



second a10

Focus on
Reformation

First published – 1985
On the internet – 2001

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second a10

Focus on **Reformation**

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

Types of stress

Personal assessment

Stress type	Locations of stress and symptoms	Cause	Second aid
Environmental	Head and feet e.g. aching head and feet	Birth trauma	Protection
Internal	Head e.g. eye ache; ear infections	Childhood / Parenting	Body awareness
Deprivation	Throat e.g. coughs; sore throat	Relationship pressure	Ego awareness
Overload Doing everything oneself	Head and breathing e.g. thick head; breathing difficulties	Anxiety	Rhythm of life
Conformity	Digestion e.g. gut ache; indigestion	Fear	Self-image
Frustration	Digestion – Bowels, kidneys e.g. constipation/diarrhoea; kidney infection	Tension	Relaxation and space
Loneliness	Lower back – Legs, feet e.g. back ache; heavy legs	Isolation	Exercise
<p>Note: It is recommended to take an inventory of body and symptoms at least once a month</p>			



I Types of stress

Stress is an everyday occurrence and there are several different types that can be experienced. It is helpful to learn what feelings are associated with these, as they will occur in isolation and together at times of transition. At these times we recollect old unprocessed material from the past as well as prompting us to take action in the here and now. It is vital that we work with the symptoms as well as working to alleviate the causal factors. If we do not, we compound the problem rather than releasing it.

If we feel isolated and lonely we will experience lower back pain which will affect the legs and the feet which can be helped considerably by suitable types of exercise. If we feel frustrated and impotent even resentful, then we are tense, which can play havoc with our capacity to make choices as to how to flow with what is and commit to deciding what we should eliminate. This can affect, our kidneys and our bowel, and we need relaxation and space giving us time to self-adjust prior to trying to digest more lessons from within the living experience.

If we are frightened to do this we may try to conform as we try to fit in an environment that feels non-conducive or even hostile. It may offend us and cause us to question fundament, giving us gut ache at the solar plexus and reactivating fear as to how and if we can fit in. Our self-image is due for overhaul and perhaps we need a revised look, a makeover or an update in appearance prior to proceeding.

When events conspire to overload us and we are unable to delegate we may try to do everything ourselves when we no longer need to. This will give us brain pain and breathing difficulties as we anxiously try to be all things to all people and to be everything we think they want us to be. This causes extreme anxiety as to whether we are acceptable to others and undermines our ability to trust in our unique contribution to the whole. It is time to adjust our rhythm to the rhythm of the requirements of the Heavens on the Earth here and now. Things are changing and we as the instrument must adjust to the orchestra. Maybe we have been too busy to notice and must now stand back and observe what has changed and been changed.

If we have felt pressured within relationships and have felt our input undervalued then it will be difficult

for us to express ourselves and we will feel deprived. This will affect our egos, making us feel inadequate and insecure; and our throats, making us clear them, cough and splutter until we find a way of dealing with the issues.

Perhaps we cannot see what is required as yet and we are looking so hard but not seeing that it is making our eyes ache within our heads. If we do not have recourse to wise parenting or have been neglected as children, we have internalised our problems and our bodies feel uncomfortable. We therefore need to take an interest in our health, our clothes and our appearance generally until we are satisfied rather than trying to satisfy others all the time.

Finally our environment may have not held us secure at its inception and we may not have been protected as well as we would have liked at birth. Maybe we were born at a difficult time in history and into a war or famine or the like. Feeling totally unprotected, we were off balance in our head, or perhaps our feet and legs hurt and we did not want to make the problem worse; we wanted it to be better for sure. This birth trauma is recalled at times of transition until we are able to resolve it by being centered and secure in our acceptance of all.

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Self-reflection on stress levels.

- i). Reflect on the types of stress you have been under. Isolate them and express your willingness to own them.
- ii). Consider your experiences of stress in the distant past.
- iii). Consider your experiences of stress in the recent past.
- iv). Consider your experiences of stress in the present.
- v). What do you need to do to still the anxieties of the mind?
- vi). What do you need to do to relax the body?
- vii). Do you need help to do this? If so from what source and when?
- viii). What is the next step for you to take to enable release?
- ix). Do you need to communicate your truth to others to enable an update?
- x). How will you do this: face to face, by telephone, letter, e-mail?
- xi). When will you action the above?



Section 2

What to do?

A whole scenario

Chakra name	Crown	Third eye	Throat	Heart	Solar plexus	Sacral	Base
Chakra position	Top of head	Between eyes	Lower neck	Centre of chest	Over stomach	Lower abdomen	Base of spine
Colour							
Related illnesses	Depression. Epilepsy. Alzheimer's disease	Tension headaches. Migraine. Glaucoma	Tinnitus. Hypothyroidism. Asthma	Heart disease. Cancer. M.E. (CFS)	Gall stones. Allergies. Gastric ulcer	Lower back pain. Fibroids. Irritable bowel syndrome	Hypertension. Osteoarthritis of hips. Cystitis
Negative emotions	Despair	Confusion	Frustration	Hurt	Guilt. Resentment. Anger	Possessiveness	Fear. Anxiety
Positive emotions	Peace	Clarity	Freedom	Joy	Confidence	Nurture	Courage
Basic needs	Acceptance	Purpose	Ability to change	Unconditional love	A healthy self-esteem	Independence	Security
Endocrine gland	Pineal	Pituitary	Thyroid	Thymus	Pancreas	Sex glands	Adrenals
Spiritual aspect	Self-knowing	Self-responsibility	Self-expression	Self-love	Self-worth	Self-respect	Self-awareness
Musical key	B	A	G	F	E	D	C
Musical tone	EE	AY	I	AH	OH	OO	UH



2 What to do?

But how do we go about becoming whole? The preceding chart illustrates the need to embrace wholeness through embracing self-knowledge, self-responsibility, self-expression, self-love, self-worth, self-respect, and self-awareness. That seems too much for one lifetime and in what order should it be tackled? Surely not all at once? Intuition will guide us and we will be led if we will take notice. We may dream of being different or some major changes manifesting, and they often will, not always in the way we had imagined. We dream of the good fairy/knight riding in to save us on a white horse but what we get may be a bureaucratic instruction and the discrepancy between the two views may be too much of a shock for us to bear.

We can choose our attitude towards it however, but we will have to rationally work out a planned sequence that will bridge and embrace the extremes. Logically we need to work out what is suitable for us as a next step on our Jacob's ladder from here to there and to stabilise that step before making waves for others. We must work out a rhythm that all can connect to, instinctively knowing that it is suitable for the collective dance. That may be within our own body, our family, our workplace, our nation or internationally.

Knowledge is gained in many ways: we inherit it from our genetic lineage, we experience in various cultures and environments, we are schooled and we work in different arenas. So knowledge is never absolute. We collect the data and then accept and reject according to our capabilities and capacities. If we have abilities in certain areas it is only sensible that we input within a suitable space and do not interfere in things we know nothing about. There is always a reason why we change direction and it will take dedication, commitment, stamina and persistence. Others may be helpful or not and we will have to negotiate, discuss, confer and compromise along the way. Sometimes that will be fun and sometimes an effort. As we change so do our views, so we will have to be able to convince others of our change of heart and accommodate theirs. This is a life long task in itself.

Then there is self-responsibility for as much as we may try to get others to take responsibility for us, they may co-operate and they may not; they may want to

associate and they may not. They may dominate or we may; they may feel victimised or we may; we may cause hurt or they may; we may feel abused or they may and so on. Some people we are responsible for, perhaps a parent or a child or a special project; but it is never a life sentence. We will have to know when to hold on, guard and steward as best we can, and when we should free, let go and only support, input or encourage if asked to participate. These are sensitive issues and our truth and the truth of others will need to be discussed again and again openly and with care. If people are hurt they may edit their truth to what they consider we should hear and we may do the same. We will need to learn to manage change, accommodate crisis and we will be changed by the experiences.

How do we express ourselves within these scenarios? Do we speak out regardless of being asked or do we grit our teeth and keep quiet rather than rocking the fragile boat? Do we dictate and put people's backs up, or do we defer and wish we had not? Are we able to state our view clearly and without attachment to a result and do we give others a safe enough space to do the same? Do we spend time thinking about what we think we wish to say and then saying it as kindly and as clearly as we can with good humour? Sometimes we manage to do so with our friends but are unable to do so with our families and vice versa. Perhaps we are able to do so at work but not with our partner or the other way around. We will get it wrong many times before we are able to get it right. And we will need feedback from many avenues prior to knowing that we can manage regardless of circumstance or location.

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Self-love is vital if we are not to subscribe to separation and cause a division between 'us' and 'them'. If we hate aspects of ourselves we need to embrace them and work with them telling others as truthfully as we can what we are doing. If we hate ourselves and ask others to love us we are meeting out justice that is grossly unfair. 'I hate myself why don't you love me?' is not an appealing prospect for anyone else is it? We are too lazy to do something about it and are trying to freeload; yet we would be furious if we thought others were doing that to us. We must learn to love the totality and then to work within ourselves with the aspects that we consider in need of improvement. If we choose to love others we love the totality even if we have heated discussion in certain areas. We will never change another; they will do that for themselves as and when they choose to or cannot avoid doing so. If we care we will love them even when we do not like them a lot. We may go to certain lengths to avoid them to 'buy' the time in the hope that others will do the work for us, or that the person we care for will see a different aspect for themselves given time. Love is not conditional if it is true, neither does it bind – it frees.

Self-worth requires we look within and recognise qualities that are beyond our understanding. What have we done that we believe to be good, unselfish and that we respect ourselves for? What have we done that we think is not so good and in need of improvement? Do we keep doing it or is it a done deal? Are we able to forgive ourselves as well as others? Are we suspicious of a re-enactment? Are we negatively expectant assuming we will be let down? Or do we move on in acceptance and in trust, glad that whatever we have experienced has brought us to this point and hope and pray that we are now ready to let it go? We do not have to be judge or jury, we can surrender the past to the Heaven and the Earth and move on. We do this without passing the buck or abdicating responsibility. But if we know we did our best, even if it was not good enough for others, it was as good as we were able to produce and in their turn hopefully others will do better. We can respect those who stand in their own centre in light clearly demonstrating their state and even when we disagree with their policies or beliefs, we need not interfere. If we know that about ourselves then we can afford to get off our own case.

Self-awareness is an ongoing state and is most help-

ful providing we do not become self-obsessed or self-absorbed and therefore selfish. In one way we are important and in another way insignificant and we must learn which is which and what to focus on when. If we can trust we are in the right place doing the right thing, at the right time, with the right people – we do what we can, where we are. We cross boundaries; we speak when spoken to, content to be on our own as well. We are as pleasant as we can be to all comers. We know we are able to honour all whatever their age, stage, culture, skill or environment and we trust in their treatment of us as well. We accept difficulties without looking for them, confident that good communication and goodwill will see us all through to the other side. The same guidelines apply to ourselves as to others and we live those principles and others know that we do. We have earned 'street credibility' but are not complacent knowing that there is always more to learn, to see and to do. We believe in the group placement knowing that sometimes we must lead, sometimes we must follow and at others we will be somewhere in the middle of all that.

To get all aspects of ourselves aligned and working together is an ongoing process, for as fast as we align or plateau out and use our experience to serve others, so the situation changes once more. We can gain help with these things through many means. The chart at the beginning of this section suggests some of the effects that may be experienced, and we begin to work only at the point of need, instinctively knowing what support is required for us. However, if others ask we may suggest a method that worked for us on a take it or leave it basis, but without imposing our view on them, and without expecting gratitude or personal validation. If we get it, it is a bonus; it is not a requirement.

continued overleaf . . .



Self-reflection on a balanced understanding.

i). What do you feel you have learned about yourself through contact with others?

ii). What do you feel yourself to be responsible for at present?

iii). What do you consider to be the responsibility of others?

iv). Do you feel others have discharged their responsibilities towards you as best they could?

v). Are you willing to forgive those who did not match up to your criteria?

vi). Do you express your feelings easily to those you are grateful to?

vii). Do you express your displeasure equally easily without bottling things up or blowing up?

viii). Who do you care for and who is no longer a part of your remit as far as you are aware?

ix). Do you feel guilty or do you trust the process?

x). Do you value your own worth?

xi). Do you respect yourself?

xii). What attributes do you respect others for?

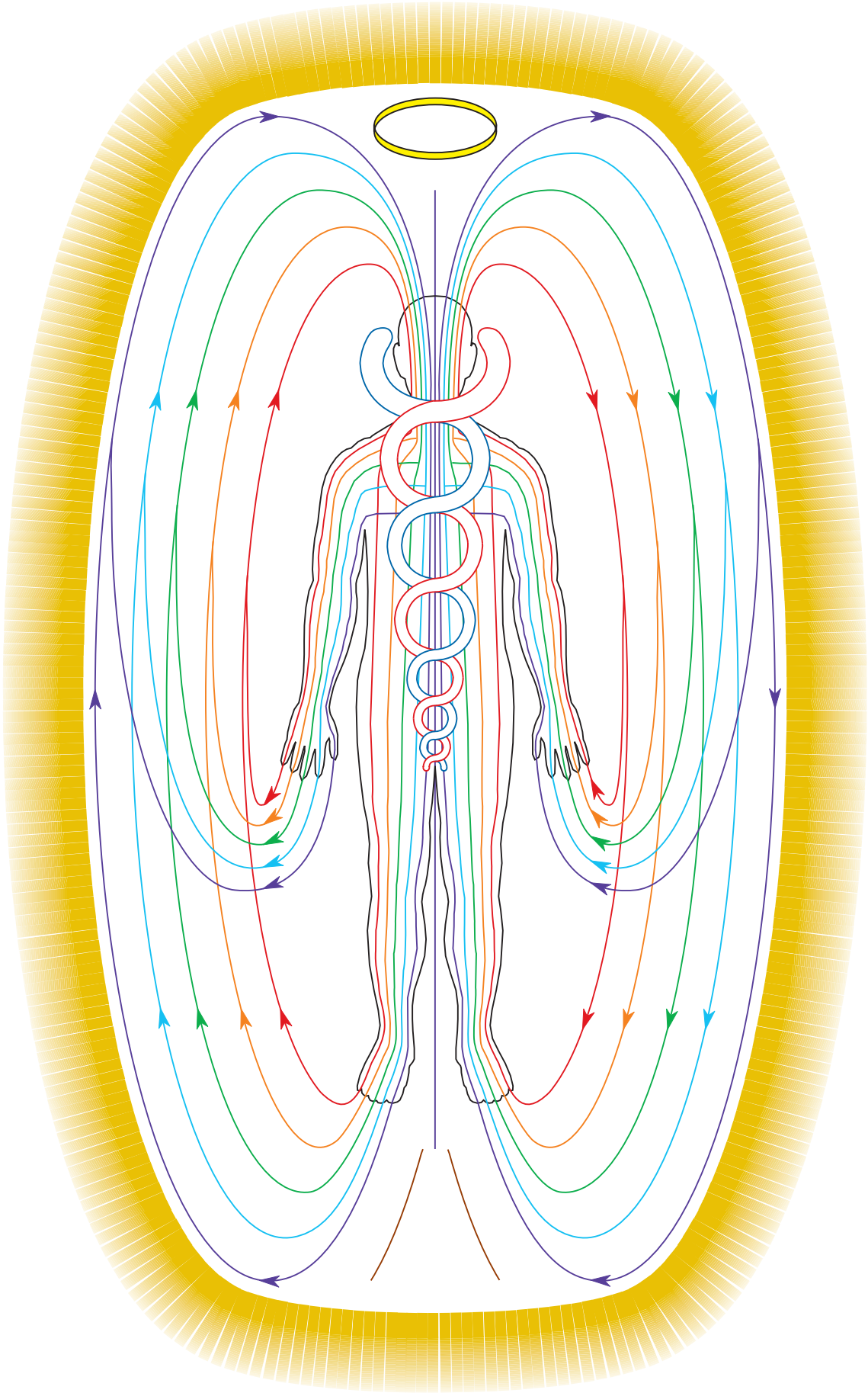
xiii). Are you aware that you have done all that you can and that it is now time to let go trying so hard to allow yourself to be led?



Section 3

The flow of living

Mechanism required for theory to become practice





3 The flow of living

So we are beginning to understand that the theory which we need to respond to is to be made practical within our potential to serve humanity. Our thumbs are potentially linked to the programmes within our brain that represent higher authority, issues that are beyond our direct control. How do we respond to the authority on the Earth – do we conform within a gracious and co-operative manner or do we rebel and arrogantly think we know better? Are we fear-filled as a result of difficult experiences from deep within our past that we are reluctant to forgive? Have we inherited traits that we resent or do we have a propensity towards revolution? Are we willing to work to learn how to manage the more difficult aspects of ourselves/life and to find out if they are acceptable to us and to others? Do we trust that we will endure even if it is not as easy as we would like it to be?

Our index fingers point the way. We might have a vision that others cannot relate to, which will have to be modified and represented in many different ways prior to us being able to respond to it. Do we have the patience that is required? Will we rearrange the vision and sell ourselves out? Is life indicating that we are doing OK through supporting us with what we need to serve the Heaven or not? If we are working the vision life will support us, but if we rearrange the vision to suit us, it will not. If what we are doing is for the good of all, even if we have personality clashes we will get past them. If we are putting our well being or that of our families before all others we are in trouble. That does not mean that we do not take special care of those 'dealt' to us for of course we do, but we do not believe that we or they are more important or less important than all others. We will hopefully cherish them and nurture them for their unique value to us – if we do not, we abuse our families and through default all others as well. And if we treat any in this manner what is our value to others who we come across?

So to our instinct as represented by the longest finger on our hands. An animal will survive and endure as best it can as each learns when to work in the interest of the herd and when to isolate and abandon. If the group is put at risk by the one who is badly injured, or the one who is perhaps too old, or young and frail to keep up, they are left to fend for themselves. Maybe

they will be left in a wood to gain shelter, maybe they will be left food, but they will be willing to be sacrificed if it is in the interest of the collective. We have a lot to learn from animals as well as from the wisdom of the indigenous peoples whose tribal cultures have tracked the knowledge of animals for centuries. We need to know how to keep ourselves safe from harm when possible, then how to have the courage to surrender as necessary if it is in the interests of all.

As we try to unite the abstract concept of what is required and what is not and make it live within the lives of all surrounding us, we take notice of the fourth finger, traditionally the wedding finger. Are the active and the passive in balance within us or are we trying to reflect ourselves back through our relationship with another? Will we complement each other and walk hand in hand in the same direction, or will we fight and compete ambitiously to be the 'top dog'? At some point we will have to walk our talk and in our own lives try out our beliefs, our attitudes, our skills and our capacities and this will profoundly affect others. Are we ready? We will be frightened of repeating the past and rerunning old programmes over and over again, yet we will wish to evolve for all things do. We may wonder about the past. Are we guilty and must we pay for that guilt or are we free to move on having done all we can to administer the past correctly? Do we long for the future with hope and so try to move forward ahead of time? Or do we work within the present, knowing that all is in care, when it is time we will be notified, and until that time we are willing to 'wait nicely'?

continued overleaf . . .



The little fingers call our attention towards what has been and reflect to us areas that need our attention if we are not to become overwhelmed by trying to take on too much. It links to the foundations and fundamentals of our lives and we need to release guilt and grief and the wish that we had done things differently or that others had. We can spend time living in the past and 'what if' to our hearts content, but it is as it is and whatever we wish to change is long gone; we must just make the best of it. Neither is it helpful to spend too much time within our future projections, for they are not here as yet and depending on our own free choices and the choices that others make, they may or may not come about. So we 'buy' a little time to extract the essence and release the effluent and at the same time be realistic regards our ideal scenario until the two are in balance. We become more stable and we live contentedly on the plateau of the present. We organise and administer all as best we can and live as simply as we can.

The feet carry the same messages actually into life in application and only when the theory and the practice meet and merge are we ready to move onwards again. We may wish to have another try and improve things, or/and repair issues that we anticipate could be more perfect given another try. However we have changed as have all others who surround us and it is time to let go and move onwards and to allow all others the same courtesy.

Self-reflection on emotion.

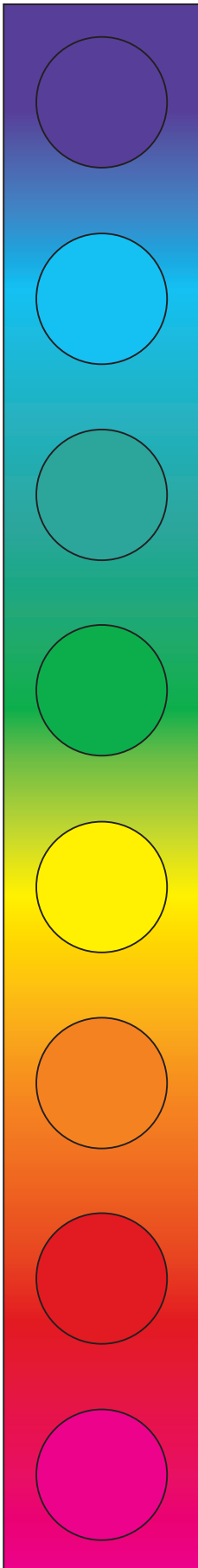
- i). What do you know you do not want to be a part of anymore?
- ii). What attracts you now?
- iii). List your skills, qualities and abilities.
- iv). Which areas do you know that you are not competent within?
- v). What do others value you for? – ask them.
- vi). What do others see as your abilities?
- vii). Ask inside yourself what your next step should be?
- viii). If nothing comes to you just observe until you know – you will.



Section 4

The current identity

The eight colours of the spectrum



Violet ●●●●●●●●

Very fine chemical changes in the body / Value; hope / Respect; divinity / Honour / Dignity

Blue ●●●●●●●●

Decrease of blood pressure / Expanding / Anti-stress / Sleep / Slowing / Relaxation / Peace

Turquoise ●●●●●●●●

Anti-inflammatory / Body building / Calming nerves / Cooling

Green ●●●●●●●●

Cancer control / Consistency / Neutrality / Cleansing / Balance

Yellow ●●●●●●●●

Calcium related / Criticism / Intellect / Thinking / Detachment

Orange ●●●●●●●●

Anti-depressant / Submission / Carelessness / Uplift / Dance / Joy

Red ●●●●●●●●

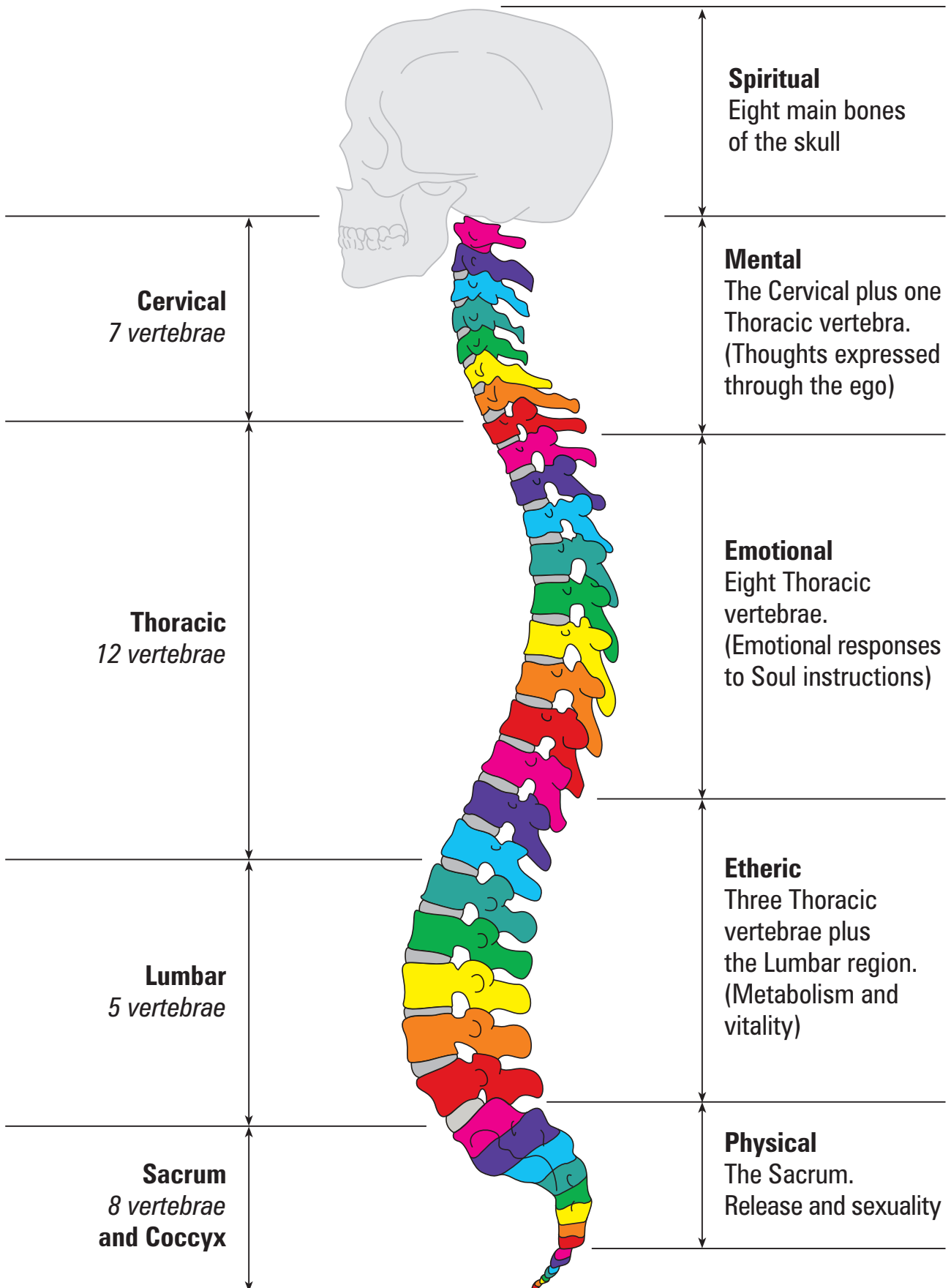
Increase of blood pressure / Misusing power / Contracting / High vitality / Challenge / Strength

Magenta ●●●●●●●●

Fine chemical changes / Meditation promoting / State of perfection / Spirit / Release / Let go

The spine

– energies expressed through colour





4 The current identity

Within the silence there comes a growth of sensitivity that is loving and compassionate and which should be joyfully welcomed but often is not. Our ability to respond is dependent on so many things and if we do not fully honour ourselves we can feel quite alone. In our loneliness we can imagine all sorts of things and go to places of comfort, or gratitude, or to places of fear and feel bored all of which will affect us and have an effect on others who surround us.

This space is a little like a gap year between school and university, a cool down period to allow time to cleanse the old and to think about the new. It enables vitality to return and for us to look forward to a new challenge having released and honoured the past. We need to slow down and calm our nerves and be within a neutral zone to allow time for our thoughts to settle down, to prevent the possibility of carelessness causing problems, as we pull back from habitually doing things the way we have in the past.

As we begin to regain our Spirit and renew our energies we honour all that has gone before and begin to slow down allowing our body the time needed to recover. We begin to dance to a slower rhythm for a while as we begin to establish our base line. Anything that has caused us fear or inflames situations begins to recede and we no longer give energy to the old or criticise ourselves or anyone else – it just is as it is. As new values establish themselves we regain hope that the new is on its way and we are stable enough to express our needs in a manner that will be relevant to all. The chemical changes that take place can affect our backbone within life, and in turn our spine.

We need to monitor our thoughts, our emotional reactions and our body valuation until we are as comfortable as we can be. We have the time to walk, swim, sleep and rest. If need be we get massage, chiropractic support, acupuncture or whatever other treatment our body tells us it needs. We have catharsis and we are grateful for it for it led us to where we are now. The shape of our life is finding colour and a rhythm that will lead to a revised form in time. We have been gifted with the stamina and it has established a pace that we are comfortable with. Now we just need to be patient and to take time to play without looking for immediate results. We appreciate unawareness as well as aware-

ness at this time as we are witnesses who are detached and able to discern what is not for us anymore without drawing conclusions at this stage.

Self-reflection on patience.

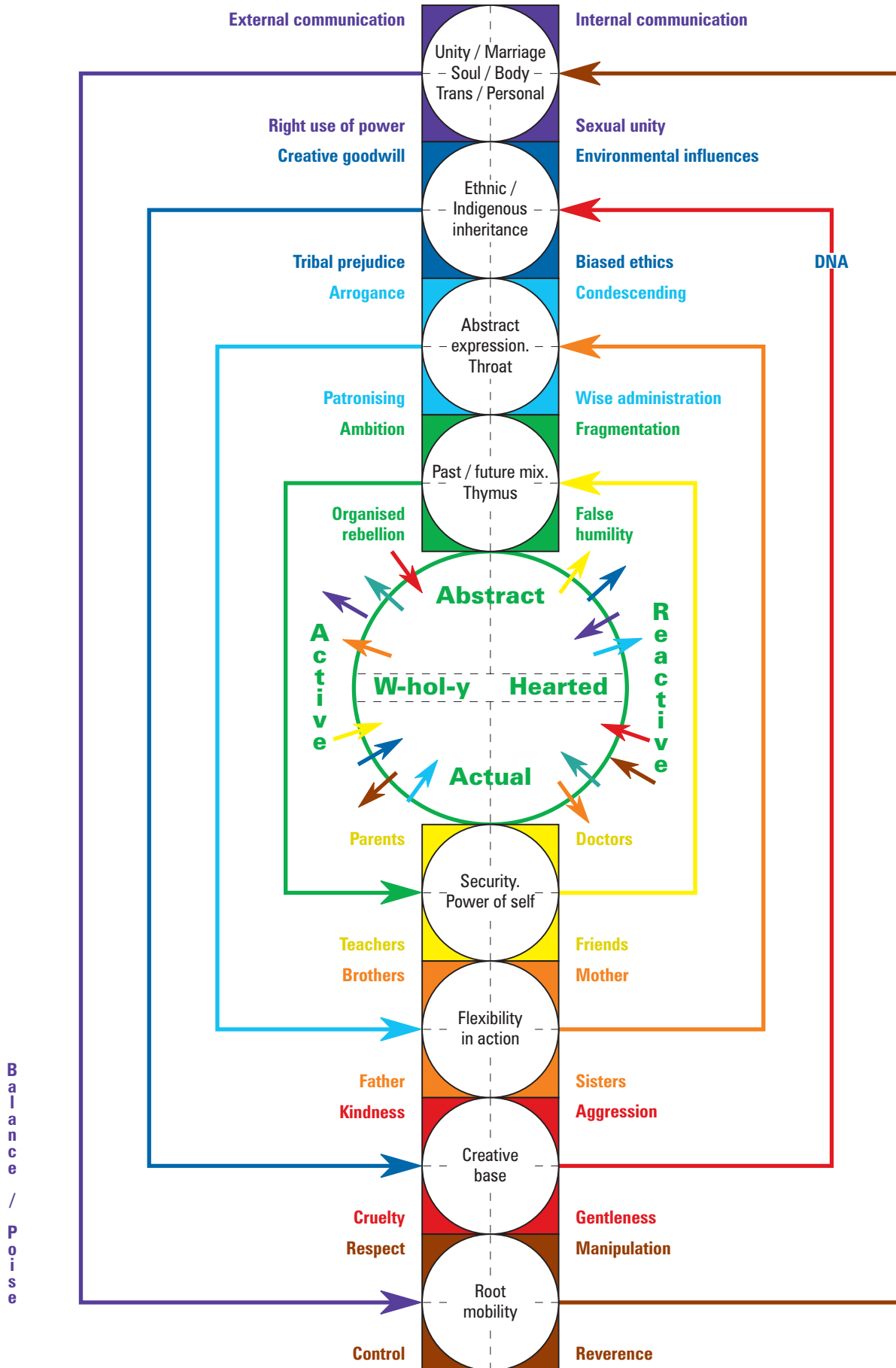
- i). Are you patient with others?
- ii). Are you patient with yourself?
- iii). Are you quick to learn?
- iv). Are you patient with others who are slower than you are?
- v). Do you get annoyed if you cannot do something you want to immediately?
- vi). Do you pace yourself?
- vii). Are you willing to forgive those who try to be all things to all people?
- viii). Do you get annoyed if people intrude when you feel they should not?
- ix). Are you able to express yourself to yourself if not to others?
- x). How do you discharge the static?
- xi). Do you meditate, pray and contemplate (meditation is the silence in which we listen, prayer is when we ask for help in certain areas and contemplation is consideration of the next step)?



Section 5

The union

Sacred unions





5 The union

To unite the kaleidoscope of activities within the body and the mind is a lifetime's work, so it has to be broken down into bite size pieces. We have an idea of what we think should be and we have a history of what has been. The collective experience is rather like a dialogue that takes place internally from our inherited conceptions and predisposition, and externally from our exposure to varying cultures and environments. How do we get these together so that we use any power gifted to us wisely so as not to hurt or harm any, ourselves or others? How do we apply this union in a manner that is satisfactory to ourselves as well as others? We have to flex and be flexible in our applications of all these endeavours within life if we are to retain our mobility within changing times. We will meet those who appear to be in control who we feel to be dictatorial and we may try to meet out control ourselves. We will meet manipulation as people overcome personal ambition or selfish desire. And we probably will do the same ourselves until all have the time to learn the art of respect and being respectful within a general reverence towards life as created by powers greater than our current understanding.

This goodwill will have to overcome differences within environments and cultures within and outside our usual sphere of activity. This will require us to overcome tribal bias, prejudice and fanaticism and create ethics that are global, honouring difference within an atmosphere of harmony. After all, nature coexists without requiring a monopoly; why can't humanity? This requires an attitude of non-competitive behaviour where the intention is not arrogant or superior and there is a willingness to learn and to share information that is potentially of help, support and encouragement to all.

To be a part of a solution rather than adding to existent problems we have to relay the foundations of our life. Where there has been cruelty, there is a requirement for kindness as well as forgiveness. Where we have been aggressed or hurt there needs to be a gentleness that never creates further disempowerment until all are able to personally and collectively re-empower. It may sound somewhat altruistic, but if we all do our bit wherever we are under all conditions, the tide turns and we find acceptance and trust overcome

negative expectancy and distrust. To meditate and to pray that the will of the greater is good for all, and not just ourselves, and the ability to practise within our own skill remit as a part of a larger team is essential.

To find a form of expression that is acceptable to those around us takes time and we will get it wrong many times before we get it right. We may find ourselves ridiculed, criticised, condemned and ignored. We will be scoffed at until we have enough street credibility for others to feel safe to listen as they see a conversion taking place in themselves and in their surroundings. Why should they trust us on our say so? We might be wrong. We will run the gauntlet of arrogance, we will be patronised and others will be condescending until we create a wise administration. We learn wisdom by allowing others to see for themselves rather than forcing words down their throats endlessly. This requires endless patience and flexibility. We may be good at this in our community and not so good within our families or vice versa. We will need to let go of residual resentment of what we think we have been put through in our efforts to serve all as kindly as we can. And we will need to honour all as equal in status as souls regardless of if they are brothers, sisters, fathers, mothers, sons or daughters. This can be hard if we are used to being in control of stewardship and we have formed a habit of being a certain way in our relationships. We may need reminding that the ball game is being changed.

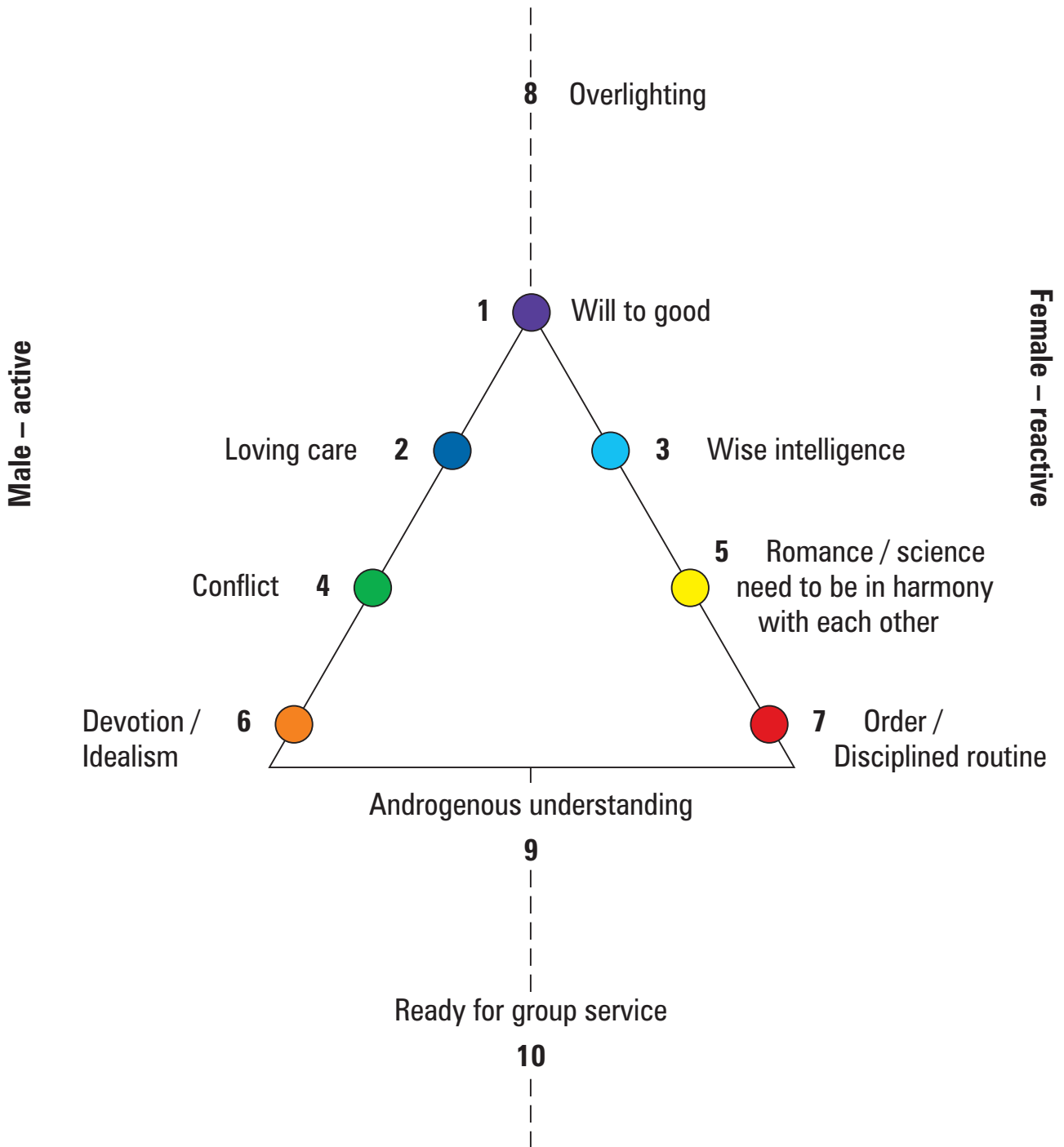
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The past is gone and all that could be done has been; the future is not here as yet and things that were helpful are now getting in the way of forward movement. We may find ourselves part of an organised rebellion in our ambition to sort things out now and we will be required to wait until all are accommodated and ready to move together. If we are ambitious and move ahead of knowing what is required we can obstruct, albeit unwittingly. If we are falsely humble and paying lip service only, we may try to stay still in an effort to remain secure, especially if we have been frightened by the unexpected too many times in the past. We assume that our doctors, our parents, our teachers and our friends will help us and as they do not, or cannot, we have to test the power of the self. If we are perfectionists we may not be willing to try in case we fail when we want to succeed and we are sure we know which is which. Sometimes our greatest failures lead to greater successes and vice versa. There is no division or separation; it is all a part of the whole picture. When our actions are gentle and cautious habitually and our reactions can accommodate all without being explosive or dismissive then a healing is work in progress. We may try to hurry things up within our grief that things were not the way we wished them to be, or we may turn our backs in sadness neither of which is effective. If we assume that things can improve then we need stamina, persistence and the resolve to heal. Endless patience and good humour will allow mountains to be moved.

continued after diagram overleaf . . .

Obedience and street credibility





If we hold the will to good for all we will have to be loving, yet cautious and careful not to re-inflate old conflicts but willingly work to release them. That requires us to be still within conflicts without trying to inflict what we feel to be right, or to force our viewpoint when we think something is wrong. We need to be truthful if asked and to keep quiet if we are not; devoted enough to care in spite of feeling hurt or harmed by the actions of another; and cautious not to be spiteful as a result. We learn to be wise and intelligent as we let others find out for themselves until they really 'know' and we do as well. We learn to be intelligent in trying out our romance, our ideal within life, until it is scientifically proven as worthy. If that is the guideline we give to ourselves we must extend it to all others as well and as best we are able. Harmony results as we walk through conflict and not through avoidance of it. We create order, as we update and upgrade disciplined routines according to current trend and the needs of all. We do this to understand and be understood and to take our part within the group in which none can be ignored.

Self-reflection on goodwill towards all.

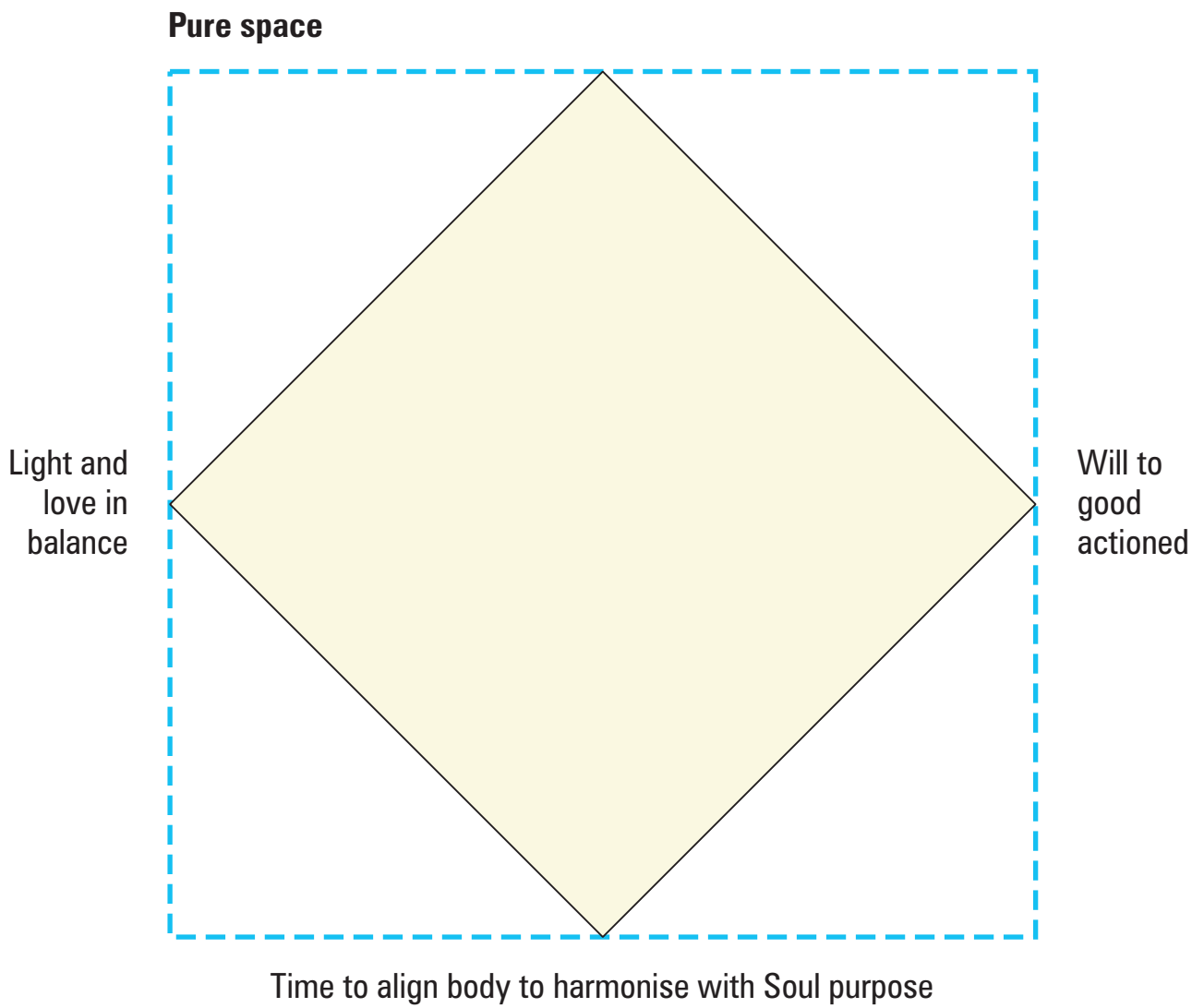
- i). Review the love and care shown to you.
- ii). Consider what you have appreciated.
- iii). What did you not appreciate?
- iv). What types of conflict can you handle and what do you avoid?
- v). How do your ideals compare with the ideals of those in your direct vicinity?
- vi). Do you negotiate a win-win compromise or do you insist on your way or defer to others habitually?
- vii). How are you able to relate your ideals into your living practice?
- viii). Are you a romantic and disappointed and disillusioned that others do not understand?
- ix). Do you feel taken advantage of?
- x). Is your routine ordered?
- xi). Are you self-disciplined within it to your satisfaction?
- xii). What requires changing that is within your understanding right now?



Section 6

And now?

Ready for renewed service





6 And now?

We are in the space that we need to be within and the will to good for all is in action. As yet we do not know how the light will shine around us or within us. Neither are we sure if we are able to love or be loved as we have been to date. We may try to insure against loss until we let go of the hurts of the learning to date, and assure ourselves that we will never have to experience that level of pain, tolerance or endurance ever again as the effort has been great. We need time to allow the body to rest and recover and the mind to calm down and let go of anxieties that are no longer appropriate or required.

We can become something of a recluse for a while, and feel a little worn down or out. We seek the help of gentle exercise, relaxation and perhaps body work until the realignment is complete, we are reformed and all is well. Only when harmless to ourselves and to others will we be allowed to proceed. It is our choice whether we enjoy the transition and accommodate the changing times or if we fight against it and get frustrated and bored, wanting to get on with the next thing now. Long-term investments are safer. If we move too quickly short-term it is easy to burn out rather than break through old restrictions. Wait nicely for the next assignment it will come soon enough and you will be fit enough at all levels to meet its demands.

Self-reflection on trust.

- i). Have you isolated your needs?
- ii). Do you trust that they will be met even if your wants are not?
- iii). Do you accept that you are changing and being changed?
- iv). Do you choose to let go of the resentment and lack of control and be grateful you are being shown how to proceed?
- v). Are you willing to co-operate as best you can?
- vi). Will you be as gracious as you can be?
- vii). Do you know in your heart of hearts that all is well even if it appears not to be right now?
- viii). Have you surrendered your past as fully as you can?
- ix). Will you wait as 'nicely' as you can, exercising your good humour as often as you can?



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
Reformation

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