



second a10

Focus on
Reappointment

First published – 1985
On the internet – 2001

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Contents

Guidelines

Section 1
Beyond abuse

Section 2
Reproduction

Section 3
Relationships – inner and outer

Section 4
The mechanics

Section 5
The wound of the healed

Section 6
The five elements

Relaxation technique

Consolidating your study experiences



second a10

Focus on **Reappointment**

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

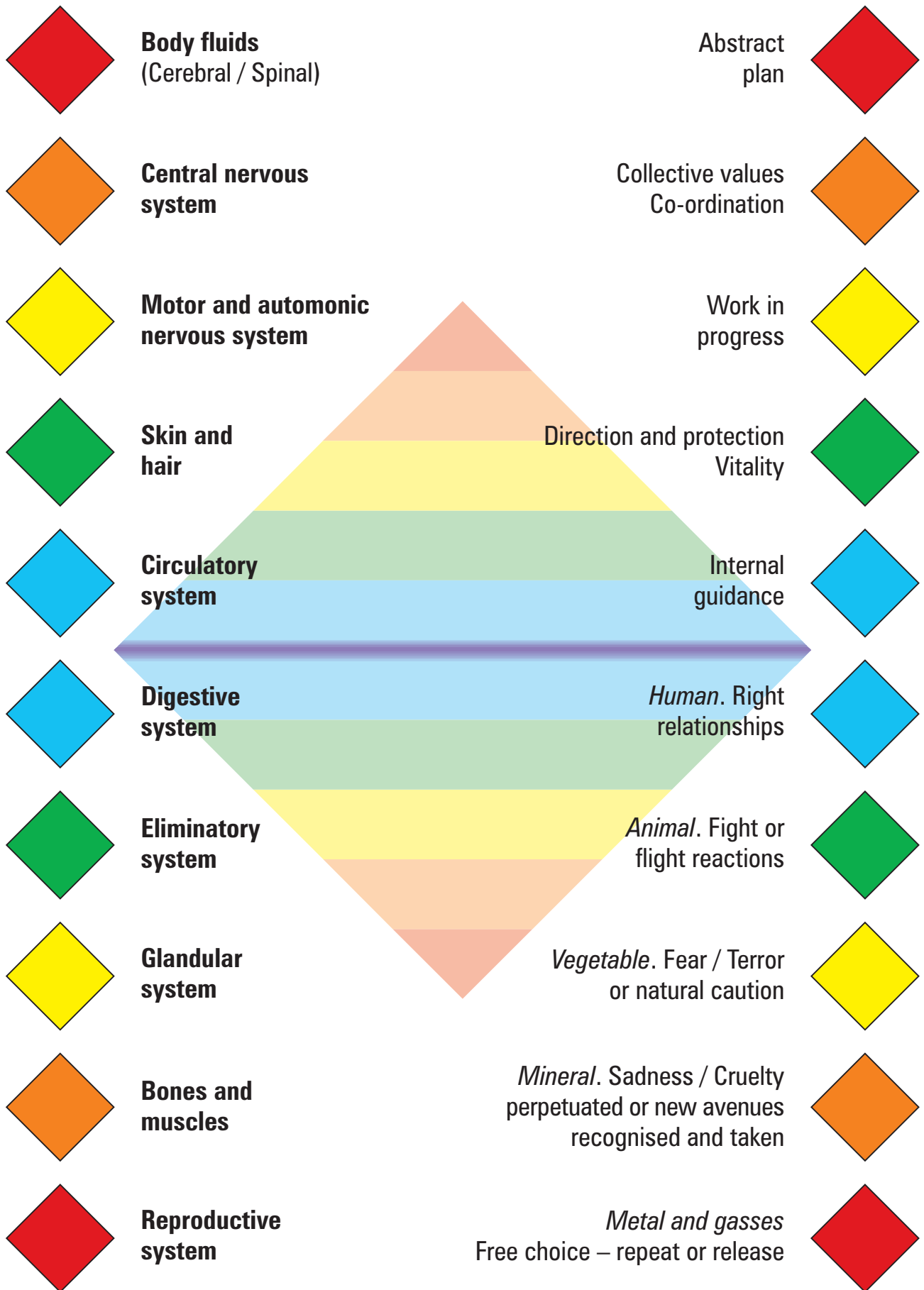
The text in this module will give you guidelines for how you might wish to proceed in deciding your next step in life towards fulfilling your potential. For this to happen, your mind will need to gradually incorporate these guidelines as you work with allowing old attitudes to release from your body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

Beyond abuse

Body and mind





I Beyond abuse

As we let go and surrender the past we wonder if we will ever live in joy again. We are tired and may feel we have been somewhat used and abused. We hope we have neglected none but we are rather apathetic towards some, and at the same time, over-caring towards others. Perhaps we feel a little disillusioned and disappointed, as we mull over circumstances that we think have hurt or harmed us to such an intense level, that the discrepancy in between the standard set and the result observed has dislocated our vitality. Now we need to rest and renew, but are unable to know how.

The plan of living flows through our spinal fluid and is co-ordinated in our nervous systems to enable it to be work in progress. This sends us off in varying directions, protecting us from over-exposure, but affecting our skin and hair which indicate our vitality levels. As the inner directions are tried out in life, the skin acts as the inner-outer interface to the body as the hair does to the head. The internal guidance runs through our body via the circulatory system to enable us to know where re-negotiations are required, and what we have to leave alone and eliminate. The lungs act as the agent of expansion and contraction, enabling just enough to be allowed into our consciousness for us to deal with the experiences that are 'in our face'.

At times of transition when we exit or enter situations there is natural caution at best, extreme fear at worst, for we are moving into areas that are unfamiliar to us. If transitions have been difficult in the past there will be grief to be worked through. As we move on some are more willing to let go than others are, for they know that when change occurs they will be inconvenienced. What will be exposed will be reproduced for refinement if the motivation has been impure, or if the intention was pure all will be released. So much is being passed through the body that it becomes hyper-active and/or exhausted.

And what about the mind? – This disciple of life has been disciplined like it or not. We have known inspiration and perspiration! We have been tried and tested and maybe have become wiser as a result, that wisdom having been earned through interactions that were painful. However, we are now more aware and therefore able to know more accurately than before what is

meant behind spoken words and we become wiser in our capacity to deal with difficult and delicate negotiations within life. Life will show us how well we have done. If our wisdom is acknowledged by those around us, they will trust themselves as well as us. Therefore, even if they have a personal crisis of confidence, when things are difficult for them, they will manage to live through it and appreciate the solid foundations of security that has been gifted even though circumstances have been erratic in the past.

The past will have to be acknowledged by all parties before it is released. This may be a pleasant experience or a challenging one; for until all are trusted and trustworthy, secure within change and aware of the needs to hold all others secure, we cannot move on. If we are sought after then our harmlessness has been proved. The vision that we held is in form and we did not set our standard too high such that others who surrounded us had an impossible task to reach it. The ethic held within our vision has proved to be achievable to all and is now a reality. Perhaps we have been working at it for so long that we have almost forgotten what the vision was. Or we have been so knocked sideways by the mechanics of the process that we have not realised what a huge step all have managed and it is now time to rest and stabilise the mind. It has been running hither and thither feeling cursed and blessed and not knowing what is what. Time to relax, to rest and to allow body and mind to coexist in peace.

The power the mind has entrusted us with is under the direction of the soul. If we have followed these directions we have used the entrusted power correctly with goodwill towards all; we may feel a little unwell but we will not feel debilitated. We may feel we have been a little roughed up by the experience, but we will not feel harmed by it. If we have used the power unwisely, we will have it stripped from us and in hindsight we will realise we could have done better, and that we must try again until we can improve our capacity to care for all fairly.

continued overleaf . . .



Both ways the harvest has been gathered in, and all need to rest and recover. It is an unnerving experience to rest and recover for we are attached to a projected result that we have within our mind. And now we must become unattached, for either we are trusted and trustworthy as a server toward the greater and have proved equal to the task, or we have not. If we have been discerning enough we are accepted and acceptable for we have not pushed any too far too fast. If we have surrendered to the soul impulse, and have been able to surrender to the requirement of the group surrounding us, we have managed well enough. The old problems have been laid quietly to rest, and new work will appear which will suit us and us it in the fullness of time.

Self-reflection on right relationships.

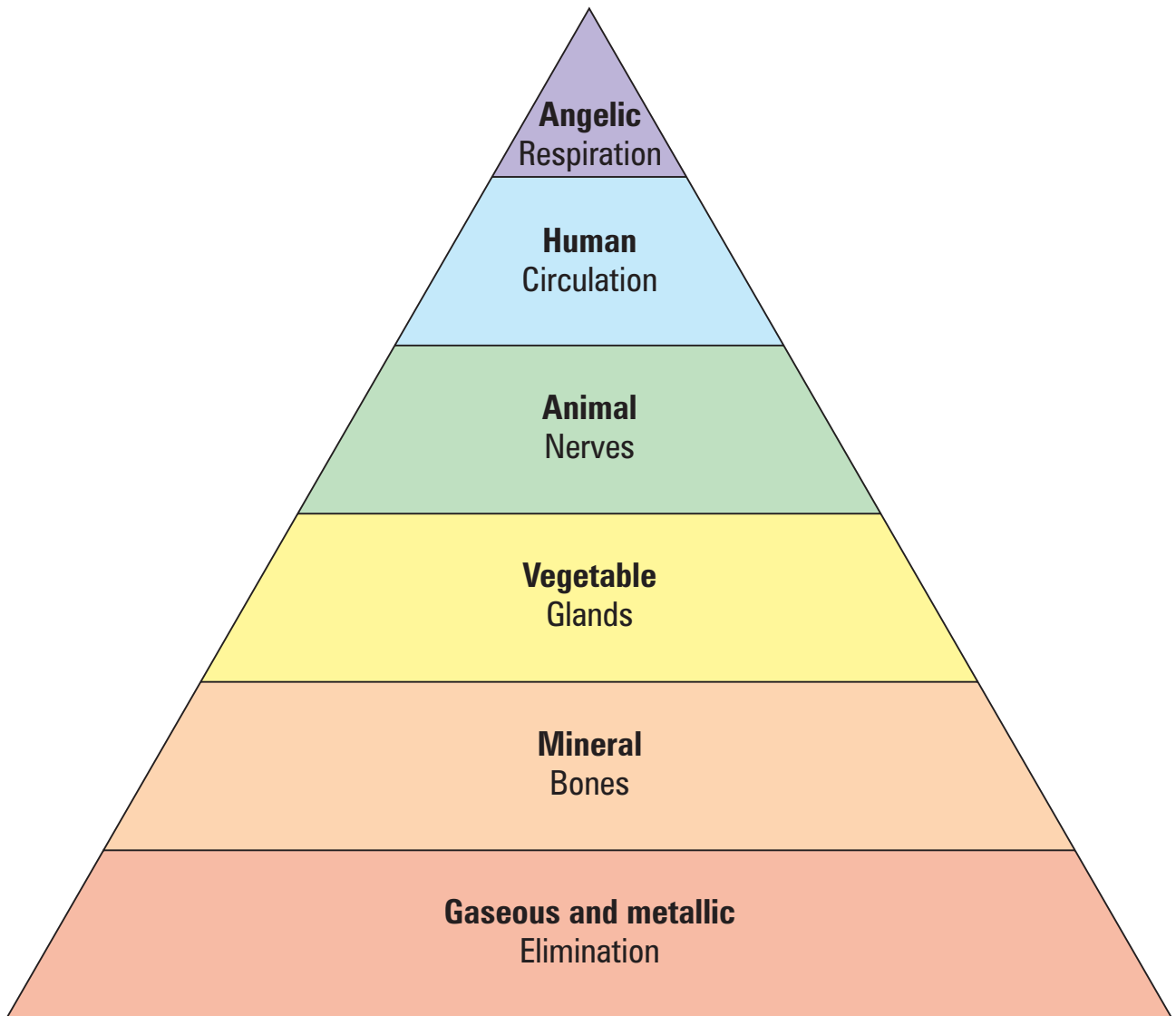
- i). Do I feel satisfied within myself that I did my best to be unselfish?
- ii). Do I feel that those around me are secure in their own ability to cope?
- iii). Do I over-care and so dis-empower in my desire to feel needed?
- iv). Do I neglect in order not to be inconvenienced?
- v). Have I overprotected those I care for?
- vi). Have I encouraged all to make their own decisions and supported them within these, or have I tried to influence their direction?
- vii). Do I encourage free choice for all those surrounding me?



Section 2

Reproduction

Repeat or release





2 Reproduction

As new projects are started we have to be aware that the standard set will take time to achieve. We have to demonstrate personal stability to accurately gauge the abilities of all, so that no one feels neglected, abandoned, rejected or ignored. If we neglect our duty, when it comes to the parting of the ways, we will feel abandoned, rejected and ignored. If we over-protect how will anyone find out what they are capable of doing for we have stifled them? If we expect them to care for us rather than holding mutual esteem and respect we will be disappointed. If we assume it is our right that others serve us we will be disillusioned.

We must all learn to enjoy our time with or without those we love. If our love is free, then we are pleased to be with those we care for, but we are also grateful for time out so that we can be with ourselves and others, as they can be with themselves and others. Love frees it does not bind. We can love someone enough to want them to do what they feel the need to do, whatever demands that makes on them or on us. If we are all free and equal we will enjoy whatever time we manage to be together as well as the time we are apart.

This gives us autonomy. However, if we are working with partial truth and have hidden agendas that have not been processed as yet, we will decide what the reactions of others will be rather than asking them. Perhaps we are too frightened of them to ask, or we feel misled by them and we are still attached to past resentment or pain. Or maybe we feel a part of their monopoly, or they feel a part of ours, where one or the other of us insists on getting our own way. This kind of behaviour breeds competition where one of us must win and prove ourselves to be better than the other one. Ethics is a common code where all are on the same side – it is not a personal agenda. If we are moral, we consider the morale of all with courtesy and care.

Traditionally, red is the colour that represents recreation, and to give birth is a painful experience, yet it holds great joy within it. If we wish to avoid taking responsibility for the pain involved we may lash out, resentful at being forced to address the issue at hand. We may ignore the pain of others surrounding us, wanting to monopolise all the attention and so disregarding their part in the process. It takes at least three to give birth to a child not to mention all those who

attend to their needs. After the birth if we neglect the needs of any we are punishing them for the mistakes that we all make during the learning of new skills. If we breed this type of resentment there will be condemnation and criticism which can lead to us trying to 'buy' and 'sell' people at will as we enslave some and master others.

These traits will need to be purified, lightened and whitened. If we truly care we give all our best shot, doing what we think is the right thing by all comers, without 'selling out' in our desire to be popular with all, nor being ruthless with any in our ambition to get our own way. Rather, we apply compassion to all comers and not to the chosen few. To love and be loved is the right of all, but that does not mean we have to like their behaviour at all times. If it becomes unbearable and affects us adversely it will have to be addressed; otherwise we leave well alone.

To be able to do this we have to learn to know ourselves a little better than we may have done in the past. For if we threaten withdrawal without good reason we are considered hostile and manipulative, but if we actually withdraw approval we are aggressive and controlling and the balance between the two is delicate. So we do our best to be present until all are self-sufficient, waiting for life to move everyone, knowing that the opportunity will present itself only when the time on the Earth is correct. All of course is constantly under the guidance of the Heavens, regardless of choices being made.

continued overleaf . . .



Self-reflection on what traits you dislike.

- i). Do you consider you are a hard taskmaster or that others around you are?
- ii). Do you oppress others or feel oppressed by them?
- iii). Do you feel that you live under a feudal regime or that others pick feuds with you?
- iv). Are you instinctively hostile and aggressive or do you feel unsafe with others around you?
- v). Have these experiences created a beneficial opportunity to learn and so benefited all? And have you been gracious and grateful?
- vi). Have you been revolted and disgusted having been influenced by the bias of one person without bothering to gain full information from the reports of all?



Section 3

Relationships – inner and outer

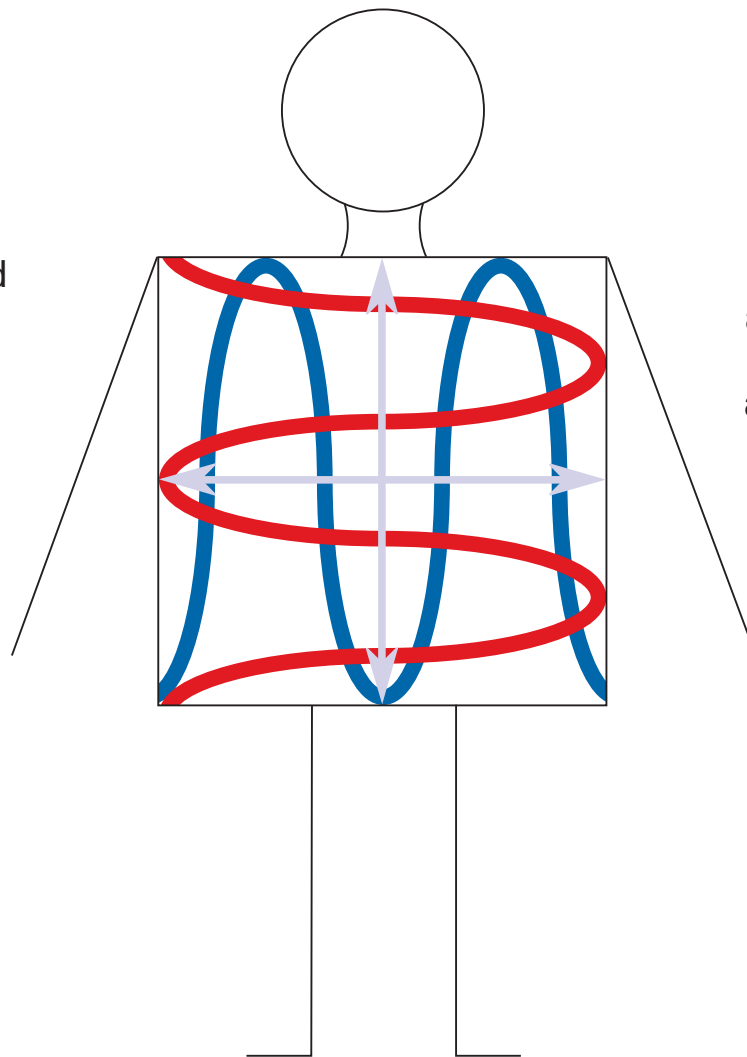
Observation

Inherited abstract beliefs.
Old dogma and prejudice.

Examine and have the courage to challenge

Intellectual learned responses from historical research and documented evidence.

Work to update



Physical tolerance and capacities now.

Attitude to change and being changed

Emotional responses. Accepting feelings as you identify who the feelings belong to. If it's yours, dramatise responsibly – if it's others, give them back. If it involves you, **tell your truth now**. Be as gracious as you can and trust



3 Relationships – inner and outer

It is easy to assume that all other people operate in a similar way to ourselves, but they do not, for their remit and their experience will differ vastly to our own. So if we want to relate to them, the onus of responsibility is on us to explain ourselves as thoroughly as we are able, with clarity, and in as concise a manner as possible. These skills are only learned through practice. On occasion others will offer their opinion whether we ask for it or not! This may necessitate re-negotiation time and again until all has been done to enable agreement to be reached. We learn to meditate and listen to the inner wisdom, but that will have to be carried into mediation before it is acceptable to the majority.

If we choose to implement a policy we may know that others are not ready to follow the guidelines as yet. We will therefore have to establish a cut-off time and hope, pray and trust that others will notice and/or comment on what they observe and choose to review, preferably before we fall over from exhaustion! Now this will enable us to learn to become more detached as we begin to observe our behaviour patterns as well as those that others display. We become able to honour what we like within us and in them, and we work towards changing that which we dislike. We can be sure that others will let us know how well we are doing! It is important not to take the first opinion that comes our way, for we have to be discerning towards those who have a vested interest in us staying the same, for our change could easily inconvenience them! We must lace the whole affair with a liberal dose of humour even when it involves us.

We hold our inherited beliefs along with their dogma and prejudice at the back of our neck and across our shoulders. It takes courage to examine and challenge these issues and put up with emotional responses within us and from others. We have no alternative but to accept the feelings, but we may have trouble identifying who they belong to. As we dramatise what we think to be our current responsibilities, if we find out that the feelings we are experiencing are historical, we give them back to history wishing all well. If it involves us then we tell our truth as we perceive it to be now, rather than how it once might have been. We communicate this as graciously as we are able, trusting that it will be understood and updated within relation-

ships that surround us.

How we respond to others may be inherited, or it may be based on researched and documented evidence that we have chosen to follow; however, that does not mean it is gospel for evermore. We may have to work to update that truth in the light of more information and experience. Here our attitude to change and being changed is all-important and we must not over-extend the tolerance level or the capacity of those within our care.

Self-reflection on changing fortunes.

- i). Do you consider yourself to be dogmatic?
- ii). Are you willing to examine prejudice?
- iii). Do you challenge the dogma of others?
- iv). Do you challenge prejudice if it affects you?
- v). Do you feel safe to discuss feelings?
- vi). Do you listen to the feelings of others without becoming guilt-wracked, hostile or aggressive?
- vii). Do you feel you have been judged and blamed for collective issues?



Section 4

The mechanics

Energy medicine

Revenge.
Arrogance



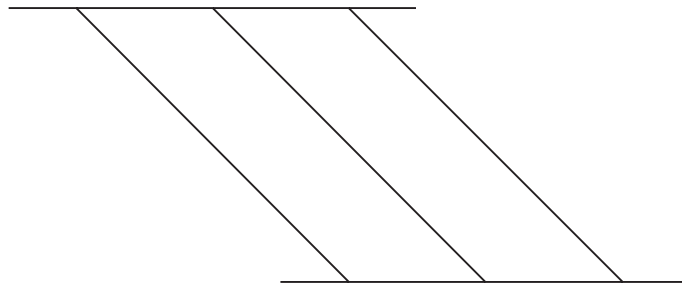
Forgiveness.
Pleasure in
others' success

Jealousy.
Superiority /
Inferiority



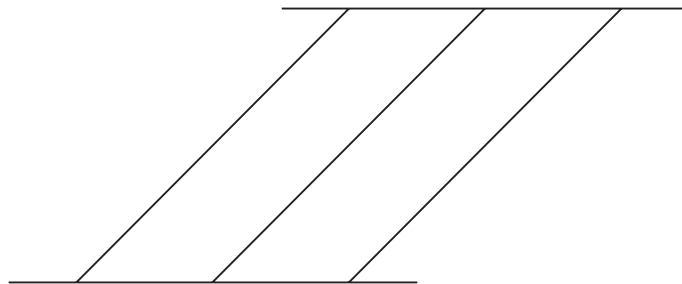
Joy.
Group process.
Selflessness

Memories of
actions of past
misdeeds of
history in the
name of healing



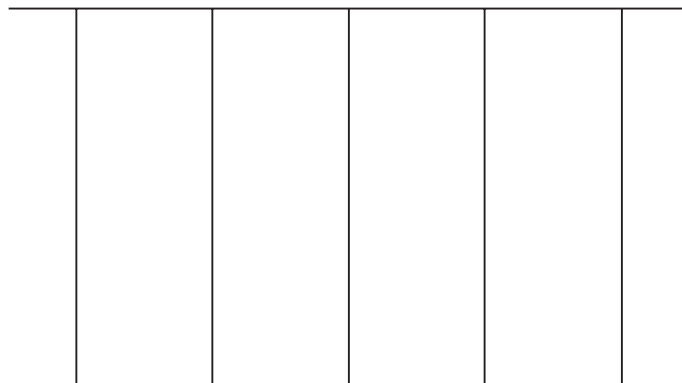
Karma of the
Earth

Re-actions /
Forgiveness of
past efforts of
self and others



Judgement
Karma of group

Predispositions as
a result of rays. The
active/passive
balance



Personal karma



4 The mechanics

When change occurs that we do not appear to have chosen, yet it happens anyway, we have to establish a standard. We therefore need to reflect if we want forgiveness for all, so that we can take pleasure in others' success as well as in our own. If we decide that this is the way we wish to go, we will have to learn not to take revenge when we are judged by the arrogant. We choose to learn to become selfless within the group process, to take joy where and when we can and to be patient with the areas in need of improvement. Some of the people we will have surrounding us will play games and will assume superior roles where they know everything and consider we know nothing. Others will try to get attention through playing at being inferior and in need of more attention and help than is fair to the majority interest.

Our group will hold memories of actions that they consider to be misdeeds from history as they place the blame for it squarely on somebody else's shoulders rather than assume any responsibility for it themselves. They may think they are the dishonoured and so value any retribution they can get, all in the name of healing of course! Yet all and none are to blame, nor do they need to be judged for their capacity to survive and endure the sins of their ancestors. In our own families this is difficult enough, but as families marry and produce children from the marriage, the material to work with is rich indeed!

We can draw a line under the past having acknowledged what has gone on and so reduce the workload of our children and their children. Or we can add to their problems through compounding their issues as we cloud the collective waters even more by pronouncing our judgements as we act as judge and jury to all. To forgive is difficult for we must get past our pain at the hurt that so many have had to experience and the harm that appears to have been undergone by all involved. We will have to learn to recognise that whatever shoes we walk in carry problems that are not the sole fault of anyone; it is just the way it is. Some appear to act better on occasion than others, but the situation is reversed soon enough. And where others appear to react better than some, this may be within an area that does not hold so much pressure for them.

All of us have pre-dispositions to vulnerability in

some areas and to strength in others. All of us are better at some things than others. As each experiences and acquires certain skills, they can offer them to the collective or not. None of us have to be all things to all people, but if we are on the same side we can help and support as much as we can, or as little as we are able to get away with. How do we choose what to do when? This will largely depend on those who steward and guard the collective standard. We can wield a stick and enforce obedience or we can allow each to experience and to find out for themselves. One way others just try to keep out of trouble, the other way they gain personal knowledge.

If we have to lead and others follow us blindly, they begin to rely on us and find they can do nothing for themselves in our absence. So we must start to do less and encourage and praise them as they do more, even when they do make mistakes in our opinion. If we expect them to do too much that is cruel especially if we are not there for them when they reach saturation point; whereas if we do too little we overload them and render them impotent. If we are naturally gentle and meek others who like to bully may ride roughshod over us, and if we are too tolerant we are victimised. So we build up pressure within situations to enable a slow and steady breaking down of resistance. We must allow enough time for all to be able to know for sure, for if we show them too quickly they are not able to withstand the strain; whereas if we are too slow we may not be able to.

continued overleaf . . .



So how do we keep our balance within the space and allow for enough time to pass for all those in the space to be able to define their part of the collective problem so that they and not we can redefine it? For only then can the past be cleansed so that the future of all is clearer. If we intrude on the privacy of another they become frustrated and angry. If we invade without invitation we render others impotent to experience life in other forms from those that we are involved with, for many experiences are a part of their remit, but are not necessarily a part of ours. And whether or not we expect to be part of their remit, we must not assume it is our right. If we abuse privilege and expect to be present, for we always have been, we deny them the opportunity to grow further and we paralyse them just as sure as if we had raped them or been raped by them.

Parasites and predators loot and leave those they invade helpless. They are aggressive and hostile forcing attack and defence to enable others to survive. Maybe they will endure and all learn to coexist in peace, and maybe not, but there will be no peace, until all are able to define and redefine boundaries.

Self-reflection on immunity.

- i). What or who affects the way you feel when you have a germ?
- ii). What or who causes dis-ease?
- iii). Are you fearful of them or that you are like them?
- iv). Who or what are you poisoned by, in the same way as you would be by a virus?
- v). Are you bitter towards them/it or within yourself?
- vi). Are you sarcastic towards them?
- vii). As a result of the experience are you now immune to something/someone that you were not in the past?
- viii). Do you really believe that you are in full understanding of the experience, or is your knowledge only partial?
- ix). Are you ready to forgive them and yourself and move on?

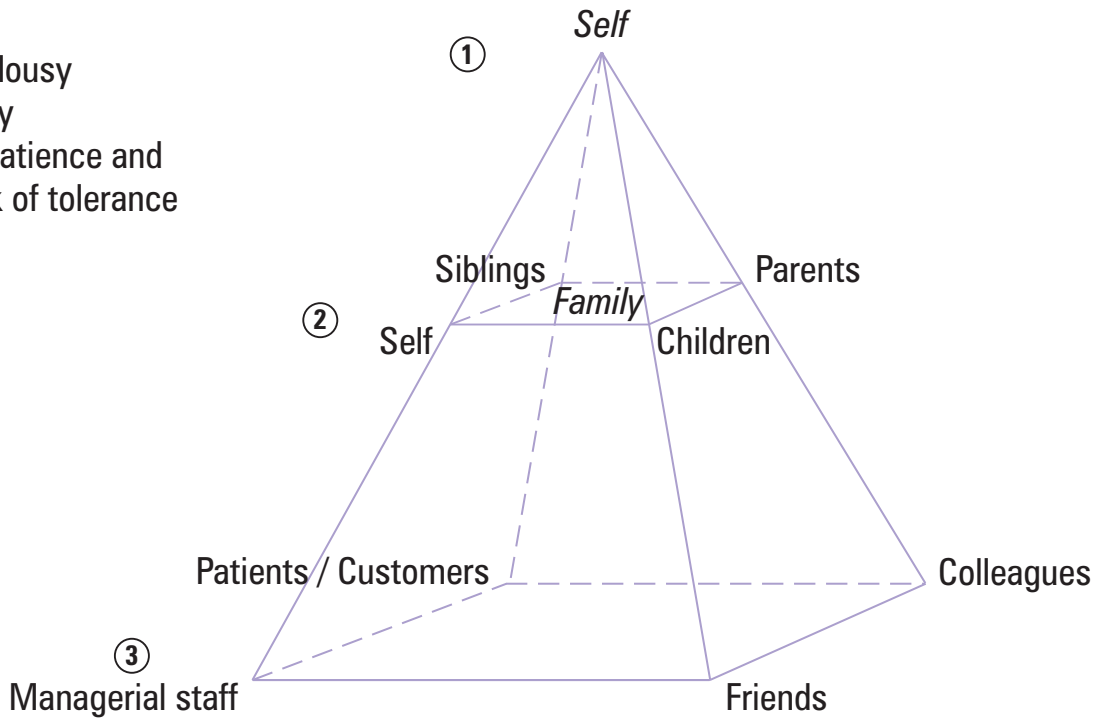


Section 5

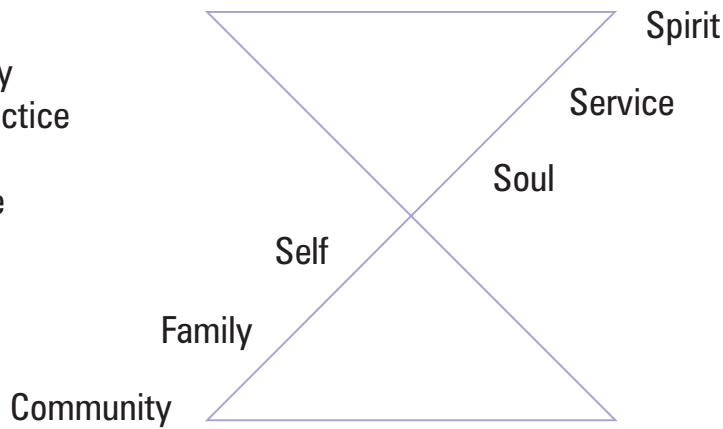
The wound of the healed

Wounds

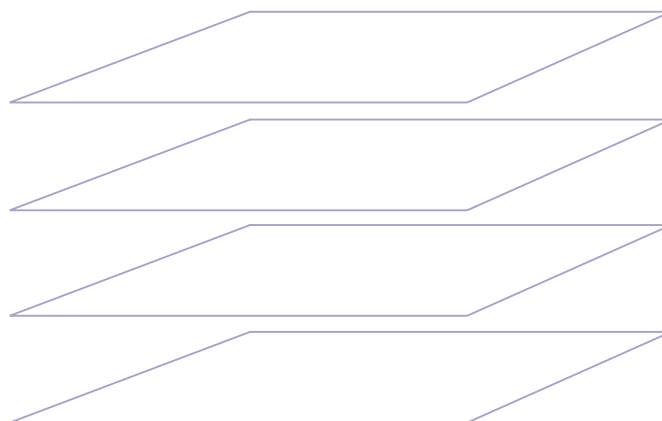
Jealousy
 Envy
 Impatience and
 lack of tolerance



Delay in time
 Personal integrity
 Standards of practice
 Others reactions
 to changed state



Cleansing
 War / Peace
 Rebel / Conform
 Dictate / Enslave
 at all levels



Spiritual
 Intellectual
 Emotional
 Physical

4 levels x 4 corners
 = 16
 = (1+6) 7 mystic



5 The wound of the healed

So we are all wounded and in need of healing but where do we start? We are all master and mastered, slave and enslaved, and if we feel we have achieved a balance that appears to work for us what are we going to do with it? Are we going to mock and scorn others or not? We can walk away and follow our own pursuit turning our back on those we purport to care for. That seems a little like how sour grapes might taste, and as if we are somewhat jealous and think that the grass in someone else's family will be greener than in our own. And if we are envious of others, we may decide to move fields. Perhaps we are just impatient and are trying to achieve a projected result without having to do any of the work involved – too impatient and lacking in tolerance to want to bother with those who come after us.

We have to decide whether or not to wait as nicely as we can, not expecting too much too soon from anyone, nor assuming that others will thank us for it just because we want it to be that way. For if we are alright and our parents, siblings or children are not, we are on a knife-edge and not on a strong foundation internally. If all are stable, then all are safe in their interactions with their family, customers/patients, colleagues, friends and the management within their sphere of activity. This gives a stable springboard externally.

How can we heal ourselves if we do not extend that service onto establishing self-worth for all? If we do not they may be persecuted and/or sacrificed and may then cry 'it is not fair'. Is our conscience clear that the care we have given was given selflessly as well as we were able, or have we withheld care and denied the need we observed? The space we are assigned is our family, whether that means our own body, parents we are placed in the care of, or children entrusted to us, or any or all of these combinations. Until we have checked that we are in our integrity personally and that the standard of practice is consistent without our family, in any and all circumstances, how can we be at work in another community? Now when we change, all are affected and need time to react to the changed state and stabilise within it.

Limits have to be set and then disbanded so that all

can go beyond them. All this has to happen without us dictating how it should be done, or dominating any who are on the periphery. Administrations will have to be adapted to accommodate the comings and goings of people and things have been organised to suit all as best we are able. Life does not stop because we have decided to heal ourselves as we have received inner guidance, and we must display logic and common sense, take responsibility and abdicate it as required.

Spiritually we will have to cleanse a need for an 'us and them' society if we are to accommodate all. We will have to be inventive as well as innovative otherwise we will increase old problems rather than solve them. Intellectually we can attack, defend, and feel attacked and defensive, all of which are hostile and aggressive either within us, or outside in the environment that surrounds us. We can have a willingness to solve these issues so all can live in peace, or we sabotage the efforts of all with our hidden agendas.

Emotionally we will build up pressure to break down or break through old issues of bullying or being bullied, victimising or playing the victim, until all go past the need to rebel or feel they have to conform to a regime that is uncomfortable for them. Physically all can feel as if they dictate the terms but where are they coming from? Are they arrogant and spoiled, used to having their own way, or are they working to free all comers? Are they the oppressor or the oppressed, where slaves run to do their bidding or feel enslaved and not able to display their vulnerability? Is there a need to hide from those who profess to love and care for us?

continued overleaf . . .



Self-reflection on unfinished business.

i). If you decide to visit relatives do you try to arrange the visit to enable you to be with some and not with others or do you take potluck?

ii). If relatives decide to visit you, do you believe they feel free to come either alone or with others?

iii). Do you try to control the visit with excuses that are not genuine?

iv). Do you look forward to or dread family occasions?

v). Do you enjoy time spent with colleagues at work?

vi). Do you make time to see your friends during working hours or do you arrange to meet them afterwards?

vii). Do your family appear to make efforts to seek you out?

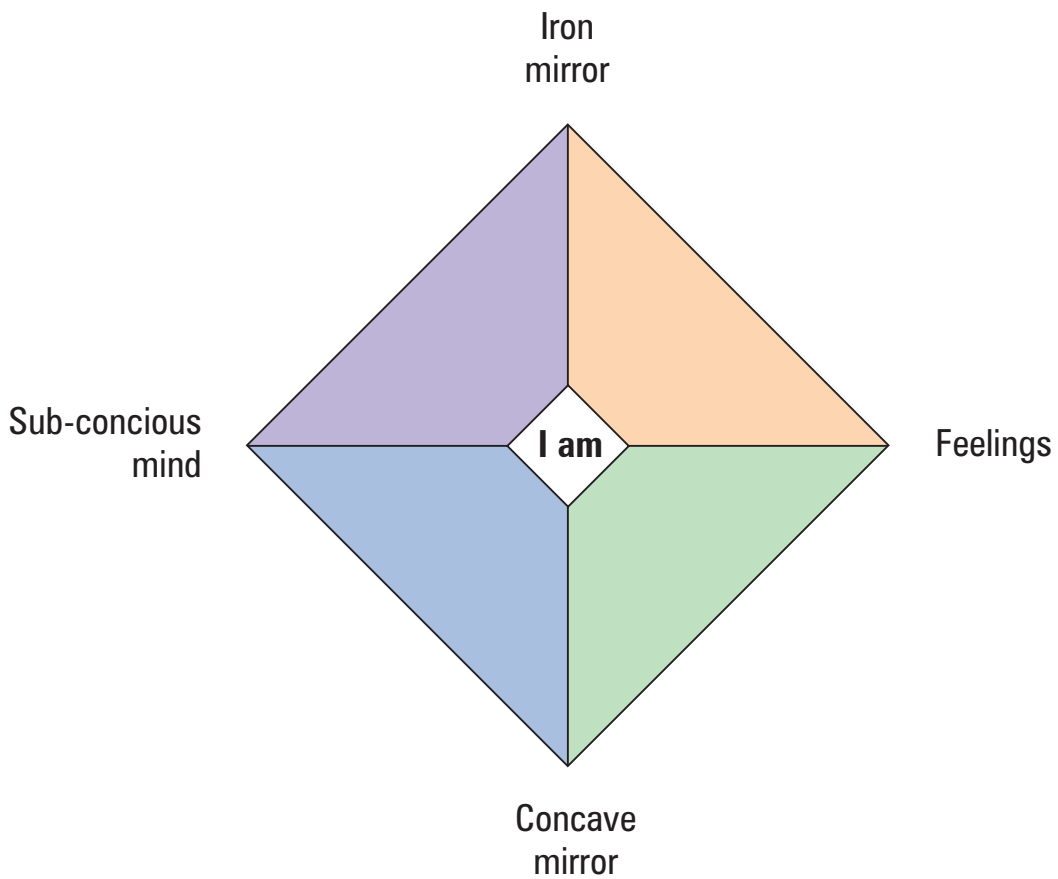
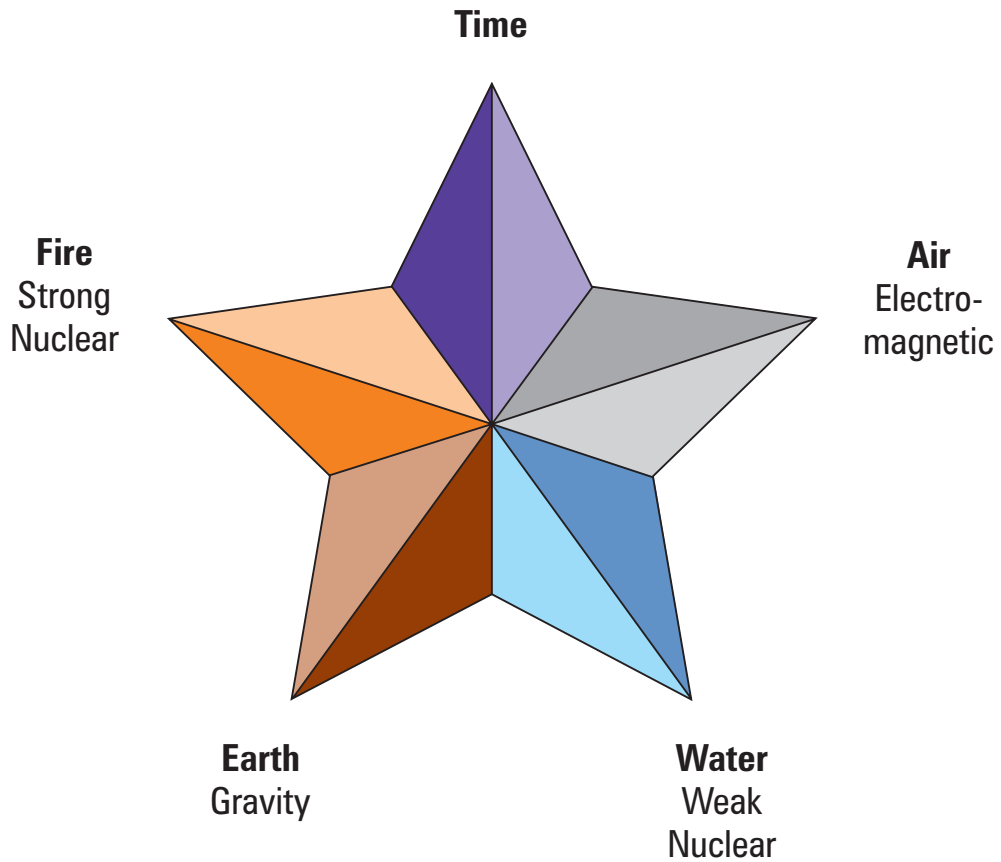
viii). Do your friends and colleagues keep in touch and turn up on a regular basis?



Section 6

The five elements

Diamond and star





6 The five elements

As we examine the star in the preceding diagram we begin to understand the importance of the elements. The Earth sustains and supports life and also cradles us in the palm of his/her hand when it is time to bury our past. While holding us to his chest/her bosom, our skills, abilities and character traits are redistributed to where and who they are needed by, for now it is the next person's or place's turn to hold the baton in the relay we refer to as life on Earth. This may or may not include our physical body for there are many times we are called on to die to an aspect of our past life. For example the infant dies to babyhood and becomes the child, the child becomes the teenager, the teenager the man/woman, the single person the married one, the couple the family, the family back to the couple or to being single and so on.

At times we need to purify the air surrounding us as we feel as if we are being suffocated within the stasis that appears to be poisoning us. Whereas once we were stimulated and excited by the proceedings we were involved within, they are now so routine we long for new excitement and adventure. We feel restricted and we resent it. The air will give us time to rest and recover from the past prior to placing us elsewhere. If we will co-operate and retain balance in body and in mind, the new will appear soon enough. We will need to be patient as we open options and cleanse the past administration. This ensures that we are realistic and work within our capacity as well as extracting the essence and giving time for the effluent to be discharged harmlessly.

We must go with the flow of the waters of life as we follow the path of least resistance as willingly as we are able. We can obstruct the flow, but we most probably will drown if we do so. Or we can learn to be flexible and to our surprise comfortable as a result. We cannot go on doing things we have always done; for example perhaps we have got older or reached our capacity to tolerate certain things; or we are in the way of others who need to experience what we have just learned. It is time to envision and update for it will act as a cleansing agent to all.

We need to be fired into a new trajectory that will warm us and we may fear being burned as we have been in the past when we played with fire. It is a

volatile combustible formula to be treated with respect. Time and again in the past we have been smelted in the fire and its forge has enabled metal to become honed steel, or not. Do we have to be fearful of the result of this smelting? Do we have to be burned again in the future? Where are we within the present moment? All we know is where we are not appointed anymore so we have to trust that we will know where we should be when we come across it. This involves a lot of work within the present moment as we examine feelings from the sub-conscious as they are raised into more conscious awareness than before. It is as if we are being taken to a greater depth of being and a relentless iron fist is guiding us. We therefore try many things to be brought back on track by something beyond our control let alone our understanding.

If we consider in a life of 80 years we sleep for about a third of it. That means we are awake for 53 years, and on average we will have our attention drawn to about 24% of what we see in those 53 years. This gives us a real life span of even less than 14 years. If we do not accept help beyond our capacity to understand, we limit ourselves even more!

Self-reflection on who we are.

I am the wind, the fire, the earth, the water
The galaxies above and below
I am the etheric – aligned to nature
The animal spirits, the ancient wisdom and the natural ways.



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
Reappointment

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