

A kahuna in the kitchen

By Mary Cook, Advertiser Food Editor

And high time.

In this age of sudden product recall and who knows what other kitchen stresses seen or unseen, welcome Kahuna Mornnah Nalamaku Simeona. A kahuna lapa'au healer, herbalist,

minister and teacher, Simeona believes the time has come to share ho'oponopono, a once-flourishing Hawaiian technique of problem-solving with the world. Definitely, she believes it has a place in the kitchen.

Simeona is addressing man-made vibes like fear, anger, violence, guilt and resentment, negatives "that go right into the food" or they may cause kitchen errors and accidents.

She presents a form of ho'oponopono adapted for practical use in today's world and her credentials include lecturing at the University of Hawaii School of Medicine and its College of Continuing Education, Kuakini Medical Center, independent corporations here and on the mainland, Johns Hopkins University in Maryland, Harlem Hospital, Hunter College of

Nursing and Bellevue School of Nursing in New York, Southeastern Medical Center in Miami and the Albuquerque University and School of Nursing in New Mexico. For those starting at square one, with no Hawaiian background, Simeona has updated and modified her course on ho'oponopono "to meet the understanding and acceptance of multi-cultural and international concepts."

For the Advertiser Food Report, she agreed to discuss it as it relates to meal preparation and service. In an interview at her Pacifica Seminars office in Piikoi Street, she began at the beginning.

"In any processing of food we might say the beginning in the Hawaiian way, would the preparation of thought in clearing the land, farming and putting the product in the ground, she said.

"First, a cleansing of the land because who knows, a thousand or a million years ago, that land might have been used as a sacrificial area or battle ground. "So we do ho'oponopono or cleansing, and once we do, we release the spirits to the path of light and the land is usable, highly positive, and the farmer puts his product in and raises it."

She spoke of the growth period, the Hawaiian methods of composting, their practice of recycling the earth three or four times a year with different crops and planting according to lunar periods. "In harvesting today we have these vans that take the crops to market,

the person who markets it and then it gets to the households,” she said. “The householder

does not know how many hands that one product has passed through.

“So when the food is cooked, when everything is ready to serve, we look into each container and do the cleansing of the thought forms that were imbued by the people who handled that food until it got to the table.”

“Thought forms,” she explained, that might have grown out of fights, arguments, theft, or any kind of excessive, hurtful behavior.

Simeona said the process, a prayer to the Divine Creator, would be like “having a little clearing.”

It would go like this, “I, Mornah Simeona, wish to do a cleansing, a ho’oponopono, on all the foods that have been prepared, beginning with the growth of the foods, wherever they came from, the farmer, the dispenser, the people who transported them on the certain line of trucks to the airport, the airline, the ocean over which they crossed and when they got

here, the people that dispensed them, till they got to the super market and were brought home – the many paths that have been touched in order for this food to reach this household.”

She also would include the householder’s cooking containers, and utensils, dishes, glass, silverware and table décor, especially if it includes “earth entities” (soil, rocks, or stones). Also, antiques that may have been purchased, loaned, inherited or stolen, not necessarily by the person using them.

The longer their history, known or unknown to the present owners, the more chance these objects might be in need of a good ho’oponopono cleansing, she said. As Hawaiian food gatherer’s way of expressing thanks is to give back one live fish to the sea, or one of anything that is taken or harvested from the land, Simeona said that the idea is manifested today by offering a blessing before eating the food. “A blessing of all those who prepared the food, who took part in the cultivation and production of the food and made it possible to reach our table.

“Putting out your thought form is like letting one fish go back to the Creator.” she said.

Having cleansed the food of all possible bad vibes, and readied it to meet the needs of family and guests, what about the next dining hazard: Over-eating? That, said Simeona, is also a fit subject for ho’oponopono.

Parenthetically, she said, the ancient Hawaiians were big people but not what she would consider obese “because their diet then was very simple.”

“Now many people eat out of frustration, fear, feelings of inadequacy, lack of love or rejection,” she said.

“Or they are goaded into eating a lot of food in early life. Or they have been denied enough of food and later become gluttons. Whatever the cause, it becomes a habit.

“So, in the cleansing prayer, the overweight individual would include “all my fears, frustrations, lack of confidence, self abuse,” or whatever other things contribute to the person’s overweight and would ask forgiveness for any offenses. When the unwanted experiences and conditions have been named, ho’oponopono would ask that they be “cleansed, purified, cut and released and transmuted to pure light.” Totally erased. And along with them, the need to overeat.

Simeona explained: “It’s pulling these things out of your personal computer. They may be so far down that it may take a little while for them to sift up to the top. “Actually, it’s sending down a request to your subconscious and, one by one, they will come up. And as they sift to the top, forgiveness skims them off and the word “transmute” changes them to pure light. “That way, you’re not polluting the atmosphere with old negative thoughts and vibrations.”

A tidy method to be sure, Simeona commented on its cultural background. “In early Hawaii.” She said. “Mental, physical and spiritual aspects of the individual were fully communicated, and all the unpleasantness was transmuted. “The people expressed their mental discipline outwardly and, because it was their way of life, they were at peace with

themselves and they imbued peace and balance in daily living. And today?