

# Winter of Wellness™

## “Maori Healing” with Atarangi Muru and Manu Korewha

### March 7, 2014

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Stephen: Greetings, everyone. Welcome back to the Winter of Wellness. This is Stephen Dinan, your host for this series. I hope you're getting as much beauty and value out of what has been shared as I am. I am delighted today to be hosting two people from around the other side of the world who are bringing us words of healing and wisdom.

First is Atarangi Muru, who's a Maori healer. Her passion for the Maori healing arts was first ignited by her elders and she now assists people from a whole range of methodologies and healing to really pass these healing arts on to her children and grandchildren and the extended family both biological and spiritual. And she's with Manu as well who's also a Maori healer, who is a surprise guest. They work together often and so they wanted to come on to the Winter of Wellness together. Welcome, Atarangi and Manu.

Atarangi: Thank you.

Stephen: Beautiful. Let's begin with a prayer. Because it's always good to set sacred space together and to really invoke the spirit.

Manu: Thank you. And that is our prayer for the morning. To try and translate directly to English is quite difficult because the language itself is pre-European. So they walk in too many ways of translating back into English. But in the last 40 years of my growing of little bits and pieces of our languages which help to translate some of the language.

But basically it goes back to the creator, back to the beginning of time where all things were one unit and one big family. And then over time we became separated and then putting everything back to a one, a oneness. And it is basically the prayer for the morning, to keep us in check and on path.

Stephen: That's beautiful. I could really feel the resonance of each word. It's like when you're praying with that deep lineage, it's like we're calling forth all of the streams of ancestors and cultures and ancient knowing. I can really feel it. Atarangi, I'd love for you to share. Maybe begin with sharing some of what your upbringing as a Maori healer and what Maori healing is really all about.

Atarangi: My name is Atarangi, as you heard. For me, Maori healing is a way of life. Actually, it's not even Maori healing. It's just every person being in the sacred space. Not even a sacred space. It's just being normal. For us, at home in New Zealand, there is no sacred space but every moment that we have and we just forget to hold that space when we're in times when our body is challenged, our mind is challenged, our heart is challenged, by the many and varied things that we experience during the day.

So, I guess, Maori healing, especially when we're travelling internationally, it's more about the common things, the simple things, the groundedness of a person being back with themselves, by themselves, without all the -- how do you call it -- the day-to-day life pressures that come upon people. For us, I believe, that we're very blessed because we still have a lot of our elders with us. They come from a time when there was time to spend with family, there was time to talk, to communicate, to laugh, to negotiate various things that were going on rather than living mostly yourself or your children about things that need to be done on your to-do list.

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So Maori healing is about right alignment of the body as well as the spirit, the emotional, what everybody else is doing, coming from different philosophy ideas.

Stephen: I'm curious how it would translate into practice when you talk about right alignment of the body. And feel free to go back and forth. I'm not always sure which of you knows or wants to answer first. But this whole notion of right alignment of the body, so I would assume that that's what you would see as the source of true wellness which is our focus on the Winter of Wellness. From a Maori perspective, how do we come into right alignment of the body?

Manu: Well, for us, the body is made up of three beings. You get the physical being, which deals with the here and the now. You get the spiritual being, which deals with yesterday and its emotional path. And you get the mental being, which deals with tomorrow. When the three beings come into alignment, they produce a fourth being who will just be happy, be content and be alive, the one that we all strive for.

But in the reality of the world that we live in, we've literally created a fifth being, the emotional. And I'm not saying that we live without the emotion. It means we live where we are the masters of our emotions, not they dictate how we live. And for a lot of people, the emotions dictate how they live, how they move, how they breathe, the fears, the tears, the anger, the jealousy, the emotional garbage stuff.

So predominantly when we work on someone, it's the emotional being that's playing havoc with everything. So we have formed methods of how to draw the emotional being to the surface. For a lot of people, they don't know how to release the emotion or they're releasing too many emotions and don't know how to stop them. So for us, it's about reiterating all the beings within one container so that peace literally starts to move back into the body.

Stephen: That's beautiful. So when everything is aligned, then there's this natural flow of energy and things coming to harmony.

Manu: Yes, yes.

Atarangi: Absolutely. An example of that, while we're here in LA at the moment, I've been doing a lot of fertility work. Most people, most women that we'd been meeting have been going through IVs treatment or all sorts of treatment and I say to them the first thing we must look at is aligning the body. When the body is aligned, when everything is in its right place, when the wellness and -- what do you call that -- go throughout the body, then it can do nothing but its role in life. Or is that too simple?

Stephen: That's very profound. I was waiting if you're going to say more. So this key for alignment is really the foundation of all health is what you're saying. When we have different symptoms of disease or not being able to conceive or other things, there's often some deeper alignment issue between the aspects of our body.

Manu: Yes.

Atarangi: Absolutely.

Manu: For a lot of people who -- For actually myself, we were lucky we were raised by elders, by grandparents, by great grandparents. I was lucky enough I was raised by my great, great, great, great grandparents who lived in the forest. So daily we walk and gathering herb. They're teaching me things about the forest. As a child, I didn't know what it was, wasn't until I got older. He wanted to ensure that that information would stay and it will stay in the recorder of children, which is why, for us, when we're working on people, we look for the innocence of the child that is still left within the being and the child must come forth. And a lot of people just, adults especially, don't know how to look the inner child come in play. In fact, the inner child will take over.

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Stephen: So how do you let the inner child come to play?

Atarangi: You'll have to come and see us at work and play. It's no more than you let the mind go and you don't judge anything that's right in your face at that time.

Stephen: Wonderful.

Manu: And that's one of the biggest things that I should know in myself and most of the healers that come through from New Zealand. We were lucky that when we were raised, we didn't have words, English. We didn't have Maori words for anger, hatred, blame, guilt, shame, frustrations, strife, resentment. We don't have words for these. So our children are literally growing up ignorant to them. They're not learning them.

Stephen: Wow. Is there a more general term like some sort of negative emotion term or no? It just didn't--

Manu: No. Our elders for sure, why waste energies on emotions you don't need? So it was always about keeping the child in check with himself and the universe around him to the point, your child, have you ever heard the sun rise in the morning?

Stephen: Ever seen it? Of course, yes.

Manu: No. Heard it.

Stephen: Heard it? Oh, I didn't hear you. Heard it? That's a good question. I don't think I've specifically heard the sun rise.

Manu: Have you ever seen one raindrop fall?

Stephen: Probably, yeah, I think so.

Manu: These are all aspects of nature if we sat long enough, nature will give you a tool that will help you for the rest of your life. But one has to be still and patient enough just to wait, to watch, to observe. And that's why a lot of people in the healing space they've forgotten to do just to be still, just to listen. And nature has all the answers if only we would listen. But because we're growing up in the 21<sup>st</sup> century, there's so many distractions, there's so many outside influences that actually started to pull people away from nature and what is natural. So as to myself and the family, we are lucky enough we had elders that ensured that they stayed within us no matter where we went in the world.

Stephen: Beautiful. I love to hear a bit about how you do your healing work. So if you're doing healing session with people or a ceremony, what does that actually look like for people who haven't experienced a more Maori approach?

Atarangi: When people first come into healing, we will have them -- most of the time, it's fully clothed and we use massage beds now. In the old days, it was done on the floor or the ground. There are moves that we will put the body through that will help to release a lot of the stagnancy in the body like there's a certain way we wrap the body so that you move the fluids within the belly. And there's simple reasons for his happening.

One is like you're saying you're looking at decreasing the stagnancy of all the fluids in the body. You are using the fluids to reignite the flame of the internal organs. We do a lot of bone work, pressure to the bone in order to release anything that's sticking in the muscles, the tissue, the blood, the tendons, ligaments. What else do we do? Stephen is asking how we so that people get a picture of it. This thing we call mahi puna, which is about how we open and utilize the joints. Say, it's someone who's on the computer a lot every day. The joints become overtired or worn out through a lot of more uses that we do in terms of the computer work.

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And so these are ways we have of pulling the joints, tightening and letting it re-fire itself so that the synovial fluid returns the fire, returns your flexibility, everything that is needed for fluidness. That's to come back to those particular parts of the body. Also, one of the other aspects of it, while you're working and say through the finger you can reach other parts of the body just through that particular place.

While we may be working on one place, we're looking everywhere else for the answers as to the full reasons as to why this person is this way or why someone has continued mental issues, continued issues of the heart. Yeah.

Manu: Because we are family, we work as a family unit. Which means you can have anywhere between five to 20 tables in one room. And then we're working all at the same time because it's about containing the energy within and the energy from the people that are on the table as well as the people in the room. It's all part of the healing sector. The more energy you have, the easier it is to work with.

But when we get less people, their energy get harder to try and contain. But because we're a family, we're always working for family unit. There's no dividers between the rooms. There's no walls. And mainly because we all work at different levels and aspects. There are times when we have to cross from one table to another table just to assist someone at something specific. Because we all have our little talents of our own in what we do.

Atarangi: The other thing, Stephen, is that working in places like LA or actually throughout the USA, England, when we go up to Europe, it really challenged people to come and see the forum that we work in especially as we're working as a family. Because they're so used to the one on one individual healing sessions and so we really have to educate them about healing in this forum because when one starts to release it triggers the release in someone else.

And that's the beauty of working in an open room with just allowing everyone to be as they want to be. There's no judgment. Sometimes, you don't have someone who can move through the whole session quietly, breathing all the way through. And at that time it's only people who will struggle. And those that are on the table just don't know. We have some occasions where there are those on the table who are challenged by someone else's, let's be forthright, his screams, by how they release.

There are people that go into full on tantrums, very rarely, but at times. And that's so needed in today's society because people are hiding their anger deep in the body and that's part of what we do to help them get it out as we take them through the entire...

Stephen: Fascinating. I used to facilitate something called holotropic breathwork and it's very similar in the sense of the whole room of people going deep into their inner healing and release. The room would get a little wild at times which can be very beautiful.

Atarangi: It's necessary, needing it. I think it's awesome. We'll come to your workshop.

Stephen: That's great. I love it. I don't do them anymore but I'd love to come to one of yours. It sounds fascinating.

Manu: We also find that people don't realize that you live to how you breathe, which means that if you breathe correctly, more than likely you live the same way. Your body doesn't know anything else. If you're breathing poorly, you're going to live the same way. But if you are able to breathe with the full richness of life, you shall receive the riches of life.

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The ability to breathe. When a child is born, they have to learn to breathe with their lungs. If you sing, they teach you to breathe from your diaphragm. If you dive, they teach you to breathe from your stomach. If you do martial arts or yoga, they teach you to breathe from your groin.

Stephen: Fascinating. I love for you to also share about the role of ceremony or ritual. I know that in different indigenous people, it's often plays a very significant roles and it sounds like there's an element of that when everybody comes into a

healing space together and there are no boundaries. So it becomes more of a community ritual rather than just a single session. But I'm just curious also about Maori practices and how big a role ritual or ceremony plays in the healing work.

Atarangi: They're important. We're doing them all the time and there are some people that don't like -- We had a woman that didn't want to be prayed over. So that's okay. And I said: Actually your concept of prayer is very different to my concept of prayer. My concept of prayer is we were asking universal energy to come in and support not only you, the person lying on the table, but also us in what we need to be able to help you. The practice of safety is huge in terms of what we do. What other things are there?

Manu: Because of the, I suppose, spirituality issue that we were raised in and steeped in as children, the practices have taken us around the world. And they are literally an everyday of the week for us, part of our life. It's not something we use just for special occasion or special moment. This is something we practice every breath we take. So for a lot of people who come, our ancestral heritage comes with us. Not only the traditional ideas and philosophy of our people but also our ancestral lineage follows.

And it helps us in the work that we do. For a lot of people coming, they see us as great healers. For us, we're facilitators. We're educators. We will educate what's happening within the body. We will educate what you're able to do. We'll educate what you can do. And then you go home and heal yourself by choice. And that's the biggest key for us. Healing is a choice. We either choose to heal or we don't. We can help, guide and lead and facilitate but you must all do a little bit of your part.

Stephen: Beautiful. I also want to spend a little time in our call time today about your vision for, I guess, the future. What is it that you're seeing as your work develops?

Atarangi: At home in New Zealand, when we're working like this, we always have our children with us or anyone's children. That's one of the things that we don't see when we travel. And I can understand that people set it up so that when they come for the session with us, they come where they don't have to look after their child or where they don't have to keep focusing on where their child is, what they're doing.

At home, our children run freely within the space that we're working in. The reason being is that a child would normally start to emulate what we're doing, which is how I learned as well as Manu. We would be with our elders all the time and, for me, that's part of my vision, is to start teaching out our young ones. There were times when I was going wayward growing up. And I realize now

looking back at the teachings I got that I was given a job to do and that kept me focused and it has helped me to know my purpose a lot earlier in life than, say, I meet a lot of people now and they're in their 40s, 50s, 60s, 70s even, and they don't know what their person is, what their purpose in life is, what their vision is. And whether I chose to do the healing work or not, it didn't matter.

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The fact that I was given, I learned a way to be, help me to better find what I wanted to do. One of the other visions we have is to build a global healing marae, what we would call a marae. It's a tribal ancestral home where everybody lives and works together much like a small village. And as I see that we would love to have people come and learn the healing arts because we have our elders there, we have our native bush, flora and fauna there.

We have many ceremonies that are done in the bush or in the sea and that's always around linking you to your spiritual self. So while we take a mystic of it out into the world, the depth of it will as covered at home in a much bigger and easier way.

Stephen: Sounds beautiful. Sign me up.

Atarangi: Yeah.

Manu: One of the visions we always looked at was to help elevate people's super consciousness. We feel that if we elevate one's super consciousness then the super human being will start to come forward. Not the meek and the mild but it's about raising people's awareness about themselves and what's happening around them and pertaining to them. So not only do we look at healing the person on top of the table, they must take their energies or just proceed, take it home and start to spread it through family so that the family begin to heal as opposed to one person. Healing is global. It's not an individual movement.

Stephen: If you could share anything from the Maori lineage just around the time that we're in. So many indigenous peoples have really seen this as a time of great planetary healing or shift and different processes around that. Some people tether to a specific date but most seem to really focus on kind of this is a transitional time into a better future, at least the opportunity for that. I wonder if there's a particular prophetic traditions or a sense of the time that we're moving through and what the importance is.

Manu: Yes. Our elders always spoke prophecies of what was to come more so for the grandchildren as opposed for the generation. But they always ensure that the lineage to come there are things in place for them to help them grow and nurture a lot more. As for specific dates and timing, it was more broader about

the global shift, planetary shift as opposed to what will just shift around the house, the trees, the wind, the rain, the clouds.

It was literally to focus beyond yourself. You had to have a greater awareness of everything around you. And that was all part of the healing process for you and to assure the integrity of Mother Nature stayed intact.

Atarangi: Our elder, Papa Joe, would often be asked a question like you've just asked from people who would come in and to see us. And he would say: Never mind about the future. Practice in the now. Because it's only the now that we can fix what we're doing which will ensure the future and keep it as strong and intact for the children that are yet to come. I agree there are these -- what do you call them -- predictions.

I mean, we have a tribal people called the. There was a book in New Zealand and, I think it's being sold on Amazon as well, to do with the ancient peoples or our ancient peoples of Aotearoa, New Zealand. They talk about the specific prophecies. And then we've also got other people like Hirini Reedy, Amster Reedy, who are our elders at home and they also talk about these times to come, it being totally focused on the now. And, yeah, I hope that answers your question.

**[0:30:20]**

Stephen: Yeah. That was beautiful answer. Let's spend the last few minutes talking about things that people can apply at home. I think there's a clearly profound beauty in everything you've been sharing. And just thinking about practical steps people can take who've listened to this to bring themselves into greater state of consciousness, wholeness, connection to spirit from your perspective.

Manu: There are some things that you are able to give for yourself at home. We must remember that we are a celestial being in a human container, which means you're allowed to ask for help at a celestial level. The sun, the stars, the moon, the rain, the tree, the wind, the flower, the stone. That means, taking time out of your busy life to spend time with nature for a moment. And you're able to ask them for help.

As easily as a child would ask the parent to have a little bit of food or help get dressed, you're able to ask elemental beings to help take things from you no longer need, help you settle, make a decision. If we don't ask, we don't receive.

Atarangi: There are other things, things like discernment. A lot of people have forgotten how to discern what is most necessary in that moment and time. So they're seeking outside of themselves for someone else to answer the life questions. Just changing your state of being, laughing a lot more than what we do. When we travel in our working group, we're hilarious. Fun is just part of the work we

do. And if the laugh is not there then we kind of like bring it in. So joy has to be part of one's daily practice as much as you can. Because if we're looking for joy outside of us, it helps to instill it inside us.

Stephen: Beautiful. Wonderful. Thank you for this time. I just want to make sure that if people want to find out more about you, that they know where. I think the website is [maorihealers.com/the-healers/atarangi](http://maorihealers.com/the-healers/atarangi). I think people can link to that from the website as well. Is there particular things coming up that you might want people to know about?

Atarangi: We're holding in a Maori healing intensive workshop in New Zealand the 23<sup>rd</sup> of November to the 7<sup>th</sup> of December. And it's all around the body work that we're doing.

Stephen: And that people can find out about that at the [maorihealers.com](http://maorihealers.com) website?

Atarangi: They can. We'll also put it on the Maori Healers Facebook page eventually.

Stephen: Okay. Great. Beautiful. well, it is clear that you guys are very luminous, joyful and wise beings and thank you so much for the work you're doing spreading the Maori wisdom to the rest of the world and for sharing it with us here in the Winter of Wellness this year.

Atarangi: Awesome, Stephen. Thank you so much for the opportunity.

Stephen: Blessings to both of you. Do we want to close with another -- Maybe you could do a Maori prayer blessing for everybody who is listening.

Manu: Okay.

**[0:35:00]**

So the song itself, it talks about the rimu-rimu, the seaweed that's just along the ocean current, no matter what troubles in the world, it will follow the current and return when the current turns around.

Stephen: Beautiful way to close. I love your voices together too. Wow. Well, thank you so much for sharing your heart and wisdom and playfulness and it's really been lovely to get to know you a little bit. So thank you, Atarangi and Manu.

Manu: You're welcome.

Atarangi: Stephen, have an awesome day.

Stephen: You too. We will be back tomorrow with the next installment in the Winter of Wellness. Thanks for joining us and continue to enjoy an expansive life of connection, depth and wisdom and health. Thanks all.

**[0:36:37] End of Audio**

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