

TOI HAUORA KŌRERO O TE WĀ

Putā ki Te Ao Mārama - preparing for a new reality.

The approach to COVID19 taken in Aotearoa to isolate at home has resulted in almost eliminating transmission of the virus. We are now working towards returning to business activities, schooling, cultural activities, socialising and a new reality. Expanding our bubbles, continuing tapu and public health practices such as physical distancing and handwashing, and maintaining the gains that have occurred in both the natural environment and within our minds, hearts and homes, can benefit from taking a Māori approach.

The pūrākau of the separation of Rangī and Papa, provides some guidance on how we might work together to successfully move through the cycle of regeneration from Te Kore, to Te Pō to Te Ao Mārama to a renewed state of flourishing or mauri ora. The rapid change to isolation and restrictions of alert Level 4 could be likened to the beginning of time Te Kore (the void, without sound, light or movement, unknowing) or mauri noho. The potential to reduce these restrictions can be likened to the second phase of creation Te Pō (the darkness) in which Papatūānuku (Earth Mother) and Ranginui (Sky Father) developed.

Locked in a firm, loving embrace they produced many children who were confined in darkness, but protected. Although mauri tau, they soon yearned for space, light and new experiences. After much deliberation and planning, Tāne Māhuta succeeded in separating their parents and releasing the children into Te Ao Mārama (the world of light and consciousness) and mauri oho. Ranginui continues to provide protection from above. Papatūānuku continues to nurture us from the land beneath. Their many children propagate the environment in between in which we live.

Let us follow this template of planning and working together to recover from the impact of lockdown, gradually extend our bubbles, maintain the gains made, and create new realities in mauri ora. Let us not forget that we will still need precautions to continue to constrain transmission of the virus. Finally, let us not forget the reciprocal relationship that we have with Rangī, Papa and their tamariki and the potential impact of human consumption on the environment that protects and nourishes us.

“Ka puta ki te whei ao, ki te ao mārama” emergence into the world of light, the world of enlightenment.