

ANSWERS by Serge Kahili King

Below are questions I was asked by an interviewer quite a long time ago, and the answers I gave, which I would give again today if the questions came up. However, today I would also explain that “shaman” is a word used by the Tungus people of Asia for a type of healer who uses practical knowledge combined with magic, which I acknowledge as being similar to the Hawaiian *kupua*.

1. When you were growing up how did you fill or become into your position as a Huna Medicineman?

ANSWER: I was brought up in the Hawaiian Huna tradition of *kalakupua* and when I was 14 my father formally inducted me into the path of a *kupua* (we don't call it a "medicineman"). Later, I was adopted by Joseph Kahili, a *kupua* from Kauai and trained first by his daughter and then by his son. I also spent seven years apprenticed to a Hausa shaman in West Africa.

2. A Lakota Indian once told me I was what he would call being caught up by the seat of my pants by spirit. I feel I had a Shamanistic death that introduced me to the Spirit world and creator so to speak. What are your thoughts on Shamanistic deaths that awaken people?

ANSWER: I have had a number of such experiences in which death seemed inevitable and I was whole at the end of them. To me they were like stepping stones into greater awareness each time they happened.

3. How does one shapeshift? Is it an actual physical transformation like from man to wolf or a more ritualistic dressing up like the animal to take on its spirit energy?

ANSWER: The answer is not as simple as the question implies. The art of shapeshifting involves a range of experiences that include physical transformation, behavioral transformation, mental, emotional, and physical camouflage, energy field changes, astral shaping, "method" acting, etc.

4. I heard you say once when I interviewed you at The Church Of Mabus radio show there was no hierarchy in the spirit world. What do you mean by that exactly?

ANSWER: Instead of a feudal-type hierarchy, shamans typically perceive the spirit world as more like fields within fields, like a planet in a solar system in a galaxy in a universe. There are relationships and influences back and forth, not a top to bottom control system.

5. Do you think people don't breathe properly and it could cause a lot of health problems? I am familiar with HA Breathing where you breathe into your nose and out your mouth and say HA. And heard in Hawaii some of the whites have been called shallow breathers.

ANSWER: Most people, including Hawaiians, breathe too shallowly, and that definitely affects the body and the mind. The so-called "HA" breath is just a yogic variation. The reference by some Hawaiians to whites as shallow breathers comes from a misinterpretation of the word *haole*, which originally meant any foreigner and now refers to whites. Some think it comes from the phrase *ha 'ole*, which could mean "lifeless" or "breathless," but *haole* as a Hawaiian word is not related to that.

6. Was Huna the original worldwide religion or belief system? Did the Masons try to ape its format? Or who actually tried to suppress it?

ANSWER: As for the first part, no one knows. My family tradition says it was brought as a philosophy to Earth by people from the Pleiades, but my Hawaiian uncle said that was just a story and not important. All the Huna Principles can be found in the writings of various religions, but that's simply because they are observations of how life works. The Masons created something based on Middle Eastern occult traditions. No one actually tried to suppress Huna and it never really disappeared, but active teachers withdrew when fewer people were interested.

7. Are there legends in the belief system of Huna that involve Sasquatch-type beings or little people or what we would term cryptos? Or like the gods and goddesses, for instance. What are they like, human or animal hybrids?

ANSWER: Huna is a philosophy, not a religion, and of itself has no legends or folklore, although Huna principles can be found in legend and folklore. Hawaiian legends, though, contain stories of giants and little people. Some legendary characters have the power to transform into animals, and some have both animal and human characteristics at the same time. Hawaiian gods and goddesses are primarily nature spirits, but they are humanized in stories related to the culture.

8. What does Huna say about Evil and people who do Evil? Are there consequences spiritually for people that do Evil? Is there good and evil or just neutrality? Are there evil Huna shamans?

ANSWER: Huna itself says nothing directly about evil and its consequences, but it does say that the world is what you think it is, and energy flows where attention goes. Huna is derived from Hawaiian culture, and in that culture the word for evil is *'ino*, which means "to do harm." Evil is therefore considered to be a form of behavior that has consequences for both the perpetrator as well as the victim. Shamanism is a form of healing, so the concept of an "evil shaman" makes no sense. Most likely this comes from confusing a shaman, whose purpose is to heal, with a sorcerer, whose purpose is to gain and use power.

9. I notice a lot of shamans in tribes talk about this world dying or being purified by fire and being reborn and that it has happened before. Huna doesn't really have anything weird like that in it, does it? When it comes to doom and gloom?

ANSWER: Nope. Huna is about living in the present. The past is a memory and the future is imaginary.

10. A lot of people are turning to the shamanistic wisdom traditions these days instead of the more oppressive religions. What can people do to get on the path of shamanism or Huna?

ANSWER: Study and practice shamanism or Huna.

11. What do you think the Afterlife is like and does the Huna way embrace reincarnation? Will we see all our loved ones there and remember our lives and memories on Earth and wisdom?

ANSWER: The Huna way embraces anything you want to think about anything. It simply says that you will experience the effects of your thinking. It also says that there are no limits. So, to paraphrase Voltaire, it is no more strange to think of having multiple lives than it is to think of having only one life. As for me, I like to think that I am currently having multiple simultaneous lives, and that when I "die" in this one I will just make a different one my primary focus.

12. What can we do to help the Earth right now. From the Shaman's perspective it really seems under siege right now, as do the people of the Earth, from corporations and governments.

ANSWER: The Earth herself does not need help. She is too big a spirit to be concerned with the consequences of human activity. The problem is that humans are under siege from humans. From the Shaman's perspective, we have to keep on healing and harmonizing minute by minute, hour by hour, day by day.