Pan African Ancestral Egbe

Mission – ***To reconnect Afrikan people with their ancestral selves***. This is done by calling upon a mixture of practices and concepts from the South Afrikan Zulu (1st ancestor practices), Congo Mayombe practices, West Afrikan Egun practices, Voodoo and Kemetic ancestral concepts and practices.

1 Adinkra Fihankra - Safe Space

History

The pan African Egbe start in spring 2012 as a collaborate between Malenga H Shakara, Baba Ifaniyi Akintunde and Iya Olakunle Oludina . There was a need to address the lack of ancestral rite and ritual in the greater North East region. To address this need aspects and some members of the Ka KhepeRa Shule (African Martial arts school), the Ancestral Warrior Shemshu and other students and devotees were formed into the ancestral Egbe.

Vision

To form a self-sustaining and self-identifying spiritual and cultural community, that significantly contributes to the political & economic empowerment of its members and upliftment of community in general. This will be achieved via practices of collective economics and collective responsibility in a Pan African modality. The Egbe is based on the foundation of a Pan African interoperable model[i] where multiple African spiritual traditions can interact in a common space based upon their ancestral common unity

"All labor that uplifts humanity has dignity and importance and should be undertaken with painstaking excellence." — Dr. Martin L. King Jr.

Socio cultural principles

Seq.	Principle	Description
1	Ubuntu	States that your humanity is determined by how you treat your neighbor, and that of how your neighbor returns the interrelated relationship as we are co-dependent. Ubuntu is also seen as: We are, there for I am. I am there for we are.
2	Maat	Truth, justice, righteousness, harmonious balance, and reciprocity.
3	Sankofa	To look back and study your history as a basis for moving forward.
4	Ujima	Collective work and responsibility.
5	Sovereignty	To be socially, economically and politically independent
	reverence of ancestors	It is widely understood that it is the ancestors who assist with personal your experience.[i]

Socio-political movements

Seq.	Empowerment Connection model	Description
1	Black Nationalism	Political unity
2	Cultural nationalism	Cultural nation model
3	Pan Africanism	Solidarity of African identity unity
4	Spiritual nationalism	Spiritual unity of African Soul

Process
Our mission is achieved by calling upon an admixture of practices and concepts from the Pan African world including the West African Egun, South African Zulu, Congo Mayombe, Voodoo and Kemetic traditions. Additionally, the mission is achieved through the following initiatives:

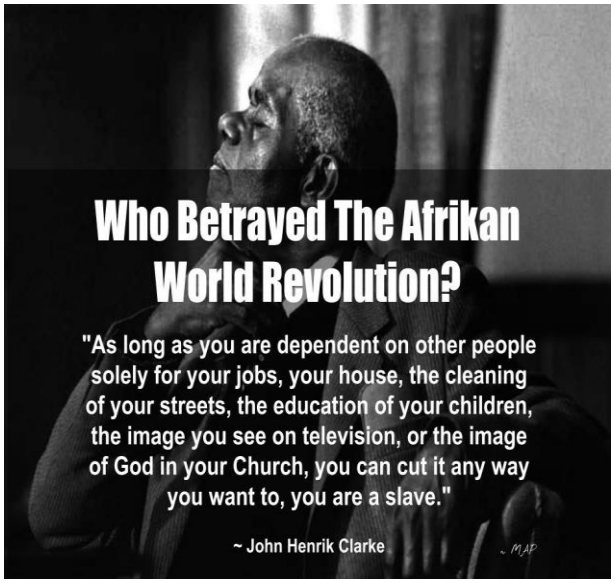
Ancestral reconnections

1. Ancestral spiritual initiation
2. Connecting members and families by the acceptance of a mutual (spiritual & mundane)aid pact
3. Support of the community collective spirit by public and private Egungun rites and rituals
4. Support of in Pan African Spiritual Nationalism
5. Veneration of core ancestral deities which will enhance the, self-awareness, African consciousness and spiritual resilience of the members, their families (living and dead), and the community
6. Reestablishment of core ancestral rituals
    a. Naming Ceremonies and Rites
    b. Puberty Rites
    c. Ancestral archetypes Rites
    d. Marriage Rites
    e. Conflict Resolution
    f. Funeral Rites
7. Support of The National Ancestral Shrine

Economic empowerment: own and control resources, to produce group wealth, become more self-sufficient, economically competitive, to change behavior and establish systems of accountability.

Our Principles and practices of empowerment

Buy black -	Purchased Black manufactured products on a consistent basis
Partnering-	Bring great external skill into alignment for your goals
Win win negotiating-	Be good to your volunteers, clients and partners
Entrepreneurship-	Open and grow new business, and create your own jobs
Owner ship-	Build and support your own institutions
Institutionzation –	A) Planning for continuity
	B) Documentation process
	C) Training youth



When brothers fight to the death Strangers inherit the father estate -Igbo proverb

Pragmatisms We have no permanent friends, no permanent enemies, just permanent interests.

The First Key to Empowerment is Know Your Culture. Culture usually refers to the norms or systems of behavior and shared values that are passed on from one generation to another…It is through culture that members of a group know who and what they are, and how to behave. "(p. 35)
Poweromics *Dr. Claude Anderson*

"Any religion that profess to be concerned with the souls of men and is not concern with the slums that dam then, economic conditions that strangle them and social condition that cripple then is a Dry as Dust religion." *DR MLK Stride toward freedom p36*

Process description (short)
Ancestral veneration benefits

Depending on the spiritual strength of the ancestor they are able to access higher and higher Absolute Cosmic Principles. Most ancestors (due to lack of spiritual development) don't have the consistent regular access to our plane and energy to consistently positively affect you. Ancestral rituals and shrines (not an "impermanent" alter) provides a channel for bilateral support in a family between the living and the dead members. Your consecrated shrine continually gives your ancestors better and easier access the physical realm, (while also giving the living family an access portal(s) to the subtle realms) and your rituals, feedings and light, gives your ancestors energy to help and do more. The caliber, order and size of your shrine (from basic emblem to full enshrined pot), as well as your level of feeding will as dictate the scope of influence from base nuclear family to extend family and clan. Lastly, and most importantly ancestors, particular ascended one act as allies in assist you fulfill your life propose, living your life highest destiny, which is living your best life.

The ancestral benefit effect:

Mainly

Protection:	Protection for hostile forces
Good fortune:	subtle adjustment of world flow to benefit practitioner and family
Divination	Communicating/attaining lost or out of range information or provide guidance

Minority

Astral:	Allowing access to the Astral Plane, for movement and/or communication.
Mental:	Access to collective intuitions, feelings, memories, thoughts and desires.
Healing:	Remove afflictions &/or heal wounds physical and spiritual

Occasional

Intercession	Acting as intermediary in heavenly hierarchy

- **Protection**: Departed ancestors wield great authority, having special powers (base around, DNA linkage, self-extension and eldership) to influence the course of events or to control the well-being of their living relatives. They provide protection to the family; keeping it together is one of the departed ancestors' main concerns. The living may regard the departed ancestors as 'guardian angels'; protecting them from serious accidents, or guiding their path in life.
- **Divination:** The descendants sometimes turn to the ancestors for guidance through divination, séances, mediums or Ouija boards and other methods to help them in making important decisions.
- **Communication from the afterlife**: Departed ancestors have the ability to communicate with the living through dreams and by possessing their descendants.
- **Intervention**: Sometimes departed ancestors are considered intermediaries between God (and / or Deities) and the family they have left behind. They may intercede with God/Goddess, Deities and Saints/ (other ascended being) for the benefit of the family.

These benefits are reversible in the case of ancestral discipline or an offense ancestral curse/work

Ancestral reconnections

Is key, if not core, to the process of re-establishing cultural and social identity and independent

> *The first goal achieved by monotheism (and colonialism) was to disconnect us from our ancestors, from our roots, from that precious knowledge of who we are and where we come from. It gave us instead a filter of disconnection, repression, over-intellectualization, excessive stoicism, fear, greed, and confusion. It did this so well that, many of us don't even realize that we come from indigenous roots; we don't recognize the filter of modern Christian pop culture.*

This Ancestral reconnection is planned to address

– Our lack of consciousness and willingness to sacrifice for and support one another.

Member Ancestral Spiritual Initiation Progress table

Level	**rank**	**Title**	**Attainment**	**Clarification or requirement**
0	**1**	Follower (Mfuasi)	Belief	Ancestral Alter
1.0	1	beginning innate Mwari	Emblem lvl 2	Cultural path checked
1.0	2	beginning innate Mwari 2	Emblem w/ Bless necklace	Afrocentricity
1.4	3	Ancestral Devotee	Ancestral scratch	*Usually warriors*
2.0	*0*	*Aspirant (Shauku)*	*Egun staff &/ Teha*	Nguzo Saba +
2.0	*1*	*Aspirant*	*Ancestral oathing blade*	*Usually warrior or head of house*
2.1	*1*	*Aspirant*	Ancestral lineage re alignment	Learn re view Life transits Rituals[ii]
2.2	2	*Aspirant*	Root reading	What you suppose to do
2.3	3	*Aspirant*	Iku joto reading	Who is helping you
2.4	4	*Aspirant*	Ancestral linage empowerment	Empower your helpers
2.7	5	*Aspirant of grandmother*	Herbal rite	Met your spirit folk direct
3	1	Apprentice Traveler	Elegba, Enkon malengo, Gede	Careful which door you opened
4	1	Keeper family	Egun shrine full	Steward ship
5	1	Priest 1 student priest	Egungun shrine	May do Naming's
5	2	Priest 2	Maat rite	May do Wedding
5	3	Atogun full priest	Elevation rite/Olokun	May do funerals

(note along with this progression member are expected to learn basic energy healing)[iii]

2 We believe in a community collective spirit. This spirit supports the interconnection of individual families and communities. It is part of the basis of the practice of Africans self-extension. It helps keep communities whole and health

One of the ways that we seek to support that spirit to enhance the overall health of the community is the practice of Egungun and other ancestral rituals both publicly and privately. We realize that the same ancestral practices that now have become identified primarily with European elite, were in fact the transliteration of ancestral practices that were the foundation of our society. Therefore, we established holy days to practice collective rituals and promote the teaching, training, and initiation of individuals and families to reintroduce ancestral practices Africans in the Diaspora. Sadly, we realize that the same practices that were liberating and empowering enough history have been vilified by the European construct in the Christian church. This was a method of the continued subjugation of African people both culturally and spiritually causing economic and political disenfranchisement.

3. We believe that any ministry to Africa people not designed for their empowerment is there to perpetuate Slavery (White Supremacy/Colonialism/Neo colonialism) Albert Cleage Jr. (1911–2000)

****The core of* Institutionzation *is developing and executing*

Succession Planning- Seamlessly Transferring Key Knowledge, Skills, and Abilities

Membership

2 Target population & member, volunteers and initiates & teachers

Target population- The English-speaking western world "black" folk

Volunteers

Mission Alignment: Belief in our mission and strategy for helping fellow

Member affiliate

Membership is social & fiscal (20$ month)
Culture Fit: Motivated, highly-collaborative team environment.

Members full (Initiates) & teachers

Avid Learning: Adaptive to feedback and focused on continuous improvement.
Egbe clan oath before collective ancestral body (require embalm or staff)
Approved by divination
Must be willing to invest into one's own development
Must be willing to practice African communalism

Egbe membership & mutual aid pact

Egbe membership proper is a mutual aid agreement and social to treat members as family and extended family. This course includes sharing resources, information and forms of spiritual sharing in which one agrees to have one's ancestors aid another members ancestors. This agreement is in fact a form of a collective clan marriage, (mating) and the basis of a clanship as an alliance of families and bloodlines.

Egun Egbe Oath

Before and by,
The Omnipotent Power of the Universal Creator,
The Divine Forces (Neter, Nkisi Orisha, Abosom, Lwa etc.),
Our Venerated Ancestors, Revered Elders, and initiated Masters
I, _____ of my own free and accord, give my loyalty and devotion to Egun Egbe, and due to devote my life to the understanding of my ancestors.

(Mutual support pack)

I understand that I will be called upon at time to lend support or or/give my ancestors my time, energy, and love, and I will be called upon to assist my kin (spiritual family), to further this Egun Egbe. I commit my ancestors as their initiated representative to recognize and support my spiritual Egun Egbe family.

(Spiritual nationalism)

I commit my ancestors to recognize that we as a community are a song with many voices;
One spirit, in many beings
One nation, in many peoples
One breath, in many bodies.

Consequently, we practice compassion, collaboration and communalism as
We walk many paths to One destiny
So, Help Me, and keep me steadfast in my commitment to the Egun Egbe

Historical and Ideological training outline

It is important that ancestral Egbe members understand key concepts in African culture, history, basic life lessons and contribution of special exemplars. (These topics cover in the 1,2,3a&3b 4 semesters)

If we are going to be master of our destiny we most master the ideas that influence that destiny
Dr. John Henry Clark

History training

African eve 320-80,000bc	The monolith builders 40k-20k BCE	The rise of Kmt 15-12 k BCE
Maafa (African Holocaust)[iv]	Old & Neo colonialism& Haiti 1805[v]	The fall of Kmt 500 BCE
History of the Yoruba	History of Ghana	History of Kongo

Ideological training

Cress Welsing color confrontation	Ice cradle theory	Irreconcilable differences
Moorish Indigenous African identity	Power Elite. Mills	Neanderthal Euro-hybrids
Cultural unity of Black Africa	Pan Africanism	Ubuntu & Maat
Destruction of black civilization C Williams	Thing fall Apart	2000 Seasons
Kill the messenger – the Gray Webb story	13th the movie	African divine kingship institution

Scholars

Amos Wilson key teaching	Dr. Clark key teaching	Ivan Van Sertima

Military

Kandace queens vs Alexander	Zumbi vs Portuguese	Hannibal Barca vs Rome

Scientists

Imhotep	Cheikh Anta Diop[vi]	Madame C.J. Walker (Sarah Breedlove).

Slaver & resistance

John horse& Seminole wars	William Parker & 1851 Christiana Riot	XXXXXXXXXXXXX

Political

Patrice Lumumba	Thomas Sankara	Amílcar Cabral

Spiritual

Oseijeman	Dinzulu	Shekum shekum

Atrocities

German-Namibian holocaust	Belgium Kongo holocaust	Arab Slave Trade

Nakumbuka is a Kiswahili word that means “I remember”. Nakumbuka is the name given to the annual day of observance for the Maafa (The African slavery holocaust) and all OUR VETERANS who died fighting for the liberation of People of African Descent anywhere in the world.

(November 11 each year is observed as Veterans' Day in the USA (Remembrance Day in Canada). The English, French and Americans honor the Unknown Soldier. Although servicemen of African heritage lost their lives in the World Wars and subsequent imperialist wars Veterans Day or Remembrance Day did not resonate with people of African heritage. These wars were not pursued for the benefit of African liberation so commemoration of them was not so meaningful for Black/People of African Descent the world over.), -Kheper the evolutionary (warrior Shemshu)

This is a link to a more detailed history of Nakumbuka day in the words of some the people and not all of the people who began promoting this Pan Afrikan Holiday/Holy-Day. http://www.nakumbuka.org/History01.html

Egbe articulation

Curriculum: fundamentals of ancestral veneration level 1 v3.2

This set of teachings is designed to support the intake and orientation of Egbe members in general are around the organizations primary charter and core mission objectives and initiatives. It's primarily focused on a singular individual and how to improve that individual's relationship with ancestral family. {*Egun practitioner level*}

Seq	Chap	lesson	pre	Topic	Time	Post	group	Theme
1	**1a**	1		Ancestral Egbe History Shakara priestly Bio	.5 .5	Pub	Org	orientation
3	**1c**	1		Protocol ,etiquette & initiation	.1	Pub	people	orientation
2	**1b**	1		Egbe Charter[i]	1	Pub	org	orientation
4	**1d**	2		What is an ancestral priest[ii] Egungun, Masquerade, function &Possession	.5 .5	Pub	concept	
				Names of "god" words of power				
6	**2a**	5		Cosmology & mojubas & **libations** (prayer)[iii] intercessions & Enemies of man 1	1	Private	practice	Cosmology & belief
7	**2b**	2		Major diasporic & continental spiritual systems history migration[iv] and comparison (Olmec)	.75	Private	Concept	history
16	**2c**	6	Cos	Diaspora, Ethnicity & African identity Why we chose a Yoruba model [v]	.1		Concept	ritual
9	**2d**	3		Egbe social spiritual hierarchy and types and paths of spirituality [vi]	1.5	Private	org	Social structure
	3			Faith and human cyle				
10	**3a**	4		We believe in Odumari ,issesi & the convent [vii]	1.5	Private	practice	Cosmology & belief
8	**3b**	3		Mystic maturity rites Ancestral memory & gender archetypes rituals	..5 .5	Pub	sev	
12	**3c**	5	Cos	Altar & shrine creation & Sprite parts 9 glass of water lesson	.5	Private	practice	Cosmology & belief
14	**3d**	6	Cos	Pan African white table- Iko joto Bembe & Ritual etiquette	.5 .5	Private	Concept	ritual
				Practices				
20	**4a**	7		Week 7(6 lesson test) & discussion after	.5		Midterm	
21	**4b**	8	alter	*Sprite money work lvl1*	.5	Private	practice	Doing
21	**4c**	8	alter	*Kole nut pray & adiums*	.5	Private	practice	Doing
21	**4d**	8	alter	Egun songs & praise &prayer	.1	Private	practice	
				Staff meaning used and function in ritual and tradition				
				Divination & resurrection & reincarnation				
35	**5a**	11	alter	Obi divination	1.5		practice	DestinyDiv
36	**5c**	10	Div	Root reading process [viii]	.5	Pub	sev	
	5b			**Ancestral elevation, reincarnation/path**				
	5d	14		Birth reading & incarnation objective	.5	Pub	sev	
				Holy days and celebration events				
22	**6a**	9		Holy days/precession of equinox, great year cycle: Reading of the year year's 4 quarter[ix] solstice & xmas full rite[x]	.5	Private	Concept	Holy days
23	**6a**	9		The Odunde Festival Tributes to ancestors[xi]	.5 .5	Pub	event	Holy days
24	**6b**	9		Egun songs par 2	1	Private	practice	
26	**6c**	10		Egun songs part 3	1	private	practice	
30		10		African art & mask& spiritual expression	1	Pub	evnt	
				Christaniaty				
38	**7a**	13	Cos2	African origins of Christian [xii] & modern Christianity	1	Private	Concept	Christdom
	7b			Amon worship & Masonry	1			Christdom
37	**7c**	12	div	Jewish public community sacrifice - Kaparos[xiii]	.5		practice	Christdom
	7d			Cleaning & asobo ,enemies of man pt 2 &				
				Oaths & binding rites				
39	**8a**	14	Div	Naming rite[xiv] general & allegiance/ baptism	.25	Pub	sev	Rituals
	8b			*Peace rite & conflict resolution*				Rituals

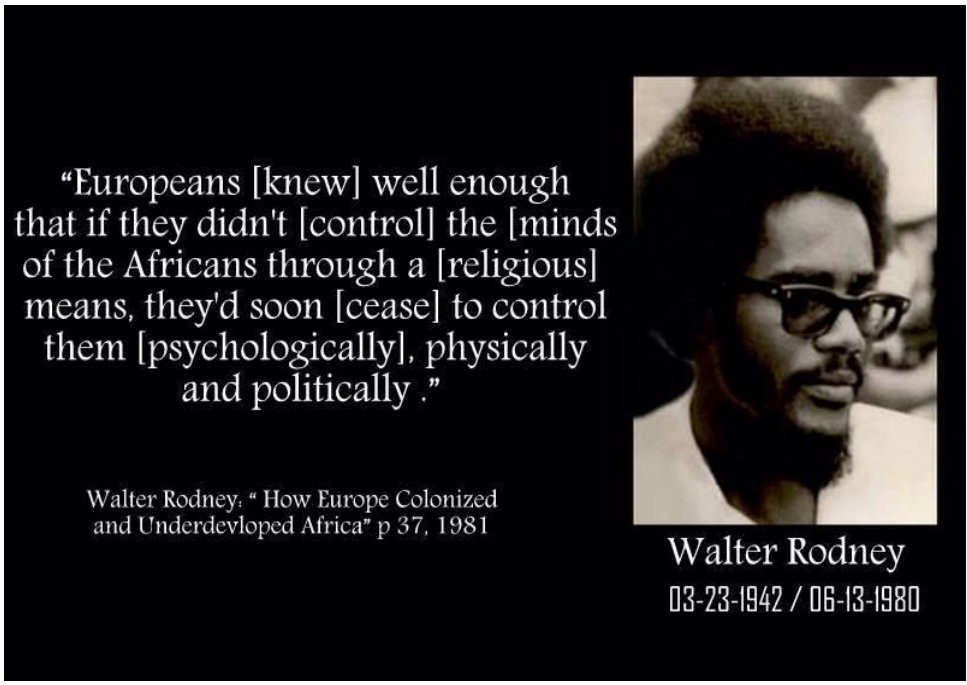
40	**8c**	14	Cos2	Marriage rites & lineage	.25	Pub	sev	Rituals
41	**8d**	14	Cos2	funerals -wills and insurance-passing the baton & proper funeral rites[xv]	.5	private	sev	Rituals
	9a			**Elegba/enpu/gede** 7 Vodoun Loas Principals - Pt 1 Of 2 - Prof Bayinnah Bello				*Eelgba*
	9b			Spell Reversal defense				*Eelgba*
	9c			Walking the corners				*Eelgba*
	9d							*Eelgba*
				Ancestral Herbs and candles				
	10a			Who is Osain				Osian
	10b			AYAHUASCA discussion				Osian
	10c			Power medicine in general				Osian
	10d			Colors & Candle working (light work)				
				Ori & selected heads & initiation				
	11a			**Ori, rogations & head feeding explained**				Ori
	11b			*Khemetic A-ori shrine*				Ori
	11c							
	11d			Initiation layers & crowns[xvi]				
	12a			Kongo intro				
				What is ifa/ [xvii]				Ifa intro
	12b			8 & 16 ifa and secret of ankh abridged[xviii]				
	12c	15		Final exam	1	15		
	12d	15		Final discussion	.5	15		

Of Water and Spirit, Some
Egun: The Ifa Concept of Ancestor Reverence (V3) by Awo Fa'lokun Fatunmbi (Nov 2, 2013)
ORÍKÌ EGÚN Praising the Ancestors By Awo Fa'lokun Fatunmbi
African Divination Systems: Ways of Knowing (African Systems of Thought) by Philip M Peek

Course Description

The aim of this course is to study one of the world's invaluable sources of spirituality: the African Indigenous cultural tradition ancestral understanding. We shall explore the meanings that Indigenous people give to knowledge (education for a living) and wisdom (education for life) and view of divination episiotomy. Through a structured introduction to ancestral practices, the course will gradually walk students through several fundamental cultural component: *story-telling, proverbs, songs, prayers, music, dance, rituals, and art.*

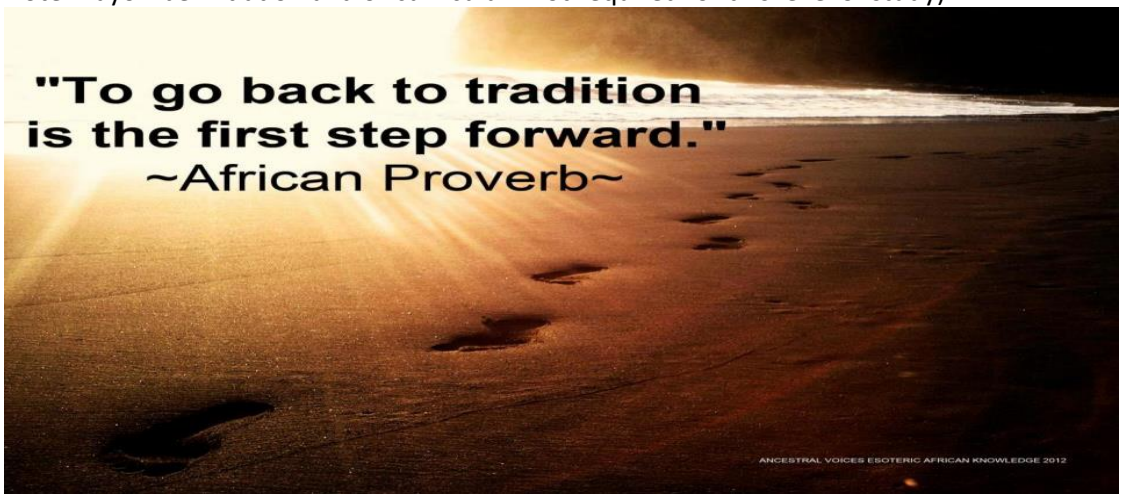
Passing: the student has developed and establish and ancestral practice of (libation, and serving ancestral plates weekly& with family functions (as well as at social functions)



Egbe ancestral articulation: The second phase

Requires completion of ashram set1, Kung kia 1(or reiki 1 equivalent) and, meditation 1 &2

Is a branching point. It is not required for a basic practitioner. It is a deeper study of Ancestral, funerary and shadow forces. It is a preparation for initiation into Egungun proper and the other associated entity.
Note Mayombe initiation and or curriculum not required for this level of study)

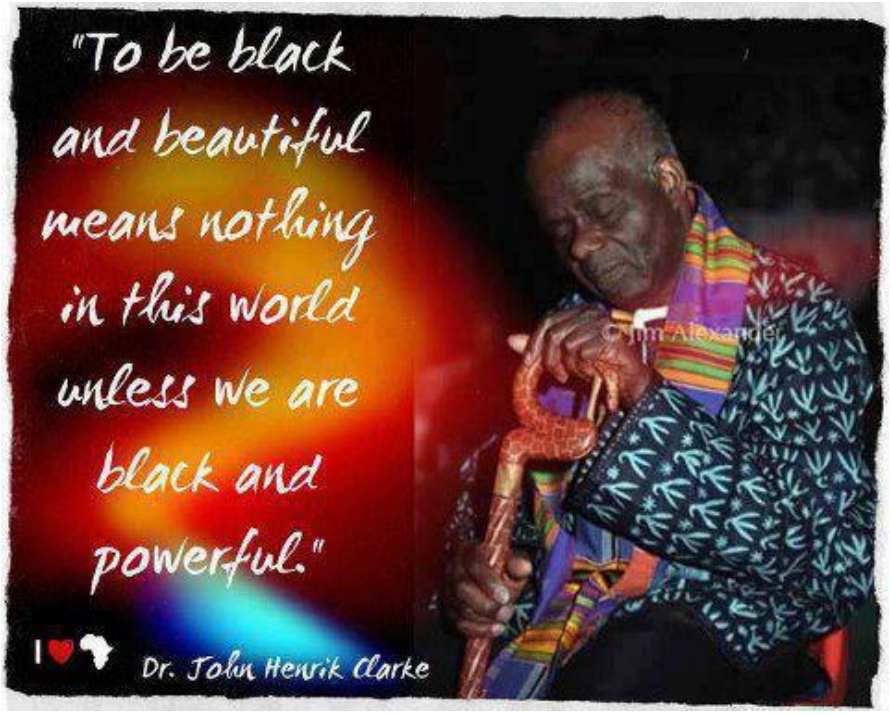


Egbe ancestral articulation: The third phase

Requires completion of ashram set2, Kung Ra 2(or reiki 2 equivalent and, Tantar 1 training & empowerment

Curriculum Advance Pan African ancestral and Egungun practices level 3 priest 1.v2 (1 year training)

This set of teachings and practices designed primarily for the advanced practitioner and the priest.
In this particular course that focuses actually learning how to do specific rituals and rites and assumes a familiarity with them and certain rights rituals have already been received.



Ancestral Society insignia (8.v)

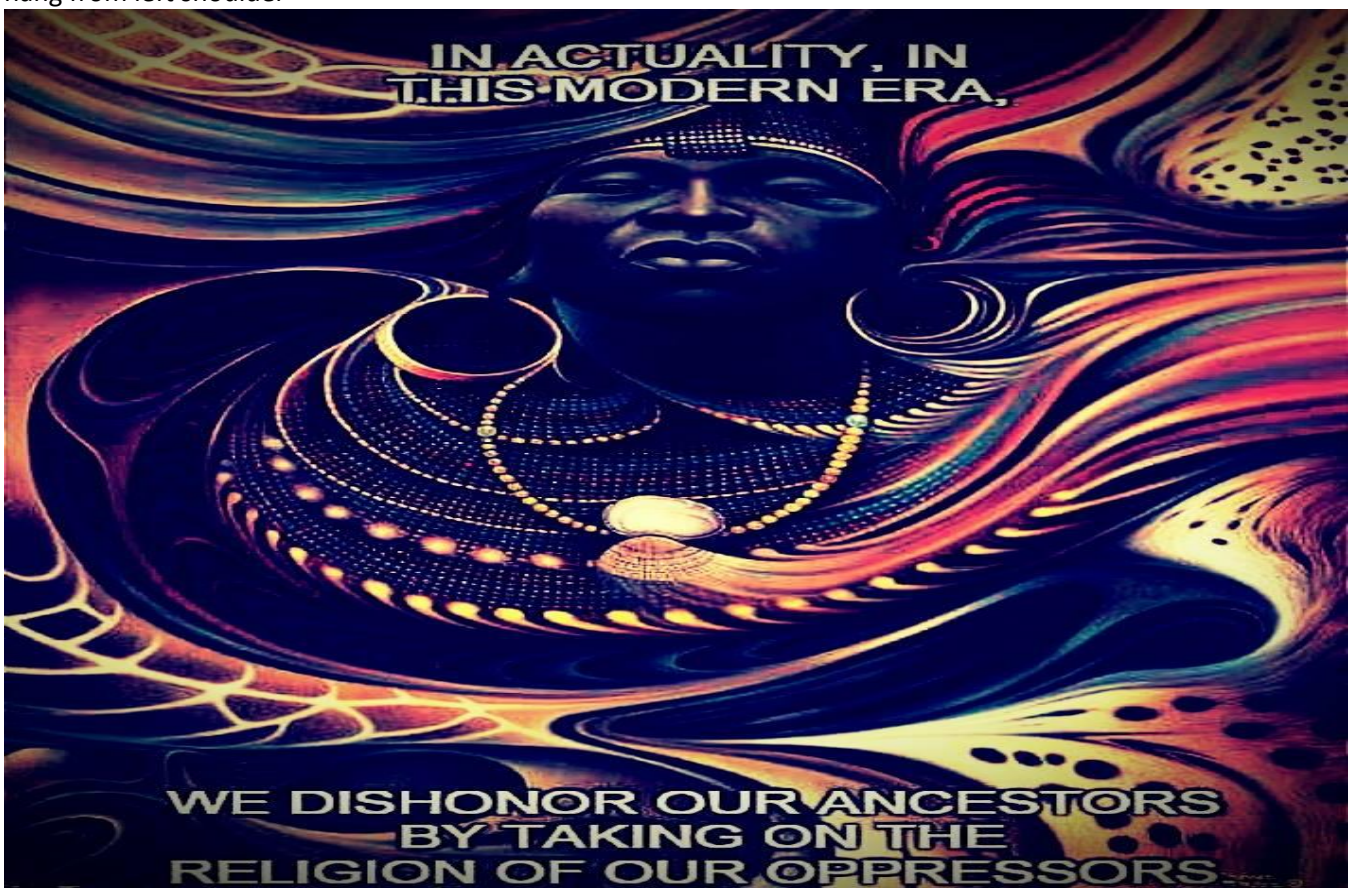
Egbe shoulder sash

Egbe sash 12' wide 90 inches long worn on left shoulder.
The shoulder scarf represents the ancestral force that are with and around the wearer (initiate)

Red shoulder sash with 1 white shell if ancestral staff
Red shoulder sash with 3 white shells if emblem
Red shoulder sash with +4 tiger shells if scratch Mayombe
Red shoulder sash with +2 white shells if pot & options of small pouch w/ ase from pot
Red shoulder sash with +9 white shells if Egungun priest
Red shoulder sash with 13 tiger shell if full Mayombe (includes 4 from scratch)

Description	White Cowie shell	Total Cowie shell[vii]	Tiger back Cowie	Total back Cowie	Total Shells
ancestral staff	1	1			
emblem	2	3			
Pot	3	6			
Oya	3	9			
Egungun priest	9	18			
Mayombe scratch			4		
Mayombe priest			+9	13	
Ossian			+4	17	
Eshu[viii]			+1	18	

Upon promotion or initiation every member should have a "promotion pic with insignia
Warriors usually wear their sash across chest[ix] and ties in a knot on right. While priest usually pin it and let it hang from left shoulder



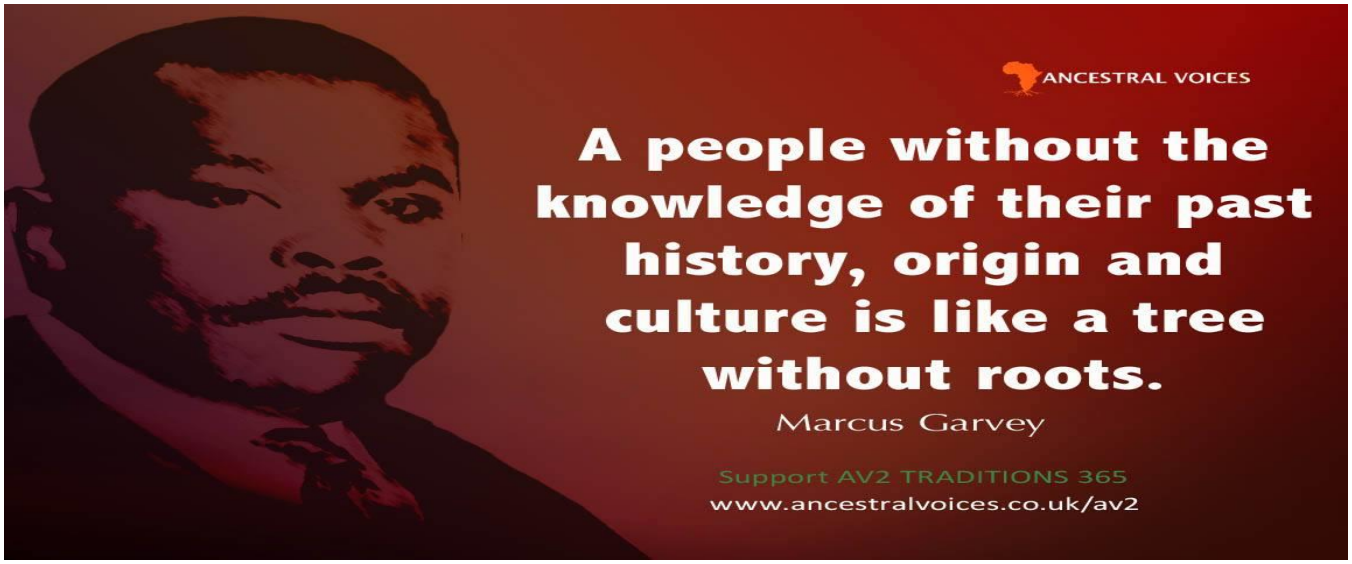
When you worship another peoples ancestor you are a slave.(Whether you know it or not)- ***Mfundishi of Steel***

The tyrant will always find a pretext for his tyranny, and it is useless for the innocent to try by reasoning to get justice, when the oppressor intends to be unjust **–Aesop's Fables**

Religion is not the opium of the masses,
but religion must be used as an arm by the revolutionary forces– ***Kwame Ture***

Calendar Events

Monthly ancestral white tables	Public	Sponsor Refal	excluding June to September
(Olokun white table) winter solstice	Invitation	Sponsor Refal	December
(Oya /Maat/Yanca white table)	Public	Sponsor Refal	October
Spring equinox community feeding	Invitation	Sponsor Residence	March last week end
Tribute to ancestors	Public	Support NYC	June 1st or 2nd Saturday
Odunde	Public	Support Phily	June 1st Sunday
Juneteenth Ancestral Masquerade	Public	Sponsor Residence	June 19st Saturday/Sunday
African diasporic festival	Public	Support Newark	August
Harlem African heritage Parade	Public	Support NYC	September
Kwanza	Public	Support Refal/ECC	December



[i] The reverence of ancestors is widespread across the Continent, they are seen as spiritual teachers and guardians who provide assistance in one's life journey. The connection is on a DNA (lineage) level which enables them to remain in contact (beyond time and space). Consistently across the Continent there is the understanding of the supreme life force (Creator/God) that exists in all-living things, yet it is widely understood that it is the ancestors who assist with personal your experience.

[i] This model is a component of the spiritual layering and initiation model used in Kemet as a unified spiritual system discussed later in other articles.

[ii] Includes reading family **Covey, Stephen R., 7 Habits of Highly Effective Families and covers** Rites, Birth ,naming, communal oath & identity, adulthood, mate selection, mating/sex, marriage, conflict resolution, death/funeral, kwanza, solstice, memorial & holydays

[iii] Ka Kheper Ra Divine Ideal initiatory Progression

Open foundational

Intermediate Lvl & oaths required

Advance practitioner

Ashram	Egbe	Kanisa	Ile

Num **Right-Hand Path**	Kia **Left-Hand Path**	Ancestral **Right-Hand Path**	Kong Elementalism **Left-Hand Path**	Celestial light **Right**	Celestial **Mana Left-**
Mediation 1	Kung ra 1				
		Ancestral emblem 1			
Noble light 1	Tantra 1	Ancestral maturity rites	Indigenous land rite &/		
		Egun staff	Bakulu basic/Egun staff		
Mystic Energetic maturity	Kung ra 2	Ancestral clan Scratch	Nkisi scratch		
Noble light 2		Eshu about $333	Elemental Rituals		
	Tantra 2 (optional)	Ancestral full pot 450 ish		Warriors complete	Magical Adept
	Kung ra 3	Egbe shrine	Element nkisi	0ri	sorcerer
Noble light 3	Light body1			ifa devotee 1 Hand	wizards
	Tantra 3				
	Light body2	Ancestral priest 1	Nkisi priest	Orisha priest	Mage
Samadhi	Light body3	Egbe/Osian/Iyami & other spirit priest hoods	Qsian/Ogboni & other earth magics	Ifa priest 2ndHand	Arch Magi

All columns can progress down as a singular Practice/system but it is not advised. The Num Kia path is the best suited and most stable for single path work It is ideal to initiate left to right and top to bottom. In the manner every new module is supported and stabled the previous lateral and vertical components. This is the ideal model but a student's past and current practices, aptitudes and situations may modify their entrance and progression.

Left-hand path and right-hand path

In Tantra, the Right-Hand Path, or RHP, is seen as a definition for those magical groups that follow specific ethical codes and *adopt **social** convention*, while the Left-Hand Path adopts the opposite attitude, espousing the breaking of taboo and the abandoning of set *morality*.

Priest in this context serve a divinity

Wizards server who or what they chose. They are not "evil" but their power is not deity source.

Spiritual development sequence

The foundation teachings and practices are based around the Ki Kung energy practices of the ancient san people. These energy practices such as meditation, breathing, and body movement(tai chi , yoga ,etc.) ground one's sense of awareness, stabilize the mind, and strengthen one's concentration. As one moves further one develops a greater sensitivity of energy and generally learns how to improve the physical and emotional self. (Self-healing) This is a foundational level that all practitioners should have and adds greater stability to one's later practice.

The second tier is a continuation of this ki chi energy practice in which one develops and expanded sense of self-awareness and understanding of space, time, and higher dimensionality. In this level deep emotional and some karmic healing happens. In the mid to later parts of this second tier practice users begin to interface with allies and other entities. Also their repertoire of energetic skills and proficiencies grow. This altogether in our practice prepares one for the beginning of ancestral energetic work where one starts working with clearing and healing inherited emotional traumas and starts the awakening of ancestral memories.

The third recommended stage is the ancestral embrace where practitioners receive an consecrated ancestral shrine (an active spiritual link beyond a symbolic alter) . This can be done earlier, but the advantage of having developed an energy awareness and a solid energy practice allows these practitioners to better sense the presence of ancestors and have an expanded energetic interaction with ancestral spirits. Also, this shrine level augments the previous energetic practice as ancestral allies can be brought into the energetic healing of clients or self, and is particularly useful in healing inherited emotional trauma. At the same time this level gives the general benefits of having an ancestral shrine such as support, good fortune, spiritual intercession, etc. This basic ancestral shrine level and proficiency of practice is also recommended before one explores the paths of power medicine and/or the path of warrior totems and /or the elementals. In the case of power medicine like Ayahuasca, Iboga, Psilocybin, mescaline, peyote, and others, having an ancestral connection gives one additional support when one crosses over and is working with altered states of consciousness and in other realms. And is helpful in guiding the experience as well as ensuring that the practitioner is returned safely home. Similarly, in the case of warrior totems an ancestral shrine helps reinforce a person's connection to their humanity and thus works to prevent the practitioner becoming lost in the spirit of their totem. With the elementals the ancestral energies act as a buffer against these raw forces which often can be destructive and/or unruly.

As a whole these three levels (Mediation, ki force and one ancestral) act as our precautionary and preparatory practices before the higher paths of power are pursued.

[iv] Songs we would never hear! Histories we would never know! Art we would never see! Because the European had the capacity to destroy and didn't have the moral restraint not to.— Maulana Karenga

The word"'Maafa"' (also known as the African Holocaust) is derived from a Swahili word meaning disaster, terrible occurrence or great tragedy. 1)The term today collectively refers to the Pan-African discourse of the 500 hundred years of suffering of people of African heritage through Slavery, imperialism, colonialism, apartheid, rape, oppression, invasions, and exploitation.

The African Holocaust is a pan-African discourse on the global historical and contemporary genocide against the mental and physical health of African people. The effects of this genocide impact all areas of African life: religion, heritage, tradition, culture, agency, self-determination, marriage, identity, rites of passage, and ethics. And finally acts to marginalize Africans from their historical trauma and historical glory.

The African Holocaust is the greatest continuing tragedy the world has ever seen. It was also the most impacting social event in the history of humanity. Not only in terms of scale but also in terms of legacy and horror. It is a Holocaust which is constantly denied, mitigated and trivialized.

The Maafa reduced humans with culture and history to a people invisible from historical contribution; mere labor units, commodities to be traded. From this Holocaust/Maafa the modern racial-social hierarchy was born which continues to govern the lives of every living human where race continues to confer (or obstruct) privilege and opportunity.

And because the African Holocaust is rarely treated as a continuous history, worthy of an ongoing discourse, the inter-relations a Holocaust Trans-Atlantic and the agents of this Holocaust escape treatment. It makes it easy to make people see slavery, colonialism, apartheid as divorced from one another. Treating them as isolated studies, often misses the ***pattern of white supremacy throughout (modern) African history***. -Alik Shahadah

And in the 21st century the legacy of enslavement manifest itself in the social-economic status of Africans globally. Without a doubt Africans (as well as Native Americans and Australians) globally constitute the most oppressed, most exploited, most downtrodden people on the planet; a fact that testifies to the untreated legacy of Slavery, colonialism and apartheid. Not only is this reality in the social-economic spectrum, it is also experienced in the academic and political value the Maafa receives compared to the Jewish genocide. While African people are told to "move on from slavery", Jewish holocaust is a staple of World history.- http://africanholocaust.net/africanholocaust/-

[v] Why is Haiti So Poor? Haitian Revolution Complete History Feat. Prof. Bayyinah Bello, www.youtube.com/watch?v=LcV6NTqoyAc

[vi] Kemtiyu, Cheikh Anta Director: Ousmane William Mbaye. Year: 2016, Running Time: 94 min.Language: Wolof and French with English subtitles discussion on the life of Cheikh Anta Diop. -This film tracks Diop as a Renaissance man: historian, scholar, scientist, inventor, political activist and institution builder. Born in Diourbel, Senegal. His writings are mandatory reading for those studying African history: Precolonial Black Africa (1987); The African Origins of Civilization: Myth or Reality (1974); The Cultural Unity of Black Africa (1990), and; Civilization or Barbarism (1992)

[vii] Assuming a "normal "progression

[viii] Eshu is not Orisha proper but is a special entity class and closer to the earth

[ix] The Red Cross chest scarf represents the ancestral warrior(s) that walk with wearer & fire up their heart