

Huna Psychology an Introduction



by Dr. E. Otha Wingo

HUNA PSYCHOLOGY

Dr. E. Otha Wingo (1934 – 2015)

An Introduction

Welcome to HUNA, the practical philosophy for effective living. HUNA may be called a philosophy or a system of psychology. Some consider it a religion, since it has “religious” concepts such as Prayer-Action. It is a practical way of life, which may be followed without conflict with any other practices or beliefs. In fact, it will help you to be more effective in any practice of belief.

HUNA IS ANCIENT

HUNA is a practical system of psychology long used by the kahuna of ancient Hawaii, who for centuries kept it as their carefully guarded secret. Huna, the Hawaiian word for “secret,” was the name given by Max Freedom Long to the psycho-religious methods of the kahuna, or “Keepers of the Secret,” in performing their particular kinds of “miracles” or “magic.” Some of these miracles were healing the sick, solving personal problems, untangling financial and social difficulties, and changing “the future” for the better. It was Max Freedom Long who ferreted out these once secret methods and made them widely known through the world through his books and bulletins. Since at least 1936, when his first book, *Recovering the Ancient Magic*, was published in England, the theories and methods of the ancient kahuna have been researched and experimented with by their discoverer and later by hundreds of Huna Research associates throughout the world, who worked with him in testing out the principles.

NO LONGER A SECRET

Today, there are NO SECRETS. The principles of HUNA are open to all who are willing to investigate and use them. The basic test of HUNA, or any other system of psychology, is whether it works! Try it. If it works for you, use it. If not, you can freely seek other ways of fulfilling your potential or solving your problems. But be sure that you have tried ALL the HUNA ideas and concepts before rejecting them.

NOT “OCCULT”

HUNA is not an “occult” system—that is, hidden from all but a few “favored” adherents. 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 that it functions properly and with 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 aptly put it, “If you are not using HUNA, you are working too hard!”

BASIC CONCEPT

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.*

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 Huna Research organization was established in 1945 as The Huna Fellowship. It has communicated with members throughout the years with publications beginning with a Bulletin, then Huna Vistas and Huna Vistas Newsletters, and currently a quarterly research bulletin, The Huna Work, and a newsletter, “The Aka Cord.” In 1969 Dr. Long asked Dr. E. Otha Wingo to continue the work of the Huna Research organization and his work as editor and executive director began in 1972. A publication program has been developed to make the study of HUNA available to students.

WHERE TO START

A good place to start learning the basics of HUNA psychology is the correspondence course, written by Dr. Wingo. It is entitled Letters on HUNA, A Course in the Fundamentals of HUNA Psychology. An excellent basic text, that will give you a clear statement of what HUNA is and how to use it, is Huna: The Ancient Religion of Positive Thinking, by William Glover, published by Huna Research, Inc.

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 actual use of Huna principles. The first book, 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. Here only a brief introduction to HUNA ideas will be attempted.

IS “PSYCHIC” ABILITY NECESSARY?

No, it is not necessary to have “psychic” ability in order to use HUNA psychology. 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 a sort of “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.

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 aware 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.

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, whether a separate mind or specialized function of a single mind, it is natural therefore 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 low self (basic, inner 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 head). The terms “inner self,” “secret self,” “real self,” and “deep self” also help to express what is meant. A term gaining wide acceptance as an equivalent to *unihipili* is “basic self.” Remember, though, 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.

THERE IS YET A THIRD PART OF MAN

The third part is the High Self—called by the kahuna by the name *Aumakua*. This is sometimes called the “super-conscious,” 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 “God,” or a sort of guardian angel, who helps us when requested to do so, but does not interfere if not asked to help. However, the concept of “God” or deity was considered to be above the level of the High Self, which is an integral part of

us—the spiritual part of the human personality. It is our divine connection with God. It is the High Self, using whatever higher or divine resources which may be required, that brings all desired conditions into reality.

A THREE-SELF TEAM

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 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 can work together, the miracles will be seen to be in no way “supernatural.”

If you would know what kind of person the High Self is, examine what are known as the divine qualities, in order to get some idea. The High Self expresses all of them—patience, compassion, love, forgiveness. It is a step advanced in the mental powers and creative abilities.

But 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 self and the High Self.”

THE INVISIBLE PATTERN: AKA OR SHADOW BODIES

Now imagine that 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 or blueprints, which they referred to as aka-bodies. This invisible aka-substance formed a sort of invisible pattern of “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 thin 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 together harmoniously.

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 the 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 other two in proper relationship with 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.

MANA, OR VITAL FORCE

The kahuna recognized the magnetic and the opposite, repelling nature of vital force, or Mana, but unfortunately they 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. It was the essence of life itself, the life-force. The kahuna symbol for this life-force was water. Water flows and so does the vital force. Water fills things. So does the vital force. Water may leak away—so may vital force. All thinking involves an electrical-like activity of the higher voltage of vital force. The kahuna associated all thinking processes with 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 shadow (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 by doubling the word the fact that it was doubled in power, so that it could be used by the middle self to command and control 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.

ACCUMULATING A SURCHARGE OF MANA

We know that taking a slow, deep breath will give us an extra amount of energy. It is not generally known that we can use certain techniques combined with specific mental images to accumulate a surcharge—an extra large and powerful charge—of vital force at any time we need. 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.

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 our food it is not all used at once, but is changed to blood sugar, or glycogen, and oxidized with oxygen from the air we breathe to give us such amounts of force and energy as we may need for the work we happen to do. If this is true (and there is no reason to question these findings), the inner, basic self, who attends 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 in most cases with very little trouble. 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 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 try to do it. To help the basic self, we can use the voluntary muscles and start breathing more deeply. Add the thought of accumulating a large surcharge of Mana and the process begins. This will furnish the air to be used, as well as suggest what we want done.

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 overflows. The body is pictured as the fountain and the water is the Mana. Other images that can be used or filling a large sphere with light and mentally see your entire body surrounded by this sphere and full illuminated.

AN EXERCISE...

Exercise or any form of physical exertion always starts the basic self to manufacturing more Mana or vital force, 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 and so fast 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.

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 seldom fails to get the idea then, and will begin to create the desired vital force.

A SENSE OF WELL-BEING

Persons with a low normal charge-level of vital force have almost always 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 the vital force.

MANA AND “MIRACLES”

However, 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 issues and even in the fabric of the future.

DURING SLEEP...

The High Self contacts us of its own accord in our sleep, making use (so the old kahuna thought) of the connecting aka-cord. Our thoughts of the day, with our plans, hopes, fears, loves, and hates, are examined, taken (perhaps as duplicated thought-forms), and at the same time vital force is taken. This vital force is stepped up to the high “voltage” (in the analogy of electricity) 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 as the kahuna as “seeds” and were symbolized by seeds, which were vitalized by the High Self and grew into actualities of the future.

“LET THE RAIN OF BLESSINGS FALL!”

The High Self not only takes from us the vital force that it needs, but returns a compensating force to us. This is vital to our health and well-being. This return is pictured as a shower of Mana falling from the up-welling fountain, as a gentle mist, a “rain of blessings.”

Thus the three-fold communication symbolized by the triangle is complete. After contact with 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 asked for. All the more reason to discover for yourself the basic concepts of HUNA psychology 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 for you a better life now and for the future.