

HO'OPONOPONO

CONFLICT RESOLUTION HAWAIIAN STYLE

by

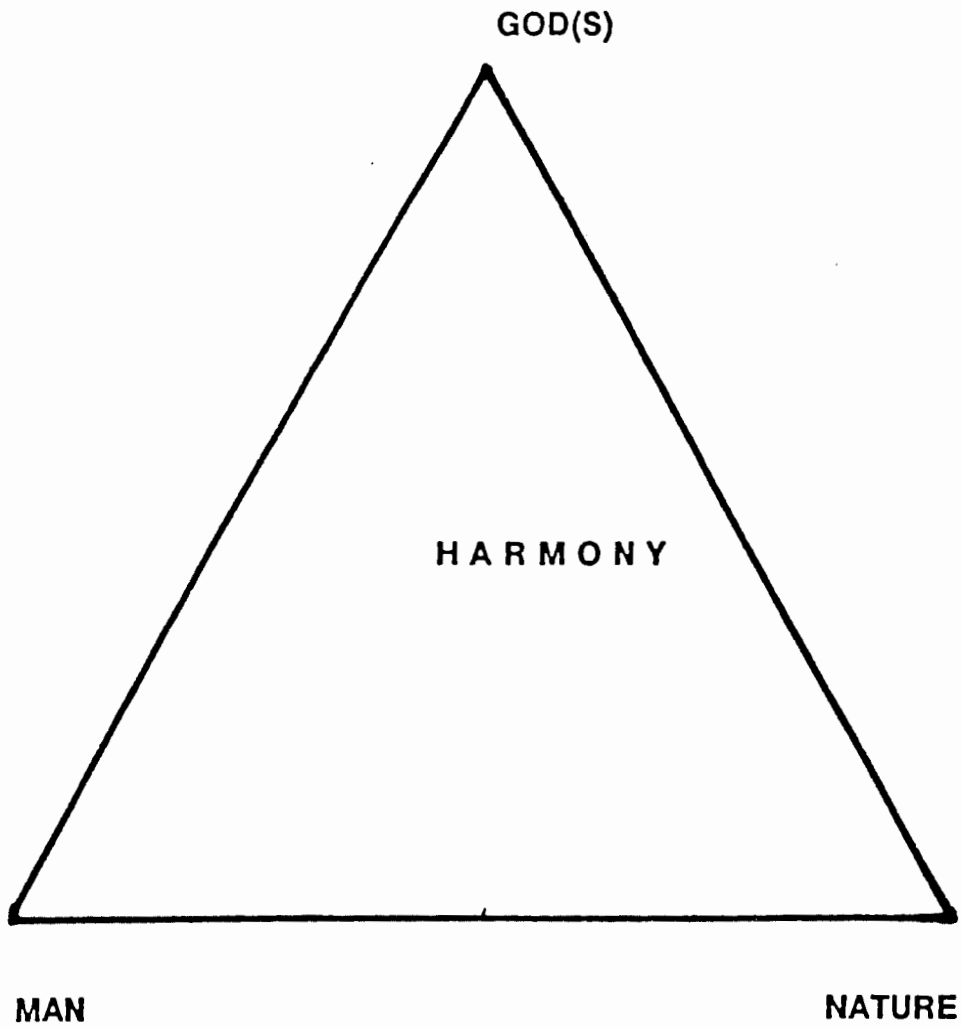
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Example: PAPA-HE'E-NALU

ESSENTIAL ATTITUDE AND PROCEDURES IN HO'OPONOPONO

1. Each problem discussed, one by one.
2. Self-scrutiny and discussion of individual conduct, attitudes and emotions (mahiki).
3. A quality of absolute truthfulness and sincerity ('ola l'o - "very spirit of truth").
4. Control of disruptive emotions by channelling discussion through the leader.
5. Questioning of involved participants by leader.
6. Periods of calm for control of temper, encourage self-inquiry into actions, motives, feelings, or simply for rest during an all day ho'oponopono.
7. Problems could be solved only with a true intention to correct wrongs.
8. Answers must be in the positive.
9. Nothing withheld, no secrets.
10. Communication explicit and specific.

HO'OPONOPONO

(Literally: Set to Right)

PURPOSE:

- (1) DIAGNOSTIC
- (2) REMEDIAL
- (3) PREVENTIVE

PROCESS:

1. PULE WEHE ... Opening prayer
 - A. KUKULU-KUMUHANA ... Identify the problem
2. WEHEWEHE/WEHENA ... Period of discussion
 - A. MAHIKI ... Handling of one problem at a time
 - B. HIHIA ... Negative entanglements
 - C. HALA ... Transgression
 - D. HO'OMALU ... Period of silence, reflection
3. MIHI ... Forgiveness
 - A. HO'OMAUHALA ... To hold grudge
4. KALA ... To release
5. OKI ... To sever, cut
6. PULE HO'OPAU ... Closing prayer
7. PANI ... Closing rituals
8. NA HANA IMUA ... Future tasks

H O ' O P O N O P O N O

1. PULE WEHE

Pule is prayer, and the person conducting the ho'oponopono session opens the gathering with a pule wehe (opening prayer). A pule ho'opau (closing prayer) also closes the ho'oponopono session. The pule sets the stage and creates the atmosphere in which the ho'oponopono is conducted; the climate is set for the sincerity and earnestness which is expected from everyone who participates in ho'oponopono. Through the pule, the senior member asks "the powers that be" for blessings and guidance so that the family members can help themselves solve their problems. The pule is used not to ask "the powers that be" to solve the problems for them, but to ask for help, wisdom, understanding, sincerity, openness so that the family may pool their internal resources together and work on the problem.

1.A KUKULU-KUMUHANA

There are three meanings to this word: The first meaning of kukulu kumuhana is a statement of the problem that confronts the family and an identification of the procedures for seeking the solutions. It is usually the opening explanations of the ho'oponopono session. The second is the pooling of emotional and spiritual forces through prayer for the purpose of enabling one in need of help. Each person who participates in kukulu kumuhana sends his emotional and spiritual forces to the person who is in need of help. For example, there are times when family members come together to unite in an emotional and spiritual force to help an ill or a troubled member. The third meaning is reaching out to a resistive person by the ho'oponopono leader so as to enable him to participate in family sessions.

2. WEHEWEHE/WEHENA

Period of discussion.

2.A MAHIKI

Mahiki refers to the handling of one problem at a time. Each person talks with the leader, one by one, about the incident step by step, taking into account each person's feelings and reactions to the specific incident. The ho'oponopono leader, through the mahiki, deals and handles one problem at a time, tracing the components of it from its beginning and setting it to right. It deals with each successive layer of trouble so that other problems can be considered. Tutu Kawena Pukul described it as the peeling of an onion. Mahiki is the disposing of one layer of action, motivation or emotion to reveal and dispose of yet another layer of acts, feelings, etc.

2.B HIHIA

Hihia is the entanglement of emotions, reactions and interactions all in the negative way through acts of commission or omission. In hihia, the injurer suffers as much as the injured through the punishment of guilt feelings for having inflicted pain, through the suspense or receiving deserved retaliation whether done immediately or in the future and through empathetically feeling the hurt and pains the injured feels. This conflict binds the injurer and the injured and interferes in the intra-psychic and intra-familial relations.

2.C HALA

Hala means a transgression. It is a wrong committed by or against someone. It is a binding thing holding the injurer to the person against whom the injury was done. One is bound by the fault he has committed, the other by holding on to the injury. The hala is the transgression that lies between them.

2.D HO'OMALU

Ho'omalū means to make calm. It is a period of silence for thought or reflection. If during the discussion the family is too disruptive, is unable to be in control of the situation, a ho'omalū is declared. When a ho'omalū is declared, it is a time for the family members to "cool off," to think things over, to refrain from other outside activities. Ho'omalū may be called during the session or it may be called at the end of the session until such time as the people are ready to come together to talk things out again. It is a "time out."

3. MIHI

Mihī is the time when forgiveness takes place. As the family is able to understand the situation through mahiki, through the identification of the hala and the hihala, the next step is the mihī. It means confession, repentance and forgiving fully and completely and without reservations. It must be a forgiveness that is 'ola l'ō (true, sincerely). Traditionally, members of the family were obligated to forgive. When a member of the family asked for forgiveness and sought forgiveness, the other member of the family was obligated to forgive, for to withhold forgiveness meant that the unforgiving would suffer the consequences and repercussions of the aumakua (ancestral Hawaiian gods; plural, aumakua). In a situation where forgiveness is not given, ho'omauhala is the result. Where restitution is necessary, restitution is arranged for and made. Forgiveness is sought and given for each specific problem and is not generalized.

3.A HO'OMAUHALA

To hold a grudge.

4. KALA

Kala is to release, to untie, to let go, to free each other completely. After mihī comes kala. This is a mutual process wherein the wrongdoer and the wronged are released one from the other. When kala takes place, it means "I unbind you from the wrong and thus may I also be unbound from it."

5. **OKI**

Okī means to cut, to sever, to separate in the physical, mental and emotional sense. When okī is genuine, kala becomes possible. Mihī makes for kala and when kala is done, mihī is completed; but there is no kala until there has been an okī. The okī severs and separates the wrongs and the hurts and the conflicts so that there is a removal of the negative effects and a deep sense of resolution.

6. **PULE HO'OPAU**

Pule ho'opau is the closing prayer and is primarily one of summarizing what has been resolved and accomplished and an affirmation of the positive individual and or 'ohana functioning. There may also be statements indicating areas the 'ohana will work on in the future.

7. **PANI**

Closing rituals usually involving offerings of food to the gods, acts of purification, often accompanied with prayer. A pani is done at the termination of the entire treatment process or when a big problem has been completed.

8. **NA HANA IMUA**

Na Hana Imua - future tasks. Once the family sets to right the conflicts, the family then identifies new goals and prepares to implement them.