

The Heart of Healing

The Process of Forgiveness

Part I of III

© 1997 by Guy Pettitt

Whole Life Endeavours
81 Cambria St
Nelson, New Zealand

Tel +64-3-548-4400 Fax +64-3-548-1241 Email: gpettitt@ts.co.nz

Forgiveness Process Website: <http://www.ts.co.nz/~gpettitt>

Dedication

- 1. To the Establishment of Right Human Relationships on beautiful Planet Earth**
- 2. To the United Nations, and its work of uniting the whole human family**
- 3. To Phyl, with whom I finally learned that Unconditional Love gives freedom to the one loved to grow in their own best way**
- 4. To my family, friends, colleagues, patients, and students, who have given and taught me so much**

Gratitude and Acknowledgements

Like a tree, this book has many roots. I have been fortunate to learn from many wonderful people. I want to pass on what I have learned. If I have left out someone, or if the adaptation I have made of their work does not meet with their approval, I apologise. My goal is that their contributions receive a wider audience.



- I would like to thank the following teachers and authors who have contributed so much to my life and this book: Dr. Edith Stauffer, Dan MacDougald, Dr. Roberto Assagioli, the Essene writers who centuries ago wrote down in Aramaic the code of conduct for right human relationships, Pierro Ferucci, Michal

Eastcott, Dr. Elisabeth Kübler-Ross, Torkom Saraydarian, Dr. Robert Leichtmann, Carl Japikse, Dr. Scott Peck, Dr. Milton Erickson, Dr. Jerry Jampolsky, Virginia Satir, Alice Bailey, Dr. John Diamond and the anonymous authors of the Course in Miracles. It is a great pleasure to pay tribute to the work of these outstanding people, to thank them, and also to remember the Great Teachers who continue to inspire the human race.

- I acknowledge my family and children, also, for their love and support.
- I thank all those who have arranged the Health, Joy, Love and Forgiveness seminars in their towns and cities around the world, giving so much of themselves in the process. There are so many of you. I would like to list you all, but you will know who you are.
- I thank also my colleagues, friends, students, clients and patients in many countries, who have been my guides and teachers.
- Clients' stories appear in the book as there is so much value in learning from the experiences of others. Details have been changed to protect their anonymity and the names used were selected at random from a dictionary of first names.

NOTE: This book should be used to complement the advice of carefully chosen skilled health professionals, not to replace it.

**The Heart
of
Healing**

The Process of Forgiveness

Part I

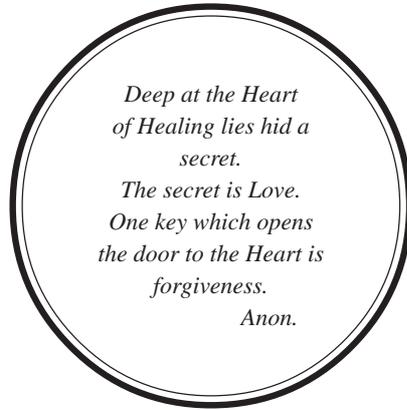
© 1997 by Guy Pettitt

Contents Part I

The Need for Forgiveness	1
Tom and Gerry's story	1
Forgiveness and Health	3
What's in it for you?	7
A Model of the Human Being	13
Levels of the Self	17
Maps of Human Consciousness	23
The sea of the collective and mass consciousness:	24
The personal self and the psychological functions	25
The field of awareness, or of consciousness	26
The middle unconscious	26
The lower unconscious mind	26
The subpersonalities and the basic needs	27
List of Basic Needs	28
The Map of Human Consciousness 1	30
The Map of Human Consciousness 2	30
Map of Human Consciousness 3	30
The Nature of the Self	32
1. The Higher Self	32
2. The Personality	38
Self-Identification exercise	39
The Emotions and Feelings	44
A Map of the Emotions	44
The Healthy Purposes and Forms of the Primary Emotions	47
Unconditional Love and Joy	47
Anger	47
Fear	47
Grief	47
Admiration	47
Guilt	47
Fundamental Healthy Purposes of the Primary Emotions	47
The Distortions of the Primary Emotions	49
Distortions of anger	50
Distortions of Fear	54
Distortions of Grief	55
Distortions of Admiration	56
Distortions of Guilt	56
Cathartic therapies	59
The Will and the Mind	62
Training the will	64
Mind-set	65
Goal	65
Attitude	65
Motivation	65
Success	66
Expectations	66
Visualisations or images	66
Hierarchy of values	67
The first level of love - Conditional Love	70

The second level - “tough” love	72
The third level - Unconditional Love.	73
The Nature of Love	77
Belief Systems and Unconditional Love	78
An Ecology of Mind	78
Negative Beliefs	80
Forgiveness, what it is and what it is not	87
Removing myths and misunderstandings	87
The definition of forgiveness we use in this book	87
The Difference between Forgiveness of Others and the Self-forgiveness processes	92
Seven Patterns of Goodwill	93
Clear communication	93
Kenoota is doing what is “Fairest-for-All”	95
Khooba is looking actively for and giving attention selectively to the good	96
Makikh is to be open	96
(i) to seeing the true needs of yourself	
(ii) to seeing the true needs of others from their perspective	
(iii) to enabling these needs to be met in a harmless manner, if it is practical for you to do so.	
List of Basic Needs	97
Abilii is removing the blocks to love from your mind — with joy!	100
Rukha, the home, source, or well spring of peace within	101
Dadcean b’Libhoun is the ability to see the whole	101
Seeing the “big picture” is in itself healing	102
Rakhma is all of them brought together — Unconditional Love in Action	103
Cultivating the Patterns of Goodwill	104

The Need for Forgiveness



Tom and Gerry

Tom and Gerry were colleagues and very good friends. Over many years, at work and socially, they enjoyed each other's company and their compatibility showed itself in many creative projects. One or two evenings a week the pair would get together, usually at Tom's home, to continue sharing their ideas and ideals. The closeness of the two men created an atmosphere that was enjoyed by their wives and families.

One extra dark night Gerry was backing his car out of Tom's drive after a particularly enjoyable evening. He felt a bump and got out to discover, to his horror, that he had run over the family cat Min.

As he looked at the lifeless form on the drive memories of his friend's deep love for the animal raced through his mind. He panicked. He felt sick. He knew how much Tom and his family loved Min. He remembered Min curled up on the children's beds, or on Tom's lap as they chatted. He was paralysed with a strange cold fear and felt quite unable to go in and tell Tom what had happened.

Robot-like, he put Min in the rubbish bag he carried in his car and drove away. He passed a refuse bin and put the bag into it with a cold sweating, shaky hand.

When he got home his wife, sensing he wasn't his usual self, asked if something was wrong. "Nothing," he said quickly, but *did not give her his usual warm kiss of greeting*. Instead he went to the toilet and sat there, trying to overcome his nausea.

The next day at work, Tom told him that Min had gone missing. "She has never done that before," he said as he wrote a "Lost cat" advertisement for the newspaper. Gerry found himself saying, "I'm sure she'll turn up soon. Don't worry about her." But he *could not stop himself looking away*. He couldn't bear to see how upset his friend was.

Work did not go well that day. Both men were distracted. The following week, when Gerry made his usual visit to Tom's house he did not stay long. Their discussions were punctuated by glum, uneasy silences. Their former creativity was already starting to fade away. Gerry felt increasingly uncomfortable. When he arrived home early his wife asked him if anything unusual had happened, and he said "Nothing, *we just decided to finish early*."

In the lunchroom at work Gerry *found himself avoiding sitting with Tom*.. Gradually their creative evenings became less frequent. The quality of their design work began to fall off further. Each one wondered what had happened to his friend but did not feel able to ask him after the first tentative enquiries were brushed aside.

Gerry began to ruminate further about what had happened that night. "It was really Tom's fault," he said to himself. "If he had kept the cat in it would never have happened." He *began to be irritated by Tom at work and found fault with many things he did*.

One day the managing director invited Gerry into his office, mentioned that there was a new appointment to be made in the company, and that he thought Tom would be very suitable. "What do you think, Gerry?" he asked, "You have worked a lot with Tom and know his work. I would value your opinion." Gerry *found himself saying, "His work has not been so good*

lately.” The episode of Min’s death did not even cross Gerry’s mind at this time. By now, he had repressed it. It was “forgotten”. Tom was passed over for the job.

Gerry *began to get irritable with his wife.* Their relationship gradually went from bad to worse. There were *arguments, over trivial things.* Each began to find fault with the other. Their *sexual life became tiresome.* She began to wonder if he was having an affair. Each of them sought solace, briefly, with other partners, but without joy. Gerry *denied to himself and others that there was anything wrong.* Yet he was *becoming depressed, and he began to think from time to time that if life was like this, it was not really worth living.*

The stresses between Gerry and his wife *began to tell on their three children.* One tended to take Gerry’s side, the other two, his wife’s. The children reacted to the underlying tension in very different ways. One *became withdrawn and began to do less well at school.* The second *became rebellious and got into minor trouble with the police.* The third *became ill more often, and needed more frequent visits to the doctor.*

Gerry *began to get symptoms* in his belly - stomach pains. He went to his doctor. At first his tests showed nothing much, and he was advised to rest. His colleagues recognised that he had been strained recently, and agreed.

His wife did not enjoy having him “resting” at home when it meant having a grumpy partner nagging at her. *A holiday together did little to improve things.*

The *symptoms persisted,* and repeated tests showed that Gerry had developed a stomach ulcer, possibly cancer. At last an official medical diagnosis had been found, and Gerry *felt some kind of relief that he “had not been imagining it”.* The doctor had done several very thorough physical examinations, and felt justly proud he had diagnosed Gerry’s disease before it got too advanced.

Surgery followed, then drug therapy. In

all the time that followed the medical reports began in the same kind of way: “This man with cancer of the....”

Nowhere in his medical records were the additional words that would describe his condition more completely: “This man with blocked love.....”

In due course Gerry began a search for meaning, and further understanding of his illness. Among other things he came across a book about forgiveness. As he read it he realised he not only harboured in himself a physical disease, but emotional and mental negativity as well. He could no longer deny the larger truth. He felt drawn to doing a self-forgiveness process and sought out a guide to help him.

During the process it emerged that the *first* time he had felt a sensation of panic and nausea had *not* been when he ran over Min. It had been when he had owned up for doing something wrong at school. The teacher had hit him and reported him to his father. Gerry had hated this teacher for treating him so unfairly. His father had told him how sinful he was, beaten him with a cane, and told him that he “would come to no good.” From then on his relationship with his father deteriorated. He came to fear and hate him too, and to believe that he himself was indeed “guilty”, that there was no good in him, that one day he would indeed “come to no good”, and be punished for it. He also “learned” that it might be advisable to hide the truth at times. After his father died, he experienced a period of depression, loss of creativity and low self-esteem. When the tragedy with Min occurred, the negative feelings and beliefs stored for so long in his unconscious mind were reactivated, but he had not been aware of this .

Specialists could take care of his body, but he realised to become fully healthy again he would need to heal his negative emotions and belief systems.

Working through the forgiveness process helped him acknowledge his blocked love and, bluntly, self hatred.

His love was blocked towards his friend Tom, his own self, his father and his childhood teacher. Later, love had become blocked towards his wife and family. All this had affected his work, relationships with his colleagues, his marriage, home life, and diminished his creativity.

What is needed for Gerry here? Skilled medical and surgical help - certainly. Is that enough?

Medical researchers are beginning to discover how negative emotions reduce the body's resistance to disease through altering the way the immune and autonomic nervous systems function.

**Could Gerry also need:
Relief from the burden of guilt and self-hate?
A change of heart and mind?**

A process of forgiveness?

Without being taught an oyster knows how to turn an irritating piece of grit into a beautiful pearl, a treasure. The incidents in Gerry's story could be thought of as "pieces of grit" lodged in his psyche. Any one of them *could* have been turned into a "pearl" *if Gerry had known how to restore the flow of love and heal the relationship at the time the damage occurred.* Alas, he did not know how, for in his childhood there had been no one to teach him. His needs were not met then and he had no role models for forgiveness.

In this crisis *only he* can be responsible for re-establishing the loveflow. No one else can do for this for him. He will need to learn how to do it. He will need forgiveness coaching.

Any process by which a person successfully removes the conditions in themselves that block the flow of love can be called a Forgiveness Process.

The purpose of such a process is to heal the memories, the patterns of physical and emotional dysfunction, and the negative belief systems that were

**conceived at times of disappointment, criticism, hurt, abuse, loss, rejection, humiliation, abandonment and so on....
It is to set the forgiver free to move on from the effects of these.**

How many of us do *not* have some equivalent to a "run-over-cat" story — residual bad feelings or negative beliefs we need to heal?

The forgiveness process is not difficult to learn or to do, but in the early stages it may need effort and persistence. Later it becomes easy, and in fact a joy to do. It can become a natural skill.

Forgiveness and Health

While you were reading Gerry's story, I wonder if you could see any other connections between forgiveness and health in yourself or those around you?

Disappointment, criticism, hurt, abuse, loss, rejection, humiliation, abandonment, guilt, false guilt (feeling bad about yourself when you are in fact innocent — most often found in those who have suffered abuse as children), hate, anger, or envy etc., profoundly affect the way your body functions. The flow of love through you is at risk of becoming blocked, and your health is at stake. It has been said: "One who hates another (blocks love) digs two graves".

When love is blocked:

- Your muscles may tighten, causing postural imbalances or pain in neck, back and/or limbs.
- Headaches may occur.
- Muscle tension squeezes the joint surfaces together decreasing bloodflow, making it more difficult for the blood to remove waste products from the cells and tissues. It reduces the supply of oxygen and nutrients to the cells. Both these contribute to delayed or inadequate tissue repair during sleep, impairing recovery from injury, arthritis, etc.
- Your teeth may clench, especially at night, contributing to dental bills for problems with your teeth and jaw joints.

- Injury through inattention, accident, or violence is more likely.
- The bloodflow to your heart is constricted.
- Your digestion is impaired.
- Your breathing is restricted.
- It is now being realised that your immune system functions less well.
- If you have a tendency to allergy, the level at which the allergic response tends to trigger off can be reduced, so that allergic symptoms occur more frequently.
- You become more vulnerable to infections, and perhaps cancer.
- You feel bad, moody, irritable, and so on, and your mind is less able to see its way through problems and difficulties.
- Making decision can become harder.
- You may become depressed, - even suicidal.
- Your creativity is reduced or even blocked.
- In these and other ways your “stress reserves” are constantly draining away, like water from a leaky bucket.

The list goes on. Indeed, it becomes a list of many of the conditions seen by doctors all over the world. And while unforgiveness may not be the *sole* cause of all of them, it is not unreasonable to say that it increases vulnerability to them. It can “set the scene” for them and delay, or even prevent recovery.

The effects of unforgiveness on relationships can lead to:

- Stony silences
- “The sweet “Yes, dear” which really means “No! I cannot stand this!”
- Rows
- Various sexual tensions and dysfunctions
- Verbal and non-verbal abuse between adults, and from adults to children, including violence, sexual, educational, spiritual and ritual abuse
- Decreased productivity in the workplace
- Subtle sabotage of ourselves and others
- Tension, bad atmosphere or “vibes” at home or work

This list, too, could be extended, and represents dis-ease in the body of a person, family, nation, or indeed, of humanity itself.

The *italicised* sections of Gerry’s story show how *an unforgiving person is not free*. Gerry found himself choosing paths in life compulsively, willed by unconscious forces, avoiding certain situations and opportunities, limiting himself. He was *imprisoned* in his own negativity. One of my patients described this graphically when spoke of how he had “marinated in his own toxicity” for fifteen years before discovering the forgiveness process.

For any person who, like Gerry, does not know how to forgive, there is no lasting peace. Relief and release are urgently needed.

Getting in touch with and releasing bad feelings safely is certainly very important but more important is healing them through a complete process of forgiveness, so they do not recur.

After working with this process since 1980 I strongly believe it is false logic and unwise therapy to delay applying the forgiveness process to past hurts and disappointments. I have seen people forgive the “unforgivable” - terrible things - rapidly and successfully when they understood the true nature of the process. I have also seen people held back in emotional pain and negativity far longer than they needed to because someone - often a therapist I regret to say - told them that they were not “ready” to forgive yet or even actively discouraged them from doing so. To not forgive is to continue to allow the memories of the hurt to your Inner Child, or the Earlier You, to be recycled over and over again. This can happen either consciously, or more dangerously, unconsciously, blocking love and draining energy. You and your Inner Child need the love to flow again. The question is not *whether* it should be done, but *how to find a way* to accomplish it as quickly as possible.

Another source of sabotage to the process can be unlove and unforgiveness to yourself which may show itself in:

- Depression
- Low self-esteem
- Depriving yourself (and others) of the

good opportunities that life offers

- Punishing yourself by remaining stuck in activities or relationships that harm you, and doing little or nothing about it
- Illness
- Accidents
- Addictions
- *Holding on to the state of unforgiveness and doing nothing about it.*

The common denominator is a blockage of the flow of love which in turn is reflected in a drop in life energy. There is a close connection between the flow of life energy and the flow of love. Negative, critical thoughts about ourselves and others affect us much more deeply than many of us are willing to recognise. The word “negative” implies “subtraction”. When we are negative, we have *subtracted* from ourselves the love and life force that is potentially there for all. We delay or even completely prevent healing in our body, emotions, mind and relationships.

If any of this is happening to you or someone you know, it has to be acknowledged before anything can be done about it. To deny it is to prevent the possibility of healing. If underneath your physical condition or any bad relationships (in family or marriage, at school, or in the industrial, commercial, political arenas) there is blocked love, then no matter how you treat the effects, the condition may:

- Fail to heal,
- Relapse after temporary improvement, or
- Become a different symptom of the original contributing cause.

We must learn to treat underlying contributory causes, as well as more obvious surface symptoms. Imagine bubbles are coming to the surface of some water from a gas pipe with a leaky hole in it below that water. Trying to squash or catch or smash each bubble as it comes to the surface will not stop the spread of dangerous gas. You have to go underneath and repair the hole in the pipe, do you not?

Most of us have not been taught

specifically how to forgive. Because the process was not well enough understood we never learned how to get from a state of unforgiveness to a state of unconditional love.

Traditionally it was thought that teaching the three “Rs” of Reading, ‘Riting, and ‘Rythmetic was enough preparation for life. Now the skills of Right choice making (values clarification) and Right human relationships are increasingly being recognised as essential. Like the 3 “R’s” the 4th and 5th “R’s” don’t happen by accident. They need to be taught, and the forgiveness process is a natural part of this curriculum.

Gerry’s story led to cancer, but that is not meant to leave you with the impression that I believe all cancers arise because of this mechanism only. Many factors need to be considered in any one person’s particular illness. This is just one teaching story chosen from many. Nor must you wait until illness manifests to learn and practise forgiveness. Further, forgiveness is not concerned only with medical matters. Symptoms of unforgiveness (“bubbles from the damaged gas pipe”) turn up in the doctor’s clinic, the hospital, in the schools, the courts, on the roads, in relationships at home and at work, and so on.

The unconditional love and forgiveness process is a preventive skill that anyone can learn, and a skill that can be used in many different situations. It can be used to improve health, response to medical treatments, relationships, and to restore creativity, for example.

People have been using their forgiveness skills for:

- Healing after a relationship has broken down
 - Maintaining harmony in existing relationships (prevention)
- (Relationships here refer to any field of cooperative endeavour, for example the areas of romance, family, workplace, organisations, national and international

politics)

- Healing issues around gender, sexuality, incest, abuse, abortion and adoption
- Healing the Inner Child
- Healing and maturing dysfunctional patterns of behaviour, for example, addictions, self-criticism, self-sabotage, or the “victim” stance in life
- The healing of self and family at times of family crisis — for example, life-threatening or terminal illness
- Resolving inner conflicts in which parts of ourselves seem to want to do different things
- Discovering life purpose
- Healing blocks to creativity
- Healing ourselves around issues of self-worth
- Improving the atmosphere of negotiations - legal, industrial, and political disputes
- Healing the residues of war, imprisonment and violence.

Replacing negative with positive qualities:

(no order of importance implied)

- Intolerance with tolerance
- Impatience with patience
- Ingratitude with a sense of gratitude
- Insecurity and fears with greater courage and trust in Life
- Despondency with hope
- Resentment or hate with love
- A tendency to deviousness and dishonesty with sincerity and honesty
- Rage with the ability to reach out with love and forgiveness
- Lack of balance of sexual energies with sexual harmony
- Guilt and low self-esteem with a sense of self-worth and reclaiming your innocence
- Jealousy or envy with open-hearted generosity and a willingness to grow - by developing needed qualities in yourself rather than attacking others
- Holding on to past unhappiness and resentments with the ability to let them go and replace them with joy
- Greed, hoarding, craving, food allergy, (co)-dependency, addictions, discontent, disappointment, disgust, and even revulsion, with love, calmness,

fulfilment, tranquillity and contentment

- Selfish manipulations with true generosity
- Inner conflict with inner peace
- An “allergic temperament” with greater acceptance and adaptability
- Sadness with joy
- Depression and heaviness with lightness of heart
- An unwillingness or inability to see the true needs of yourself and others with the ability to see those needs clearly (through the fog of “wants”) and to act harmlessly to help them be met.
- An unwillingness or inability to see the good in yourself, others or challenging situations, with the ability to see the good (or potential good) and to draw it forth, both from yourself, from others and from the situation itself. The situation becomes seen as an opportunity to *develop* character and the will-to-good
- The mental stress that comes from the unwillingness or inability to see one’s own errors in thinking, feeling or acting except with self-condemnation, with the ability to see those errors easily and without blame - and self-correct them with great joy!
- The tendency to always take sides in others’ conflicts with the more inclusive ability to love all the parties in a conflict, seeing them as they truly are, recognising they are doing the best they can with the equipment they have at the time. This includes ultimately being able to unconditionally love not only the apparent “victims” but also the “oppressors” (recognising that they too are victims in their own way). Thus is developed an ability to enlarge one’s vision, and to serve the needs of the larger Whole rather than a small part of that Whole only.
- A tendency to think only in small narrow terms with an ability to think in planetary terms and see solutions to planetary problems that can be implemented locally.

What's in it for you?

What's in it for you is an important question. Here are some of the benefits that people have reported after applying the forgiveness process to their lives:

Benefit: A word from Latin, meaning "that which makes good or well."

- "Peace of mind, good relationships, happiness, caring and sharing, love, joy"
- "Release of anger and gaining understanding, acceptance, peace, calm, harmony, becoming centred, able to be responsible"
- "Recovering my own truth and power."
- "Better communication"
- "Trust, peace, harmony, sharing, interest in life and myself again, balance, integration, happiness, wise action, love, centredness"
- "Unblocking my own growth, peace, energy, calmness, serenity"
- "More personal peace, less resentment, more tolerance, less suspicion, more freedom"
- "Good relationships, more fun, peace, relaxation, accepting myself as being worthwhile, ridding myself of negative feelings towards others, improvement in my sexual relationship"
- "Relief, better relationships, laughter, joy, happiness, feelings of belonging, better work environment, more interaction with people in all areas of work and government"
- "Better relationships, increase in energy, developing myself personally and spiritually, community cohesion, letting go of old hurts, understanding each other, freedom, improved work relationships and cooperation, peace of mind, improved health, being more creative"
- "Freedom from past fears, negative beliefs"
- "Openness, honesty, peace, joy, comfort, confidence, happiness"
- "Opening up to a better future, no longer fearing success, becoming more creative, gaining promotion and better pay"
- "Joy, happiness, peace, release from the past, energy and vitality, giving up feelings of rejection and hurt from the past, health, closeness, honesty with

myself and others, ability to move on, I see endless possibilities now"

- "I was scared of it at first. But by watching others do it, I learned how to do it. By doing it myself, I became able to teach others, and to demonstrate forgiveness in my own life"
- "Pleasure, joy, calm, excitement, energy, peace, love, positive outlook, freedom, understanding, eliminating self-doubts, regaining personal power, improved relationships, recognising strengths, regaining health, celebrating my strengths and skills, eliminating conflicts within myself and with others, getting through to harmony and creative solutions"
- "In an atmosphere of forgiveness, conflicts became easier to resolve, I could take responsibility, I could see other points of view, there was no wastage of energy on either side, things got done, there was peace, happiness, a deepening of relationship, better quality of sharing and caring, and more health"

The power of the Forgiveness Process can be seen in the following stories. The process itself will be described later.

Weaving forgiveness processes - Susan

When working as a country general practitioner I had a call from a very distressed woman whose small daughter had fallen and cut her lip. I did not know this family well, as they had just moved to my area. I was not on call for emergencies, and was irritated by this intrusion.

"Go to the duty doctor," I said, and I gave her the number to ring.

"I rang that number," she protested, "but he has a foreign name. Is he properly trained?"

Now he too, had recently arrived in our area, and I didn't actually know the answer but I trusted the Medical Council not to licence the incompetent. I urged her to go to him. She did so and the outcome was satisfactory.

When I next saw her, she wanted to discuss her own health. She was a professional woman experiencing conflict

between being a mother and wanting to go back to work. Beneath her mask of efficiency and competence, which had been ruffled that weekend, I sensed a deep generalised fear. She had many physical symptoms - headaches, palpitations, tightness in the chest, and stomach upsets. These could have warranted medical investigations, - of her thyroid gland, her heart, and gastro-intestinal tract.

She disclosed her fear of “making a fuss about nothing”, and her special fears for the safety of her only child. She said she was concerned about smothering the child with overcare. It was affecting her home life and causing disagreements between herself and her husband. Her need to protect the child all the time was also competing with her desire to return to the workforce.

I was puzzled. I had listened attentively, and struggled to resist the sinking feeling of impotence. How could a 10-15 minute consultation be enough to deal with this? This kind of presentation is not unusual for general practise, because human beings are so complex. I sensed she needed more than just medical investigations, a prescription or reassurance that there was nothing seriously wrong. I sensed she needed to be fully heard.

She accepted the offer of a longer consultation where she revealed a part of a tragic life story. She had a brother in prison through, she believed, a genuine miscarriage of justice. This had put enormous stress on relationships in her family of origin. Beneath her nice polite-person mask, Susan was very, very angry.....

I suggested she attend an Unconditional Love and Forgiveness workshop and relaxed when she agreed. There was a good possibility she could transform the destructive patterns in her autonomic nervous system that were causing her symptoms. At the workshop she did some emotional release and forgiveness work. She said she began to feel some relief and a desire to learn more.

She joined a course about sub-personalities (how inner “parts” of ourselves can be at war with each other) and how to achieve peace by resolving inner conflicts. In the first session she had an insight and asked for another long consultation. She had become aware of the surfacing of deep guilt and anger about a termination of pregnancy she had had 19 years previously. By now she had developed sufficient trust and courage to share it. Fear, anger, guilt, - Susan offered up the layers of her pain for healing. She had recognised that *only by facing the truth with love could she set herself free.*

Together we unscrambled her psychosomatic jig-saw. Then, using the tools she had learned at the Forgiveness workshop:

1. She used the forgiveness process with respect to a doctor who had prescribed hormone tablets which had failed to “bring on the period”. She said she would have preferred he had been less hasty, and had counselled her or referred her for counselling. This forgiveness was necessary, even though she knew the needs of a woman with an unwanted pregnancy were neither recognised, understood or addressed at that time.
2. She used the forgiveness process with respect to the obstetrician (overseas - one had to go abroad to get a pregnancy terminated safely in those days), for not visiting her the day after the termination. She also used the forgiveness process with respect to a nurse, who had said as she made the bed that day “We were surprised at how much further on the baby was than we thought - they don’t usually do abortions that late...”.
3. We checked that she had no unfinished business with the father of the child. In fact, he had been very supportive of her throughout.
4. She decided to use the forgiveness process with respect to the drug companies, who manufactured the hormone tablets that had “failed” her. She then understood why she had felt unhappy about giving out medications. She had

generalised, “some tablets failed me so all tablets are bad.”

5. She spoke to the memory, the soul, of that unborn foetus. This was especially moving, I found.

6. She then used the Self-Forgiveness process bringing to light two “parts”, or subpersonalities, that had been trying to meet her basic needs, even though taking her in opposite directions.

(a). One part of her had sought security by unconsciously confusing her about dates, thus delaying the accurate diagnosis and dating of the pregnancy (and making the nurse’s comments more painful...).

(b). The other part, seeking to meet her need for personal freedom (to continue her professional training) had motivated her to seek the termination.

By the end of the process, acceptance and unconditional love were flowing through her, and the body patterns of fear, guilt, and anger, gave way to those of calmness, serenity, and compassionate understanding.

7. In her imagination, she addressed her existing child, explaining to her why she was so overprotective. She imagined “cutting the umbilical cord” to give freedom to the child. To enable her child to be more secure, she decided to *prepare* her for the stresses of life, rather than always trying to protect her. She designed a new relationship, in which she would undertake to teach the child how to be responsible for her own safety and train her in the skills of wise choice-making based on values. She said she could now see that *unconditional love means giving freedom and progressive responsibility to the loved one*.

Within a short time she reported a significant improvement in her physical, emotional and mental natures. She became peaceful within herself. Her relationship to her child freed up. In due course, able to meet her own needs more wisely, she returned to her profession. With her new perspective, she was able to look back on her past with compassion and understanding, her self-denigration and bitterness healed.

Comment: The loss of the first child had made the second one especially precious, leading to Susan’s constant and unreasonable fear for its safety. The circumstances surrounding the termination had led to guilt and anger. The effects of these three feelings on her body had caused physical symptoms. Her mistrust of the “foreign” doctor was also easier to understand in the light of her experience in a “foreign” country. Negative feelings not only affect the body, but usually *lead unconsciously to the formation of negative beliefs or prejudices*.

Each painful memory needed to be healed before her health as a whole person could be restored, her relationship with her child be set free and her career flourish. Treating the superficial *symptoms* would have been a waste of time for both of us.

Because of her intense desire and will to heal her past and move on, Susan’s healing session took little more than two hours. Of course, Susan had received some training in using the process in the workshop situations, but her success depended on her courage, her urgency and willingness to look deep inside herself, and her persistence. Her *will to love again* was so powerful. I do not expect all forgiveness sessions to take only two hours, but she taught me to expand my notions of what can be achieved using the forgiveness process, and how quickly someone can do it when they really put their will into it.

Follow-up: Some years later, I happened to be standing in for a doctor in the town to which she and her family had moved. She was starting a new pregnancy, having fulfilled her career needs by going back to work for a time. She said she was delighted to be pregnant again and felt well able to distinguish between conscious and unconscious choices. Later she took up a new position, combining motherhood and professional life with great skill.

I would draw your attention to the following details of Susan's story:-

- Something inside her impelled this self-healing, once she was ready for it and had *made the decision* to go for it. She then worked very rapidly, always seeming to know what needed to be done next.

- *Another, higher part of her consciousness* seemed to guide her to an awareness of everything she needed for compassionate understanding.

- This source of inner guidance, love, wisdom, and the blueprint for health is a psychological reality. It has been called by Albert Schweitzer, "The Wise Doctor Within". In this book we are calling it the Higher Self, and its nature will be discussed later. It is essential to the forgiveness process.

"There is no place more sacred than the place where hatred turned to love". (from the Course in Miracles)

Here are some more examples:

A phobia of the sea - Sally

When Sally used the forgiveness process with respect to her father for a number of apparently unrelated things, she found her longstanding fear of water simply disappeared the next day. She said the day after forgiving her father, she had gone close to the sea's edge without realising it — something which would have been impossible for her previously. "I felt a *presence within me of love and inner security*", she said.

Her father had been a sea-captain, who tried to intimidate her and her whole family. Her phobia of the sea was her reaction and unconscious way of dealing with him and her unmet needs. When she forgave him she no longer needed to carry this burden.

Note from this example:

- The unforgiving person is not free.

Choices are made unconsciously. To be free one must know what is in one's unconscious mind.

- Contact with the Higher Self as it occurs through the forgiveness process leads to a sense of the presence of inner love, security, and wisdom, and an overflow of benefits into unexpected areas.

Heart Disease - Harriet

Harriet, who was a great grandmother, had angina (heart pains). She was a very warm, motherly person with a very large family. She came from another town and said, "I don't need you to change my medical treatment, I am very happy with the way my doctors treat my heart. But I believe you have something else that I need, though I am not sure what it is yet." Some *inner prompting* had inspired her to come. This was certainly a very unusual beginning to a consultation!

It turned out she was disappointed by many members of her family. Heart pain came when one of her family had done something she did not like. She had never thought of herself as being a controlling person. She just knew what was best! Gradually she recognised she was not accepting or respecting their need to be themselves.

When she saw what she was doing to herself she immediately wanted to learn the forgiveness process. She never attended a seminar, I simply told her what was required. She saw the connection between unforgiveness and her health, and straight away got on with her work.

She used the forgiveness process with respect to everyone she could think of, writing out her forgiveness process for each person she felt angry with or irritated by in an exercise book. After six weeks returned with a pile of exercise books, and told me she no longer suffered from angina. I was amazed, and felt she had taught me something very important. That there is a close connection between the patterns of body functioning and the patterns of stored memories, which can be uncovered and changed.

A few months later her angina recurred slightly, and she returned. This remarkable person did not say, “*It* is not working any more”. She said, “My angina has returned. Maybe *I* am not doing it right. Can you check me?” I found myself saying, much to my surprise in those days, “Put your hand on your heart and ask your Heart for the answer.” On checking with her Higher Self in this way, after a few minutes of deep reflection, she said that she had remembered someone she had left out! She included that person in her forgiveness process.

She remained virtually free of angina for four years, in spite of the great stress of looking after a terminally ill husband until he died. She found the forgiveness process extremely valuable when looking after him, for it reopened the channels of communication between them when they were becoming closed down because of the frustrations caused to both of them by his illness.

Some time later she needed major surgery. She told me that after the operation she was lying in her hospital bed and quite regularly in danger of becoming stressed by the tenseness of the hospital staff and the fact that they were unwilling or not able to spend time communicating skillfully with her and other patients. Then she would think: “Yes, you (the doctor or nurse she had in mind) are not behaving the way I would like. You are stressed and tired. I would prefer you did things my way, but I am willing to love you just the way you are, and I send you love. I am not going to give myself angina about this”. She sent them love from her hospital bed! She told me that the hospital staff were quite *surprised at how quickly she healed for her age*. She was allowed home earlier than is usual.

I met her a few year’s later. I failed to recognise her at first, for she looked younger than her age and radiated health. She said: “It all began with those first forgiveness processes”.

Notice from Harriet’s story:

- There were apparently profound

physical improvements following her forgiveness work, as well as the emotional ones in her family

- She used her *will* in an empowering way to make the choices that made the difference
- She accepted responsibility and “owned” her part of the problem. She made a clear decision to contribute to her own healing as much as she could
- Ideas came to her intuitively when she “opened” up to attuning with the inner wisdom, or guidance, from her Higher Self
- After she had mastered the longer form of forgiveness, *she invented her own short form of the forgiveness process* that served her well. (Later in this book, after you have become skilled in all the components of forgiveness, you will see how the process can be abbreviated for everyday use when time is short).

Forgiving the key people in your life can overflow to other relationships - George

When George first looked at his forgiveness agenda, he was horrified to find out how many times he had blocked love, and how resentful he was still feeling about things that happened in years ago. As many people do at first, he felt rather overwhelmed by this discovery.

However, he forgave himself and one or two key persons with whom he had had the most traumatic relationships. These were not the ones he *thought* were the most troublesome to him at the time he first came to me, but earlier ones, from his childhood, discovered through the process of getting the Forgiveness Agenda. Following this he found that he had become stronger and more loving in himself. His attitude to many other people on his list as well as to people he currently lived and worked with had changed. The increased loveflow had *overflowed* on into other relationships. It

took him only six weeks to correct every negative relationship he had discovered.

Full self-forgiveness process can be profound and far-reaching - Jane

I have seen a young mother, Jane, who was then living apart from her husband, correct *all* her negative relationships with others by doing a *really* profound self-forgiveness process, lasting 5 hours, spread over two days. She became so positive she could love and have goodwill for anyone. Her husband, who was very sceptical at first, also used the process in full.

A year later she wrote how they had become reunited, how another child had been born to them, and what a joyful and shared experience life had become for both of them.

What can happen if you completely forgive everyone you have been resenting? - Marion

Marion had high blood pressure. Following a forgiveness workshop she met with a small group of people from the same workshop every week for a year. They all helped each other to learn more about how to apply the process. She set about applying the forgiveness process to *all* areas of her life that she could think of. Her blood pressure, which had previously been poorly controlled even with medication, became normal. She was able to reduce her medication and then come off it altogether.

This is an area that needs more research, because as yet not that many people (as far as I am aware) have *systematically* uncovered all their negative memories and healed them.

Examples such as Marion and Harriet stimulate thought as to the future possibilities of using forgiveness processes. They had in common that they were *willing* to give enough time to learn the process and apply it persistently and systematically, not just stopping after initial symptomatic relief.

Some other benefits of using the forgiveness process that I have seen

- Improved physical health. Better response to medical or surgical treatments.
- Compassion for self and others. Serenity, or peace of mind.
- A subtle change in the “thought atmosphere” of a home or workplace. “Bad vibes” become “good vibes” to use a phrase in fashion a few years ago.
- The mind becomes clearer. When you are emotionally upset you cannot think straight. After using a forgiveness process you can see solutions to difficulties that previously seemed insurmountable.
- Situations previously labelled as “impossible” *can* become transformed. This happens faster, of course, if both parties in conflict work persistently at applying the processes, but even if only one person applies this material, benefits can still occur.
- People become more effective peacemakers. The melodramas of marital conflict, separation and divorce can be worked through with a minimum of damage to children. Relationships improve. The spirit of cooperation can be recovered.
- I have seen a number of cases where some kind of positive telepathy seems to be at work. The one forgiven has felt prompted to make contact with the forgiver again, even many years after they had parted from each other with so much hate that they were thinking “I never want to see you again, ever!” Such relationships have then been rebuilt and become loving.
- Dying can be transformed and become a peaceful, dignified and joyous transition to a greater life.

A Model of the Human Being

Human beings are more than can be perceived with our ordinary senses.



Human senses only register about 1/88th of the wavelengths of the known spectrum of electromagnetic energies. Some creatures, however, see infra-red light, and can “see” clearly in what we would call “darkness”. Some creatures can see ultra-violet light which we also cannot see. Some hear sounds of a higher or lower frequency than human ears can detect. Some birds are sensitive to the magnetic field of the earth, and use this ability to carry out long migrations. Creatures in nature exist that can see, hear, smell,

taste, and register light touch, far beyond the range that humans register.

You and I cannot “see” cosmic rays or x-rays with our eyes, nor can we see the magnetic or gravitational force-fields of the earth. We cannot “see” the electromagnetic waves from the stars, or the waves which carry the radio and TV programmes that flow all around us. We must use special instruments to tune into their effects before we can use the information they carry. Only recently in the history of the human race has science made us aware of the existence of multitude of interpenetrating natural energy fields that are normally invisible and intangible to us. Great scientists “saw” them with their mind’s eye first, and then demonstrated their “existence” after years of arduous experimentation (but still no one has “seen” them with the naked eye, only their effects). Physicists now regard all creation as different patterns of energy. After energy awareness came putting the knowledge to practical use. Science has shown us how to use it for many purposes, telecommunications and navigation for example. Yet such energies have always been there.

When you look at another person or yourself, I am going to ask you to take another step, to stretch your mind, and “see” and “hear” more than just what your eyes and ears register. Using your mind’s eye I am going to ask you to imagine you can sense not only the physical body but also the patterns of energy, or “energy fields” which circulate through and around that body, which will include the energy fields or patterns of energy of the emotional, mental and spiritual realms. I am going to ask you to “see” the human being as a complex energy system consisting of several subsidiary energy systems, energy fields or energy bodies, all interpenetrating each other. There are physical (structural, anatomical and chemical), bioelectrical, emotional, mental and spiritual components. The general idea is contained in the Holistic Health Triangles diagram (p. for insertion of page No.), which I give to clients and patients to help their understanding of this. The diagram shows some of the components of each energy system, field or “body”, and some of the kinds of attributes and problems that might be looked for in each one. It serves to give us a larger picture of the human being than the one that is available to our purely physical senses.

The invisible spirit-mind-emotion-body connection

Each of these energy systems is connected to, influences, and is influenced by the others. This is shown by the lines between them having gaps in them. The systems interpenetrate each other and are interdependent.

Consider the following scene. A drunk driver knocks down a pedestrian. To be hit by a drunk driver is an *emotional* event as well as a *physical* one. It has been shown that pain is more severe if the injured one is resentful and depressed than if they have been injured fighting in war for a just cause approved of by all their friends.

The emotional response to the accident may well lead the person to form some *conclusion* or *belief* in their mind about themselves (eg. “Maybe I deserved it,

because of how I treated last year”), the person who injured you (“People like that should be made to suffer for their stupidity !”, or even about God (“How could He let this happen to me? After all the good I’ve done!”). Another person may think “I am so glad I am still alive. I can finish my painting and will have time to read all those books I have been meaning to read for so long. Poor man, I wonder what is so wrong in his life that he has to get drunk. Thank goodness my guardian Angel was looking after me - it could have been so much worse.” For identical injuries, different people will have very different inner, invisible, experiences according to their emotions, mental attitudes, and life purpose.

If this scenario happened to you, the possibility is there for you to feel *physical* pain and also very resentful *emotionally*. You might then believe *mentally* that it was done deliberately to hurt you or that it “happened” to you because of a malign fate, or “bad karma”. You might then go on to curse life and plot or even carry out revenge upon the culprit (diminishing the flow of love from your *spiritual* nature). If you remained resentful (as well you might, especially if this was a more serious event), your immune system may be impaired and you may be more prone to get an infection in the wound. The reduced flow of love from “above” downwards has an effect upon the purely physical processes of the body at the “lower” end of the triangle.

Alternatively, in the same scenario, you might see that an opportunity to increase your ability to *love* even in adverse circumstances, to develop your *will* by choosing to forgive and to *maintain positive beliefs and attitudes*, to *partake in community action* to make the roads safer and campaign for safer drinking habits (thus expressing a group conscious pattern of goodwill from your *spiritual* nature). In this more loving and less stressed state, you may in fact *physically* heal both quicker and better.

More loving still, you might reach out to that driver, and discover that he was very distressed at the time because his wife and children had died a week before in a

house fire. Your compassion for him might overcome, or displace, your anger and self-pity. Healing for both of you could be hastened by this action.

The event, the accident, was the same in each case, but the outcome was very different. Thus you should have little difficulty in recognising that there is a connection between:

- your will, and purpose for living
- your spiritual qualities
- your thoughts, beliefs, and attitudes
- your feelings

Note that none of these are directly perceivable by your senses (visible, tangible, feelable, tasteable, smellable)

- physical events in your body.

Note that only some of these are perceivable (visible, tangible, feelable, tasteable, smellable)

Training ourselves to “see” the invisible

In this book I am going to ask you to consider that the human being is not just a physical being that happens to have a spiritual nature (or none at all), but rather the other way round, namely, that the human being is primarily a spiritual being (a Higher Self) that has a personality, consisting of mind, emotions, and a physical body. The spiritual essence dwells in the personality, and has it to use for a specific purpose or purposes. The personality, mind, emotions and body are *instruments* of the indwelling spiritual being, giving it form and function in the physical world, enabling service to be given, and wisdom to be gained through experience. In this book I am working from the hypothesis that we are evolving spiritual beings. We dwell in bodies that are constantly changing throughout our lives, but our inner nature, or Self, remains a constant thread through all experiences. I cannot “prove” this to you in the scientific sense, it is a conclusion based upon my experience of seeing people transform, and reveal through the processes of suffering fine qualities which they drew forth from a hidden source within them. Such a source was unrecognised until the qualities demonstrated and shone forth into their daily lives for all to “see”.

Few thinking people disagree with the notion of the dualistic nature of human beings - part invisible, (or spiritual, heavenly), and part visible, (or material, earthly). The word "person" comes from a Greek word meaning a "mask", implying an additional "something" lying behind it. This "something" is the inner consciousness, soul or "Self" which animates and enlivens the outer form. Many different words have been used to express this idea of life-giving energy and quality behind the form. This Self has an enduring quality, and dwells in the outer form (body) which changes as the years pass, from babyhood to old age. There are many beautiful poetical terms for this. In Christian terms people speak of the "Word made flesh". In mystical terms people speak of a "Spark of Divine Life" within each person. In scientific terms people might speak of the "patterns of Life Energy vitalising a person". In Maori the word that is closest to this idea is probably "Wairua", literally, the "second water". Other cultures have their own ways of acknowledging, and trying to describe these inner and outer levels of reality. It is probable that there are different levels even within this reality, for Spirit and Soul are different aspects.

Words are inadequate when it comes to describing realities that lie outside our everyday human sense perceptions. Language has not evolved enough, and people may use the same word for different meanings. We must, however, do what we can to overcome the limitations of our language.

In this book we will use the English words "Higher Self" or "Soul" and the Maori word "Wairua" to denote the indwelling spiritual essence, or higher consciousness of the human being. Australian indigenous people speak of their part of the Great Spirit. If you prefer to use different words from your own culture for yourself which work better for you, please substitute them whenever I use those words.

The inner structure of a great piece of music is more than what we perceive with our senses — a musical analogy

One of the metaphors that my students tell me has been helpful in trying to describe the inner "structure" of a human being is the following. A great piece of music is coming into being. Somewhere in the invisible realms of existence is the Source of Beauty, mysterious and wonderful, - the Muse as the ancient Greeks called her. A composer begins to draw upon this source as he/she begins to be inspired and to "hear" strains of the music internally. As this transfers to the brain the composer writes it down as faithfully as he/she can.

Sometime later this piece of music finds an orchestra who will "perform" it (that is, "carry it through into form"). An orchestra has a conductor and many players, all of varying degrees of skill and maturity. Each of these began life as tiny babies, and no one knew they would play in a great orchestra one day. Their talents were latent then, like a tree in an acorn. Later they were attracted to a career in music. Over time, they became trained. Each cultivated and matured his or her individual skill, then learned how to harmonise and blend with all the others in time, pitch, tone, and rhythm.

The conductor is a key figure in this process, encouraging the musicians, directing them, guiding them, welding them together into a harmonious whole. Maybe from time to time some of them confide their problems to the conductor, who becomes like a wise and loving counsellor to them, for if they are stressed it will affect their playing and their music will suffer. The conductor is responsible for them and cares for each one as well as the way they come together and harmonise with each other. The conductor makes choices about what music is to be played and how it will be played. He (or she) uses discipline and power to give direction as to how these choices will be carried out by the players.

But the process of producing the finest performance of a symphony does not end there. An orchestra, however technically competent, may not always perform at its highest potential, for there is something extra, elusive and barely definable, that must be acquired. Each musician must

catch the *inspiration* of the composer, must tune into the Source of Beauty from whence the music came. The conductor especially must do this, and according to his level of attunement so will the other members of the orchestra be inspired. You notice that the word “inspired” has the same root as the word “spirit”. An invisible *something* must be drawn in (inspired) and “breathed out through” the whole performance.

When you look, listen and sense deeply you find that the underlying essence of the finest performances includes *love* as well as beauty flowing *through* from the Source. It flows *through* the composer, *through* the conductor (who “conducts” in the sense of acting as a conduit for these invisible energies), *through* the musicians, now skilled, matured, and working together in harmony, and *on out to the audience*. The love flowing gives the music that extra quality and livingness. great performances have been played, as we say, by those who have “put their Heart and Soul” into their playing. Such music is enduring, and recognised as great. I am listening to such a piece of music on the radio as I write this now, and there is moisture in my eyes and warmth in my heart as I feel the Source of the Beauty and inspiration. It draws forth from me a recognition that this Source is there for me too. Years after the composer died, something of that love and beauty lives on, drawing forth these qualities, and gratitude, in the listener.

Thus in seeing the life of the piece of music whole we see the invisible source, the inspiration of the composer, the attunement and directing power of the conductor, the attunement, skills and harmonious working together of the players, and its presentation as a gift to the world. Running through them all is love — love of Beauty, love of each other, love of those who will listen.

All these are interdependent, linked, a Wholeness. When the flow is maximal and unimpeded, it gives to the world a transcendental performance. Sometimes, as the ancient Greeks knew, with enough love, the beauty of such music can reach a high enough level to induce healing or

even the reversal of a death-wish in a suicidal patient. Such beauty makes life worth living.

However, many things might prevent the performance of the music fulfilling its potential. For example, the *composer* might not be able to transmit the whole inspiration onto paper from its source. He or she may reject it, or it may be forgotten. The paper on which the music was written, the blueprint, the composer’s message, might be lost or ignored. The *conductor* might be too arrogant or stressed to get the best out of the players, or to attune humbly to the Source of Beauty that was reaching towards the world through the composer. The conductor might fail to conduct at all, by being sick or absent. The *players* might be stressed, angry, frightened, unhappy, guilty, jealous of one another, and this lack of love creates lack of cooperation, and disharmony. In any of these scenarios, the “life” of the music would be diminished or even extinguished. Yet the potential is always there, latent, even if not expressed in any particular performance. It remains there “waiting” until a composer, conductor and orchestra were finally able to express it by coming together in the right way.

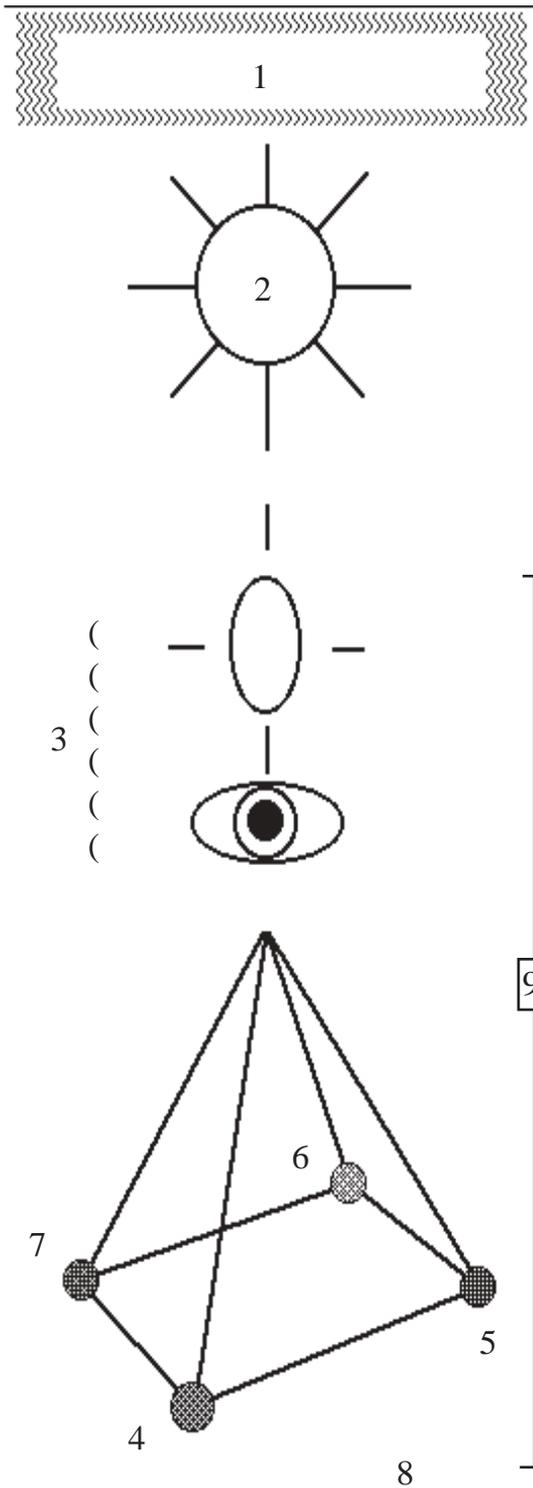
Using the analogy to describe the human being

The diagrams might be helpful in showing the correspondences with the musical analogy, above, and to introduce some of the terms used in this book.

The diagram “Symphony of the Psyche” shows the different levels of the psyche.

The spiritual level (1), as the Source of Life, corresponds to the Source of Beauty, inspiring the composer. This is the Great Spirit, the Creator, God, the Source of Life Energy, [*Mauri (Maori), Chi (Chinese), or Prana (Sanskrit), Thymos (Greek)*] in its various manifestations.

The Higher Self and Higher Unconscious Mind (2) correspond to the reception and transmission of this beauty within and through the composer. Inspired, the composer formulates the



1. Spritual Level, the Source of Life, Love, Beauty, Creatrivity. The Great Spirit, God, the Universal Self (SOURCE OF BEAUTY AND MUSIC”)

2. Higher Self, Soul, True Self, Essential Self, the Inner Self, the Christ Self, the Godself, etc. (“COMPOSER”)

3. Personal self - the centre of awareness, with the power of choice, and the power of the personal will and self-direction
The Observing self aspect of the personal self, calm, clear, detached (“CONDUCTOR”)

4. The physical body and its “chi”, the life energy flowing through it meridians

5. The emotions, emotional nature, or emotional field

6. The mind, mental nature or mental field

7. The subpersonalities, clusters of thoughts, attitudes, beliefs, feelings, and physical patterns related mostly to basic needs

(4-7 ARE THE “MUSICIANS”)

8. Ths Social & Family Field (“AUDIENCE”)

9. The Personality consists of all these parts. It may be aware or unaware of the Higher Self, or in varying degrees of infusion of the qualities of the Higher Self
(THE “PERFORMANCE” HAS MORE OR LESS “SOUL” IN IT)

Levels of the Self

patterns of the music within his or her brain consciousness and in a mysterious way, this “calls” the orchestra into being. The *qualities* of the music are here, precipitating into the mind of the composer on to the conductor. The Maori word *wairua* overlaps in meaning here. In the human being, the qualities and subtle energy patterns of joy, love, purpose, wisdom, higher values, and the potential for growth, for example, can be seen to originate within the Higher Self and then permeate the higher unconscious mind before precipitating into the world of form.

The personal self (3) corresponds to the conductor, the director of the orchestra who will harmonise the players, calling them forth to play in different combinations of instruments, tone and volume, rhythm and timing, and transmitting the inspiration of the composer on to them.

The physical (4), emotional (5), mental natures (6), and all the patterns you have created in your daily life to meet your basic needs, which are called **subpersonalities (7)**, correspond to the orchestral players, who produce the forms of the music, the “performance”.

The mental nature (6) will include for example, all forms of mind-processing: your belief and value systems, your goals, attitudes, mind-sets, prejudices and your imaginings about yourself, men, women, the world, relationships, sex, money, children, families, authority, and so on. It also includes much more - your styles of perceiving, learning, remembering, thinking, reasoning, making judgements. The Maori word *hinengaro* overlaps in meaning here.

Your mind and brain have been “programmed” by your experiences and the conclusions you drew about them. Among other things, forgiveness work has to do with re-programming mind patterns - especially out-dated belief and value systems. Forgiveness is removing the conditions in the mind that block the flow of love. It can thus be thought of as “mental house-cleaning”. It is removing pollution from the mind.

The emotional nature (5) is something we are all more familiar with. At one level it includes all our feelings, of which the basic ones are “love” (as *desire* for someone or something), anger, fear, grief or sadness, and admiration. In a pure form these can all promote growth. The emotions “set you in motion” in various ways, usually towards what you like and away from what you do not like. The Maori word might be *ngakau*, though I believe that the Maori language does not separate feelings and emotions from the rest of the psyche in the same way that European languages do.

Distortions of these basic emotions are many and can inhibit growth. They will be described later. The emotions are sensitive and reactive in nature, and for many people provide the only basis for how they make choices - seeking what “feels” good and avoiding what “feels” bad, and “feeling bad about feeling bad” (a sort of guilt) if they cannot escape from a negative feeling. The emotional nature is fluid, changeable, even contrary at times.

It will become clear how important it is to distinguish between “love” as *desire* (leading to behaviour dominated by the pleasure/pain principle), and Love as *purposefully directed loving energy* (which is unconditional love and goodwill, independently of the behaviour of others or cost to oneself).

Unfortunately the same word “love” in English is used for both, and this leads to a great deal of confusion. “I love chocolate cake”, meaning “I desire to possess and consume it” (consumption or possession), and the kind of love that will risk life to save a child (contribution) are two very different orders of “love” are they not?

The emotional nature can be thought of as an instrument of sensitivity, another kind of sense organ, if you like, which tells you when unconditional love, as energy and goodwill, is needed in a situation. Any emotional pain that you feel can then become a call to a different kind of action than the more usual re-actions based upon the drive to merely seek pleasure, avoid pain or attack what causes pain.

In the forgiveness process we will be healing “negative” emotional patterns. They may be conscious or unconscious. They can be stored in unhealed memories; issues of past abuse; the pain of conflicting desires and unhelpful patterns of reactivity in relationships; negative emotional patterns around issues of sex and money, and so on. The Forgiveness Process is a healing of such negative emotional patterns. It is removing emotional pollution.

The physical nature (4), or body, is probably the part of us with which we are most familiar. It is the instrument of experience (sensation and action) in the physical realm. The Maori word is *tinana*..

Most people tend to think of it structurally, in flesh and blood anatomical terms.

Western medicine has thought of it in structural terms, seeking the anatomical and biochemical explanations for disease, ignoring the energy concept, except indirectly, by recognising that disturbance of the electrical activity of certain organs, such as the brain, heart and nerves are also signs of disease. Electrodiagnostic test are becoming increasingly used, however, and it cannot be long before medicine turns its attention to the whole body energy concept in its search for understanding the causes of disease.

The Social and Family field (8). The Maori culture, in common with most indigenous cultures acknowledges another important kind of energy field, the *whanau*, the Family, the Community, and the *whenua*, the Land. There is no comparable English word in common usage, the concepts not being as deeply understood and cherished in translocated peoples.

The cost of the fragmented view of the human being that does not see these parts of the human being as an integrated whole has been high.

For example, people who have had an accident do not usually have a

psychological history taken. Orthopaedic wards are full of injuries caused by alcohol or family stress, for example, yet usually only the fracture gets treated. People who have an electromagnetic disturbance in their mouth from dissimilar metals causing symptoms elsewhere in their body do not get this recognised because doctors and dentists rarely look at the teeth from this point of view, and dentists do not usually enquire about the rest of the body.

The core belief systems, attitudes and family dynamics of people with chronic or life threatening diseases are rarely brought adequately to light. An unconscious illness-wish or even death wish made some time previously is usually ignored in the search for a treatment for the physical illness or symptoms. Persistent unforgiveness, blocked love, resentments, self-hatred or humiliation is rarely precisely diagnosed or mentioned in the medical records which describe physical pathology in much greater detail. Many patients feel “unseen”.

Bringing together interdependent energy fields for both patient and health professional — Integrative Medicine

As it came to the West the Chinese acupuncture system brought a growing interest in the patterns of energy activity in the body. In traditional Chinese Medicine Life Energy, or Chi, is seen as flowing around the body along channels or meridians, *animating* it. The flow of life-giving blood and oxygen (chemical energy) and Chi (subtle electromagnetic energy) are given equal prominence in Chinese medicine. The concept of Life Energy animating the body is also seen in Indian philosophy as when it is called “Prana”, flowing through energy centres in the body called “chakras” related to the endocrine glands and channels, like meridians, called “nadis”. The Chinese and Indian systems are thousands of years old and have served millions of people well. Now is the time for the synthesis, the integration of the best of both Eastern and Western systems of thought. There are now some centres in the West

studying the electromagnetic fields of the human body with new technology, but this fascinating study is still in its very early stages. There is still so much to learn and many thousands of years yet to come before we will have understood it all fully.

A controversy still continues between those who believe that thought and the other higher activities of the human being arise in a rather mechanical way a result of the chemical reactions in the body, and those who believe that it is thought that directs the body and brings about changes in it, including chemical reactions. The first group tend to rely upon “treatments” for illness, and the second group prefer the “mind over matter” approach.

There is no need to become emotionally attached to either of these points of view, for there is some truth in both of them, and both belief systems need to be given their proper place and use. Teak is good for building boats and flax is good for weaving baskets - both have their uses. Each can do something that the other cannot do. To build a boat to escape from an island on which you have been shipwrecked, and to carry food in baskets in a boat across the ocean you would value both. It is the same with belief systems. They need to be viewed as tools to be used for definite outcomes, to be chosen wisely and updated at times.

The energy model provided by the Chinese and Indian systems is one of the best ways of understanding the mind-emotions-body link. The flow of energy through the chakras and meridians is affected by patterns of thought and emotion *as well as* by physical events in the body such as toxins, illness, and injury. It is useful to think of the energy system linking the mind and the body.

Physical factors that affect the energy field include focal disturbances in the body like infections, tumours, foreign bodies; the quality of diet, air, shelter, exercise, sleep; the presence of environmental toxins; the state of all the organs; the chemistry of the body fluids and cells; the genes; poor lighting; chemical, electromagnetic and sound

pollution; food and non-food intolerances and allergies; work and posture considerations; geopathic stress (some people, especially those who are sensitive, find they prefer certain places because they “feel right” to them, whereas in other locations they may feel less well, and even become sick).

Both positive and negative **emotions** and **thoughts** also affect energy flow. It is wise to be aware, however, that not all “emotional” problems are purely emotional in origin - there can be physical causes for them and these should be looked for. Also, not all “physical” problems are purely physical - there may be emotional and mental patterns that need correction before physical treatments can be fully effective. Contributing factors in all layers should be looked for.

People can have **spiritual** factors to consider, — by which I mean there is either

- (i) inhibition or *lack* of expression of some of the qualities of the human spirit - purpose, altruism, creativity, love, wisdom, tolerance, joy, courage, harmony, compassion, patience, and so on, or
- (ii) they may have an *excess* of spiritual energy flowing through them producing unwise behaviour, mental strain, even mental illness.

It is my observation that many of the patients’ conditions in the late twentieth century usually arise from multiple factors in several of these layers, very rarely from single ones. Because of this, patients, health professionals, governments and insurance companies will need to realise that a more integrative perspective going to be needed to heal, and that there are no short cuts. Treating symptoms in only one “layer” without attention to the other layers could even be considered harmful if it delays the full and healthy flowering of the personality. Diseases (whether in the body, emotions, mind, or relationships) can also be opportunities for the development of qualities of consciousness that are essential for total health. It is ultimately in *consciousness* that the blueprint for health exists. One of the underlying premises of this book is that health care

involves caring for the quality of people's *consciousness* as well as the more obvious mechanical and chemical items.

I want to sound a note of caution with the following stories which show that sometimes emotional symptoms can also have important physical causes and vice versa.

A medicine of the whole person – keeping an open mind

Lena

Lena was a woman in her late thirties who had been depressed all her life. Many of her family of origin had had psychological disturbances and she had had a very unhappy life, including many hospitalisations and drug treatments. She did a great deal of personal work in counselling and in groups, with no improvement in her depression.

It was finally discovered that she had a specific food intolerance. Muscle response testing revealed that she weakened markedly in the presence of a specific food substance. When she stopped eating foods with the offending substance in them, she initially had a severe withdrawal reaction and felt much worse. After ten days of that she began to feel "what normal people must feel like" for the first time. She has never looked back, and remains exceptionally well, physically emotionally and mentally to this day, now many years after the change in diet.

Many months after the improvement in her mental state was well established she developed persistent fatigue following a local anaesthetic injection for dental work. A single acupuncture treatment using heat on the needles (moxabustion) was followed by relief of the fatigue and also, surprisingly, the restoration of menstruation (after twelve years of having no periods). She soon conceived and gave birth to a much wanted baby. Her total health since then has remained outstanding.

This case has been a reminder to me of the importance of looking in *all* the layers

of the human being simultaneously - this is the true meaning of the words "holistic medicine". It takes time but is well worth the effort.

Ruth

Early in my medical practise I saw a child of a chronically sick mother for two bouts of apparent unconsciousness, temporary "blindness" in one eye, followed by becoming excitable and difficult to manage. She had had a previous head injury, even if a mild one, and I, the paediatrician, child psychiatrist and the neurologist who were consulted wondered if she might have organic epilepsy. No physical cause was found after tests, and then it was thought the next most likely diagnosis was emotional distress about her mother's illness, though it seemed this was a rather lame explanation, and not much was done about it in detail. Many years later, to my sorrow, I learned that she was seeking therapy for the deep unhealed wounds of sexual abuse she had been suffering at that time in her childhood, which all of us had failed to discover. The whole of society had been blind to sexual abuse in those days. I felt extremely sad that I had not looked for and "seen" more than her physical problems at that time.

Until all of us cease to mentally separate out a person into physical and psychological "diseases" there will remain the undue emphasis placed on physical, emotional, or mental "diagnostic labels" by both patients and health professionals. Managers in new health systems may be tempted to think in terms only of the number of procedures for certain "conditions" carried out by health professionals, and of how these may be put through more rapidly and cheaply. In New Zealand the artificial separation of patients into "accident victims" and "non-accident victims" with different payments and privileges in the health services for physical and psychological components of their conditions produces a further distortion. *People must be seen as a whole.* Tendencies to separate people into disconnected parts will have to be counteracted.

The personality (9) corresponds to the

visible outer performance - the conductor and the orchestra together - and is made up of the personal self and the physical, emotional and mental patterns - and the way they combine together, skilfully or unskilfully, harmoniously or otherwise.

It is a mark of health for a person to become integrated as a personality, wherein all the parts function well together. Yet current models of health care provision often militates against health professionals and health managers thinking of people as *whole*. How can patients become fully healed if they are not seen and treated as an integrated whole? We can all, patients and health professionals, help to improve this situation.

A whole, healthy person is one who operates well on all these levels simultaneously and integrates them in such a way that love, and other qualities of the Higher Self, the “music of life”, flow through into everyday life unimpeded. All parts of the self are working together in the best way possible.

This book will concern itself mainly with following “levels” of the human being:

- **The Higher Self** (the source within you of inspiration, love, wisdom and other qualities of that kind - the “composer”)
- **The second level — the personal self** (the place of conscious self-observation and will - the “conductor”)
- **The third level — which is a combination of the physical, emotional, and mental parts and the subpersonalities** (the place of action, the “orchestra” of players within your personality).

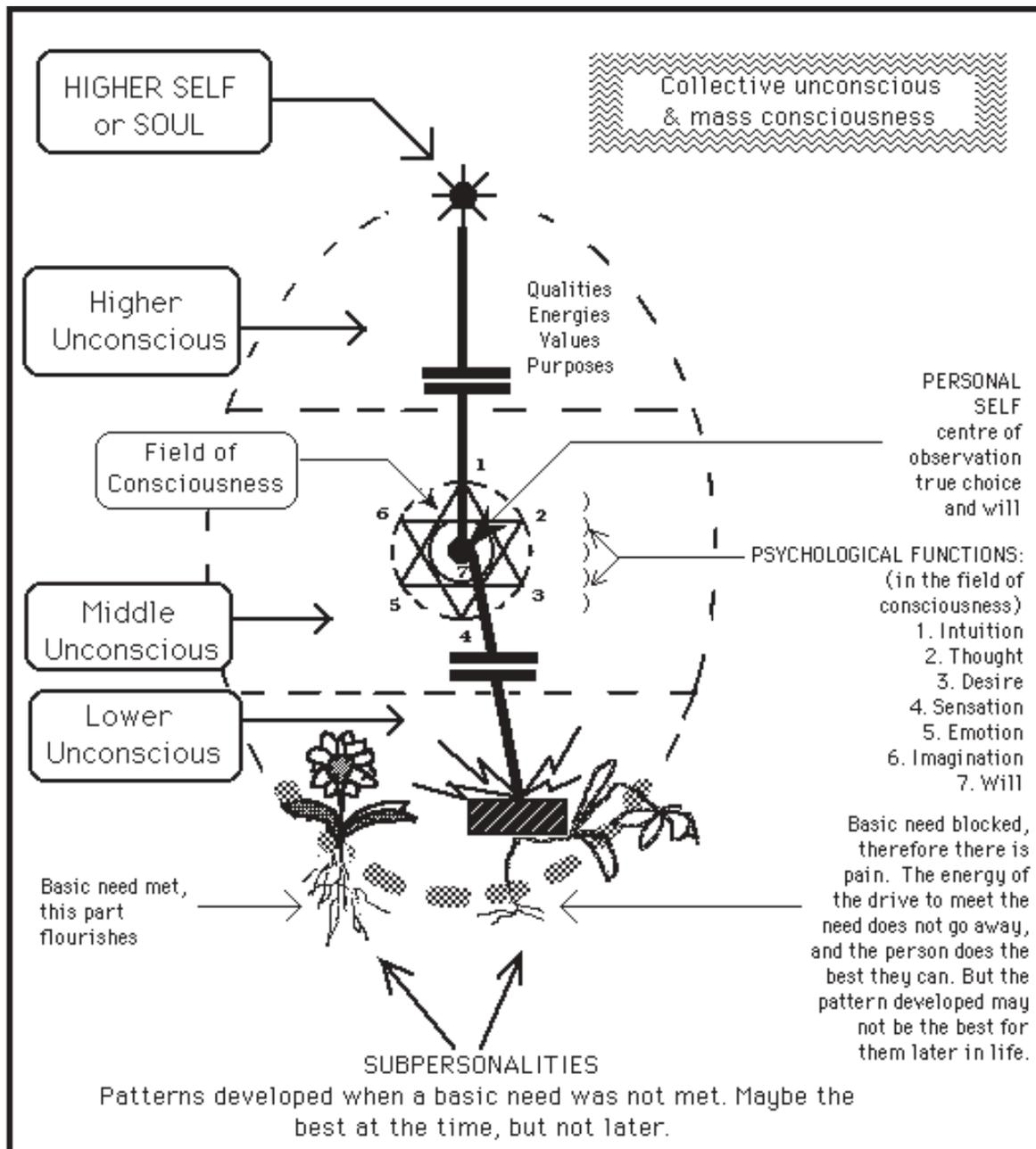
The **personality** is the combination of the last two, and is sometimes called the lower self.

Please note that there is no value judgement attached to the use of the words “higher” and “lower”. All these levels are important parts of the whole. All must work in partnership with the others. They all need each other.

The next diagrams, the so-called “Egg diagrams” are adaptations from the work of Roberto Assagioli, an Italian psychiatrist and sage who described the psychological framework he called psychosynthesis (“how the Self puts us together”). Psychosynthesis is a word used to describe the process whereby a person becomes integrated, with all the “parts” functioning harmoniously as a whole. The word psychosynthesis is also used to describe the body of knowledge that has grown up around this subject.

Suggestions for further reading on are included at the end of this book.

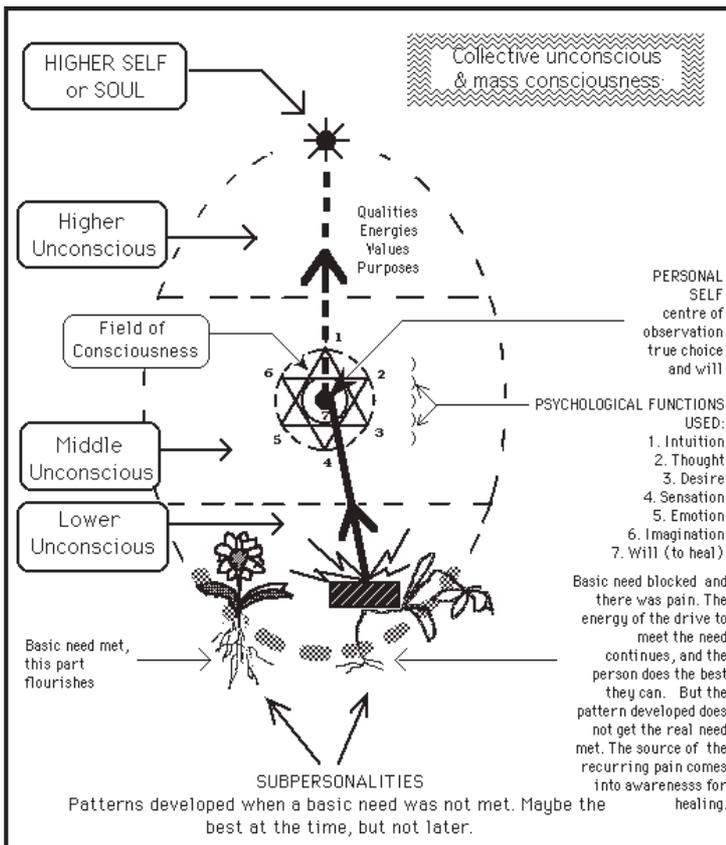
Maps of Human Consciousness



Map of Human Consciousness 1

SHOWING THE LEVELS OF THE PSYCHE.

The personal self may not be aware of the source of a dysfunctional subpersonality, nor of its own connection with the Higher Self. ~~~~~ The psychological functions are instruments of the self not the self itself



Map of Human Consciousness 2

SHOWING THE LEVELS OF THE PSYCHE.

The personal self is becoming aware of the source of pain in a dysfunctional subpersonality, and of its own connection with the Higher Self, even if only intermittently. The psychological functions are instruments of the self, not

Look at the three **Maps of Human Consciousness**. They have been drawn to show certain stages in the process of forgiveness in sequence.

First, the meanings of the diagram and the terms used. The “egg” represents a human being’s psyche.

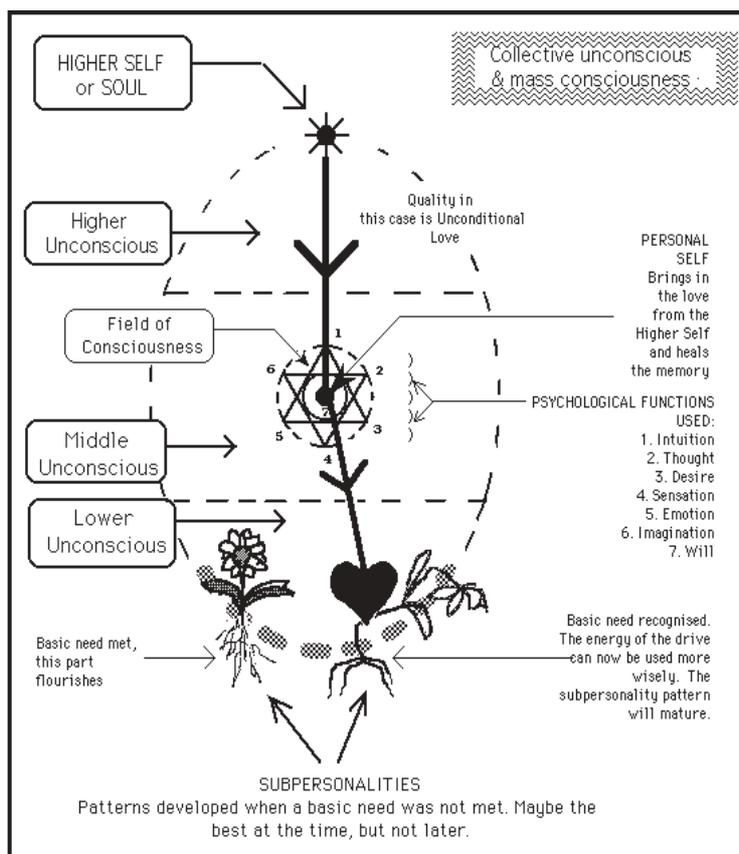
(i) The sea of the collective and mass consciousness:

The collective consciousness

We know there is order which we call natural law underlying the physical Universe. From this we might deduce there is an underlying and coherent plan, to which we humans can attune and with which we can learn to work. We live in a “sea” of physical atoms, planets, stars and there is consistency about how they behave. Natural laws governing the physical realm (gravity, electricity, and so on) existed aeons before humans discovered them. We have discovered them, applied them and relied upon them to produce countless inventions.

Like drops in an ocean, we also exist within a “sea” of consciousness and thought. It is not unreasonable to believe that there is consistency about the underlying order and natural laws governing this “sea” as well. Archetypal patterns or design for the laws and qualities of the emotional and mental realms presumably existed in this “sea” of consciousness before the human race emerged (for example the laws and archetypal patterns governing the flow of unconditional love and right relationship).

Just as we have discovered many of the physical laws, we are now (thousands of years into the evolutionary process) discovering the laws of love, cooperation and right relationship, individually and internationally, more rapidly than at any time in history. The importance of understanding and applying such natural laws becomes increasingly clear as most of us want cooperation and right human relations on earth as soon as possible. The laws of love and energy flow will be the preoccupation of not only scientists,



Map of Human Consciousness 3

*SHOWING THE LEVELS OF THE PSYCHE.
The personal self uses the will to lift the level of
consciousness and draw in unconditional love and healing
from the Higher Self.*

psychologists, health professionals and teachers very soon, but also of economists and politicians. It is in understanding and applying knowledge of these laws that our greatest security lies, far more than in material technology.

Mass consciousness

There is also a mass consciousness of large groups of human beings. It would have been very different growing up in the communist Soviet Union than in capitalist America, for example. It would be very different growing up in a predominantly Catholic country than in a Protestant, Buddhist, Hindu, or Islamic one. Each would lead to a belief in very different *aspects* of truth. The contents of the mass consciousness are the ideas, the patterns of thought and feelings that surround us, and which we tend to absorb without much conscious thought. We may even come to believe they are the truth. Only by travel or through life crisis do you get a chance to review what you have absorbed from the collective and mass unconscious in a new light and to expand your belief systems.

We shall encounter this sea of consciousness later, when we recognise that there is a belief in the mass consciousness of the European and European-colonised countries that “if you have made a mistake, you are bad and must be punished”.

Most people remain unaware of collective and mass consciousness as such until they undertake personal growth, study and exploration.

(ii) The personal self and the psychological functions

The personal self is the name given to the *centre of awareness and conscious will* in an integrated person, whose body, emotions and mind function in a harmonious and well-coordinated pattern.

When your awareness is centred here, you can look out at the world in a definite way. You can survey the contents of your own consciousness objectively and

compassionately. You can also *direct* all the psychological functions with your will. You will be aware of your sensations, feelings, needs and desires, thoughts, attitudes and beliefs, the images formed in your imagination, your subpersonality patterns (see later for these), and your intuitions. You can *direct how you will react* to your sensations and feelings. You can be *responsible for knowing what your needs are*, and for *meeting your needs satisfactorily and harmlessly*. You can *direct your mind* exactly how to think, and you can change unwise beliefs and attitudes into wiser ones. You can *choose what you will imagine* - thus developing a creative imagination rather than one purely driven by emotion. You can *become aware of your subpersonality patterns and mature them*. You can *still your mind long enough to be able to receive true intuitions* from your Higher Self, and you can *distinguish* between “gut feeling” level of intuition that serves you personally, and the higher levels of intuition that serve humanity best.

This represents quite a level of accomplishment, but as we learn how to do these things consistently and we become more “centred” in our personal selves.

(iii) The field of awareness, or of consciousness

This represents what you can actually be aware of in any split second of time. It is what you are focused on and to which you can pay attention. It is similar (in consciousness) to how it is (visually) when you look at this page — you can only focus clearly upon a certain central area of your visual field, and the rest is rather blurred. You must shift your gaze to bring into focus other areas of the page. Your field of conscious awareness is similar - some parts are clear, while other parts are blurry or invisible. What you can include in your awareness is limited, though it may be expanded with practise. People have varying degrees of control over this. Until, with practise, you learn to summon items at will in a disciplined manner for our attention, they tend to

float in and out of your awareness rather randomly.

(iv) The middle unconscious

This represents the items in your consciousness that might be brought easily into your focus — for example, your name, what you had to eat today, your two times table, the layout of your house, things you can remember easily and so on. There is a constant ebb and flow between here and the field of awareness.

(v) The lower unconscious mind

This was the great discovery of Freud and others. He and his colleagues were seeing mostly mentally ill people, so this concept appeared at first to be rather dark, dangerous, and undesirable to the general public. Because of this, many people tended initially to reject both Freud and the idea of the unconscious mind.

However, the overall picture turns out to be brighter. The lower unconscious represents all memories that you cannot easily recall - positive as well as negative. It also includes all the skills you have which you no longer need to think consciously about - like walking, driving, cleaning your teeth. In fact you can use your conscious mind to think about other things while you do these things quite automatically. It also includes all the skills you do not think about, that have been acquired over aeons of evolution, that is, all the automatic processes of the body, like how to beat your heart and digest your food. It includes *how* you learned different skills — and any errors in technique which you tend to repeat. It includes unconscious core belief systems, whether they are wise or not.

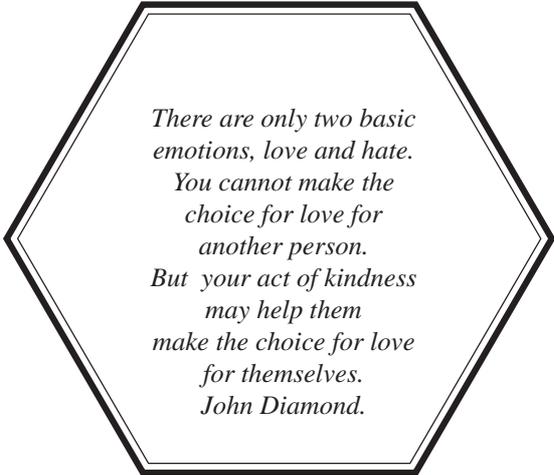
Unconscious patterns remain below the threshold of your awareness unless they are causing trouble. Then you may experience some kind of “pain”, which is really a signal coming from your unconscious mind that something needs your attention.

Each of the little blocks at the bottom of

the “egg” diagram in the lower unconscious represents one of the basic needs of the human being. Depending upon how you count them there are about sixty three of these, in seven main categories. These are like batteries, they all have energy that does not go away, and each impels us all to find a way meet the need it represents. Each person does the best they can to meet their needs with whatever knowledge, skills, psychological and physical equipment they have at the time. One way of looking at almost everything anyone ever does is within this framework — how it is meeting one or more of the basic needs.

(vi) The subpersonalities and the basic needs

The pattern you adopt and stick with that helps you to meet a particular need is called a subpersonality. It is a cluster of the way you thought felt and acted earlier in life to help you meet a need when it was not being met, and continuing in various disguises and forms into the present. Some of the patterns you adopted earlier in your life around particular needs may work very well. They are simply “on automatic”. Over time, others can fail to work, become compulsive or even destructive if they are not understood and matured into wholesome patterns. The catch is, that until you educate yourself about them and practise detached self-observation, you may remain unaware of them.



There are only two basic emotions, love and hate. You cannot make the choice for love for another person. But your act of kindness may help them make the choice for love for themselves. John Diamond.

List of Basic Needs

Needs are necessities of life, and failure in their being met leads to diminishment, failure to fulfil potential, and maybe illness or death. The most important needs may have a different pattern of emphasis for different people, or for the same person at different times in life. “Special love”, “Special hate” and “co-dependent” relationships are often based upon demands that needs be met in a certain way by certain people in your life — and if not, you withhold love.

Most of the occasions you will be using the forgiveness processes for will be times in your life when your needs were not met. Usually this is because the other person did not know enough about your basic needs or was unable to meet them because of their own unmet needs.

Being “for-giving” could mean being open to others getting their needs met as well as our own. “Do unto others as you would have them do unto you” takes on a more practical meaning as we become aware of each need in turn, and examine our behaviour around it, in ourselves and others. Below is an attempt to list the main human needs, and the troublesome ones I have met most frequently in forgiveness work are in heavy type:-

PHYSICAL:

Food, liquids, shelter, **sleep**, oxygen, light, warmth, exercise - all of good quality and in the right amount.

Enough **moneyflow**, or ideas on how to get it harmlessly. (=access to enough of the earth’s energy. How much is “enough”?)

PSYCHOLOGICAL:

To have security,

To receive love, (incl. affection, right touching, tenderness, gentleness, mutual trust with absence of fear),

To be cherished,

To belong (to family, group, or tribal tradition),

To be deeply understood,

To be deeply accepted and recognised,

To be forgiving, and forgiven

To be treated with respect, thus

developing self-respect

To develop and maintain self-esteem

(esp. from experiences with parents or parent figures.)

To give love.

To love one’s self (one’s parts, one’s history (especially the Inner Child), and one’s potential)

SEXUAL:

To accept and respect one’s own body and the bodies of others, through experiences of being accepted and respected.

To learn the difference between sexual and affectionate touching, and be able to be comfortable with either.

To accept one’s need for psychological and physical intimacy (sexual intercourse does not always remove loneliness and estrangement).

To accept feelings and urges as proper and vital (even if choosing to not always act on them).

To learn what it is to be a man or woman, and how to be with a person of the same or opposite sex appropriately, through satisfactory teaching and role-modelling by parents or parent figures.

To accept one’s sexuality and the sexuality of others.

To learn how to communicate about one’s sexual needs comfortably.

To develop one’s sexuality free from power games and manipulation.

To accept one’s desire to reproduce, protect, and nurture children or, to find a channel for one’s creative energies that is wise, loving and satisfactory.

SELF-ACTUALISATION NEEDS:

To grow, to develop our potentials, and to have challenges.

To be curious, to find out, to know, to understand,

To seek meaning,

To achieve progress, to gather the resources that one needs while still recognising the needs of the whole of which one is a part (ecosystem, groups etc.)

To see options and their consequences, and then to make free choices, thus learning how to Use Time Skilfully and Wisely from the results (i.e. to be allowed to make “mistakes” without harsh criticism, but to simply learn how to be wiser and how do it better).

To develop one's capacity to love, and learn forgiveness so as to be able to restore it when it is impaired.

To train oneself in the right use of the will.

AESTHETIC NEEDS:

Beauty in sound, form and colour. **Fun and humour.**

FREEDOM:

To speak and to be heard.

To choose.

To do what one believes is right for oneself if it is harmless to oneself and others.

To inquire.

To defend oneself, and receive a fair hearing.

To be just,

To be honest, (by not having being put in a situation when young where it becomes necessary to lie to preserve your safety),

To be fair.

SPIRITUAL NEEDS:

To grow and expand.

To improve one's skills (spiritual or otherwise).

To learn and practise unconditional love, which means learning its components, and also means learning to develop skill in using the following goodwill patterns — all the Aramaic words will be described in Ch 3.9

(i) to learn and practise true humility (Makikh),

(ii) to learn and practise fairness to all (Kenoota),

(iii) to learn and practise unconditional positive perceptive love (Khooba),

(iv) to learn and practise compassionate self-diagnosis and joyful self-correction of errors in the mind (Abilii),

(v) to learn and practise inner peace, and peace skills (Rukha),

(vi) to learn and practise holistic or synthetic vision (Dadcean Libhoun).

(vii) to learn and practise clear communication

To know one's deepest values, and to develop a stable hierarchy of values by which to make decisions.

To have adequate meaning to one's life:

To relate to others, individually, in group, and as a human family, in meaningful ways. This need for connection with

whanau is much more fully acknowledged in traditional Maori and other indigenous cultures.

To relate to something greater than oneself in a meaningful way.

To recognise a scheme of things in which we have a part - a pattern in which we logically belong, with a purpose to account for the vicissitudes of life.

To have a sense of inner life - an "essence" impregnating matter, some subjective, spiritual, "plus" factor, *no matter what it may be called*, which links us with some wider field suggesting continuity. At a very deep level each human being knows they are part of something larger than self, larger than the life visible to them, larger than the earth-system, more than three-dimensional.

To have a loving attitude towards the Source of Life.

To have order.

To contact one's own inner source of peace and express the peace and other qualities latent within the Higher Self Harmony.

To seek for and express truth, and to understand ourselves - our composition and why we function as we do..

To trust life.

There is a deep need to serve others and develop one's potentials.

The patterns you have developed in the past around one or several of these needs when they were not met satisfactorily may not work well for you later in life. They may cause distress, disease or even harm. But remember, they may be the best you could do when you were a young child, and have helped you to survive, even though now you find they do not work so well for you later in life. Such patterns could be called dysfunctional subpersonalities. There may be much hurt, resentment, anger, fear, grief, sadness, jealousy, envy, guilt (real or false), or other destructive patterns associated with the memories of the times when your needs were not met.

The forgiveness processes are very important tools for healing painful memories of times of unmet needs.

Most of the occasions for which you will be using the forgiveness process will be

times when your needs were not met by another person. Either they did not know how, or were not able, to meet your needs properly, and this caused your pain.

You will also be able to see that the other person behaved the way they did to you because their needs had not been met adequately, either at that time or earlier in their lives.

In the process of healing of memories, the power of understanding about the subpersonalities and basic needs is very great.

Once you have learned and can understand the basic needs, you can develop a compassionate attitude to people almost without effort.

The inner patterns, called subpersonalities, that came into existence to help a person meet needs always have that basically good intention. They try to work for the person to help them get their needs met.

If a pattern does not work well for you any more, it can be upgraded into a better one any time you are willing to take responsibility for doing so.

Contrary to the widespread belief that therapy must be “hard work” and “painful”, having worked with the forgiveness process for twelve years, I believe that healing these sources of pain is truly a joy, and not a burden. **To be forgiving is itself a basic need.** When it is met, there is relief, fulfilment, and joy - that is, a greater life.

Evolution of Consciousness occurs as love is released through forgiveness:

Progress along the path of the healing of memories is made in stages and has certain requirements. To make progress you must be willing

(i) to become aware of the material needing healing (which might be called “the conditions in the mind that block love”), and

(ii) to reach up, or lift the level of consciousness to that of the Higher Self,

which is the source of love within, and is described in the next section.

The Map of Human Consciousness 1

shows an early stage in this progression, in which the personal self is (a) not aware of the Higher Self, and (b) not aware of the contents of the lower unconscious, where there is a now a dysfunctional pattern as an adult arising from serious unmet needs in childhood. The person feels willed by forces within about which he or she has little knowledge. This was shown in the story about Gerry. He found himself doing certain things that were not really wise, impelled by the world-view of his “hurt child within”.

The Map of Human Consciousness 2

shows the stage where the personal self is becoming aware of the painful and dysfunctional part. Note that his belief “In stressful times it is wise to withhold the truth” made perfect sense to the child Gerry when he was unfairly treated by the teacher and his father. It was his childhood conclusion about how the world was, and how best to meet his need for security. It was only later, when it was destroying his friendship with Tom, his health and his marriage that this subpersonality pattern came up for review, for it had run into conflict with another basic need - his basic need give love and to love himself.

Map 2 also shows how contact is made with the Higher Self. This can happen quickly in time of crisis, when inner resources are needed badly. A barrier between the personal self and the Higher Self seems to give, and courage, love, wisdom or *whatever quality is needed* has a chance to flow in. The person dimly recognises that there is in fact more to them than their usual everyday self. The contact between Higher Self and personal self can also be developed gradually through the practise of meditation.

Map of Human Consciousness 3

shows the development of increased awareness by the personal self of the subpersonality pattern (in Gerry’s case the

“Hurt Inner Child Who Hid the Truth”) and also an increased contact with the Higher Self. The great love and wisdom of the Higher Self is now able to flow through the personality, healing the Inner Child and giving intuitive guidance as to how to think and act more wisely in the future. Such love, filling the person’s energy fields on mental, emotional, and physical levels will then be able to be overflowed to those who caused the pain in the first place. Thus, in Gerry’s case, his teacher and father will be able to be forgiven. The conditions in the mind that blocked love have been removed. He is more whole.

A Model of the Human Being



Key points to remember - fast track:

There is more to the human being than meets the eye. The spirit-mind-emotion-body connection and interpenetrating energy fields are invisible to ordinary senses. The Holistic Triangles diagram illustrates this. Giving attention to these energy fields helps us to “see” them in a wholeness.

The chapter used the an analogy of a human life seen as a “Symphony of the Psyche”. The levels of the Self or psyche are like the levels of the Symphony:

Source of Beauty is equivalent to Source of Life Energy, Inspiration and Love.

Composer is equivalent to the Higher Self or Soul and higher mind, custodian of the qualities, values and purposes to be expressed, able to create the blueprint of the inspiration and teach the personality through the intuition. (“To inspire” = to

breathe into... : and “intuition” = teaching within).

Conductor is equivalent to the Personal self, will, receiving the intimations from the Higher Self, and then directing the psychological functions, and the field of consciousness.

The Orchestra of players are equivalent to the personality, consisting of the conscious and lower unconscious minds, the lower concrete mind, emotions, body and the combinations of these called subpersonalities. The subpersonalities are clusters or patterns of thinking, feeling and acting that were each developed to meet one or more of the Basic Needs. The lower unconscious mind includes all the past memories, body patterns and skills that operate to influence behaviour automatically, outside of awareness.

The metaphor of the Source of Beauty (Spiritual Source of Life, Source of Inspiration), Composer (Higher Self), Conductor (Personal Self) and Musicians of the Orchestra (Sub-personalities) has been used here. The metaphor of Muse, Playwright, Director and Actors can be used just as well, and has been well used by Vivian King in her bookd Soul Play.

Three Maps of Human Consciousness illustrate the evolutionary steps in integrating the different levels into a harmonious whole.

The Nature of the Self

Partnership of two selves

At a certain stage in our lives, most of us become aware of there being more to us than meets the eye. We recognise an everyday self, our personality, and an invisible, intangible, and almost indescribable part, our spiritual self. At times there is disharmony between these two, at other times they seem to work in a harmonious partnership and we are “at peace with ourselves.” Here are some thoughts that people over the ages have had about these two levels of selfhood, the “Higher” Self and the personality, or “lower” self.

1. The Higher Self

Throughout history man has tried to discover and describe the nature of his True Self — the answer to the question “Who am I?” Many words have been devised for this elusive *something* at the core of our being. In English, people use words like Higher Self, Soul, Essence, Essential Self, Deep Self, Spiritual Self, True Self, Inner Self, Inner Light, Inner Being, Transpersonal Self, Godself, and the Wise and Loving Part. In Maori the word used to describe the spiritual dimension is *wairua*, in Lithuanian, *dvasa*, in Russian, *dusha*, in Hindu, *atma*, in German *seele*, in French *âme*, in

Spanish *alma*, and so on. Each language has its own word or words to describe the basically indescribable essence at the core of each person. It would be interesting to collect all the words from different languages and compare their shades of meaning. One thing is certain, this essential “something” at our very core is subtle and difficult to describe.



**I need
your help!**



There is some disagreement about whether the True Self is best described as “higher” above us or “deeper” inside us, and both adjectives are used. Such words appear to indicate a kind of geographical location — our lives are such that we tend to describe all things invisible and intangible in words related to our everyday physical experiences of sensory and spatial perceptions.

• The Higher Self is a Source of subtle qualities and energies

In this book the term Higher Self will be used to describe whatever is the invisible source within each human being of the patterns, qualities, and subtle energies for health, love, joy, wisdom, courage, strength, inspiration, creativity, altruism and so on. We deduce that such a source exists, because we see these qualities expressed by other people and within ourselves. We evidently recognise that this source exists when we say we have *potential* to be more loving, wise, etc., than we currently are.

Here are some other ways people have tried to describe their understanding of the Higher Self:

• The Higher Self is an integrating centre

The Higher Self is the answer to the question: “Why did all my particular characteristics *come together* at this particular time and place in this particular way?”

In this sense, families, groups, towns, cities, nations, etc., can also be thought of as having a Higher Self. In these cases the Higher Self would be related to the collective consciousness, purpose, and potentials of these groups of people. It is the answer to the question “Why did these units *come together* in this way at this time and place?”

The Higher Self is used to describe the indwelling, invisible, intangible, organising, integrating centre of energy, the controlling core, the source of the pattern of potential unfolding in mental, emotional and physical development.

• **The Higher Self is the source of our purpose for living**

The Higher Self is also related to the basic *purpose* of an individual, town, or group. Groups disband when their purpose is fulfilled. Their members go on to some other activity. Towns that have no further purpose for their existence, become “ghost towns” and the population moves elsewhere.

Individuals get sick or die when they have lost connection with their sense of purpose for living, the will to live *for* something. The cells of the body lose their pattern and start to dis-integrate. It is as if the integrating pattern and energies of the Higher Self are blocked or withdrawn. The will to live is crucial to recovery from life-threatening illnesses.

When someone has lost whatever gives meaning and purpose for their life, they feel, “There is nothing left to live for”. It is as if a “disconnection” from the Higher Self’s life-giving energies has occurred. Accompanying recovery from life-threatening illnesses or serious crises, or after completing their forgiveness agenda, many people describe a rediscovery of their *purpose for living*.

When we live our lives in accordance with the will, purpose, and plan for us of the Higher Self, we “sing the song of the Soul”. We live with the maximum love and life energy of which we are capable. We express externally the best of who we are internally. We fulfil our potential.

• **The Higher Self has a design for us and relates us to a larger Grand Design**

The Higher Self is a *cause*, not an effect. It causes effects in the mental, emotional, and physical energy systems. It impresses the personality with its *design* and purposes which might be called its plan for the personality. (This is like the composer’s *intention* for how the music is to be played). We experience tension when we go against its plan for us, enshrined in our deepest values, or against the higher natural laws upon which the design is based. Just as there is a pattern

of constant physical laws which humanity has discovered (gravity, electromagnetism, aerodynamics, for example), there is also a pattern of psychological, mental and spiritual laws we are in the process of discovering. If we go against the plan of the Higher Self and ignore these laws, we become like builders ignoring the blueprint of a wise engineer-architect, and causing the building to be weaker than it might otherwise have been.

• **The Higher Self is the inner space-time blueprint**

In some mysterious way it has the knowledge of the whole pattern and its unfoldment through time, and thus of disease, healing, and fulfilment processes. It is the storehouse of not-yet-conscious potentials, talents and higher qualities that remain latent until released into the world.

• **It “breathes” life into us**

In fact the lower self could have no separate existence without it. The lower self includes the mind (power to discriminate), the emotions (power to sense, desire, aspire, and attract) and the physical body (power to act and be energetic). The lower self or personality is a creation, projection, reflection, or *partial expression* of the Higher Self and its qualities. The lower self gives form and function to the Higher Self in the physical, emotional and mental realms.

• **The Higher Self creates, sustains and influences the different energy fields and their relationship**

An ancient Eastern teaching is that energies flow down from the Higher Self into the body’s biological energy field and into seven energy distribution centres of the body known as the centres or chakras, which are located in relation to the nervous system and the endocrine glands which produce the body’s hormones. Western medicine has not really begun to study the electrical force-fields around these glands in the same detailed way that it has studied the electro-magnetic activity of the heart, brain, nerves or muscles. That time will come soon.

The patterns in these fields do more than reflect the state of mind, emotions, and body of the personality. These fields communicate with the fields of others, and with mass consciousness. On a larger scale, they are part of and interact with the planetary fields - magnetic, electrical, gravitational, lunar, solar, and cosmic. Despite its *apparent* separation because of the nature of our language, the energy field of Higher Self is group-linked and group conscious. In energy terms, “No one is an island” for all the fields interpenetrate and interact. Separation at the level of the Higher Self does not exist.

• **The Higher Self is what pressures us to grow and evolve**

It releases energy and awareness into our consciousness as we are ready. People grow by a series of inner realisations, inspirations, drives towards discoveries, understandings, expansions of awareness, expansions of their points of view, and so on. These drives emerge from somewhere, usually described as “above” or “deep within” us. They are different from the instinctual drives to meet basic needs. The Higher Self is the name we give to the source of these higher aspirations. When we talk of being *inspired* by someone, or having been to an *uplifting* performance, we are describing our response to these energies received through another person.

• **The Higher Self is the gateway to higher knowledge through true intuition**

In some way the Higher Self has access to knowledge of the higher universal laws which have always existed, but only gradually been released into the awareness of humanity by gifted individuals. Genius has been described as seeing what everyone else saw and then understanding what no one else did. Those who have made great discoveries often describe how, after a period of preparing their minds, there was a sudden breakthrough in understanding, and an Aha! experience in which they “saw” the pattern of natural law that had always been there to see, but had escaped all

others previously. As we, too, succeed in lifting our consciousness to this level we become more understanding of, and aligned with, these universal laws.

• **The Higher Self persists after the death of the physical body**

The Higher Self is the “part that cannot be destroyed”, and in this context is often referred to as the “soul”. It remains constantly present until withdrawing at physical death. The body and personality may undergo many changes during a lifetime, but the Essence at the core does not change. Your body has been a baby’s body, a child’s, a teenager’s and an adult’s body, yet your essential Self endured all these transitions.

Clinical death is no longer defined as a stopped heart, as it was when I first qualified as a doctor. It is now defined in scientific and rather mechanistic terms as termination of brain wave activity. “Brain death” is the term used.

For some years I have asked my clients and patients about their beliefs about death. Virtually all of those asked *believe in the persistence of some form of consciousness after brain death*. They do not believe that “brain death” is the end of the life of the indwelling consciousness. As a matter of fact, over half the world’s population believes in some form of cyclical incarnation - a progressive “journey of the soul” through many incarnations and experiences, growing, expanding, building qualities of love, wisdom and strength into the evolving soul nature. This implies a *purposeful* existence on both the visible and invisible levels of existence. The survival of consciousness after death has immense implications for how we could better manage the processes of living, illness (and especially terminal illness), and the process of dying, or withdrawal from the body.

• **Location of the Higher Self**

This is a controversial issue. Where is the Higher Self? And why “higher”? The words “higher” and “lower”, and “deeper” and “inner” when applied to

consciousness sometimes give people difficulty. Why not just “Self”? These are tricky words and tricky questions.

Energetically speaking, *something* is centred above the head, but is not visible or tangible to our ordinary perception. Note the frequency with which this idea appears in many cultures with respect to their “great” people - haloes, crowns, bishops’ mitres, chieftain’s expansive headgear. Holding your hand in this area of another person’s energy field will reduce their muscle power. The Maori people, and other indigenous peoples well attuned to natural energies have a taboo on being touched on the top of the head. Various martial arts use this knowledge. In the terminology of esoteric science it has been called the causal body. Energies appear to flow down from this area, and are subtler than the electromagnetic forces we know in physics.

We cannot “measure” this with present scientific instruments, though the time may not be far away. We can, however, develop a greater sensitivity in our own bodies as instruments. The muscle response testing (also called behavioural kinesiology) described in the Appendix is one approach that shows promise. There will be others.

Sometimes people prefer to use the words like “Deep Self” or “Inner Self” and talk about resources “within” a person. It is because consciousness is not directly visible that words like these are used. The use of these words suggests that the body, emotions, and mind are like “wrappings” of increasing subtlety which veil or hide the Real, or True Self. As the Self is “discovered” or revealed, then more of the fine qualities of the Higher Self or Soul shine through, illuminating daily life.

There is no real conflict between those who use “higher” and those who prefer “deep” or “inner” to describe the True Self.

The expression the “Higher Self” reflects the idea that the qualities of the “higher” levels of consciousness (like unconditional love) are more advanced and desirable than those of the “lower”

levels (like conditional love or resentment). They are to be aspired to, reached “up” for, drawn “down” and expressed in daily life. People value these higher qualities *more than* the lesser. The lesser ones are however *earlier* expressions of the higher. There is an evolutionary urge towards the “higher” from the “lower” levels.

The expression “Deep Self” is used to emphasise the interpenetration of energy fields and the way the parts of the personality seem to “hide” the Self within, like a mask. The essence is revealed by penetrating these layers.

It is important to recognise that experience of all the levels or layers of consciousness is valuable. Each is a stage of experience and development. Later developments depend upon earlier ones, so all are equally important. Kindergarten is as vital as university, probably more so, as it lays the foundation. All progress is fundamentally spiritual progress. Although the full expression of all the *qualities* of the Higher Self would be more advanced than our present partial expression of them, yet no *stage* is intrinsically more important than another, as every rung upon a ladder is equally important to the make-up of the whole ladder. The words “higher” and “lower” are not to be used to make unfavourable judgements about our present level of achievement.

There is, however, one good reason for using the word “higher”, for there is an interesting comparison in consciousness with climbing up to a physical height. When you climb a hill or mountain, you can see further, the valleys below and distant horizons open up to you, the air is clearer, and you are closer to the sun. In a similar way, when people have accessed qualities of the Higher Self like unconditional love during a forgiveness process, often they become able to “see” far more of their situation and think more clearly than they could when they were caught on the “lower” levels of negative emotion only (the “swamps and foggy valleys” below). They are closer to expressing the “clear light of the sun”, their Higher Self.

Moving physically higher does seem to help a person access the qualities of the Higher Self. This is made use of during the Self-forgiveness process, and can also be used for meditation when a “higher” perspective is sought about a subject. It is for this reason that the words Higher Self are used in this book and the forgiveness processes. Those of you who prefer the idea of the Inner Self can make the necessary mental adjustments without giving up your own perspective..

The following combinations all have their adherents:

- Higher Self and lower self.
- Soul and personality.
- Greater Self and the lesser self.
- Deep Self and superficial self.
- True Self and everyday self.

• **“Size”**

Modern computer and laser technology, crystallography, subatomic physics, holography and our knowledge of genetic coding have shown us that vast amounts of information can be stored, transmitted and received in electrical and light patterns of exceedingly small dimensions. Size is not as important as we used to believe when it comes to storing and handling complex and massive information. We are quite used to the idea that many vibrational patterns of information can coexist in the same physical space every time we tune in to a particular radio or television programme. The force-fields of the Higher Self, mind, emotions and physical electromagnetic and subtle energy patterns coexist and interpenetrate each other.

• **Energy transformation**

The Higher Self can also be thought of as the connection with the Source of Life, and like a transformer, stepping down very high energy to a level we can receive safely. Some individuals have been able to channel vast amounts of energy, their words and actions reshaping the lives of millions. Consider the effects of the lives of Jesus Christ, the Buddha, Mother Theresa, and Ghandi, to name but a few. Such “great souls” have been able to

embody certain qualities in their lives fully, thus showing the rest of humanity what they too could embody in the future. Not all of us are currently capable of emulating such people or handling such great tasks as they did at our present level of development, but we are capable of moving in the directions they have indicated. Other figures in history, with less skilled personalities, seem to have “short-circuited” and become unbalanced when influenced by large amounts of spiritual energy, becoming powerful charismatic leaders but producing harm instead of good.

• **Health**

The Higher Self can be used to describe the source of the invisible intangible healing blueprint which comes into play whenever healing occurs. Such healing in accord with an inner blueprint is happening in our bodies all the time, even though we are only aware of it in times of major illness or injury.

The Higher Self was called the “Wise Doctor Within” by Albert Schweitzer, and its streams of energy hold the key to all healing. Without the potential of the body to return to this inner blueprint no surgeon would make a living!

Health in its widest sense could be seen to include cooperation between the personality and the Higher Self — a mind that is used to create thoughts that enhance life; emotions that lead to sensitivity used to distribute goodwill; a body that is used in productive service; relationships that express the qualities of the soul.

It has been said the all disease is an expression of inhibited soul life, that it is caused by a lack of harmony between the form aspect and the soul, between the inner and outer realities.

• Getting in touch with the Higher Self is a mysterious process, and usually at first indirect

Few can claim to have had a constant, *direct* experience of their Higher Self. It is a mystery, invisible, intangible,

formless, and we live centred mostly in the world of forms which we experience through sight, touch and other senses. The experience of the reality of the Higher Self mostly comes *from its effects*, or through ideas, images and symbols which in their turn cause these effects. People become aware of this Greater, or Higher Self within them through experiences of crisis and healing, and peak experiences of love, wonder and inspiration.

• **Awareness of the inner resources of the Higher Self often comes in times of crisis**

In times of crisis many people experience seemingly extra-ordinary guidance. They ask a desperate question internally like “Help! Whatever shall I do now?” — and subsequently receive an idea or surge of energy that helps them to overcome the difficulty. This inspiration and courage came from some deep source within them or above them, not from their conscious thought processes. They may be very surprised that such inspiration or idea could come *to them*, *such is the way* people can deny their potential.

This can happen without any sense of the presence of the Higher Self, but the effects are there. But some people, in extreme survival situations (several of the polar explorers for example) have described an awareness of what they can only describe as a “guardian angel” or “presence” supporting them, guiding them, *loving them*, preserving them. Some children also describe this. I have met adults who describe having awareness of the guardian angel presence as children, but being told by adults to deny it they gradually lost their connection with it.

People may also experience this loving presence during a forgiveness process. This is an experience available to all of us, not just the exceptional few. It is so for practical down-to-earth people. You do not have to be of any kind of mystical type to experience this presence.

From where did these unsuspected

reserves of strength, wisdom, courage, love, creativity etc., come?

There are two apparently different points of view. Some people use the words “Higher Self” or “Soul” to describe this source within or just above them. Those who believe in God may say that the help came from God in response to prayer. This puts the source of help outside themselves.

There is no real incompatibility between these two views if the Higher Self or Soul is seen as the “local representative” of God for the individual. With this model one can imagine that the qualities come from the Source (God) and are received locally by the Higher Self and transmitted to the personality. Indeed some call the Higher Self the God-Self.

• **Higher Intuition, Telepathy and Group Consciousness**

Some people have the experience of registering very high quality information or inspiration in a telepathic manner, and of learning to act in a highly unselfish, altruistic manner. It is believed that the Soul or Higher Self is the source of this potential within them. (I am not referring here to the more common gut-feeling type of intuitions and telepathy felt when someone close is in danger, but to the reception of high level inspirations).

These are a few of the examples that can lead us to trust that there is within each person a *source* of higher qualities and inspiration which is “beyond” or “above” our usual level of personal experience. It is trans-personal. It is not based upon our *past* experiences only, but is made up of our not-yet-conscious, or *future*, potentials.

• It is our spiritual nature, the Higher Self, Soul or *wairua* which forgives.

The body alone cannot forgive. The body pays the price of on-going resentment, and is stressed by the blockage of the flow of love energy. *The emotions do not and cannot forgive.* It is useless to expect them to or hope that they will. The emotions simply register

fluctuations in your feeling reactions. *The mind alone cannot forgive.* Negative belief systems and reaction patterns may still persist if one only intellectualizes that one had forgiven. *The personal self can decide to initiate the process of forgiveness, but it cannot forgive by itself.* It needs to build a bridge to the Higher Self as the source of the qualities of compassion and unconditional love. Then these qualities can be drawn into the personality and brought into the form world. *It is the Higher Self which can and does forgive.*

Understanding this is essential to understanding the forgiveness processes.

2. The Personality

There are many ways of using the word “I”. Some will use the word “I” when in fact they are only describing one component or aspect of their lower self or personality.

Sometimes our sense of self, our true “I-ness” gets lost in some of these areas of consciousness. Then we say things like “I am tired” when it is really our *body* that is tired; or “I am angry” when it is really an angry *feeling* that we have; or “Don’t disagree with me!” when someone differs from one of our cherished *beliefs*, and is not really attacking us personally. We might say “I am frightened byx....” when actually we are frightened by something we are *imagining* and which has not happened yet. In these cases we are *identified* with (letting ourselves become identical with) our body, a feeling, an opinion or belief, and an imagined event respectively.

Sometimes we are so consumed by a *desire* for something or somebody that we say something like “I will simply die, I just cannot carry on, if I do not havex.....” (an addiction). Here we would be identified with a *desire*.

Sometimes we say “I am a father, son, mother, daughter, builder, carpenter, doctor, nurse, secretary, housewife, brother, sister, child, wimp, actor, politician, business person, communist, capitalist, a success, a failure, male,

female, white, coloured, a Christian, a Moslem, an Atheist, a Buddhist, a Jew, or whatever,” We may invest almost our whole sense of identity in one of these *attributes or roles* and act as if that was all we were.

Sometimes we say, “I am not myself today.”

Sometimes we might say, “I want to do X, and yet I also want to do Y, and I cannot make up my mind, so *you* help me. You choose for me...” Here we are so identified with several inner parts or sub-personalities that are in conflict, and the sense of self is lost. In such moments of inner conflict between parts of ourselves we may feel a drop in our energy level and give our power away to others.

In the last case, what might be wiser would be, “There is conflict in me. I am aware that one part of me wants to do X, and another wants to do Y. My real purpose in life is to do Z, which I value more than either X or Y, *and that is what I choose to do*”. Here you can see a process of self-observation, re-identification with a centre of conscious choice (the personal self), a linking with an inner value system and purpose for living (Higher Self), and an act of will from the personal self.

This process is called dis-identification and self-identification. It is crucially important if we are to progress from a divided, incomplete self, into the full potential of the Higher Self. It is rare indeed to hear someone say or imply, “I am an integrated soul and personality.” You can develop this skill using the following exercise, which has been successfully used in various forms for many years. Doing it each day for several weeks will increase your powers — of self-observation, disidentification, self-identification, will and self-direction. It is set out in full, but after experience with using it you will find ways to shorten it for yourself.

Self-Identification exercise

Find a time and place to be uninterrupted. Relax and quieten yourself to concentrate. For thirty days say the following words (or their equivalents to you) thoughtfully and with intention to penetrate beyond the superficial to their deeper implications. Keep records of how your life changes over the time you use this exercise. Use them any time you need or want to centre yourself in your true Self.

**A living, loving, Soul am I.
I am that Self. That Self I am.**

**I am a centre of awareness
I am the constant and unchanging Self
I am a centre of calm vital energy**
(*Observe your body, emotions, feelings, and mind. Compassionately, understandingly, survey your subpersonalities, (your patterns of meeting needs, and your roles), like a conductor drawing together the orchestra*)

I have a personal will and can make choices.
I can make decisions and initiate action.
I can be in charge of my life.
I will to be in charge of my life and progressively align myself with the will of my Higher Self, which is higher than my personal will, and the *origin* of divine intention, best purposes within me..

I am more than just my body. I have a physical body which is my precious instrument of experience, sensation, and action, and its condition may vary. I am its guardian and trustee. I will to nurture it and keep it well. I will to use it as an instrument of productive service. My Higher Self is greater than the conditions of my body, - it is the *origin* of health, vitality, and the urge and power to serve within me.

I am more than just my feelings, which are transitory and temporary, and enable me to be sensitive. I have emotions and feelings which bring pleasure and displeasure. The choices I make about how I react determine to a great extent if I

suffer or rejoice. I will to develop my sensitivity wisely and use it to practise goodwill. My Higher Self is greater than my feelings - it is the *origin* of unconditional love within me, and of the power to express it.

I am more than just my mind, intellect, memories, thoughts, beliefs, and attitudes. I have a mind that I can use to reason, think, analyse, and plan. It is my precious instrument of perception and awareness in the outer and the inner world. Its contents too are changeable. I will to train it well. I will to maintain the transpersonal attitudes and goals, and use my mind as an instrument of positive creativity. My Higher Self is more than my mind - it is the *source* of wisdom and intelligence within me, and of the power to use them.

I am more than my desires and impulses, which have impelled me to activity and to meet my needs, sometimes with benefits arising, at other times with burdens, to myself or others. I can choose my direction. From now on I will choose what I will *aspire to express*- the fulfilment of the purposes of my Higher Self, which are greater than my personal desires and impulses.

I am more than just my imaginings - about myself or others. Sometimes these have been creative, at others destructive. I will to be in charge of my imagination and to choose the images that I create with greater care, so that they reflect my true purpose, values and goals, - the *plans* of my Higher Self, - which are greater than my imaginings.

I am more than any of my parts, or roles I play in life. I have subpersonalities that I have been unaware of - I continually become more aware of them and will to be in charge of them. I will to meet my basic needs and bring harmony to conflicting opposites within my personality. My Higher Self is the *source* of the qualities and power I need to do this.

I will to be in charge of my life. I will to grow out of my past, into my potential. I

will to express the best in me in daily life.

I have a personal will and can make choices.

I can make decisions and initiate action.

I can be in charge of my life.

I will to be in charge of my life and progressively align myself with the will of my Higher Self, which is higher than my personal will, and the *origin* of divine intention, best purposes within me..

I am a living, loving, willing Soul, (or Higher Self).

Two definitions:

In this book I will be using the word “**personality**” to describe the complex aggregate of the physical nature, emotional and desire nature, higher and lower mental nature, imagination, and various insinctual and often unconscious drives to meet basic needs.

A person who is able to consciously observe the contents of their personality and make free choices could be said to be operating from an integrating centre of consciousness, which is we name the “**personal self**”. He or she is directing the personality from this centre with a fully conscious personal will.

Most of us are not so fully conscious or continuously integrated, and are aware of inner conflicts between “parts” of ourselves at times. Roberto Assagioli, the founder of the school of psychology called psychosynthesis (how the Self puts us together), recognised this and popularised the name of “**subpersonalities**” for the clusters of beliefs, attitudes, feelings and behaviours which come into existence when our basic needs are not met satisfactorily. The idea of “parts” is not new – it is there in other schools of psychology — for example, Transactional Analysis, Psychodrama, Gestalt Therapy, Psychoanalysis, the new esoteric psychology, and in tests like the Enneagram and the Myers-Briggs methods of personality assessment. Psychosynthesis is different in that it ascribes to each subpersonality a connection with one or more basic need, and sees them not so much as fixed types,

but more as evolving energy systems, capable of maturation and harmonising within the overall personality.

We all have basic needs – under the headings of physical, psychological, sexual, aesthetic, freedom, spiritual growth, and self-actualisation. We all do the best we can to get those needs met, and make adjustments to cope with our stress if they are not. If one of them is not met in a dramatic or consistent manner when we were children or teenagers (or later), we may, among many other possible patterns,

- (i) try to manipulate our environment and those around us,
- (ii) abuse ourselves or others,
- (iii) become aggressive or withdraw,
- (iv) even deny that we have any needs,
- (v) go into a state of chronic grief or depression,
- (vi) feel victimised and powerless, and/or project blame onto others
- (vii) clown around,
- (viii) become envious of others and try to take away from them,
- (ix) get ill or injured
- (x) sabotage ourselves
- (xi) give power away to others and then complain they took it away
- (xii) criticise ourselves or others

There are other patterns, but these are common ones. People will do almost anything to try to get away from pain and disappointment to inner peace and fulfilment, although the method they use may not work well and may even cause harm. We always do *something*, even if it is to deny that we have that need and then act as long as we can as if that were so. The force behind the drive does not go away, but continues in the unconscious — until we take responsibility for making our style more effective and harmless.

Partnership between the Higher and lower selves



- Continuity of consciousness can exist between the Higher Self and the personal self

Despite the separation made in this book and in the forgiveness process between “Higher” and “lower” selves, there is potential unity of the levels of consciousness. We are (or can become) whole people. The following points are worthy of consideration:

1. The personality (mind, emotions and body) is often not aware of the existence of the Higher Self, even to the point of denying its existence. The Higher Self is latent. It rarely reveals itself into consciousness directly. Nevertheless it is the source of the capacity to express the psychospiritual qualities that are admired and respected the world over — unconditional love, wisdom, courage, inner strength, patience, deep understanding, and others.
2. Looking carefully at how it is symbolised in words or other images, as is often done for the purposes of psychospiritual development exercises, reveals that there are variations and perhaps even distortions in the way we perceive it.
3. The personality’s images of the “Higher Self” are important. Early on, people tend to imagine the Higher Self as something separate from themselves. *They may feel themselves to be a personality who has a Higher Self.* For some, their image of the Higher Self is still contaminated with the idea of an authoritarian and wrathful male

God, and the personality is seen as unworthy and sinful, deserving or at any rate getting punishment. Sometimes the personality is seen as “bad” while the Higher Self is seen as “good”, unattainable and distant from the personality. The division within the psyche continues. Both distortions prevent the qualities of the Higher Self from entering and healing the lower self.

4. The Higher Self seeks to communicate with the lower self. People usually know deep inside themselves, if they are not living aligned with the natural laws of life, or not living out their life purpose. If the personal self uses its will against the will of the Higher Self, the Higher Self sends messages to alert the conscious mind – promptings of conscience, feelings of uneasiness, anxiety, stress, warning dreams, discontent, unrest.

5. If they are ignored, then certain consequences may follow — disease in the body, emotions, mind, or relationships. If this is happening it is important that they are not “medicalised” or “treated” as entities in themselves without going into their deeper meaning. They are only symptoms of a deeper cause. Messages from the Higher Self can be suppressed by drugs, alcohol, excessive busy-ness, etc., all of which block off the intuition and premonitions, or other useful experiences of sensitivity to the inner realms.

The messages still register unconsciously and lead to disturbance later.

6. The split between the lower self and the Higher Self is called a cleavage in the psyche. It is this cleavage which needs to be healed, and just as a broken bone needs alignment, to heal properly, it is important to get the lower self and Higher Self aligned. Alignment is disidentification from the contents of the lower consciousness, then re-identification with the Higher Self and its purposes, perspectives and qualities, realising that we are in reality *a spiritual being, a Higher Self, or Soul, which has a personality.* The lower and higher are to be seen as complementary aspects of a single Whole. As a Higher Self, a more compassionate and holistic view of the

personality and life is held. Eventually the personality becomes fully integrated with the Higher Self, and then the two act as one.

- Linking the personality with the Higher Self

Meditation is a process of contacting the qualities and energies of the Higher Self and bringing them down into full expression in our daily lives.

The Self manifests in energy, purpose, love, will and qualities. The personal self and the Higher Self have different functions. It is a task of the personal self to become aware of the Higher Self and to learn to cooperate with it, to become a *partner* with it, and to express its qualities. You will discover this in action during the Forgiveness Process.

Contact with the Higher Self is demonstrated by:

- A growing sense of responsibility and purpose for living
 - A willingness to accept responsibility for one's thoughts, choices, and actions
 - Making choices that lead to growing wisdom and inner peace
 - Gratitude
 - Spiritual will — goodwill in action
 - Joy
 - Harmony
 - Unconditional love
 - True service, which meets the needs of the one being served, not necessarily the needs of the server. It brings forth the best in the one served and the server.
-
- Methods for evoking contact with the Higher Self

First comes the practise of basic self-esteem and self-respect. Without these, the lower self is an unfit receptacle for the gifts of the Higher Self, and they either cannot enter, or become distorted. Meditation then risks becoming a morbid introspection and self-denigration. Only through an enlightened self-image can there be true expression of the gifts and potential of the Higher Self into the person.

Self-respect is defined here as *independent of accomplishments*. It can never be taken away. It is indestructible. It is due simply because you are alive, you are a miracle here on earth. You respect the other wonders of nature — the flowers, birds, butterflies, dolphins, all creatures in fact — why not yourself?

Self-esteem is defined as what *does derive from accomplishments*, and can therefore be built up over time. Usually people do not acknowledge the *range* of their accomplishments, however. They tend only to acknowledge what the world approves. There have been many times when you have overcome some difficulty. Learning to walk, talk, read were not easy — yet you did them all. There have been many times when you overcame some crisis, kept silent when it might have been easier to blurt out something harmful, went the extra mile, or simply held out a helping hand to someone in need. It is the *little* things you have done that need to be recognised as well as the great, and all these are to be added to your self-esteem account. They can never be taken away, for you can always remind yourself of them and appreciate yourself for them. You may *think* you have lost your self-esteem at times, but that will only be when you fail to remind yourself of them. Remember, you do not have to include only what the world acknowledges.

Concentrating upon your purpose of bringing the qualities of the Higher Self into daily expression will bring your personal and Higher selves into closer contact. In the forgiveness process that quality is unconditional love. Other qualities can be manifested in a similar way by giving your attention to the task.

- An experiment in contacting the Higher Self

Make a simple request at times during the day — e.g. on rising, or before going to sleep. For example: “Dear Higher Self, teach me to love (or be more patient, – or whatever higher quality you wish to develop).” Or “Teach me my next step in learning how to serve.” Internally directed requests such as these *evoke a response*. If you are open to doing this

consistently over time, your life will change and this response will enable you as a personality to come to accept the truth of your indwelling reality, your Higher Self.

The Nature of the Self - Key Points

1. The Higher Self

The Higher Self is

- A source of qualities, higher values and subtle energies
- The source of the purpose for living
- A source of the design that relates us to the Grand Design
- An inner space-time blueprint
- That which breathes life into us
- That which pressures us to grow spiritually
- A gateway to higher knowledge through true intuition
- Its energy patterns persist after brain death
- Located above the head
- Our connection with the Source of Life
- A source of the healing pattern within each person
- Awareness of the Higher Self is indirect at first, usually through its effects - e.g. the increase of tolerance and love, or creativity, after a forgiveness process
- Crises, peak experiences, reception of high inspirations are also experiences of the qualities of the Higher Self and reminders of its reality.
- Some understanding of the Higher Self, Soul, or Wairua aspect of our nature is essential to the forgiveness processes.
- Doing the forgiveness processes will aid you in building a bridge to your Higher Self.

2. The Personality

- The personality is the aggregate of our mental, emotional, physical, bioenergetic natures, systems or “bodies”, more or less integrated. It is an aggregate of all subpersonality patterns, which are clusters of beliefs, feelings, imaginings, desires, urges, drives, reactivity patterns centred around basic needs. These can be in

conflict or harmony with each other.

- The personal self is the centre of consciousness capable of objective, compassionate observation of the contents of the personality, and capable of directing the personality with the conscious will.
- Disidentification, self-identification and development of the conscious will through choice are essential steps in achieving integration of the personality.

3. The partnership between personal self and Higher Self

- Connection between the two can be established in peak experiences, in crisis or through meditation, correctly performed.
- The practise of self-respect and self-esteem, relaxation from excessive busyness, and refraining from the use of mind-altering drugs, are needed for the best in the Higher Self to manifest through the personality
- Methods for evoking contact with the Higher Self include meditating upon how to express the qualities of the Higher Self, and cultivating and practising them a little more each day (eg. Unconditional Love, Compassion, Wisdom, Courage, Patience, Inner Strength, Discernment, Persistence...etc).



The Emotions and Feelings

The words feelings and emotions are often used interchangeably, but strictly speaking it might be truer to use the word “feeling” to describe the bodily sensation and “emotion” to describe the mood and drive that is associated with it. Thus “I *feel* tense in my body. I *experience* anger, and the *drive* to correct the injustice that I saw today.” E-motion is that which sets us in motion, that which can *move* us out from where we were. Emotions are linked to sensations and drives. They provide energy which can be used, wisely or unwisely.

You know what your emotion is by the way your body feels. You *interpret* your body’s reactions and sensations. Tense muscles might be anger - meaning you are ready to fight for something you believe in; cold sweaty palms can mean fear, with capacity to keep very still or to retreat. Either of these could be useful outcomes.

If you suppress your awareness of what your body is doing, if you suppress the *feeling*, you then may not recognise what the *emotion* is, and you may not use the energy it offers you. The body state remains undischarged, it “sets”. It is this distortion of the healthy body physiology that can contribute to many diseases. That is why many someone can say “I’m not angry. I am just fine thank you.” when their muscles, digestive system or blood pressure are set in a state of tension which they are ignoring.

So there is the body sensation, your *feeling*; the energy to do something, your *emotion*; and what you do about it, your *behaviour*. This behaviour may be an action externally visible to others, or a thought pattern, hidden from others, perhaps even from yourself.

A map of the emotions.

The diagram shows the square and triangles of life, the “field of learning” and experiences from which we grow and learn. This is just one way of looking at the emotions. Each point represents a different

Primary Emotion, and the areas above and below the square suggest ways that people try to adapt themselves if the going in the square of life gets tough, - the love triangle and the hate triangle. What follows in this section is an attempt to describe each of the Primary Emotions shown in the map and their “distortions”.

Some may think that to forgive another person means you have to deny or repress your hurt or angry feelings. This is not true. An unconditionally loving person has not turned to stone! Far from it.

In the past you may have repressed feelings because they were too hurtful, which is very understandable. Some cultures teach that to allow yourself to feel deeply and express your emotions is not acceptable. You may have learned to hide your real feelings from others - and gradually, perhaps, even from yourself.

Hidden anger - Margaret

Margaret was in her second marriage. She had lost a parent when she was quite young. She had been severely mistreated by her remaining parent, and later by both her husbands. She could remember very little of her life before the age of nine. She learned to hide her feelings from others, and eventually from herself. As an adult she appeared very neat and proper, brought up her children to be “good” children so that they would be acceptable in the group with whom she liked to mix.

The only flaw in her “perfect” image was her lateness. She was perpetually being late. This behaviour caused others to become very angry with her. hidden within Margaret was suppressed rage which she totally denied, but which she passed on to others be always being late. She, however, believed she was never angry. In mid-life she developed a chronic illness. “I have nothing to be angry about,” she said.

Without knowing it, you too may have learned how to “pass on” your anger (or other negative feeling) to others so that they get the feeling, and it never looks as if you are the angry one at all. In the above example, Margaret’s keeping other people

Unconditional Love

Receives love inwardly and radiates it out without conditions, independently of others' behaviour. Able to serve totally and with joy. Consistent. Able to have compassion for the victim and abuser, knowing they are interchangeable. Able to be interdependent without loss of sense of self or self-love.

Self-esteem becoming less dependent upon the relationship; more independent

Skilful social activism

OPEN TO RECEIVE LOVE AND HELP FROM OTHERS. Tough Love
"I AM RESPONSIBLE FOR MY OWN HAPPINESS."

PUSHES LOVE AND HELP AWAY, YET,
"OTHERS ARE RESPONSIBLE FOR MY HAPPINESS OR UNHAPPINESS."

Low self-love, co-dependent, needy

Conditional, Rescuing Love;

Angry social activism, "resentful martyr"

FEAR (VICTIMISED)

ANGER (VICTIMISER)

GRIEF

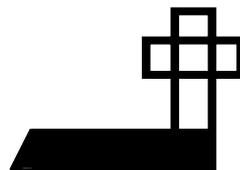
ADMIRATION / ENVY

GUILT

SELF-HATE

SELF-DESTRUCTION

ILLNESS AND DEATH



Emotions have healthy forms, leading to growth through the wise use of the energy they give for goodwill and healing. If the emotional energy is not used in wise ways, then less healthy forms, or "distortions", develop, patterns which block energy and lead to distress and disease, physically, emotionally, mentally, spiritually, or in personal and social relationships.

waiting caused *them* to feel irritation, giving them a small part of her rage about what happened to her as a child.

You may not look at all angry, and even feel it is the other people's problem for not being tolerant. "I am not angry" you may say, and at one level you genuinely believe it. This is one form of what is called "projection". There are several other ways in which repressed feelings can come out in harmful ways, which will be described shortly. You can "see" from this story how important it might be to acknowledge, re-own, and take responsibility for deep feelings, if they are ever to be healed.

Repression and projection are both forms of defense against painful feelings. When Margaret was a child, this was the best way she knew to deal with her hurt feelings. She simply did not know any other ways. They were an "automatic" defense against the pain which could not be shared with anyone at the time. She did not make a conscious choice either to repress or to project her feelings of hurt and outrage.

Both repressing and projecting negative emotion can create chain reactions of harm - either to your relationships or by being turned inwards and damaging your own body with disease or injury. We must learn to take responsibility for these repressed emotions if we are to heal ourselves and our relationships.

To use the forgiveness process to forgive another person definitely does not mean to deny, repress, or project onto other people any of your real, deep feelings. It is *because* your feelings of hurt are still present, either consciously or unconsciously, that you need to use the forgiveness process. Forgiveness is a healing of memories. Unless you do heal the stored feelings of hurt and the negative emotions with forgiveness, your body may experience pain, tension, and become vulnerable to disease or injury, or you may develop problems in your relationships.

An important discovery has been, that forgiveness does not occur on the emotional level. The emotions simply do not forgive. The Higher Self does.

You might well ask. "If they can cause so much pain, of what good are emotions?" Let us take time to try to answer that question.

The Healthy Purposes of the Emotions

Your feelings and emotions are what make you **sensitive** - to your happiness and unhappiness, to injustice, and to the pain of others. Your experiences of sensitivity help you to grow into your full stature as a human being. The emotions also enable you to **desire** - material things, people, experiences, ideas, spiritual growth. They are part of a process that starts to engage your will and enable you to achieve what you want. They set you in motion towards what you perceive as a desirable goal, or away from what you perceive as painful.

There are several ways of experiencing and using your emotions. In one of these they make you seek pleasure and avoid pain ("going with my feelings"). You do eventually learn quite a lot from this process, and you gradually become wiser.

There is another way of experiencing emotions — if their energy and drive is properly harnessed and directed by wisdom (heart and head together), they can fuel your highest **aspirations**, enabling you to achieve goals that come from your deepest humanitarian and spiritual values. Used in this way they do not always cause you to avoid pain or only seek your own personal happiness. The energy they give you can be harnessed or transmuted, to serve the needs of humanity in a larger sense. This will become apparent when we come to the Patterns of Goodwill (see Ch. 3.9.). Ghandi spoke of *conserving* his anger to give him power to accomplish the freeing of his people.

There are thus different levels of handling emotional experience. The next section discusses what I shall call "primary emotions", (the positive forms), and their "distortions" (or negative forms).

The Primary Emotions:-

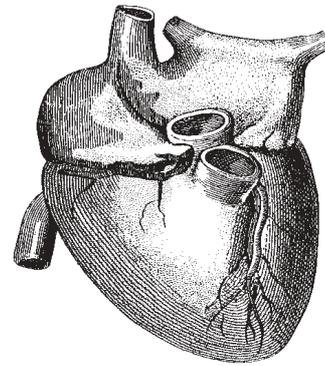
These provide the experiences of life that can lead to growth and maturity. All emotions can be seen as *processes* as well as feelings. They change, and move from one “place” or “set” to another. They are something that we *do*. They are:-

**Unconditional Love and
Joy
Anger
Fear
Grief
Admiration
Guilt.**

The other emotions are variations, or what we will call “distortions” of these. These distinctions are important. Even on the positive side it can be useful to make distinctions. For example, it can be useful to make a distinction between happiness and joy, even though these words are often used with similar meanings in everyday speech. “Happiness” (in most of the ways the word is used) is actually describing contentment of the emotions. You depend upon outer circumstances to “make” you happy. Something (a sunny day, falling in love) “makes” you happy, and you are happy. When it stops or is taken from you (rainy day, your lover leaves you for someone else), your happiness disappears. You realise that you were dependent upon outer circumstances. You can have little power if you experience your emotions in this way alone. Joy, by contrast is something that you can *bring into* situations where it was not. It is an *energy*. It is closely related to unconditional love.

Fundamental Healthy Purposes of the Primary Emotions

Unconditional Love and Joy



Like the Heart, Unconditional love supports and fosters life itself. Plants, animals, people, all live life more fully when they are loved unconditionally.

Our ancestors discovered that when they loved themselves and others in this way, they lived life more fully. Love held them together in pairs, families, tribes, nations... It enabled them to make sacrifices for the greater good. The old saying is that “love makes the world go round”. Truly the flow of life energy and of love are related. Love flowing freely gives an experience of joy.

Unconditional love brings forth the best in people, helps them to reach their potential. Indeed, it does this for all living creatures, plants and animals included. Such love extends itself in the service of the spiritual growth and development of the loved one, and of the whole. Such love creates or restores right relationships, unanimity, harmony, peace. It is the source of the “Courage of the Flaming Heart”.

Unconditionally loving people love not only those who are victims. Realising that such people have often been the victims of abuse themselves unconditionally loving people can also have equal compassion for those who know no better way than to abuse, oppress and harm others.

Unconditionally loving people build with love, use what they have built with love, give it away to one who needs it with love, ask nothing in return, and, when what has been built no longer serves the good of the whole, they can destructure what they have built and let it go back to nature, with love.

Unconditionally loving people realise that the enlightened response to “imperfections” in themselves or others is to work towards healing them. They no longer waste their time and energy in complaining about or attacking what they see more as “undeveloped” or “unskilled” rather than imperfect. They do not seek to find perfection in what may only be undeveloped or immature. Rather, they see the underlying perfection that exists *in the process of healing*. They can “see” the oak tree in the acorn, and do not complain at the acorn that it is not yet an oak tree.

Anger

Anger has to do with survival. Anger is a lift in adrenaline level that enabled our ancestors to fight to protect or feed their own kind. Now it arises in us when we see an injustice or a threat to our own kind, or even to plants and animals. Its wise use can energise us to make improvements, and enable beneficial changes in our environment to be made. Anger and love combined give us courage, or “Fire in the Heart”. Anger is fuel, power to act assertively (to move outwards from where we stand) when what we love is threatened. Sharing our struggles against threatening forces brings us together.

Fear

Fear is also to do with survival. It is a lift in the adrenaline level that enabled our ancestors to flee when what they loved was threatened. It enabled them to survive by developing caution, and right timing. Love and fear combined contributed to learning when to withdraw, and thus to the development of wisdom. Successful survival from frightening circumstances brought excitement, the thrill of living close to the edge, heightening a sense of aliveness. Joint survival brings us closer together, strengthening bonds of friendship

and loyalty. Fear can be replaced by the “Courage of Desperation”.

Grief, Sadness

Physical losses and separations are inevitable. Sadness and grief are feelings related to the pain of such loss and separation. Healthy grief is also a *process* that enables us to heal ourselves of sadness of losing what we love. Our ancestors learned that to wail together, to shed tears and to comfort those who are grieving released the pent up pain, brings people together in mutual support, sharing, and love. Shared grief fosters group love and the bonds of family, tribe and nation.

Admiration

Admiration is a feeling that draws the young to copy the good qualities they recognise, desire and love in others, usually older people. Domestic, hunting, or artistic skills, love and wisdom, all these are handed on because the young admire them and want to emulate them. Admiration promotes growth. It bridges the gap between generations. If pure, it brings an experience of the flow of love and joy, and helps the individual become a valuable member of the group.

Guilt

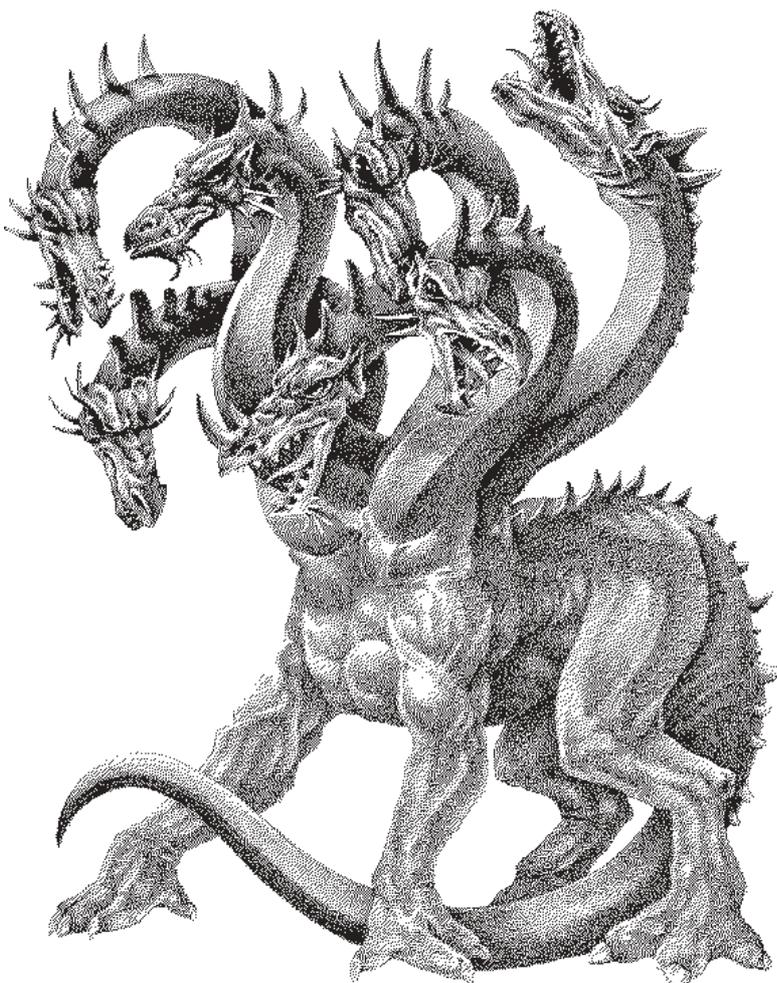
Guilt is a feeling that arises to remind us when we have done (or are about to do) something that could be harmful to ourselves or others, our group. The inner promptings of guilty conscience do arise in us when we are going against life, against the universal laws of love, or are exploiting someone or some part of nature. We do not always listen, and consequences catch up with us. Getting back on track and acting once again in accordance with universal laws brings relief from mental stress, restoring inner harmony and peace. Guilt is therefore in some way related to promoting the survival of the group.

When our ancestors listened to someone tell of their mistakes in a non-judgemental way, it unlocked love and compassion in the hearts of the listeners towards the guilty one. Such sharing healed not only the guilty one

but also any listener who realised that “there but for the grace of God, go I.” If they acknowledged that there was a part of themselves that was like the offender, to a degree that part of them was healed too.

Thus you can see that the primary (healthy) emotions when safely expressed are basically good, and can promote growth, both of individuals and groups.

They foster growth through the experience of sensitivity. The last five each have a relationship to love, as they unlock an opportunity for love to be expressed. Each one opens the door to an opportunity to use goodwill. Such emotions set us in motion in a growthful, life-enhancing way.



The Distortions of the Primary Emotions are like a bad dragon, they "drag on" your energy and ability to love.

Imagine what life would be like if we had no way of being sensitive, no way of knowing when love was needed. When seen in this light, in their primary form emotions are our allies .

If they are fully used at the right time, the primary emotions are not stored in any harmful way in our bodies, nor do they produce a chain reaction of harm in our relationships. Our experiences of each emotion helps us to discover what we really do love, teaches us more about the mystery of love, and when and how to love more. Emotional sensitivity is a necessary ingredient for right group relationships (in the family, workplace, nationally, and internationally).

- Unconditional love can be used to heal and unify,
- Anger can be used to empower, correct injustice, produce beneficial changes
- Fear can be used to protect, and to help survival by using wise caution
- Admiration can lead to growth, development of skills and talents
- Guilt can lead to enlightened self-correction when you have gone “off target”, wandered off the course set by love, and thus it helps group survival.

The Distortions of the Primary Emotions

However, the primary emotions can also become “distorted”. I use the word “distortions” to distinguish the valuable primary emotions from the more unfriendly effects that happens if the good outcomes of the primary emotion do not take place. The “distortions” occur when the love which previously could have been unlocked and flowed after an experience of anger, fear, grief, admiration, or guilt, becomes blocked. Then the energy becomes negative, turns in upon ourselves or out on to others in harmful ways. These distortions are definitely not “user friendly”.

•Distortions of anger

It is vitally important to recognise the distortions of anger, (unhealthy anger). The primary anger is not producing any benefits



(survival, correction of injustice, beneficial change in the environment etc.), and the energy is deflected into causing harm.

These distortions are sometimes called secondary anger (secondary because the primary beneficial purpose did not get fulfilled) and can be any of the following:-

(i) To sulk, hold grudges, lay blame, become critical, silently withdraw, to plot or carry out revenge, to harbour harmful thoughts, to gossip, to attack.

Plotting revenge - Jason

When reviewing his day, Jason suddenly realised that he had spent his whole day plotting revenge upon someone. Everyone else thought he had just been picking apples! He realised how if he allowed these thoughts to continue he would end up picking a fight with Robert, or spreading malicious gossip about him. He pulled himself up short and self-corrected this thought pattern because he did not want to become that kind of person.

(ii) To cry tears of grief which look like sadness, but underneath lies the bitterness and spitefulness of repressed, even murderous rage.

Victim of Terrorism - Gwen

Gwen lost a child in a terrorist attack upon a plane. Her anger and frustration turned in upon herself and she became very depressed. She would cry for almost anything. Naturally people were very sympathetic to her in her terrible suffering. But deep down she wanted to have the chance to kill the terrorists who were responsible, and often fantasized exactly how she would do it, and even how she could torture them before she did it, to make them pay for what they had done. Later she realised that she was in danger of becoming just as ruthless and inhumane as those whom she condemned. She did not really value or want that for herself. Nor did she value letting her bitterness turn upon herself and create illness.

Victim of Satanic ritual - Shona

Shona came as an adult to heal the effects of a terrible childhood experience. When she was six she had been placed with trusted friends of the family when her mother went into hospital. These friends had turned out to belong a Satanic cult and had forced her to participate in a ritual in which a baby was killed, but somehow this was able to be kept a secret. When she told the authorities she was laughed at. Her parents also disbelieved her - how could she say such awful things about family friends? She had suppressed the whole affair in her mind until she could stand it no longer. Over several years of therapy she had been helped to release some of her deep anger at the injustice and sadism she had witnessed. As the anger surfaced for healing she realised that she wanted to torture and kill those who had done the child murder. She herself was becoming like them... This made her feel even worse. Only when she came to do the forgiveness process was this pain healed.

(iii) To explode, become violent, attack, do harm to self or others, to drive or operate machinery recklessly. To bring it into the home and attack the ones you love instead of changing what needs to be changed in oneself, at work or elsewhere.

The Urge to Violence - Bruce

Bruce's father had been an alcoholic, and used to beat his mother in front of him. His mother had suffered this in silence, keeping it a secret from the family doctor and the neighbours. Bruce used to explode at school and hurt other kids who irritated him in the slightest manner. He really loved the family dog, but sometimes he would become enraged with the dog and beat it. He became known as a bully, and lost many friends, which only angered him more.

After he learned to drive and got his licence, he quickly had minor accidents. One night coming home from a party he had a serious accident, badly injuring an innocent pedestrian, who turned out to be one of his friends.

(iv) To carry the anger, suppressed, like a volcano waiting to erupt. The anger at one's mistreatment as a child can erupt years later in abuse of one's own spouse or children. The "perpetrator" (once a "victim") often feels powerless to prevent these powerful and dark forces from erupting from the unconscious and victimising others. There can be times of feeling quite powerless alternating with these explosive outbursts.

Child abuse and hormonal disturbance - Fay

Fay's mother had suffered from postpartum depression and later from severe premenstrual tension. She used to become physically and verbally abusive of Fay for two weeks of every month. Fay grew up determined never to have children of her own lest she become like her mother and damage them, as she felt she herself had been damaged. She also became extremely irritable premenstrually. There was fear of becoming pregnant every month.

As she got into her forties she experienced great inner conflict about whether to have a child or not. Time was running out for her. She learned how to centre her consciousness in her true Self, and to apply the forgiveness process. She did exercises for healing her own "inner child", and for harmonising the different conflicting parts of her personality. She came to a fully conscious decision about whether to conceive a child. She practised

certain needed inner qualities, and became capable of dispelling the symptoms of premenstrual tension within minutes of remembering to do it. She discovered that she did not have to have her body physiology controlled by her repressed memories. As she healed her memories with the forgiveness processes, her body restored itself to a more harmonious pattern.

(v) Sweet "Yes, dear" negativity, - the "martyred" or "doormat" stance in life.

Being passively hostile - Ian



Married to Mabel, a rather domineering woman, Ian was a very meek and mild kind of person. Mabel used to tell people how she had to "get him to do things" and the cunning ways she would manipulate him into doing them if she knew he really did not want to do them. He would always say "Yes, dear", but their lives were by and large empty and joyless. They both developed chronic illnesses.

(vi) Despair, self-hatred, shame, disgust at oneself.

An adult survivor of incest - Leonora

Leonora had many complaints in her pelvic organs, her "female parts" as she called them distastefully. She saw many specialists for these troubles. She had many operations in "that part" of her body. In desperation she sought out some in-depth psychotherapy. Gradually the fact that she was an adult survivor of incest emerged. She felt so ashamed. This was so painful for her to acknowledge, but her

symptoms cleared up after applying the forgiveness process to the unhealed memories.

After this, the symptoms then would only recur if she became very stressed. She found she could use them as a kind of indicator to let her know when her needs were not being met, and that it was time to take stock, accept responsibility and do something positive. She almost came to see them as her friends and teachers.

(vii) Illnesses.

Negative emotions and stress can affect the tension in the muscles, especially jaw, shoulders and spine, altered the blood flow to the joints. They can cause breathing or digestive problems, and changes in pressure in the circulation or the eye. They can cause alterations of the body's normal cycles of appetite, sleep, glands, sexual and reproductive patterns. They may be a cause of altered immunity - increased vulnerability to infections or autoimmune diseases. They may contribute to delayed healing.

Unhealed, they may lead to unnecessarily prolonged or excessive use of medical investigations and treatments. For these symptoms of the underlying negative emotion are more often diagnosed and accepted by both patient and doctor as "diseases". Objectified by the labels, they no longer are perceived as inner *processes* in the energy patterns and life story of a unique person.

Think how much medication is daily prescribed world-wide to suppress the symptoms of unacknowledged or unwisely expressed anger and fear, let alone sadness, guilt and envy! Just for a moment imagine all the tranquillisers, sedatives, antidepressants, sleeping tablets, painkillers, antacids, anti-asthma drugs and so on prescribed in the world in a single day piled up. How many houses or even city blocks would it fill? It is a worldwide multi-billion dollar industry, and we are talking in terms of tons not milligrammes. Imagine what else could be achieved worldwide if all this money, talent, and resources went into education, training in managing the emotions and freeing love.

(viii) Destructive behaviour, use of alcohol, drugs, smoking, substance abuse - all used to diminish the pain of hurt and anger.

Substance abuse, an escape from suffering - Nina

Nina was brought before the courts for disturbing the peace, sniffing glue and truanting. The more respectable residents of her neighbourhood were very critical of her - she was the "bad girl" in the street. After her trust had been gained, and she could tell her story without fear, Nina turned out to be outraged by the sexual abuse she was suffering at home. She was very thin. She had had no one she could trust to turn to in her pain and humiliation, and had turned her rage upon herself, and taken the glue to anaesthetise herself to her emotional pain.

(ix) "Harvesting" and storing the resentments to bring them up later. Thinking "attack thoughts" about others - wanting them dead or ill.

Guilt about making a death-wish - Stella

When her father refused to allow teenage Stella to wear red nail varnish, she was incensed, and "wished him dead". This symbolised their relationship at that time, and she often held that thought in her mind. Years later she came to a forgiveness seminar and made a connection about how her bitterness and hate for her father (and her guilt about that) had affected her relationship with him and other men, and she had not been able to make a good relationship with any men since that time.

(x) Accident proneness from lack of concentration.

Imagine all the accidents that happen in a single day worldwide because people are not managing their emotions wisely. How many hospitals does it fill? Imagine what else could be achieved worldwide if all this money, talent, and resources went into education, training in managing the emotions and freeing love.

A child labelled “clumsy” becomes a bad driver - William

William was often told “Don’t drop things - you’re so clumsy” when he was young. He got more and more angry inside, had trouble at school, and became a “problem” - to himself and others. When he was old enough to learn to drive, his father predicted he would have accidents, which he did. Inside he was full of unexpressed anger.

(xi) Taking it out on others, antisocial, or criminal behaviours. Taking revenge. The symptom may present as problems at school or in the courts rather than in the clinic.

Trouble at School from the anger of a delayed Grief Reaction - Lester

Lester lost his father suddenly and in very distressing circumstances (violent suicide) when he was just about to become a teenager. He seemed to cope very well at the time, but he was really taking care of his distressed mother, becoming “the man in the family”, and losing his childhood all at the same time. About a year later he began to cause trouble at school and at home with violent outbursts. His rage was coming to the surface.

(xii) Chain reactions where the unwise or too forceful expression of anger leads to further damage to relationships, and storing up the ammunition...

Slanging matches lead to divorce. Donovan and Laura

For this couple, minor disagreements



usually led to arguments. Each argument became an occasion to bring up all the previous ones, and each became louder and more abusive. Alcohol stimulated the venom in each of them and they were able to shout all the nasty things about each other’s families.

They would recite their rosary of grievances with increasing forcefulness, neither really listening to the other at all. Long after the divorce, they could still spell out in detail all the petty blemishes in their partner’s character, and each family bore grudges against the other for years.

(xiii) Very indirect expression (sometimes called tertiary anger). This means you pass it on to others, and it does not even look like your anger.



What me? I just do not understand why they are so angry.

Examples of tertiary anger include:

- (a) keeping others waiting by being late, (as in the story of Margaret at the beginning of this chapter),
- (b) making mistakes, “forgetting” (e.g. messages),
- (c) never quite reaching or keeping agreements,
- (d) interrupting,
- (e) acting confused,
- (f) having accidents.

In tertiary anger, there is usually denial by angry one that he or she is in any way angry or resentful. The effect is to make others upset, angry or irritated. This can be done so subtly that it looks as if another person is not only the angry one but also the cause of the disturbance. It may be done consciously (deliberately “stirring the pot”), but is more often done unconsciously. You remain unaware you are doing it. It may take considerable openness to let yourself become aware that you have been doing this kind of behaviour.

A useful thought to contemplate is: “You are rarely upset for the reason you think”. There was usually something that happened earlier that is still smouldering on unhealed in you, which is triggered by the present anger-provoking situation. Finding that and healing it with forgiveness is what is needed to set you free.

If any of these are happening to you (or someone you know), it could help to ask the question “Does it really serve me or anyone else to use the energy of the anger in this way? What is the beneficial purpose to which all this energy could be put?”

An opportunity is offered to you whenever there is anger in you, to increase your compassion, and develop stronger love.

But — anger and love *can* be used constructively together - Florence Nightingale

Florence Nightingale changed the face of nursing, bringing it out of its dark age and primitiveness during and after the Crimean war. When asked what motivated her, she said, simply, “Rage.” She mastered the art of combining the energy of her anger with her powerful love, by constructively turning

it towards changing what she could see needed to be changed in her environment.

In her story, you begin to see that there is a way that the force and energy of anger can become harnessed. Wild horses were once trained and harnessed with great skill by our ancestors to plough the land and harvest good food from the earth. Agriculture was essential before civilisation could develop. In our time we can learn to harness and wisely use the energy of the “wild horses” of our anger. The nuclear age requires us to do this, for the safety of all the children. A new kind of civilisation will emerge when we all learn how to use the practical power of unconditional love and forgiveness to do this.

•Distortions of Fear.



“Distortions” (unhealthy fear) of primary fear can develop, especially in one who as a child had their fears denied, or were not firmly and lovingly supported in overcoming them. They include:

- Panic attacks
- Phobias
- Obsessive and compulsive thoughts and actions (to cover over the fears)
- Chronic anxiety states
- Perception of the world as unsafe, dangerous

- **Perception of others as untrustworthy**
- **Sabotaging yourself in order to keep “safe”**

You avoid situations perceived as too risky or dangerous. This diminishes your opportunities for growth.

- **Perception of yourself as powerless**
(This has been called the “victim” stance in life. It can lead to resentful, non-assertive behaviour - acting like a “doormat” or “martyr”).

If you were victimised as a child you were powerless compared to the adult aggressors and abusers. Whole nations oppressed by totalitarian regimes are in a similar situation. In trying to hide humiliation, beliefs like “I have no power”, or, “I will never have anything to do with anger” come into existence. The will is used to repress the hurt feelings and memories, instead of setting goals that develop potential. This kind of belief system can operate long after it is appropriate for self-preservation.

Powerlessness and potential violent rage can coexist

At times the one-time victim can flip over into anger, exploding with rage, frightening or abusing someone else. Sometimes the rage sneaks out as hostile spiteful thoughts, or manipulative behaviour.

- **Distortions of Grief.**
Human reactions to losses vary. The stages of healing after loss have been



discovered by pioneers such as Dr. Elizabeth Kübler Ross. The distortions (unhealthy grief) arise if you get stuck in any one of these phases and fail to complete the healing process.. You can get stuck in:

- **Prolonged “numbness”**
(inability to feel or express your feelings),
- **Anger**
(and any of its distortions, above),
- **Prolonged or recurrent bad moods,**
- **Prolonged or recurrent depression,**
- **Prolonged self-pity**
(a series of losses creates a belief-system that “bad things always happen to me”)
- **Prolonged crying “inappropriately”**
long after the event (the crushed tears of long ago),
- **Building a hard insensitive outer shell through repression of feelings,**
- **Isolating oneself from others.**
- **Prolonged bad feelings about oneself**
- **Guilt towards the lost person**
often related to regret at having done or not having done certain things before the loss occurred (“If only I had (or had not) done x...”).
- **Feeling unreasonably bound to fulfil the last expressed wishes of a dying person**
that you had no time to discuss or agree to at the time. Not feeling free to make your own decisions because of this.
- **The worst grief is for the “loss” of unconditional love not received as a child**
in those children whose lives were virtually empty of this quality when growing up. Years later, when the child has become an adult, there can be a state very like chronic grief, associated with very low self-esteem. The tragedy is, if this is not “seen” for what it is, and gets labelled or medicalised as a sickness.

Never received any unconditional love as a child - Hamish

Hamish had had twelve foster homes as a child, and been to twelve different schools. As an adult he lived alone, chronically depressed, unwilling to talk to people or risk a relationship with a woman. He had been given many kinds of drugs and treatments for his “depressive illness”.

I asked him to say the words “I am basically clean and good. I am worthy of being loved.” This was so stressful to him his body weakened measurably, his breathing became shallow. He could barely whisper the sentence, so greatly did this go against his belief system that he was unlovable and unworthy. He felt he had no choice but to

believe this.

As he re-established the flow of love towards himself again, he gained confidence. He started to speak to others, he developed a fruitful relationship with a woman, he took up motor-racing, and succeeded in winning against men half his age.

It was through *love* that he completed his grieving for his lost childhood, and moved on into a whole new chapter of his life.

•Distortions of Admiration.



(i) First comes competition. In a competitive society, you want to do as well as, then better than, the one you admire. The pay-off for society in competition is improved performances, but only initially. In the longer term, cooperation and sharing serve better.

(ii) Then comes jealousy.

Jealousy means you want to *possess* what the admired one has so they no longer have it. This can lead to theft of coveted property or ideas, or possessiveness of the person you admired.

(iii) Then comes envy.

Envy means you want to *destroy* even the good you see in the one you admire. Anger might mean wanting to destroy anything bad that threatens you. Envy wants to destroy the good - even if that means you cannot

have it for yourself. "If I can't have it then no one will have it..." Sometimes it seems easier to destroy the good in another than to take the time and effort to develop it in yourself...

If you have envy you will tend to harm the one you envy - in thought, speech and action. Treachery becomes possible. You can even "justify" your actions. Because all this goes against the universal laws of love, this leads into self-hatred and finally self-destruction.

•Distortions of Guilt.



Unhealthy guilt is feeling bad beyond what is needed to quickly get yourself back on target, back to living in accordance with the best in yourself. Unhealthy guilt could well be called "feeling bad about feeling bad". There is a belief that you yourself are "bad". You blame yourself for failing to live up to an inner code of behaviour. Such a code may have been derived from teachings from your parents, teachers, peer group, or church. Such a code may be a wise one or an unwise one - only the quality of wisdom will show you the difference.

(ii) The Belief in Punishment - either in its inevitability, or its desirability, or both.

In this scenario, you have acquired an underlying belief that because you have failed to keep the code, then you are yourself are "bad". You have sinned, and must now

be punished.

There have been many different teachings about such things as the nature of “hell” or “bad karma”. Most of them are tinged with this underlying assumption that “badness *must* be punished”! This theme runs right through many childrens’ stories and most religious teachings. Many of these teachings were used in the past by authority to intimidate people into submission, - submission either to parents, to a religious organisation or to the state/church/military complex. Fear has been used to control people. The truth can easily become distorted when the power-hungry seek to control others.

When you were younger, you too may have been indoctrinated with a belief in punishment, or you may have simply absorbed it from the mass consciousness of those around you. The belief that “sin” or “bad karma” must be paid for runs very deep in many cultures. There are many proverbs in line with this belief system: “Spare the rod and spoil the child” (is a recipe for child abuse). “No pain, no gain”(a recipe for masochism), often reversed into “No gain without pain”. Pain, punishment, penalty, all seem to come from a similar root. Punishment and pain are linked in our minds. The idea that “Punishment is a deterrent to others” is insidious - yet a moment’s reflection would cause us to ask, if this were so then surely the world would be free of violence and theft by now? The fact is that violence begets more violence. Abused people themselves become abusers. Bitter resentment in the hearts of the punished ones emerges years later.

Belief in “punishment” must be changed into belief in the value of joyful self-correction - that is, simply learning how to do things better next time. If you are spending your time working out how to contribute, how to do things better next time, and especially if you are doing so joyfully, then there is no space or time for remorse. Regret and remorse are a waste of energy. This energy could be put to better use. Self-condemnation tends to prevent beneficial change.

Because your unconscious mind acts on the pictures you make with your imagination,

if you imagine you are bad and must be punished, your own unconscious mind starts to act upon this picture. It turns it into a goal. Then you create the “punishments” in this life yourself. Such “punishments” can be physical, emotional, mental, or by holding back the growth of your potential. This can be done by making yourself ill, depressed, having an accident, not taking up the good opportunities life offers you, staying in bad relationships or situations and not doing anything to either improve the situation, nor leaving for something better. The underlying belief is “I am not worthy. I do not deserve better. I do not deserve to get well,... to be forgiven,..... to have good relationships,... etc.” The accumulated damage this belief system has done and continues to do to the world is incalculable.

For many people this process of a belief in punishment becoming actualised has occurred largely unconsciously. It has to be brought up into awareness in order for it to be healed.

The “Belief in Punishment” is an imperfect understanding of the Law of Cause and Effect, Action and Reaction, or Sequence and Consequence. This law exists in the universe quite independently of ourselves. For all effects there is a preceding cause or chain of causes.

Energy follows thought. Thoughts produce results. Certain thoughts lead to certain kinds of outcomes. Thoughts are inner “actions” that are followed by outer actions. We are therefore able to create using our minds. Our universe is not chaotic. There are fundamental laws for us to discover and use. Among these is the law that govern the process whereby thoughts become materialised. The world is as it is because of the way people have collectively thought in the past. The world of tomorrow will be the way it will be because of the way we think hour by hour today and tomorrow. Anything that we feel is “wrong” with our world is *not a punishment*, it has been brought about

by the way we and others thought erroneously in the past. It is a consequence of the collective thinking - the beliefs, attitudes, desires, perceptions, motives, and so on, both wise and unwise. "Unwise" means that natural laws are ignored.

If you jump out of a skyscraper you do not break the law of gravity, you break your own bones. This is *not a punishment*. It is a *consequence* of ignoring natural law. To get it right you would need to understand the law of gravity, and the laws of aerodynamics. Then you have a choice - to stay in the building, or to build a hang-glider, and either way you can be safe. You have mastered the situation by utilising your wisdom and knowledge of natural law.

If you want to fly to the moon you need to learn about and master other natural laws (astronavigation, radar, computer science, rocketry, and the group endeavour needed to get a million or more people to cooperate, among many others). Then you can do that safely and successfully. Not succeeding would not be a punishment - only a consequence of insufficient understanding or misapplied knowledge of natural laws.

Hence the importance of mastering the natural laws that govern thought and right relationships and work in alignment with them. If we use these to think aright from now on, we will produce beneficial effects. Each person can as an individual add their contribution to ending the erroneous, damaging but deeply entrenched collective illusion - the belief in punishment.

The forgiveness process is learning how to use the mind more in accordance with the natural laws of love and right relationship.

(iii) False "Guilt"

False guilt can be felt by children who have been abused. You blame yourself for the wrong behaviour of adults ("I must be bad, or these bad things would not be happening to me"). You were innocent. As a child you often think that the behaviour of adults was somehow O.K. - after all, at the time *you* did not know anything different. It can be very hard for a child to come to the realisation that those who were supposed to take care of them was not only unloving

but harmful. Perhaps the caretakers were even mentally ill. To accept the truth of your own innocence can be a vital part of healing. The Self-forgiveness process heals both "true" and "false" guilts.

(iv) Self-hatred.

Any of the above distortions of the primary emotions can be accompanied by self-criticism and denial of one's true Self. You forget or deny your true nature as a miraculous being. A Child of Life. A Child of God. A Child of the Universe. Hatred is simply blocked love, and if you do not love yourself you cannot love others. If you do not love yourself you hurt yourself or others. You adopt destructive behaviours, and your inner growth ceases - until the time comes for an awakening. Self-hatred begets hatred of others. Hatred of others begets self-hatred.

(v) Failure to experience guilt.

There are two causes of this distortion of natural guilt that need to be distinguished.

(i) Firstly there may be those who do harmful things because of having been emotionally damaged in childhood. Or physically damaged by such factors as alcohol or drug damage when they were in their mother's womb, or illnesses, injuries, malnutrition or toxic chemical damage to the brain during or after birth. Such a damaged person cannot experience guilt because they do not have the necessary equipment in the physical nervous system.

(ii) Secondly there are those who have a normal physical equipment, and yet seem to experience no guilt. There are no physical factors that could provide an explanation. Fortunately this is not common. Those who cannot experience any feelings of guilt, who are therefore unable to use its promptings to correct their harmful thoughts and actions, are condemned to a terrible life of first creating evil actions, and then being hated by many during their lifetime and afterwards.

It is one of the characteristics of evil that it seeks to inhibit or destroy the potential for spiritual and beneficial growth of others, while at the same time projecting out the

belief that other people are wrong and that the evil one is right (as in acts of racial prejudice and genocide).

Can you imagine how awful your life could be if you were unable to experience any kind of internal self-correction tendency, if you had *no* “guilty conscience” to prompt into wiser ways of being?

Cathartic therapies

It can be helpful, even necessary, to act out your feelings **harmlessly** to get them out of your body - this is called catharsis.

- It may bring relief to you to beat out feelings of deep hurt and anger with a piece of garden hose on a pillow, and shout out the words that got stuck in your throat, your outrage at the injustices that occurred, and so on.
- It may bring relief to scream out the fear you felt when you



- were terrified and victimised.
- It may bring relief to wail and cry out the grief and sadness of your losses in life.
- It may bring relief to confess to an unconditionally loving listener any acts about which you still feel guilty.

There is definite value in therapies which enable you to get in touch with your repressed feelings and express them *harmlessly*. Some, particularly those whose

families have been influenced by the Victorian era, the depression or the world wars, - may have found great difficulty in getting in touch with their true feelings. It is a natural defence mechanism both to repress feelings of pain and to project blame onto others. Emotional repression and blaming others may have helped many people to face the hardness of those times. But there was a price to pay as harm came to relationships from projection, and to health, from repression.

To overcome this tendency, in recent years therapies emerged to help people acknowledge and express their feelings more fully. Psychodrama, gestalt therapy, rebirthing, primal scream therapy, hypnotic age regression, bio-energetic body therapies and so on, all helped people to discover, acknowledge and re-own their feeling nature and the links between their emotions and their body.

By allowing the acknowledgement and release of emotions, cathartic therapy can prevent the acting out of bad feelings on others. However, releasing emotion on its own does not always lead to healing. Bad feelings and unconscious emotional charge may build up again; recurring negativity may need to be discharged over and over again. Continually replaying the negative feelings records them deeper and deeper into the nervous system and memory. Thus healing does not always occur after reliving and releasing bad feelings. Sometimes, (as in the case of Shona, the victim of the Satanic ritual), it brings to the surface murderous rage and a feeling of self-condemnation and depression over realising that one is not so different from the “enemy” as one thought.

If healing does not occur, and nothing else is done, you may have to continue to release feelings every time they build up again. The safety valve is released for a while, but discharging bad feelings has to be repeated over and over. Repeated catharsis without forgiveness imprints the recording deeper and deeper into the memory *without changing its negative effects on behaviour*.

The cathartic therapies are a good counterbalance to the former times of repression of feelings. For some people,

however, the pendulum swings too far the other way. An *overemphasis* upon feelings may develop. “Getting into my feelings”, “going with my feelings”, “letting it all hang out”, “going with the flow”, “I’m working at opening my heart centre”, are some of the many expressions used during this stage of trying to heal the emotional nature through releasing feelings. Yet the one whose “heart centre “ has been so opened is not necessarily more unconditionally loving, responsible or group conscious than before. He or she may simply be more expressive of their feelings, and not always appropriately. It can be a step in the right direction, but sometimes the new emphasis upon “going with my feelings” has been used quite self-servingly and destructively.

There is a *distinction* between (i) becoming more aware and sensitive about emotions, and releasing them, and (ii) using emotional sensitivity to become a powerful agent of love and goodwill. There is a difference between releasing feelings and using one’s sensitivity to know when, where, and how to practise compassion, goodwill and patience.

Catharsis wisely used and *especially if followed by forgiveness*, can be extremely valuable. Applying the forgiveness process will heal the *cause* of the energy build up and prevent the need for repeated catharsis.

To summarise the benefits of catharsis:

- It can act as a safety valve, preventing bad feelings coming out in a harmful way.
- It can sometimes bring information to mind about events that have been repressed and “forgotten”.
- It is certainly good exercise!
- It can clear the mind. This is good because it can be quite difficult to think straight when emotionally overwrought. After a complete catharsis (20 minutes or more), the mind clears and the forgiveness process becomes easier. I have even seen the process become possible for a person when before catharsis it was not possible (He said, “I cannot forgive!”, but this

changed after a good emotional work out).

Working with cathartic therapies since 1979, I gradually became convinced that it is very important to go beyond the stage of merely releasing feelings for complete healing to occur. The incredible change in Shona after she completed her forgiveness process sealed my belief about this - she succeeded in forgiving the “unforgivable” and obtained relief from life-long unhappiness. Catharsis alone had not done this, it had prepared her for it however.

The Emotions and Feelings



Key points to remember - fast track

- 1. The Purpose of the Primary Emotions** is to provide sensitivity, knowledge about when love and goodwill are needed, and energy for growth.
- 2. The Primary Emotions produce benefits** when expressed in an appropriate way.
- 3. Primary Emotions get “distorted” and unhealthy if their beneficial purpose is not expressed.** Harm can then occur.
- 4. The distortions of anger include:** Sulk; grudge; blame; criticise; withdraw; revenge; gossip; attack thoughts; pseudo-grief; bitterness; spite; violence; perpetration of abuse; exploitation; passive hostility; despair; self-hate; shame; disgust; illness; chemical abuse; storing resentments; accident proneness; anti-social behaviour; chain reactions of passing on the anger to another (tertiary anger), and more.

5. Anger combined with love can be used very creatively, the energy channelled into constructive service.

6. Distortions of fear include:

Panic attacks; phobias; obsessions; chronic anxiety; “victim” stance; self-sabotage etc.

7. Distortions of grief include:

Numbness; bad moods; depression; anger with its distortions; self-pity; “inappropriate” weeping; building a hard shell around oneself; cutting oneself off from people; prolonged bad feelings; guilt; illness; feeling tied by real or imagined promises that were not negotiated, etc.

8. Distortions of admiration include:

Competition; jealousy; envy.

9. Distortions of guilt include:

Excessive remorse; regret; belief in punishment as inevitable, or desirable or both; false guilt; self-hatred; failure to experience guilt when it is appropriate; and evil behaviour (“hate is good, love is bad”).

10. Cathartic therapies can be valuable for getting in touch with repressed emotions, and for discovering unconscious material. It is wisest to know in advance how to use the forgiveness process and to apply it to any material that is brought to the surface.

11. It is unwise to direct the anger at the offenders. It is wiser to *release it from the body* in a compassionate way and proceed straight on to the forgiveness processes.

The Will and the Mind

It is an illusion that to develop your heart qualities means you must “get out of your head”. It is *intelligent* love that is needed in the world today, more than ever before. Mind, will and heart go together, and are not to be seen in opposition, or separated further in any way. For most people unconditional love and forgiveness processes can only be generated through the right use of the mind itself, and by an act of will. Later it may then become more spontaneous, a skill that is practised largely unconsciously.

Look at the diagram of the levels of the Will in mind processing (p.). It is a very simplified model of how the human mind works.

The Will

The will is used to set in the mind its goals, beliefs and attitudes, choose what is selected from the memory and how it will be perceived, and the images (or visualisations) that are held in the “mind’s eye”.

It is involved in making choices, making decisions, setting goals, initiating action, eliminating what is non-essential, and sustaining tension until goals are fulfilled. To maintain right intention, right attitudes, clear perception, right recollection, right thought, and right inner and outer speech are all functions of the will.

- Right actions inevitably follow whenever the will is used wisely.
- Harm is likely whenever the will is denied, abdicated, used carelessly or unwisely.

The will is concerned in the formulation and setting in place of the perceptual filter, or mind-set. The will does not act directly upon behaviour

It is very important to note that, contrary to popular belief, the will does not act directly on behaviour. It acts at an earlier stage in the process to set and maintain goals, attitudes, beliefs, imaginings, and memory

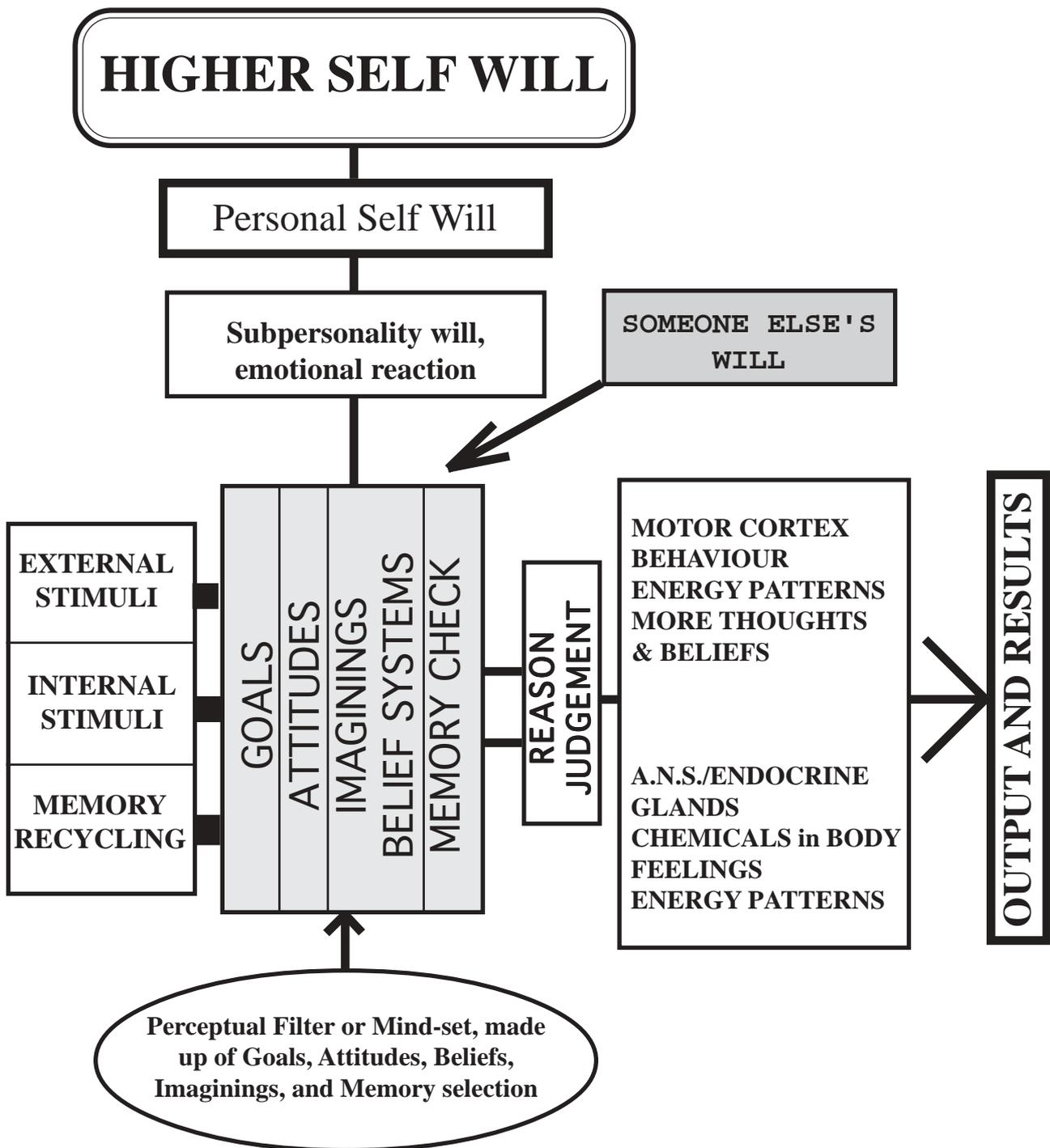
selection in the mind as a composite filter whereby the total amount of sensory information is simplified into *perceptions* which then condition the behavioural outcome.

This is so important that I will repeat it. The will acts at an earlier stage in the process to set goals, attitudes, beliefs, imaginings, and memory selection in the mind as a composite filter whereby the total amount of sensory information is simplified into *perceptions* which then condition the behavioural outcome.

The behavioural outcome or result includes all external patterns of energy and behaviour, and also the internal feelings, mediated by the glands and autonomic nervous system which inevitably follow on from the pattern created by the mind-set.

The will does not directly affect behaviour. Notice how someone addicted to drugs, for example, can exhaust themselves trying hard to stop themselves putting the drug into themselves, and then say “I have no will power”. Take away the drugs, and they will use every method, even violence, to get some more. They may sacrifice job, money, family, and reputation to get the drug - sacrifices that might well be thought heroic if done in the service of humanity. For the addiction at least, they have plenty of “will power”!

Underneath the addiction, may be found an array of important but unmet basic needs. Beneath the strong drive to get more of their drug, the person’s *goal* (consciously or unconsciously) might in fact be to turn off emotional pain by using the drugs. To get pleasure, or numbness, even if only temporary and illusory, is better than constant emotional pain. An unconscious goal might be to punish themselves because they feel badly about some past happening. Or it might be to avoid the pain of the withdrawal symptoms. Their *attitude* to stopping the habit may be a negative one and their *image* of it may be that “it will be terribly hard work”. They may only *recall from memory* times of they or others have labelled “failure”. The will is being used, but unskillfully. They are not in charge of their will from the level of the personal self, but rather the will is being used from the



A Model of how the Mind works

level of the addiction subpersonality, - which is driven by unmet needs and emotional reactivity, not by the higher purpose of expressing unconditional love.

A more skilful use of the will would be make a new choice, - to set and maintain a *goal* to love themselves and their bodies, to adopt an *attitude* and belief that it can be done comfortably, and an *image* of themselves succeeding, coupled to *memories* of times when they were successful at something. If not, the old pattern will run on indefinitely causing harm to themselves and others.

You will discover later in this book how the right use of the will is crucial to the forgiveness process, being the removal of the conditions that were blocking love, independently of the behaviour of others. Forgiveness of self and others is a powerful part of recovery from addictive patterns. The practise of the forgiveness process strengthens the ability to use the will wisely.

Development of your ability to use your will wisely

You develop your conscious, wise and loving will by, among other things:

- choosing goals only in accordance with your deepest values
- considering benefits and burdens of different courses of action in the light of your deepest values,
- by assessing your priorities and the consequences of different actions,
- by choosing a course of action to the best of your ability,
- by planning,
- by manifesting your plan with affirmations, by will-statements, by visualisation of the chosen goal,
- by persisting with the plan, the chosen course of action despite obstacles,
- by practise of the following qualities, whichever are not well developed enough in you purpose, energy, dynamism, self-mastery, self-control, self-discipline, synthesis, concentration, courage, one-pointedness, organisation, focussed attention, daring, determination, integrity decisiveness, resoluteness, promptness, persistence, endurance, patience, and initiative

People do *not* lack will power. They simply do not know how to direct their will into positive actions because they have not been taught how to use their will rightly.

Training the will

The skill and art of values clarification and making wise choices has not yet become a formal part of the parenting and education of children. The tendency has been to tell children what they *should* do - then the "choices" offered to the child are really only whether to conform or rebel.

To teach children *how* to make wise choices involves a willingness to give increasing responsibility to children as they grow older:-

- to discover and clarify their deepest values in relationship to their own life and the life of the larger whole in which they live
- to create alternative strategies by both logical and lateral thinking for expressing these values in an enduring way in everyday situations
- to predict the consequences of their various alternative actions
- to apply their values to their choicemaking about both goals and means to attain those goals. This is accomplished through the skill of weighing up the benefits of different courses of action against the burdens of not following them, and by comparing outcomes of different courses of action with each other
- to decide upon a particular goal and the attitude with which to carry out that goal
- to use their imagination and memory selection process wisely and creatively rather than merely have these processes driven by emotion and moods
- to create a plan, gather resources and carry out the plan
- to learn from mistakes without being blamed for those mistakes; better still, to receive *encouragement* if mistakes are made and *approval* for having learned from mistakes
- to evaluate their own progress

These principles are well described in the

book “He Hit Me Back First!” by Eva Fugitt (see references) in which she describes how she successfully introduced these principles to some “unteachable children” in a primary school under very adverse social conditions, and the benefits that occurred. Two other excellent resource books are “Values Clarification” by Simon, Howe and Kirschenbaum, and “The Act of Will” by Roberto Assagioli.

Mind-set

A mind-set is a combination of goals, attitudes, feelings, thoughts, memories, belief-systems, “facts”, prejudices, ideas, symbols, images and expectations which controls how the mind perceives incoming sensory data. It thus powerfully affects the output of the mind’s activity, behaviour and energy patterns. In the diagram, you can see that it is the will that formulates and puts the mind-set in place. What the mind-set consists of, of course, depends upon from what level the will is being employed.

Goal

- A goal is an objective established and maintained by attitudes and the will.
- Right inner and outer speech is needed in the correct setting of goals.
- To eliminate a negative goal, a positive goal must be set which conflicts with it, *substitutes* for it, and finally replaces it entirely.

Example: “I am going to try hard to stop smoking” must be replaced by something like “I may have wanted to continue to smoke but more than that, right now I will to love and to take good care of my body *joyfully*, to breathe fresh air *comfortably*, every day from now.” Wrong speech has been used to set the first goal, for it immediately conjures up an image of someone smoking and struggling hard to stop. The trap is that to “try hard to stop” something it is psychologically implied that you have to go on doing it so that you can go on trying hard to stop it! The mind produces *exactly* the behaviour set by the goal. The second version is wiser because it creates a positive mental image, therefore one conducive to success, and the goal is

qualified with how it is to be accomplished in specific terms (the italicised words). It is also set into a definite time frame.

Goals that are congruent on all levels (physical, emotional, mental, spiritual; subpersonality, personal self, and Higher Self) have the greatest leverage. Goals formed only on the physical and emotional principle of “go for pleasure; avoid pain” do carry much drive. However, to overcome these kinds of goals, we need to go to the mental and/or the spiritual level to reset them more wisely.

Goals can arise both from our needs, our wants, and from our unconscious as well as our conscious choices and higher purposes.

Attitude

An attitude is a filter established and sustained by the will, that modifies or qualifies what the mind perceives and how a particular goal will be accomplished. Attitudes help to set and modify goals. Attitudes “colour” how the road to the goal is to be travelled.

Motivation

Motivation is the *inescapable* tension produced by an existing and unachieved goal. The mind ceaselessly searches ways to reduce tension by bringing about the goals we set — whether they have been set consciously or unconsciously, *wisely or unwisely*. If it cannot reduce the tension by expression (action), it may seek to eliminate tension by resetting the nervous system - for example to an unhealthy muscle tension, blood pressure, or depression. “I’m not tense” says the person, as they clench their teeth and get tight muscles in their head and spine, and take their tablets for their disease.... Such tension is inevitable until the person learn how to take control of their minds.

Setting goals for others without their participation and agreement is a recipe for endless tension. Please note that when you set a goal for another person, you experience the tension if they do not meet your expectations to fulfil that goal for as long as they do not do so!

In this light it is *you* who punish *yourself* if you continue to set goals for others.

You may also remember how uncomfortable *you* have been whenever *someone else* set goals for you that you did not agree with. Demands that expectations be fulfilled make tense both parties.

The forgiveness process will heal this kind of damaging and unnecessary tension and self-punishment. The tension can be removed by cancelling your demand that the other person fulfil your goal for them.

Success

What most of us call “success” is actually the relief from tension that is obtained by achieving a goal.

For some people “success” is obtained by the fulfilment of an expectation created by other people (e.g. parents or society) for them - that is, what is best for others. This pattern sets up a constant feeling of having to please others to have approval and thus self-esteem. In this sense it is addictive and can lead to striving at the expense of others. It can also be associated with a feeling of never being good enough.

For others, “success” is the fulfilment of goals that are personally set and satisfying - what is best for “me”.

The highest form of success is to fulfil the group conscious goals and plans of your Higher Self - what is best for the Whole Earth. Then you will have inner peace.

Expectations

Expectations are goals set by one person for another, with an underlying *demand* and threat to cut off love and goodwill if the expectation is not met. They are the core structure of conditional love.

This is a very important fact. If you hold expectations and demands of another you will not get relief from your tension until the other has fulfilled your demands, or you change your own mind-set (goals for them) yourself. In this sense you have chosen tension for yourself and given

your power away to the other, they being the only one who can relieve your tension. If the other person fails to meet your demands, you have condemned yourself to the tension. You are punishing yourself for the failure of the other person to meet your demands. Why would you do that to yourself unless you were unloving to yourself?

Other people’s expectations of us can be internalised (especially in childhood) and then become the conscious or unconscious expectations we hold of ourselves. We may believe we have chosen them when in fact we merely adopted them. Example: “I must achieve (i.e. please my parents) - or I am not good enough”. We then carry this tension, sometimes for years.

The forgiveness process has much to do with reassessing the way goals have been set in the mind-process, and changing them to ones that heal the disturbed body patterns of tension.

Visualisations or images

Visualisations are pictures in the mind that can also tend to act like goals. This is how an architect works, the building she designs in her mind’s eye becomes a fact. Everything around you was a thought once. Energy follows thought. Energy especially follows mental pictures. Energy flows into the pattern or template which they make. This is how athletes constantly improve their performances. This is also why that which a person fears (imagines) tends to become their experience. It is a truism to say that it is wisest to visualise only wise goals!

Vigilance and discipline over your mind-sets is essential

The will and mind-processing is always in use. Goals will always be in effect, even if it is only the goal to not set a goal! Unless you decide to set them yourself consciously, goals will be set in your mind unconsciously, based upon unmet needs, wants, and changeable patterns of emotional reaction. The mind process faithfully generates behaviour on the outer physical plane from the thoughts, beliefs, goals, attitudes, and visualisations you have set.

It is like a word-processor that faithfully and eternally will print out spelling mistakes unless someone comes to correct the errors that were once placed in the software.

It is worth repeating that, contrary to what most believe, the will does not seem to act *directly* on your behaviour, but rather upon the perceptual filter, the mind-set, which is made up of your goals, attitudes, beliefs and images, plus what you choose to recall from memory. If you are hungry as you reach a new town, your goal is to eat, and you will tend to “see” the restaurants or food shops. On the other hand, if you want to buy a house, you tend to “see” the real estate agents. Your behaviour follows your perception, and you go in the direction compatible with your goal.

Competing goals

If you have several goals, you will tend to resolve the conflict by acting on the one that has the greatest motivation for you. This will be a reflection of your hierarchy of values and how you define “success”. The others will be put on hold for a while. (In the above example, if you are very hungry, you will probably eat before going to the real estate agent. But if you are desperate to buy the house before someone else, you may forego your meal to get your bid in first). The more you value the achievement of a particular goal, the more energy you will have for achieving it.

If you want to overcome a bad habit, you will have to *find a more valued goal* to compete with it.

Hierarchy of values

Your goals reflect your values. Most people have not thought much about their value system, and have not consciously decided what they value most. Often their goals are set haphazardly by how they *feel* at the time. They generally want to have pleasure and to avoid pain. But because feelings are so prone to change, they cannot hold a purposeful course towards any worthwhile long-term goals. They are as if they were in a boat adrift at sea that had no rudder. Knowing your higher values gives you your rudder and your direction.

An important part of the forgiveness process is that it will give you the opportunity to sort out your value system, and learn how to set goals consciously and develop a hierarchy of values. In this way you will learn to set your goals according to your higher values and *purposes* in life and not be dominated by your less important wants and emotions.

Goals can be set consciously and unconsciously.

Your emotions can set goals for you if you do not pay attention consciously. If you are upset enough, you may even want to die, and your mind may accept this as a goal. Your body (behaviour) faithfully tries to help you achieve your goals. It “makes a copy” of your goal. If you set a goal to die, your body may find a way to do that for you. It may literally believe what you say and act upon it. It is your instrument.

It is most important not to set goals when emotionally upset, as these goals can become set in the mind and persist unconsciously. It is better to decide to defer goal-setting until one is calm again. A phrase like “I’d rather die than carry on like this...” made when under great stress can become accepted as a goal by the unconscious mind. It is better to set the goal to defer goal setting until one has healed the emotion.

Unwise goals that have gone unconscious can rarely be overcome by the direct application of the will, and it is this which leads to confusion over so-called “lack of will power”.

A common example is the situation of one who has an addiction, say to cigarettes. The reason for continued smoking is usually not conscious. Who would *consciously* set a goal to engage in self-destructive, disease-producing, antisocial behaviour that damages their own bodies and those of adults, children and babies nearby?

However the underlying goal may be to get relief of tension, or even anger, and the person knows no other way to meet this need for inner peace. Or, the person may

have have had an unhappy childhood, felt unloved by others, and grew up lacking self-love, love of life, belief in their own competence. This may have led to an illness wish in order to get caring, even to an unconscious death-wish, to escape their pain. The act of smoking is quite compatible with these kinds of goals, is it not?.

Obviously until such a person can value peace enough to find another way to meet that need for peace, until they can love themselves enough to want to take care of their bodies more wisely, until they love life more than death, their smoking habit will persist no matter how hard they try to change the behaviour directly. Frightening them with the dangers of smoking will generate more problems in the form of mental pictures of negative outcomes. Their negative goal were formed in the first place on the level of the emotions, at times of pain and unmet needs. A higher (more worthwhile and valued) goal must be substituted, set and maintained in place long enough for the habit to finish of its own accord.

Indirect ways of resetting goals include the use of the imagination, creative visualisation, exercises, rituals, stories of successful outcome. Their use is a skillful application of the personal will to control goals and attitudes from a higher level. “I will to love myself enough.... “ “I will to find a way to learn to be at peace....”

You will immediately see the connection with the process of forgiveness here, which is the “removal of the conditions in the mind that blocked the flow of love”.

The mind ceaselessly searches for ways to bring about the goals that have been set, to reproduce patterns from the mind-sets that are currently being held in place, *whether they are wise or unwise* , or have been set consciously or unconsciously. It is in this sense only that we largely “create our own reality”.

Different levels of the psyche set the mind filters (goals, attitudes, beliefs, visualisations and selections from memory) in different ways.

The emotions and subpersonalities put in

goals and mind-sets based upon reactions to unmet needs, and desires for pleasure and to avoid pain. The subpersonality “wills” are needs-driven, and based upon emotional reactions to unmet needs.

The **personal self** puts in goals and mind-sets based upon what would serve the individual best. The personal self “will” is based upon more conscious choices, serves the individual, and may or may not be aligned with the will of the Higher Self. The personal self is ultimately **responsible** for choosing the level of mind-sets and goals that will be used.

The **Higher Self** offers goals and mind-sets based upon what would serve the “group” best - with ever-increasing inclusiveness to the meaning of that word - family, nation, humanity, the planet. The Higher Self offers goals that put group good (the good of the planetary life) ahead of personal good, and relinquish the lesser for the greater.

You can choose which level you will operate on as you become more conscious of how your psyche is put together.

The Will and the Mind



Points to remember fast track

1. The will places and holds in your mind the current mind-set of goals, attitudes, beliefs, images (visualisations) and how the memory is to be used.
2. The will does not act directly upon behaviour, only upon the mind-set.
3. The will can be used skilfully or unskilfully. The will-skill can be learned.
4. There are ways of retraining the will, through understanding how it functions and applying that knowledge.
5. Mind-sets are combinations of goals, attitudes, feelings, thoughts, memory selections, beliefs-systems, and so on that affect how the mind perceives incoming sensory information. Mind-sets have a powerful effect upon the output from the mind in the form of behaviour and energy patterns. This is so consistent it could be said to operate according to natural law. This knowledge can be used to control and alter undesired behaviour and cultivate desired behaviour.
6. Goals are objectives that can be set from

different levels of the psyche.

7. Attitudes modify how the goal will be accomplished - for example you can decide whether to do your forgiveness work joyfully or miserably.

8. Motivation is the inescapable tension experienced until an existing goal has been accomplished, if it be a goal for yourself. If you have set an expectation (goal for another) *you* will still feel tension until it is accomplished.

9. Any tension you feel arising from goals you have set in the past for any other person is now your choice. It can be removed any time by cancelling your demand that the other person fulfil your expectation. You can prevent yourself getting tension and pain from others not fulfilling your expectations by changing your demands into preferences that you can let go of, and in due course not setting expectations at all.

10. Expectations are goals set by one person for another with an underlying demand or threat. If the expectation is not fulfilled, love will be withdrawn.

11. Visualisations are pictures in the mind that affect goals (e.g. compare "It's going to really hard work and boring to do this chore" with "We'll find a way to make this chore light and easy").

Even on their own, visualisations can be accepted by the unconscious mind as goals and acted upon (as in the self-fulfilling prophecy of something that has been feared for a long time actually happening).

12. Negative goals can only be overcome by substituting positive goals that are more highly valued.

13. A sound hierarchy of values is essential to right choices of goals, beliefs, attitudes, and images.

The nature of love

“Levels” of love is probably a better word than “distortions” when referring to love. There are so many ways the word “love” is used and each can be seen as referring to a different level in the *evolution* of love. “Love” is a word used to describe many kinds of *feelings* as well as the *flow of goodwill* unconditionally from one person to another.

“Love is energy and substance as real as dense matter. That substance can be used to drive out diseased tissue and provide a healthy substitute in place of the diseased material which has been eliminated” (Alice Bailey, Esoteric Healing p. 102)

Thus sometimes to “love” is used to mean to “want”, “desire” or “like”, as in “I love my golf” or, “I love cake”. It can mean the feeling of desire for something which gives pleasure, as in romantic love, sexual love.

It can also be used to mean maternal love, paternal love, brotherly or sisterly love, caring for another; also mateship, companionship, and different forms of group love. These have varying proportions of *wanting* something from the other and *willingness to contribute* to the life of the other.

In practise, many expressions of these forms of “love” are highly conditional upon the loved person or object meeting some expectation in the mind of the one “giving” the love. If the conditions are not met, the love is withdrawn, and can even be quickly replaced by hatred, resentment, anger, grief, envy, guilt. It was never unconditional, though it may have *felt* like that while the conditions were being met.

Love differs in quality if you direct your love towards someone who is

- (i) more powerful or advanced than you, (reverence)
- (ii) of equal power and development, (mutuality)
- (iii) of lesser power and development, (benevolence).

1. The first level of love - Conditional Love.

This can include many styles, - “Taking care of others”, “Self-martyring”, “Rescuing”, “Social Activist Saving Society”, “Fighting for Peace even if I have to kill someone to get it”, “I’m only trying to help you, damn you!”, and so on, when the root motivation is basically to help one’s own self-esteem.

Conditional love is the commonest kind of love. It has a number of characteristics, including the underlying belief that there is a bargain, an exchange. This can be very difficult to “see”, and what I am about to write may be difficult to accept or understand at first.

It can go like this. “Because I love X , X should....(*behave in a certain way*)..... (and if they did, I would feel more comfortable...)” Underlying this usually unspoken reasoning, there is a *demand* that some kind of expectation must be fulfilled, which goes like: “If X does not meet my expectation, I will withdraw my love and goodwill.”

This may never have been made explicit, negotiated or agreed upon with X, but it is there in your mind. The expectation may even not be known to your conscious mind until X disappoints you. When X does not meet the expectation, you experience disappointment and pain. You react. Your love is withdrawn. Only then do you realise that you had any expectations of the other person. This kind of “love” has been used as a bargaining counter in an attempt to manipulate the other person. It may have even been done this way in the belief that it was “for their own good”. However doing this to a person teaches him or her to do the same to others. It is not usually experienced as your having been loving.

Many of us have “given” this kind of love to others by rescuing another person or persons. Our motives may have been mixed, genuinely seeking to give service and yet also wanting something in return. You can get “love” from the one you serve and approval from others in society for taking care of someone. If your self-esteem is not high you may *only* feel good about

yourself as long as you are in such a role. You love others to get love back. Your situation is precarious. You are meeting your own needs for self-esteem through loving-by-rescuing those weaker than yourself, and if the weak one becomes strong, you may find yourself subtly sabotaging their progress. Or, if the one being “helped” rejects your help, you may become angry, and may even seek out another needy person to rescue, rather than rejoice in the progress and strength of the one you thought you loved. “I was only trying to help them, now look how they treat me, damn them!” may be your reaction. How could “love” have turned so quickly into anger, rejection, attack? When your “love” was rejected, did you feel as if you were being rejected, even attacked?

Love is not making the object of the love feel comfortable superficially. If I induced that reaction in you, I would not merit your confidence and trust and in the long run I would not thus hold your respect. Love is that far-seeing wisdom which seeks to keep alive in the object of that love those sensitivities which will guarantee safe progress. Love is, therefore, guarding, stimulating and protective. But it is not a personal matter. It is a positive protection but does not lead to that negative attitude of being cared for on the part of the one who is the recipient of the love. It is the stimulating power of divine love which I seek to pour out upon you and upon all whom I serve as Master and Teacher. This will lead you wisely to protect yourself from glamour, illusion and personality reactions, also from error and prejudice in order the better to serve both Humanity and Hierarchy. Ponder on this. (Alice Bailey DNA II p. 683)

Sometimes doctors, nurses, social workers, therapists, parents, teachers, and many other kinds of “helpers” fall into this trap. The test is - does the helper love the “good” patients or students (those who are compliant and grateful) more than the “bad” ones (those who are rebellious or ungrateful)? If that is so, how can that be wise, for statistics suggest that the “rebellious” patients may improve quicker, and rebellious students sometimes achieve better in later life? Did not the helper want the best for *all* of them? Or was the motive to get something from them? What was the

real agenda? At an unconscious level, not all helpers want *all* those under their care to recover.

Having given your all, you may become hurt that the dependent one is not grateful. You are trapped if you must take care of people to have self-esteem - you are dependent upon the approval of others. Yet you feel reluctant to go on serving if there is no exchange. “Rescuers” easily become “reluctant martyrs”, and this is a recipe for burn-out. You can feel used or victimised by the very people you are trying to help. You manipulate to make them feel guilty. The ones you are “loving” in this way can feel resentful. This is called hostile dependency. It is truly a difficult art to help others in the way that meets their true needs and with respect for *their* empowerment.

To love conditionally is to give away your power to the one “loved”. You have made them responsible for your happiness and unhappiness. You have become hostage to your own expectations - “I will love you (and feel good about myself) provided you are disadvantaged, male, or female, pretty, handsome, good, clever, white, black, richer, poorer, sicker than me.....etc.....” Or, “Because I love you, you must promise me that you will.....” Or, “If only you loved me you would know what I want and give it to me. Because you don’t read my mind and know what I want, and give it me means that you don’t really love me....” (Actually how would you stand it if they *could* read your mind!)

Love is a process of determining action upon the basis of the ultimate good of the individual or the group, and the immediate reaction of the personality is secondary. Love is not emotion or sentiment, and which is not related to feeling (which is a distortion of love). It is the fixed determination to do what is best for the whole of humanity, or for the group (if the larger concept is not possible to you), and to do this at any personal cost and by means of the uttermost sacrifice. The love demanded of us is neither emotional nor sentimental. It is intensely practical, and expresses itself in service and cooperative activity. It seeks to aid all movements that benefit humanity and are in line with the new

incoming era. True love has no time for these reactions (emotional reaction, outcry of horror, self-centredness and personal discomfort), because the work of alleviation is entirely engrossing. The man who loves his fellowmen is mentally poised and intelligently working; he is mobilising all his forces for the service of the hour. A truly compassionate heart is not emotional. (my underlining) (Alice Bailey, Externatisation of the Hierarchy)

To love conditionally is to set yourself up for disappointments. While it is true that the universe will nearly always meet your *needs* - it will not always meet your *wants* in the way you expect and demand of a particular person as a condition for you to love them.

Another characteristic of “loving” at a conditional level, is that having made others responsible for your happiness and become burdened to the point of burn-out, when help is offered to you, you may say, “No thank you, I am just fine. I can manage.” There is an unwillingness to receive, to be open to love and help. Lack of self-love, lack of an enlightened self-image and lack of self-esteem act as blocks to the flow of unconditional love and life energy.

Rescuing by “helping”, may come out in the form of social activism for some important cause, even for peace. Rescuing society. Yet you are still caught up with your own anger and fear. Your good intentions may come out like: “I will fight for my kind of peace - even if I have to hurt or destroy someone to get it”. With this pattern you may find yourself oversimplifying issues. You may become easily angry with other people who hold different points of view. The underlying pattern is “I will love you provided you adopt my point of view...or do what my parents did....or did not do.... or what my race, religion, country, or party believes is right...(or whatever). If you do not, I will attack you.” The unhealed anger and unforgiveness can lead to perpetrating the same outrages that were condemned when they were done by others, as can be seen in many parts of the world today as ancient hatreds continue to take their toll.

Inner negativity can act like a magnet. If

you are an angry person inside you can easily find things and people on the outside with whom to be angry. If you are a fearful person inside, you will find the world a threatening and scary place, your vulnerability attracting those who might prey upon you.

“What you do not forgive, becomes a part of you. Until you learn to forgive, the unforgivable can keep “happening” to you”. (Caroline Myss)

• The second level - “tough” love

The important difference between this level and the level of conditional love is the way self-esteem is involved. If you were loving conditionally, you may have needed the other person to be weaker than you or to be grateful to you in order for you to feel good about yourself. If you perceived the other person to be more powerful than you, you needed their approval to feel good about yourself. It can be hard, it can even seem unnatural, to love people who did not need you or favour you, or who disappointed you greatly.

At the second level, tough love, your self-respect and self-esteem are strong enough that you can give better care to, rather than take care of, another. Such care will be based upon a truer assessment of the needs of both yourself and the other. You are less dependent upon the approval of others for your self-esteem. You are freer to take more positive action. You do not make the other person responsible for meeting your needs. You are willing to act on your own behalf to get your own needs met.

At this level you can confront a person caringly, and you are able to stimulate a sense of responsibility in the one loved, and to do this without creating false guilt. You feel: “I love myself enough to love you. I can serve you without manipulations.” You can also receive love with openness. You do not push love or offers of help away. You can even ask for it openly without demands or manipulations.

This kind of love has been given the name of “tough love” in the area of substance abuse counselling because with it you are

able to confront people caringly to prevent them continuing on a destructive course.

If you are a social activist, at this level you are able to separate out people from their actions, and you are more focussed upon issues than personalities. You give the other full responsibility for their actions, and you are willing to take responsibility for you own. You can negotiate assertively - that is, firmly and without putting the other party down.

The keynote is the development of responsibility.

•The third level - Unconditional Love.

The mystery and depth of Unconditional Love cannot really be fathomed, explained or reduced to words. We all recognise its presence and magic. Perhaps it will be centuries before we have understood even a fraction of it. Perhaps there is no limit, and we shall go on discovering more and more. The profound and thought-provoking quotation at the start of this chapter points to something we intuitively know is true, especially if we recognise that “diseased tissue” includes diseased emotions and thoughts as well as physical tissue.

And yet, as human beings, we *are* moving towards being able to express it more fully. In the depths of our being we yearn to understand it, receive it and give it. It has been evolving over the centuries through us. Stand well back from the earth’s history for a moment and see how it is steadily revealing itself through us, humanity.

I have learned in giving seminars in different parts of the world that we can learn more about it by giving attention to it, by sharing it with each other, and by sharing our experiences. There are no experts - the Inner Self, and the people around us are our best teachers. Most of us have only partial capacity at this stage in our evolution to express it fully, but we do have the capacity to learn. There have been some Great Teachers to help us on our way, however.

Here are a few of the ideas that I currently have about the nature of unconditional love. I am grateful to Edith Stauffer, Scott Peck

and Torkom Saraydarian among others, and many patients and students for stimulating me to think more deeply about some of them. They may stimulate you into discovering more for yourself:

Unconditional Love is...

- Unconditional Love is an act of will. It is not a feeling or an emotional reaction. Think of the difference between “falling in love”, and “growing in love” through all difficulties and conflicts in a relationship.
- Unconditional love is becoming more than you were. It is enlarging your self.
- Unconditional Love is an act of mental and spiritual will, it cannot and does not take place upon the emotional level, which is where the problems first register. It is not a feeling, it is the directed use of energy.
- Unconditional Love is extending yourself in the service of the spiritual growth of yourself and/or another.
- Unconditional love in action means goodwill, helping people to meet their basic needs, and also gives attention to their higher needs.
- Unconditional Love is to call forth a sense of responsibility, and help someone develop a capacity to make wise choices.
- Unconditional Love can be to point out a person’s weaknesses, firmly - but caringly, with the intention to help their growth, and by taking care to find the right language, so that there is strengthening of the person, not a feeling of criticism and rejection. A fine skill indeed. It gracefully offers an example of the missing quality or strength so that others can absorb and use it.
- Unconditional Love is to challenge people lovingly to strive and attain, and discover their talents, to be true to their talents and themselves.
- Unconditional Love is to help people lovingly to work on their habits and weaknesses so that they become stronger. To show them how to use their will correctly.

- Unconditional Love is to help people learn to cooperate with each other, and thus to overcome their separative tendencies.
- Unconditional Love is to engage people in working for humanity.
- Unconditional Love is to teach people lovingly yet firmly how to overcome their prejudices, resentments, pettiness, pride, illusions, and other blocks to their own joy.
- Unconditional Love causes you to see what has really caused a situation.
- Unconditional Love enables you to see through the outer appearances into the true needs of yourself and others, without criticism of yourself or others .
- Unconditional Love may strongly disapprove of a person's *actions*, but continues to have goodwill towards that *person*. *It does not confuse the action with the person doing the action.*
- Unconditional Love causes you to see the basic good in yourself and others.
- Unconditionally loving people quickly see their own errors and joyfully self-correct them. They love themselves, others and the Source of Life, and therefore the whole of Life.
- Unconditionally loving people can maintain love and goodwill towards both the apparent "victim" and the "oppressor" in a situation.
- Unconditionally loving people seek to radiate their inner harmony and joy, peace and healing into any situation, however negative.
- Unconditionally loving people love independently of circumstances. That is, they love without conditions or expectation of reward; independently of the thoughts, feelings, and actions of others; and without wanting to be somewhere else other than exactly where they are. They are present to whoever they are with at the time.
- Unconditionally loving people are conscious of what serves humanity best. They do not react by immediately taking sides in a conflict. They seek to common

point of synthesis of opposing points of view, which is usually done by revealing what the *true needs* of each side are to both.

- Unconditionally loving people serve the cause of peace and goodwill in extraordinary ways, and can often find ways to a fair solution of conflict that are not available to more emotionally charged people. Ghandi taught the value of learning to cooperate harmlessly with the good intentions of others, even so-called enemies, for the true benefit of both.
- Unconditionally loving people have a long-term view. They realise that even one time "enemies" can become friends if there is enough patience and goodwill.
- **From the point of view of this book, unconditional love is seen as a willed flow of subtle energy from the Source of Life through the one loving towards the loved one.**
- **Unconditional Love does not mean:**
 - To surrender to weakness.
 - To accept things that are harmful.
 - To encourage weakness or irresponsibility.
 - To accept dirt or ugliness in thought, feeling or action.
 - To exploit or use people.
 - To tolerate laziness.
 - To preach at people.
 - To manipulate or control people or their thinking - even "for their own good".

Energy follows thought. In unconditional love the thoughts are always loving, therefore energy is always following loving thoughts and contributing to the life of the loved one. In conditional love situations the flow can be almost in the reverse direction, the one "loving" actually wanting something from the loved one, and being angry when it is not forthcoming.

Put bluntly, conditional love can be an attempt to control or possess the one so “loved”. By contrast, unconditional love affirms the unique identity of the one loved and seeks to help the loved one to grow in the way that is consistent with their Higher Self, at whatever cost to the one so loving.

Love is a growing inclusiveness

Another way of looking at the evolution of love is to see how it becomes progressively more inclusive as it develops. Of course, many of these experiences of love overlap and do not occur in the exact order given here. Under normal circumstances, a child starts life by loving its self and being concerned with its own wants and needs. It develops love for one other, usually the mother, then the father, and then any brothers and sisters, grandparents, pets, and extended family. Love for friends and teachers joins these, then love for a special other, and perhaps a series of special others before founding a family. Having one’s own children and sharing this experience with others gives a sense of group and responsible love for the children of others. This is joined by increasing love of group, nation, and finally the family of nations and all the creatures of the planet. The love embraces all creation. To some extent love grows with increasing awareness of others. If the love nature does not evolve more or less upon those lines it is because some of these experiences did not happen or were disturbed and disturbing in some way. Needs were not met or role-models for healthy love were not available. *The commonest block is that love for oneself is not fully experienced and developed and therefore love of others is built upon a shaky foundation.* This must be repaired before love for others can be fully developed. The Forgiveness Process can be seen as a process or retraining exercise which moves any who use it from earlier stages of love towards the goal of being able to express Unconditional Love.

Love is that inclusive, non-critical, magnetic comprehension and attitude which (in group work) preserves the group integrity, fosters the group rhythm and permits no secondary personality happenings or attitudes to mar group work. Love is that synthetic, inclusive

grasp of the life and needs of all beings (I have chosen those two words with intent!) which it is the high prerogative of a divine Son of God to operate. It negates all that builds barriers, makes criticism, and produces separation. It sees no distinction, even when it appreciates need, and it produces in one who loves as a soul immediate identification with that which is loved. These three words (illumination, understanding, and love) sum up the three qualities or aspects of the intuition and can be covered by one word, universality, or the sense of universal Oneness. Love is free of the emotion which is characteristic of the life which most people live; love, in reality, is perceptive understanding, the ability to recognise that which has produced an existing situation, and a consequent freedom from criticism; it involves that beneficent silence which carries healing on its wings and which is only expressive when the inhibition aspect of silence is absent and the man no longer has to still his lower nature and quiet the voices of his own ideas in order to understand and achieve identification with that which must be loved. Can you follow the beauty of this concept and comprehend the nature of this silent depth of understanding? (Adapted from Alice Bailey DNA & Externalisation of the Hierarchy)

Journey from martyred rescuer to tough love, and beyond - Joan

Joan was married to an alcoholic. She “loved” him by keeping his alcoholism a secret from the neighbours, employers and the family, by driving him home when he was drunk, and putting him to bed. She would clean up the vomit from the floor when he drank too heavily at home. To explain the bruises on her face and arms when he beat her, she told her doctor that she had fallen down some steps. She told the same kind of white lie when her husband beat the children. She resented all this bitterly, but felt she had to suffer, because she did not deserve better. She felt martyred by this situation, even virtuous. She never looked angry, yet underneath was thinking how badly life treated her.

When her husband died, she married another alcoholic, believing that she could help him mend his ways. The same sort of disappointments happened again. She felt even more badly treated by life.

She decided to do some personal growth. She learned to value and love herself, independently of her role as a “martyr”. She became strong enough to learn about alcoholism and co-dependency. She got up the courage to talk to the family doctor about what was happening, and this stimulated him into learning more about alcoholism and families. Her doctor had never suspected alcoholism in her husbands. They had been on good social terms, and one of her husbands had once worked with him on a project.

Eventually came the time for a caring confrontation with her second husband: “I love you enough, and I love myself enough, to want to do something about what has been happening between us and in this family. We all deserve better. I feel very badly about what has happened and is still happening. Something has to improve. I invite you to join with me in making things better. You have three months to think about this. I am willing to support you through any treatment that is needed for your alcohol dependency and difficulty in dealing with your anger. I am willing to do family therapy, group therapy, personal growth, couple counselling - anything, to improve our family situation. We both share the responsibility. If, after three months, you do not wish to join me in this project then I will separate from you and do what I need to do to change my own patterns of behaviour. I am tired of this sort of thing happening repeatedly in my life. We will both still have a responsibility towards the children, and I will not let my feelings interfere with how I relate to you when we are co-parenting them. They deserve what is fair. I will still have goodwill towards you. I will however take responsibility for myself and the children’s future.”

You can see here Joan’s shift into a tougher level of love. She is strong. She is asserting more powerfully on behalf of her needs, the needs of the children, and the *true* needs of her husband, for only by taking action himself will he heal. She is not putting him

down, in fact she is speaking to a higher level within him. She is calling forth his sense of responsibility in an adult way.

Tough love merges progressively with unconditional love as she widens her perspective to include more. She applied the forgiveness process to events with both husbands, to events with her mother and father, and people in authority when she was a child, and to a previous sexual partner whom she felt had treated her badly. Even to one of the children, whom she knew she did not love as much as the others, because he reminded her of her first husband, and because the pregnancy had not been fully desired by her. Inside herself, both of her husbands, and her parents, she began to see the patterns of “hurt children” whose needs were not met adequately.

(The “hurt child” is that part of you that reacts now in a similar way to the way you did whenever you were going through unhappy experiences in your childhood).

No matter how unpleasant her husband’s behaviour and criticism of her became at times, her inner peace remained undisturbed.

She reviewed her own past mistakes with compassion, and learned how to self-correct her patterns of thinking, believing, reacting and acting - with joy. This journey of self-development became a celebration of life for her.

When talking to the children and to others about him, she confined her talk to emphasising his good points, and even when thinking about him she no longer “bitched” about all his bad ones.

She continued to be aware of her own basic needs and sought to meet them effectively, yet harmlessly.

She became more aware of how both of her husbands got to be the way they were because certain of their basic needs had not been met when they were children. She began to understand how rescuing them had met some of her needs - but not in a functional manner.

She found herself getting ideas during her

quiet moments about how the situation between her and her husband could be improved. She became open to inspiration from a Source within her.

She found herself open to receive ideas about how the situation could be aligned with what was fairest to her, to her husband, to the children, to the other relatives such as the grandparents, to the childrens' friends and so on. She was becoming wiser.

She found that the atmosphere around her began to improve in subtle yet perceptible ways, both at home and at work.

She came to respect herself for what she was, as well as for what she was doing.

She began to enjoy whatever she was doing, there was more humour, people sought her out, her life at her workplace was no longer just a refuge from unpleasantness at home, it became more fulfilling and she was offered a better position.

Her own physical health problems began to improve. She threw away the tranquillisers and sedatives that had been prescribed for her. She was finding peace within herself.

In short, she was now loving towards herself, others and the Source of life, and this was increasing steadily. A gate had opened, and an indefinable energy was flowing through her and out into her surroundings. In due time, her own capacity to heal others was released and she was able to be of real service to families where alcohol or drug dependency was a problem, or rather, the *symptom of blocked love*.

The Nature of Love



Key points to remember

1. There are “levels” of love
2. The ability to love is evolving.
3. The quality of love varies according to the perceived gradient of power between the parties in a relationship.
4. Conditional love is based upon (usually unexpressed) expectations. Love is withdrawn if the conditions are not fulfilled.
5. Some “helping”, “rescuing”, and “social activism” is based upon conditional love. Something is wanted back to give self-esteem to the “helper”. If not the “helper” may become angry or fearful.
6. “Tough Love” defines a relationship in which the one loving is not dependent any more upon the loved one as their source of self-esteem.
7. Unconditional love is able to love both the oppressed and the oppressor, to see their true needs, and work towards the fulfilment of those true needs. Unconditional love is an act of will, directing energy in a purposeful way. *It is not a feeling*. It is inclusive. It is conscious and dedicated to what would serve the human family best.
8. To love unconditionally is to be a conscious trustee, and to use and direct the flow of Life Energy in the most positive way possible.

Belief Systems and Unconditional Love

An Ecology of Mind

We all tend to draw conclusions from the events around us. When we were hurt we drew conclusions, some of which became set in our mind as “truths” - our map of the “The-Way-the-World-IS”. While these conclusions may have contained some *aspect* of the truth, they rarely contain the whole truth.

We know that our environment can become *physically* polluted (by toxic chemicals in food or water, or by different forms of radiation, for example). Ecology is the study of environments. It comes from a Greek word meaning house. Understanding how everything relates to everything else in our environment helps us to “get and keep our house in order”.

There are levels of housekeeping. Environmental awareness and a willingness to manage the environment in a sustainable manner is crucial if we are to sustain life on earth. Most of us realise that now. It is basic housekeeping for our planet Earth. We have been helped by many wonderful people who have been able to “see” what has been happening to our planet and bring it to our attention in books, radio and TV programmes. They are enabling us as both producers and consumers to become more ecologically responsible stewards of the physical matter of our “house”, the exquisitely beautiful air, earth and ocean that is our home.

A growing number are also realising how negative *emotions* also can form a toxic environment if they persist and are not healed. Emotional ecology is coming into being - witness the growing number of books and courses on how to get in touch with your feelings; and how to manage your anger and grief, overcome your fear with confidence, and guilt feelings with self-esteem, and so on. We are being helped to become more responsible stewards of the

emotional “atmosphere” in which we live, and the emotional energies that pass through us. Patterns of thought also form an “environment”, and that certain *core beliefs* can be even more important in producing harm - to ourselves and those around us. In fact, the presence of the physical and emotional toxins is a reflection back to us of the presence of such “toxic beliefs”.

Mental ecology is coming into being. We are learning how to become “environmentally aware” of the contents of our own minds. We are learning the importance of taking better care of the mental atmosphere in which we live and in which our children grow up.



I had been working with the forgiveness process for several years before the full significance of this dawned upon me. Now it becomes more and more obvious to me as I work with people. Forgiveness is mental and emotional housecleaning. Physical effects follow from this. I hope now to be able to show you how this is so. Thoughts and beliefs seem to act rather like jelly-molds - they have a certain “shape” and keep producing results and effects that are replicas of their pattern.

When you have an experience, especially if you have been hurt, your emotions act upon your mind to make it generalise from the experience you have undergone. You tend to draw conclusions. For example, if

someone of the opposite sex has caused you hurt, then your mind may conclude that *all* persons of that sex are untrustworthy. This can then become fixed as a belief system that you hold in your mind. Because energy and action follow thought, you may then attract the kind of conditions in your life that reinforce this belief system. It then becomes a “truth” for you, a kind of rule about the way life is. Eventually the belief system can become so powerful as to remove all evidence to the contrary from your perception of the world.

Each person’s world-view is formed by countless examples of this process, forming patterns in the mind. Like plumbing or electrical house-wiring, it can become outdated over time.

This process creates most of our core beliefs about ourselves, men, women, life, the world, authority, sex, money, family, how time should be spent, religion, politics, children, parenting, the Source of Life itself, everything, in fact.

Your belief system may work well enough for you, by and large. If this is so, your life will be happy, productive, meaningful, and joyful. You will be freely able to express goodwill to all who come your way, to be unconditionally loving, and to be creative with whatever talents you have. But if this is not so then your belief system needs attention. Like the plumbing and old electrical house-wiring, belief systems need upgrading from time to time, for what may once have worked well enough can become unsafe.

If you have learned negative beliefs from upsetting experiences, you may have generalised from those experiences in a way that now restricts your ability to make wise choices. What follows below is an example of how this process worked out in the life of one of my students, to show the principle at work.

Low self-esteem and mixed attitudes towards money - Merle

Merle always felt she was being ripped off. She did not have a job. She believed that

people would exploit her, and that she was not good enough to deserve a job anyway. She envied her husband earning money, resented the time he spent at doing so, yet felt that he, too, was being exploited and should be paid more. She felt I was exploiting her even when she paid among the lowest fees I ever asked.

It turned out that for all of her childhood and teenage life until she left home, her parents had given her her pocket money on Sunday and said: “Now put that in the church collection.” She had felt more and more resentful about not having any money of her own. She therefore never acquired a belief that women could have and manage money. Her parents did not believe in women working outside the home. She had never believed that as a woman she could have a job. Brought up in a thought atmosphere that frequently centred around the idea that she was sinful, wicked and should be punished, she concluded she was very undeserving. So much so that she had never believed that she deserved to have a job, or to spend money upon her own self development.

Forgiving her parents, the church and (partially the first time), herself, produced quite a transformation. She started to look younger, took an interest in personal development, got a good job, and eventually was able to use her money as an expression of her gratitude for services received. Her relationship with her husband and family went through a series of crises in which all of them were offered the opportunity to grow. Instead of feeling weak and martyred she became assertive enough to take action to meet her own needs and create a better life for herself.

However, she did not love herself enough to complete her forgiveness agenda or the self-forgiveness process, or to forgive her husband fully at this time. Only several years later, after going through a separation, did she do this. For several years she omitted to give herself the gift of the very process that would help her obtain complete relief, and become a fully contributing member of her community.

It is important to recognise how lack of self-love can sabotage a person’s process of

forgiveness. By recognising this and tackling it early on the needless delay caused by partial forgivenesses can be avoided.

Here are some of the beliefs that some of my clients and students have discovered in their minds. Instead of blaming themselves for believing these things, however, they decided to adopt the attitude of being delighted to find them, so they could change them more quickly and easily, before they did any more harm :-

**Negative Beliefs
drawn from the work of 50 people -
“jelly-molds of the mind”**

1. About Self



I am unworthy. I am a nuisance. I am remote. I am conspicuous. I am not allowed to be seen. I am invisible, no one notices me. It's not worth trying. I am in a capsule, walled off from people. I am wrong. I am weak. I am always being steam-rollered and...

I am always controlled by women.
I am always being walked over.
I will always be neurotic.
I will never get my priorities right.
I will never succeed in doing what I want to do.
It is all my fault.
I cannot be understood or heard.
I am always getting persecuted
I will never trust men
I will always get hurt in relationships
I will get ill or die
I am incapable of making good decisions
I cannot trust my feelings about people
I have low self-esteem
I will be punished if I show my feelings to others

I am guilty - and must be punished
I have no power, I am helpless
I am a victim
I am too small
I am dirty
I am blemished
I am not perfect
I am unlovable
I cannot take what life offers me, in the way of love, opportunities, or joy
I must take revenge - it is right to exact pain when I have been hurt
I want to kill....
I am to blame
I cannot stick by my deepest values - I am not strong enough
I am bad
I always hurt people
I'm not worth much
I am not safe
I am all alone
I am alone - no one can or will help me
I do not deserve love
I do not even deserve to be forgiven or to practise forgiveness
I can only get love by striving and achieving, by performing, by working, by meeting the expectations of others, and not by being myself
I am not responsible
I must not be too successful
I cannot be honest, I am basically dishonest
I am clumsy
I never get anything right
I always hurt others
I have no right to be here
I am not acceptable
I have no patience
There is no good in me
Poor me, I always have bad things happen to me
My opinions do not count
I am ugly
I am not free, I cannot make choices
I have no will power
No one is interested in me or my needs
No one listens to me
I am responsible (for my mother's (or father's) illness, for my parents' marriage, unhappiness, divorce, for my children's drug taking, or it could be any other person's situation or condition...)
I am responsible - if only I had been there, this tragedy would not have happened, now
I must be punished.
I am responsible for everything
I must always be in control

<p>I am not adequate (as a woman, as a man, etc)</p> <p>I want to die,</p> <p>I want to kill myself</p> <p>I am a horrible person</p> <p>I am too vulnerable</p> <p>I am incapable of giving</p> <p>I am not connected to my body, I am not real (= a tendency to go away mentally from present situations)</p> <p>I am sickly, frail, lost,</p> <p>I always get confused</p> <p>I am cruel, must take advantage of others to get my needs met</p> <p>I am incompetent</p> <p>I am nasty</p> <p>I must over-achieve to get love and recognition</p> <p>I will always have "my" paranoia</p> <p>I cannot think clearly</p> <p>I am not worth talking to</p> <p>I cannot discuss things - my thoughts or feelings - with anyone</p> <p>People will not understand me - I cannot communicate adequately</p> <p>I cannot be open</p> <p>I will always be judged and found wanting</p> <p>I will always be overwhelmed by my emotions</p> <p>I am stupid, people will laugh at me, so I cannot participate in life, in games, or fully express my sexuality</p> <p>I must use alcohol, drugs, cigarettes, etc., to (i) "be myself", to (ii) "hide myself", or (iii) to diminish my pain.</p> <p>I cannot release my creativity (in art, music, poetry, writing, etc)</p> <p>I must get ill, I must not live into a bitter old age, it is better to die young</p> <p>I am afraid to accept my inner beauty,</p> <p>I must destroy my beauty because it makes others jealous</p> <p>I must take on the pain of others - if only I could take away the pain of my daughter, (mother, son, father, brother, sister, partner, etc.,.....) - then I would be a better person</p> <p>I cannot commit myself totally to anything</p> <p>I cannot be independent</p> <p>I am to blame</p> <p>I cannot love</p> <p>There is something wrong with me</p> <p>I don't have enough love</p> <p>I am "selfish" and do not deserve the good in life</p> <p>I will be found out and other people will never love me - I must hide my imperfection, but how can I do that, when</p>	<p>it is so obvious?</p> <p>I am unlovable</p> <p>I have no right to exist</p> <p>I am not real</p> <p>I can never be the "perfect" mother (father, son, daughter, doctor, nurse, teacher, worker, employer, whatever, etc.....)</p> <p>I can only feel good about myself if others tell me I am OK - but can I really believe them when they do? - not really....they are lying...</p> <p>I cannot even trust myself, let alone others...</p> <p>I am dishonest</p> <p>I am very good at making excuses</p> <p>I am good at sabotaging myself</p> <p>I have a problem</p> <p>I am dumb, and dumb people do not succeed</p> <p>I am a misfit, an oddball, no one wants me to be part of their family or group</p> <p>I cannot say "Yes" or "No" and mean it.</p> <p>I waste time</p> <p>My body is too horrible. It is physically unacceptable to others.</p> <p>I am not wanted</p> <p>I will repeat the same mistakes my mother (or father) made - there is no escape from this</p> <p>I will hurt my children like my mother did - I must never have children</p> <p>I will always be fat</p> <p>I am predestined to get cancer (or depression) like my mother (or father) did</p> <p>I am unpleasant</p> <p>I hate myself</p> <p>I cannot stand up for my deepest values</p> <p>I must continue to feel ashamed</p> <p>I will be used by others</p> <p>I must make myself as small and insignificant as possible</p> <p>I am unproductive</p> <p>I am devious</p> <p>I am a liar</p> <p>I must always prove myself right, be perfect, be best in everything</p> <p>I must not take any more risks</p> <p>I can only be liked if I do what others want me to do</p> <p>If I do what I need to do other people will get hurt</p> <p>I am not allowed to show my disappointment</p> <p>I am not allowed to succeed and earn a lot of money</p> <p>If I show my feelings then I am weak - and I have to be "strong" to be liked - so I will hide my true feelings</p> <p>I am not allowed to be content</p>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

I must be aggressive to get noticed
I am full of aggression
I am responsible for other people's lives
I must correct other people for their own good, I must always tell them when they are wrong
I must be active all the time or I am bad
My needs are not important, other people's needs are more important, and no one will meet my needs
I do not belong anywhere, there is no space for me
All my relationships will be sorrowful
I am only a sex object
I am worth less than my two brothers (or sisters)
I am the wrong sex
I am full of sin
I have bad karma
I MUST BE PUNISHED (e.g. with illness, accident, unhappy relationships, unsatisfactory jobs, choosing men (or women) who can not love me etc., ...) (This core belief must be one of the commonest dis-eases around)
I must be banished
I am damned
I cannot cope
I always block myself
I need more than anyone can give me - it is hopeless
I cannot ask for help
No one will help me
I am incapable, I cannot do things
I will be left alone in my old age
I will become sick or crippled in my old age
I don't have enough energy

After this self-examination of the contents of their minds, they could all "see" how their beliefs acted as "jelly-molds" and kept reproducing effects in their lives which replicated these themes.

Debriefing:-

Did you find that list rather heavy going? I have deliberately given it in full so that my readers can realise the massive weight of negative beliefs that a sample of *only 50 people* have been carrying around inside them. Imagine what that means world-wide. We *have* to become aware of the immense amount of negative thought and belief in the world in order to transform the thought atmosphere we and our children live in.

Did you notice any that you have? Can you think of any you have that are not listed here?

Many people have a collection of favourite negative beliefs, and are amazed to discover that they are not the only ones who drew negative conclusions from their traumatic experiences. There *are* other people out there burdened down by such core beliefs. You would never suspect when you meet them casually. Often they themselves do not know that they were carrying such negative beliefs until they examine themselves deeply or do a forgiveness process. You are not alone if you have negative beliefs.

Negative beliefs can be changed and healed - but you must become aware of them first.

Obviously you have to be willing to give the time and effort needed to detect them before you can change them. It will need effort on your part. But negative beliefs keep producing negative results. Only by changing such beliefs can you prevent the harm they do if they stay buried in your mind. Is not your mind one of your most precious attributes, deserving such loving care and maintenance?

Opposite beliefs can coexist - Nicole

Nicole had a continuous feeling that she was both "invisible" and "too conspicuous" at the same time. In the street she felt people were watching her, looking at how peculiar she was. At the same time she felt that they might walk into her from not having seen her. This belief system naturally allowed her to have only rather limited kinds of relationships with others.

As a child she had had a disease called St. Vitus Dance, or chorea. This was a complication of a streptococcal infection, and had caused her to have many unsightly twitching movements over which she had no control, for several weeks. During this time she was not allowed to come into the family sitting room when visitors came to the house, but had been confined to her bedroom at the end of a long corridor. She

concluded that she was both unsightly and ugly, and also “not to be seen”.

Forgiving her parents, the visitors and the doctors who may have recommended this isolation, for their lack of understanding of her child’s need to be seen and heard as a human being, was needed to relieve this pattern for her.

From this story you can also see how sometimes actions are taken by a helper to relieve his or her own pain rather than to meet the true needs of the person needing the help. In this case perhaps the parents’ and doctor’s embarrassment, or belief that the child would feel embarrassment, was given greater weight than the child’s needs to *belong*, to *be seen and accepted* as normal, no matter what.

Take a deep breath, we have not finished on negative beliefs. Here are some of the other negative beliefs from the same 50 people — about other people, and life itself

2. Beliefs about Women

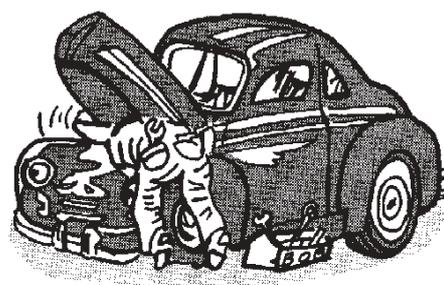


Women have to “put up with” men.
 Women are mean. Women are dangerous
 Women will try to imprison me
 Women are too attractive - I cannot keep my course when they try to attract me - I am too susceptible
 Women are strange
 Women are inferior
 Women are weak
 Women are incompetent and...
 Women are far away, they are inaccessible to me
 Women are frightening
 Women are mad
 Women are filthy

Women stink
 Women can be punished, hit, used,
 Women don’t have minds
 Women talk too much
 Women carry all the burdens on their shoulders
 Women are too strong.
 Women are too powerful
 Women are powerless
 Women are controlling
 Women have no control
 Women will always dominate me
 Women are manipulative
 Women are to blame
 Women are second class
 Women cannot be trusted
 Women will always leave me
 Women are to be avoided
 Women are victims
 Women are monsters
 Women must be meek, non-verbal, quiet
 Women are always jealous
 Women are always jealous of me
 My mother wanted to get rid of me - so all women will do the same

3. Beliefs about Men

No man can be trusted
 Men will always leave me
 Men do not mean “I love you” in the reliable way that women mean it. Love does not change their behaviour
 Men can make me feel worthless
 Men are unreliable
 Men are immature
 Men take out their revenge on me
 Men are to blame
 Men are the Thinkers
 Men are dominant
 Men are stern, disapproving
 Men always humiliate people
 Men are specially good - or bad
 Men are despicable
 Men are weak
 Men are a bunch of pigs!
 Men are punishing
 Men are dismissive (of me/my ideas)



Men are in control of everything
 Things have to be kept secret from men or

they will hit me, even kill me
Men are jealous
If I show my beauty, men will kill me
Men use me

4. Beliefs about Therapists, Doctors, Teachers...

Doctors (also nurses, teachers, counsellors etc) are arrogant, untrustworthy, dangerous... none of them can help me
Doctors misuse their power and I cannot trust them
Therapists are "The rapists"

5. Beliefs about Authority

Authority is mean,
Authority is hurtful,
Authority is not for my benefit
They, (the government, the bureaucrats, the police, the organisation etc.) are to blame
Other people decide about my life
They do not listen to me
They will try to stop me developing

6. Beliefs about the world, Life, God

Life is terrible, not worth living, not worth the effort
God is to blame
Relationships always end in pain - it's not worth the bother
Life cannot be trusted
Life is a painful struggle
The world is a dangerous place
It's not safe here for me
People are easily misled
The world is unjust
The world is a hopeless place, and I cannot change it
Life is too hard
Life is like Hell
Life is very tiring
Life is a job, a duty, to be got through, there is no joy
Life is a waste of time
The world is not much fun, it is oppressive
Duty is a heavy burden, inescapable
The world is threatening
The world is full of illusions - I cannot be true to myself in this world
There is never enough time

7. Beliefs about Sexuality

Sexual expression is to be avoided
Strong male (or female) energy is dangerous
Sex is hurtful
My sexuality is unacceptable
I cannot accept other people's sexuality
In sex, people exploit each other, and people will want to exploit me

8. Beliefs about Love

Love is *always* conditional
Those who say they love me can *never* be trusted
Love *always* leads to a lot of pain
If I let myself love too much, the one I love will *always* betray me...so I must hold back my love...

9. Beliefs about Money

Money is dirty
Rich people must have ripped other people off to get rich
I can only be rich by taking away from others
Rich people are bad
I would be bad if I became rich
My father (mother) would not really like it if I became rich
I must never be rich
There is not enough to go around
I want, but cannot have, more
I never have enough
People, especially doctors, nurses, and teachers of personal growth, should work for nothing, or at least very little — if they were really concerned about loving people.
I should not have to contribute much. It is my right to have health without contributing or working for it.
I can't afford to spend *that* kind of money on my health (while at the same time spending more money on some or all of the following — car, alcohol, cigarettes, the TAB, fancy new clothes, cosmetics, entertainment...)

The above collection of negative beliefs is a selection drawn from the forgiveness work of only fifty people over a twelve month period. You can

see how widespread and deep are such negative beliefs. Any of the above beliefs would block the flow of love in the person's life considerably.

Negative beliefs such as these must be recognised and acknowledged (compassionately and without judgement) before they can be changed.

The process of forgiveness will include converting them into wiser, more compassionate and understanding truths. It is mental housecleaning. It is caring for the thought "environment".

Your beliefs are the conclusions you came to in the past, reinforced over time by experiences that confirmed them. They are also thoughts. Energy, and action, follow thought. Everything around you now was in some way the product of someone's thought - your house and all its contents, your clothes, the street, your car, this book... They were all invisible ideas in someone's mind and then they became physical reality. The way the world is today is the product of how people thought in the past, and the world of tomorrow is hourly being built by our thinking today. We are each responsible for how we think, for the contents of our mental household. No one else thinks your thoughts except you.

Thoughts produce results. Thus, since you are responsible for your thinking, you are responsible for your results. A negative thought produces a negative result. A positive thought produces a positive result. The results you get reinforce your belief. The results you get tend to be fairly accurate reflections of the thoughts you have been holding in your conscious and unconscious mind. In a way, the world you perceive is a kind of mirror, and can be used to help you to "see" what has been in your mind.

Someone who believes that they are unlovable will "see" the world through that mental filter. They do not see the same world as one with the opposite belief. They will not enjoy relationships as much as someone who has greater self-love, who believes that they are lovable. They may avoid relationships to avoid the pain of rejection, or seek out many relationships,

searching for those who will give them love or compliments. Yet they cannot receive into themselves the compliments or love because they do not really believe the givers of them are sincere. Sometimes they hardly even hear appreciation when it is offered with genuine love. It cannot get past the filter of "I am unlovable".

These unhappy people do not recognise that their "lovableness" *does not actually depend upon the behaviour of other people*. But since those who do not believe they are lovable tend not to get loving relationships, this reinforces their belief that they are unlovable. This creates a downward spiral. The "truth" of their past experience creates and reinforces the negative belief about themselves that leads to that "truth" happening to them again and again.

After identifying their negative beliefs, the people who contributed the above examples could easily see how the effect of a belief tending to act as a self-fulfilling prophecy had been creating their lives *in almost the exact image of their negative beliefs*. They woke up to this by thoroughly doing the stage of the forgiveness process in which all the negative conclusions and beliefs formed at the time of trauma are brought to light.

Perhaps you, the reader, can now begin to notice what is the state of the mental environment - your own and that of those around you — in your family and work place. And for the future of yourself and other earthdwellers, you will now "see" the importance of healing such beliefs on both an individual and a larger scale. We all need to do our mental housecleaning. These negative beliefs are rather like dirty dishes - they have simply not been washed, but have accumulated in the house. No amount of analysis of the problems you have, nor finding justification in past unhappiness, nor blaming those you hold to be responsible, nor taking of medication to suppress the effects of such negative thoughts (and associated emotions) on your body, will alter the fact that in the end, *the "dishes" will have to be washed clean*. A dish-iatrist or plate-ologist will not help you, except to tell you what the problem is to be labelled and how it came to develop over time. Blaming others or the government will not

help you.

What will really help is “washing the dishes”.

By us, each of us, individually. Me. You. We are responsible.

As it unfolds, the forgiveness process will include your healing of all such negative beliefs and thoughts. The important point here is to see the importance of unearthing as many of them as possible, joyfully, so that they no longer continue to lurk in the recesses of the mind, producing the negative results in your life.

Belief Systems



Key points to remember Fast track:

1. Our perceptions of our experiences form the basis for conclusions. The conclusions form a pattern, a “map of the world” in our mind; our own self-image; our belief systems.
2. These conclusions can become generalised and fixed as belief systems - about self, men, women, relationships, children, authority, life, God, the world, sex, money, and so on. Because we perceive the world through a filter that includes these patterns, what we see tends to reinforce these beliefs. Our core belief systems have a considerable effect upon what happens in our lives. Beliefs tend to actualise and reinforce themselves like self-fulfilling prophecies until they are changed.
3. A great many people carry a large number of negative, or “toxic” beliefs that block the flow of the energy of love in their lives, and lower their self-esteem.
4. Healing negative beliefs is included as an essential part of the Forgiveness Processes.

Forgiveness — what it is and what it is not

Removing myths and misunderstandings

It would be wonderful to have a different word that we could all agree upon, and which did not upset some people, but so far I have not found a satisfactory alternative. To do my best to avoid problems the word itself creates in people's minds, I have tried to avoid writing about "forgiveness" and instead to write about

"The forgiveness process"

Forgiveness is not a moral issue, it is an energy dynamic Gary Zukhav

This is what is meant in this book when the word "forgiveness" appears. Forgiveness as a definite process. It is also a skill. Most people have not thought about it as a process or a skill - *yet it is a process that leads to unconditional love.* There are definite steps to it.

By analogy, cleaning our teeth is a process or skill which we all learned at one time. Some of us do it well already, others less so, some do not know at all how to do it at all well. My dentist recently taught me how to do it better than I had been doing it before. A skill can always be improved. It is worthwhile taking good care of our teeth, removing the debris that would cause decay if left unattended. It is also worthwhile learning how to forgive, for the removes the emotional and mental debris that can cause even greater harm. It is worthwhile learning how to improve such a skill at any time.

One of the most useful ways to think of the forgiveness process is to think of it as a kind of skill of mental and emotional housecleaning. For your own sake, it is as worthwhile taking good care of your mind, emotions and body as it is of your house. After all you live in them.

The definition we use in this book is that forgiveness is the cancellation and permanent removal of the conditions in your mind that block the flow of love - independently of the behaviour of others .

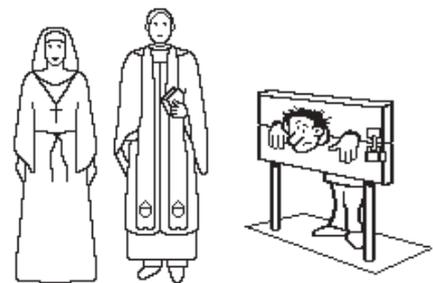
It involves the healing of your memories and of negative belief systems.

It involves the creation of a new pattern of responses to any future situations similar to the traumatic events of your past.

In a sense, any form of process or ritual that successfully removes the conditions that are blocking the flow of love can be called a forgiveness process.

The form of forgiveness process that will be given later in this book is not the only form that can be used, and I hope that people will adapt it into many other forms *once they have understood the principles involved.* The form I use with people is the way it is because I like to be very comprehensive and teach people the reasons for each stage, but simpler forms will need to be worked out for children, and different language styles will be needed to fit in with a person's cultural and educational background. It is also possible to shorten it as you will see later, once you have mastered the longer process.

Resistances to the word "forgiveness"



It is very important to honour the resistance some people have to the word "forgiveness", because this can stem from times of pain in childhood. As children we

may have received very mixed messages about love and forgiveness. Those with authority over us, parents and teachers, for example, may have shown us a double standard, recommending one thing and practising another. Many people, as I once did, share a reluctance to use the word forgiveness and may be suspicious of anything to do with it. If you have a problem with the word “forgiveness” this section may be helpful in finding the origin of that difficulty and removing it, so you can keep going and get the benefits of what comes later.

Using the forgiveness process does not mean.....

- Using the forgiveness process does **not** mean allowing the other person to continue harmful actions. It is not really loving to anyone to fail to help them stop hurting themselves or others.
- Using the forgiveness process is **not** the same as pardoning someone. Pardoning is letting someone who is guilty of a crime off a punishment that society has deemed merited. You *can* pardon someone and still hold resentment towards them. Pardoning *can* be an act of love. It can also be a self-righteous act devoid of true forgiveness.
- Using the forgiveness process does **not** mean being a “doormat”, “victim”, “weak”, a “martyr”, or becoming helpless and passive. These are most often done from a very unforgiving stance. They are the prisons made of refusal to heal the pain, not the freedom of unconditional love.
- Using the forgiveness process does **not** mean that you lose being “right” (if you were right) or that you lose the chance of proving the other person “wrong” (if they were wrong). Doing those things is only justification and often creates further cycles of resentment. Doing the forgiveness process however gets you off the need to prove yourself “right” and the other person “wrong” before you start to love again. It ends the need to find a scapegoat to blame.
- Using the forgiveness process is **not** “too painful” or “too difficult” to do. Nor is it

“too easy to do and therefore meaningless” (as one person said to me once). It does take a certain amount of willingness, thoroughness, time and persistence.

- Using the forgiveness process does **not** mean making other people change, or apologise. You can only change yourself. It is no use saying or believing that the other person must now change because you have forgiven them! That would be to place another condition upon your love.
- Using the forgiveness process is **not** something you “have” to do. You can only do it you are willing and choose to do so.
- Using the forgiveness process is **not** something you do “at” another person, or even tell them that you have done, especially with the intention to put them down. That would be a form of attack, not love.

Using the forgiveness process does mean:

- Making a choice to heal your past and move on.
- Making a choice to no longer respond in your body with pain, tension, dysfunction or disease because of what happened in the past or the wrongs done by others.
- A willingness to love yourself, your body, and all your past “selves”.
- Being kind to yourself. It is kind to *you* to stop punishing yourself for the wrongs done by others.
- The healing of memories, especially of your Inner Child. To not forgive is to delay the healing of your Inner Child, and in a sense to continue the abuse. The Child in your memory *needs* love to flow again. The forgiveness process is balancing your painful memories with clear images of what would have worked for you and met your needs fully, and this is good for your body physiologically.
- The healing of negative beliefs. It is recognising and changing negative beliefs into beliefs that work positively for you.

- A process which occurs according to certain natural mental and emotional laws. Just as understanding the laws of gravity and aerodynamics help us make airplanes that fly safely, understanding something of these psychological and spiritual laws helps us to be able to work with forgiveness and create more loving relationships.
- A process that has definite steps that can be learned.
- An active process. It is definitely not passive. It brings in the use of the will.
- A process which enables you to confront others in a strong assertive yet humane and caring way if you should ever need to do so.
- A process which helps you to stop being a “doormat”, “victim”, or “martyr”. It is an end to the “blame game”.
- An empowering process which makes you stronger - it restores to you the power of Self-determination.
- A process which strengthens your will as well as your love.
- A process which is easy when you are willing to set yourself free, and to learn how to do it.
- A process of changing your own thinking, feeling, and behaviour - not other peoples'. *You can't change others - you can only change yourself.*
- A process which you choose to do because you value love more than hate. It enables you to act out of your higher values. It is making choice for love, not fear or hate.
- Recognising your deep values - what really counts for you - and seeing that these values were not destroyed by your times of pain, but may even have got stronger.
- A way of cultivating and increasing wisdom. It is a willingness to use wisdom, compassion and understanding as you view events from the past.
- A willingness to see a bigger picture and see each person's life whole, from

conception to the present, through all their traumatic times, with compassion.

- A way of using your memory correctly. That means you learn to use your memory to remember the lessons you have learned and *better ways of acting in the future*. You give back responsibility to others for their part in what happened. It enables you to love yourself as you were in the past. This is far better than remembering only the hurt, and recycling the grudges built up in reaction to the hurt.
- Something which is a joy and a celebration of your power to love.
- A process which makes you free - free to choose your path without being controlled or led by your emotional reactions based upon past experiences. By accepting and forgiving the past you are enabled to change your patterns of response to it, in the present and future.
- A *private* healing which takes place more inside you than the outer form suggests. It is what happens inside you that counts more than just going through the form of the process.
- A definite energy change in you and around you.



- A process which can improve the atmosphere and communication in families, relationships, workplaces, committees, organisations, parliaments, internationally...
- A process which can sometimes be telepathic. Perhaps it always is. The love released by it flows between people, even over long distances, in a mysterious way. Following a forgiveness process,

connections have sometimes been re-established between people after long periods of estrangement and bitterness.

- A process which expands your consciousness, and enlarges perception, or gives you another way of “seeing”.
- A basic need of all human beings. If we do not learn how to forgive we remain less than we can be. We need to *give* unconditional love as well as to receive it.
- A willingness to be at peace.
- A willingness to live as a Higher Self, a Soul, in the context of *wairua*.
- The forgiveness process is largely missing from our usual education and parenting systems. If we were not taught how to do it, it is because our teachers and parents themselves were not taught how. If we had learned about its benefits and how to do it, we would certainly want to do it. Its general use would change the atmosphere or energy field of both nuclear and extended families (the *whanau*) and nations.
- The forgiveness process can be taught and learned. It will soon be included in our educational process.

A cautionary tale - a misunderstanding about forgiveness - Hannah

When she was a child, Hannah had been badly emotionally abused by adults. By middle age she was a woman with many health and relationship problems. She was obese, had undergone operations for many conditions, and was being treated for arthritis and depression. She was often beaten by her alcoholic husband and after one battering she developed problems with her spine and bladder. She found it very difficult to relate to doctors or any “authority” figures. Her condition improved when she partially forgave the most damaging parent. Later she deteriorated. She was found to have taken back the forgiveness and to be once more hating that parent, now deceased some years. “I will *never* forgive!” she said.

From what has been written earlier, and especially after you have done the Forgiveness Process, you will see that this was really a misunderstanding about the true nature of forgiveness. She had returned to punishing herself for the wrong done by another.

For Hannah to be able to use the forgiveness process to help her heal herself, she would have to change her belief that what had been done to her was “unforgivable”. She would have to realise that she was continuing to take punishment into herself for what the others had done - and decide that she did not want to do that any more. But in order to make that decision she would have to love herself enough to do that.

And here is the catch. People who do not love themselves enough to make the decision to stop punishing themselves often have a belief that they do not deserve to get well, or to have good relationships. Below the threshold of consciousness, they still believe they must be punished, and sabotage their own healing. They believe that they must have been “bad”, or bad things would not have happened to them. Therefore they tend towards not using the forgiveness process when they could do so and get relief. It is a vicious circle in which the negative belief causes the negative result that reinforces the “truth” of the negative belief.

It is here that the process of self-forgiveness for false guilt, and to heal the inner child is so desperately needed to break into the vicious circle and change this insidious and damaging belief system.

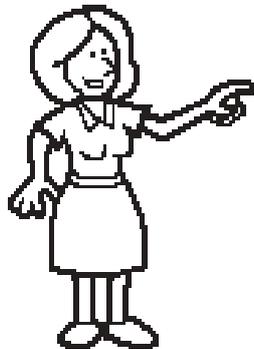
What we do not forgive becomes a part of us. Until we learn to forgive, the “unforgivable” can still happen to us.

The more negativity there is in the Primary Love Relationships testing (i.e. for love flow to and from mother, father, Higher Self, lower self, and the Source of life — see Ch 4.1), the more likely is the rejection of forgiveness. The pattern can be detected early by this testing and the person warned against their own tendency to sabotage themselves by terminating therapy before the forgiveness agenda is completely healed. The Primary Love Relationships must be

healed as quickly as possible, and the situation remains precarious until this has been completed.

In twelve years I have only seen three occasions when people rejected the forgiveness process after careful (but failed) attempts to enable them to understand understand (i) the nature of the process, and (ii) this self-sabotage dynamic. All had negativity in *all four quadrants* of the Primary Love Relationship testing (see later). In the same period of time I have not seen a single harmful side-effect in those who successfully complete their work.

What Forgiveness is and is not



Key points to remember fast track:

1. Because of the adverse reactions some people have to the word “forgiveness” it can be wiser to use the phrase - “using the forgiveness process” to describe what we are doing here.

2. The Forgiveness Process is the cancellation and removal of all the conditions in you that are blocking your unconditional love - independently of the behaviour of others. It is a healing process that sets you free of negative beliefs by changing them and healing painful memories.

3. The forgiveness Process is not:
Condoning or permitting harm
Pardoning
Being weak, “doormat”, “victim” “martyr” etc.
Losing your rightness or proving the wrongness of the other

Making other people change
Compulsory
Something you do “at” another person
Too difficult or too easy

4. The forgiveness process is:
What sets you free to love and express goodwill again
An energy dynamic
Makes you stronger and more able to confront injustices
A free choice
Empowering
Strengthens your will
Increases your wisdom
A joy and a celebration
Private and internal
Improves the “atmosphere”
Sometimes, perhaps always, telepathic
A basic need
Able to be taught and learned as it has definite steps.

The difference between Forgiveness of others and the Self-forgiveness processes

How can you love yourself if you do not love others? How can you love others if deep down you do not love yourself? Though the two forgiveness processes differ, it is probably wiser to consider these as two aspects of the same overall process, for they weave together to form a tapestry. The design is the blueprint for restoring the capacity to love. It has been rare in my experience to find someone who has seriously blocked love for another person or persons who does not also have a serious problem with self-love. Likewise, someone who has serious difficulty with self-image and self-love will have blocked love for others in many relationships. Examples of how the two processes can be interwoven will be given after they have each been described in detail.

The forgiveness-of-others process

This will be of value in all cases of pain, tension and disease that have their roots in *your* reaction to the actions of *another* person. In energy terms it restores your own energy pattern to health, it enables you to be open to increasing the flow of love and life energy from the Source through you, and to form a "bridge" of unconditional love between you and the other person. Having identified and removed the blocks in yourself to the flow of love, you as a personality reach up to draw in from your Higher Self the qualities you need, and then radiate them outwards deliberately to the one you are forgiving. As you forgive others, self-forgiveness becomes easier, and you come to love your own self more completely.

This subtle change in energy patterns can have beneficial consequences upon the physical plane in due course. Physical healing may certainly improve, but even if the physical condition cannot improve, there can still be major healing in relationships, or in the process of dying.

None of us is an island. We live in a sea of energies which is the larger life of the planet. You can never be "out of relationship" with another person, even if you never see them again or they have died. The memories live on and have their effects. So the question is, how are you going to improve the quality of that relationship so that it does no further harm - or better still, does some good? Forgiveness of others forms part of the science and art of right human relationships.

The Self-forgiveness process

This is more concerned with healing the splits or divisions within your own psyche. In doing so you learn increasingly to *identify with* (that is, become identical to) your true nature, the Higher Self. From this level love flows through the all the layers of your personality and can bring healing to your body, your emotions, your subpersonalities (especially to the Inner Child) and to beliefs in your mind that have blocked love between the parts of your own psyche.

This change in subtle energy pattern can have important consequences for your own health, but it extends outwards and benefits those around you as well. As you complete this you find it easier to love and have compassion for others whom previously you thought you could not love. Forgiveness of others becomes easier. Forgiveness makes whole both the forgiver and the one forgiven.

*Love thy
neighbour
as thyself*

Seven Patterns of Goodwill

Peace of Earth, Goodwill to all

Many people say this at Christmas time. Religions other than Christianity have their own occasions for remembering about the need to practise goodwill. There is a Goodwill Festival which an increasing number of people celebrate in June each year. But what is goodwill? Peace is not likely to come without understanding what it is .

This chapter sets out to give an answer. It does not pretend to be the whole answer, but will help us to understand more about the nature of unconditional love and forgiveness

In putting unconditional love into action, there are seven Patterns of Good Will which can be learned and which will make the task easier.

Each pattern is a combination of a goal, an attitude towards that goal, a certain kind of openness, and a *willingness* work towards that goal. You set these patterns in your mind by an act of your will.

1. Clear communication

With this mind-set you have the goal of being precise, accurate and clear to others about your own needs and preferences. You also have the goal of listening to the needs and preferences of others with the intention to understand them fully. You have the goal that all communications are to be fully understood. You are willing to check and recheck that this is so until it becomes so.

You will learn in doing the Forgiveness Process that there is a way of learning to express your preferences clearly. You learn to do this without the *demand* that other people or life should meet them in exactly the way you think that they should... You communicate them very clearly however. It is an important step in keeping the flow of love and goodwill through you unobstructed.

You separate the action from the doers. You may not like the actions of others. Yet you continue to send them love and goodwill as people even though you may not like what they are doing and you may communicate your preferences firmly and clearly. You also ask for and listen carefully to their point of view, without interruptions, so that you can come to understand it fully. Try this pattern out for a period of several weeks to assess this for yourself. You may be astonished at the difference in your life.

It is loving to yourself and others to know what your needs are, and to express your needs and preferences clearly. If you do it *without demands that your expectations be fulfilled by a particular person in a particular way*, your inner peace remains undisturbed.

Clear communication is an essential component of goodwill in any relationship. It is “letting it be known” and “letting it be heard”. This means listening skills as well as knowing your own needs and being willing and able to express them clearly. Without clear communication a breakdown in the flow of love and goodwill can occur easily. With it, the relationship can flourish magnificently.

I highly recommend the book “Conscious Loving” by Gay and Kathryn Hendricks is for understanding and developing this skill. There are many other good books and courses on improving listening and communication skills.

Need for training in Clear Communication as children Ron and Sibyl

When Ron and Sibyl settled down together, they both wanted to please each other as far as they were able. They were dedicated to creating a harmonious relationship. One problem in the way of this was that Ron liked to go to bed early, rise early and to be very regular about this. If he was woken after only one or two hours sleep he would be unable to get off to sleep again and become very tired

and irritable next day.

In principle Sibyl said she also liked to go to sleep and rise early. But she also liked to stay up late at times. Sometimes she worked late shift, then she would need to lie in the morning, and hate to be disturbed by Ron when he rose early. Her times of sleeping were more erratic than Ron's. This pattern of partners having incompatible sleep rhythms is not uncommon in many couples - does it sound familiar to you? Some have called it the "Owl and the Fowl" tendency - the night bird and the early bird.

When they were tired from disturbed nights, their relationship would become strained by their irritability. However, they did not want to sleep in separate beds, for both held the belief that this would be bad for their relationship. Each of them somehow felt that if only the other one would understand then they would change their behaviour to fit in. "If only you loved me enough you would change your sleep pattern to fit in with mine (...and then I would be able to love you)!" was the underlying but unexpressed thought system.

Because neither of them came from a family that understood about basic needs and the value of expressing them clearly, this pattern of tension continued for six or seven years. They had never had a role model for giving and seeking clear communication in childhood. They felt trapped between lack of sleep and a deteriorating relationship.

Finally as a result of studying this material on forgiveness and unconditional love they realised the value of honouring the basic needs of each other, of communicating them clearly and brainstorming how each person's needs could be met. In this case the basic needs were for sleep and right touching, tenderness, gentleness, including time for high quality sexual relating.

They listened to each other. They had the goal to understand each other and find a way to meet their needs. They succeeded in creating a sleeping arrangement that worked for both of them, by the use of a

separate room on occasions when there was marked disparity in times of retiring to bed. They gave priority to using times other than when they were desperate for sleep for intimacy.

The most important outcome of their new arrangement was not so much the better quality of sleep, though that was important. It was the sense of cooperation and sharing that happened as each tried to genuinely communicate their needs without pressure, and to listen to the other one's perspective. Their sleep improved and so did their times of intimacy. This could not have happened without *clear communication*.

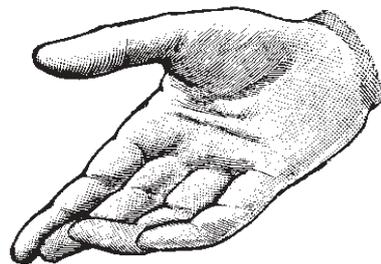
The other six Goodwill Patterns do not have any simple English words that can be used to describe them. This may be the reason that we do not "have a handle on them" yet. They are ancient Aramaic words that described these patterns, but Aramaic is a dead language now. Aramaic was the language used by the writers of the Dead Sea Scrolls about two thousand years ago. It was the Aramaic Code of harmonious conduct found in one of the Dead Sea Scrolls called the Khabouris Manuscript that inspired Dan MacDougall and Edith Stauffer to develop the Unconditional Love and Forgiveness Process as a psychological tool.

Aramaic words are quite beautiful, so I will include them at the beginning of each description. Perhaps you will enjoy them too, and start a process of bringing them into our everyday language by using them and sharing their meaning with others. They are truly beautiful tools for psychospiritual transformation. Ponder upon them and the meanings that underlie them. You will "build them in" to yourself by giving them attention and practising them. Use them often in conversations with others. Explaining their meanings, exploring them with your friends, and using them will bring them to life for you.

2. Kenoota:

Doing what is “Fairest-for-All”

With this mind-set you have the openness and willingness, and the goal, to work towards whatever is Fairest-for-All in any situation. You are open to discovering and working towards whatever is Fairest-to-All in any situation, and you find wise ideas coming to you from your Higher Self. By contrast, if you are closed down by holding on to strong negative emotion, beliefs, or hostility, these ideas will not



reach your mind, and you will be sceptical and pessimistic about their very existence. Fairness to All is an essential attitude for all of humanity to cultivate if we are to continue to survive on this planet, for the principle will lead to *fair sharing* of the earth’s resources with each other and all other species of earthdwellers. It lies at the heart of true righteousness.

Kenoota needs to become as powerful an instinct for racial survival as the individual survival instinct was for the individual.

- This mind-set is to replace the goal of grasping or working towards revenge (no matter how subtly and apparently innocently done).
- This mind-set is to replace the attitude of demanding “justice”. What is interpreted as “justice” will be different according to the country in which you are living. (Sometimes there can be contamination of the desire for “justice” with the intention to get revenge).
- It substitutes for these an attitude of mercy and of sharing resources in a manner that is fairest-for-all.

Kenoota, fairness to all, makes conflict less harmful to children - Luke and Muriel

This couple’s marriage was not working for them, and they consulted me at the time of impending separation. They held the goal of separating from each other, but on learning about Kenoota, they decided that they were determined to conduct their marital separation in whatever way was fair for each other, the children, the children’s’ friends and the grandparents. Despite many difficulties and challenges, the separation went ahead with noticeably less damage to them or the children than is usual in such situations.

The *striving* towards fairness to all leads to healing compassion - Celeste and Nat

Most days we read or hear of violent crime in the news, and the increasing prison population. Nat had been convicted of a violent crime and was in a prison with other dangerous men. Such men have largely been “written off” by society. Celeste did not write them off, even though she herself had suffered abuse, rape, and violence in her life. She held a more hopeful vision. As a regular prison visitor she was able to win the confidence of a group of men. She was eventually able to let them hear from her firmly, gently, and in a dignified manner, how it felt to be attacked and violated. Nat’s tears began to flow. Other men also began to cry. Their tough outer shells began to soften. They were able to share their own histories of having been abused as children. Her forgiveness of her own molesters, and her sincerity and dedication enabled her to do this. It enabled these tough men to get in contact with their own hearts, and start healing their own Hurting Child Within.

There *was* love at the core of even these hardened offenders. She helped them to begin to discover it. This surely was fairer-to-all, rather than letting them languish in negativity, to emerge still filled with hate after their punitive sentences were over, only to reoffend. It took great courage to do what she did. There had been quite strong opposition to

her visiting these prisoners from various “pillars of the community” who could not see what was “fairest-to-all” and wanted these men punished very severely rather than healed. Her purposeful love and goodwill were impersonal and strong, enabling her to overcome obstacles that would have daunted a less forgiving person.

3. Khooba:

Looking actively for and giving attention selectively to the good

With this mind-set you have the willingness and the goal to be open to looking for and seeing the good in yourself and the other persons. You also look for and energise *selectively* the potential good that can come out of a situation, no matter how challenging it seems. This is like selectively watering the flowers instead of just the weeds in your garden. You help the good to grow by selectively giving it energy in this way, instead of letting what you don’t want grow. You feed the good and withdraw all attention from the bad. This is, of course, also what Celeste was doing, and it is true that if you concentrate on developing any of the Goodwill Patterns the others tend to become entrained also.

- This mind-set is to replace the attitude of only looking for, seeing and reporting the bad, either in yourself, others, or in life itself. It replaces critical thinking and gossip, (which is not fair-to-all), with the right use of speech and thought.

Luke and Muriel (continued)

Children usually spend time with each of their parents after a parental separation. Sometimes hurt partners cannot stop themselves attacking the other partner through the children. This can be done in subtle ways, by telling the children about the bad characteristics of the other.

Muriel and Luke made the decision to achieve a situation that was fairest-to-all (Kenoota). They looked for and told the children the best in each other so the children could identify these parts in themselves (Khooba). They passed on to

their children the gift of a good self-image and a living atmosphere that was positive.

4. Makikh:

To be open

- (i) to seeing the true needs of yourself
- (ii) to seeing the true needs of others from their perspective
- (iii) to enabling these needs to be met in a harmless manner, if it is practical for you to do so.

With this mind-set you are willing to have the goals of :-

- (i) understanding the true needs of yourself
- (ii) understanding the true needs of others *from their position*
- (iii) receiving inspirations as to how these needs can be met, from your Higher Self
- (iv) using the wisdom of your Higher Self to see the difference between needs and wants, and to discern what is practical and possible for you to do.
- (v) being willing to do whatever you can to ensure the needs of others are met, if it is practical for you to do so.
- (vi) being willing to take responsibility for the meeting of your own needs in a harmless manner, and empowering yourself to do so.

This could include taking consideration of the needs of the “larger group” into consideration (and you have to decide what the word “larger group” means to you in this context - family, company, nation, humanity etc).

Very deeply understood, this mind-set will bring long-term harmony and prosperity to all parties, on every level to which it is applied - physical, emotional, mental and spiritual.

To practise Makikh effectively you need to know what the Basic Needs are. They have been described in Ch 3.1 already, but they are sufficiently important to warrant being included here as well. Memorise them if you can, refer to them frequently, and be prepared to use them all the time in your strategy for creating right human relationships around you.

List of Basic Needs

Needs are necessities of life, and failure in their being met leads to diminishment, failure to fulfil potential, and maybe illness or death. The most important needs may have a different pattern of emphasis for different people, or for the same person at different times in life. “Special love” and “Special hate” relationships are often based upon expectations of meeting or not meeting needs.

Being “for-giving” means being open to others getting their needs met as well as our own. “Do unto others as you would have them do unto you” takes on a more practical meaning as we become aware of each need in turn, and examine our behaviour around it, in ourselves and others.

(**bold type** shows the needs that have figured prominently in the forgiveness work of people with whom I have worked. I imagine this shows a direction for improvements in the education of parents and children).

PHYSICAL:

Food, liquids, shelter, **sleep**, oxygen, light, warmth, exercise - all of good quality and in the right amount. Enough **moneyflow**, or ideas on how to get it harmlessly. (access to enough of the earth’s energy. How much is “enough”?)

PSYCHOLOGICAL:

To have **security**, to **receive love**, (incl. affection, right touching, tenderness, gentleness, mutual trust with absence of fear), to be **cherished**, to **belong** (to family, group, or tribal tradition), to be **deeply understood**, to be deeply **accepted** and **recognised**, to , to **be forgiving**, to be forgiven, to have **self-respect**, to have **self-esteem** (esp. from parents or parent figures.) To give love. To **love one’s self** (one’s parts, one’s history (especially the Inner Child), one’s potential)

SEXUAL:

To accept and respect one’s own body and the bodies of others. To accept feelings and urges as proper and vital (even if choosing to not always act on them). To learn the difference between sexual and affectionate touching, and be comfortable with either. To accept one’s need for psychological and physical intimacy (sexual intercourse does not always remove loneliness and estrangement). To **learn what it is to be a man or woman, and how to be with a person of the same or opposite sex appropriately**. To **accept one’s sexuality and the sexuality of others**. To accept one’s desire to reproduce, protect, and nurture children or, to find a channel for one’s creative energies that is wise, loving and satisfactory.

SELF-ACTUALISATION NEEDS:

To **grow**, to develop our potential, and to **have challenges**. To be curious, to find out, to know, to understand, to **seek meaning**, to achieve progress, to gather the resources that one needs while still recognising the needs of the whole of which one is a part (ecosystem, groups etc.) To **choose**, to **make choices and learn** how to use Time skilfully and wisely, from what happens. To **learn how to develop one’s capacity to love**. To **train oneself in the right use of the will**.

AESTHETIC NEEDS:

Beauty and artistry in sound, form and colour. Fun and humour.

FREEDOM:

To **speak and to be heard**. To **choose**. To do what one believes is right for oneself if it is harmless to oneself and others. To inquire. To defend oneself. To be just, to be honest, and to **be fair and to receive fairness**.

SPIRITUAL NEEDS:

To **grow** and expand. To improve one’s skills (spiritual or otherwise). To **develop skill in using the transpersonal attitudes**:- to learn and practise true

humility (Makikh), to learn and practise fairness to all (Kenoota), to learn and practise unconditional positive perceptive love (Khooba), to learn and practise loving self-diagnosis and self-correction of errors in the mind (Abilii), to learn and practise peace and peace skills (Rukha), to learn and practise holistic or synthetic vision (Dadcean Libhoun). **To learn and practise unconditional love.**

To know one's deepest values, and to **develop a stable hierarchy of values** by which to make decisions.

Meaning: To relate to others, individually, in group, and as a human family, in meaningful ways. To relate to something greater than oneself. To recognise a scheme of things in which we have a part - a pattern in which we logically belong, with a purpose to account for the vicissitudes of life. **To have a sense of inner life** - an "essence" impregnating matter, some subjective, spiritual, "plus" factor, no matter what it may be called, which links us with some wider field suggesting continuity. At a very deep level each human being knows they are part of something larger than self, larger than the life visible to them, larger than the earth-system, more than three-dimensional. **To have a loving attitude towards the Source of Life.**

To have order: To learn how to contact one's own inner source of peace and express the peace and other qualities latent within the Higher Self Harmony. To **seek for truth**, and to understand ourselves - our composition and why we function as we do.. **To trust life.**

There is a deep need to serve others and develop one's potential.

Hierarchies of Needs and Values: We value getting our needs met. We also value developing certain skills and higher qualities. We cannot escape the fact that our thoughts and behaviour reflect our hierarchies of needs and expressed values - things, thoughts, actions that we value more than other things, thoughts and actions. Our expressed values may not be in accord with our deepest values, however, unless we make a conscious

choice and use our will to set goals and make this happen.

Perhaps one of the most important things anyone can do is to develop a stable hierarchy of values which will enable decisions to be made easily by reference to it. For example "I value developing courage, love and trust more than fear, security and stagnation" could enable one to risk meeting someone at a deeper and more satisfying level than otherwise. To stay with the need for security may mean that the need for personal growth is neglected. The forgiveness processes are based upon meeting higher needs and upon valuing unconditional love more than its opposites, fear and laziness.

We are responsible for meeting our own needs, and our demand that certain other people meet our needs in the way we *want* as a condition for us to love ourselves, them or the Source of Life is one of the underlying causes of our need for using the forgiveness process.

The basic needs must be met before the higher ones can get much attention. It is hard to work for beauty if one is starving. But our higher needs remain crucial to our development, and abandoning our higher needs and values to meet our lower needs causes us distress in the long run. What we call crises are sometimes a time when a higher need or value is crying out for fulfilment.

- The mind-set of Makikh is to replace not caring what the needs of others are.
- This mind-set is to replace thinking that you know what the other person needs, based upon your own beliefs and past experiences about what was good for you, and without checking out if this is true *from their point of view*.
- It is to replace ignoring what your own needs are until you are drained out, (unless there is an over-riding purpose to be accomplished and you choose to make that sacrifice willingly).
- It is to replace imagining that someone

else will just know what you need without you working it out clearly for yourself or communicating it to them. It is to replace imagining that you can read another person's mind or that they can read yours. It replaces mind-reading with clear communication. It invites you to check out if you really know what is needed. It enables you also to see the difference between needs and wants.

- It is to replace a constricted view of the "group" with a more ecologically sound and broader vision. What does not serve humanity and the earth does not serve any individual in the long run.

- With Makikh, you do feel "attacked" by others. You can see that their unpleasant behaviours stem from ignorance, the fact that they do not yet know how to meet their needs harmlessly. This stems from the fact that they did not learn how to do this earlier in their life. They have not had their needs met properly at some time in the past, they may even have been seriously abused. You realise that you are not the real target of their anger, but their frustration with their situation and the people who hurt them in the past. If you can find a way to show them how to meet their needs in a more functional manner, the unpleasant behaviour will cease.

Meeting needs brings prosperity as well as job satisfaction - The Taxi Driver

A friend of mine arrived at an airport, and wanted a taxi to a hotel that was quite close to the airport. He had heavy luggage. The first taxi driver declined to take him there, saying that he preferred to wait for a passenger who wanted to go a greater distance. He said the short distance was not worth his while. A second taxi driver said the same.

Then a taxi driver across the road hailed him. "I will take you there", he said, and later he added, "I make a fortune taking passengers on all the short rides." He was *willing to meet the need*, and he prospered.

Uncovering and meeting true needs brings satisfaction - Rachel

A schoolteacher asked me for some sleeping tablets. "Why do you want them?", I asked. She said she was so uptight about the children in her class, she could not sleep. I suggested we try acupuncture and relaxation training first. She slept badly the first night, then slept very well thereafter. She thanked me for not immediately reaching for the prescription pad, and for teaching her how she could overcome the problem naturally, without becoming dependent upon drugs. Her need was for *inner peace*, not drugs.

Uncovering and meeting true needs brings harmony

Luella and Jake

This teacher was plagued on a school camp by one especially tiresome and disruptive boy, Jake, who spent much time hitting other children and being uncooperative.

She asked him, "What do you need?"

He said, "I need them kids to leave me alone."

She said, "If they left you alone, what would you like to do then?"

He replied, "I would go into the bush and play."

Luella went on, "And if you were playing alone in the bush, what would you need then?"

He said, "I would like a friend to come and play with me."

She said, "Is what you are doing, hitting the other children and being unpleasant to everyone, getting you that friend?"

Jake replied, after some thought, "No."

She said, "How could you act now so that you might end up playing with a friend in the bush over there?" He immediately quietened and became sociable, making many good friends while at that summer camp.

Luella was not able to discover the reason why Jake was so unhappy (though she guessed it was probably troubles at home, which as a busy teacher with many kids to supervise she might not have had time to deal with). However, by applying her knowledge of Makikh in even this small way she enabled Jake to learn how to identify his needs accurately and to take responsible steps to meet them

harmlessly. Learning that he always had a choice about how he reacted, and could take actions that benefitted him as well as others, was perhaps the most important thing he had learned for many years in the school environment.

Sometimes the true need is a change of internal attitude

Simon

Simon was a health professional who returned home exhausted after a particularly hard day's work. He was due to give a talk that evening. There was nothing he felt he would rather do less. He felt as if he would just like to curl up and watch TV or go to sleep. He looked, and felt, very negative.

Muscle-testing revealed the particular pattern of emotional negativity, and the missing qualities were willingness to be joyful for others, and generosity. Awareness of this was immediately followed by a surge of just those qualities from within. He now knew what he really needed. Within minutes his physiology had returned to normal, he felt energised and enthusiastic. The talk was very well received, one of the best he had given. Did he really *need* TV, a rest, or *a change of attitude*?

5. Abilii:

Removing the blocks to love from your mind — with joy!

With this mind-set you are willing to examine your own mind carefully to discover any "errors in the mind" that are blocking the flow of love, and to correcting them quickly through forgiveness - and with joy!

- This is to replace denying that there are any errors in your mind, and thus believing or trying to prove that you are right and others are wrong, (which leads to criticism, defensiveness and arrogance), and substituting humility and joyful self-correction in their place.
- It is to replace believing that there are so many errors in you that you are guilty, a

failure, unworthy, bad, sinful etc., and do not deserve anything good, and substituting the belief that you and others deserve to love and be loved now, independently of the past behaviour of yourself or others.

- This mind-set is the cure of mental stress. There is no peace without it.

Evening Review (backwards) is a tool for developing Abilii - Harry

One evening Harry reviewed his day looking (without self-condemnation) for any errors that needed to be corrected. He had felt tired and irritable all day.

He did this backwards in his mind's eye, because he knew that to review the events of the day forwards would replay any painful patterns from the hurtful events back into his nervous system. So instead of being unhappy about his day, he saw all the apples going back on the tree, and laughed.

As he did this, he realised that all day while he had been picking apples he had actually been plotting revenge against someone. He had "forgotten" until now that he had done this, and was now well aware that if he did not correct this in his mind quickly, it could lead to a chain reaction of unpleasantness or even violence. Instead of allowing this negative pattern to persist, he wasted no time in further bitterness or regret, but quickly and joyfully thought of ways to forgive and understand his "enemy" better. After he had done this, ideas began to flow of ways to understand his adversary's needs better, and ways to help them to be met. He became open to receiving creative ideas about how to reach out to his enemy and bring about harmony between them.

He would never have got these ideas if he had not done this exercise in right human relationships. Now he could also "see" the good that could come out of a situation that he had previously regarded as totally negative. He could use the situation to grow up in love and understanding. Unconditional Love can grow in situations of conflict.

6. Rukha:

The home, source, or well spring of peace within

Using the mind-sets so far described :

- (i) You can clear the errors (blocks to love) from your own mind - **Abilii**.
- (ii) You can do your best to understand and meet the needs of yourself and others wisely - **Makikh**.
- (iii) You can communicate accurately and understand precisely - **clear communication**.
- (iv) You can truly work towards whatever is fairest to everyone - **Kenoota**.
- (v) You can give your complete attention to amplifying the good in yourself, others and the situation - **Khooba**.

With the mind-set of Rukha you can also choose to be calm and serene - even when under attack or harassment. You have done the best you can - and the source of peace is within you.

With Rukha you are willing to lift up above the emotional and mental concerns into the realm of consciousness we call the Higher Self, Soul, or Wairua. It is here that peace reigns and is at home. You are willing to make your home there, and to be your True Self.

- This mind-set is to replace inner turmoil and confusion with mind-calming.
- This mind-set is to replace the pretence that all is well when it is not, with clarity.
- This mind-set opens the door to receiving intuitions.

When you are truly at peace, you can radiate a special quality of energy into your surroundings. You can become a true peacemaker. One person doing this in an office, a clinic, a shop, an operating theatre, a shopfloor, wherever, can make a huge difference to the atmosphere. Think of someone you know who does this. You can recognise this quality easily.

Rukha, Inner Peace, radiates - Daisy

I well remember Daisy, a warm-hearted

woman who used to clean the hospital ward at a hospital where I trained. As she went from bed to bed, she “settled” the patients down, one by one, in a wonderful way. Her own peace radiated out into the ward. By contrast, most of the nurses and doctors were rather busy and stressed, and the atmosphere would become ruffled, edgy, uneasy during the staff ward round. It was always better if Daisy came around after the doctors’ rounds. I am sure she was a natural healer. She was “at home” in Rukha.

Rukha, Inner Peace, radiates

Bernard

On one occasion in a group weekend workshop, the group was doing a meditation on Rukha. Bernard had been called away and came back into the room in the middle of this, and said afterwards how he had felt the power of the quality Rukha emanating from the group, almost like a warm wind that exerted pressure on him as he entered the room, settling him into profound inner peace. The work of the group was wonderful that day.

I have felt this peace during meditations before group meetings when each member focussed their attention on this quality, *inviting it in*. Our deliberations then went forward in a much better manner than if we had not done this mind calming exercise at the outset of our meetings. I often imagine how schools and parliaments beginning their sessions with such mind-calming exercises could enhance their results.

7. Dadcean b’Libhoun

The ability to see the whole

This mind-set is being willing and open to taking a wider and wider view, and to developing holistic vision. You see the network of interconnection between all people in a situation, as well as the relationships that exist throughout past, present and future. It underlies our new ecological way of seeing our planet and the interdependent needs of all those who dwell on the Earth as a whole, as well as the needs of smaller groups and

individuals within that whole.

With this mind-set you see the beauty of all relationships. You sense the inner realities as well as the outer. You glimpse the Divine Pattern for growth and challenge that lies within *all* relationships, just as a pattern of beauty lies deep within the essence of a flower. You see how love can emerge from even the most painful situations, and how to help that happen.

v This mind-set is to replace narrow vision. You see many more sides of a question. You get intuitions about what is the best course of action. You feel greater understanding and compassion.

Understanding and compassion grow together. Whenever I have been open to give enough time and to take a very full history from someone, I have learned as much as I can about their whole life. Then I have been able to come closer to seeing the whole truth about them.

I try to find out

- how it was for their mother when she carried them,
- how their birth, infant feeding and bonding went,
- how their infancy was, and their
- childhood and
- teenage years.

When I have learned about

- their peak experiences and crises,
- their times of deprivation and abuse,
- their traumas and losses,
- about the kind of parents, teachers,
- the family they grew up with,
- about their illnesses,
- about their times in hospital,
- when I search out the history told and untold that may still control their family's beliefs (like the experiences of World Wars or the Great Depression for example),
- when I know how they see their lives and what meaning they give to their experiences
- when I know enough - *then* it is clear to me that the person in front of me has triumphed, and has done the very best they could, with the equipment they had in the past. All tendency to judge or criticise falls away.

I am then in awe of their inner beauty, their courage, their love, and the many, many other qualities that I can see emerging through their Whole Life. That is why I chose the name Whole Life Endeavours for the work I do. We see people whole.

With this wider vision, all things are connected, the person's past, present and future, all the people and families with whom they have been connected. There comes to me a deeper compassion, unconditional love, understanding and patience than I had before.

Seeing the "big picture" is in itself healing

Karen

Karen had troubles with her children and her husband, and felt criticised for not being the perfect mother, lover, wife, housekeeper, breadwinner, and more, - for not being Superwoman in fact. Others found it easy to say that she should be better able to cope, so she felt judged and condemned by others as well as herself. "I am a failure" she said. But what of the broader view?

Her own infancy and childhood had been very stressful. Her father had been an alcoholic, and her mother had been overburdened. The background was one of poverty. She had been a colicky baby and her mother had the stress of very little sleep when Karen was tiny. Karen had been sexually abused. She lacked role models for contented mothering and good partnering. Many of her basic needs had not been met.

After her own marriage she had a miscarriage, developed infection after surgery, and became infertile. Unpleasant gynaecological investigations and procedures followed. Eventually she was able to conceive and carry a pregnancy to full term. In fact she had three children in three years - but without enough emotional or physical support. The pregnancies were difficult and some deliveries were very traumatic. She had a period of depression after one of them. She had been without enough sleep for years. Her needs had not been met at

this time in her life either.

Her husband's job was one with long hours and plenty of stress. It had taken quite a long time for the realisation to dawn that the traditional male role of being "out there" fighting in the commercial jungle was not what was needed. They were both stretched, and she was stretched to the *n*th degree. Their needs were not being fully met.

I saw before me an incredibly strong person, burdened with self-denigration and many beliefs from her family of origin - and the families that her parents had come from.

She was in fact coping with the challenges in her life in an amazing way. I could see that the present difficulties would not last for ever. Her devotion to ideal mothering was powerful and driving. She had already triumphed, she triumphed every day and would do so again.

As we took the overview of her life and brought into focus her life history, her strengths and resilience, she gradually began to see herself in a different light.

With some guidance, she applied the forgiveness process to all the residual traumatic memories. She relinquished the belief systems of yesterday in favour of ones that were from her own inner wisdom. She has found a vocation for which she is beginning to train. She is increasing her strength, wisdom, and unconditional love - consciously cooperating with the soul's intent for her. In addition to forgiveness work, she and her partner began to apply the Goodwill Patterns listed above. These became their guiding beacons, their truest friends:

- Fairness-to-All (to themselves, their children, the children's grand-parents, each partner's friends, the children's friends... and so on...).
- Looking for the good in each other, others, and challenging situations, - and amplifying this.
- Working out the true needs and making sure that they got met, as best they could be.
- Correcting the errors in their minds (the

blocks to love) with joy instead of self-denigration.

- Taking time to practise serenity and inner peace, even when circumstances were not conducive.
- Being more aware of the interconnectedness of their own, their children's and each partner's past, present, future, and of the beneficent plan that guides our evolution.

In less than a year, the changes in her were remarkable. The latent perfection in her, the quality of the Higher Self, was even closer to the surface than it had been before, radiating from her independently of the circumstances. They were providing their children with the priceless gift of seeing adults grow openly in spite of difficulties. They were able to demonstrate to them that the enlightened response to imperfection is not to condemn it but to work at healing it. Further crises came to both of them, as they will to us all, but their ability to cope and their style of coping was itself beautiful to watch. Those of us near to them could see the flower of soul growth unfolding and the flow of unconditional love increasing.

Rakhma:

Rakhma is all of them brought together — Unconditional Love in Action

Rakhma, is behaviour (both thought and action) that is the *inevitable* outcome of:

Clear Communication

Kenoota - Fairness for All

Khooba - giving selective attention to good, and energising it

Makikh - meeting the true needs, not the wants

Rukha - Inner Peace, independent of the behaviour of others

Abilii - Joyful removal of the blocks to love from one's own mind

Dadcean Libhoun - taking the larger, holistic view

Rakhma is Unconditional Love in thought and action. It is inclusive love

All included, none excluded.

Right human relationships will only be brought about by the teaching and application of these mind-sets on a large scale. Because the words for them have been lacking in our language we have not had a good grasp of them. Their dissemination is vital. They are *survival skills* for ourselves and for the planet.

Goodwill

- GoodWill is what we use to do the forgiveness processes, to remove whatever is blocking loveflow and to bring forth the energy of love through our personality.
- GoodWill is what you use to set and maintain the goals in your mind to develop and practise the Goodwill Patterns that have been described above.
- GoodWill underlies all unconditional love. Unconditional love is an energy dynamic. It is not sentimental. It is impersonally personal love. Unconditional love wills towards the very best outcome both for humanity and the person loved, even if it costs much effort. It is independent of the behaviour of anyone else. Unconditional love does not happen by accident. You have to make it happen, you have to “goodwill” it to happen.
- GoodWill is being willing to make it happen, and to persevere, finding ways round all obstacles.
- GoodWill causes unconditional, inclusive love to go into in action, and to expand its area of application.
- GoodWilling is a step towards creating Peace on earth. A step that any one of us can take. When enough of us do it, a critical mass will be reached, a chain reaction will occur. The critical mass will be reached by just one person (who is the last person needed), practising Good Will in the place where they find themselves. That person could be you.

Cultivating the Patterns of Goodwill

Rukha

- You can imagine yourself taking the time needed to create peace within yourself before coming to a decision or course of action.
- One simple way to do this is to use voluntary control of your breathing pattern. Take care to breath fully and deeply, especially in the abdomen, not only the upper chest, because breathing tends to get locked in to the upper chest when one is uptight. Discover the differences this makes to you.
- Another way is to use the Self-identification exercise.
- Another way is to imagine lifting your awareness up into the centre of your Higher Self or Soul, a place of beautiful Light and Love above your head and resting there, at Home in Rukha, the place of Peace. You imagine yourself doing this long enough to bring all your parts into harmony, calm and peace before coming to a decision or response.
- Give this quality of Rukha your attention. Notice this quality when you see it in others — your friends and acquaintances, and in the news, or books that you read. Write an anonymous letter of gratitude to people who demonstrate this quality for the inspiration they have given you. This is a very powerful way of cultivating a desired quality in yourself.
- Imagine a symbol that for you captures the essence of Home in Rukha. Make a sketch of it and place it where it will remind you of this quality often, even when you are thinking of other things — in your home, office, classroom, by your bed, on a door that you pass through often, on your fridge, etc...
- Imagine and visualise the benefits it brings to yourself and others as you practise Rukha, — being centred in Peace.

- Gradually you will find you are maintaining an attitude of Inner Peace increasingly throughout every day.

Makikh

- You can imagine yourself finding out what each person's basic needs (your own and the others) are in a situation.
- Use the List of Basic Needs (listed in both Ch 3.1 and 3.9) to help you do this. Imagine how those needs could be met and what could you do to help this along.
- Give this quality of Makikh your attention. Notice this quality when you see it in others — your friends and acquaintances, and in the news, or books that you read. Write an anonymous letter of gratitude to people who demonstrate this quality for the inspiration they have given you. This is a very powerful way of cultivating a desired quality in yourself.
- Imagine a symbol that for you captures the essence of Makikh. Make a sketch of it and place it where it will re-mind you of this quality often, even when you are thinking of other things — in your home, office, classroom, by your bed, on a door that you pass through often, on your fridge, etc...
- Imagine and visualise the benefits it brings to yourself and others as you practise Makikh, — seeking to meet the true needs of all in any situation.
- Gradually you will find you are maintaining an attitude of Makikh increasingly throughout every day.

Kenoota

- You can imagine yourself discovering and working patiently and effectively towards what would be Fairest-for-All in the situation (more than for only legal justice or revenge).
- Give this quality of Kenoota your attention. Notice this quality when you see it in others — your friends and acquaintances, and in the news, or books

that you read. Write an anonymous letter of gratitude to people who demonstrate this quality for the inspiration they have given you. This is a very powerful way of cultivating a desired quality in yourself.

- Imagine a symbol that for you captures the essence of Kenoota — or Fairness to All. Make a sketch of it and place it where it will re-mind you of this quality often, even when you are thinking of other things — in your home, office, classroom, by your bed, on a door that you pass through often, on your fridge, etc...
- Imagine and visualise the benefits it brings to yourself and others as you practise Kenoota, — seeking to discover and actualise whatever would be fairest-to-all in all situations.
- Gradually you will find you are maintaining an attitude of Kenoota increasingly throughout every day.

Khooba

- You can imagine yourself keeping your attention focused only upon what is the good, or potential good, in the other person(s), in yourself, in a relationship, or a situation.
- Imagine yourself focusing *selectively* upon the good that could come out of the situation. Notice that you can choose to visualise yourself simply *withdrawing attention* from the “bad” so as not to feed it any more energy. As you choose to give it no more energy at all, it dies of its own accord. The enlightened response to imperfection is not to attack it, but to seek to heal it. You are watering the good plants pulling out the weeds.
- You imagine yourself honouring the potential for healing in future situations by thinking, and doing certain quite specific things, making this pattern relevant to your everyday life.
- Give this quality of Khooba your attention. Notice this quality when you see it in others — your friends and

acquaintances, and in the news, or books that you read. Write an anonymous letter of gratitude to people who demonstrate this quality, for the inspiration they have given you. This is a very powerful way of cultivating a desired quality in yourself.

- Imagine a symbol that for you captures the essence of Khooba. Make a sketch of it and place it where it will re-mind you of this quality often, even when you are thinking of other things — in your home, office, classroom, by your bed, on a door that you pass through often, on your fridge, etc...

- Imagine and visualise the benefits it brings to yourself and others as you practise Khooba, — selectively drawing forth the good and potential good in yourself, others, relationships and situations — in preference to the bad (which I have facetiously called “Nooka”, or “NoOKa”!)

- Gradually you will find you are maintaining an attitude of Khooba increasingly throughout every day.

Abilii

- As you imagine your future you can imagine yourself easily able to remove from your mind all the blocks to love, joyfully. You check if there are any “errors” in your own mind that need to be corrected, *joyfully*.

- You search deeply and honestly, and easily replace the negative patterns with the positive ones (for example, intolerance with tolerance, impatience with patience, criticising and blaming with compassion and constructive action, pride and arrogance with humility, pessimism with hope, hate with unconditional love and joy, and so on).

- See the difference it makes to your future behaviour as you imagine yourself doing this. This truly is good quality therapy.

- Give the cultivation of Abilii your attention. Notice this quality when you

see it in others — your friends and acquaintances, and in the news, or books that you read. Write an anonymous letter of gratitude to people who demonstrate this quality for the inspiration they have given you. This is a very powerful way of cultivating a desired quality in yourself.

- Imagine a symbol that for you captures the essence of Abilii — joyful self-correction and removal of the blocks to love in yourself. Make a sketch of it and place it where it will re-mind you of this quality often, even when you are thinking of other things — in your home, office, classroom, by your bed, on a door that you pass through often, on your fridge, etc...

- Imagine and visualise the benefits it brings to yourself and others as you practise Abilii, — joyful self-correction and removal of the blocks to love in yourself.

- Gradually you will find you are maintaining an attitude of Abilii increasingly throughout every day. It is the key to the relief of mental stress.

Dadcean b’Libhoun

- You can imagine yourself able to take the wisest, most inclusive possible view of a situation.

- You are able to include all the interconnections of people with each other, and with nature, and of past, present and future causes and effects. You are increasingly able to “see things whole”. You see the benefits that come to you and those around you from doing this.

- Give this quality of Dadcean Libhoun your attention. Notice this quality when you see it in others — your friends and acquaintances, and in the news, or books that you read. Write an anonymous letter of gratitude to people who demonstrate this quality for the inspiration they have given you. This is a very powerful way of cultivating a desired quality in yourself.

- Imagine a symbol that for you captures the essence of Dadcean Libhoun. Make a

sketch of it and place it where it will remind you of this quality often, even when you are thinking of other things — in your home, office, classroom, by your bed, on a door that you pass through often, on your fridge, etc...

- Imagine and visualise the benefits it brings to yourself and others as you practise Dadcean Libhoun, — being able to see and act out of an understanding of the “big picture”.
- Gradually you will find you are maintaining an attitude of Dadcean Libhoun increasingly throughout every day.

Clear Communication

- You can imagine yourself able to communicate clearly and with love. You can share your point of view, your needs and your preferences, clearly and firmly.
- Instead of with rancour, you imagine how you will speak and act strongly yet caringly. Instead of reacting with judgement or criticism of yourself or others, from now on you respond lovingly.
- Without being defensive or attacking you are clear and firm about your needs and perspectives.
- Give this quality of Clear Communication your attention. Notice this quality when you see it in others — your friends and acquaintances, and in the news, or books that you read. Write an anonymous letter of gratitude to people who demonstrate this quality for the inspiration they have given you. This is a very powerful way of cultivating a desired quality in yourself.
- Imagine a symbol that for you captures the essence of Clear Communication. Make a sketch of it and place it where it will re-mind you of this quality often, even when you are thinking of other things — in your home, office, classroom, by your bed, on a door that you pass through often, on your fridge, etc...

- Imagine and visualise the benefits it brings to yourself and others as you practise Clear Communication.

- Gradually you will find you are maintaining the skill of Clear Communication increasingly throughout every day.

The Evening Review

This is a well-proven technique for cultivating any of the above qualities even more effectively. It is used by athletes and others who seek to improve their performances.

At about 5 pm you find a place to be quiet and you review your previous 24 hours *backwards*. Doing it backwards avoids your playing unpleasant events through your nervous system and emotions again. Watching the “movie” backwards introduces an element of fun and humour that makes the work far more effective. (eg. watching the apples you picked go back on to the tree, the food you ate go back in to the fridge...)

As you do this you are looking for times when there were opportunities to practise any of the above qualities you are seeking to cultivate.

You observe without judgement but with compassion, how you behaved at those times. You waste absolutely no energy on regret for any errors you think you made. You are learning, and on the way from ignorance and lack of skill, it is making mistakes that leads to skill and wisdom.

You then imagine how you could have done it better, and set the goal to accomplish that skill better next time an opportunity presents itself, and imagine that in action.

Ideas will come to you from your own Higher Self as to how you can develop these qualities, and life will offer you opportunities to do so. All the people whom you used to find troublesome will now be your helpers in your task of developing yourself along these lines.

Seven Patterns of Goodwill



Key points to remember - fast track:

· The Patterns of Goodwill are mind-sets deliberately chosen and put in place in your mind-processing to accomplish Unconditional Love in action. They are:-

1. Clear communication of needs and preferences. The book “Conscious Loving” by Gay and Kathryn Hendricks is highly recommended for understanding and developing this skill. There are now many other good books and courses on improving listening and communication skills.

2. Kenoota: Working towards what is fairest-to-all. This is valued *more than* only justice or revenge.

3. Khooba: Selectively energising (through careful inner and outer speech, and actions) the good in yourself, others and situations, and withdrawing all energy and attention from the negative. This is valued *more than* seeing the bad in yourself, others, and life, and giving energy to that by talking about it, complaining, gossiping etc.

4. Makikh: Seeing clearly and working towards the meeting of the true needs of yourself, others, and the Earth itself. This is valued *more than* not caring about the needs of anyone or yourself. It is valued *more than* imagining you know what someone else needs without checking it out, and forcing your beliefs upon them, because “it would be so good for them”.

5. Abilii: The *joyful* self-correction of all errors in your mind (negative attitudes, emotions, belief systems and imaginings) which block the flow of love. It is valued *more than* blaming and criticising yourself or others, being miserable about it, and consciously or unconsciously producing punishments for those faults. It

is the cure of mental stress.

6. Dadcean Libhoun: Seeing the Big Picture Whole. Holistic vision, which embraces all interconnectedness through time and space. An ability to not confuse the little picture for the Big Picture. An ability to no longer confuse a partial truth for the whole truth.

· Unconditional Love includes the *willed practise* of these mind-sets or Patterns of Goodwill.

· Imagine a world in which these patterns were as much a part of everyone’s basic training as reading, writing, sport, and driving safely.

Note: The exercises for developing the Goodwill Patterns are drawn from Edith Stauffer’s book “Unconditional Love and Forgiveness”, (1987, published by Triangle Press), where they are called “transpersonal mind-sets”, and from the exercises for developing desired qualities found in the psychosynthesis tradition.

They originate from the Aramaic Code of Conduct in the Khaboris Manuscript, found in the Dead Sea Scrolls (published in 1970 by the Yonan Codex Foundation, Atlanta, Georgia, U.S.A.), which gives new insight into a potentially truer meaning of the Sermon on the Mount than is in English translations.