



*Excerpt*

# CHANGING REALITY

*Huna Practices to Create the Life You Want*

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*Taken from Chapter One: The Four Worlds of a Shaman*

## **A Model Of Mindsets**

The model I am about to present has been specifically designed to enable modern, urban shamans to make clear and conscious distinctions between reality levels or mindsets. In a society more familiar with and accepting of shamanism this would not be as necessary. The same sort of shifts would be made, but they could be made more intuitively because there would be fewer contradictory mindsets from other philosophies, both religious and secular.

As an example, let's imagine that a modern anthropologist is on an island in the South Pacific studying the native culture. One day the village shaman comes in from weeding his taro patch and tells the villagers that while he was working the goddess Hina came down on a rainbow and warned him that a hurricane was approaching, then she turned into a bird and flew away. The shaman moves easily from weeding to talking to the goddess and the villagers accept it easily because they expect the shaman to be able to weed his taro and also talk to gods. The anthropologist, however, is likely to be stuck in a mindset that can only allow for drug-induced hallucination, mental aberration, fakery, or dramatization of some ordinary perception. The possibility that the shaman actually communed with a spirit is lost to him, as is the ability to do it himself.

As the different worldviews are discussed below, keep in mind that each world can be entered into just a little bit, like dipping your toe into a pool of water, or it can be entered as fully as diving into an ocean's depths.

## **`Ike Papakahi: the Objective World**

This is what most people in modern society would call ordinary reality. Using a meadow in a forest as our metaphor, your purely sensory experience of it as an external reality--the colors of the plants, soil and sky; the smell of the flowers; the sound of birds; the feel of the breeze on your skin; the perception of movement of a doe and her fawn--would take place in an objective world framework. It would also seem obvious and unquestionable to you when viewing the meadow from this level that the meadow is so many square feet in size, that there are so many trees of certain kinds, that some of them are broad-leaved hardwoods and others are conifers, that so many animals of different sorts inhabit the area, that somebody owns it, and so on. All of which would be true. But only at that level of perception. For this first level, as obvious as it seems, is perceivable in that way only because of one fundamental belief or assumption which serves as the framework for the objective world: EVERYTHING IS SEPARATE. This is the assumption that allows for making classifications and categories, the laws of classical physics, and the various philosophies of cause and effect.

It is often quite difficult for people brought up with that assumption to see it as just an assumption. It seems so obvious that it must be the only truth. But that is the nature of fundamental assumptions. All experience tends to be consistent with one's assumptions about experience. It's like putting on rose-tinted glasses and forgetting you are wearing them. If you never remember that you can take them off, you will always think that rose is the natural and only color the world can be. Inconsistency enters in when one becomes aware, consciously or subconsciously, of other assumptions. As when the glasses slip, you start to remember you put them on, or you have a dream about a green world. Then you may open up to the experience of other levels. Shamans are taught as early as possible that the objective world is only one way of seeing.

The idea that everything is separate is very powerful and very useful. It has encouraged travel, exploration, science, industry, and all the miracles of modern technology, including those that brought about the publishing of this book. However, it has also been used to justify slavery, racism, wars, vivisection, pollution and over-exploitation of the earth's resources. Understand that the assumption itself is neither bad

nor good. Human beings must make other assumptions associated with value systems before good and bad enter the picture, and those can operate at any level of reality. Looking at our meadow objectively, for instance, you might see it as good because it provides a food source for various animals. Or you might see it as bad because it is taking up valuable space that might better be used for housing or feeding humans. The point is that the use or misuse of the environment or its inhabitants is based on the idea that things are separate as well as on personal value systems.

Two secondary assumptions of the objective world are that everything has a beginning and an ending, and that every effect has a cause. Things are caused to be born or come into being by some act or another, and then they die or cease to be. This is a vital concern of objective world thinking, and so great controversies rage over the physical causes of illness and exactly at what moment a cell or group of cells become a human being. Huge amounts of money are spent to determine the social and environmental causes of crime and to preserve historic buildings because the end of their existence would be a cultural loss. And people undergo all kinds of emotional and financial burdens to uncover the specific trauma of their childhood that makes them unhappy today and to extend the life of the physical body. All such actions make perfectly good sense when viewed in the light of the assumptions previously mentioned, but viewed from other assumptions they make no sense at all.

Some people make the value judgement that the objective world is bad, and so they seek to escape it or diminish it or deny it. In shamanic thinking, however, the objective world is simply one more place in which to operate, and to operate effectively in any world is the shamanic goal. In his or her essential role as healer, therefore, the shaman may use objective world assumptions to become proficient in such healing methods as massage, chiropractic, herbs and medicines, surgery and exercise, or nutrition and color therapy, without being limited to the assumptions of those methods. We change reality at First Level by changing what we do, verbally and physically.

### **`Ike Papalua: The Subjective World**

Now assume you are at the meadow again. This time you are aware of the interdependence of the natural world, of the mutually supportive roles played by the elements of light and

shade, wind and water, soil and stone, trees, birds, flowers and insects. You feel like you are part of that interdependence, not just an observer. Perhaps you feel emotions of peace, happiness, love or awe. And you are aware of the season, and are reminded of seasons past and yet to come. If you are a shaman, or are sensitive telepathically, you will probably be able to make a greater internal shift and become aware of the auras, or energy fields, of everything in the scene before you, and the interplay of those forces as well. You may be able to converse with the plants, animals and stones, or with the wind, sun, and waters, sharing their secrets and stories. Depending on your background, experience and skill, you may even be aware of and be able to communicate with nature spirits or devas and the oversoul or aumakua of the meadow itself. While standing there you could suddenly witness a scene from a hundred years ago of Indians camping there after a successful hunt, smoking their pipes around the fire and giving thanks to the Great Spirit. You might even feel that you are/were one of them.

The above examples of subjective world experience are possible because of the basic assumption of this level, that EVERYTHING IS CONNECTED, supported by the secondary assumptions that everything is part of a cycle and in transition, and that all events are synchronous.

In the framework of this world, telepathy and clairvoyance are natural facts, as unquestionable as the action of a lever in the objective world. Mental communication, regardless of distance and with anything that exists, is possible because everything is connected. Emotions can be experienced because of empathetic connection. Auras can be seen and felt because energy is the connection. Past and future lives can be known because life is cyclic and time is synchronous. Death, at this level, is only a transition, part of a cycle, whereas in the objective world death is a finality. Everything about this level is true, but again, only from the perspective of this level. This is why people primarily oriented in the objective world have such difficulty accepting telepathic phenomena and subjective sciences like astrology as facts, and why those primarily oriented in the subjective world find it so hard to explain their experiences to objectively-rooted friends. Neither world makes sense when viewed from the perspective of the other. If you are born and you die and that's that, then past lives are nonsense. If the stars are a zillion miles away and you are here on earth, then any influence is absurd. On the other hand, if

everything is interdependently connected, then cutting down every tree in sight to build more cities is suicide, and if you have been a member of a different race in a previous life, to hate that race today is hypocrisy. A shamanic way out of this dilemma is achieved through the seventh principle of Huna, "Effectiveness is the measure of truth." Instead of trying to decide which viewpoint is right, the shaman uses whichever one is effective and appropriate to the healing aim at hand.

Shamanic healing methods at this level make use of telepathic suggestions and creative thoughtforms, acupuncture/acupressure, and energy balancing, transfer, or movement by hand or with the use of tools such as crystals and special energy shapes and patterns.