

FIRE-WALKING

From the Inside

BY

ARII-PEU TAMA-ITI

(CHARLES W. KENN)

Ordained and Initiate Fire-walker

A report on four fire-walking performances in Honolulu, and a critical study of them from the point of view of the initiate fire-walker instead of that of the onlooker.

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CHARLES W. KENN

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For further information address,

HUNA RESEARCH ASSOCIATES
c/o Max Freedom Long
P. O. Box 2867
Hollywood Station
Los Angeles 28, Calif.

Mr. Long died in Vista, California in 1971. Huna Research Associates carries on under the direction of Dr. Otho Wingo, 126 Camellia Drive, Cape Girardeau, Missouri 63701



Fig. 8.





Fig. 1.



Fig. 4.



Fig. 2.



Fig. 3.



Fig. 5.



Fig. 5.



Fig. 7.

ILLUSTRATIONS

Fig. 1.

The master fire-walker, Tu-nui Arii-peu and his young assistant, both from Huahinu, with Charles W. Kenn.

Fig. 2.

Turning the hot stones over and leveling and firming them just before the fire-walking.

Fig. 3.

Tu-nui Arii-peu leads the procession across the very hot stones. Insert shows him at the time of a later test, in native costume, pausing to recite an invocation after crossing the pit. He carries ti-plant wand on shoulder.

Fig. 4.

The author of the report fire-walks.

Fig. 5.

The fire-walkers' contemplative expression may be seen here. Nearly all experienced a peculiar mental state during the walk.

Fig. 6.

Note the wrapt expression on the face of the lady just finishing her successful fire-walk. Assistants stand anxiously by lest there be another accident or fall on the hot stones.

Fig. 7.

After the fire-walking. Child finds stone hot enough to burn fingers. Below her hand a wad of paper is beginning to char. At the far corner a stick is beginning to smoke as a young man watches. In heating the stones the green wood first covered the stones with soot. The stones later became red-hot and the soot was burned away. Some stones split when their hotter sides were turned up to the air before the performance. Immediately before a fire-walk, a cracked stone, later walked on, registered a surface temperature of 620 degrees Centigrade on the hotter upturned side, and 598 degrees at the bottom of the crack.

Fig. 8.

The successful fire-walkers did not hurry. With short steps on the uneven surface and with an expression akin to that of sleep-walkers, they made the crossing. Heat was felt on hands and face, but not on the feet. Prickling was the only sensation in the feet unless something broke the spell and sharp pain was felt. Soles were cool to the touch after contact with the hot stones. Crossings took from 5½ seconds to 8 seconds. The Chief took 9 seconds for his crossings.

INTRODUCTION

The publication of this report by Charles W. Kenn, marks the first really important step taken in years in the direction of understanding fire-walking and related phenomena.

His findings and conclusions are of such a nature that they open once more the entire question of fire-immunity which was partly closed in the past decade by tests and reports which now appear much less than valid.

Despite the reluctance of "science" to accept evidence of the verity of the materials of psychic science and its various branches, progress is being made toward fuller understanding.

On the part of the Huna Research Associates, I wish to congratulate Mr. Kenn on his outstanding work. For the first time, here is set before the public a full and careful report on fire-walking from the point of view of the fire-walker himself.

(Signed)

MAX FREEDOM LONG



FIRE-WALKING

FROM THE INSIDE

Up to this time we have had the results of fire-walking tests placed before us by men of science and by travelers, but have never been given the fire-walker's side of the story.

As the reports thus far available give no valid explanation of the phenomenon of fire-immunity in its several forms, it is apparent that it is high time for the persons who are able to do such things as fire-walking, to be given their say in the matter.

The scientists are not entirely to blame for the omission of acceptable information as to (1) the training of the fire-walkers, (2) their beliefs and educational backgrounds, and (3) the rituals used as a preparation for the fire-walk. The scientists failed to give needed information on these points, either because it seemed too unimportant to stress, or because they could not obtain it from the fire-walkers—such information often being held both sacred and secret, as in Polynesia.

The University of London Council for Psychical Investigation, when reporting on the tests made of Kuda Bux, wrote, "He (Kuda Bux) stated that any impurity in the fire (of wood and charcoal)

such as cow dung, would inevitably burn him. He also offered to walk on red-hot stones, if we wished. . . . Kuda Bux stated that his immunity from burns was due to 'faith'; that he had to ask a 'higher power' in India whether he might perform the feat. He also claimed that he could convey his immunity from burns to another person and take him over the fire without injury. . . . Before . . . the first walk, he stood in the end of the trench (filled with glowing coals) on a wooden platform that had been placed there for that purpose, and, with left hand upraised, muttered a prayer from the Koran. He then carefully brushed away the ash from the embers, with his hand. He said he sometimes uses a fan. He then stepped on the fire, taking four steps, each foot being in contact with the embers twice. . . . There was no sign of blistering . . . paper tossed on the fire blazed almost instantly."

The conclusion of the report was not greatly enlightening. It was, in part, ". . . it is possible . . . with chemically unprepared feet (not calloused) to take four rapid steps on (burning) charcoal at (a surface temperature of) 430 degrees Centigrade, without injury to feet."

Later reports made on similar tests with Hussain, gave no additional information, but it was decided at that time that anyone could fire-walk if he only had the courage, and walked steadily across the coals. This conclusion was reached after an English-

man who had these qualifications, performed a short fire-walk better than Hussain. The flaw in the conclusion seemed to be that not everyone was able to qualify. However, the world was told to dismiss the idea that there might be an element of magic or of the supernatural in the fire-walk.

An inspection of the mass of information available on the externals of other kinds of fire-immunity makes it clear to the layman that the famous reports in question are wanting in many respects, and that the conclusions reached are not at all final. In his book, *THE SECRET SCIENCE BEHIND MIRACLES*, Max Freedom Long has assembled evidence of a very striking nature which bears on this point. Performers have, several times a day, held red-hot iron bars gripped tightly between their teeth while bending them up and down at the free ends. The enamel of the teeth showed no cracking, but such heat applied as a test to newly extracted teeth cracked the enamel instantly. A blow-torch used for cutting steel was allowed to play on the throat of the same performer. He repeatedly chewed up live coals a half inch in diameter, and he drank boiling water so hot that it bubbled violently in the cup. In the records of spiritualistic phenomena, fire has been handled in similar ways, and D. D. Home held his bushy head in the flames in a fireplace without being scorched, also doing the same with flowers and fine fabric. He presented a blazing log to a woman

observer and she held it in her arms with no injury to skin or clothing.

It is evident to the student who is looking for the answer to the secret of fire-immunity—not simply for a negation of the phenomenon—that the shortness of the time in which feet contact heated substances in the fire-walk, is NOT THE COMPLETE EXPLANATION.

In making the tests about to be described, and while keeping in mind the findings and opinions of the scientists and their friends, my attention was directed primarily to the *psychological* side of the matter. Tests of temperature and of the length of time for feet to contact stones were secondary.

However, it is necessary to describe the externals first, to prove the genuineness of the demonstrations.

The tests took place in Honolulu, beginning in the month of January, 1949. Tu-nui Arii-peu, a high priest and high chief of the fire-walk (Te Umu Ti cult) visited Honolulu from the island of Huahine in the Society Islands. He was accompanied by four young men and two young women. They staged four demonstrations in the amphitheater of the University of Hawaii in Manoa Valley, Honolulu, and one demonstration in Wailuku, Maui. More than six hundred people attended each of the Honolulu demonstrations and, in all, some 567 people fire-walked.

For the demonstrations, a rectangular pit six feet wide, fifteen feet long, and four and one-half feet deep in the center, was dug in such a way as to create a gentle slope on all sides running towards the center. The pit was supplied with the following materials:

1. Small pebbles were strewn on the bottom. ✓
2. Dried coconut leaves were piled on top to a height of over two feet. ✓
3. Four and one-half cords of green *hau* (native hibiscus) wood were then piled over this heap extending above the surface of the ground for three feet at the highest point. ✓
4. Two heavy truck loads of large basaltic stones obtained from a dried-up river bed (called *imu* stones) were then piled over this heap, covering the *hau* wood. The stones weighed from 10 to 60 pounds each.

Long poles were placed at each corner and one on each side at the middle of the pit to provide sufficient draft, and to hold up the materials.

A *ti*-leaf stalk was planted at each corner of the pit.

The fire was lighted at ⁵~~10~~ a.m. as the ceremony was to start at 10 a.m. That gave five hours' time for the wood to burn and the stones to become very hot.

After all the wood had been burned, the stones were leveled and made firm with long poles to provide a good surface across which to walk. All stones were turned over so that the hottest side would be uppermost. Many split upon contact with the cooler air.

During the fourth Honolulu demonstration which took place February 19, 1949, the following tests were made: The temperature of the heated stones was measured accurately, as we had the co-operation of the Hawaiian Sugar Planters' Association, in providing the use of a thermo-electric pyrometer equipped with two thermo-couples. Also the valued assistance of Mr. Henry Iwata of the Association staff.

Mr. Moses Ome of Honolulu kindly loaned his stop watch with which the time of each step of the controls could be secured, as well as the length of time it took to walk through the pit.

After the fire-walking, four pieces of steak were broiled on the stones and their cooking timed. Pieces of newspaper were allowed to catch fire as well as small pieces of wood, and timed.

Mr. P. C. Hu, an expert photographer, took hundreds of pictures, some of which illustrate this report.

Cine-Pic Hawaii made a 16 mm. colored moving picture of the demonstration.

The temperature of the pit was taken shortly before the fire-walking began, and was found to be 920 degrees Centigrade. The heat of the stones averaged 610 degrees Centigrade; however, the heat of the first stone on which every fire-walker had to step was only 210 degrees Centigrade at the start of the fire-walk. But it was more than twice as hot as boiling water, and the stones farther from the edge of the pit, and which made up the fire-walk proper, averaged over six times the boiling temperature. It may be noted that cotton cloth scorches at about 120 degrees, and a comparison may be drawn between the familiar heat of an electric iron being used on clothing and the temperature of the stones in the pit. The ends of the thermo-couples were left on the first stone throughout the demonstration which took 17 minutes, and during which a total of 167 people fire-walked. The stone lost 35 degrees of heat during that time, which shows fairly well that its porous nature did not prevent its sending out heat—a supposedly non-conducting characteristic offered to explain away fire-immunity.

The chief fire-walker was the first to step into the pit. He stood with both feet resting flatly upon the first stone for $1\frac{1}{2}$ seconds, slapping the stones ahead with his wand of *ti*-leaves, and at the same time invoking the deities of the fire-walk. He then walked deliberately but slowly across the pit in 8 seconds and nine steps. He was closely followed

by his assistant. Their feet were examined before they entered the pit and after they emerged from it. They were not blistered nor burned. The next two fire-walkers took $5\frac{1}{2}$ seconds and eight steps, each foot coming in contact with the stones for $\frac{3}{4}$ second. They were young men 20-22 years old, both Caucasian. Neither had fire-walked before. There was no sign of a blister or burn on the soles of their feet; as a matter of fact, their soles were cool to the touch.

At each crossing, those who were lined up waiting to fire-walk closed in and followed the chief across. There was sufficient time between repetitions for about forty to cross. Some crossed more than once.

Tu-nui Arii-peu did not say that he would protect anyone. All were warned that they must walk at their own risk, but it was understood that it would be almost safe to cross. Immunity was provided for most, but failed for a few.

The chief and his assistant fire-walked four times, after which their feet were again examined. Although the feet of neither were burned nor blistered, the soles of the chief fire-walker appeared yellowish along the edge after his four trips. They were cool to the touch, and the Chief stated that they did not feel hot or even warm. He suffered no ill-effects. His assistant likewise escaped injury.

However, the next two fire-walkers did not do so well, for by this time, both had tiny blisters along the insteps, and on each toe of both feet. They

stated that they felt as if many tiny needles were being jabbed into their feet.

Among the amateur fire-walkers, Mr. John F. G. Stokes, retired curator of the Bernice Pauahi Museum, reached about three-fourths of the walk, when he began to wobble and had to be helped out of the pit. The ball of his right foot was severely burned. The skin was peeled off in three long strips and the entire ball was left raw and exposed, but not bleeding. Mr. Stokes kept repeating to himself, "It didn't work with me, I wonder why?"*

At the end of the ceremony, the test with steak broiling was made. The results:

1. One side browned in $2\frac{1}{2}$ minutes.

*A week later, Mr. and Mrs. Stokes called at my home. Although Mr. Stokes had his right foot bandaged with a white stocking over it, he was driving his car. And, he did not walk with crutches. He could not remember exactly what took place that day, and still wondered why it was that he was burned. He said that he believed that the prayers used by the chief fire-walker would have a psychological effect on the minds of the people, and that the materials used in the pit could have the same effect, especially upon the minds of the natives (Hawaiians). He stated that his feet felt the heat the moment he stepped into the pit. Mr. Stokes remembers interviewing Papa-Ita, a fire-walker who visited Honolulu in 1901, and who would not allow any one to follow him.

Mrs. Stokes thought that her husband's age (he is seventy-three) could have had something to do with his being burned, as it tended to make him unsteady, and he was not accustomed to going bare-footed even on the ground, to say nothing of over hot stones! As the tops of his toes were also burned, he must have slipped on the hot stones.

The element of a psychological hazard may have entered in, for Dr. Stokes had fire-walked against the express wishes of his wife. He had decided to chance the walk, as it seemed comparatively safe and as he relied on his well-known love and sympathy for the Hawaiians.

2. Two sides browned in 6 minutes.

3. One side cooked in 3 minutes.

4. Two sides cooked in 7 minutes.

One piece of newspaper burst into flames instantly when put in contact with a large stone that had just previously been walked upon.

Another piece of newspaper turned black in 2 minutes on a smaller stone, and caught fire in $3\frac{1}{2}$ minutes.

A small piece of wood turned black in 5 minutes. Another flamed in 7 minutes.

Remember, these tests were made immediately after the fire-walk.

On interviewing the amateur fire-walkers, I found the majority agreed that upon stepping down into the pit they felt no sensation of heat in the soles of their feet, but that on their faces and hands they felt the heat greatly. As reported in the Kuda Bux tests, soles felt cooler to the touch after the fire-walk than before it—a strange phenomenon allowed to pass as lacking significance by the London investigators, even though they based their denial of any magic on the fact that feet must become cumulatively hotter with each additional step, and that four steps were, therefore, the limit—two for each foot.

Another experience found to be fairly common was that of a prickling sensation in the soles of the feet during the walk. This sometimes amounted

to a painful "needling" or increased to the sharp pain of a burn if a burn resulted. The average sensation was close to that felt when the circulation is cut off and the foot "goes to sleep." This is a peculiar matter and remains unexplained. Tests with materials aside from the fire-walk give no such sensations. The burning sensation alone is felt, and after some time of testing and near-burning, only soreness results.

After watching and testing three of the demonstrations, being fully convinced of the genuineness of the demonstration, I crossed the hot stones myself on the fourth fire-walk. Here is my report as I wrote it down the day after the walk:

February 20, 1949.

As I stepped down to the first stone in the walk, any misgivings I may have had, left me. My mind seemed to become strangely empty or blank. The very uneven surface before me suddenly seemed to become smooth almost like a pavement. I stepped slowly forward, planting my feet firmly on the stones, but found myself doing as most of the others had done, using my arms to help keep my balance as I stepped from one rounded surface to the next.

I felt no sensation of heat on the bottoms of my feet as I entered the pit and began my crossing, but the heat on my face and hands was terrific.

I was nearing the end of the pit, with two steps to go, when a friend standing at the side called out, "Atta boy, Mr. Kenn!" My attention was momentarily distracted and I involuntarily glanced up at him. I did not falter in my deliberate pace, but at the instant he called out to me, there came a sharp stab of pain in the ball of my right foot and in the toes—this foot was just coming down. My pace automatically quickened and as the other foot made contact with a stone for the last step, a similar stab of pain was felt in it. I stepped out of the pit and found both of my feet continuing to pain me with a sharp tingling, but not with the familiar sensation of burns. I examined both feet and nothing was to be seen in the way of markings or blisters. Later, at home, I made another inspection and found what seemed to be hard lumps under each toe. The stinging sensations resembled the pricking of many needles, but the soles of my feet were not hot to the touch, or sore. This condition lasted for about five hours. In the morning my feet were back to normal in every way and the strange lumps had vanished completely.

The feeling of having the mind a blank was a common experience among the fire-walkers I talked to. It is evident that a break in this peculiar mental state, or an interruption of the successful course of the walk, acted in some way to "break the spell," and that burns then occurred as if no protection had

been offered. Rev. N. Vanora Wattson, a visitor from San Francisco, and a Huna Research Associate, had the misfortune to slip and fall when she stepped on a sharp fragment which the heat had caused to crack off the end of a rock which was being walked upon. She stated that she had felt no heat on her soles until the sharp point pierced her foot and she fell in her effort to leave the pit. As she fell she sensed a mental change, and burns were suffered on parts touching the stones before she could rise.

In an attempt to give her conclusions afterwards, she said, "It seems to me that the secret lies in not consciously keeping the mind centered on the protection of the leader, but in allowing a mental state of a rather definite sort, to withdraw the consciousness from the self, and that when something happens unexpectedly to bring this self-consciousness back into function, the fire-immunity momentarily or permanently fails."

The weight of the person doing the fire-walk seems to count very little. In the London tests much was made of the fact that the successful English amateur who outdid Hussain in the fire-walk, weighed many pounds more than Hussain or Kuda Bux who walked earlier. In the Honolulu tests the walk was repeatedly made without burns by individuals weighing up to two hundred fifty pounds. On the other hand, there is no apparent reason to conclude that a heavier pressure of foot

on stone or coal is of some advantage. The "steadiness" of stride and the "confidence" given in London as the only necessities for successful fire-walking had to do with the mental attitude rather than with the steady placing of feet, the weight or the usual mental condition of "confidence." One may be permitted to guess that the Englishman who bested Hussain at his own game made use of the special state of mind even though not familiar with it as such. One might even guess that he found favor in some way with the ancient gods whom Hussain had invoked with no great success, in so far as he was personally concerned that day.

The time limit of contact with a very hot surface was given by the London testers as about a half second and not more than three-quarters. The Chief, at the beginning of the walk stepped down on the first rock in the pit and remained with both feet flat on it for a timed period of one and a half seconds while he brushed the stone with his *ti*-leaf wand before making the crossing.

Out of the 567 people who fire-walked in the four performances, about 50 suffered burns ranging from the slightest blisters to burns of a serious nature. At least three individuals required hospitalization, and a half dozen were treated by emergency stations and sent to their personal physicians.

The stones of the walk were hot enough to burn. They burned some who crossed at a running pace,

but not the majority who crossed much more slowly. The conclusion that seems impossible to avoid is that some psychological element set in action some unidentified force which prevented the fire-walkers from being burned except in certain circumstances.

Having stated the conclusions reached at the end of these tests, the next step is to move on to the far more important business of trying to learn something of the possible nature of the psychological or other factors which upset the usual "law of physics" and give fire-immunity.

The rite of fire-walking did not form a part of the older Polynesian culture. It was introduced about a hundred years ago from Fiji, and spread to many of the South Sea Islands.

It appeared in Huahine, the Chief's island, around 1850, and at about the same time began to be reported from Taha's and Raiatea, the Cook Islands, Fiji and New Zealand. The ritual in various forms was already known in Japan, Malay lands, China, Tibet, India and elsewhere. Fire-immunity was also known in the Americas.

While the fire-walk was often made across burning coals in other lands, it was made across heated stones in the South Seas. This was natural because it was the native practice to cook food in underground ovens, the cooking heat being supplied by

rocks, heated in advance in pits. Such rocks furnished a simple fire-walking surface at any time a feast was to be prepared, and could have been used for the rite before being placed in the ground oven or *imu* to cook the food.

In Hawaii, in the neighborhood of the active volcanoes, fire-walking was done on lava overflows when they had hardened sufficiently to bear a man's weight. The records of this type of fire-walk are scattered and it can only be supposed that the date of 1850 may apply to Hawaii's introduction to the rite as it does in a general way to other parts of Polynesia.

One thing is clearly seen, and that is that the native priests or *kahunas* of Polynesia must have been so well grounded in matters of psychological magic that they accepted with ease the variations found in fire-walking.

From such writings as are available touching the rituals in question, it is to be seen that their purpose was accepted along with the theory and practice. In the lands of origin the rite had been used to provide or to give proof of, "purity" or "purification" in the religious sense. It was supposed to bring clairvoyance and clairaudience so that the fate of lost voyagers might be learned, lost articles recovered etc. It was a thanksgiving ceremony. It called down a blessing on crops and people and animals. It brought rain. It replenished the fish in waters

nearby. In India one fire-walked to fulfill a vow when prayers had been answered. It was supposed to cure sterility. In Japan it was used as a healing ritual for various forms of sickness. In Polynesia it was used more or less for the same purposes, but as an additional rite and not to replace older rites already in use. The Polynesian was and is most adaptable. He accepted Western civilization in a generation. Everything is grist in his mill, and his flexible mind quickly grasps and puts to use new ideas. Once a set of ideas has been accepted, it is fitted neatly in with other ideas already a part of the scheme of things, and soon takes on the aspect of having been a part of the older systems for centuries back.

In this process of adopting the new beliefs and practices, slight changes are made. Words are changed, invocations made over into the more familiar tongue, and the names of the foreign gods replaced by the Polynesian counterparts.

While some parts of the transition are *missing*, the picture as a whole is fairly clear, providing one understands the culture of the Polynesians which forms the background for the picture.

It seems to have been a simple matter for the fire-walking rite to become a part of the old Polynesian beliefs. The people of each locality were united in one set of beliefs. They were of the same blood, had the same cultural background, and were con-

ditioned to the same general pattern of behavior. When those whose duty it was to act as priests saw fit to accept fire-walking, all accepted it as a matter of course.

The priests (called *kahunas* in Hawaii, but with variations in the pronunciation of the word in the other Polynesian dialects) all belonged to the priestly families, as the chiefs did to ruling families. It was natural, therefore, that the priests who took up the new rite should count it as more or less a family possession, and should guard its secrets with the other secrets of their religious beliefs. In a short time the new rite was being handed down from parent to child in the same way as other rites.

Fire-walking was handed down to the eldest son, or, lacking a son, to one consecrated as a blood son (*hoolaa*) for that purpose.

In the case of Tu-nui Arii-peu, he is a descendant of the original fire-walker in his part of Polynesia, a priest whose name was Mae-haa, who passed on the prayers and secrets to his son, Ma-oa, and who in turn consecrated his son, Papa-Ita, from whom it was passed on to Afaitaata, then to Arii-peu, the present fire-walker. There is now only one other Tahitian fire-walker, Arii-pao who resides in Raiatea. Arii-peu is the fifth generation in his family, and is able to fire-walk, offer immunity to those whom he permits to follow him, and to pass on the

secret to his successor, who then becomes the sixth generation.

From this it will be seen that it was no easy matter for me to approach Tu-nui Arii-peu with my questions. He had come to Honolulu on a business errand, not a social one. He wished to perform his self-appointed task of raising money by giving fire-walking performances in order to send home stranded young Tahitians, and then to return home himself. He had no slightest desire to make converts—to the contrary. In fact, although he had retained the ancient lore of his people to a large extent, he had more or less accepted Protestantism, and in deference to a real or fancied command derived from that religion, he no longer performed the fire-walk at night—only by day. (Although night performances were urged by those who pointed out the fact that more people could come out in the evening, and that the fire pit would then show red, he steadfastly held to his refusal.)

The advertising of the fire-walking, and of the native Tahitian dancing on the program, was poor. The attendance was also poor. This gave me an opportunity to press my offers of assistance, without remuneration, in such matters. I wrote articles for the papers and helped in various ways with the publicity. The chief quickly lost his suspicion of me as a pressing stranger, and accepted me as a friend. But to be a friend, even a very close friend,

was one thing. To be told the secrets surrounding the fire-walking rites was something else again. My every effort to learn of the ritual and the prayers was met with polite but firm silence. My help and my friendship were most appreciated. I was warmly assured of that, but to let me into the secrets of the fire-walking cult was out of the question. In the first place I was not a son, not even a blood relative. In the second place, if I, a stranger, were to be given the secrets, there was no telling what disasters might be visited on the islands to the south as a consequence.

For a time it appeared that I would have to make the usual tests for temperature of the stones, write the usual impotent report, and content myself by standing on the pier and waving when the Chief sailed for home.

As luck would have it, however, in searching through a very considerable amount of accumulated and uncatalogued material on matters dealing with early beliefs and customs in Polynesia, I was able to unearth a rare article in an old copy of the JOURNAL OF THE POLYNESIAN SOCIETY, and in this article find a translation of the prayers used in the fire-walking ritual. An early missionary who had lived in Tahitian parts had managed to get the material. He had set it down in the native tongue. It had later been translated by a Miss Teuira Henry,

and her translation had been checked by J. L. Young. (All credit to all of them.)

The Hawaiian and the Tahitian dialects of the Polynesian tongue are much alike, and in a few hours I was able to memorize parts of the prayers so that I could recite them fairly well. I had also found some information as to the origin and nature of the rites, which I will sketch briefly.

The ancient gods of Polynesia, Tu and Hina—the universal god-parents of all the Polynesians—have long since replaced foreign gods of the fire-walk, and are appealed to through four invocations which have been handed down from Mae-haa, who, according to tradition, received them directly from the deities themselves. (Traditional history takes the place of written history in such matters, and in this case no mention is made of borrowing invocations or rites from non-Polynesian sources.)

In other lands greenery of different kinds plays a part very often in rituals of fire-walking, but in Polynesia, where the *ti*-plant had been used for centuries in religious observances, it was very natural that it should be selected for use in the new ritual. This plant grows profusely throughout the South Seas and for use in rituals there are selected stalks having two crowns, one to represent Tu, and one Hina.

Whatever foreign names may have been given to the ritual, it became known in short order as the "Ceremony of the *Ti* Root Oven" (*Te Umu Ti*).

The roots of the *ti*-plant were baked in ground ovens on occasion, especially when other food was scarce, and because the cooking took much time, many heated rocks had to be made ready to place in the pits. It is not difficult to understand the transition from hot coals to hot stones in the rite.

The *ti*-plant, the leaves of which are called *la'i* in Hawaii, is known botanically as *Taetsia fruticosa*, and is a member of the lily family, as the structure of its flowers would indicate. Certain varieties had a fragrant scent, and the leaves turn yellow or "ripen" after a while. The flower is made up of closely-set white buds tinged with pale purple. Because of this scent, Hina is said to make known her presence by exuding a fragrant odor, by which she is called *Hina-nui-i-te-aara* (Great-Hina-in-the-fragrance). The fire-walker uses the "double-headed" branch of the *ti*-plant like a wand, or brush, and ties strips of the individual leaves around his head and neck, as well as around his waist like a belt. The leaves were used to expel or ward off evil spirits. The *la'i* is an important item in the fire-walk.

The wood used is that of the *hau* (pariti tiliacium), and is a member of the mallow (hibiscus) family. Like the *ti*, the *hau* was an important commodity in ancient Polynesian life. The word *hau* means "breath of life, spirit of life," and therefore, is most important in religious practices.

Niau, or coconut leaves, are also important in the ancient life of the Polynesians. They were used as a medium through which the spirits of deities might be transmitted to certain objects, thus consecrating them. The husk was made into twine for various uses, some of them significantly religious.

In one of the invocations given, Hina is called upon to "lie upon the hot stones." Traditionally, she radiates "cold heat," especially at night (as she represents the moon), and, originally, this was a night ceremony in Polynesia for this reason. (Not generally so in other lands.)

Stones for the rite come from dried river beds and rounded ones are selected. They need to be smooth and of good weight. As they are similar to those used in the ground ovens, they are called *umu* stones. (In Hawaii hot lava was used, and worked equally well. The rough and clinkery lava which would have had the greatest porosity was not walked upon—only the lava which was of a close texture like glass.)

I have been able to piece together an account of the training taken by the beginner to become an initiate priest of the *Ti Oven Cult*—a master of the fire-walking ritual.

The selection of a candidate for the fire-walking priesthood is a momentous matter. As explained before, the eldest son is the most appropriate person

for that honor, as it is a Polynesian custom that he should continue the family line. However, lacking an elder son or sons, it was not uncommon to go outside the family. Originally, however, only nephews were chosen, but as time went on, total strangers to the family were consecrated. The Polynesians had a university of two colleges in which selected youths had to study. At an early age, a man child of the gentry, or priestly family, was either dedicated to Tu or to Romo. If to Tu, then he became a student under the Tu *papa kahuna* (class of experts), and entered the *Auwae Runa* College (pertaining to things celestial); if to Rono, he was passed into the *Auwae Raro* College (pertaining to things terrestrial). The literal meanings of these terms were "Upper Jaw" and Lower Jaw." The student was known as the *hau-mana* ("occult-power-inspired"), or as the *mana-ai* ("occult-power-food") of the expert under whom he was placed.

The training was extremely strenuous. The student had to undergo hardships and suffer privations. He had to learn the invocations, the proper methods of caring for, installing, or empowering the deities. He learned through a process of "mental absorption," observation, close contact with the spiritual forces, and strict adherence to rules and regulations. The Hawaiians have a saying, "*He ala iki ko ke kahuna, aole hiki ke hookolo ia.*" This embodies the Polynesian theory that through

constant invocations, using the same words and tone of voice, eventually the deities become accustomed (*hoomau*) to the calls, and will respond readily, willingly, and promptly. But, to neglect them by not calling upon them frequently, will cause them to "die" (desert the *kahuna*).

Furthermore, it was the belief of the *kahunas* that as the invocations were handed down, the later *kahunas* became more and more powerful. This was because they have a longer line of direct ancestors, all of whom have acquired *mana* (power) in great amounts, which is, in turn, passed on down the line.

Having accumulated such pertinent bits of information, and armed with the prayers I had memorized, I began a new attack on the wall of secrecy. I eventually found the opportunity to recite a little of the material to the Chief, and, having made myself a counterpart of the fabled camel who was allowed to get his head inside the Arab's tent, I was soon all the way in. If one is in, he cannot be kept out. Chief Tu-nui Arii-peu let down the bars and made the inevitable welcome. Being permitted by circumstances to let down the bars, he opened his heart as well, and with his customary generosity offered me everything.

Gratefully, and in all humility, may I state that he has adopted me as his blood son, has given me an honored place in his family line, and has made

me the proud possessor of his distinguished ancestors. He has also given me a new name to use as a member of his family. I am using that name in the author's signature of this report. I am Arii-peu Tama-iti as well as Charles W. Kenn. At this writing I plan to accept his warm invitation and go to spend most of the coming winter season with him on Huahine where I can continue searching for information of value. I shall also, in all probability, complete my initiation into the cult of the fire-walk to the point of being able to use for myself what has been taught to me. If I succeed, I shall be one of the three remaining fire-walkers in Polynesia.

As a candidate for initiation as a fire-walking priest of the *Ti* Oven Cult, I was allowed to see every step leading up to the final crossing of the hot stones. Of necessity I was permitted to forego the long and arduous training of other days, but was given the assurance that once I learned every step in the rite and all of the invocations, I would undoubtedly be able to perform the ritual. I would then have been consecrated to the work and would have been properly ordained, or introduced to the gods so that they would, thereafter, respond to my invocations.

CONDUCT OF THE CHIEF FIRE-WALKER IN PREPARING FOR THE CEREMONY

Tu-nui Arii-peu supervised the preparation of the pit, the gathering of the stones, the cutting of the wood, and the securing of the coconut leaves. Each step was preceded with a prayer asking Tu and Hina for permission to take the materials.

In seeking the proper *ti*-leaf wand, the Chief went alone into a grove, muttering an invocation as he did so. He stopped in front of the first two-headed stalk that he saw, and while praying, deliberately broke off the stalk; then he stood perfectly still with the stalk over his right shoulder, and said another prayer. After this, he returned to his home, wrapped the *ti*-leaf stalk in cloth (originally this was done in bark cloth, made from *hau* fibers), and stood it up in his room. Originally, the *ti*-leaf stalk was taken to the *marae* (temple) of the fire-walkers, and left on the altar overnight.

The men chosen as assistants saw to it that the selected materials were conveyed to the proper place. The pit was dug and the wood and stones placed in the prescribed way. This work was completed by the next afternoon, and plans were made to fire the pit in the morning following.

The Chief then settled down(to remain the night if necessary) beside the waiting pit and assumed a

prayerful attitude. He had not been there long until he announced that he had seen what he had waited to see, the spirit forms of the deities "dancing upon the stones." This was a good sign, for surely "his deities would be with him on the morrow" and crown his efforts with success.

Here are the invocations used during the selection and handling of the special materials used in the ritual. The cult of secrecy is still such that I am not allowed to give the prayers or chants which have been taught me by my mentor. But, as the material already long in print is almost a duplication in every respect, and as it covers exactly the same ground, I am giving that.

FIRST INVOCATION

(Upon approaching *Ti*-plant)

1. Te hii tapua'e tahi!
2. Te hii tapua'e rua!
3. Te hii tapua'e teru!
4. Te hii tapua'e ha!
5. Te hii tapua'e rima!
6. Te hii tapua'e ono!
7. Te hii tapua'e hitu!
8. Te hii tapua'e varu!
9. Te hii tapua'e iva!
10. Te hii tapua'e tini!
11. Te Vahine-nui-tahu-ra'i e!
12. Poia!

TRANSLATION

1. Holder of the first footstep!
2. Holder of the second footstep!
3. Holder of the third footstep!
4. Holder of the fourth footstep!
5. Holder of the fifth footstep!
6. Holder of the sixth footstep!
7. Holder of the seventh footstep!
8. Holder of the eighth footstep!
9. Holder of the ninth footstep!
10. Holder of the tenth footstep!
11. Oh-great-woman-who-set-fire-to-the-skies!
12. All is covered!

SECOND INVOCATION

(Before breaking *Ti*-plant)

1. E te Nu'u-atua! a ra, a tia i nia!
2. Te haere nei taua i te Umu-Ti ananahi!
3. E te Nu'u-atua e! E haere oe i teie nei po!
4. E ananahi tatou atea ia!

TRANSLATION

1. O hosts of gods! Awake, arise!
2. You and I are going to the *ti*-oven tomorrow!
3. O hosts of gods! Go tonight!
4. And tomorrow you and I shall go.

THIRD INVOCATION

(While placing *Ti*-plant in *Marae*)

(Before leaving the *Ti*-plant area)

1. Ae! e ara, e te Nu'u atua e!
2. To avae e haere i te Umu-Ti.
3. Te Pape e te miti, e haere atea.
4. Te to'e, ma te to'e tea,
5. E haere i te Umu;
6. Te ura o te auahi, e haere ana'e;
7. Na oe e haere, e haere oe
8. I teia nei po e ananahi o oe ia e o vau;
9. E haere ta'ua i te Umu-Ti.

TRANSLATION

1. Arise! Awake, O hosts of gods!
2. Let your feet take you to the *ti*-oven.
3. Fresh water and salt water come also.
4. Let the cool darkness and the cool light
5. Go to the oven;
6. Let the redness and the shades of the fire all go;
7. You will go, you will go
8. Tonight, and tomorrow it will be you and I;
9. We shall go to the *Umu-Ti*.

The next day, after supervising the lighting of the fire in the pit, the Chief kept to a temporary shelter on the grounds, meditating until time for the fire-walking to begin.

When the time came, he walked several paces from the fire-pit toward the sea, and facing the sea (which was some distance away), he uttered the third Invocation. (As just given.)

After this he turned around and walked slowly and deliberately toward the pit, reciting the first Invocation.

Upon reaching the pit, he repeated the following Invocation, at the end stepping down to stand on the first (and cooler marginal) stone in the pit while slapping or brushing the stones quickly with the *ti*-leaf wand which he had all this time carried over his shoulder. (He had more *ti*-leaves draped about him. See photographs.)

FOURTH INVOCATION

(Before Fire-walking.*)

1. E na taata e tahutahu i te umu e!
2. A tapohe na!
3. E to'e uri! E to'e tea!
4. Te Pape! Te Miti!
5. Te a'ama o te umu!
6. Te ruirui o te umu!
7. A hi'i atu i te tapuae avae o te feia e haere nei,
8. A tahiri na i te ahu o te ra'i!
9. E te feia to'eto'e na,
10. E taoto anae tatou i roto i teie nei umu.

*From Miss Teuira Henry's article in J. P. S., vol. 12, p. 105, checked by J. L. Young's article in J. P. S., vol. 34, p. 214-222.

11. A mau na, e te Vahine-nui-tahu-ra'i, i te tahiri.
12. E haere na taua i te repu o te umu!

TRANSLATION

1. O ye attendants of the fire-pit!
2. Extinguish the flames!
3. O dark cool heat! O light cool heat!
4. The fresh water! The sea water!
5. The heat of the fire-pit!
6. The low-flickering of the fire-pit!
7. Hold up the footsteps of the common people advancing,
8. Fan away the heat of the atmosphere!
9. O cold beings
10. Let us lie down together in this fire-pit.
11. Hold fast the fan, O Great-Woman-who-lights-the-skies.
12. And let us go to the center of the fire-pit.

At the end of the Invocation, and again shouldering his *ti*-leaf wand, the Chief walked slowly across the hot stones to the far end of the pit and stepped off to the ground. He continued to walk straight ahead for twenty paces, all the while not looking back. He paused and stood facing East while he recited the third Invocation again. Meanwhile the people had been following him across.

Returning to the pit he repeated the first part of the performance in exactly the same way, again

approached the fire, again brushed the stones, and again made the crossing. This he did four times over, followed by the people. After the fourth time he left the field.

It was announced that all were forbidden to try the fire-walk after the Chief had retired. One young man tried the walk later, despite the warning, and was severely burned.

All four of the performances were given with the same preparations and the same steps, care being taken to perform the ritual in that exact way. During every performance a number of people walked the pit safely while a few were burned to some degree. No explanation was offered for the fact that these few were burned except that they probably had some lack of faith or some mental condition that prevented the protection from being given.

"O ka pule ka mea nui," say the Hawaiians—"Prayer is the most essential thing." The meaning is that prayer conditions a person to receive the blessings he seeks, and faith and understanding are the essential qualifications.

Thus, from the native's point of view, the materials used, and the invocations uttered, impress his mind that every precaution has been taken care of and everything is in his favor.

He knows that his deities will come to his aid because he has taken care of them, for the life of

the *kahuna* is the *aumakua*, and the life of the *aumakua* is the *kahuna*. Each needs the other to survive.

MY CONCLUSIONS

While official "science" elects to remain stranded on the physical aspects of fire-walking (and to ignore other forms of fire-immunity), it is high time that psychic science picks up where physics leaves off, and continues the study of the phenomenon in terms of the psychological. I aver that I am well within my scientific rights, and I certainly am in the very best of company, as I offer the conclusions which I do.

The old gods still live. By "gods" I mean the conscious entities or psychological forces which in this case, we see recognized and named as "Tu" and "Hina." To be less explicit, we may refer to these "gods" under the generic term, *aumakuas*. As such, they may range from the hypothetical level of consciousness and being next above the level of the conscious mind, to higher and higher levels.

The more lowly *aumakuas* may be the personal guardian spirits who watch over us. They in turn may have above them what in Hawaiian are called the *akua aumakuas* (or more god-like *aumakuas*).

If my efforts to increase our store of knowledge through an investigation of fire-walking, and my conclusions as a result of that investigation, are to be of value, I must be frank and forthright. There is no longer a place for subterfuge and evasion.

What I have gained because of the advantage of my Polynesian blood and background, can be of value only if shared. I come from a long line of ancestors who have enjoyed a heritage of psychic gifts. I have lived fairly close to things Polynesian. Because of this I am able to feel what other Polynesians have felt when it comes to the "gods"—the *aumakuas*. I offer you psychological evidence from my own experience that the *aumakuas* are very real, very close, and very much what they are thought to be. I have been reared with a knowledge of them., I have seen their guidance and protection requested, apparently given, and gratefully acknowledged all my life. I have sensed them for myself, and such a heritage has made an acceptance of them not only easy but almost inevitable.

For me and for others of a similar heritage, the needed "faith" is easy to acquire.

I have had no difficulty in understanding and accepting my training in fire-walking. My ordination, or introduction to the conscious beings who preside over the fire-walk, was to me a very real experience.

If we are able to pull ourselves up and out of the mire of materialism, and push forward in the field in which we find non-physical consciousness, we will have an opportunity to learn and progress. If we are not, we stand to lose one of our brightest heritages.

There IS some invisible form of consciousness, using some form of energy, and probably some form of matter, to produce fire-immunity in the fire-walk. This consciousness may be brought into action to furnish the immunity through ritualistic actions.

If such impressive aid can be obtained for fire-walking, it is reasonable to believe that aid in other matters can be obtained by the use of similar means.

FIRE WALKING FROM THE REAL INSIDE!

Yes, from the Astral Plane comes this information. Two years before Chief Arii-peu came to Honolulu, in April 1947, a group of San Diego borderland researchers were asking for information on the subject. They were lead by Newton Meade Layne, founder-director of BSRF. Through trance medium Mark Probert they could talk directly to Inner Plane entities who had direct knowledge of such things.

Meade had been reading Madam Alexandra David-Neel's description of taking initiations in Tibet in using body heat to thaw out frozen blankets. A Tibetan-Chinese, Lo Sun Yat, is in control of Mark's body.

"About thawing blankets," said Meade, "is it done by mental control?"

"That is right. This is a mental vibration thrown out from the body through deep concentration. This subtle energy ill thaw out ice from around the body besides thawing out and drying the blankets."

"Meditation?" asked Meade. "In what way is the mind manipulated?"

"It is almost a state of hypnosis," replied Lo Sun Yat, "but it is something even beyond that. It is self-induced.

"Is it produced by meditation on

fire, flame, heat?"

"The mind must concentrate on itself. To concentrate on the thing will not do. The mind must go inward or fire will burn and cold will freeze."

"Then all consciousness is withdrawn?"

"All consciousness is withdrawn. This is the same method used in controlling bleeding when wounded. You can control your blood or your heartbeat. If you withdraw blood from the injured part the pain will cease; if blood is flowing it will take a sense of pain to the brain."

"Is coagulation of the blood hastened?"

"Almost immediately."

"One can increase or decrease circulation at will. Is that the same thing you are referring to?"

"Precisely."

"Is this difficult? Take long practice?"

"Very difficult, especially if you are not brought up in that manner," replied Lo Sun Yat (suggesting that he might have been apprenticed to magick as a boy in some Tibetan monastery). "If many years run along before you start training you will have a most difficult time, if at all you can acquire it."

"But if exposed to heat instead of cold?" continued Meade.

"You are drawing within the blood from

from the outer surface of the skin. Adepts have been known to walk into heated ovens. This they can do because they withdraw the blood deeper into the body. Only the surface of the body is left without blood flow. At the same time all the organs are kept in low function."

"But what prevents the burning of the tissues?"

"Hang on to that question. I am losing strength. I will be back."

Mark's body falls silent and still while Lo Sun Yat shifts to another level of consciousness for a moment, to recharge the body. He continues.

"When the mind has trained itself to withdraw the blood, it also sends out an energy that encases the skin. This causes a layer between the skin and any object. Between the skin and this energy force is a constant cooling process.

"Like the hardening of a shell?"

"No, it is not a hardening. You have an egg. On the inside of the egg is a thin skin. Between the skin and the shell is a space. That forms or keeps a cooling cooling process or a protecting pad.

"Decidely a non-conductor, is that correct?" observes another sitter, and then someone asks about the ability to confer this fire immunity to another.



LO SUN YAT

As seen clairvoyantly by
Mark Probert and painted
by him.

"This can be done by those who know," replies Lo Sun Yat, "by the same process they give to themselves, they can extend to whoever will have the faith to put their foot on the hot place."

"Faith?"

"Not faith as we call faith religiously, something much deeper. The Ego must be assured that no harm will come to the body that it oc-

cupies.

"Confidence, perhaps."

"That is right."

"Is ritual a means of inspiring confidence?"

"That is one means, but as I have told you, this is something that must be developed slowly from childhood. You can extend it for a short time to someone else who knows nothing of it, but should that power of extension run out, the man or woman on the coals would be consumed immediately, a great deal faster than if they had walked out there without it."

This idea of a suddenly unprotected fire walker being quickly consumed caused considerable comment among the sitters. They had never heard of that before, but we are reminded of the mysterious fire deaths which continue to make the news over the years, men and women being entirely consumed by fire from an internal source, which sometimes scarcely scorches the chair or the bed in which they are reclining, and leaves the authorities completely mystified.

This suggests to the present director of BSRF, Riley Hansard Crabb, that a fire elemental has been drawn to the person so consumed, consciously or unconsciously; and the spontaneous combustion that results is caused by the blending of two forces.

I am somewhat surprised that Lo Sun Yat didn't mention the necessity of having the cooperation of elementals in the fire walk, perhaps because that aspect of the work was not brought up by Meade Layne or the others. They did refer to fire-eating performers at carnivals and circuses, applying blow-torcy flames to mouth, face, etc.

"Is the secret known to them in some unconscious way?"

"I would say yes," replies Lo Sun Yat.
"Yes, a natural gift -- like a musical
child -- a genius -- again I am losing
strength here -- "

And that ended the session with Lo
Sun Yat. This bit of informative dia-
log is from BSRF No. 8-A, "Seance Memoranda
From the Inner Circle", \$2.50 a copy.

LEARNING THE ART IN CHILDHOOD

An important part of Max Freedom Long's
introduction to real magick in Honolulu,
Hawaii in the 1920s was watching the per-
formances of a young couple with a travel-
ing carnival, a man and wife "who later
tried to explain their magic to me and try
to tell how they had learned it. . .

"The fire magician gave his perfor-
mance in a small tent. A railing separa-
ted him from his audience from three to
six feet. His apparatus was a pine table
on which lay the few things he used. The
only part of his performance in which real
magic was not used was the part in which
his little dog leaped delightedly through
through a small hoop soaked with oil and
set afire. Everything was done at close
range and the watchers encouraged to test
the heat of every article before it was
brought into contact with flesh. Every
move was made slowly and with no attempt
to 'juggle' or conceal.

"The following things were done by

the magician in each of the two performances I witnessed: (1) He boiled water in a cup and drank it down rapidly while still bubbling and steaming. (2) Finger-thick pieces of soft pine wood were held in the blaze of a gas burner until they were turned at one end to glowing charcoal. He took up six of these, bit off the live ends, and chewed them. (3) He heated thick iron bars to a bright red heat in the middle and then passed his tongue along the red surface repeatedly -- resulting in sizzling steam rising from his bare tongue. (4) He lighted an ordinary welding torch, drew the flame down to a cutting cone of blue-green, used the flame to cut through iron bars repeatedly, gave the bars and the torch to members of the audience for examination.

"Without adjusting the torch in any way, and seeming to have no protection or method of temporarily extinguishing the flame, he introduced it repeatedly into his mouth. His mouth remained open to its fullest extent and the flame could be seen playing from the end of the burner, even when it had been thrust in as far as his lips. (5) He heated an iron bar to redness and handled it with bare hands in a way which would have burned another severely indeed. He took a heavier flat bar and heated it to redness in the center. He took the heated part between his teeth and, holding the ends of the

bar in his hands, bent it up and down twice from the center. . .

SWALLOWED BY AN ELEMENTAL GOD

"Naturally enough, I questioned the fire-eater about his use of Magic. I also questioned his wife, who walked on sharp swords with her bare feet, and climbed a ladder of them.

"The fire-magician was perfectly willing to try to explain the nature of his Magic; but like all individuals who attempt to describe a part of what is discovered in Realization, he was handicapped by the lack of words to describe the superphysical.

"He had been born in India of English parents and left an orphan at an early age. He had fallen into the hands of a Hindu fire-magician who befriended him and taught his his art."

Interesting that this soul could not or would not be born to fire-walking Hindu parents who could have started teaching him the magical art at an early age; so he chose to take a Caucasian body of English parents living in India. Thus when orphaned at an early age he could be picked up and adopted by a Hindu fire magician who could aid him in what was obviously his life-plan before birth.

"The training was long," continues Max. "For hours the lad was made to sit

before the flame of a butter lamp and endeavour to see and feel the 'god' behind and in it. One day he became aware of the 'god'. It had 'swallowed' him as his teacher had predicted that it would, and he had become the fire itself. (Remember what Lo Sun Yat said about going within?) With more training he became able to 'become fire' at will and so was able to handle fire or fire-heated objects as a part of himself without being burned.

"I was especially anxious to learn whether or not this magician had been deep enough in Realization to see past the ascetic dogmas of modern India. I questioned him on that point.

THE KNOWLEDGE WHICH SETS US FREE!

"At first I couldn't do anything but pray and watch my flame,' he explained. 'Everything was a sin from which I must be purified by passing through fire under the protection of my master. But after I came to know fire and that I was a part of it, I found that I was a part of everything. That knowledge set me free. There are only two things which I cannot do and continue my work. First I cannot injure anyone in any way, and second, I must never give up my practice for more than a few days at a time.'

"I asked why he could not injure anyone.

"'Because to injure anyone in any way of cause them sorrow makes it impossible for me to become a part of fire. I do not know just why, but it seems that to injure someone automatically makes me afraid. I become afraid of fire and so I cannot become fire or touch it without being burned. Twice I had to go back to my master and get him to put me through the fire to purify me so that I could get away from the vague fear that I could not otherwise overcome.'

"I asked how he went about his daily work -- whether he invoked fire or not.

"'There are invocations, but one gets past them in time. I have worked so long that just to come near anything hot changes me to a part of fire. While I talk to my audience I have another part of me that is fire, but which never shows itself. (The fire elemental assigned to him at his initiation?) It is in the air around the top of my head. If I get out of practice -- like I have done a few times between engagements -- I have to use the old invocations for a little while until I get so I can become fire again whenever I wish to.'

CHO-CHO SAN AND HER YAMABOOSHI

"The little wife of the magician was eager to tell me of her training in Japan under her Master. She showed me his pic-

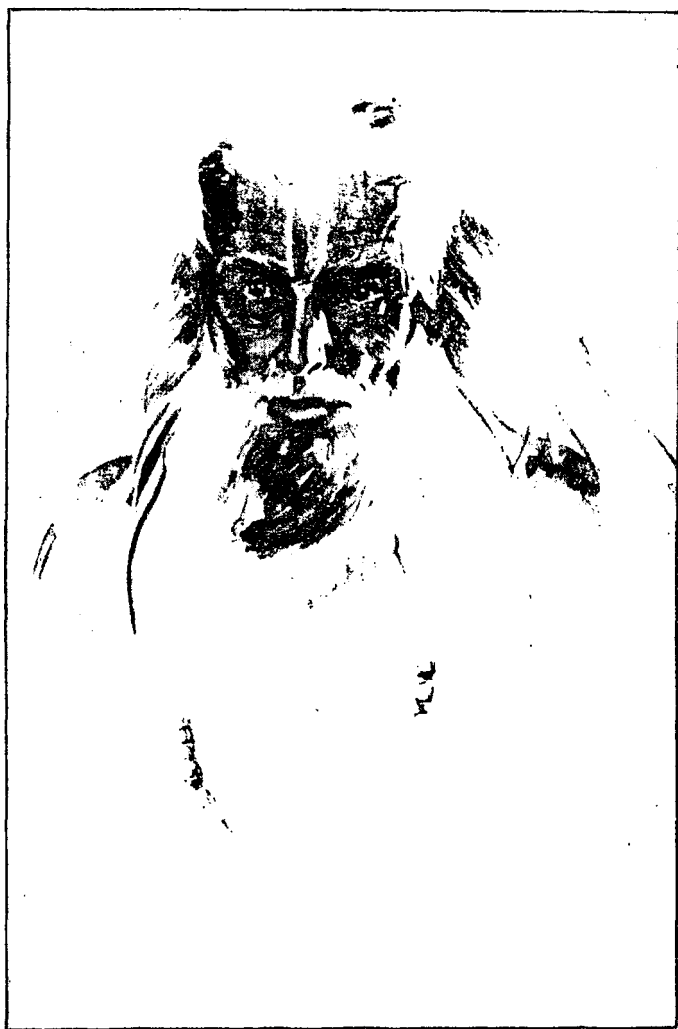
ture, and I have never seen a more serene face or one which gave such an impression of wisdom and power.

"She had been taught Realization by a peculiar method which she failed to describe very well, but the results of which was an ability to identify herself with 'the god in me'. She became that 'god' as she worked, knowing with serene faith that It would keep her from being cut by the swords.

"'At first I was often cut,' she related, 'but my master called silently to the god in me and it healed me before a drop of blood came. Soon I learned to do my own calling. When I walk on my sharp swords I am not myself. I am my god.'

"She lived by the same rules of non-injury as did her husband, and for the same reason. In the days of her training her 'sins' had been 'forgiven' by her master. He had spoken the formula of forgiveness while she had rolled on splintered glass. When she came to him bleeding, he healed her with a single word."

Of course we dont have a copy of Cho-cho San's picture of her master, the Yamabooshi of Japan; but we do have a portrait of a Mahatma of the Himalayas, from Manly Palmer Hall's book, "The Guru". Here again are the telltale serenity, wisdom and power of a man beyond mankind.



THE LORD OF LORDS