

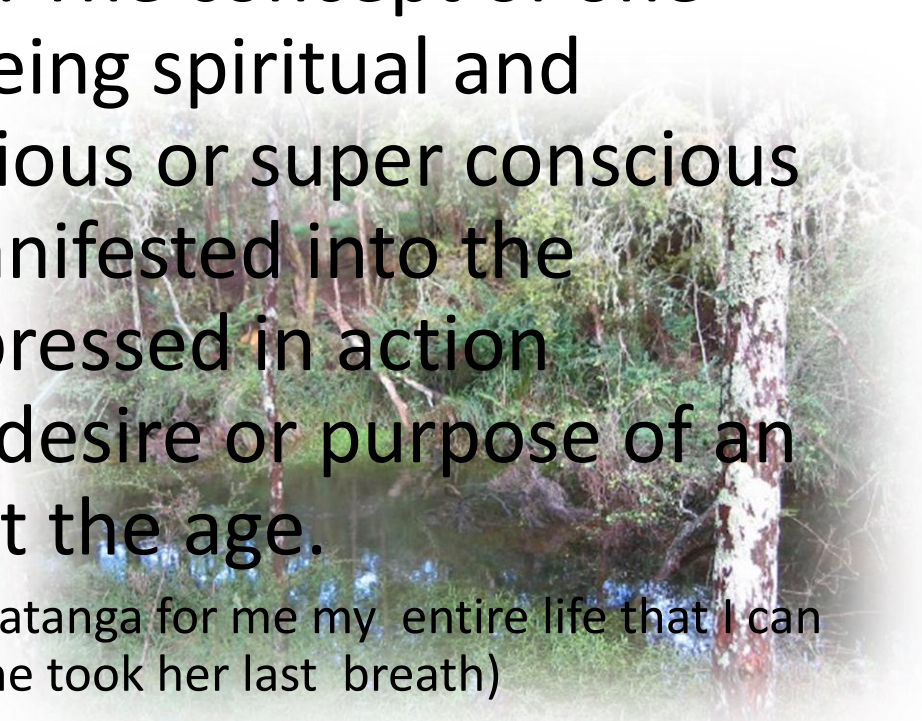
The image is a composite graphic. On the right, a woman with long, flowing green hair adorned with flowers and a purple berry cluster holds a glowing Earth globe. She has a serene expression and a star on her forehead. The background is a dark blue night sky with a yellow crescent moon and white stars. On the left, a grey silhouette of a Buddha head is set against a background of intricate, swirling patterns. Below the Buddha head is a blue, textured globe of the Earth. The overall theme is spirituality and environmental care.

Wisdom Spirituality

Wairuatanga

What is Wairuatanga?

- Wai meaning water its imagery & its concepts
- Rua meaning two & its imagery
- Wairua two streams that are able to run smoothly into each other. The concept of one being physical and one being spiritual and connected at an unconscious or super conscious level. Yet is able to be manifested into the conscious will and be expressed in action especially if it is a strong desire or purpose of an individual no matter what the age.
- (My mother created examples of waituatanga for me my entire life that I can remember right up until the moment she took her last breath)



Her favourite saying to us at many different levels and during her lifetime

‘Ko te kaha kei te tinana

Ko te mana kei te wairua’

**‘The strength is in the body
but the power is in the
spirit’(share example)**



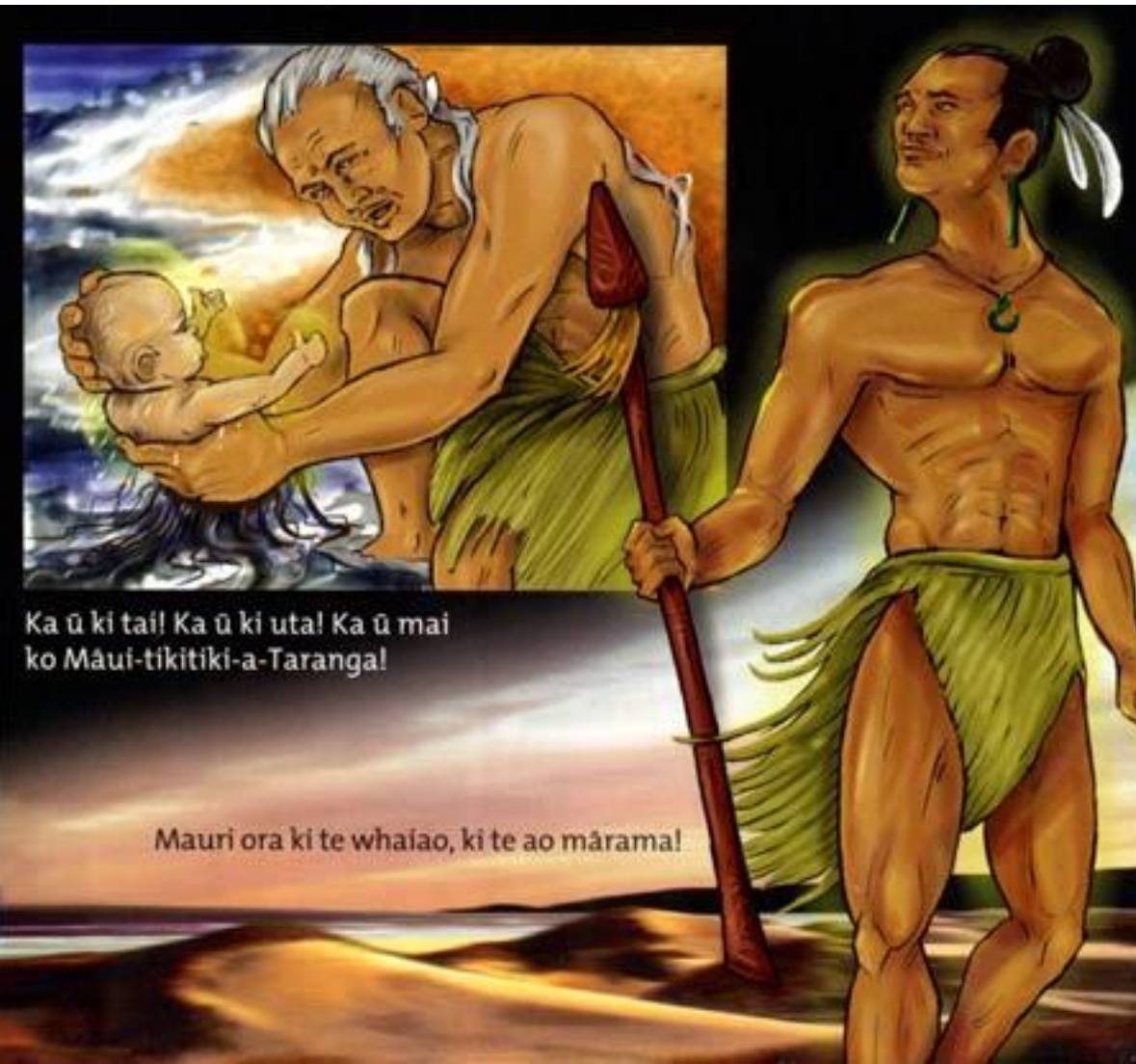
The organic concepts of Maori thinking related to these two words **Physical and Spiritual**

- **Kaha**- meaning strength, mainly at a physical level and that one can only do, due to the capacity of their tapu dimensions, constructs and exercise of individual choices and body frameworks.
- **Mana**-meaning personal power that each individual is born with. It gives a sense of prestige, pride & authority
- Born into a Royal family-mana
- Earned over time by works for humanity and humankind for your whanau, in the community and or worldwide.
- Where or how does this concept of wairuatanga begin for Maori? We are taught that we are born into a whakapapa that inherits the dynamics of whanaungatanga. The Maori Creation story begins with Io's dream and the potential seed that births out of te Po, billions of years evolve and the natural world unfolds. We believe that everything is connected living and dead.

A Fast Tracked Creation Story

- Io Matua Kore from the nothingness, the potential Po, the night
- Created Sky Father and earth Mother & Spiritual beings(70 Brothers Tangaroa, Tane, Tumatauenga, Whiro and others who would become the domains of the earth and cosmos
- Tane through the powers of Io
- Fashioned the first women Hineahuone.
- Hine Titama was their first child.
- She held the essence of te ira tangata,
- Essence of a human being.
- Hine Titama lived as a woman on the earth
- And gave life to human kind.
- When she returned to the bosom of Papatuanuku
- she became Hine-nui-te-po
- the Goddess of death
- She waits for her children
- to return to her,
- to prepare for the journey
- back to Hawaiki, heaven, the realm of Io, again.

Lets take another purakau-story- Maui

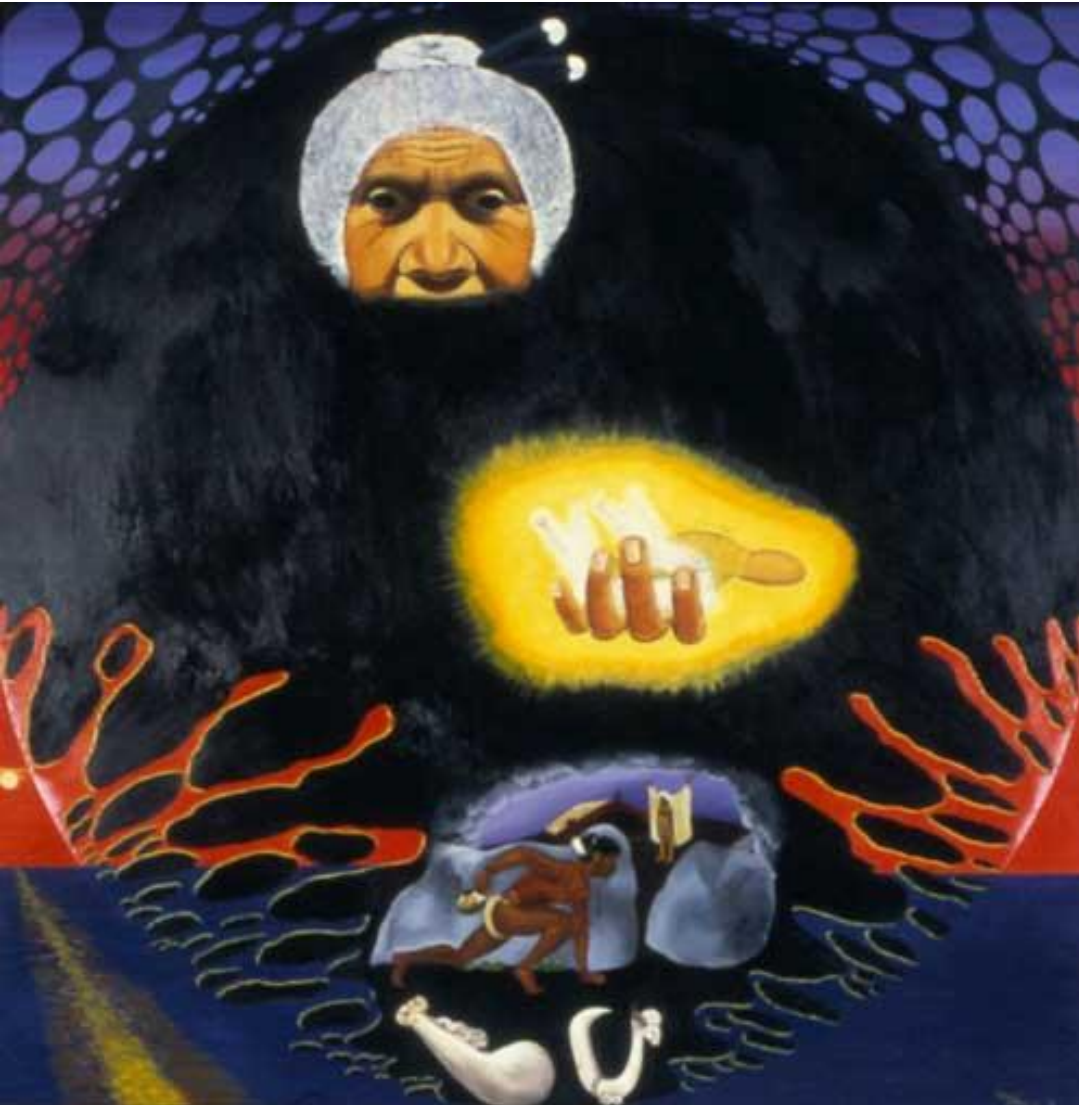


Maui had been casted out to sea and found by his grandfather who imparted vast knowledge on to him.

Ka ū ki tai! Ka ū ki uta! Ka ū mai
ko Māui-tikitiki-a-Taranga!

Mauri ora ki te whaiao, ki te ao mārama!

Maui a Maori demi god.



- Sought after his kuia Muri-ranga whenua for her magic jawbone that fished up the North Island.
- And slowed down Tama Te Ra/the Sun
- Acquired the secret of fire from Kui Mahuika by trickery.
- Attempted to achieve immortality through conquering another of his kuia but was crushed to death.
- Lessons are taught by the elders everything is connected and nothing separate

The wairua or spirituality stays with us
in the stories, in our beings,
reinventing and reinterpreting new
actions and ideas but the spirit energy
never ages, only the body can become
fragile & weak. You can see the spirit
in the deep wells of a kaumatua's eyes
when they have lost speech, but the
wairua can speak through a presence
felt.



Whakapapa

- This means building a foundation on which we build more frameworks and structures of people.
- We use images of nature to inform us that there are beginnings within beginnings and stages of rebirthings and no end only a transition into another place of time or te wa when that time arrives.(death is the ultimate te wa)
- A journey of spirituality over a persons natural lifetime of experience never ages according to Maori thinking.
- There is a model based on water that gives us an opportunity to flow with nature and be in touch with life seasons lessons and teachings.

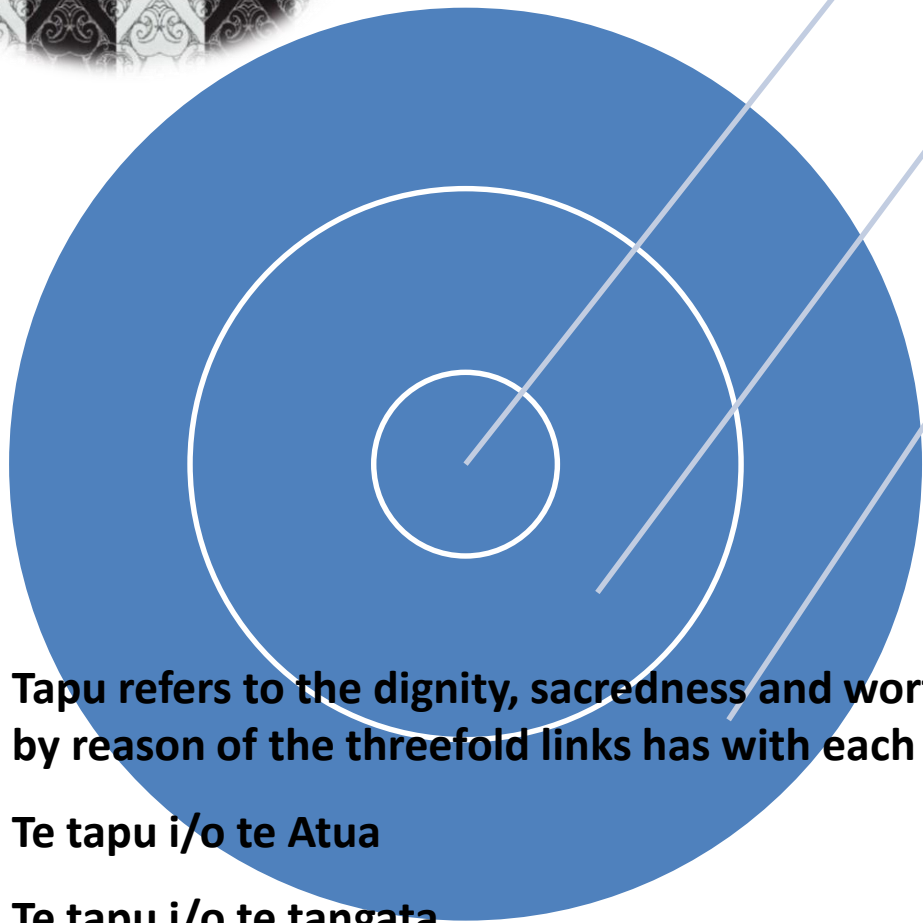


Ko wai koe?

- Matapuna : the Main Source, Wellspring, Creator
- Tupuna: Ancestors or Wisdom Wells
- Mokopuna: Descendants or Grandchildren

Sources of Knowledge, spirituality, creativity, wisdom, stories, talents, culture, life experiences etc flows from puna to puna and on forever until the end of time whenever that is?





tapu I
Intrinsic

tapu o
mana

tapu
restrictions

Tapu refers to the dignity, sacredness and worth of Atua, tangata and whenua by reason of the threefold links has with each other.

Te tapu i/o te Atua

Te tapu i/o te tangata

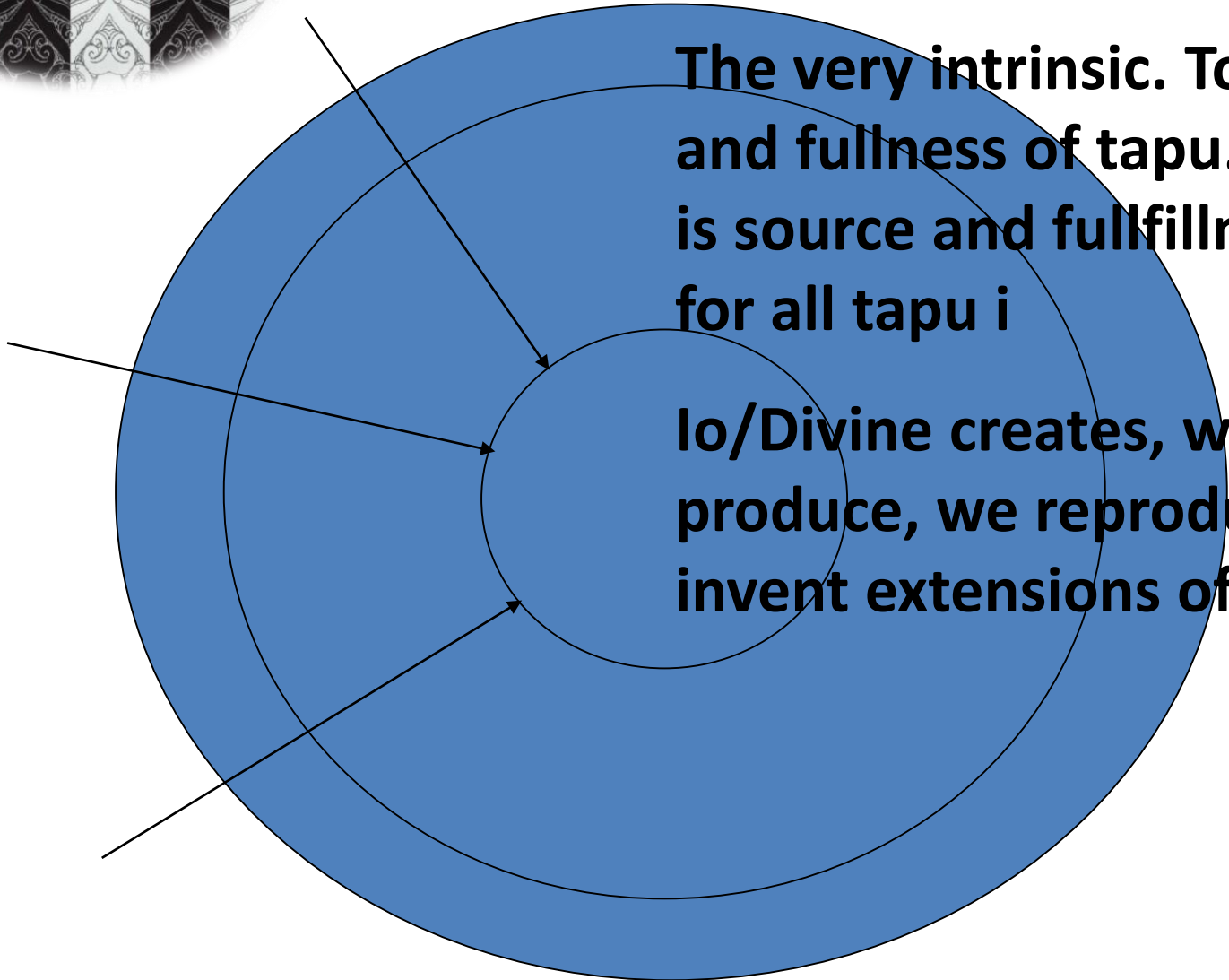
Te tapu i/o te whenua



Te Tapu i

The very intrinsic. Totality and fullness of tapu. There is source and fulfillment for all tapu i

Io/Divine creates, we produce, we reproduce, invent extensions of tapu i



Te Tapu i

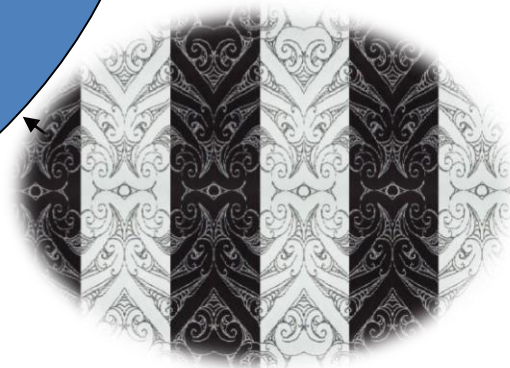
- We believe the meaning of tapu i is the state of being
- We believe that tapu encompasses the whole spectrum of realities and their relationships to other realities.
- It encompasses the encounters between one reality and another.
- It signifies the control system that regulates encounters between realities to ensure not just the survival but even more so, the enhancement of all realities.
- Notes by Dr Pa Henare Tate

Te Tapu i

- Tapu i te Atua
- Tapu i te tangata
- Tapu i te whenua
- Existence
- Intrinsic
- Totally and fullness of tapu
- Source and fulfillment of Tapu
- Inextricable link between Tapu and Mana
- Notes by Dr Pa Henare Tate

Tapu Restrictions

**Tapu restrictions are the
outer layers of sacredness
(tapu)
that seeks to maintain
boundaries and limits set by
that restriction.**



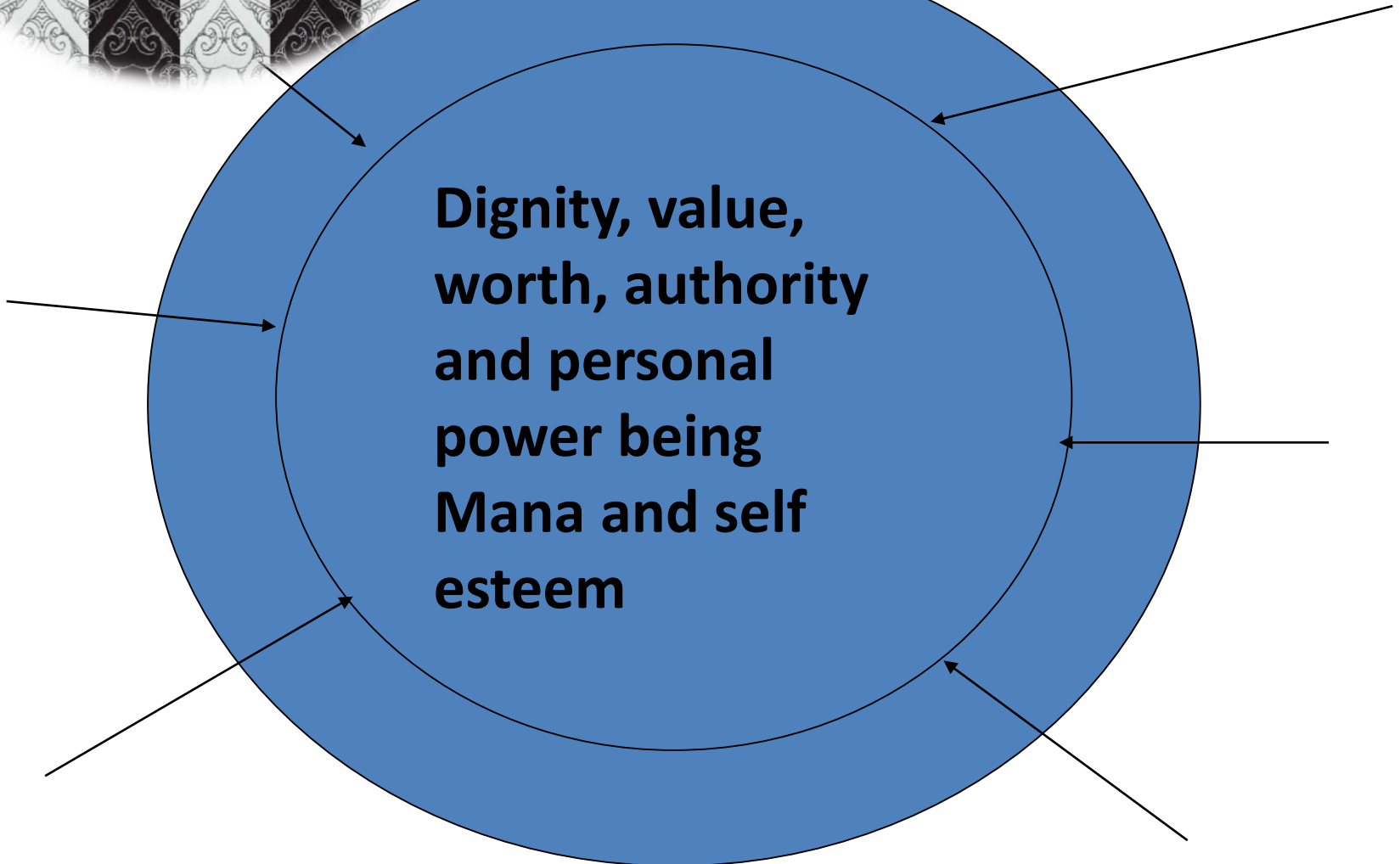
Tapu restrictions

- Tapu restrictions are prohibitions
- Set limits
- Sets boundaries
- Set aside for the purpose of protecting and conserving food or water sources. Rahui
- Having a sense of safety-Tapu restrictions
- To stop access to dangerous places
- To stop access to accidents or death

Te tapu O



**Dignity, value,
worth, authority
and personal
power being
Mana and self
esteem**



Hohourongo



The principle of Houhourongo is to bring about peace through the healing of violation.

The tapu and mana restored which allows for spaciousness and movement through and into the next threshold.

Hohou rongo

- Hohou rongo is achieved by the exercise of pono, tika and aroha.
- *Te tikanga or process. There are four parts*
- The Kaiwhakakapu Turanga
- The format that hohou rongo will take
- The venue chosen
- The elements

- Te Tika:
- Refers to justice: that which is right, worthy, fitting, appropriate. Tika approves and affirms power that is conditioned by tapu. It is protocol, procedures, policies, that give ethical guidance to good living.
- Tika requires that mana be exercised to address, acknowledge, enhance and restore tapu.
- That mana be exercised to maintain right ordering of relationships.
- That mana be rightly exercised to maintain to ensure responses to tapu are right, fitting and worthy of tapu.

Pono

- Te Pono:
- Seeks to reveal reality as it truly is and when this is identified there is freedom to proceed. It is the integrity between thought and word. Word and action. Pono is essential for addressing tapu and for restoring tapu and mana, because it focuses on reality, truth and integrity.

- Te Aroha:
- is one of the principles by which we address and acknowledge tapu and exercise mana. Aroha is a principle of communion and of action by which tapu of some (and implicitly all) beings is addressed, acknowledged and restored in affection, compassion, sacrifice and generosity, by the right and gratuitous exercise of man. Aroha also includes, transcends and integrates the principles of tika and pono.