



Sekhmet

Sekhmet – Obra Obosom (Menstruation Goddess)

Ofa a eto so Abiesa (Part 3)

by

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There are certain **akyiwade** (Divine prohibitions/restrictions; “taboos”) associated with the **mogya** (blood) of the **obra** (menses). In Akan culture certain *akyiwade*, with varying degrees of observance, include that the **Afuraitkaitnit obaa** (African woman) should not cook for her husband or any other males while she is on her cycle. Many do not even handle the cooking utensils during this time. The *obaa* should not sleep in the same bed with her husband during this time, nor engage in sexual activity. Indeed there is a house/dwelling called the **obradan** which is the building/dwelling-place (*dan*) within which those who are in the *obra*-state reside or sleep until their cycles are over. There are also *akyiwade* with regard to participating in certain rituals for the **Nsamanfo** (Ancestresses and Ancestors) and **Abosom** (Deities). Similar restrictions exist amongst the Yoruba and various other Afurakani/Afuraitkaitnit (African) ethnic groups. Some have survived with us across the Ocean.

We must understand that such *akyiwade* are not an indication that the *mogya* of the *obra* makes the Afuraitkaitnit woman “unclean”. **This false notion is the product of the idiocy of biblical, quranic, talmudic and other pseudo-religious foolishness promoted by the whites and their offspring.** The nature of the *akyiwade* associated with the *mogya* of *obra* are rooted in the reality that the *mogya* of the *obra* is **sacred** and carries great power. In Afurakani/Afuraitkaitnit **amammere** (culture) we recognize the truism that:

Whenever there is an increase in power, there must be an increase in responsibility

Otherwise, that increase in power can lead to destructive occurrences.

If one is driving in a car at 5 m.p.h., one can take his or her eyes off of the road briefly to look for an address on a house or look down briefly to pick up a cell-phone and generally suffer no ill-consequences. Even if the car swerves slightly to the right or left, taking control of the steering-wheel and re-aligning the car with the road at 5 m.p.h. can be accomplished without difficulty. However, if one increases the speed/velocity (power), it is prudent for one to increase his or her level of responsibility (attention and control) while driving. If one would take his or her eyes off of the road while driving at 90 m.p.h., or look down to pick up a cell-phone, the consequences could be tragic. If the car swerved even slightly to the right or to the left at 90 m.p.h., it may mean a fatal wreck before the individual had a chance to re-align the steering-wheel.

Increased power demands increased responsibility for the mature

The ovum of the **obrafo** (menstruating Afuraitkaitnit woman) has the power to **attract** and **fix** a spirit. In other words, the ovum can grasp a spirit from the spirit realm and hold it. As an individual you have 2 parents, 4 grandparents, 8 great-grandparents, 16 great-great grandparents, 32 great-great-great grandparents, 64 great-great-great-great grandparents, 128 great-great-great-great-great grandparents, etc. Thus, at seven generations back you have **128**. At ten generations back you have **1,024**. This means that there are 1,024 **Nsamanfo**, Ancestral spirits, in your *direct* blood-line who are connected to you, who lived within the past 200-300 years. This does not take into consideration your many aunts, uncles, great aunts, great uncles, cousins, etc. who are related to you as well. While most of these *Nsamanfo* are in **Asamando** (the Ancestral realm), some are Earth-bound for one reason or another.

Some spirits who were murdered are Earth-bound. Some who engaged in negative behavior are Earth-bound. Some are Earth-bound for protective purposes. There are discarnate spirits who lived in your dwelling place before you moved there, or lived upon that landmass before you moved there, who are Earth-bound. Moreover, Afurakanu/Afuraitkaitnut are the only *created* people on Earth. We have been here for tens of millions of years. The Earth-bound population of Ancestral Spirits, those who do not dwell in *Asamando*, is therefore in the **billions**. The ovum released during the *obra*, if it has not attracted and fixed an Ancestress or Ancestor in order for you to birth her/him into the world 40 weeks later, can easily draw negative spirits to you — those discarnate Earth-bound spirits that may harbor ill-will or who may just be disordered in their thinking and actions.

There are millions of microbes living in the atmosphere, some of which enter our bodies daily through inhalation and consumption. If your immune system is functioning properly, the microbes have no ill-effect upon you. You can repel or neutralize them without difficulty. If your immune system becomes compromised, these microbes become invading microbes and can cause illness. The Afuraitkaitnit *obaa* during **asekyima** (menstruation) releases an ovum which is in reality a **super-magnet**. This magnet has the capacity to draw spirits to it just as if you had a magnet the size of your hand and held it over a table littered with paperclips—the paperclips would “jump” to the

magnet. Discarnate spirits “jump” the ovum in a similar fashion. If your spiritual immunity is strong, you can repel such spirits with ease. If your spiritual immunity is compromised, such spirits can attach themselves to you with ease. They can remain with you, while you are compromised, and cause many disturbances. Depression, illness, “thoughts” of suicide (which are actually **their** thoughts—truly **not yours** in reality), unusual bouts of anger, unusual sexual desires, misguided desires to abuse alcohol, marijuana, other drugs and rationalize such use, problems with finances, relationships, odd exchanges/interactions (*including unjustifiable arguments*) with people at the store, bank, work, school, etc. *Some of these spirits will even tell you that they are jesus, mubammed, buddha, etc. – all fictional characters who never existed – in order to keep you enslaved within pseudo(false)-religious practices.*

One of the many reasons why we ritually cleanse our homes is to not only remove physical debris, dust, etc. for our physical health, but to repel negative Earth-bound spirits for our spiritual health. The same is true for the cleansing of our bodies (inside and out). One of the reasons we utilize **ohwie** (libation) and other ritual practices is also to preserve our spiritual immunity. (These are some of the *contractive* functions of ritual, while the *expansive* aspects of ritual allow us to *incorporate* spiritual power, consciousness and positive spiritual influences.)

When your immune system is strong, it has the ability to defeat those invading microbes that have found their way into your system. While the immune system has the capacity to repel potential invading microbes, some will still infiltrate (through the breath, the foods we eat, etc.). The power in the immune system is not only in its ability to repel, but in its capacity to **process**—to isolate, destroy and expel those microbes that were able to infiltrate—while *maintaining* the health/integrity of the body.

The Afuraitkaitnit *obaa* while going through *asekyima* can repel negative spirits as well as incorporate them, *depending on her level of spiritual immunity*. If her immunity is strong, she can **process** them. She can isolate, destroy/disarm and expel them from her spirit (mainly her *auric* orbit), while maintaining the integrity/health of her spiritual body, and thus her spiritual awareness and focus. While this **processing** is going on, one of the fail-safe methods of not allowing it to ill-effect the household is for the woman to refrain from cooking for the males, engaging in sexual activity, sleeping in the same bed, etc. This is not the only method, but the method of least-resistance.

While the *mogya* released during *asekyima* is *akyiwade* (taboo) it is not a “negative” *akyiwade* by definition. This is why some males who have ritual knowledge actually have sex with a menstruating woman for the purpose of *increasing* his spiritual power ritually (*note: without ritual knowledge this will cause negative physical and spiritual consequences*). This is why some **okomfo** (priests/esses) prepare **nsuman** (talismans/amulets) with *menstrual mogya* (blood). Why? Because the *mogya* of *obra* is the most powerful **protection** that one might have. It being incorporated in an *asuman* can ward off any negative spirit when properly prepared (*note: if prepared improperly it can be exceedingly destructive*). Indeed, the menstruating woman being in the *obra*-state, is said to be immune to any attacks by spirits sent via the practice of negative “witchcraft”. This assuming her basic level spiritual immunity is intact.



[In ancient **Kamit** and **Keneset** (Egypt and Nubia), the Obosom/Goddess **Auset** utilizes the talisman called **thet**. It carries Her power called the “**senef en Auset**” (blood of **Auset**) and is a protection for the spirit of the individual, so that no other spirits can attack him/her on Earth or in the spirit-realm. The **thet** is a representation of the uterus (circle), vulva and vagina (lower portion) of **Auset**, the container and channel of Her **senef** (blood—menstrual and that of conception). The Obosom **Auset** is called **Adwoa** in Akan and **Oduduwa** (**Odua**) the Wife of **Obatala** in Yoruba. (**Odua** is known as **Yemowo** and assimilated to **Yemonja** in some areas of Yorubaland). **Auset** and **Sekhmet** work together. While **Auset** nourishes and protects the ova and the spirits of the ova during ovulation, **Sekhmet** governs the release of the ova via *asekyima* and the spirits connected with that release.]

Because of the nature of the power she carries during the *obra*-state, an *obrafo* is kept away from some shrines and **ahene** (kings). Again, not because she is unclean, but because the *mogya* is so powerful that it can remove the protective power from the shrine or the *obene* (king). Just as a magnet can disrupt television, radio or wireless signals just by being placed near the receiver, so can the *mogya* of the *obrafo* disrupt/neutralize energy transmissions. **Ahene** therefore keep *obrafo* at a distance, because her power can neutralize/shut-down his ritually prepared protective items and open him up to the spiritual warfare being waged against him by those in society who practice negative witchcraft. The ova within her *mogya* can “strip” shrines and talismans “bare”. If the *obrafo* does come into contact with an *obene*, he must go through a series of ritual re-calibrations in order to re-stabilize his spiritual immunity and equilibrium.

The *akyiwade* (taboos) associated with the *menstrual mogya* therefore have to do with respecting the inherent power of this kind of *mogya* and recognizing the potential for its use or misuse.

The coming together of the Afuraitkaitnut (women) in the *obradan* (*obrafo* house) during *asekyima* is not a “quarantine”. Such is not our culture. When the *obrafo* come together during this sacred time there is a synergy of spiritual power that is utilized, for days in ritual, for the spiritual protection of the entire **akuraa** (village). When in connection with other *abradan*, this spiritual protection expands to contribute to the stability of the entire **oman** (nation). This is also a time that some *abrafo* appreciate in order to bond with other *mmaa* (women), have their own personal time, etc.

In addition to the protective aspect of this sacred time, *obrafo* in many ways have a greater receptivity to **Asaase Afua** (Earth), the waters, the **Bosom** (Moon), one another and the spirit-realm. Ritual is engaged in by the *obrafo* to harness the messages coming from the *Abosom* and *Nananom Nsamanfo*, as well as the Nature Spirits, in order that the individual, her **abusua** (family/relations), the *akuraa* (village) and the *oman* (nation) can benefit by incorporating these lessons into the fabric of the culture. Premonitions about the fate of individuals, communities and nations are not uncommon during this time. Such premonitions afford the people to change course and avoid calamities.

Twa bra, to end (*twa*) the menses (*obra*) is the phrase in Akan culture describing menopause. In Akan culture as well as Afurakani/Afuraitkaitnit culture in general, the status of the Afuraitkaitnit *obaa* is **further elevated** after entering this phase of life. While the *obaa* is of child-bearing age, she not only releases 400-500 ova through *asekyima*, but many of the other 400,000+ ova are also released. The remaining of the 400,000+ ova are reabsorbed in the body via atresia. An Afuraitkaitnit *obaa* can release 1,400 or more mature and “immature” ova over the course of her child-bearing years via *asekyima*. While a few of these ova will be fertilized and be brought forth as children, the other 1,400+ are released and ritually given to **Asaase Afua** and in some cases certain bodies of water. After the experience of *twa bra*, the ending of the menses, an Afuraitkaitnit *obaa* will therefore have “birthed” hundreds of *Nsamanfo* into the world. It is stated in Afurakani/Afuraitkaitnit cultures that post-menopausal women are much more likely to engage in **bayie/aje** (*misnomered* “*witchcraft*”), and have much more power in that regard. Why? Partly because she has birthed many *Nsamanfo* into her sphere of influence—all of whom are connected to her by blood. Many of these *Nsamanfo* have a vested interest in supporting her in some fashion. **The post-menopausal Afuraitkaitnit obaa thus wields power and influence over a literal army of Nsamanfo that she has “birthed” over the course of 30+ years.** Some of these **Nsamanfo** are **Nananom Nsamanfo** (Spiritually Cultivated/Honored Ancestral Spirits), **Nsamanfo pa** (Good Ancestral Spirits who are not *Nananom*), or even **Nsamanfo bone** (evil/disordered spirits). Depending on the state of the **sunsum** (spirit) of the *obaa*, she will either work in harmony with the *Nananom Nsamanfo* and *Nsamanfo pa* for the good of the *oman*, or she can direct an army of *Nsamanfo bone* to wreak havoc in the *oman*. Such spirits can cause multiple miscarriages in young women, illness, fibroid tumors, impotency, car crashes, fires, mental “illness”, financial difficulties, etc.

However, every cause has an effect. If the energy of *asekyima* is utilized within the parameters of **Nyamewaa-Nyame Nhyehyee** (Divine Order) then the result will be positive. If the energy of *asekyima* is perverted, the Great Female *Obrrafo*, the **Obosom Sekhmet**, will pull Her energy away from the misguided *obaa* and ultimately destroy her.

*This destruction may come from the **Obosom Sekhmet** Herself, or through her Earthly children who have grown weary of the misuse of the residual power derived from *asekyima*. These children, primarily Afuraitkaitnit *mmaa* (women), will inevitably rise up and exterminate, justifiably, the abusers of spiritual power within their clans.*

The *obra*, *asekyima*, has a Divine function that is multifaceted and whose applications are multilayered. It is for the Afuraitkaitnit *obaa* to invoke the **Obosom Sekhmet** in order to gain a full understanding of the Divine operating through *asekyima*. Intimate knowledge of the **Obrabosom** is your birthright.

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See also: **Sekhmet – Obrabosom**, (Parts 1-3): www.odwirafo.com/nhwehwemupage.html

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