

Whānau Ora is the tradition I was born into

I was born into the tradition of Whānau Ora. Our whānau is made up of every living thing that seeks sustenance from Papatuanuku, our Earth Mother. "ORA" for me, means "of the central sun, the divine spark." Yes, our whānau links us to the "ONENESS" of everything that exists.

Our philosophical base links into "Te Wheke" – the octopus and its three hearts. It is second nature for me to assess my total wellbeing, according to the "Gospel of Te Wheke" so that I can understand in my own power and wisdom, and not be programmed by the state.

What do the "Three Hearts" of Te Wheke link into?

1. **Aroha...** the presence and the breath of our divine source "unconditional love."

2. **Ra Ngati Ra...** the living breath that begins and ends with the central sun, the divine spark.

3. **Whenua...** we come from our whenua in our mother's womb, and when our bodies die physically we return to the whenua of our Earth Mother Papatuanuku, the mother who first begat humanity, indeed all progeny.

The eight "Kawai Rangitira"... (Esteemed Tentacles) need the three hearts to develop holistically and to merge into the "oneness" of the head and the stomach.

I hope that you will see why "celebration" is a natural part of our traditions. My generation had a wananga recently to discuss some of the differences we see in regard to the way we were brought up by our old people. We were brought up to stand in our own power, our old people from Waikaremoana and Wairoa died, on average, between 108 and 114. They also had all their wits about them, until they died. They were not programmed by the western world.

Each day I tune in with my eight Kawai/dimensions to see how I am going to cope with a very busy full life. Come Journey with me. Each one of us resonates in a way that is appropriate for each one of us. This is how I resonate:

Mana Ahua Ake/vested authority/absolute uniqueness

I am absolutely unique. There has never been anyone like me or you, and there never will be. I am a "miracle in expression" with vested authority from our divine source and my ancestors. I believe in celebrating each day by being true to myself and not being programmed by the state system or anything else. I love myself to the 'nth' degree and one of my favourite songs is "Oh Lord it's Hard to be Humble, When You're Perfect in Every Way."

Taha Tinana/ physical world

I thank my physical body for what it does for me intuitively day after day, without being directed by me. I show my appreciation to my body by eating food that comes direct from land that is free of pollution and pesticides. My physical body is in very good health regardless of a dislocated hip and old injuries I received in a bad accident.

We also have a lot of natural vegetation and introduced vegetables and herbs growing on our land as well as a huge variety of fruit and indigenous trees that provide us with food as well as rongoa/medicine. We also have the good fortune of having pure spring water at our home.

My body is sacred, particularly my head and genital region. I was nurtured, cherished and baptised in my mother's womb for nine months and I was born of water, the most sacred water for me. I believe in living with nature and I am very much involved with replenishing bird numbers and regenerating trees and plants that are at Waikaremoana. We are regarded as some of the finest conservationists in the world.

Hinegaro/mental dimension

Hinegaro, the "hidden mother" in all of us has two children, Tumatauenga her son who is the left brain and her daughter Rongo who is the right brain. We have always been whole brain learners and believe in the power of the mind and visualization.

We choose to think positively about everything that we do, or to move into neutral when dealing with challenges. The biggest challenge I have remaining neutral is when I have to deal with my immediate family. My great grandmother was the matriarch, the head of many hapu, and it was she who made me realise just how important it was to stand in my own power and to be true to myself. It was she who stunned us when she died, because she was so strong and was still in full control of our hapu and it was as if she chose to go while she was still on the crest of the wave. She died at 108 and predicted many things that have occurred in my life.

Whanaungatanga/bonding/kinship ties to all living things/ social interaction

I was brought up to see the whole of humanity as Ngati Ra, because we all come from the same divine source "Ra Ngati Ra". I was encouraged to excel in all areas of development so that I could be a strong person for the family, the community, the nation and then the world community. We were taught to welcome and embrace all people into our Marae. We welcome people from all over the world into our home from many different cultures and religions. I have travelled all over the world and have interacted with at least a hundred and fifty nations over the years.

Our ancient ancestors were peace keepers and we all come from a tradition of resolving conflict through peaceful means not war. One of my most successful lecture tours was travelling through Germany, a nation of people who fought the Maori in two World Wars. All the lectures were packed because the Maori Battalion is a legend, and the German people wanted to interact with a Maori speaker. We are regarded as the finest social scientists in the world.

Whatumanawa/emotional dimension/"The all seeing eye of the heart"

We believe in expressing our emotions as long as we do not hurt others in the process. We also believe in using most, if not all our senses when communicating or feeling for energies. We have six senses that we use as much as we can to ensure that we

are in communication mode at all levels. Except for sight all the following senses ...listening, smelling, tasting, feeling and touching are working at full power for me. Using a "sixth sense" ...Intuitive intelligence is second nature to me and enables me to work at a metaphysical spiritual level.

Mauri/life force, ethos, psychic dimension

This dimension comes in at conception and is unique to the individual. It includes an inbuilt healing energy called "Mauri O Ra" I have used my healing energy time and time again including the time I had a brain tumor. Every time I drink or eat I acknowledge my healing energy as a form of thanksgiving.

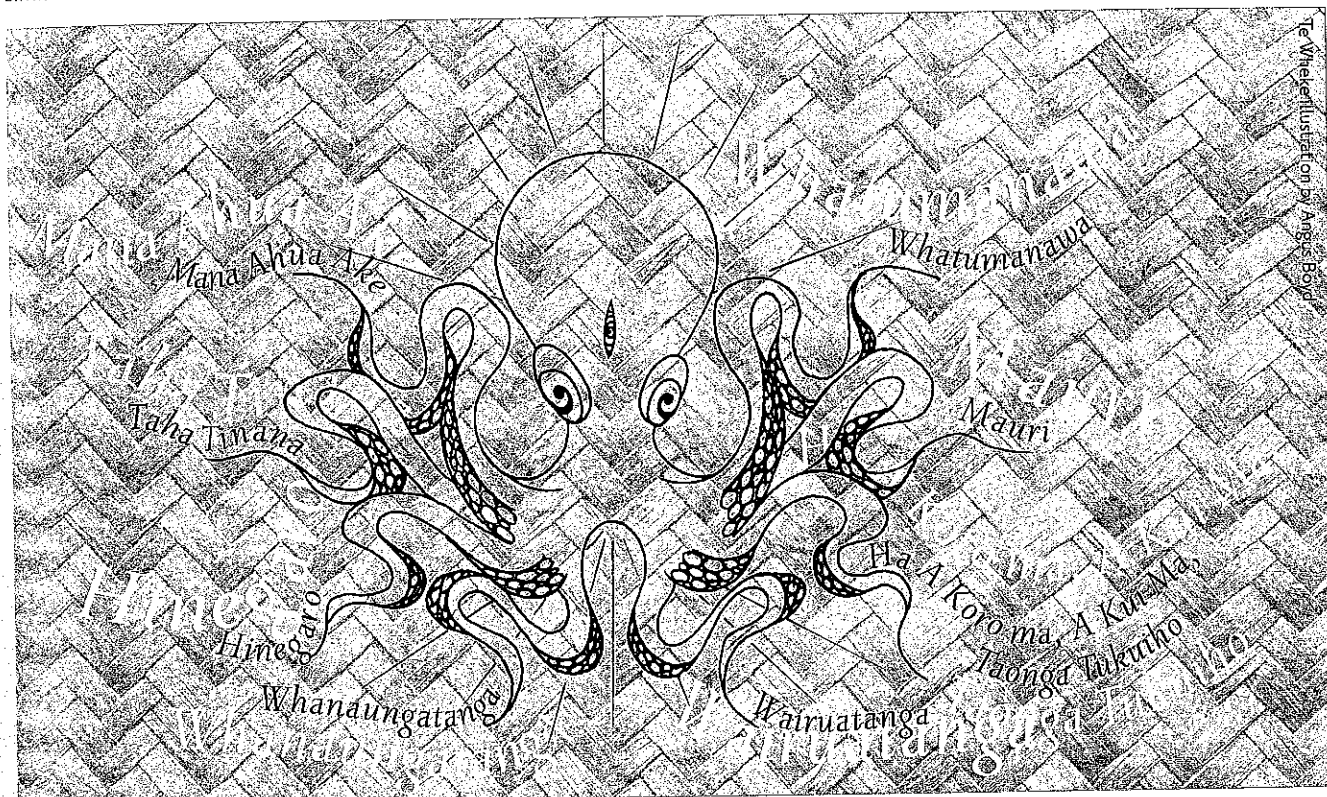
Ha A Koro ma, A Kui Ma, Taonga Tukuiho/cultural dimensions
My cultural identity and ancestral treasures are paramount to me. I wear my cultural cloak with great pride and I enjoy celebrating the similarities and differences I have with other cultures because I know

that we are "ONE" on a spiritual level. I know that it sometimes takes us a half a day to welcome and greet people but I hope we never lose these particular traditions.

Wairuatanga/spirituality... two waters

I am a spirit having a physical journey. I have two waters, one is called Waiora, which is pure divine energy and the other water called Waituhi records everything I do in my life whether good or bad. What I do at the end of each day is send the energy of my transgressions to the central sun, the divine spark to help cleanse myself. I have a direct line to the divine source and our divine parents... and I do not need a mediator to act on my behalf.

He Atua! He Tangata! ... I Am Divine! And Beautifully Human!
Taku mana, taku mana, mana Motuhake!
Taku ihi, taku ihi, taku wanawana!
Tihei Mauriora!



Dr. Rangimarie Turuki Rose Pere has been strongly influenced by teachings that go back over 12,000 years. Her book *Te Wheke - A Celebration Of Infinite Wisdom*, is an introduction to these teachings. Rose has been on lecture tours on *Te Wheke* throughout Europe, including Germany, Austria and Italy. She has represented Aotearoa - New Zealand internationally as an educationalist, written a monograph called *AKO: Concepts and Learning in The Maori Tradition*, held a Visiting Teacher Fellowship at the University of Waikato, Hamilton New Zealand in 1982, taught from preschool to tertiary, and researched ancient teachings in the Americas, the Mediterranean, the Middle East, Great Britain, East Asia and the South Pacific.

Rose is a holder of the New Zealand 1990 Commemoration Medal and was honoured as a Commander of the Most Excellent Order of the British Empire 1996. She attained a Doctorate of Literature at Victoria University Wellington, New Zealand 1996. Rose has her own consultancy called Ao Ako which focuses on global learning. She is also a Director of the Four Winds Foundation an international body that works with indigenous and non-indigenous people.

Don't miss Dr. Rangimarie Turuki Rose Pere's closing remarks at...

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