



second a10

Focus on
Prosperity

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second a10

Focus on **Prosperity**

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

Am I deserving?



I Am I deserving?

Nelson Mandela stated in his inaugural speech in 1994 in South Africa –

“Our deepest fear is not that we are inadequate, our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves ‘who am I to be brilliant, gorgeous, talented, fabulous?’ Actually, who are you not to be? You are a child of God. You playing small doesn’t serve the world. There is nothing enlightened about shrinking so that other people won’t feel insecure around you.

We were all meant to shine, as children do. We were born to manifest the glory of God that is within us. It’s not just in some of us: it’s in everyone! And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others!”

Now the question is: am I willing to be totally re-involved with life? Alternatively, maybe I desire to turn away and live my life as a recluse so that I can be relatively uninvolved. I may think that will bring richness to my life. But how can we live a vision if we never tell anyone about it? On the other hand if we handle only mechanical tasks we become bored and lack stimulus. There must be a balance of inner work, regenerative practices and outer exposure to find out if others find that the policies we have adopted are acceptable. If our vision is unselfish, inclusive and required, then we can cheerfully make use of the Earth resources, for no one owns material wealth. If people are materially prosperous it is for them to steward, share and promote what they have. It cannot be assumed that because they have material wealth that they also have spiritual abundance. If they did, their lives would be full and they would be contented, their sparkle and their joy would make them in demand.

Who are we to question the ‘Management Upstairs’. Can we be totally obedient so that if they ask us to take our power and work to potentially live a miracle on Earth we are able to humbly, modestly and gratefully say ‘yes’? If we can then all the longings, the loneliness, the frustrations, the resentments are eliminated at a stroke. Of course we will have to trust our-

selves not to become over ambitious, and expect special treatment with the type of pomp and ceremony which creates a pocket of separation from those we care for. If we have issues about being patronised then our anger and our impotence will have to be cleansed. If it is not we may become a dictator or feel enslaved and impotent about our ability to express our anger and frustration, recognising that we have to dissolve and discharge these emotions without causing harm to others.

In the course of life, unwittingly we will find ourselves involved in politics and caught up in publicity machines. This may occur within a national interest as with Nelson Mandela or within a family, or even within ourselves. For an army of cells live within the body, where chemists, engineers, social workers, librarians, politicians and distribution agents try to coexist in peace. Each cell plays a part hoping and praying that the soul advisor will create a loving and fair administration so that the subtle energetic forms of disease: bacteria, virus’, predators and parasites are safely smoked out and disposed of.

It is said that:

A vision without a task is but a dream

A task without a vision is drudgery

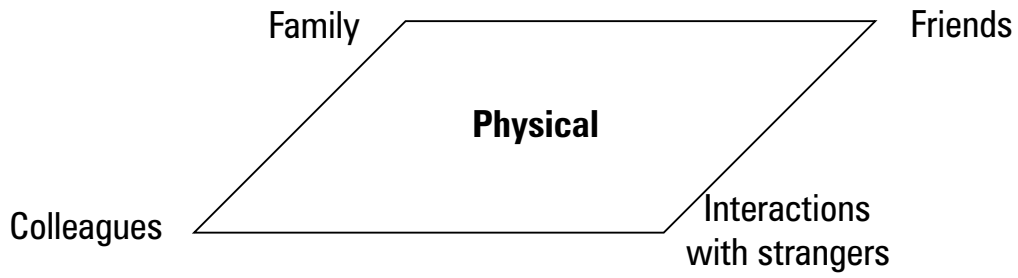
A vision with a task can change the world



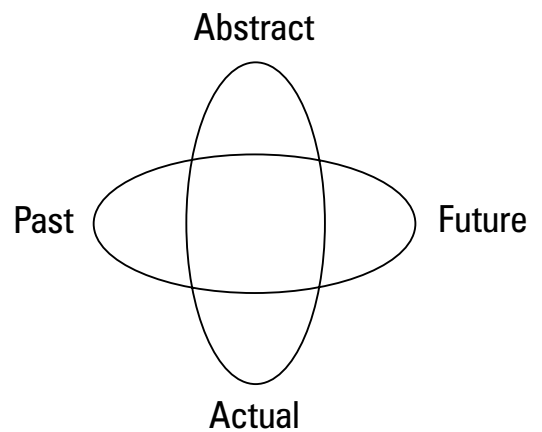
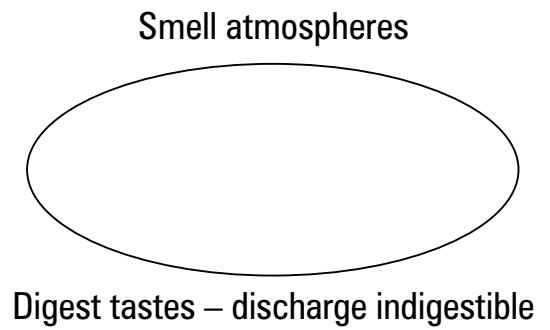
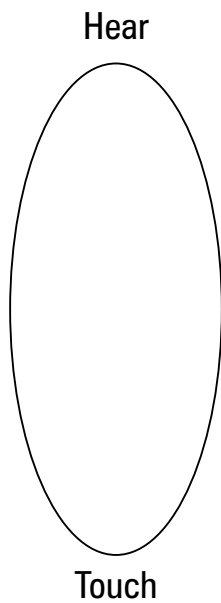
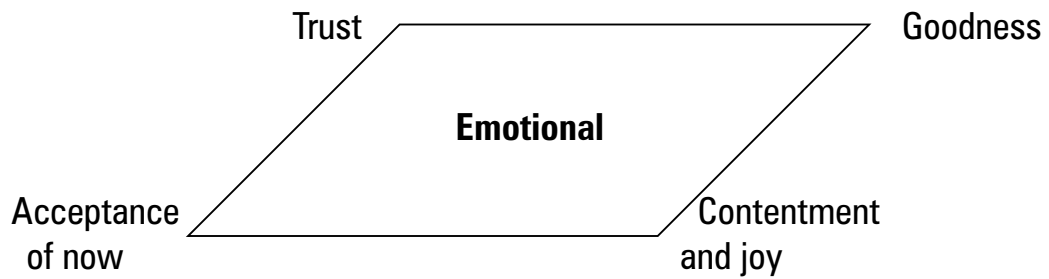
Section 2

Do I have the courage to trust?

Honour all



Make choices how to feel





2 Do I have the courage to trust?

There are several levels of security which are central to our well being: our physical state, our families and our houses, our work and our income, our social life, our friends and our ability to change and be changed. However when any of these things change it will require an effort to make the necessary adjustments. This is not so bad if we choose the change but if we have to adjust to changes made by another, we may be less than gracious.

So let's think about what is involved with emotional prosperity for we do have choices even if we have lost sight of them temporarily in the hurly burly of life. We can choose how we feel, we can choose to trust even when we are not at all sure what is happening and we can keep on keeping on without being foolhardy. To achieve this we must trust in ourselves and our ability to be discerning so that no other living creature is deliberately harmed by our passing. We can choose to be well and to optimise any situation or not. So if we experience illness we can make sure we have as good a time as possible within it as we learn to change those things which we can, and live within things that are too big for us to understand and change as yet.

Self-reflection questions on how you respond to life.

- i). How do you respond to changes, which are imposed on you?
- ii). Do you have the courage to be content and as joy-filled as possible regardless of what happens to you or others, or do you moan and groan and compound the pit of ignorance?
- iii). Are you able to accept change with grace?
- iv). Are you able to make light of what others do when you perceive it as negating you or your needs by being aware that there are no secrets in the more subtle worlds and that everything that happens has a deeper purpose?

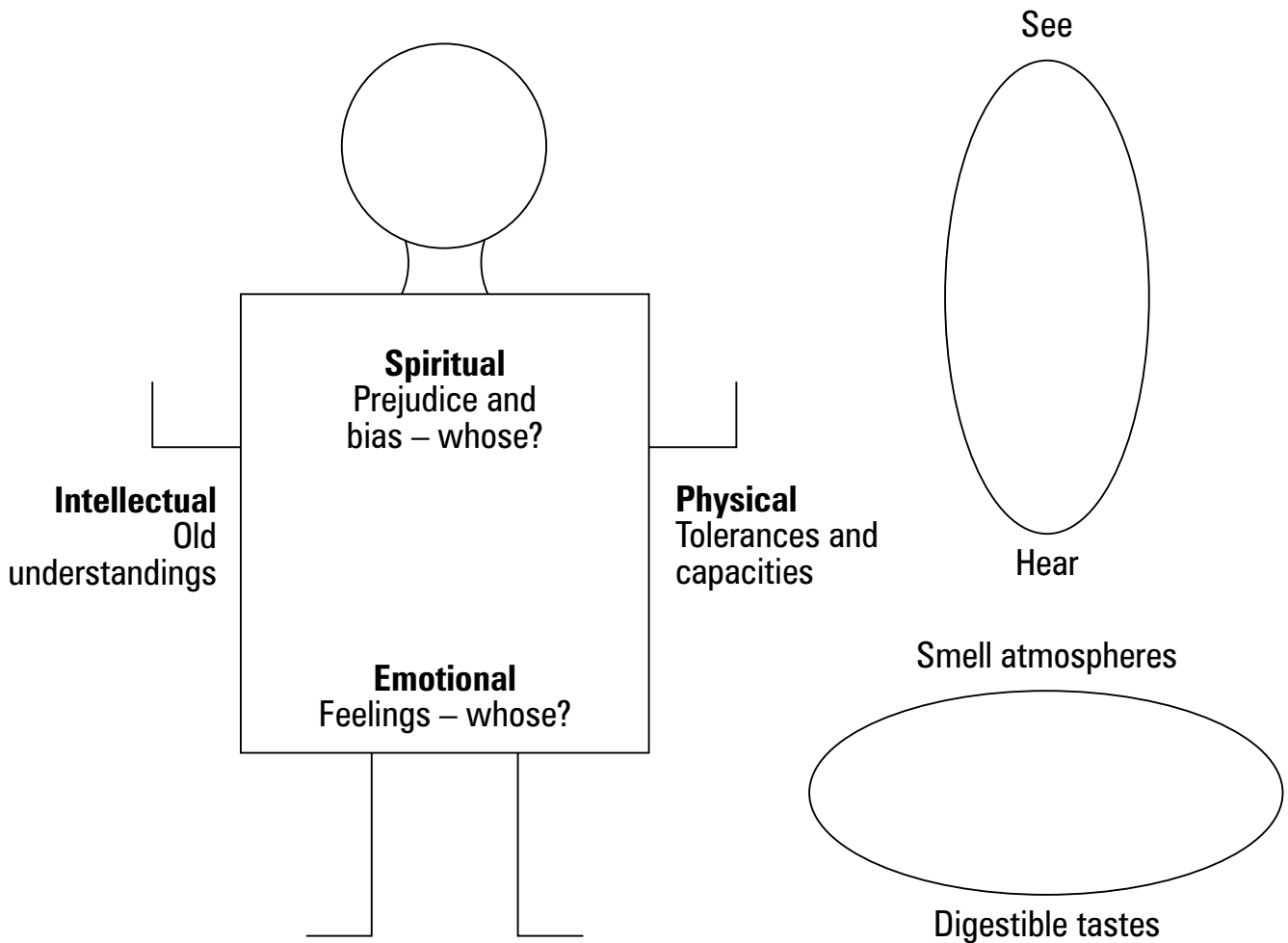
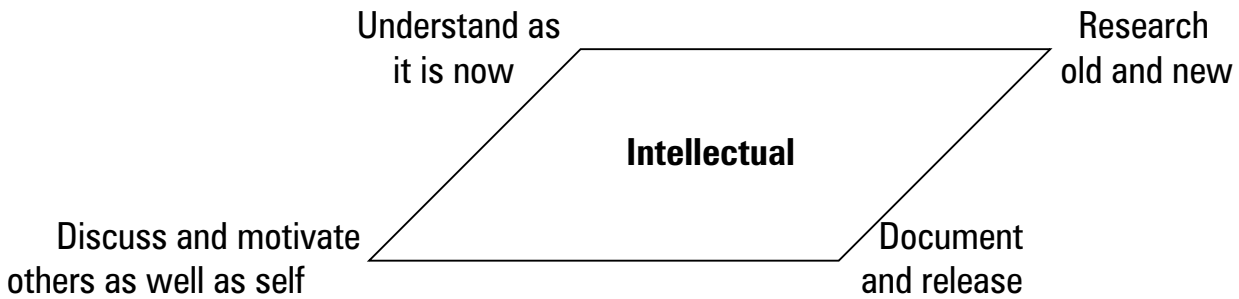
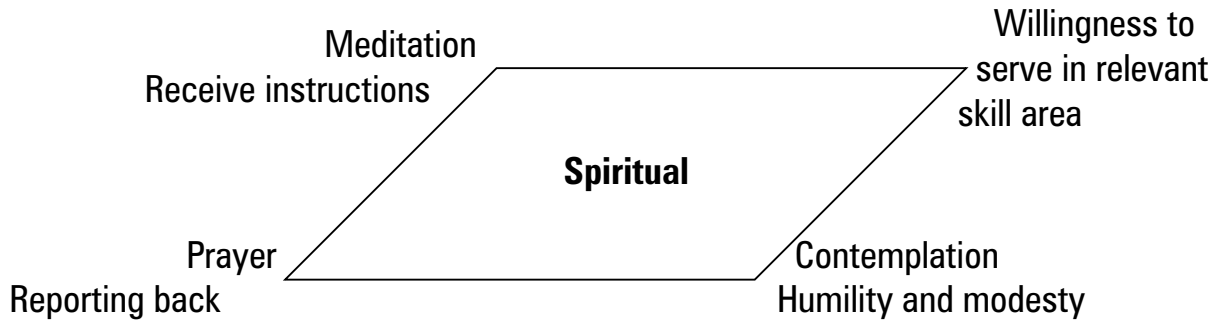
Having stated our need through prayer, we can listen inwardly in meditation as best we can and we can be comforted. We hear our next level of potential and it touches our lives whether we like it or not. What we do have is a level of choice about how we receive this information. The atmosphere will not clear unless we digest some of the tastes and toxic gas left over from the experiences that we have been affected by. We truly move forward blind in faith as the past is dissipated harmlessly and the future possibilities begin to manifest gently. These may not coincide with our romantic notions, ideas and ideals so we must learn to be grateful and gracious as our future possibilities begin to actualise in a different way from what we perhaps had imagined.



Section 3

Will I follow my star?

Can we obey?





3 Will I follow my star?

If I listen and think, I will see the way forward. What then?

Self-reflection questions on your willingness to serve.

- i). Do you have the courage to follow your star and obey the soul instruction while continuing your meditation practise, breaking up the bigger picture into small manageable pieces?
- ii). Are you willing to give service within the area of skills, abilities and experiences that are relevant to you or do you wish to do everything and run the world single handed?

The above questions will bring up issues regarding our capacity to work within a co-operative, our attitude to authority, our rebellious history, our capacity to be team players and so on. If we have judged or blamed ourselves and others incorrectly or tried to control things to suit ourselves, or manipulated events to eradicate personal inconvenience, all these issues will be brought within an arena to be addressed. This will continue until we are able to be humble and modest enough to maintain our vision and our dream to make improvements which in action prove harmless. We pray and accurately report back our observations on how we find things, without embellishment or becoming a martyr to a mythical cause, or crusading and trying to change things to be politically appropriate and minimise personal discomfort.

As we try to understand and get a handle on what is going on, we have to update our truth and revise and review our life. As we do so we recognise ignorance and or imperfections within us and in others and this grieves us. We therefore need time to pass to heal and integrate the old and the new. We can fill in this waiting time usefully by generously helping, supporting and encouraging those who are documenting things in a new manner. If we are unable to find our own star, we can attach ourselves to someone else who has street credibility, helping and supporting them, working diligently and freely, learning through doing what is required as they have the track record we are seeking

and will show us the way. We earn our right through selfless input and by supporting them we free ourselves, and potentially others as well. As we discuss, research and document, we are able to formulate a view as to where we are, even if it is only because we know where we are not any longer.



Section 4

Revising traditions



4 Revising traditions

So we have an idea which may or may not work but we know we have to do it otherwise we will forever live to regret it. We may not know why we have to do it. All we do know is that we seem to be inviting opposition wherever we turn. As a result of this we no longer care whether or not we realise the idea but we do know that we are awakening to a new level of awareness. In this awakening we are aware of a new level of prosperity which is so rich in Spirit that it makes its material counterpart insignificant in comparison. And yet we must honour that the physical material is necessary for anything to be achieved. We therefore meet in the central arena between Heaven and Earth as we bring the richness of Spirit onto the Earth, extracting what we need from what we want on the Earth and putting that together with the Spirit. This brings us to examine our inner road and our experiences of union, disappointment, disillusionment, and disassociation in relation to partnerships. Perhaps we look at the role modelling of our parents and grandparents and perhaps at the more abstract levels of our romantic idea of Heaven in contrast to the unwillingness on the Earth to share and care. Although our ancestors did their best on Earth, we consider it to be not good enough and resent having to cleanse the resultant disorder.

As we travel and meet the inner reality, bewilderment, ignorance, chaos, as well as the reasons and the attitudes behind our confusion surfaces and we have to accept that the imperfections as we see them are no worse in others than they are in ourselves. We gradually learn to trust enough not to moralise and divide, nor to pronounce an ethical consideration without discussing its implications, nor to separate Spirit from life or life from Spirit within cultures that are unfamiliar. We learn that all is as it should be and is well and that we can accept the vision and realise that we are working to free all, the inner self and the outer experience. Although this may feel uncomfortable, this discomfort is mainly built on unfamiliarity. Yet why should we be given short cuts just because our inner guidance says there is abundance spiritually? Why are we having all this difficulty at a physical level? The reason is we have not learnt how to apply spiritual answers in life. For others who cannot get in touch with the answers so easily it is neither kind nor inclusive to impose the

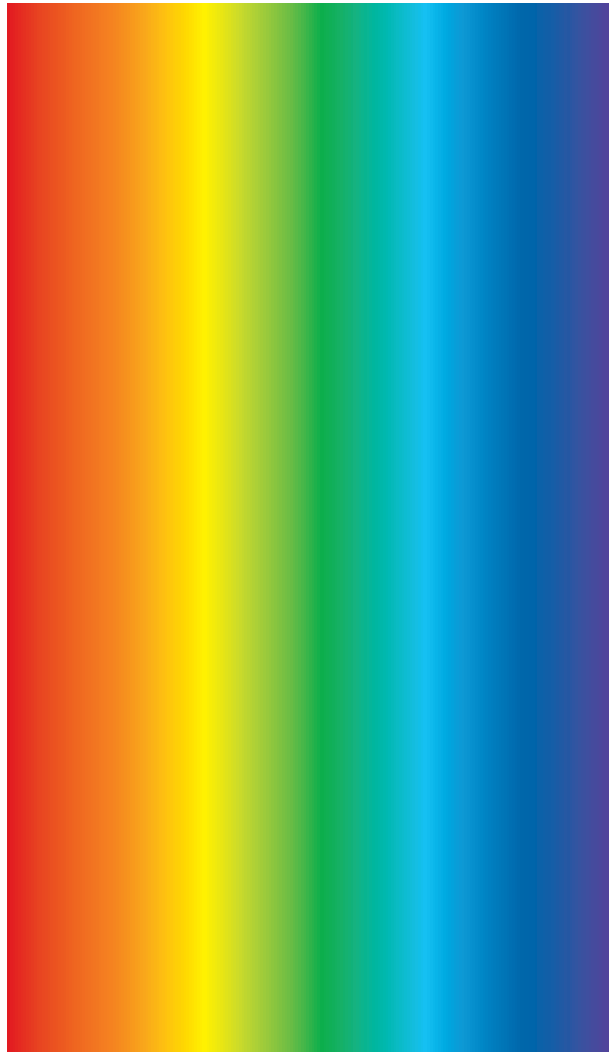
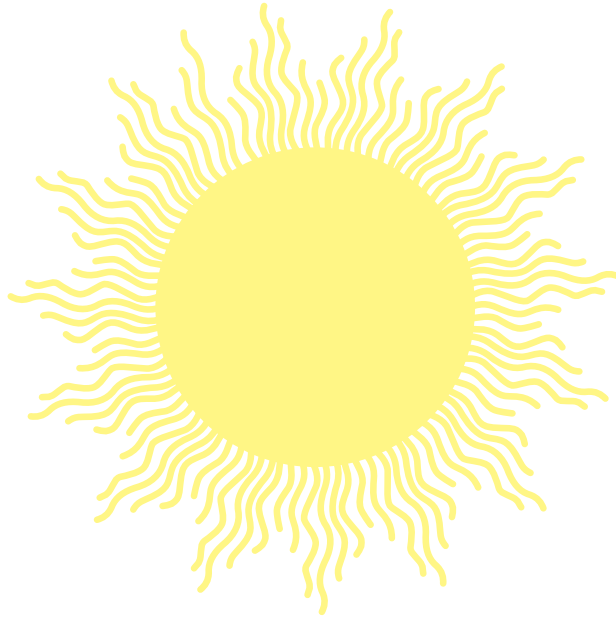
vision, rather one must start where someone else's need is. This means we must learn the mechanics of our trade, we must serve our apprenticeship, be tolerant and compassionate, inclusive and harmless.



Section 5

A channel for peace

Channel for peace





5 A channel for peace

As we connect to our passion, whatever form that may take, we will undergo certain processes and initiations to find out whether we will abuse, use, personally monopolise or alienate others in the process. A rigorous testing is therefore undergone.

So let's recap by examining our own areas of strength and weakness spiritually, intellectually, emotionally and physically so that we can isolate the weaknesses and bring them up to strength once more.

Self-reflection questions on your spiritual strengths and weaknesses.

- i). Do you pray for the courage to hold the original vision without bastardising its standard in spite of opposition or do you assume it is an automatic function?
- ii). Do you meditate to see, listen and feel good or to protect yourself and avoid trouble if you can?
- iii). Do you obey guidance absolutely even if that guidance is challenged by life and you feel it is crucifying you?
- iv). Do you contemplate the wisdom of administering or organising resources fairly for all, being as unselfish as you can be?

Self-reflection questions on your intellectual strengths and weaknesses.

- i). Do you research and compare many disciplines opening all options then waiting for all to close off except the one you are to take as the next step on your journey?
- ii). Do you document your own impressions along the way so you have a point of reference?
- iii). Are you able to talk about your own heritage with spiritual directors, teachers, peers and strangers without making excuses or justifying who you are and what you do?

- iv). Can you present what you have to offer to a receptive market or do you not want to be bothered?

Self-reflection questions on your emotional strengths and weaknesses.

- i). Can you act out who you are and what you represent through interactive dramas in life as you build on your successes without giving energy to failures?
- ii). Are you attached to knowing what is a failure and what is a success, or do you know that the success of today is the failure of tomorrow and vice versa?
- iii). Can you create an art form to inspire yourself and be of inspiration to others as well as doing the work to back the project up?
- iv). Can you dance on the moving carpet of life without losing your breath?
- v). Can you publicise who you are now rather than whom you once were?

Self-reflection questions on your physical strengths and weaknesses.

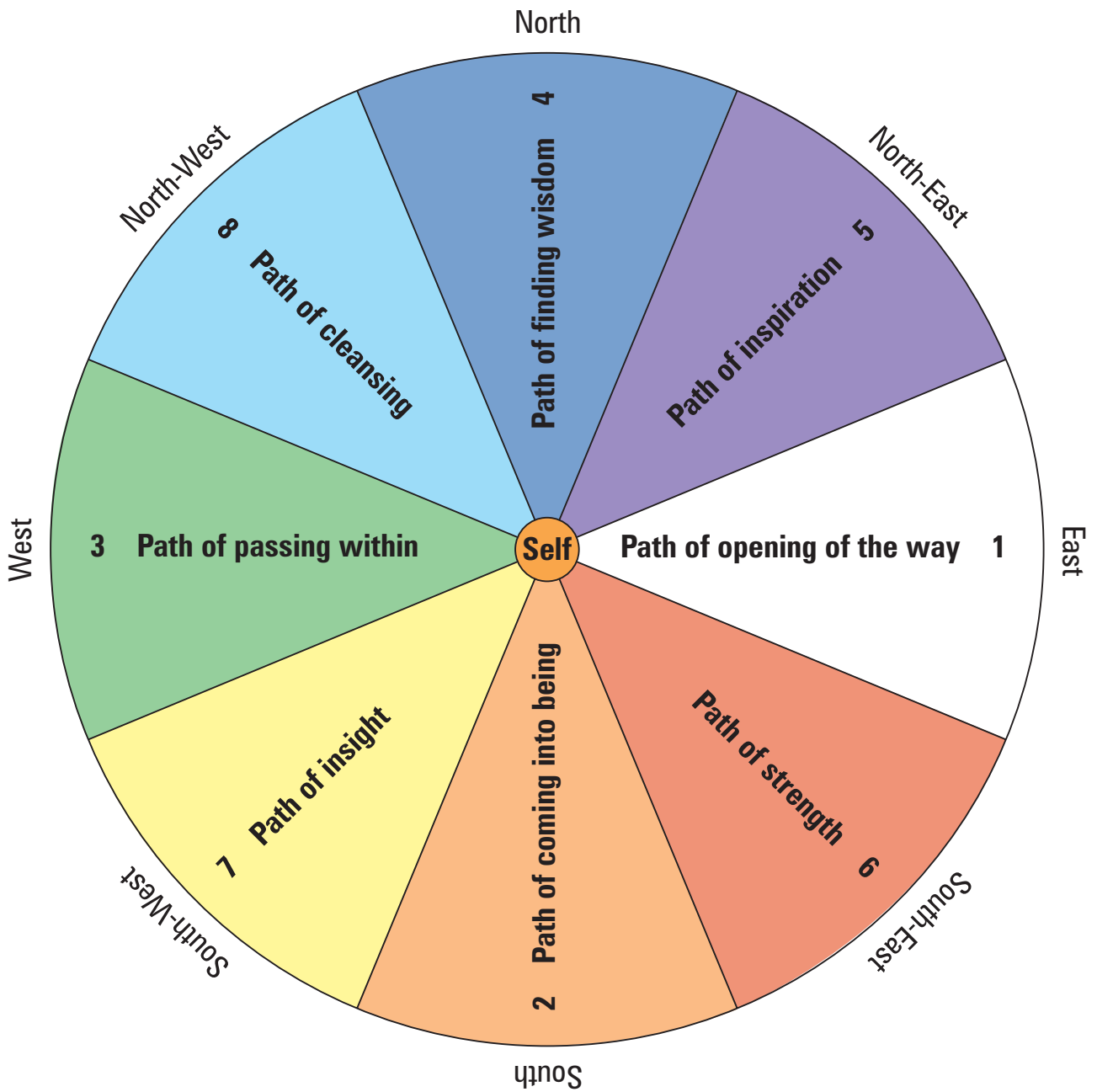
- i). Can you live and administer the same rules and regulations for all, or do you change them to suit yourself?
- ii). Can you organise resources to the best of your ability to be of benefit to all?
- iii). Can you assess capacities in yourself and others to allow for resistance to be worked through?
- iv). Can you tolerate the negotiations and the balancing out of perfection and imperfection with a good attitude for as long as it takes which can be as long as 12 years?



Section 6

In between worlds

The eight paths between the worlds





6 In between worlds

If we are going to open the door to prosperity we must open the way and allow the air to come in. Then we have to be patient enough to allow the project to come into being not just for us personally but for all who are to be involved. We will have to run the gauntlet of challenges from the ambitious, the greedy, the take over merchants and all manner of scenarios as we find the direction in which to go. Then we must pass within ourselves and work to establish a flow which is within our capacity to live out. Our judgement and the judgement of those who guide us may differ considerably as we so often think and feel we are better and more able than we are as yet. In the ensuing time we find wisdom as we begin to realise the difficulties encountered and anchor the level of need more gently than ever before. As our inspiration begins to tarnish slightly and our taste for adventure loses its inner strength through outer challenge, we establish just how good we are and we gain insight into where we lost the plot in the past and we cleanse. The eightfold way (see previous diagram – The eight paths between the worlds) leads to the centre point or the 9th point. As we review old emotions we understand a little more realistically in hindsight what we romanticised in foresight. This allows the inner desire and the outer experience to unite as one giving us the next step on the journey. Physically we must establish a standard of flow that is feasible for our age, stage etc. We must allow our physical body to align with the next step of the journey, as the circulatory system becomes able to cleanse and maintain its actions logically and predictably to enable us to take the necessary actions to pursue avenues available to us now. At the same time this allows the necessary time for toxins that are not supportive to this new endeavour to be released through the blood.

The nervous system will react to the cleansing in the circulatory system and we may feel a little jumpy or anxious as we wonder: Have we been good enough? Have we responded and reacted with empathy? Have we been guided with inner sense through our intuition? Have we damaged our innocence or our awe or that of others? Have we unselfishly included all comers?

The parasympathetic nervous system, sometimes thought to source from the dragon brain (God's mouth) will have to overhaul instinct. We then need to

ask, 'are we habitually gracious, grateful and willing? Do we have an acceptable attitude or are we greedy? Do we take things for granted, are we unco-operative and out for what we can get, shame about anyone else?' If we have had attitude it will take time to reverse habit and we may feel very hyperactive and or tired while this is going on.

Visualisation exercise on 'The eight paths between the worlds'.

- i). Look at the previous diagram 'The eight paths between the worlds', from each of the eight aspects and respond to each segment. Then imagine sitting at the centre of the circle and draw each strand in to a central focus.
- ii). Meditate on each of the six preceding sections in this module and try to arrive at an overview of your situation.

continued overleaf . . .



Self-reflection exercise and guidelines for reviewing the past and embracing prosperity.

Consider all the groups that you are part of, including for example, your family, your workplace and so on. For each of these, do all members make a free choice as to how to proceed or are decisions imposed by others' over-powering attitude? Also consider the group of your own body and how that operates.

Looking back over the learning experience, consider:

- i). Are you able to surrender to the will of the Light Beings, the Soul, the Angels without an attachment to outcome knowing that all will be as it should be and is well?
- ii). Are you aware that you do not know exactly what is required in a project and therefore are willing to be shown whether to be a part of building it up further, or whether to be instrumental in knocking down what you have done and starting all over again?
- iii). Did you give all an equal chance to succeed within a defined skill area within your group. Or did you enable them to take their skill back into their original discipline and use their updated skills in situ. Did you work with acceptance without making decisions for people but letting them choose for themselves and giving them their freedom.
- iv). Did you have the flexibility to change at a moment's notice to accommodate others' needs?
- v). Did you have the courage to see the project through to the bitter end until there was no place else to go with it?

Can you now:

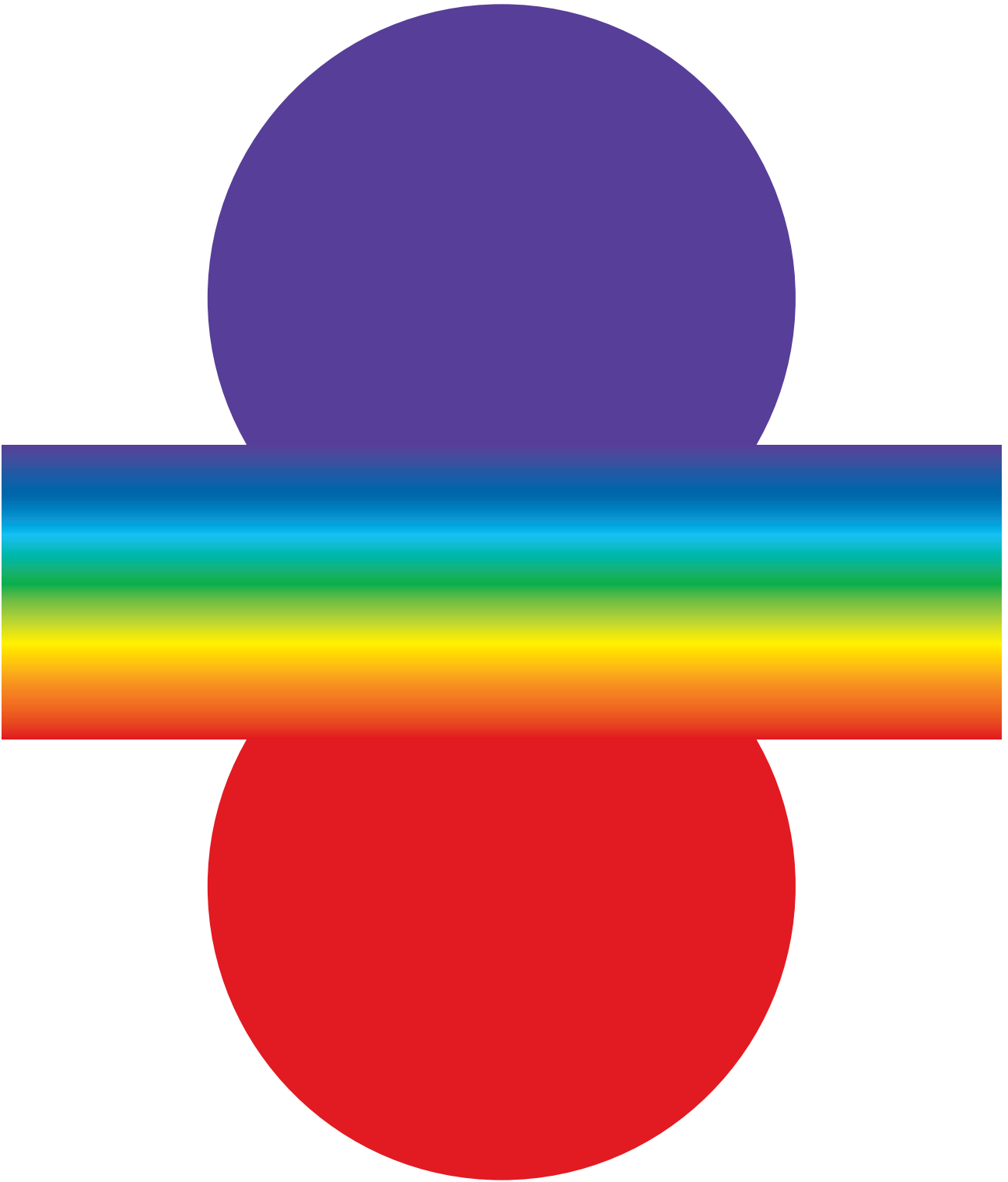
- vi). Forgive and forget the suffering, pain and the difficulty of the learning experience, both that inflicted by others and that from within you?
- vii). Give thanks for the opportunity to have been learning in action and had stimulation and challenge for the mind?
- viii). Thank your body for having been able to accept the level of demand placed on it, and your brain for having been able to accommodate the level of pressure?
- ix). Be humbly grateful to your mind, which co-ordinated that which was entrusted without overlooking what was required?
- x). Accept that you did the last section of your life to the best of your ability?

Having accepted the above:

- xi). Give thanks for knowing that you have shown trust in action and enjoyed the sweet taste.
- xii). Surrender your will to the Greater Good (God) and await developments patiently.
- xiii). From here on you may be required to start again, or to adapt what you have done. Or, possibly you may be attached to a completely different project. All you can do in these circumstances is wait in the space. But you can recognise that you are good enough and you have prospered.

Give thanks for the abundance you have spiritually.
Give thanks for the abundance you have intellectually.
Give thanks for the abundance you have emotionally.
Give thanks for the abundance you have physically.

The abstract meets the actual





Section 7

The future

The eternal cycle





7 The future

Time to look at what we know we do not want. Once we have done this, we can begin to find out what we do want.

Self-reflection on preparing for the future.

The future is an all embracing term and often does not only rely upon you but on others as well. What you can do is:

- i). Review and revise your intention.
- ii). Create objectives.
- iii). As best you can, act as if you already have all you need to achieve your objectives.
- iv). With whatever you decide to do, follow through with delivery of the goods.
- v). Identify what the next step is however simple it may appear to be.
- vi). Make a list of everything you can think of and then put them in order of priority.

If we apply the above guidelines we attract abundance for abundance follows the desire to serve. Money on the other hand is subject to its own rules of being. It is a dream and a tool of service, but becomes a nightmare if we do not know what to do with it. We can never give money away for it is not owned rather it is an energy, which must be allowed to flow. If we are unable to allow this flow then it is because we have been disappointed in the past and are not clear that in relation to money we are stewards not dictators, guards nor agents of justice. We can never really receive money as a gift for money moves to where it is needed. This may be disillusioning to those to whom it has not been given yet. If however we can clear our view we may have anything we need to serve Spirit. If we are not receiving money then we have not yet understood what is required.

There are worlds which function without money. Nonetheless these agents work in the same way to

facilitate emotionally rather than physically by for example giving encouragement, support, a cuddle, a kick up the backside or whatever is required for us to gain flexibility and movement.

To examine our relationship to prosperity, we can break things down to 12 main different arenas in the eternal cycle of life (see the previous diagram). To examine the whole is just too big a project to contemplate. The sequence in which we do this varies from person to person. First let us get the idea.

continued overleaf . . .



Self-reflection exercise to examine your relationship to different levels of prosperity

Look at the diagram of 'the Eternal cycle' and read about each of the 12 sections below. Which section do you feel you are working with at the moment? Assess the prosperity levels you believe you are personally experiencing right now in each section and make a note of what changes or improvements you would like to manifest.

1. Personal self.

How do you see yourself? Now ask selected others what affect you have on them. Is how you see yourself similar to how others see you? In what areas have you gained self-confidence from this interaction?

2. Own property.

Section focusing on resources (material, emotional, intellectual and spiritual) and the way in which you can use them to shape and consolidate your position. It indicates the avenues through which money will be gained or lost by referring to the money resulting from your labours. This section looks at possessions of all kinds.

3. Short journeys, routine.

Section focusing on your relationship to your immediate environment and all the processes (physical, emotional and intellectual) by which you determine this. This includes communication, the written and the spoken word, short distance travelling, development of the concrete mind, emotional health conditions and your relationships to your relatives, partners, friends and neighbours.

4. The home.

Section governing the home and its condition, matters of security and your relationship to your role models. It places a focus on your power to assimilate and your ability to draw nourishment from the experiences of the past. It includes a consideration of conditions as we see them in later life, beginnings and endings, issues surrounding the womb and the tomb and the relationship between your animating force and your body.

5. Limited pleasures.

Section focusing on creation, your powers of self-expression, and your ability to explore your creative talents and to add fresh accomplishments. Traditionally this is the section of pleasure, speculation, gambling, love affairs and children. It includes your capacity to experience pleasure, enjoy holidays and engage in enterprise.

6. Personal health.

Section referring to your working conditions and your service to others. Your relationships with co-workers and factors governing your personal health are included. There is a focus on your ability to organise and administer your resources; the way in which your health is affected by your efforts to achieve in work and self-improvement and overcome your own ideas of perfection in favour of collective needs.

7. Public self.

Section referring to partnerships and union with others, marriage and dealings with the public. It also connects to artistic and social activities and the transitions of consciousness from the subjective (sections 1-6) to the objective realms (sections 7-12).

8. Money associated with others.

Section of investigation into the life force or vitality and the mystical including decay and regeneration. Death of the old, occult investigation as to how to make the group dynamic fit, legacies, inheritance, sex, and financial affairs of the partner. It reveals your ability to share your possessions, transmute your resources and experience a regeneration or rebirth.

continued overleaf . . .



9. Long exploratory journeys.

Section examining the higher mind, justice, philosophy, science and religion. This is carried out through higher education, international travel and communication. It includes dreams and spiritual development and is concerned with the expansion of consciousness, travel, exploration of other cultures and tribal traditions and so on.

10. Vocational standing.

Section of your standing before the world: your career, profession and social position. This includes your public role as well as your life's direction and a conscious striving to attain a goal where your place in society holds standing before the world. A demonstration in your life work of your ideals in action that holds up under challenge so that it endures and can be of use to others as well as to yourself.

11. Infinite ideals.

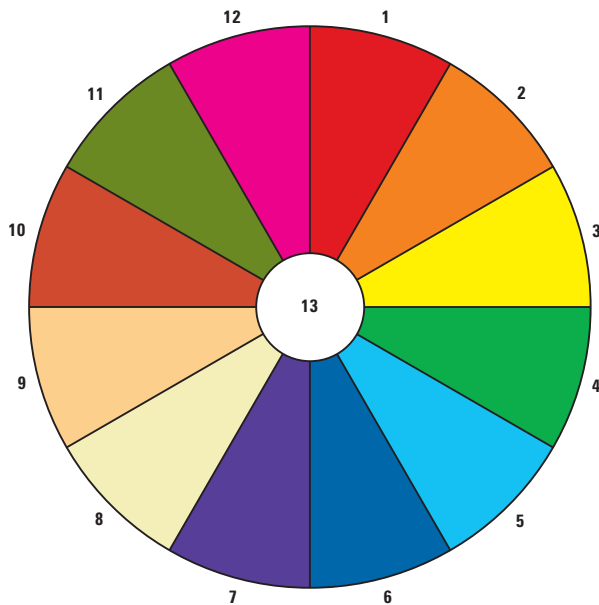
Section of friendship, group activities, participation in society and long-term objectives, hopes and wishes especially within the society that you live in, as well as joy and contentment on a spiritual level of being.

12. Sorrows through others.

Section of end results, accumulated resources both positive and negative. Final adjustments to life as a whole. Secret and hidden influences/restraints, self-imposed circumstances and those beyond your control, the spiritual life, sorrows, confinements, secret enemies, betrayals, limitations and losses.



The balancing of subjective and objective occurs through



1. Personal self and
7. Public self

2. Own property and
8. Money associated with others

3. Short journeys, routine and
9. Long exploratory journeys

4. Home and
10. Vocational standing

5. Limited pleasures and
11. Infinite ideals

6. Personal health and
12. Sorrow through others.

As all these issues come into a collaborate coexistence, the opposites are transcended and there is peace at the centre of our being as represented by the thirteenth point. Thirteen is the central core of our being. It is sometimes considered unlucky because if we expand out into external reality and then contract back into old misfortunes too quickly we find there is more conflict, unhappiness, war or whatever rather than less. We also find that we cannot dictate terms, control or manipulate people, circumstances and so on. Physically this shows up with imbalances in the respiratory system and in the heart. Abundance that starts at a spiritual level will manifest in abundance on the Earth. But wherever your starting point is, you will be required to work spiritually, intellectually, emotionally and physicaly and then realign all the levels. Each area holds its own challenge and each requires an initiation in actions, as the barriers interface and complement so the working area becomes clearer and cleaner and the standard which in turn supports others improves. This leads to true abundance and a joy-filled, contented existence. 'Live well and prosper' as Dr Spock used to say on Star Trek. Enjoy your stardom.



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
Prosperity

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