

Forgiveness

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*Love is the incentive of our aspiration on the Path
Love is the substance of our living in the world
Love is the light and the light of freedom for all creatures
Love pulses through the universe in a divine rhythm
Love is the consciousness of God*

The true way to love is to reflect and meditate deeply and constantly upon the significance and meaning of love, its origin, its expression through the soul, its qualities, goals and objectives.

The Tibetan

Forgiveness and The New Group of World Servers

The International Day of Forgiveness

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Attention was drawn between the World Wars to the emerging group of subjectively linked people called the New Group of World Servers by D.K. and Alice Bailey in the book *Esoteric Psychology Vol. II* (from p. 636 on). They are described as the group of people who are beginning to form a new social order in the world. Here are some excerpts from his inspiring and beautiful description of such people, who are working always with certain methods and for the good of the whole of humanity. From this description we begin to recognise them and to sense their purposes.

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“They belong to no party or government, in the partisan sense. They recognise all parties, all creeds and all social and economic organisations; they recognise all governments. They are found in all nations and all religious organisations, and are occupied with the formulation of the new social order.

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They take their stand upon the essential divinity of man; their programme is founded upon goodwill, because it is a basic human characteristic. They are therefore organising the men and women of goodwill throughout the world at this time, outlining to them a definite programme, and laying down a platform upon which all men and women of goodwill can meet.*

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They state and believe that their initial appeal has been of such a nature that, given the assistance of the trained minds to be found among the thinkers of the world, and given the necessary financial assistance to do the required educational work and goodwill propaganda, they can so change the world (through the sole agency of the men and women of goodwill) that — without war, without arousing hatred between men, and without attacking any cause or giving partisanship to any cause — the new order can be firmly established on earth.

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Every man or woman in every country in both hemispheres, who is working to heal the breaches between people, to evoke the sense of brotherhood and sisterhood, to foster the sense of mutual interrelation, and who sees no racial, national or religious barriers, is a member of the New Group of World Servers, even if he or she has never heard of it in those terms.*

52 *The members of the New Group of World Servers belong to no party or religion and yet*
 53 *belong to all parties and religions; they assume no attitude or position either for or against*
 54 *any existing government, religion, social order. They engage in no political activity of any*
 55 *kind and attack no existing order. They are neither for nor against a government or a*
 56 *Church, and spend no money, organise no campaign, and send out no literature which*
 57 *could be interpreted as attacking or defending any organisation of a political, religious,*
 58 *social or economic nature. They say nothing and write no word which could feed the fires*
 59 *of hatred, or tend to separate person from person, or nation from nation. Yet these*
 60 *members will be found in every political party and every world religion. They represent*
 61 *an attitude of mind.*

62
 63 *They cultivate the spirit of non-hatred, utilising every opportunity to emphasise the*
 64 *brotherhood of nations, the unity of faith, and our economic interdependence. They will*
 65 *endeavour to speak no word and do no act which can separate and breed dislike.*

66
 67 *The New Group of World Servers is not an organisation. It has no headquarters, but only*
 68 *units of service throughout the world; it has no president or lists of officers; it has only*
 69 *servers in every country, who are occupied simply with the task of discovering the men*
 70 *and women of goodwill.*

71
 72 *These men and women of good will must be found and trained in the doctrine of non-*
 73 *separateness, and educated in the principles of cooperation and the characteristics of the*
 74 *new social order, which is essentially a subjective re-alignment, resulting in pronounced*
 75 *changes brought about through the weight of world opinion, based upon a good will which*
 76 *knows no national or racial barriers or religious differences.*

77
 78 *Year by year there should develop much active work and much dissemination of the*
 79 *teachings upon universal good will, so that it changes from a beautiful sentiment and*
 80 *becomes the practical application of good will by action in the affairs of every day life, in*
 81 *every country throughout the world.*

82
 83 **The first task** described for the New Group of World Servers was to discover and relate
 84 together the men and women of good will internationally, consecrating their efforts to
 85 eliminate fear in the world. The elimination of fear will be the result of organising the
 86 massed power of goodwill in the world into an irresistible force.

87
 88 **The second task** was to organise an act "of appeal" to God using the Great Invocation,
 89 and a Day of Appeal or World Prayer, to set certain great forces in motion and
 90 strengthen the hand of the Hierarchy, establishing a line of contact that can never be
 91 broken.

92 93 **The third task — An International Day of Forgiveness**

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 95 This is the task that this paper will focus upon. Its implications are profound.

96
 97 *"The third task of the New group of World Servers is to hold before humanity as part of*
 98 *the living instruction which men and women of goodwill will teach and live out in their*
 99 *daily lives, the necessity of a great group participation in a Day of Forgiveness and of*
 100 *Forgetting. This may be possible in a few years' time, but could be effectively tried in*
 101 *1942.*

102
 103 *This is a forgiveness which is based upon a recognition of the universality of human*
 104 *error in the past, and the fact that there is no blame to be apportioned to this or that*

105 *group, nation or church, but that we have all made mistakes, have all failed to*
 106 *understand, and have all been guilty of lack of love and tolerance.*

107
 108 *It is not therefore, a forgiveness which is based upon a spirit of magnanimity or a sense*
 109 *of expediency or superiority, but upon a desire to forget the past, to push forward into*
 110 *the New Age and participate in the new social order, free from the ancient hatreds,*
 111 *relinquishing the memory of the old mistakes in policy, judgement and method, and*
 112 *ignoring the habitual barriers and our normal separative instincts.*

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114
 115 *Today and in every land, where possible, the peoples must be educated in this*
 116 *expression of human synthesis and human interrelation."*

117
 118 Well, the International Day of Forgiveness did not happen in 1942. Perhaps history might
 119 have been different if it had! In 1957, the book *The Externalisation of the Hierarchy* was
 120 published. The proposal for a Day of Forgiveness was raised again (p. 139).

121
 122 *"I have earlier suggested to you that it should be possible to have — at a later date — a*
 123 *world-wide recognition of a Day of Forgetfulness, of Forgiveness and of Fulfilment of the*
 124 *Biblical injunction to "forget the things which lie behind and to press forward" into the*
 125 *New Age, the new relationships and the new civilisation. For the time being we can all*
 126 *begin to plan, and to work for that psychological moment wherein this idea can be*
 127 *presented. It will come immediately after the cessation of hostilities. But today and in*
 128 *every land, where possible, the peoples must be educated in this expression of human*
 129 *synthesis and human interrelation."*

130
 131 The International Day of Forgiveness is still not an established fact in the calendar of
 132 humanity, let alone in the reality of all hearts and minds. But there has been progress.
 133 Robert Muller, of the United Nations, and others started the International Week of
 134 Forgiveness from January 31 — February 6th each year, which is observed by many
 135 people. There are many streams of unconditional love and forgiveness teaching in the
 136 world, including the work of such people as Eric Fromm, Rollo May, Edith Stauffer, *The*
 137 *Course in Miracles*, Elizabeth Kübler-Ross, Jerry Jampolsky, Scott Peck, Louise Hay, and
 138 many, many others. There is a growing interest in the subject. There are increasing
 139 attendances at seminars about how to create more loving relationships. There are
 140 examples of forgiveness to be seen in the news from time to time, and the words
 141 "unconditional love and forgiveness" have been used on at least one TV programme I
 142 have seen. Recently my attention was drawn to a nurse who has been writing a thesis on
 143 forgiveness, and to a paper by another nurse on forgiveness in a hospice setting (see
 144 references). The University of Wisconsin now has a course on Forgiveness.

145 **How then would an International Day of Forgiveness come about?**

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 148 • People of the world will need to *want it enough* for it to happen. The benefits of a
 149 more forgiving world will need to be in everyone's consciousness. People will need to
 150 be *sufficiently tired* of the burdens of individual and group unforgiveness, and of the
 151 ancient hatreds in the world to be motivated towards creating such a day, —and
 152 more important, express the essence of such a day in daily life throughout the year.
 153 To reach that point there will need to be made available much public education in
 154 values clarification and higher forms of leadership.
 155
 156 • There will need to be a proposal put forward to the United Nations by one or more
 157 ambassadors, and agreed to by the General Assembly.
 158

- 159 • A day will need to be chosen that has significance to all people. The International Day
160 of Peace, on the third Tuesday each September is a possible candidate. Or, an entirely
161 fresh day could be chosen - my suggestion would be to invite children and teenagers
162 of all nations to have input, as it is their world that is being created by all our present
163 thoughts and actions. As someone once said "We did not only inherit the world from
164 our ancestors, we have borrowed it from our children's children."
165
- 166 • There will need to be further study as to the true nature of forgiveness and the
167 techniques for doing it. Research will be needed upon the effectiveness of different
168 methods of forgiveness in improving health — medically, politically, and
169 economically. This will need funding.
170
- 171 • There will need to be a large number of people in every country willing to be trained
172 in practising and teaching forgiveness. The trainers will need to be found. This will
173 need funding.
174
- 175 • There will need to be many different presentations of forgiveness in language
176 accessible to different learners — it needs to be different for people of different races
177 and ages, religious persuasions, cultural background; different for children, teenagers
178 and adults. This will need accelerated learning methods, understanding, creativity and
179 funding.
180
- 181 • Unconditional love and forgiveness skills will need to be seen to be as ordinary and
182 desirable as safe driving. As people see the benefits of unconditional love and
183 forgiveness in action, they will recognise the need for classes or other ways of
184 learning, as they do for driving lessons.
185
- 186 • There will be forgiveness "teaching" through the media of films, videos, books,
187 novels, songs, plays, operas, — the theme of forgiveness will permeate the arts more
188 than it does already. Journalists will report increasingly about forgiveness because of
189 the growing popular interest in it. Such activities could bring in the funds needed for
190 the earlier items on this list if a financial connection was made between these activities.
191
- 192 • When *enough* people of goodwill take action to create it, the Day of Forgiveness will
193 happen.
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195 How could forgiveness become such an integral part of everyone's daily life? Education
196 seems the obvious answer.

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199 **Forgiveness — in every school and college**

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201 D.K. states in Education in the New Age that in the period which is coming, and under the
202 influence of the new education the recognition of the “faculty” of forgiveness will be
203 taught to every child in school and college. What would that involve?

204
205 *“The faculty of forgiveness is, or rather should be, the expression of the relationship*
206 *between unit and unit within the larger group, or of group and group within the still*
207 *larger whole.*

208
209 *Forgiveness is essentially the process whereby each gives to each along psychical lines,*
210 *and it is one of the rudimentary expressions of the quality of self-sacrifice which is an*
211 *aspect of the Will nature of Deity. Being therefore related to the monadic life, it is as yet*
212 *completely misunderstood and misinterpreted. (my underlining)*

213
214 *It is in reality the sense of synthesis or of identification and of “each for all and all for*
215 *each.” This sense is being developed today as never before, but it is still so embryonic*
216 *that words do not help in explaining it.*

217
218 *This faculty of forgiveness is not a form of magnanimous forgetting or overlooking,*
219 *neither is a gesture of superiority whereby the slate is wiped clean. The faculty of*
220 *forgiveness is the very breath of Life Itself - the giving of all to all and for all.”*

221 *(drawn from Education in the New Age p. 129)*

222
223 It is plain we need to penetrate deeper for a more accurate understanding and
224 interpretation of the meaning of forgiveness. He goes on to say that young people will
225 be prepared for participation in an active and consciously realised group life and world
226 citizenship by training them in the following four recognitions - of hierarchy,
227 responsibility, group interplay, and forgiveness or sacrifice. These four categories of
228 recognition will enable each person to do his part and take his place in bridging between
229 person and person, between group and group, and between nation and nation, thus
230 establishing that new world of recognised corporate relationships which will eventually
231 produce the civilisation of Light and Love which will be the characteristic of the Aquarian
232 age.

233
234 The four recognitions will thus “govern and develop the new form of family unit which must
235 inevitably come into existence”.....and “when rightly grasped and practised, produce the
236 needed right relationships and eventually a harmonious world”.

237 *(adapted from Education in the New Age p. 130)*

238

239 The Layers of the Forgiveness Process

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241 One cannot be for-giving until one has first healed any *blocks* to love flow within oneself.
 242 These blocks have many sources. Especially common is of course the unhealed residues
 243 of past traumas and hurt.

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245 1. Healing of hurt and resentment

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247 At our first level of acquaintance with it, forgiveness can be defined as

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**Forgiveness is the process of
 cancelling
 the conditions
 in
 oneself
 that have blocked
 the flow of love,
 independently
 of the behaviour
 of anyone else.**

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262 Since I came across the work of Edith Stauffer, author of “Unconditional Love and
 263 Forgiveness”, I have been studying, researching, and applying forgiveness in my own life
 264 (yes, that’s been especially needed!), in my work with patients, and in teaching it in
 265 seminars in several different countries. It can be a deeply moving and powerfully
 266 transformative experience for those who undertake it. There is yet much to learn about
 267 it. I currently believe that the process of forgiveness consists of the following steps, and
 268 each of these may present specific challenges for the forgiver to overcome.

269

270 Steps and principles of the Forgiveness-of-Others process:-

271

272 **1. Recognition.** Becoming aware that the forgiveness process needs to be applied and to
 273 what areas - that is, gathering a *forgiveness agenda*. Whenever there is pain, tension,
 274 disease, or repetitive patterns of disharmony in relationships, doing the forgiveness
 275 process will help to bring insights and healing.

276

277 **2. Values Clarification.** Becoming aware of your deepest *values*. Becoming aware that
 278 deep down you do value health, love, freedom, creativity and joy *more than* disease,
 279 resentment, emotional toxicity, joylessness (even if you haven’t always acted as if you
 280 did).

281

282 **3. Motivation.** Becoming aware of the *benefits* that forgiveness can bring, and the
 283 *burdens* of continuing to block love. Weighing these up increases the *motivation* to
 284 complete the forgiveness process.

285

286 The first three step are designed to engage the *will*.

287

288 **4. Choice, Decision, Will.** Consciously using your will, and right internal regulatory
 289 speech, to choose and *set the goal to heal* — and to *set an attitude* to apply the forgiveness
 290 process comfortably, effectively, and completely .

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5. The Emotional "Reality". Acknowledging the emotional reality, *expressing the hurt* and the feelings associated with the past — and also the *intention to not be controlled by the emotional reactions of the past*.

6. The Mental "Reality". Uncovering and recognising the *negative beliefs and conclusions* that were formed in the past times of hurt. These include any and all the negative conclusions you formed about yourself, men, women, relationships, children, families, authority, money, sex, life, God, the way the world is, and so on.

7. Preferences. Being very clear and explicit on what you would have *preferred* to have happened, instead of what you *didn't* want. There are specific ways this must be done, which must be carefully learned. This needs to be absolutely clear, complete and full. It is "directing the movie that heals".

8. Honouring Deeper Values. Discovering and honouring the *deep values* that underlie each of your preferences. These are close to the Self, and draw you to your centre of power and purpose, from which forgiveness is automatic.

9. Acceptance. *History was the way it was.* No amount of wishful thinking will alter what happened - or the fact that not forgiving will continue to create more harm to yourself, and perhaps others. You can, however, learn "right remembrance" - remembering, not the pain, but the lessons learned and plans for wiser, more loving, more courageous behaviour that would work better next time.

10. Cancellation. Using your will to cancel your demand that the other person should have (or should now or in the future) meet your preferences as a condition for you to practise unconditional love and goodwill towards them and yourself. This *cancellation* is the core of the forgiveness process. It is this step which "opens up the connections" to your True Self, or Soul (see step 8 below). It is developing the spiritual will.

This step includes cancelling one's tendency to take responsibility for the harm done by others. It is being willing to *give back responsibility* (not blame) to the forgiven one for the effects of their actions. You choose to no longer take responsibility and punishment in your body, your emotional, mental or spiritual nature for the wrong done.

11. Healing meditation. Reaching up in consciousness above the level of your everyday mind to the level of the inner reality called by so many different names - your True Self, Deep Self, Inner Spiritual Self, Soul, Higher Self, Essence, Inner Power and so on. It does not matter what you call it - it is the same inner reality. It is the *source, or origin* within you of health, unconditional love, higher will, wisdom, patience, compassion, mercy, fairness, understanding, dignity, a deep knowing of what is best for all concerned in a situation, an understanding of the interconnectedness of past, present and future, and of the inter-relatedness of all beings, and many other higher qualities.

It is from here that you can *draw down the living energies of love* into yourself, first physically (to heal the body), then emotionally (healing each memory in turn), then mentally (changing the negative beliefs that arose at the time of the painful incidents when the loveflow through you became damaged or blocked).

Until you yourself are familiar with the details of how to do the process, a guide familiar with it can be very helpful with this stage. If you have no guide, it is possible to make a tape recording of your own voice reading the instructions and pause it whenever you needed to do so.

345
 346 **12. Healing the patterns of the relationship.** Overflowing the unconditional love to the
 347 forgiven one. This is a definite radiation of the energy of love and goodwill, involving
 348 head and heart. The *whole life* of the one being forgiven is seen in its entirety, from
 349 conception through infancy and childhood, through teenage and adulthood,
 350 acknowledging and loving him or her through the times that conditioned them to
 351 becoming the one who disappointed you.

352
 353 **13. Grounding - the will statement.** You can facilitate the grounding of the changes in
 354 yourself in daily life, by using a *will* statement. "I will to keep this change in me intact."
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356 **14. The Goodwill Patterns.** Re-minding yourself of the Goodwill Patterns that are, with
 357 the forgiveness process, the Anatomy of Unconditional Love. The *Goodwill Patterns* do
 358 not have single English words to describe them, but they were known in Aramaic and are
 359 beautiful. They form the inner Anatomy of Unconditional Love. They are:

360
 361 **Makikh:** The openness and willingness to look further than outer behaviour
 362 and see the unmet basic needs that may lie behind it, — plus a willingness to do
 363 what is needed to meet the needs. Understanding the unmet basic needs of
 364 oneself and others is vital to enable one to know and have compassion for the
 365 true causes underlying unpleasant behaviour, and to know what can
 366 realistically be done.

367
 368 **Kenoota:** The openness and willingness to discover and do whatever would be
 369 Fairest-for-All in any situation. This mind-set is needed on a widespread scale
 370 for human planetary survival.

371
 372 **Khooba:** This is the openness and willingness to look for, honour and give
 373 attention to the good in any person (including oneself) and the positive
 374 potential in all situations. It is thus a mind-set dedicated to nurturing the
 375 positive and to withdrawing energy attention from feeding the negative. It
 376 draws forth the best in every situation.

377
 378 **Abilii:** The openness and willingness to look into one's own mind and remove
 379 any "errors" (negative attitudes and beliefs) that are blocking the flow of love
 380 — joyfully! It is the cure of mental stress.

381
 382 **Rukha:** The openness and willingness to contact the source of peace within, to
 383 practise peace within, to "dwell in the Home of Peace", and to radiate it into
 384 one's environment, becoming an *active* peacemaker, even when stressed and
 385 harassed. It is not a passive pattern. It is dedicated to bringing peace where it
 386 was not.

387
 388 **Dadcean Libhoun.** The openness and willingness to see the "big picture" in
 389 time and space, the inter-connectedness of all causes and effects, of all people,
 390 creatures and things, and of the underlying synthesis of all parts of the whole.
 391 It is holistic vision, seeing things as they are, a prerequisite for intuition.

392
 393 These maintained simultaneously will produce

394
 395 **Rakhma:** Unconditional Love in action. This word is related to the word for the
 396 womb, and can be seen to symbolise the inclusive, all-embracing, life-
 397 producing and life-enhancing nature of unconditional love.
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399 In addition from my experience I would add:

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Clear communication: The openness and willingness to understand the verbal and non-verbal communications of others, and the openness and willingness to find a way to phrase one's own communications in a way that can be understood by the other. Without this mind-set, confusion, frustration and conflicts tend to occur and love becomes blocked. I believe this is an essential ingredient for unconditional love to occur in action. In a sense it is a part of Makikh, but it is worth emphasising.

15. Future pacing. This is done by *visualising* how you *will now think and behave* in this relationship and other relationships in the future, as you now *act* with goodwill and love in action. This is creative meditation.

16. Checking. Ensuring that the process is complete. This *checking* can be done by inner questioning, and also by muscle response testing (sometimes called kinesiology).

17. Maintenance. Continuing to apply the process progressively in all areas of your life. Vigilantly using your will to *maintain* and cultivate the changes you have made.

Steps and Principles of the Self-Forgiveness Process:

Self-forgiveness is slightly different, and is used to heal all the negative patterns in yourself which prevent you from loving and healing yourself, any of your parts, as well as others, and life itself. To heal fully both processes may be needed. It is very important to learn self-love (which is not to be confused with selfishness). This is true even for students of esotericism! So many people dislike or even hate parts of themselves, treating their bodies, emotional and mental natures badly. Without an enlightened, loving self-image it is difficult to radiate soul qualities and love others.....

There are many *core negative beliefs* that need to be healed with this process. In forgiveness seminars, a workshop manual can be used which lists many of these for people to check for themselves. This makes it easier, for it is not easy to use one's mind to look into one's own mind!

PHASE 1:- As a personality

Seated, using this position to symbolise the personality field of awareness:

1. Recognition. Recognising that the Self-Forgiveness process needs to be applied and to what areas.

2. Values Clarification. Becoming aware that deep down you do value health, love, creativity and joy *more than* disease, resentment, joylessness (even if you haven't always acted as if you did). Weighing up your deepest values against more superficial ones, and the benefits of forgiveness against the burdens of continued unforgiveness, stimulate your will and motivation to forgive.

3. Choice, Decision, will. Using the will and consciously setting the goal to (i) be open to see the errors in your mind (*with joy!*) and (ii) to comfortably and *completely* apply the forgiveness process to remove blocks to love.

4. Request for Spiritual assistance from the Soul. As a personality, to ask the Higher Self for forgiveness for all the errors in the mind that can be recalled, (and those that can't!) and all the actions, negative thoughts and beliefs about which one still feels badly.

5. First upgrade, using the mind. As a personality to state what is now perceived to have been a more desirable pattern, drawing on wisdom gathered over one's life, and also beginning to draw it into consciousness from the Higher Self. This corresponds to the preference statements of Step 5 in the Forgiveness-of-Others Process above.

6. The will-to-heal. Reaffirming your will-to-heal, your will to be free of the negative patterns of the past. A second request to the Higher Self for forgiveness.

PHASE 2 - As a Higher Self, as a Soul

7. Self-identification. Using a positional shift (moving physically higher, usually by standing up) to symbolise moving into the consciousness of the Higher Self, and *identifying with the qualities of the Soul, or Higher Self.*

With these qualities (eg. patience, courage, acceptance, compassion, wisdom, unconditional love, forgiveness, dignity, peace, deep knowing of what is best for all concerned, ability to see the whole, the sweep of history, the interconnectedness of everything, an so on), looking down upon your personality and transmitting love from the Source to it. Acknowledging the difficulties of the past crises compassionately,

474 acknowledging that with the equipment of the time you did the best you could.
 475 Acknowledging without condemnation any character defects remaining. Rather, seeing
 476 them with unconditional love and understanding.

477
 478 **8. The Higher Self then shows its power by engaging in**
 479 **(i) Cancellation.** The Higher Self cancels each of the guilts and negative beliefs that have
 480 been unearthed in the search carried out in stage 4,
 481 **(ii) Compassion.** The Higher Self heals the emotionally charged traumatic memories with
 482 symbolic imagery, replacing the pain, guilts and negative feelings with inner peace, and
 483 **(iii) Upgrades negative patterns with wisdom.** The Higher Self upgrades the negative
 484 beliefs with the highest Truth that the personality is able to assimilate.

485
 486 **9. Healing the Inner Child.** Throughout this the Higher Self is sending love and
 487 compassion to the personality as it was in the past and is now (eg. incorporating Healing
 488 the Inner Child imaginatively).

489
 490 **10. Intuition.** There may be further understandings and/or guidance intuitively received
 491 verbally or by a symbolic gift, that is passed on to the personality.

492
 493 **11. Responsibility.** When this stage is complete the Higher Self gives back responsibility
 494 to the personality for the way it leads its life.

495
 496 **PHASE 3 - Transfusion of Higher Self qualities into, and their assimilation by,**
 497 **the personality**

498
 499 **12. Fusion, absorption, embodiment of Higher Self qualities and energies.** Returning to
 500 the original position (eg. sitting) to symbolise returning to the personality field of
 501 consciousness in the everyday world, and bringing down into yourself the healing love,
 502 energetically. This is done physically, then emotionally, then mentally, using visualisation.
 503 This may involve physical changes in the "set" of the autonomic and other systems. There
 504 will be a review of the healing imagery of the memories from stage 9. There will be a
 505 reception of the new upgraded, more wise, truthful and compassionately understanding
 506 beliefs systems for use in the future, to replace the previous negative beliefs. There is
 507 reception of the gift from the Soul, often a wise theme or symbol for meditation later.

508
 509 **13. Grounding,** by the use of a will statement. Gratitude to the Higher Self.

510
 511 **14. Future pacing,** *visualising* how you will now think and behave in the future, as you
 512 now *act* with goodwill and love in action, to yourself and others, with no residues of the
 513 negativity from the past events.

514
 515 **15. Checking** for completion, internally or by muscle response testing.

516
 517 **16. Maintenance.** Continuing to apply the process progressively in all areas of your life,
 518 so that unconditional love permeates more and more of your consciousness and radiates
 519 more and more through your activities. Using your will to *maintain* the changes you
 520 have made.

521 Attendance at a seminar, or being guided by someone familiar with the process, can be
 522 valuable in doing this the first few times. It is very important to **DO THE PROCESS**
 523 **PHYSICALLY**, aloud or in writing, and to master certain of the stages, which must be
 524 quite precisely carried out for full effectiveness.

525 It works especially well when participants at a seminar afterwards form small self-help
 526 action groups and help each other to ground their learning. We can see here the Law of
 527 Group Endeavour in action, multiplying the benefits for the members and those around
 528 them.

529 As mentioned before, muscle response testing (sometimes called behavioural
 530 kinesiology) is very helpful at finding the forgiveness agenda, and at confirming when
 531 the forgiveness is complete.

532
 533 [After the foundation work of forgiveness for past traumas and hurts has been
 534 completed, one could go on to explore the self-forgiveness needed in relation to
 535 immature expression of the seven ray qualities. Based upon a study of the ray
 536 glimmers and illusions, a questionnaire was designed to facilitate the self-discovery of
 537 these, as part of the writer's thesis for the master's degree in psychology of the Seven
 538 Ray university.]
 539

540 The result of sustained use of the forgiveness processes over a sufficient period of time is
 541 that the person becomes able to quickly heal resentments and other impediments to the
 542 flow of love in themselves. The attitude of unconditional love and forgiveness become
 543 second nature, as mental house cleaning becomes a habit, and the technique is mastered.
 544
 545

546 2. Becoming for-giving

547
 548 After the blocks to love have been cleared with the above processes or their equivalents,
 549 there is a further step to be taken. What does it mean to become for-giving? Can we
 550 take it further? Here is some further teaching from D.K.
 551

552 *"The faculty of forgiveness is, or rather should be, the expression of the relationship*
 553 *between unit and unit within the larger group, or of group and group within the still*
 554 *larger whole.*

555
 556 *Forgiveness is essentially the process whereby each gives to each along psychical lines,*
 557 *and it is one of the rudimentary expressions of the quality of self-sacrifice which is an*
 558 *aspect of the Will nature of Deity. Being therefore related to the monadic life, it is as yet*
 559 *completely misunderstood and misinterpreted.*
 560

561 *It is in reality the sense of synthesis or of identification and of "each for all and all for*
 562 *each." This sense is being developed today as never before, but it is still so embryonic*
 563 *that words do not help in explaining it.*
 564

565 *This faculty of forgiveness is not a form of magnanimous forgetting or overlooking,*
 566 *neither is a gesture of superiority whereby the slate is wiped clean.*
 567

568 *The faculty of forgiveness is the very breath of Life Itself - the giving of all to all and for*
 569 *all."*
 570

571 (my underlining)

572 (drawn from Education in the New Age p. 129)

573
 574
 575
 576 Much of the most challenging teaching about forgiveness comes in the book
 577 Externalisation of the Hierarchy (written in 1939) in the section (p. 139-170) where the
 578 suggestion for an International Day of Forgiveness is again put forward, the beautiful
 579 Mantram of Unification and Noonday Recollection are given out. In this part of the book,

580 the earliest of the Great Invocations is explained in more detail than when it was
581 described (in Esoteric Psychology on p. 649).

582
583 Here is the first of the Great Invocations, (adjusted for modern gender-friendly
584 language):

585
586 *Let the Forces of Light bring illumination to humankind*
587 *Let the Spirit of Peace be spread abroad*
588 *May men and women of goodwill everywhere meet in a spirit of cooperation*
589 **May forgiveness on the part of all be the keynote at this time**
590 *Let power attend the efforts of the Great Ones*
591 *So let it be and help us to do our part.*
592 *(Externalisation of the Hierarchy p. 144)*

593
594 Each of the above phrases is explained in fascinating detail. I have space here only to
595 record some of his observations on the **fourth phrase**.

596
597 *“As you know the word “forgiveness” is a curious and unusual one and signifies*
598 *(according to the best derivative sources) simply to “give for”. Forgiveness is not*
599 *therefore, a synonym for pardon though the word has been distorted in theological*
600 *circles to mean this, so little has the Church understood the basic, motivating power*
601 *behind the divine expression in our solar system. Theologians ever think in terms of*
602 *the human mind and not in terms of the divine mind. Forgiveness is sacrifice, and is*
603 *the giving up of one’s self, even of one’s very life, for the sake of others and for the whole*
604 *group. This spirit of sacrifice is ever found when the Shamballa force is rightly*
605 *contacted, even in the smallest degree, and the underlying impulse behind the loving*
606 *will of God is sensed and understood, accompanied as this always is with the desire to*
607 *participate in that will and its spirit of divine sacrifice.*

608
609 *Manifestation is itself the Great Forgiveness.*

610
611 *The stupendous Lives—outside manifested existence—entered into manifestation in*
612 *order to give Themselves for the lesser lives and forms of existence in order that these*
613 *lesser lives might be able to proceed onward towards a goal which is known to Deity*
614 *alone, and thus eventually reach high places of spiritual expression. Achievement is*
615 *ever followed by sacrifice and the giving of the greater for the lesser. This is an aspect*
616 *of the Law of Evolution. Such is the note and theme of the entire creative process and*
617 *is the basic meaning of the phrase “God is Love”, for love signifies giving and sacrifice,*
618 *at least in this solar system.*

619
620 *It is for this reason that the esoteric teaching emphasises the fact that the soul of man is*
621 *a Lord of Sacrifice and of loving persistent Devotion—the two outstanding qualities of*
622 *the Shamballa Lives, sustaining life and giving. This is lasting devotion to the good of*
623 *the whole or the expression of the spirit of synthesis and sacrifice in order again that all*
624 *the lesser lives (such as those embodied in the personality of man) may rise to the*
625 *“resurrection which is in Christ”, through the crucifixion or sacrifice of the soul upon*
626 *the Cross of Matter.*

627
628 *It is this thought again which gives significance to the life of Christ on earth for He re-*
629 *enacted for us an eternal process, externalising it in such a way that it became the*
630 *symbol of the motive of the entire universe and the impulse which should direct each of*
631 *us—crucifixion and death, resurrection and life, and the consequent salvation of the*
632 *whole.*

633
634 *It is this thought which is embodied in the challenge of this fourth phrase of the Great*
635 *Invocation, and means literally:*

636
637 *“May all men and women everywhere respond to the keynote of the universe*
638 *and give themselves for others.”*

639
640 *And, is not this in a faint and dim manner, the present keynote of human effort?”*

641
642 *(drawn from Externalisation of the Hierarchy, p.165-6)*

643
644 He goes on to point out that the World War (tragic though it was for so many people)
645 caused the mass of people on both sides to respond to this note of sacrifice. He also
646 points out that:

647
648 *“When it is recognised that the “giving-for” involves right living upon the physical*
649 *plane and not (as is so often thought) the dying of the physical body, then we shall see a*
650 *revitalised world. It is the living Christ (the living world Saviour) Who saves*
651 *humanity. It is the sacrifice, day by day, in the process of daily living which can save*
652 *the world of men—the sacrifice of selfish personal interests for the good of the whole*
653 *and the giving up of one’s practical life to the salvage of the world. It is living in order*
654 *that others too may live which is the theme of the New Testament. When, therefore, the*
655 *mode of sacrifice enters into the realm of the subtler and subjective values and the true*
656 *meaning of forgiveness is intellectually, practically and spiritually comprehended, the*
657 *New Age will be abundantly realised with its truly human civilisation and a culture*
658 *which will embody the realities of the esoteric teaching, as well as the best of the*
659 *externalised past. (p.167)*

660
661 He continues to say that the sacrifices made during the time of the War (the period of
662 “giving-for” the whole of the best that individuals could give) would lead in due course to
663 an at-one-ment between nations and peoples, and that humanity is achieving, in this final
664 stage of the Piscean age, a *fusion in consciousness* of soul and body as a result. The fourth
665 phrase of the first stanza of the Great Invocation

666
667 *“will bring into conscious, functioning activity the centre between the eyebrows, the*
668 *ajna centre in individual man and in humanity as a whole.*

669
670 *In many ways , therefore, this fourth phrase of the Great Invocation is of paramount*
671 *importance to the individual as well as to humanity, invoking as it does the great and*
672 *vital potencies and indicating process (Sacrifice) and purpose, plus the basic*
673 *identification of the unit and the group with the basic intent of manifestation.” (p. 168)*

674 675 **The Synthesis underlying the phrases of the First Great Invocation**

676
677 The first three phrases are to assist the linking of all the great centres — Shamballa,
678 Hierarchy and Humanity; and the Forces of Light, the Spirit of Peace, and the People of
679 Goodwill.

680
681 The first phrase of this Great Invocation (“Let the Forces of Light bring Illumination to all
682 humankind”) invokes potencies found on the monadic level of consciousness and the
683 second plane of divine manifestation—The Lord of the World and the Representatives of
684 the seven sacred planets, the three Kumaras (or Buddhas of Activity), the Manu, the
685 Christ, and the Lord of Civilisation. This phrase takes the consciousness to the Hierarchy
686 of Light, the intermediate centre between Humanity and Shamballa, and works towards

687 the illumination of the minds of mankind with love and light. It is to attract light and
 688 understanding and thus help to illumine the mind of humanity. Light as the expression of
 689 the Hierarchy pours into human consciousness, irradiating all the dark places and
 690 evoking a response from all forms of life in the three worlds of manifestation, and in the
 691 three subhuman kingdoms through the medium of the human. The focal point of this
 692 phrase is the head centre.

693
 694 The second phrase ("Let the Spirit of Peace be spread abroad") invokes the Spirit of
 695 Peace, with whom Christ, by His Life of love and world service, linked up our planet and
 696 humanity. This was, in fact, His work of world salvation. Peace is essentially the
 697 establishing of right human relations, of synthetic rapport with its resultant cooperation,
 698 of correct interplay between the three planetary centres and an illumined, loving
 699 understanding of the will of God as it affects humanity and works out divine intent.
 700 Peace, as the expression of the will of Shamballa produces balance, equilibrium, synthesis
 701 and understanding, plus a spirit of invocation which is basically an action, producing
 702 reaction. It is to assist the expression of the will of God as love and peace. The focal point
 703 of this phrase is the heart centre.

704
 705 The third phrase ("May men and women of goodwill everywhere meet in a Spirit of
 706 Cooperation") is related to the injunction to "Love thy neighbour as thyself", and is to
 707 mobilise Humanity itself towards intelligent love, dedicated to the Plan, creativity and the
 708 will-to-good. The focal point of this phrase is the throat centre.

709
 710 The energies released by the use of the first three phrases relate to the Head, Shamballa;
 711 to the Heart, the Hierarchy; and to the Throat, Humanity.

712
 713 The fourth phrase ("May forgiveness on the part of all be the keynote at this time") ,
 714 rightly used, develops the ajna centre in individual man and in Humanity. It comes into
 715 increasing importance as any measure of personality integration is achieved. It arouses
 716 humanity as a planetary centre. The blended potencies made available by the use of the
 717 first three phrases are made available to the individual and to the group:

718
 719 *They can then be focussed for his use in the ajna centre. In many ways therefore, this*
 720 *fourth phrase of the Great Invocation is of paramount importance to the individual as*
 721 *well as to humanity, invoking as it does great and vital potencies and indicating process*
 722 *(Sacrifice) and purpose, plus the identification of the unit and the group with the basic*
 723 *intent of manifestation.*

724
 725 The fifth phrase ("Let Power attend the efforts of the Great Ones") is related to the effect
 726 in the Hierarchy of a constructive use of the Great Invocation, with humanity
 727 participating. We are urged to concentrate on the united efforts of the two great centres.
 728 Mankind now in rapport with Hierarchy, can assist its age-old efforts by conscious
 729 participation in the process of invocation. It is the higher correspondence of the blending
 730 of the light of the personality (as expressed through the ajna centre) and the light of the
 731 soul (as expressed by the head centre).

732
 733 The fourth and fifth phrases therefore have great *practical* significance. We are asked to
 734 ponder upon the statement:

735
 736 *One serves to arouse humanity (as a planetary centre) to activity and the other serves*
 737 *to aid the Hierarchy in its ancient efforts so that the two are then related to each other's*
 738 *magnetic fields and produce a blending and a synthesis which will lead to a fuller*
 739 *expression of the soul of divinity through the medium of humanity.*

740

741 A new departure in the evolutionary process will become possible when the life of
 742 humanity as a whole (which is the form life) and the life of the Hierarchy (which is the life
 743 of the soul) are fused under the impulse from the Spirit or will aspect as symbolised in
 744 Shamballa. It is thought-provoking and humbling to realise how great a part
 745 forgiveness appears to play in this process.

746
 747 The last phrase ("So let it be and help us to do our part") is self-explanatory, and focuses
 748 upon our practical contribution. We must penetrate into the true meaning of forgiveness
 749 and then it must be practised world-wide.

750
 751 I close with a further thought from D.K. (*Rays and the Initiations* p. 328)

752
 753 *"It is interesting to realise that the unfoldment of the love nature is that which opens*
 754 *the door to the Way of the Higher Evolution and that nothing else will open it."*

755
 756 and elsewhere:

757
 758 *"But my brothers and sisters, nothing can be done unless you do it" (EH p. 143)*

759
 760 What might each of us do to contribute to bringing about the International Day of
 761 Forgiveness and all that it would *mean* if it was actualised for the world?

762
 763 One suggestion is the year 1998 could be declared and International Year of Forgiveness
 764 by the United Nations, and the year 2000 a year of Unconditional Love. The year 1995 is
 765 already allocated to the Year of Tolerance, and this is the first time that a *quality* has been
 766 chosen as a theme. The trend towards using the International Year for the development
 767 of a soul quality by humanity is therefore already in place.

768
 769 Much groundwork, inner and outer, is needed for these years. This is a task that may
 770 attract members and friends of the University of the Seven Rays and its affiliated groups.
 771 An International Forgiveness Network could be created to link people drawn to this
 772 work, and linked with related groups, such as the Conflict Resolution groups.

773
 774 If it is something you would like to be involved in, and have ideas or any other input to
 775 make, or could let us know of others who are interested, please contact either:

776
 777 **Dr. G. A. Pettitt, Whole Life Endeavours,**
 778 81 Cambria St., Nelson, New Zealand,
 779 Tel: +64-3-548 4400 Fax: +64-3-548-1241

780
 781
 782 **Further resources:**

783
 784 **Alice Bailey**
 785 Esoteric Psychology II, 1942, Education in the New Age, 1954, Externalisation of the
 786 Hierarchy, 1957. all publ. by the Lucis Trust.

787 **Edith Stauffer,**
 788 Unconditional Love and Forgiveness. publ. by Triangle Publishers, Burbank, USA, 1987
 789 **The Course in Miracles.** publ. by The Foundation for Inner Peace, USA, 1975. And its
 790 derivative teachings, such as the Attitudinal Healing groups initiated by **Jerry Jampolsky,**
 791 and his books **Forgiveness the Greatest Healer of them ALL,** Love is Letting go of
 792 Fear, Good-bye to guilt, Teach only Love, Love is the Answer, One Person can make a
 793 Difference. publ. by Bantam Books. USA

794 **Scott Peck,**
 795 The Road Less Travelled. publ. by Simon and Shuster, New York, 1978

796 **Guy Pettitt**

797 "The Heart of Healing" – in three manuals

798 Forgiveness, a teachable skill for creating and maintaining health. New Zealand Medical
799 Journal, 1987, 100: 180-2800 Changes of Heart: the role of Love and Will in illness and wellness. Parts I & II in The New
801 Zealand Family Physician 1989 p. 115-9, & p. 188-92 ; Part III in The New Zealand Medical
802 Journal 1988:101: p. 573-4

803 Forgiveness & Health, "In Context" Magazine, 1994, No. 39, p. 22

804 **Ramona Clark**

805 Forgiveness in a Hospice Setting. Palliative Medicine, 1990,

806 **John-Alexis Viereck**

807 Unconditional Love and Forgiveness between Nations - the Foundation for World Peace.

808 Private article - contact the Chapel of St. John, 5550 Mesmer Ave., Culver City, Los
809 Angeles, CA 90230, USA.

810

811 **Biographical note:**812 *Dr Guy Pettitt has been a hospital doctor and family physician, and now devotes his time to*
813 *counselling using life energy analysis, psychosynthesis, the forgiveness process, and attitudinal*
814 *healing approaches. Since 1976 he has been interested in consciousness and health. Since 1988*
815 *he has been teaching forgiveness seminars around the world and is willing to go anywhere they*
816 *can be effectively arranged to stimulate interest in this aspect of the Work. He has published*
817 *papers on forgiveness and the use of psychosynthesis in a medical setting. He is a graduate of the*
818 *first New Zealand esoteric psychology MSE course, and a student of the South Pacific PhDE class*
819 *in Australasia..*

820

821

822 Word count: 7,944

823 Line count: 837