



second a10

Focus on
Authority

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second a10

Focus on **Authority**

Guidelines for working through modules

We recommend that you work through one section of this module per day. Read through the section and allow yourself to re-experience feelings that need to find an updated expression and decide on an attitude that could be considered more constructive to holistic practice than the one you have had up until now.

As you work through each section of this module, it can be helpful to write down your impressions in a journal or tape or illustrate your experiences as you progress through your journey of inner transformation.

Complete any exercises and answer any questions. A suggestion is to read a question and to write your immediate reactions to it. Go for a walk, then have a cup of tea/coffee or do something else. Then come back at a later time and write more as you surrender and decide if you are ready to forgive yourself, others, circumstances, environments, personal habits and so on. Then spend a few moments in contemplation prior to proceeding. At this time just to decide to begin to let go of resentment and to forgive begins a process of healing.

At the end of each day, note in your journal what your attitudes were, how you were feeling and how your body responded over the day as well as anything else of importance.

Working with the text and the diagrams

The text in this module will give you guidelines for how you might wish to proceed in deciding your next step in life towards fulfilling your potential. For this to happen, your mind will need to gradually incorporate these guidelines as you work with allowing old attitudes to release from your body memory. This will take time. Your intuition is the most important factor in facilitating this process. The diagrams in the module are to help you free up your intuition by triggering a helpful energetic response in your mind to support your study of the text. You do not need to 'understand' them. Just look at them and let them speak to you intuitively. Over time, your study of the text and contemplation of the diagrams will form an association with each other.



Section I

What is authority?

Balancing up

Ideal

Distrust

Disloyalty

Inaccurate telepathy

Too much openness, too much saturation

Stillness of being

Past experience

Disillusionment

Judgement

Conflict resolution

Talking in power

Healing separation

Future possibility

Disappointment

Blame

Peace negotiation

Listening in silence

Healing division

Courage in doing

Smouldering anger at service

Thought transmission

Disassociation

Undervaluation

Actual application



I What is authority?

Authority means different things to different people. To some it is a system involving punishment and reward, whereas to others it feels like a violation where people are interrogated to ensure obedience to a regime that is being imposed. This can feel as if an interrogator is trampling over our life, enforcing obedience and justifying an administration over which we have no control. If the master is patronising we feel enslaved and inadequate. If our sensitivities are disregarded can we ever recover?

The best orator in the world cannot make a disinterested receiver hear or understand, especially when they shout and make judgements that we are unable to agree to, or if their input is restrictive. Self-motivation and self-discipline are both needed if we are to become adequate to meet with the inevitable challenges that we will be exposed to. Re-motivating and re-newing communication within relationships that have depended on people in power in the past, will depend on whether there is a willingness within both parties to become a little more aware of how systems operate. If there is, this will enable them to become more able to identify with what is necessary now.

By being exposed to people with a common intention, it makes it easier to predict whether we will be successful or fail. As we make our appraisal we review history and predict performance.

In a business situation we conduct interviews and hopefully become wise in our negotiation for we have a defined objective in which we test assumptions. We create case studies and strategise. We define as best we can how we wish to be seen, then get feedback as to how people see us. We ask ourselves if we are becoming an in service experiment! If we lead a team we deploy staff, we learn to work down the chain and work laterally as well. We observe levels of stress and destructive behaviour. We present ourselves to others with foresight spontaneously, involving all as best we can. We become distracted as our concentration is diversified and we test effectiveness before tailoring our course of action to suit the varying challenges. We question opinions and improve our capacity to communicate.

As we test out our skills at work, we begin to bring things closer to home and question authority within our

family settings until both work and family create a criteria that is applicable and appropriate now.

A universal mantra.

Let there be respect for the Earth,
Peace for its people,
Love in our lives,
Delight in the good,
Forgiveness for past wrongs
And from now on a new start

If we are concerned for all we have to question ourselves. Due to pride or self-indulgence, are we contemptuous of authority figures that have endured in spite of being tested? Have we ignored those who have survived through time even when we chose to force them to exist in exile and to punish them for causing us difficulty? Were we cruel due to our ambition to create a monopoly of attention for ourselves? Were we selfish and ruthless as we competed for a position that held us secure but sacrificed another and caused hurt to all? In our laziness did we harm those we owed a debt of loyalty to?

In our insecurity did we lash out in an undiplomatic manner feeling inadequate or too self-indulgent to bother to respect the authority that got us to where we are? Or perhaps we were too timid or jealous to be reminded of our past, or envious that one person appeared to be faring better than another was.

With indecent haste we judged another as wanting. Our only desire was to rebel and/or revolt, unwilling to follow but wanting to lead all so that we gained control. We were not patient enough to learn the art of not stamping on any, as we just wanted to dispose of those who caused us difficulty. However, we must learn how to be last as well as first if we are to become tactful and honour all comers.

continued overleaf . . .



We are discourteous if we take for granted that which others have done on our behalf and we will have to learn to be grateful. To hold authority in regard we must become a team player who puts personal ego to one side and is inclusively orientated towards the group whether it is chosen or imposed. We must be grateful to have learned and gracious in our capacity to regard all as equals regardless of the position they hold.

Self-reflection on personal behaviour.

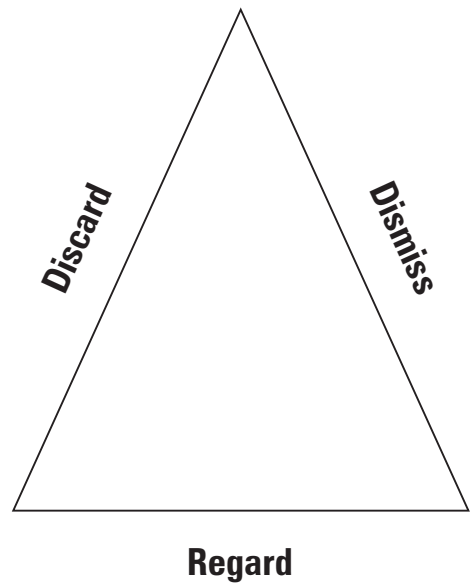
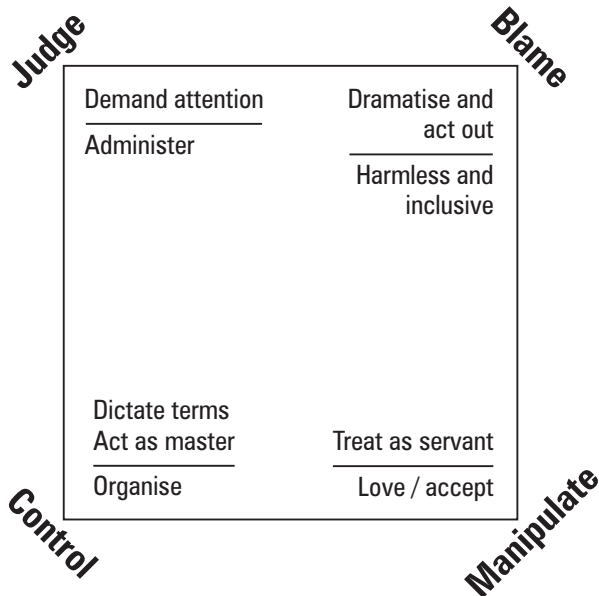
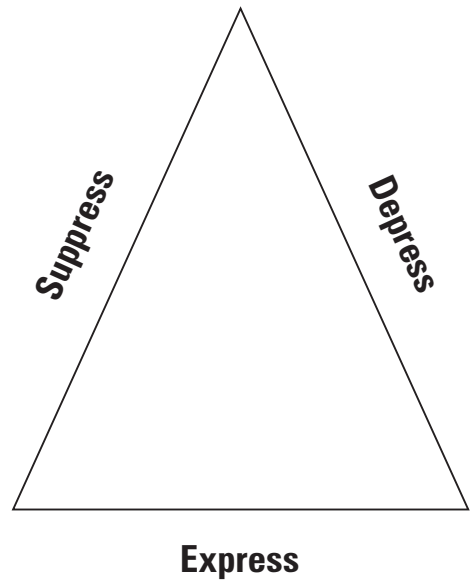
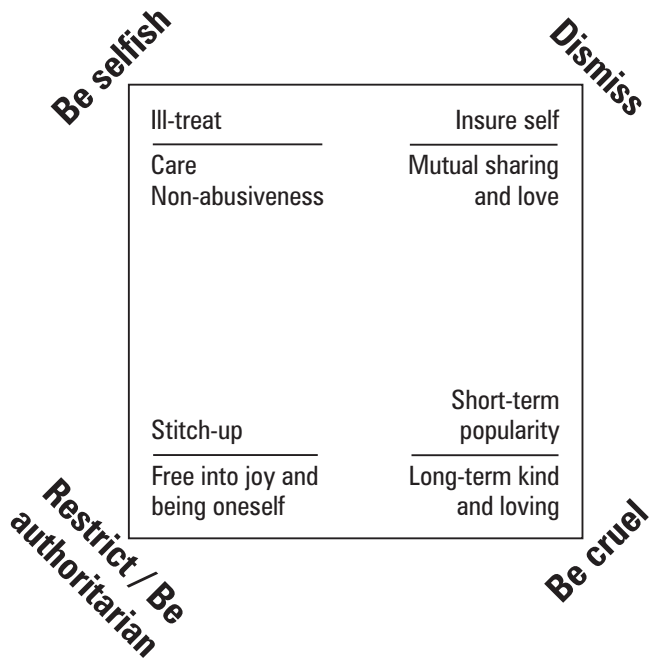
- i). Do you bastardise yourself/others/things because of your need to be loved?
- ii). Do you hold true to your ideal in spite of the judgement of others?
- iii). Do you sell out because you cannot stand the heat of collective challenge?
- iv). Do you see the job through to a logical conclusion where you can take things no further?
- v). Do you use others in the process?
- vi). Do you put people to work within their own skill areas and wait to see if they make use of the opportunities presented without interference?
- vii). When true colours are presented do you judge, blame, criticise and condemn, or do you state your own view and offer a new deal that they can honour and accept?
- viii). Do you take responsibility for what you have created as best you can and limit the damage accordingly?
- ix). Do you dispense justice or just wait in the space?
- x). Do you feel impotent and frustrated and so become unjust or hostile, or do you just keep on keeping on remaining as true to the original vision as you can?



Section 2

Identifying different types of communication

Release of negatives



Body – Dress of Soul
 Words – Dress of thought
 Actions – Dress in space through time

Mind / Male / Oxygen
 Heart / Female / Hydrogen
 Fire / Cleansing and their child / Water



2 Identifying different types of communication

There are varying types of communication or community union within relationships. Relationships remind us of what requires re-doing and gives us the possibility of re-invention if we work at the process. Later on we start to recognise the different types of people that barge into a group and beat it around. On a superficial assessment, or the report of one member, they decide who to bully and consequently victimise. Others worm their way in by ingratiating themselves and when the going gets too difficult they walk out again; they try to control and manipulate people to get what they think they want. When they get it, the result does not always satisfy them. The third type of person terrorises some and tramples over others, as they want to establish a domain through dictatorship and domination. This may be successful short-term, but becomes a concentration camp later on in which people are ruled through interrogation and fear of their life.

If people demand attention they judge what is applicable for all, and if in spite of this the administration includes them in the regime, hopefully they will learn to respect the process. However, if they blame, dramatise and act out, disregarding and dismissing that which proves difficult, they are harming some to gain their way. This policy is not inclusive nor is it equal for it involves dictating terms and acting as a master of all through the enslavement and control of another. This type of organisation treats some as servants whereas others are loved and accepted, and this is manipulation of the worst kind. We must learn to regard all equally if we are to live in contentment.

In the name of care we are ill-treating and abusing some to minimise inconvenience and this is selfish. Perhaps we are trying to insure those we live with so that we will not suffer any consequences that could try our patience; but we do not do this by dismissing those who are apparently in our way. Only through love and mutual sharing can long-term popularity be trusted – anything else is a cruel regime. It is only through long-term kindness and being loving at all times that everyone is enabled to find a place that they like and can tolerate. If we try to stitch-up one person in favour of another, we restrict in an arrogant and authoritarian manner, which may lead them to depression, as they

cannot express what they need to without fear of reprisal. All must be free to be themselves and to find joy. This does not always mean liking the behaviour manifested, just that we are compassionate and truthful towards it.

The mind needs to be purified and the heart needs to be released through passion firing interactions that flow freely. Typical reactions to this type of interaction are sadness for some must withdraw and cry and can no longer participate in community life. Or we may be mad at the behaviour of another, but cannot express this anger for if we shout or scream we get ignored or are fearful of being damaged or damaging another. If we get too scared we erupt through the pressure becoming too great to bear and start to behave like a clockwork mouse.

If we have the courage we can establish an updated standard for we have extracted the essence from the effluent of the past. We believe that we have an intellectual understanding which establishes our truth, however, our feelings about what has happened must be expressed to enable a renewal of attitude which can serve all parties. Issues are handed down from both parental lines and from environments that we have been exposed to. Through controlled (gentle rather than abusive) exposure to life we establish what is feasible in the market place and learn what does not work. This enables a more realistic, rather than a romantic view, to emerge within our interactions with those older, those younger and with our peer groups.

continued overleaf . . .



As we begin to take responsibility, we begin to define what we want; if we go on to try these theories out within our lives no one else judges the result except ourselves. We have to be cautious and make sure that we do not carve anyone else up in the process for we must not take our joy at another's expense. We can blame others for being unable to have the courage to express and decide. We however, in our turn, may have inherited our need to suppress because it is easier than working at reversal of the trend; so rather than learning good communication skills we further depress our need for equality of status.

This constitutes servility as we further fragment the unit, for example within our family, community, or ourselves. It is also a license to criticise others for that which we are not demonstrating ourselves and this could be construed as hypocritical. If we consider ourselves a slave, we are not free to do what we need to do or to be who we are. This condemns all, for we punish or sacrifice as we compete for what we consider to be the superior role, being ambitious at the expense of another.

Self-reflection on patience.

- i). Do you try to be popular, or to gain publicity by fighting, running away or running riot and thereby sell others out?
- ii). Do you maintain a quiet mind and have the heart to complete the job in hand?
- iii). Do people feel safe enough around you to speak their truth? Have you proved your trustworthiness?
- iv). Do you give people the time they need to accept or do you barge in and assume you are correct in your assumptions?
- v). Do you ask the correct questions or make the right comments so that people are gently led to make choices, or do you demand or bully them?
- vi). Are you able to withstand being mocked, scorned, ignored, gossiped about or treated like garbage?
- vii). Do you lash out when your pride is hurt, your ambition thwarted, your opportunities are slow in presenting, you feel lazy, greedy or want someone else to do the job for you?
- viii). Do you patronise, belittle, and appear arrogant, superior or dismissive?
- ix). Do you consider yourself and others good enough?
- x). Do you consider you have done well enough?

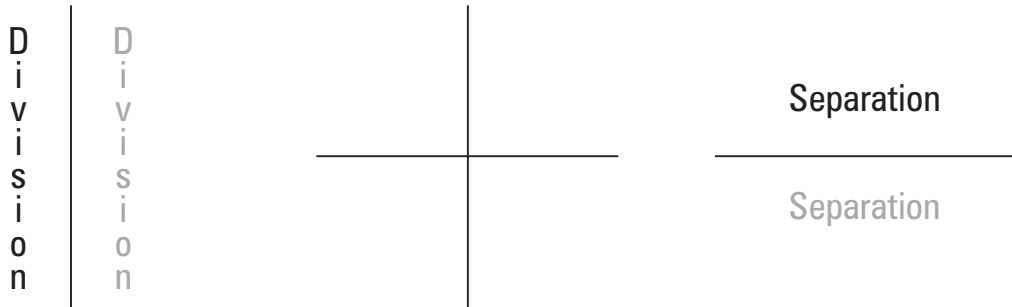


Section 3

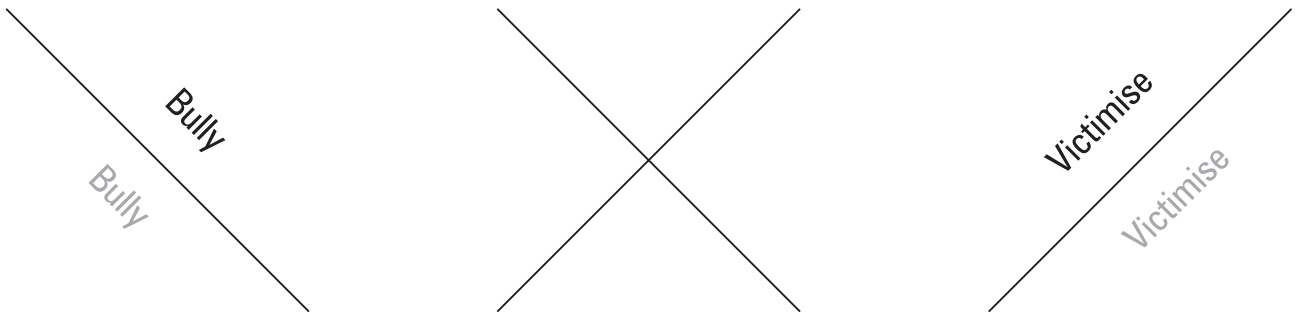
Improvements

Each to their own

Gratitude not attitude – A state of grace



The make-up of the fixed cross



The make-up of the diagonal cross

If the scaffolding comes down and the spokes turn fast enough
then we get the Maltese cross



3 Improvements

If we become dictators we take control and murder the free whereas a master of their craft manages, on occasion harshly, but they will include themselves in the regime imposed on all. If there is separation and/or division, it will appear as if we are being cruelly enslaved and it will feel as if there is no alternative let-out other than suicide. If the service is willingly given then all want to co-operate and collaborate for it is in the interests of all to do so. If we have learned how to lead we get past the need to have two sides for there is no enemy and we have got over the need for disillusionment or wanting revenge for our pain.

We learn to overcome being dishonoured, and no longer wish to punish any for the harm that has been felt. We have no intention of accusing one person in favour of another for we are all on the same side like it or not. Neither do we wish to become a tyrant in our disregard of the assigned leader and in our desire to control everyone ourselves. We may be disappointed by what has gone before, so try to manipulate circumstances to suit ourselves in our fear that others will be re-appointed and our own input overlooked as a result.

This is a policy of non co-operation which results from an inability to trust other parties because of their past performance. But at some time a line must be drawn under the past, without the need to bully or victimise as paramount. When we try to build a team up in a community we are selective as to where each practises their own job skill. In families it is not so easy to share common interest and to care for those who are behaving in a manner we disapprove of. We must learn to share and care as best we can. We negotiate each step so that the wishes of the majority are carried out so that all benefit.

If we are to learn to use the power of the position entrusted to us wisely we will have to address issues of justice and injustice like it or not. Whatever our position there will be times in which we feel deeply insecure and as if we are being sacrificed to please another. This is a time to recognise our hurt and acknowledge our fears rather than to suppress them. We may prefer a quiet life and a pleasant space, yet it will only satisfy us short-term; long-term it is preferable to face the situation and enable the toxins to be cleared.

On occasion we are tortured with feelings of inad-

equacy and feelings that we have been harmed at the hands of others and were impotent to do anything about it. We can feel resentful of the apparent selfishness that has been demonstrated knowing it was not fair that some suffered where others took a less inclusive stance. We can indulge in an orgy of self-pity and do a 'poor me' number to all we encounter. Or, we can willingly serve all as best we can until all feel able to be a part of the collective rather than jockeying for positions they are not ready to assume as yet.

When a building is being increased in size or is in need of repair we place scaffolding over it to prevent those working from unnecessary risk. When the work is complete the scaffolding is taken down again. Either transition holds danger within it, but in the hands of the skilled, wisdom minimises risk.

It is easy to divide a community and add to the problems of perceived inequality, but there is no unity that way. If we multiply issues that have caused dissension and separation, we humiliate those in critical situations. Holistic practice dictates that we go beyond old limitations while staying centred within ourselves as we acknowledge the same intention but the differing presentations offered by others.

Lack of collaboration and non-acceptance will only make matters worse. If we are humbled, we need encouragement. If we are patronising or arrogant, life will force us into a more modest viewpoint. If others care about us, that is a gift to be valued without jealousy or devaluation of others who surround them. We learn to examine our motivation and not override the needs of others if we can avoid doing so. We learn to be courteous, caring and sharing, for and with all, as we acknowledge that all are doing the best they can. So we work to clear our own pain without compounding the pain of others.

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Self-reflection on impressions.

Do you believe . . .

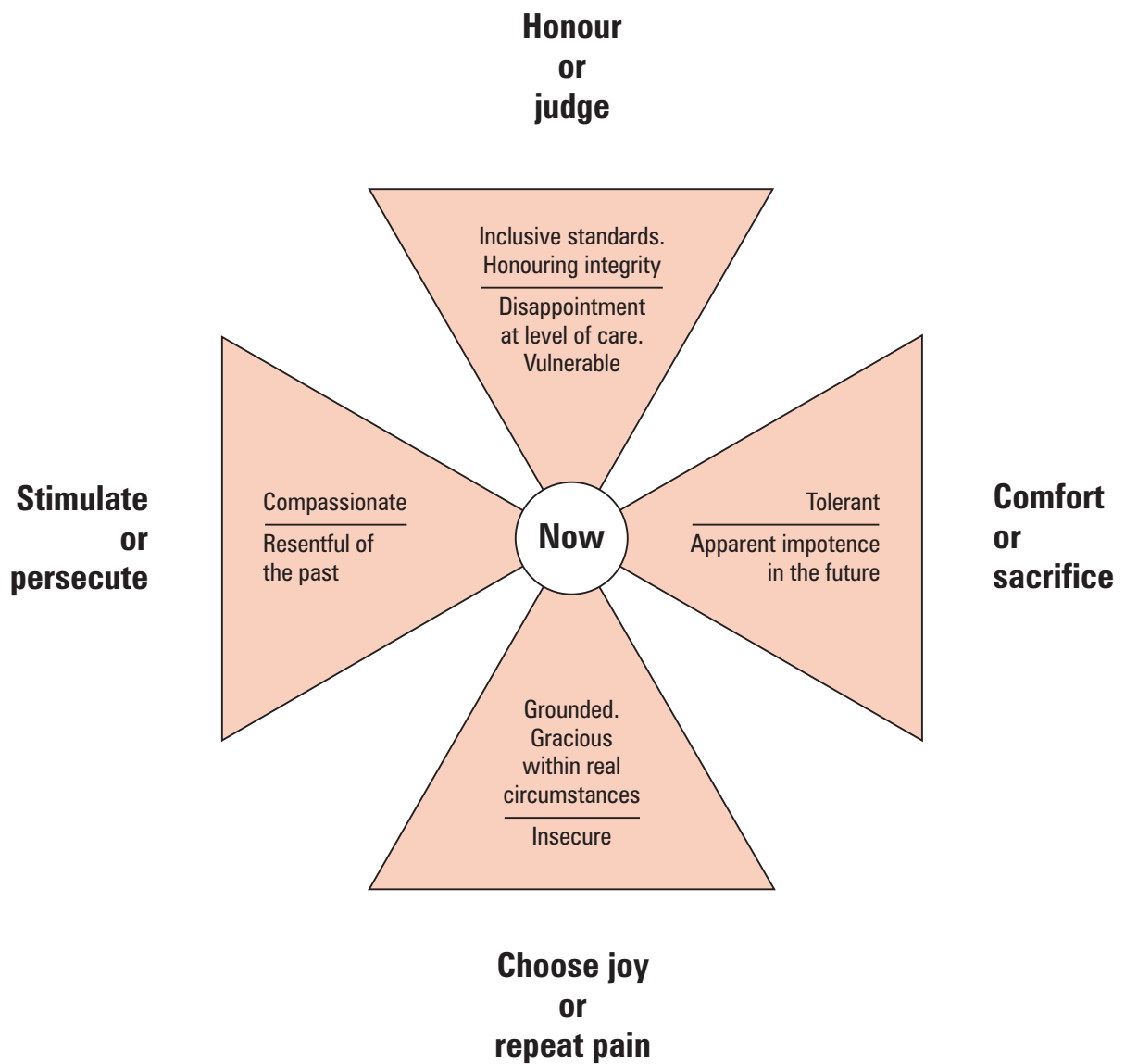
- i). You are being judged on your abilities?
- ii). You are limited by past conditioning?
- iii). You are to blame for your past?
- iv). You have to go through conflict on the 'no pain no gain' principle?
- v). You are being prepared for service and are contributing to the 'greater good'?
- vi). You are in contact with your inner guidance and a force 'greater' than your current understanding to date?



Section 4

Circumstances

Round up and ride out





4 Circumstances

The time has come where we are forced to address issues of ethnic cleansing like it or not. If we have tried to maintain total control we have to acknowledge that we have appeared selfish and greedy to others. This may source from feelings of lack and/or guilt and that is as it is. We are possibly disappointed at the level of care we have received and feel vulnerable as a result. If we are in our integrity we can honour the situation and lay it to rest, or we can judge others as being non-inclusive and not good enough in their standards for us to associate with them from here on in.

If we do choose to associate we have to let go of self-obsession and a desire to freeloader, both of which manipulate others and often source from feelings of impotence and/or laziness in the facilitation of change. We can sacrifice others and ourselves rather than tolerate what has gone before as we draw a line under it. We can find comfort in the fact that we now know pitfalls that can be avoided in our future having had the experiences in our past. We will be cautious rather than foolhardy which will hold groups safer than might be the case had we not had the experiences of the past to draw from.

Possibly there were hidden agendas within the past that made us feel insecure and we have not yet processed the grief and pain that resulted. We can resent these feelings of isolation and appear to be an outcast as a result. What will we do about this? We can choose the path of persecution towards others or from within ourselves, or we can use it as a stimulus towards a more compassionate response towards all.

If we feel inadequate to cope we may try to self-sabotage, rather than face the issue at hand, wanting to mask our fear of impotence. Perhaps we would rather repeat the pain than risk joy only to be disappointed once again. At least we know we are capable of dealing with the pain-filled issues! To forgive all takes courage and is a gamble that may or may not yield a good return. Perhaps all that is required is to be gracious within the real circumstances that we find ourselves within here and now.

As we begin to trust ourselves more, we state our wishes as clearly as we can and hope that these coincide with the desires of others as we begin to renegotiate codes of behaviour where all are honoured. To do

this we have to let go of negative expectations even if we have had good reason for them in the past. We are dealing with ego, ambition and with feelings of suspicion and dishonour where respect has been unobtainable.

As a result we have withdrawn or rejected care that was pro-offered, as being of an inferior standard; but how can we raise the ethic unless we get involved? We are no longer incapable, whereas that may have been the case in the past. Blind obedience to enable survival has taught us to conform, but now we are in a position to know we are respectful and can respect ourselves free of bias and prejudice that was once beyond our capacity to understand.

It is so easy to blame and claim 'it is not my fault: it was my boss, colleagues, parents, partner, children and/or siblings. Had it not been for them the environment would have been healthy'. This only adds to the existent problems, yet if we choose goodwill we subtract from the past difficulties we all experienced. If we choose not to care because it is too hard to do, it hurts our head and our heart feels too soft, hurt, damaged and harmed.

It is easier to attack others, get out of having to do our bit and abdicate responsibility as the pressure is on and we feel the project to be too hard to do. In our heads we can judge and dishonour, blame and not forgive, condemn and turn away, as we criticise and further divide our community. If we can be spontaneous and natural we no longer defend ourselves from trying again in case we are hurt through being challenged; we accept the hurt and move past it. This is not achieved through abusiveness or withdrawal of nurture. We contribute more willingly and as a result nourish the ground. If we are generous and fair applying the same guidelines regardless of age, stage, sex, culture or colour, we will never prostitute any. To serve all we do not use people, we value them.

continued overleaf . . .



Perhaps attitudes can change as the head and heart unite in common purpose. We earn wisdom or we can remain apathetic. Wisdom works with what is possible now within the marketplace, the business, the community, and the family, at the same time as recognising that agendas are both independent and interdependent. Only we can choose if we wish to be ambitious to succeed for ourselves; but if we are that way, others may fail which will result in jealousy and a lack of trust. If we are inclusive we can afford to release the past knowing that we have not practised sorcery. If others have, they are working from ego and were envious of the group equality and we have no need to accept the old disenchantment ever again.

We have no wish for revenge nor to avenge for we now consider ourselves non-competitive; we have learned to protect ourselves without interfering in others' remits. We can afford to be gentle and obedient to our intuition, free of undue influence from those who surround us. We are in light within us and can afford to be patient and wait to be shown where our new appointment is to be. We will tolerate rather than resent those who have caused us difficulty for they have enabled us to toughen up and be able to deal with those who refuse to let the pain and hurt from the past drop away. We choose to move beyond it in respect and in love.

Self-reflection on understanding.

Do you understand that you . . .

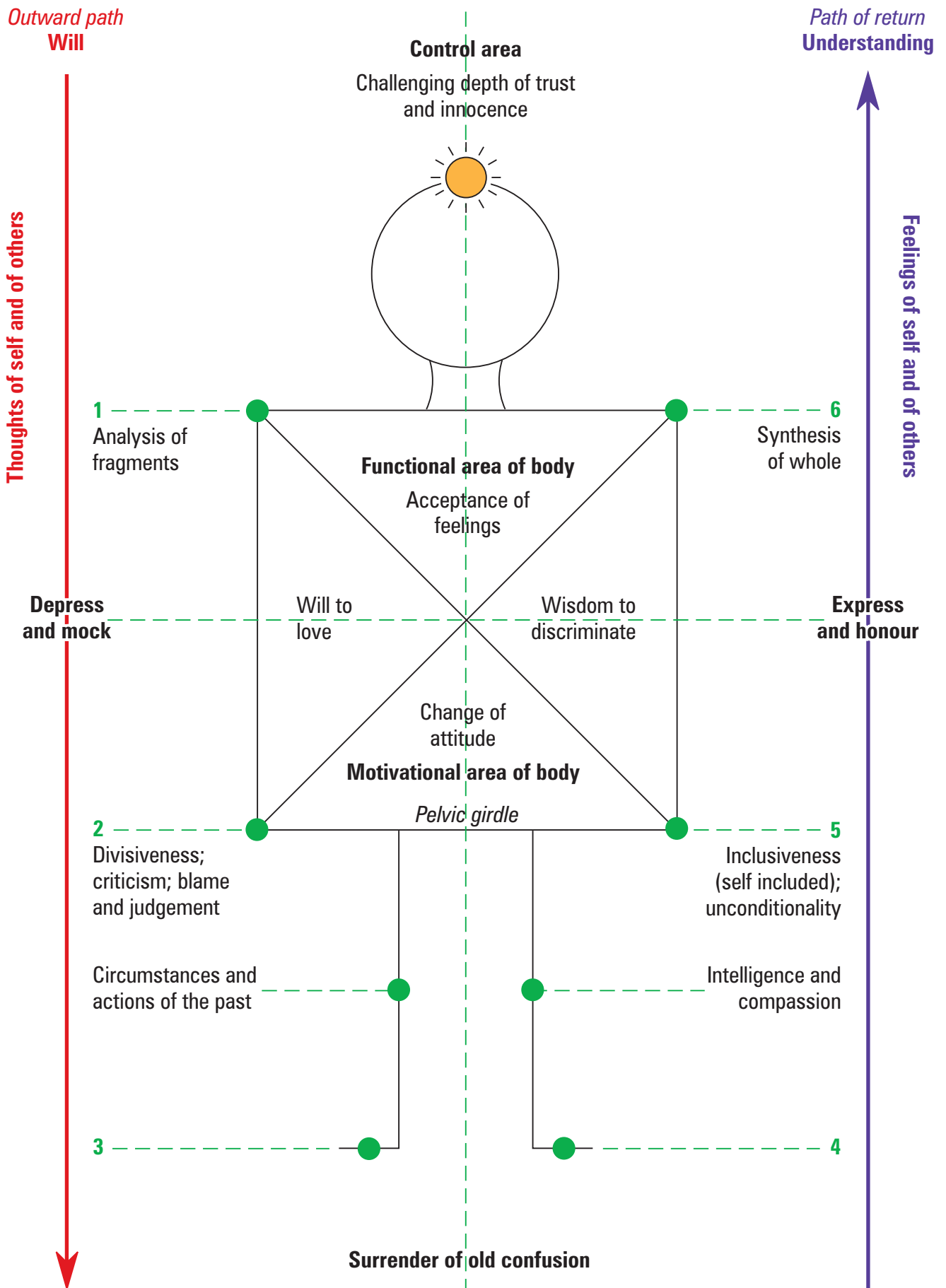
- i). Are a part of something greater than you are?
- ii). Have been serving an apprenticeship in life skills?
- iii). Need to become harmless to all other creatures?
- iv). Have to learn to harmonise with all others visible and invisible?
- v). Have to learn to be able to work as a part of a team?
- vi). Need to be able to define boundaries?



Section 5

Gratitude not attitude

Surrender of old confusion





5 Gratitude not attitude

We forget that we can be grateful for having had the opportunity to learn, and now that we have, we are holding on too tightly and it is time to let go lightly. All that can be done has been done and we are richer for the experience however unpleasant it may have been. We can afford to be gracious now we know we have expanded our capacity to ensure a collective standard is upheld. Now we must contract into a new space and work with those who need us now and those who we need to associate with. These may not necessarily be those we think we want of course, this holds true within the home and at work.

We are aware that we have no wish to punish, ill-treat, torture or neglect any, ourselves included. The theory we work to within ourselves is being actualised in a reformed state within the living process. Some members of the group are a part of our future and some are not and either is beyond our ability to know as yet. Providing we are inclusive in our attitude we will be shown which is which in time. Our conceptualisations have to be free to enable the vital spark to ignite within us. The projections, impressions, pre-conceptions and misconceptions that stuck to us as a result of the input from others are released and we find ourselves immune to their influence.

We have learned to improve our attitude and to free ourselves of the need to resent those who have taught us how we wish to be even if they have caused us great difficulty in the process. We have no wish to take revenge for we now know where we are within our space and we wish them well within theirs.

We have learned that we have no wish to judge, justify, attack or defend for we are not at war. Neither do we need to understand, criticise, condemn or comment on other people's business. We have taken our life examination to date and the marks we obtained will be posted to us in time. As a result we may have to retake, leave, do something different or whatever. We are content to wait and see for it just is as it is.

Regardless of our external sex we all have the outer active male side that goes outwards to do things and there are certain lessons that we learn in the school of living. If we mock others we dismiss them and that is cruel, if we scorn others we rubbish them and that is vitriolic and uncaring. Why do we do these things?

Perhaps we are envious rather than inclusive, jealous rather than gracious and content to be where we are, ambitious and competitive rather than being a charitable team player, arrogant rather than grateful to be taking another step.

If we disregard the needs of all, we breed competitive behaviour that causes us to stamp on others and leads to bitterness and misery throughout the land. If we ignore others and do not bother to explain the 'whys and wherefores' we may find ourselves under attack and so have to defend ourselves, causing rejection and resentment. If we are all on the same side it is impossible to have a war for even when there is conflict it will be peacefully resolved.

This makes us sad as we recognise our limitations within and we have to work to fill ourselves with joy, peace and contentment. As an authority we take responsibility for what has been within the past, and hold the space for the group until all have had the time to re-evaluate, working at the rate of the slowest member. We are all scared at times but we accept that each and all have the courage required to overcome their issues given time. We can become angry and frustrated, but even so we learn to trust the process and encourage when a member of the team starts to flag. If we are able to have the will to good we are glad that we did not abandon the entrusted project ahead of time, for that would have abdicated responsibility and been uncaring. Neither did we smother in our loving administration for that would have meant being self-obsessive, dictating terms, taking over, controlling, and manipulating others who need the freedom to learn until they know they know for, and within, themselves that they are not free and nor are we.

continued overleaf . . .



Self-reflection on feelings.

Do you feel . . .

- i). Ready to let go of your limited view and to learn to envision a new way?
- ii). Ready to listen and willing to anchor a new rhythm within your own life?
- iii). Ready to touch and be touched by new experiences?
- iv). Able to have regard for, and a healthy respect of, your colleagues?
- v). Safe in the structure being presented at this time?
- vi). Secure enough to proceed?

Self-reflection on attitudes.

Is your attitude one of . . .

- i). Obedience beyond your current limitations of understanding? Have you forgiven the rebelliousness that got you to where you are now?
- ii). Patience so that all are as stable and as balanced as possible within the circumstances of the moment? Are you willing to release the need to be ahead or alone?
- iii). 'Live and let live'? Have you released the need to control and manipulate to help you feel in charge of your own destiny?
- iv). Self-responsibility in relation to your health? Do you try to get help from others before you really need it, to gain attention and nurture?
- v). Joy and the desire to lighten life for all? Do you feel the need to complain, judge and blame rather than get involved yourself?
- vi). Playfulness within the peer group you find yourself within? Do you explore, expand, experiment with and hone your skills, or do you want to 'play it safe' in the interest of 'hanging on in there'?



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
Authority

Written by: Judy Fraser

Illustrations and typesetting: David Newberry

Edited by: Lorna Rapoport

Web site design: Juliet Webber at Parallel Design