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Sovereign King of the Kingdom of Hawai'i

February 27, 2020

From the desk of the King

Re: Novel Coronavirus COVID-19—Keeping the Way

Disclaimer: The views below are personal opinions and general instructional information. They do not represent a professional, licensed medical or scientific opinion unless referenced as such. Be certain to contact a medical physician for any individual questions or cases where you think Covid-19 may be involved.

Aloha mai ia'u i ke Aupuni o Hawai'i,

Ho'omaika'i mai ia'u mai i ka po'e a pau ma ke Aupuni o Hawai'i, aloha ... Blessings from me to everyone throughout the Kingdom of Hawai'i, aloha...

All indications are very strong that we have a period of time coming that will test our minds, our spirits and our bodies. The Covid-19 could soon be at critical levels. This virus transfers from one to another before symptoms are detected. All current systems in place by the CDC are based on preventing transfer after symptoms appear. As you can see, that leads to a big problem in preventing the spread of the virus.

The number three (3) symbolizes the interconnectedness of your body, mind, and spirit, and is carefully aligned with the divine energy. I offer you three areas of wisdom for the time ahead.

1. Strengthen the body —preventive measures

Let us as a People utilize natural, *preventive* measures and remedies. Here are some suggestions. NOTE: Follow up with your own study on these suggestions.

✓ **ELDERBERRY:** Elderberry coats virus cells, effectively preventing them from replicating. It can be taken hourly, if needed, when symptoms are present or perhaps twice a day as a preventive measure before any symptoms or exposure occurs. This will help in preventing any virus, such as the flu.



Why does this matter?

"The virus matters, but the host response matters at least as much, and probably more," says Stanley Perlman, a virologist and pediatric infectious disease specialist at the University of Iowa.

Once SARS-CoV-2 (or Covid-19, a 'cousin' virus, Note Added) gets inside the human respiratory tract, it's thought to infect and multiply in cells lining the airway, causing damage that kicks the immune system into action. In most people, it should trigger a wave of local inflammation, recruiting immune cells in the vicinity to eradicate the pathogen. The immune response then recedes, and patients recover.

For reasons that aren't entirely clear, some people—especially the elderly and sick—may have dysfunctional immune systems that fail to keep the response to particular pathogens in check. This could cause an uncontrolled immune response, triggering an overproduction of immune cells and their signaling molecules and leading to a cytokine storm often associated with a flood of immune cells into the lung. "That's when you end up with a lot of these really severe inflammatory disease conditions like pneumonia, shortness of breath, inflammation of the airway, and so forth," says Rasmussen (Angela Rasmussen, a virologist at Columbia University's Mailman School of Public Health. Note added.)

Local inflammation can turn into widespread inflammation of the lungs, which then has ripple effects across all organs of the body. This could also happen if the virus replicates faster than the immune system can respond, so that it then has to play catch-up to contain the pathogen—a situation that could also



cause the immune defense to spiral out of control. "With mice, we know that in some cases, particularly for SARS and MERS coronaviruses, virus replication is very rapid and in some cases overwhelming" to the immune system, says Perlman." ¹

I suspect, that if taken in sufficient quantity, Elderberry can assist the body in preventing this multiplying effect.

- ✓ **SEA SALT:** You can obtain a dry nebulizer for about \$15.00 on Amazon. Use this to inhale sea salt into the lungs. It is proving beneficial for many things, so why not utilize it here to sterilize the lungs? You can also use a mist nebulizer. Sea salt is also a great sterilizer for the skin and more gently than some other sanitizers.
- ✓ **ZINC:** Zinc is known to lessen the length and duration of viral illnesses. It is not known if this is due to inhibiting replication or other factors. It can have side effects such as nausea or stomach pain (take with a meal to help).
- ✓ Ancient Hawaiian Noni: Noni was used in our ancient times as a systemic treatment.

¹ https://www.the-scientist.com/news-opinion/why-some-covid-19-cases-are-worse-than-others-67160



- ✓ **Immune Boosters:** There are many natural immune boosting herbs to take such as echinacea, natural vitamin C or other methods such as colostrum. Let us physically touch the 'Aina and let it bring healing energy into our bodies (earthing).
- ✓ **Sterilizing Agents:** Using chlorine dioxide drops in water cleans fresh produce and surfaces. You can find this as a water purifier for camping use. Use hand sanitizers and/or wash hands with hot water (20 seconds) frequently. Use your credit card instead of cash and clean your card with alcohol (avoid the strip and the chip).
- ✓ **Nutritious Supplies:** This is a good time to stock up on canned or frozen goods or to plant an herb garden in a window for fresh herbs, lettuce, spinach or kale.



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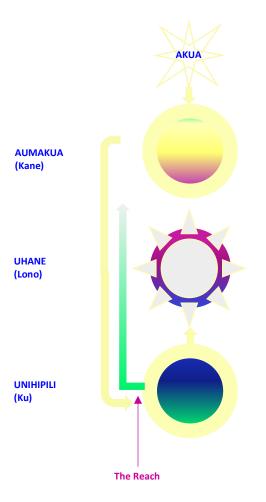
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³ https://www.my-city-garden.com/gardening-in-an-apartment-without-a-balcony/



2. Strengthen the spirit —the Indigenous Way of Knowing

Let us as a People strengthen the Mana Pathway within our bodies using our Indigenous way, the Way of Knowing, or Huna. We can bring more Mana in and strengthen the energy boundary around us.



The Uhane (Conscious Mind)

The Uhane does not directly access this flow.

The Uhane is our plane of existence. It filled with our emotions. It is our ego desires and wants. It is the small part of life that we perceive directly.

Without the rest of the Way of Knowing system, life is confusing. One does not know why they are here. They do not know their role with all other living things. This creates a state of constant imbalance.

Indirect Access to Knowledge

The Uhane receives the Way of Knowing because the choice is made by the Unihipili (Subconscious Mind) to allow access; literally to *reach* for access.

Once the Uhane reaches out, the Mana pathway is created. It is established only when the Aumakua pours the energy, knowledge and light from Aukua down through the pathway via the Mana, responding to the reaching which created the pathway.

In this way, life becomes balanced for the individual. Purpose is clear. Role is apparent.

Amakua Doorway

The Amakua, as Family Representatives, assist in opening the last doorway of the Mana pathway. They are there to bring the family together through unity with Akua. The Amakua assists this pathway to ensure the individual's knowledge of their life purpose and their reason for existence.





The Way of Knowing is like looking up from the Unihipili (Subconscious Mind), through the Uhane (Conscious Mind), through the Aumakua (Superconscious Mind) and to Akua. This sophisticated view shows how complex the relationship truly is.

This is the Ka'auhelemoa of the soul, the soft rain falling down; the Way of Knowing our purpose, our role and guiding how we live our lives

This opening up of the Way of Knowing pathway is critically important. In this way, Mana can flow from you to everyone and everything around you. Through the Mana, energy and information are carried into the system. The Mana pathway carries the energy and information coming from Akua inward and allows your thoughts to be transparent; your true heart to be known by Akua.

This is the way you can know what is Pono, for the Mana resonates with truth through all levels and "feels" true.

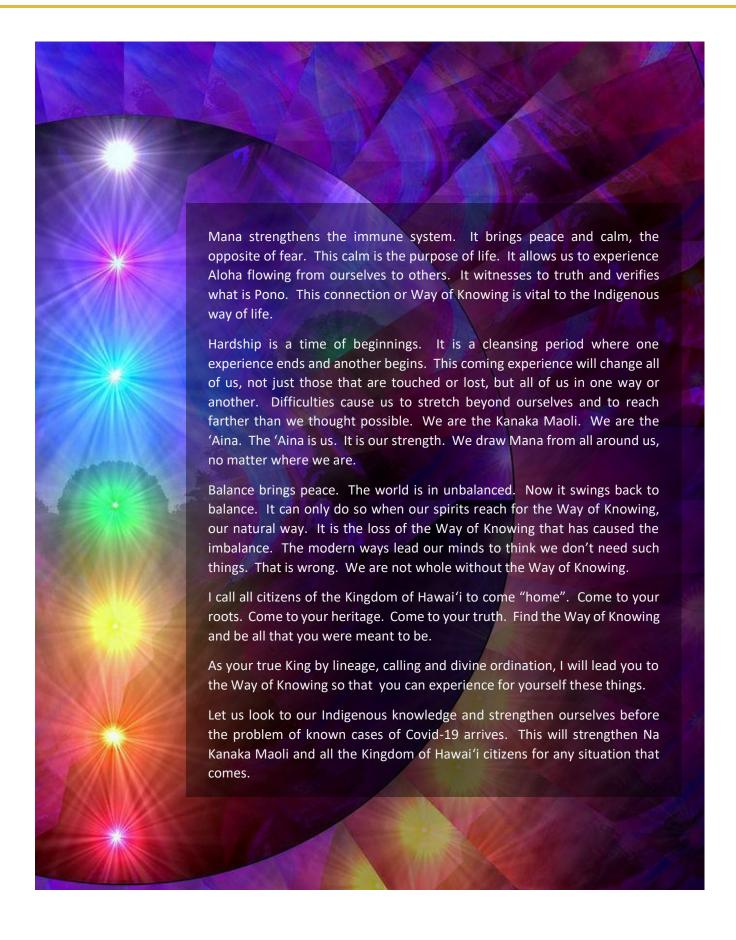
This is the unseen world and achieving our connection through the Way of Knowing leads us to the purity of life lived in this way. Here, there is only strength, truth, light and wisdom.

Every citizen of the Kingdom of Hawai'i has the right to the Way of Knowing in their lives. Every First Nation person has this right as well.

Now, the Kingdom of Hawai'i offers this knowledge to all humankind so that there can be peace in the world.

⁴ https://www.lightworkerenergyart.com/products/chakra-art-rainbow-decor-reiki-energy-art-8-x-10-print--2





3. Strengthen the mind — be productive

Let us strengthen our minds during this time and in case of quarantine with meditation, prayer, mindfulness, study lomi lomi massage, memorize chants and practice chanting, and read the stories of our Ancestors. Be prepared to have something to study and to pass the time. Improve yourself during this time. Why not learn Hawaiian? Perhaps you could study the ancient ways in preparation for the Restoration. Below is one of my favorite stories about the First Feather Cloak. There are healing energies woven into this message. Open yourself to receive them. Let them strengthen your immune system. Let them prepare you to transcend this crisis.

A LEGEND OF KANIKANIAULA AND THE FIRST FEATHER CLOAK



MRS. E. M. NAKUINA

Eleieo was a kukini (trained runner) in the service of Kakaalaneo, King of Mau'i, several runners being always kept by each king or alii of consequence. These kukinis, when sent on any errand, always took a direct line for their destination, climbing hills with the agility of goats, jumping over rocks and streams, and leaping from precipices. They were so fleet of foot that the common illustration of the fact among the natives was the saying that when a kukini was sent on an errand that would ordinarily take a day and a night, fish wrapped in ki leaves (known as lawalu), if put on the fire on his starting, would not be cooked sufficiently to be turned before he would be back. Being so serviceable to the ali'is, kukinis always enjoyed a high degree of consideration, freedom, and immunity from the strict etiquette and unwritten laws of a Hawaiian court. There was hardly anything so valuable in their master's possession that they could not have it if they wished.

Eleio was sent to Hana to fetch awa for the King, and was expected to be back in time for the King's supper. Kakaalaneo was then living at Lahaina. Now, Eleio was not only a kukini, but he was also a kahuna, and had been initiated in the ceremonies and observances by which he was enabled to see spirits or wraiths, and was skilled in medicines, charms, etc., and could return a wandering spirit to its body unless decomposition had set in.

Soon after leaving Olowalu, and as he commenced' the ascent of Aalaloloa, he saw a beautiful young woman ahead of him. He naturally hastened his steps, intending to overtake such a charming fellow-traveller; but, do what he would, she kept always just so far ahead of him. Being the fleetest and most renowned kukini of his time, it roused his professional pride to be outrun by a woman, even if only for a short distance; so he was determined to catch her, and he gave himself entirely to that effort. The young woman led him a weary chase over rocks, hills, mountains, deep ravines, precipices, and dark streams, till they came to the Lae (cape) of Hanamanuloa at Kahikinui, beyond Kaupo, when he caught her just at the entrance to a puoa. A puoa was a kind of tower, generally of bamboo, with a platform half-way up, on which the dead bodies of persons of distinction belonging to certain families or classes were exposed to the elements.

When Eleio caught the young woman, she turned to him and cried: "Let me live! I am not human, but a spirit, and inside this enclosure is my dwelling."

He answered: "I have been aware for some time of your being a spirit. No human being could have so outrun me."



She then said: "Let us be friends. In yonder house live my parents and relatives. Go to them and ask for a hog, kapas, some fine mats, and a feather cloak. Describe me to them and tell them that I give all those things to you. The feather cloak is unfinished. It is now only a fathom and a half square, and was intended to be two fathoms. There are enough feathers and netting in the house to finish it. Tell them to finish it for you." The spirit then disappeared.

Eleio entered the puoa, climbed on to the platform, and saw the dead body of the girl. She was in every way as beautiful as the spirit had appeared to him, and apparently decomposition had not yet set in. He left the puoa and hurried to the house pointed out by the spirit as that of her friends, and saw a woman wailing, whom, from the resemblance, he at once knew to be the mother of the girl; so he saluted her with an aloha. He then said: "I am a stranger here, but I had a travelling companion who guided me to yonder puoa and then disappeared." At these strange words the woman stopped wailing and called to her husband, to whom she repeated what the stranger had said. The latter then asked: "Does this house belong to you?"

Husband and wife, wondering, answered at once: "It does."

"Then," said Eleio, "my message is to you. My travelling companion has a hog a fathom in length in your care; also a pile of fine kapas of Paiula and others of fine quality; also a pile of mats and an unfinished feather cloak, now a fathom and a half in length, which you are to finish, the materials being in the house. All these things she has given to me, and sent me to you for them." Then he began to describe the young woman. Both parents recognized the truthfulness of the description, and willingly agreed to give up the things which their beloved daughter must have herself given away. But when they spoke of killing the hog and making an ahaaina (feast) for him, whom they had immediately resolved to adopt as a son, he said: "Wait a little and let me ask: Are all these people I see around this place your friends?"

They both answered: "They are our relatives--uncles, aunts, and cousins to the spirit, who seems to have adopted you either as husband or brother."

"Will they do your bidding in everything?" he asked.

They answered that they could be relied upon. He directed them to build a large lanai, or arbor, to be entirely covered with ferns, ginger, maile, and ieie--the sweet and odorous foliage greens of the islands. An altar was to be erected at one end of the lanai and appropriately decorated. The order was willingly carried out, men, women, and children working with a will, so that the whole structure was finished in a couple of hours.

Eleio now directed the hog to be cooked. He also ordered cooked red and white fish, red, white, and black cocks, and bananas of the lele and maoli varieties, to be placed on the altar. He ordered all women and children to enter their houses and to assist him with their prayers; all pigs, chickens, and dogs to be tied in dark huts to keep them quiet, and that the most profound silence should be kept. The men at work were asked to remember their gods, and to invoke their assistance for Eleio. He then started for Hana, pulled up a couple of bushes of awa of Kaeleku, famous for its medicinal properties, and was back again before the hog was cooked. The awa was prepared, and when the preparations for the feast were complete and set out, he offered everything to his gods and begged assistance in what he was about to perform.

It seems the spirit of the girl had been lingering near him all the time, seeming to be attached to him, but of course invisible to everyone. When Eleio had finished his invocation he turned and caught the spirit, and, holding his breath and invoking the gods, he hurried to the puoa, followed by the parents, who now began to understand that he was going to try the kapuku (or restoration to life of the dead) on their daughter. Arriving at the puoa, he placed the spirit against the insteps of the girl and pressed it firmly in, meanwhile continuing his invocation. The spirit entered its former tenement kindly enough until it came to the knees, when it refused to go any further, as from there it could perceive that the stomach was beginning to decompose, and it did not want to be exposed to the pollution of decaying matter. But Eleio, by the strength of his prayers, was enabled to push the spirit up past the knees till it came to the



thigh bones, when the refractory spirit again refused to proceed. He had to put additional fervor into his prayers to overcome the spirit's resistance, and it proceeded up to the throat, when there was some further check; by this time the father, mother, and male relatives were all grouped around anxiously watching the operation, and they all added the strength of their petitions to those of Eleio, which enabled him to push the spirit past the neck, when the girl gave a sort of crow. There was now every hope of success, and all the company renewed their prayers with redoubled vigor. The spirit made a last feeble resistance at the elbows and wrists, which was triumphantly overborne by the strength of the united prayers. Then it quietly submitted, took complete possession of the body, and the girl came to life. She was submitted to the usual ceremonies of purification by the local priest, after which she was led to the prepared lanai, when kahuna, maid, parents, and relatives had a joyous reunion. Then they feasted on the food prepared for the gods, who were only supposed to absorb the spiritual essence of things, leaving the grosser material parts to their devotees, who, for the time being, are considered their guests.

After the feast the feather cloak, kapas, and fine mats were brought and displayed to Eleio; and the father said to him: "Take the woman thou hast restored and have her for wife, and remain here with us; you will be our son and will share equally in the love we have for her."

But our hero, with great self-denial and fidelity, said: "No, I accept her as a charge, but for wife, she is worthy to be one for a higher than I. If you will trust her to me, I will take her to my master, for by her beauty and charms she is worthy to be the queen of our lovely island."



The father answered: "She is yours to do with as you will. It is as if you had created her, for without you, where would she be now? We only ask this, that you always remember that you have parents and relatives here, and a home whenever you choose."

Eleio then asked that the feather cloak be finished for him before he returned to his master. All who could work at feathers set about it at once, including the fair girl restored to life; and he now learned that she was called Kanikaniaula.

When it was completed he set out on his return to Lahaina accompanied by the girl, and taking the feather cloak and the remaining awa he had not used in his incantations. They travelled slowly according to the strength of Kanikaniaula, who now in the body could not equal the speed she had displayed as a spirit.

Arriving at Launiupoko, Eleio turned to her and said: "You wait and hide here in the bushes while I go on alone. If by sundown I do not return, I shall be dead. You know the road by which we came; then return to your people. But if all goes well with me I shall be back in a little while."

He then went on alone, and when he reached Makila, on the confines of Lahaina, he saw a number of people heating an imu, or underground oven. On perceiving him they started to bind and roast him alive, such being the orders of the King, but he ordered them away with the request, "Let me die at the feet of my master." And thus he passed successfully the imu heated for him.

When he finally stood before Kakaalaneo, the latter said to him: "How is this? Why are you not cooked alive, as I ordered? How came you to pass my lunas?"

The kukini answered: "It was the wish of the slave to die at the feet of his master, if die he must; but if so, it would be an irreparable loss to you, my master, for I have that with me that will cause your name to be renowned and handed down to posterity."



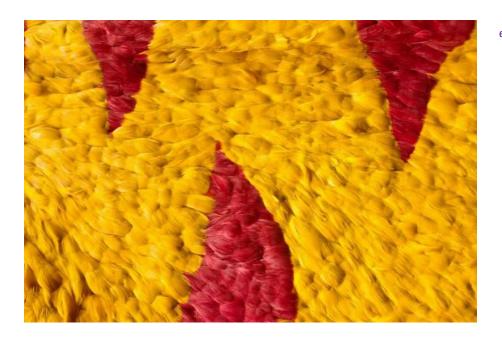
"And what is that?" questioned the King.

Eleio then unrolled his bundle and displayed to the astonished gaze of the King and courtiers the glories of a feather cloak, before then unheard of on the islands. Needless to say, he was immediately pardoned and restored to royal favor, and the awa he had brought from Hana was reserved for the King's special use in his offerings to the gods that evening.

When the King heard the whole story of Eleio's absence, and that the fair original owner was but a short way off, he ordered her to be immediately brought before him that he might express his gratitude for the wonderful garment. When she arrived, he was so struck with her beauty and modest deportment that he asked her to become his Queen. Thus, some of the highest chiefs of the land traced their descent from Kakaalaneo and Kanikaniaula.

The original feather cloak, known as the "Ahu o Kakaalaneo," is said to be in the possession of the Pauahi Bishop Museum. At one time it was used on state occasions as a pa-u, or skirt, by Princess Nahienaena, own sister of the second and third Kamehamehas.

The ahuulas of the ancient Hawaiians were of fine netting, entirely covered with feathers, woven in. These were either of one color and kind or two or three different colors outlining patterns. The feathers were knotted by twos or threes with twisted strands of the olona, the process being called uo. They were then woven into the foundation netting previously made the exact shape and size wanted. The whole process of feather cloak making was laborious and intricate, and the making of a cloak took a great many years. And as to durability, let the cloak of <u>Kakaalaneo</u>, now several centuries old, attest. ⁵



⁶ https://www.hawaiilife.com/blog/learn-hawaiiis-rich-cultural-history-honolulus-royal-palaces/



⁵ https://www.sacred-texts.com/pac/hft/hft17.htm

IN CLOSING

With an opened sound mind, I have spoken. This coronavirus is far worse than the flu. My biggest concerns are simply to guide you, even to encourage you to supply your home with emergency foods and water to sustain you, and your family, while we go through this crisis together.

Purchase enough for at least 30 to 45 days. If you can, buy enough to help those that may be in need of your kindness. Should there be an all-out medical issue you will be prepared.

May God be kind to you, and give you wisdom, and peace, as we navigate through these challenging times by keeping our minds, body, and spirit healthy.

I KA HOʻOPAU

Me kahi mana'o pa'a pa'a, ua 'ōlelo wau. 'Oi aku ka pilikia o kēia coronavirus ma mua o ka lā'au. 'O ka'u mau mea i'ike nui 'ia e alaka'i wale iā 'oe, 'o ka hō'eu'eu 'ana iā 'oe e ho'olako i kou home i nā mea'ai a me ka wai e mālama ai iā 'oe, a me kou 'ohana, 'o mākou pū kekahi me kēia pilikia.

Mālama loa i nā li'ili'i 30 a 45 mau lā. Inā hiki iā 'oe, e kū'ai i lawa e kōkua i ka mea e pono ai i kou lokomaika'i. Inā he pilikia olakino āpau a ho'omākaukau 'oe.

E aloha mai ke Akua iā 'oe, a hā'awi iā 'oe i ke akamai, a me ka maluhia i ko mākou holo 'ana i kēia mau manawa pa'akikī ma ka mālama 'ana i ko mākou mau kino, ke kino, a me ka 'uhane.

Ua Mau Ke Ea o ka 'Aina i ka Pono,

Ali'i NUI MŌʻI EDMUND K. SILVA, JR.

Nalikolauokalani Paki – Ka 'I 'omaka-ola-hou-Kaluaokalani-ka-'l-mano'anu'unu'u-ka-lama-kea-i-ho'oku'ke'aupuni-o-Hawai'i.

cc: Na Kupuna Council O Hawai'i Nei ame Moku Chief Justice Kingdom Supreme Court Ali'i Mana'o Nui Lanny Sinkin Minister of Foreign Affairs Celestial Council

