



• [Setanaoko](#)



•  
• TOPIC AUTHOR

ONLINE  
More

3 years 11 months ago #1050

Replied by [Setanaoko](#) on topic [Ho'oponopono](#)

Reposted from TotJO, as this happens to also be an assignment for the B.Div program. For reference, the video they assign can be found here:



Disclaimer: You don't have to believe a word. I recognize that spiritual experiences are not typically talked about, some because of the ridicule received and other times it's because "who do I need to prove anything too?". But since the Jedi Gathering this year, Ho'oponopono has become one of the most meaningful practices I've had exposure to- and to understand where I'm coming from, it kind of requires me to pour out some very personal information.

As it would happen, I began exploring Ho'oponopono within days of leaving the Jedi Gathering. It came up while I looked for a new direction in my spiritual path. It's taken on so much meaning to me this last month- but in order to fully grasp it I will need to give you an update on something which was transpired.

I ran a workshop at the gathering called "Purification", though now I've started referring to it all as "at the waterfall". It was aimed at helping participants "wash away" whatever it was preventing them from fully embracing what the Force has to offer them. During the third waterfall (as I ran the workshop 3 times), I participated in my own workshop. Looking back, a number of the people present for the third one couldn't have been more appropriate. Out of like 6 others there, 3 had been present for a ceremony performed at a previous (2013) gathering where I did something incredibly stupid. I won't get into details, except that a couple weeks after the Waterfall, and as a result of a decision I made at the waterfall- I realized I had to make several apologies to several deities (for those that are now raising eyebrows, this will start making sense

soon enough). A fourth, someone from my home area, is acquainted with my story because we talk about nearly everything in theological matters. The others that were present, I'm not sure how many of them realized just what was going on when I took my turn to wash away what was keeping me from fully embracing my connection to the Force—all they probably know for sure of, is that it was difficult for me to let go. In fact, for those who had not been present for any of the other waterfalls, I took the longest to drop my paper into the water. 6 turns of the conch shell, whereas others only took a maximum of 3.

What I dropped, was my Christianity. Some of you may have noticed that I'm talking more in the Pagan group on Discord—questions I've been discussing in there have been in part due to this transition. Me working through some of the questions, and stepping up to fully embrace practices that my local group is wanting to incorporate into what we do.

Ho'oponopono came up in my research on Hawaiian Spirituality. I was looking into it, because I was blessed by the gods of Hawaii on New Year's Eve 2008. Not as something I sought out, but rather because a Hawaiian Woman who was well connected with the spirits came to believe that was the reason she was called to come to the Valley I was drawn to that day. She had expressed that she wasn't going to come, but when she woke up she felt the gods wanted her there. And then again, she felt drawn to me, and when we spoke, she said she understood why and asked if I'd be willing to connect with the Island, the spirits and the gods. Afterwards, I was told I had work to do and I would be blessed in those works.

In the instant I sat under the waterfall, I had clarity of just how blessed my works in spiritual matters had been before I made my mistake in 2013. So it only felt right that I look to the Hawaiian tradition to find answers. That's how I found Ho'oponopono.

I have to admit, it wasn't until today that I tried the youtube Meditation listed in the Degree scheme- although I did find it the day after I became a knight with the temple. That may be in part why I wasn't able to connect with the meditation the same way many of the people in the comments section of the video have, or perhaps it's because the things that the meditation asks you to forgive yourself for aren't things that I've had to deal with. I don't gripe at myself because I'm not good enough, but rather for the hurt that I cause others. The meditation draws a upon the Ho'oponopono method to seek self-forgiveness. But Ho'oponopono is originally about external forgiveness- and if I'm being honest, that's where the real value is.

I didn't know that I needed to apologize for 2013 until a few weeks after the Jedi Gathering. How that happened, well... two unrelated people (one who was at the 2013 ceremony, and one that knows nothing of the Jedi Community except that I am one- and also rarely comes into my life) both told me separately that I needed to light a candle and meditate. The second one, a follower of Thor, specified that Thor was the one that requested my audience. By this point, I already understood the basics of the Ho'oponopono tradition. It's four parts (not mantra, parts):

- I'm sorry

- I love you
- Please forgive me
- Thank you

That's when I found out though, the next morning when I lit the candle, and grappled with the question "how am I going to know if I'm talking to myself or with Thor....?". After a minor panic attack, I was fully into a trance and Thor was there letting me know that I had to apologize for my words during a Norse Ceremony in 2013, and he was right. Before an entire assembly, I recalled the Ho'oponopono method and apologized.

Ho'oponopono (which was not the original name of the ritual/ ceremony, it either changed names or was given one at some point during the late 19th or early-mid 20th century) was developed as a way to call people back into harmony with both the Gods and each other. It was developed as a healing ceremony for those who were unusually sick. The belief being that if you were sick, it was either because you had offended an Akua, your Aumakua or a person. For some families, this became a weekly ritual to work out any problems amongst each other- building stronger bonds amongst the family. Unfortunately, there isn't much I can find on the subject of how it was done ritually (though I'm not giving up, there's one more book I'm looking to get on Kindle at a later date 😊 )- only that it included prayers to the Akua and Amakua, and that it may have involved a feast at the end. Each of these elements (plus one I've not really touched on) make Ho'oponopono that much more important to the psychological realm of study for the ritual.

## **A Third Party**

If the problem was internal, then the family called on a deity to act as a third party so that it wasn't just people ganging up on each other. Having a Praying Kahuna or a Healing Kahuna present for any reconciliation between the akua and/or amakua allowed a person to have someone there that could act as the voice of the entity being addressed. In this way, you couldn't get an interpretation of the broken spirit, but rather from an impartial party.

## **I'm Sorry**

This allows you an opportunity to lay the whole grievance out. Why you're sorry, not just that you are. You are suppose to explain why you're sorry. According to Scott Cunningham's book *Hawaiian Magic & Spirituality* "Thought was given little power. Thought had to be formed into words before any mana could be released...Thought had to be transformed into deeds (such as speech) before it could affect the outside world." Simply saying "I'm sorry" doesn't give a person a reason to believe you are. It's filled with little "mana", so-to-speak. But when you release full testimony, the emotion behind the words take form and are able to communicate volumes to the person you're apologizing too.

## **I Love You**

This element is appropriately placed before the asking for forgiveness, if you ask me. Saying I love you after "Please forgive me" makes the love conditional. Although saying it before asking for forgiveness may be seen as a way to curry favor for forgiveness- I'll go back to my point about "I'm sorry". If it is said with the same heart the first segment, then there

should be no concern over the truth of the matter being revealed.

### **Please forgive me**

Forgiveness doesn't need to be given. But it should be asked for. In what little I found in a few segments of Nana I ke Kumu (Look to the Source) by Mary Kawena Pukui, E.W. Haertig and Catherine A. Lee, it is possible for someone to be healed with this tradition even when the hurt party refuses to come to the ceremony. I'm not sure how it was intended to work, though it is possible that (since another Ho'oponopono session was held on another island for the wife at a later date) the passing of trust to another person to deliver the apology and ask for forgiveness on their behalf was enough to release the responsibility from the person who caused harm and was suffering from an illness. In this sense, it is possible that the attending Akua and/or Amakua recognized the husband's willingness to admit his wrong and entrust that the apology would make it to the party he had injured as being remorse enough to release him from his illness.

However, the value of forgiving someone is that much more impactful for all parties. Even if, in the end, things turn out less than favorable. As I understand it, forgiveness was given in the case of the wife when she went through her session (without her husband present) but reconciliation wasn't possible and it was agreed that it would be in their best interests to divorce.

### **Thank you**

Regardless of whether forgiveness is given, thank you should always be present. In the event someone does not forgive,

simply thanking them for their time in hearing them out reinforces that neither your love for them nor was your apology, conditional upon them forgiving you. The apology was given freely and from a genuine place in your heart. The truth spirit of Aloha written within your soul.

### **Family Presence**

Family can mean either blood, chosen or a combination therein. Ho'oponopono doesn't seem to be a personal affair. Not from what I've found of it. But rather a communal or familial affair. It's different from the idea of a Catholic Confessional where you only tell what you've done before the attending priest. Although I am personally in favor of making family party to this process optional, I cannot deny the ingenuity of having the family present. And not just the adults, but also the children were allowed to be part of the ceremony as witnesses. Having witnesses to one's remorse allows there to be no question as to your intentions, and it also aids in forming trust amongst the unit. By having children present, they are learning the value of harmonious relationships with those around them. This also reinforces that the actions of one person- be they secret or well known- still impact the whole, and need to be dealt with in order to allow the community to continue.

For my own part, I can see why the Ho'oponopono guided meditation can be powerful for people who have had to deal with these different self-esteem issues in their life. But I think that what would make it that much more powerful as a personal practice, would be to take guidance from Cunningham's quote-

“Thought was given little power. Thought had to be formed into words before any mana could be released...Thought had to be transformed into deeds (such as speech) before it could affect the outside world.”

Instead of simply thinking about why you're saying “I'm sorry”, release the words of why into the Force, so that a third party (spirits, the Force itself, a god, etc) can bear witness to your remorse. “I'm sorry I called my body disgusting” ; “I'm sorry I told myself I'm not good enough”. And if you want to take it further, by incorporating an apology to a divine source (which is common amongst many Christian traditions I've come across, and so I'll use a Christian example here)- “I'm sorry that I have told myself that I deserved to be abused, when the truth is that you, Lord, never intended for us to treat one another abusively. I am sorry that I didn't listen to you, and believe you when you said that I am worthy of more, and can simply turn to you for my needs, rather than turning to my abuser.”

I love you becomes more than simply “I love you”, and manifests as why I love you: (to the body) “I love you because you haven't let me down, even when I've berated you” ; (to the psyche) “I love you because you are creative and have inspired others” ; (to the divine) “I love you, you are my family and I am sorry I have hurt you by saying these things about myself”.

These release information into the world, which speak life into your being and into the world about you. They also reinforce a your intention as you hear them come back to your ears and enter back into your thoughts- creating perfect circle of intention.

When I apologized to the Norse, that was the first step. But I was put into a position where I had to make a decision right then about it. Although my apology was authentic, there is something to be said about taking the step to initiate an apology on your own. To call for a session of Ho'oponopono without being confronted directly. My words didn't just cut into the Norse, but I had to initiate and follow through with five more apologies. One to the person who ran the ceremony in 2013 (of whom had no idea any of this was happening), and four more times to different groups of gods- including the Hawaiian Pantheon, which I performed yesterday afternoon with my husband present.

Ho'oponopono is something I want to personally work with as I move forward in my personal Mystic journey. And this paper is somewhat of a foundation for what I want to do with it as I try to work on creating a ceremony around it. It is my hope that through such a ceremony, people who are seeking a more esoteric means of reconciling themselves to others and/or their gods will be able to draw upon such a tradition and build stronger ties to those around them. [/color]

