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Focus on
Love

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second a10

Focus on **Love**

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

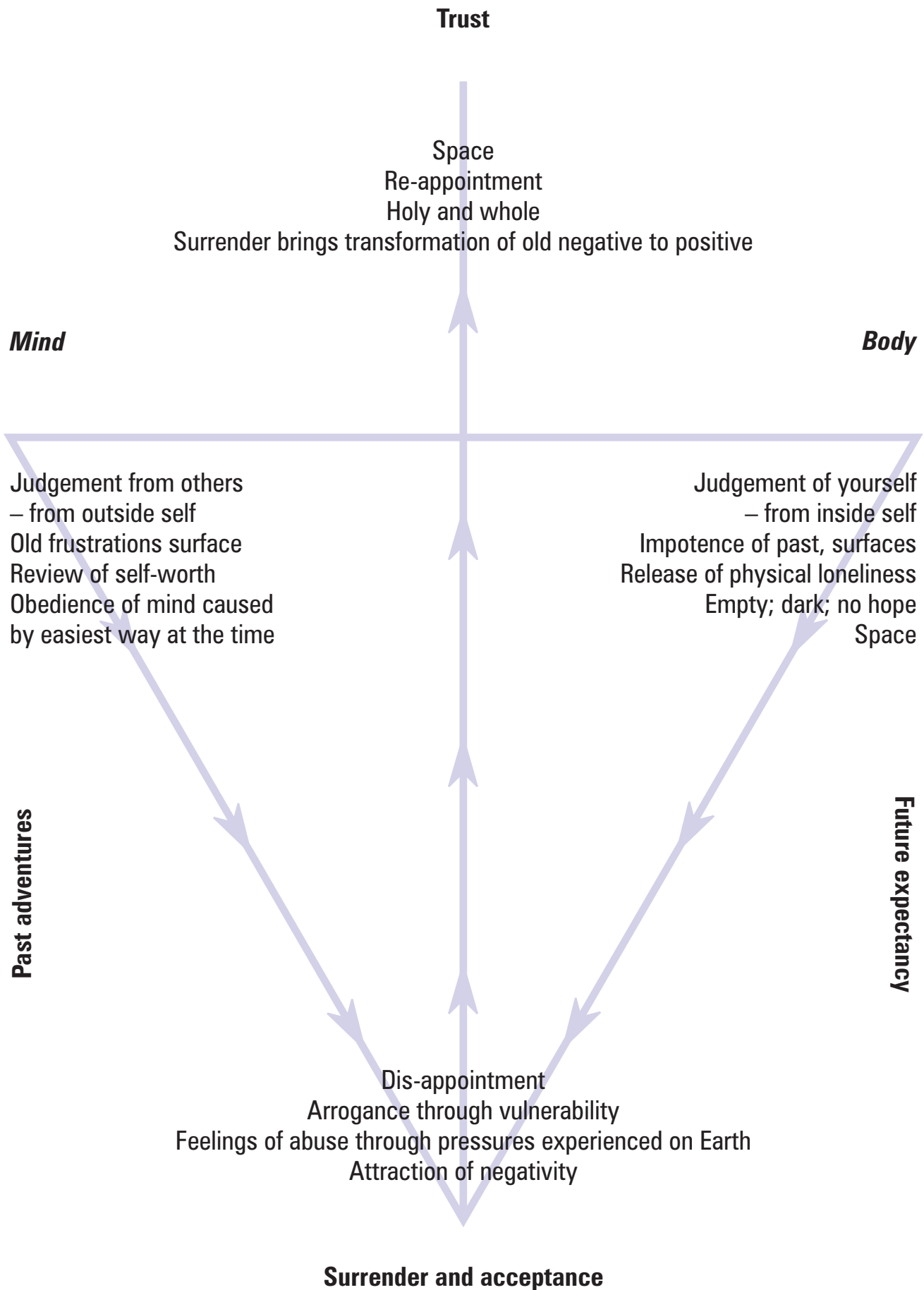
The text in this module will give you guidelines for how you might wish to proceed in deciding your next step in life towards fulfilling your potential. For this to happen, your mind will need to gradually incorporate these guidelines as you work with allowing old attitudes to release from your body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

What have we got to deal with?

The mechanics of clearance





I **What have we got to deal with?**

So there comes a point in time when we have no alternative but to face our dis-appointments squarely face on. We will have had experiences within our life, which have made us feel vulnerable. Even if we have been lucky enough to get through our childhood without experiencing abuse of any kind, when we became pubescent we may not have been as lucky. As we experiment within relationships it may shock us to find out that others have a value system that does not coincide with our own. As a result of this we may feel as if we have been taken advantage of and abuse results.

Past adventures may make us very critical in which case we may condemn others without giving them a proper hearing. We may judge others harshly, thinking they have little care and/or understanding, as old frustrations within ourselves begin to surface and we are reminded that some appeared to dismiss us and value our worth as less than we would wish them to. This will cause us to question fundamental issues of what it is we are obeying as we respond to various options that open up to us. Is it our impulse on the spur of the moment, or is it an instinct that enables us to find the easiest way at any given time? Are we responding to the judgements that others make on us, or to those that we make on our own performance?

Before we travel on within our journey through life we will have to take time to question what it is we expect from ourselves and what others expect from us. Old impotence from the past begins to surface into our awareness and brings with it loneliness that we experienced in situations long gone. This was during times when we felt empty and dark, when hope of things improving was hard to find. We travelled through these spaces and found that even though other people may have been around us, they appeared to have had little interest in, or understanding of, our needs. We now need to re-examine these things and own our disappointments, as others will have to own theirs.

We question value at the most fundamental levels of our being. Whereas once we may have pretended we did not care and were quite aloof, now we realise that we may have been hiding behind arrogance, in our need to protect our vulnerability, that has now outlived its usefulness. We are not in competition as to whose vulnerability is greatest, nor have we ever been, for vul-

nerability sources from a lack of understanding as to what is required in the best interests for all concerned. Have we grown enough to encompass others who have felt abused by us as we have felt abused by them? Are we all in different places and spaces within our spheres of activity nowadays? Do we have the courage to recall and release old pressures experienced by all, so that we no longer need to attract old negativity again? Do we have what it takes in our hearts to forgive and to forget the pain in the learning process and so be ready to move on? If we do we relate to all with ease and will influence others towards peaceful coexistence.

Whatever the group once was, all acted in its collective interest as best they could, so if one individual did not feel included and blessed all suffered. If we have tried to remedy a difficult collective situation but our input was not fairly assessed, there is no need for us to be the one to judge or justify what happened. Others will find out in their turn what the true situation was and modify their opinions accordingly. If we are able to accept that everything happened in the best interests of all we could surrender the past, knowing that at some time and in some space all will understand what was what, and why.

Time to place the whole group experience into the hands of the Holy and acknowledge that each individual is being re-appointed to a situation in which they can gain a fuller understanding for themselves. As each becomes wiser, so they will recognise that all have been and are being transformed from one stage into another and that all is well.

continued overleaf . . .



Self-reflection on sound.

i). To balance the whole body make the sounds: 'A, E, I, O and U'. Repeat three times.

ii). For the lungs, sinuses and the skull, sound: 'Hum, Hum, Hum'. Repeat three times.

iii). For the ears, sound: 'N, N, N'. Repeat three times.

iv). For the nasal passages and sinus headaches sound: 'ma, ma, ma'. Repeat three times.

v). For the jaw and migraine tension headaches, sound: 'ya, you, yai'. Repeat three times.

vi). For the stomach, indigestion, heartburn and abnormal appetite, sound: 'huh, huh, huh'. Repeat three times.



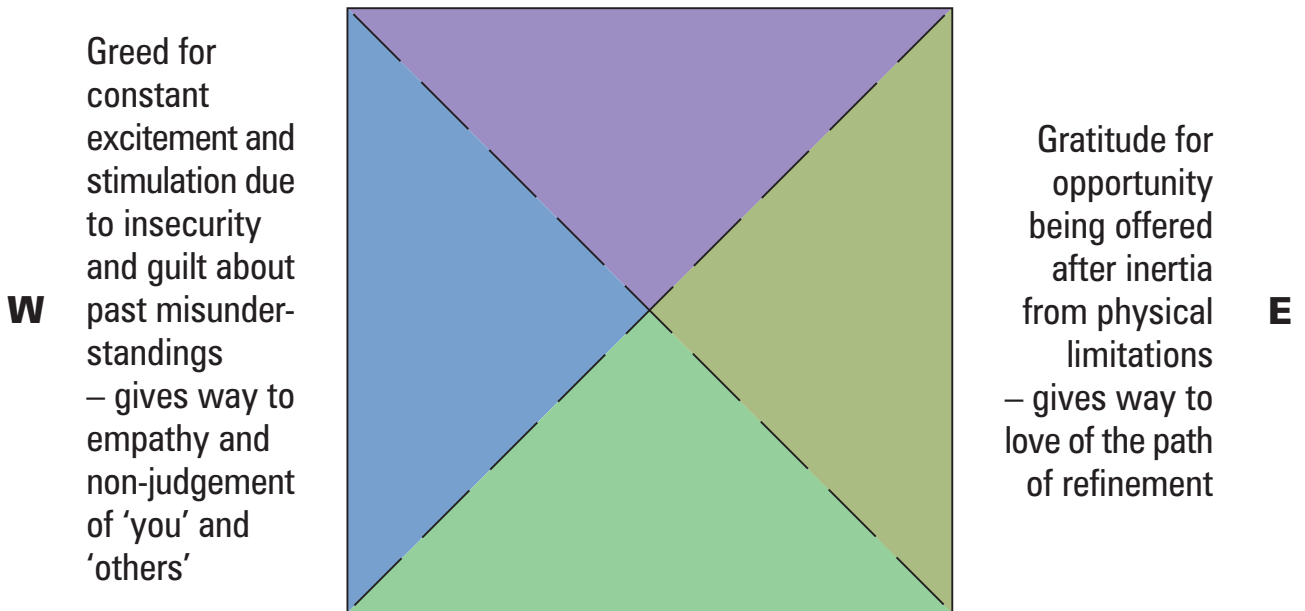
Section 2

Grace and gratitude

Faith

N

Grace of adult
Obedience to Great Beings after rebellion or
sulk – gives way to unconditional love



Shame of child
Feeling abused as a result of history in environment of forebears – gives way to compassion and camaraderie

S



2 Grace and gratitude

We are all children of the Heaven and of the Earth, and like all children sometimes we behave better, and at other times worse, than we might wish to. All children feel abused in some areas and content in others, and of course it is always their parents fault! If only they had had the foresight to see that their way did not match our wishes. Only years later, when those same children have been out in the world for a time and have had the opportunity to compare their parents with the parents of others, do they begin to understand the goodness in their own. But then they have to get over the pain experienced within the learning process and gain a camaraderie that includes tolerance and forgiveness.

It is so easy to criticise history and exclaim at the horrors of the stories we hear about our forebears, and it is so difficult to improve our own situation. We exercise our mouth at every opportunity as we pontificate as to everyone else's policy, giving ourselves an excuse in our laziness not to examine our own. And that is also our excuse not to risk trying something that might not prove to be as good as what our parents already achieved. However, the compassion of our Heavenly and Earthly parents is infinite and gracious, and we only have to ask for grace and we will be gifted with it. We must obey these parents however, and ask to follow our soul path, while allowing all others to follow their own in freedom and without our input or interference. If we love we free, and if others love us they will free us in the same manner. This will necessitate renegotiations at certain times to allow all to maximise their potential. Sometimes this will mean us being totally available and sometimes we will need to withdraw. We will need to trust that we will begin to learn the difference between these two states.

Gingerly we may try something and it will not always work, so we let go and maybe try again later in a modified form, until we find an easy formula that works for all. If we rebel hugely and make a big fuss there will be so much static flying around that we may not be able to find our way. If we sulk and will not speak to any we will miss the clues life will willingly hand us. If we are co-operative and flexible we will try things up to a certain point, looking towards what we want and expect. And what we find is that the unexpected moves in and modifies things in a manner that is

much more appropriate than we had imagined or anticipated.

Sometimes children are greedy and want constant stimulation and to be in a permanent state of excitement about something. This is especially so if they have experienced insecurity at some level of being in their collective past. We may assume guilt about past misunderstandings and be pleasantly surprised as this gives way to empathy, where there is no: 'you did this and others did that' anymore, for there is no judgement, there is just 'all of us'. Under these conditions we find that the inertia from old physical limitations has been lifted and we are all just grateful for the opportunity being offered. We have been refined and find to our surprise that the rough edges have been the prelude to a smooth pathway on which we can all walk in greater comfort.

The imperfections, as we had judged them to be in our insecurity, have been found to be trustworthy in spite of our lack of faith in them. We may have felt ourselves to be the scapegoat, resentful at the impure spaces we have had to occupy and yet it has lead us through time to appreciate and seek out beauty. Had we been allowed to disregard or ignore the realities of the situation we would have become selfish in the extreme with no thought to others and their problems. If our group is infiltrated by something/someone which/who is depraved, debauched or bestial, it is easy to betray them for we feel as if we are being used as a punch-bag for all. However, the sabotage has its source and we are a part of it and like it or not the garbage is within the collective space that we occupy.

continued overleaf . . .



It takes time to get in and time to get back out if we are to gain immunity from this for always. If we break away too quickly we sabotage the efforts of those who seek to assist us. Having judged them untrustworthy it is easy to blame them and walk away with us feeling saturated and them feeling empty. Or like children we can try to bully and control events, or act helpless and manipulate them until our parents challenge our dishonourable behaviour and insist on a standard common to all. If the standards are proved to be good ones through time we will learn to trust them; if not we must try to do better in our turn. We do this by creating our own excitement and having our own adventures as we learn not to invade the space of others or perpetuate old abuses from our past. If we have learned to be respectful we will be accepting; if not we will find ourselves rejected and we will need to try again under different conditions and other circumstances.

If we have been at the butt end of thoughts, words and deeds that have been given and received, we will record them within our bodies and at some time they will have to be forgiven and released. To do this we find a beautiful, peaceful space where we get the chance to do what we need to do as we find the ability to be the soul child of the Heavenly and Earthly parents. Much to our surprise, we find ourselves obedient to what is required, and we play joyfully, while still doing the work assigned to us in a responsible and contented manner.

Self-reflection on the past.

- i). When/if you sought cheap thrills and lived for the excitement of another new adventure, did it bring any lasting satisfaction? Release all of the occasions you recall.
- ii). Do you sometimes appear a little obsessive, working in an 'all or nothing' fashion, unable to find the middle way? E.g. Out partying all the time or sprawled in an armchair doing nothing at all. Consider what you no longer wish to be a part of and what areas are in need of improvement.
- iii). Do you pressure others in the hope that they will carry you along and you will not have to make any effort yourself? Choose to surrender the need to behave in this manner anymore.
- iv). Do you become helpless depending on others to take care of you rather than having to make an effort for yourself? Plan what you would like to do next and research information to support it.
- v). Do you avoid looking at the pain of areas in which you have been dis-appointed? Isolate areas that are in need of being acknowledged at this time.
- vi). Are you unwilling to be alone because you are lonely, but unwilling to be with others in case they are cruel or unkind to you? Choose to surrender the experiences of the past and ask the Heaven and the Earth to support you within this endeavour.
- vii). Will you trust in the future and give allegiance and loyalty to your soul, which has brought you this far?



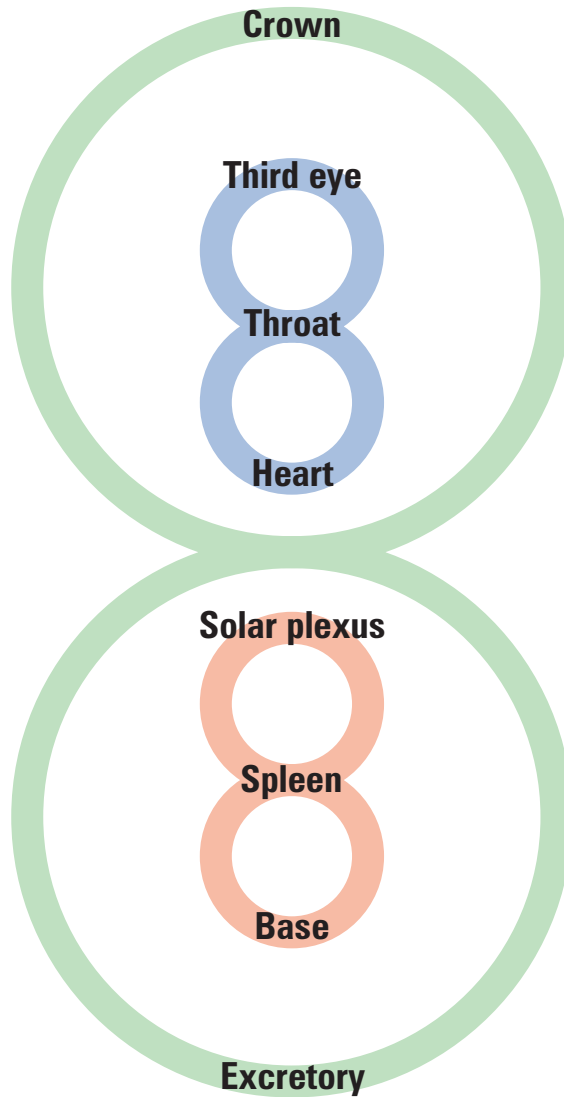
Section 3

Compulsory learning

The eights

Space

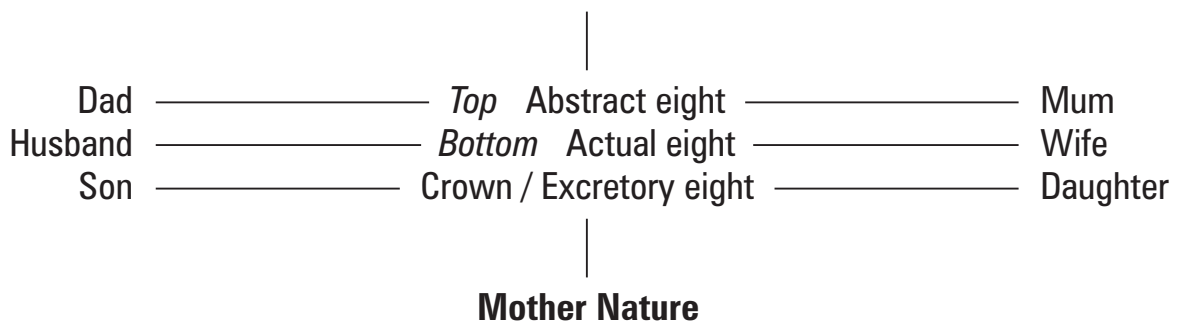
Heaven



Earth

Time

Heavenly Father



Healing of imposed karmic limitations. Re-union of Heaven and Earth – abstract and actual.
 Release of limitations imposed by others. Forgiveness of space and time and self



3 Compulsory learning

First of all we have to learn to come to terms with our soul remit and accept that we need to obey our inner guidance. We can dispute the standards set all we like and try being as non-conformist as we are able, but at a certain point in our development we are faced with trying to achieve the vision or not. If we are good-hearted we will try to express the highest standard at all times and remain in our integrity – if we do not, we will run wild but will not be satisfied with anything we try. To be truly content we must serve the invisible call. Whatever we think about the role models that we have encountered who have demonstrated paternal and maternal instinct, we will have to explore, investigate and come to terms with them as we forgive these people, understanding they did their limited best. If we forgive everyone's stumbling then in our turn we begin to place reliance onto the Heavenly Father and Earthly Mother. As we trust the soul call and our intuition, and are willing to be led by these two aspects, these can give birth to a third in the fullness of time providing we retain a spirit of goodwill.

It takes time to overcome our resistance and balance what we would wish for with what we think we need. We will need to create our own reality and try it out again and again as we refine that which we have inherited from genetic lineage and the history of our forebears'. We learn to extract what we need and release the remainder as harmlessly as we are able, causing others as little difficulty as we can. Sometimes we will be frightened as we overreach ourselves going too far too fast, at others we will be sluggish as we move too slowly to accommodate others' progress; but through these difficulties we will learn to manage time and create balance for all. We observe partnerships and become partners ourselves as we explore how much to take on and how we should be around others. We accept limitations with good grace and learn to move beyond the limitations observed in previous generations. It takes courage to become a part of a solution rather than adding to old problems, but we enjoy the camaraderie and the companionship which gives us the courage to proceed until we arrive at a place/space which is satisfactory to all inside and outside the home environment. The Earthly Mother will lead us and help us to work to the point of need as we

follow clue after clue, solve difficult mysteries and release limitations that were imposed on us by others.

Having taken the abstract standard and put it together with earthly experiences, now comes the time when we try to get it all together and take our place as the son/daughter equal in status to all others. To enable this to happen we will have to learn to cooperate rather than resist. Before this can happen we will have tried being a revolutionary or an anarchist perhaps! We will dictate terms, be insolent, rebel, probe and probably become somewhat arrogant prior to complying.

We will snipe at those who have defined the space in which we have operated and those who have informed us how to behave. This is guerrilla warfare where we overtly test people/things to see if we are secure enough to travel on in the company presenting. If we hold grudges we poison the space and create germs towards which we may have immunity, but others may not. Obviously we cannot be exposed for too long, or our resistance is lowered. We may not therefore be able to withstand the impact and so find we are no longer immune.

We have to obey guidance and allow that power to be mirrored from the Earth situation so that as situations change we accept the change with understanding and tolerance. As people change we trust the change and free them to their own learning. Whatever is happening we need to choose to love the situation and all in it, as unconditionally as we are able to, and this includes ourselves.

continued overleaf . . .



Self-reflection on inclination.

i). Do you love to hate the patriarchal/matriarchal figures in your life?

ii). Do you hate to love them? Explore these feelings as far as you are able to.

iii). Do you work on an 'all or nothing' basis?

iv). Are you inclined to fight if you cannot get your own way?

v). If others are in dispute do you run away when you are able to do so?

vi). Would you consider that you are contained in your enterprises through fear of getting things wrong?

vii). By whose reckoning is right and wrong decided: by your own, or by others surrounding you?

viii). Do you torture others to enable you to please yourself?

ix). Do others please themselves and terrorise you?

x). Are you saddened by your need to obey your calling to care?

xi). Are you grieved at the stamina it requires to change anything or pleased to have had the opportunity to input?

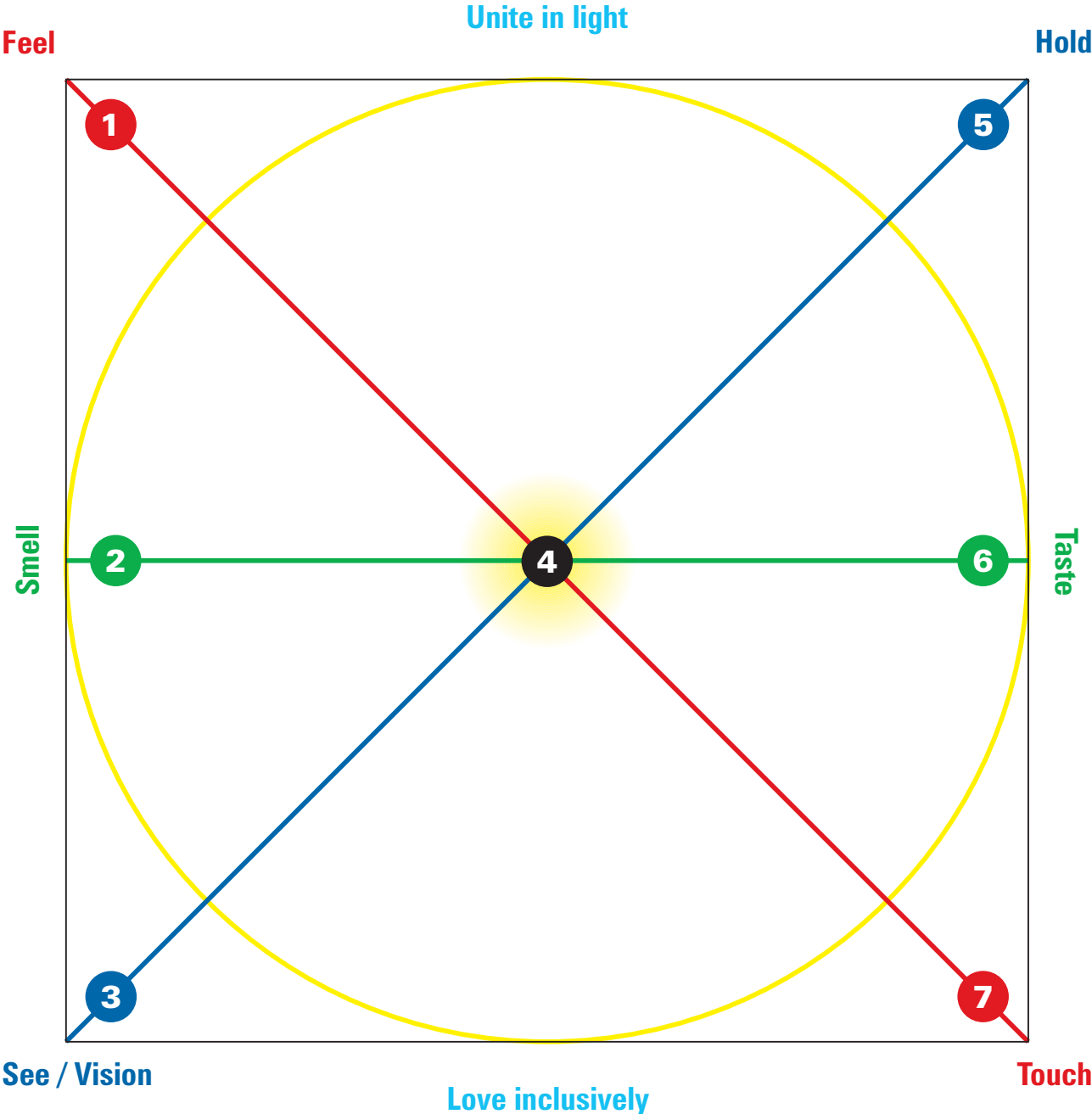
xii). Are you ready to progress and let others do the same even if you do not know how this will occur as yet?



Section 4

Inclusive love

Shape getting ready to move on



See **3** + **4** + Hold **5** = 12
 Feel **1** + **4** + Touch **7** = 12
 Smell **2** + **4** + Taste **6** = 12

Feel **1** + Smell **2** + Vision **3** + Hold **5** + Taste **6** + Touch **7** = 24



4 Inclusive love

Before any within a group are able to move on we must ensure that all are ready. No one can move at the expense of another and if any try to nothing will happen. We have had a collective vision and whether we remember choosing it or not, we are an integral part of it. It may have felt good or not so good, but all are held in its thrall and are touched by it. All have tasted the collective atmosphere within it and all must work to clear it to an acceptable standard prior to being released from it.

As you examine the preceding diagram you will see that all the cross members add up to 12. If we take for an example the twelve months of a year, the circumference of the circle and its centre are the 13th point. This is considered unlucky for some as if the shape does not hold it is impossible to find the centre point. For if the group has been inclusive and all loved whether their behaviour was approved of or not, then all are freed to become the centre point for another group as well as always having the strength of the original group to draw on. The rough edges have been knocked off and all are centred in a smooth moving circle.

If our ideal is truly inclusive it can accommodate others without too much adjustment or difficulty. However the ideal will undergo a reality check from time to time. If the ideal has become a living state for all concerned, the past difficulties are forgiven and forgotten and all are ready to take a step forward. This will not be accessible if any are only paying lip service to the ideal, or any have been unable to demonstrate that living experience in their deeds and actions and it has proved to be all talk only. If we have been unable to negotiate our way through the difficulties experienced then some members of our group may be unwilling to co-operate as they feel judged.

Those who feel the need to justify their behaviour may not have appreciated the learning experiences and so they are unable to surrender to the current experience, as they feel too guilty to dare to hope others who surround them will not harm them. This is a delicate procedure, as when we choose not to harm others and to surrender the pain from the past, others may not as yet. They may desire to do harm to prove their right to feel hurt and vice versa.

To be patient and sensitive is vital as all accept history in an unassuming manner. For the common aim from the past is being redefined and must not be interfered with within the present moment – it is as if the past is being isolated but not ignored and the call to the future has not arrived. We have no alternative but to trust and obey; however, as yet we have not got a clue what that means.

Self-reflection on emptiness.

- i). Do you feel centred in the space surrounding you?
- ii). What makes you impatient and irritable with life events right now?
- iii). Do you feel hurt or that you have hurt others? Explore how and what, if anything, you can do about it.
- iv). Do you feel harmed or that you have harmed others? What could you do to release the situation, if anything?
- v). Do you need to fill in the waiting time between past and future in any particular manner?
- vi). Are you willing to accommodate your life being empty for a while?
- vii). What will you do that you enjoy as an intermediary activity?



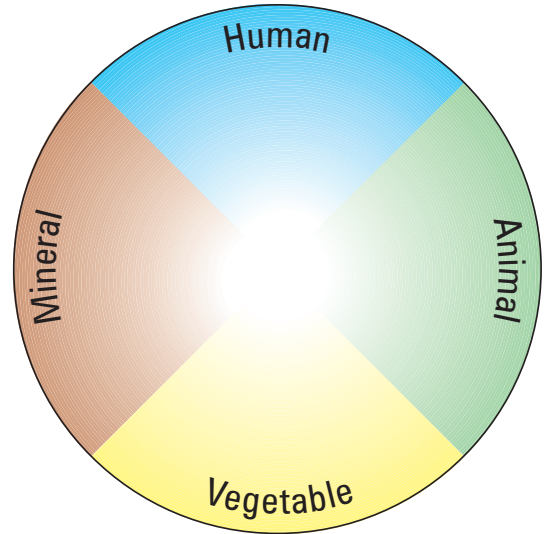
Section 5

The cross we bear

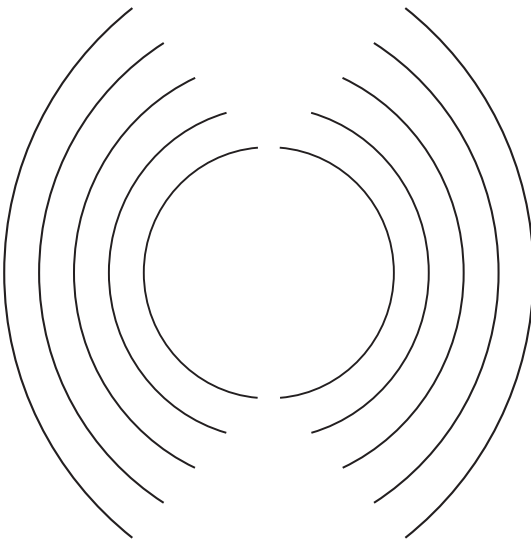
Balance and repair

Love	Human	Hate
Challenge	Animal	Avoid
Fear	Vegetable	Caution
Joy	Mineral	Grief

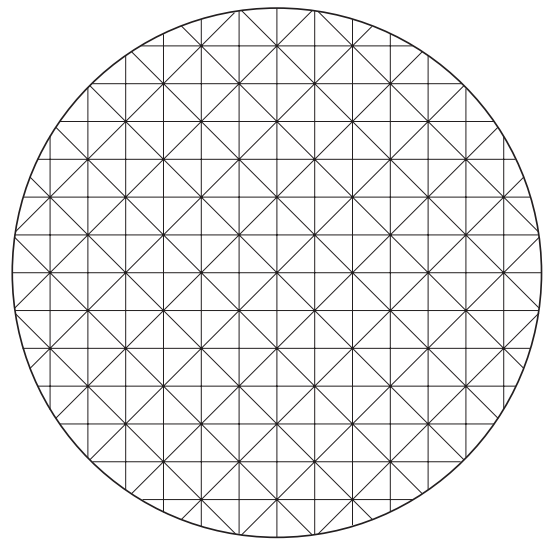
Attitudes to inclusivity



Enclosing the space to get definition of shape



Pump with light to begin to cleanse



Tears / Breaks / Cuts / Thinning / Gaps
Time / Stretch



5 The cross we bear

When we arrive on the Earth there are certain fixed patterns that we must work with. On the diagram at the beginning of this section, the balancing out and repair of the rebel and the slave, the pirate and the prostitute are illustrated. The rebel will find any way to avoid doing what they have to do; rather than taking the easier path they will invent all sorts of complications so as not to conform. Whereas the slave will do what is required but will make all who surrounds them suffer one way or another while others will become a martyr if they are allowed to do so. However, a pirate will take others' booty without a thought as to the morality of the case, and the prostitute will happily live and feed off the vulnerabilities of others if it is within their own interest. Somehow they will all be led towards a more constructive pathway if they choose to accept the invitation to do so.

Only if we are patient rather than impatient, calm rather than cross, gentle rather than arrogant, and willing rather than slothful, will the experience be managed with relative ease. So we learn when to use which facility without being over-attached to any of them. This process we do time and time again until we are able to feel comfortable rather than crucified in areas that need to be addressed. These weaknesses within us, that need to be brought up to strength, will be represented in varying forms until we work from a solid foundation and courage, discernment and detachment are second nature to us. They are called on as required if necessary, however, they hold no fear for us anymore for we have the tensile strength in-built and the flexibility to use whatever is appropriate, as and when the need arises.

As skills are learned they must be tried out under a little more pressure and perhaps time constraints to enable us to meet deadlines. An idealist must be discerning yet capable of holding a standard for as long as it is required. Perhaps the standard needs to be lowered a little to enable all others to keep to it; or maybe it needs raising to avoid complacency. If we are to steward the quality of a vision then we must choose whether we do so with ethics or not. So we learn to be realistic but somewhat detached, firmly stating our case but not blaming others if things go a little awry on occa-

sion, just able to bring the whole plan back onto course again and again, yet also able to accommodate individual and collective need as required. So we learn to research and analyse the market as kindly as we are able, never critical but always astute.

Perhaps our attitude towards inclusivity needs an overhaul. Are we working with the love and hate parallel to the human condition and trying to rebalance ourselves within it to enable love to circulate more freely? If we can love more unconditionally, then we can more easily discuss the likes and dislikes around issues that need to be resolved. If love is in circulation, it is only a matter of time before issues are resolved. Perhaps we find it easier to challenge rather than to avoid; some love a good scrap whereas others do not. Some go to any length to avoid confrontation, yet smoulder away at the perceived injustice. This animal instinct to fight or run away will need to be addressed to enable a balance between the two extremes to become the norm for now.

At one time we could have been too fear-filled to challenge an issue, whereas now we are cautious but capable. Life may need to remind us of the change in circumstance so that we do not experience more grief than we need to. We are being freed to live in joy but we do not know it as yet. The instinct of the animal nature is not easy to overwrite with updated instruction. The glandular system of the body stores fear, as the plant stores water, and needs to know that there is no need for fear any longer whereas natural caution is a bonus as it prevents difficulties occurring. Perhaps we have been so used to experiencing grief and difficulty in the past that it does not occur to us that we have earned the right to experience contentment and joy now. So it is a case of 'better the devil we know' as it is easier than learning the new skills required. Or perhaps we do not know how to live in contentment and peace and are fearful we could be bored by it if it were to go on for too long!

continued overleaf . . .



As the updated state begins to be defined we will need to try the updated shape on for size as illustrated in the diagram at the beginning of this section, but if we did it all at once it would put undue pressure on us. So we interact with people we care about as we redefine the human condition, then we try out our new-found skills in the external environment, stating our case and challenging any issues that need to be addressed rather than avoiding them. We may have been ultra cautious and have found old negotiations difficult to manage in which case we may be somewhat fearful at the prospect of a re-negotiation. If other parties or we have been aggrieved, we may dread encounters that, to our surprise convert into joyful interaction. We cannot possibly tackle all at once so we will adjust the pressure gauging how well we are doing as we expand out into the environment and get feedback from others. We then contract into our own space to make the necessary modifications, all with a good heart and goodwill towards all, making sure we include ourselves in the agenda.

Finally we put all the work to good use and find out if all the tears and the breaks are healed well enough to withstand the impact of experience. We need to find out if the cuts and the worn areas withstand re-infection and if the gaps within the fields have been filled in well enough, for long enough, for us to stretch and then to relax.

Self-reflection on collective healing.

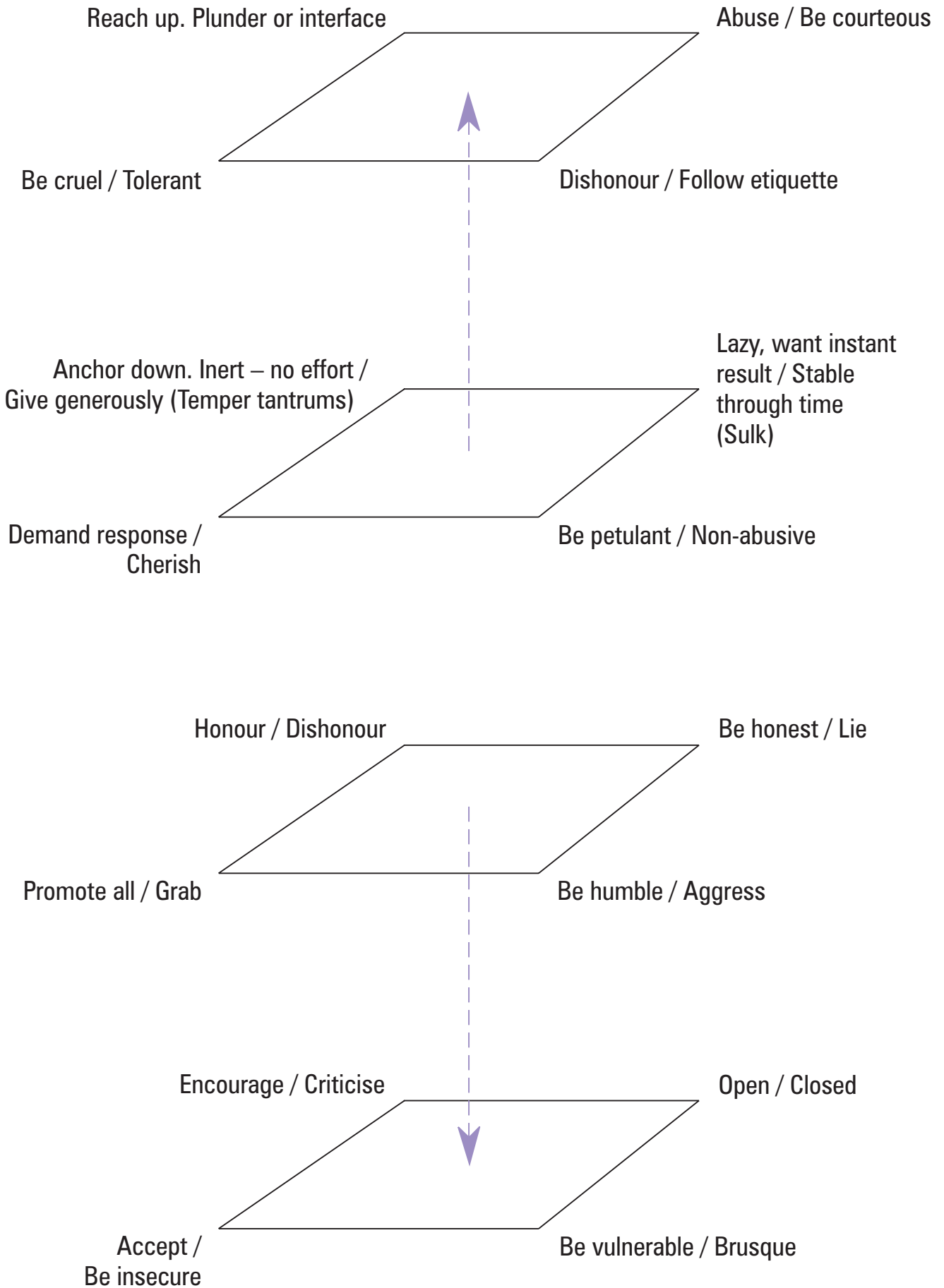
- i). Can you actively delegate and then get off the case?
- ii). Do you apathetically leave out people who have had abandonment issues and so perpetuate them?
- iii). Do you resent anyone suggesting you might not be perfect in all areas as yet? Do you feel secure enough to trust them yet?
- iv). How will you handle the discrepancy between the two states outlined in iii) above?
- v). Are you able to be told what to do and follow instructions to the letter in spite of your desire to do what you want to do?
- vi). Would you describe yourself as self-indulgent or as a selfless server?
- vii). Do you blame and criticise those placed in senior or more powerful positions than you feel you are in?
- viii). Do you choose to be freed from the bondage of history and become self-responsible?



Section 6

Up, down, out and in

The platforms





6 Up, down, out and in

There are varying platforms on which we dance to assess where we are between extremes and to give us the opportunity to test how strong each and every platform is. Only if we are able to perform on all of them either individually or collectively are we found to be obedient, at which time we will be detached from the experience. If we have been hurt, our wounds will be bound up and any misunderstandings will be ironed out.

However, if we have tried to pull the wool over the eyes of the Heavenly/Earth Father/Mother, we can be sure the parents will be in full knowledge. If we have been over upset by others, we may have been trying to avoid our responsibilities just as the child will try to avoid putting out the garbage by creating a dispute with a brother or a sister. When challenged one will feign goodness, but both are equally responsible for the resultant behaviour. Perhaps we have been overly uptight with people and with trivial matters to avoid commitment and to try to ensure that others do as well, as we take up their time feeling unduly threatened and insecure, assuring ourselves of attention.

Then there are those who use anger as a weapon and become emotionally and physically abusive in their frustration and their impotence at being unable to manipulate others. Passive aggression is seriously damaging as entrusted power is misused to inflict our will onto another. Perhaps we children have got into situations we are unable to 'fix' so that we do not get found out. What started as a minor issue has turned into a much bigger one and now we cannot extract ourselves. We could not 'do' what we thought we could and now we want to shut up but others are involved.

Perhaps we were corrupt or dishonest, or got involved in shady dealings where covert behaviour and nastiness has disorientated some and selective memory has resulted. Maybe some have shined by putting others down through their silent disapproval and overt judgements, so that control has been maintained through unreasonable behaviour and injustice.

If we are bitter we become spiteful, vindictive and vengeful, sceptical about getting our fair share of attention and of the goodies being handed around. Some then start acting out a 'poor me' scenario and feign helplessness to gain sympathy through misappropriat-

ing others' energy as they lean on them unreasonably for emotional or financial support. Others promote hatred through snobbery or elitism as they manifest various displays of behaviour that prove to be self-destructive. Then there are the miserly who begrudge, the overly grandiose and the egotists.

All the children are given their heads to see what is made of opportunities that present. The discipline will be firm but fair to all comers. If the children are flexible, good-hearted and willing to change and be changed they will be supported and encouraged by their loving parents. The decisions are just and fair to all. However if they have been ambitious, jealous and competitive they will be chastised, as any unfinished business is re-addressed.

All children of Spirit must be given free choice as they learn to discriminate for themselves. One will pioneer and others will follow or not, through which all will learn wisdom. Some will make responses that are true and valued gateways sooner than others, enabling progress for all to be safe and enjoyable.



Self-reflection on safe passage.

- i). Have you learned to be disciplined without feeling punished or resorting to torturing others?
- ii). Do you pay attention to detail and deliver the goods with good grace?
- iii). Do you honour each fragment of the structure and insist on holistic practice?
- iv). Are you envious, jealous and without intrigue?
- v). Can you hold a mind set when challenged by others?
- vi). Do you take revenge when you feel blamed or judged?
- vii). Do you have false expectations and set a standard that is too high for you to keep to yet?
- viii). When things fall apart, can you handle the waiting time and as you wait for a re-appointment?
- ix). Have you experienced illusions of grandeur so suffer disillusionment?
- x). Do you want equal status for all as you play your own part within the overall drama, or are you ambitious and striving for a monopoly?
- xi). Do you have enough courage to encourage others and support them and yourself in the truth of the moment?
- xii). Do you forgive your role models for just being people as you are?
- xiii). Do you believe in and trust the 'Greater Parents'?

Meditate on the prayer of St Francis of Assisi.

Lord make me an instrument of your peace.
Where there is hatred, let me see love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

Divine Master, grant that I may seek not so much
to be consoled as to console;
To be understood as to understand; to be loved as
to love;
For it is in giving that we receive; it is in pardoning
that we are pardoned;
And it is dying that we are born to eternal life.



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
Love

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