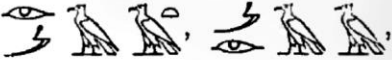
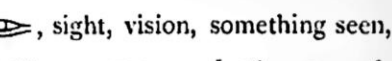
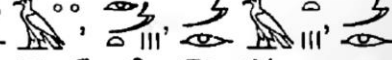

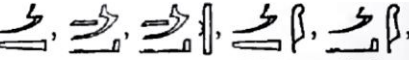
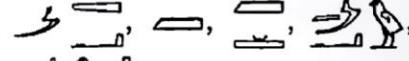
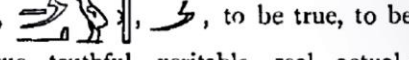
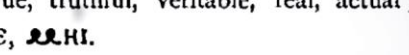
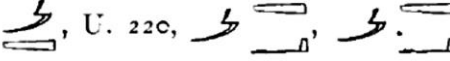
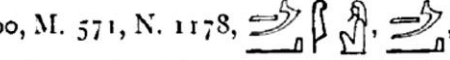
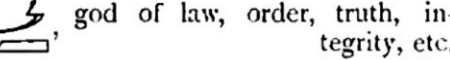

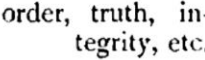

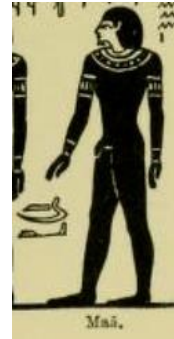



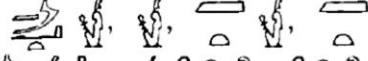
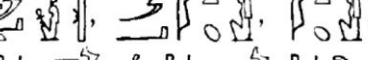
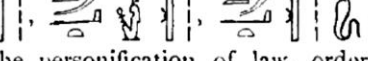
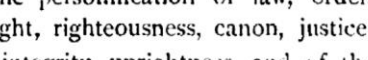
maa-t  ,  , sight, vision, something seen, tableau;  ,  things seen, visions.

maā  ,  ,  ,  , to be true, to be upright, true, truthful, veritable, real, actual; Copt. ⲙⲁⲉ, ⲙⲁⲏⲓ.

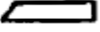
That which is **seen, verified, perceived** (physically and spiritually) is that which is **true, actual, real**, etc.

Maā  , U. 22c,  ,  , P. 400, M. 571, N. 1178,  ,  , T̄uat XI,  , god of law, order, truth, integrity, etc.




Maā-t  , N. 154, 1224, 1279,  ,  ,  ,  , a goddess, the personification of law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness, and of the highest conception of physical and moral law known to the Egyptians.




The plinth  is the foundation upon which the **Ntorou/Ntorotu** (Deities) stand and sit. It is their grounding in Creation. The plinth is that upon which you stand firm to gain your bearings. In the lower region of the body this references the **center of gravity** which exists in the region below the navel across to the same region of the back.



Auser sitting and standing upon the **maat** (plinth). The elevation of Earth referencing the primordial mound fashioned and solidified by **Ptah, Sekhmet** and **Atem** and **Iusaaset** at the beginning of Creation. Foundation.

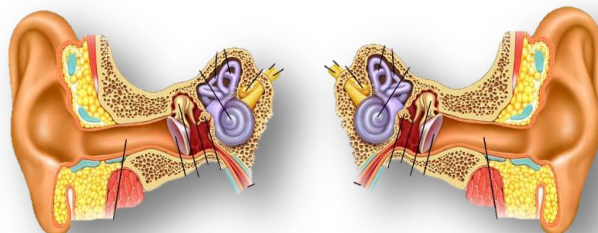
The sickle in relation to the eyes  references the region inside of the head separating the two eyes and ear canals. This region in the upper part of the body is the region of the **vestibular system**, the system which **governs our sense of balance and equilibrium**. It is thus related to sight and hearing.

These symbols together comprising the term and name **Maa** and **Maat**  demonstrate that our **Aakhu/Aakhutu**, our Spiritually Cultivated Ancestresses and Ancestors in **Kamit** and **Khanit** (Egypt and Nubia), were indicating the regions of the body (lower and upper, ‘earthly’ and ‘heavenly’) wherein the shrines of **Maa** and **Maat** reside – wherein their Divine energy operates. These are the centers wherein we perceive (see, hear, feel) and restore our *balance*. We thus are enabled through these centers to adhere to the *law*– the force which grounds us and which governs every aspect of our lives.

In the **Ru Nu Pert em Hru**, Book of Coming Forth By Day (misnomered ‘Egyptian Book of the Dead’), the deceased spirit comes upon the **Usekh ent Maati** – the Hall of the Two Maat Goddesses. The individual comes into this hall in the Spirit-realm to go before the 42 Assessors of Maat, **42 Deities**, to proclaim his/her purity via the **42 Enunciations of Maat** (so-called Declarations of Innocence).

The individual invokes each of these 42 Deities through 42 enunciations – *ritual provocations* - and aligns his/her spirit with theirs. The Ntorou/Ntorotu (Deities) respond to the individual upon being invoked and judge him/her accordingly. If the individual is found to be in harmony with these 42 Assessors of Maat, his or her heart will balance out the feather of Maat upon the scale. He or she can then go forth and dwell with the community of his/her Ancestresses and Ancestors in tranquility in the **Sekhet Hetep**, the Divine Fields of Peace, in the Ancestral realm. If found to be out of harmony, he or she will be repelled from the **Sekhet Hetep** and will suffer in the spirit-realm. This suffering includes wandering as an earthbound spirit without any *grounding* or spiritual *balance* (maa/maat).

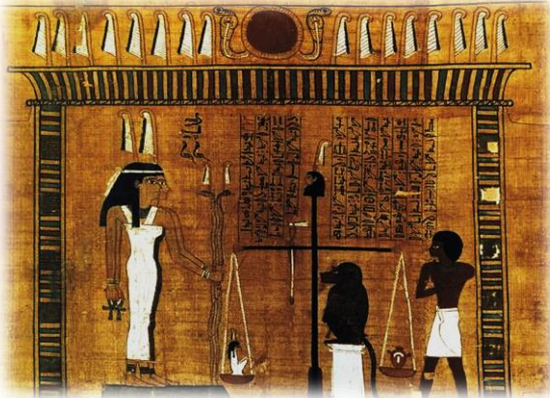
The **Usekh Maati** or Dual Hall of Maat, of the Dual Law, in the body of Afurakanu/Afuraitkaitnut (Africans) are the **canals leading to the vestibular system**. It is the sending of energy to this region that maintains your sense of balance in the world every moment of every day. However, for Afurakanu/Afuraitkaitnut (Africans~Black People) only, we also have the capacity to communicate with **Maat** and **Maa** via this shrine of dual halls within our physical bodies. Sending blood and energy to this region/shrine within our bodies through ritual invocation is akin to placing a food offering upon physical shrines of **Maa** and **Maat**. The stimulation of this region ritually opens us to *hear, see and speak truth* – thereby becoming **maakheru, maatkheru**. We have confirmed this via our **Aboa Nkwa** ritual practice [see link below] and it is confirmed via other ritual practices of Afurakani/Afuraitkaitnit (African) Ancestral Religion as well.



“... To be said when one comes to the **Usekh Maati**, of separating one from disorder/evil which one has experienced and of seeing the faces of all of the Deities. Hail, Great God, Master of Maati, I have come to you my sovereign. .. I know the names of the 42 Deities who exist with you in this hall of Maati, who

live as the punishers of evil-doers, who live upon their blood... I have come to you and have brought to you Maat. I have driven away for you evil/disorder. I have not done evil. Do not let punishment therefore befall me in the hall of Maati, for I know and am in harmony with the Deities who are in it, they who are followers of the Great God..." [Excerpts from **Ru Nu Pert em Hru** – Chapter 125]

When one demonstrates that he or she has maintained balance, lived Maa/Maat, he or she secures the protection of the **Ntorou/Ntorotu** (Deities) and guidance of the **Aakhu/Aakhutu** (Ancestral Spirits).



This note will be included in an upcoming publication. See our related publication and videos:

Maa, Maat and Judgment

www.odwirafo.com/Maat-Maa.pdf

The Ntoro (God) Maa and His Relationship to the Ntorot (Goddess) Maat

www.youtube.com/watch?v=8J_mQyUzw-k

The two **Maat Ntorotu** (Goddesses) in the Hall of Maati

The 42 Enunciations of Maat and the Fictional Character 'moses'

www.youtube.com/watch?v=cScB9knmbB4

ABOA NKWA – Sacred Ritual Movement for Health and Wellness

www.odwirafo.com/Aboa_Nkwa.html

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NHOMA – Publications

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