



second a10

Focus on
Well being

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second afo

Focus on **Well being**

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.

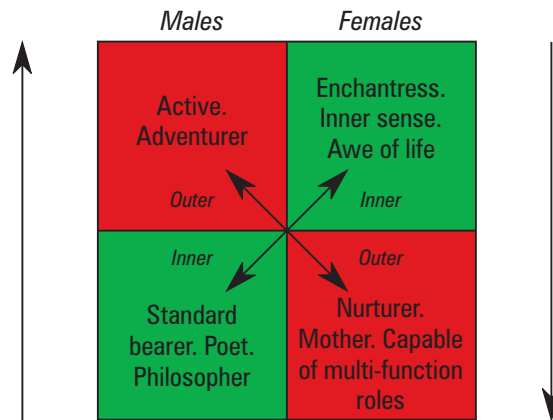


Section I

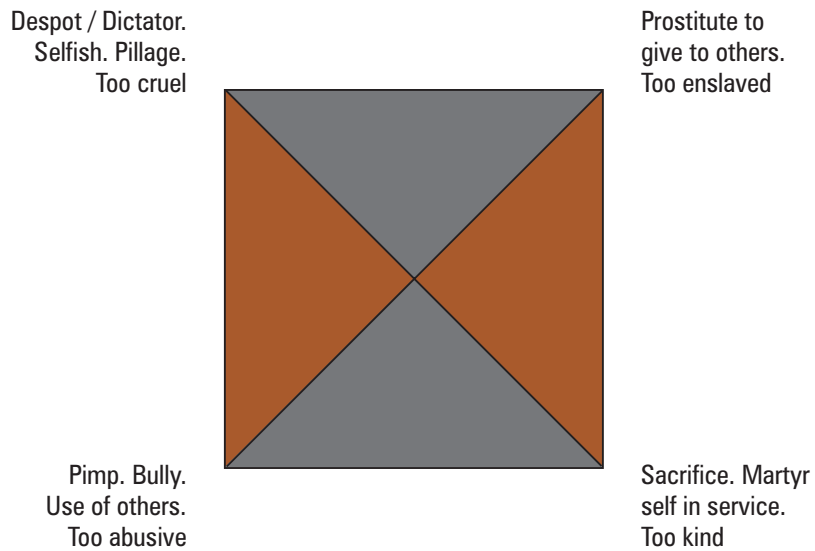
Historical recordings

Free choice of service

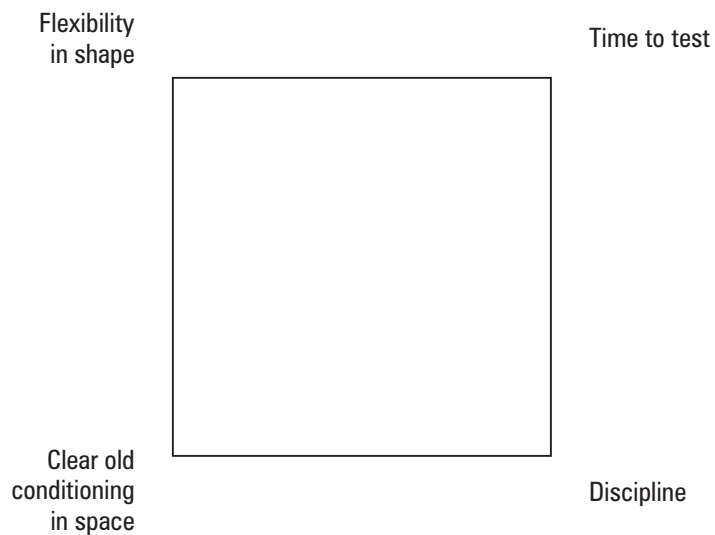
a) Passport requirements



b) Obstructions to fruitful union



c) Cleansing





I Historical recordings

If we choose to serve our soul then we will be asked to delve into deeper levels of our unconscious mind to cleanse and clear certain aspects that obstruct our pathway. Our willingness to undergo this process will act as our passport, for without the necessary documentation we are unable to travel. Even if we do not consciously remember old adventures we will have touched them within our lives one way or another and they will have left their mark. The result of this may be that we are unable to be as loving as we would like to be in certain situations, or maybe we are fearful of certain things or people without knowing why.

We will need to work to be able to nurture and be nurtured. We will have to cross-reference experiences from multi-faceted presentations, prior to gaining enough understanding to be able to discuss this with others, to enable us to begin to understand what is currently presenting. Various people may be instrumental in playing a role in providing us with clues, some of which we may follow whereas others we may disregard.

Our explorations must be cautious and slow, for were we to understand too quickly, we could disrupt our own lives and the lives of those who surround us, destabilising all concerned. We must be enchanted as the inner sense prompts an awe of the living experience. When the inner standard invites us to move onward and we accept that invitation, then life will bear messages in the form of philosophical discussions with friends or teachers which will be poetry to our ears as we begin to decipher and understand what has already taken place. By studying diagram (a) at the beginning of this section, we can observe how the smaller squares stand alone yet are all contained within the greater square. We must break through the boundaries but must do so in a manner that is harmless to all others.

We will have to provide the required documentation to prove our harmlessness otherwise those whose job is to uphold the law will obstruct us (diagram (b) at the beginning of this section). So our attitudes will be microscopically examined along with our intentions. If our aim is to invest our experiences into the lives of others rather than to prostitute them, we must not feel enslaved but willing. If we are willing then we become responsible and will have to negotiate unexpected

responses from others as best we can. We must not bully others nor must we allow them to ride roughshod over us. A delicate balance must be maintained. If we are too abusive others will attack us in their desire to protect themselves at all costs. If we are asked to maintain a certain standard we must not defend ourselves, nor must we abdicate our responsibility to do what we know we must do in the interests of all concerned.

If we are to obey our inner instruction we cannot become despotic in the methods we use, nor must we dictate to another how they should be for that is selfish. We are trying to make our job easier; however, if we do it by telling others what to do we are cruelly disregarding their opportunity to learn for themselves. If we do this we rob them of their freedom to grow and know for themselves by not giving them the space they need to learn. We place limitations on them from which they may never free themselves. At the other end of the spectrum, it is as harmful to martyr ourselves in the service of another for the implication is that one person is superior to the other. No one owes anything to another, for all are equal as souls. If we expect and assume that we are to be sacrificed, we may be surprised to find that our prophecy is self-fulfilling. If we are too kind we become resentful; if we are not kind enough we experience guilt. We therefore have to experiment time and again, until we are able to respond effortlessly in a way that is appropriate, just because we want to and not because others expect us to.

In diagram (c) at the beginning of this section we begin to understand the cleansing that has taken place. We have been gifted with the time we needed to test out our theories in practice. The space has been given to recall old conditioning and old disciplines that were counter-productive in our opinion to ourselves and/or to others. That crystallisation has been recalled, reviewed and broken up so that we are flexible enough to clear the rubble from our pathway and proceed onwards on our journey of expansion.

continued overleaf . . .



Self-reflection on moving on.

i). Are you interested in the adventures that others take?

ii). Do you recall adventures of your own that you do not fully understand as yet?

iii). Are you in awe of life and do you enjoy the unexpected?

iv). Do you resent your inner sense putting pressure on areas within your life in need of release and update?

v). Do you believe that life is fair and nurtures all or not?

vi). Are your inner standards externalised in a harmless manner?

vii). Are the disciplines you live by acceptable to others who surround you?

viii). Do you trust the process?



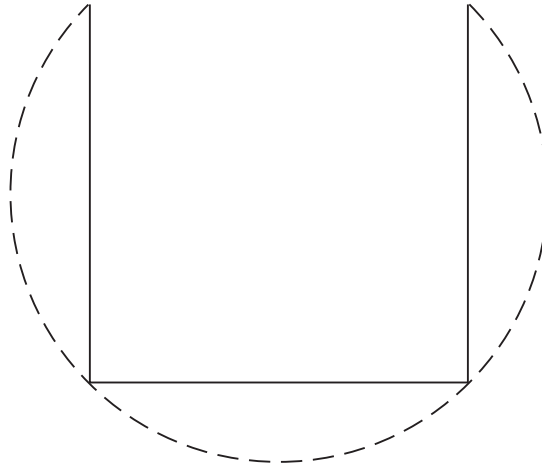
Section 2

Rough edges

Uniting the inner and the outer

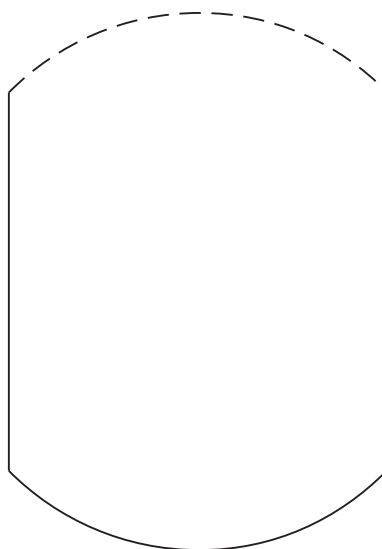
a) Squares moving into circuits

Inner
Intellect.
Choose to be
nurtured and trustful
of outer adventures



Outer
Physical.
Guided outer
experiences through
inward reflection

b) Non-competitive and anchored to 'now'. Enjoying finding solutions to challenges of present. Emotional.



Trustful, humble and willing
to accept 'our' piece
of the greater plan

Light and love in union.
Soul active – ready for service



2 Rough edges

So the framework is set and now piece by piece it is dis-assembled to be re-assembled in a revised manner. This enables any rough edges to be knocked off, so that the revised circuitry can run freely (diagram (a) at the beginning of this section). Intellectually we begin to make choices, we choose to be nurtured and become trustful of adventures we are exposed to. We begin to trust life as well as our soul guidance and we ask to be gently and homoeopathically exposed to experiences that reflect back to us how well we are doing. As children becoming teenagers we want to take life by the horns but have little knowledge and even less experience of what is acceptable and considered wise, and what is foolhardy. Even if we do have a clear idea it does not always occur to us that others may have different perceptions which are valid to them if not to us. We learn by being exposed gently with certain safeguards in place. If disagreements occur we learn how to renegotiate without dishonouring others or ourselves.

If we are competitive we spend a great deal of time wanting to be a part of someone else's adventure. But if we cannot we cannot; maybe it is right for them but wrong for us at this time and stage of being. Can we wish them well and free them to their experience and us to our own without unduly interfering or protesting at the unfairness of it all? We are being anchored into the 'now,' having released the past and drawn a line under it. All will find their way and there is no need for guilt, only for a desire for all to be served according to the requirements of their soul. It does not mean we do not care, for we care whether we are present or not. It does present a challenge though, for now we will enjoy finding solutions to our own personal challenges rather than finding them for others.

Now we have to be trusting for there is no other option, and we have no alternative but to be humble. At this time we must be willing to accept that 'our' piece of the greater plan is different to someone else's piece, but somehow both will create a picture that is beauty-filled for all parties concerned. Our emotions may run amok as we rerun old patterns that represented security and adequacy in the past and update these to that which is currently relevant and required now. In diagram (b) at the beginning of this section we

observe that we are cleansing and lightening our load. We must marry this light and convert it into a loving format to enable us and others who have surrounded us to proceed. Perhaps those who are around us are ready to take responsibility for themselves, so we have to be unavailable whereas once we were ready to be present and support them. Or, where once we encouraged others towards a pathway to which they were attracted, now it is their turn to encourage others. Light and love must create a union if we are to become soul active and willing to serve wherever it is required. This may necessitate a parting, a starting, or both. We must be flexible enough to accommodate and co-operate with the changes occurring for we have no alternative but to do so with as much grace as we can muster. If we do, it becomes a celebration rather than an endurance test for all.

continued overleaf . . .



Self-reflection on selflessness.

- i). Do you promote sameness or value difference?
- ii). Are you pleased to see others enjoying their current experiences?
- iii). Are you available if required and occupied with your own life if not?
- iv). Do you 'lay' a guilt trip if others are not available to do what you would like to be a part of?
- v). If others who surround you make an announcement about something new in their life are you pleased for them or annoyed that you were not consulted?
- vi). If you are left out of a planned event, are you resentful or do you understand the other people's point of view?
- vii). Make a conscious choice to free all, yourself included, to their future.
- viii). Ask to be led and for what happens to be in everyone's best interests.
- ix). Ask that all be gently shown how to proceed step by step.
- x). Choose to celebrate the occasion with a ritual (e.g. a meal, concert, movie, meeting with a friend and so on).

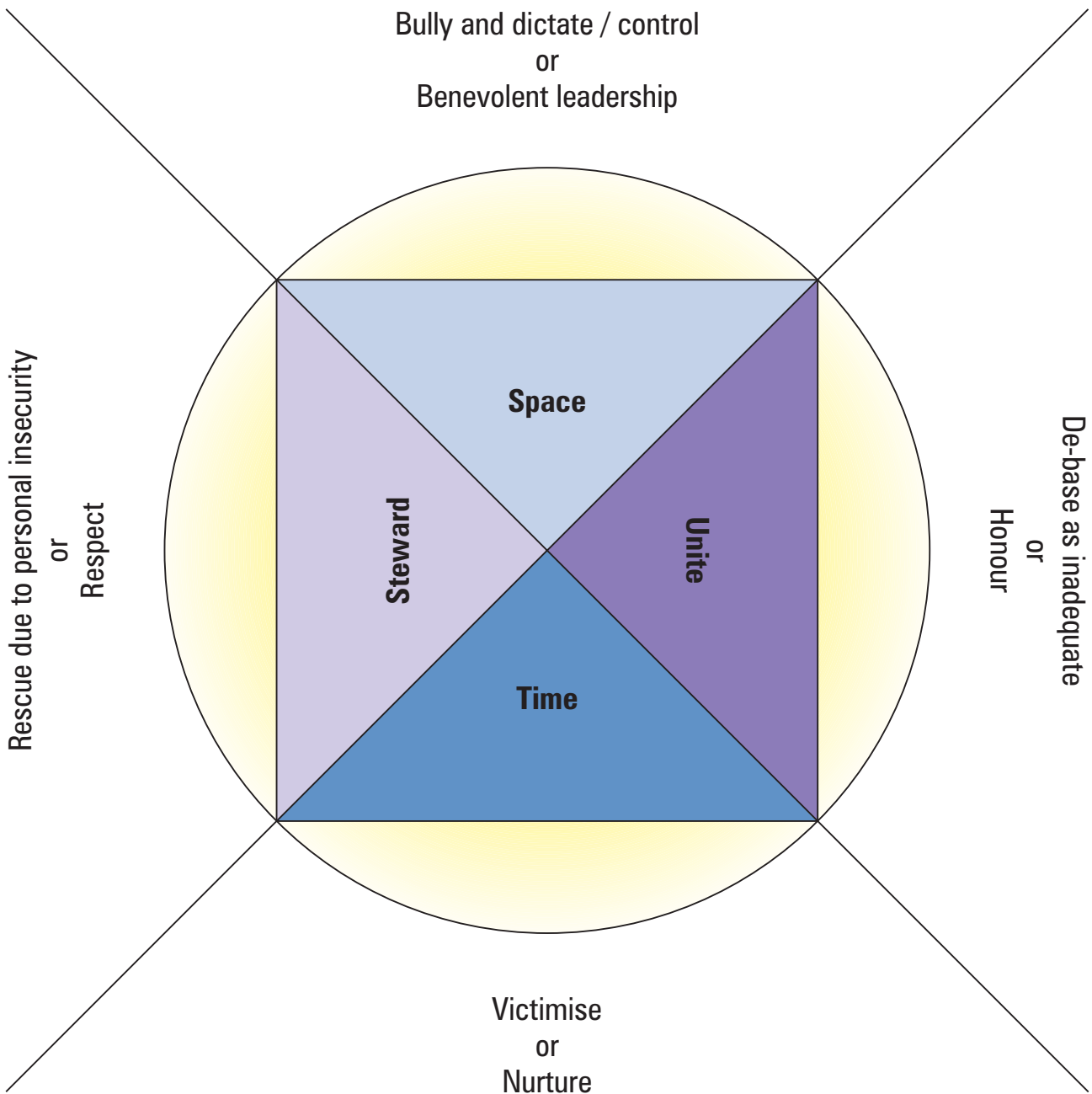


Section 3

The balance sheet

The contractions – expansion

a) No judgements – only discipline that serves a group



No blame – only a guidance structure where people can harmlessly find out for themselves

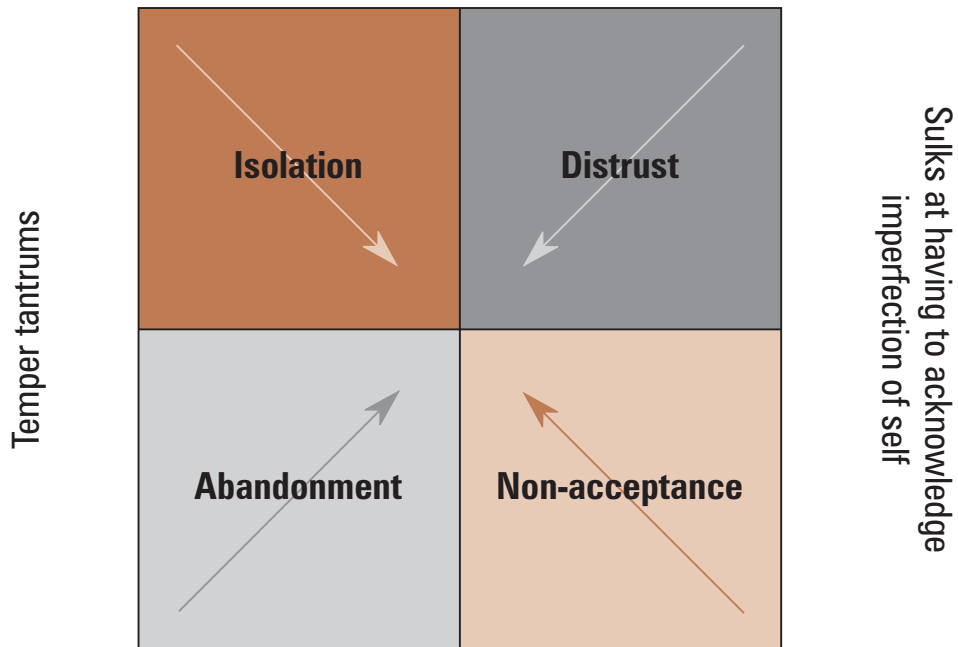
The contractions – contraction

b)



Record of abstracts – head and mouth

Control due to the need for security



Manipulate due to the desire to be loved

Cellular memory of painful experiences





3 The balance sheet

If we are to expand there must be no judgement only a collective discipline that serves all. Benevolent leadership does not bully or dictate, neither does it take total control, rather it gives all the space to find out their place for themselves. A true leader does not victimise or blame, but nurtures all through time offering a guidance structure where people find out for themselves what is fitting, only stepping in to patch-up those who are hurt and to comfort when any are harmed. This leader will not condone any division in a group but will steward all, and if they do so they earn respect. However, if they rush to the rescue of some and abandon others, they are not secure in their position and will have to take the consequences. Their job is to unite and honour all as adequate members of the community and not debase any (diagram (a) at the start of this section).

If the leader has to control all due to their need to feel secure, they must isolate themselves and investigate their distrust. If they have manipulated others due to their desire to be loved they may not feel they are accepted or acceptable and so they will abandon the project ahead of time (diagram (b) at the beginning of this section). Anyone taking responsibility for others will have a standard that is broadcast to all and which is recorded in the body in our head and via our mouth. If others do not agree with this standard, we as the leader may have to deal with temper tantrums all round, which may stem from the others or from within ourselves. Perhaps we are still hanging onto painful experiences from our own past in which case we may have to deal with sulking as we acknowledge that we have not got the system working well enough as yet and the prognosis is imperfect. All, us included, may sulk, as we know we have to make the effort to try again. Or we may just sulk inwardly.

We are trying to create a safe space where all feel comfortable; however, some of us will hold negative expectations and intellectual pre-dispositions. Perhaps we feel we will be prostituted, tortured, persecuted, punished, enslaved, used, sacrificed or abused. And if we hold onto these ideas they may become a self-fulfilling prophecy for some. Others will make positive assumptions and believe they should be nurtured, nourished, trusted, honoured and freed to do what

they want. They may assume they should be co-operated with even when they are unreasonable, and held secure and loved even if they take these gifts at the expense of others whose need is currently greater. All have to be catered for and cared about even when the going gets tough for all.

Emotions will abound as some get somewhat negative and others get disappointed or disillusioned. Communications will be misquoted and some will get fed up and feel saturated with pain. We will be misrepresented and feel misunderstood and so become discouraged as we pay our dues for past mistakes. If we are gracious we will trust the next step and take it in a positive manner, for if we are sincere in our intention all will be nourished even if we cannot quite see how this will occur as yet. Only if we are non-competitive can all benefit, so we must remain centred in personal progress and allow all others the same courtesies. If we are in our integrity all will be freed of old bondage; however, we still have to overcome physical attitudes to complete the process.

If we have managed to be inclusive through our non-judgement we have freed all from the need to blame any. Hopefully we have established a welcome to all comers where all are content to be where they are right here and now. If this is so any residual jealousy, envy, hatred or desire for revenge will be minimal. If the group are loyal they will become kind and courteous towards each other and deal with any issues that occur with accuracy, truth and a desire to come to a compromise agreement as soon as they are able to agree policy between themselves. Also they will never intrude in the business of another, neither will they discuss business that is not within their direct remit without the consent of the person concerned. In the past many of us have found authority somewhat daunting, each having experienced this somewhat differently, for no one is particularly grateful to find they are working under the direction of another. So all must be gifted with the facility to blow off steam to free themselves from feelings of resentment, impotence, frustration and the desire to behave in a spoiled manner. Only when they know that all are equally cared for can they afford to be humble and meek in their dealings, one with another.

continued overleaf . . .



Self-reflection on capacity.

- i). Do you feel capable of leadership?
- ii). Are you willing to learn your trade and be shown by others how well you are doing?
- iii). Are you patient and willing to keep trying?
- iv). Do you have stamina and a willingness to persist?
- v). Can you endure criticism without having a temper tantrum or sulking?
- vi). What memories do you have of wise administrators and who are they?
- vii). What painful memories do you have of organisers who did not appear competent?
- viii). Do you trust yourself to care for others or expect them to care for you?
- ix). Do you accept that you must have the intention not to hurt or harm any, yourself included?
- x). Are you willing to lead yourself towards being guided by your soul?
- xi). Have you completed your responsibilities towards others given to you in life to care for?
- xii). Are you willing to allow life to lead you?

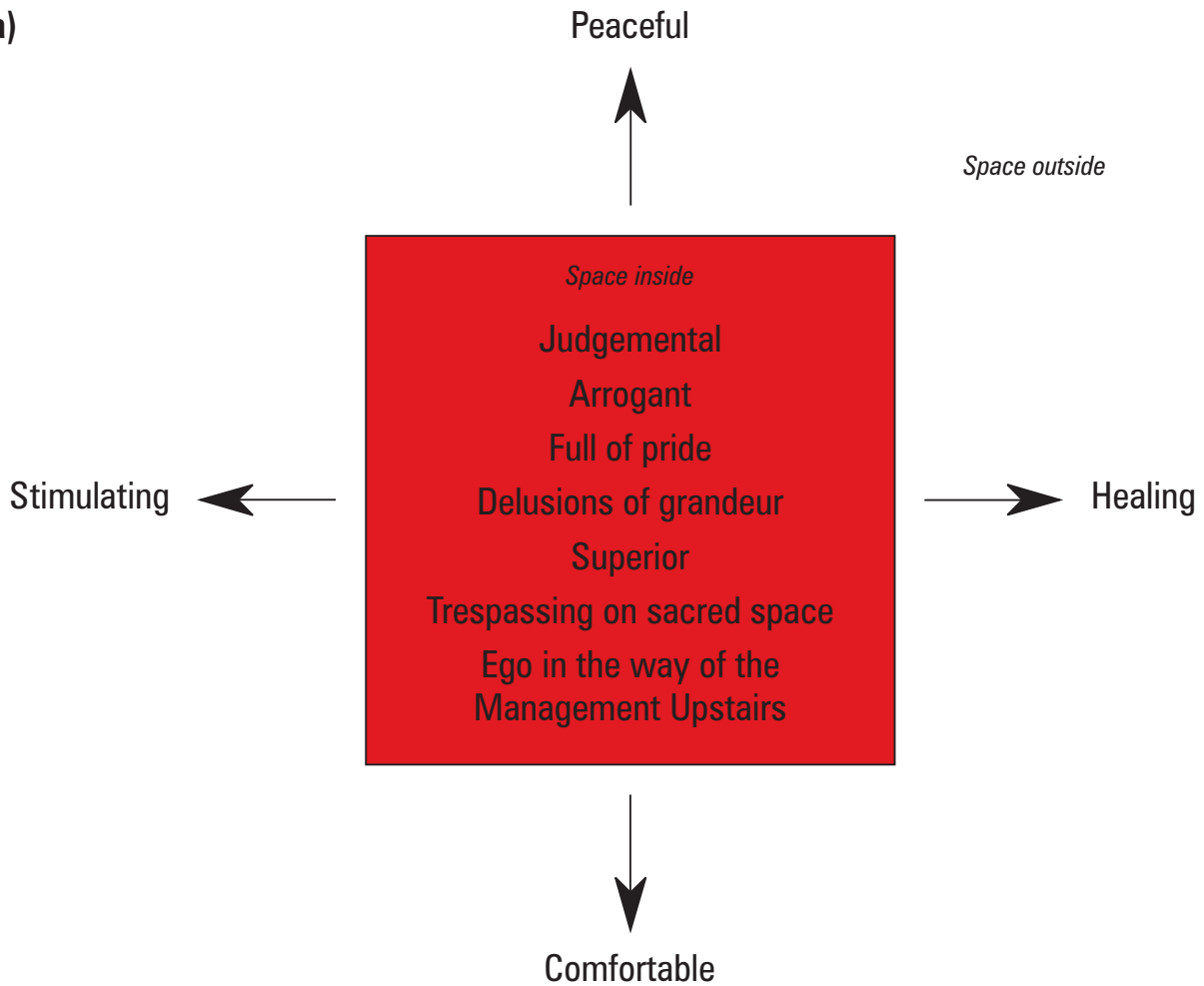


Section 4

Trust in resilience

Inner and outer space

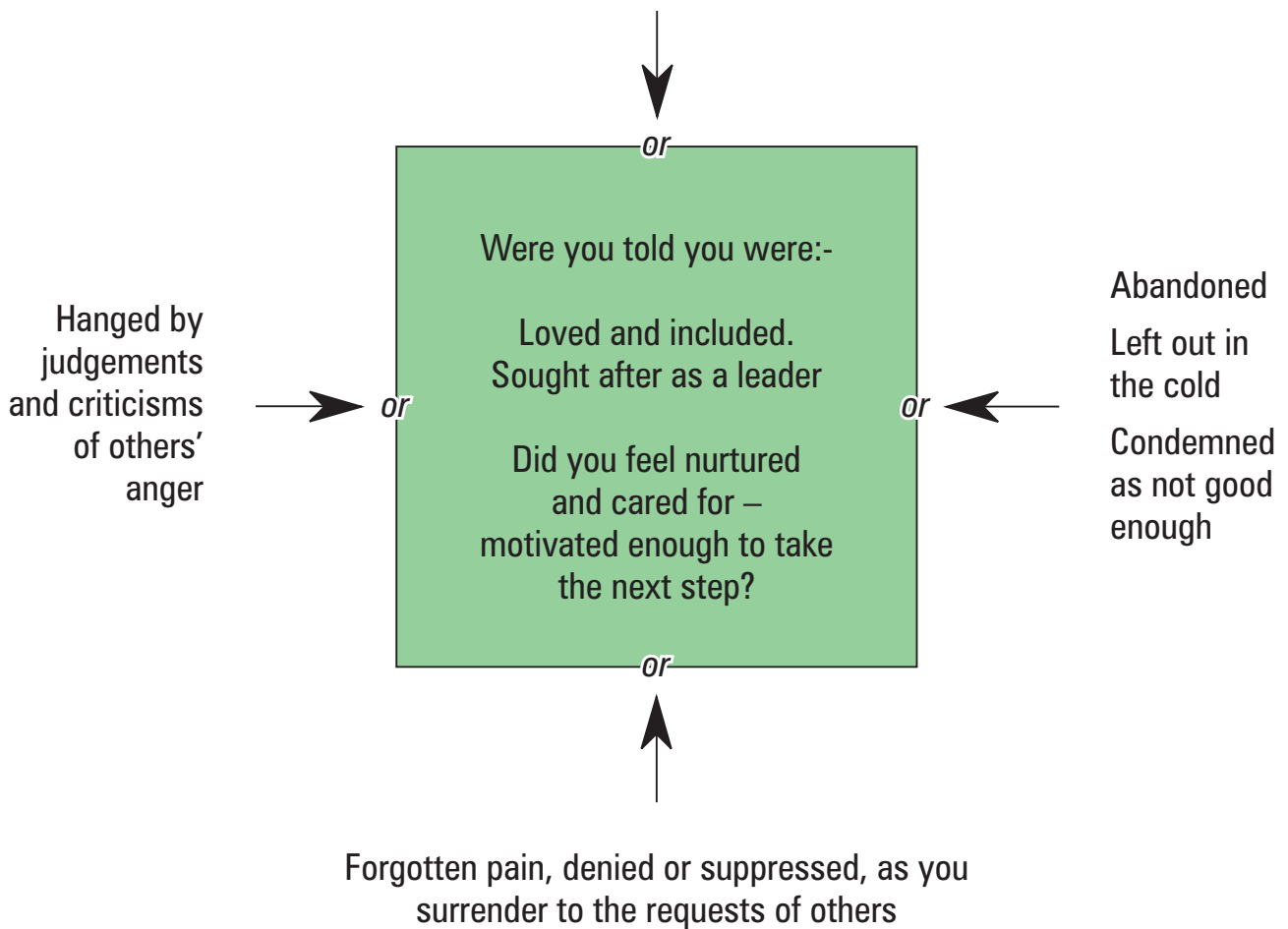
a)



Inner and outer space – continued

b)

Left behind, or in front – never in present





4 Trust in resilience

How can we expect to feel peaceful, healed, comfortable and stimulated externally if the space within us is judgemental, arrogant, and full of pride? For if it is so, we are deluded with our own feelings of grandeur. In our superiority we are trespassing on sacred space and our ego is in the way of our finding our place within the greater scheme of things (diagram (a) at the beginning of the section). We must take some time out to find healing within; only then can we eventually manifest peace, comfort and a stimulating environment outside in which we can enjoy contentment beyond our current understanding.

We must ensure that we leave no one behind and be assured that no one will step out in front, for if they do we can never gain perspective in the present. If we abandon any and leave them out in the cold or condemn just one, as not good enough, we will be guilty of neglect towards all. If we feel angry at the judgements and criticisms levelled at us by others, then we are bitter and need to look inwards towards the 'Management Upstairs' and the Earth Mother to enable us to feel nurtured and cared for, taking care to take the next step only (diagram (b) at the beginning of this section). It is tempting to try to move too far too fast, as the forgotten pain that we have denied or suppressed seeks to find an outlet, now that we are not so inundated responding to others' requests. Perhaps others were so busy with their own agendas that they forgot to tell us that we were one of them and as such were loved and included. Or maybe we were sought after, as a proven leader when times were difficult, and have not had the time needed to rest and recover. As we respond to others' demands, we set ourselves up to be taken for granted and at some stage with have to disabuse this status in the interests of all concerned.

If we are given the responsibility of a group we must decide whether to include or divide, unite or fragment, be democratic or dictate and whether to be kind or cruel in our administration. We may feel bullied and victimised but even so we do our best. To enable a smooth running operation we must encourage all to tell their truth rather than lie to get attention, and to be unselfish and harmonise rather than be greedy and demanding. We must deal with the bullies, the victims, the temper tantrums and the sulks as well as the fights,

without running away. We are training and being trained to honour all, allowing none to use or abuse other members of the group whatever their history. Ruthlessness or personal ambition does not have a place where justice and wisdom are established.

We may be envious, even jealous that others appear to be having an easier time of it and yet it is our potential value that sets this limitation. We have the capacity to nurture and care for all. And we are learning to handle the pain, our own and that of others and to move beyond the need to deny our abilities, in spite of occasionally feeling frustrated, resentful at the inconvenience and impotent. Time to make peace and let go of the need to contribute to warmongering.

In the testing, our stamina may have appeared lacking, and our resilience non-existent, as others have made us feel like a villain or perhaps vice versa. Not so perhaps while the pressure was on, more when it was withdrawn on completion. Suddenly we are exhausted as now we have the space and the time to recall the pressures, the demands and the obstructions we encountered along the pathway. As we reach the end, we realise that it was not a smooth road, more like a rocky pathway, that took every ounce of our vitality, and we wonder if caring that much was worth the effort it entailed. Was being made to feel the villain in the piece worthwhile?

Time for a reality check and to find out what we have achieved. We sat the examination after due preparation and are awaiting the marks, somewhat fearful to be at another's mercy and yet what alternative do we have? We must surrender all. Having ensured all others are well, we have no alternative but to wait and see if we have done as well as we imagine others have. How shall we occupy ourselves while we wait? A little self-analysis maybe!

continued overleaf . . .



Self-reflection on letting go.

i). Are you ready to let go of resenting the process and all involved within it? This includes you as well as all others.

ii). Do you feel betrayed?

iii). Do you feel trustful of your soul guidance and centred in your own light?

iv). Do you consider you have remained constant through time?

v). Do you feel you have been made a scapegoat for any?

vi). Are you ready to forgive all selfishness? From others and/or yourself?

vii). Will you take time to meditate and cautiously obey any instructions you receive to the letter?

viii). Are you ready to lay the past to rest and to trust in the future?

ix). Are you content to go with the flow?

x). Will you accept that all is well and as it should be?

xi). Do you understand that all is as it should be for all?

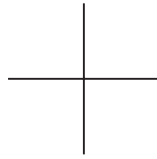


Section 5

The waiting time

Releasing yourself from old crucifixion

The cross of service



Answer to call for service

a)

Total obedience to the call of the Management Upstairs. Willing to wait for the body to catch up with the mind through time and clearance of space
<i>or</i>
Disregard of self. Rush to be what you want your way. Rebel against anyone who gets in your way. Become competitive in your service to the Light

Invisible call of mind
External space

Call to clean up body
Internal space

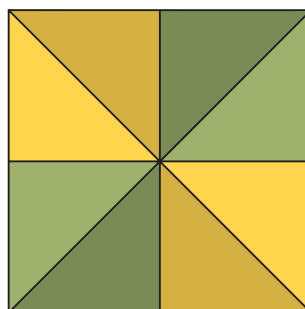
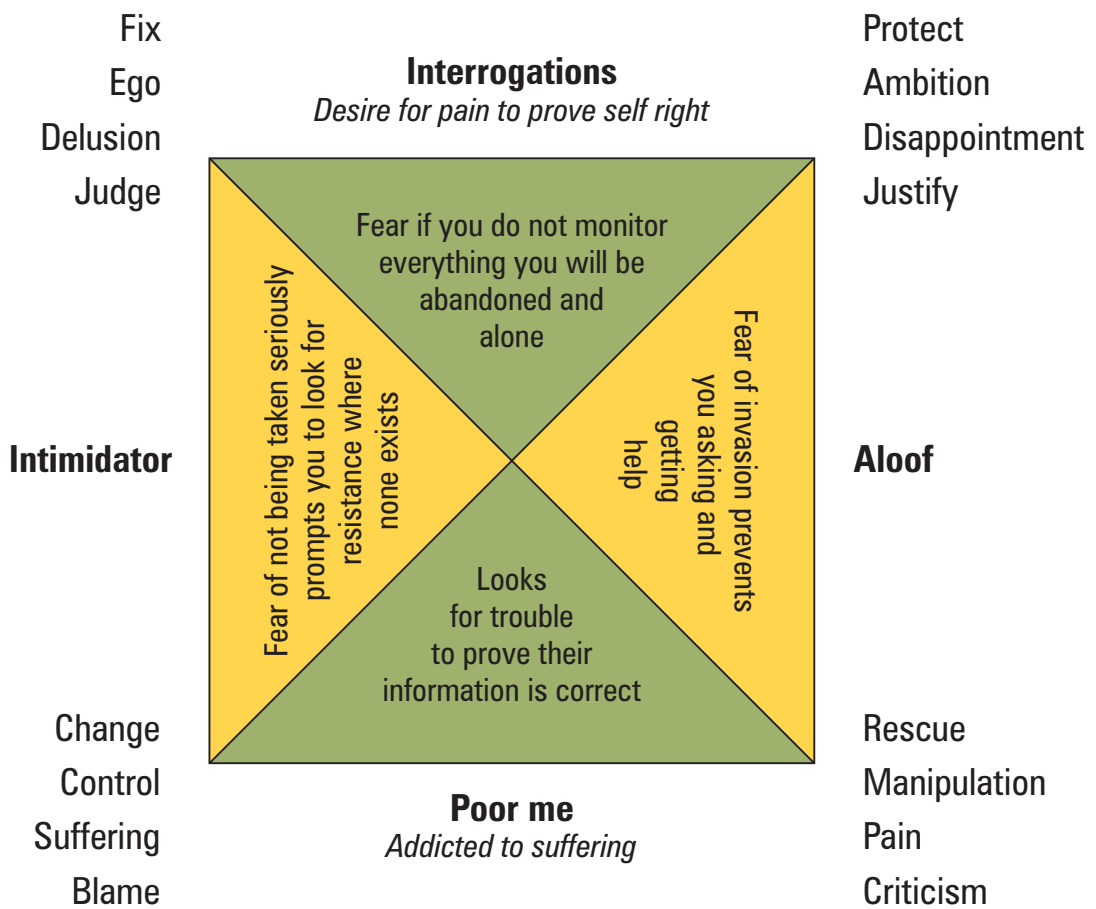
Will you:-

b)

Judge	Condescend
Condemn	Patronise
Dis-honour	Criticise
Mock	Dismiss
Be ungrateful	Be ungracious
<i>Doing</i>	<i>Being</i>

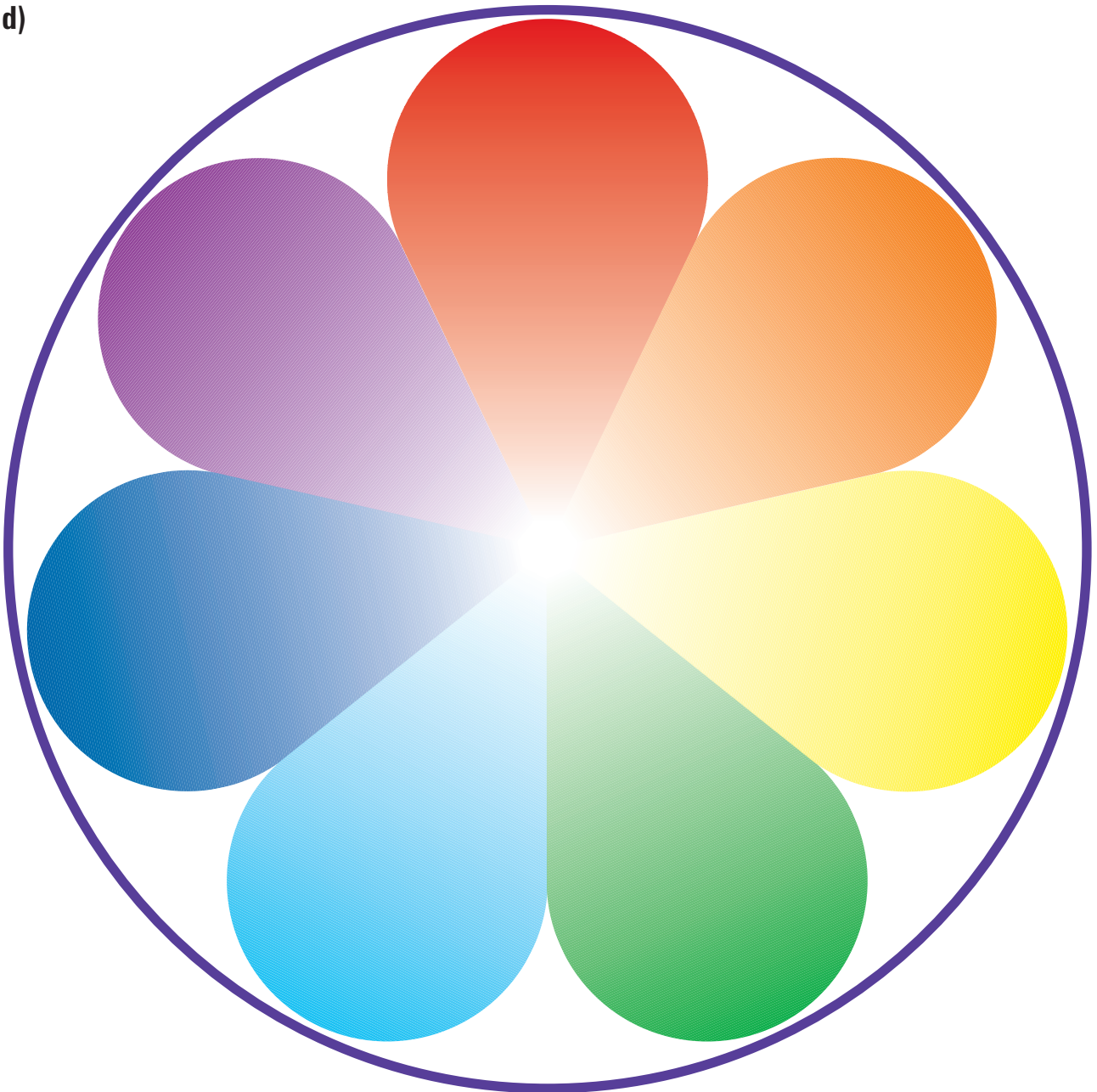
Releasing yourself from old crucifixion – continued

c)



Releasing yourself from old crucifixion – *continued*

d)



**The square now becomes a circle.
Inner and outer space in balance having moved past time constraints**



5 The waiting time

In diagram (a) at the beginning of this section, we begin to recognise that we have had the invisible call via the mind and that the external space is being made ready. We have to be totally obedient for there is no other alternative. However, we do have a choice as regards our attitude towards that call, for now we must wait for the body to catch up with what is already a fact within the mind, and we must allow time for the space we last occupied to be cleansed. If we disregard the physical cleansing of our internal space we too easily carry a part of the past into the future and as it is no longer a part of our remit we overload ourselves as a result. If we rush hither and thither, we exhaust ourselves and are considered rebellious by those who cross our path. We could be competitive as a result and that is not acceptable. We have to learn to work in complement with all those in service, without making judging and condemning some as worthy and others as not, and without being patronising or condescending to those whose efforts we feel to be less worthwhile than our own. To dishonour or criticise any is not to trust those who have been gifted with their particular roles. If we are dismissive, others in their turn are invited to dismiss us; if we mock others we do not feel secure within our placement. If we have been ungrateful or ungracious we will have to redress the balance and unite all factions prior to moving onwards once more (diagram (b) at the beginning of this section).

In diagram (c) we observe ourselves being released from any residual feelings of crucifixion which is our ego in its death throes. If we are scared that if we do not know or monitor everyone's activities we will be alone or abandoned, we try to interrogate rather than courteously conducting our affairs by waiting to be informed. In our desire to protect ourselves we are ambitious to be all things to all people; we justify our intrusion and set ourselves up to be disappointed.

Next we move into looking for trouble to prove our policy valid and old information correct; when it does not work we look for others in pain to rescue and manipulate involvement. This is a dangerous state, as we can too easily become addicted to suffering. If we do so, we feel sorry for ourselves rather than, or as well as, for those we profess to care for. In our fear of not being taken seriously we are prompted to look for

resistance where none exists. We begin to feel as if everyone is against us, not realising that we are intimidating others and that they have started to judge us. It is our way of trying to control and manipulate the changes that are occurring to all. We start to misplace blame and everyone suffers as a result. Finally we fear contact with any and all, which prevents us from asking for and getting the help we need. We become aloof until something/someone jolts us from our complacency.

We are backtracking within our framework to enable the rough edges to be smoothed away. As things begin to pick up speed the framework drops away and the circle formed within the square begins to gain momentum (diagram (d) at the beginning of this section). The inner space and the outer experience have met and married; both are now in balance, having superseded the time constraints that they have had to adhere to. The process, in which the inner and the outer rub up against each other is necessary, to bring back the friction of the past, to enable it to complete. Now it becomes possible for the inner and the outer to flow together in harmony and in unison. Whereas we once felt somewhat nauseated and under the weather, now we begin to feel well within ourselves and that all is well within the world.

The time it takes to overcome the anguish, the fear and the pain at not being accepted or acceptable can seem endless, so too the worry, anxiety and dis-ease of not being trusted or trustworthy. We wonder have we done well enough? Are we good enough to gain another placement? Have we discerned what was required and followed it to the best of our ability? We wonder if we have compromised too greatly; we fear immodesty and wonder if we will be allowed to proceed. Perhaps we were arrogant and lead our group poorly, or maybe we were too detached from them and appeared superior. Did we do enough? Were we exclusive or inclusive? Were we ambitious for the group rather than for ourselves to enable all to surrender the past so that we could regroup and all be ready to meet the future?

continued overleaf . . .



So many questions and so few answers it seems. What can we do to fill the waiting time usefully? We must watch for the clues to be presented to us from life. We collect each piece of information with awareness and with care as we ask 'is this a resource that is applicable to me or not?' We check that we are unattached to outcome and merely observing what is relevant. We are careful not to become ambitious or to create a monopoly as we ask those who surround us, as patiently as we are able, about our ability to fit in with others' needs.

We start to detach ourselves and honestly appraise our desires to work in different areas with different people as we begin to be led by desire. First we find out what we do not want prior to being led towards what interests us now. We become aware that we must include and consider all experiences and trust them in spite of possible negative expectations that are leftover from them. At this stage we are as obedient as we are able to be, humble and grateful for every piece of information that comes our way. We learn to be as gracious as we are able to be as we proceed, dealing with the next thing only.

It is at this time we assess our ability to communicate and our willingness to do what is required of us, to be who we are and to get on with what is next. We begin to realise that assumptions we have made are just that and that we have expected to get what we wish to without doing the required work to support it. As we confess this to ourselves we ask for help so that we get onto the same side as others whose ability and skill is in line with our own, even when they have different presentations and strengths to offer. Any sibling rivalry or competitive traits will have to be resolved so that all can complement each others' efforts and support the well being of all. Only when all is ready will we begin to realise that the waiting time is over, we are a part of something wonderful and innovative, and that all is well.

Self-reflection on awe.

- i). What do you not want to be involved in any longer?
- ii). What do you want from a work perspective?
- iii). What do you want from a family perspective?
- iv). What do you want from a social perspective?
- v). Do you listen to all that is said to you?
- vi). Have you learned to differentiate between what is relevant to you and what is for others?
- vii). Do you 'know' what is required when you see it, and do you take the time to look?
- viii). Do you understand what you are 'anchored' into as yet?
- ix). If you do are you willing to do what is required, or are you being obstructive?
- x). Do you ask for help easily?
- xi). Do you accept that others may be able to support and encourage you?
- xii). Do you meditate?
- xiii). Do you take time to relax and rest?
- xiv). What is enjoyable to you at this time?
- xv). In the light of the answers to the above create a few sentences as if you were going to make a statement to another person. Then make the statement within yourself as a prayer for support from the Heavens and on the Earth.



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
Well being

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