

The Takarangi in Māori thought is an intersecting double spiral pattern that signifies humanity's celestial origin born at the beginning of the Universe. Used widely in Māori carvings and art, the Takarangi double spiral uses space to separate its two solid spirals; it is this space that allows us to see the spirals.

The two intersecting solid spirals represent Ranginui and Papatuanuku (*Sky father and earth Mother*) and the close bond they share. The center of the Takarangi represents the origin of all, the beginning, singularity. In Tainui and some other iwi, this centre is identified as issuing from Io Matua Kore, the supreme being. The open space between the two spirals symbolises Te Ao Marama (*The World of light and Knowledge*) and the link humanity has with the Wairua (*Spiritual dimension*).

In western science, the universe is seen as emergent from acts of folding and unfolding. All energy waves (sound, light, heat) travel by folding through space. Einstein proved that empty space itself is crumpled and folded due to the gravitational force of massive star systems, galaxies and black holes.

Human life and all life forms on this planet start their journey when **RNA and DNA fold** into precise sequences, interlocking within strands to form healthy cells which develop into babies. The correct folding sequence is crucial to the making of life.

In Christian spirituality, the Book of Genesis has a parallel cosmic view of the unfolding and emergence of life in the universe; in Genesis chapter 1.

1 He mea hanga na te atua i te timatanga te rangi me te whenua.

² A kahore he ahua o te whenua, i takoto kau; he pouri ano a runga i te mata o te hohonu. Na ka whakapaho te Wairua o te Atua i runga i te kare o nga wai.

³ A ka ki te Atua, Kia marama: na ka marama.

⁴ A ka kite te Atua i te marama, he pai: a ka wehea e te Atua te marama i te pouri.

⁵ Na ka huaina e te Atua te marama ko te Awatea, a ko te pouri i huaina e ia ko te Po.

In the beginning God created the heavens and the earth.² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

And God said, "Let there be light," and there was light. ⁴ God saw that the light was good, and he separated the light from the darkness. ⁵ God called the light "day," and the darkness he called "night.

The four outgoing and returning spirals of Te Takarangi can also be identified with four winds of the created world: the North, the south, the east and the west.

These universal movements of life giving fresh air can be seen in Mahi Mihinare, as the different expressions of Te Rangatiratanga o te Atua, the kin-dom of God; the lifegiving news of the justice and peace of the four gospels of Christ, unfolding and transforming creation.