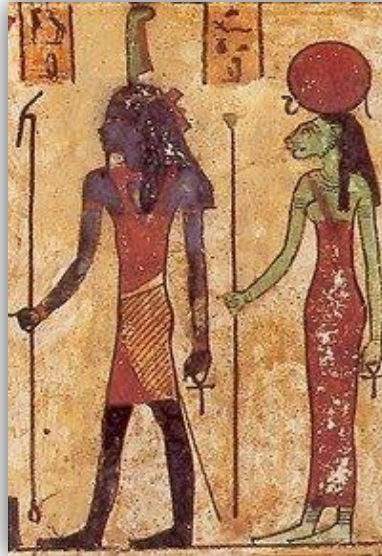


SHU, TEFNUT, SEKHMET – SHIVA, KALI, DURGA

Odwirafo Kwesi Ra Nehem Ptah Akhan



The above image is of the **Abosom** (Akan term for Deities, Ntorou/Ntorotu [Neteru/Netertu]) **Shu** and **Tefnut**. Below is an excerpt from a discussion we were having on our forum awhile back. Note that Shu and Tefnut are the origin of Shiva and Shakti. Shu and Tefnut are also called '**Shu-ti**' or the 'Two Shu'. Tefnut is called '**Shu.t**'

Shu-ti ꞖꞖ 𓆎 𓆏, Ombos I, 96 = Shu
and Tefnut.

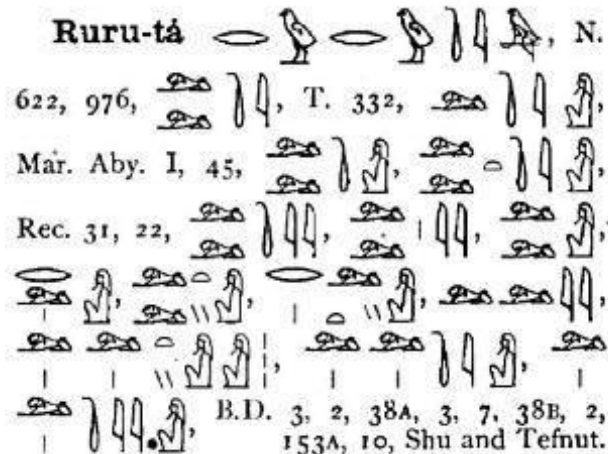
Linguistically, the letters 'w', 'v' and 'u' interchange. This interchange can be seen in various languages. This is how Shu became Shv (Shiva). Shu as Shiva was originally worshiped by the Dravidians. The invading aryan had no knowledge of Shiva prior to their invasions. **This is why there is no etymological root for Shiva in aryan-sanskrit. This is also why Shiva is not mentioned in the vedas.** The Tamil (Dravidian language) root 'shiva' meaning 'reddened' or 'angry' is a reference to the fire of Shu/Shut.

"....**Shu** and **Tefnut** govern expansion and contraction in the air, in breathing. They can be found in your lungs. They are inside of the fire (shu also means fire in Kamit and in Twi-Akan (hyew). Shu also means feather). Air (represented by the feather) fans the flames of fire. This happens in nature and within your body and spirit. Shu and Tefnut can be found in the expansion and contraction of water as well. Indeed, the expansion and contraction (beating) of the heart would not be possible without Shu and Tefnut. Together They are sometimes called *Shu-ti*, meaning the Two Shu.

One of the stories related to Tefnut is referred to as the 'Distant Goddess'. In a rage, Tefnut leaves Kamit for Keneset (Nubia) taking all of the water and moisture with Her. The land became dry and the country and people were suffering. Ra sent Shu to encourage Tefnut to come back to Kamit. As Tefnut returned, She brought the water with Her (inundation). As She passed through each town/village there was great rejoicing. The union of Shu and Tefnut brings balance and rejoicing to the world/body/spirit---fire and water (so-called union of shiva and shakti).

Uatchet and **Nekhebet** are the powers surrounding the Solar energy. Look at **Oya** as you mentioned and also **Aveji Da** in Vodoun. When you see the serpent surrounding the Solar disk, you are often looking at Uatchet and Nekhebet. The Solar energy at its root is stellar (the Aten/Sun is a star). The basis of the stellar/solar energy is **Ra/Rait**. However, the Fire is surrounded by the Magnetic (Psychic) Powers. Look at information regarding the Magnetosphere and magnetic field of Earth. On an individual level, you can place two magnets on a table with the same polarities facing each other. If you move the magnets towards one another, the same polarities will repel each other. Through regulation of Shu-Tefnut's force (expansion and contraction through the breath) one can direct his/her magnetic field. Uatchet and Nekhebet can then repel unwanted vibrations/projections from you. They have *kara* (shrines) in the temples (head) of the body...." [From www.afuraka-afuraitkait.ning.com]

It should be mentioned that for those who may point out that Shiva is inferred to be **Rudra** in the vedas, understand that one of the titles of Shu and Tefnut is **Ruruta** in the metutu (hieroglyphs). They are shown as Two Lion/Lioness Abosom in this rendering. The term 'ru' means 'lion' in Kamit. It is often stated that the etymology of the name rudra is uncertain, and may mean the 'roarer'. The reality is that Shu and Tefnut as Ruruta, Lion/Lioness are 'Roarers':



Also take note that in the story of the 'Distant Goddess' it is **Tefnut** who left Kamit in a rage taking all of the water with Her. **This is not a story about Sekhmet** - a totally different Obosom (Deity):



Tehuti convincing Tefnut to return to Kamit (not Sekhmet)

Moreover, Sekhmet is often associated with Kali. In reality, Sekhmet became popularized as Durga in India while Kali, consort of Shiva is Tefnut.

In the 'Book of the Heavenly Cow' from Kamit, the origin of Sekhmet is addressed. The council of the Abosom (Deities) recommend that Ra send Her out to destroy those who were creating disorder in the world. She takes on the title **Arit Ra** or the Eye of Ra. She is also called **Sekhmet-Het Heru**. (Het Heru and Sekhmet are Two different Abosom Who work together/collaborate).

This is the origin of the story of how Durga was 'created by the deities in order to fight against the demons'. On the other hand, Kali is said to be the 'Black One':

"...Kālī is the feminine form of kālam ("black, dark coloured").[3] Kāla primarily means "time" but also means "black" in honor of being the first creation before light itself. Kālī means "the black one" and refers to her being the entity of "time" or "beyond time." Kālī is strongly associated with Shiva, and Shaivas derive the masculine Kāla (an epithet of Shiva) to come from her feminine name. A nineteenth-century Sanskrit dictionary, the Shabdakalpadrum, states: कालः शिवः । तस्य पत्नीति - काली । kālaḥ śivaḥ । tasya patnīti kālī - "Shiva is Kāla, thus, his consort is Kālī" referring to Devi Parvathi being a manifestation of Devi MahaKali..." [Kali - Wikipedia]

Shiva and Shakti (title of Kali) are Shu and Tefnut or the Shu-ti (Two Shu - Two Shv[a]). The expansive nature of Shu (fire) references light, fire, while the contractive nature of Shu.t references blackness, water. This is why Tefnut is the dark, black, powerful one.

We must understand that hinduism is nothing more than a **very recent indo-aryan corruption** of ancient Tamil or Afurakani/Afuraitkaitnit (African) Ancestral Religion in India:

"...Hugh Urban notes that although the word Kālī appears as early as the Atharva Veda, the first use of it as a proper name is in the Kathaka Grhya Sutra (19.7).[5] Kali is the name of one of the seven tongues of Agni, the [Rigvedic] God of Fire, in the Mundaka Upanishad (2:4), but it is unlikely that this refers to the goddess. The first appearance of Kālī in her present form is in the Sauptika Parvan of the Mahabharata (10.8.64). She is called Kālarātri (literally, "black night") and appears to the Pandava soldiers in dreams, until finally she appears amidst the fighting during an attack by Drona's son Ashwatthama. She most famously appears in the sixth century Devi Mahatmyam as one of the shaktis of Mahadevi, and defeats the demon Raktabija ("Bloodseed"). The tenth-century Kalika Purana venerates Kālī as the ultimate reality.

According to David Kinsley, Kālī is first mentioned in Hinduism as a distinct goddess around 600 CE, and these texts "usually place her on the periphery of Hindu society or on the battlefield." [6] She is often regarded as the Shakti of Shiva, and is closely associated with him in various Puranas. The Kalika Purana depicts her as the "Adi Shakti" (Fundamental Power) and "Para Prakriti" or beyond nature..." [Kali - Wikipedia]

The stories in the Hindu corruption are not even 2,000 years old. Moreover:

"...At the same time, while Mahishasur was doing penance, Parvati too started with a penance to get rid of her dark complexion, which was developed over her fair skin, due to the penance she had done to obtain Lord Shiva as her husband. While she was engrossed in her penance, Shiva came up to her and washed off her face with the water of Ganga (Ganges), due to which, Parvati's dark complexion shedded from her and got accumulated over the plants present there. In this way, Parvati justified her name Maha Gauri. The very place where she had shedded her dark complexion was the place, where Rishi Katyayan's wife used to do gardening and used the same plantations for cooking purpose..." [Durga - Wikipedia]

Notice how the whites have woven into the story an episode where the Great Black Goddess, here rendered Parvati, must rid herself of her dark complexion in order to win over Lord Shiva. In different renditions of the story it is stated that Shiva mocked her and called her 'Blackie' which caused her to want to rid herself of her blackness. This is an obvious distortion as Shu (Shv, Shiva) is a Black Obosom (God) from ancient Afuraka/Afuraitkait (Africa).

The Tamil speaking Afurakanu/Afuraitkaitnut (Africans) migrated to India from Afuraka/Afuraitkait (Africa) thousands of years ago. They brought the worship of Shu, Tefnut and Sekhmet with them to India. These migrants from Afuraka/Afuraitkait (Africa) would subsequently found the ancient Harrappan civilization.

Many of our people in America, the Caribbean and in West Africa (inclusive of some who practice perversions of Vodoun in Togo, Benin, Ghana and Nigeria and elsewhere) have allowed the whites and their offspring to sell them perverse images and distorted cosmologies in connection with a false history of 'Hindu deities'. Because of an ingrained self-hatred, we always

seek to go outside of Afuraka/Afuraitkait (Africa) for validation, identity, etc. This is why we readily accept misinformation and begin to perpetuate it. For clarification's sake:

Tefnut and Sekhmet are Two different Abosom with different functions in Creation

Tefnut is the Obosom referenced in the 'Distant Goddess' story from Kamit - not Sekhmet

Sekhmet is not Kali - Tefnut is the Obosom now referred to as Kali in india

Sekhmet is the Obosom who is now referred to as Durga in india

The stories regarding the hindu deities in india today are thoroughly corrupted - corruptions that have surfaced and been promulgated by the whites for less than 2,000 years

For more information on different Abosom (Deities) in Kamit and Akan culture see our page:

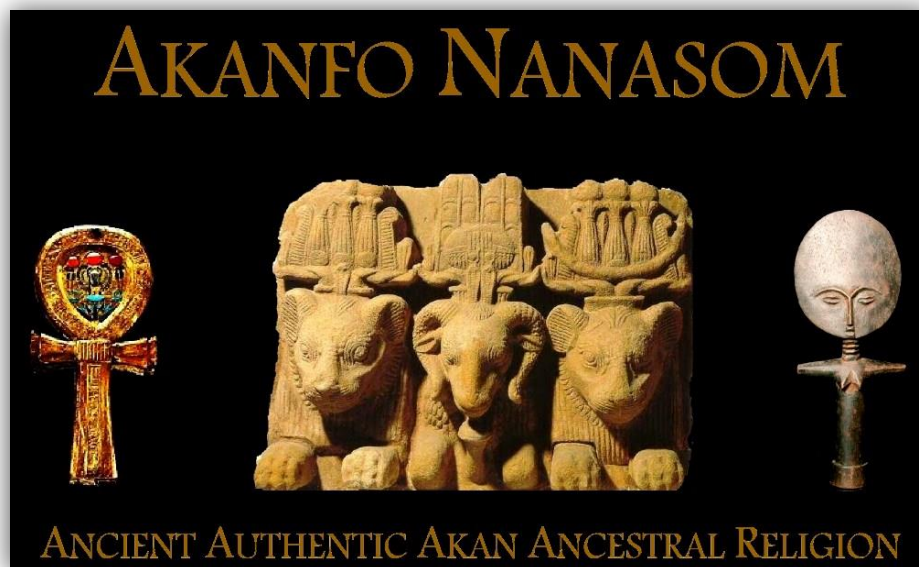
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