



second a10

Focus on  
**Earth Changes**

First published – 1985  
On the internet – 2001

© Judy Fraser

*The moral right of the author has been asserted*



## **Contents**

Guidelines

*Section 1*

I am the centre of my world

*Section 2*

Do I want to be a part of the problem or a part of the solution?

*Section 3*

Others' behaviour

*Section 4*

A brave new world

*Section 5*

Hold on tightly, let go lightly

*Section 6*

A unanimous verdict

Relaxation technique

Consolidating your study experiences



second a10

## Focus on **Earth Changes**

### **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.



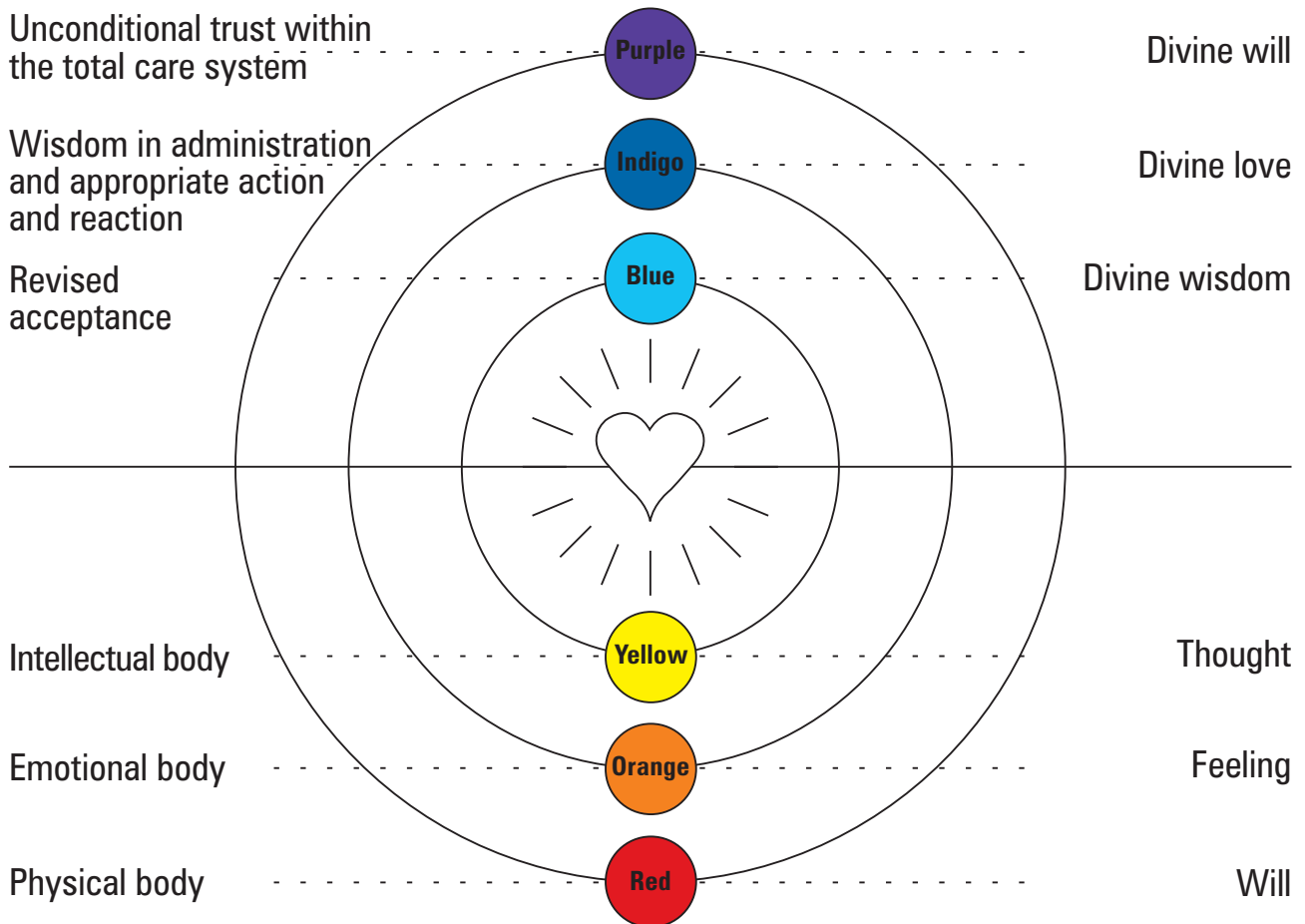
## *Section I*

**I am the centre of my world**

# Balance of abstract to actual

*Abstract thought*

**Higher nature**



**Lower nature**

*Actual experience*



## I I am the centre of my world

Whatever changes occur around us on the Earth, whether they involve other people, the weather, the political situation or whatever, we have to create a principle or standard to live by. This needs to be constructive and supportive for us personally for we are the centre of our world whatever is going on around us. We need to create a structure that is a basis for right relationship so that our deeper connections are not some haphazard hit and miss accident. To do this, we need to know how we wish to conduct our affairs and to radiate that state as we go about our daily business. Those we come across will give us feedback as to how well we are doing and we can modify if need be. Initially, as if we were a magnet, we will attract opposition to allow us to redefine and refine ourselves. This will also give us practice in expressing that which we need to 'up front' within ourselves but which is outside other people's experience. We will need to assure others of our will to good, and our intention, to bring about that which is necessary for all of us, them as well as us.

If we convince others of our goodwill, they too will be stimulated into right actions and any barriers between us and them will begin to break down. As the harmony and united intention begin to be tangible, there is increased understanding and decreased suspicion, which transforms the atmosphere, allowing all to be healed of any social ills within it. If we can achieve this within ourselves, and we can contribute to others, then many problems can be resolved very quickly. There are certain hurdles to be overcome as we face a major change within our lives. We may be so self-centred that we cannot recognise the need to negotiate, for another person's centre may have a diametrically opposing set of principles to our own. So we will be forced into self-assertion, which we may resent profoundly. We cannot see a need for prejudice, hostility, intolerance and criticism and may feel as if we are being cornered against our will. It may feel as if we are revisiting a stagnant and smelly place, which originally forced us to develop such qualities as sympathy, patience, generosity, humility, and humane standards across the board and we service all. This gives us the opportunity to experience gratitude for the progress that was made within such difficulty. It is as if we were conducting an

inventory on how far we have come. It also enables us to conduct an assessment on those around us to see if we need to wish them well and send them on their way, or whether we wish to continue association with them in a new form, or the final option – to leave things just the way they are.

This enables us to become aware of what will be needed next, to enable whatever is to happen to happen gently. We need imagination, and to be able to visualise improved conditions for all. We will need to get into contact with our own deeper need before being able to consider the needs of others. No half-truth to 'make it better', no covering up what we consider are our less desirable traits. We must see things for what and where they are, without justifying or judging the merits of the situation. We can only deal with the interpersonal, inter-group situation if we have detachment, discernment and are without an attachment for a desired result. All we want is that things move on one step.

### Visualisation exercise on goodwill.

- i). Imagine that all involved in your group are concerned with the good of all rather than trying to achieve their own self-set goals.
- ii). Visualise goodwill for all and see a ray of light reaching out from the centre of the circle from within the centre of yourself. Your circle is within a greater circle where all the people involved in the situation that you are now facing are to be found.
- iii). Ask that each are able to see what to do and how to do it and that they are courteous in the administration of it.
- iv). Ask that all involved organise the revised format in a spirit of peace and goodwill and that all cooperate in the best interests of everyone.
- v). Record your impressions for each of the above.



## *Section 2*

**Do I want to be a  
part of the problem  
or a part of the solution?**



## **2 Do I want to be a part of the problem or a part of the solution?**

When an experience occurs that is quite beyond our control to change, we may not want to manipulate special deals for family and friends, but at the same time we may want as good a deal as we can get. We then have to make choices on the run, so to speak. If we have practised again, and again, over a long period of time, influenced by people with a proven track record, so much the better. But in real life things do not always happen that way, we get caught out and have to do the best we can with minimal preparation.

So what is fusion between the abstract spirit worlds (the place where ascetic principles and thoughts challenge our core integrity), and the world of matter, where we do our best to survive, within a diversity of experience? How can we transform our past actions and reactions which at the time may not have been too great, even when conditions were apparently ideal? In fact we may have fared better when things were very bad in the environment by enjoying what there was and minimising the challenges we found ourselves facing.

If we become frustrated enough, this will convert into a willingness to be flexible in the administration of events, where there is no need to control only to cooperate moment by moment whilst keeping an aim in mind. That requires someone (not necessarily us) to establish an aim. The objectives must be agreed and worked at day by day by all parties involved, until the aim and the result establish themselves well enough. If we are ambitious and or competitive, we may argue with the natural leader, as we do not wish to be a follower. Who cares? Only us, for we are sure we could do better. Well then we should go away and prove it by ourselves and then come back, for if we adopt a policy like this nothing will get done. We will be lonely and too busy guarding our defences, our personality, our money, our property or whatever. Any impotence we have not dealt with will make it difficult to achieve a compromise within the organisation of a collective. It is good to practise not manipulating and being able to communicate in the truth of the moment with all that surround. No inquisition, no barging into somebody else's life and needing to know everything about them to prove we are equal by finding fault with them. This kind of behaviour is invasive and intrusive, as if we were

trying to take the kingdom of heaven by storm. People will react under these conditions with hostility or aggression and will try to get us to go away, and we will become an outcast – someone who is not popular – as we appear nosy and too challenging to have around.

What about anger? A most useful emotion like opening a reservoir and flooding parched land, but most people are unable to discipline it. It is the staff of life for it motivates enough to say, 'right, if you will not raise the standard I will'. And mostly, people who say this sort of thing do carry out their intention. They take their passion about a particular aspect of a situation and they put it to work on behalf of others. No selfishness here, as they want to put the pain of their particular experience to work so that others may experience more acceptable treatment, in depth research into their problem or whatever. They will not rest until the job is done. Their target is clear and they will persist, practise, and adapt until it is good enough and has served well enough. At that time they will find that the anger no longer exists. A refined state gives them the goodwill and the good humour to prepare themselves for a more comprehensive role in which they have much to offer, and it is truly their pleasure to do so.

Fear is quite difficult to manage; yet it stops us going too far too fast. Terror is a compounded form of fear, which can debilitate. We need to ask to be shown – how much of this belongs to us, and how much are we inheriting from others? Then we must wait for the status quo to establish itself. Susan Jeffer's book *Feel the fear and do it anyway*, is a useful edition to any bookshelf but particularly on this subject. We need to look within and ask ourselves if we have the courage to care. If we cannot do this for ourselves, can we do it for someone else, a member of the family, a friend, an acquaintance we've met and admired, a cause or whatever has attracted our attention? Something we feel strongly enough about to make a contribution, regardless of what we get out of it. Fear actually facilitates a form of natural selection for it stops us doing too much, too soon, unnecessarily. It alerts us to the risk, in the same way as to when we test an iron with the tip of a finger – which we can lick better – which is safer than slapping our whole hand on the potentially hot instrument.

*continued overleaf . . .*



Self-reflection questions on frustration, anger and fear.

i). What has been a major frustration for you in the recent past? How does it affect you now?

ii). What makes you really angry? Do you still feel the same way about it or do you respond from habit?

iii). Have you revised and revisited your fears? Have they changed?

iv). Have you been trying to avoid your fears?

v). In what areas do you feel lonely or barren?



## *Section 3*

# **Others' behaviour**



### 3 Others' behaviour

If we find ourselves in a situation in which others are behaving badly, in our opinion, we may feel forced to challenge them. In this interaction, we are certainly observing others and using them as our point of reference, but we are also looking at and applying standards from within ourselves. We need to turn inwards if we are to change the outward experience. People may really be like the behaviour they are manifesting, or like a chameleon they may change into a reflection of something they see within us.

Dealing with grief is a matter of timing. The body will miss someone who goes away, whether to live abroad, or into another dimension, and we will be overcome with our loss. If we have found a way to be of service to others then we will be 'taken out of ourselves'. We will put a good face on the circumstances and go out to do what is required of us, and much to our surprise, may find ourselves enjoying the experience in a strange kind of a way. We will have our good days and our bad days – days when we can be positive and enjoy the change; the freedom to become more of who we are, both inside and outside our homes, doing what we do. Gradually the good days will outnumber the bad days until we find a joyous contentment and a freedom and we realise we are at peace.

Which is our stuff and what belongs to others? If we have an expectation of A.N.Other, then we may appear very arrogant as we dish out our orders like some despotic commander of a torture chamber. This can be very off putting. Or, we may dictate as if we own another person and intend to keep the prison clean – even if we have to tie the other person up, we may insist that cleaning is done and that the floor is clean enough to eat off. Or there is the lounge, who sits in the sun with a coffee and sends someone else out to earn the money. The world of pimps, prostitutes and slave drivers does not only belong to a sexual form of expression. Arrogance of any sort must give way to humility. When you think you know, you cannot be shown. If you are being assaulted by the orders of another, you are too exhausted and anxious to be able to hear clear independent input. You need your inner voice. It will be a balm to you – gentle, quiet, loving, and courteous. You will cry like a baby at the relief and the love and care. Maybe the inner voice is a lesson for

us all in how to be.

More often than not, we meet the selfish – those out for personal gain and what they can get out of a situation; those with a wish to exploit or steal, but on the other hand willing enough to freeload if possible and able to get away with it. They may be sitting in maximum comfort and issuing orders or appeals, or appearing to make a contribution but conspicuous by their absence, or super flattering and primarily concerned with manipulating to get their own way. There are many manifestations of selfishness where we get locked into a pattern of behaviour and we get so used to dishing out the instructions, or running to respond, that we think there is no other way to live. At a certain point, we may become unwilling to move – we are too comfortable to want to change anything, or so uncomfortable we are terrified of worsening our state. Better the devil you know scenario. To break out of this 'catch 22' situation we have to express our intention to change and our willingness to take the next step. We know the next phase of operation will be different, but we must trust ourselves to adapt and we really want to even up the inequality of status, however it has been manifested in the past. We need it to change.

*continued overleaf . . .*



Cruelty is often caused through greed and the desire to get immediate satisfaction without effort. If we mis-handled difficult situations in the past, then we could have, what is called negative expectation and we assume that the next situation will be as difficult and might be even worse than the status quo. This is not correct, for the whole world evolves, so all move forward even if we cannot see or understand how. If we have the courage to make the change 'in' courage and the 'en'couragement from those who help us in the abstract worlds and in life, we will find ourselves able to be grateful for our safe delivery. History has been rewritten in a new form and we will never have to be so burdened again. Our load has been lightened, we have been released from the hardships of the past, the rock is off our back and the stone around our neck is gone, along with the chains from our wrists and feet. The union of what we have been through and what we did within that situation becomes united and out of that union a third force is created, rather like a man and a woman are necessary before there is a natural potential to create a child. We can only control and or manipulate circumstance up to a point, after that we must 'Let Go and Let God' for we have no idea what else is required. Only when we surrender having done what we could, can a reformation occur. So where should we focus our concentration – on 'others,' on ourselves or on both as best we can? We should focus on both.

"Come to the edge", he said.

They said: "We are afraid".

"Come to the edge", he said.

They came.

He pushed them . . . and they flew.

*Guillaume Apollinaire*

Self-reflection questions on how you respond to others.

i). What kind of suspicions have you had regarding the problems of operating in a group?

ii). Are you disappointed that your suspicions have proved to be correct within group life, as you know it?

iii). Are you disillusioned that what you suspected has proved to be without foundation to date?

iv). Have you judged anyone to be wanting on the basis of gossip from others?

v). Have you slandered anyone other than the person you have issues with, or do you address your problems with the person concerned face to face?

vi). Are you sad at having to wait for relief from past inhumanities and for a next step to synchronise?



## *Section 4*

# **A brave new world**



#### 4 A brave new world

Self-reflection exercise on realising goodwill and union.

- i). Relax; lengthen each breath until you are aware of inner silence and serenity if only for a moment.
- ii). Identify with others who want a new world, where equality and loving interaction are the norm; where there is love and humour even when viewpoints are radically different; an absence of violence, only peaceful, sometimes heated discussion for the purpose of finding the best way forward for all.
- iii). Know that others who share your belief can help you, and that you are attracting them just by thinking of this goodwill and union. Know that all will help you to do your part, as they will be helped to do theirs.

Union between past and future demands that we live to the same standard of acceptance that we have provided for others. If we have loved and cared for others, then we have proved ourselves to be accepted and acceptable and this will demand that we live and are loved to that standard ourselves. So as one chapter gives way to the next, and all are regrouped accordingly, it is immaterial whether we agree with the system or not as we have no choice but to trust events, for we cannot change our destiny, nor the destiny of those who surround us. Not right or wrong just different placements within a league table that adjusts and balances in the best interests of all as required.

If we cling to the past we feel guilty at not suffering for as long as we think we should. This is the case especially if those we love appear to be having a harder time, but we do not help them by suffering too. We help more by being a living demonstration of having got past difficulties, surviving the experience and being revived and vital enough to be free in spite of it, or maybe because of it. If we can do that so can others, and we become a clear signpost on their journey. If we live within a romantically projected unrealistic future, we can only hope that others will arrive at the same point that we are at now. Each however, has their own pathway to follow, and they may find our presence

restrictive as they must learn in their way, not in ours, and to have us constantly hanging over their shoulder can cramp their style.

As we move into the present, then all that which we have depressed will have to find expression. So unwarranted illusions of what we thought was right are updated; and things, which we thought were our right to receive, may not have manifested in the anticipated way. Before these illusions can be dissolved, we must own our disappointment. We can be disillusioned and hide away or we can welcome our new vulnerability as we move on in service to all. Oscar Wilde said, 'the greatest strength is total vulnerability.' Now there is nothing to lie about, nothing to challenge, nothing unknown. We have earned our right to be free, having experienced the pain. Now we desire a constant standard and an acceptable rhythm and we will settle for nothing less. It is fine to feel a bit insecure as we fumble around trying to find our new space and place. We acknowledge that we do not feel so great, and that it has taken so much time to learn to contribute to a community in a responsible manner, and that others who surround us have been unable to respond in a similar fashion. We are walking away from an experience; others may be walking towards one. It is no longer our remit to walk with them.

Self-reflection questions on how you deal with change.

- i). Which aspects in your life are changing their boundaries as a result of changing circumstances?
- ii). As you contract into your management of time within the space assigned, what has changed and must be let go of?
- iii). As you expand, where are the gaps: e.g. family situation is altered, your work situation is changed; your desire to learn more is increased/lessened; you feel dislocated and must relocate; you feel guilt and you would like to do more and try again in a certain area but it is not possible; you do not feel much hope towards the future, rather you feel hopeless?
- iv). What are you grateful about and content with in right now?



## *Section 5*

**Hold on tightly, let go lightly**



## 5 Hold on tightly, let go lightly

We are all a part of the same holistic concept but we do not necessarily all need to live together. It is logistically impossible anyway. Nor do we need to work together all in the same place – thank goodness for that! When it is time to move on, we must free all others and ourselves as unselfishly as we can and with as good a grace as we can muster. We had the opportunity to learn from each other and we did. Now it is time for us and them to move on and learn from others. After this, we may come together again or we may not. It is not a matter of pride, as we do not really know what constitutes success and what constitutes failure. We do not know what the outcome was supposed to be, and we are no longer ambitious to achieve that which we thought we wanted. Some compromises we can make, and some we cannot. So we aim for as good a win-win, lose-lose as we can get. We held on tightly and now we let go lightly. We are not competing to win or lose, for we do not really know which is which anyway. We express our commitment to serve; we claim our right to be joyful and content, and to demonstrate that state as well as we can as often as we can. We know that we will be regenerated and replenished in a new way even if we do not know how as yet.

Spirit always enters into matter if the intention is to serve the Greater good. Through the confusion we find the new direction, and out of the chaos comes order. We have connected to another facet of the collective mystery and we must be patient and honour all, as best we can, ourselves included. We never betray people if we are truthful and state our needs honestly. We are never disloyal if we work to free ourselves from areas that have caused hurt in the past. We never harm others if we care enough to free them to face their destiny rather than trying to hold onto their destiny as well as our own.

It is a gift to free others, for they must find security their way not our way. We may love them but we have no idea of the permutation of skills that they require to do what they have come to do in life. That is soul work and why they are present on the Earth. Even if we have cared for them in the past and looked after their bodies there comes a time when the job is done. Trust all to know, trust the process and the preparation that they have been exposed to, for it will give them the immunity they require to face their task. Their task is

different from our task, so we must not assume we know what is best and inflict it on them.

Trust in the greater power that knows, whereas we only sense but do not understand fully. We must accept as graciously as we can, and allow all to move into new positions with dignity knowing all have done their best. Stop promoting sameness and begin to appreciate difference. This leads all to new opportunity where we will find our updated identity and the role that has been created for us to play in the next phase of the Earth's experience. We must co-operate as best we can, harmonise ourselves within the self, with our family and in our work arena in the belief that all are being served and the best interests of all are being met. The people around us were dealt to us and have a vested interest in supporting us. We belong to them in a certain way as they do to us. Others will come and we will value them and allow them to value us.

Prayer.

May the Light guide you  
May love infill you and surround you  
May goodwill warm you  
As the tide of illusion is turned  
The work is completed  
Let us choose with freewill  
To serve all in peace

Self-reflection questions on trust, freedom, and co-operation.

- i). Is it easy for you to trust selected others?
- ii). Do you trust yourself to behave honourably to all (yourself included)?
- iii). Can you accept that all must be free to experience their way – not your way?
- iv). Can you accept that what is to confront you next is just what you need to experience even if you cannot understand how as yet?
- v). Are you willing to be shown and will you co-operate as best you can?



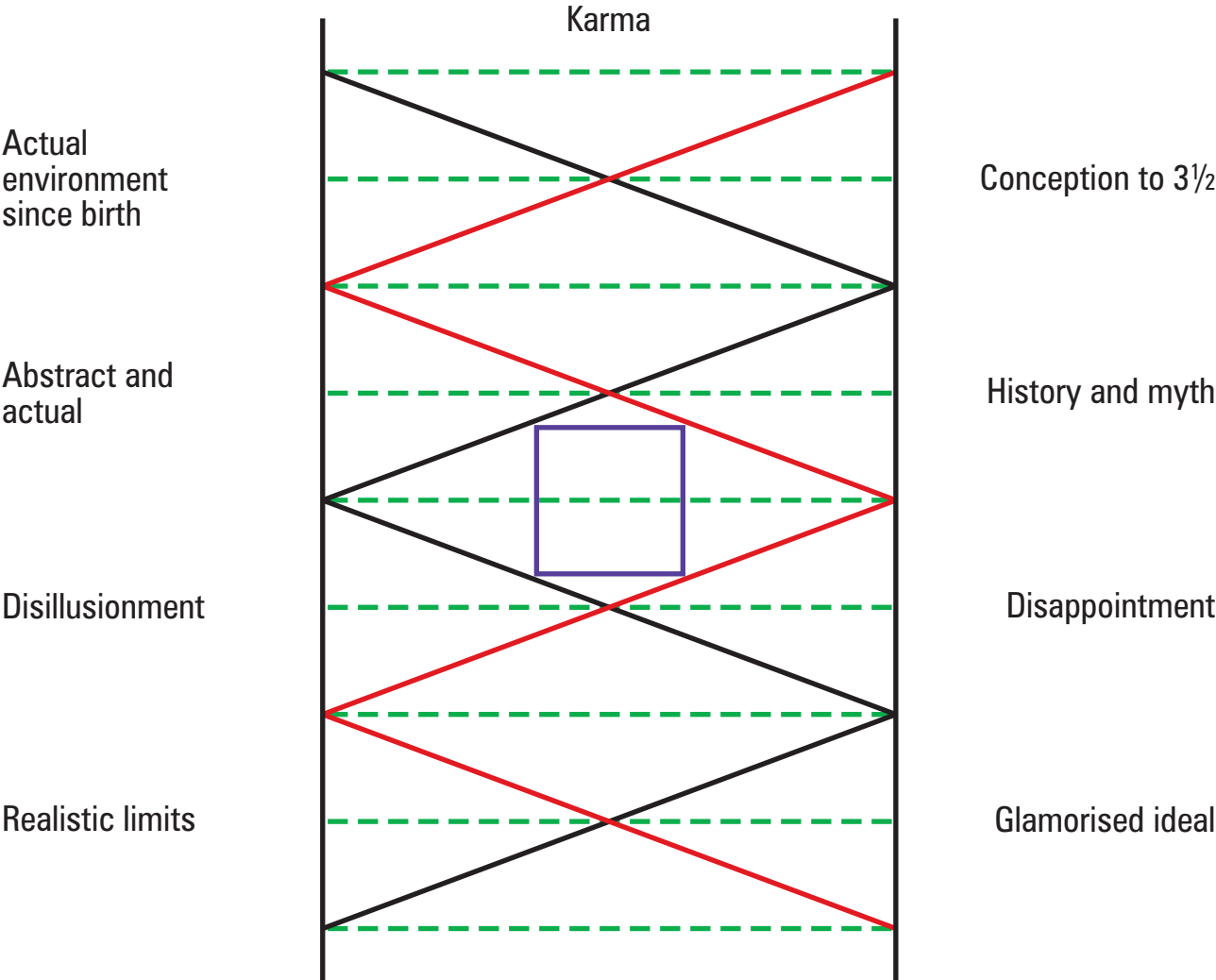
## *Section 6*

# **A unanimous verdict**

# Jacob's ladder

**Left**

**Right**



Resolve and unite difficulties and differences



Set of circumstances highlighted to get new balance,  
new updated programme. Time to clean space.

Healing of division  
Old judgement not wanted – abandoned to those who seek and need  
our effluent to treasure just as we once did.



Clear protected channel  
Safe to use



## 6 A unanimous verdict

Unanimity is not imposed; it is the essential unity that is the bedrock of all things. It is the super glue that bonds all things together. Unity lies within diversity; it is not a uniform concept. Union must be achieved within the self, within groups, within tribes, countries, the world and so on. We meet it head on, and self-will has to be tempered, heated and honed, as iron is made into fine steel and eventually gains tensile strength but only after a lot of work. As we learn to lead and be led, we must overcome pride and the certainty of being right; not give way to fanaticism, nor authoritarian dictatorships; nor become rebellious or incite a riot just because we do not agree with policy. We must learn not to give undue focus to detail or method initially when a new venture is being introduced and not interfere within the remit of other people's responsibilities. We must encourage and cultivate love, have a universal approach, a capacity to integrate and the will to harmonise. Only then can we begin to create synchronistic possibilities.

### **Points to live by**

The motto of an ancient monastic order was:

In necessary things, unity;

In doubtful things, liberty:

In all things, love.

If we are to create a channel for peace, then we must define the space and climb from the top to the bottom of the ladder as shown in the previous illustration – Jacob's ladder. Then we must climb back up again until we are comfortable between the opposites and a clear, clean, defined space is available and ready to include all. Only then do we invite others to join us and decide on varying boundaries and areas of responsibility. We wish you abundance.

Self-reflection questions on feelings of insecurity and inadequacy.

i). Do you feel vulnerable or secure in the knowledge you have only to ask for help and it will be given to you?

ii). Have you compared notes with a good friend who you trust and whose experience is on a par with your own?

iii). Is their experience similar to your own even if the presentation of it differs? If not then contact us when you are ready, for your boundaries are too expansive and you need time to catch up – or they are so contracted that you need help to release the pain, as you are trying to go too far too fast.

iv). If you move too fast, you cannot understand and consolidate the lessons learned. If you move too slowly you undermine yourself or others. Are you doing one or the other or both at once?



## 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  
**Earth Changes**

Written by: Judy Fraser

Illustrations and typesetting: David Newberry

Edited by: Lorna Rapoport

Web site design: Juliet Webber at Parallel Design