1 Context

“A man is but the product of his thoughts, what he thinks, he becomes.”
--Mahatma Gandhi

“Whatever you hold in your mind will tend to occur in your life. If you continue to believe as you have always believed, you will continue to act as you have always acted. If you continue to act as you have always acted, you will continue to get what you have always gotten. If you want different results in your life or your work, all you have to do is change your mind.”
--Anonymous

“I am a star. I’m a star, I’m a star. I am a big, bright, shining star.”
--Dirk Diggler

It has been scientifically proven time and time again: confidence is attractive. Confidence earns you the admiration of your co-workers, the respect of your athletic teammates, and the interest of women. In fact, it’s safe to say that without confidence, all the seduction techniques known to man will not help you attract the women you desire.

But many men struggle with this most crucial of characteristics. Difficult childhoods, less-than-GQ-model looks, meager bank accounts, dead-end jobs, piece-of-shit cars, receding hairlines, stuttering problems, underarm odor, and dating-dry-spells all reduce worthy men to nervous, timid mice. Even men with rock hard abs and shiny red convertibles are sometimes unable to look women in the eye and speak with a strong voice because a domineering mother or ex-wife damaged their self-esteem and confidence.

Mastering Your Hidden Self: A Guide to the Huna Way by Serge Kahili King offers an antidote to these confidence poisons. King teaches that we are not helpless victims vulnerable to our mind’s tyranny. Instead, we control our minds. We control our emotions. We control our perceptions, our feelings, and our outlook.

However, to control our hidden selves, we must become accustomed to spending a great deal of time inside our own heads. For most people, the mind is like a massive gym, filled with countless tools for working out and becoming more powerful. But we generally don’t invest much time in our mental gymnasiums. We open the door, are overwhelmed by the immensity of what we see, and we give up. Or, we start doing some mental lifting and the pain and effort is too much so we quit. But you will not be successful in seduction (much less in life as a whole) if you don’t get inside your head, learn what is going on there, and fix any problems. In Mastering Your Hidden Self, King advocates the use of meditation techniques to learn about your current mental and emotional states and to improve them. Some men scoff at this because they equate meditation with hippies and New Age music but it doesn’t have to be that way. Think of meditation as mental weight-lifting. Or, think of it as mental mechanic work and you’re just getting under the hood for a tune-up. The point is that you should try King’s exercises and see what works best for you. Just remember that you will not be successful in seduction if you don’t learn about the inner obstacles and negative thought patterns that are currently lurking in your head.

Harnessing ancient systems, King offers a concrete way to re-program your mind so that you can stride through life with confidence, energy, and power. This important book is a vital tool in mastering your inner game.

2 About the Author

Serge Kahili King, Ph.D. has been engaged in the fields of parapsychology, paraphysics, biogenetics, and social technology for more than 20 years. He directs the activities of the Order of Huna International. An
4.1 Introduction: The Rediscovery of Huna

In addition to the widely accepted teachings of the world’s great religions and philosophies, a more esoteric body of secret knowledge has been shared by initiates throughout history. Building on both the mundane and the arcane, Huna offers a system of self-improvement that cuts through the confusion of modern life. “It is religious in the sense that it inspires man to attain spiritual perfection,” King writes. “It is scientific because it deals with the physical here and now and its techniques produce repeatable effects on people and the environment. Huna is a philosophy of life with a strong but simple code of ethics. Some consider it to be occult because it works with forces that are unseen but very real. It is all embracing because every religion contains parts of it and science is beginning to recognize its principles in the workings of the universe” (4).

It’s important to note that Huna is not identical with the traditional religion of Hawaii. It is an ancient system of learning and being that King illustrates through Hawaiian terms and concepts.

It is also important to note that Huna is not an exclusive belief system. It is not at odds with the world’s major religions and sciences. You can be a Buddhist, Catholic, Protestant, pagan, scientist, psychologist, doctor, biologist, or an Amway salesman and still utilize Huna techniques to improve your life. You can even incorporate other methodologies into your Huna practice. “Huna is concerned only with effectiveness,” King writes. “The techniques used for reaching goals in other systems are perfectly valid for use in Huna as long as they work” (8).

Essentially, Huna states that you are in control of your life, your mind, and your reality. “The most fundamental idea in Huna philosophy is that we each create our own personal experience of reality, by our beliefs, interpretations, actions and reactions, thoughts and feelings,” King writes (9). Within this belief system, there are seven main principles.

4.1.1 The World Is What You Think It Is

The cornerstone of Huna, this principle asserts that you create your own personal experience of reality. By changing your thinking, you can change your world.

4.1.2 There Are No Limits

There are no real boundaries between you and your body, you and other people, or even you and God. The divisions that we generally recognize are arbitrary limits placed by limited consciousness.

Also, this principle posits that there are unlimited potentials for creativity. “You can create, in some form or another, anything you can conceive,” King writes (10).
4.1.3 Energy Flows Where Attention Goes
When you dwell upon certain thoughts and feelings, you form the blueprint for your life. Focus is the fuel for your positive or negative perceptions. So a jerk with CEO-hair, yapping into his headset, jerked his Mercedes over and cut you off on the highway this morning. Provided that you don’t wreck, the incident passes in a matter of seconds. It’s done. Over. This incident has no actual power to affect your mood. But if you allow yourself to dwell on the slight, then you feed it fuel, and you allow that five second incident to ruin your entire day.

4.1.4 Now Is The Moment of Power
Right this moment, you are not hindered by any past experiences and you are not obligated to any future duties, except paying taxes, of course. “You have the power in the present moment to change limiting beliefs and consciously plant the seeds for a future of your choosing,” King writes. “As you change your mind you change your experience” (11).

4.1.5 To Love Is To Be Happy With
“Human beings exist because of love, even when they don’t acknowledge it,” King writes. “When they do acknowledge love, they are happy as they are and happy in becoming more. It is not just a side effect. Everything works better, is better, when this principle is followed consciously. For very practical reasons, then, love is the only ethic needed in Huna.”

4.1.6 All Power Comes From Within
Although Huna doesn’t contradict mainstream religion, for the purposes of our discussion, it’s important to realize that you are the active channel for power. If you want to change your reality, you can’t wait for divine intervention or some distant afterlife. Contrary to what football players think, God doesn’t really care if they scored a touchdown. He didn’t help them any more than He helped the defensive player that was beaten on that post route. And in spite of our teenage pleas, deities will not make that girl call you back. It’s up to you to change your existence.

This principle also contains the crucial disclaimer that “no other person can have power over you or your destiny unless you decide to let him or her have it” (11). Your boss doesn’t define you, that aloof woman doesn’t mark you, and that bully in third grade doesn’t stigmatize you. You have the power. And you don’t have to whip out a sword and think of Castle Greyskull to harness that power.

4.1.7 Effectiveness Is the Measure of Truth
Go sit in any courtroom and you’ll realize there are many versions of the truth. “In an infinite universe, which Huna postulates, there cannot be an absolute truth,” King writes. “Instead, there must be an effective truth at an individual level of consciousness” (11). Put simply, this principle means that you should just do whatever works for you.

This introductory chapter also provides three incredibly simple, but amazingly powerful, guidelines for practice of Huna:
1. Bless the Present.
2. Trust Yourself.
3. Expect the Best.

4.2 Chapter 1: Your Three Selves
Huna asserts that we have three selves: a subconscious self, a conscious self, and a superconscious self. All three of these selves work in conjunction to provide a healthy, happy, fulfilling life. When there is a disconnect between the selves, we suffer negative consequences.
In addition to these three selves, Huna also focuses a great deal on our aka body and our mana. The aka body is basically equivalent to an astral body, or aura. "Mana is the force or energy behind life, thought, and practices termed magical for lack of understanding," King writes (15).

Huna study also categorizes seven elements of the individual. We'll briefly list these elements so you'll be familiar with the terms. When future exercises touch on these elements, we'll discuss them in more detail.

1. The subconscious
2. The conscious mind
3. The superconscious
4. The soul
5. The aka body of the individual
6. The mana body of the individual
7. The physical body, or kino

When discussing the conscious self, King points out that "it is amazing how many people believe that they are supposed to take orders from their subconscious. A feeling arises or a sensation occurs, and they think they must act on it" (18-19). This concept gets back to the idea that your attention fuels positive or negative feelings. Thoughts flow through our minds constantly. In and of themselves, thoughts or feelings have no real power. But when we dwell on them, we essentially empower emotions to damage our psyches. There is a Zen koan about how much difficulty you create if you try to stop a river. Our thoughts and emotions are the same way. If we let them flow in, and out, then everything is fine. But we get in trouble when we try to stop the emotion river and brood on something instead of just letting it harmlessly pass by.

When discussing the physical body, King explains "the condition of your body—its appearance and state of health—can to a very large extent be altered by changing your attitudes and habits, in other words your self-image and your behavior" (23). Maybe instead of choking down all those Subway sandwiches, Jared could have just thought himself thin. That's a bit of a tongue-in-cheek stretch, but there is no doubt that we look better when we are confident and in a good mood.

4.3 Chapter 2: Huna and Modern Psychology
This chapter compares and contrasts Huna with the theories of Sigmund Freud, Carl Jung, Eric Berne, and Frederick Perls. There isn't a great deal in this chapter that teaches us about confidence and seduction although King does make a persuasive argument that Huna is not incompatible with psychology textbooks. It's amazing that, "In the middle of the Pacific Ocean, out of touch with other civilizations for hundreds of years, a group of people was found with a psychological system as advanced as any existing today" (33).

4.4 Chapter 3: What Your Subconscious Is Really Like
Our perception of the subconscious is that it lurks in the recesses of your mind, never to be known, until you spend years on a therapist's couch. Eventually, the therapist explains that you are subconsciously afraid of facial hair because Animal on The Muppet Show scared the shit out of you as child. But there isn't anything you can do, right? Axl Rose reportedly logged several hours a day in therapy and he still hung around a guy wearing a KFC bucket. Dealing with your subconscious is clearly a pointless endeavor, right?

King disagrees. He points out that we can, in fact, control our subconscious. "The subconscious is not an unruly, rebellious child, nor does it ever work against your best interests... Whenever the ku
[subconscious] seems to be opposing you, it is because it is following previous orders that you either gave it or allowed to remain” (43).

A good example of how you can train your subconscious involves changing habits. Mental and physical habits are learned responses stored in subconscious memory and released by associated stimuli. In Huna teaching, you must give your subconscious a more effective way to deal with stimuli in order to drop a bad habit.

Consider the Stylelife Vocal Training Mission exercise. In that exercise, we discussed “brain farts.” Another common term for these elocution errors is “pausers.” Athletes are notorious for saying “you know” ever other word and some teenagers are fond of abusing the words “like” and “um.” You probably have a pauser of your own and don’t even know it. At some point in your life, you needed to buy some time while talking, and you reached for one of these pausers. It worked, your speech teacher didn’t smack you, and it became a habit. Even though it’s a bad habit, it is effective in lengthening your sentences and allowing you to more time to choose your words. So it’s a bad habit that works well, so to speak.

Instead of just accepting this bad habit, or trying to quit cold-turkey, Huna teaches us that we must replace that habit. “The important point here is that there is no vacuum in the subconscious,” King writes (39). “The only way to get rid of an old habit is to replace it with a new one.” Maybe the way you teach your subconscious to dump your pauser is by learning to speak more slowly. Maybe the way to reprogram your subconscious is to speak in shorter, more declarative sentences so you don’t need a pauser to string together clauses. You have to discover what works best for you, but, “New orders have to be given through training in new habits” (43).

4.5 Chapter 4: Your Conscious Mind

To understand the conscious mind, you must understand the nature of will power. The only real ability you have on a conscious level is to direct your awareness and attention to a thought or experience. This direction is what we mean by “free will.” We can’t make a woman like us, we can’t make the boss give us a raise, and we can’t make that 1974 Ford Pinto start in the morning. “What we can do, however, is to choose to decide how we are going to respond to our experience of life, what we are going to do from this moment forward and in any future moment to change either ourselves or the circumstances” (47).

We often judge will power as an all or nothing game. But changing behaviors is a marathon, not a sprint, and will power gives us the determination to grit out those final miles. “Giving in or falling into an automatic behavior pattern, no matter how undesirable, does not mean that you are a failure, that you are worthless, and that there is no point in trying to take conscious charge of the situation,” King writes (48).

King revisits the topic of changing habits for a discussion of will power that is worth quoting at some length. This passage is directly relevant to every single person involved in the Stylelife Challenge. “Determination, an unswerving will, is actually the continuous, conscious directing of attention and awareness toward a given end for a purpose. And this is accomplished by continuously renewing the decisions or choices made to reach the given end, in spite of apparent obstacles and difficulties. A person with such a will, that is, such an ability to keep renewing a decision, does not get discouraged by mistakes, and failures. If one method used to reach his goal does not work after repeated tries, he tries another, and then another, until he finds one that does work, even if it means he has to change himself. A person with so-called ‘weak will’ is simply someone who uses the same conscious will power that everyone has to change his mind about continuing toward a goal. In other words, he just makes a different decision, a decision not to continue, while the first person makes a decision to continue” (48).

Print that section out. Tape it to an index card. Read it every day. Read it when you’re tired, frustrated, and lonely. Read it when the girl you’ve been talking to all night gives you a fake phone number and the
woman you approach next says she's going to the bathroom and then disappears. Failures and setbacks don’t mean you have no will power. Deciding to quit means you have weak will power.

4.6 Chapter 5: Getting to Know Your Subconscious

Tony Soprano, frustrated with Dr. Melfi’s refusals, probably wouldn’t agree with us. But the fact is that your subconscious wants to help you. It’s just that sometimes the subconscious gets poor training. “Your subconscious never works against what it believes are your best interests,” King writes. “Unfortunately, the assumptions on which those beliefs are based may be very faulty. For instance, if you grew up during the Great Depression and were exposed to the belief that rich people are all greedy, exploitative, snobbish, mean, and thoroughly disliked, then as an adult you might find yourself mysteriously unable to be financially successful, no matter what you do” (56). By interacting with your subconscious, King argues that you can understand your motivations and change the ones that aren’t effective. If you get to know your subconscious well enough, then you can handle your problems and you won’t make obscenely expensive music videos where you’re naked, painted green, and looking up through a tombstone.

First of all, King suggests that you name your subconscious. “Since ancient times people have given personal names to concepts, forces, energies, things, and parts of things in order to establish rapport” (57). Let’s try to keep the giggling down now. We’re not talking about your Little Johnson, Big Monster, or Vlad the Impaler here. One Huna guru simply called his subconscious George. Others have shortened its real name to Subbie while others have just taken the first name that popped into their head. “The naming concept will be very useful in directing your subconscious to provide information and make changes, as well as in teaching it how to carry out instructions,” King explains (57).

Next, you can try one of two forms of memory searches. The first is called “treasure hunt.” For this activity, talk to your subconscious as though you’re chatting with a new pal. Name a memory of something pleasant and see what the subconscious brings back in terms of detail and vividness. Or, you can ask your subconscious to bring up its own favorite memories. Memories that you had forgotten will be replayed and sensations will come flooding back. “You will learn a great deal about your subconscious, its likes and dislikes, as you continue this exercise over a period of days,” King explains (58).

The second form of memory search is called “trash collecting.” For this activity, ask your subconscious to bring up all the worst memories. Peter Gabriel sang “I'm digging in the dirt, to find the places I got hurt” and that's exactly what you'll do with this exercise. Do this enough and you'll begin to see patterns. “The memories will follow certain themes that will provide you with clues to areas of limiting beliefs that may be hampering your development,” King writes. “You may find, for instance, that a whole series of 'worst memories' in a particular session has a fear-of-rejection theme or a need-to-control theme” (58).

You can also engage in backtalk with your subconscious. But it won’t smack you across the dinner table like a stern parent. Instead, the backtalk method of communication takes advantage of the inner dialogue or argumentation that many people experience. Simply turn your attention inward and repeat four statements very slowly, three to five times each, allowing time between for your subconscious to respond. The response may come in the form of words but can also include physical sensations or images. If you get a positive response to your statement, then there is good subconscious support for what you want to do. If you receive negative, or no, responses, then you have some obstacles you need to clear. The four statements to ask your subconscious are:

1. I have the power (ability) to...
2. I have the right (I deserve) to...
3. I have the desire to...
4. I have the will (determination) to...

Simply fill in the blanks with your intent. So if you tell your subconscious that “I have the power to seduce Jessica Simpson” and you get an image of clown laughing hysterically, then there is probably something
in your subconscious that will derail your quest before you even get past her creepy father. But if you get a positive response to your statement, then your subconscious believes in your abilities!

Now, at this point, let's be honest. Some of you are thinking this is a bunch of bullshit. You're saying “yeah, right, like I'm going to name my subconscious Namor the Submariner and sit around playing word association with him.” The important thing is that you should strive to examine your innermost attitudes and beliefs. The more time you can spend inside your own head, objectively evaluating things, the more effective you will be at seduction and life. This is a basic principle used in many forms of therapy for dealing with everything from phobias to childhood traumas.

4.7 Chapter 6: The Reality of the Invisible
This chapter deals with identifying the aka, or aura, that people possess. King doesn't provide a great deal of explanation of why you might want to identify someone's aka, but practicing these techniques should increase "your sensitivity to finer sensory input from your subconscious, and this kind of communication will be valuable for your self-development" (74).

The simplest way to see aka is to hold your hand with fingers spread about two or three inches above a plain dark or light surface. Black felt is ideal as a dark surface. Focus your sight between your fingers and just over the fingertips, on the space itself and not on the background or your hand. You'll start to see a fairly faint or hazy outline of light around your fingers. This is the denser part of your aka field.

You can feel aka by rubbing your palms together for a few moments to release energy. Then, hold your palms about six inches to a foot apart. Now, bring your hands toward each other very slightly, back and forth, several times. It will feel like you're gently squeezing a soft balloon. You will sense something invisible resisting the motion of your hands. This is the aka.

4.8 Chapter 7: Mana, Mysterious Energy of Life
In Huna teaching, mana is the energy that gives you life. Mana can be both inside our body and immediately outside it. "A very good analogy is that the mana flowing through the body is like an electrical current, and the mana flowing around the body is like a magnetic field," King writes. "An increase in one will increase the other, and a depletion in one will deplete the other. Also, various environment influences can cause fluctuations in both the current and field, with resulting effects on health, mood, and thoughts. Personal behavior, emotional habits, and mental attitudes can affect the ebb and flow of mana as well" (76).

Although your diet can impact mana, your breathing and mental attitudes are much more influential. To help increase mana, you can use a yoga technique called the Complete Breath. Exhale completely all the air in your lungs. Push it all out by forcing your upper abdomen inward. Then, inhale and let the air come down into the bottom of your lungs and feel it force your upper abdomen out. Continue to inhale, filling up the top of your lungs until your chest if fully expanded. Then, exhale and let the air out of the top of your lungs first and then push out the rest by contracting your abdomen. One cycle of inhaling and exhaling in this manner is considered the Complete Breath, but don't count the first emptying exhalation. "Four Complete Breaths are enough for one session until it becomes natural for you," King advises (79).

"Mental and emotional attitudes can either inhibit or enhance the flow of mana in your being," King writes. "Generally speaking, negative attitudes produce inner stress, which translates to physical tension and can affect organs and even cells" (79). When negative attitudes are involved, even proper diet, exercise, or special breathing will yield only temporary improvements. The simplest way to change a negative attitude to a positive one is to be aware of the bad thoughts when they pop up and consciously change it to a positive opposite. “You can do this whether or not the apparent facts of the situation seem to warrant it,”
King writes (80). The point is that if you get a flat tire in a rainstorm, instead of bitching about your poor luck, just tell yourself, “This is great! By standing out in this downpour, I won’t have to take a shower!”

King also suggests a visualization technique to enhance mana flow. This technique is essentially the same as the Stylelife Mindshaping audio file. That whole part where you touch the inside of your wrist, say *Shazam!,* and picture yourself with a surge of energy? Remember that? Yep, King agrees it’s a great way to supercharge your energy.

4.9 Chapter 8: Clearing the Path to Power

Mainstream psychology defines special sets of beliefs, attitudes, and behaviors as a “complex.” In this instance, we’re using the word “complex” as a noun, not an adjective. Sigmund Freud is credited with discovering their existence but the Huna way also identifies complexes and prescribes techniques for dealing with their negative consequences. Sometimes a normally growing complex of ideas and attitudes becomes fixed, usually at an early age. When this happens, competing ideas are ignored. “An outstanding example is a complex of racial prejudice,” King writes. “The person brought up to firmly believe that another race is inferior to his may apparently remain blind all his life to thousands of examples to the contrary. Or he may intellectually accept equality but emotionally be unable to deal with it” (86).

A traumatic shock can cause a complex to stop growing, or become fixed. And the repetition of an idea by an authority is also a common way of causing complexes. Some men may have serious guilt complexes due to dogmatic and virulent religious teaching. Other men may have a complex because their mother taught them to feel unworthy. Although a complex is not by definition a negative characteristic, we are often most aware of the ones that cause distress. “It is when a complex begins to impair our effectiveness as human beings, or acts to prevent our spiritual growth, that we are in danger,” King writes. “An inferiority complex has a severely inhibiting effect. A belief that one is being persecuted by others can lead to self-destruction. Complexes that involve hate and fear, obsessions and compulsions, can get one into all sorts of trouble” (87).

Left unchecked, troublesome complexes will block your self-improvement path. The Huna system prescribes three methods for effectively handling complexes. The first method is called *kala,* or release. This technique is very similar to the Catholic ritual of confession. For *kala,* you first confess what you’ve done wrong, then repent, then seek absolution. Although these terms have religious connotations, the actual steps are quite secular. “In practical terms to forgive yourself, you acknowledge your mistake, change your ways, and make the decision to pardon yourself,” King writes (93). If you need to excuse another person, you can go through these same steps even if they don’t acknowledge it. “To forgive someone else, first acknowledge his mistake in your own mind... change how you think about and behave toward the person you’ve been resenting, and make the decision to pardon him” (94).

Hypnosis is the second method for dealing with a complex. King explains that regardless of which hypnosis method you use, “the absolutely essential ingredient for successful hypnosis is continued or repetitive concentration on an idea in such a way that you create a habitual response to the idea” (94-95). Use the following four basic steps for self-hypnotic programming:

1. Acknowledge the condition you want to change.
2. Define its positive opposite (e.g., fear into confidence, poverty into abundance).
3. Imagine yourself in the new condition, or write out a description of it.
4. Repeatedly bring this image or description to mind and forcefully/tell/remind yourself that you can accomplish your goals.

The third method is called *hana mana,* or activating power. This method increases your personal power and is effective because “all complexes are based on a fundamental premise of helplessness or insecurity, and they can be removed by the development of true power or strength,” King writes (96).
When you obtain true power, you are consciously in touch with your motivations and you can act appropriately, instead of just acting by reflex or habit. You can enhance your true power by focusing on three key areas.

1. Mental Strength: Practice directed thought, choosing the quality and nature of your thinking, and refuting or canceling negative thoughts
2. Physical Strength: Practice directed function, consciously telling your body what to do, how to act, and how to feel. Physical strength is not limited to muscular development but also includes feeling and emotions that are sensed through the body
3. Spiritual Strength: Practice directed mana or life force, become more aware of mana as if it flows in and around you, learn how to direct its flow and intensity

King also provides simple guidelines for building strength in the three areas listed above. “For your mind, cultivate a positive attitude toward everyone and everything. This doesn't mean to pretend that everything is fine. It means to look for the good in everything, and if you can't find any, figure out a way to put some in. For your body, cultivate a positive self-image, including appearance, activity, and emotional state, and coach yourself into making the ideal real. For your spirit, cultivate the habit of deep breathing and learn something about the art of bioenergetic healing and mediation” (97).

4.10 Chapter 9: The Road to Self-Mastery

King explains that, “Mastery of your ‘hidden self’ refers to the establishment of a directing relationship with your subconscious mind” (99.) As we’ve learned, you are not a hostage to your subconscious. You are in control. You should take hold of the reins and firmly guide and instruct your subconscious.

One way you can have more control over your subconscious is to strive for emotional freedom. You need to stop identifying yourself with “the emotional reactions of your subconscious,” King writes. “When you say ‘I am angry,’ you are identifying with the subconscious, and you may find it extremely difficult to get rid of the anger” (100). It's worth repeating that you are in control. If you master this control, you’ll find you have more authority over your entire life. “When an emotional response causes you to engage in a physical action ‘without thinking,’ it is because the conscious has allowed the subconscious to take over,” King writes. “By learning to immediately take an objective viewpoint when emotions surface, you can control their direction or even sap them of their strength” (100). One technique for achieving emotional freedom is to analyze the purpose and origin of the emotion as soon as it starts. Where did this emotion come from? Why am I feeling it now? What makes my subconscious feel this way? These and other questions (you can even borrow some queries from that famous Talking Heads song) allow you to discover the sources of your emotion. And even the act of analysis will help you calm down. “The analysis itself tends to drain the emotion of its power because you are diverting the energy of the emotion to the conscious thinking process,” King explains (101). He also prescribes pounding on a pillow, screaming into a towel, or engaging in physical exercise as great ways for dealing with negative emotion. If these methods seem too hokey for you, then play Vice City and blow some shit up, watch a Jerry Bruckheimer movie, or listen to Eminem. The point is to find a harmless release for your emotion instead of letting the pressure build up and explode.

It should be noted that analyzing emotion is different than brooding. We said earlier that thoughts and emotions are like a river and you cause a problem when you dwell on that bit of road rage from the morning. Dwelling, brooding, and stewing on something are all negative activities to build up negative emotion. The analysis that King describes here is, by contrast, a positive, educational method of examining emotion.

King also prescribes reprogramming as a technique to control your subconscious. “You subconscious, like any creature of habit, will go on doing a thing in a certain way until you take the time to teach it otherwise... If you want to change the habitual thinking of the subconscious, you must consciously keep
the desired pattern in the forefront of your mind until the subconscious has accepted it as a new habit" (104). This strategy forms the basis of most successful positive thinking, affirmations, and hypnotic therapy activities. But it’s important to remember that you must constantly suggest to yourself that you can perform this new behavior. “Lack of perseverance is the reason for the many failures,” people experience when trying to improve themselves. “Using suggestion is not like waving a magic wand. You don’t do it for a certain number of times, or for a certain period of time, and then just lay back and watch it work. Using suggestion is more like using a shovel. You just keep using it until the job is done and you have the results you want” (104).

Increasing your power is another way of controlling your subconscious. King points out that you can’t tap into the universal ocean of energy by consciously willing it. Instead, you have to master the processes that allow your subconscious to let the energy flow through you. These processes can be divided into three categories:

1. **Visual**: Imagine that you are taking a shower in a waterfall of pure, tingling energy that soaks into every cell of your body. Or, imagine there are lines of light connecting you to all the stars and galaxies and imagine all the energy from them flows into you through the waves of light.

2. **Auditory**: Repeat suggestions to yourself that you are being filled with unlimited universal energy. Or, chant a power phrase like *OM* or *aumakua kia manawa* or even think of that sample at the beginning of that eighties hit from Information Society where Mr. Spock says “pure energy.”

3. **Kinesthetic**: Breathe very slowly and deeply until you feel energized. Or, do some vigorous exercise or movements and get emotionally excited in a very positive way.

Yet another method for controlling your subconscious is to simply talk to yourself. “A simple and highly effective technique is to start out each day by talking to your subconscious as if you were talking to someone ready and willing to carry out your orders, directives, or instructions,” King writes (108).

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**4.11 Chapter 10: Your Superconscious Self**

The superconscious of High Self of Huna is called *aumakua* in Hawaiian. The dictionary definition is “a personal god.” Huna teachings use the term to mean “God within you.” This chapter isn’t directly related to the Stylelife Challenge so we’ll skip it over for now. In the meantime, crank up Depeche Mode’s *Personal Jesus* and just remember that you control your destiny as a pickup artist. Religion and higher powers have their place in our lives, but for the Stylelife Challenge, you only have to rely on yourself.

**4.12 Chapter 11: Dream Talk**

It’s pretty obvious what your recurring dream about Lindsay Lohan and three gallons of rocky road ice cream is all about. But in addition to that, dreams also tell you a great deal about your subconscious. But don’t take the easy way out of using one of those dream books. “There are some images and themes which seem to be common to most if not all people, regardless of culture, but for the most part your dreams are unique to you…” King writes. “For most people a bridge might be a symbol of passing from one stage of life to another, but if you are a civil engineer it might only have to do with your job. Dreams can be interpreted correctly only in the context of your own life” (125).

Dreams can have many meanings so, like great literature, you should examine them on numerous levels. First, look at the dream literally. If you dream about taking a trip, maybe it’s just a reflection of the time you spent on Travelocity today. Then, examine the dream from an allegorical perspective. Maybe that trip is signifying a change in your lifestyle or belief system. The chapter on dream interpretation doesn’t offer much in terms of specific, concrete instructions. It’s simply something that you have to ponder. Spend time thinking about your dreams, examining their images, searching for their meanings. With practice,
you’ll become more effective. Then maybe you can figure out why you keep dreaming about Disney’s cartoon version of The Headless Horseman.

4.13 Chapter 12: Practical Techniques

You might have thought Russell Simmon’s meditation room was silly when you saw it on MTV’s Cribs. But the fact is that meditation is an essential technique for mastering your inner game. The next several chapters in Mastering Your Hidden Self provide numerous meditation techniques. To get started, the Huna meditation practice features four basic steps:

1. Awareness, the directing of attention to the object of meditation
2. Release or elimination of anything that distracts you from the object of meditation, like doubts or tension
3. Highly focused attention or concentration
4. Continued focus combined with feeling until the purpose of meditation is achieved. This purpose can include the sending and/or receiving of energy.

It’s important to note that you don’t have to sit in the lotus position, shave your head, wear robes and give out materials at the airport in order to meditate. As far as posture is concerned, simply get comfortable, but not so comfortable that you fall asleep easily.

Some people use visualization techniques as part of their meditation practice.

Many people misunderstand the role relaxation plays in meditation. Meditation is not sleeping, it’s not New Age music and plug-in fountains pushing water over rocks. “Relaxation is healthy; it is calming. It is an excellent prelude to meditation, but it is not meditation itself,” King writes (134). Relaxation techniques help eliminate distractions and tension, clears your mind, and soothes your emotions. One common relaxation is deep breathing, like the Complete Breath mentioned earlier. Do that four times to oxygenate your blood and increase your awareness and then keep your attention on your natural breathing pattern until you are comfortably relaxed.

4.13.1 Centered Awareness

This is a basic development exercise which provides the foundation for many other meditation techniques. And it can also be very effective used by itself.

1. Imagine there is a point of light within yourself, at your navel, your contact with a Source of unlimited energy, power, and love.
2. Imagine this light vibrating at a very high frequency and slowly radiating outward in all directions through your body, until you are surrounded on all sides by a field of vibrating light.
3. Imagine that each time you inhale, even more light is radiated and each time you exhale the light around you gets more intense and vibrates more strongly.
4. Maintain your awareness of this surrounding light for as long as possible or practicable.

4.13.2 Mindshield

This technique helps you neutralize unconscious negative thoughts and emotions.

1. Surround yourself with light.
2. Imagine that this surrounding field of light has the power to dissolve and neutralize any negativity before it even reaches you.
3. Mentally say the word “shield” several times and tell yourself that this keyword will automatically start the protection process in the future any time you need it.
4. Use your breathing (as described above) to strengthen the shield effect as necessary.
4.13.3 Treat Emotional Upsets
This method helps you defuse emotional distress because “one of the great secrets of the body is that it is physiologically impossible to feel strong negative emotions when your muscles are completely relaxed” (138).

1. Surround yourself with light.
2. Lightly press the fingertip pads of both hands together without your palms touching.
3. As you breathe in, imagine that light from your center is flowing to the areas of your body that feel most tense. This might be easier at the end of your inhalation rather than during it.
4. As you exhale, imagine that all the emotional energy is being released into your surrounding field of light, to be dissolved and neutralized, leaving your muscles limp and relaxed.

One to five minutes of the exercise outlined above should be enough to soothe your mind and body so you can face your situation with a calmer, more appropriate attitude.

4.13.4 Conscious Observer
This is a passive meditation simple enough for beginners yet potent enough for experienced students.

1. In a comfortable position, surround yourself with light, take a deep breath, and close your eyes.
2. Focus your attention on your natural breathing pattern for a while until you are calm and relaxed. Then direct your focus inward, keeping your attention on the thoughts, sounds, images and feelings that appear in your mind. Observe how they change and shift, appear and disappear.
3. Maintain a role of a conscious observer. Put aside any judgments, criticisms, or expectations. Whatever does happen is supposed to happen. You may experience memories, visions, voices, sensations, or nothing at all. Observe, remember as much as you can, avoid interpretations, and stay as consciously aware as you can at all times.
4. When you are finished, just take a deep breath and open your eyes.

4.14 Chapter 13: Creative Meditation
This chapter deals with meditation techniques that all revolve around tikis. No, not those carved wooden knic-knacks your uncle brought back from his Hawaiian vacation in the seventies. In this discussion, the word tiki refers to a mental power image of which the figure or shape is only a representation. You’ll notice these meditation techniques require you to use a great deal of imagination and focus.

4.14.1 Building Thought Forms
“The first type of active creative meditation we will consider is the actual building of thought forms,” King writes. “This has been called everything from prayer to magic, but it really is no more than imagining what you want and believing it will happen” (141).

1. Prepare yourself for meditation as before, only this time take about ten deep breaths and turn the white light into a highly charged energy field filling you as well as surrounding you.
2. Bring your cupped hands in front of you about waist high and a foot apart. Imagine that the light/energy that fills you is pouring out of your palms and forming an energy ball that you are holding in your hands.
3. Program the ball of energy by focusing on a personal problem you want resolved. Picture yourself inside the ball, happy and healthy, with your problem resolved. Use your imagination to make it as real as possible. Feel the satisfaction and happiness that will come from having
the condition fulfilled. The more reality you can put into the energy ball, the stronger your thoughts will be.

4. Release the thought form to do its work. Some people toss the ball upward and others press it into their bodies. Ancient kahunas would raise their hands and blow the ball upward. The most important thing is that you maintain a feeling of confidence that your higher self will carry out this request.

The more that your desired condition differs from your present one, and the more doubts or fears you have, the more often and intensely you’ll have to use this meditation technique. Once a day is a minimum but its better if you can do this more often.

4.14.2 Meadow, Forest, Mountain

Using these meditation exercises, you use a number of your senses in building landscapes that serve as your tiki. “Aside from gaining self-knowledge, one of the main purposes in practicing these meditations is to make each of the scenes so beautiful that you will enjoy going back again and again,” King writes. This by itself will refresh and energize your whole being” (147).

For one exercise, imagine yourself in a meadow in springtime. A stream cuts across the meadow and you are seated beside it. Imagine the meadow in as detailed a way as possible. How tall is the grass? How do the flowers smell? Do you see a deer? Do you hear birds chirping? Is the stream bubbling and rushing over rocks or is it still? Allow yourself the time to explore this imaginary meadow, examining everything in great detail. “This is going to be your place for re-attuning yourself to your own nature,” King writes (145).

When you are ready, take a deep breath, and bring yourself out of the meditation exercise. Spend some time thinking about your experience. Did you enjoy it? Did you find things you didn’t like? “The meadow represents one part of your mind,” King explains. “Your conscious mind creates the overall meadow pattern by design or intent, but your subconscious fills in most of the details. Anything that was imperfect in the meadow is a reflection of imperfections in your thinking” (146). Next time you use the meadow meditation, you can correct the imperfections. Cut the grass or plant new flowers.

The second exercise of this type is to imagine you are walking through a forest. Just like you did with the meadow, build up all the details that you can. What do you see? Hear? Smell? Feel? Are you walking on a path or stepping through the brush? Is the forest so thick that you can’t see very far and you’re confused about your location? Or are the trees laid out in clearly defined rows? Analyze your experience in the forest just like you analyzed your time in the meadow.

The third exercise of this type is to imagine you are climbing a mountain. At the top of this mountain is a building. Give yourself a specific amount of time for this exercise, maybe two or five minutes. Experience this in great detail, just like you did the others. Most specifically, how was the climb? Was it difficult or easy? Were their obstacles or was the path clear? What kind of building was at the top? Was it the Playboy Mansion? Imagine that building in as much detail as possible. Were you able to make it to the building or did you run out of time on your ascent? This meditation represents goals and objectives and also shows how you stand in relation to them.

4.14.3 The Garden Meditation

“The garden tiki is a way of organizing your thoughts into a specific pattern that gives you new insights about your present experience and serves as a tool for change and growth,” King writes (147).

King provides three standard steps for creating your meditation garden:

1. Take a deep breath, close your eyes, and relax. Think of a garden and let the image form in your mind. You can create a brand new garden or remember one you’ve visited in the past.
2. Focus your attention to see three things in the garden as clearly as you can (such as a flower, a fountain, and a tree); hear three things (such as a bird, flowing water, and the rustle of leaves); and touch three things (such as the ground beneath you, the bark of a tree, or petals of a flower). If you can, also add in smell and taste sensations.

3. Explore your garden. Discover what types of plans grow there, check their condition. Examine the water supply; is the water clean or murky? Note how the garden is organized. Use your mind to fully develop and learn about your meditation garden. It may be helpful to establish a reference point of some kind, maybe a fountain, or a bench, or a statue, to use as an inner landmark so you can return quickly to the garden at any time.

Now that you’ve built your garden, King points out several practical ways to use it. You can go to your garden whenever you need to relax. “Be there with all your senses,” King writes. “In a few moments or minutes your physical body will reflect the relaxation of your tiki body” (149).

You can also use the garden for interpretation. It’s like a dream in that symbols appear in your garden that teach you about your inner thoughts and desires. If there is a wall, that might symbolize fear or a blockage. If there is a lack of water in your garden, then that might mean you are withholding or suppressing your emotions.

Maintaining your garden will yield positive effects in your real life. If you find something that needs improvement, such as weeding, or watering the plants, then do so. “You need not know the significance of the condition that needs improvement. All you have to do is work in the garden, and your subconscious or body-mind will take care of the rest” (150).

You can even resolve problems by using your garden. “Everything in your life is reflected in your garden,” King writes. “If you have a problem of some kind in your outer life—physical, mental, social, vocational, spiritual, or whatever—go to your garden and ask to see this problem as it is represented there… All you have to do is correct the situation at hand in your garden” (151). King writes about a man who suffered from anxiety attacks and went to his garden to see the fear. A huge, thick bramble bush with giant thorns appeared. The man chopped down the bush, ripped out the roots, pulverized the plant for compost and replowed the ground, planting courage, strength, and confidence. In his real life, the anxiety attacks stopped.

The bottom line with all meditation exercises is that you must focus. While no one meditation exercise is the best, or works for everyone, none of them will yield any benefit without focus. And you must continue to focus on your goals throughout the rest of your day. Simply meditating a bit won’t get it done. “If you focus on getting a good job for five minutes every night and don’t give it another practical thought during the day, your chances are pretty slim. Be open to creative ideas and impulses that may come to you at any time, whether in your own mind, through the words or actions of others, or by your being drawn to certain places. The Source of creativity can work miracles, but miracles usually happen in practical ways” (156).

4.15 Chapter 14: Spiritual Integration
The final chapter of Mastering Your Hidden Self deals with a lot of spiritual and mind-body matters that are beyond our discussion here. But King does make an interesting point about the difference between achieving goals and fulfilling a purpose. “I am not speaking here of a specific goal but of a purpose, something that will give meaning to your whole life,” he writes. “In the way I use the terms, goals are measures of progress in achieving your purpose. For instance,… if your purpose or aim is to master wealth, then specific goals might include gaining certain knowledge and skills, accumulating certain amounts of money, and accomplishing certain projects. The attainment of knowledge, skills, money, and accomplishments would measure your progress in your purpose. Unlike a goal, a purpose is not
something you reach but something you do. Goals without purpose make for a life empty of meaning, while having a purpose can give meaning to any goal” (161).

5 Conclusion

Serge Kahili King’s Mastering Your Hidden Self: A Guide to the Huna Way provides countless tools for improving your mental and emotional states. But using your mind to improve your life, you can change negative thought patterns and break out of bad habits that block you from achieving your goals. And by working out your mental muscles, you can build the confidence that is an absolutely vital component to being successful with women.

Report researched, written, and executed by: JGatz