



second a10

Focus on
Freedom

First published – 1985
On the internet – 2001

© Judy Fraser

The moral right of the author has been asserted



Contents

Guidelines

Section 1

Breaking through to break free

Section 2

Why wait?

Section 3

Release is on its way

Section 4

Updating truth will set us free

Section 5

Staying still

Section 6

The roles we must learn to play responsibly

Relaxation technique

Consolidating your study experiences



second afo

Focus on **Freedom**

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

Breaking through to break free

The stress of the past gives way to the future





I **Breaking through to break free**

Where does the feeling of being imprisoned by the living state come from? Is it a natural fear of some faceless authority, which, we feel forced to face in spite of a misapprehension of not being good enough? Is it a counter balance to feeling undermined? Or is it perhaps a reluctance to trust without being in full understanding? Is it that we are convinced that we will lose our security and be inadequate to cope with handling life's difficulties, as we find ourselves no longer able or willing to walk forward blind in faith? Do we feel that we have lost face with our peers?

If any of the above rings true, then it may be that it is just too hard for us to forgive ourselves, or others. Perhaps we also resent the inconveniences that others make in our lives in our desire to cling to the familiar. We find ourselves unwilling to let go of the devil we know, that which we have already lived through, and unable to surrender our will to the unknown or what we feel to be an unwanted impetus that is apparently thrusting us forward.

Perhaps we have been disappointed and disillusioned that the clues we have pursued led only to larger mysteries as we decided our case should have been pursued in an alternative manner. If we are stubborn then we may try to hold on beyond our natural capacities, and so feel used and or abused. Others around us may feel that we are using and abusing them if we are foolhardy enough to battle on too far beyond our tolerance level or theirs.

This can lead to our interface with others being damaged as each tries to establish boundaries that suit all concerned. Old speculation makes us feel we will be hurt or harmed further if we try to extract ourselves or that we will be rendered impotent in our desire not to hurt or harm others. These feelings can lead to self-obsession as we try to rebalance and centre ourselves within our space.

Before we concentrate on the efforts involved in changing ourselves we can become jealous, competitive, resentful and relentless in our ambition to make it. We happily punish, enslave and sacrifice, justify and judge the performance of all in our desire to be free. We lay blame willy-nilly on others within our group as we selfishly lay responsibility at someone else's door who we feel could have served us better than they

were capable of doing. Or, perhaps we lay it at our own gate feeling we could have done better, disappointed at our hopes and dreams being disabused and disillusioned and our own level of pride in thinking we could control and manipulate things in a manner that would suit us.

Examine the previous diagram 'The stress as the past gives way to the future', which revises, reviews and updates what we had hoped for but felt that we did not receive. Some of us actually feel locked between self-indulgence and guilt, fearful to enjoy in case of torture and unable to cherish or ignore, reward or reject, nurture or hurt, as we cannot surrender to a greater will than our own and accept experiences as they were. We may now feel impotent to know who to include or isolate, forgive or punish, as well as fear-filled with regards to the politics and the publicity that might result. We may be unable to calm or aggress, honour or mock, soothe or aggravate, heal or harm for we now know that we do not know what is required any more.



Section 2

Why wait?

The Kingdom of God

Present on Earth Perfection





2 Why wait?

Our belief in the Kingdom of God/the Light Beings, may have taken a few knocks, particularly if we have met with authority that has misused entrusted power. We may feel we have experienced despotic behaviour from parents, teachers, or anyone who had a position of authority over us. If these role models were dictatorial or stewarded us in a selfish manner, and did not give us the necessary protection to allow us to find out for ourselves rather than being told, we may have projected the pain we experienced onto more abstract realms. We may have decided as a result that prayer, meditation and asking for help from our soul was no longer an option. Perhaps we should revise and review as we relax our need to hold on so tightly and choose to let go of the past lightly. This is not so difficult if we know we have done our best in spite of difficulties encountered.

To retain bitterness is never to experience sweetness and only leads to self-indulgence and the desire to steal that which is not ours to enjoy for we have not earned the right as yet. This can manifest in the form of swapping partners indiscriminately, taking money that is not ours by right, entertaining ourselves royally without wondering if it is at another's expense or eating sweet things compulsively to register our complaint. We may be cynical and suspicious of all comers as we sneer at them thinking their deal in life is better than our own. In so doing we are being morose and making others' lives wracked with guilt, while contemptuously dismissing those who appear wealthy. That wealth can take the form of skill, good humour, property or cash flow as we judge the merits of potential redistribution and assess the worth of others without checking on their level of altruism in the past.

Do they do what they have done to gain greater position or wealth for themselves, or do they offer a service and include all comers as best they are able? Do we know about their state of being or have we drawn our own conclusions indiscriminately?

Self-reflection questions on how you cope with the learning process.

- i). In what manner do you consider yourself to be self-indulgent?
- ii). Where do you feel guilt – in your behaviour, or in your body or in both?
- iii). What do you enjoy now? Is it different from what you enjoyed in the past?
- iv). Do you trust in your capacity to be held secure, having everything you need to enjoy good health?
- v). Do you accept that you have been gifted with learning through being shown rather than just being told?
- vi). Can you forgive yourself for your resentment during the learning process?
- vii). Can you forgive those who have acted as stewards for you even though you felt their guardianship of you was unsafe?

Perhaps we need to stand back and wait in the space as we allow time to pass. Wishing people well is one thing and an extremely valuable service, but the next stage is to allow time to pass as we take stock of where things are now, rather than where they once were. One step back to take two forwards. We have all experienced this as individuals but have we experienced this as a part of a larger group?



How do we maintain equality and create order or a pace that can suit all? How do we find beauty and joy when things do not always go the way we think they should? How do we love when those around are so sceptical? What defines wealth – is it Spirit, courage or cash? We will have to examine and re-examine as we try to be as fair to all as we can be. We will have to find health – but at what level of our being – physical wellness, emotional contentment, intellectual stimulation or spiritual wholeness? We may have to borrow from one level to give credit to another level, until all realign. Wisdom is essential to know how much is enough and to gain alignment without falling into obsessive compulsive behaviour at any level.

Fulfilment can come from being in impossible situations and knowing that we truly did our best to get all comers the best deal we could rather than just ourselves. It may have been a situation of danger, conflict and terror – but we were able to be peace-filled as we recognised we were the anchor of peace and stillness within the eye of the storm and we did not avoid it for that would have constituted desertion. We were free enough to be led as well as leading. Our intention was unselfish and we did not act as an imperialist, neither did we create a monopoly – we gave valuable service and contributed to harmony. The result was that out of chaos came updated order where all were truly equal even though their skill input varied considerably.

A situation that requires courage, stamina, endurance and persistence brings great joy to all if seen through to its conclusion. A beauty of mutual respect and trust brings devotion as well as great love, good humour and an appreciation of all. This is true wealth. A wealth of the spirit that no one can take away, for it is an earned state. It is an alive state of demonstration by all and it is perfect within its presentation within the here and now. It is the kingdom of God present in the here and now upon the Earth.



Section 3

Release is on its way



3 Release is on its way

All of us can riot, rebel, want to avenge and take revenge for the pain held within history. All of us have felt used and abused, been bitter, resentful, cynical and sarcastic when we have experienced harm at the hands of our brothers and sisters. We may have been mocked when we were sceptical, professed a change of heart or were frightened to trust an updated collaboration. It is difficult to accept new regimes and willingly serve and co-operate when we have had reason to distrust in the past. How can we release old rigidity and become flexible within confusion where all are seeking a new direction? How do we forgive when faced with the light of knowledge, which is cold and unyielding in its wisdom? Can we trust ourselves to be compassionate when faced with passion that is hot and enthusiastic and remind ourselves we must demonstrate love for all rather than love for just ourselves and those with whom we would like to associate?

Can we find inclusive compassion, and the strength to care delicately and with diplomacy, remembering that all deserve abundance? Are we ethical enough to want a good deal for all, seeing that those we are responsible for must come an equal first? Or are we immoral as we run amok? Change is disruptive and includes fragmentation as all are taken to the limit of their capacity to endure. We will disassociate as well as re-associate and will not always know which is which in the ensuing chaos created. We feel like aliens as we wonder if anyone knows what they are doing in our inability to understand just what is changing and being changed. We cannot understand at this point for the changes are occurring in our heart first and our heads are still running the old programmes we used to understand but no longer do.

We may feel lonely and isolated in our pain yet we cannot deny our feelings. We are in the pain of change like it or not. And we must not project onto others the pain of our discomfort more than is necessary to look for a way pointer. We must be humble enough to admit we do not know and modest enough to accept that none of us know everything. Old ideas break down and dissolve, new ones present. We begin to access the empty space inside us and begin to clean it of old thoughts. We go way beyond old instincts, patterns and programmes that filled the space before – it is now just

empty, not dark, not cold, just empty. We may have felt imprisoned and guilty last time we looked, now we are empty we do not know what to do with the new found freedom.

The more abstract practices set the standard and hold an ethic but when it begins to actualise we forget what it was we were trying to do within the emptiness. The old group has gone and we are in a vacuum which nature will abhor and refill but only when the group is ready, for all are served by nature, not just us. While we wait we tune into the highest spiritual frequency that we are capable of reaching and we learn to wait nicely until it is our turn to be told and shown the way forward. In this way, we know that we have not queue barged, shouted louder and so attracted the wrath of the Gods, nor have we gone off at a tangent. We have to be careful that we do what we can to be useful while we wait without becoming an obsessive do-gooder for we do not know what is required of us or by others at this stage. It is too easy to run amok and get in the way.

Self-reflection questions on how free you feel.

- i). What do you feel you need to gain harmony and reach a place of balance?
- ii). Can you celebrate the joy others find in love and celebrate with them?
- iii). Are you peaceful in your own company seeing the wisdom of the quiet time?
- iv). Do you enjoy the freedom to create order around you?
- v). Are you gracious and thankful for the abundance in your life (parents, children, siblings, a job you like, friends, home, financial security and so on)?
- vi). Do you feel fulfilled in body and as healthy as you can be within the circumstances that present?



Section 4

Updating truth will set us free



4 Updating truth will set us free

Perhaps we must wait for the magic to manifest the updated mystery quietly, knowing that what comes will be excellent, efficient and give confidence to all. The management of the total care system that is life, happens in spite of us rather than because of us! If we need to be proved right all the time it is a habit that we must be got out off if we are to live in the light of our hearts rather than our heads. We need a breath of fresh air to blow through our heads as well as warmth and love within our hearts.

It is easy to feel deprived, abandoned, vulnerable, and subjected to the will of another. It is easy to mistrust ourselves as we feel unlovable, and a failure in our apparent lack of entitlement to get what we feel we want, as if perfection should be for us exclusively, never mind the needs of others. This is always a difficult time for unfinished business, difficult to care, difficult to raise enthusiasm for our own needs let alone include others compassionately and with lightness of heart.

As well as trying to rescue others, now we want to be rescued ourselves. Far from protecting others, now we want protection as well. Then we ask ourselves what do we want to fix or be fixed, save or be saved? Yet nothing is broken, life continues whatever happens and nature cares for all so nothing needs saving. We may need to get very much better at redistribution as we move resources around, so that more benefit, but that is learning to be efficient and not wasteful which is not quite the same thing at all. Yes we may feel guilty that we have not done more but if we did our best that is good enough. Yes we may have dispensed justice and inhibited growth as a result, but if our intention was good we will have learned and will not make quite the same mistake again. In our despair, maybe we sabotaged ourselves or somebody else, but we got by well enough and life continues. In our guilt we may have lost hope or sight as we wallowed in what might have been, but someone, something, somewhere will restore it to us and until then we will conduct an inventory of where we are right now.

Perhaps at the root of our being our will to continue is a little rusty, but if we wait long enough the truth will set us free and we will receive the fruits of our labours from the past. Perhaps worms are eating our heart out, yet the love of the Heavens and nature are

open to us and if we will open to them, it will burst into flower within us when we express willingness to move past the pain of the past. Perhaps some significant other has robbed our intellect with their constant criticism, but if we are honourable, patient and wise, in time the leaves will shoot from the bare branches and all will be well.

continued overleaf . . .



Self-reflection: Compassion by Paul Swann.

Reflect on the following poem and see what feelings it raises within you.

Angels must be confused by war.
Both sides praying for protection
 yet someone always gets hurt.
Someone dies.
Someone cries so deep they lose their watery state.

Angels must be confused by war.
Who can they help?
Who can they clarify?
Whose mercy do they cast to the merciless?
No modest scream can be heard.
No stainless pain can be felt.
All is clear to angels except in war.

When I awoke to this truth it was from a dream
 I had last night.
I saw two angels conversing in a field of children's
 spirits rising like silver smoke.
The angels were fighting among themselves
 about which side was right
 and which was wrong.
Who started the conflict?

Suddenly the angels stilled themselves
 like a stalled pendulum, and they shed their
 compassion to the rising smoke of souls who
 bore the watermarks of war.
They turned to me with those eyes from God's
 library, and all the pieces fallen were raised in
 unison, coupled like the breath of flames in a
 holy furnace.

Nothing in war comes to destruction,
 but the illusion of separateness.
I heard this spoken so clearly
 I could only write it down like a forged signature.
I remember the compassion, mountainous,
 proportioned for the universe.
I think a tiny fleck still sticks to me
 like gossamer threads from a Spider's web.

And now, when I think of war,
 I flick these threads to all the universe
 hoping they stick on others as they did on me.
Knitting angels and animals
 to the filamental grace of compassion.
The reticulum of our skyward home.

Self-reflection questions about your internal state.

- i). What was the last war you fought and is it over as yet?
- ii). What do you feel hostile about?
- iii). Do you lash out and attack or retire and defend?
- iv). Are you aggressive towards others?
- v). Are you aggressive towards yourself?
- vi). Dare you look within as well as at external circumstances?
- vii). Are you fear-filled, terrorised or saddened by pain, being hurt or being harmed? Do you feel equally apprehensive at your ability to find bravery, courage and joy in case you should lose it again?
- viii). Are you ready to live in peace or not as yet?



Section 5

Staying still



5 Staying still

So beyond all the conflict we have to work modestly within our own skill area as we state our need and attract others in with a skill area that is different to our own, but who can complement our efforts. We set the standard in prayer asking our higher self, our soul, to override decisions that are not in keeping with what is required. As well as this we meditate – set times to be quiet and listen to instructions that will hold us safe and secure as we take the next step. If we are unsure we converse, dialogue, ask questions: Who with? How? When? Where? What? Why? We do this until we are as sure as we can be what is the way to go. This requires trust for we will not be able to see the long-term goal at this stage, only the next step we are being invited to take in trust. But when we have done it once, success breeds success and we know the score better than we ever did so we are more willing to take the risk and move forward blind in faith – free, willing and able to serve the greater good, not feeling dominated or oppressed.

Next we contemplate the market need, the family need and our personal need. We are not victims and must not risk any other person more than necessary in adverse publicity, nor must we mix them up in the politics that associate with our interests rather than their own. So we state our case clearly, making plain our needs, we work to a plan and monitor it as we go along. We work mind to mind being impressed telepathically and impressing telepathically. This requires that we take particular care that we do not jeopardise the interests of another who is working under soul instruction – if we do, we obstruct and that is totally unacceptable.

When tests like this come our way they are subtle. We will be forced to speak our truth in a diplomatic but straight manner. However, all must be given free choice and the freedom to experiment. This will magnetically attract others who will rub up against us, and this will include the looters and the pillagers who will profess their greatness and our weakness. They will seek out others – whoever will listen and sympathise with them about our hardness to them. At the same time they will be softness, sweetness and light in their dealings with you – yet under the surface they are muscling in, they are ambitious and are opportunists. We will know

exactly what is going on and must say so if asked, otherwise we take no action at all. If we do act, we lend energy to the situation rather than detracting from it and this will magnify the situation.

Self-reflection:

Affirmation – gifted by The Lucis Trust

'May the Power of the One Life pour through the group of all true servers.

May the Love of the One Soul characterise the lives of all who seek to aid the Great Ones.

May I fulfil my part in the One Work through self-forgetfulness, harmlessness and right speech.'

Repeat the above out loud three times, then say it silently to yourself three times.

Record in your notebook how you feel after you have done this exercise three times. You can repeat this affirmation as often as you wish. Take your time and sit quietly before you start and after you finish.

We must be able to deal with the grief of knowing. Others do not have this facility and if they do not, they cannot believe that anyone else does. We must not tell them what we know unless asked, for they will not be the slighted bit impressed or interested. We work blindly on in a cloud of darkness made by those who due to their emotional neediness and intellect will not withstand pressure. Nor must we respond to the falsity of giving our power to those whose propaganda matches the size of their ego. To give away our own connection to our soul in favour of a few kind words from colleagues who say they know a better way, and so on, is like putting your children out on the streets the first time they are rude, indifferent, demanding or uncaring. Temptation is knocking on your door and if in doubt take the harder path. Perhaps we should go within and ask our soul for the help we need. Do not fall for a few kind words, sympathy, flowers, chocolate. Those who stick with us through our darkness, through their devotion, dedication and commitment, are the ones who demonstrate the way.

continued overleaf . . .



The physical brain is unaccustomed to working with higher standards which impact, so it takes time to respond to impressions coming from the soul. During this period our faith in higher order is tested to the very core, and it causes us to draw on our deepest resources in order to keep constantly plodding on. But all the time, behind the cloud of worry and fatigue, the beauty of the improving mental constructs imbued with increasing soul light fulfil their purpose even when we are unable to register them. We need to be kept as quiet as possible at this time as in our isolation we begin to be able to sustain a higher rate of vibration. At the same time if we are exposed to those whose arrogance and superiority make false claims, we too easily find we are facing the temptation of selling out to the past and seeking a seemingly easier way – we find ourselves trapped back where we started with inequality. We tuned in again to that which we were attempting to tune out from, ah well, better luck next time as we try to unravel the mystery that lies within ourselves.



Section 6

**The roles we must learn
to play responsibly**

The roles we play





6 The roles we must learn to play responsibly

Let's examine 12 main roles that most of us identify with within ourselves.

1. The youngster – would really rather like to continue acting as the child. This character wants unconditional acceptance and direction without having to take responsibility for the confusion that goes with it. They play chicken and lack identification with their soul. They feel a bit mixed up and that they were abused in some way in childhood and someone should pay them their just dues. We need to notice them but not judge them as they have experienced a subtle abandonment and feel bereft at the dormancy of their soul connection. They need a partner to play with.

2. The timid rabbit – is scared to face the pain and tries to run away from it whenever possible. They are paralysed by the pain they expect as a result of previous experiences. Bright and hiding behind the intellect to protect themselves, they fiddle around while feeling they suffer from injustices. We need to encourage them, endorse what they are doing and tell them what they need to hear to help them feel secure.

3. The wilting wallflower – uses weakness as an invitation to care for themselves. They want to be rescued and for someone else to do their work for them. They live in expectation of a white knight riding in to save them. They are shy and must learn not to use weakness in a covert or underhanded way. They need to be encouraged to do what they can and then to start to build on their successes.

4. The oppressor – acts like a tyrant who is angry though scared. They often felt abused as children and are now on a power trip to prevent reoccurrence. They are threatened by other people on power trips and lash out at them. They need love for they feel like wounded children. They manipulate and control as they fear fundamental changes and are often very frightened of death in any form. Don't get involved for they will hit you over the head with the biggest plank they can find. Let life show them, it will.

5. The widow/widower – suffers agonies at the bereavement of romantic ideas, they never marry. They wander around with a vacant expression and lack direction in life. Somewhere between 35 - 55 their dreams die and they discover that they cannot have what they want so they drift. They need to be persuaded to set aside their dream, while selling them collective greatness and enticing them into action as they reconcile their loss. Encourage them to go out and do something new. They are repressed and need to go out and about more. If they insist on sleeping let them.

6. The priest – people playing this role are righteous and holy molers. They suffer from an inferiority complex. They decide they are the chosen ones and sell you their way whenever possible. They read obscure books so they can be superior and special because they do not like themselves. They need acceptance. Just accommodate the fact that they appear a bit weird but that they will become ordinary, or not, given enough time.

7. The terrorist – will not fit in or conform to any type of authority no matter what. They are on a self-destruct path and cause scenes that are destructive to others. They feel judged and devalued and rarely stick to anything. They will run away rather than be flexible. They demand success, money, well being and status. Give it to them if you can – when they learn to trust they become loyal and serve well.

8. The professional victim – is the wilting wallflower in another guise. They think of themselves as victimised and try to get attention through drama, making up an increasingly tragic song and dance whenever allowed to. They walk about like hang dogs and trouble is magnetically attracted to them. Often accident prone. They suck from others due to their laziness. They want savings so they can be assured to have the safety net to be able to tell others their sorry story in safety. They moan and groan and blame others reluctant to move on from their perceived injustices. Protect yourself and keep away from them as much as possible. Don't buy into their drama or they will move in with you or near to you. They use a warlike energy as a substitute for sex.



9. The supreme achiever – has a fund of good stories and is fun but they want to save you. They have done things and are natural born leaders who wish to carry a tribe; any tribe will do to secure their way. They take responsibility for everything and are sacrificial in their hope for a prize. They are often children of weak parents who over compensated for lack of having had a firm hand. They are competitive and ambitious and boorish. Nothing is ever enough to please them and they do not accept what they get graciously – they are greedy for more. They are inclined to burn out. They need to face their fears and stop running away.

10. The suffering servant – does not feel loved and feels inadequate so they dish out favours and prostitute themselves to life to make them feel better about themselves. They do not want to take responsibility for themselves so they insist on latching on to other people so that they can go to bed sad each night but feeling needed by others. They are humble doormats on the surface, but insist on being special so they bully and jump queues without a thought for anyone else. They need to get into a group who will not allow one rule for them and another for everyone else. Putting them to work and encouraging them to fight their own battles with siblings, who will sometimes back down and sometimes confront, will knock their rough edges off in time. The hope is that they become willing servers rather than suffering servants.

11. The egghead – thinks a lot and goes over the same thing again and again. Their brain is their God and they convince themselves that the programmes they run in their brain are the be all and end all of moral and ethical practice and that they govern all with no thought that others could find them offensive. They lead hollow lives and have no connection to the Earth. Their head is separate from their heart and they lack compassion. They get very annoyed and miserable if others don't agree with them and feel their brain has fallen off its perch. They may revolt in a manner that considers nothing and no one except them and theirs. Their heart must grow and the emotions must flow otherwise their brains will grow back and take over again! Be light-hearted and funny around them, do something different and new and surprise them. Don't suffer excessively, better to be ridiculous around them

and talk about things that are beneath them whenever possible – vomit perhaps!

12. The emperor/empress – born grand. They use their arrogance as a defence against terror. They are egos who perceive insignificance and try to keep those who should be their subjects at a distance. Don't help them to be snobs. They are unreasonable, judgmental, racist, rotten and in denial against all life except their own. They do not ask for help so feed them what they want and wait for their empire to collapse. It will – while you are waiting wait in comfort for they are very generous because as nobody likes them they buy people, so you may as well enjoy the wait!

13. The mountain people – at the centre of the medicine wheel – are the Earthy simple livers who are humble yet generous of Spirit, they share generously with all comers yet are content alone. They care deeply so get angry at selfishness and often suffer financially as what they get or have they share with others. They get frustrated so have to have time alone within nature. They release through hard work on behalf of others. They are survivors and spiritual in all aspects. They are not just in their heads. They meld with all and are good to be around. They find great pleasure in simple things – they watch the stars and drink tea and are the real genuine members of society.

continued overleaf . . .



Self-reflection exercise to examine what roles you play.

Consider how you play the following roles within your life today:

1. The youth
2. The rabbit
3. The wilting wallflower
4. The oppressor
5. The widow/widower
6. The priest
7. The terrorist
8. The professional victim
9. The supreme achiever
10. The suffering servant
11. The egghead
12. The emperor/empress
13. The mountain person

Which of these roles do you need to work with and which do you consider are not a problem? Are you able to simplify your life and stay at the centre recognising that you have access to all as required, or do you oscillate around the periphery?

Self-reflection exercise on quiet.

Sit quietly. Having read the poem below, allow your mind to quieten and wait for your brain to clear. Check that your body is relaxed and request all parts of it to release past tension and free you into a clearer, freer space. Allow 20 minutes for this process.

Quiet by John Spencer Muirhead

There is a flame within me that has stood
unmoved, untroubled through a mist of years,
Knowing not love, nor laughter, hope nor fears,
nor foolish throb of ill, nor wine of good.
I feel no shadow of the winds that brood, I hear
no whisper of a tide that veers,
I weave no thought of passion, nor of tears, unfet-
tered I of time, of habitude.
I know no birth, I know no death that chills: I fear
no fate, nor fashion, cause nor creed,
I shall out dream the slumber of the hills, I am the
bud, the flower, I the seed;
For I do know that in whate'er I see I am the
part, and it the soul of me.



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
Freedom

Written by: Judy Fraser

Illustrations and typesetting: David Newberry

Edited by: Lorna Rapoport

Web site design: Juliet Webber at Parallel Design