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Focus on  
**Fear**

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second a10

## Focus on **Fear**

### **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*

# **Fear**

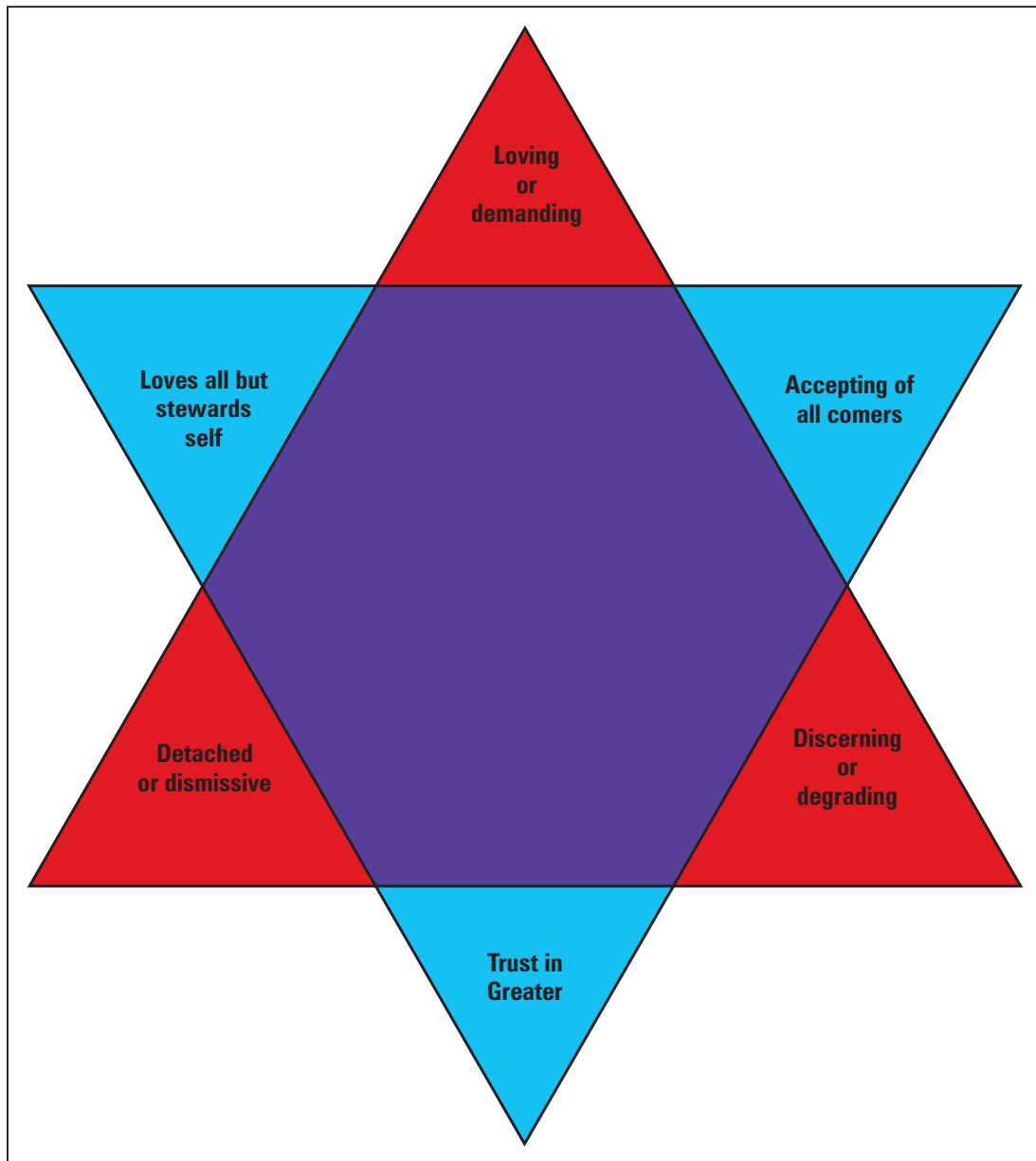
# Surrender of defences

## The Judge

Administers all;  
demands attention

## The Blamer

Insures self-love through  
acting out dramas



## The Controller

Masters and dictates;  
organises all

## The Manipulator

Treats all comers  
as servants



## I Fear

It is often said that fear is a built-in defence mechanism, deliberately designed by the Creator. If we had no fear of crossing the road, for instance, we might misjudge the speed or distance of an oncoming car and get badly hurt. Despite the fact that fear can sometimes be helpful, we are trained to think of it as a negative emotion. As young children we are constantly told: 'There is nothing to be afraid of' while being expected to embrace fearlessly every new experience or concept immediately. Fear we soon come to realise, is not something to be readily admitted, rather it should be denied or hidden. Little boys are taught to puff out their chests and boast about not being afraid of anything. Girls perhaps have a little more leeway; they at least are allowed to cry! As adults, if we can view fear as an often helpful and natural control mechanism, we might learn how to work with it and perhaps even be grateful to it as a signal, which warns us against over-extending ourselves.

Most of us become nervous, fearful or anxious when we are endeavouring to learn a new skill and similarly notice that as we become more adept and familiar, fear subsides. When this happens, as it almost constantly does when we are young and everything is new, adults will unwittingly try to divert or suppress our fear. This is another example of a case where we absorb negative vibrations. Though the adult is trying to be helpful this negative reaction to a child's fear can be very counter-productive. It does not actually work with the fear, bring it out into the open or help the child accept it, let alone overcome it.

This is what we are left to work with, as adults, both in ourselves and with our children. We must first acknowledge and accept that we (or they) are experiencing fear before we can overcome it. If our own childhood fears have been suppressed, or if we have not been in an atmosphere where it was safe to express fear, we need to re-learn our creative expression and communication. Upon acceptance, fear becomes an aid to our progress and expansion, rather than a paralysing, anxiety-producing nuisance.

As we learn more about our inner workings, we open to new levels of confidence and understanding. When we know more about what to expect we reduce the incidence of the unexpected having the power to

bowl us over and we are more prepared to deal with unpleasant occurrences when they do arise. Ironically, when we consciously engage in self-discovery fears may seem more real, vivid and bigger than ever, so enormous and so plentiful that we think they can't possibly be diluted, let alone dissolved never to return.

It seems a vicious circle. We often think it better to ignore or suppress our fears (as our parents taught us), out of the fear (there it is again) that we might inadvertently be feeding fear by acknowledging it at all. Where to begin?

What we must understand is that the same energy, which fed rather than dispelled our fears can be used now to disperse them and rectify the imbalance. First, accept rather than deny that your fears exist. Talk about them. If you actively seek counselling, information and guidance, there will be so many of your own resources for you to process and examine, so much for you to synthesise and think about that you will notice your fears diminish as they become transformed into food for further expansion.

*continued overleaf . . .*



All of us judge and transfer blame elsewhere as we try to administer our lives the way we think they should be. The inner child likes to demand attention anyway we can get it. We act out dramas to be assured and insure that we are loved. We get caught up within the dramas of others and feel resentful and frustrated as if we are being controlled by another master who is dictating terms and organising our life against our will. At these times we must make choices – we may try to manipulate all comers or treat all as servants. Alternatively, we may feel underwhelmed at being put out by others who seem to have little regard for our needs while they selfishly pursue their own.

Here we must make choices and quickly as to how we wish to be rather than what we want to do. Do we want to be loving because we believe in love freely given or do we want to receive love and demand it as our right? Can we discern between giving and receiving and treat them independently while recognising their interdependence as well? Can we disregard those who we are not attracted to and who are not attracted to us yet retain our knowledge of equality of all, and thereby extend love even when not liking what is represented? Can we detach and observe again and again until we find out where all the people/pieces fit or do we dismiss everyone other than ourselves as irrelevant and unimportant?

We may have no choice but to be accepting of all comers, as we try to love them, as well as steward our own needs which seemingly will not be recognised by anyone else. We learn to do the best we can and to state our needs more accurately to ourselves and to others as we trust in the greater good of all. All the seeming complications and difficulties from so many diverse areas begin to melt away as we surrender to the process, but only on completion of it.

During the process we are confused, feel as if we have been hurled into chaos, wonder if we have the reserves to draw on to see things through to a logical conclusion. We fear others may challenge us, or be too fear-filled of us to speak at all. All the many emotions that we have used as points of reference and measurement from the past seem unusable.

Self-reflection exercise on common purpose.

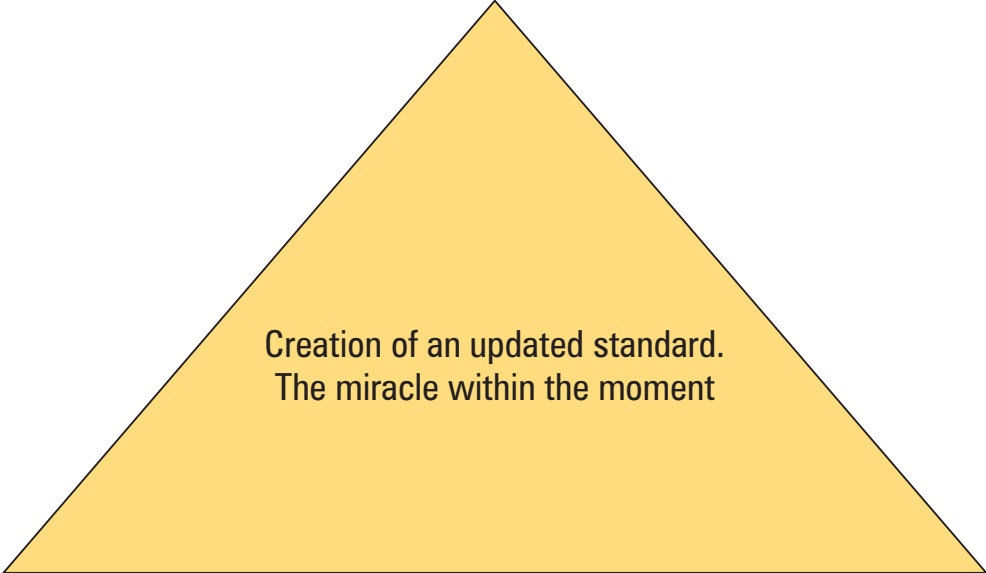
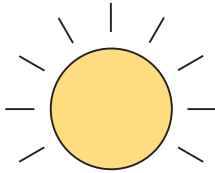
Sit quietly and/or go for a walk alone. Acknowledge the 'busyness' of your brain and give it permission to empty. Acknowledge the pain and or stiffness in your body and recognise the struggle it has been through. Now ask that both the invisible state of brain patterns and the body come into a position of harmony. Thank them both for their understanding and acknowledge that coming from totally different perspectives they have done well to meet and merge towards a common purpose. Feel the heaviness of the load carried in the past in your heart/mind and ask that it fades and be replaced by feelings of lightness, love and care. Know that all is well and express your gratitude internally and externally.



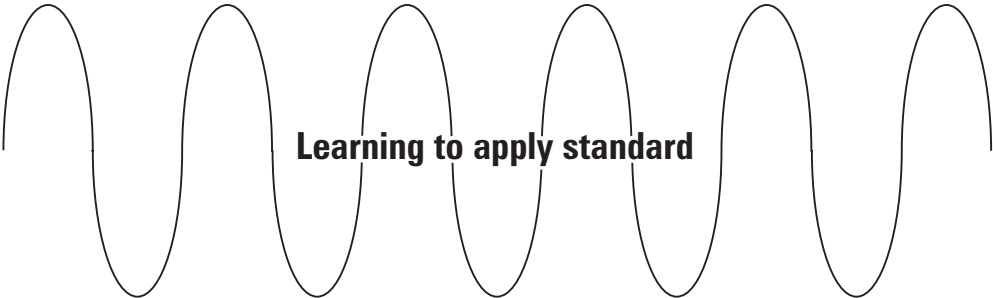
## *Section 2*

# **Instincts: smelling, tasting and touching**

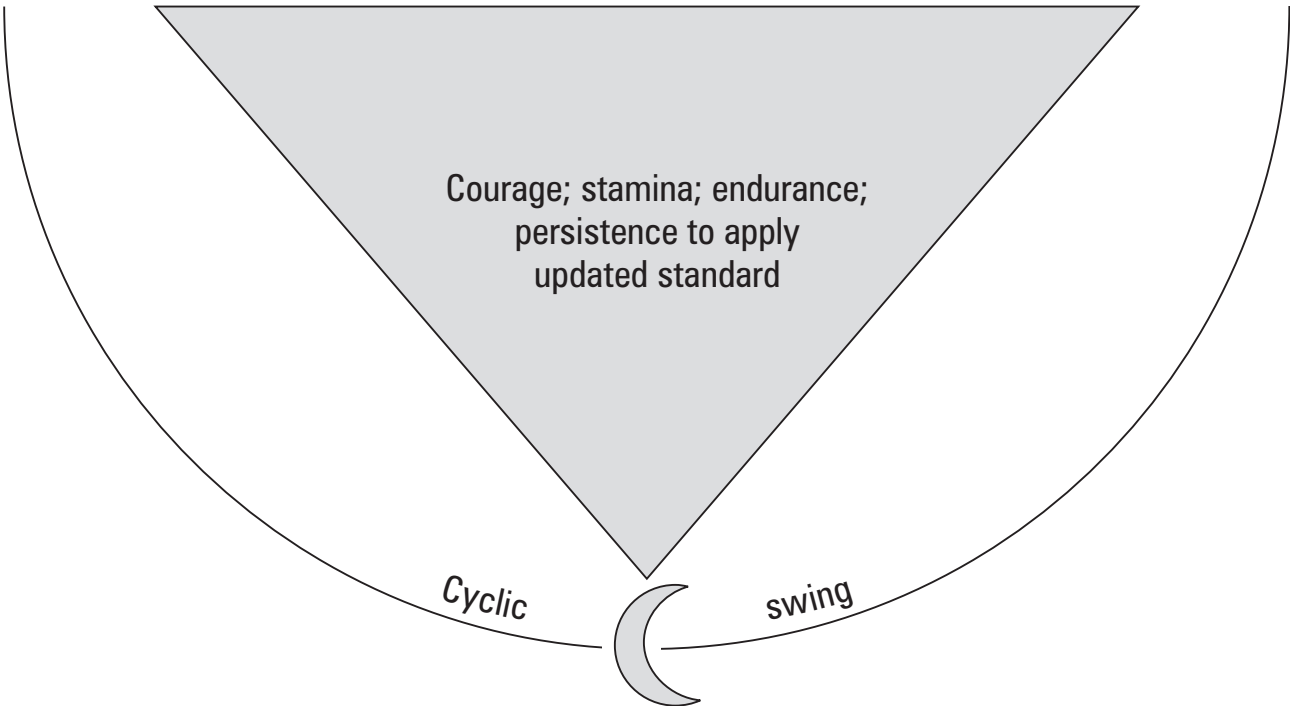
# The bridge



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## **2 Instincts: smelling, tasting and touching**

Smelling and tasting are (probably) two of our secondary senses. While animals depend almost entirely on these two instincts to stay alive, we have to a great extent eliminated dependence on these skills. However, like the other senses and their corresponding mental functions, taste and smell are intuitive recording mechanisms and through them we can interpret much about atmospheres, environments and their vibrations.

We can, first of all, revive the conscious use of our senses to assess more closely what attracts and repels us. What are our senses telling us? Do we really want to be here? Can we make adjustments and improvements? Often our senses confirm a feeling we have inside and would otherwise dismiss as being silly. We can check our intuitions against the messages of our sensory equipment and then decide to accept or dismiss our initial impulses.

A good example which we can all relate to is eating. If we eat food prepared by someone who is sick or unhappy, we may find that the food disagrees with us. It might be our favourite dish but if the chef just separated from his wife, we may feel the vibration of his mental state in our stomachs. Knowing that we usually find this dish delectable as well as agreeable to our insides, we can safely assume that the feelings of uneasiness created by the food originated from the chef, not from us.

Our senses act both as receivers and transmitters. We may have noticed that we sometimes enjoy being touched or affectionately touching others, while at other times we shrink from physical contact. This type of observation provides us with valuable opportunities to assess our mental, physical and emotional reactions and go deeper still to establish their cause. If we lose touch with any of our senses, our perception will be impaired and perhaps we will need to discover the reason for the block.

Our senses also tell us when we have been neglecting the needs of our bodies in pursuit of so-called loftier, more abstract ideals. We must recognise that our minds cannot be healthy unless our bodies, which include the senses, are well looked after. So next time you've overeaten because you were depressed, or

stayed up all night reading a book under a poor reading light, or rolled around on the grass and hit a patch of nettles, remember that your senses and body are your most valuable tools and treat them with a little extra tender loving care!

Once we begin to recognise what we do not like or want anymore, we are on a journey of updating standards. We recognise that within a moment things have changed and are changing and we have no alternative but to co-operate and collaborate for we have no idea what we do want only what we do not. We may think we know and we try it out only to swing back the other way and crave for the familiar. Again and again the pendulum swings and we keep on keeping on and to our surprise we endure, we persist and we apply until we no longer wonder, we know. Then, and only then, we act on it and inform others rather than asking them what they think we should be doing.

*continued overleaf . . .*



So the process of changing and being changed is work in progress and there is no way that we can stop this process. What we can change is our attitude towards the experience. We can choose whether to harbour a grudge against others or against ourselves for not doing well enough, soon enough, to be trouble free now. We can agonise as to whether we are good enough, or whether we are being punished, or whether we are spoiled goods. We can be aloof, arrogant and superior as we try to hide our pain and not show grief to people who may disregard our needs. We can act hard done by as we make others suffer – even when apologising constantly we are still trying for a special deal for ourselves. We can act the martyr so that others know they are not good enough to meet our need. All of these can be transformed the instant we are confident and willing to co-operate with what is happening right now. It may be a shock and a sudden change, or it may be a protracted degenerative experience, but if we trust ourselves to adjust we will and can. If we are willing to take responsibility, research and administer the less than pleasant, then we can enjoy and laugh with others. Never at them, always with them.

We all play the role of hero when we ambitiously sweep out to save ourselves and/or others. We possibly resent the need for it and cannot understand why there are harmful administrations. We may be angry at the incompetence displayed by many who demand, rape and pillage with apparent disregard for others. We may be disappointed at the temper tantrums that ensue as some compete for the spoils while others suffer – both which are outlooks that are understandable, but unprocessed. It is fine to play the role of hero provided we have been debriefed from all the states described as well as having dealt with our own pain and hatred of humanity's inhumanity one to another. Too easily we can fall into an us and them philosophy and further divide divided states and lose the unity we were striving for.

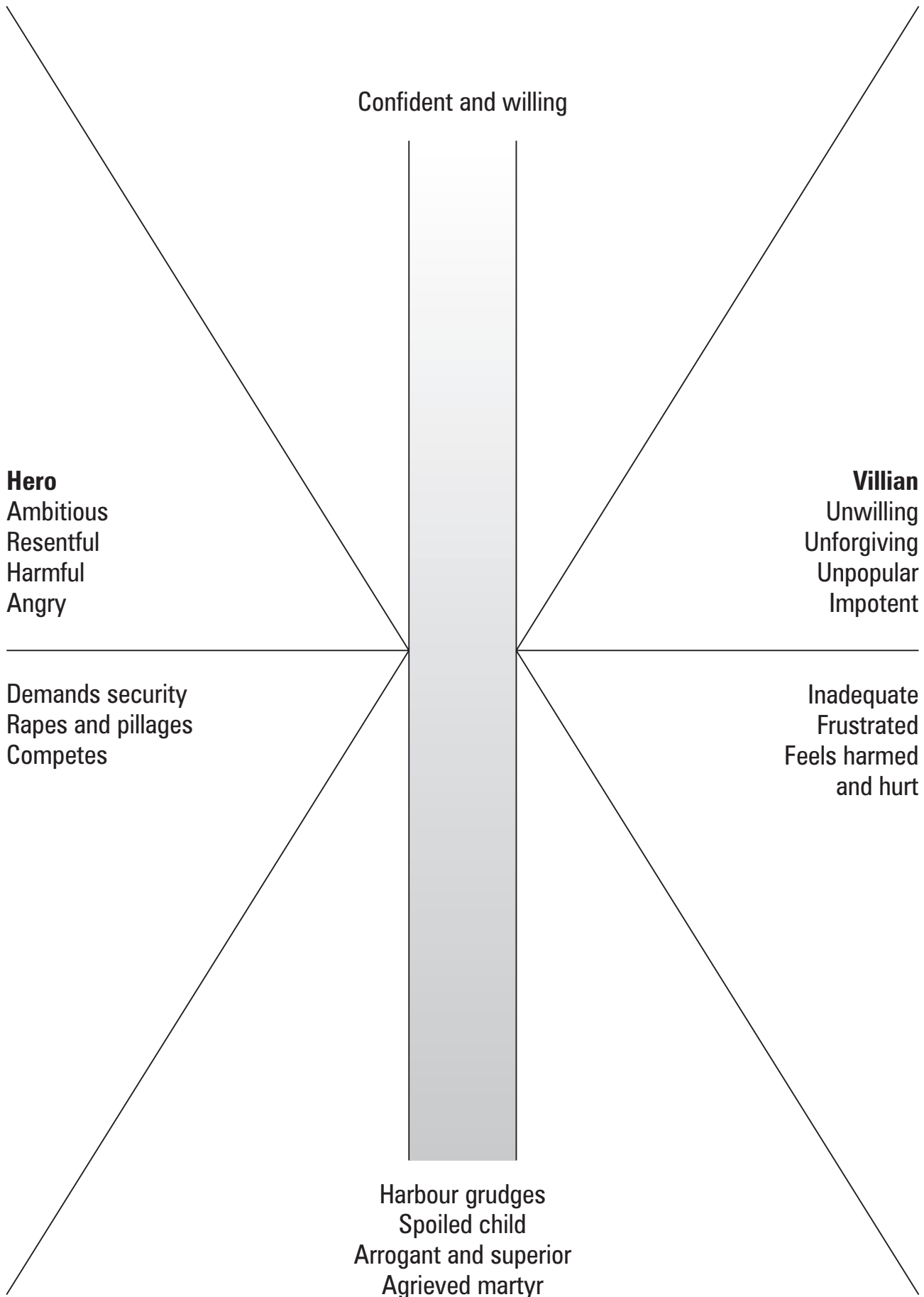
At times we all feel we play the role of the villain when we have been inadequate at gauging other people's behaviour accurately. We may have assumed they would hold the standards we did and be as vigilant as us, but they proved not to be. As a result of this we may feel or be harmed, hurt and frustrated by their behaviour. We can be rendered impotent and deeply disillusioned – perhaps we had assumed a standard as a

result of previous experiences where we have been unable to forgive and dismiss the situation feeling it was not fair or not good enough. Conversely we may have set a standard that others could not match up to and we may have been unaware that others were not as diligent as us. The villain is unpopular and can become a tempting target. As a scapegoat we can react unrelentingly and be unwilling to forgive. Or we can let go of the past and move on, releasing all including ourselves from moving too quickly and thereby harming ourselves or others. In letting go, we gently transform and re-balance to accommodate the needs of today.

Self-reflection questions on letting go.

- i). What are you holding onto too tightly?
- ii). Are you willing to surrender and co-operate with what happens now?
- iii). Will you collaborate with those directly around you right now with increased awareness?

# Changing and being changed





## *Section 3*

# **Illuminations**



### 3 Illuminations

We are seeking a rhythmic and harmonious approach to life. Still, we too often treat new ideas with instant rejection: 'Too difficult,' 'Too strange and unconventional,' 'Too boring.' The problem lies not necessarily in the idea, it is more our impatience which leads us to a continual search for perfection rather than a willingness to work with what is available.

Many of us are at a stage in our lives, perhaps not for the first time, where we are questioning fundamentals. We may have fought and rebelled, kicked and screamed. We may have undergone (and are probably still undergoing) personal traumas. Now we are willing to ask ourselves which lessons we are learning, and which laws are governing us.

Much of what has gone before is neutralised and we are now aware that through positive growth, all duality can become unity. The inner and outer being can now merge and adopt the same goal. That is the only way we will be able to make sense of it all – when 'my' goals are not different from 'your' goals, when my 'inner' being is in harmony with my 'outer' being and vice versa. Then perhaps we can learn life's lessons while being guided by a set of principles that enable us to expand in harmony with both our inner and outer environment.

Any stress we are feeling functions as a motivating factor, prompting us to find an acceptable level of ease and comfort within our expanded capacity. It is understood that we are all subject to greater patterns and disciplines that come from minds greater than ours, whether it is the collective mind of our city, country, the planet, or the mind which created all these. However we picture the greater picture to be, we are nonetheless concerned with one particular part – us – within the whole. Though each cell in our body is unique and complete, it still functions as part of our physical body. If we extend that concept we will see that as individual entities we are also part of that universal law of correspondence. This being so, we are able to plan our own path within the greater pattern. According to the law of cause and effect we as beings of free will are able to choose the path of illumination or the path of delusion, the path of greatness or that of smallness. At every moment, in every situation, this is the choice we face.

Previous experience (especially if it was negative) makes it tempting to sit on the sidelines and try to postpone action, but the nature of cosmic law does not allow this. Total involvement is required to work beyond the effect and so increase our understanding of the nature of cause. Another of life's lessons involves motivation and intentions. Without motivation, a person cannot move. No matter what the activity, if the motivation is negative, the activity and its results become negative. By the same token, when the motivation is positive, the activity and its results become positive. Even if the results appear unsatisfactory to us, natural law demands that the donor of positive motivation and intentions should receive in abundance what he or she has given.

Life as we know it progresses in chronological order in stages from birth to death. Providing we exercise the will and desire to know, we can rest assured that the knowledge we need at any given time will be made available to us. The law of transmutation enables us neither to reject nor helplessly accept what we don't like, but rather change it positively into a foundation for future growth.

The law of generosity encourages us to share our knowledge and link harmoniously with the animal, mineral and vegetable kingdoms, as well as with energies and realms in higher dimensions. In learning to link we evoke the law of love, recognising that as our knowledge increases so does our responsibility to care for the creatures of this Earth. We can imagine that in each encounter with another being we are spreading light and that those who absorb light from us will in turn spread and radiate it to others. As human beings aspiring to real growth, we practise and cultivate love, compassion and tolerance, the qualities cherished by all great beings.

Self-reflection exercise on developing the senses.

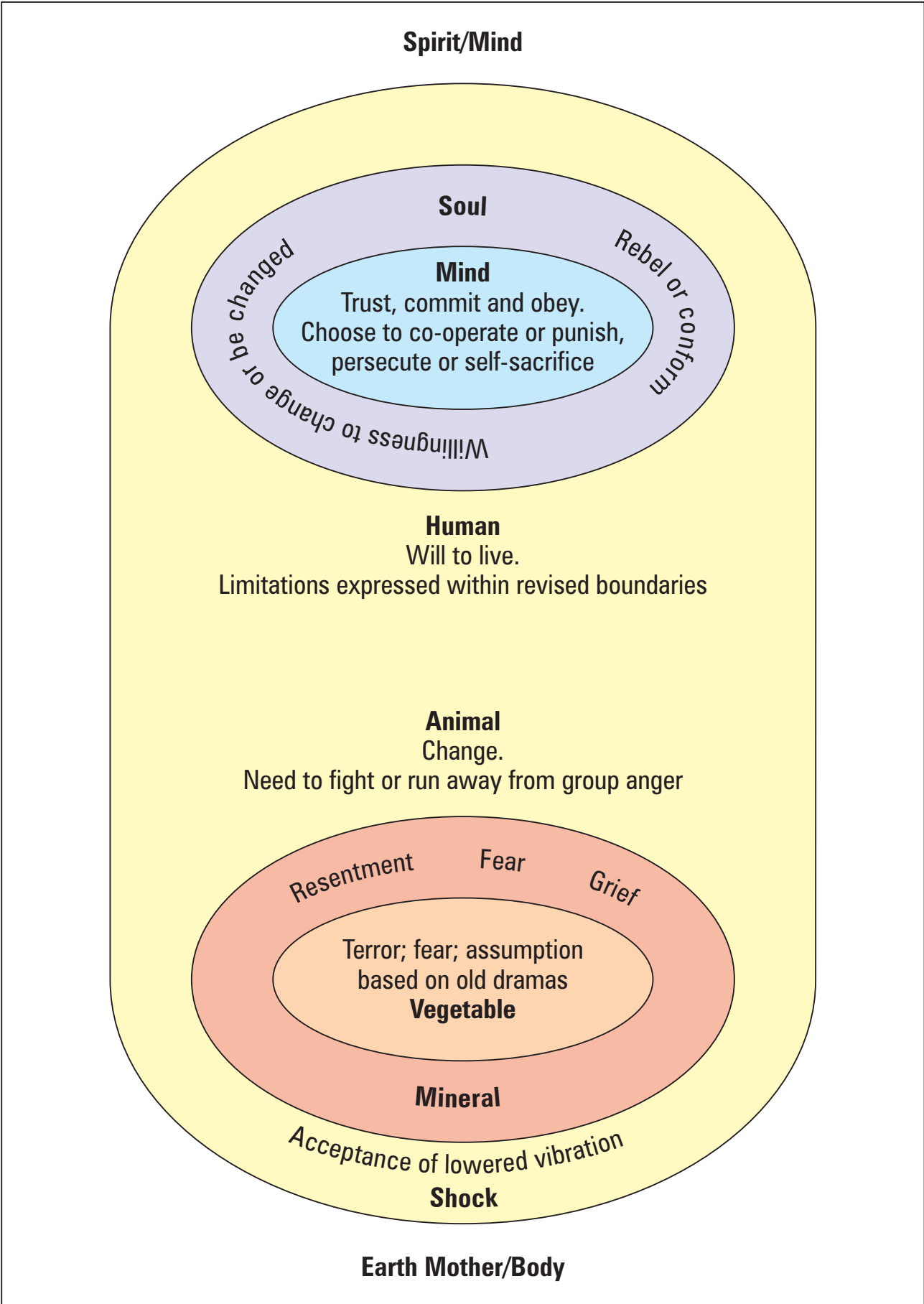
- i). Think of a favourite picture and imagine it was speaking to you. What would be the dialogue that was set up?
- ii). Think of a favourite piece of music and if you had to convert it into a picture what would it look like?



## *Section 4*

# **Hearing beyond sound**

# Framework of potential union





#### 4 Hearing beyond sound

Unlike animals, humans do not depend solely on their physical senses for survival. The sixth sense, which is the meeting point and message centre for the five physical senses, is the storehouse and nerve centre which processes incoming information absorbed by the senses. Our minds then interpret these messages through thought, feelings and action.

Though the senses are important for our basic survival, they are also used as a form of measurement to judge our response to a given situation. This is illustrated by the expression 'cloth ears', where you screen out (consciously or unconsciously) what you do not wish to hear. If someone is lecturing us, for instance, and we don't really want to listen to what they're saying, we can literally block them out. On the other hand, we are not so technically endowed as to set up an optional receiving station, and many vibrations and sounds penetrate our consciousness which we sometimes wish hadn't.

The extension of our hearing beyond the normal scope of our ears is known as clairaudience, and as the name implies, we become the audience of many types of sounds. When we absorb so much information – that is, vibrations as well as auditory sounds – we must ensure that we are selective and can screen out what is redundant. We must be able to say 'No!' to too much. When you've reached the saturation point and can't listen to another word, it is a good idea to leave everything alone and read a book, go for a solitary walk in the woods or in the nearest park, even go to sleep. A change, which is as good as a rest, can also be a good balancing agent. Be realistic, be selective, and don't waste your precious energy. Don't listen to rubbish! Practise economy of speech as well as economy of listening and most of all, if you really want to hear what's going on, listen to the voice which speaks inside you.

Earth represents the tangible evidence while water links the flow of the ever-moving scene. Air represents the invisible realities of our life and fire is the essence generator. These are communicated via our sensory mechanisms of touch, taste, smell, sound and sight and the sixth sense collective (an updated permutation of all five senses working in harmony). This is conveyed back to the inner tuition by feelings which we learn to recognise and trust. And so we begin to test or detach

ourselves and to discern how our feeling is actually the love of the finest, lightest quality gained through understanding the best available data. We can then select the thought transmissions and telepathically transmit that which we clairvoyantly know to be the best and trust that what we are able to do will be added unto by many others and that all efforts will be united and harmonised within a greater effort.

*continued overleaf . . .*



In our mind we may have a preconceived idea that is in need of adjustment. Perhaps we have been forced to conform where we would have rather rebelled, so instinctively we have a predisposition towards being too insolent or too obedient to keep ourselves out of trouble. This may be so much so that we are unable to trust our own choices and instead look to others to make choices for us. Conversely we may make choices that force others into a position of feeling punished, persecuted, or sacrificed, or we may feel that others did this to us depending on what the circumstances were. We live within these limitations for years and years and one day out of the blue certain restrictions are lifted and others are imposed. However well prepared we are, it will come as a shock which the body will have to deal with, for old sadness, grief or resentment will have to be released prior to which a recollection occurs. We will be fearful as we assume and expect that the re-experience will be filled with pain or debris and we will not wish to re-energise the old drama. Actually we are recollecting to release not necessarily re-experience. We are living a crisis in values in which we may feel as if we are being punished, or sacrificed or burned at the stake depending on the circumstances of the dramatisation. Instinct will cause us to want to cut and run or to stand and fight on principle. Maybe we will experience anger and or rage and not know how to release without harming ourselves or others. If we surrender to the experience without deciding what is good and what is bad we will not stay separated for long for many will unite with us and support and encourage us at all levels until we regain updated balance.

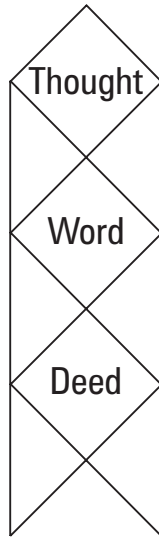
As we finish one section another hurtles towards us and it is difficult to know which is starting the new and which is finishing off the outdated. It is essential that we align thought, word and deed prior to action. We must go slowly as the old is released and the new refined. At this time we will be so saturated with experience, effort and grief that we will be humble or humbled to enable a slowing down to take place. It is essential we are modest, recognising what we can do and what we need others to do for us. This is team-work and group dynamics at their best, as the dark and the light unite and see us safely through to the next phase.

Disappointment must be acknowledged for reappointment to occur, disillusionment must be understood and honoured prior to new vision being given. If we insist on self-importance then we will be scattered to the winds and fragment until we can learn to do our bit and acknowledge and appreciate others doing their bit. If we try to be greedy or self appoint ahead of time, we will be divided from Earth experience through our aggressive tactics and the hostility towards others.

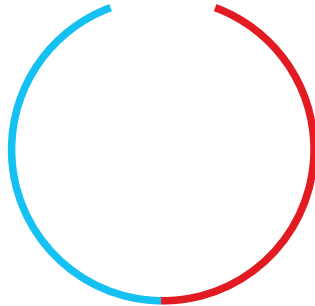
#### Self-reflection questions on updating yourself.

- i). What are you disappointed about?
- ii). What are you disillusioned about?
- iii). What is working for you and what is not?
- iv). Who around you in your life right now is asking you for support and help?
- v). What have you learned about yourself and your beliefs, and what is fading into insignificance?
- vi). Where do your interests lie at this time?
- vii). Who can you approach who may be able to support and encourage you within that interest?

# Follow through

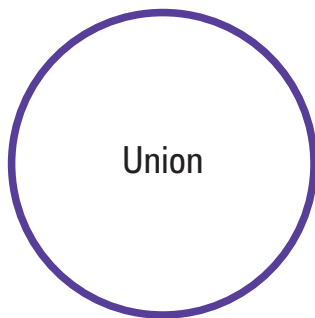


Start new section  
New birth  
Humility



Finish last section  
Death  
Modesty

Darkness  
Light

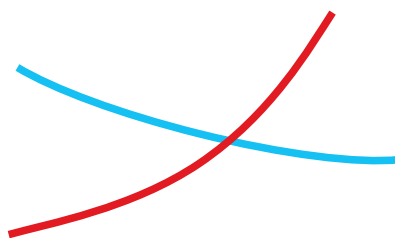


or

Disillusionment

Disappointment

Scattered  
Abstract  
Self-importance



Divided from Earth experience  
Indulgence or  
self-appointment



## *Section 5*

# **Relaxation**

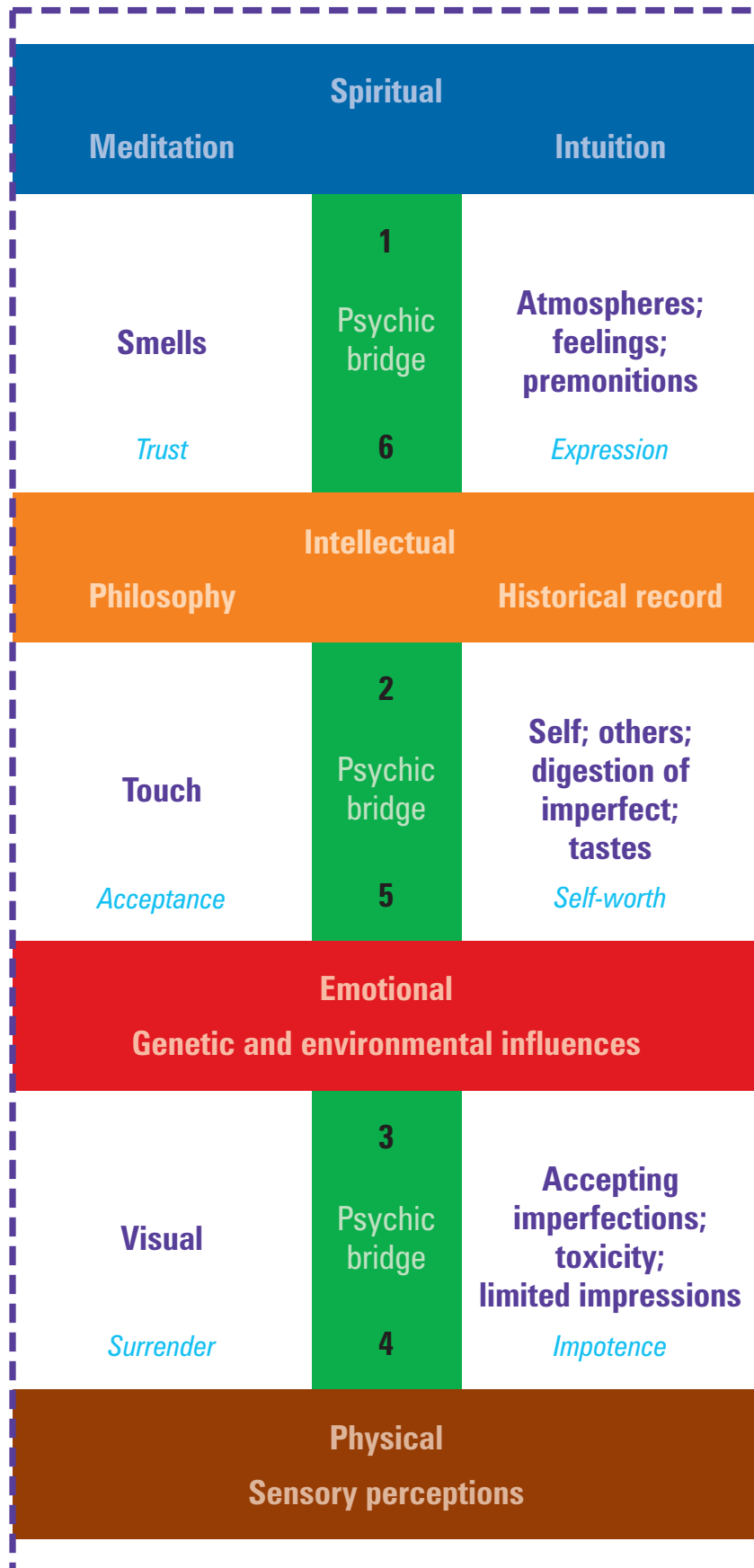
# Understanding in present time

*Spaces defined in and out – up and down*

Sounds

Abstract

Blueprint





## 5 Relaxation

Relaxation technique.

Practising the relaxation technique at the end of this module is particularly recommended at this stage.

Self-reflection questions on the immediate future.

Consider the atmosphere around you now and the feelings you have about it.

- i). Do you feel you are experiencing a premonition as to how things might begin to pan out from now on?
- ii). Do you feel able to express it and trust that it may or may not be correct? Or is it in need of modification?
- iii). Do you trust yourself to be vulnerable enough to trust the process and not get bogged down within historical record or philosophies that others hold, which differ from your own?

As the invisible impresses the thought into our mind, the invisible begins to become visible, the unheard heard, the unknown understood which is what the word psychic means. We smell the atmosphere to find out if we are safe within it or not. If we proceed from thought to word we begin to touch and be touched by others input and by happenstance. We begin to re-define the boundaries of self and of others and digest what we have considered to be perfect or imperfect circumstances within environments. We accept more unconditionally and find our worth as we value the worth of and in others. We learn to acknowledge and release genetic and environmental influences and create a new shape and space for ourselves. This may or may not happen with people from our past. We seek an updated vision as we accept that our assessment of perfection and imperfection may have changed. We release old toxins and the limitation of that which once held us safe changes. We surrender our impotence and realise that in so doing we reclaim power that comes from beyond our sensory awareness. If we stay still and wait as nicely as we can, we will be shown how to proceed and until then we do what comes our way each and every moment of each and every day.

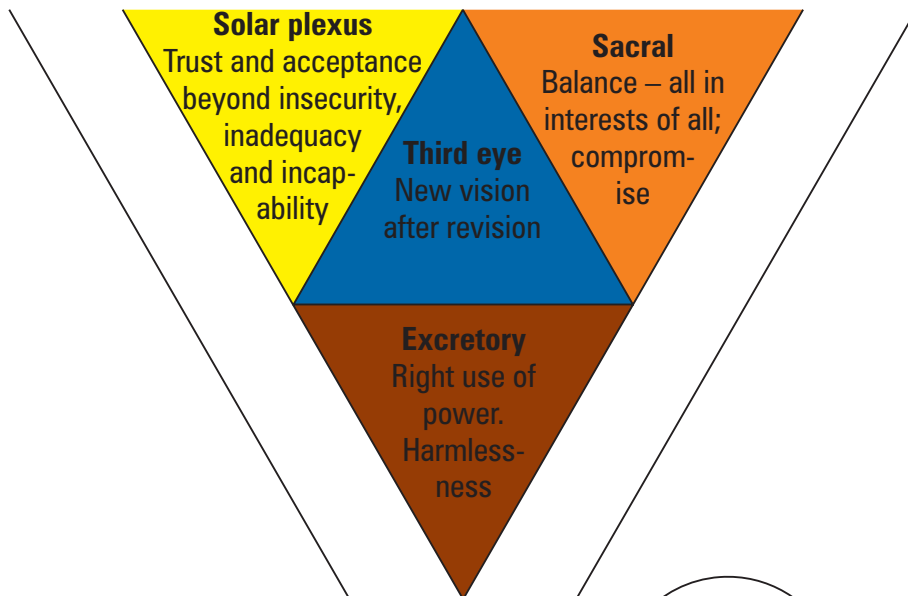
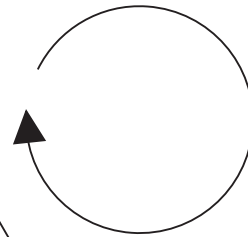
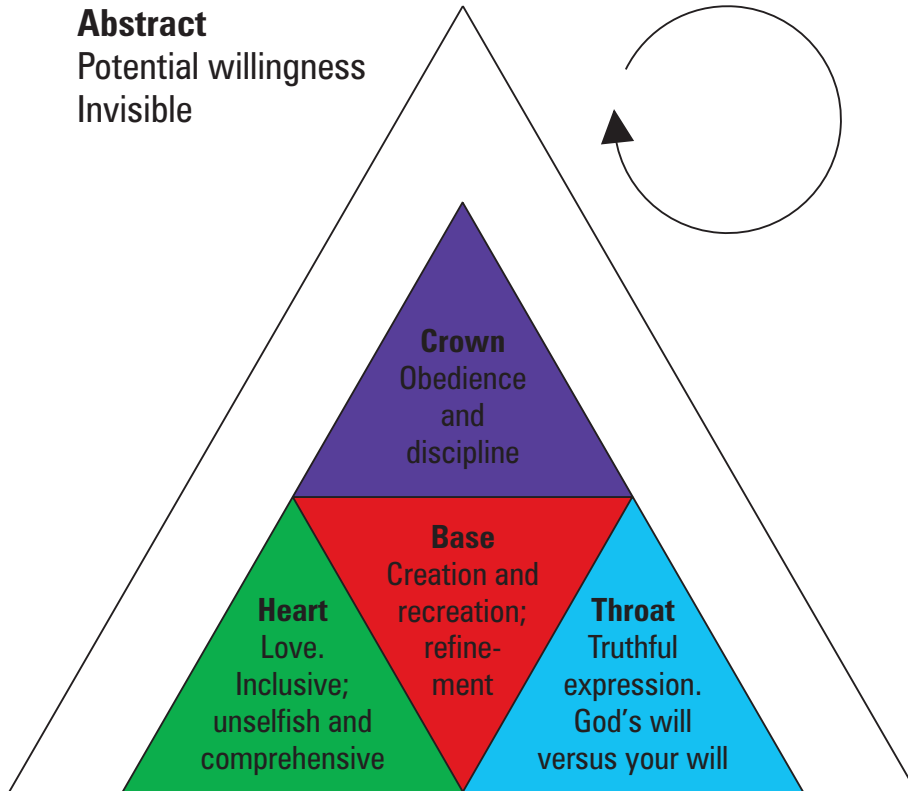


## *Section 6*

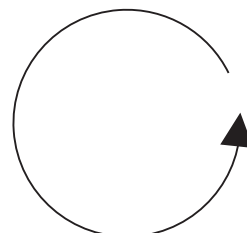
# **Seeing**

# Mutual agreement

**Abstract**  
Potential willingness  
Invisible



**Actual**  
Life in action  
Visible





## 6 Seeing

We have referred to seeing, not merely with our eyes but with a deeper sense of vision. We are trying to develop the ability to see beyond where we now stand in life. The flow of life itself is moving so quickly, all around us and within us, that we sometimes feel dislocated, unsure of our place and role in the tapestry. At the same time we are aware, however vaguely, of that elated feeling that comes when we 'see' with clarity. Click, click, everything suddenly fits into place, and the universe is right once more. We see where and who we are, and that each of us is perfect and whole and where we fit as a part of the puzzle.

Externally, life can be perceived as endless motion. We (that is, our thoughts) also seem to change so quickly; everything around us is changing at an incredible speed. Yet we are also aware that there is a point of stillness and quiet deep inside. How can we learn to see and work with that stillness in motion? We need to be able to adapt to change, to perceive with a clear-sightedness that sees the past as a complement to, not in conflict with the present, and the present as a creative opportunity for further expansion. If our vision is broad enough we can include the needs of others. If we are not wearing mental blinkers we can see clearly in retrospect, work positively with the past, and use the past positively not only in anticipation of the future but in the eternal now. The more we see and perceive, the more we are challenged to make sense out of apparent nonsense . . . and we can continue to expand the panorama of our vision!

It is all too easy while struggling through life's everyday helter-skelter to lose sight of these goals, to lose patience with those whose vision may not be as expanded as ours. It is easy to blame others for our own failings, forgetting how hard we are working to acquire understanding, and that in turn our understanding must be used to help and encourage others achieve the same. To see is to recognise not only our own needs, but those of the groups within which we live and work. There is a bonding that takes place with others, all the more powerful when we are able to perceive what they perhaps, can't. To maintain that foresight and vision is an act of great courage and requires a great deal of hard work that is often less than pleasant, especially when others think we've gone a bit daft!

A valuable exercise for our growth is to work in situations or groups with others and learn how to handle them without losing our own, ever-expanding perspective, to remain undaunted even by criticism and lack of support. In this regard, it is often helpful to get in touch with nature, the Earth, by doing some indoor or outdoor gardening, touching the flowers and trees, or walking barefoot on the ground. Learning to see not only with our eyes, but with every part of ourselves, creates a rich, harmonious and rewarding way of living in the world.

*continued overleaf . . .*



Self-reflection exercise in co-operation.

- i). What is your attitude towards authority?
- ii). Would you describe yourself as obedient?
- iii). Do you consider yourself to be disciplined easily: (a) by others? (b) by yourself?
- iv). Do you find it easy to handle the breaking down of things that no longer work?
- v). Do you find it easy to innovate and build up things that could be of value?
- vi). Would you describe yourself as unselfish and loving?
- vii). Is it easy for you to express and update your truth?
- viii). Are you able to trust and accept circumstances or do you immediately feel insecure, inadequate and incapable of coping?
- ix). Within a group situation, are you able to prioritise according to need with ease and inform all parties without guilt?
- x). Can you hold a vision while working towards it patiently?
- xi). Do you feel harmed by the actions and reactions of those who surround you or are you able to acknowledge your place and the place of others with grace?

Often in childhood it is difficult for us to express ourselves, either we cannot find the words or we are not listened to enough within the group surrounding us. In such circumstances, we may keep quiet or we may behave badly and this can too easily become the norm. So when we are feeling needy, we do not know where to turn to find support and encouragement. There is no person or place in which we feel safe enough to explore our feelings and find the updated vision we require to recreate and adapt to the circumstances occurring within our environment. Fear is helpful for it teaches us to be cautious and patient. Terror on the other hand is compound fear that needs culling to make it manageable. The fear we are experiencing may be our own, or it may belong to others or to a historical environment that is no longer appropriate. We must be rendered harmless if we are to find a safe passage from the past to the future. If we are willing to obey our soul and trust our passage we will be disciplined by the inner prompting within life as we know it. We must learn to appreciate this for it only works within our best interest, even if we are suspicious as a result of our experiences at the hands of those who have misused entrusted power in their stewardship of circumstances within life.

Prayer.

I am willing to forgive all – others and myself.

I choose to let go of resentment and trust that life will lead me through the fear and support my forward movement as I evolve.

By having the above intentions, the release of history will be triggered so that you are able to stand within your own light rather than within the shadows of history.



## 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  
**Fear**

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