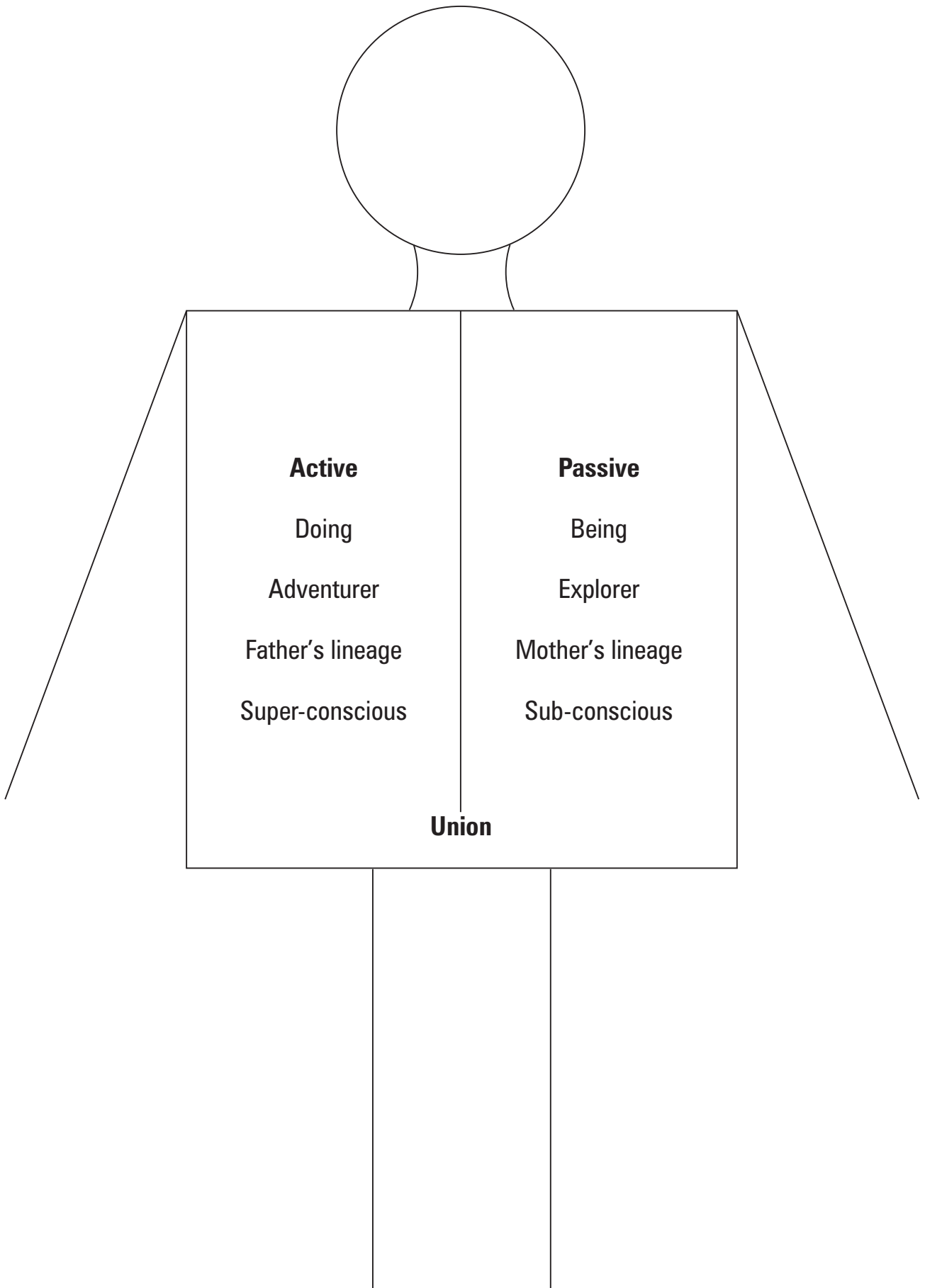
- i). Would you or others describe you as humble?
- ii). Would you or others describe you as modest?
- iii). Do you consider yourself to be a team player?
- iv). Is the association with your team loose and cordial?
- v). Do you like to control, dictate and manipulate circumstances?
- vi). Do you question whether or not you have the right to input?
- vii). Would you consider yourself pedantic and selfish, or flexible and inclusive?



Section 6

Do we assume and presume?

Active and passive within





6 Do we assume and presume?

Ambition is an enemy of service for it is attached to a result and a belief that the ego knows what the desired result should be. If we desire to succeed, then we hold a belief that we are failing now and that an improvement is desirable. Fine, but we do not know what is required, and if we compete with others we may take something away that they need, or we may bicker as to who is right and who wrong. We have to trust and accept and learn to complement and not compete. If we compete then it is an act of hostility and so is aggressive. To assume we are going to be attacked, and so desire to attack, is an act of fear. So we try to prevent additional aggravation by fighting for a common right or running away and abandoning. To expect we have a need to defend or be defensive means we have an expectation that we are going to have demands made on us. Rather than be bullied or victimised we decide to love to hate instead of letting go of hating to love more comprehensively than ever before.

Sorrow is the result of wrong choices and is our greatest teacher. It teaches us to be lighter in our touch as we touch and are touched by others. It teaches us to overcome our inertia and to make a contribution as our love becomes unconditional and does not have expectation of a return. The harnessing of our power of the will to good for everyone allows life to create a situation in which we can choose to be compassionate or not. It will be explosive, as the coming together of two opposite and opposing forces is powerful indeed. It will be fraught with difficulties as we manage the requests of all and as we learn to expect and welcome the unexpected as it all holds value within our learning. As chaos reigns new order is created, and out of the confusion the changed directions for all emerge.

As we grow and change we attempt to regain our naturalness, our awe of life and our innocence (inner sense). If we feel safe with our parents, our friends, our children, then we pick peers and partners who we like and respect enough to be vulnerable around. We must realise that not all are able to do vulnerability naturally. We may be too proud in compensation for past hurts, too disillusioned to trust that there are any honourable people who can support us, too unaccepting to be able to let go due to old disappointment. We may be too insecure to risk another go. We have to learn to make

it fun, to tell stories, to tuck each other up in bed without sexual connotations, to stroke without feeling unloved or threatened.

Self-reflection on acceptability.

Smile at yourself all around the inside of your body. Fill your space and the space of your organs and each cell with smiles. When you are filled then turn all the smiles to your soul in invitation. Tell your soul you have decided to love your body, its container. Apologise for past obstructive behaviour where you have disliked even hated the inability to do just what you wanted when you wanted. Tell your soul that you have chosen to love your body, your home, your job and your life. Even if you do not know how as yet, you contract to release any pent up energy constructively.

Breathe deeply and think of the body as a temple and ask – are any of the chambers forbidden for you to enter? Do not force entry but ask – what movements are required, what exercise is needed and what would you enjoy and what would relax you? What sounds (if any) do you need to listen to and would you enjoy now? What touch would you enjoy and is it possible? What agreement or contract is required that you and your soul can accept as feasible and flexible, individually and to those who surround you?

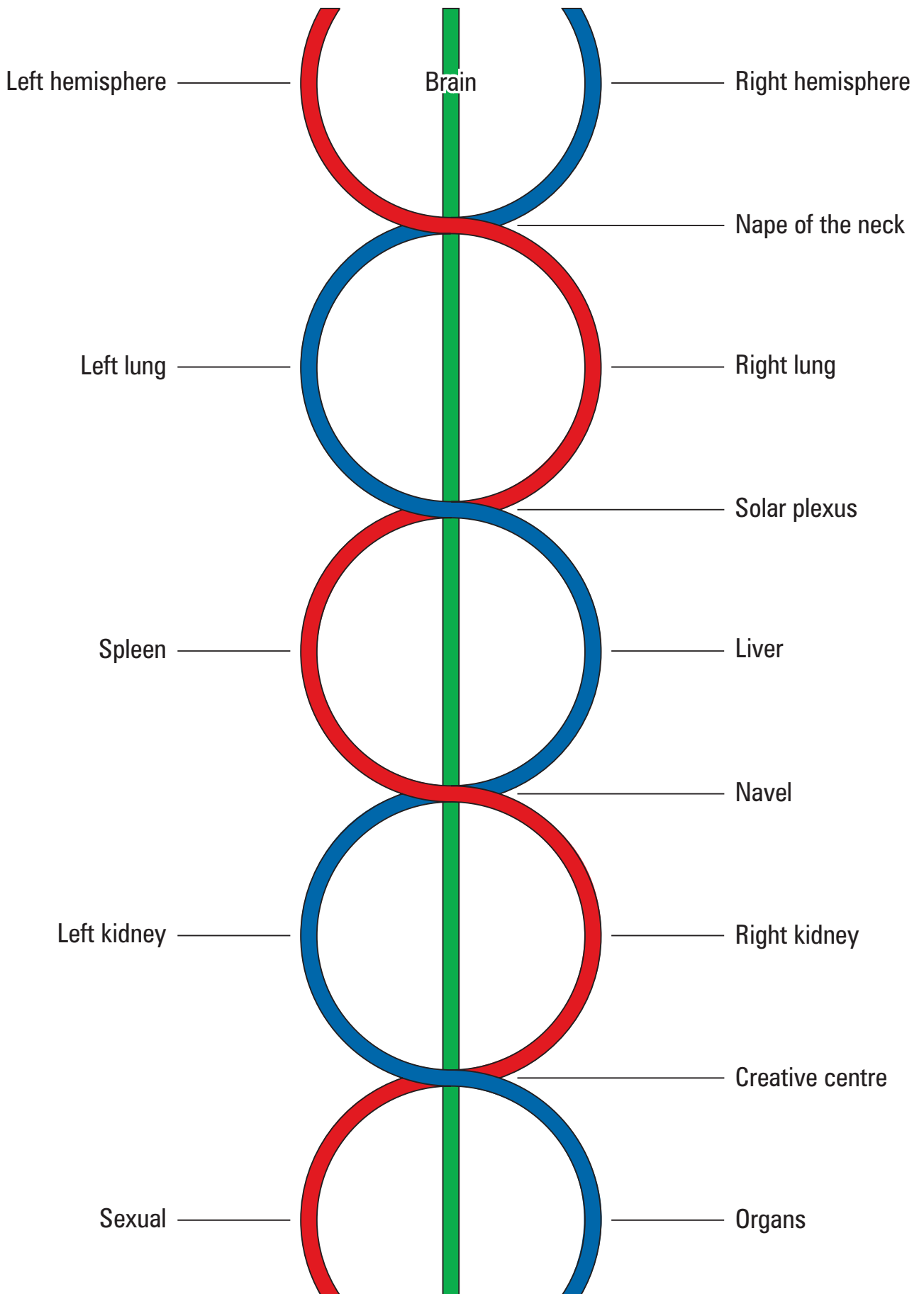
You are the bearer of Light for you are the Father. You are the Mother also and convert that light into love and bear the child who must learn to serve willingly and wisely. Take the Light out into the world to bless and to embrace and so quicken the vibration.



Section 7

**Are we willing to be
tried and tested?**

Smooth flowing movement





7 Are we willing to be tried and tested?

Contemplation on wise stewardship.

When we are able to govern, the people are hardly aware that a master exists.

Next best is the leader who is loved.

Next is one who is despised.

If we do not trust the people, we make them untrustworthy.

The Master does not talk; he acts when there is work to be done, and the people say, 'Amazing; we did it, all by ourselves!'

We have to learn by doing, but what and how? There are many challenges along the way as we learn how to master. At a spiritual level we wish to experience bliss and be the confidant of angels – but will we be acceptable to them? The challenges to overcome prior to this becoming a possibility are: intellectual ambition such that we are competitive and cut-throat and use the entrusted power wrongly; at an emotional level we are selfish and greedy, only seeking the best for ourselves and those we care for; at a physical level we bully and push people around or we are pushed around by them. We persecute others by our rude behaviour, as we demand rewards.

Now will we be accepted by our colleagues and peers as they challenge us at an intellectual level? Spiritually, we seek joy and contentment in service. Intellectually, we may feel enslaved, bound and in bondage and emotionally we may feel inert as a result. Physically, we may have suffered at the hands of a tyrant or be a tyrant ourselves, having mis-administered and having not managed time and organisation within a group as well as we might have liked.

Then for the emotional challenge from family and friends as we spiritually work for personal and group happiness. We release those who have moved away from the group and embrace those entering, trusting and accepting both areas at the spiritual level. Intellectually, we watch out for those who would just take (rape) from any and those who attention seek by creating dramas that are unnecessary. Emotionally, we deal with those who like to struggle, suffer and repeat adversity, for they know how to handle themselves and others within it, so it is easy for them. At the physical

level they hold onto misjudgements, preconceptions, misconceptions and outdated beliefs that they have made, and so repeat rather than release old patterns when they are unnecessary.

And then the physical challenge is tested out through the drama and the demands of life. Spiritually, we want an inclusive and a democratic remit for all those presenting. Intellectually, we may have to cope with those who feel they are more important than another, those who are self-appointed, self-important and those who are competitive and feel their issue gives them priority even when we do not agree. Emotionally it is a test of pain, for the pain of hanging on and the pain of letting go are both intense under conditions that are extreme. Physically we have to find out how far we can go without sacrificing our health or the health of another in our care at any level of being. We will have to deal with those who want the result without doing the work; those who want to hop from boat to boat in the hope of a superior deal; those who want to take what they want when they want and how they wish to, regardless of whether or not others agree. And then there are those who feel having made a contribution, the show should run things their way. Others feel they should now have the show in full technicolor, complete within their front room, so that they can dishonour through free shows to their friends, not worrying about sacrificing us in the process.

continued overleaf . . .



Contemplation on the human condition.

Re-read the past four paragraphs and contemplate on what they mean to you.

- i). What residual niggles still stick in your gut?
- ii). What hurts do you feel guilty about?
- iii). What harm do you need to take responsibility for?
- iv). What can you let go of, grateful for the input and the learning?
- v). Are you ready to let your soul and the soul of the others concerned take over?
- vi). And are you willing to abide by what happens without interference?
- vii). Do you trust in the total care system enough to get off the case?
- viii). Are you gracious and grateful in accepting the changed status?

The initiations set out above are not a personal vendetta against us, they are to assure the Great Beings that we are committed and dedicated within our intention to serve. The tests also enable us to become more compassionate each and every day as 'there but for the Grace of God go you and I'. As each band within each section is assessed, we accept that there are certain weaknesses that need strengthening, but we cannot judge nor do we need to justify, for we do not know what is required. We can wait nicely until we are informed, as we will be in our turn, while keeping a watchful eye out for what interests us and what does not anymore.

Until that time, we can practise our new found compassion and acknowledge the suffering that those within any position of leadership have to endure. We can dismiss them or respect them and learn from them in our turn. If we can do that in life then the Great Beings of the Heavens may be willing to risk taking us on. Travel well in peace, in joy-filled contented service and in good health and gentleness and may purity be yours – all these gifts you are then able to offer to others in their turn to make the way easier.



Contemplation on priorities.

And the Lord said:

I myself will dream a dream within you –
Good dreams come from me you know . . .

My dreams seem impossible,
Not too practical,
Not for the cautious man or woman –
A little risky sometimes,
A trifle brash perhaps . . .

Some of my friends prefer
To rest more comfortably,
In sounder sleep,
With visionless eyes . . .

But, from those who share my dreams
I ask a little patience,
A little humour,
Some small courage,
And a listening heart –

I will do the rest . . .

Then they will risk
And wonder at their daring . . .
Run – and marvel at their speed . . .

Build – and stand in awe at the beauty of their
building . . .

You will meet me often as you work –
In your companions, who share your risk . . .
In your friends, who believe in you enough
To lend their own dreams,
Their own hands,
Their own hearts
To your building . . .

In the people who will find your doorway,
Stay awhile,
And walk away knowing they, too,
can find a dream . . .

There will be sun-filled days,
And sometimes it will rain –
A little variety!
Both come from me . . .

So come now –
Be content –

It is my dream you dream –
My house you build –
My caring you witness . . .
My love you share –

And this is the heart of the matter.

(Courtesy of Charles Peque, a French poet)



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
Compassion

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