

# WAKAMINENGA

Kaunihera Hauora



Health Council

## NGA ARIA TAKETAKE

## BASIC CONCEPTS

### TE AHUA TINO PAI RAWA

TURE O TE AO KATOA

HAUORA - MANAAKITANGA

RERETAHI - KOTAHITANGA - TAPU

TAURITE

NGA WHIRINGA KIA RITE KE KI NGA TURE O TE AO KATOA

KO KOE ME  
OU WHIRINGA

NGA WHIRINGA E PUTA ANA I TE RIRI ME NGA TURE O TE AO KATOA

KĀORE I ŌRITE

WHAKAHEKENGĀ - WHATTIWHATĪNGA - RIRI

NGA MATE

TOHU ← TŪTOHU

MARI MATE

TE MATE TINANA

### PERFECTION

UNIVERSAL LAWS

HEALTH - WELLBEING

HARMONY - UNITY - HOLISM

BALANCE

CHOICES THAT ARE MADE IN HARMONY WITH UNIVERSAL LAWS

YOU AND  
YOUR CHOICES

CHOICES THAT ARE IN DISHARMONY WITH UNIVERSAL LAWS

IMBALANCE

REDUCTIONISM - FRAGMENTATION - DISHARMONY

DISEASES

SYMPTOMS ← SIGNS

CHRONIC DISEASES

PREMATURE PHYSICAL DEATH

# TURE O TE AO - UNIVERSAL LAWS

## **Law of Movement | Tuhinga o mua**

Movement is fundamental to good health. *Taha wairua* | *Spiritual health*, *Taha hinengaro* | *Mental health*, and *Taha tinana* | *Physical health*. This promotes *Family health* | *Taha whanau*.

Maintaining movement promotes good health. Failing to keep in motion is stagnation.

These are also found in Maori culture. The spiritual essence of a person is their life force. This determines us as individuals and as a collective, who and what we are, where we have come from and where we are going.

A traditional Māori analysis of physical manifestations of illness will focus on the wairua or spirit, to determine whether damage here could be a contributing factor.

## **Law of Reciprocal Action | Ture mo te mahi whakautu**

Every thought, every action has consequences. Each human being is entirely responsible for his thoughts and actions. Learning from one's action is the key to improvement. Repetitive behaviour leading to repetitive adverse consequences is stagnation and so is victimization.

## **Law of Attraction of Homogeneous Species | Ture o te whakaongaonga o nga momo homogeneous**

Like attract like. Positive thoughts and actions attract the same. The reverse is equally true.

## **Law of Balance | Ture mo te tuku me te whiwhi**

Health requires balance. Never take more than you give. Lack of balance brings adverse consequences.

## **Law of Spiritual Gravity | Ture o te wairua wairua**

Unresolved consequences (commonly called karma) adhere to the spirit, increasing its density. The density of the spirit determines its direction in life.

## **Law of Rebirth | Mano kano**

The cycle of physical life and death involves multiple incarnations for the vast majority. Physical death is not the end of life for the person involved. Spiritual death is.

## **Divine Grace | Hanahana aroha**

Even in the direst circumstances, a real change within a person can bring redemption.

## KORE UTU A VERSUS HEREA

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## FREE WILL VERSUS BOUND WILL

Every human being is endowed with free will which allows for the potential for development and growth, thus providing a path towards Perfection. The exercise of free will must not be impeded.

Each person must also be aware that unresolved adverse consequences in their lives can adversely impact the expression of free will. A bound will is the result of such unresolved consequences that can alter the ability to choose freely.

### Example of Breaches of Traditional Maori Ethics and Principles

#### 1. **Ko te uru whakanunu** | Unconstructive criticism and complaining

While this behaviour may seem relatively minor, it had the potential to cause negative attitudes and beliefs within the collective. When an individual complained in this way, they were indirectly challenging the power structure of the tribe instead of directly resolving their conflict.

#### 2. **Ko te kai a piko** | Violation of another's esteem

This misconduct could manifest in many ways directly and indirectly. Any form of abuse whether it be physical, mental, emotional, or sexual would come under this definition. If left unchecked this could lead to internal conflict within the tribe.

#### 3. **Ko te ha piro** | The offensive breath. Back-biting/gossiping

The ancients viewed one's breath as being a sacred link to all life, past, present, and future. For this reason, it was essential to carefully monitor the things one said. In the old world, one insulting remark to another tribe could bring destruction down upon the entire tribe.

#### 4. **Ko te piko atu, te piko mai** | The endless bending. Violation of one's own esteem

For someone to truly respect another they must respect themselves first. This concept refers to one who constantly lowers their own mana to please or placate another. This has the potential to cause an imbalance among the tribe as the individual may feel violated by others in the tribe that treat them as if they are of lower status.

#### 5. **Ko te pawhera** | Violation of the sanctity of women

The women as Whare Tangata (Sacred House of Humankind) were extolled for the importance of their role within the tribe. Every human was born to women and for this reason their sacredness was essential for the wellbeing of the tribe.

To violate women was to put the entire future of the tribe in jeopardy.

## **6.Ko te tiki kopura** | Negative expression of personal issues

To force one's personal beliefs, history, values, or dislikes on another demonstrated that the individual was not valuing or respecting the other members of the tribe.

This also communicated an indirect challenge to the power structure of the tribe.

### **Ara (Way of truth)**

A Hara or transgression requires a pathway of restitution (Ara) to redeem the adverse consequences of the transgression.

In traditional Maori society this would manifest itself as a Ritenga (Ritual) where the individual would pay in some form for the transgression that they had committed.

These teachings were essential to the wellbeing of the tribe and were followed for centuries in a time when belonging to a collective group was not just important but was vital for one's survival.

These principles promoted self-awareness and self-government, in other words behaviour in harmony with the basic precepts of LIFE.

One is encouraged to be aware of every thought, word and action and the effect that they could have on others.

These precepts were taught by the Tohunga to the rest of the tribe to point the way to a contented life, where the tribe could live in harmony and mutual respect, as it should be today also.

## **OUR VISION AS HEALTH PRACTITIONERS**

We will strive to form a caring community-based network of duly qualified health practitioners who share our values and our commitments. Our practitioners shall be immune from prosecution or censure by any authority, person, or entity, insofar as they are acting within the above stated principles, laws, and precepts in the context of their acknowledged skill set that has been vetted by the Wakaminenga Health Council (WHC) as part of their registration. The Wakaminenga Health Council shall be the sole authority to which our health practitioners are accountable.

- Access to our health providers is a privilege and not an entitlement.
- Health is first and foremost a personal responsibility.
- Our health practitioners can support and assist diligently an individual's journey if they themselves act responsibly.
- We are health facilitators, working in partnership, and do not accept blame when our advice is not followed.
- Those who do not wish to have any personal responsibility and are unwilling to exchange value for value, for the sake of health and freedom, should address this issue before engaging with the Wakaminenga health practitioners as this is morally, ethically, and spiritually forbidden.
- The goal of the Wakaminenga Health Council is to help restore, facilitate, and promote health and personal empowerment. If you have an unforeseen accident or acute illness you may need to seek care

in the appropriate disease and illness-based hospital to which you will retain access. We will be happy to help facilitate your recovery once you are returned to your community.

We envision regional and community cooperatives that will facilitate, harvest, and grow healthy food produced without sprays. Maraes with land could also become the sites of community garden initiatives to promote resilience of our food supply and mentor youth by imparting wisdom in caring for the land and being kaitiaki. We envision our communities rekindling understanding and availability of rongoa and the revitalization of our maraes as the centre of the physical and spiritual sustenance of our communities. We hope to reduce waste and promote economy by creating weekly job, food, clothing, swaps, or markets at our maraes to create value and services for those engaged in this idea of community. These should be undertaken with an oath of integrity and honour in all practices. Our hope is to see a preferred economy evolve in support of hapu based supplies of food, services, and medicinal products, by hapu, for hapu.

I \_\_\_\_\_ explicitly acknowledge and accept that \_\_\_\_\_ is registered with the Wakaminenga Health Council (WHC) as a \_\_\_\_\_ (see <https://www.whc.maori.nz/>). Complaint, if any, should be directed at the WHC, not the HDC.

**Patient Acceptance:**

Please initial beside the option you agree with:

\_\_\_\_ - I have read the WHC Basic Concepts | Universal Laws and I agree with them and endeavour to act in accordance with them.

\_\_\_\_ - I have read the WHC Basic Concepts | Universal Laws, I freely acknowledge and respect that \_\_\_\_\_ is practising and acting in accordance with them. I accept that treatment and care I will be receiving from \_\_\_\_\_ are in accordance with those concepts/Universal Laws

\_\_\_\_\_  
PATIENT SIGNATURE

\_\_\_\_\_  
DATE