

# THE SECRET SCIENCE BEHIND MIRACLES

By  
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## 1. THE DISCOVERY THAT MAY CHANGE THE WORLD

This report deals with the discovery of an ancient and secret system of workable magic, which, if we can learn to use it as did the native magicians of Polynesia and North Africa, bids fair to change the world ... provided the atom bomb does not make all further changes impossible.

As a young man I was a Baptist. I attended the Catholic Church often with a boyhood friend. Later on I studied Christian Science briefly, took a long look into Theosophy, and ended by making a survey of all religions whose literatures were available to me.

With this background, and having majored in Psychology at school, I arrived in Hawaii in 1917 and took a job teaching because the position would place me near the volcano, , which was very active at the time and which I proposed to visit as often as possible.

After a three days' voyage in a small steamer out of Honolulu, I at last reached my school. It was one of three rooms and stood in a lonely valley between a great sugar plantation and a vast ranch manned by Hawaiians and owned by a white man who had lived most of his life in Hawaii.

The two teachers under me were both Hawaiian, and it was only natural that I soon began to know more about their simple Hawaiian friends. From the first I began to hear guarded references to native magicians, the kahunas, or "Keepers of the Secret."

My curiosity became aroused and I began to ask questions. To my surprise I found that questions were not welcomed. Behind native life there seemed to lie a realm of secret and private activities which were no business of a curious outsider. Furthermore, I learned that the kahunas had been outlawed since early days when the Christian missionaries became the ruling element in the Islands, and that all activities of the kahunas and their clients were strictly sub rosa, at least in so far as a white man was concerned.

Rebuffs only whetted my appetite for this strange fare which tasted largely of black superstition, but was constantly spiced to tongue-burning proportions by what appeared to be eye-witness accounts of both the impossible and the preposterous. Ghosts walked scandalously, and they were not confined to the ghosts of deceased Hawaiians. The lesser gods walked as well, and Pele, goddess of the volcanoes, was suspected repeatedly of visiting the natives both by day and by night in the disguise of a strange old woman never seen before in those parts, and given to asking for tobacco - which she got instantly and without question.

Then there were the accounts of healing through the use of magic, of magical killings of people guilty of hurting their fellows, and, strangest of all to me, the use of magic to investigate the future of individuals and, if it was not good, change it for the better. This last practice had a Hawaiian name, but was described to me as "Make luck business."

I had come up through a hard school and was inclined to look with a suspicious eye on anything that savored of superstition. This attitude was reinforced when I received from the Honolulu Library the loan of several books which told what there was to tell about the kahunas. From all accounts - and these had been written almost entirely by the missionaries who had arrived in Hawaii less than a century earlier - the kahunas were a set of evil scoundrels who preyed on the superstitions of the natives. Before the arrival of the missionaries in 1820, there had been great stone platforms throughout the eight islands, with grotesque wooden idols and stone altars where even human sacrifices were made. There were idols peculiar to each temple and locality. The chiefs had their own personal idols very often, as the famous conqueror of all the Islands, Kamehameha I, had his hideous war god with staring eyes and shark's teeth.

Near my school, in a district where I was later to teach, there had stood an extra large temple from which each year the priests set forth in procession, carrying the gods for a vacation trip through the countryside and collecting tribute.

One of the outstanding features of the idol worship was the amazing set of taboos imposed by the kahunas. Almost nothing at all could be done without the lifting of a taboo and the permission of the priests. As the priests had been backed by the chiefs, the commoners had a difficult time of it. In fact, so great had the imposition of the priests become that, the year before the arrival of the missionaries, the head kahuna of them all, Hewahewa by name, asked the old queen and the young reigning prince for permission to destroy the idols, break the taboos to the last one, and forbid the kahunas their practices. The permission was granted, and all kahunas of good will joined in burning the gods which they had always known were only wood and feathers.

The books provided fascinating reading. The high priest, Hewahewa, had evidently been a man of parts. He had possessed psychic powers and had been able to look into the future to the extent that he could advise Kamehameha I wisely through a campaign that lasted years and ended with the conquering of all other chiefs and the uniting of the Islands under one rule.

Hewahewa was an excellent example of the type of Hawaiians of the upper class who possessed a most surprising ability to absorb new ideas and react to them. This class amazed the world by stepping out of a grass skirt into all the vestments of civilization in less than a generation.

Hewahewa seems to have spent hardly five years in making his personal transition from native customs and ways of thought to those of the white men of the day. But he made one bad mistake in the process. When conservative old Kamehameha died, Hewahewa set to work to look into the future, and what he saw intrigued him greatly. He saw white men and their wives arriving in Hawaii to tell the Hawaiians of their God. He saw the spot on a certain beach on one of the eight islands where they would land to meet the royalty.

To a high priest this was most important. Evidently he made inquiries of the white seamen then in the Islands and was told that the white priests worshiped Jesus, who had taught them to perform miracles, even to raising the dead, and that Jesus had risen from the dead after three days. Undoubtedly the account was properly embroidered for the benefit of the Hawaiian.

Convinced that the white men had superior ways, guns, ships and machines, Hewahewa took it for granted that they had a superior form of magic. Realizing the contamination that had overtaken temple Kahunaism in the Islands, he promptly decided to clear the stage against the arrival of the white kahunas. He acted at once, and the temples were all in ruins when, on an October day in 1820, at the very spot on the very beach which Hewahewa had pointed out to his friends and the royal family, the missionaries from New England came ashore.

Hewahewa met them on the beach and recited to them a fine rhyming prayer of welcome which he had composed in their honor. In the prayer he mentioned a sufficient part of the native magic - in veiled terms - to show that he was a magician of no mean powers, and then went on to welcome the new priests and their "gods from far high places."

Official visits with royalty finished, and the missionaries assigned to various islands with permission to begin their work, Hewahewa elected to go with the group assigned to Honolulu. He had already found himself in rather a tight box, however, because, as it soon developed, the white kahunas possessed no magic at all. They were as helpless as the wooden gods which had been burned. The blind and sick and halt had been brought before them and had been taken away, still blind, still sick and still halt. Something was amiss. The kahunas had been able to do much better than that, idols or no idols.

It developed that the white kahunas needed temples. Hopefully, Hewahewa and his men set to work to help build a temple. It was a fine large one made of cut stone and it took a long time to complete. But, when it was at last done and dedicated, the missionaries still could not heal, to say nothing of raising the dead as they had been supposed to do.

Hewahewa had fed the missionaries and befriended them endlessly. His name appeared frequently in their letters and journals. But, soon after the church at Waiohinu was finished, his name was erased from the pages of the missionary reports. He had been urged to join the church and become a convert. He had refused, and, we can only suppose, went back to the use of such magic as he knew, and ordered his fellow kahunas back to their healing practices.

A few years later, what with Christianity, hymn-singing and reading and writing being accepted by the chiefs in their rapid stride into civilized states, the missionaries outlawed the kahunas.

They remained outlawed, but as no Hawaiian police officer or magistrate in his right mind dared arrest a kahuna known to have genuine power, the use of magic continued merrily - behind the backs of the whites, so to speak. Meantime, schools were established and the Hawaiians slid with incredible speed from savagery into civilization, going to church on a Sunday, singing and praying as loudly as the next, and on Monday going to the deacon, who might be a kahuna on week days, to be healed or to have their future changed if they had found themselves in the midst of a run of bad luck.

In isolated districts the kahunas practiced their arts openly. At the volcano several of them continued to make the ritual offerings to Pele, and acted as guides for tourists on the side, often astounding them with a certain magical feat of which I shall tell in detail very soon.

To continue my story, I read the books, decided with their authors that the kahunas possessed no genuine magic, and settled back fairly well satisfied that all the whispered tales I might hear were figments of imagination.

The next week I was introduced to a young Hawaiian who had been to school and who had thought to show his superior knowledge by defying the local native superstition that one might not enter a certain tumbled temple enclosure and defile it. His demonstration took an unexpected turn and he found his legs useless under him. His friends carried him home after he had crawled from the enclosure, and, after the plantation doctor had failed to help him, he had gone to a kahuna and had been restored by him. I did not believe the tale, but still I had no way of knowing.

I asked some of the older white men of the neighborhood what they thought of the kahunas, and they invariably advised me to keep my nose out of their affairs. I asked well educated Hawaiians and got no advice at all. They simply were not talking. They either laughed off my questions or ignored them.

This state of affairs prevailed for me all that year and the next and the next. I moved to a different school each year, each time finding myself in isolated corners where native life ran a strong undercurrent, and in my third year found myself in a brisk little coffee-growing community with ranchers and native fishermen in the hills and along the beaches.

Very quickly I learned that the delightful elderly lady with whom I boarded at a rambling cottage hotel, was a minister, and that she preached each Sunday to the largest congregation of Hawaiians in those parts. I further learned that she had no connection with the Mission Churches or any other, was self ordained, and peppery on the subject. In due time I found that she was the daughter of a man who had ventured to try his Christian prayers and faith against the magic of a local kahuna who had challenged him and had promised to pray his congregation of Hawaiians to death, one by one, to show that his beliefs were more practical and genuine than the superstitions of the Christians.

I even saw the diary of that earnest but misguided gentleman. In it he reported the death, one by one, of members of his flock, then the sudden desertion of the remaining members. The pages for many days were left blank in the diary at that point, but the daughter told me how the desperate missionary went afield, learned the use of the magic employed in the death prayer, and

secretly made the death prayer for the challenging kahuna. The kahuna had not expected such a turning of the tables and had taken no precautions against attack. He died in three days.

The survivors of the flock rushed back to church ... and the diary resumed with the glad tidings of the return. But the missionary was never the same. He attended the next conclave of the mission body in Honolulu, and said or did things not recorded in any available records. He may only have answered scandalized charges. In any event, he was churched and never again attended a conclave. But the Hawaiians understood. A princess gave him a strip of land a half mile wide and running from the breakers to the high mountains. On this land at the beach where Captain Cook landed and was killed hardly fifty years earlier, there stood the remains of one of the finest native temples in the land - the one from which the gods were paraded each year over the road that is still called "The Pathway of the Gods." Farther back from the beach, but on the same grant of land, stood the little church of coral stone which the natives had built with their own hands and in which his daughter was to preside as minister sixty years later.

At the beginning of my fourth year in the Islands I moved to Honolulu, and after getting settled, took time out to visit the Bishop Museum, a famous institution founded by Hawaiian Royalty and endowed to support a school for children of Hawaiian blood.

The purpose of my visit was to try to find someone who could give me an authoritative answer to the question of the kahunas which had plagued me for so long. My bump of curiosity had grown too large to be comfortable, and I harbored an angry desire to have something done about it one way or another, definitely and decisively. I had heard that the curator of the museum had spent most of his years delving into things Hawaiian, and I had the hope that he would be able to give me the truth, coldly, scientifically and in an acceptable form.

At the entrance I met a charming Hawaiian woman, a Mrs. Webb, who listened to my blunt statement of the reason for my visit, studied me for a moment, then said, "You'd better go up and see Dr. Brigham. He's in his office on the next floor."

Dr. Brigham turned away from his desk, where he was studying some botanical material through a glass, to examine me with friendly blue eyes. He was a great scientist, an authority in his chosen field, recognized and respected in the British Museum for the perfection of his studies and printed reports on them. He was eighty-two, huge, bald and bearded. He was heavy with the weight of an incredibly varied mass of scientific knowledge - and he looked like Santa Claus. (See Who's Who in America for 1922-1923 for his record, under William Tufts Brigham.)

I took the chair which he offered, introduced myself, and went swiftly to the questions which had brought me to him. He listened attentively, asked questions about the things I had heard, the places where I had lived and the people I had come to know.

He countered my questions about the kahunas with questions as to what my conclusions had been. I explained that I was quite convinced that it was all superstition or suggestion, or poison, but admitted that I needed someone who spoke with the authority of real information to help me quiet the nagging little doubt in the back of my mind.

Some time passed. Dr. Brigham almost annoyed me with his questions. He seemed to forget the purpose of my visit and lose himself in the exploration of my background. He wanted to know what I had read, where I had studied, and what I thought about a dozen matters which were quite aside from the question I had raised.

I was beginning to grow impatient when he suddenly fixed me with so stern a glance that I was startled. "Can I trust you to respect my confidence?" he asked. "I have a little scientific standing which I wish to preserve," he smiled suddenly, "even in the vanity of my old age."

I assured him that what he might say would go no farther, then waited.



shadowy substance are pulled out much as when one touches the sticky balsam on flypaper. There is also the meaning of attaching oneself to another as a servant, companion or close associate. This is a very definite and direct statement of the relationship of the low to the middle self.

The word for the middle self is *uhane*, and from the shortness of the word and the little descriptive matter carried in its roots, it is to be seen that the kahunas of old did not believe that the middle self had much native ability other than that of using inductive reason. It was the guest in the bodily house, the teacher, guide and master. The root *u* has the meaning of a self, already discussed; *ha* is a pipe or channel for water, and indicates the ability of the middle self to take and convey the vital force made by the low self; *ni* means to talk or whisper. It may be noted that the ability to talk is peculiar to human beings and sets them off as apart from the rest of the animal kingdom. The idea of "talk" is found in the words used to name both the low and middle selves.

*Au-ma-kua* for High Self, is one of three terms, the other two being, *akua-noho* or "the god who dwells with men," and *akua-ulu*, "the god who inspires men," as when a prophet sees the future and describes it. In *Au-ma-kua*, *au* is a self, also a period of time, a flow of water, an action of mind, and a condition in which one is entirely engaged in a certain course of action or in a course of conduct. *Ma* is to entwine as a vine. *Kua* is the high point of a land, as a mountain, giving the symbol of the High Self as higher or more evolved than the middle or low selves. The combined roots *makua* give the meaning of parent, so we have in the full word, *Aumakua*, the "older, entirely trustworthy parental self." The word *akua* has been translated "god," but it has more nearly the meaning of a higher being, thus a being supposed to be a step higher in the evolutionary scale than the *Aumakua* is called the *Akua Aumakua*. In *Aumakua* the root word *akua* stands out clearly (*Au-m-akua*, a formation which might give the word *aum* or *om* used in Oriental religions. It is to be guessed that in their travels from near Egypt to the South Seas, the kahunas left behind them some of their Huna ideas as they touched various lands on the route).

The root *la* is part of many words used as symbols. It means the sun or light. It is the symbol of the normal condition when a man is free of complexes of guilt and his low self is in proper contact with the High Self, delivering to the High Self the prayers of the man as well as the vital force to be used to make the "seeds" or thought forms of the prayer "grow" and become the prayed-for condition. Spirituality (to use the word in the Western sense) is symbolized by light. *La-a* is to be consecrated and holy. *A-la* is a path, and symbolizes the normal path of connection along a connecting shadowy thread, with the High Self. *Ka-la* is to cleanse ceremonially to remove guilt fixations which "block the path." *Ka* is to radiate or reach between two places, and *la* is the Light, so this cleansing is a process that involves reaching to touch the source of the symbolic Light, the High Self. *La-la* means to branch out or divide, which is a pointer toward the vine and the general symbology of vital force, indicating the relation of vital force and the connecting shadowy cord leading to the High Self. *Hoo-lala* in which the first root is the causative, gives the meaning of to make or lay a foundation for a work - this suggesting that a prayer with the division of vital force lays the foundation for an answer to the prayer.

*Ho-ano* is translated, "to reverence in the highest degree," and this meaning was given the word in translating the Bible into Hawaiian over a century ago. From the roots of the word comes a meaning quite unlike the Christian idea of "reverence." The meaning derived is, from *ho*, to transfer something from one place to another, and from *ano*, seeds. To transfer seeds symbolizes sending thought forms of prayer along the shadowy cord to the High Self. *Ano* also has the meaning of "immediately" which connects this prayer process with immediate or instant healing.

*Hoo-la* means to heal. From the roots it translates, "to cause light," and this causing of light or restoring the normal relation to the High Self, symbolizes the basic element in healing. Two very similar words are used for "to pray for something desired," these are *wai-ha* and *wai pa*. In both may be seen the word for water, *wai*, symbolizing vital force. In the first word the root *ha* means the tube or channel through which water is made to flow, showing that prayer is a process in

which vital force flows to the High Self, and the expanded root a-ha gives the meaning of the thread or cord. In the root pa as used in the second word given for "to pray for something desired," we find the meaning of "to divide," which is the symbol of dividing or sharing vital force as between the low and High selves.

There are many, many other words in the language used by the kahunas, which contain the direct or symbolic root meanings. One may safely conclude that such a closely interlocked set of meanings could not have been accidental. Modern usage follows the pattern laid down by the early Missionaries to Hawaii, who knew nothing of the science of Psychology and were not initiates into Huna. For this reason it is very natural that modern students of the Hawaiian language should object to root translations as used in this study. However, until such students can also show why hundreds of similar words should not have been translated according to the meanings of their roots by the Missionaries and by Lorrin Andrews when making his dictionary in 1865, it seems safe enough to use root translations so long as the general meanings average up.

Without such root translations it is impossible to see the slightest reason for certain meanings having been given certain words. As an example, there is the word for "prophet," ka-u-la. This word means a rope, a cord or a string. Such meanings seem utterly foreign to the secondary meaning of "Prophet," but if one has a knowledge of the kahuna belief that a prophet gets his information concerning the future from the High Self, by way of a shadowy cord of connection, the implications become clear. The root ka has the familiar meaning of to reach from place to place as the shadowy cord. The root kau means to put something in a high place, as thought forms of a prayer for vision of the future, in the shadowy body of the High Self. The root la completes the picture by symbolizing the form of enlightening knowledge which comes only from the High Self.

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The various steps in the healing processes of Huna may be traced through the terms used by the kahunas. These terms, when translated through their root meanings and given additional meanings through the symbols used, furnish an insight into the theory as well as the practice of healing and related rites.

To heal a person of physical or mental ills, or to cause his future to change for the better, the preliminary step is that of the ka-la or cleansing away of guilt and other fixations which block the path of free contact with the High Self of the patient. Hurts done to others must be stopped and old hurts made good. The attacks of spirits seeking to avenge the ones hurt must be stopped, if there are any. The cleansing rite of ka-la reopens the path of connection with the High Self.

With the symbolic "path" opened to its normal condition, the prayer for the desired condition is to be made. This is a step involving three elements or actions. (1) A surcharge of vital force must be gathered by the officiating kahuna. (2) The prayer must be decided upon in detail and then thrice spoken to cause it to be made into a strong cluster of thought forms to be sent to the High Self, and (3) The High Self must be contacted and the prayer sent to it on a flow of vital force along the connecting shadowy cord.

Action No. 1 is hoo-mana or "make mana." The dictionary translation for this word is "to worship," which is not at all what the roots suggest. Action 2 is hoo-ano-ano. The dictionary gives this word the meaning of "to solemnize the mind as for worship." The root translation gives several most important and illuminating meanings: (A) To make seeds, which symbolizes the making of the thought form cluster of the prayer. (B) To make an image, likeness or form, which is exactly what the making of the thought forms of the prayer accomplishes - a mental image of the thing desired. (C) To make a change or transformation of something, in this case a change from the present unwanted condition to the desired condition prayed for. (D) To make something new, which would be the purpose of a prayer for a new condition instead of a change in a condition already present. Action No. 3 was described in the usual prayer endings of the kahunas when they said, "Amama ua noa. Lele wale akua la." The external translation of these two phrases



is given by Thrum as, "The prayer takes flight. Let the rain of blessings fall." However, the roots tell another story and show that Thrum reversed the sequence of the phrases. Amama means to give to the gods; ua is rain, which is the symbol of the vital force or thought forms (small balls of water symbolic of thought forms), and is the thing given; noa means to finish a prayer rite and has the translation of "release," in this case meaning to let the vital force and the thought forms pass from the low self to the High Self. In the second phrase, lele means to take upward flight, and symbolizes the movement of the prayer to the High Self. Wale has a strange meaning which cannot be translated by any English word. This is to act or do something without limitations being put on the means to be used. It means, also, to exist in a state of being not limited by time or space - in short, it describes well indeed the fact that we lower selves cannot understand the ways in which the High Self works to produce for us answers to our prayers. Akua la tells to whom the prayer has been sent, the High Self in its realm of symbolic Light. A secondary meaning in this phrase is to be found in the combined words giving lelewale, which has the general sense of asking for the "falling" or return descent of thought forms from the High Self to act as an omen to tell whether or not the prayer will be granted.

When a prayer has been made, faith in the outcome is demanded in Christianity, so we look for the word for "faith" to see what the kahunas believed about faith. Their word was pau-lele, which means "to stop flying upward," and indicates a condition of confidence in which one stops praying.

The condition of being healed is called hoo-la which means that the normal contact with the Light or High Self has been reestablished. A variation of the word is hoo-ola meaning "make life." In o-la the roots show that life depends on the symbolic action (o) of touching the High Self (la). The kahunas recognized no Salvation and no Savior, such as are found in many religions. For them salvation was a normal condition in which normal intercourse with one's High Self was maintained, either in physical life or in the after death state in which life continued in the shadowy bodies amidst the dream-like images of familiar surroundings.

If a prayer had been made for a supply of worldly goods, the supply was called by the kahunas, la-ko, which, from the roots gives "to possess Light." It was believed that the High Self could provide all the necessities for the life and well-being of the lower selves, provided the normal contact was maintained in workable condition.

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It is evident that many words and phrases used by the kahunas are now lost. They do not appear in the dictionaries of Polynesian dialects, and there are no longer kahunas who know the whole of the ancient Secret.

No word has been found for fire-walking, to give one example, although this ceremonial demonstration of the power of prayer to the High Self was part and parcel of the lives of the Hawaiians less than a century ago.

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*NOTE ON THE STAGE MAGICIAN WHO USED GENUINE FIRE MAGIC:*

The stage magician who used genuine magic in his performances, came to see from my questioning that I would understand him if he told me the truth about his training and his performance. He had been born of white parentage in India and left an orphan in an isolated district. Native fire-walkers adopted him and set to work to teach him their art at an early age. He sat for a time each day before a small butter lamp trying to sense the god behind the flame. His elders frequently demonstrated their ability to pray to the god of the flame and gain fire-immunity. They held their hands over the flame without injury and, under their protection, the boy also did. Little by little he became aware of a conscious something connected with the flame but invisible and intangible. In due time he became able to ask for fire-immunity and get it. He

underwent no purification process or ritual, observing only the rule that he do nothing to injure others or to make himself ashamed. In adult life he observed these rules and, upon beginning his fire performance did not need to make a prayer. At contact with the flame or heat he seemed automatically to make an inner prayer and receive the usual protection. His wife had learned to climb a ladder of naked sword blades from Japanese religionists. (These magicians who roll on broken glass and whose cuts are healed instantly by a word from the master of ceremonies, have been mentioned in the text of my report.) Both these performers had been given a form of "introduction" to High Self types of Beings in their early training, much as had the student kahunas in learning weather control.

### THE DEATH PRAYER

This is called ana-ana in Hawaiian, but the word can apply to any form of divination or sorcery. The word has also a meaning of "tremble from great fatigue" indicating the fact that death is brought about through a loss of vital force. The root ana means to be "satiated with food," and indicates the fact that the attacking spirits draw their fill of vital force from the victim and become satiated as they bring about his death. The full word has also the meaning of something occurring "in small balls," which is the standard Huna symbol for the thought forms, which, in the death prayer were given to the attacking spirit to implant in the center of consciousness of the low self of the victim to force him, as with superhypnotic suggestion to allow the attackers to fasten themselves to his shadowy body and drain away all vital force. (Quoted phrases above are taken from the Hawaiian-English dictionary.)

### About the Author

Max Freedom Long (October 26, 1890 - September 23, 1971) was an American teacher and New Thought philosopher.

Shortly after graduating from UCLA in 1917, Long moved to the island of Hawaii to teach in elementary schools. When he arrived, he claimed that some Native Hawaiians were practicing what he called magic. Long wrote that at first he was skeptical of this magic, but later became convinced that it worked. He devoted the rest of his life to creating theories about how the Native Hawaiians did what he claimed they did, and teaching those theories through the sale of books and newsletters.

Long decided to call his compilation of teachings Huna, because one meaning of the word is "hidden secret." He wrote that he derived it from the word kahuna, who were priests and master craftsmen who ranked near the top of the social scale.

There are no accepted Hawaiian sources - Malo, Kamakau, 'Ōi, Kepelino - that refer to the word Huna as a tradition of esoteric learning.

Long founded an organization called the Huna Fellowship in 1945 and, starting in 1936, published a series of books on Huna.

Source: Wikipedia