



GOODWILL

Unconditional Love in Action

*Magnificent Skills
for
Right Human Relationships*

Once a companion manual to a seminar
by
Whole Life Endeavours

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*Dedicated to the spread of Goodwill
&
The United Nations*

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Most of the ideas on Goodwill Patterns in this manual are drawn from "Unconditional Love and Forgiveness" by Edith Stauffer 1987, published by Triangle publishers, Burbank, USA.

*And from translations by the Yonan Codex of the Khabouris manuscripts
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Thank you

GOODWILL

This Goodwill essentials booklet is to help us explore ways to improve our home, career or business life, our service to others, and all relationships.

The English definition of the word Goodwill is: “An intangible asset taken into account when assessing the value of an enterprise” (*Collins English Dictionary*)

There is much more to Goodwill than this purely commercial interpretation, though it has a grain of truth in it. Goodwill is the Will to Good, Unconditional Love in Action.

The “value of our enterprise” - the value of this beautiful Planet Earth, will actually be assessed by our descendants according to how much goodwill each of us has generated and passed on, to one another and also to them while we lived here.

This booklet is based on ancient ideas known to work extremely well in creating right human relationships. The Aramaic words used have no exact equivalent in any modern language, we have not as a society been able to put them fully to work—yet.

I have come to think of them as “magnificent helpers”.

They are profound, and can work miracles, when applied patiently and persistently.

We will explore ways to:

- ☐ Develop and spread *inner peace*
- ☐ See what *true needs* are - both of our self, and others
- Bring out and nurture the *good* in our self, and others
- ☐ Ensure that what is *fairest-to-all* happens
- Remove blocks to *love* and *creativity* in our minds
- ☐ See the bigger picture before making decisions
- *Communicate* better

This booklet is drawn from notes used in a Goodwill seminar, which was a companion to one on Unconditional Love and Forgiveness Skills

*I wish you well with this material,
May it bring you increased joy, and enable you to spread goodwill
Guy Pettitt*

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THE GOODWILL PATTTTERNS

There are certain “mind-sets” (which are combinations of goals, attitudes, imagination and memory-selection) that enhance the quality of life more than any other mind-sets. They must be ‘set in your mind’ by an act of will. We do not have single words in English (or perhaps any modern language) to describe them, but they were described in Aramaic. This might be why we have not been able to use them widely – as yet. After all, if you did not have the word “hair” in your language, and I said, “Go and get your hair cut”, you could not possibly know what to do or how to do it! So the new words have to be learned before we can put them to work in our lives.

The practise of these goodwill patterns, or mind-sets, makes forgiveness much easier. Conversely, the use of the forgiveness process (fully described in the book “The Heart of Healing” which is on this CD) makes it easier to practise the goodwill patterns. The two thus work together, forming a beautiful *structure* or *pattern* in your mind. In the old days, people spent years dedicated to building beautiful structures (cathedrals, temples, palaces etc.) Today, you may not be able to do that, but you are able to build a ‘beautiful structure’ of *your own consciousness*.

The forgiveness processes and the goodwill patterns could be regarded as vital for the ‘anatomy and physiology of unconditional love and right relationships’, like the heart, blood vessels and blood circulation are a vital system within the body. Woven together in practise, they form a kind of tapestry, a *stable structure in your consciousness*. The Aramaic words are quite beautiful; I will use them here, and give you exercises to help you develop these qualities and capacities for yourself.

There are levels or stages in developing these qualities. When you understand the levels, you can then decide what level you want to choose to operate from. Just as you cannot decide to speak two languages at the same time, so you cannot hold two different levels of a mind-set at the same time. You must make these choices, or else you remain with the limitations of your usual (or ‘default’) mind-sets.

The practise of the goodwill patterns plays its part in “bringing heaven to earth” wherever they are practised. The first English description of these appeared in Dr. Edith Stauffer’s book, “Unconditional Love and Forgiveness,” where they are called “transpersonal mind-sets”. I urge you to read her book. What follows here is drawn from her work, and many of the exercises were originated or developed by her. My deep thanks go out to her.

“How will the world be brought to a condition where there is a just and right sufficiency for all? How can national differences be healed and racial hatreds be ended? How can the many religious group pursue their work of leading men to an expression of their divinity along the lines of individual heritage, and yet at the same time exist in harmony and present a united front to the world? How can wars be ended and peace be brought on earth? How can true prosperity be established, which shall be the result of unity, peace and plenty? Only in one way - by the united actions of the men and women of goodwill and understanding in every country and every nation.”

Alice Bailey

**“You mean, I have to decide to do this?
Does that mean me?”**

(A moment of sudden insight of a workshop participant)

KENOOTA

Kenoota, the first mind-set leading to goodwill, describes a mind-set of “hunger and thirst for Fairness-for-All,” of wanting Fairness for All more than food or drink, i.e. being willing to make some sacrifices for it.

Hunger and thirst are basic needs with considerable driving force behind them, and it is an equivalent driving force behind the desire for Fairness-for-All that is hinted at here. Hunger and thirst are essential tools for survival of the individual. If we think about it carefully, Kenoota, the hunger and thirst for Fairness-for-All, is essential to the survival of our group, Humanity, on this planet.

There is a sequence of increasing value and usefulness:- from Revenge, Retribution, Legal Justice (for one party), and best of all, Justness, or Fairness-for-All. The quality of mercy enters into the higher goal of Fairness to All. It is fairer to all that mercy should be shown and the wrongdoer be healed rather than merely punished. Restorative justness rather than retributive justice can lead to the deep healing of victim-offender reconciliation.

Kenoota is the mind-set that lifts us up to seeing the best kind of outcome for all in any given situation. It is a group-conscious, or transpersonal, attitude/goal combination. It stems from our deep need and longing to be in harmony - with the natural world, with each other, with the Source of Life. Its outcome is a kind of “vertical” alignment with what is best in us, and a “horizontal” release of goodwill into any situation in which we find ourselves. One who practises Kenoota will become increasingly aware of the interrelationship of everything and everyone - “No man is an island...”

Fairness-for-All is as essential to our planetary life as food and water are to the individual, and the instinctual drive towards it is as right and proper as hunger and thirst. It is the driving force behind the instinct to share.

Imagine positive images for “Fairness for All”. Feel the goodness of being treated fairly. Imagine treating others fairly, wisely, equitably. How would you feel if you were doing this? Imagine how the world would be if we all took into account fairness to those who come after us. Feel the naturalness of acting this way - like “coming home”. Find a *symbol* for Kenoota, one that has the *essence* of it and is meaningful for you. Sketch it. Let the *quality* of Kenoota enter you and grow. See the difference between revenge, retribution, ‘justice’ of different qualities indifferent parts of the world, and FAIRNESS-FOR-ALL.

An exercise for developing Kenoota:

After 5-10 minutes of reflection, write ideas of how you can be more Fair and Equitable, in some of your relationships. Be aware of your *willingness* to express Kenoota, (or any of these transpersonal qualities, as we go through them).

In practical everyday life, look for opportunities to use your Will to express Kenoota. See and feel the difference between when you are wanting your own back (plotting revenge), wanting legal justice, and working towards whatever is truly fairest-to- all.

Compare to yourself the differences as you imagine those three patterns. Which brings long-term benefits? Which will you choose for yourself?

Often the symbols or scenes people choose to show Kenoota in action are to do with *sharing*. Deep down we all recognise that peace on earth can only come when the earth’s resources are *shared fairly* among all people and kingdoms in Nature.

*Those who work for Fairness-for-All,
for sound & just behaviour which takes account of the needs of all,
more even than for food and drink, bring” heaven” to earth*

KHOOBA

Khooba is the mind-set that is an intention to have complete openness and willingness to *identifying*, and then *giving attention* to, the good - in oneself, others, and in Life, *more than* to the bad.

Without it the mind tends to scan only for “badness” in various, sometimes devious, ways. I have made up an “ancient Aramaic word” – “Nooka” (= Not-O.K-a) – this word can be used as a short-hand for the tendency to perceive the negative and emphasise that more than the good. Know anyone who does that? It’s often easier to see this in others. The media, a politician, a teacher, a spouse? But *never* in *ourselves*, of course...! There is an evolutionary reason for doing this – in the jungle it is wise to check for dangers (negative) first before eating the berries (positive). But doing it all the time may mean you never get to eat the berries.

The mind-set of *actively seeking to perceive the good* in self, others, and Life, modifies perceptions, thoughts, reasoning, judgement and discernment, - and thus the output of behaviours, internal processes, chemicals, feelings, and energies of a person. Khooba perceives and focuses our minds on the *good* energies stored in our memories about a person, and de-emphasizes the negative ones. This starts to open the channels for love to flow once more. It opens the door. It develops the Heart Centre. Unconditional love includes the use of the Will to practise Khooba, and it must be done *independently of the behaviour of others*.

When we use Khooba love we choose and *will* to look for - and recount - the good in others, and to own the good that is in us. The behaviour of the other(s) has no effect on our *choice and decision* to look for the good in them as persons, or in ourself. We also look for *the potential good* in a person, or even in suffering. We *might* respond to suffering by trying to ‘make it all happy and comfortable’ again – or, and perhaps more wisely, by looking for the needed lessons that are being learned, and thus ‘seeing’ the potential good and the opportunity for growth that can emerge. The latter perspective can increase foresight and wisdom, and *keep alive the qualities that stimulate beneficial growth*.

This mind-set can have very beneficial effects in our relationships. (For example, if quarrelling, separating, or divorcing parents always recount to their children the *good* in the other parent, the self-image of the children as they grow will include this good ‘part of themselves’, internalised as part of their psychological ‘inheritance’.) Here is a check – on a scale of 0-10, how well can you do this:

1. See the good in yourself, in the room where you are, in this situation, - and tell several people about it.
2. See the good in others, especially the young. In other places and situations, in your work, and the good that can come out of ‘problems’ and challenges, accidents and illnesses.
3. Now look for the good in someone whose actions you don’t particularly like, and start a (truthful) “Good Rumour” about them, - tell some others about the good you see in that person. Keep silent about your purpose of creating Right Human Relationships.

ALWAYS KEEP SEPARATE IN YOUR OWN MIND

THE ACTIONS FROM THE DOERS OF THEM,

AND THE (PERHAPS LATENT) GOOD POTENTIAL IN THEM

Condemn the action, perhaps, but deliberately look for the good in the doer. The mind-set, Khooba, includes letting others be totally responsible for their actions, and *still* seeing and fostering the good (even if latent) in them as people. I well remember a patient on my list, a lady who died well into her 90s with all her family around her. They told me afterwards - “We never heard her criticise or speak ill of anyone. She always spoke about the good she could see in them”. I noted that she had hardly ever been ill and I had only prescribed once for her, a few aspirin for a sprain, which she did not take.

*“Yes, it’s true you’re not doing things my way,
Yet I choose and will to have goodwill towards you.
I choose and will to see the good in you, and
I want the best for you, no matter what”*

*Those who perceive others with unconditional love
Will receive unconditional love in abundance from within
Both for themselves, and to give to others*

Khooba Exercise 1. Starting ‘Good Rumours’

1. Decide if you are willing to improve the atmosphere in your workplace, home, or other environment.
2. Decide that you will put some effort into creating this beneficial change. Decide to do this as your own personal project. Tell no one what you are doing - then you won't have to explain anything to anyone, nor will you get sabotaged.
3. Make a list of the positive qualities about another person and keep silent about this. You may see and hear plenty of negative ones, but you are choosing not to focus on them for this period of time, in order to concentrate upon the positive qualities.
4. Once you have this Appreciations List, select *one* item with which to start the first rumour.
5. Whenever it is appropriate, say to a fellow-worker, family member, or whoever, something like "I really like how neat and clean Nancy looks today." Or, "Did you know how well Mary looks after her children (dog or whatever)?" or "I appreciate John's always being so prompt." This must be a true feeling.
6. Even if the responses from others are negative, do not comment. Even though you may agree, you are deliberately looking for and have found something good, and are choosing to *emphasise* it, to give it energy, as it were.
7. You may repeat this truthful rumour if you wish, or in a day or so, select another quality you appreciate and share with another person.
8. Continue this process and observe how the atmosphere begins to change, subtly at first, then more obviously.

This process is like choosing to water the flowers in your garden in preference to watering the weeds.

It is also the opposite of gossip.

*The love of a person implies not the possession of that person,
But the affirmation of that person in all their uniqueness*

(Eric Fromm)

Khooba Exercise 2. Honouring the Good (by giving energy and attention to it)

What good, or good potential, can be 'seen' in, or brought forth from, the following?

- Choose one from each of the six sections.
- Write down your answers in the form "The good potential I can see in ...x... is ...y..."
- Then share with a friend or your partner in this exercise, section by section:

A. Fairly easy:

- 1) The most wonderful things that have happened to you
- 2) Your peak experiences
- 3) The beauty that surrounds you
- 4) Your friendships
- 5) Your past accomplishments
- 6) Your family members
- 7) Courses/books/movies/people that you have experienced that have contributed to your personal or spiritual development

B. Still fairly easy?

- 1) Babies
- 2) Children
- 3) Teenagers
- 4) Adults
- 5) Parents
- 6) Old People

C. A bit more challenging:

- 1) Your experiences of healthy anger, fear, grief, guilt, admiration
- 2) Your experiences of unhealthy anger, fear, grief, guilt, false guilt, envy

D. Testing, testing?

- 1) The United Nations
- 2) The Daily News

E. More challenging still?

- 1) Paying Taxes
- 2) Road accidents
- 3) Illnesses, AIDS, cancer, vascular disease, asthma, diabetes, addictions, CJD, or other
- 4) Being made redundant

- 5) Conflict between the sexes
- 6) Women's liberation/Male chauvinism
- 7) Becoming paralysed, deaf, blind, losing a limb, or developing other handicaps
- 8) Earthquakes, natural disasters
- 9) Pollution & Ozone Layer depletion

F. Wars and the other major world crises of decision:

- 1) Famine
- 2) Global warming
- 3) Genetic engineering
- 4) Nuclear arms & chemical warfare
- 5) Destruction of the rain forest
- 6) Concentration camps
- 7) War crimes
- 8) The conflicts in Yugoslavia, Rwanda, Liberia, Middle East, Ireland, etc
- 9) Drug trafficking

Bearing in mind that this is your first time with this exercise, how did you get on?

Could you begin to see that out of even the most apparently "bad" things can be brought "good" things?

Sometimes outwardly "bad events" are nevertheless places where people learn to do amazing things.

After a while you may begin to become aware of the enormous amount of goodwill that is in the world already, and the valiant struggles of 'extraordinary ordinary people' as they bring "good" out of "bad" daily all over the world.

In terms of the evolution of consciousness, therefore, what do you think is the role of the seeming polarity between "good" and "bad", and the way Life ever confronts us with the need to make increasingly wiser choices?

How could you develop strength without exercise? How could you develop your problem-solving ability without increasingly difficult problems to solve? How could you ever develop courage without situations that frightened you? How could you develop Unconditional Love if everyone always fulfils you conditions and never lets you down? How could you develop your will, without difficult choices to make and difficult actions to do? It has been said that you can learn as much from an enemy as you can from a wise teacher like the Buddha or the Christ. Only with an 'enemy' or a significant 'obstacle' can you put the Teachings into practise and *demonstrate* them...

Eventually you may be able to say, "Blessings on the Obstacles!"

Khooba will then be yours.

MAKIKH

This mind-set, (goal/attitude combination), is the *will* and the *openness* to perceive truly and accurately the *needs* of others from their position (including an awareness of their start in life, their historical setting (e.g. the great depression, wartime etc.), their family of origin, childhood, teenage and adult experiences). It is *accurate* empathy.

It also includes the deep desire or will (goal) to meet those needs if practical, that is, to give Service. This may mean helping in an obvious physical way, or it may mean helping the other person to gather the skills they need to become able to meet their own needs more wisely and skilfully – and harmlessly.

This mind-set helps us to find “win-win” solutions in relationships, business, and international affairs.

It can be used to determine one’s own true needs also.

A basic law affecting all life is that each person seeks to meet their own needs (see list at end of this section) as established by their nature, conditioning history, environment, and available level of Will.

A person expressing Makikh will know the working of this law when observing someone else. S/he will recognise that the other person is trying to meet their needs, even if they are caught in an unpleasant or destructive pattern bringing harm to self or others. S/he knows s/he is not really the target of the other’s unpleasantness, but that it arises out of the pain of an unmet basic need.

Negative mind-sets such as hostility, and/or preconceived notions about others, tend to close down our ability to ‘see’ the true needs of others *from their position*, and also, to see our own. Negative mind-sets also turn scant evidence into ‘proof’ that we have correctly determined the other person’s needs. A green filter, for example, in front of our eyes will “prove” that the person we are looking at is “green” – all the time!

Unconditioned accurate perception is not customary for any of us - it must be striven for.

Great care is needed to maintain an attitude of Makikh at all times, lest we deceive ourselves into thinking that we know another’s needs the way they see them, when in fact we do not. We may find ourselves thinking, “I know just what you need!”, but are not accurately seeing the deep need accurately at all.

Without Makikh, the true needs of others *as they see them* are blocked from our minds, (neighbours, family members, boss or employees, friends, opponents, etc.). So also can be our own true unmet needs (“I can do without love!.....”).

All behaviour is a form of communication. Illness and unpleasant behaviour can also be a communication of unmet needs.

Certain qualities are characteristic of Makikh:-

- Inner silence
- Patience, which allow the needy one to express their need in their own way and time.
- The inner silence allows openness, and acceptance of the other.
- Inner silence and patience in turn permit us to access the source of transpersonal energy, to establish connection with the promptings from our Higher Self.
- Ideas and information come then to us from the transpersonal levels of our being
- These intuitive wiser ideas are not usually available to us on the ordinary personal and intellectual levels alone.

This deep inner silence “washes out” our own busyness and activity so that we can become *available* to intuitive wisdom coming to us from higher levels. This wisdom also enables us to *see the difference* between *needs* and *wants*. ‘Needs’ are necessities for life, and meeting them brings satisfaction. ‘Wants’ come from desires, which are stimulated by the environment; meeting them often leads to *more* wanting (addiction).

Focusing on the quality of the service one gives helps one to assess the level of contact with the Higher Self, and to increase that contact: “Help me to truly see and meet the needs of others wisely and lovingly.”

It has been said that: “Service is the instinct of the Soul”, just as hunger, thirst, etc., are instincts of the lower self. A deep sense of joy begins to pervade wherever this is occurring, even in unpromising outer circumstances. This is different from “reluctant service” performed as a “should”, which is usually painful, and is based on conditional love, which is an *earlier* form of unconditional love.

Service rendered with an attitude of Makikh brings ‘prosperity’ to all parties, and this can be on physical, emotional, mental, and spiritual levels according as to whether it is physical, emotional, mental or spiritual needs that are being met.

Such service will always be sought after, whether it is goods or intangibles that are needed, and whether it is for customer, client, family member, friend, or even “opponent”. The transaction brings benefit to both parties.

A person who practises Makikh will never be unemployed for long. Employment opportunities open up to those who are willing to love themselves and serve the needs of others.

Learning how to see the needs of others (and one’s own) takes *practise*.

POINTS TO BE LEARNED:

1. The mind-set of Makikh opens your mind to perceive the *needs* of others accurately, without distortion. It has also the goal of meeting those needs if practical.
2. Awareness of your own needs is essential so that you can know if it is practical for you to meet the needs of the others at this time.
3. True success in relationships is not possible without an attitude of Makikh.
4. *Needs* are basic. They are necessities of life. When true needs are met, there is genuine satisfaction.
5. *Wants* are desires, stimulated by our outer life, and can be endless.... When wants are met, there is short-term, incomplete satisfaction, or none at all.
6. Makikers tend to become *excellent listeners* and communicators.
7. Meeting the needs of others when practical brings ‘prosperity’ on all levels to *all* those involved. Sharing ideas may often meet needs more fully and more lastingly than “doing for” another. Teaching skills brings confidence and self-reliance. “Doing for” may keep a person weaker than they need to be, and can lead to resentment
8. Arrogance is a sign of lack of Makikh. True humility is present in one practising Makikh. (Unfortunately, the English words “meek”, “humble” and “humility” have developed mixed meanings; now they seem associated with lack of power, and even with low self-worth). Makikh, on the other hand, is a strong act of conscious will.
9. The Transpersonal qualities of inner silence, wisdom, and service develop with Makikh.
10. Makikh is essential to the Forgiveness Process, which leads to unconditional love.

Developing Makikh

Make a decision to practise Makikh, say, for a certain time each day - (1,2,3,5,7 or 8 hours – whatever you can manage at first). For that period of time, listen for and sense out the needs of others.

Some say, “I need so much money to meet my needs.” Others say, “I need tea in bed in the mornings.” Others say, “I need a cigarette, a cup of coffee, a whisky, a Valium etc. to keep me going.” Others say, “I need you to be good”. Ask yourself “Is that really the *need*?” Or is what is *really* needed a creative idea that would supply the inner needs for years to come?

The great wisdom of the transpersonal level of consciousness is available to you, and by asking at that higher level you may receive an idea, immediately or over the next few days. Be willing to take the answer as it comes, even if it does not seem to “fit” immediately or seem practical at the moment, - the path may open with time.

It could be practical assistance that is needed, or ideas, or skills, or direction to a resource, (their own or another’s), or love and understanding, as they live out their lives in difficult circumstances. Or, it might be something else - let it not be limited, allow creativity its full play. In time, you may want to increase the time each day that you set aside for Makikh, until it becomes second nature.

*Those who practise Makikh,
by seeking to understand
and meet the true needs
of others will create
prosperity on every level.*

Makikhers

know
they
are
not
the
real
'target'
of
other
people's
unpleasantness.

They
can
'see'
the
unmet
needs
of
the
other
person(s)
accurately.

They
can
'see'
their
own.
and
They
act
harmlessly
to
ensure
the
needs
are
met
wisely.

Exercise to develop Makikh

Purpose: To truly understand someone's needs and how they might be met

Preparation:

- Sit quietly with the spine erect. Let the eyes close softly to turn in and up, and let the body be relaxed. Become aware that Life is breathing you.... Feel gratitude for that rhythmic life-sustaining process...
- Set aside emotional concerns for this period of time and let the emotions be calm and serene...
- Still the concrete mind that likes to reason, and name and compare things....let the creative mind be awake, alert, and aware...

Alignment:

- Imagine your Higher Self, or Soul, as a light above your head and imagine there the qualities of Makikh...
- Be aware of the quality of Silence, that enables one to listen to others and truly hear them...
- Be aware of the quality of Wisdom, that causes one to quickly and easily see the difference between needs and wants... Makikh causes motivation to serve the *needs* of others...
- Allow the essence, the spirit, of silence, wisdom, and service to merge and fill your consciousness...
- Draw these qualities into you and merge with them...let them fill you...

Utilisation:

- Now imagine one specific person whose needs you would like to understand more fully, (not necessarily someone you like). Connect with your *willingness* to understand their needs from their position.
- Imagine *unconditional love* filling your consciousness and flowing out to this person by an act of your will...
- Now, allow yourself to become aware of his or her unmet needs *as seen from their position*... Begin to see any unpleasant behaviour they show as a cry for love or help, perhaps from the "hurting child" within them... Begin to wonder what happened to them, how their needs have not been met.... and what those needs truly were and are.... (It may very well help you to go through the list of needs on the next page, one by one, as you do this).
- Drawing upon wisdom...see if it practical for you to meet those needs, or help the person to do so wisely. It may not be. But if so, allow ideas to come as to how you could do so...

Healing Radiation:

- Now, in your imagination, see this person's needs being met...see in your mind's eye the potentials of this person being developed and expressed...
- Imagine this person joyous and happy and fulfilled...
- Feel deep gratitude that *you can see these possibilities* for them...

Grounding:

- Now, bring your consciousness back to your personal self... to your body and to the room...
- AT THIS POINT YOU MAY WISH TO MAKE A "WILL STATEMENT" RELATED TO THE ABOVE EXPERIENCE, such as "I will to comfortably meet the needs of ...(name)... as presented in this meditation; or: "I will to practise Makikh in my life."

Our 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 (co-dependency) 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 very practical meaning. We choose to become aware of each need in turn, and examine behaviours arising from it in ourself and others.

PHYSICAL

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

Enough money-flow, — or ideas on how to get it harmlessly (= access to 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, (yes, this is a basic need!)

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

To grow

- To develop our potentials
- 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 and taking care of 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 develop one's capacity to love
- To train oneself in the right use of the will

AESTHETIC

- 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
- To be just, to be honest, and to be fair
- To live, grow and develop as a soul-infused person
- To improve (spiritual and other) skills

To practise the Goodwill Patterns:-

- 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 skills (Rukha)
- To learn and practise holistic or synthetic vision (Dadcean Libhoun)

These are very deep needs. We all have a deep need to learn and practise unconditional love

- To know one's deepest values
- To develop a stable hierarchy of values by which to make decisions
- To develop meaning in our lives
- To relate to others, individually, in group, and as a human family, in meaningful ways
- To contribute - there is a deep need to serve others and develop one's potentials
- To relate to something greater than oneself - 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 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 find our place in the scheme of things

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

To have a loving relationship with the Source of Life

To have order

To contact our inner source of peace and express the peace and other qualities latent within the Higher Self

To build and live in harmony with ourselves and all of life

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

To trust life

Hierarchies of Needs and Values

We all *value* getting our *needs* met. We also *value* developing 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.

The most important thing anyone can do is to develop a stable hierarchy of values, which enables decisions to be made with integrity. For example "I value developing courage, love and trust *more than* fear, security and stagnation" could enable me 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, resentment, hate, fear (and sometimes laziness!).

We are responsible for meeting our own needs. Our *demand* that *others* meet our needs *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 abandoning our higher needs and values to meet our lower needs causes us distress in the long run. What we call 'crises' are sometimes precipitated when a higher need or value is crying out for fulfilment.

When someone is called “neurotic” it may mean they have unmet basic needs. The word “neurotic” has often been used as a kind of put-down, and therefore has lost any usefulness it may have had. If you are tempted to call someone “neurotic” remember the following mnemonics:

N Eeds	N Ever
U nmet are	U nlearned the
R eacting	R edundant
O nto	O ld
T heir	T apes
I nnner	I n their
C hild	C omputer

Patterns of behaviour arise at times when our needs are not met in any significant way, and these can persist years after they are no longer appropriate or even working.

If someone appears to be attacking you by their behaviour, there is a high probability that they are attacking because you or the situation reminds them of a past trauma - in many ways “you are not the target”. They are acting out of their previous pain. Makikers can see this.

Perhaps one day we will all see “bad” behaviour simply as “a call for love”

Basic Needs Exercise

Read this right through once or twice to make sure you understand the steps of the exercise. You will need paper and pen.

- Study the LIST OF BASIC NEEDS, physical, psychological, sexual, self-actualisation, aesthetic, freedom and spiritual.
- List those that are not being met satisfactorily in your life at present.
- Choose one of your most important unmet needs (you can do this exercise with the other needs later).
- For each unmet need you discover, in turn, write your answers to the following eight items.

1. What do you DO when this need is not met?

Observe your behaviour and describe it.

eg. "When my need for X is not met I....."

Include your inner dialogue - the way you talk to yourself.

"I say to myself...."

2. What do you FEEL when this need is not met?

Observe your feelings and record them.

"When my need for X is not met I feel"

3. What do you BELIEVE or IMAGINE when this need is not met and you are feeling and doing those things?

Observe your thoughts, images and beliefs and record them.

"When my need for X is not met I believe/ imagine that..."

4. What do you EXPECTATIONS (or DEMANDS) of yourself and others when this need is not met?

"When my need for X is not met I expect that..."

5. Write down what you think, feel and do when those expectations are not met?

"When my expectation for ...X... (from myself, or from person Y...) is not met then I..."

6. REFLECT — is doing those things actually getting you what you need? Is it doing so harmlessly?

7. If not, come up with 3 or more new ideas as to how you could get the unmet need met more wisely.

8. Run an inner and outer "ecology check" that these new strategies are harmless and wisely balanced.

- This will involve you in considering the strengths and weaknesses of each strategy, *plus* its likely effects or consequences upon yourself and others.
- It may need to include finding ways to *balance opposing needs* – for growth and safety, for instance.
- It may include finding ways to balance your needs with those of others, or arranging that needs be met in sequence, not all at the same time.
- This can increase your level of wisdom as you learn how to do this.

Exercise for experiencing Makikh

Makikh is the attitude of seeing the needs of another as they see them with also a desire to meet them if practical

1. Form groups of three.
 2. Choose amongst each other those who will, for the purposes of this exercise, be called A, B, & C. Keep these designations throughout.
 3. Note that the centring exercise is done before each process.
- "A" is the *Presenter*, who, after centring (see below), will present a concern or problem in which he/she needs to understand what action to take to solve or heal this situation. (Long or very detailed problems should not be used at first for this group exercise.)
 - • "B" is the *Counsellor*, who will listen intently, to understand the situation as "A" sees it. He/she then seeks from the Higher Self the answer to the need. Then checks it out to see if it is practical to meet that need, and then shares the solution or idea that comes into his/her consciousness,- briefly.
 - • "C" is the *Observer*, who will observe and listen intently, and also seek from his/her Higher Self a solution, but keeps silent until "A" has finished, and then shares what was received.
 - "A" then will briefly inform "B" & "C" how well he/she felt their need was met.

Round One:

- After A, B, & C have acquainted themselves with their tasks, all sit silently... breathe deeply ... relax the physical body. Put aside any emotional concerns ... still the concrete mind, which likes to reason and name things ... open yourselves to your Higher Self. Even if you don't think you have one, imagine one - a source of great Wisdom, like the wisest person you ever knew, and then some more.
- "A" asks for the wisdom to present his/her situation clearly and briefly; waits for the simplicity to emerge, and then presents to "B".
- "B" & "C" seek to be open to the Higher Self, open to the wisdom to see clearly and accurately the problem as "A" sees it, and to be open to see a practical way to meet that need. They also wait for the simplicity to emerge, and do not censor it.
- Then, "A" in 2-3 minutes only, presents as clearly as possible the concern or problem he/she has to "B"; and "C" observes silently as above. "B" listens silently, and may ask a brief question to clarify. (Take care not to re-engage the reasoning mind.)
- Then "B" offers what has been received, bearing in mind how "A" sees the problem and having checked if it is practical for them to meet this need.
- Then "C", having listened and observed, and if "A" is open to receive more, offers what he/she has received into consciousness, if it seems appropriate.
- Keep it short, and simple. The solutions may come in symbolic form e.g. an image, or even a single word. Simplicity is the essence of the Higher Self consciousness. Being open to it is the key.
- "A" then shares how well (or otherwise) their need was met.

Rounds Two and Three:

"A" becomes the Observer, "C" the Counsellor, and "B" the Presenter

"A" becomes the Counsellor, "B" the Observer, and "C" the Presenter.

This exercise came from a seminar by Edith Stauffer.

CLEAR COMMUNICATION

Clarity leads to empowerment

Communication implies becoming “at-one” or unified with someone. It comes from the same root as the word “community.” When we are not “at-one” we are in difference, there is separation, often the scene is ripe for conflict.

My work as a doctor, psychotherapist and counsellor has convinced me that many ills arise from people:

- (a) Not being able to know and express their needs or point of view clearly, and
- (b) Not making sufficient effort to understand other people’s needs and points of view accurately.

Both of these can lead to stress, strain, negativity, breakdown, illness, or injury. *Love flow is blocked.*

Neuro-linguistic programming research has shown that good communication occurs when people match each others preferred sensory language style. These include the visual, auditory, kinaesthetic, and to a lesser degree, gustatory and olfactory modalities.

Accelerated learning research has shown that people usually prefer to learn (i.e. to receive information) in some but not all of many different ways - through the use of different types of learning intelligences. These include the global and linear styles, the visual, kinaesthetic, auditory, logical, linguistic, musical, and the inter- and intra-personal styles. We can have preferences for some modes over others.

To communicate with, to learn from, and to teach each other we need to become aware of these facts and learn to use them wisely. This could ease many difficulties and traumas in education and relationships.

We all need to become more aware of the power of thought and speech. There are thoughts and words that heal as surely as the right medicine or surgery in the appropriate situations. There are also harmful thoughts and words, which can wound, or even cause death.

Right use of speech, both inner and outer, is essential for love to flow and right relationships to be created and maintained. Since no one else can do this for us, we are responsible for doing it ourselves, and must acquire the skill of doing so.

The need for Clear Communication was not mentioned in the original Aramaic text, and its recognition has been a more modern idea. But it can easily be seen to be as important to Goodwill and Unconditional Love in Action as the much older Aramaic mind-sets.

Improving Your Communication Skills:

With some friends, create an exercise for improving communication between two people, or between a person and a group. You will probably learn much more from that than from doing anything I suggest here!

You could also visit your library or local polytechnic for information on courses to improve your communication skills.

ABILII, THE RELIEF OF MENTAL STRESS

Abilii is a mind-set that is openness to compassionate Self-correction. It is a mind-set, set in place by an act of Will, which has the following goals:

- (i) Of allowing one's own errors in mind-processing or behaviour to come into one's awareness, *joyfully, and with love towards oneself as one does so*
- (ii) Of envisioning the correction of the error(s) *with love and joy* rather than self-castigation, self-denigration or remorse. The mistake is corrected *joyfully*.
- (iii) The intention is to learn from the errors and enjoy the self-development that follows.

You can discover for yourself that relief or cure of mental stress comes with this mind-set, or goal/attitude combination. There is no word in English that adequately conveys this idea so it has been hidden from us. We tend to agonise over our mistakes, and being "wrong" is associated with blame, "sinning" is associated with the idea of inevitable, even eternal, punishment. These concepts have sunk deep into the collective unconscious of the Western world. Our 'justice system' became "Find who's to blame and give them pain." Thus it became increasingly painful to be aware of our errors, and we have given the message to our minds to keep our errors from our awareness. A poor self-image arises from this.

Suppressing both our awareness of our errors, together with the idea of punishment, can cause us to make choices in life that actually tend to bring about that "punishment". Energy follows thought, and the images made in the mind tend to actualise. There is absolutely no need to *condemn* anyone while learning how to do things better and more wisely, nor to waste energy in remorse. There is *no* reward for so doing. The energy is much better used to impress the mind (and memory-bank) with the desired and improved version of the behaviour we want to have for the future.

Distinguish between 'goofs', 'sin', and evil.

- 'Goofing' is *error through ignorance*. It is, *Oops!*
- 'Sin' derives from an ancient archery term that means, simply, "*missing the mark*". After missing the mark, the archer took aim again, making the necessary corrections. No energy was wasted in remorse.
- Evil could be: Choosing courses of action that are against Life, with no conscience, no feelings of guilt about the consequences. It can be the harming or destroying of life, or potential for growth, of others - while believing that one is in the right. There lacks any inner voice of conscience.

It is time to challenge the belief that "sin" requires punishment. It is time to challenge the belief that therapy must be hard work, and that you must 'work' through your pain, rage, grief, anger etc., before healing it. Beliefs like that only delay healing.

First useful truth: "Sin" is best regarded as error that simply *requires joyful Self-correction* of the unskilled behaviour in the future, and punishment hardly ever causes that.

Second useful truth: Working to improve ourselves, alone or in therapy, can be fun, playful, and satisfying.

We cannot change that of which we are unaware. The **EVENING REVIEW** is a tool that can be used to develop Abilii. In this we spend time at the close of each day studying our actions to learn how to improve them - a technique widely used by successful athletes all the time nowadays, with constant improvement and refinement of athletic performances the world over. *We are not our actions, but we are responsible for them, and for learning from their outcome.* Essential to Abilii is maintaining an attitude of love for ourselves while we are learning, - *joyful self-correction of our own errors* is an act of love for ourselves, and for others. It is also like mental and emotional house cleaning, and may need to be done daily!

The Evening Review (1)

We do this exercise lightly and with humour, and we do *not* replay negatively charged scenes forward, with their associated mind-body-emotion patterns. This only impresses them deeper into the memory-bank. We do it literally backwards, just like a video running backwards. One person who had been apple picking all day watched the apples fly back onto the tree - while at the same time recognising for the first time that he had spent the whole day harbouring vengeful thoughts against another! He was delighted to discover this error in right human relations before it led to harm. He then visualised approaching his "enemy" to restore goodwill, which he did the next day.

The material from the review is instantly re-visited as any errors come into awareness. Evocative Self-questioning that could be helpful could be:-

What errors do I need to become aware of:

1. In human relations
2. In developing my character
3. In regard to my health habits
4. In regard to my belief systems - are they working out satisfactorily, or are there errors?
5. Are any improvements needed in my beliefs - about myself, other people, or the world?
6. Are there improvements needed in my goals, attitudes, judgements, behaviour (actions and habits)?"
7. In short, "Where in my life have I been *missing the mark*?"

Example: Professor Theodore Billroth, who in the 1880s was the first surgeon to risk operating inside the abdomen, a great man whose name was long remembered by being attached to two particular stomach operations, was one of the few who was willing to discuss his failures openly with his colleagues. He said, when one of his assistants failed to request a post-mortem on a patient Billroth had operated upon so as not to discomfort his professor,

"Failures must be acknowledged at once, without groaning over our mistakes. An unsuccessful case is more important to learn about than a dozen successful operations. We owe that to the patients". (Note the 'group conscious' nature of his thinking, characteristic of the Higher Self, and how he wants to do what is "Fairest for everyone" - Kenoota).

What is also not generally known is that many people who have been called "successful" have actually also experienced and acknowledged more episodes of "failure" (or rather, "successfully learning how not to do something") than less successful people. They had learned from their experiences, perhaps even with a kind of exhilaration. Not 'failures', but 'lessons in how to do things better'.

After a while, begin to analyse the TYPE of your errors - usually there are only a few TYPES even if many errors. This will simplify your task greatly, and solutions will come to you more quickly.

Abilii Exercise - The Evening review (2)

This exercise is done in order to develop your capacity to Self-correct your thinking (perceptions, beliefs, goals, attitudes, imaginings), and behaviours *joyfully*. It will help you to turn all experiences into useful learning, thus improving your physical, emotional and mental health, and the quality of your relationships.

The Evening Review can also be used to cultivate certain qualities - e.g.. patience, compassion, understanding, unconditional love. You can set the goal to practise the quality for a day, for a week, or month etc., and review your progress each evening and see how to do it better.)

The Evening Review

- Any time after 5pm (best not just before sleep, so as to be more alert, and improve the quality of the exercise), find a quiet place.
- Breathe deeply to relax the body.
- Close the eyes to turn inward.
- Review the day backwards, as if looking at a reversed movie - this makes it much lighter and prevents the negative emotions that “replay” if you do the review forwards. It keeps you objective and in charge.
- Refrain from any criticism of yourself or others, and from any remorse. Doing any of these wastes time and energy.

Hint number one: Review your day backwards - compassionately

- At each point where you find you prefer that you had thought or acted differently, with no criticism, decide how *you* could have acted differently (not how *others* could have acted differently! They are responsible for their own actions.)
- With that change in mind, imagine yourself in the same and similar circumstances. Now you have the chance to act differently; do so.
- Run it through several times in your imagination until you have in your mind more ideal thought patterns and behaviours. These ‘patterns’ or ‘templates’ will then become impressed in your memory and be available to you in similar circumstances in the future.
- If you have intuited some actual action that needs to be taken to put things right, go and do it as soon as practicable.

Hint number two: Re-vision forwards - optimistically

For instance, you might in the review find a time when you were impatient with another. As you re-vision the incident, you now ‘see’ yourself acting patiently, and almost certainly in consequence, understanding why the other(s) took so long. In your visualisation, you are aware of your inner calm, and the behaviour of the other(s) does not affect you. You bring a patient serenity into the circumstances, and you begin to see the possible benefits of that for yourself and the other(s). You may even begin to feel grateful that the other person gave you the opportunity to learn to develop the quality of patience in your life.

As you get better at this, look also for subtle or even unsubtle errors of *perception, beliefs, and interpretation* about yourself or others - e.g. perceiving only the bad about others or yourself, or perceiving only in terms of the past. Perceptions do not have to be fixed by the

past. Perception is continually shifting and changing, accepting or rejecting, organising and reorganising. You can choose how you will perceive yourself and others, and this will greatly affect your thoughts, feelings, body, behaviour and relationships. You have a choice, always.

Doing this review each evening helps us to discover, (joyfully!) where in life we are missing the mark. Spend no time in regret! (Technically that would probably weaken your pericardial, or heart-constrictor meridian). Spend the energy changing the scene before it becomes a fixed structure in the brain, which is more difficult to change later!

Test out certain evocative questions, say, for a week at a time:

How well did I maintain an unconditionally loving attitude today? For example:

- **Khooba:** How well did I look for the good in others, and myself, today?
- **Rukha:** How well did I set the attitude of Home in Rukha today, and how did I maintain it?
- **Tolerance, Patience, Compassion:** How accepting and understanding was I today? Was I critical of myself, or others? Was I preoccupied with faults, or did I practice compassion for myself, and others, today?
- **Makikh:** How well did I seek to understand the needs of myself and other(s) today, and to meet them if practical?
- **Forgiveness:** Do I need to forgive myself or others for any events of today (or before today) - am I still holding on to disappointed expectations and their harmful consequences? How quickly did I forgive?
- **Kenoota:** How well did I strive for Fairness for All?
- **Abilii:** Where in my life am I “missing the mark”, and how can I change that for the better – joyfully?
- How am I doing in my project of cultivating ...(insert here any other quality or mind-set you are seeking to cultivate)..., and how can I do it more skilfully?

At first, you may feel uncomfortable doing this, until the more usual habits of self-criticism and self-denigration fall away. As you continue, you will become progressively more aware of the benefits to yourself and others around you.

Document your results in your journal, and evaluate your progress. A Daily, Weekly, Monthly, and Yearly Review can reinforce the benefits, and provide good reasons to “make an appointment with your Self on a regular basis.”

Notice that this type of review is what the best athletes do all the time nowadays - review their performance, often on video, and then spend time imagining how to improve. It is also a very ancient spiritual exercise, probably devised by Patanjali, about 3-5000 years BC. “Sin ” was an archery term meaning simply, “missing the mark”. Take aim again to improve.

Mistakes are the essential stepping stones to wisdom and skill.

Look, we get to do it better next time!

Those who can become quickly aware of their own internal blocks

To love, health, creativity, their life purpose, etc.,

And self-correct themselves with joy and forgiveness

Shall be cured of mental stress and grow stronger.

RUKHA - THE HOME OR SOURCE OF PEACE

This word conveys more than just “peace of mind”. To be “at Home in Rukha” means to be in contact with the place of deep inner serenity that exists deep within each person’s Self, to feel and to be in harmony, whatever the outer circumstances are doing. From this “place” in our psyche, we can see the life of our personality as the place of trial and error - *a learning ground for the development of all kinds of important qualities*. This gives a broader perspective than when we are ‘caught up in’ the concerns of everyday life. We are in touch with our intuitive wisdom here.

More than that, Rukha has within it a further idea, - namely that, when present, Rukha can be felt, sensed, and *directed*, like an invisible gentle force that tends to penetrate into relationships and promote harmony. Its presence makes things “the way they ought to be” so that it is like “coming home” when we experience it, - whether in a family, an office, clinic, factory, meeting, Parliament (Yes!) etc. Meetings where people “centre themselves” and become relaxed and at peace before discussions begin do go so much better. It can be imagined to be like a force-field which aligns things in an overall pattern (like a magnetic field aligns compass needles, iron filings etc.). Rukha aligns people with the best pattern for the group. One person expressing Rukha in an office, for example, can harmonise many people working there. I have used this together with clients at the beginning of consultations now for some time, and find it to be of real practical value. It is active and dynamic, not passive or static.

It is available for us to use whenever we use our Will to lift our consciousness to levels above the personal self.

The Hebrew word “Ruah” means “the Breath of God”, or life energy. Life energy was called by the Greeks, “thymos”, by the Chinese, “chi”, by the Japanese, “ki”, by the ancient Indians, “prana”, by Paracelsus, “archaeus”. The thymus gland is now known to be important in maintaining immunity, or “sense of Self and Not-Self”, and seems to have a controlling influence on the acupuncture meridian system, the flow of life energy around the body.

Peace Exercise I

“Peace Pilgrim”, in her small booklet*, “Steps to Inner Peace” * Obtainable from Friends of Peace Pilgrim, 43480 Cedar Ave., HEMET, CA 92544, USA. (714)-927-7678, puts forward twelve steps to inner peace:

FOUR PREPARATIONS

- (i) Assume a right attitude to life.
- (ii) Live good beliefs.
- (iii) Find your place in the Life pattern.
- (iv) Simplify life to bring inner and outer values and wellbeing into harmony.

FOUR PURIFICATIONS

- (i) Purification of the bodily temple.
- (ii) Purification of the thoughts.
- (iii) Purification of the desires.
- (iv) Purification of motives.

FOUR RELINQUISHMENTS

- (i) Relinquishment of self-will.
- (ii) Relinquishment of the feeling of separateness.
- (iii) Relinquishment of attachments.
- (iv) Relinquishment of all negative feelings, which are all due to either wrong action, wrong inaction or wrong reaction.

Take each one of these and try to understand and then mind map or write down what it means to you and — the steps you will take to fulfil these requirements. Share with and assist a partner.

*“Let the Spirit of Peace
Be spread abroad, in my heart,
In my group, and
Throughout the world”*

Peace Exercis II: To develop ‘Home in Rukha’

- On waking, stand and stretch slowly and gently, then breath deeply, 6 times.
 - Now sit with back straight and close your eyes.
 - Be aware of your body and let it be relaxed.
 - Reach up in consciousness (raising your awareness above your head).
 - Imagine there Home in Rukha as a centre of light and rest above your head.
 - It is in your Deep or Higher Self that the source of your love, wisdom and inner strength lies.
 - Feel gratitude for the things in your life that you are thankful for.
-
- Identify with the Self: “I am the Self! I have choice. I have will. I am in charge of my self, my actions, my mind and my emotions. The mind-sets I choose determines whether I suffer or rejoice. I now choose to be calm and serene. I am in charge. I can use my inner wisdom to show me what is really important now.”
-
- Contact the quality of Peace in your Higher Self, Soul, or Naphsha. (Naphsha was the Aramaic word for this).
 - Let that Peace, like a golden light, flow into your mind, emotions and body.
 - Imagine a calm peaceful lake, and let your body mind and emotions be calm and peaceful like the surface of the calm water.
 - Let that peace pervade your consciousness.
 - Rest in that Peace.
 - Let it radiate out into relationships where it is needed.
-
- Imagine yourself in various scenes in the future acting with poise, calmness and serenity, even if others are being impatient: “I am the Self. I have a choice. I can choose to be calm and serene or to be like those about me. The mind-set I choose determines whether I suffer or rejoice. I choose to be calm and serene, and in charge of myself. I have enough patience in my heart to meet the need here”.

*“Peace is not the result of having won a war or a battle.
It is the opening of a gate through which unconditional love can flow”.*
(Edith Stauffer)

Peace Exercise III: Serving peace in a situation

Make the usual preparations for meditation:

- Relax your body, calm the emotions, and still the concrete mind.
- Lift your consciousness above the level of the personal concerns to that of the Higher Self, the Light Within, the Soul, the Wise Part Within you.
- Become aware of your ability to set goals and use your will.
- Now get in touch with your will.
- Examine your willingness to make a decision that is right for you.
- Be aware now that you are above the level of anxiety and concerns.
- Ask within yourself questions such as:-
 - ☐“What is the message this situation and my tension have for me?”
 - “What am I to learn here?”
 - “What is the best that can come out of this for everyone?”
 - ☐“What is the Spirit of Peace able to bring to this situation?”
 - “What serves Peace best here?”
- Ask any question that is appropriate for you at this time.
- Wait for the answer to come.
- This is not a mental process. Do not try to think it out. If you are using a mental process, lift higher in your consciousness.
- Allow the answer to come from your Naphsha, which is located above your head.
- Create some “seed thoughts” about peace that you can dwell on for a few minutes each day, drawing inspiration.
- Then, when you feel perfectly at peace and have the answers to your questions make a will statement such as: “I will to hold the attitude of Home in Rukha all this day comfortably. I will to maintain this spirit of calm, peace and serenity about me and in all my relationships all this day.”
- Become aware of your body and breathing, open your eyes and go about your day in peace.

*Those who serve the Peace
of the Creator shall be called
The Heirs of the Source of Life.*

Peace Exercise IV: Handling Criticism Constructively

Serenity when in the face of scorn or harassment, when one's own behaviour is sound, is needed to hold one's course and not be led by mass consciousness or pressure from others. This is the test of our capacity to maintain love for another despite his/her tormenting actions.

We need the attitude of the Source of life itself, which gave free will to all others to conduct their lives as they choose. We need to restate the Basic Law of Life and maintain the goodwill patterns. If we do so, we experience inner peace, we become more able to function fully at the transpersonal level of consciousness. (Consider the modelling given us by people like Buddha, Jesus Christ, Gandhi, Mother Theresa, Martin Luther King, Mandela, etc.)

If we experience hurt when being unjustly criticised, we are not conforming to the Basic Law of Life. We are forgetting that the tormentors strike out of their own inner pain, their own history of unmet needs, their lack of connection with transpersonal levels of consciousness. To be strengthened in this way is not to live in an ivory tower of illusory "sweetness and light". It is to experience personal hurt and to rise above it.

First, is it criticism or just good Feedback? Distinguish between "Feedback", which is sharing of feelings and perceptions about what has happened, without demands that the other should change, and love and goodwill continues to flow, and "Criticism", which is giving an opinion about a person with an implied demand that the person should change, or goodwill and love will be withheld. *Honest feedback* can help you to grow. *Criticism* stifles the spirit.

A. WITHOUT DEFENDING YOUR ACTIONS, EXPLORE THE CRITICISM THROUGH QUESTIONS ONLY. EXPLORE ONE QUESTION FULLY BEFORE SHIFTING TO ANOTHER.

The order of these questions can be altered to suit the circumstances. Establishing rapport is essential and for that questions 1,2,7,9, & 10 are the most useful. The others are more aggressive and are best used only after good

1) Clarify the content of his/her criticism and substantiate your understanding through "Do you mean...?" questions.

This method can be very powerful in establishing rapport with your critic. It can often defuse anger and weaken the resolve to push the criticism. You will learn a great deal about and from your critic and gain his/her respect. Thus a setting is created for dealing constructively with the issues.

However, this method needs you to be calm and clear-headed enough to be open to your critic. Avoid rushing to your own defence, or using sarcasm or provocation. Be willing to thank your critic for feedback.

Project an atmosphere of impartial enquiry. This becomes easier with practise, so allow yourself to be grateful to anyone who gives you the opportunity to develop these skills. In this way they become your collaborators in your personal growth programme.

If you are too emotionally charged, not in an appropriate mental state, then use method B, below.)

2) Explore the grounds for the criticism by asking for examples and probing the basis (reasons) for his/her judgement. Find out why the person thinks you did what you did.

- 3) Find out how it makes the critic feel, and why. (This can be deepened: Does s/he have different feelings if other people do the same thing? If so, why?) This is asking for feedback in place of criticism.
- 4) Find out when it was first noticed and why s/he waited till now to mention it.
- 5) Ask if the issue is only between the two of you or if it also bothers him/her in others, or is like anything that has happened in the past.
- 6) Ask if there are other things about you that cause similar feelings and judgements. Is there anything else?
- 7) If any theories or underlying beliefs about you or people seem implied by your critic, make them explicit by asking, for example, "Do I understand correctly that you believe that etc.?"
- 8) If your critic seems annoyed by the process or impatient for you to take a stand, then ask permission to explore the criticism further.
- 9) Before taking any stand on the criticism:- Ask if you have fully explored and understood the criticism.
- 10) Sometimes the best end to unwanted criticism is:- "I hadn't thought of that - you could be right. Thank you. I will think about it."

B. IF YOU ARE NOT IN AN EMOTIONAL OR MENTAL STATE CONDUCIVE TO EXPLORING THE MATTER, ADMIT IT AND ASK TO SCHEDULE ANOTHER TIME FOR DISCUSSING THE MATTER.

Do the catharsis exercise to release pent-up emotion safely, do the forgiveness process, and then return to the negotiations. You will be surprised at the difference in outcome.

C. DOING THE FORGIVENESS PROCESS* BEFORE, DURING, OR AFTER AN INTERACTION, IS OFTEN ESSENTIAL TO HEAL HURTS RESULTING FROM THE EFFECTS OF CRITICISM.

Critical thinking blocks love-flow and diminishes the critic as well as the criticised one. It is essential that we all learn to refrain from thinking critical thoughts about ourselves and other people; that in our thoughts we learn to separate doers from their actions; and that we learn to emphasise and nurture the good and good potential in others, ourselves, and situations.

D. COUNTERING.

First use the exercise for Abilii, to double check that you yourself are not in error! Then consider carefully whether it is countering that you really desire to do.

When your critic merely puts you down (with no constructive intent to give you useful feedback) you could reciprocate. But better, you could use "I statements" (e.g. "I feel hurt by what I hear you saying about me") about how you feel. This is owning of responsibility for your own feelings, and is much wiser than "You statements" (e.g. "You make me angry") which will tend to aggravate the break in the relationship). It also gives your critic a chance to receive feedback about the effects of his/her criticism. Your firmness serves to

release any anger it caused you and to teach your critic that you do not tolerate such abuse. Countering may not necessarily be the wisest course, especially if your critic is physically violent or paranoid (in the psychiatric illness category).

It is always more effective not to put your opponent down, but merely to state and restate your own position and feelings.

It is not necessary for the other to be wrong for you to be right.

It is better to give *feedback about the action and its consequences*, not *criticism of the person*.

*Those scorned for the stand they take,
If their own behaviour is sound and fair-to-all,
Will have complete inner peace and serenity.*

*I am a point of peace, and through that point, love and true light can flow
I stand in restful poise, and through that poise I can attract the gifts that I must give—
An understanding heart, a quiet dedicated mind, the gift of purpose, my Self.*

DADCEAN B'LIBHOUN

The Vision of Wholeness, of the Oneness of Life

EXERCISE: This exercise can be used to attain the truth about some situation or relationship.

- Select a quiet location, and sit with your back straight (it may even be better to stand), become comfortable. Let the eyes close, become aware of your breathing, and how Life is breathing you.
- Set aside emotional concerns for this time.
- Still the concrete mind that likes to analyse and compare and reason.
- Let your higher mind be awake and alert.
- Be aware of the Source of Life.
- Raise your consciousness to your Higher Self or Soul, above your head, as a centre of light and energy where you are all-wise and perfect.
- In this light create an image of yourself whole, in perfect health, filled with joy and gladness.
 - Imagine yourself aligned with the will of your deepest, truest Essence.
 - Imagine yourself in this state of wholeness, fulfilled by doing some kind of service for others. This may be something you have never done. It may even be your main life's purpose - what fulfils you most of all.
 - Imagine yourself doing this happily, easily, and with joy.
 - Hold this picture and allow this joy to express itself through your body.
 - Retain this image in the light of the Higher Self or Naphsha for 3-5 minutes.
- Connected with your Higher Self, you are enabled to "see" with greater purity, to see things whole, from a greater perspective, with no faults in the mind.
- As if from a mountain top, from this more elevated and broader perspective you can also look down on your personal life on earth, and see the inter-relatedness of past, present, future, and the interconnectedness and interdependence of different people and peoples, the human family, and the other creatures who share this planet.
- Now prepare to let the image go, and let it fade.
- Become aware of your body, your breathing and where you are.
- When you are ready open your eyes and return to your usual activities.

(Created by Edith Stauffer)

This broader perspective can often cast further light on a situation or relationship about which you were seeking wisdom, and your way becomes clearer through intuition rather than just reasoning it out.

You also "see" the Big Picture without the usual clouds of prejudice, insecurity, fear of lack, fear of illness, fear of inadequacy. You begin to "see" without projecting past negatives onto the future, for these are expectations that give you no peace. Enlightenment is (among other things) "the ability to no longer confuse a partial truth for the whole truth".

Purification is the process of eliminating whatever inhibits soul vision and the full expression of soul qualities. Disease is the result of inhibited soul life.

Love-Wisdom:

“Love is perceptive understanding, the ability to recognise what has produced a situation, and a consequent freedom from criticism. It involves that beneficent silence which carries healing on its wings, and occurs only when a man no longer has to still his lower nature and quieten 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 true understanding?

Wisdom is the sublimation of the intellect, involving the sublimation of both the higher and the lower aspects of the mind. It is a blend of intuition, spiritual perception, cooperation with the plan (of the Evolution of the Universe, of God) and a spontaneous intellectual appreciation of that which is contacted, and all this is fused and blended with and by the love defined above, plus an esoteric sense of energy which must be unfolded as consciousness expands”.

Alice Bailey

EXERCISE FOR SPIRITUAL ALIGNMENT

- Make the usual preparations for meditation.
- Contemplate the seed thoughts: “I will to align myself with the Source of Life”.
Or: “I will to will Thy Will”.
- Become aware of the all-wise part of you, the spiritual part, that longs to align itself with the Source of your life, which knows all about you, your potentials, your talents, and your abilities.
- Become aware of your deep hunger and thirst for “coming home” to the meaning of that sentence to you.
- Allow this energy to surround you, fill you, and nourish you.
- Feel gratitude for the all-wise part of you.
- Allow yourself to be filled with this loving nurturing energy, and rest in this fulfilment.
- Return your awareness to the external environment, knowing that your spiritual hunger and thirst can be satisfied.

by Edith Stauffer

Follow-up ideas—continuing to develop Goodwill

1. Solo:

Energy follows thought.

- Meditation on these Goodwill Magic patterns and qualities will bring them into your life.
- See also the Exercise for Evoking and Developing Desired Qualities in your life (later in this booklet).

Here is a suggestion:

- You could take one mind0set or quality each day, or one for a period of time, say a week or a month.
- You could make audio-tapes, using your own voice, of the exercises in this booklet, and use them to guide yourself through them.

2. Group Work with the Patterns of Goodwill

- It is especially effective if you work with a small “action group”. This has proven very helpful in similar groups who met together to complete their forgiveness work.
- The group takes one of the Goodwill Magic patterns to work with for the interval between their meetings.
- Each person in the group agrees to do the exercise on the desired pattern or quality each morning, and to keep a diary of their experiences, benefits and challenges.
- Members then share their experiences at the next meeting, and give each other support and encouragement in developing the Goodwill Magic patterns.
- Acknowledge, encourage, validate, support, and strengthen each other as you work together

GOODWILL PATTERNS - A SUMMARY

KENOOTA

The intention and will to discover and work towards whatever is Fairest-for-All in any situation, harmlessly.

HOME IN RUKHA

Serenity, or the “atmosphere” of a place where this is being practised. The intention and will to hold an attitude of inner peace and serenity. Holding this, and remaining open and loving, even when being criticised or attacked unjustly.

ABILII

The intention and will to be open to awareness of one’s own errors (where one is “missing the mark”) - joyfully! And to re-envision the improved behaviour instantly so that it is stored in the memory. Compassionate self-correction of one’s attitudes and goals. The relief of mental stress.

KHOOBA

The intention and will to open one’s mind to becoming aware of the good in oneself, in others, and in life situations, and the act of so doing and telling others about it, so that it influences the atmosphere of situations. Unconditional Positive Regard. Perceptual Love.

MAKIKH

The intention and will to truly and accurately perceive the needs of others from their point of view, with the intention to meet those needs if it is practical. Also to perceive one’s own needs in the same light. Accurate Empathy. Humility. A knowledge of the basic needs is necessary to do this.

CLEAR COMMUNICATION

The intention and will to make one’s own communication truly clear to the other person and to really seek to clearly understand the other person(s) from their point of view. This may mean learning their language, their preferred sensory modality and learning style, and checking out that communication has accurately taken place without misunderstanding.

DADCEAN B’LIBHOUN

Seeing things Whole. A wide perspective. Inclusive perception, seeing inter-connections not normally available on the ordinary level of awareness. “Seeing” without faults in the mind (ie. distortions due to the effects of conditioning and projection etc.)

RAKHMA

This is the outer behaviour of one who is maintaining all the goodwill patterns, which are the keys to unlocking the power of love in everyday life, will be inclusive, unconditional love — Goodwill in action. This is Rakhma. Rakhma is related to the root of the Hebrew word for the womb. Like the womb, Rakhma surrounds, includes, nurtures, feeds, and stimulates “life” and growth in all who are embraced by it.

Exercise to develop soul qualities

You can deliberately cultivate qualities over time. These exercises are to create or strengthen a desired quality within yourself. In the following outline, the quality of **goodwill** is used, but the exercises can be adapted for any other qualities, such as those at the end of this section, by substituting them for the word “goodwill” throughout. You could do them daily, or once or twice weekly. Use these exercises for cultivating any of the Goodwill Patterns, eg. **Rukha, Makikh, Kenoota, Khooba, Abili, Dadcean b’Libhoun, or Clear Communication.**

It is important that the choice of such a quality and the decision to develop it come from within *you*, not as a “should” but as something you have chosen purposely and freely as a further step in your growth.

1. Find a relaxed, comfortable position and take a few deep breaths. Relax your body each time you breath out. Let calmness come into your emotions as you continue to breath deeply and easily. Some people find the image of a mountain lake surface settling at the end of the day as the wind drops helps this quietening process. Let your mind become still, like the air above the lake — you can set aside concerns for this time. . . . Now think about the idea of **goodwill**—hold the concept “**goodwill**” in your mind and reflect on it. What is its quality, nature, meaning, etc.? . . . As you develop insights, ideas, or images associated with **goodwill**, record them in your journal. .
2. Open yourself to further ideas and images related to **goodwill** that may emerge from your unconscious and write them down.
3. Realize the benefits of **goodwill**, its purpose and use, especially in our turbulent modern world. What happens if it is lacking? Praise **goodwill** in your mind. Desire it. . .
4. Assume a physical attitude of **goodwill**. . . Relax all muscular and nervous tension. Breathe slowly and rhythmically. . . Allow **goodwill** to express itself on your face. It may help to visualize yourself with that expression.
5. Evoke **goodwill** directly. Imagine you are in a situation where you feel goodwill — in nature, perhaps a place where you experienced **goodwill** in the past, or with some person or animal towards whom you feel **goodwill**. Repeat the word **GOODWILL** several times. . . Let **goodwill** permeate you until you seem to become **goodwill**.
6. Image yourself in circumstances common to your daily life which in the past would have tended to upset or irritate you: perhaps being with a hostile person . . facing a difficult problem . . . obliged to do many things rapidly . . . or in danger . . . and see and feel yourself calm and able to maintain and express **goodwill**. . .
7. Resolve to bring **goodwill** into your day increasingly . . . to be a living example of goodwill . . . to radiate **goodwill**. . . “I choose and will to express **goodwill** in my daily life”.
8. Make a sign with the word **GOODWILL** using color and lettering that best conveys this quality to you. Place this sign where you can see it daily and at times when you need **goodwill** the most. Whenever you look at it, recall within yourself the core beliefs and feelings that are associated with your chosen quality of **goodwill**.
9. Do it. Use it. Give **goodwill** away as often as you can.

This exercise to develop desired qualities can become the focus of a larger self-development programme. You can create or gather together poetry, symbols, music, drama, artwork, photography, dance, and biographical excerpts, all evoking or in some personal sense symbolizing goodwill, and use them for a total experience. By *surrounding* yourself with these materials, you will evoke and develop a deep sense of goodwill - or of any other quality.

Sometimes you may experience a negative reaction to this exercise, i.e., attempting to evoke goodwill may bring tension, restlessness, anxiety, etc. If the negative reaction is strong, it is best to do one or both of the following:

- (i) Suspend the exercise while exploring the negative feelings or “self-talk”, possibly releasing them through catharsis (emotional release), dancing them out, sketching, writing or painting them out etc. or applying the forgiveness process.
- (ii) You can also overcome inner resistances by writing all of them out. Every time a negative reaction occurs, note it down on a sheet of paper as one of your resistances. Then write the positive opposite it. Continue to do the exercise. The negative reaction becomes weaker as you acknowledge them, express it, and then continue to replace it with the positive.

After this, the exercise will flow much more easily and will then have particular value as a means of filling with a positive, desired quality the psychological “space” by release of the negative feelings and inner resistances.

Other soul qualities—what a feast!

Here is a list of some of other qualities you may want to cultivate as part of your personal programme.

beauty	compassion	comprehension	courage
creativity	energy	power	enthusiasm
authenticity	infinity	universality	freedom
liberation	will	cooperation	friendship
being	brotherhood	generosity	goodness
goodwill	gratitude	appreciation	admiration
wonder	harmony	humour	inclusiveness
receptivity	joy	bliss	light
love	renewal	trust	faith
serenity	peace	service	silence
quiet	calm	simplicity	synthesis
wholeness	understanding	vitality	strength
reality	tolerance	modesty	cheerfulness
integrity	balance	self-worth	forgiveness
security	contentment	buoyancy	hope
purpose	wisdom	responsibility	non-attachment
humility	patience		

I first came across this exercise in the Psychosynthesis Digest Vol II No I, Spring 1983.

I think it may have originated from Roberto Assagioli.

Prayer of St. Francis

Lord*, make me an instrument of Your Peace.

Where there is hatred, let me sow love.

Where there is injury, forgiveness,

Where there is doubt, faith,

Where there is despair, hope,

Where there is darkness, light, and

Where there is sadness, joy.

O Divine Master* grant that I may not so

much seek to be consoled as to console;

To be understood as to understand;

To be loved as to love;

For it is in giving that we receive -

It is in forgiving that we are forgiven;

And it is in dying** that we are born to

eternal life.

* Some prefer to use the words Mother-Father God here

** = dying to the controlling influence of the lower self in favour of Soul

A Personal Programme & Plan

The 3 main things I learned were:

- 1.
- 2.
- 3.

I will use these ideas in my life (home, work, play....) by:

- 1.
- 2.
- 3.

I can expect this initial difficulty or challenge:

I will overcome it by the following strategy or actions:

- 1.
- 2.
- 3.

I need to learn more about:

- 1.
- 2.
- 3.

Action and timing:

I will read:

By:

I will get together with:

On:

I will meditate on:

Time:

I will practise:

How:

Other:

When: