

HUNA: A POLYNESIAN PSYCHO-RELIGIOUS SYSTEM

as elucidated by Max Freedom Long

I (P.W. Warren) first learned of the work of Long in the late 1950's reading The Secret Science Behind Miracles and was completely "blown away." I used it (in the mid 1960's) as part of a course on Para-psychology at a Catholic University and, as a result, was "rejected" by both branches of fundamentalism (Scientific materialism of the psychology department head and Religion by the dean of education). As a result, I was "de-hired" and forced to seek employment elsewhere. I offer it here as an example of "paleo science and technology." The movement is very much alive now at Huna Research, Inc.

At the end of this article there is information on a recent application of these principles called Ho'oponopono [<http://hooponopono.org/index.html>].

1. Huna Psychology: An Introduction

Extracted from Huna Research, Inc: <http://www.angelfire.com/mo/huna/>

Huna™ is not an "occult" system -- that is, hidden from all but a few "favoured" adherents or "initiates." It is based on knowledge of human psychology and of how the various parts of the human personality function. When you learn how the psyche works, you will be able to see how it functions properly and with the greatest effectiveness. Huna emphasizes normal living in every way and makes everyday life more livable. In times of stress, Huna offers effective relief in any situation. As Max Freedom Long put it, "If you are not using Huna, you are working too hard!"

1.1. Basic Concepts

The basic tenets of Huna can be summarized in these words, "NO HURT: NO SIN," that is, the Huna concept of "sin" is doing something hurtful. "SERVE TO DESERVE," that is, be of help and service to others in order to feel worthy of good things in your life. A more concise statement is the Huna motto: **The Hurtless and Helpful Life.**

1.2. Huna Will Work for Everyone

Potentially, Huna principles will work for everyone. When the desired results are not obtained, Huna psychology reveals the causes of the failure. The best place to start learning the basics of Huna psychology is the correspondence course, written by Dr. Wingo entitled "Letters on Huna: A Course in the Fundamentals of Huna Psychology." It is an excellent basic text that will give you a clear statement of what Huna is and how to use it. A good, quick, and thorough introduction is "Huna: The Ancient Religion of Positive Thinking," by William Glover.

For further study, the works of Max Freedom Long are recommended. The Secret Science at Work (1953) reviews the account of the discovery of the ancient coded secrets of the kahuna and gives suggestions for the use of Huna principles. The Secret Science Behind Miracles (1948) presents a more detailed account of the search and the method of discovery. An excellent review and source of daily inspiration is Growing Into Light (1955). Two technical manuals on special aspects of the research are Self-Suggestion and the New Huna Theory of Mesmerism and Hypnosis (1958) and Psychometric Analysis (1959). The masterpiece of comparative religion, The Huna Code in Religions, was published in 1965.

1.3. Is "Psychic" Ability Necessary?

It is not necessary to have "psychic" ability in order to use Huna. Such ability is natural to everyone and is developed to a greater extent by some, while in others such qualities are latent, or unrecognized, although used naturally. Because the principles of Huna psychology involve the study of universal laws and basic concepts, most people find that the intuition becomes stronger and "psychic" or "spiritual" awareness begins to develop. This awareness is the by-product of profound study in any area, whether astrology or physics, art or Tarot, biochemistry or any of the systems of psychology, including Huna.

1.4. You are More than a Body

Because you are conscious of your own existence, you realize that you are alive and that a process of thinking is taking place. You are aware of your body and its various functions, both voluntary and involuntary. The part of you that is all of these things-- the real you, so to speak-- enables you to be conscious of the fact that you exist as a spiritual or psychic "person" in addition to the body in which you seem to live. It is natural, therefore, to speak of YOU and YOUR BODY as two parts, whether they are actually separate or not.

1.5. Conscious and Subconscious Minds

At times a person speaks of "having a little talk with himself" in order to make up his mind about a decision or to work up courage for something very difficult or frightening. "I told myself there was nothing to worry about," we might say. Or, in trying to make a decision, we have a little conversation "with ourselves" and mentally list the pros and cons of the alternatives. It is as if one part of us argues for one side, while a second part comes up with arguments for the other!

Whether we consider that there are really two of us inside our minds, or two functions of one mind, at least it seems for the moment that two separate minds exist. At the time the function of the mind is dual and not single. Since most psychological systems recognize a subconscious part of the mind, it is natural to state that there are two minds or psychic entities. For the purpose of discussing the psyche, we may speak of two minds or two selves: the conscious-mind self and the subconscious-mind self.

It is the conscious mind which the kahuna called "*uhane*," or the middle self, the part of man that is conscious of his own existence and has the ability to reason. The subconscious mind was "*unihipili*," or the basic self. Max used the term "low self". This is the one we "have a talk with." The term "low" has no reference to rank or importance, but only to the fact that it is "below" the level of consciousness (thus the term sub-conscious) and has its bodily center in the solar plexus, below the consciousness centered in the head. Remember that the function of this part of you is very important and the low or basic self has a very large part to play in your life.

1.6. There is Yet a Third Part of Man

The third part is the High Self -- called by the kahuna the name "*Aumakua*." This is sometimes called the "superconscious," but writers unfamiliar with Huna psychology may use that word to designate the subconscious. The High Self is the "older, utterly trustworthy, parental spirit." The High Self may, in religious terms, be called a sort of guardian angel who helps us when requested to do so, but does not necessarily interfere unless asked to help. However the concept of "God" or deity was considered to be above the level of High Self, which is an integral part of the human personality. It is our divine connection with God. It is the High Self, using whatever higher resources which may be required, that brings all desired conditions into reality.

1.7. The Triangle of Trinity

The symbol of the triangle suggests that once all three selves are working together with perfect union and harmony, we have perfect communication among the three selves. Even though we often speak of separate functions of the individual three selves, remember that they must always work together to function effectively. When we refer to an individual self, we must always include the others in proper relation to that part. It is at this stage of harmony that there is "direct" contact from the middle self to the High Self, because all three are a harmonious three-self team. This is the perfect or whole person.

All three selves have their proper part to play in the life of each of us, and they must work together to accomplish whatever is desired, whether solving a problem in the present, or trying to work for a better future. When the three selves work harmoniously together, things can happen that may appear to be "miracles." But when you know the proper and normal functions of the three selves and how they work together, the miracles will seem to be in no way "supernatural."

The ideal to which we aspire is to become a complete person, with all parts united. As Max Freedom Long expressed it: "Our task as middle selves is primarily that of learning to work consciously and properly with both the low [basic] self and the High Self."

1.8. "Aka" or Shadowy Bodies

There is an original blueprint or pattern, printed on transparent material, which fits each of the three selves in every detail. Compare this with the transparent overlays used in encyclopedias to show the various skeletal, muscular, or nervous systems of the physical body. The kahuna of ancient Hawaii talked of the three selves of man, with their exact duplicates, which they referred to as aka-bodies. This aka substance formed a sort of invisible pattern or "aura" around each of the three selves, keeping the blueprint intact, but capable of changing shapes temporarily to form a connecting thread between the basic self, the middle self, and the High Self.

Since aka has a sticky quality and stretches without breaking, when contact is made between two persons, a long, sticky thread is drawn out between the two, like a silver spider-web, and the connection between them remains. Further contacts add other aka-threads and these are braided together into an aka-cord, resulting in strong rapport between the two persons. Such an aka-cord must be kept strongly braided between the basic self and the middle self, and between the basic self and the High Self, in order for the three to work harmoniously together.

1.9. Mana, or Vital Force

The kahuna recognized the magnetic and the opposite, repelling nature of vital force, or "mana," but unfortunately left no detailed exposition on the subject. They knew the force as a thing which had to do with all thought processes and bodily activities. The life force was the essence of life itself. The kahuna symbol for this life-force was water. Water flows and so does vital force. Water fills things. So does the vital force. Water may leak away and so may vital force. All thinking involves an electrical-like activity of Mana. The word "mana-o" means "thinking," the "o" added to show that the process is one of using Mana to produce thought. As each thought is formed it is given its aka body and is fastened by a thread of the same substance to thoughts which came before it ("association of ideas" in terms of modern psychology).

Mana is taken from the food and air by the basic self and is stored in its aka-body, but it is shared with the middle self and with the High Self. The Mana, when used as the life-force of the middle

self is changed in some subtle way. The kahuna of old symbolized this as a dividing of the basic Mana into two kinds, and called it Mana-Mana, indicating that it was doubled in power, so that it could be used by the middle self to direct the inner or basic self. This is the force we know vaguely in modern psychology as "the will." It is also the force which should at all times be strong enough to make the inner self carry out every suggestion. It is seldom used in its full strength, and so the basic self gets out of hand or flits from one activity to another, without carrying out any suggestion or command fully.

1.10. Accumulating a Surcharge of Mana

We know that taking a slow, deep breath will give us an extra amount of energy. We can use certain techniques combined with specific mental images to accumulate a surcharge-- an extra large and powerful charge-- of vital force any time we need it. This assumes that we are in reasonably good health and are not weakened by physical or emotional trauma. We can use these surcharges of Mana in several very valuable ways, particularly in healing ourselves and others, and in making a Prayer-Action that will have real power.

1.11. An Action of the Mind

The kahuna believed that by an action of the mind a person adds to the amount of Mana created from food and air. The extraction process is quickened. This theory is supported by our physiologists, who have found that when we digest food it is not all used at once, but is changed to blood sugar, or glycogen, and oxidized with oxygen from the air we breath to give us such amounts of force and energy as we may need for the work we happen to do. The basic self, who tends to all such matters, can at any time begin to take in more air and cause more blood sugar to be burned to create more of that strange chemically-manufactured force we call Mana. The basic self learns to do this easily in most cases. By combining the Mana from food and air with additional Mana from unlimited cosmic sources, we can always have the power we need to accomplish whatever we truly and justly desire.

The accumulation of a surcharge of vital force is accomplished simply by explaining to the basic self within just what it is to do and then asking it to do it. To help the basic self, we can start breathing more deeply, add the thought of accumulating a large surcharge of Mana, and the process begins.

1.12. The Mana Rises Like a Fountain

The kahuna used the symbol of water for Mana. When he wished to accumulate a surcharge, he breathed deeply and visualized Mana rising like water rising in a fountain, higher and higher until it overflowed. The body is pictured as the fountain and the water is the Mana. Another image that can be used is filling a sphere with light and mentally seeing your entire body surrounded by this sphere and fully illuminated. An Exercise

Exercise or any form of physical exertion always starts the basic self manufacturing more Mana, otherwise we would use up what we have in a few minutes and would begin to feel faint. Athletes know that they can go only so far on their first wind, which is the charge of Mana they happen to have in their body and aka-body at the start. Then in a short time they get a fresh supply of energy (the second wind) and can then keep going steadily and at top speed. It is important to use the surcharge, over and above the basic physical energy required to maintain health and daily activity, in working toward a specific goal, such as healing or solving a social problem.

1.13. Or a Mental Attitude

Instead of exercising, we can assume the mental attitude of one getting set to run a race. We hold the picture in mind of getting ready to run, we breathe more rapidly and tense up the muscles a little. The basic self will begin to create the desired vital force.

1.14. A Sense of Well-being

Persons with a low normal charge-level of vital force have found that they can sense the additional surge of Mana after taking on an extra supply. It adds to the sense of well-being, of physical strength and endurance, of will and determination, and it sharpens the mind, makes memorization faster and easier, and the senses more acute. This can easily be tested by checking the clearer vision or sharper memory after a surcharge of vital force.

1.15. Mana and Miracles

The point that is most important when considering Mana or vital force is that when you have learned to accumulate a surcharge, it is possible to use it, with the help of the High Self, to perform "miracles," which range all the way from slow and simple healing to miraculous changes in bodily tissue and even the fabric of the future.

The High Self contacts us of its own accord in our sleep, making use of the connecting aka-cord. Our thoughts of the day, with our plans, hopes, fears, loves, and hates, are examined, taken as duplicate thought-forms, and at the same time vital force is taken. This vital force is stepped up to the high "voltage" and is used by the High Self to construct a shadowy body which will materialize as part of our future. Such thought-forms were described by the kahuna as "seeds" and were symbolized as seeds, which were vitalized by the High Self and grew into actualities of the future.

1.16. Let the Rain of Blessings Fall

The High Self not only takes from us the vital force it needs, but returns a compensating force to us. This is vital to our health and wellbeing. This return can be pictured as a shower of Mana falling from the up-welled fountain, as a gentle mist, a "rain of blessings." Thus the three-fold communication symbolized by the triangle is complete. After consciously contacting the High Self for the purpose of sending a gift of Mana and also presenting a "prayer-picture," the kahuna ended his prayer with these words: " The prayer takes its flight. Let the rain of blessings fall."

Daily contact and guidance in all of our lives may be had from the High Self as our Divine Connection-- but only if requested. All the more reason to discover for yourself the basic concepts of Huna and how they may be put to practical use in your own life-- the three selves and their functions as a unified team and the importance of understanding how Mana, the life force, can be increased and utilized to bring about a better life now and for the future.

1.17. Huna Research, Inc. 1760 Anna Street, Cape Girardeau, MO 63701-4504 USA. 1-573-334-3478.

Web site: <http://www.angelfire.com/mo/huna/>

The Huna Fellowship was founded by Max Freedom Long in 1945.

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The Huna Way of Life contains elements of philosophy, psychology, and religion, offering practical, easy-to-learn methods of personal goal attainment and spiritual growth.

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2. THE THREE SOULS OF MAN

Theodore Faithfull
Pendulum, 1966, v. 15 #12 (June-July) pp. 207-213

For those who dislike the use of the word soul one could say the three non-material elements of a human personality, which need of course the cosmic energy, the *L'Energie Humaine* of de Chardin, in order to be functional during our years of living. The link between what the higher religions have taught symbolically, the mystics of all religions have experienced within themselves, the philosophers from Plato to Fawcett have taught, and what the scientists of the twentieth century have come to believe, is a fascinating study.

Plotinus ⁽¹⁾ the last Greek philosopher (A.D. 205-270) who was also a mystic, said many things which today are being re-stated. Here is a reference to the real and unreal. "But the matter. There is something real for that which is before it is beyond being. Here however that which is before matter is real so matter itself is not real, it is something else over against the excellence of real being." What is this but Sir James Jeans' "non mechanical reality" and Sir-Arthur-E. Eddington's "mind stuff" as the fore runner of what we call physical. Plotinus saw soul as having three parts; one giving us physical existence carrying the instincts, the memories which enable us to build our selves from the date of conception. This he calls the animal in us.

Another part directed to Nous and the One (The Fontal Power, God, Allah). The third intermediate, sometimes concerned with the body and the act of living and reasoning and sometimes directed towards the higher soul. Who are we, he asked? "Are we that higher self or that which drew near to it and came to be in Time? Before this birth came to be, we existed." He considered the idea that the body has a principal of life of its own when it lives by the presence of soul. "If it has soul and nature in it, it cannot be the same kind as a lifeless thing. We (the higher soul) are concerned with its pains and pleasures, because it belongs to us."

"Sometimes the whole of soul is in harmony with the best part of itself, (which is a part of real being) but sometimes the worse part of it is drawn down and draws the middle part with it." "When

it (soul) is without body it is in fullest control of itself and free and outside the universal chain of causation: but when it is brought into body it is no longer altogether in control, as it forms part of an order with other members."

The middle soul is the objective self concerned with actuality. According to Plotinus the soul comes into occupation of body to get the opportunity of objective living and manifesting its powers which would have remained quiescent in the spiritual world.

Our knowledge of the three selves has been much enhanced by the many years of research by Max Freedom Long ⁽²⁾ [M.F.L.]. He was led to examine the teaching of the Kahunas or wise men and women of Hawaii who had transmitted their teaching to selected individuals of each succeeding generation. These Kahunas had the knowledge of the three levels of the soul and their use by the conscious middle self. M.F.L. has listed what the Kahunas taught as the attributes of the lower self, the animal soul of Plotinus. The following are extracts:

1. *"It is a separate and conscious spirit or entity."*
2. *"It is the servant of the other selves."*
3. *"The low self has control of the various processes of the physical body, and of everything but the voluntary muscles. In its aka body it can slide into and out of the physical body. It is in the body as a pencil in a pencil case. It impregnates every cell and tissue of the body and brain, and its aka body is a mold of every cell or tissue or fluid."*

What the Kahunas described as the aka body must be the etheric body known to radiesthetists, who can detect in it conflicts before they have become expressed in physical forms.

4. *"It and it alone, is the seat of the emotions Love, hate and fear all come from the low self as emotions, and they may be so strong that they sweep away the will of the middle self and force it to join in the feeling of the emotion, or in reacting to it. The understanding of this is important because we are often carried away by the emotions of the low self, and in this way are overpowered by it and led astray. The major job of the middle self is to learn to control the low self and prevent it from running off with the man."*

5. *"The low self manufactures all the vital force, or mana, for the use of the three selves. Normally it shares the mana with the middle self, who can then use it as will."*

Recent research into radiation suggests that the low self does not manufacture the vital force, ⁽³⁾ the odic force, l'energie humaine, a cosmic energy, but controls its entry into the body. It is the middle self which can direct the distribution of this vital force for use by the lower self or to energise the higher self.

6. *"The low self receives all sensory impressions through the organs of the five senses and presents them to the middle self for explanation."*

7. *"The low self does the work of recording every impression and every thought. It may be said to make a tiny mold of the aka substance of its shadowy body, something after the manner in which we record sound on a phonograph record, or words by writing them down"*

on paper” “At the time of death, the low self in its aka body leaves the body and brain, as a pencil is pulled from a sheath, and in doing so takes with it its memories.

8. “The low self responds swiftly to the command of the middle self in recalling often used memories, so that the impression given when we talk or write is that we the middle self, have all memories right in hand for use at all times. This is the ideal or normal condition in which the co-operation of the two selves is nearly perfect. When the high self can be included as a unit or full partner in acts which involve its help, all is well. If on the other hand, the low self, for various reasons, is out of hand and the three selves cannot work smoothly together, trouble is sure to follow.”

9. “The low self is the one which can be influenced or controlled by mesmeric or hypnotic suggestion.”

10. “The low self has complete control of any use of the low mana or basic vital force, and of any use of the aka substance of its shadowy body.”

11. “The low self may hold un-rationalised ideas in its aka body as memory-clusters. Ideas which the middle self was not in condition to rationalise when formed. These can seldom be recalled by the middle self which is unaware that they are there and so cannot ask for them to be sent up. As the low self reacts to these ‘fixations’ or ‘complexes’ -- so strongly that the middle self cannot control it, trouble comes from that direction.”

The anchoring of the low self, either physically or emotionally, in the infantile years or even pre-birth is a question with which psychologists and psychoanalysts are constantly occupied in dealing.

The Kahunas taught that the middle self could not, of itself, contact the high self or make contact with other individuals beyond the range of the five senses. The *aka* threads by which such contacts can be made could only be sent out by the low self. These *aka* threads can be said to be extensions of our spiritual selves which are not limited in their activities by the time and space limitations imposed on the middle self.

The worldwide research into radiations which has been going on for half a century suggests that it is the *aka* threads of the lower self that are used by clairvoyants to collect information from the minds of their clients, to which they themselves have not direct access. And by radiesthetists who can locate water and oil while many thousands of miles from the place of search and find the location of anyone when a blood spot or something used by them is available for establishing contact.

The Kahunas also taught that, at the request of the middle self in what constitutes prayer, the lower self could secure the help of the high self in eliminating conflicts and giving true spiritual healing. For this response the low self can transfer along *aka* threads to the high self an adequate supply of vital force or mana of limitless power.

It is to a radiesthetist that we must turn for the latest information about the duality of the human soul which was the concern of Plotinus. The work of the late Cesare Bardeloni, General of the Italian Army's Engineering Corps, has been reported upon by his friend Dr. Leonello Boni. Early in his researches, Bardeloni discovered that handwriting carried the personal wave of a writer as well as

that of the ink used, and that this could be measured in each individual case. By the use of writing, thought energy could be transmitted from the brain to the hand. This and much more of Bardeloni's work confirmed the work of other radiesthetists and need not be mentioned; but one discovery was his alone. He discovered that when he used the writing of someone who had died, two radiation centers were discoverable. One corresponded to the place of burial, the other was found in-space. He gave it the name of a "*Quid*" and he found this radiation was the same as when the person was alive.

After the death of a cat, Bardeloni discovered that plants and animals have only one radiation centre and no radiation in space could be found for them. Man alone had biological and psychical wavelengths, and that the proportion of one to the other varied with the age and the state of health of the person under observation.

Bardeloni also found that, from the date of conception, the writing of a pregnant woman radiated not only her vibrations but also those of the unborn child. During the months of pregnancy he was able to locate the child in space which gave the psychic wave of the child soon after birth. He found that at the end of pregnancy, the *Quid* was located immediately over the mother and that it entered the baby on the third day after birth. In the case of a premature birth, the *Quid* or psychical wave centre does not descend to occupy the child until three days after the normal day for birth had been reached.

After the death of Dr. Boni's brother it was decided to keep this radiation centre, the *Quid*, under observation so, if possible, to trace its reincarnation. Bardeloni's death, as Dr. Boni remarks, hindered the completion of this piece of research.

The memory of a former life must be a very exceptional occurrence. Most people start with no conscious memory of a former existence but there is a authenticated case from India. Shanti in Delhi was born in Delhi in 1926 and at the age of three began talking of her husband and children. The child informed her mother that her husband's name was Kidarnath and that he and she lived in a city called Muttra. She described in detail the house in which they had lived. She later informed a doctor that she had died giving birth to a child about a year before she was born in Delhi. When Shanti was seven, an enquiry led to the discovery that a Kidarnath lived in Muttra. When she was nine a cousin of Kidarnath, Shanti's former husband, called at her parents house and was immediately recognised by Shanti. This cousin told Shanti's parents that his cousin's wife, who died in childbirth, had the name of Ludgi, and later Ludgi's child was brought to Delhi by Kidarnath. At a still later date Shanti, with several completely reliable observers, was taken to Muttra and identified the house in which Ludgi and her husband had lived. She also recognised Ludgi's mother and ran to her calling her "Mother." Shortly before her death Ludgi had concealed some rings. Shanti told Kidarnath where they were buried in an earthen-ware pot in the corner of the garden behind their former home. There they were found. Shanti was born in Delhi only a year after the death of Ludgi.

If it is the lower soul which carries all memories including, of course, the many millions of years of evolution, animal and human, one would not expect the memories of having been Ludgi to present themselves to Shanti before maturity. We must, I think, assume that it was the "*Quid*" of Ludgi which brought to Shanti the memories of Ludgi's adult life as a wife and Mother. ⁽⁴⁾

1. Plotinus, by A.H. Armstrong. (Allen and Unwin).

2. The Secret Science at Work, by Max Freedom Long. (Huna Research Publications)
3. Wounded Spirits, by Dr. Leslie Weatherhead. (Hodder and Stoughton)
4. "Human Radiations - A New Concept of Immortality" by Dr. Leonello Boni. The Pendulum, November 1965 (Markham House Press)

3. CHAPTER X: SUMMARY OF THE HUNA PRAYER METHOD

Long, Max Freedom (1953) The Secret Science at Work: New Light on Prayer, DeVorss and co. pp. 127-136

Because so much has had to be presented to make the Huna methods and concepts clear, it may be well at this point to review the several steps which are to be taken in making an effective prayer.

Before attempting the serious business of making the prayer, it is assumed that:

- (a) One has become well acquainted with his low self, has found out something of its likes and dislikes, has established a teacher-pupil relationship with love, understanding and quiet discipline, and has made the low self understand that it is to take orders from the middle self.
- (b) The low self has been taught to develop its own special talent for telepathy. It is experienced in sending thought-form clusters along the *aka* cords at the direction of the middle self.
- (c) The low self has been taught to accumulate a surcharge of mana. If this has been done by means of exercises and careful testing, then a command to the low self to accumulate the surcharge should be enough, when one approaches the prayer time.

3.1. THE PRAYER STEPS

Preparation Before Making The Prayer

1. Amends must be made for hurts done others. Or, if this cannot be done directly, good deeds, gifts to charity and fasting will help convince the low self (as well as the middle self) that the books have been balanced, and that one is now deserving of help from the High Self.
2. [You] will have decided upon what is to be asked for, making certain that it is for the good of all concerned, and of hurt to no one. [You] will have projected [your]self into the future and imagined ... living in the new conditions. [You] will have made very sure that the low self is in full agreement that the desired condition is truly desirable, and worth the work necessary to bring it about. [You] also will have considered and accepted any additional responsibility the granting of the request may entail.
3. The plan will be made for a series of daily prayers on the same subject, always formulating the prayer in exactly the same way.

The instant or miraculous answer seems to require a very large amount of mana to enable the High Self to bring about the changes required on the physical plane. It is the exceptional individual who will be able to accumulate a sufficient mana surcharge and offer it with a sufficiently well-made picture of the desired conditions to get instant or nearly instant answers. Also, it must be

remembered that some problems, especially those which involve the lives of others, take additional time to work out through a gradual change in circumstances.

4. Three or four unrelated things should not be presented in the same prayer action. For instance, suppose one wants perfect health, new work that is pleasant and useful, friends, and also the healing of an ill relative. It is best to present each in a separate prayer, spaced at least an hour apart, after practicing a vivid visualization of each one in turn.

5. Visualize the end results which are desired, and do not be too specific as to how they should be brought about. This leaves the High Self free to bring about the desired condition in its own way.

It must never be forgotten that the High Self is the "Utterly Trustworthy Parental Spirit," and that it knows best what is good for its [person]. It cannot be forced or commanded to do what would be the wrong thing, by answering a prayer for something that would bring the wrong conditions, either for its own [person] or another. One does not try to compel the High Self to answer a prayer, nor "storm the gates of heaven" by following the very modern practice of affirming with all possible command of will that some set of desired circumstances is appearing as an actuality, here and now, whether they are good for all or may be hurtful to some. One asks, as of a living [Parent], that the prayer be accepted and acted upon-always with the proviso that it is something good and fitting and proper to be brought about.

6. One will have taken time to practice long enough so that a swift and easy contact can be made with the High Self at any time, even though a prayer is not made. Such practice is simple. There should first be an accumulation of a surplus of mana, then a quieting down and meditating on the nature of the High Self, the fact that it is veritable, and that it is always waiting, willing and anxious to be asked to take its full part in the job of living the happy and successful and helpful life. Its love for its [person] and one's love for it will always be the central themes in every meditation, for one must arouse an emotional response of love in the low self -- a response which can be felt and shared by the conscious self. This love is the magnetic force which draws the low self to make the contact with the High Self, and to desire to make its gift to it in the form of a sending of mana across the aka cord of connection.

Love ever desires to give and to serve, and the ideal gift from the lower [self] to the High Self is mana. Such a gift, given freely and without a prayer attached to the giving, is the ideal offering. It makes it possible for the High Self to bring about such things on the physical level of life as one may desire to help to accomplish. Through the High Self one can, with such gifts, help to bring needed assistance to others, even to serve on a world scale.

3.2. MAKING THE PRAYER

1. The picture of the thing to be asked in prayer is reviewed and brought clearly to mind. Nothing must be added or taken away from it after the first prayer of any series has been made, unless the High Self is asked to drop the entire prayer and begin afresh for some good reason.

2. Faith must be reaffirmed if anything has come up to weaken it between the sessions of prayer. A strong affirmation of faith is often needed each day before the prayer begins.

It is unwise to tell others what one is praying for, because if others thoughtlessly express doubts as to the outcome, the faith and confidence of the suggestible low self may be shaken. Such a suggestion of doubt needs much contrary affirmation of faith to counteract it. There must be a determination from first to last not to allow the slightest doubt of the final outcome to get a foothold in the mind. If necessary, special additional prayers for the strengthening of faith and confidence may be made.

3. The surcharge of mana is accumulated and the low self is told to hold it ready for the moment when contact is made with the High Self and the gift of mana can be made.

4. Sufficient meditation on the High Self is made (the body relaxed and easy whether standing, sitting or reclining) to arouse the emotion of love for the High Self in the low self.

The low self, having learned that the reason for meditation is to focus the thoughts and to allow it to make its contact with the High Self, will soon learn to respond with love and to make the contact almost immediately, also to start sending the gift of mana for that particular moment of prayer. There may come, as the gift is completed, a rush of the emotion of love and happiness which is the response of the loving Parental High Self. There may also be the sensation of prickling or tingling, which the kahunas spoke of as the "rain" or fall of mana changed to higher frequency and sent to bless the lower man. Or one may soon learn to know that contact has been made by some sensation or "signal" peculiar to [ones] self.

5. Once the feeling of having made contact with the High Self is noted, the low self is asked to send the prayer picture (thought-form cluster) on a flow of additional mana by the telepathic means.

The kahunas made it a practice to voice their prayer by describing the desired condition while recalling it as clearly and vividly to mind as possible. They memorized the short description, word for word, and recited it three times over, as a means of strengthening the "seed" while sending the mana to "water" it. The memorization of the description, after writing it out with thought and care, will have impressed the prayer picture on the low self very strongly and clearly.

6. When the picture has been described aloud or in silence, if speaking aloud is impractical, the prayer is ended with the same purpose and precision as it was begun.

One may simply say, "I give thanks, loving Father, and I now leave the prayer picture in your hands to build into physical reality in the future, just as it is already a reality on your level of being. Let the rain of blessings in the form of the High Mana of Light fall. I now withdraw from contact. The prayer period is finished. Amen."

7. The prayer, once made, is to be released into the keeping of the High Self until next time contact is made and fresh mana is to be offered, together with a restatement or additional strengthening layer for the original seed picture.

3.3. SPECIAL NOTES

Most of us have fallen into a very slack habit, early in life, of hurrying our prayers. We do this when half asleep as children, and the habit has a tendency to cling and cause us to voice empty words of prayer which are entirely useless. Another slack habit is that of drifting off into prayer and sleep. If prayer is to be effective, it must be made in orderly fashion and with eagerness, drive, and a strongly awakened and moving love. It is the will of the middle self which directs and controls the work, and this force is not exerted unless the conscious self is alert and is concentrating its full attention as it directs each step and superintends the low self in the part it is to play.

Another very bad habit is that of carrying all the doubts, fears and worries of the moment with one into the prayer period. Such things must be laid aside firmly so that faith may be reaffirmed and serenity reached for the meditation approach. Once one has learned to make easy prayer contact with the High Self, one may find it well to make the mana gift, then to affirm that this worry, or that, is being laid aside or given up completely. After the letting go of such worries, one then may make a simple verbal request (depending on the low self to send the thought-forms of the request to the High Self), such as, "Father, I have put away this thing which has bothered me. I now ask that you forgive and cleanse it away."

It has been the experience of the HRAs [Huna Research Associates] that a short period taken up with this letting go and getting assistance from the High Self to clear away the worries and angers and fretful moods of the day or hour, is often of great and lasting value. Such a cleansing of the low and middle self may be undertaken at any time, whether a full prayer is to follow or not.

There is work that needs to be done in the interim between prayer actions. The normal course of the series of prayers, when made Huna-fashion, is similar to the creative process we know so well on the physical level. First the seed is produced, and may be likened to the mental picture which embodies the prayer desire. The seed then needs to be kept watered and guarded with care for a proper period of growing time. We send the daily supply of mana to "water" the seed and the plant that grows from it. In due time comes the answer to the prayer in the form of the harvesting of the fruit of the plant. This seems to be a universal way of bringing things about. The egg is fertilized, cared for, and it hatches. The chick is then cared for and becomes a grown fowl. The seed or the egg, or the thought-form picture of the desired condition, cannot be changed once it has been selected -- otherwise it could never produce the thing desired from it.

That is why a series of prayers, with the seed-picture carefully kept from change, once it is given to the High Self, must continue day by day until the harvest appears. The progress may be apparent to one during the growing period. One may see the gradual betterment from day to day before the full healing may be said to have arrived.

Just as one must live in the desired result when the prayer is made, so, when one thinks of the prayer and the desired outcome, it must be thought about as some thing already as real as the plant in the seed, the chick in the egg. This is as true a reality as either the ear of corn on the grown plant, or the chick when hatched and grown. The difference is in the time that must be given for the growth, not in the basic reality. Understanding this, one can think of the desired condition as being already a reality without insulting one's reasoning powers or intelligence.

Another essential thing to be done at all times from the making of the first prayer-action up to the time when the complete answer is given, is to take all possible steps on the physical plane to help bring about the desired condition. "God helps those who help themselves" is especially true here. Common sense and straight thinking win out. The idea embodied in the words, "Serene I fold my hands and wait," is not applicable when it comes to effective prayer. The three selves are partners in living, and each partner must do his utmost to bring about desired conditions.

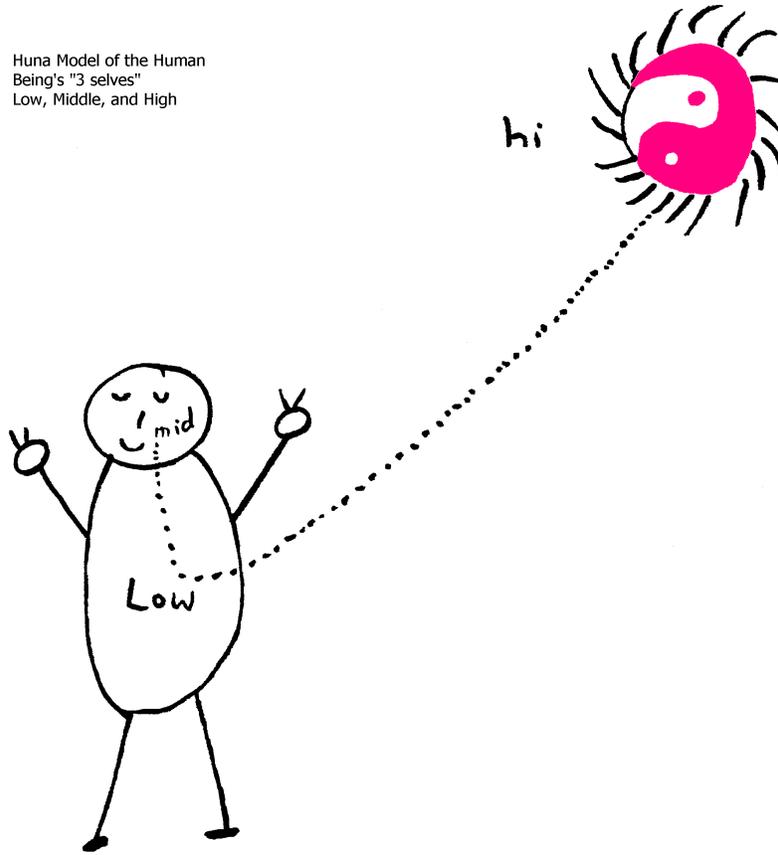
Prayer, rightly and effectively made, is not a degrading business of begging. It is first a becoming worthy, and second, a building with all the power of reason and experience that can be mustered by the middle self. Third, it is an act of creation in which all three selves play their allotted part.

The past is beyond change. The present is slipping from our grasp. But the future is ours to mold in every way. With the great kahunas of old we can rise and exultantly cry, "Behold, I make all things new!"

Making new is making *hou* in the language of the initiates [kahunas]. See what secret steps the word reveals in its secondary meanings:

- (a) *Hou*: "to make new." (To create the new conditions through prayer and work and planning.)
- (b) "To extend, or reach from one place to another." (Symbol of the *aka* cord, and of making the contact.)
- (c) "To soak with water." (Symbol of supplying mana to water the "seed.")
- (d) "To repeat any act, to do over, do again." (Symbol of the repetition of the prayer daily so that the mana may be supplied, the picture held clear and firm and strengthened, in order that all things of the future can be "made new.")

Huna Model of the Human
Being's "3 selves"
Low, Middle, and High



4. Summary of the ancient Huna psycho-religious system from Max Freedom Long The Secret Science Behind Miracles

SELVES three separate semi-independent spirit entities	ENERGY SYSTEM (vital force, <i>manna</i> , 3 "voltages" or levels of vital force)	SUBSTANCE "aka", shadowy substance, etheric or astral double or body
<u>Subconscious</u> : Low self-spirit; " <i>unihipli</i> ." Memory & emotional functions; defective or primitive reasoning power; immature or child like. (psi abilities of clairvoyance, telepathy & psychokinesis)	<u>"Manna"</u> : low voltage of vital force. Body waves. Force used by subconscious & can flow over threads of shadowy body substance. Can carry chemical substances with it as it flows from person to person. Can take the form of magnetism & can be stored in wood and other porous substances. Large discharge of this low voltage vital force, commanded by the "will," can exert paralyzing or hypnotic effect resulting in unconsciousness, sleep or cataleptic state.	<u>low aka; shadowy body of low self</u> . The most dense of the three shadowy bodies. It "sticks" to whatever is contacted (may be seen or heard) & when removed from the contact, draws out a long invisible thread of itself which connects you with the thing connected to form a semi-permanent union; seems to survive far longer than dense physical substances. All things, including thoughts, were believed by kahunas to have shadowy bodies. <i>Aka</i> substance is an ideal conductor of vital force & can be used as a storage place for it. When heavily charged with low voltage force it becomes rigid & firm enough to be used as an instrument to move or affect physical objects.
<u>Conscious</u> : middle self-spirit; " <i>uhane</i> ." Has no memory; reasoning power. Not permanent part of the low self (no psi abilities)	<u>"Manna-manna"</u> : Middle voltage of vital force; brain waves; vital force of next higher level, used by middle self in thinking & willing functions. Used as will, it can be a hypnotic force, provided that a "thought form" is introduced into the mind of the subject. It apparently cannot travel over the shadowy substance threads as can the lower voltage.	<u>Middle aka; shadowy body of the middle self</u> . Less dense than that of the low self. Seems not to be sticky or to pull out into threads. It may or may not be a conductor of low voltage vital force, but undoubtedly is a conductor of middle voltage; used in thinking and will. It forms the ghostly body in which the spirit functions as a spirit after death.
<u>Superconscious</u> ; high self-spirit; " <i>Aumakua</i> ;" symbolized by the sun. Older, more highly evolved, parental, perfectly trustworthy, over-self, male/female guardian. Knows by a process of "realizing" past, present, & crystallized future. Connected distantly with low & middle selves. (precognition)	<u>"Manna-Loa"</u> : high voltage of vital force; strongest & greatest of the forces. Symbolized by light. Not known to science as yet. Major miracles use this level of energy.	<u>High aka; shadowy body of the high self</u> . The superconscious is supposed to reside in this invisible & very light body at all times, seldom making direct contact with the physical body by entering it. Supposed to have characteristics somewhat resembling the shadowy bodies of low & middle selves.
<u>Physical body</u> ; " <i>kino</i> ." Entered by the low and middle selves in their <i>aka</i> bodies and used by them during physical life. The High Self is distantly connected to the physical body, probably for the most part by <i>aka</i> threads issued by the low self from its shadowy body.		

5. ANNOTATED BIBLIOGRAPHY OF BOOKS BY MAX FREEDOM LONG

5.1. Introduction to Huna: The Workable Psycho-Religious System of the Polynesians, 1945 (1975 reprint) Esoteric Publications, Sedona AZ

This is the first book on the ancient Huna system published in the United States. This small book (80 pp) was the basis of a world-wide experiment in testing the Huna concepts. Huna Research Associates was organized shortly after the book appeared.

Books published by DeVorss and Co. Book descriptions provided by publisher

5.2. The Secret Science Behind Miracles, 1948.

This is his basic book on Huna. In it he tells about the authentic miracles performed by the Kahunas of Old Hawaii such as instant healing, changing the future for the better, control of winds and weather. From a study of the language used by the Kahunas, he discovered the roots of significant words, clues to the secret knowledge held by these miracle workers. They understood and used a system of psychology undreamed of by modern psychologists. They understood and used three kinds of vital-mental force, including that which is responsible for all hypno-suggestive phenomena. They generated these forces with ease, working with three levels of consciousness. To manipulate these forces they made use of three kinds of invisible substance the nature of which we know almost nothing although one form of it has often been partly solidified in seance rooms as 'ectoplasm.' Their knowledge explains all the mysteries of psychic phenomena...

5.3. The Secret Science at Work: New Light on Prayer, 1953

Mr. Long believed that we of today should be able to learn to use Huna principles. He organized a research and testing group with its members recruited from around the world. He outlined in the H.R.A. [Huna Research Associates] Bulletin the work to be done and the experiments to be carried out. This book allows you to learn how to use Huna principles.

After five years a second book was published, The Secret Science at Work: New Light on Prayer. In it were given the methods found best for the use of the average person. Additional discoveries as to Huna origins and the secret lore behind Bible miracles was presented, throwing a great new light on Christian mystery teaching reserved for the initiate few.

5.4. Growing Into Light, 1955

Many Huna students wrote to Mr. Long asking him to write a book which could be used for daily reading to help keep the mind working on Huna ideas and principles.

This book was the answer to the requests. It is written with great directness and simplicity, making it easy for one to understand without the effort to concentrate upon unfamiliar words or concepts. While it is so constructed to help one correct dogmatic beliefs and clear the way for the logical and simple Huna ideas and ideals, it is also planned to bring the low self along by easy steps to cooperate in the work of "growing into Light."

5.5. Self-Suggestion and the New Huna Theory of Mesmerism and Hypnosis. 1958

Readers of Mr. Long's earlier books on Huna know that the kahunas used suggestion with surprising results, operating with two forces quite unknown in modern times and proving the correctness of their theories and the superiority of their methods of application by the miraculous results they obtained

Mesmerism, hypnosis and suggestion were fully known by the kahunas of old, and were rediscovered only in the past century [1800s], while their use was allowed to lapse. Recently, interest has been slowly reviving and they are being recognized as valuable tools in the hands of doctors, dentists and university students, the latter using suggestion as "auto conditioning" under the guidance of the more progressive professors.

Mr. Long's constant effort is aimed at finding ways to put Huna principles to work beneficially. With the help of devoted friends assisting with the research work, the methods described in this book...have been tried out and have been found to work supremely well. The subliminal, or low self, is swiftly brought to obey instructions and play its part in making full use of Huna.

5.6. Psychometric Analysis, 1959

Psychometry is measuring by means of one's psychic ability. Ordinarily, this is difficult to master. But a very simple way has been found to allow the psychic force to come to the surface through the use of "codes" and to show what *has been found by extra-sensory facilities which all of us possess, and which most of us can use if we will apply these methods.*

All that is needed, when one has learned to use the method is the signature, photograph or thumbprint of the person to be read. Parents and teachers can gain a far more complete and revealing knowledge of those whom they are called upon to guide and direct.

Complete instructions are given in this ...book for putting together the two simple things,...to make a psychometric measuring device. However, as the natural psychic powers are used, some study and practice will be necessary to master the art.

5.7. The Huna Code in Religions, 1965

Readers of Mr. Long's book, The Secret Science Behind Miracles , know how he uncovered the secrets which enabled the Kahunas of Hawaii to perform miracles for their people. The secret lay in the understanding of the human being's mental and spiritual powers and how to use them. Mr. Long, after years of study, **broke a CODE built upon the multiple meanings of words used by the Kahunas.**

After the Code became more fully understood, Mr. Long and his Huna Research Associates made a surprising discovery. They found that **the same Code had been used to graft onto many passages in the New Testament the inner teachings of Huna.** This discovery was reported and a brief preliminary outline of the findings given in the book The Secret Science at Work: New Light on Prayer. **But the surface had only been scratched.**

Research continued slowly, with many more Code meanings being uncovered, and more and more of the hidden teachings of coded sacred writings brought to light. **An entirely new insight into the nature and work of Jesus resulted as the things which he taught in secret to the Disciples were decoded.**

The extra-canonical books which had not been given a place in the New Testament soon came under similar investigation, and eventually included the Old Testament, Gnostic and Mystery writings, with the trail leading on to **the basic secrets of Yoga and esoteric Buddhism**. The use of the Code slowly expanded the findings of the original work done on Hawaiian Kahunas. The four Gospels became a mine of information which was so strange and unexpected that a **burst of new light began to illuminate teachings which had been incomplete for centuries.**

REINCARNATION, which had been lost to Christianity and drawn out to endlessness by the priests of India, was restored to its rational form in both systems of belief.

The SALVATION of Christianity and the **escape into Nirvana of Buddhism**, came in for the most extensive revision through the Code. The Apostle, Paul, was seen NOT to have been an initiate into the Huna lore, as were the Disciples. His assertion that Jesus had to die on the cross to SAVE mankind from the curse of Adamic sin, was found to be the poor guess of an outsider. BUT there were TWO TRUE SALVATIONS which the **inner teachings** of Jesus (to say nothing of Buddha), made known, and now that they **are known**, human beings can begin to work out their Salvation by TWO graduated steps. The first step is to be taken during life, and the second consummated after death – its magnificent reward being the condition hidden under the Code-symbol of “The Kingdom of Heaven,” and “Nirvana.”

From YOGA, the Code has extracted a method whose meaning has long been lost. This method is the very heart of the “**Prayer of the Miracle**” which Jesus taught the Disciples to use.

A **DICTIONARY of the CODE words** (as well as a full list of the word-symbols) has been included in this book. So there can be no question of validity, the words and their multiple meanings are photographed from the invaluable Hawaiian-English Dictionary printed a century ago. It enables the reader to check Mr. Long’s findings and perhaps make more discoveries.

Here is the **FIRST NEW LIGHT to be thrown on religions since the great secrets were hidden with the Code millenniums ago**. At last, all who are ready may begin working out their own Salvation ... **their TRUE Salvation.**

5.8. What Jesus Taught in Secret, 1983 published/1970 finished

A shorter (137 pp.) non-technical version of The Huna Code in Religions especially written for Christians. Given to Dolly Ware, Owner and Curator, Max Freedom Long Library. Ware Crest Press, 425 S. Henderson, Ft. Worth, TX 76104

6. SPECIAL SECTION ON Ho'oponopono

<http://hooponopono.org/index.html>

6.1. There's Got to Be an Easier Way with Ihaleakala Hew Len, Ph.D. & Mabel Katz, ABA, EA
Editorial from **The Messenger: A Guide for Life's Adventure** - April, 2002 by Joann Turner,
editor/publisher: <http://www.themessenger.info/>

If your mantra has ever been, "There's got to be an easier way," then you need to check into Ho'oponopono [<http://hooponopono.org/index.html>]. This Ancient Hawaiian belief system offers the cures for a world which has been inundated with convoluted and intellectual patterns of thought.

Meeting with Ihaleakala Hew Len, Ph.D., and Mable Katz, ABA, EA, was like stepping into a peaceful oasis, right in the middle of Dennys. Dr. Ihaleakala is an educator and psychologist, who is both a practitioner and teacher of this ancient art, which he has updated for today's world. Ms. Katz is also a practitioner and has presented lectures and training worldwide with Dr. Ihaleakala. She shared some of the practical experiences in which she uses the simple tools of Ho'oponopono in her everyday life as an accountant, negotiator and event coordinator.

Dr. Ihaleakala took my tablet of paper and showed me a blank page, he said "This is how we all come in...clear, knowing who we are, no preconceived ideas we are the number 1, which represents our wholeness. Then, the first thought of separation occurs" (as he makes an x on the unblemished sheet) "and we have picked up our first barnacle. We are no longer one, but have gone into division...now represent by two. Two takes us to the place of right and left; good and bad; light and dark."

We have caused the blemish on our wholeness to come into being, and we can ask that it be cleared. This is where Ho'oponopono comes in.

Ho'o means *cause* in Hawaiian and ponopono means *perfection*. We have the ability to keep returning to this perfect state...the blank page, just by asking for whatever lies within us, that has caused this barnacle, this division in thought to come to the surface to be released. We asked for forgiveness that we have harbored this thought which has separated us from our Oneness with Spirit...and the thought barnacle disappears. Dr. Ihaleakala mentioned, that sometimes he needs to ask up to three times for the reason behind the thought to come up for release. And, when it is released, the space is immediately filled again with that loving Oneness.

Simplistic, no...Simple, yes.

Ms. Katz shared from her own experiences how this idea works in action. She mentioned that after her divorce, she felt she would never be financially able to own a house again. It was a thought she carried within her. She thought she would just rent for the rest of her life. Upon finding the perfect house for rent, she was told by the landlord that he was selling the house, and she could either buy it or move. She confronted this idea within her of not being able to buy a house and asked for its release. She put out the idea that if this house was hers, then the financing would be made available to her. And, as sometimes happens with Spirit, at the last moment she got a call that her loan was approved.

When we are confronted with the barnacles of another, Dr. Ihaleakala said, instead of going into our judgments (which only reinforces our own division barnacle of 2...that the other is different, in turmoil, or sick) that here is where we ask to clear our own consciousness of seeing division. If we can see division in our world, and all with whom we come in contact, then it is because we are carrying division within us.

As we ask to release divisive thoughts within us, our own state of Oneness returns. Division no longer has to be reflected out into our world our world is cleared and made whole, as we clear ourselves.

If your children, your partner, or your friends are experiencing division within their lives, look to clear your own thinking and see how it affects those within your life. What ideas within you have drawn these reflections into your outer world? Ask for any thought which reflects this division in your own life to come forward for clearing, and ask for forgiveness for holding such a thought which is out of alignment with the principle of Oneness and Love.

Or, as one of our great prophets have told us, Love is all there is. This idea also gives an added meaning to the instructions "Love your neighbor, as you love yourself." We have always thought that we needed to do the first part, when it was the second part which needed to be experienced. How can we love another when we have not begun to love ourselves? And Ho'oponopono offers us a simple -- not easy, but simple -- method of loving our state of Peace and Oneness so much that we must keep returning to it. We return to that state of Oneness by asking for anything less than oneness to be released. We affect change in our world by affecting change within ourselves.

And, there is more...but this is the basis upon which this belief, or knowing, is built. If you get a chance to experience Dr. Ihaleakala and Ms. Katz, you are in for a treat...an experience of self-love and how to maintain that love to affect change in your world and the world at large. It all comes down to knowing yourself and Ho'oponopono offers a key to opening this inner door.

6.2. Extracted from the website: <http://hooponopono.org/index.html>. Founded by Kahuna Lapa`au, Mornnah Nalamaku Simeona, *The Foundation of I, Inc. Freedom of the Cosmos* presents Self Identity through Ho`oponopono classes throughout the world. Self Identity through Ho`oponopono is about opening doors to greater understanding and deeper awareness of life and one's purpose as an individual incarnated on earth as an inhabitant of humanity. You as a soul are precious. Knowingly and unknowingly you impact all about you through thoughts, words, deeds and actions. Self Identity through Ho`oponopono is a process of letting go of toxic energies within you to allow the impact of **Divine** thoughts, words, deeds and actions.

6.3. I am the I Prayer/Invocation

"I" AM THE "I"

OWAU NO KA "I"

"I" come forth from the void into light,
Pua mai au mai ka po iloko o ka malamalama,

"I" am the breath that nurtures life,
Owau no ka ha, ka mauili ola,

"I" am that emptiness, that hollowness beyond all consciousness,
Owau no ka poho, ke ka'ele mawaho a'e o no ike apau.

The "I", the Id, the All.
Ka I, Ke Kino Iho, na Mea Apau.

"I" draw my bow of rainbows across the waters,
Ka a'e au i ku'u pi'o o na anuenue mawaho a'e o na kai a pau,

The continuum of minds with matters.
Ka ho'omaumau o na mana'o ame na mea a pau.

"I" am the incoming and outgoing of breath,
Owau no ka "Ho", a me ka "Ha"

The invisible, untouchable breeze,
He huna ka makani nahenahe,

The undefinable atom of creation.
Ka "Hua" huna o Kumulipo.

"I" am the "I".
Owau no ka "I"