ANKH NKWA

The Origin of the Term ‘Yoga’

KARA KASA

The Origin and Nature of the ‘Chakra’

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There is a great deal of misinformation regarding the notions of what ‘yoga’ is and how ‘chakras’ are related to yoga. This misinformation has been propagated by the whites and their offspring who have fraudulently co-opted these terms and created false etymologies to place them in their own languages. They further moved to take fragments of ritual practices of Afuraka/Afuraitkait (Africa) and manufacture pseudo-religious practices and a corresponding dogma which has no basis in reality. These acts were and are deliberate acts by the whites and their offspring, spirits of disorder, to control the spirits/minds of Afurakanu/Afuraitkaitnut (Africans) whose lands and cultures they invaded and desire to maintain complete control over.

The corruption of the Ancestral Religion of Afurakani/Afuraitkaitnit (African) people by the whites and their offspring is an act of war. It was the final attempt by them to gain a foothold in our societies which they were unsuccessful at taking through various failed military engagements over the course of millennia. The western eurasian version of the corruption of Afurakani/Afuraitkaitnit (African) Ancestral Religion manifested via the pseudo-religions of christianity, islam, judaism and their pseudo-esoteric branches. The eastern eurasian version of the corruption of Afurakani/Afuraitkaitnit (African) Ancestral Religion manifested via the pseudo-religions of hinduism, vedanta, jainism, buddhism, taoism and various others. These pseudo-religious practices do not lead to enlightenment nor any manner of spiritual development. They are designed to keep Afurakani/Afuraitkaitnit (African) people the spiritual and physical slaves of the whites and their offspring, thereby allowing them to control us, our land and its resources – until we awaken.

The terms ‘yoga’ and ‘chakra’ have no etymological root in proto-indo-european languages. We demonstrate conclusively and for the first time that these terms are found in the language of ancient Kamit (Egypt). They are woven into the cosmology of ancient Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture. Once understood, their connotations for spirituality and ritual practice are totally different than what has been promoted by the whites and their offspring over the centuries.

We have combined our two original publications into one volume. We have also added as an appendix our article: ANKHUT – Original Terms from Kamit for added texture and additional information. Afurakani/Afuraitkaitnit (African~Black) People are not the physical, philosophical nor spiritual slaves of the whites and their offspring. Our recognition of this reality is our true liberation, for in Afurakani/Afuraitkaitnit (African) Ancestral Religion, recognition is the precursor to concrete action – the restoration of Order and the elimination of disorder and its purveyors.

Odwirafo Kwesi Ra Nehem Ptah Akhan
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The ritual practices of Afurakani/Afuraitkaitnit (African~Black) people are millions of years old. Ritual song, ritual dance, ritual prayer, ritual chanting, ritual clothing, ritual sacrifice, ritual foods, ritual offerings, ritual architecture, ritual warfare, ritual movements are various facets of our prescribed means of attuning ourselves to Nyamewaa-Nyame (Amenet-Amen), The Mother and Father Supreme Being, through the agency of the Abosom and Nananom Nsamanfo, the Deities and Honored Ancestral Spirits of Afuraka/Afuraitkait (Africa). And this is the essence of Afurakani/Afuraitkaitnit (African) Ancestral Religion – the ritual incorporation of Divine Law and the ritual restoration of Divine Balance. Through ritual, we as Afurakanu/Afuraitkaitnut (Africans~Black People) work to incorporate those things, deeds, entities necessary to harmonize our every thought, intention and action with Divine Order and through ritual we work to eradicate those things, deeds, entities necessary to restore balance to our lives when imbalance has occurred. This is true of all forms of Afurakani/Afuraitkaitnit (African) Ancestral Religion including the ritual practices of ancient Khanit and
Kamit (Nubia and Egypt) and their contemporary expressions amongst the Akan, Yoruba, Ewe, Igbo, Bakongo, Dogon, Zulu, Oromo, Chokwe, Goromante and all Afurakanu/Afuraitkaitnut around the world.

Central to the ritual practic ees of Afurakanu/Afuraitkaitnut is communication with the Okra/Okraa (Ka/Kait; Ori Inu; Se – Soul/Divine Consciousness), the Abosom (Ntorou/Ntorotu; Orisha; Vodou – Deities) and Nananom Nsamanfo (Aakhu/Aakhutu; Egungun; Kuvito - Honorable Ancestral Spirits) at an nkommere (shrine).

There are Abosomnkommere (Deity shrines) as well as Nsamankommere (Ancestral Shrines). These are sacred places where we go to communicate with the Spirits. An nkommere is erected according to the dictates of the Abosom and Nananom Nsamanfo as well as being extant in the environment: sacred groves, rivers, trees, mountains, streams and more.

When we sit at the nkommere, we engage in nkom (spiritual communication) with the Divinity or Ancestral Spirit through invocation or evocation. There are instances when the Abosom or Nsamano will direct or urge us to shift positions as we sit at the nkommere to facilitate a better reception of Divine energy emanating from them. We are also sometimes urged to shift positions when a different Obosom or Nsamano comes forward at the nkommere in order to receive their energy optimally. Sitting at an nkommere to be imbued with the purificatory life-energy of the Abosom and Nananom Nsamanfo has been our practice for millennia. We learned of this practice directly from the Abosom (Ntorou/Ntorotu “Neteru/Netertu”) Themselves:
The Abosom (Deities) depicted above: Ra, Tehuti, Het Heru and Maat, are seated in the common meditative posture that Afurakanu/Afuraitkaitnut (Africans) learned from Them and other Abosom and continue to use at nkommere today. These Abosom are holding the Ankh (Nkwa), the talisman of life. The term ankh literally means life. When referring to an individual, it means ‘a life’ (a human life). The talisman in the form of an ankh is used to wield the energy of life in order to enliven or awaken the innate (pure) energy and awareness of an individual:

Obosom Anpu enlivens (en-life-ens) or “ankhs” the spirit of the deceased Per Aa (pharaoh)

Obosom Ptah “ankhing” the Per Aa Per Aa Senusret wielding Anks

When Afurakanu/Afuraitkaitnut sit at the nkommere we are always engaged in the process of invoking or evoking our Okra/Okraa, the Abosom and/or Nananom Nsamanfo in order to harmonize ourselves with Nyamewaa-Nyame Nhyehyee (The Supreme Being’s Order~Divine Order).

The whites and their offspring learned of religion and ritual practice after infiltrating and settling in certain parts of Afuraka/Afuraitkait and observing Afurakanu/Afuraitkaitnut. Their infiltration into Afuraka/Afuraitkait followed a series of unsuccessful military invasions into Afuraka/Afuraitkait carried out
over the course of thousands of years. As immigrants, the whites and their offspring would witness Afurakanu/Afuraitkaitnut sitting at nkommere for different durations of time, sometimes shifting positions in response to the necessity of the energic emanations received from the Spirit-realm.

The whites and their offspring have no Okra/Okraa (Ori Inu, Se, Ka/Kait – Soul/Divine Consciousness). They are akyiwadefo, spirits of disorder, and therefore lack this spiritual organ which is needed in order to communicate with Nyamewaa-Nyame (Supreme Being), the Abosom and Nananom Nsamanfo. They are also incapable of developing into Nananom Nsamanfo. This is true of all of the whites and their offspring, living, deceased and yet-to-reincarnate including: all white americans, white europeans, white asians, white latinos/latinas, white pseudo-“native” americans, white indians/hindus—all non-Blacks. They all incarnate as akyiwadefo and are thus hated by Nyamewaa-Nyame, the Abosom and Nananom Nsamanfo, without exception just as cancerous cells are hated/rejected/repelled by the body (via the immune system) without fail or compromise.

It ultimately took centuries for the whites to corrupt authentic religious practices and then disseminate pseudo-religious practices and dogma to Afurakanu/Afuraitkaitnut. These pseudo-religious practices and dogma include all forms of christianity, islam, judaism, buddhism, jainism, hinduism, vedanta, kabbalism, zoroastrianism, gnosticism and more - “esoteric” and “exoteric”. To date, hundreds of millions of Afurakanu/Afuraitkaitnut around the world falsely believe the fictional white character ‘jesus’ to be ‘god’, believe in the sanctity of the fictional white ‘deities’ and ‘angels’ and thus the corresponding false doctrines of ‘white superiority’ and ‘black inferiority’. So-called “eastern philosophies” are simply a variation of this white pseudo-spiritual perversion.

When the whites and their offspring observed Afurakanu/Afuraitkaitnut sitting at nkommere in communication with Okra/Okraa, Abosom and Nananom Nsamanfo, they attempted to replicate the procedure. Yet, the whites and their offspring are not capable of communication with Divinity or of harmonizing with Divine Order. They therefore created a “discipline” out of communicating with “nothing” and then worked to force this pseudo-discipline upon Afurakanu/Afuraitkaitnut as a means to exercise spiritual, political and economic domination over us. Their goal was/is to force Afurakanu/Afuraitkaitnut to abandon the Abosom (Divine Embodiments of Order), abandon the Nananom Nsamanfo (Guides to Divine Order), reject our Okra/Okraa (Soul/Link to Nyamewaa-Nyame) and embrace the whites as guides and interpreters of ‘divine law’. They corrupted terms and practices to promote their newly manufactured pseudo-religion and pseudo-religious discipline. This is the origin of what is called ‘yoga’. Below we show the actual etymology of the term and its trustorical origins.
The term **ankh** is very often spelled with the *ankh talisman*, the ‘T’ cross surmounted by a loop. In the *Coptic* dialect (*Late Kamit*) the term is pronounced **awnk**. This term continued to be used by the **Akan** people after migrating from ancient Khanit (Nubia) and Kamit and eventually settling in the regions of contemporary Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa) over the course of two millennia. Thus, in the Akan language today the term **nkwa**, pronounced awn-kwa’, means *life*. **Ankh** and **Nkwa** (awnk and awnkwah) are the same term. Moreover, the symbol can be found in both cultures:

![Ankh](image1) ![Akua](image2)

The **Akua** sculpture, also called **Akua-ba**, in Akan culture shown above is a talisman used for *fertility* purposes. This sculpture is thus often called a “fertility doll” and utilized by Akan women to assist them in becoming pregnant. However, there are similar sculptures called **Nkua** that are used as talismans to communicate with and give offerings to the Nsamanfo (Ancestral Spirits). We thus have the **Ankh** used to *give life* to the living and deceased and the **Akua/Nkua** used to *promote life* (fertility) for the living and the deceased (Ancestral ritual). **Ankh** and **Nkwa** (*Nkua*) are the same term utilized ritually for the same cosmological purposes from ancient Khanit and Kamit to contemporary Akan culture unchanged. [For more details see: Akua – The Obosom of Aku and Akuada: http://www.odwirafo.com/Akradinbosom_Akua.pdf]

The term ankh is commonly spelled with the wavy/water-line **metut** (hieroglyph) for the ‘N’ sound and the dark circle for the ‘kh’ sound: 🧘‍♀️ The ‘N’ sound is often a ‘nasal’ sound in words from Kamit. Moreover, the ‘kh’ metut can be pronounced as the ‘ch’ in chronology, the ‘ch’ in change or the ‘ch’ in chagrin. In fact, the whites and their offspring learned of the alphabet and writing from Afurakanu/Afuraitkainnut in Kamit and would later corrupt the forms falsely claiming it as their own creation. This is why the ‘ch’ combination in english has three pronunciations. It is derived from the ‘kh’ metut: 🧘‍♀️

The ‘A’ sound takes many forms in the **metuttu** (hieroglyphs) of Kamit. Certain words beginning with an ‘A’ are therefore pronounced with an ‘ah’ or ‘yah’ sound:
Notice that the term \textit{am} (ah-m) is also written in Coptic as \texttt{EIME} (eh-yeem-eh). Notice that the term \textit{ah-t} is also written in Coptic: \texttt{EIWHE, EIOOHE, IAH, IOHI Copt. \texttt{EIOOE, EIIOO, EIHO, IOHI}} (eh yee-aw-eh; eh-yoh-eh; yah; yoh-hee) Here the ‘ah’ sound for the letter ‘A’ becomes ‘iah’ or ‘yah’ (ee-ah).

A similar occurrence is found in the Akan language. The term \textit{afunu} or \textit{afuru}, meaning \textit{belly, inner abdomen}, is also pronounced and written \textit{yafunu} depending upon the dialect of Akan being spoken. The ‘a’ (ah) becomes ‘ya’ (yah/iah). This is the process by which the term \textit{ankh} becomes \textit{iankanhi}, \textit{iakh} and \textit{ykh} (yoke).

It is often stated that the etymology of the term yoga comes from the indo-european root \textit{yewg} and the sanskrit term \textit{yuj}. The indo-european term \textit{yewg} is also the root of the english version: \textit{yoke}. The true etymology is rooted in the reality that the whites and their offspring stole the term from ancient Afuraka/Afuraitkait. The variations \textit{yewg} and \textit{yuj} are derived from \textit{ankh} (‘kh’ pronounced like a ‘k’ sound) and \textit{ankh} (‘kh’ pronounced like a ‘j’ or ‘ch’ sound). The ‘a’ in ankh is pronounced ‘iah’ as in the Coptic (Late Kamit) dialect variation. Thus, \textit{ankh} sounds like \textit{iankanhi}. The ‘nasal’ pronunciation of the ‘N’ produces the term \textit{ynkh} which sounds like yuj or yok (yewg). With regard to the nasal ‘N’ and its corruption in white pronunciations of the co-opted term:

“…\texttt{infix}: a bound morpheme that interrupts a morpheme. (Cf. prefix and suffix) In a few language families like [a]ustronesian infixes are abundant; in most [i]ndo-european languages they are rare or non-existent. [e]nglish and most modern [i]ndo-[e]uropean languages do not have any. Proto-[i]ndo-[e]uropean had one infixing verb stem marker \texttt{*ne-} alternating with \texttt{*n-}. For example, the root \textit{yewg}/\textit{yug} ‘link, join; yoke’ the present imperfect finite stems were \textit{yuneg}/*\textit{yung} componentially \textit{yu-ne-g} / \textit{yu-n-g}—” [Language History: An Introduction by [a]ndrew [s]jhler]

“…The sanskrit word \textit{yoga} has the literal meaning of "yoke", from a root \textit{yuj} meaning 'to join', 'to unite', or 'to attach'. As a term for a system of abstract meditation or mental abstraction it was introduced by [p]atanjali in the 2nd century BC…” [wikipedia]

We quote the above to demonstrate how misinformation is perpetuated and accurate information is ensconced or totally omitted by the whites and their offspring. While the first quote demonstrates how the \textit{yewg/yug} in proto-indo-european had the \textit{yuneg/yung} forms, it is not shown that these forms derive from \textit{ankh (yankh)}. While both quotes relate the meaning of the terms yewg, yoke and yoga to \textit{yoke; to link}’ they omit again the etymological root of this notion of ‘yoking’ and its perceived relationship to ritual practice.

There are numerous variations of \textit{ankh}:
There are two variations that warrant our attention:

A living being (a life)

A goat; small domesticated animal; small cattle

We also have the term sah or sahu meaning the spirit body:
In the term sah we have the three metutu for s-a-h: followed by the determinative metutu which point to the nature of the term:

The determinatives here are the goat and the seated Elder or Elderess (shrouded denoting purity) seated in one of our common meditative postures. The goat and the shrouded figure are also determinatives in variations of the term ankh:

Notice that in the term ankh with the determinative of the goat, the animal has an ankh around its neck. This ankh around its neck became known (and pronounced) as a yankh (yuneg) or yakh (yewg) or yoke around its neck.

Ankh and Yoke are the same word and the same symbol from ancient Kamit

This is why the whites and their offspring, when stealing/co-opting the term ankh, recognized it to represent ‘yoking’ in some form. However, there is more to the association which is rooted in our cosmology. We must understand the sahu or spirit body to understand the cosmological connection.

The sahu or sah is sometimes referred to as the “glorified” spiritual body. Sometimes the determinative metut is not a shrouded individual in a sitting posture but a shrouded individual lying as a mummy on a
funerary bed. The focus of the Afurakani/Afuraitkaitnit individual when sitting at an nkommere (shrine) and communicating with the Abosom and Nananom Nsamanfo is to align his or her sunsum (spirit in Akan; sahu in Kamit) with his or her Okra/Okraa (Soul-Divine Consciousness). When we link or re-link our spirits to our souls we have re-aligned ourselves with Divine Order. We have thereby purified our thoughts, intentions and actions, which is pre-requisite for our harmonious functioning in the world. The Abosom and Nananom Nsamanfo are key to this realignment and purification for They utilize the Ankh (yoke, the key of life) to imbue us with purificatory life-giving energy when we communicate with Them:

Above, the Afurakani individual provokes the energy of Tehuti. Tehuti radiates His Divine Energy to the Man via the Ankh to effect recalibration, purification and communication of Divine Wisdom.

This is why the goat with the ankh (yoke) on its neck is a metut for the term ankh as well as the term sahu (spirit body). It is the reason why the shrouded figure (purified figure) is a metut for the term ankh as well as the term sahu (spirit body), for it is our meditation (at the shrine) which leads to invocation and evocation of the Abosom and Nananom Nsamanfo for ritual re-alignment and life purification.

[Note that the term su in Akan means essential nature, while su-n-su-m means spirit. This is derived from the ancient term sahu (s-hu or s-hu s-hu/sahu-sahu). The related Akan term susu (also susuw) means to meditate; to contemplate, while suban (su-ban) means character. Another related term is sua meaning to learn.]

Ankh is the origin of the term yoga/yoke. Ankh (yoga) is not a discipline.

When we use the original term ankh we have a full understanding of the corruption ‘yoga’. When the Abosom use the ankh to purify, to enliven, to assist us, this has nothing to do with practicing postures, practicing breathing, meditating upon the “formless”, seeking to “escape the cycle of reincarnation” or the other foolish practices and doctrines promoted by the whites and their offspring. True spirituality is grounded in the reality that the Okra/Okraa (male and female terms for Soul/Divine Consciousness in Akan) is a drop from the Ocean of the Divine Okra/Okraa (Soul) of Amenet-Amen (Nyamewaa-Nyame). Each Afurakani/Afuraitkaitnit individual has an nkra/nkrabea (function; so-called ‘destiny’) to execute in Creation, just as each organ in your body is designed to execute a specific function in your body. Our Okra/Okraa (Soul) houses our Divine Function (nkra/nkrabea). As part of a greater system, the Great Divine Body of Nyamewaa-Nyame, we work in concert with the Abosom and Nananom Nsamanfo to function harmoniously in Creation.

Spirituality without the invocation and evocation of the Okra/Okraa, Abosom and Nananom Nsamanfo is not spirituality at all. It is empty ritual.
Empty ritual is all that the whites and their offspring have access to and engage in because they have no Okra/Okraa and cannot communicate with the Abosom (Divine Spirit Forces in Creation) nor the Nananom Nsamanfo. They thus have no connection to the Supreme Being, Nyamewaa-Nyame, just as there are cancerous cells that live in your body (universe) yet are in conflict with you. This temporary situation is brought into balance by your immune system ultimately destroying these cells and expelling them from the body (universe). Analogously, Nyamewaa-Nyame direct the Abosom and Nananom Nsamanfo to reject/repel the spirits of disorder/whites and their offspring as a function of the Divine Immune System in Creation. Because the whites and their offspring recognize the inadequacy of their spirits, yet seek to control us, they work to reduce us to their degenerate level - spirits of disorder incapable of Divine communication.

This is akin to a blind person working to convince a person with normal vision to reject the use of his vision and follow the blind person. The blind person then attempts to instruct the individual who has normal vision on how to drive a car. The blind person’s series of postures, breathing practices and misguided foci while sitting in a car (that actually has no engine) is labeled a “discipline” by the blind person. The blind person then offers this ‘discipline’ as a gift for the individual with vision to practice and perfect so that he can learn how to drive a car. The man with vision can see that there is no engine in the car and thus a set of instructions on how to sit, breathe and focus on that which is “formless” will never get the car to move.

To follow the blind is to ultimately engage in self-destructive activity. To follow the blind who seek to deliberately blind you for purposes of dominating you is to accept disorder into your life. Afurakanu/Afuraitkaitnut who follow our absolute enemies – the whites and their offspring – or those Afurakanu/Afuraitkaitnut who have been culturally, spiritually and politically blinded by the whites and their offspring, engage in self-destructive behavior. The embrace of pseudo-religious white dogma is the embrace of disorder (white culture) which by default is the perpetuation of white rule. Much to the chagrin of the misguided Afurakanu/Afuraitkaitnut, they often do not learn this lesson until they die and eventually reincarnate. Upon death they realize that what the akyiwadefo told them about the spirit-world is 100% inaccurate. Upon reincarnation, they grow up to realize that not only have they not “escaped the cycle of reincarnation” but they have returned to a state of affairs where white rule continues and is more entrenched.

**True Ritual**

Ritual dance is a means by which the Abosom and Nananom Nsamanfo move through the Afurakanu/Afuraitkaitnit individual and community to bring a communication of Divine wisdom and to transmit the tumi (spiritual power) that we need in order to replenish ourselves and accomplish our objectives – execute our Divine function in the world given to us by Nyamewaa-Nyame. When the drums begin to play, the Abosom move us. We are in constant communion with them as they guide our movements. The same is true of ritual song and ritual prayer. It is also true of susuw (meditation) at the nkommere (shrine).

We are guided by the Abosom and Nananom Nsamanfo and our Okra/Okraa to sit and listen at the nkommere – and sometimes to change positions (postures) as necessary. This is an effect of ankh (life). It is not the practice of a ‘yoga discipline’. We don’t practice sitting at the nkommere, we go at prescribed ritual times to engage in ukom (spiritual communication). It is not contrived. It is instinctive, powered by the Abosom and guided by the Nananom Nsamanfo. This reality is inaccessible to the minds of the non-Afurakanu/non-Afuraitkaitnut.
What is termed as ‘yoga’ is nothing more than exercise and stretching (similar to the lower-level training of a gymnast or ballerina) overlaid with pseudo-spiritual dogma that leads the misguided Afurakani/Afuraitkaitnit individual to totally abandon him/herself and thus his/her actual Divinely allotted function “destiny”(nkra/nkrabea) only to cleave to white domination in all spheres of life.

Every moment of everyday is purposeful for Afurakanu/Afuraitkaitnut because before we incarnated Nyame gave each individual Afurakani/Afuraitkaitnit spirit an nkra/nkrabea – a Divine function. When we harmonize with this function, we harmonize with Nyame. When we are out of harmony with this function we create disorder in ourselves and in the world. This is why we have Nanasom – Afurakani/Afuraitkaitnit Ancestral Religion. We have a means to ritually incorporate Divine Law and ritually restore Divine Balance when imbalance occurs.

Without a function (purpose/destiny) one is wayward. The whites and their offspring, as cancerous cells in the body of Black humanity, mal-function in perpetual disorder. This is why it is insane – out of harmony with reality – for us to embrace them on any level, including their perverse interpretations of spirituality and ritual practice.

Sitting in a meditative posture with an ankh was corrupted by the whites into ‘meditation as a form of yoga (ankh)’

We do not practice ankh, life. We live ankh, life. We cannot practice yoga/yoke. Our sahu, our spirit is an ankh (yoke)

It is not something that can be practiced. It is something that is.

Origin of the Common Meditative Posture

The crossed-leg “lotus” position is often used as a representation of ‘yoga’. The so-called lotus posture, as well as the most common posture shown above, have their roots in Afuraka/Afuraitkait. Yet, they are not related to a ‘practice’ of ‘yoga’, but are associated with certain Abosom and Nananom Nsamanfo.
Baboons came from Khanit (Nubia) and other lands south of Kamit. Certain baboons were sacred and were seen by the Kamau as animals who could possess the spirits of the ancient Ancestresses and Ancestors. They were recognized as vessels of the ancient Elders and Elderesses and honored ritually as such. Baboons would be the first to raise their hands at sunrise to invoke the power of the Aten (Sun) and Ra and Rait (Creator and Greatress of the Universe – Servants of Amenet-Amen, The Supreme Being). These sacred animals, used as totems for the Nananom Nsamanfo, who originated from the South and the first to worship and honor the Abosom at the beginning of Creation (sunrise), brought messages from the spirit-realm to the people. Sacred baboons were mummified as were other sacred totemic animals. Many Abosom were ritually depicted as baboons as well, including Tehuti, the Male Obosom of Divine Wisdom. The meditative posture of the sacred baboon, the akyeneboa (animal totem) of the Nananom Nsamanfo is one of the most common meditative postures employed by Afurakanu/Afuraitkaitnut. It is Ancestral and totemic.
Sacred Baboon. Akyeneboa of the Nananom Nsamanfo

Baboon of **Tehuti**  
Baboon of **Tehuti**  
Obosom **Maat**

**Senenmut** in the common meditative posture
Origin of the term Chakra

The concept of chakras is typically associated with pseudo-discipline of 'yoga'. Again, this term is one stolen from Kamit by the whites and their offspring and co-opted into their pseudo-spiritual practices and cosmology. Two quotes from wikipedia concerning the etymology of the term chakra:


Chakras correspond to vital points in the physical body but are generally understood as being part of the "subtle body" which cannot be found through autopsy. While breath channels (nāḍis) of yogic practices had already been discussed in the classical Upanishads, it was not until the eighth-century buddhist Hevajra Tantra and Caryāgiti, that hierarchies of chakras were introduced…”

“…Bhattacharyya’s review of Tantric history says that the word chakra is used to mean several different things in the sanskrit sources:[4]

1. "Circle," used in a variety of senses, symbolizing endless rotation of shakti.

2. A circle of people. In rituals there are different cakra-sādhanā in which adherents assemble and perform rites. According to the Niruttaratantra, chakras in the sense of assemblies are of 5 types.

3. The term chakra also is used to denote yantras or mystic diagrams, variously known as trikoṇa-cakra, aṣṭakoṇa-cakra, etc.

4. Different "nerve plexus within the body."

In buddhist literature the sanskrit term cakra (Pali cakka) is used in a different sense of "circle," referring to a buddhist conception of the Cycle of Rebirth consisting of six states in which beings may be reborn.[5]

The linguist Jorma Koivulehto wrote (2001) of the annual finnish Kekri celebration having borrowed the word from early indo-aryan.[6] indo-european cognates include greek kuklos, lithuanian kaklas, tocharian B kokale and english "wheel."[7]

Cognates of "chakra" still exist in modern asian languages as well. In malay, "cakera" means "disc," e.g. "cakera padat" = "compact disc."…”

Again, we quote this source to demonstrate how the whites and their offspring continue to lie about the origins of the term. The term chakra, also written cakra, is said to be derived from sanskrit with the definition of ‘wheel’, ‘circle’. The true origins can be found in Kamit:
The term **karkar**, meaning *anything round, cylinder* as well as *boulders* (round rocks) was corrupted into **kakar** and **kakara** (cakra). The related terms **kar**, **kara** and **Karaut** shed more light:

The root term **kar** or **kara** means *shrine* or *sanctuary* of an Obosom. The **Karaut** are the Abosom of the **kara/shrine**.

*Kara* (Shrine) from Kamit wherein the statue of the Obosom dwells

Note that **kara** meaning *shrine* is the Akan term **Okra** (also written o-kara, kra and kera). The **Okra/Okraa (Ka/Kait)** is the *Soul*, the *shrine* for the Divine Consciousness of **Nyame** within the head of the Afurakani/Afuraitkaitnit individual. Moreover, the various organs, organs’ systems and body parts of the
Afurakani/Afuraitkaitnit body are associated with different Abosom. They are kara (shrines) for the Abosom. Thus, in the Pert em Hru (misnomered Egyptian Book of the Dead) in the chapter of Driving Back Slaughter in Henen Su the spirit of the deceased individual says:

“…My hair is the hair of Nu. My face is the face of Ra. My eyes are the eyes of Het Heru. My ears are the ears of Ap-uat. My nose is the nose of Khent-sheps. My lips are the lips of Anpu. My teeth are the teeth of Khepera. My neck is the neck of Auset, the Divine Lady. My bands are the bands of Khunemu, the lord of Tattu. My fore-arms are the fore-arms of Neith, the Lady of Saut. My backbone is the backbone of Sut. My privy member is the privy member of Ausar. My reins are the reins of the lords of Kher-aba. My breast is the breast of the awful and terrible One. My belly and my backbone are the belly and backbone of Sekhet. My buttocks are the buttocks of the eye of Heru. My hips and thighs are the hips and thighs of Nut. My feet are the feet of Ptah. My fingers and leg-bones are the fingers and leg-bones of the living Auraut.

There is no member of my body that is without an Ntoro/Ntorot (God or Goddess). Tehuti shields my body altogether and I am [like] unto Ra every day…”

The parts of the body are kara (shrines) for the Abosom. This is why the karkar (karakara/kakara/cakra) or chakras, are recognized to be shrines (sacred centers of energy) for the Deities. As stated above, because the whites and their offspring are incapable of communicating with the Abosom (Forces of Nature), they are incapable of “activating chakras”, “balancing chakras” or any other associated “practice”. Their ‘shrines’ are empty. Therefore when they meditate, they send their own electromagnetic energy (the simple energy moving through the nervous system) up and down their spines in an attempt to “open” their chakras. What results is nothing more than a pseudo-metaphysical “light show”. When no Abosom are present in the shrines, ‘activation of chakras’ is merely the stimulation of deeply embedded, disordered obsessions, desires, lusts, etc. and the discarnate relatives/spirits attached to their blood-circles who resonate with such lusts. The whites and their offspring pass such a “practice” off as spirituality and communication with the “higher forces” or “higher self”. In reality, they are simply engaged in ritual disorder.

Afurakanu/Afuraitkaitnut have authentic religious practices, because we have an actual connection to Nyamewaa-Nyame, the Abosom and Nananom Nsamanfo.

The question is often asked, “If yoga leads to awareness, then why are those who have been practitioners of yoga for years or decades not aware of the truth about the origins of yoga?”
It is because yoga is not a discipline, but a corruption of a term and the attachment to this term a set of foolish beliefs and pseudo-religious practices, designed by whites, to misdirect Afurakanu/Afuraitkaitnut from our true source of power.

If the pseudo-discipline of yoga led to awareness, this truth about its origins would not have been hidden (invisible) from the awareness of those who have practiced and taught the false definitions of yoga for years until now.

Afurakanu/Afuraitkaitnut have authentic forms of ritual song, ritual dance, ritual prayer and more which are naturally inclusive of varied modes of strengthening, stretching and balancing our physical vehicles for the purposes of toning/attuning, health and defense. We need only to sankofa, return, go and grasp from our Ancestral reservoir.

Afurakanu/Afuraitkaitnut, free yourselves from the idiocy of disorder, from the whites and their offspring, their ill-culture and their pseudo-religions, pseudo-religious practices and pseudo-disciplines. Embrace your ankh, your life, in purity.

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KARA

THE ORIGIN AND NATURE OF THE ‘CHAKRA’

OFA A EDI KAN (PART 1)

Karkar was shown in our article ANKH – The Origin of the Term ‘Yoga’ to be a term from ancient Kamit (Egypt) meaning anything round; cylinder. This is the true Afurakani/Afuraitkaitnit (African) etymological origin of the term cakra (chakra) which was later stolen and plagiarized by the whites and their offspring after their invasion of India – which up to that point was an Afurakani/Afuraitkaitnit (African~Black) civilization.

Karkar

anything round, staff, stick, roll, cylinder

We also have the variation of the term: krkr which means to circle; mark out a circle with a stick:

Korker

to circle, to mark out a circle with a stick.

The related terms kara (kra) and Karaut mean shrine and Deities of the shrine respectively.
The karkar (circles/chakras) are kara (shrines) which are sanctuaries for Karaut (Shrine Deities). What is the location of the karkar within the Afurakani/Afuraitkaitnit individual?

A quote from one of the first texts written in the west regarding the ‘chakras’:

“…The [hindu] books hint at, rather than explain, what happens when kundalini rises up the channel through the sushumna. They refer to the spine as Merudanda, the rod of Meru, “the central axis of creation”; presumably of the body. In that, they say, there is the channel called sushumna, within that another, called Vajrini, and within that again a third called Chitrini, which is “as fine as a spider’s thread”. Upon that are threaded the chakras, “like knots on a bamboo rod”…” [The Chakras, C.W. Leadbeater, 1927]

The spine is the physical channel which contains the non-physical sushumna in hinduism. It is the central axis and thus called the ‘rod of Meru’. This is a corruption of the name of the Obosom Menu (the Deity Min) also called Amen-Men. As shown in our article Amen-Men: The Obosom of Amene and Menmeneda:

Images of the Axis/Central Nervous System, Men and Amen-Men. The cord connecting the back of the head of the Obosom to the Asaase (Earth) represents the spinal cord while the rounded and flat crowns represent the brain.
Amen-Men (Menu; Min) operates through the central Axis of Creation, the polar axis of Asaase (Earth) and the axis (central nervous system) of the Afurakani/Afuraitkaitnit (African) body. He operates through the okyin (planet) Amene (s Saturn) and the “crown” karkar (chakra). The two plumes (feathers) rising from His crown, often with the disk of the Aten (Sun) in between them, comprise the image later stolen by the whites and their offspring and relabeled the “thousand-petaled lotus” and radiant “crown chakra”. It should be noted that the term amemene in Akan means ‘brain’.


The axis of Amen-Men or Menu was plagiarized by the whites and called the ‘rod of Meru’. Note that when the rolling ‘R’ is pronounced, it is identical in sound to the ‘N’ sound in Afurakani/Afuraitkinit languages. Meru and Menu thus sound identical when spoken at regular conversation speed.

The notion of the seven chakras being akin to knots on a bamboo pole/rod within the sushumna/spine, was also stolen directly from Kamit by the whites. It must be understood that the doctrine of the chakras as plagiarized by the whites and their offspring is very recent.

The first mention of chakras as psychic centers in a rudimentary form is typically stated to be found in the texts called the upanishads in India. The later upanishads – the earlier of which were composed between 2,200 - 1,800 years ago [2nd century ‘b.c.e.’ and 2nd century ‘c.e.’] – are where basic notions of chakras are first plagiarized by whites. However, the seven-chakra system was not plagiarized and propounded by the whites until centuries later beginning approximately 1,500 years ago [6th century ‘c.e.’] with the tantra traditions. This information was stolen and corrupted by the whites from the writings and culture of the ancient Kamau (Blacks/Egyptians) which predate hinduism, the upanishads (vedanta) and tantra by thousands of years:

The ‘th’ in the term thes or theset (often transliterated as ‘tj’ or ‘tch’) can be pronounced like the ‘ch’ sound in ‘change’ as well as the ‘k’ sound in ‘chrome’. Thus, in Coptic (Late Kamit dialect) the term is spelled Kac (Kaws): ככ: Kosi (Koci) and Kase (Kace) are also variations. Thes is a term meaning a knot, yet it also means the backbone, vertebrae, spine. This is critical because of the following usage regarding the nature and number of the knots.
Here we have seven magical knots that protect the individual. It is important to note that the term for knots is also the term for vertebrae, spine. The seven thesut are the seven magical knots upon the spine that protect the individual. This is the Kamau origin of the hindu perversion regarding the seven chakras within the sushumna/spine being akin to seven knots on a bamboo rod. Moreover, the Afurakanu/Afuraitkaitnut (Africans) of Kamit recognized that there are Abosom (Akan for Deities) associated with the seven knots:

These seven Abosom are called the Seven Thesu. This is the source from which the whites and their offspring learned that there are Abosom (thesu) associated with the seven magical “knots” (thesu) along the “spine” (thesu). These Abosom protect and assist the individual with overcoming bad-judgment (disorder) and condemnation. More definitions of the term thesu are instructive:

The thesu as chambers, rooms, sarcophagi, coffers reveal their function as kara (shrines).
The *thesu* are related to *ritual incantations*, *ritual prayer*, the use of *sound* to manifest intent (“mantric”)

The *thesu* are *Regulators of Divine Law*

The verb *thesi* also means *to lift up, to raise*, etc. This is the source from which the notion of the *serpent power rising up* through the *karkara* (chakras) along the *thesu* / spine is derived.

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The term **thesu** encompasses the notion of raising consciousness, awakening and raising up certain Ancestral Spirits from death/dormancy and more.

The **thesu** (*Coptic: kasu*) as seven magical knots along the spine governed by seven Abosom (Deities) are found in the physical body. The **spinal nerve ganglia** and **plexuses** are seen as the physical representation of the seven major chakras at the following spinal anatomical locations: coccyx, sacrum, lumbar, upper thoracic, cervical, mid and upper brain. The nerve ganglia are a mass (knot) of nerve cells and the plexuses are a network (knot) of spinal nerves:

![Seven Thesu (Knots) in the Body](image)

One of the many textual references regarding the **seven thesu** (knots) can be found in **Chapter 71** of the *Pert em Hru* (*misnomered Egyptian Book of the Dead*) scribed over 3,600 years ago:

“…O you **seven knots**, the arms of the balance on that night of setting the Sacred Eye in order, who cut off heads, who sever necks, who take away hearts, who make a slaughter in the Island of Fire: I know you, I know your names; may you know me just as I know your names; **if I reach you, may you reach me; if you live through me, may I live through you; may you make me to flourish with what is in your hands, the staff [spine] which is in your grasp.”
May you destine me to life annually; may you grant to me many years of life over and above my years of life; many days over and above my days of life; many nights over and above my nights of life, until I depart. May I rise to be a likeness of myself, may my breath be at my nose, may my eyes see in company with those who are in the horizon on that day of dooming the robber…”

Here the spirits of the seven thesu are appealed to ritually for the elevation and recalibration of the individual’s spirit. This is evidence of the 7-karkar (kara/kasu) system – fully incorporated in ritual – thousands of years before the whites and their offspring had any knowledge of its existence.

We have thus far demonstrated that the thesu/kasu are the source of the ‘seven chakra’ imagery, placement and ritual associations that were later plagiarized and corrupted by the whites and their offspring. However, we must also understand the origin and nature of the kara (shrines) and kasu (knots) within the spirit-body.

Arat

(Auraut/Uraei)

The cobra is called auraut (arat) in Kamit. There are numerous Abosom Who take the form of Divine Auraut. The most popular being Uatchet (Wadjet; Wadjit) [Yaa in Akan – See: Yaa: Obosom of Yaa and Yaada: www.odwirafo.com/Akradinbosom_Yaa.pdf ]. The Auraut is often depicted with a solar or lunar disk on its head as in the image above.

There is a grouping of cobra Abosom that are seven in number. These Seven Aurautu (called the seven uraei) are key to the notion of the karkar, kara and kasu/thesu. An excerpt from the Mer of the Per Aa Unas (pyramid text of the Pharaoh Unas), scribed over 4,400 years ago:

“…Unas is the Nau-snake, the leading bull, who has swallowed his seven Aurautu [seven uraei cobras], and so his seven neck vertebrae came into being, who give orders to his seven pesdjetu [enneads] to hear the words of the King…” [Utterance 318. See inscription below]
Mer text of Unas [Utterances 318-321]

Here the Per Aa (king) is identified as taking the form of a Nau snake who swallowed the seven Divine Cobra Divinities - Aurautu - which caused his seven neck vertebrae to come into being.

While the thesu are the seven knots (thesu) along the spine (thesu), the swallowing of the Seven Aurautu is the ingesting of seven radiant disks who then take up residence within the king as his seven neck vertebrae [cervical vertebrae]. This act precipitates the development of the seven magical knots within the body. Because of this ritual act, Unas is empowered to give orders to his seven Pesdjetu Who regulate the kara and kasu.

The swallowing of the radiant disks is akin to the Great Mother in the night sky swallowing the radiant disks (stars) which take up residence in Her body (black sky). It is also related to the presence of the radiant energy centers/kara operating within the abatumm (melanin) of Afurakanu/Afuraitkaitnut which lines the axis – central nervous system.
The term Pesdjetu means ‘company/group of Abosom’. There are many sacred groupings of Abosom in Kamit: Four Sons of Heru, Forty-Two Assessors of Maat, Eight Primordials of Khemenu (Ogdoad), the Nine Divinities of Annu (Ennead), etc. The Abosom are the Divine Spirit-Forces operating throughout the various Suns, Moons, Stars, the Black Substance of Space, Planets, Oceans, Mountains, Rivers, Fire, Earth, etc. in Creation. They are the Divine Organs within the Great Divine Body of Amenet-Amen, the Supreme Being (Nyamewaa-Nyame in Akan). Specified sacred-groupings of Abosom (Pesdjetu) function together in Creation just as organs and organs’ systems function together in the body (e.g. heart-lung complex, digestive system, endocrine system, etc.). In the Mer text of Unas, seven Pesdjetu are mentioned and are often translated as ‘seven enneads’. These seven sacred-groupings or sets of Abosom are Divine Regulators (thesu - to regulate, arrange). They are also Thesu Urut, those who raise the dead or awaken the dormant.

Pesdjet (pest; pestchet) references a sacred number-grouping of Abosom:

Yet, the term also has two other important meanings:

The term pesdjet thus means a sacred number-grouping of Abosom, backbone/spine and to shine, illuminate. These are descriptions of the karkar, kara (chakras) as radiant/illuminate centers of energy along the spine (thesu) that are sanctuaries (thesu – chambers; kara - shrines) for the Abosom. The spelling of pesdjet above with the metut (hieroglyph) of a serpent , the determinative metut of a radiant sun disk and a spine (thesu) shows the origin of the fiery, serpent power moving through the spine (kundalini) - all combined in one term. It references the swallowing of the seven radiant Auraatu Who become the seven neck vertebrae.
Moreover, the Auraut can also take the form of a Divine Cobra with its body *encircling* (karkar – *to circle*) a Sun disk. Below are images of the Abosom Ra and Sekhemet with the Auraut encircling the Aten (Sun) upon Their heads:

Ra and Sekhemet wearing the *auraut* (arat) a variation of the “crown” karkar

The fact that there are sets of Abosom associated with each of the seven major kara and kasu (chakra shrines and knots) is typically omitted by the whites and their offspring. This is because they are unable to communicate with any Abosom (Orisha, Vodou, Ntorou/Ntorotu [Neteru/Netertu]). They have thus created a “system” of stimulating empty shrines within their bodies and communicating with nothing. This pseudo-system is supported by a pseudo-philosophy and fed to Afurakanu/Afuraitkaitnut who are unconscious. It is an attempt to influence us to abort our connection to the Abosom Who are our Divine source of power and consciousness.

The term *tchas* meaning *to order, to arrange* is a variation of *thesu* meaning *lawmakers, arrangers*. The term *tchasa* and *tchaas* meaning *wise or learned individual; knowledge, wisdom, speech* is a variation of *thes* meaning *speeches, spells, incantations; to arrange words in a logical sequence*.

These definitions are critical for in the Akan language the terms and their variations exist with the same meanings. The Akan term *nyansa*, pronounced with a nasal ‘N’-sound means ‘knowledge’, ‘wisdom’. Wise people are thus called *nyansa-fo*. Linguistically, the ‘tch’, ‘ch’ or ‘j’ sound often interchanges with the ‘ny’ or
‘y’ sound. Some Afurakanu/Afuraitkaitnut in America thus pronounce the term ‘yeah’ as ‘jeah’. This linguistic shift is seen throughout Afuraka/Afuraitkait (Africa). This is how Nyame (God) in Akan becomes Nyambe amongst the Lozi people in Zambia and Njambe amongst the Herero in Namibia (Nzambe amongst the Bakongo in the Republic of Congo). This is how the term tchaasa meaning wisdom in Kamit came to be pronounced chasa, jasa, yasa, nyasa and nyansa meaning wisdom in Akan.

As stated above, the Coptic variation of the ‘TH’ (‘ch’ or ‘chuh’) sound is the ‘K’ (‘ch’ or ‘cuh’) sound. Thus, ‘thes’ or ‘thas’ is pronounced ‘kas’ in Coptic. The variation kas (thes) meaning speech, statements, commands can be found in the Akan language. The Akan term kasa means to speak; language. The related term kase means message and nkasae means talk; sayings; report. These are the same terms with the same meanings unchanged over thousands of years from our ancient Ancestral language to its contemporary expression in Afuraka/Afuraitkait (Africa) today.

In the Akan corpus of adinkra symbolism we have the nyansapo. This is the ‘wisdom knot’. The ebe (proverb) associated with this adinkra symbol states that ‘Only the wise can untie the wisdom knot’. The nyansa knot adinkra symbol was carried by the Akan from Khanit (Nubia) and Kamit to contemporary Ghana, Ivory Coast and the western hemisphere. The nyansa knot is actually the tchaasa (thas) knot:

![Nyansapo adinkra – Wisdom knot. Nyansapo in the form of abrammu (brass weight). Tchasa (n-Yansa) knot from Kamit](image)

For one to achieve the recognition of nyansafo (one in the group of wise Elders/Elderesses) in Akan culture, one must be spiritually aligned with Nyamewaa-Nyame (Amenet-Amen) - consistently. Such an individual has been able to untie (open) the knot (karkar/kara/thesu/chakra) to facilitate the unencumbered flow of Divine consciousness and energy necessary to execute his/her Divine function in Creation - consistently. He or she has the capacity to unravel issues with patience and intelligence, while avoiding disorder (destruction of the material basis of the knot) in the process. Such an individual becomes a radiant/shining example for others to emulate.

The unraveling of the nyansa knot is the opening of the kara (shrines) and the kasa (thasu/knots) of the spirit-body. Critically, it is the conscious harmonizing with the Abosom Who govern the kara (shrines), for Afurakanu/Afuraitkaitnut – and only Afurakanu/Afuraitkaitnut – are components of these Spiritual Organs and Organs’ systems within the Great Divine Body of Nyamewaa-Nyame.
Above left is a kra (kara; kera) or shrine from Kamit, a sanctuary for the sacred ritual elements of the Obosom. Above right is an Akan kuduo (kuruo). The kuduo is used as a shrine for the kra (okara; okra) - the Soul/Divine Consciousness – the individual's personal Divinity/Obosom which resides in the head. It is often used in the akraguare or ‘soul-washing’ ceremony. Water for the ceremony as well as ritual offerings are placed in the vessel.

The wisdom of the nyansa knot is summed up in Kamit in the group of Abosom known as the Seven Tchaasu - seven Abosom born of the primordial Mother Obosom Meht Urt and Tehuti, the Male Obosom of Divine Wisdom. These seven Abosom are thus called the Seven Wise Ones. They planned the world with Meht Urt and Tehuti and preside over learning and letters:

These seven Tchaasu are manifest as the seven Thesu. Thus, in relation to the texts in the Pert em Hru regarding the seven thesu quoted above, we also have in the Coffin Texts these same seven thesu being referred to as the seven thesu of Meht Urt:

“...O you seven knots of Mehut Urt, may you make me fresh, may you make me live, may you give me strength to my bones and life to my limbs, may you make my flesh fresh completely with life. I know you, I know your names. I have not died. I have not grown poor. I have not gone blind. I have not become deaf. I am one of the Deities. I know your names…” [Coffin Texts #407]
The seven Tchaasu are the seven Thesu/knots of wisdom - nyansapo. They helped to plan the universe and govern learning. Their kara (shrines) are the karkaru (chakras) in the spirit-body and the seven knots (nerve ganglia and plexi) in the physical body. In the Afurakani/Afuraitkaitnit individual, these karau (shrines) are not empty. They are sanctuaries of These Karaut (Shrine Deities). Our cosmological connection to these Abosom and the specific approach to our proper alignment and realignment with Them is rooted in our Ancestry – our reincarnation through specific Afurakani/Afuraitkaitnit blood circles. This information can only be accessed from These Abosom and our direct Nananom Nsamanfo (Spiritually Cultivated Afurakani/Afuraitkaitnit Ancestresses and Ancestors). The whites and their offspring – all non-Afurakanu/non-Afuraitkaitnut (all non-Blacks) – have no access to this reality and no concept of its depth. The white ritual perversions and pseudo-philosophies of hinduism, buddhism, jainism, vedanta, tantrism, hermeticism, “new”-age pseudo-spiritualism, kabbalism, sufism, gnosticism, taoism, moorishism, pseudo“native”-american spiritualism, etc. have no bearing on this reality. Only Afurakanu/Afuraitkaitnut, through the embrace of our Afurakani/Afuraitkaitnit Ancestral Religion, have the capacity to realize and operationalize the origin and nature of the kara and kasa.

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The etymology of the term cakra (chakra) meaning ‘wheel’ or ‘that which is round’ comes directly from the term karkar from Kamit, meaning anything round, roll, cylinder, etc. The related term kar or kara means shrine or sanctuary of a Ntoro/Ntorot (Neter/Netert). The karkaru (‘chakras’) are karau (‘shrines’) for certain Divinities.
The term chi (chee) or qì (kee) referencing the ‘life-force’ energy comes directly from Kamit. The Ntoro (God) Ra is the Creator of the world. The Ntorot (Goddess) Rait is the Creatress of the world. They are the Divine Living Energy moving throughout all created entities. They use the Aten (Sun) as a major transmitter of Their life-force energy. The term kHz meaning exalted One, also referencing the winged sun-disk is a title of Ra. The name khaï is a variation of kHz. The metut (hieroglyph) for the ‘kh’ symbol can be pronounced with the ‘k’ sound or the ‘ch’ sound. This ‘kh’ metut is the origin of the English ‘ch’ letter combination that can be pronounced with the ‘ch’ sound (e.g. ‘change’) or the ‘k’ sound (e.g. ‘chronology’).

Another title of Ra is Pa Ra, often written Pra. The term pa is the definite article in the language of Kamit. It is the same as the English definite article ‘The’. Pa Ra thus means “The (God) Ra”. Ra as PaRa or Pra is the etymological origin of the term prana meaning life-force. The reason why prana is said to be from the root ‘pra’ meaning ‘full’ is because the term was stolen from the name Pa Ra. Ra as Creator is the Expansive (full) aspect of the Life-Force, while Rait is the Contractive. The term pa also references flame, spark, fire.

This is a direct reference to the energy of Ra and Rait operating through the Aten (Sun). The Afurakanu/Afuraitkaitnut (Africans) of Kamit stated that we came into being from the tears of Ra.

The term yoke is derived of ‘yoga’ which is said to be derived from the term ‘yuj’ or ‘yewg’. These terms in reality have their etymological origin in the term ankh. The ‘a’ in ankh can be pronounced variously as ‘ah’, ‘aw’, ‘eh’. This is the origin of the English ‘a’ having the same variations in pronunciation. The ‘n’ in the term ankh is nasal as the ‘n’ in the English term ‘senior’. The ‘kh’ combination again can be pronounced with the ‘k’ sound or the ‘ch’ sound. Ankh pronounced eh-n-ch or eh-n-k is the origin of the corruptions ‘yuj’ (eh-unch) and ‘yewg’ (eh-unk).

As can be seen above, the term ankh is also written with the symbol of the ankh and the goat with the ankh around its neck in the form of a yoke. This is also the metut (hieroglyph) used for the term sahu (spirit body):
The **sahu** or spirit body being spelled with the metut of the animal wearing the **ankh** as a *yoke* references our *animated* (animal) *life* (ankh) energy being *purified* through ritual practice (the elder/elderess seated in a meditative posture and mummified/purified in the image above). This is also a reference to the animal *totems* (**akyeneboaa**) inherited through the blood circle of Afurakani/Afuraitkaitnit (African) clans whose **akyiwade** (taboos) we must observe in order to harmonize with Divine Order. These Ancestrally inherited prohibitions and prescriptions are key to our spiritual development and proper functioning.

The related terms **ankhi** and **ankht** mean *a living being, a life* referencing exclusively the Afurakani (African) male and Afuraitkaitnit (African) female. These terms are also applied to the **Ntorou/Ntorotu** (Deities):

We also have the variation **ankh nu nut** and **ankht nu nut** meaning *a life within the city – a citizen*:

The terms **ankhi**, **ankhit**, **ankhnunut** (also written **ankh nu nuit**) are the origins of the terms **yogi - ankhi** (awn-kee or ohn-kee), **yogin** and **yogini** – **ankh nu nuit** or **ankhnunut** (awnk-n-nu-eet).

The terms **karkar**, **khi**, **pra** and **ankh** are the origins of the corruptions: **cakra**, **chi**, **prana** and **yoga/yoke**. These are terms used by our direct Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors thousands of years before hindus and asians came into being as populations on **Asaase** (Earth). For a more extensive discussion, see our articles below.

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KAM UR – KAMIT URT – Ausar, Auset and the Enslavement and Restoration of the Afurakani/Afuraitkaitnit (African) in Amenti – The West