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Focus on  
**Letting Go**

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## Focus on **Letting Go**

### **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**

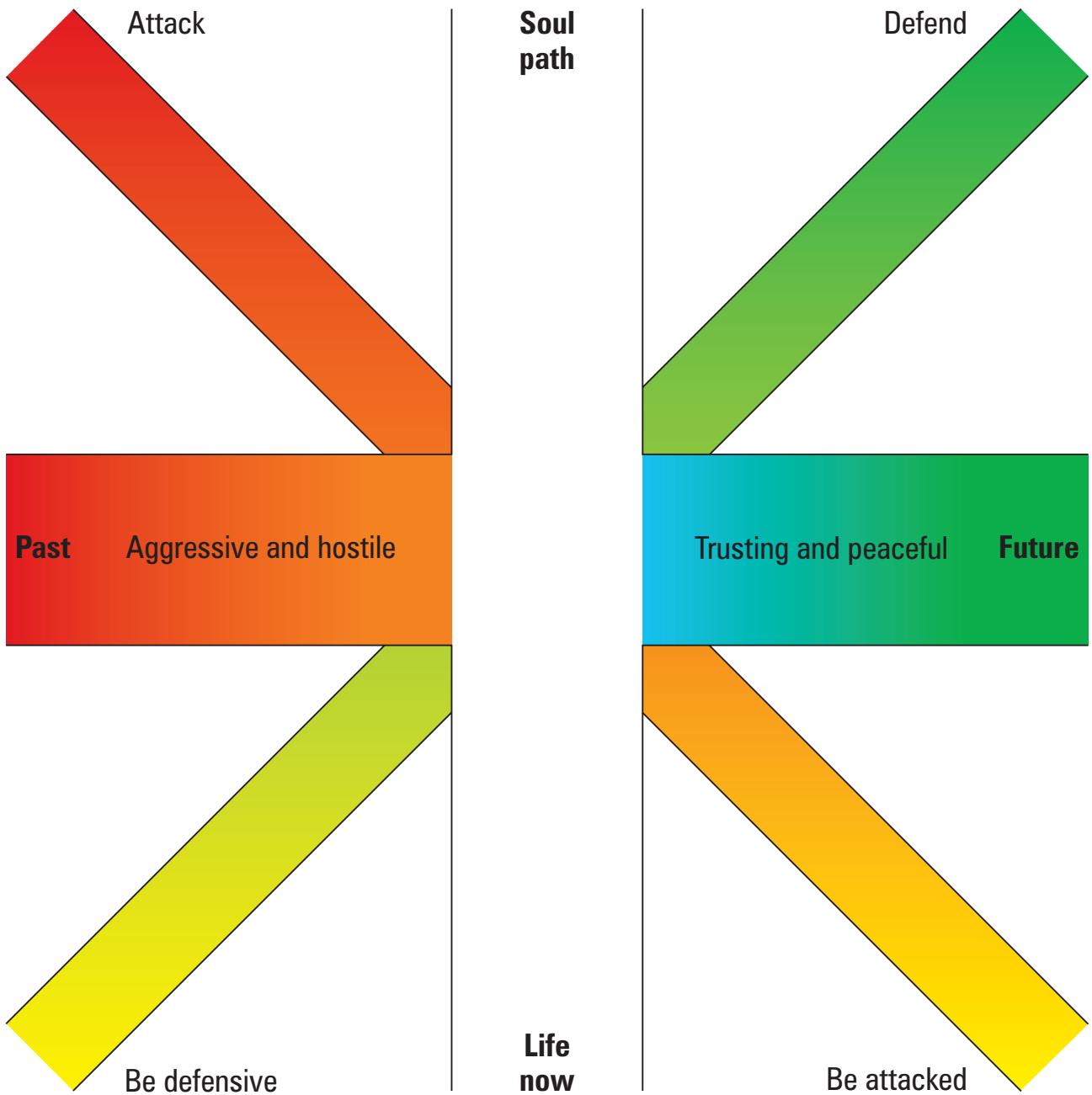
The text in this module will give you guidelines for how you might wish to proceed in deciding your next step in life towards fulfilling your potential. For this to happen, your mind will need to gradually incorporate these guidelines as you work with allowing old attitudes to release from your body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

# **Accepting yourself**

# Choose how to be





## I **Accepting yourself**

'Accepting yourself' – What does this actually mean and what can you do to achieve this state? Self-acceptance means giving yourself permission to feel – whatever it is that you are feeling. That does not give you license to think that you are perfectly entitled to think or act in any way. It doesn't mean that what you are feeling suddenly becomes 'good' just by virtue of the fact that you are feeling it. Feelings such as anger, jealousy or envy do not end up making you or the person involved feel 'good'. But they can help you know and understand yourself better.

We have all been told many times to 'relax and take life easy' but no one has yet given us an easy prescription to follow which would make this seemingly straightforward ideal possible! One does not suddenly 'become deeply relaxed' in one instantaneous leap – from the confused, uptight state to a blissful, peaceful one. Relaxation is a process, a basic framework that allows us to healthily and hopefully pass through life's many transitions.

But what do we mean by relaxation? How do we learn to deal with the steps and stages we must pass through to become adults, and how do we deal with life once we have become so-called adults? Upon reaching adulthood many of us (feeling we have acquired enough freedom and wisdom to guide us over life's hurdles) heave a sigh of relief, thinking that the goal has been reached and now we can really start to live the way we want to. When events conspire to show us we have not yet reached this pinnacle, we are faced with an apparent contradiction. Sometimes the resulting dis-ease and discomfort seem unbearable and life is a jungle of confusion. It is then that we start feeling the need for a state of restfulness, relaxation and ease.

We often do not realise that this state of affairs is as it should be. For as our outer body grows and matures from child to adolescent to adult, so too does our inner vehicle. It is simpler to see it on the outside level and once we are grown up we think the difficulty is over. But the inner being is much more complex, and just like the physical body, subject to growing pains. Our experience of life and our experiences of ourselves often seem isolated and fragmented, with no connecting thread running through them. Acceptance of this –

acceptance of oneself as a human, growing, changing being – eliminates the confusion and allows, whatever the circumstances, a state of rhythm and harmony to ensue. One can achieve a relaxation of substance, a relaxation of the otherwise perpetual state of conflict.

While pursuing that evasive state of relaxation, it is totally unrealistic to expect that you will be able, as popular yoga, anti-stress and meditation courses would have us believe, to flop into a comfortable chair and within fifteen minutes release all your tension. If you can even find the time to practise this you will see it is not so simple to enter into a state of blissful contentment and peace. And if you do manage to achieve that envied state for fifteen minutes, what happens when you get up from your chair and resume your responsibilities? Can you keep it up?

Often it is not easy to find the time to enter into deep relaxation, as we are faced with the demands of children, bosses, spouses, commitments and so on. We are too busy to relax! Therefore, part of the process is to make the time a priority.

We can ask those around us to accommodate us for a while, to cover or fill in for us, while we take a bit of time off from our duties to enter into a set period of relaxation. It is a question of short-term loss (in terms of time taken from other activities) in favour of long-term gain (the result of relaxation is more stamina, endurance, tolerance and a positive attitude towards life.)

The following pages offer what we have found to be a flexible plan, approach or attitude, as well as guidance, support and encouragement. Relaxation may simply be one goal or objective in an overall state of being. In any case, we must learn to keep on keeping on, not in an altruistic way, or as a martyr, not merely for the children or because our boss or spouse needs us, but for ourselves. Ultimately, the path of self-acceptance and self-expansion is the only viable alternative to perpetual confusion and chaos.

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#### Self-reflection exercise on taking stock.

i). Take stock of your life and where you are now rather than where you once were. What needs support and attention: Your physical body? Your emotions, Your intellect? or the spiritual standards you live your life by i.e. hope, faith and the capacity to love?

ii). Imagine yourself in dialogue with your body and ask: what do you need from me? A change of diet? More exercise and if so what kind? More relaxation? More sleep? What changes can be made to accommodate and support these requirements?

iii). What emotions are being carried that are now superfluous to requirement? Old jealousy, old betrayal, old disappointment, old disloyalty, old illness, old disillusionment? Is so much filling the space that the opposite states of comradeship, reappointment, loyalty, health and happiness cannot enter in? Are you willing to let go of both extremes and rebalance?

iv). What work, family, social or community pressures need adjustment and what is the first step towards a rebalancing? Who do you need to discuss, research with or inform to enable a release?

v). Are you paying attention to the inner tuition or ignoring the signs of changing or being changed? Have you lost hope and need to spend a little time on your own with your inner guidance? Are you co-operating with this or resenting it? Is your faith in Heaven or in the management of the Earth in need of adjustment. Are you safe in the knowledge that life is collective and collective evolution requires redeployment of personnel on occasion to create well being for all not just for ourselves? Have you acknowledged or talked over your pathway with a friend, counsellor or spiritual director recently? Are you willing to love and be loved by all comers even if you are not in sympathy with the types of characters presenting?

Past aggression or hostility is a division of energy that requires two sides friend and foe, victor and vanquished, right and wrong and so on. By necessity we attack or defend saddened by the state of separation or resentful of the authorities involved. If we have lived in this manner for a long period of time, internally we may regard ourselves, our family, our friends, or our work colleagues etc as a battleground, and so defend or be defensive. If so we need to back off and state our truth as it is without expectation of anyone trying to rescue us by condemning or negating the situation we feel ourselves to be within. The 'do-gooders' who try to fix things dishonour our state in favour of their own. The right and wrong scenario is therefore re-enacted. As a result, as each critically sees their way as the right way, by default they demean and criticise our own valuation. It may be their way of protecting themselves or the interests of those they care for and yet if we learn to honour and value difference rather than promote sameness all will benefit.

Different types of flowers coexist quite happily within a flowerbed and so can people if time is allowed to pass. By the law of magnetic attraction people will be drawn together who can help enable updated values to present, but only through homoeopathic exposure to them can we respect all rather than falling into judging and blaming. We cannot fix things for to do so is to publicise our belief that there is something wrong. Wrong is right in the making and right is wrong waiting to happen. That which is fresh gets stale, that which is new gets old and so on. We do not need to save or rescue but to co-operate and collaborate – we are all on the same side, the side of life and that is all that is required of us. Certainly opinions differ and our truth changes, certainly we find deeper and deeper prejudice and bias within ourselves and within others, but it will not touch us more than as an inconvenience provided we are trustful and peace-filled. Only then are we truly safe for whatever is happening around us will not affect us adversely. We will be a part of the solution rather than a part of a historical problem.

When we have chosen how to be we practise becoming it. The soul and inner guidance will help us and experiences within the life situation will demonstrate to us how well we are doing.

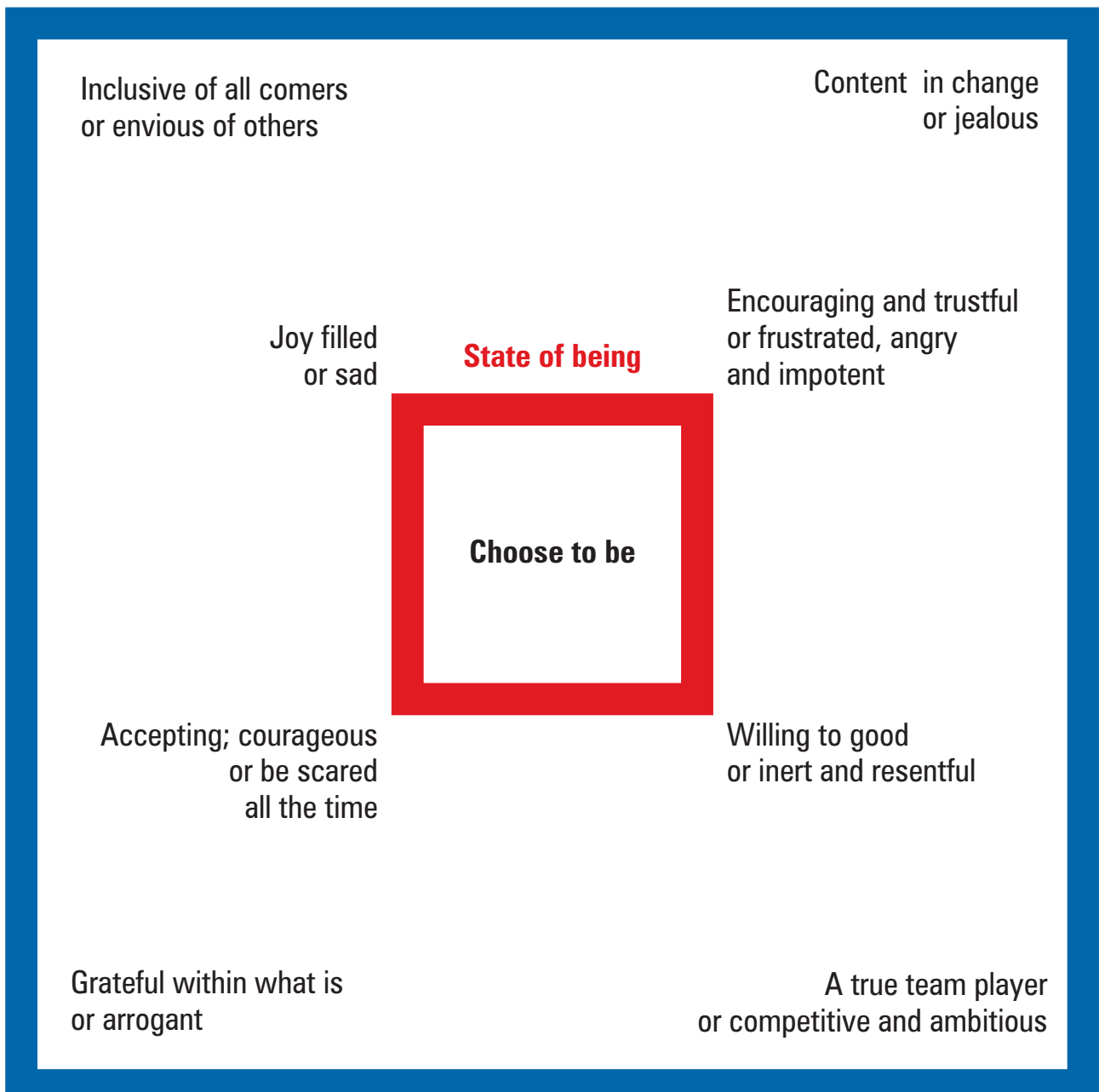


## *Section 2*

# **Projections of guilt**

# Revision, review and update

## State of doing





## 2 Projections of guilt

Making a commitment to inner growth means recognising the need to experience, not to look around or wander about, but to actually go through it. Unless we try to 'get ourselves right' – or as right as we can – we are a liability to those around us, as well as to ourselves. We have all noticed that if we are pleasant, our behaviour will have a positive effect on associates, friends, family – on all whom we encounter throughout the day. A smile from us can not only elicit a smile back, but also create one for the next person down the line. In the same way, if we run amok, though we try to patch things up on the surface for the sake of appearances, the tone of the day will be negative. It is a chain reaction, and instead of blaming others, we should look to ourselves to set the positive trend.

We are always dealing with the projections of others, and one of the main ones is guilt. We may be made to feel guilty for neglecting someone, putting off our duties, showing anger or annoyance, or for example, forgetting to send mum a birthday card. But guilt, like most emotions, can be a long-term investment towards deeper self-awareness. When we give permission for all our emotions to surface, though we may feel guilty about exposing them, we are in fact being more positive and life supporting. If we catch ourselves feeling guilty it is a good time to engage in a little more self-searching. We can, for example, adopt the attitude that by improving ourselves, the interests and well being of everyone will be improved. Perhaps we feel guilty if we have a bad day and take it out on others. We can look inside more deeply and try to pinpoint why we are having a bad day, why we are irritable or withdrawn. Guilt is merely a warning signal that something deeper inside is going on which is making us feel inferior or inadequate – according to our expectations of ourselves or the expectations others have of us.

We can then say: 'Forgive me for being irritable. It is nothing you have done, it is something I have to work out myself. Please try to allow me some space to work it out and perhaps we can talk about it later'. This way, the needs of everyone can be considered and we can learn to co-operate even in times of stress or emotional discomfort or uneasiness. If we are given the opportunity to express what we feel without being made to feel guilty, more stability and a deeper understanding

between the parties involved will be the result.

By the same token, we must become aware of when we make others feel guilty because their actions haven't met our expectations. If our objective is inner peace and stability, we need not be overly concerned with how others treat us. It is far more beneficial to occupy ourselves with what we do unto others, for it is ourselves that we are trying to improve, and by doing so the world in which we live.

So we decide upon our policy of how to be and choose cheer rather than sadness, to encourage and trust even when we have no idea what is happening and to let go of frustration, anger or impotence. Perhaps we will use these states to achieve a required objective while learning to be harmless within our administration and organisation of it. As we learn to accept 'what is' courageously, we are filled with confidence in our ability to cope even when a situation scares us. Having knowledge that we have goodwill towards all frees us from feeling inert or resentful. Now is the time to try out our revised state of being within an external representation but first we will meet yet more challenges, for the last time we were operational we might have been wracked with guilt at our behaviour within selective environments.

Can we trust ourselves to have another go knowing that we have changed and so have circumstances and people who surround us now. Will we be jealous and competitive or will we be content? Can we trust all who surround us to be team players or are we fearful that some will run amok and be competitive in their ambition to play the leading role within all and every circumstance? Can we trust in equality or are we concerned by the arrogance of some who refuse to move onward and are aloof and distant or superior and patronising? Can we accept in gratitude that we all have to search for freedom in our own way – being inclusive of all comers as and when we meet them and without being envious of those who have already handled certain difficulties and are obviously comfortable within their interactions.

*continued overleaf . . .*



Visualisation exercise on harmonious movement.

Imagine yourself within the framework illustrated in the previous diagram, 'Revision, review, and update' and visualise the squares softening as the rough edges erode and become circles that gently begin to turn, wheels within wheels beginning to turn smoothly. Imagine the two circles turning in perfect synchronicity as they expand and contract uniting and pulsing in and out, together and independently, not only with each other but with all things within the Heaven and the Earth.



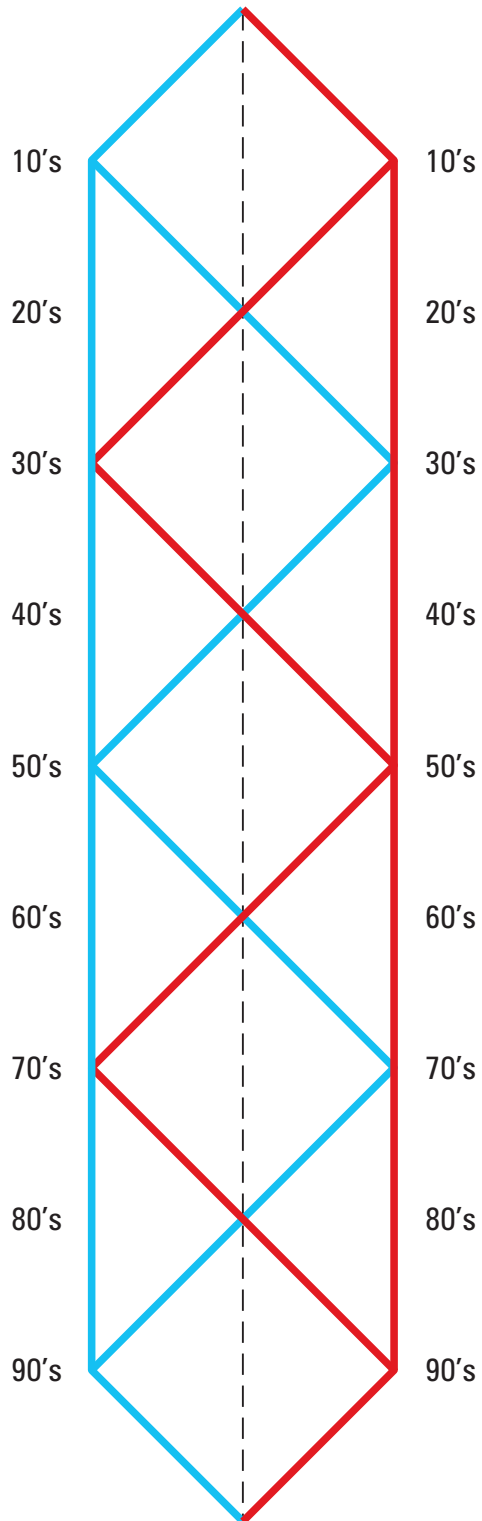
## *Section 3*

# **Communication**

# Expansion and contraction

**Expand externally**

**Contract inwards**





### 3 Communication

We have been talking about thoughts and feelings but it is the communication of these that usually creates the problems. The first step is to find out what we think and then link this to our environment. As if this were not already quite a task, we then have to try and bridge the gap in relation to other people's realities. Sometimes, as we mentioned earlier, we are trained to withhold what we think because it does not suit or fit the status quo and in that way society often reinforces suppression of our communication.

It is sometimes difficult for us to remember that others are viewing situations from a different place, influenced by a different set of conditions and beliefs. Therefore the only person who can make sense of the message of the moment is you and, of course, those who guide you from higher dimensions. So in many instances we would, perhaps, do better to keep quiet until we have got a real perspective of the situation!

If we learn and practise observation and assessment we are more likely to become effective in our understanding and communication. The senses, their various functions and their infinite number of messages illustrate this clearly. Who can say what the prime sense is? For each person a different sense will be the most important. Our ears can tell us one story while our eyes tell us another. Each sense gives us a different perspective of the jigsaw. Communication is a vast subject and there are so many languages with which to communicate. Body language, verbal exchange, the written word, visual media and telepathy are only some of the means. It is no wonder we find communicating with people exhausting! And listening or perceiving are not any easier, for to be really tuned in all our senses must be well co-ordinated. To be co-ordinated we need to have gained a measure of control and perception, not to mention balance. We must know when to talk or transmit and when to listen or receive.

Communication is a skill we possess innately, at birth, and one, which we keep expanding upon throughout our lives. Development of any skills needs information and practice. On the path of self-expansion we must make a concerted effort to communicate and allow others to do the same. The first place to begin is with ourselves. When we become aware of our own inner workings we become much more perceptive

about the world around us and much better at living and communicating truth.

There are times when we look outwards, times when we look within and times when one state reflects the other as if we were looking in a mirror. Rather than communicating with others it is a useful exercise to recall for ourselves that which we remember as high and low spots from different eras in our past.

Self-reflection exercise to identify high and low spots in your past.

What were the high and low spots that you recall at the following ages (where applicable):

- i). Birth to 10?
- ii). 10 - 20?
- iii). 20 - 30?
- iv). 30 - 40?
- v). 40 - 50?
- vi). 50 - 60?
- vii). 60 - 70?
- viii). 70 - 80?
- ix). 80 - 90?
- x). 90 onwards?

Whatever age you have reached try to repeat this exercise in relation to your relationship with significant role models within your life experiences. Ask yourself if you are free from influences you would like to free yourself from or if you are still re-enacting old patterns from habit? Bless all, for those circumstances have got you to where you are today whether you assessed them as helpful or not.

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Visualisation exercise on letting go of superfluous past experiences.

Imagine yourself within one ovoid of light and your past experiences within another. Transfuse those you need to hold onto back inside your space and release those, which are now superfluous to requirement from your own space. Remember that even if you are inaccurate about this it does not matter as that which is yours will return to you. Then sever the connection between the two spaces and seal the entrance of your own space as well as the doorway of the evacuated chamber as you release it to the collective for recycling. As you do so imagine yourself with your feet firmly planted within a sacred space on the Earth that is assigned to you, and see the connection to the spiritual/soul being made available to you as required. Relax and rest until you are ready to resume your normal routines once more.

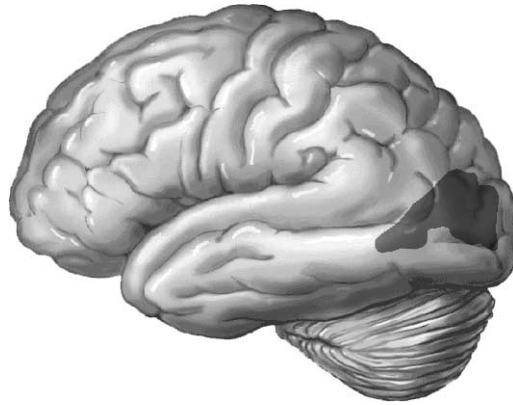


## *Section 4*

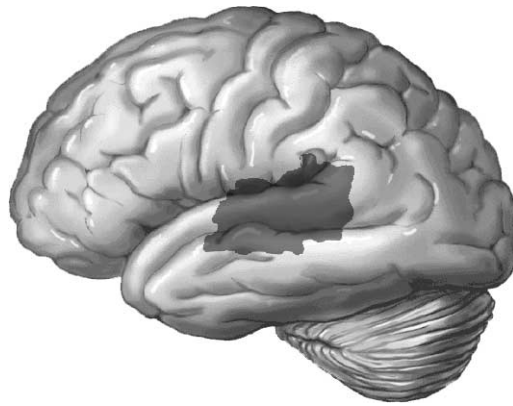
# **Denial: facing change**

# Wholeness

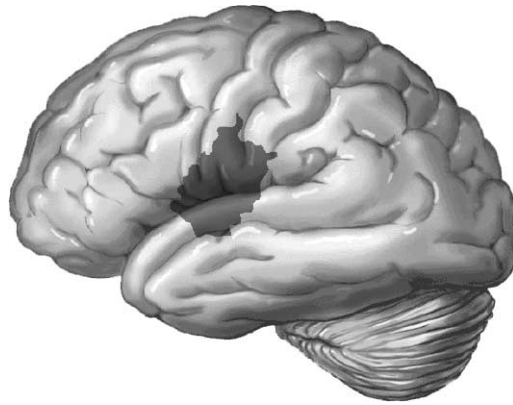
a) Looking at words



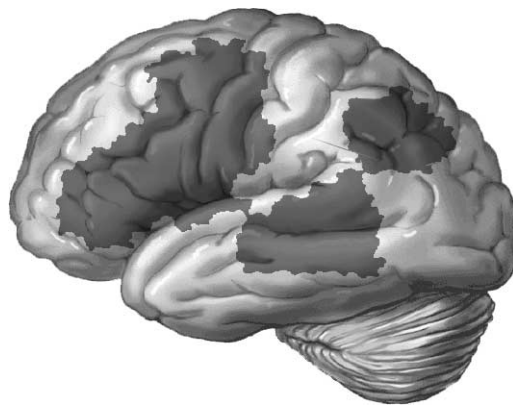
b) Listening to words



c) Speaking words



d) Thinking of words





#### 4 Denial: facing change

From the time we are small we are told about the world, told who we are, what we should be and what is or isn't good for us. Especially when we are youngsters. When we actively express willingness to experience – sometimes in an open challenge or rebellion against what has been told to us by others. We are not afraid of change; we are afraid not to change. When we are discouraged by our elders, from experiencing things for ourselves, we often respond to their advice with the challenge 'Who is to say that what is correct for you will be the same for me? I am not afraid to learn for myself!' It is only later, perhaps as a result of negative experiences, that we become afraid of and resistant to change.

All our lives, we question the rules and regulations imposed upon us. Many of us recognise that rules – since they were supposedly designed to aid us – should be flexible. They should, ideally, be adaptable to change, as we must be, to survive the variable and complex stages of life.

There is a time to question and a time to accept. When, for example, a loved person or way of life outlives its usefulness or becomes destructive to us, we need to know how to deal with the situation and that we can help ourselves to create the space to move on.

When we forget that we are in the cradle of Mother Nature our reaction is one of denial. We can't accept the change becoming apparent in our lives, yet we can't deny it either. An internal conflict can arise, where we feel we must move on and expand, yet we are afraid of change, fearful of hurting someone (or being hurt ourselves), afraid of letting go, unsure of what may follow. We might even feel that life has suddenly lost all meaning. Shadows of the past emerge; we are uncertain and a great chasm of loneliness, perhaps inertia, overwhelms us.

When we have finished a chapter in our lives we can learn to be willing to leave it. We can give ourselves permission to remove ourselves from the experience or place or person that has, in effect, died. Some of us are now reaching that stage in our awareness where we realise that many of the rules, by which we have allowed ourselves (or not) to be moulded and guided by, have become crystallised and outdated. We see that we must establish new guidelines, perhaps even belief

systems, which will further and nurture personal and collective growth.

Looking at it from another point of view, it is much harder to see that we also impose our beliefs and projections on others. Good intentions exist on both 'sides' but it is just as intolerable to impose our conditions on others as it is to have theirs imposed upon us! Again, adaptability, flexibility and open-mindedness are essential.

There is no real security in the cloak of concepts and projections that many of us wear. Whether it is of our creation or others, the protection that such a cloak affords is of the flimsiest kind. Eventually we must all become free of that outer layer of conditioning, and move on and into deeper aspects of the self.

This awareness is brought to us through changes taking place. It maybe a new job, a new relationship or redundancy or a parting; illness or accident or any other major event. Although the presentation of this will vary, it will trigger us back to earlier stages of development and our reaction to it will be unique. Old programming in the brain will need updating.

Some of us see words as a whole image (see 'a' on the previous diagram); some hear words and string them together later into a more holistic state (see 'b' on the previous diagram). Whether we see the whole concept and break it down into workable pieces or whether we take the parts and build them up does not matter provided we come to the same conclusion in the end. To be able to work from both ends of the spectrum is useful but not essential.

In a similar manner some of us speak and then adapt the words to get them to mean what we wish to say (see 'c' on the previous diagram) whereas others think of the words prior to speaking (see 'd' on the previous diagram). All approaches come from a different area of the brain and they will substitute and augment each other as necessary. When we experience a change of heart and our direction alters, the brain will have to revise and review policy to alter the programmes to suit the new order of things to come. This can appear chaotic but will bring new order providing we are patient.

*continued overleaf . . .*



Self-reflection questions on how you perceive things.

- i). Do you look at words and see them in picture form?
- ii). Do you listen to each word said prior to deciding what is meant?
- iii). Do you speak and then listen to what you say?
- iv). Do you think of what you wish to say and then try to find the words to express what you mean?
- v). Can you look and listen equally well?
- vi). Can you speak and listen as well as thinking of what you wish to express?
- vii). Can you rest the brain and clear it of residual brain pain?

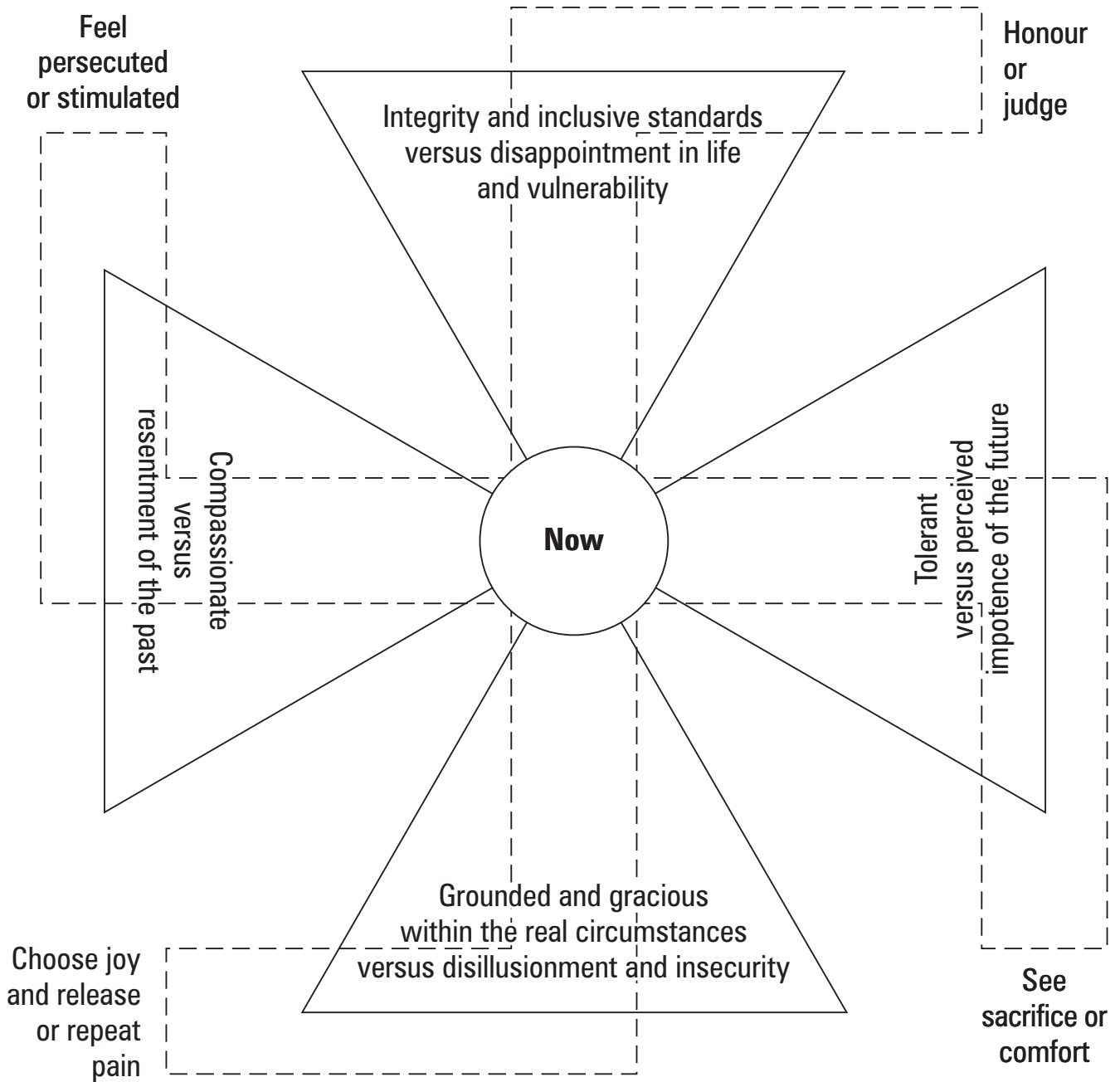
Imagine you have to think of nothing and that you do not have to work anything out. If thoughts come into your head allow them to pass through until you are able to rest in the quiet. If you then receive an impression ask for it to be represented within a living state, then resume your daily business keeping aware of what is seen, felt, heard and see if the impression is represented within a newspaper, a broadcast or overheard while travelling. If it is more than once, then think about its relevance within your life now. Try telling someone about it as if you intended doing something about it.



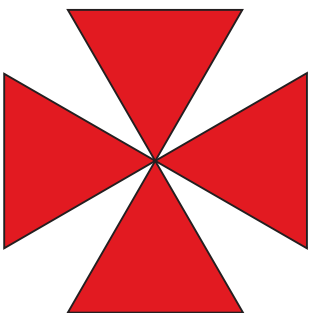
## *Section 5*

# **Trust**

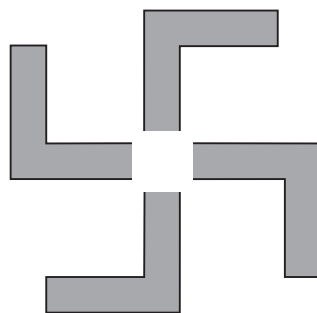
# Gentle forward movement



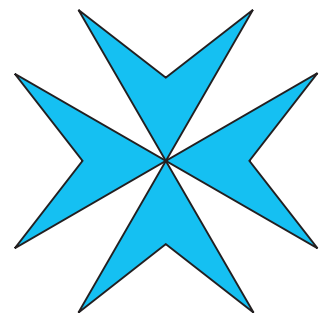
Stage 1



Stage 2



Stage 3





## 5 Trust

Faith is having trust that, in spite of appearances to the contrary, our lives and our efforts to make this world a better place are worthwhile. Faith is a basic principle that needs constant renewal. We do complete cycles in our upward spiral of self-awareness. It is not that there is necessarily a complete resolving of problems or fears or that nagging memories of confusion disappear overnight. Situations may and often do recur which trigger the resurfacing of areas we thought we had come to terms with long ago. We learn to reconcile that which we need may not always be what we want! Though we may not like everything we are going through, we recognise that it may be a necessary part of our spiritual growth – even though we may only be able to recognise this in hindsight.

We have to stand firm and trust when we find ourselves thrown back into areas of darkness. It may at times seem that we have taken one step forward and two steps back and we feel that we have lost our footing and have slipped back into the shadow realms of the inner, secret, dark side of our self, into isolation, fear and confusion.

Stand firm and trust. Remember the infinite possibilities, magnitude and precision of the creative consciousness – that the stars do not fall out of the sky and that even the tiniest insect has its place in the universe.

It is much easier sometimes to throw a temper tantrum and inform the Almighty how undeserving we are of all the trouble that has been inflicted upon us, how unjust life is and how we would have created the world more fairly. Time for the Creator to improve things with a little high tech perhaps?!

Eventually we recognise the wisdom of avoiding such extremes, of taking the middle path and maintaining a sense of detachment. We can resolve from now on to acknowledge all sides, but we needn't get emotionally involved in all of them.

There is so much we do not know. If we can release our resistance we can be shown. We may not always be enthusiastic about the situation but we can give some of the responsibility for it to the universal consciousness by offering our trust. For it is generally the case that we are untrusting creatures, reserving contingency clauses and options in case the 'in case' should happen. The simple truth is that if we release

ourselves and trust we are shown and guided. Sometimes those around us prove to be an even greater obstacle to this, but in spite of their reactions of doubt or negative projections, we can choose to respond to life in this fashion. In the end, it is our own strength and faith that sees us through difficult situations, so why succumb to the scepticism of others?

If we are able to detach and look objectively at our situation, we can observe that it was precisely this set of circumstances – however unwanted – that brought us to where we are now – to the threshold of a new understanding. Winding our way up the spiral, we can recognise the confusion and see the alternatives, appreciate that there is a higher power at work, change our plans, adopt a new strategy. We can release the past, retain the essence of all that has been and train ourselves to be flexible – so that we can adapt to and accommodate whatever is to come.

This is a process and cannot be hurried. There may be times of apparent depression and confusion and the lack of sympathy and understanding of others may not help. To be climbing out of the pit, as it were, reminds us of having fallen into it. The image is of watching ourselves in the very same place as before; only this time we are travelling forward, up out of the mire!

To complete a scenario within life means that a standard that was set for us within life and made us feel vulnerable has been reached or not. We may feel disappointed that others were apparently hard task masters or disappointed in ourselves because we feel we have not made it. But whatever the circumstances are, an actual state has been grounded and acts as an anchor which we can choose to be gracious or ungracious about. If we are gracious we will do the best we can and leave it at that, if ungracious we will be disillusioned and insecure and wonder if we are good enough to keep going at all. We need tolerant understanding if we are to release the impotence we feel. If we feel impotent we will be unable to move onwards. Some may take pleasure at pointing the finger which we will resent but somewhere there will be compassionate understanding that wisely gives us permission to have experienced difficulty. A little empathy and sympathy will be all that is required to release us through to the second stage.

*continued overleaf . . .*



If we feel persecuted we will not find the stimulation we need to try again for we will feel as if we were a sacrificial lamb being led to slaughter. If however, we are able to take comfort and rather than feeling judged we honour ourselves and others for where, who and what we and they are now, then we can find joy within shared hardship and release pain without having to repeat it again.

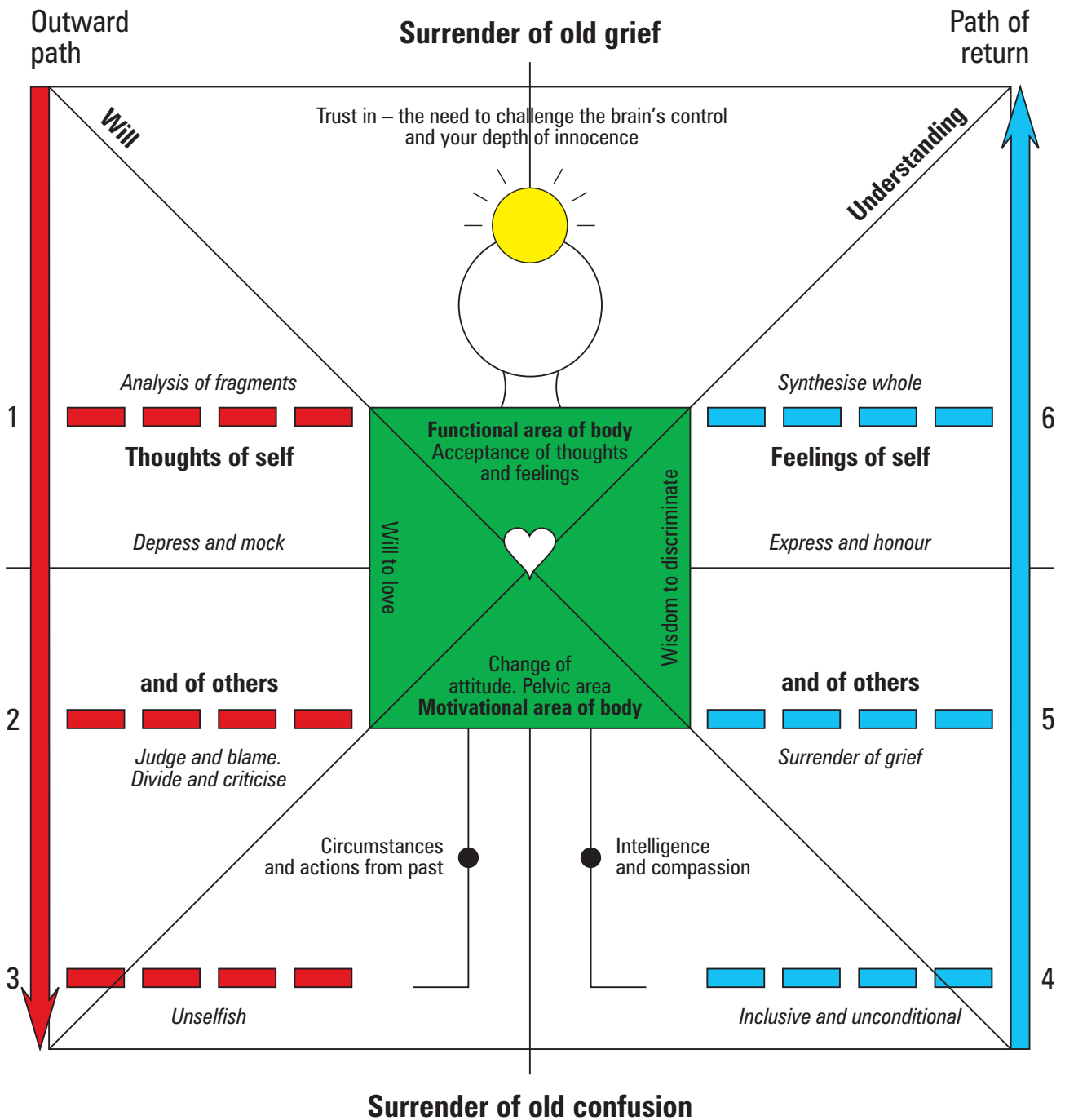
This process of refinement recollects the old and allows the new to find its place and so we spin off what is no longer required and spin in that which we will need for the next phase of our journey onwards.



## *Section 6*

# **Bargaining and freedom**

# Surrender of old grief and confusion





## 6 Bargaining and freedom

Negotiation or bargaining often follows frustration, anger and guilt. We accept that if we are buying a house we must work within certain limitations, such as how much money is available, how many people are to be housed, the size, and so on. If we change jobs we negotiate salary, hours of work, holidays and our duties and responsibilities. We don't think twice about negotiating in these sort of situations. But if we feel uneasy, or unsafe mentally or emotionally, we find it much more difficult to enter into discussion to try to improve our situation.

Often it seems as if circumstances and rules are imposed upon us and we have few rights or choices. But if we look back over our lives until now, we can see that a force propelled us, as if of its own volition and despite our resistance, right up to this very moment. We recognise that in fact most of our needs have been met, even if we now feel it necessary to reject the processes which propelled us into our present situation.

You might ask, then: 'What about choice – am I not entitled to choose? What about my sense of freedom? Am I merely a puppet on everybody else's string?' For freedom is an elusive thing; we need to start with some in order to gain more. Is freedom inside or outside – or both? Where do we start?

We are all trying to create situations in our lives where choice is a possibility. This in itself is a gradual process. Any athlete will tell us that to build strength, endurance and resistance, we gradually increase our ability to extend a little further – every day, every week, and every month. Soon we have achieved more than what we thought would be possible – through training we achieved our goal.

Similarly, if only we are able to observe ourselves, we may come to see that what we have come through is not so far removed from the episodes of a television soap programme. The events are apparently almost complete in themselves, yet there is also a thread which, often tenuously, links us to the next episode. It is only when we get an overview of our lives, when we step back for a moment and look, that we appreciate how both actor and cast, as well as the production team, contributes to overall growth. While we are emotionally involved it is practically impossible to observe the complete production.

So far we have assumed that we are in some position to negotiate, but as we all know, this is not always the case. Sometimes we find ourselves on the receiving end of somebody else's negotiations and we feel impotent, manipulated and resentful. No doubt these are the most difficult situations in which to try to apply cool, calm thinking, and it is ironic that these are the times when we need it most. Emotional reactions usually don't help. At these times what does help is to review our ideas of freedom. When we are feeling imprisoned, this is realistically all we can do. We may not always be able to choose our circumstances, but we can always choose to use our circumstances for growth, to use them (whether they are past or present) to move through and beyond the very circumstances which appear to limit us now.

So we can bargain for freedom – with ourselves. At very least that is a choice open to us. We have seen many times that by not choosing this alternative, things usually become more difficult for us and others. So, at this point, it is crucial to call upon our previous experience and energy, resources and all our training to get over the hurdle. It is a time for review and reflection, however momentary, which in turn frees us from the initial emotional reaction, which limits or colours a more meaningful response. Put even more pragmatically, the issue at hand simply becomes a choice between short-term and often superficial gratification and long-term gain.

To maintain stability in any situation, it is necessary to reflect and in so doing, consider our real needs as well as the immediate demands placed on us by a person or situation. Especially in restrictive circumstances, we must try to be creative and inventive. We can use our imagination if there is no other alternative to our present situation. Write a poem – or a book! Take a course. Offer our support to others whose circumstances may be even more restricted than ours.

*continued overleaf . . .*



It seems appropriate to relate an experience which illustrates the power that lies within each of us. One of us had occasion to visit a prisoner who had been incarcerated for over twelve years for an act dedicated to freedom and service. He was a man who had experienced himself to great depths and he seemed more a monk than a prisoner.

At the time of meeting, he was preparing to return to the mainstream of life knowing that suspicion and opposition would greet him every step of the way, every day. Others who had not yet reached his level of conviction would challenge and react with prejudice – their judgement the result of social conditioning – and he would have to react with a stoicism born of deep inner strength and self-knowledge. The few hours that this author had the honour to spend with him marked a turning point where a profound truth was recognised: when one reaches the limits of one's capacity, there is no need for pretence. When you have nothing left to lose, you are free. When you are free, you know you have nothing to lose or gain. How do the mechanics of releasing old grief and pain take place within our body?

First we must have willpower and a desire to understand while recognising that we must be inclusive, unconditional and unselfish in our motivation. Then we will have to trust the challenge knowing that what is happening is beyond our control and that to manipulate circumstances is counterproductive to deepening our awareness. At this time all we have is our depth of innocence (inner sense).

We will need a will to love all comers accepting that our thoughts and feelings may have been based on old conditioning and that it is now the time to get a bit wiser and discriminate that which we need and that which is superfluous. This may require a change of attitude to enable us to move onwards. The circumstances of the past meant that we took certain actions that were intelligent then but are foolhardy now. All that caused us to mock or depress when we did not have the means to express, must now be honoured and surrendered for recycling. The confusion helps us find the newer direction and provided we can live through the chaos we will find new order.

We analyse the various fragments without the need to judge, blame, and criticise or condemn and we begin to assess what is right for us and wrong for others; or right for them but wrong for us. Not as a life sentence,

just as varying experiences needed or not needed. We feel our way as we synthesise the whole state to free all from the bondage of the past.

We can only be refilled if we feel empty. Cleaning the body is a little like cleaning a tank – it needs to be empty of old thoughts, feelings, pressures and toxins that are no longer a prerequisite for learning. If the tank is left with sediment, it will pollute the clean fuel being placed within it. If the fuel is of higher octane then it is not helpful to dilute it with lower octane and so on. Nature (ie life) abhors a vacuum but has to create one in order to abhor it.

It is important at this time to give permission to not be so well, to laugh and or cry with friends or family, to take unnecessary pressure off one's shoulders and to take time out to adjust. If we move ahead too quickly, we are unable to rest enough to regain strength, too slowly and we get too bored to be bothered. Our body will monitor this as our mind frees us from heartache long gone.

#### Self-reflection exercise on movement.

Tell yourself and others of your willingness to give all permission to live in joy, contented that all should follow their individual pathways. Tell your body that the ill ease is temporary and that health and well being is the norm whatever the age and stage or state of being at present. And that finally in the long-term the divine union of mind and Spirit, brain and body will give birth to the newer model that is you now. Bless the infant as you celebrate the new birth. You and many who surround you will join in the celebration as you free yourself and demonstrate the way for many others to free themselves as and when they are ready.



## *Section 7*

# **Confusion and potential for change**



## 7 Confusion and potential for change

Confusion, a state we all know well, is a sense of fragmentation, when many different options and/or points of view place the weight of a decision upon us. Whether the confusion is real or imagined (and who is to say which is which?) we feel that a great onus is on us. 'What path should I follow? Last time I made a terrible mistake. Should I or shouldn't I? Can I or can't I?'

To allow for more than one possibility means we are ready to accept the responsibility of commitment. We often jump in our views from one extreme to another, and (here is another of life's little ironies) lose sight of the original idea or ideal altogether. This can be extremely depressing, yet if we can view the depression dispassionately; we can allow ourselves to be taught by the experience.

Appreciation of the potential of a situation allows us to experience more fully. Compromise is one aspect, the freedom to say, 'I don't want to' is another. Whatever the case, we must give of ourselves unconditionally, which means that we take responsibility for our actions and the subsequent reactions created thereby. Because we know that no situation is hopeless, we can relocate hope; we can 'dare to care'. We can deal with whatever comes.

Confusion actually helps us sort out the wheat from the chaff, and allows us, if we try, to see the essence which lies behind it. If we use confusion in this way, as we described using fear, anger and frustration earlier, we begin to be able to work with what is, to experience clarity amidst confusion, and to separate essence from imagination. As we train ourselves to strip our states of mind into component parts, we can condense and retain that which is useful and unburden that which is superfluous. This is hardly easy! We are dealing with states of mind not only in ourselves (and that alone is a monumental task) but also in relation to others. To do this requires that we release what we thought of as our own so-called 'authority', and bow humbly before a greater authority, the universal consciousness.

In spite of the fact that we sometimes do not appear to know what we are doing, we can remember that there is precise order and rhythm within the cycles of nature – and knowing that is perhaps the greatest freedom of all. So we can embrace our smaller sense of self and try to harmonise with something greater –

even though we may not know or understand exactly what is going on! This may sound fatalistic but often there is no other choice except to keep on going.

Thus the real meaning behind confusion is an appreciation of the potential, usually of something we are as yet unable to understand. In speaking this way, we are not making light of the uneasiness confusion creates; what we are saying from experience is that there is sense within the apparent nonsense. As the end of winter drags on and on it seems that spring will never come, but it is the very end of winter which signifies the coming of spring!

The element of time confuses in its own right, for when we are at a low ebb, time acquires the characteristic of seeming endless, and when things are going well it teasingly passes in an instant. Passing through confusion increases our ability to grow and expand.

Though times of confusion may create great difficulty and static for ourselves, our family, friends and colleagues, it is a prelude to a more balanced state of being.



## 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  
**Letting Go**

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