

# Huna college essay



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Huna is a Hawaiian religion started in 1936. It is described as “ the secret science behind the miracles”. Max Freedom Long founded Huna Research Associates, which is what it is called today in 1945, and the Huna Fellowship and the Huna Church were started after his discovery.

It is not only a church and fellowship but it is also a non profit organization. The Huna Fellowship International organization coordinates the teaching, research, and practice of the works of Max Freedom Long who died in 1971. The current head of the Fellowship organization is Prof. Otha Wingo who is in charge of organizations annual “ World Huna” conference. There are many different sects within Huna such as Huna Heiau Church, Huna Life International Church of James Venable Alexander, Aloha International of Serge Kahili King. The principles and beliefs of Huna were written by Max Long and are the core of the religion.

Huna has a concept of the Three Selves: the low self, the middle self and the higher self. The Huna term is the ‘ unihipili, the ‘ uhane and the ‘ aumakua. Other Huna teachers also refer to the Three Selves but give them different names. Serge King has articulated 7 principles of Huna: 1.

The world is what you think it is. 2. There are no limits. 3. Energy flows where attention goes. 4.

Now is the moment of power. 5. To love is to be happy with (someone or something). 6. All power comes from within.

7. Effectiveness is the measure of truth. One of the primary themes in Long's books is that the kahuna were not unique to Hawai'i. They were the Hawaiian version of an esoteric priesthood that was also found in ancient Egypt.

Indian yogis, Christ and Buddha were adepts in these universal principles. These beliefs are similar to other New Thought philosophies of the same era, including Unity Church and Religious Science. In fact, Long recommended reading Unity's Daily Word in his Secret Science book. In some ways, he took New Thought ideas and gave them Hawaiian names. Controversy about Huna The use of Hawaiian words to describe universal principles has raised controversy among those who love the Native Hawaiian culture.

Hawaiian culture has been greatly influenced by various Western and Eastern philosophies, so that today it is difficult to know what is traditional. Various Native Hawaiians have various perspectives on how much, if any, of Huna is authentic Hawaiian. Some say it is not, others are Huna teachers. King's weekly broadcast is on NATV Olelo 53 which broadcasts only approved programming by and about indigenous cultures. Neither Long nor King are ethnic Hawaiian, though King was adopted into the Kahili family. Long's use of Hawaiian words is based on his understanding of the English translation of Hawaiian words in a dictionary compiled by a missionary in 1865 - when kahuna practices were illegal.

None of the accepted Hawaiian sources - Malo, Kamakau, I'i, Kepelino - use the word Huna for a tradition of esoteric learning. According to the standard Pukui and Elbert Hawaiian dictionary, the Hawaiian words ' unihipili, ' uhane and ' aumakua do not mean subconscious, conscious and super-conscious. '

Unihipili are the spirits of deceased persons, 'uhane is a soul, spirit or ghost, and 'aumakua are family or personal gods, deified ancestors who might assume the shape of animals. In the Hawaiian language, the term kahuna is used for any professional or learned person. Kahuna include experts in diagnosing illness, herbal medicine, canoe building, temple building, agriculture, and more. References Huna •Max Freedom Long: Introduction to Huna (Esoteric Publications, 1945), The Secret Science Behind Miracles (Kosman Press, 1948), Growing into the Light (DeVorss, 1955), Huna Code in Religion (DeVorss, 1965) •Serge Kahili King, Instant Healing (Renaissance Books, 2000) Hawaiian traditions Pukui & Elbert, Hawaiian Dictionary (University of Hawaii, 1986) •Jensen & Jensen, Daughters of Haumea (Pueo Press, 2005) •June Gutmanis, Kahuna La'au Lapa'au: Hawaiian Herbal Medicine (Island Heritage, 1976) •David Malo, Hawaiian Antiquities (Bishop Museum, 1951) •Samuel Kamakau, The People of Old (Bishop Museum, 1991) •Martha Beckwith, Kapelelino's Traditions of Hawaii (Bishop Museum, 1932) •E.

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