

THE INSTITUTE OF AFRAKAN SPIRITUAL SCIENCE

KRST Unity Center of AfRaKan Spiritual Science at the KA Complex

Rev. Dr. Richard Meri Ka Ra Byrd, Senior Minister
Shamala Bennu Auset, Presenter June 6, 2009

Second Annual Orientation Glossary: Kuugusa Mtima

I. Rationale for a beginning glossary for the Institute:

1. Kujichagulia (Self-Definition/Self Determination) –to re-claim, re-structure and re-frame our Afrakan cultural references and norms.
2. This specialized glossary provides an overview of basic ancient spiritual principles and terms that form the matrix of Afrakan spiritual science.
3. Words, ideals, practices and study material that heighten our Afrakan consciousness will reduce cultural surrender and re-turn us to our original greatness.
4. This introductory glossary is only preliminary; it is by no means exhaustive.
5. Each member is encouraged to fill out the form on the last sheet of paper.

II. Power of Words/Words of Power

“Sticks n stones may hurt a bit, but words ignite attitude, spirit, ideology...impacting an entire people.” Tijuhi Tiy

We give power to words by the emotions and feelings attached to events-present, past and future.

Words of Power

Ase, Amen, Hotep, Ptah, Ra, Tehuti, Amen–Ra, Ausar, Auset, Atum, Christ Jesus, Heru, Set, Rhetorical Ethic

III. Ways to Access Ancestral Energy and Wisdom

Altar, Libation, Meditation, Spirituality, Eldership, Symbolism, Silence, Religion, Ritual

V. Practices to Dismantle the Maafa

Afrocentricity, Ancestor Veneration, Born Again, Kujichagulia, Kwanzaa, Maat, Metaphysics, Mysticism, Naming, Nguzo Sabo, Pan Afrakanism, Rites of Passage, Ritual, Uben-Hyeng, Weheme Mesu, Nganya, Kuusuga Mtima

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Glossary

Aborisa-(Yoruba)-An Orisa worshiper. (Sangodare FagbemiSangodare Institute)

Adupe-(Yoruba)- We thank you. (Fama Eda Awo's *Orisa Yoruba Dictionary*)

AfRaKa-The reason for the spelling Afrak/Afrakan is apparent in the spelling. Part of the original word is maintained with emphasis Ra=sun and Ka=soul. In Kmt fri=break. Thus, Afr+Ra + Ka= AfRaKa =Afraka/Afrakan=enriched soul. (Isesea Sankofa Community College)

Afrakan Cosmology-In the Afrakan view of the world, science and religion are unified in a system of knowledge that provides guidance for human beings in how to move through the universe to create harmony balance and beauty. There is an intelligence which underlies everything from atomic structure to the molecular structure of DNA to melanin to the self-promoting goal-developing systems of the mind, and beyond. In Afrakan cosmology is a spiritual, Creator-centered science that guides every institution and life. (Heru Abkir Seb *Afrikan Cosmology: The Original Systems Science*)

African Americans-Afrakan Americans descend primarily from enslaved Afrakans brought to the United States, especially the American South, between 1565-1607. About ¾ of the enslaved came from West Africa and the remaining from the Angol-Congo region. As the civil rights movement evolved in the 1960's into the Black Power/Black Pride Movement, older terms for Afrakans in the United States, such as Colored and Negro lost favor and became associated with the pre-civil rights situations of the disenfranchised Afrakans. Through this movement, the terms Black, Afro-American emerged into common usage. In the 1980's Blacks began to abandon the term Afro-American for African –American. They wished to assert their pride in the African origin. The term dates back to Malcolm X, who favored a more historically and culturally defining term.

Africology-A discipline that scrutinizes the life histories and prospects of peoples of primary African origin. It describes, explains, evaluates and predicts a range of social, historical, emotional, economical and psychological phenomena. A major in Africology is designed to educate students in the best traditions of liberal arts and sciences, providing them with a sound knowledge of the past, present and future roles of peoples of primary African origin in the structuring of life in diverse societies.

Afrocentricity-An intellectual perspective deriving its name from the centrality of African people and phenomena in the interpretation of data. Maulana Karenga, a major figure of the Afrocentric movement, says, "It is a quality of thought that is rooted in the

Ghana, West Afraka and classical Nile Valle civilization. Amen is an ancient universal divinity indigenous to the Afrakan continent. The historic founder of Egypt's first dynasty was popularly known as Narmer and given the name Menes, a Greek transliteration of the word Amen. The earliest documented use of the word "Amen" refers to an ancient name for God was used to describe Its fundamental 'hidden nature'. This hidden aspect of the essence of our selves, which we share with God was given the name of Amen in the Kamitic spiritual tradition (Tree of Life Meditation System RaUnNefer Amen). The Amen kings of early Nile valley represented the ancient Afrakan tradition of Divine Kingship which proposed that the king was a son or descendant of the Supreme Being sent to his people as a savior to bring justice and to provide a link between the spiritual and physical world. The Christological concept developed in the early Western church of the savior as both human and divine is also indebted to the ancient Afrakan philosophy of Divine Kingship.(O. Kwame Osei/Salim Faraji, Ph.D *The Origin of the Word Amen.*)

Amen-Ra-During the New Kingdom of ancient Egypt, Amen merged with the neter (god) /Ra to become Amen-Ra, the most powerful temple tradition in classical Nile Valley history. He was worshipped at the temple of Karnak (Ipet Isut) in the great city of Thebes Warset). (O. Kwame Osei/Salim Faraji, Ph.D. *The Origin of the Word Amen*)

Ancestor/(Ankhestor/Shepsu) Veneration-Scientifically, the ancestors all reside within us and exist heavily in our blood. They are within our genetic structure and influence the way we look, act and think. They also exist within our spirit; they influence our mannerisms and our personality. We are them returning back to earth. An *ancestor* is any person (deceased loved one) who has passed on into the next life but while on earth made a great contribution to your familial line and the community at large. A *shepsu* (enlightened African ancestor) is an individual who through their undying efforts improved the lives of their family, the nation and the world. They greatly influence how you live and view the world for the better. The sheps are heroes (Heru) to their people. The Creator gave the task of protecting the family, the community and the nation to the sheps. In the Kemetic tradition those who didn't live a life according to the divine principles are known as *Dark Deceased*. They lived a life of negativity, murder, addiction, racism, violence. (See *Ancient Practices in Current Times*, T.M. Lawson)
In nearly every tribal spiritual traditional of Afraka, ancestor communication/honoring is common practice. Ancestral honoring is about remembering those who walk the earth before you. It is found on the belief that the dead live on and are able to influence the lives of later generations. The ancestors of the village are honored as spirits who preserve the moral standards of the community. They are also regarded as the intermediaries between the living and the divine powers. The ancestors' spirits play an important role in the initiation rites. The ancestors watch over the affairs of the world from their vantage abode of heaven, *Samanadze* (Anthony Ephirim-Donker *African Spirituality: On Becoming Ancestors*)

Ankh-The symbolic representation of both physical and eternal life. It is known as the original cross, which is a powerful symbol that was first created by Afrakans in ancient Egypt or Kemet. The ankh is commonly known to mean life in the language of Ancient

of birth and other energies being studied. Astrology is an Afrakan science; the West only recognizes its brother astronomy. Western classification systems do not consider this area of knowledge a science, but is classed as an intuitive discipline.

(John Anthony West *Serpent in the Sky: The High Wisdom of Ancient Egypt*)

Atum-In the creation myth, Atum is not only primal creator, but the original creation. He created himself or rose out of nothing and created the first gods, Shu and Tefnet. The Memphite mythology puts him as the first creator of Ptah, who simply said his name and he came into being. Because the sun is thought to have been a primary factor in creation, Atum was also linked with solar theology as the self-developing scarab who represented the newly created sun. Atum is revered as the father of the gods and father of the pharaohs. (www.philae.nu/akhet/het/NetjeruA.html)

Ausar/Osiris (Greek)-The God Ausar was the central deity in ancient Kemet. In Kemet mythology, Ausar was the ruler of the Underworld and associated with resurrection and agricultural renewal. He is depicted as a man wrapped in white mummy bandages and holding the crook and the flail, a Symbol of the South. (See symbols).

Ausarian Metaphoreim-According to Ra Un Nefer Amen in *Metu Neter* the exact manner in which the spiritual cultivation of man is to be undertaken-the schedule and the method is shown by this *methaphorein*, incorrectly called a myth. (Read the speech by Molefi Kete Asante). The neters (gods) in the legend represent different faculties of awareness. Ausar is the king of Egypt who discovered the methods to raise his consciousness to the highest division of his spirit. Ausar represents the order, harmony and prosperity that manifests as the divine rule, love and righteous of Maat dominate consciousness. Ausar also represents the story of Good and the ongoing battle with evil/*Set*-lower emotions). Ausar represents the indwelling and identification of the Supreme Being as the core of our being.

Auset/Isis (Greek)-The Goddess Auset is the embodiment of those intuitive and instinctive faculties that lay deep within, governing the ability to care and nurture others. Auset as "Mother of all living things" corresponds to the stage of conception of the will to achieve a specific goal. This conception, the uniting of the will (an image of what is to be achieved) to the life force, (Ra) is achieved through mediumistic trance. In the Ausarian methaphorein, Auset is the sister/wife of Ausar who searches tirelessly for his body which is cut into 14 pieces and scattered. When she finds it, she does ritual. Through this spiritual union a son is born, Heru (Horus-Greek). (*Metu Neter* Ra Un Nefer Amen)Auset has 10,000 names: "The Great Goddess of Nubia, Mother of the Gods, Giver of Life, Maker of the Sunrise, "Great Enchantress",etc. As the star Sirius, her rising with the sun signals a new year and the fertilizing floodtide of the Nile. So Auset was also praised as Opener of the Year, creatrix of the Nile inundation, lady of Abundance, Lady of Green Crops and of Bread. (<http://www.homestead.com/wysinger/horas.html>)

Ba-See *Soul*.

Bes-Principle of expansion, guardian of dance

separation results in the denial of spirit (*despiritualization*), the loss of meaning and designates every thing other than “self” as object. This process mandates a despiritualized, isolated ego and facilitates the use of knowledge as control and power over others. *Descralization* is the alienation and objectification of nature. In this view, nature becomes an adversary. This approach to reality originates in unnaturalness. *Dichotomization* is a mechanism which accompanies objectification. It is the splitting of phenomenon into confrontational, conflicting parts. It facilitates the pursuit of power over others, and is therefore suited to the European *Asili*. (Marimba Ani *Yurugu*)

Diaspora-The large scale movement, transportation, migration or scattering of a people from an established ancestral homeland. The Afrakan Diaspora is the Diaspora created by the movements and culture of Afrakan and their descendants throughout the world, to places as the Americas (including the United States, Canada, the Caribbean, Central America, and South America) Europe and Asia. Between 1500 and 1900, approximately five millions enslaved Afrakans were transported to island plantations in the Indian Ocean, About nine million were shipped to Mediterranean –area countries, and about twelve million to the New World. Much of the African Diaspora is descended from people sold into slavery during the transatlantic slave trade, with the largest population living in Brazil. These uprooted people were used to provide free labor for a foreign government. (<http://en.wikipedia.org/w/index.php/title=Africandiaspora&printable=yes>) Profits from slave trading and from sugar, coffee, cotton and tobacco is incalculable. These industries transformed Western Europe’s economies and financed and built the New World. English banking, insurance, shipbuilding, wool and cotton manufacture, cooper and iron smelting, and the cities of Bristol, Liver Pool and Glasgow, multiplied in response to the direct and indirect stimulus of slave plantations. The ‘university’ of risk, part of the experience of those in the Diaspora and those colonized on the Continent, is the aftermath of slavery. The psychology of racism operates even now among those who believe in human equality, shaping unequal outcomes in education, employment, housing, medical care, criminal justice and the quality of life in general.

(<http://www.africaspeaks.com/articles/2005/0810.html>)

Dr. Ivan Van Sertimer, Dr. LeGrande Gregg and Runoke Rishidi have researched the international presence of the dispersed Afrakans-the first world people, Afrakan descendants throughout the world.

Egun-“Bones; the ancestors live within our bones (Sangodare Institute).

Egyptian Diaspora-The Egyptian Diaspora represents thousands of years of migrations of various Egyptian ethnic groups into the interior of Africa or outside of Africa. Many of these groups left the ancient civilizations of Egypt because of foreign invasions. Although generations removed, the Egyptian Diaspora can be found in present day Ghana, Nigeria, Mali, Liberia and various parts of the Americas. (O. Kwame Osei/Salim Faraji, PhD *The Origin of the Word Amen*)

Egyptian Sacred Numerology-The ancient Egyptians had a “scientific and organic system” of observing reality. Modern day science is based on observing everything as

his father, Ausar was born in the underworld. The eye of Heru is usually depicted as the right eye and is a symbol of protection, consciousness, the pineal gland, light, and brain neuromelanin, health regeneration and gift giving. The eye of Heru, originally the eye of Ra, symbolized royal power. The ancients believed this symbol of indestructibility would assist in rebirth. Heru was an ancient Egyptian sky god: one of the eyes was the sun and the other the moon. In the ancient Egyptian measuring system, the eye of Heru was used as a form of fractional notation with each part of the eye representing the 6 senses of smell, sight, hearing, taste, touch and thought. Alternate representations of the Eye include the "illuminati" eye in the pyramid as seen on the modern US dollar bill. The Rx that pharmacists use to represent prescription is also said to have evolved from the Eye of Heru symbol. (http://en.wikipedia.org/wiki/Eye_of_Horus)

Hathor-The horned cow-goddess of love, she was also the deity of happiness, dance, music and a protector of women. She is depicted as a woman who wears the stylized cow-horns which hold in them the solar disk. Her symbols also included the papyrus reed, the snake and a rattle called a *sistrum*. In the story of Re, she was created by her father Re as "Sekhmet" as a destroyer of men, who were disobedient to him. Later Re changed his mind, but even he could not stop her from killing men. He later disguised beer as blood and when Sekhmet became drunk, she could no longer kill and was known thereafter as Hathor, a goddess of love. <http://www.egyptianmyths.net/hathor.htm>

Heru-in the Ausarian methaphorein, Heru, the son of Ausar and Auset, the designated heir to the throne was challenged by Set, who killed Heru's father Ausar and plucked out Heru's eyes. Heru and his mother Auset used the wisdom of Tehuti to defeat Set (Ra Un Nefer Amen Metu Neter)

Hesi-praise chants (mantra)

Hesepu-Administrative divisions

Hetep-Hotep!- "I come in peace". "Peace unto you". The peace of hetep is an "inner" peace, because it is a state that is considered to lie somewhere within man. It is not to be found in the material energy/matter principle of the universe. It lies within in the mind aspect of Being. The state of Hetep is the ultimate state of pure inner peace. It is the ultimate state of pure, quiescent, energy as potential. Both, together-quiescent mind and quiescent matter constitute the Kamitic concept of the creator before creation. This is Amen, and the source from which all comes. In the Kemetic spiritual science, Amen is the true nature of the hidden God within, which is essentially unconditioned, and which cannot be upset by externals. It is an aspect of existence that is indivisible. When you get to "it", there is nowhere further to go. In the Yoruba tradition, that aspect is called *Olodumare*; the Zulu call it the *Itongo*. (Grisso *The Kamitic Story of Creation and its Purpose*) Also alter offerings, gifts

Het-Hru-Divine love, beauty, protection and nurturing

Kuugusa Mtima (touch the heart)-Kuugusa Mtima, a Swahili term, is the Afrakan experience of being “touched”, “moved”, “affected” by a self-consciously created form/phenomenon. These expressions are powerful energies which act on reality. They have the ability to change reality as we have. The concept of Kuugusa Mtima takes “aesthetic” beyond “beauty” and “pleasure” and expands into the context of the profound Afrakan understanding and experience of the universe. It deals with transcendence, transformation, human consciousness and the power of a collective will (Read Wade Nobles). The Afrakan masks, drums, songs, dance, music, myths, symbols, words are all about power; the power to transcend ordinary existence and to experience the unity of the human and the divine (Marimba Ani *Kuugusa Mtima: The Afrikan “Aesthetic” and the National Consciousness*”).

Kwanzaa-A seven day holiday created by Maulana Karenga in 1966 to unite and to strengthen Afrakan communities. It is essentially a product of the particular social conditions and self-determined needs of the Afro-American people (*Kwanzaa: Origin, Concepts, Practice. Dec. 1977*). The word “kwanza” is derived from the Swahili phrase “matunda ya kwanza” which means the first fruit. The Kwanzaa celebration consists of seven days to celebrate seven principles (see the Nguzo Saba) with emphasis on one principle a day. The seventh day culminates in a feast, patterned much like the first-fruit celebrations of ancient Afraka. There are activities such as the pouring the libation for ancestors, lighting of candles, calling names of ancestors and gift giving.
(<http://www.officialkwanzaawebsite.org/7principles.shtml>)

Libation-The pouring of a liquid offering as a religious ritual, or the liquid so poured. This is a very ancient method of making offerings to the gods and has been practiced by most ancient cultures and is still practiced today in some degree. This type of liquid ritual pouring was also used extensively in divination, and the offering could be poured onto fires, stones, statues of the gods, people, animals, cups, glassed, basins, fountains, lakes, rivers, the sea or the ground. Afrakans on the continent and awakened Afrakans who are part of the Diaspora pour libations “to remember and honor those who walked and worked before us and thus paved the path down which we now walk.” One of the first activities of Kwanzaa is the pouring of libation for the ancestors. The founder of Kwanzaa Maulana Karenga uses a quote from the *Egyptian Book of the Dead /Coming Forth by Day* to discuss the use of libations. “Ani says, pour libation for your father and mother who rest in the valley of the departed. God will witness your action and accept it. Do not forget this even when you are away from home. For as you do for your parents, your children will do likewise for you.”
(<http://www.christocentric.com/Kwanzaa/ancestor.htm>)

Maafa-The Maafa is a Kiswahili term for “disaster” or “terrible”. It is the widespread and systematic destruction of a people, their land, culture and language. This is the word that best describes the more than 500 years of suffering of people of Afrakan descent through slavery, imperialism, colonialism, invasions and exploitation. Dr. Marimba Ani writes about the horrendous results of this Afrakan holocaust and the mental, emotional, social and economic urgency to dismantle the Maafa. Awakened Afrakans use Afrakan centered liberatory paradigms of Sankofa, Maat, Wheme Mesu, ancestor communication

Meditation-Meditation is usually defined as one of the following: a state that is experienced when the mind dissolves and is free of all thoughts, concentration in which the attention has been liberated from restlessness and is focused on god, a mental “opening up” to the divine invoking the guidance of a higher power, or focusing the mind on a single object, such as a religious object or one’s breath or a mantra. Its ritual and contemplative qualities are similar to prayer in Western religion itself into expression. In Kemetic meditation, the focus of concentration is returned to the unmanifested, unconditioned Self which is the ultimate source of life and consciousness. Identifying with this indwelling intelligence of Ausar brings power, love and peace, Hetep. Practices as affirmation, meditation, ancestral communication, ritual, contemplation, and prayer align the inner and outer life into proper relationship to each other. Tapping into the creative energies of life-thoughts feelings and emotions-promotes healing, ending the “seeming sense of separation”. Seers teach that “through prayer, we speak to God. In meditation, God speaks to us.”

Medu (odu)-Neter is know to translate as the Words of god. Medu Neter actually means Mother Nature. The word “nature” linguistically means to be born. Nature is linked with birth. Mother Nature means the mother that gives birth or the one that’s born from the mother. The words “mother” and “matter” etymologically go back to the same root, ”mater” . One that is born from matter or matter that comes into form. The words of God is to be understood by studying nature; studying the seen to understand the unseen. (Sangodare Fagbemi The Sangodare Institute)

Melanin-Melanin is a pigment in the skin of people of color, which is produced by melanocytes cells and deposited in the epidermal tissue. The body of Afrakans contain massive amounts of melanocytes that encode all life experiences in their melanin production, with the aim of creating an actual reality state after death. During life, visions appear frequently and ESP is common. Melanin is the most important substance in the human body; it is divine energy. It is an oxidized form of RNA, which enables the body to coordinate the productions of protein needed in cellular repair. Knowledge of the medicinal value of melanin is suppressed by the medical establishment in order to deny its supremacy. The most damaging attack on Afrakan health is the promotion of albino domesticated animals for consumption. In *Keys to the Color: The Isis Papers*, Dr. Frances Cress theorizes that the less-melaninated, minority white people(less spiritual, less creative, genetically recessive) support and maintain-consciously or unconsciously- a global power system to ensure white survival.

Metaphysics-The branch of philosophy that concerns with explaining the nature of the world; it is the study of being or reality. It addresses such questions as: What is the nature of reality? Is there a God? What is man’s place in the universe? All scriptures and sacred writings are metaphysical or esoteric teachings concerning spiritual and psychological regeneration and rebirth. They were written by initiates to initiates in symbolic language; the uninitiated will not have the inner keys to their true interpretation (Dadsi Sanyika *Seed Thoughts*)

Nommo-Nommos are ancestral spirits or deities worshipped by the Dogon tribe of Mali. Nommos are God's ordering agents on earth. *Nommos* are comparable to the Kemetic neters who are divine principles or forces that manifest qualities of the creator. On one level *Nommo* means the word, which is the ultimate ordering and disordering agents for humans on the earth. The word also means water, movement, change, spiral motion, infinity and masculine/feminine forces that complete each other.

NTR Hmt-The Sacred woman

Ntr/Neter/Netjer/Neteru-The Being that is the synthesis of outer and inner life is called Neter in the Kemetic tradition, a concept meaning "divine power". Neter is the one Self created Deity, which manifested in myriad of forms, which are called names. The actual number of names, sometimes called "god", "goddess" represent an aspect of the neter and representative aspects of the Self-created One. Each name of the neter, like the parts of the human body, has differing structure and function, yet each part is required to constitute the whole person. All manifestations of itself, through which it creates and maintains the world are called the neteru. The word 'nature' comes from 'neter'. This One Supreme Being is able to manifest in a multitude of other living beings and forms. The deities are different aspects and characteristics of the One. They govern certain aspects and areas of interests in the universe and on earth. The neteru serve as the personification of the divine word or the divine action. The West called these higher beings angels.

Nguzo Saba-The seven principles of Kwanzaa: Umoja/Unity, Kujichagulia/Self-Determination, Ujima/Collective Work and Responsibility, Ujama/Cooperative Economics, Kuumba/Creativity, Purpose/Nia and Imani/faith. A quote from Maulana Karenga's 1977 book *Kwanzaa* states: "The Nguzo Saba are in fact, the matrix and minimum set of values by which Black people must order their relations and live their lives, if they are to liberate themselves and begin to build a new world and a new people to inhabit it."

Olodumare- In Ifa tradition, "Praise title; Creator of all existence, the first and truest guardian of universal secrets of existence; is the only God of the Universe, the Giver of Life, The ruler of destiny, the Omniscient, the Omnipotent, the Alpha and The Omega. The Sangodare Institute

Ori-The inner head, inner consciousness

Osumae-The rainbow serpent, a servant of Shango, Kundalini energy. Sangodare Institutue

Pan Afrakanism-Literally means 'all Afrakanism'. It is a spiritual/mental/social/political/economic worldview and lifestyle which seeks to unify and uplift both those Afrakans home and broad. Historians state that Henry Sylvester-Williams originally conceived the idea of Pan-Americanism. Others credit Edward Wilmot Blyden. The red, black and green flag represent Pan-Afrakanism; the *red* standing for the blood

assumption of responsibility for meeting them. These programs not only provide self-development and cultural awareness, but foster a sense of belonging; adolescents and adults become part of the community life-not persons alone, lacking support, sanction and purpose. (*Rites of Passage Institute*, Paul Hill, Jr. The minutes from KRST Unity Rites of Passage Project on September 23, 1999 states: "The mission and purpose of the Rites of Passage Program is to embrace our children in an Afrakan community womb that they may rise as Ausar. This will be accomplished through the instilling of Afrakan spiritual and community values and virtues as proved successful by the highest of Afrakan teachings-ancient and modern. Through integrated methods, participants will learn (re-learn) the value and applications of spiritual development, physical development, holistic health and healing, emotional development, mental development, social development and vocational/career development that they may create a healthy and productive society, knowing and fulfilling their God-given abilities and roles."

Ritual-A set of actions performed mainly for their symbolic value, which is prescribed by a religion or the traditions of a community. A ritual may be performed at regular interval, or on specific occasions, by individuals, a group or an entire community. A ritual may be restricted to a certain subset of the community or may enable or underscore the passage between religious states or social cycles. Sacred ritual celebrates community, promote healing and help steer the participants toward a balanced, spiritually connected life. According to Sobonfu Some in *Welcoming Spirit Home*, "A ritual is a ceremony in which we call in spirit to be the driving force, the overseer of our activities. It is a way for us to find our way to wholeness, peace, self-acceptance and acceptance of others. Ritual allows us to connect with the self, the community and the natural forces around us. Ritual helps us to remove blocks between us and our true spirit. The purpose of rituals is to take one to a place of self discovery and mastery. In this sense ritual is to the soul what food is to the physical body."

Sa-Ra-Son of the Sun

Sat-Ra-Daughter of the Sun

Sankofa-In the Adinkra symbols of the Akan the motif of the bird looking backward is called *Sankofa*. Among the Akan the cultural and philosophical significance of Sankofa conveys the concept of "Returning to the Source" as a means of dialoging with the past to create anew for the future. According to Dr. Salim Faraji, although the Sankofa bird is still a prominent cultural image in present day Ghana, and has become a prominent artistic pattern and philosophical orientation throughout the Afrakan Diaspora, the history of the bird has its origins in the 3rd Dynastic period of Kemet. Sankofa is a liberatory practice used by those in the Diaspora to re-establish identity with motherland Afraka.

Sakhu Sheti-ist-One who studies deeply, the soul of being or the essence of life. Reconnecting with, and the resurrection of Afrakan conscious mind is the primary purpose of the Sakhu/ Shetist. Studying the ancients, ancestors and the contemporary Afrakan societies can help to reveal and illuminate the Divine African Spirit. The root word of psychology 'psyche' is derived from the Greek goddess (Psyche) of the soul.

Ausarian religion around the galaxies. In the end, Good conquered evil. Regarded as the Lord of Lower/Northern Kemet, Set was represented as a big eared imaginary animal with red white resembling a donkey or an aardvark, Originally, Set was seen as an ambivalent being, later the people vilified him and turned him into a god of evil, equivalent to the Christian Satan. The development of the Heru faculty –the will- enables one to resist being guided by emotions and desires. This faculty is the source of the word ‘hero’ one who adopts a ‘heroic’ stance to reinstate God as the leader of life. (Ra Un Nefer Amen *Metu Neter: Anuk Ausa*)

Shai-Karma, destiny

Silence-The realm of Thoughtlessness. Space. Inner peace. Consciousness. Being. Awareness. Emptiness. Enlightenment. Mystical Union. Meditation. Love. God. Taos. A gentle, loving inner peace/silence is here and now in this moment. It has always been this way; it is always here with you. A seeming nothing out of which everything arises, exists and eventually return. You know this; you have felt this. See *Hetep*.

Smai Tawi- Union of the Double Regions

Soul-The Kemetic mystery system recognized the existence of many souls possessing different characteristics. The soul holds the archetypal potential for wholeness and illumination seeking to manifest itself through the human experience. The soul is the individualized expression of the Absolute Supreme Being, the God in you seeking to be. It is the only begotten Son (offspring), the Logos or Word made flesh (incarnate) seeking to become the Word made True. The *Ba* soul was described as the eternal and everlasting soul depicted in the form of a human-headed hawk. This *Ba* soul has the power to dwell in heaven with the souls that live there. This is the mummy. Another soul, the *Khabit* or shadow soul, is considered to be an essential part of man and woman. During life and in the after-physical life, a person was concerned about keeping his or her shadow soul. The *Khu* was another “eternal part of man and woman”. It was described as the “shining one, the glorious, intelligence or spirit soul”. Still another soul was the *Sekhem* or the “vital power”. This vital power resided in heaven and is associated with the *Khu* and the *Ka*. It is the *Ka* soul which enables man and woman to reach the path of higher transformations, to the state of divinity. It is believed that the ram-headed god Knu crafted the *Ka* on the potters’ wheel at a person’s birth. The *Ka* is located in the heart and is recognized as the seat of good and evil, positive and negative forces. In the Medu Neter, the *Ka* is pictured as two outstretched hands, symbolizing the double, much the way the Dogon description of the soul is described as twins. The *Ka* would separate itself from the body and move freely from place to place. Today this movement is called astral projection. It was the soul that is weighed at the end of the person’s life to see if he/she had lived a life of Maat. (Oba T’ Shaka *Return to the African Mother Principle of Male and Female Equality, Vol. 1*)

Spirit-The creative force which unites all phenomena. According to Marimba Ani in *Yurugu*, spirit is the source of all energy, motion, cause and effect. As it becomes more dense, it manifests as matter. It is the meaningful level of existence. According to Edward

a baboon. In the Kemetic stories of the gods, Tehuti often plays the part of the diplomat or reconciler. It is said that Tehuti brought the cosmos through the power of his voice. Tehuti was therefore also the god of magic, because, for the Kemites, magic required the magician to be the "true voice". As scribe of the gods, Tehuti is present at the weighing of the heart in the Hall of Maat after death. The heart of the deceased is balanced against the feather of Maat and Tehuti records the verdict. Heru consorted the wisdom of Tehuti to successfully wage battle against Set, the emotions and the lower nature.

Tua-k, Tua-Tu - "Thank you"

Tua NTR - "Divine Praise"

Uben-Hyeng - The combination of the Kenesu-Kaamau term, *Uben* and the Twi-Akan term *Hyeng*. The terms are defined in their languages as descriptive of drawing forth by illumination, to shine, bright, brilliant. As a name, they are representative of the revivifying energy of Creative Power. Just as the morning sun call for the rejuvenation of Earth, UBEN-HYENG is a summons for the rejuvenation of the culture. (*The Ancestral Summons* Kwesi Nehem Ptah Akhan)

Uja - Strength

Weheme Mesu (Repetition of the Birth) - In Kemet a new era that began about four thousand years ago, lasting about five hundred years, when Pharaoh Amen M had pronounced Whm Msw as his Horus name. This renaissance began with the publication of text that emphasizes the Good Speech as the route to restorations after the divisions and conflicts at the end of the preceding era. The text is entitled, "The Prophecies of Neferti". In the story, the king orders his advisors to bring him a wise person who can enlighten him with Good Speech and Excellent Discourse. The spirit of this rebirth was not merely the rote repetition of the past. Rather it was the establishment of a edifice on the firm foundations of ancient traditions. During the rebirth, a manufacturing industry, medicine, architecture, engineering, theology the fine arts developed and expanded. Unprecedented economical and cultural prosperity were experienced. The present era of African pursuit of pre-established cultural forms is classed as Weheme Mesu # 5. (Jacob Carruthers *The Preliminary Challenge: African Historiography for the 21st Century*)

Yurugu - A being in Dogon mythology who is responsible for disorder in the universe. This is a being conceived in denial of the natural order, which then acts to initiate and promote disharmony in the universe. In Afrakan cosmology such a being is deficient in melanin, spiritual sensibility, is perpetually in conflict, is limited cognitively, and is threatening to the well-being of humanity. (Marimba Ani *Yurugu*)