

THE SCIENCE OF GOODWILL

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Why is goodwill necessary? Just look what happens when it has gone missing. Goodwill is one of those intangible, invisible things that is certainly missed if it not present, and greatly appreciated when it is.

Just think for a moment of the times when someone has shown goodwill towards you. How did you feel? How did it affect your day? What difference did it make to you? Now think for a moment of times when someone failed to show you goodwill, showed you ill-will? What happened then? Which do you prefer? Is it worth our knowing more about how to produce more goodwill in the world?

Just as there are natural laws of the physical world, so it seems there are laws of the emotional realm for us to discover and utilise. Goodwill produces benefits, ill-will produces harm. Most of us would recognise the truth of that Law. If we value goodwill enough, can we learn to increase it?

The answer is yes, if we are willing to put in some time and effort. Knowledge of sciences like chemistry and electronics gives us a chance to create useful things to improve our food, clothes, medicine, communication, and transport. Knowledge of the science of goodwill will give us the chance to improve our relationships, culture and civilisation.

GOODWILL IS MADE UP OF A NUMBER OF PARTS.

1. The first part is valuing it enough to want to learn and practise it until it becomes a secure part of our character.

2. The second part is actually being willing to practise it - using our will to overcome our tendency to fall back into being controlled by our old patterns of reactivity and resentment. The correct use of the human free will is crucial to what follows. The good will is used to “set” in the mind as goals and attitudes the following intentions, for which we have no adequate English words. They come from Aramaic, the now dead language spoken by the Essenes, who were renowned for their good relationships and healing skills.

3. The third part is Kenoota. This is an Aramaic word that describes being open and willing to see what would be “fairest to all” in any situation and deliberately strive for it - which means for me and you, your children and mine, all our relatives, all of humanity, and — all the people who will come after us. This seems to be quite a big concept, and it is. However, if we do not begin to set our minds to do this, then things will usually foul up, if not immediately, then later on. Kenoota is as needed for planetary survival, just as food and water are needed by us as individuals for our physical survival. The constant application of Kenoota will revolutionise our economics and politics. But the word “kenoota” is not in our vocabulary. We have words for “running”, and “talking”. But because we do not have an English word for the action of Kenoota we have not got a “space” for it in our thinking and it has not (yet) become a habit.

4. The fourth part is Khooba. This is an Aramaic word indicating “looking for and emphasising the good or good potential, in yourself, in others, and in any situation”. It is

not a facile kind of optimism, however. It is not ignoring anything bad which may need to be changed. It is selectively and deliberately giving attention in speech and thought to the good, thus energising it, while completely withdrawing attention from the negative, thus causing it to wither away from lack of attention. Example: Khooba is the opposite of gossip. Instead of spreading gossip, one practising Khooba may selectively spread true and good information about a person. Instead of complaining, Khooba would bring to light the constructive things that can be done to heal imperfections lovingly and bring into the foreground the good potential in a situation.

5. The fifth part is Makikh. Makikh is the intention to look at someone's behaviour, no matter how unpleasant, with the goal of "seeing through" that behaviour to see the true unmet basic needs that are contributing to the behaviour. It is a kind of psychological x-ray vision. It also includes the will to help that person to get their needs met in a satisfactory and harmless manner. One who is practising Makikh will not feel personally attacked by another person's behaviour. Rather, they will realise that the behaviour, no matter how unpleasant, has been initiated and driven by unmet basic needs in the present, or more often, in childhood. If we make no effort to understand accurately the needs of others, from their point of view, we usually end up becoming intolerant of them. As we practise Makikh, on the other hand, our ability to have true humility and compassion increases, we establish good rapport even with difficult people, and seemingly impossible situations can usually be resolved.

6. The sixth part is Rukha. To be "At Home in Rukha" in Aramaic meant to be serene and tranquil even in difficult circumstances, and to be so filled with Inner Peace that one could bring it and radiate it into a situation. This attitude can be cultivated through meditation and practise. Someone emanating this quality causes the effect of calming others, and brings harmony into situations where there is conflict. You probably know at least one person who can do that. Who has it been? Because of this effect, the Aramaic psychologists perceived Rukha to be a kind of subtle force or "breath". Just as the air breathed out will quickly disperse throughout a room, so does Rukha disperse into the "space between" people, harmonising them and the "atmosphere" around them. With this calm poise, even at the centre of a storm, the mind is clearer and wiser. Taking time to still the mind before entering a difficult situation is often essential if you are not going to increase harm, but bring about a peaceful solution that will endure.

7. The seventh part is Abilii. This is rather like the English words "ability" and "capability", and perhaps they are related. It means to joyfully look into one's own mind to look for "errors in the mind" and remove them. It means rejoicing in quite deliberately doing our own emotional and mental housecleaning. It means deliberately healing our own faulty attitudes and negative emotions before entering a situation. It means deliberately removing our own negative beliefs swiftly. If we do not so, we are likely to "miss the mark" in our relationships and maintaining goodwill will be well nigh impossible. It can be achieved by using the Evening Review and the Self-forgiveness process.

8. The eighth part is Dadcean b'Libhoun. This meant to be able to take a larger view of a situation - and eagle's eye view as opposed to a worm's eye view. When we see the bigger picture in time and space and all its interconnections and ramifications, it almost always puts the problem into a wiser perspective. New possibilities for fulfilling solutions can then emerge into awareness more easily. Hostility or laziness have a way of obscuring important aspects of a situation from view. Dadcean b'Libhoun is to have no faults in the mind which do this. It is clear, holistic, intuitive vision.

9. The ninth part is using the Forgiveness Process to heal all our painful memories and conditioning so that we move into new situations with freedom and lightness, able to express unconditional love. By taking the time to heal all the memories we have of when certain people hurt or disappointed us, we end the power of these memories to control us. We became able to love unconditionally and inclusively. I have noticed that most people who have completed their forgiveness agenda do in fact begin to see their world through the lens of the Aramaic mind-sets. For example: They come to see the good in themselves and others, and to bring it into the foreground. They come to see the true needs of themselves and others more easily. They come to radiate more serenity and peace. Thus the use of the Forgiveness Process combined with the attempt to cultivate the Aramaic Mind-sets in daily life support each other synergistically.

10. The tenth part is Clear Communication. Without this, goodwill can fail. Clear Communication includes:

- Firstly clear communication means listening actively to the other person, and also checking out whether we have indeed understood their verbal and non-verbal signals accurately.
- Secondly, clear Communication includes letting our own needs and preferences be known in a way that others can understand. If we do not do this, we expect them to read our minds, which usually they cannot do (fortunately, if you think about that carefully!) . When they do not “know” what we want, we may blame them rather than thinking how we could communicate better.

The Science of Goodwill indicates that the above ingredients are based upon natural laws of the psychological realms. If all the items are fully used, then goodwill and right human relationships happen, effortlessly. If one or more of the items are not in use, then frustration, hurt, even violence occur.

[The practise of these mind-sets can be learned at the “Goodwill Magic” weekend seminar taught by Dr Guy Pettitt. In this case, see the accompanying booklet on this CD) They are best practised with the support of a small group who meet weekly after the seminar to discuss progress in cultivating them, who meditate together on these attributes, and who support each other in the weekly practise of them].

Piece 2: Five mind- sets:

When enough commitment is present, one will be willing to practise the five new mind-sets that will enable forgiveness to take place. These are:

1. Seeking to know the unmet basic needs that underlie the behaviours of all in any stressful situation. Honouring these, and if practical, trying to meet them, brings fulfilment. Trying to meet (or not to meet) the more superficial wants, does not. Basic needs may be physical, emotional, aesthetic, sexual, to do with survival, freedom, or challenge. Full unfoldment is not possible if they are unmet. Patterns of behaviour were imprinted in us at times when they were not met, which may persist and cause damage to ourselves or others if not changed. The needs to be loved, to love, to be accepted, respected and valued have figured most in this work. This mind-set enables one to see through unpleasant or disease-producing behaviour to see the unmet human need that underlies it.

2. The daily evocation of a state of calm from which to view situations. Taking 10 deep breaths and relaxation training are an early form of what this can become. This inner peaceful frame of mind is the goal of many forms of meditation and prayerfulness, and can be learned relatively easily. It corresponds to a sympathetic/parasympathetic shift that can be felt and measured, and is a latent potential in all of us.

3. The openness to becoming gladly aware of one's own part in setting up the unpleasant situation, if such is present. Self-correction of this then occurs, unconscious provocation of the consciously disapproved behaviour ceases, naturally improving the situation.

4. The intense will to find and adopt a course of action that is fair to all, in the sense of promoting the best unfoldment of all affected by a situation. This is subtly and yet profoundly different from the desire for justice for oneself or retribution for the other(s). It is an early form of planetary consciousness, needed for our survival as a species.

5. The use of the will to look for and recount the good aspects of the other(s) involved, so that the latent potential for good and for personal growth are brought in to influence the thought processes. This mind-set has been called unconditional positive regard. It runs counter to our usual toxic habit of relating the bad and omitting the good (as in news broadcasts, or dumping the day on spouses at the day's end).

These mind-sets seem to be an essential foundation for unconditional love. Training to develop them can be given through experiential exercises. One can become aware of the resultant changes in body patterns.

Khooba

Khooba is the mind-set which expresses the intention to have complete openness to seeing and paying attention to the good – in oneself, others and in Life. This active seeking to perceive the good in yourself and others modifies perceptions, thoughts reasoning, judgement and discernment – and thus the behaviours, internal processes, feelings and energies of a person. Khooba focuses our minds on the positive and away from the negative: to practise Khooba means to hold true to the good ***independently of the behaviour of others***. In some ways Khooba is implicit in the old saying “Condemn the sin but not the sinner”. To practise Khooba means letting others be totally responsible for their actions, and still seeing and fostering the good (even if latent) in them as people.

This means that the behaviour of others has no effect on our ***choice*** to look for the good in them and to own the good that is in us. We can also look for the potential good in difficult situations so that rather than seek to avoid suffering we look for the lessons which can be learned, the potential growth that can emerge.

So for example, the practice of Khooba between separating couples would lead them to recount to their children the good in the other parent which will help the children to feel good about themselves as the offspring of their parents, whereas the more common response of mutual criticism can be detrimental to the children’s self-esteem.

Developing Khooba – starting a good rumour

1. Decide if you are willing to improve the atmosphere in your workplace, home or other environment.
2. Decide to put some effort into creating this beneficial change. Decide to do this as your own personal project and tell no-one what you are doing.
3. Make a list of the positive qualities of your selected person and keep it to yourself. It is easier to see negative traits but *you are choosing not to focus on them for this period of time, in order to concentrate on the positive qualities*.
4. Once you have an Appreciations List, select one item with which to start the first rumour. Whenever it is appropriate make a positive statement about the person to a third party. This must be a true feeling. Do not comment on the response, particularly if its negative. You may agree with them but you are looking for and have found something good and are concentrating solely on it.
5. You may repeat this truthful rumour if you wish or in a day or two, select another quality you appreciate and share this with another person. Continue this process and observe how the atmosphere begins to change, subtly at first, then more obviously

Makikh

To practise Makikh means that you are open to perceiving truly and accurately the needs of others *from their position* (including an awareness of their start in life, family of origin, childhood, teenage and adult experiences). It includes the deep desire to meet those needs if practical, that is to give Service. It is the basis for looking for “win-win” solutions when in conflict with others. Makikh can also allow us to become aware of what our own true needs are.

Everyone seeks to have their needs met and how they set about meeting those needs is determined by their nature, conditioning, history, environment and available level of will. A knowledge of Makikh enables us to recognise that others are trying to meet their needs even if this means they are acting out an unpleasant or destructive pattern that may bring harm to themselves or others. All behaviour is a form of communication. Makikh lets us see that the unpleasant behaviour of others arises out of the pain of unmet basic needs rather than being an attack on us.

Certain qualities are characteristic of Makikh:- Inner silence and patience which allow others to express their need in their own way and time. The inner silence allows openness and acceptance and through developing such qualities we can access information from our Higher Self. This deep inner silence “washes out” our own busyness and activity so we can become available to intuitive wisdom. This wisdom enables us to see the difference between needs and wants. Meeting needs leads to satisfaction whereas wants come from desires and meeting them only leads to more wanting.

Developing Makikh

“Help me to truly see and meet the needs of others wisely and lovingly”

Make a decision to practise Makikh for a certain length of time each day. For that period of time, listen for and sense the needs of others.

People say things like “I need so much money to meet my needs” or “I need tea in bed in the mornings” or “I need a cigarette, coffee, whiskey, Valium to keep me going”

Ask yourself “Is that really the need?” Then ask your Higher Self “What is really needed here?” and wait to receive a response from this level. 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 skills or direction to a resources (their own or others) or love and understanding as they live out their lives in difficult circumstances. Or something else – allow creativity its full play. In time you may want to increase the time you set aside for Makikh each day until it becomes second nature.

GOODWILL SKILLS – VISUAL PROFILE

PARTICULAR SKILL, OR ABILITY		YOUR SELF-RATING												
		0	1	2	3	4	5	6	7	8	9	10		
KHOOPA Ability to <i>look for the good</i> in yourself and others <i>deliberately</i> , and to <i>give that your attention</i> , selectively; thus drawing it forth 'into the foreground', and always strengthening the the good in yourself and others	Self – Situations – Others –													
MAKIKH Ability to look <i>through</i> someone's behaviour (or your own), and to <i>see the unmet needs(s): plus</i> , the intention to help them to meet the need(s), wisely and also harmlessly, if it is <i>practicable</i> for you to do so														
KENOOTA Ability to know specifically what would be <i>fairest for everyone</i> in a situations, (including all those who come after), and to do whatever you can to make it happen														
DADCEEAN B'LIBHOUN Ability to look for and <i>see the whole picture</i> in a situation, to develop holistic vision, or the soul view (as opposed to only the personality view). "Helicopter" or "Eagle's eye" view														
ABILII Ability to look at your <i>own</i> mind-sets and behaviour with compassion, to see what needs to be improved, and then to improve, or upgrade, them to wiser ones - <i>joyfully</i> , and to put right whatever needs to be put right - <i>joyfully</i>														
HOME IN RUKHA Ability to <i>centre</i> yourself in the Place of Peace 'within or above' you, and then to <i>emanate that deep peacefulness from that centre into a situation where it was previously lacking, restoring harmonious relationships(inner andouter)</i>														
FORGIVENESS SKILLS Ability to cancel the conditions in yourself that block the flow of love and goodwill (whether to yourself or others), and to re-establish the flow of unconditional love, <i>independently of the behaviour of others</i>														
CLEAR COMMUNICATION Ability to (i) Listen to others to ensure that you have understood their point of view accurately (ii) Communicate your needs (not just wants) and point of view so that other(s) can understand you	(i) – (ii) –													

INSTRUCTIONS: Rate yourself (or get someone else to!) on each of the above skills, qualities, or mind-sets, and place a coloured mark in the appropriate place. Join these up to give a 'profile' of where you stand now, and date it. Do this again in different colours at intervals – say monthly, and show your progress as you deliberately cultivate these. Support each other (e.g. in small groups of 2-3) in this project of developing these skills. You are free to make copies of this table for use by yourself and others.