

## ABOUT HO'OPONOPONO by Fabian Franz

I have been learning the version of *ho'oponopono* taught by Mornnah Simeona through a story and have been practicing it since 2008 almost daily, on many days even 4-5 times. Not for the sake of practice, but because there was something in it that could use more Harmony.

With that much practice I sometimes can perform it just by setting my intention to perform it, but in most cases I still perform the whole ritual. How do I know that it works? Well, first of all, in many cases I can feel a subtle energy release in my body, and second of all, It brings results!

Of course this follows the Huna Principle that Effectiveness is the measure of truth.

Hence, I can also say that I tried what is commonly known as *ho'oponopono*. That is the mantra "I am sorry. Forgive me. I love you. Thank you," and I can say that with a lot of confidence. However, this process is not *ho'oponopono*.

But what is *ho'oponopono*, then?

The word itself is Hawaiian and it means to "set things right." Hence it is a harmonization of the whole. As it's a lot of work to harmonize the whole, it was traditionally usually used in a family gathering. So if there was a quarrel and one family member had harmed another one in some way, then this process allowed each person to speak about what happened and then in the end to forgive each other. Then the incident was put to rest and was henceforth done and gone.

In Serge's family tradition this process was called *kūpono* and can be found in his book "Instant Healing Now!"

Before we get to Mornnah's version of *ho'oponopono*, let's quickly revisit why the phrase "I am sorry. Forgive me. I love you. Thank you." cannot be *ho'oponopono* - even though it sometimes works because of the good intention. The reason is, nothing is set right just by saying those words. There is no action and there is no process and not even an intention to set things right for the whole. I have tested this process of the "magic words" against the one I have learned several times and it simply does not work.

In Mornnah's family tradition the process was a prayer to restore HARMONY with SPIRIT. But the process itself is the harmonization as we will see in a moment.

Does that mean there is an almighty god that we have angered and now need to ask for forgiveness? Not at all. Forgiveness is always a given as the highest GOD is just LOVE or SPIRIT, is pure ALOHA, but we might not accept it. It's not GOD or SPIRIT that is the

problem - it's us. If those "magic words" do not convince Kū/ body mind or you, then how would they affect anything?

So here is the process: First it's important to be aware that there is some kind of problem you want to solve, and what you want to bring harmony to. It does not matter if it's your own problem or just something you experience or see somewhere.

If there is something that can be set right, then the *ho'oponopono* prayer process is a great tool.

1. Do the 7x hā breath - which means to breathe in and out with a *hā* sound. This is very relaxing and energizing, but I found that I can also use any other form of energizing and centering - like *piko-piko*.

Now comes the actual process:

2. "Dear Kū we have trouble. Are you willing to help me?" Here we speak with a part of us that was called the "inner child" in the story and ask for its cooperation. Regardless what you want to call it, it's a part of us and we ask it lovingly for cooperation and you "feel" into your body for a yes. If there is resistance, that is fine, but then it's usually best to work with other techniques. The effect of this is that our body mind/Kū is willing to cooperate with us.

"If I have anything to do with the trouble I ask for forgiveness. If [another person affected] has anything to do with the trouble, I ask for them for forgiveness."

Here we direct the request for forgiveness to the *Aumakua*, the Higher Self, as the representative of SPIRIT. (*Kāne* is how the Higher Self is usually called in Serge's books.) We also assume potential responsibility for the trouble and by doing so we gain the power to influence it. In essence we ask for divine support, which is always given, but which will also never happen against our free will. So we usually need to ask for it. Think of it like a very loving parent. They will watch us, but they will allow us to grow and make our own experiences. But if we ask for help they are always there for us - sometimes not as we wish, but they will still always help us. But if we feel we do not deserve divine support right now, because we feel we had been "bad", then we will not want to ask for help.

Here is an example: You got into potential trouble with a neighbor, whose window you broke by kicking a ball through it, but he does not know you did it. Your parents could set things right and give the neighbor a new window and you a lecture for being more careful next time or deduct it from your pocket money (while still giving you a lot more small gifts during that time if they choose). But you might be afraid and ashamed. If you leave things as is then the neighbor has a broken window, needs to pay for it himself and you continue to live with this guilt and will need to hide this secret. Now the funny thing is, *Aumakua* knows and hence SPIRIT knows, so there is no need to be afraid or ashamed, the reaction is more like: "I thought you would never ask for help with this. Of course I will help you!"

So the confession of the trouble is for yourself, so you convince yourself that you deserve the support. And you are the only judge of that. But if your intention is not to just get rid of the problem for just yourself, but to really set things right as much as can be done, then it will work wonderfully.

The next part is for the same reason: “If I have created any trouble myself, then I ask for forgiveness. If [other person affected] has created any trouble himself, then I ask for forgiveness for that.”

This again is clearing the “air”, not only for yourself, but also as a representative of the other person. But what if they deserve no forgiveness? That is not for us to judge and hence not a valid question. If they deem that they’d rather hold onto the trouble that is their own choice. And if for whatever reason the prayer we perform would not be appropriate, it will simply not work, so there is nothing to fear.

Now comes my favorite part: “Dear Higher Self. Turn all the trouble into light, and cut all *aka* cords.”

The assumption here is that whatever trouble there is, it is just a “shadow” that is temporarily blocking the light. Nothing more than “a stone in a bowl of light.” There is nothing complex that needs to be done - just transforming trouble back into light. Like transforming tension back into flow.

In Mornah’s tradition also, all *aka* cords” are cut. This means in practice to release those attachments that led to the trouble in the first place. It also means implicitly to change behavior, because otherwise the next broken window will soon happen.

“We ask for the *ho’oponopono* in the name of father-mother-and-son in one.”

Now we simply ask that the divine performs the *ho’oponopono* process with everyone that is affected. This is not something we just ask for, but something that really happens, and you can actually go into your inner garden and see the process happening. For instance, there can be a leader (the Higher Self), everyone only speaks when the leader is giving them the “speaking staff” and then they talk, share perspectives, forgive each other, change behavior and essentially follow the *kūpono* process. There is nothing you need to do - the spirit representatives of all the affected persons are doing it - or not, depending if they want to participate or not, but it works very often that everyone really comes!

Why father-mother-and-son in one? This is specific to Mornah’s tradition and the foundation of I, but what happens in practice is that this combines heaven-you-earth as one being. It also works in practice with the Christian “father-son-and-holy-spirit” and this might be related to Mornah’s Christian influence.

In essence what is important is that the process is performed by any spirit you give authority to do this for you and that has the power to do so. But father-mother-and-son in

one works, so you can also just use that. And if you ever wanted to you could also do the *ho'oponopono* process yourself in the inner garden. Again, this is nothing you need to delegate, it's just very convenient to do so.

"We ask that this be done and it is done." This is the real meaning of "amen". This is not something that we just ask for, but we have the confidence that when we ask for this to happen it already has happened. Usually at this point there is a release of energy and then the trouble is gone or transformed in some kind or fashion.

As last step there is a visualization of rays of light that shine from heaven down upon the person in trouble. It is a specific combination of colors and according to the story a way to quickly help someone if a full prayer cannot be performed, but I usually did not do that part as it was already done. Now that I remember this, I will need to experiment more with that! But if I needed more support for someone, I would usually use *la'a kea* (sacred light) instead, which I have trained myself to do and am very confident with it.

And that is the whole process.

As can be seen a lot happens here:

1. Becoming aware of what the problem is
2. Releasing attachments and clearing blockades
3. Focusing on what we want ("turn all trouble into light")
4. Merging with ALL
5. Energizing with hā breathing and getting the support of the body mind
6. Empowering our higher self to perform the ho'o pono pono for us
7. And doing everything in a PONO way