

THE OKRA/OKRAA COMPLEX



THE SOUL OF AKANFO



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In **Akan** (ah-kahn?) culture we recognize that every *created* entity has an **Okra** (aw-krah?) or **Okraa** (aw-krah?-ah), the masculine and feminine terms for *Soul*, which is defined as the *Divine Consciousness*. The Afurakani and Afuraitkaitnit (African) Okra and Okraa is a portion of the **Okraa** and **Okra**, the *Soul* or *Divine Consciousness* of **Nyamewaa** and **Nyame**. **Nyamewaa** and **Nyame** are the Great Mother and Great Father, respectively, Who function Together as One Divine Unit – *The Supreme Being*. In Ancient **Khanit** and **Kamit** (ancient Nubia and Egypt), **Nyame** is called **Amen** and **Nyamewaa** is called **Amenet**. Akan people migrated from ancient Khanit and Kamit millennia ago and ultimately settled in West Afuraka/Afuraitkait (Africa) primarily in the regions of contemporary **Ghana** and **Ivory Coast**. Centuries later, many **Akanfo** (Akan people) would be captured as prisoners of war, forcibly transported to the western hemisphere and into enslavement in the americas and the Caribbean. Those forced into enslavement struggled and waged war along with other Afurakanu/Afuraitkaitnut (Africans) in order to regain our freedom from enslavement and to force its abolishment in the western hemisphere. Our language, culture and ritual practices are proof of the reality that Akanfo migrated from Khanit and Kamit to West Afuraka/Afuraitkait (Africa) and the western hemisphere.



Amenet and Amen

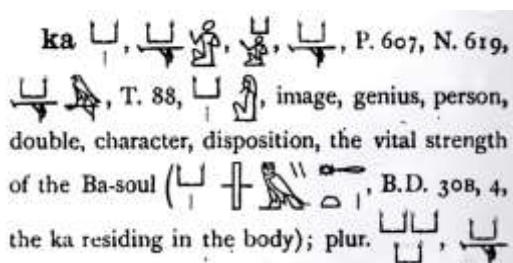
[From the Temple of **Ipset Reset** in **Kamit**]

Nyamewaa and Nyame

*Nyame and Nyamewaa are forms of **Amen** (Ny-Amen) and **Amenet** (Ny-Amen-waa-t)*

The *Soul* or *Divine Consciousness* is called **Ka** (kah) and **Kait** or **Kat** (kah-ette' or kaht) in the language of ancient Khanit and Kamit. The male version of the term is **Ka** while the female version is **Kait** or **Kat**. As the ancient **Akanfo** (Akan people) migrated from Ancient Khanit and Kamit over 2,000 years ago we continued to use the same root term to refer to the Soul and variations of the term. Thus in the Akan language, also called the **Twi** (Chwree) language, the masculine term for *Soul* is **Kara** (kah-rah') often contracted to **Kra**. The feminine term for *Soul* is **Karawa** (kah-rah'-wah) often contracted to **Krawa** or **Kraa**. In the Twi or Akan language the suffix which *feminizes* nouns is written variously as: 'baa', 'bea', 'waa', 'aa' or 'a'. Thus **kra** (masculine) becomes **kra-wa** or **kra-a** (feminine). These terms are very often written with the 'o' prefix – **Okra** or **Okara** (aw-krah' or aw-kah'-rah) and **Okraa** or **Okrawa** (aw-krah'-ah or aw-krah'-wah).

The 'o' prefix in the Akan language often shows that the term is a noun. For example, the general term for *Deity*, **Bosom** (boh'-sohm), is often written **Obosom**. The plural is **Abosom**. The term for *puff adder* (a kind of snake) is **Nanka**, often written **Onanka**. Often, when the 'o' prefix is dropped the word changes from being a noun to a verb. For example, **oko** means 'a battle, a fight'. When the 'o' is dropped the noun **oko** meaning a battle, a fight becomes the verb **ko** meaning 'to battle, to fight'. The root however is 'ko'. The same is true of the term **kra** or **okra**. The root is **kara**. The root **kara** or **kra** meaning *soul* is the same root term from Kamit meaning *soul* – **Ka** (Ka-ra or Kra). See entries from a **Metut Ntoro** (*hieroglyphic*) dictionary (left) and a **Twi** (Akan) language dictionary (right):



ò-k'rá, òkára, F. e-, pl. a-, 1. the soul of man.

Khanit/Kamit

Ka

Kat (Kait)

Akan

Kara, Kra (Okra)

Karaa, Kraa (Okraa, Okrawa)

In both languages the **Ka/Kait** or **Okra/Okraa** is the *Divine Consciousness* that dwells within the *head* of the person. It is important to note that this Consciousness is not merely 'awareness' but an actual *Entity*:

The Okra/Okraa is a personal Obosom – a personal Deity – that guides the Afurakani/Afuraitkaitnit (African) individual throughout his or her life.

In Akan culture, the Divine Spirit-Forces in Creation operating through and animating the Sun, Moon, Earth, Rivers, Oceans, Fire, Mountains, the Atmosphere and more are *Children* of **Nyamewaa-Nyame**. These Goddesses and Gods, Children of the Great God and Great Goddess, are called **Abosom** (ah-boh'-sohm) and are the *Embodiments of Divine Order* in Creation. They function as the Divine 'Organs' within the Great 'Divine Body' of the Supreme Being, **Nyamewaa-Nyame**. Akan people ritually invoke the Abosom in order

to harmonize ourselves with Creation. We invoke our Okra/Okraa, our **personal Obosom**, for guidance in every aspect of our lives, to obtain answers, gain insight and more just as we invoke other Abosom (Deities) of Creation.

During life, the Ka/Kait or Okra/Okraa is often experienced on a foundational level as the *pull in your head* that is constantly urging you towards living in harmony with **Nyamewaa-Nyame Nhyehyee** (Divine Order). Upon death, the Ka/Kait or Okra/Okraa ultimately returns to **Nyamewaa-Nyame (Amenet-Amen)** to ‘report’ on the activity/behavior of the individual. The pull of the Ka/Kait or Okra/Okraa is often referred to as your ‘first mind’.

However, every urge or pull that one experiences in the head that is spiritual is not the Okra/Okraa

We can be urged or influenced by the Spirits of our **Nananom Nsamanfo**, our Spiritually cultivated Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors, by the Spirits of **Abosom** (Deities), or by the spirits of *unrelated* deceased individuals who *do not* have our best interest at heart. We can also be influenced by the mental projections of the living including those who engage in ritual practices seeking to negatively or positively influence our thoughts and actions. We must learn to make the distinction between the influence/pull of these different classes of spirits and/or individuals upon us and the influence/pull of our own Okra/Okraa. Attunement to our own Okra/Okraa (Soul) allows us to make these distinctions clearly and repel the urges, pulls and influence from negative spirits and negative individuals with minimal effort.

The more in-tune we become with our Okra/Okraa, the more detailed information and guidance we receive from this Obosom. We therefore experience more than just the basic pull or urge or ‘awareness’. *We have clear dialogue with this Obosom who dwells within us.*

Moreover, because the Ka/Kait or Okra/Okraa is a Divine Entity, fashioned by Nyamewaa-Nyame, only Afurakanu/Afuraitkaitnut (Africans~Black People) have an Okra/Okraa.

RACE AND THE OKRA/OKRAA

Only Afurakanu/Afuraitkaitnut (Africans~Black People) Have Okra/Okraa

No non-Afurakani/non-Afuraitkaitnit (non-African~non-Black) individual or group including **all** white europeans, white americans, white latinos/latinas, white hispanics, white pseudo-‘native’-americans (who are actually migrant asians), white asians, white arabs, white hindus or any others have Okra/Okraa. They have no connection to **Nyamewaa-Nyame**, the Abosom or Divinity at all.

The lack of an Okra/Okraa is what distinguishes all other people in the world from Afurakanu/Afuraitkaitnut (Africans).

Indeed, it was the loss of the Okra/Okraa thousands of years ago which caused the small segment (less than 0.00001%) of the Afurakani/Afuraitkaitnit (African) population who had migrated to Northern eurasia to degenerate into melanin-recessive, white-skinned, depigmented individuals with *extra-albino* and *extra-vitiligo* characteristics and a perverse morphology.

Their **spiritual degeneration** – *loss of Okra/Okraa* – **precipitated their physical degeneration** – *loss of melanin (melanin-recessiveness)* and *their accompanying perverse morphology*. Their loss of Okraa/Okra was based on

their *own disordered behavior* which caused them to **repel** the Okra/Okraa. As *individuals without Okra/Okraa*, they perpetually manifested disordered behavior (criminality, sexual deviance, social perversity, etc.) and were repelled/exiled from the larger group of Afurakanu/Afuraitkaitnut (Africans). *Their disordered behavior continues to this day*. Like cancerous cells that develop within the company of healthy cells and subsequently operate only to consume and destroy the community of healthy cells, *so are the whites and their offspring the cancerous cells in the body of Black humanity*. They operate only to consume and destroy Afurakanu/Afuraitkaitnut (Africans) wherever they encounter us in the world. Their nature is unchangeable, for they do not have an anchor in Nyamewaa-Nyame Nhyehyee (Divine Order). The anchor which they lack is the Okra/Okraa.

There is no possibility of non-Afurakanu/non-Afuraitkaitnut (non-Africans~non-Blacks) regaining an Okra/Okraa. The mixing of blood through miscegenation will not cause the Okra/Okraa-less spirit to reincarnate with an Okra/Okraa.

The Abosom are the *Embodiments of Divine Order* in Creation. The Abosom therefore do not dwell in disorder. The Okra or Okraa, as an Obosom, also does not dwell in disorder. When disorder arises, a person with an Okra or Okraa will be guided by his/her Okra/Okraa on how to eradicate the disorder. If the individual rejects the guidance of the Okra/Okraa and decides to dwell in disorder deliberately and perpetually, the Okra/Okraa will eventually detach from – *leave* – the individual. The individual has made him or herself repulsive to the Okra/Okraa. If the individual continues to dwell in disorder and does not seek to realign with the Okra/Okraa and ritually invoke the Okra/Okraa to return and re-attach Itself to the spirit of the individual, the Okra/Okraa will return to **Nyamewaa-Nyame** and never return to the individual.

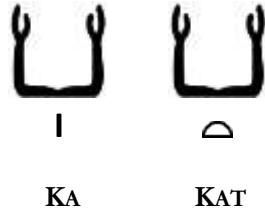
When the Okraa/Okra returns to **Nyamewaa-Nyame** *because the individual has repelled it*, the Okraa/Okra is reabsorbed into the Great **Okraa/Okra (Kait/Ka)** of **Nyamewaa-Nyame** and loses its individuality **forever**, just as a drop of rainwater when reabsorbed into the Ocean loses its individuality **forever**. This condition is what **defines** all of the whites and their offspring. The whites and their offspring will thus continue to reincarnate as *spirits of disorder* – **spirits without Okra/Okraa** - until they become extinct. This process of extinction is already in motion.


The decades-long worldwide negative population growth-rate of the eurasian population is evidence of this reality. In comparison, the birth-rate of Afurakanu/Afuraitkaitnut (Africans) worldwide is the highest in comparison to all other ethnicities.

In the case of miscegenation, the perverse act of inter-racial copulation where a conception occurs between a white individual (european, american, asian, hispanic, arab, hindu, pseudo-‘native’-american, etc.) and an Afurakani or Afuraitkaitnit (African) individual, if the spirit that enters the womb is a spirit of *one of the white individual’s ancestors*, then that spirit is a spirit *without* an Okra/Okraa. This white/eurasian spirit will be born 40 weeks later in a ‘bi-racial’ body with a white ‘parent’ and a Black ‘parent’. **Yet it is still a spirit of disorder.** This **Okra/Okraa-less spirit** will not receive an Okra/Okraa just because it is operating in a melanin-dominant ‘body of color’.

However, if *an Afurakani or Afuraitkaitnit spirit with an Okra or Okraa* is drawn into the womb under similar conditions, this Afurakani or Afuraitkaitnit spirit will be born also with a white ‘parent’ and a Black ‘parent’. However, this spirit is Afurakani or Afuraitkaitnit - **a spirit with an Okra/Okraa**. He or she is the spirit of an Afurakani Ancestor or Afuraitkaitnit Ancestress of the Black parent who made the foolish decision to copulate with one of the whites and their offspring. This forced the ancient Afurakani/Afuraitkaitnit spirit to have to be born into a weak ‘bi-racial’ body and have one white ‘parent’ - *physiologically*. However, because this is an *Afurakani or Afuraitkaitnit spirit* and he or she has an Okra or Okraa, he or she is therefore connected to

Nyamewaa-Nyame, the Abosom and the Nananom Nsamanfo. **Moreover, this spirit is truly part of his/her Black parent's family and Ancestry only.** *The white 'parent' is a stranger/alien to this returning Afurakani or Afuraitkaitnit spirit, is **not** truly a parent nor family member at all and should not/cannot be regarded as such.*



The **metutu** (*hieroglyphs*) for the terms **Ka** and **Kat** in Kamit depicts the *shoulders* and *two arms* reaching upward as shown above. The  metut is for the letter 't' which feminizes nouns in the language of Kamit. (*This device continues to be used in english. The 't' or 'et/ette' suffix feminizes names: Anton, Anton-ette ('t'), Paul, Paul-ette, etc.*).

The position of the **Ka/Kat** is shown to reside in the *head*. Inside of the two arms and shoulders is the *space* where the *head* resides. A variation of this notion is when the **Ka** symbol is shown *upon* the head of an individual. It focuses attention upon the fact that the **Ka** is associated with the head:



***Ka** symbol on the head of the Per Aa (Pharaoh)*



*Variation of the spelling **Ka** in the metutu*


Below is another variation of the spelling **Ka** with the *determinative symbol* of the *seated, mummified figure*. When this determinative symbol is used it is the indicator of a **Deity**. This is showing that the **Ka** is an Obosom (Deity):



It is important to note here that in the Akan language one of the terms for 'shoulders' is **kra-do** meaning the 'seat of the **kra**'. This is a *definition* of the ancient **Ka** symbol with its *two shoulders* and arms, a direct carry-over from ancient Khanit and Kamit.

The root 'ka' in Kamit, being the root of ka-ra (kra) in Akan is shown by the Akan root **ka** meaning 'to touch'. From the Twi dictionary:

kā, v. [red. kekā] I. to touch, to come or be in or bring into contact with, to join &c. (1-25); II. to move or stir, to be or cause to be active (26-40); III. to move in order to join (41-51).
 (I.) 1. to touch, come in contact with, pr. 466. – to haulle (slightly). feel i.e. perceive by the sense of feeling; mfa wo usa nkā dade no, na

The root, **ka**, meaning 'to touch, to bring into contact with, to join; to cause to be active; to perceive by the sense of feeling' are all functions of the **Ka**: . The *two arms and hands* of the **Ka touch, join us**, to the Divine Consciousness of **Nyamewaa-Nyame**, cause us to be spiritually/consciously *active*, allow us to *perceive by the sense of feeling*. This definition in Akan is clearly represented by the metut (symbol) for Ka, because Khanit and Kamit is the origin of the Akan word and its variations, Kara or Kra.

[The **Ka**, called **Kra** in Akan is called **Ori Inu** in Yoruba, **Se** or **Se Lido** in Fon and Ewe and **Chi** in Igbo. In these cultures and all across *Afuraka/Afuraitkait* (Africa) the *Ka/Kait, Okra/Okraa, Ori Inu, Se, Chi, etc.* is recognized to be the person's **personal Obosom** (personal **Orisha, Vodou, Arusi** – Deity) which resides in the head.]

The **Ka/Kait** was also sometimes depicted as the *image* (double) of the person. For example, in the tomb of **Tut Ankh Amen** (King Tut) we find this large **Ka-statue** guarding his tomb which is an image of the **Per Aa** (Pharaoh) himself:



Ka statue of Tut Ankh Amen

It is said that the **Ka/Kait** would reside with the body of the deceased in the tomb for a period. This is because before the spirit of the individual *in concert with* his/her **Ka/Kait** left the physical world to go to the Ancestral realm, the relatives of the deceased would come and place ritual offerings including food at the gravesite, tomb, etc. This was a means by which the family could facilitate communication with the spirit of their deceased relative for various reasons. This was true in ancient Khanit and Kamit and continues to be

true with Afurakanu/Afuraitkaitnut (Africans) today wherever we exist in the world, including the western hemisphere.

Just as you have a physical body which contains a *smaller body in the head* – the brain – which governs the overall functioning of the body, so does your spirit-body, called **sahu** in Kamit and **sunsum** in Akan, contain a *smaller spirit-body in the head* – the **Ka** or **Kait** – which governs the overall functioning of the spirit-body. Your Ka/Kait or Okra/Okraa is your *spirit's brain*.

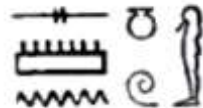


Ka/Kait – Okra/Okraa: The Spirit's-brain



Sahu – *Spirit body* in Kamit, called **Sunsum** in Akan

When an individual dies, his/her **sahu** (spirit - Kamit) or **sunsum** (spirit - Akan) separates from the physical body. Inside of the spirit, *housed within the spirit's head-region*, is the **Ka/Kait** *the spirit-brain*. The newly deceased individual as a **sunsum-okra** entity (*spirit-soul-entity*) will remain around the grave and the physical body it once inhabited as well as visit various family members and friends for a period. In Akan culture, this period lasts for approximately 40 days. Family members will thus often see the individual spirit/sahu/sunsum in the form of a **saman** (Akan for spirit-personality - *'ghost'*) and communicate with the *saman* before and after the funeral. The Akan term *saman* is directly derived from the ancient term **smn** and **smnu** which defines the *spiritual form, figure, image* of the deceased (notice the *determinative* metut of the standing mummified figure):



Smnu (Kamit)

*This ancient term is still used by the Akan and is vocalized as **Saman***

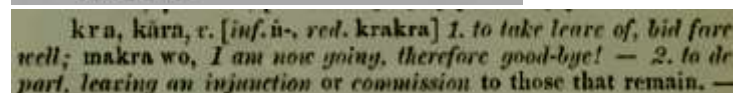
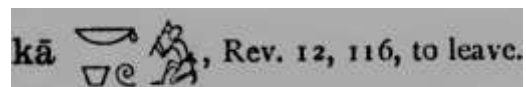
When living on Earth, the sunsum (spirit) lives through the physical form/body. The physical body generates an *electromagnetic image* of itself as life-force energy circulates through its form. When the physical body dies,

the electromagnetic image of the physical body retains its form. The sunsum (spirit) operates through this electromagnetic form which in Akan is called *saman* and in English is called a ‘ghost’ – the *immaterial image/form of the person*. The individual *sabu* (spirit) operating in the form of a *saman* (misnomered ‘ghost’), subsequently makes its journey to the *Ancestral realm*, called **Asamando** in Akan [Only Afurakani/Afuraitkaitnit (African) spirits can enter **Asamando**].

Yet, *some* spirits remain ‘earthbound’, lingering because of an *unnatural attraction* to the physical world. Such spirits often plague (‘haunt’) the ‘living’ relatives as well as non-relatives causing fear, disruption in regular life-activities, sometimes illness, financial loss, miscarriages, etc. This is why Afurakanu/Afuraitkaitnut (Africans) established **ayie** – *funerary practices* – to ensure that the spirits of those departed will make a smooth transition to Asamando, the Ancestral realm. Those who do not make a smooth transition, and/or remain earthbound for a negative reason, are ritually neutralized from their attempts to negatively impact the living in Afurakani/Afuraitkaitnit (African) culture. This helps to maintain order in the society through the avoidance of unnecessary interference from misguided spirits in the lives of the ‘living’. When we do communicate with our Ancestresses and Ancestors ritually (*Afurakani/Afuraitkaitnit (African) only*) during Ancestral observances and other ritual practices, our communication with Them is natural, harmonious and beneficial.

It is during the time *prior* to the *saman* spirit beginning its journey to Asamando that offerings are brought to give to the Ka/Kait of the *saman* spirit at the grave or at a special shrine established for them. This is because the people know that upon reaching Asamando, the Ka/Kait will at some point temporarily disengage from – **leave** – the spirit of the person and return to **Nyamewaa-Nyame (Amenet-Amen)** to *make a report* as to how the individual lived his or her life and to also *receive instructions/direction*. **Nyamewaa-Nyame** will then send the Ka/Kait *back* to re-attach/reconnect to/with the *saman*, the individual, in Asamando. The living relatives understanding this would like to ask the Ka/Kait or Okra/Okraa of the individual to protect the spirit of their deceased loved one while the spirit of the loved one travels to Asamando, for the spirit of the loved one could be assailed by other ‘earthbound’ spirits, negative entities, if he or she is not in alignment with his/her Okra/Okraa. The living relatives also ask the Ka/Kait to carry the prayers of the family to **Amenet-Amen when the** Okra/Okraa temporarily *leaves* the *saman* spirit and goes to **Nyamewaa-Nyame/Amenet-Amen** to make a report on how the individual lived his/her life while on **Asaase** (Earth).

We thus have the verb ‘**kra**’ in Akan meaning ‘*to take leave*’. We also have the verb ‘**ka**’ in Kamit meaning ‘*to take leave*’. Just as **Ka** (Soul) becomes **Kra** (Soul) from Kamit to Akan, so does **Ka** (to leave) become **Kra** (to take leave) from Kamit to Akan. From the Metut Ntorot dictionary (left) and the Twi dictionary (right):



The Akan phrase ‘*makra wo*’ meaning ‘*I leave you*’ is used when someone is leaving another’s home and in other situations. Akanfo recognized that the **original incidence** of the use of this phrase is when the individual as a **sunsum** (spirit), *prior to incarnation*, stands before **Nyamewaa-Nyame (Amenet-Amen)** to receive his or her **Okraa** or **Okra**. As a sunsum (spirit) infused with an Okra/Okraa, the individual is now a *whole entity – a spirit of Order/Divine Order*.

The individual receives *instructions* from **Nyamewaa-Nyame**, which are also *encoded* within his or her Okra/Okraa and subsequently *takes leave* from **Nyamewaa-Nyame** and is sent back to Asamando, the Ancestral realm, to await reincarnation into the womb of his/her future parent. When the future parents copulate and a conception occurs, the sunsum is *drawn into the womb*. This sunsum takes up residence in the zygote to undergo gestation and will be born into the world as a newborn child approximately 40 weeks later.

The terms **Ka** and **Ka-ra (Kra)** in Kamit and Akan are the same terms with the same meanings carried by ancient Akanfo during our migration from Khanit and Kamit to West Afuraka/Afuraitkait (Africa). It is important however to understand cosmology for a proper understanding of the *provenance* of the Ka/Kait, the Okra/Okraa, and the nature of its function in our lives as Afurakanu/Afuraitkaitnut (Africans). We quote at length from our article: **NYANKOPON-NYANKONTON – RA-RAIT:**

Pages 4-5:



Amenet and Amen (Nyamewaa and Nyame)

“...The Supreme Being has always been and continues to be the *union* of the Great Father and the Great Mother. In Akan culture the Great Father is **Nyame**. The Great Mother is **Nyamewaa**. Together, **Nyamewaa-Nyame** function as One Divine Unit – The Supreme Being. **Nyame** (God) is a form of the ancient name **Amen** (Ny-Ame-n) from Khanit and Kamit, while **Nyamewaa** (Goddess) is a form of the ancient name **Amenet** (Ny-Amen-at). **Amen** and **Amenet** are the Great Mother and Great Father Whom Together are the *Great Being* behind all of existence. It should be noted that the name **Nyame** exists across Afuraka/Afuraitkait in various forms: **Nyambe, Njambe, Nzame, Njambi, Nyama**, etc. From East, South, North, Central and West Afuraka/Afuraitkait, this variation of **Amen** can be found as the name of the Great Father **Amen**.

Amenet-Amen, the Great Being, produce **Ra** and **Rait** (Divine Living Energy), Who then create the Universe. This is akin to the Afurakani man and Afuraitkaitnit woman as *two beings* uniting to function as *one unit* and consciously directing and utilizing their *procreative-energy* for the purpose of creating a child...”

Pages 7-10:

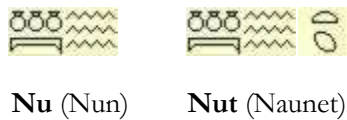
“...**Amen** and **Amenet** are the Great Being, the Father and Mother of all existence. One of the definitions of the general term ‘*amen*’ in Kamit is ‘*concealed*’ or ‘*hidden*’. The other major definition is *stable, abiding, permanent*. **Amenet-Amen** as the Supreme Being are thus the *invisible, permanent, abiding, eternal Being*. When **Amenet-Amen** decided to create the universe They first exercised Their *Consciousness/Intelligence*. It was birthed as a *Twin* Masculine and Feminine *Spiritual Force* called **Ka** and **Kait**. The term ‘*ka*’ means ‘*soul*’ or *Divine Consciousness*.”

The **Ka/Kait** is the Soul, the Divine Consciousness of **Amen** and **Amenet**. In the physical universe, These Two Abosom, **Ka** and **Kait**, the Male and Female Soul of **Amenet-Amen**, manifest as the *Black Substance of Space*. In physics this substance is called *Dark Matter* and *Dark Energy* and is said to make up over 99% of the Universe. This has always been known in ancient Afurakani/Afuraitkaitnit Ancestral Culture. However, we have always understood that the Black Substance is not just Dark Matter and Energy, but comprise the Male and Female *Deities* **Ka** and **Kait**. The Black Substance, the *physical shrine* of the expansive and contractive *Spiritual Force of Consciousness/Intelligence*, is all-pervasive in and of the Universe. I.e., the *Consciousness or Soul/Intelligence of Amenet and Amen* is all pervasive.

Just as you can direct your mind, your consciousness, to focus on a specific objective and formulate thoughts, so did/does **Amenet-Amen** direct Their Soul/Consciousness to focus and develop (form) thoughts (matrices) that would/will become the basis for the coming into being of the physical bodies of stars, planets, etc.

In the dream-state, with your eyes closed, you can generate vivid colorful images within the blackness of your spirit (mind) while lying in a dark room. Your ka (soul) directs your formulation of thoughts (unless you are overly influenced by disordered entities). This process is a reflection of the original acts of creation by Amenet-Amen. As the Great Being, invisible, stable and permanent, dwelling in nothingness before the creation of the Universe, Amen and Amenet united and began to exercise thought – i.e. They gave birth to Ka and Kait, Masculine and Feminine Spiritual Forces of Consciousness/Intelligence and directed Them to formulate thoughts. In order to make the thought-formations manifest there needed to be Energy. Amenet-Amen thus gave birth to the Masculine and Feminine Spiritual Forces of Expansion and Contraction within the Black Substance – the Abosom Hehu and Hehut. The expansive-contractive action of Hehu and Hehut caused the Black Substance to begin to vibrate. This is similar to the breathing process.

The term **heh** in the language of Kamit means ‘eternal’, ‘everlasting’, yet it also means *breath*. **Amenet-Amen** generated thought-forms via Their Soul/Divine Consciousness, **Ka** and **Kait**. **Amenet-Amen** then began to *activate* through ‘breathing’ – *expanding and contracting the Black Substance*. The ‘breathing’ process caused the *vibration* of the Black Substance which manifested **Energy**. This Energy manifested as the Male and Female Spiritual Forces **Nu** and **Nut** (**Nun** and **Naunet**). **Nu** and **Nut** are the Two Abosom of *Primordial Energy*, *Inert Energy*, the Energy that contains the Potential to bring everything into being. The names of **Nu** and **Nut** are written with the ‘wavy’ lines representing the *wave-energy* within the Black Substance as it transformed into a watery-like substance. Their names are also written with the determinative metut of the **urn** or *vessel*:



The Abosom **Nu** and **Nut** are the Divine, Inactive, Infinite Energy-source subsisting within the Black Substance, **Ka/Kait**. Again, when **Amenet-Amen** decided to Create the Universe, They birthed Their own Consciousness with Male and Female Potencies, **Ka** and **Kait** which manifested as an all-pervasive Black Substance. They directed **Ka** and **Kait** to formulate thought-forms, matrices, of what would come into being (just as you create thought-forms within the blackness of your consciousness). They gave birth to **Hehu** and **Hehut**, and caused Them to expand and contract (breathe) within the Black Substance (Body), causing the birth of **Nu** and **Nut**. [Notice our breathing sounds like “hehu-hehu-hehu”] The Black Substance began to *wave/vibrate* thus making the Black Substance *fluid*. The waves of Energy rising and falling within the Black Substance are akin to the rising and falling waves within the Ocean. This was the birth of **Nu** and **Nut**. The waves are expansive and contractive. This process is similar to the boiling of water.

When water is in a pot on a stove it is still. When heat is applied (expansion and contraction) the water begins to wave (vibrate). This is an invisible force (**Amenet-Amen** – invisible) directing the expansion and contraction (**Hehu** and **Hehut**) of an all-pervasive, pliable substance (**Ka** and **Kait**). The vibrating substance births waves (**Nu** and **Nut**). If the process continues to escalate, the waves will begin to interact with one another and the invisible heat within the waves will ultimately give birth to *spheres* – bubbles. Within these spheres is *heat*. In Kamit the general term **heh** also means *heat*, in addition to *eternal* and *breath*.

When **Nu** and **Nut** unite and begin to activate Their Divine Energy Potential within the Black Substance, They ultimately give birth to radiant, spheres of Light, Fire (heat). This is the emergence of **Ra** and **Rait**. **Ra** and **Rait**, manifesting as Spiritual Forces of Light and Fire emerging from Blackness, **separate** the Blackness. The spheres of Light and Fire ultimately birth the first stars in the Universe. The *Spirits* of **Ra** and **Rait** operate *through* the physical bodies of these stars, which gave birth to other stars. Stars ultimately gave birth to planets. The Spirits and Fire of **Ra** and **Rait** penetrated the planets and *activated* them causing

separation and development within their primordial forms. **Ra** and **Rait** rose out of the Blackness of **Ka/Kait** as Creator and Creatress of the Universe.

Amen and **Amenet**, **Ka** and **Kait** (**Keku** and **Kekut**), **Hehu** and **Hehut**, **Nu** and **Nut** (**Nun** and **Naunet**) are called the **Khemenu Ntorou/Ntorotu** the *Eight Primordial Abosom* (misnomered the ‘Ogdoad’):



Amenet Amen Keku Keku Hehut Hehu Naunet Nun

Before the Creation of the Universe, there was **Amenet** and **Amen**, the Great Invisible, permanent Being. They birthed thought/Consciousness/Soul which manifested as an all pervasive, all-encompassing Blackness, **Ka** and **Kait**. In Their eternal capacity to expand and contract, **Hehu** and **Hehut** They activated their Primal, Inactive, Energy, **Nu** and **Nut**. As the Energy began to vibrate, Spheres of Light and Fire, **Ra** and **Rait**, emerged from the Blackness. This was the beginning of Creation. **Ra** and **Rait** manifested through the spheres of Light and Fire. *Thus, before manifesting, Ra and Rait were formed within the Black Substance.*



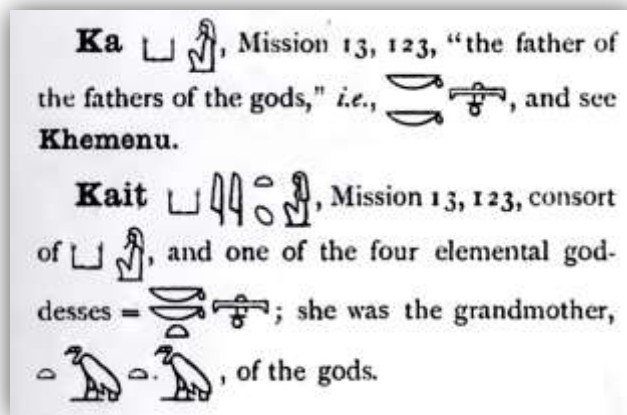
Above: **Amen** and **Amenet**, the invisible/hidden Being dwelling in the Blackness of **Ka** and **Kait**. When **Hehu** and **Hehut** cause the **Ka/Kait** to wave/vibrate **Nu** and **Nut** are born. They then birth the **explosive** power of **Ra** and **Rait**, Fire/Light, which generates the stars, planets, moons, etc. The Black Substance, **Ka** and **Kait**, can be found within the **bodies** of Afurakanu/Afuraitkaitnut. This is **abatumm** or **melanin** – *the chemical in our body that gives us our color*. It is not only in our skin, hair and eyes, but all of our major organs and systems including our brain (*neuromelanin*). **Abatumm** or melanin is the *shrine* of **Ka, Kait, Nu, Nut** in our bodies. Our abatumm/melanin (black chemical – **ka/kait**) is a conductor of our bodily energy (**nu/nut**). It is from this **Ka/Nu-Kait/Nut** (melanin) that our fire **Ra/Rait** arises.

Just as you can become ‘fired-up’ by a thought, begin breathing rapidly and feel a surge of heat (invisible) within your body, so did the Black Substance (**Ka/Kait**) when acted upon by the breathing process (**Hehu**

and **Hehut**) cause the Substance (Body) to vibrate. This was a *kindling* of the Black Substance. The first manifestation of this kindling was **Nu** and **Nut**, the *waves* of Infinite Energy of **Amen** and **Amenet**. The further kindling and activation of **Nu** and **Nut** (waves) gave birth to *manifested Heat* – Fire and Light, **Ra** and **Rait**.

Thus, while coming into being within the Black Substance, **Ra** and **Rait** moved in *wave form*. They moved within **Nu** and **Nut**. Just as water waves (vibrates) first when heat is applied yet eventually births spheres, so did **Ra** and **Rait** move in the Black Water (Substance) of Space in wave form (through Their Parents **Nu** and **Nut**) and eventually manifested through/as spheres of Fire and Light (Stars/Suns)..."

In the above excerpts we find that **Amenet** and **Amen**, the Supreme Being, at the beginning of Creation first generated the Abosom (Deities) **Ka** and **Kait** Who are the Divine Spirit-Forces of Consciousness/Intelligence. It is through **Ka** and **Kait** that thought-forms are generated. Just as you make decisions and formulate thoughts, ideas, etc. in the blackness of your own mind, so did/does **Amenet-Amen** (**Nyamewaa-Nyame**) use **Ka/Kait** to formulate the thoughts, ideas, etc. which are the basis of Creation, created entities and future events in the Universe. The Black Substance of Space is the *physical shrine* of **Ka** and **Kait** – the all-pervasive *Soul* of **Amenet-Amen** which encompasses all of Creation – Suns, Stars, Moons, Planets, Comets, Asteroids, Galaxies, etc. It is from these Two Abosom that **Amenet-Amen** give us our *individual* Ka or Kait. Because **Ka** and **Kait** were birthed first within the Great Divine Being, **Amenet-Amen**, and operate through the all-pervasive Black Substance of Space, **Ka** and **Kait** are sometimes called the *Grandfather* and *Grandmother* of the Abosom (Deities):

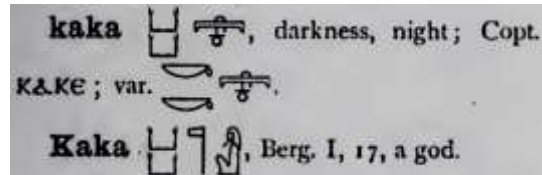
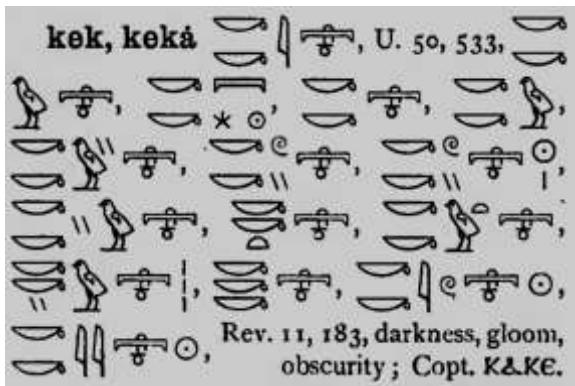
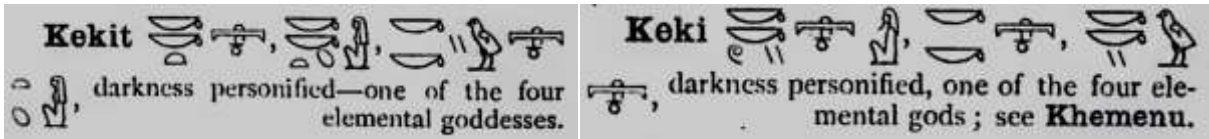


The air we have in our lungs is a minute portion of the air that comprises the atmosphere surrounding the entire planet. The water which comprises over seventy percent of our bodies is a minute portion of the Oceans that comprise over seventy percent of the planet. The Ka/Kait within our heads is an entity *birthed* from the Great **Ka** and Great **Kait**. This Divine Spirit-Force, this Soul - Ka or Kait, dwelling within us is a *child* of the Parent **Ka** and **Kait**. It is a 'drop' of Blackness from the 'Ocean' of the Black Substance of Space:



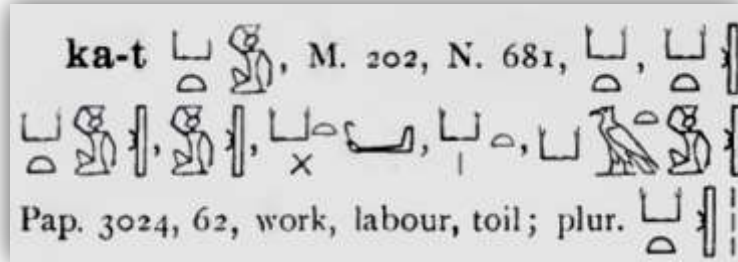
Kait and Ka (Kauket and Keku)

Kait and **Ka** the Abosom of the Black Substance of Space within which all Divine Consciousness dwells. **Kait** and **Ka** are often called **Kauket** and **Kek** (**Kekit** and **Keku** or **Keki**). The general term **Kk** or **Kka** means *darkness, blackness*. The Abosom of *Darkness, Blackness – Black Substance* are **Kka** and **Kkat**. Notice below that the term and name *Kka* can also be spelled with *two Ka* symbols – **KaKa**. This is why **Ka** and **Kait** are interchangeable with **Kek** (Kk) and **Keket** (Kkt).



Our *physical* blackness (*abatumm* or *Ka-Nu/Kat-Nut* or *melanin*) comes from the Black Substance (plasma) of Space – the *body* of the Abosom **Ka** and **Kait**. Our *spiritual* blackness, our *Ka/Kait*, is a spiritual entity, an **organelle**, from the *Spirit-body* of **Ka** and **Kait**, Who comprise a **Divine Organ System** within the Great Divine Body of **Amenet-Amen**.

NKRA AND NKRABEA



Above we see that the Ka/Kait is associated with *work, labor*. The individual in the metutu as a representation



of this definition *carries* a vessel upon his *head*: . This concept continues to be conveyed in the Akan language when we say,

'The Okra/Okraa is the bearer of the nkra and nkrabea.'

The Okra or Okraa is our Divine Organ of Consciousness/Soul. It is a *complex* which *carries* the codified **function** that we are to execute in the world and the codification of the **spiritual capacities** (energy) necessary for us to execute our function.

If an Afurakani individual is born to function as a healer, this is an *assignment* encoded within his Okra by **Nyamewaa-Nyame**, *pre-incarnation*. **Nyamewaa-Nyame** also gives the *specific configuration of spiritual forces (energy) needed* for one to carry out his or her Divinely allotted function. Just as every organ in your body has a specific function to execute within the body and is designed (formed) and given the energy necessary to successfully execute that function, so are Afurakanu/Afuraitkaitnut (Africans), as cells within the Great Divine Body of **Nyamewaa-Nyame**, given a *specific function* to execute within the Great Body. We are also given the power, *a specifically-designed configuration of spiritual energy*, necessary to fulfill our role in Creation – to execute our function. The masculine and feminine terms **nkra** and **nkrabea** in Akan define our ‘function’ – life-focus (misnomered ‘destiny’). The masculine and feminine terms **hye** and **hyebea** in Akan define our ‘spiritual capacities’ – the unique configuration of spiritual energy we are given in order to be successful at executing our nkra/nkrabea. First, we will address the **nkra/nkrabea** - our very *reason for being*.

Our nkra/nkrabea, our Divinely allotted function to execute in Creation, is our ka/kat our ‘work, labor’



When Afurakanu/Afuraitkaitnut (Africans) were created by **Amenet-Amen**, our **asunsum** (spirits) were fashioned in the spirit-realm first. **Amenet** and **Amen** then gave each one of us a **Ka** or **Kait** – an **Okra** or

Okraa. This spiritual being, an Obosom which was assigned to us, was born of the Great **Ka** and **Kait**. This is because **Amenet-Amen** directed the *Grandmother* and *Grandfather* of the Abosom (Deities), **Ka** and **Kait**, to *give birth* to numerous *offspring*. It is one these Divine *offspring* who became our *personal* Obosom, our individual Ka/Kait. **Amenet-Amen** directs one of these offspring – one of these Obosom – to reside with us throughout our lives. This Obosom is seated in the head/brain region, which is the *apex* of the shrine for the Ka/Kait in the spirit and body. The head/brain is the apex/seat, while the energy of the Okra/Okraa *radiates* throughout our **sahu** (spirit body) and **abatumm** (melanin body).

When **Amenet-Amen** created our spirits, we were created for a *reason*. Just as your cells are part of an organ or organs'-system and are created and designed to support that organ or organs'-system, so are we as spirits, cells within the Great Divine Body of **Amenet-Amen**. We were/are created and designed to execute specific functions within the Great Divine Organs (Abosom/Deities) of whom we have been assigned by **Amenet-Amen**.

The Akan terms **nkra** and **nrabea** are derived from the root **kra**. In the Akan language these terms are the masculine and feminine aspect of our Divine Function, our life-focus. What is often called our 'destiny' is more properly identified as function. The heart is designed to execute a specific function in the body - to send blood which contains nutrients and fire/energy to every part of the body perpetually, without fail or compromise. *This is the nkra/nkrabea of the heart* – the heart's Divinely allotted function. The lungs are designed to execute a specific function in the body – to breathe air as well as expel carbon dioxide and toxins from the body. *This is the nkra/nkrabea of the lungs* – the lungs' Divinely allotted function. The immune system is designed to execute a specific function in the body – to defend the body against internal disorder (developing cancerous cells, etc.) and external disorder (toxins, bacteria entering from the outside). *This is the nkra/nkrabea of the immune system* – the immune system's Divinely allotted function.

Afurakanu/Afuraitkaitnut (Africans), *and only Afurakanu/Afuraitkaitnut (Africans)*, are cells within the Great Divine Body of **Nyamewaa-Nyame**. Each one of us is therefore designed to execute a specific function within the Great Divine Body. That function is **encoded** within our Okra/Okraa by **Nyamewaa-Nyame**. It has *masculine* and *feminine* aspects related to the masculine and feminine aspects of the Okra/Okraa.

Males and females produce both of the major male and female hormones testosterone and estrogen. However, testosterone is abundant in males while estrogen is abundant in females comparatively. Similarly, the expansive and contractive force of the Okra and Okraa (Ka and Kat) exists within Afurakani males and Afuraitkaitnit females. However, the masculine aspect dominates in males and the feminine aspect dominates in females. *Indeed this is what defines us as males and females and ultimately causes us to develop physically as males and females in-utero.*

*[The term **nkra** is also used as a synonym for **mogya** meaning blood. The term **ka-fo** is also used:]*

ñ k r á, n. blood, syn. mogya, kafo

In the Akan language, as stated above, the manner in which nouns are expressed in their feminine aspect is through the feminine suffix which is variously: **baa**, **bea**, **waa**, **wa**, **aa** or **a**. In fact, the word for *woman, female* in Akan is **Obaa** or **Obea** depending upon the dialect of Twi spoken. Linguistically, the sounds of the letters 'B' and 'W' interchange. This can be seen in the Akan practice of naming. The name **Ofori** has male and female versions. The male version is **Ofori** while the female version is **Oforiwaa**. We also have names such as **Okyere** and **Kyerewaa** (**Kyerebea** in Akwamu and Akuapem dialects), **Fosu** and **Fosuwaa**, **Acheampong**

and **Acheampomaa** (Acheampong-baa becomes Acheampomaa), **Opoku** and **Opokuwaa**. Depending upon the dialect of Twi being spoken the ‘aa’ or ‘waa’ or ‘wa’, ‘baa’ or ‘bea’ defining the feminine will be employed. This is why we also have variations of the name **Nyamewaa** such as **Nyamewa**, **Onyamewa**, **Onyamebea**, **Onyamebaa**.

As stated above, in the language of Kamit, the same objective is accomplished by the use of the letter ‘T’. The term **Ka** is masculine while **Kat** or **Kait** is feminine. The same is true of **Ra** and **Rat** (**Rait**), **Amen** and **Amenet**, **Nu** and **Nut**, etc.

Afurakanu/Afuraitkaitnut (Africans) have always recognized the **Divine Balance of Male and Female in all *created* entities in the universe, because all *created* entities are descendant of Amenet and Amen the Great Mother and Great Father Who function in Divine Balance as the Two Halves of the Great Divine Whole. The whites and their offspring to not qualify as *created* entities.**

The masculine and feminine terms **nkra** and **nkra-bea** are the *Akan versions* of **ka** (kra) and **kat** (kra-bea). The term **nkra** is typically defined as a *message, mandate, word, commission*. The term **nkra-bea** is typically defined as the *manner of the message, ‘fate’, ‘destiny’, allotted life*.

ɲkrá, inf. [kra] 1. taking leave. — 2. ɲkrá-béa [kra 8, bea, manner] fate, errand, mandate, order, commission, destiny, appointed lot, allotted life, word, message; information, notice. pr. final lot, manner of death; syn. hye-1761; ɲkra bi nni akyiri bio, that is bea. pr. 1762 f. 2538: Onyame ɲk. all I have been commissioned to say, nni ɲkwatibea, what God has destined I have nothing else to say. — di ɲkrá, cannot be evaded; there is no evading a) to part, be separated; to quit each fate. Wobewo wo a, na wo asem a other = di mpaapaemu; yané mo adi ɲkra, we have no connection with you any more; oné ne kra adi ɲkra = waka baabi. — b) to have conversation or communication; me né no nni ɲkra

The term that is used for the female, **obe**, is also a term used to define *manner, way, place*. This is why the term **nkra-bea** is defined as the ‘*destiny*’ the **bea** (*manner, way*) of the **nkra** (*message, mandate*) given by **Nyamewaa-Nyame**. There is a cosmological reason why the term **bea** is not only a term used for ‘*female, woman*’ but also for ‘*manner, way, place*’.

The sperm cell of the male enters the woman and ultimately there is a union of sperm and ovum. However, this union can only occur within a certain *place*, within a certain *time* (cycle) and in a certain *way* or *manner*. In order for life to occur, the female (*obe*) determines the *manner* (*bea*) and *place* (*bea*). Moreover, the term **bere** in Akan is a variation of the term **bea** and thus also means *female* (*bere*), *manner* (*bere*), *place* (*bere*) and also *time* (*bere*). [See: **gyata** – *lion*; **gyata nini** – *male lion*; **gyatabere** – *female lioness*; **akoko** – *chicken*; **akokonini** – *male akoko/rooster*; **akokobere** – *female akoko/ben*.]

In the *female* (*obe*), the womb is the sacred *place* (*bea, bere*) wherein the gestation unfolds in a certain *manner* (*obe, bere*) and within a set *time*. The sperm cell *initiates* the process. The ovum receives the sperm cell, fuses both cells and the process is *completed* within the female.

We have a Divine function to execute in Creation. If one is created and designed to be a healer, this is his or her *mandate, order, message*. However, he or she must heal in a certain *manner, way*. Some can heal with certain plants, while some may come from an Afurakani/Afuraitkaitnit (African) family who are allergic to those


particular plants and therefore must use others. They have to heal in their own *manner, way* according to what is in harmony with their unique physical make-up. Some may be children of a fiery Obosom and must utilize that fire to burn up toxins/heal, while others may be children of a watery Obosom and must utilize that cool energy to cleanse/heal. The function given by **Nyamewaa-Nyame** carries the balanced energy/force/consciousness of **Nyamewaa-Nyame**. There is a *message, mandate*, which must be executed in a *specific manner* according to our nature – our unique spiritual anatomy.

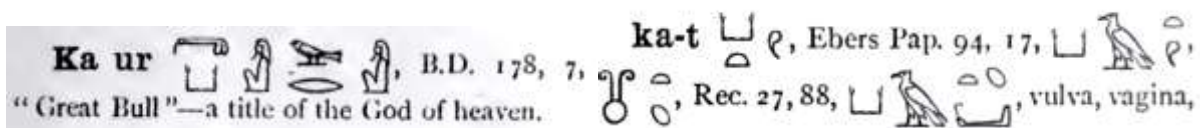
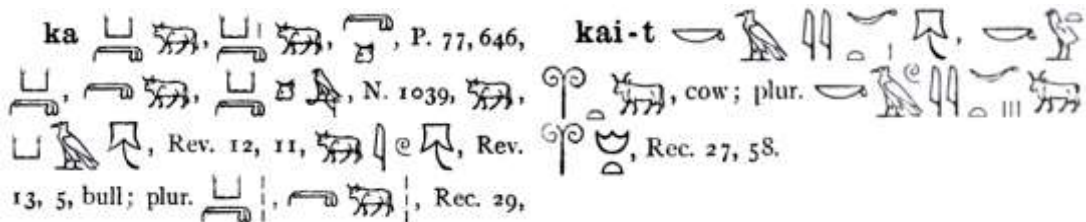
The Akan terms **nkra** and **nkra-bea** (male and female aspects of function) are derived from the terms **ka** and **kat** in Kamit. As stated above, in the language of Kamit, the ‘T’ is the feminizing element, functioning the same the ‘baa’, ‘bea’, ‘waa’ or ‘aa’ in Akan.

If you picture the *inside of the mouth* when the ‘T’ sound is pronounced, the tongue touches the edge of the roof of the mouth. The air rising up from the trachea enters the mouth and fills up the space. The roof of the mouth is arched and the tongue forms an almost flat base. The flat base and the arched roof thus cause the air to take the form similar to a bowl turned up-side down and the air filling the space inside:



This is of course the metut (hieroglyph) for the letter ‘T’. One of the reasons why it has this shape is because *this is the form that the air takes inside the mouth when pronouncing the sound*. The arched portion is the roof of the mouth. The flat base is the tongue. The air carries the life-force energy of **Ra/Rait**. *The life-force energy thus takes this form inside the mouth as well when pronouncing the ‘T’ sound*. This shaping/forming of the Divine Living Energy of **Ra/Rait** defines the shape/form of the metut for the ‘T’ sound.

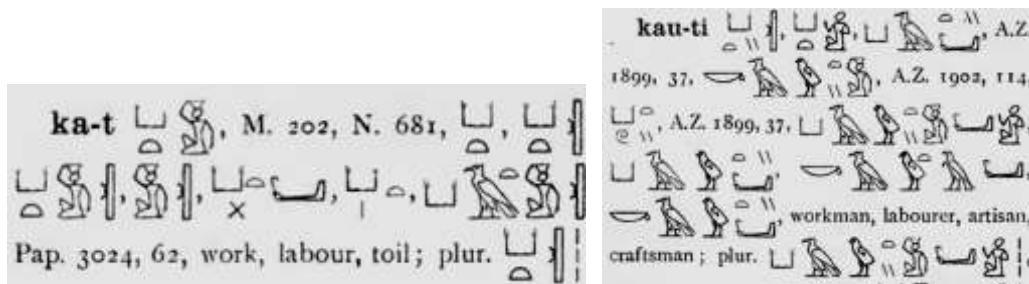
Moreover, the sky is seen as the upper-half of a *calabash* in certain Afurakani/Afuraitkaitnit (African) cultures. The calabash is like a womb. As an entity grows and expands its expansion must at some point be contracted *in order for a shape/form to emerge*. Unchecked expansion will never produce an entity – a life-form. It is the complement of expansion and contraction that gives birth to *forms*. The womb of the female allows expansion and growth, however, it is *contained*. The female (obe) womb is thus the *creative space/place* (bea) wherein an entity takes *form*. This function is defined by the metut for ‘T’. This is why functionally and conceptually ‘bea’ in Akan and the ‘T’  in Kamit are the same. In fact, the terms ka and kait also mean *phallus* and *vagina* as represented via the metutu for *bull* and *cow* in Kamit. The Per Aa (King) and many Male Abosom were called *Great Bull*, while many Female Abosom were called *Great Divine Cons*. This is a reference to the *reproductive capacity* of the male and female:



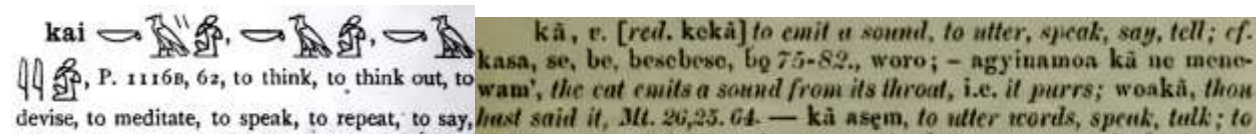
Ka and Kat, Kra and Kraa, Nkra and Nkra-bea are all of the same root – the Abosom **Ka** and **Kat**. It is **Nyamewaa** Who gives the **Kat** (Kraa, Okraa, Okrawa) while **Nyame** gives the **Ka** (Kra, Okra). It is **Nyamewaa** Who gives the **nkrabea**, while **Nyame** gives the **nkra**.

As the Afurakani/Afuraitkaitnit (African) sunsum (spirit) stands before **Nyamewaa-Nyame** prior to it being sent into the womb of a female, the sunsum learns from **Nyamewaa-Nyame** what his or her function will be to execute in the world. **Nyame** speaks the **nkra** (message, mandate) and **Nyamewaa** speaks the **nkrabea** (the manner of the mandate) to the individual. **Nyamewaa-Nyame** then order that an Obosom, one of the Children of the *Grandmother and Grandfather of the Abosom*, **Ka** and **Kait**, come forward. This Okra or Okraa Obosom is *assigned* to the sunsum of the Afurakani/Afuraitkaitnit (African) individual. This spiritual entity, this personal Obosom, takes up residence in the head region of the spirit-body of the Afurakani/Afuraitkaitnit (African) individual. The individual sunsum has now been *infused* with a Soul a Ka or Kait, an Obosom Who is a link to the Great Soul, **Ka** and **Kait**, the Divine Consciousness of **Nyamewaa-Nyame**. Whenever the individual listens to his or her Okra/Okraa from this point on, his or her Okra/Okraa or Ka/Kait will relay to the individual the information from the Great **Ka/Kait** – The Consciousness of **Nyamewaa-Nyame**. This is how the Afurakani/Afuraitkaitnit (African) individual is *Divinely guided*.

When **Nyamewaa-Nyame** speaks the **nkra** and **nkrabea**, They speak the individual's Divine function, life-focus, life's *work, labor* to them:



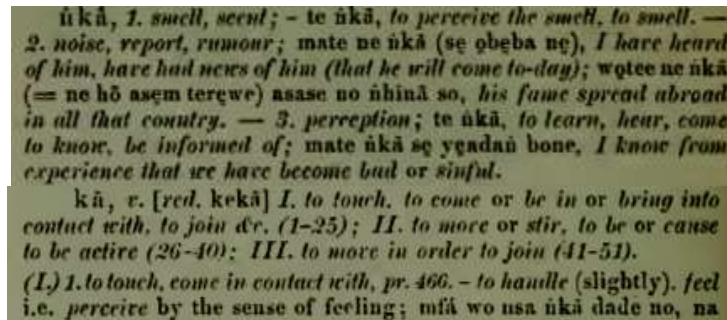
We have seen that the root **ka** means *soul, to leave and work, labor*. The same term in Akan **kra** means *soul, to leave and commission, errand, mandate* – [nkra/nkrabea - *life's work, labor*]. **Nyamewaa-Nyame** *speaks* the ka/kat or nkra/nkrabea to the individual and directs the Abosom **Ka** and **Kait** to send one of Their offspring to dwell with the individual as his/her personal Ka/Kait (Okra/Okraa) for life. It is important to note that the term for *to speak* also has the same root in Kamit and Akan. From the Metut Ntoro and Twi dictionaries:



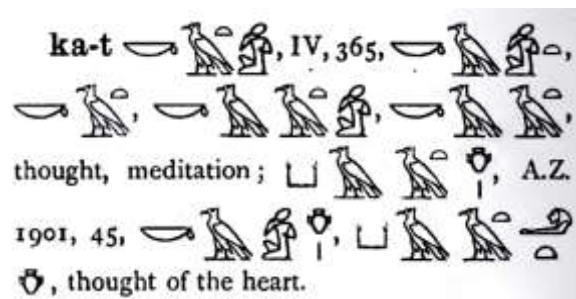
The term **kai**, also spelled **ka**, in Kamit means *to think out, to devise, to meditate, to speak, to repeat, to say*. The Akan term **ka** (above right) also means *to emit a sound, to utter, speak, say*. The related Akan term **ka-bea** means the *way or manner of speaking*.

kã-beã, manner or way of speaking; òbèhũ ne k., he will know how to say that, to speak of that further.

Moreover, the related Akan terms **nka** and **ka** mean *to perceive, perception; to learn, come to know* and also a *report* as well as *to touch, perceive by the sense of feeling*:



This notion of *perception, learning* is related to the term **kat** meaning *thought, meditation, internal focus, learning*:



All of these terms define the function of the Ka/Kait, the Okra/Okraa within the Afurakani/Afuraitkaitnit (African) individual. The sunsum (spirit) is drawn before **Nyamewaa-Nyame**. **Nyamewaa-Nyame** *speaks* (**ka**) the life's *work assignment* (**kat**: labor; **nkra**: commission, mandate) and the *manner* (**kat/nkrabea**) in which that assignment is to be carried out to the individual. **Nyamewaa-Nyame** then directs the Great **Ka** and **Kait** to give one of their offspring, to assist the individual throughout his or her life. This offspring is the individual's personal Obosom (Ka/Kait or Okra/Okraa). Throughout the course of life, the individual is able to consult with his or her personal Obosom (his or her Okra or Okraa) Who resides in the head region. The individual *thinks, meditates, devises, perceives, learns* (**kat, nka**) from the Ka/Kait or Okra/Okraa on a daily basis for his or her entire life. This allows the individual to harmonize with **Nyamewaa-Nyame Nhyehyee** (Divine Order) for whenever he or she *perceives, learns* (**nka**) and *meditates* (**ka**) with his or her personal Obosom (Ka/Kait) he or she attunes him/herself to the Great **Ka** and **Kait**, the Soul of **Nyamewaa-Nyame**. *The Afurakani/Afuraitkaitnit (African) individual thus always has access to Divine guidance through the agency of his or her Ka/Kait – Okra/Okraa.* As stated above, once the individual spirit has received his/her nkra/nkrabea and everything he or she needs from **Nyamewaa-Nyame**, the spirit *leaves* (**ka, kra**) and returns to the spirit-realm as a **sunsum-okra**, a *spirit-soul* or whole entity, to await reincarnation into the physical world.

Upon arrival in the physical world via birth, the parents give the newborn child/spirit a name which *resonates* with the energy of his or her nkra/nkrabea so that whenever he or she is called or reflects upon his or her name, his or her spirit/sunsum will be consciously and energetically refocused upon the Okra/Okraa.

Upon death, the sunsum (spirit) separates from the body. The sunsum eventually travels to **Asamando** – the Ancestral realm as long as he or she is not a disordered spirit. *Prior to settling* in Asamando, the individual's Okra/Okraa will temporarily *leave* (ka/kra) the individual and go before **Nyamewaa-Nyame** to *speak* and give a *report* (ka, nka) about how the individual lived his or her life on **Asaase** (Earth). This *report* (nka) will

determine whether or not the individual will be able to reside in Asamando with the community of **Nananom Nsamanfo** and **Nsamanfo Pa** (*Spiritually cultivated Ancestresses and Ancestors and the Good Ancestresses and Ancestors who were not highly spiritually cultivated on **Asaase** (Earth) but were good people nonetheless*). The Ka/Kat or Okra/Okraa, after making the *report* (nka) and receiving the decision will *take leave* (ka, kra) from **Nyamewaa-Nyame** and return to the individual spirit to reside with him or her once again.

Understanding our cosmology allows us to see how the Abosom give birth to the terms, names we use. The configuration of vibrations/sound waves which comprise the words in Afurakani/Afuraitkaitnit (African) languages are *directly derived* of the names and functions, movements, operations of the Abosom in Nature. This principle is demonstrated in all of its nuances in the terms Ka/Kait, Okra/Okraa and their derivations:

Khanit/Kamit

Ka/Kat *Soul, Divine Consciousness*
 Ka *to leave*
 Ka *to speak*
 Ka/Kat *work, labor*

Ka/Kat *to meditate, devise; thought, meditation*
 Ka *symbol of arms and hands reaching, receiving*

Ka *arms and shoulders placed on the head*

Akan

Kra/Kraa *Soul, Divine Consciousness*
 Kra *to leave*
 Ka *to speak*
 Nkra/Nkrabea *mandate, function; manner of function, life's work, labor*

Nka *to perceive; to learn*
 Ka *to touch; join, perceive by sense of feeling to cause to be active*

Kra-do *shoulders; seat of the kra/kraa*



Close-up of **Ka** from the outer wall of the Temple of **Het Heru** (Hathor) in Dendera

HYE AND HYEBEA

When the individual sunsum (spirit) stands before **Nyamewaa-Nyame** and receives his or her Okra or Okraa, the **nkra** and **nrabea** are encoded *within* the Okra or Okraa of the individual. The individual has been given the *knowledge, consciousness* of the function in its male and female expressions (**nkra/nkrabea**) – *what* he or she is to do (nkra) and *how* (manner - nrabea) he or she is to execute this function in harmony with his or her physical and spiritual make-up. The individual must understand how to execute his or her function without creating disorder in **Abode** (Creation) in the process.

The individual sunsum (spirit) is subsequently given the spiritual capacity, *a specific configuration of spiritual energy*, necessary for the individual to be able to execute the Divinely allotted function he or she has been tasked with. The individual sunsum (spirit) is given the *power to execute* – a specific configuration of spiritual energy related to Abosom (Deities) *connected to his or her Ancestry* as well as the *manner* in which to exercise this configuration of energy. This is the domain of the **hye** and **hyebea**.

The Akan term **hye** is a verb meaning *to fix, arrange; to compel*. The noun version of the term, **ohye** means *the act of fixing, compulsion*:

o-hye, *inf.* 1. the act of fixing, putting on &c. cf. hye, v. — 2. compulsion (Mf. ñhye). — 3. commandment, cf. ahyede, ñhyehye.

The term **hye** also has the meaning *to set, appoint* and is sometimes defined *to predestine, predestinate; to command, charge; to compel, force; to impel, urge*:

hye, v. [red. hyehye]
1. to stick (fast), to be put, set, fixed, inserted (ho, mu, ase, there, in, under &c.) espec. in the contin. form; p̄teá hye no nsa, a ring is put

(dam') da bi manye; watu ahye da, he has postponed it. — 19. to fix, set up, institute: hye afã, to celebrate a festival; hye mom, to issue a decree; hye mmãra, to give, make, enact a law or laws; hye apã m, to set up a covenant (?) s. pãm. — 20. to set, constitute, appoint; hye panyin, F. Mt. 24.45. — 21. to predestine, predestinate, appoint or ordain beforehand; s. hyebea; to be predestined for, pr. 621. 22. to command, charge: ohyé abien yi na ohyé no keté se ònye,

The 'hy' combination in the Akan language is approximated by the 'sh' combination in English. The term **hye** thus sounds like 'shay'. The term has a feminine version: **hyebea**. This term is typically defined to mean *predestination, fate; decree*.

hye-beá, predestination, fate; cf. ñkrabea;
decree. Dan. 4,24.
hye-beá, hyé-béce, F. -bew, a place
where to put &c. Mt. 26.52.

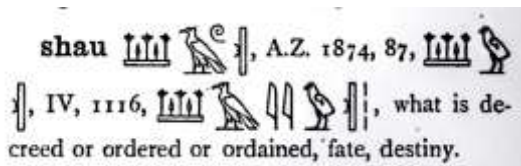
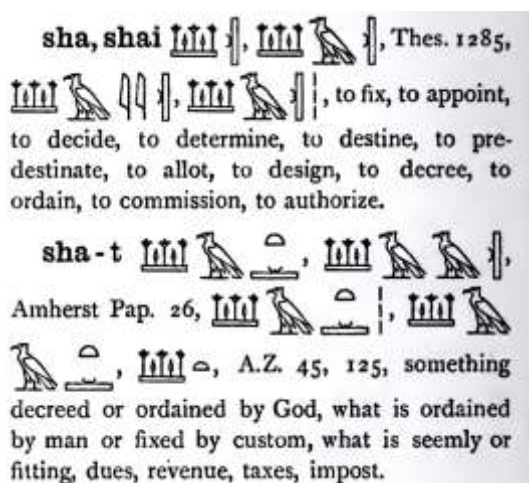
The terms **hye** and **hyebea** thus have to do with *force, fixing, arranging, compulsion*. They are the *masculine and feminine aspects* of the configuration of spiritual energy we are given so that we can execute our nkra/nkrabea.

As in the example cited above, one may have the *nkra/nkrabea* which dictates that they are to be a healer – one who brings balance when imbalance arises. What kind of healer? If the individual’s *nkra/nkrabea*, encoded within his or her *Okra/Okraa*, mandates that he or she is to utilize the energy of *Abosom of Fire* to heal, then **Nyamewaa-Nyame** assigns the individual to and aligns the individual with *Abosom of Fire* such as *Abosom of the Owia* (the Sun) or *Osranaa* (lightening). If the individual’s *nkra/nkrabea*, encoded within his or her *Okra/Okraa*, mandates that he or she is to heal through a *Watery*, cool medium, then **Nyamewaa-Nyame** assigns the individual to and aligns the individual with *Abosom of Water* such as *Abosom of the Opo* (Ocean) or a certain *Asuo* (River). The individual’s *Okra/Okraa*, *Sunsum* and entire being will be affected by the *Abosom* with Whom he or she is aligned. He or she will therefore naturally manifest *physical characteristics* (morphology, metabolism, etc.) and a *personality and temperament* reflective of the energy and character of those *Abosom*. This occurs in the same fashion as an individual who has very similar facial and bodily characteristics of his father as well as his personality and temperament.

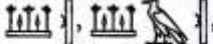

Just as we are genetically related to our parents, we – Afurakanu/Afuraitkaitnut (Africans) only – are spiri-genetically related to the Abosom Whose energy is infused within us by Nyamewaa-Nyame.

The individual’s *hye* and *hyebea* affords him or her the ability, the capacity, to *employ* a configuration of energy (be it fiery, watery, earth, air, etc.) – **hye** (force, command, compel) – yet he or she is also given the ability, capacity, to *employ* this energy-complex in a certain *manner* (*bea*) – **hyebea**. The individual must utilize the energy-complex derived from the *Abosom* in a *manner* that allows him or her to heal, yet not create disorder in **Abode** (Creation) or within him or herself in the process. The energy-complex must only be used to support the individual’s *nkra/nkrabea*, his or her Divine function in **Abode**. If the individual attempts to misuse the energy he or she is given, the *Abosom* will not allow it. The *Abosom* will shut down the energy complex and disengage from the individual.

The Akan terms *hye* and *hyebea* (*shay* and *shaybea*) are directly derived from the language of *Kamit*. The term **shai** and **shat** in *Kamit* mean *to fix, appoint, to predestinate, decree; destiny, fate, etc.*




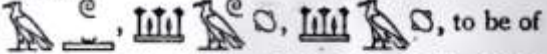

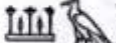



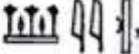
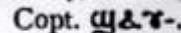
In the language of *Kamit* and that of the Akan **shai** and **hye** (*shay*) are identical phonetically and conceptually:

sha, shai , Thes. 1285, , to fix, to appoint, to decide, to determine, to destine, to predestinate, to allot, to design, to decree, to ordain, to commission, to authorize.

(dam) da bi manye; watu ahye da, he has postponed it. — 19. to fix, set up, institute: hye afā, to celebrate a festival; hye mom, to issue a decree; hye mmāra, to give, make, enact a law or laws; hye apā m, to set up a covenant (?) a. pām. — 20. to set, constitute, appoint; hye panyin, F. Mt. 24,45. — 21. to predestine, predestinate, appoint or ordain beforehand; s. hyebea; to be predestined for, pr. 62L. 22. to command, charge: ghyé abieñ yi na ghyéé no ketē se énye,


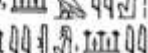
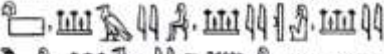

The related term **shau** and **shai** means *to be of value, property, goods, something useful; utility, worth:*



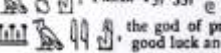

shau , Amen. 12, 4, 

, to be of value, property, stuff, possessions, goods, something which is of worth or value, something useful, advantage, benefit; , Theban Ostraka No. 2;  , most valuable of all.


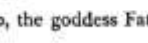

shai , Rev., use, utility, worth; Copt. .

These definitions are critical to the notion of ‘destiny’ (function) as being that which is *appointed* by **Nyamewaa-Nyame**. *Your function in the world determines what your value is in the world, just as the function of each organ in the body determines its value to the body.* Outside of its appointed function, the organ has no value. Moreover, the notion of value, goods, property, possessions, etc. being associated with ‘destiny’ speaks to the proper notion of hye and hyebea being defined as the *specific configuration of energy, spiritual forces, given to the individual (property, goods, possessions) which give him or her the capacity to be able to execute his or her nkra/nkrabea (function) fully.* The energy-complex and the Abosom who are appointed to the individual and Whose energy the individual will draw from in order to function properly in Abode (Creation), is of the highest *value* and *utility*. Without it, the individual would have no capacity to function and hence no value or utility. This is also why **Shai** is referred to as the Obosom of *good ‘luck’, fortune, prosperity*, etc. When we exercise our hye and hyebea properly, our capacity to utilize force, energy in a specific manner, we have *prosperity, fortune* (misnomered ‘luck’) – meaning we have executed our function, harmonized with **Nyamewaa-Nyame Nhyehyee** (Divine Order). This is the only prosperity or fortune in Abode (Creation).

The terms *shai* and *shait*, written as *hye* (shay) and *hyebea* (again the ‘bea’ feminizes in Akan just as the ‘t’ feminizes in Kamit) are derived directly from the Male and Female Abosom **Shai** and **Shait**:

Shai , Amen. 21, 16, A.Z. 1873, 138, Todt. (Leps.), pl. 50, 

, Pap. Ani 3, B.M. 32, 411, Jour. As. Sér. X, 9, 434, 460, 473, 491, 508, 552, Berg. 73, the god Luck or Fate or Destiny who reckons the days  of men.

Shau , Rec. 36, 53, 
, P.S.B. 15, 35,  the god of prosperity and of good luck and good fortune.

Shait , Amen. 9, 11, 
, Hh. 330, the goddess Fate.



In the above scene of the weighing of the heart of the deceased we see the Obosom **Shai** standing under the scales of **Maat**. An enlarged image of **Shai** is on the right.

Khanit/Kamit

Shai *to fix, appoint, predestinate*
 Shait *that which is ordained, decreed*

Akan

Hye *to fix, appoint, predestinate; compel, impel*
 Hyebea *that which is ordained, decreed*

[Because the Akan term **bere** (*female, place, manner, time*) as shown above is a synonym for **bea** (*female, place, manner*) the term **hyebea** is also written **hyebere** (**hyebre**). Moreover, **nkrabea** is also written **nkrabere** by some Akan.]



Note: The **Ba** spirit in the form of a human-headed bird – the head of the deceased individual – also awaits the results of the weighing. **Ba** and **Bait** are the masculine and feminine terms for our Divine Living Energy, the Conscious Living Spirit-Entity which animates us - like the solar-fire or beat within our bodies which permeates our entire being and radiates from us. When the **Ka** and **Ba** (**Kait** and **Bait**) unite it is the union of the Soul and the Divine Life-Spirit. The **Ba** and **Bait** carry the energy of **Ra** and **Rait** (Creator and Creatress – **Nyankopon** and **Nyankonton** in Akan). It is the radiant Life-Energy of the **Ba/Bait** which allows us to consciously and energetically link to the Abosom in all of Creation and activates our inherited energy-complex, **hye** and **hyebea**. The term **ba** in Kamit is **obara** (**obra**) in Akan meaning 'life, existence'. The union of the **Obra** and **Okra** is the union of the Divine Life-Spirit with the Soul.

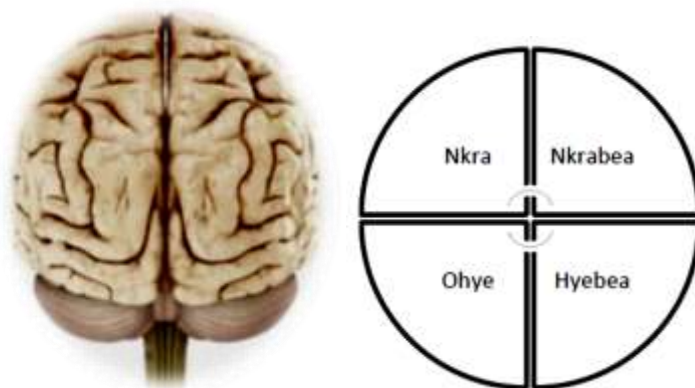
When **Nyamewaa-Nyame** speaks the **nkra/nkrabea** to us prior to our incarnation, They then direct the Abosom **Ka** and **Kait** to send one of Their offspring to dwell with us. The Obosom They send becomes our personal **Ka** or **Kait**, our personal **Okra** or **Okraa**. **Nyamewaa-Nyame** then gives us the *capacity to execute* our **nkra/nkrabea**. This capacity is our **hye/hyebea** our motive force of compulsion. The particular manner in which we utilize our **hye/hyebea** is *fixed* by **Nyamewaa-Nyame**. They *appoint* certain Abosom to us Who carry the requisite energy necessary for us to function according to our **nkra/nkrabea** (allotted function or 'destiny'). **Nyamewaa-Nyame** direct the Abosom **Shai** and **Shait** to *monitor* our use or employ of the energy-complex we are given. Our **hye** and **hyebea** are the masculine and feminine aspects of our *capacity* to execute our function, **nkra/nkrabea**, properly without being self-destructive in the process or profaning the **Awiaese**, the world, in the process.

Our **nkra/nkrabea** is our *consciousness of our Divine function* – how we fit into the reality of **Abode**. We exercise this consciousness to operate in the world. We attune to our nkra/nkrabea in order to know the *nature* of the function (nkra) we are to execute in the world and the *manner* (bea - nkrabea) in which we must execute that function in any given moment and within any given situation in a harmonious fashion.

Our **hye/hyebea** is our *motive force*. It is our *impulsion* and *compulsion* to wield our appointed energy-complex in order to properly operate in the world, meaning *according to the dictates of our nkra/nkrabea*. We attune to our hye/hyebea in order to know the *nature* of the resources (hye) we have (our uniquely assigned spirit-energy complex) and the *manner* (bea - hyebea) in which we must utilize that energy-complex in any given moment and within any given situation in a harmonious fashion.

The centers of resonance, *the shrines*, of the nkra and nkrabea and hye and hyebea are within the *head*. The Okra and Okraa is akin to the *spirit's brain*. **The Okra/Okraa is a complex which contains the major centers of resonance, nkra/nkrabea and hye/hyebea.**

The structure of the physical brain reflects this reality:



The above image is the brain (**amemene** in Akan) as viewed from the back. The brain's **cerebrum**, the top grayish area which comprises the majority of the structure, is divided into two hemispheres. The right hemisphere governs *intuition, holistic constructions, congregative thinking*, etc. The left hemisphere governs *linear thinking, analysis, segregative thinking*, etc. The functions of the right hemisphere are characteristically feminine functions while the functions of the left hemisphere are characteristically masculine functions. The Afurakani/Afuraitkaitnit (African) human being *balances* these functions in order to live harmoniously. It is important to note that the nature of that *achieved balance* is different with regard to the Afurakani male and the Afuraitkaitnit female. Balancing these functions places each gender firmly within their nature. Balancing the functions of the brain or the masculine and feminine energy of the spirit never leads to androgyny, dissexuality (the insane practice of homosexuality, bi-sexuality, cross-dressing, etc.) or any other perverse, deviant acts. The Afurakani male and Afuraitkaitnit female, when fully balanced, have made themselves a fully balanced **half** of a whole. Complete balance only comes when the two fully balanced halves Afurakani/Afuraitkaitnit **unite** through marriage, ritual practice and more.

The two hemispheres of the cerebrum are the *physical shrines* for the nkra and nkrabea. The nkra and nkrabea are the masculine and feminine aspects of our consciousness which define for us the nature of our Divine functioning in the world (nkra) and the manner in which that function must be executed according to our

unique make-up (nkrabea). The nkra and nkrabea resonate through the left and right – masculine and feminine – hemispheres of the brain respectively.

The bottom portion of the brain as shown above is called the **cerebellum** which is also divided into two hemispheres. The cerebellum governs *motor movement, coordination, balance, equilibrium and muscle tone*. The cerebellum relays information between body muscles and areas of the cerebral cortex that are involved in motor control. The cerebellum has articulation (left hemisphere) and cognitive (right hemisphere) functions with regard to language (fashioning/arranging sound-vibrations/forms energy) and emotions (e-motive force) as well.

The two divisions of the cerebellum are the *physical shrines* for the hye and hyebea. The hye and hyebea are the masculine and feminine aspects of our compulsion/impulsion to execute. The hye and hyebea are our motive force which employs the energy and consciousness of the Abosom assigned to us pre-incarnation.

Our **nkra** and **nkrabea** (ka and kat) are governed by the Abosom **Ka** and **Kait**. Our **hye** and **hyebea** (shai and shait) are governed by the Abosom **Shai** and **Shait**.

The *entire* nkra/nkrabea-hye/hyebea *complex* is regulated by our *individual* Okra or Okraa, our *individual* Ka or Kait – the *child* of the Great **Ka** and **Kait** who was sent to dwell with us (in our heads) and guide us throughout life. This is the **Okra complex** in the Afurakani male and the **Okraa complex** in the Afuraitkaitnit female.

The brain and its cerebrum and cerebellum, divided into hemispheres with their own functions is the *physical seat* of the Okra/Okraa complex and its divisions: nkra, nkrabea, hye, hyebea. Moreover, major functions of the brain are *crystallized* in the *anterior* and *posterior lobes* of the *pituitary gland*.

Throughout the course of life, the Afurakani/Afuraitkaitnit (African) individual seeks to function in the world *harmoniously* – meaning according to **Nyamewaa-Nyame Nhyehyee** (Divine Order). He or she attunes his or sunsum (spirit) to his or her Okra/Okraa. The *pull* of the Okra/Okraa is *animated* by the divisions within the Okra/Okraa. When we are guided by the Okra/Okraa to knowledge of *what* our function is (healer/healeress, builder, defender, etc.) and the knowledge of the *manner* in which we are to execute that function based on our unique Ancestry (spiritual anatomy) we have attuned to our nkra/nkrabea which dwells within the Okra/Okraa complex. When we are guided by our Okra/Okraa to knowledge of *what* our spirit-energy capacities are and the *manner* in which to wield our energetic, impulsive/compulsive force towards the support of our function without being self-destructive or destructive in **Abode** (Creation), we have attuned to our hye/hyebea which dwells within the Okra/Okraa complex.

Our Okra/Okraa (Ka/Kait) is a messenger of **Ka/Kait** and **Shai/Shait**. When we ask fundamental questions of the Okra/Okraa regarding our role in **Abode** (Creation), our Okra/Okraa will relay the infinite knowledge of **Ka/Kait** and the energy of **Shai/Shait** to our nkra/nkrabea and hye/hyebea. This is akin physically to the hemispheres of the cerebral cortex and cerebellum being stimulated and receiving and transmitting information.

*The information and energy received from **Ka/Kait** and **Shai/Shait** stimulates the information and energy that had been spoken to the sunsum and encoded within the Okra/Okraa by **Nyamewaa-Nyame** prior to incarnation.*

Our consciousness and energetic capacity is thus kindled and brought forward to the *surface* our awareness. We then understand *what* we are to accomplish and *how* we are to accomplish – *what* our value/energy capacity is

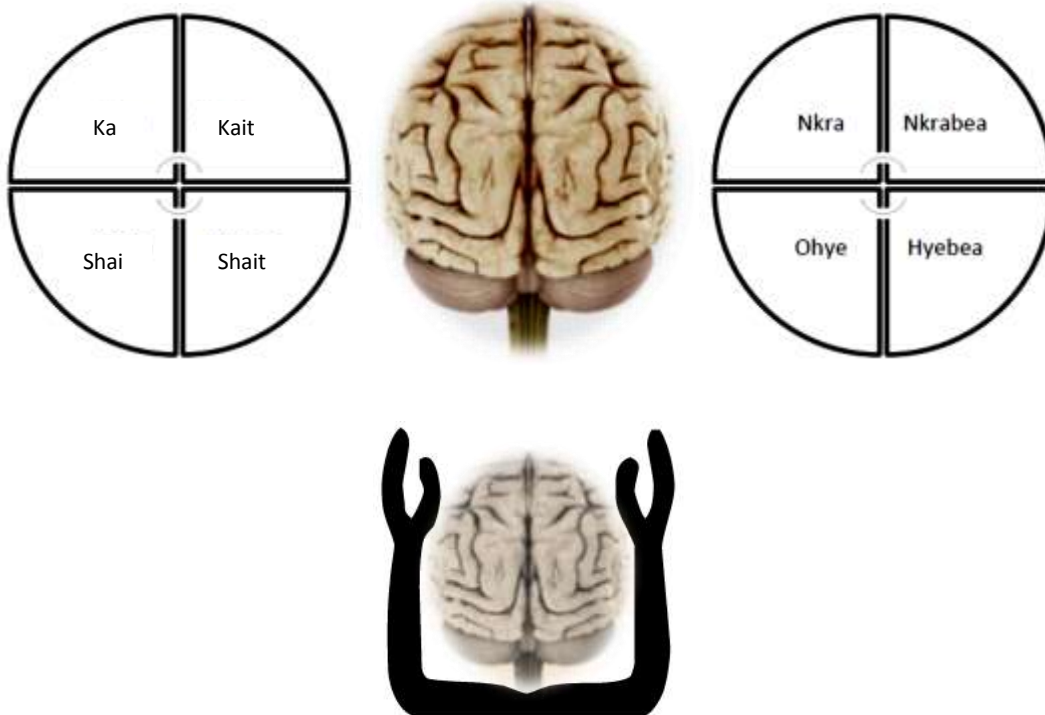
and *how* to exercise/wield that energy towards the fulfillment of our objectives. This is how we *operationalize* our ‘destiny’ – how we execute our Divinely allotted function.

Prior attempts to define the nkrabea and hyebea have been misinformed because of a lack of knowledge that:

- Our **nkra** and **nkrabea** as well as the our **hye** and **hyebea** are the *masculine and feminine aspects* of function and energetic capacity
- Our **nkra** and **nkrabea** are connected to the Abosom **Ka** and **Kait**, while our **hye** and **hyebea** are connected to the Abosom **Shai** and **Shait**
- Our Okra/Okraa is a **personal Obosom** with Whom we communicate and receive Divine guidance from
- Our Okra/Okraa, as an Obosom, is the *offspring* of the Abosom Ka and Kait
- The Okra/Okraa is an *entity* and also a *complex* just as the brain is an *entity* (organ) and also a *complex*

The misguided definitions of nkrabea and hyebea being ‘interchangeable’ or ‘dual-destiny’ or ‘nkrabea being the destiny received by Nyame while the hyebea is the personal destiny’ arise from a lack of understanding of the cosmological structure that gives birth to the notions of **Ka/Kait**, **Shai/Shait**, nkra/nkrabea, hye/hyebea. The lack of understanding arises from a lack of experience in working with these Abosom and invoking the Okra or Okraa in order to stimulate and become informed by the nkra/nkrabea and hye/hyebea.

Moreover, we have demonstrated conclusively that these concepts in Akan culture are ancient and are the same concepts learned from the Abosom that informed our practice of **Nanasom**, *Afurakani/Afuraitkaitnit Ancestral Religion*, in ancient Khanit and Kamit thousands of years prior to our migration to West Afuraka/Afuraitkait (Africa) and the subsequent forced-migration by some of us to the western hemisphere.





Kuduo

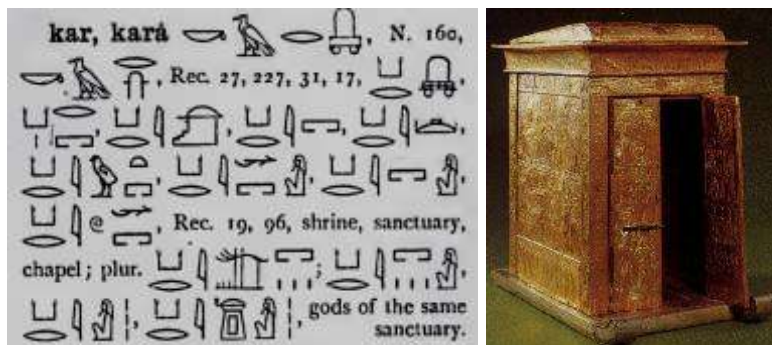
Akan vessel often used as a shrine for the purification of the Okra/Okraa

“..KRA is worshipped; is given offerings. Among some of the Akan tribes each person has an altar for his KRA.”

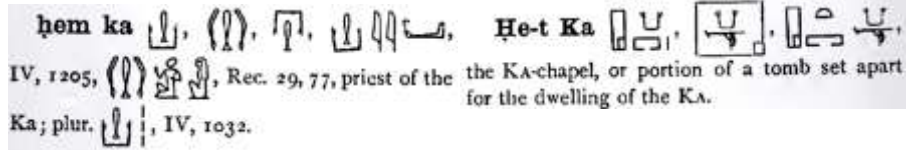
[From *The Akan Concept of the Soul* by Sam K. Akesson]

“..Yoruba religion focuses on the worship of the òrìsà because of the belief that they act on behalf of Olodumare, who is too exalted to be approached directly. Yet Olodumare is indirectly involved in the day-to-day life of an individual through his/her Ori Inu, which is also called Ori Apere, Asininwaye (Venerable head, one's guardian spirit in the physical world) (Ladele et al. 1986:42). Thus, in the past, every adult Yoruba dedicated an altar to the Ori Inu. The practice continues today in the rural areas.” [From *Orilonise: The Hermeneutics of the Head and Hairstyles Among the Yoruba* by Babatunde Lawal]

The Okra or Okraa as our personal Obosom is invoked, *worshipped*. We *ship* or *send* our words – our *sound-vibrations* which resound our unique configuration of spiritual energy (hye/hyebea, our *worth*) – to *provoke* the Okra/Okraa in order to solicit a response reflective of our nkra/nkrabea, our Divinely allotted function. This is *word-ship* or *worth-ship*. As evidenced in the quotes above, the practice of establishing a shrine for *communication with* and *purification of* the Okra/Okraa (*Ori Inu* in Yoruba, *Se* in Fon and Ewe, *Chi* in Igbo) had been a common practice amongst Afurakanu/Afuraitkaitnut (Africans) until relatively recently amongst those who have embraced the pseudo-religions of the whites and their offspring and the infection of white culture. Yet, establishing a shrine for the Okra/Okraa has ancient roots. A major shrine-form in Kamit is called **Kara**:



There were also sanctuaries, temples and niches within tombs constructed for the Ka/Kait of the deceased individual often served by a class of priests called **Hem Ka** or *servants of the Ka*. The sanctuaries themselves were called **Het Ka** or the *House of the Ka*.



While the Ka/Kait of the *deceased* individual was appealed to by the *Hem Ka* as well as the people in the *Het Ka*, so did individuals invoke their *own* Ka/Kait regularly *throughout their lives* in order to harmonize with **Amenet-Amen (Nyamewaa-Nyame)**:

“...Follow your **ab** [heart - will of the Ka/Kait] as long as you live. Do not make a loss on what is said. Do not subtract time from following the **ab**. It is offensive to the **Ka/Kait** to waste its time...” [Instructions of Ptah Hotep, c4,500 years ago]

In this excerpt from **Ptah Hotep**, he illuminates the reality that the wasting of time is *offensive* to the Ka/Kait. This is because we are sent into the world specifically to execute our nkra/nkrabea. The Ka/Kait, Okra/Okraa, is the bearer of the nkra/nkrabea. It is therefore the nkra/nkrabea which establishes the *parameters* of harmonious functioning within our life-time. Any thoughts, intentions or actions which transgress these parameters necessarily transgress the parameters, the **Nhyehyee (Order)**, of **Nyamewaa-Nyame**. Such thoughts, intentions and actions are therefore *offensive* to the Ka/Kait, Okra/Okraa for they are a waste of our *time*. They do not have the support of **Nyamewaa-Nyame**.



Krapa or Mmusuyidee
Akan Adinkra Symbol

Krapa ye Nyame aboboa: ote se okra, okyiri fi na okram fi te se pete nti na Nananom de no yi Mmusuo

The good Kra (soul) is the preparation of Nyame. It is like a cat (okra), it hates filth and it clears filth like the vulture does. That is why it is used to drive away evil and diseases. [Cloth as Metaphor – G. F. Kojo Arthur]

The **Adinkra** (ah-deen'-krah) symbols of Akan people are used to convey Ancestral wisdom. Each symbol has one or more **mme** (proverbs) associated with it. The **Krapa** (*Kra* – soul, *pa* - good) or **Mmusuyidee** (*mmusu* - evil, *yi* - to remove) adinkra symbol is used ritually as an instrument to remove and repel negative energy from wayward spirits. Because of this practice, the **krapa** or *good soul* adinkra symbol's proverb compares its nature and functioning to that of a *cat*. The title for *cat* in Twi used here is **okra**. Cats are known for constantly cleaning themselves – hating the slightest filth. They are thus a fitting representation of the Okra/Okraa and thus have the name '*okra*', for the Okra/Okraa does not dwell in disorder. It *repels disorder* and is *incapable of being contaminated*. As an actual Obosom, a Divinity, the Okra/Okraa is an *Embodiment of Divine Order* within the individual. It thus not only hates disorder, but repels disorder. The Okra/Okraa thus functions as our **moral center** within the head. *Morality comes to us directly from Nyamewaa-Nyame through the agency of the Abosom of Law and Balance, Maa and Maat, and has a center of resonance within the Okra/Okraa.*

“...This symbol was woven into the bedside mat on which the king would step three times for good luck before going to bed... Every year, a ritual (mmusuyidee) was performed. During the period all streets of townships were swept each morning and evening

to remove mystical danger and to prevent disease or death from entering the townships...” [Cloth as Metaphor (Re) Reading the Adinkra Cloth Symbols of the Akan of Ghana – G. F. Kojo Arthur]



Note: Two forms of the Obosom **Khensu** (Khonsu) in Kamit – the Hawk-headed form and the Human-headed form. This Obosom is called **Ayensu** in Akan (**Bosomayensu**). **Khensu** is an Obosom of *healing* and is known as *One who drives away evil spirits*. Notice that **Khensu** wears the **krapa** or **mmusuyidee** adinkra symbol around His neck. This demonstrates the cultural continuity of Akanfo from our migration from ancient Khanit and Kamit to West Afuraka/Afuraitkait (Africa). **Khensu** was also called **Khensu Nefer Hetep Heru**. It is **Khensu Heru** from Whom the name ‘jesus’ was corrupted. **Khensu** (Chayn-soo) was corrupted into jayn-soo, yayn-soo, yeshu, yeshua (so-called hebrew), iesu and iesus (greek), hesus (latin) and later jesus (english). **Khensu Heru** and **Heru** son of **Ausar** and **Auset** are *Two different Abosom*. The *name* of **Khensu** was corrupted into jesu/jesus as well as His *healing powers* (driver out of demons; ‘jesus’ being of the ‘therapeutae’ sect, etc.). The *life story* of the fictional character jesus was stolen from **Heru**, son of **Ausar** and **Auset**. The early ‘christian’ Coptic crosses including those that were carved into the temples of ancient Kamit by white invaders in order to attempt to demonstrate their dominance over the country, were actually in the form of the cross of **Khensu** – the **krapa**. One of the meanings of the name **khns** (khenes) in Kamit is to ‘*cross over; travel*’.

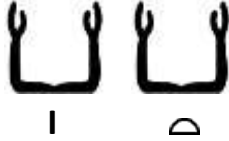


Left: Defacement of the Temple of **Khensu** by christians with the early ‘christian’ cross originally the cross of **Khensu**. Middle: Defacement of the Temple in **Paaraka** (Philae) with the early Coptic ‘christian’ cross.



Right: **Khensu** in mummiform. The cross image can be found on his mummy wrappings. This cross image can be found on other Abosom in mummiform as well.

The character jesus, yeshua, iesu, isa as well as yeshua ben pandera are fictional characters who never existed of any race whatsoever. See our **KUKUU-TUNTUM – The Ancestral Jurisdiction** for details: www.odwirafo.com/kukuutntummpage.html



*Although amongst some Afurakanu/Afuraitkaitnut (Africans), the practice of consulting with and purifying the Okra/Okraa (Ori Inu, Se, Chi) has been neglected, especially with the embracing of the false-religions and their fictional gods – christianity, islam, judaism, hinduism and jesus, allah, yahweh and brahmin – it is imperative that Afurakanu/Afuraitkaitnut (Africans) return to these practices, for the consulting with and purifying of the Okra/Okraa is the core of true spirituality. Afurakani/Afuraitkaitnit (African) Ancestral Religion, **Nanasom**, in all of this varied expressions revolves around our relationship with our Okra/Okraa. The Abosom empower us to align with our Okra/Okraa. The Nananom Nsamanso (our Spiritually Cultivated Ancestresses and Ancestors) guide us to align with our Okra/Okraa, for the Okra/Okraa is the bearer of the nkra/nkrabea – our very purpose of being. It is the shrine of **Ka/Kait**, the Soul of **Nyamewaa-Nyame**, within us.*

The Okra/Okraa as stated above is the personal Obosom of the Afurakani/Afuraitkaitnit (African) individual. It is a child of the Great Okra/Okraa (Ka/Kait). When we are given our nkra and nkrabea by **Nyame** and **Nyamewaa**, it was stated that this ‘destiny’, more properly defined as our Divinely allotted **function** we are to execute in **Abode** (Creation), is encoded within the Okra/Okraa. We also stated that because of the specific manner (bea) in which we must execute our nkra/nkrabea (function), we are *assigned* Abosom Who empower us to do so. The Akanfo relationship with **Nyamewaa-Nyame** defines the manner in which major Abosom are assigned to each individual.

There are Abosom associated with our **Abusua** (matriclan) as well as our **Ntoro** (patriclan). Thus, there is a major Obosom Who governs our mother’s blood circle, *an Obosom Who has protected and guided our **abusuafo** (matriclan members) for millennia.* There is also a major Obosom Who governs our father’s blood circle, *an Obosom who has protected and guided our **ntorofo** (patriclan members) for millennia.* These Abosom are sometimes referred to as the **Abusuabosom** or **Nton-bosom** (**Nton** is a synonym for Abusua – matriclan) and the **Agyabosom** (Agya – ‘Father’) or **Ntorobosom** or simply **Ntoro**, respectively. Just as we receive DNA and thus *physical* and *personality* characteristics from our mother’s blood-circle (lineage) and father’s blood-circle (lineage) – *so do the sperm and ovum carry the energy of the matricircular (matrilineal) Obosom and the patricircular (patrilineal) Obosom of the mother’s clan and father’s clan respectively.* These are *clan* Abosom which are *directly related to our Ancestry.*

The Abusua Abosom and Ntoro Abosom are related to the hye and hyebea

There are seven major **mmusuakuo**, *great matricircular (matrilineal) clans* in Akan culture. **Mmusua** is the plural of **abusua**. If one cannot trace his or her Ancestry to one of the seven great Ancestresses of these mmusuakuo, then one is not Akan. The seven major mmusuakuo are: **Asona, Agona, Aduana, Ekuona, Asenie, Brietuo** and **Asakyiri**. There are also variations of these names and sub-groups born of these clans. These seven mmusuakuo are *headed* by seven Great Ancestresses and *governed* by **seven Female Abosom**.

There are twelve **Ntoro**, *patricircular (patrilineal) clan groups*, each governed by its own Obosom in Akan culture. Every Akan person inherits his or her Ntoro or **Agyabosom** (*Father’s Obosom*) by virtue of birth. The twelve major Ntoro groups and their related Ntorobosom are: **Bosom Afram, Bosom Pra, Bosom Opo, Bosom Sika, Bosom Akom, Bosom Dwerebe, Bosom Ofin (Afi), Bosom Ayensu, Bosom Muru, Bosom Konsi, Bosom Twe** and **Bosom Krete**. Bosom here refers to the Deity, thus **Bosom Afram** is the Obosom of the River Afram in Ghana. **Bosom Ofin** (often written Bosomafi) is the Obosom of the River Ofin, etc.



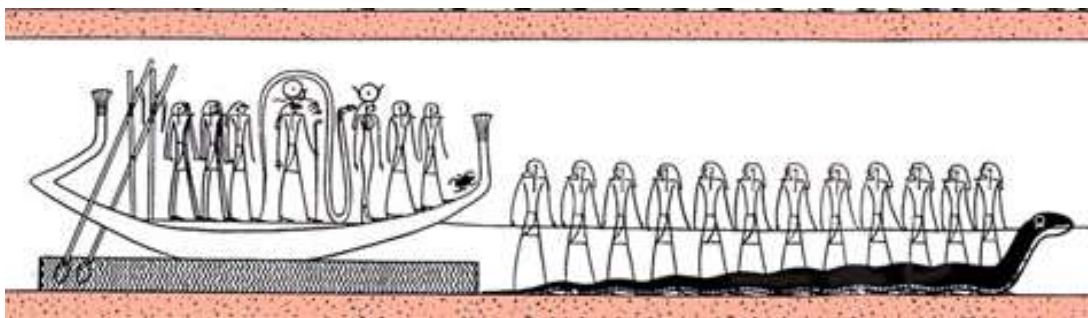
Left: The seven *Nton-Abosom* or *Abusuabosom* in the form of the Seven **Het Heru** Abosom. Here, the Seven **Het Heru** Abosom take the form of Seven Divine Cows. Right: The twelve *Ntoro-bosom* or *Agyabosom*. [From chapter 148 *Pert em Heru, Sheft Ani* (so-called Egyptian Book of the Dead - Papyrus of Ani)]



Above: Another depiction of the Seven **Het Heru** Abosom. These Seven Female Abosom actually *govern* the seven Akan Ancestresses who *head* the Seven **Mmusuakuo** – matricircular clans. In ancient Kamit, the Seven **Het Heru** are shown to be present at the birth of the child to announce the child's *'fate'* or *shait/hyebea*. The constellation called *'pleiades'* in European languages is called the **Seven Het Heru** in Kamit (*seven Hathors*). In Akan this constellation of seven major stars is called *Aberewa na ne mma* – *The Elders (Old) Woman and Her Children*. [From the stele of the Priest Amenemhat]

For Afurakanu/Afuraitkaitnut (Africans) who are Akan who were forced into enslavement in the western hemisphere, our connection to these **Abusuabosom** and **Agyabosom** is still intact. We were connected to these blood circles *prior* to the **Mmusuo Kese** (*the Great Perversity, enslavement*). We have mixed with other Afurakani/Afuraitkaitnit (African) ethnic groups over the past three centuries after the advent of enslavement. However, our identity is based on **bebra** - Akan for *reincarnation*. Thus, if you were an Akan spirit in Asamando (Ancestral realm) and your descendants were forced to mix with others during the enslavement process, when it is time to reincarnate you will enter a womb where there may have been blood mixture between Akan, Igbo, Bakongo and others. However, you are the *same Akan spirit returning*. **Your blood may be mixed, but your Okra/Okraa is not.** You are the *same* Akan sunsum (spirit) who is connected to the *same* Abusuabosom and Ntoro that you were connected to *prior* to the enslavement era – when you lived on **Asaase** (Earth) as an Akan in Afuraka/Afuraitkait (Africa) in your last incarnation 200 years prior. The connection is unbroken and unbreakable.

The energy of the Agyabosom and Abusuabosom is that which is wielded by the hye and hyebea, respectively. The two lobes/hemispheres of the cerebellum stimulate and direct specific activities in certain parts of the body related to *motor control*. In the same fashion the two *spiritual lobes*, called hye and hyebea, are used by the Okra/Okraa to *activate the inherited power* of the Agyabosom and Abusuabosom.



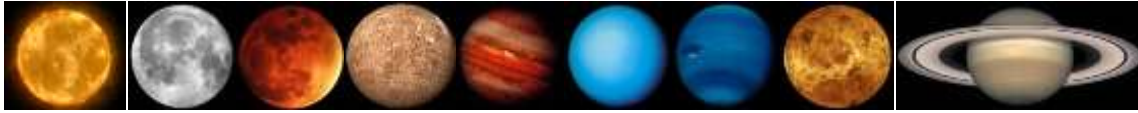
Shat em Duat – Book of the Underworld. Twelfth Hour of the Night

The Creator as Afu Ra in His boat with His attendants. This is the form that **Ra (Nyankopon)** takes when operating through the **Aten** (Sun) *during the twelve hours of the night*. **Ra**, operating through the Aten during the day is shown sailing in the boat of the Aten from sunrise to sunset. When the Aten sets, goes underground in the west and into the underworld (Ancestral realm), **Ra** becomes **Afu Ra** and sails through the underworld during the twelve hours of the night. When the boat of **Afu Ra** reaches the east, **Afu Ra** transforms into **Ra** (with the head of a Hawk) and rises inside of the Aten from the eastern horizon and into the sky to begin a new day.

Above is an image of **Afu Ra** sailing in His boat with His attendants in the underworld (**Duat**). This is a depiction of the twelfth hour of the night, the *last region of the underworld* that **Afu Ra** must pass through before being ‘reborn’ into the sky on the eastern horizon. The twelve Male Abosom who are towing the boat of **Afu Ra** are the twelve **Ntoro** or **Agyabosom**. They are standing upon the great serpent called **Ka en Ankh Ntorou**. The boat of **Afu Ra** will actually *enter the tail of this serpent*, move through its body and *come out of the mouth* being born into the sky as the sunrise of the new day. **Afu Ra** will thus move through the **Ka** (Afuraka) in order to appear above the mountain of sunrise. In the same fashion, before we leave Asamando to enter the world as a newborn child, we encounter the twelve Agyabosom who *stand upon the Ka* (Okra/Okraa) and we are assigned to one of these Abosom by **Nyamewaa-Nyame**.

In addition to the **Agyabosom** and **Abusuabosom** Who govern the **hye/hyebea**, there are Abosom Who are directly related to our **nkra/nkrabea**. These are the Abosom Who govern the entire *individual Okra/Okraa complex* and are the group of Abosom called the **Akradinbosom** (ah²-krah-deen-boh²-sohm).

OKRA/OKRAA AND THE AKRADINBOSOM



Akanfo govern our lives by the **nawotwe** the seven-day inclusive week. Each day of the week has its own character, for the days are determined by the solar, lunar and planetary bodies that govern the different days.

There are major Abosom who *animate* these solar, lunar and planetary bodies:

| Day | Eda - Akan Day | Sun, Moon or Planet | Abosom | Akradin |
|------------------|---------------------|--|--------------------------|-----------------|
| <i>Sunday</i> | Akwesida | Owia (<i>Sun</i>) | Awusi and Esi* | Kwesi, Akosua |
| <i>Monday</i> | Dwooda | Osrane (<i>Moon</i>) | Adwo* and Adwoa | Kwadwo, Adwoa |
| <i>Tuesday</i> | Benada/Abenaada | Bena/Abenaa (<i>mars</i>) | Bena and Abenaa | Kwabena, Abenaa |
| <i>Wednesday</i> | Awukuda/Akuada | Awuku/Akua (<i>mercury</i>) | Awuku and Akua | Kweku, Akua |
| <i>Thursday</i> | Yawda/Yaada/Aabaada | Yaw/Yaa/Aaba (<i>jupiter, uranus, neptune</i>) | Yaw, Yaa and Aaba | Yaw, Yaa, Aaba |
| <i>Friday</i> | Fida | Afi (<i>venus</i>) | Afi and Fiifi* | Kofi, Afua |
| <i>Saturday</i> | Menmeneda | Amen Men (<i>saturn</i>) | Amen Men and Amemenewaa* | Kwame, Amma |

In Khanit and Kamit, these Abosom are called **Ausar (Awusi also Adwo), **Auset** (Esi also Adwoa), **Sekhmet** (Abenaa), **Heru Behudet** (Bena), **Set** (Awuku), **Nebt Het** (Akua), **Heru** (Yaw), **Wadjet** (Yaa), **Nekhebet** (Aaba), **Het Heru** (Afi also Amemenewaa) and **Amen Men** or **Min** (Amen Men also Fiifi). The **Akradin** (soul-names) have variations according to dialect. The **Akradinbosom** are worshipped by all *Afurakani/Afuraitkaitnit* (African) ethnic groups. Their titles vary in accordance with each language.*

The names of the days of the week in Akan culture are *derived from* the names of the major Abosom Who animate the solar, lunar or planetary body which governs the day. Thus, the planet *Bena* or *Abenaa* is named after and governed by the Male Obosom **Bena** and the Female Obosom **Abenaa** (**Heru Behudet** and **Sekhmet** in Kamit; called **Ogun** and **Iyaami Abeni** in Yoruba). The energy of these major Abosom *animate* this planet *as well as the aspects of **Asaase** (Earth) and our bodies which resonate with the energy of this planet*. Thus, any Akan person born on that day receives a **kradin** (krah-deen²) a *soul-name* (**kra** – soul, **din** – name): **Kwabena** if male or **Abenaa** if female. The *kradin* or soul-name is automatically given as an acknowledgement of the Obosom Who governs the day the child is born on. Other names are also given in addition to the kradin.

The fact that the child is born on a particular day is a *confirmation* of what took place with the spirit of this *Afurakani/Afuraitkaitnit* (African) individual *before incarnation*. It is an indication of what Obosom **Nyamewaa-Nyame** assigned to the individual after giving the individual his or her Okra/Okraa. Therefore, because **Nyamewaa-Nyame** gave this particular *Afurakani/Afuraitkaitnit* (African) spirit an Okra/Okraa and then designated **Bena** or **Abenaa** to *guide* the Okra/Okraa of the person in life, this *guaranteed* that the person would be born on the day of **Bena/Abenaa** – *Benada* or *Abenaada* (tuesday).

Akan people therefore do not ‘name our children after the days of the week’. We *acknowledge* that their birth on a particular day is a *message* (nkra) from **Nyamewaa-Nyame** of what Obosom was assigned to the Okra/Okraa *pre-incarnation*. The kradin is not only a soul-name, but the *soul’s* name. Again, the Okra or Okraa is an Obosom, an Entity, who dwells within us. In the example above, the kradin or *soul’s* name is *Kwabena*

(male) or *Abenaa* (female). This means that when the individual prays to/invokes his or her Okra or Okraa, he or she will address his or her Okra/Okraa by *Its* name – Kwabena or Abenaa.

Akan people have soul-names, **akradin**, as well as **din pa** (formal names, surnames) and **mmrane** (praise names). An Akan male with the full name **Kwabena Ogyam Ampona** has the *kradin*/soul-name Kwabena and a *din pa* Ampona as well as the *mmrane* **Ogyam**. When Ogyam Ampona wants to communicate with his Okra, he will refer to his Okra by his Okra's name – Kwabena. He could say, “*Me Kra, Kwabena, kyere me nokware*” meaning “*My Soul, Kwabena, show/teach me truth*”. Because *his* soul, whose name is Kwabena, is attached to *his* spirit and dwells within *his* head, people in the community can also call Ogyam Ampona by his *kradin*, his *soul's* name – Kwabena. This does two things. On one hand, it *refocuses* Ogyam Ampona on his *nkra/nkrabea*, in relation to the Abosom **Bena** *every time* someone calls that name or when he contemplates or vocalizes the name himself. *It is an invocation of his Okra*. On the other hand, it is a way to invoke the Obosom **Bena**. Invocation includes *communication* with the Obosom **Bena**, as well as *activating the shrines* in the physical body (immune system) and spirit body (spiritual immune system) that resonate with the energy of **Bena**.

Some Akanfo use the *kradin* to address an individual on a regular basis. Some Akanfo however rarely use the *kradin* when addressing someone and typically use the *mmrane* or *din pa* – until a situation arises where they seek to gain the attention of, to reprimand or refocus the individual. They will then use the individual's *kradin*. This is similar to Afurakani/Afuraitkaitnit (African) parents in America who often use the middle and/or nick-names of their children to address them, however, when the children are in trouble or the parents desire to refocus their children they address them by their full *first, middle and last name* – often while raising their voices.

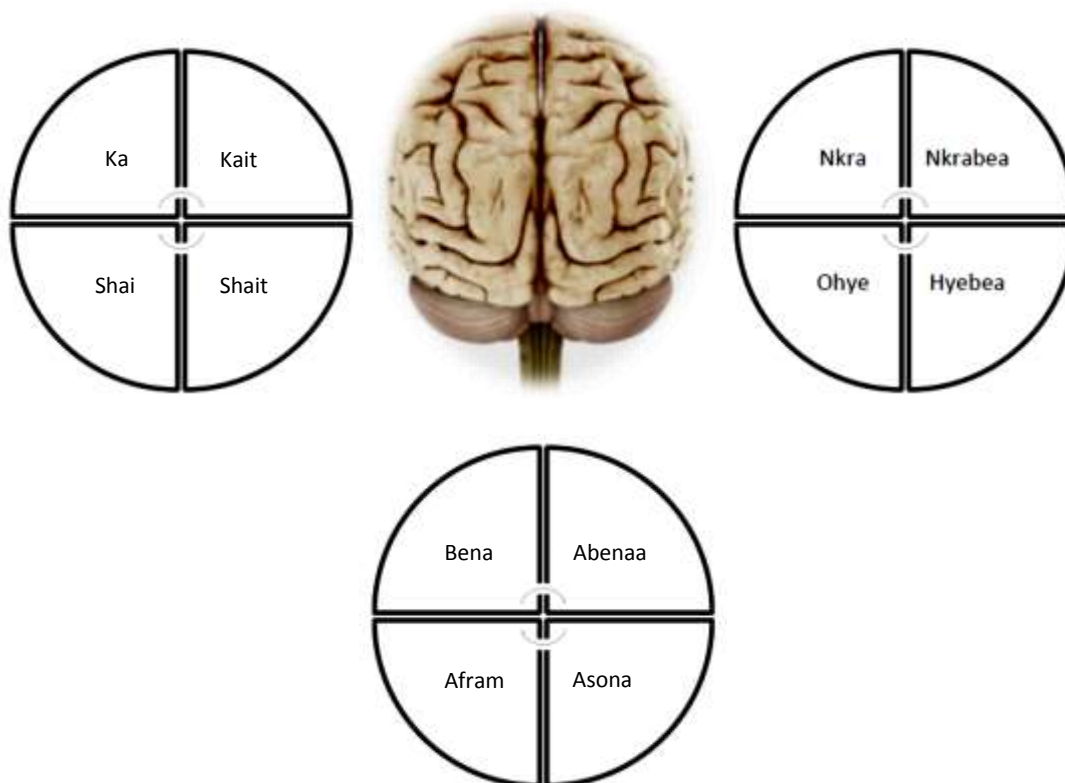
Again, if one is given the *nkra/nkrabea* (Divine function) which mandates that he or she operate as a healer/healeress, the Okra/Okraa is *encoded* with this information. However, there are many different kinds of healers/healeresses who use *various ritual media* to accomplish their objectives. What *manner* of healer/healeress should the person be? Part of the *nkra/nkrabea*, the *message, mandate* and *manner* in which the *message/mandate* must be executed is the *assignment* by **Nyamewaa-Nyame** of an Obosom to *guide* the Okra/Okraa of the individual.

Every Okra/Okraa is born of the Great **Ka/Kait**. However, *what kind* of Okra/Okraa is it? What makes this Okra/Okraa *unique* in relation to all others born of the Great **Ka/Kait**? The *assignment* of an Obosom to *guide* the Okra/Okraa defines what kind of Okra/Okraa it is to be. One that will carry out the function **Nyamewaa-Nyame** has allotted to it.

In the example, the individual's Okra was assigned to **Bena** or **Abenaa**. He or she will thus receive the *kradin* (soul-name) **Kwabena** or **Abenaa**, because he or she will operate in **Abode** (Creation) to support the functions of **Bena** and **Abenaa**. The Abosom **Bena** and **Abenaa** are Warrior and Warriress Abosom. They are the Divine Spirit-Forces in Creation Who operate as the *Divine Immune System* and *Lymphatic System* within the Great Divine Body of **Nyamewaa-Nyame** and thus the immune and lymphatic systems within the Afurakani/Afuraitkaitnit (African) body. They give us not only our *physical immunity* but our *spiritual immunity*. We attune to the Abosom **Bena** and **Abenaa** in order to *eradicate disorder* in our lives and *enforce Divine Order*. An individual who has been given the *nkra/nkrabea* (function) to heal, yet is born with his or her Okra/Okraa under the governance of **Bena** or **Abenaa**, means that the *manner* in which they will affect the healing process – *execute their nkra/nkrabea* – will necessarily be through a **fiery** medium. At the same time, their *fiery approach* to healing as defined by **Nyamewaa-Nyame** through the assignment of the **Kradinbosom**

(**Bena** or **Abenaa**) will be *further conditioned* by their matrilineally and patrilineally *inherited* Abosom, the Abusuabosom and Agyabosom.

The *DNA* and *spiritual* characteristics that the individual has received/*inherited* from his or her mother, from his or her father, from the Obosom Who governs his or her mother's blood circle, from the Obosom Who governs his or her father's blood circle as well as the *character* of the Obosom Who governs his or her Okra/Okraa *combine* to produce a *unique individual* with a *unique approach* to healing, although utilizing the energy of **Bena** and **Abenaa** Whom many other Akanfo are born under as well. See the images below:



Okra of Kwabena Ogyam Amponsa

In the example of Kwabena Ogyam Amponsa, as a sunsum (spirit) prior to incarnation he stands before **Nyamewaa-Nyame** (**Amenet-Amen**) and receives an nkra/nkrabea and hye/hyebea – a *function* to execute in the world and a *motive capacity* necessary to successfully fulfill that function. **Nyamewaa-Nyame** directs **Ka/Kait** to send one of their offspring to dwell with this sunsum. Ka/Kait thus send a Ka (an Okra), an Obosom, One of their children, to connect with the sunsum. This Ka (Okra) becomes the *bearer* of the nkra/nkrabea, hye/hyebea functioning as a spirit-brain – the *head* of the sunsum, just as the physical brain is made to be the *control center*, the *administrative head*, for the various organs and organs' systems of the body.

At this point, the sunsum (spirit) has been given nkra/nkrabea, hye/hyebea. His function is to be a healer, however **Nyamewaa-Nyame** orders that he heal *through the energy of fire* and the *Divine Immune System* of **Nyamewaa-Nyame**. **Nyamewaa-Nyame** therefore *directs* the Abosom **Bena** and **Abenaa** to *guide* the Okra (Ka) sent by Ka/Kait, for **Bena** and **Abenaa** are the *Divine Immunity* and *Lymphatic System* within the Great Divine Body of **Nyamewaa-Nyame**. The individual does not have a 'generic' Okra - a non-descript 'globe'

of energy dwelling in his head region. He has an Okra governed by Fiery Abosom – *an Okra with a certain character within which the nkra/nkrabea is rooted.*

Light is white when it emanates from the **Owia** (Sun). However, if the light shines through a stained glass window with different colors, the light will be *conditioned*. On the other side of the window, the light will appear to manifest in different colors. Moreover, because of this conditioned light, the vibratory waves that we receive from the light will reflect the conditioning. The different vibratory frequencies of the colors white, green, blue, red, yellow, purple, orange, etc. have different effects upon our physical organs, organs' systems and our electromagnetic fields or *aura* (**khaibit** in Kamit).

When Ka/Kait sends one of their children to dwell with us as our personal Obosom within our heads, this Obosom, our Okra/Okraa, receives *guidance* from **Nyamewaa-Nyame** – *through the agency of the Abosom Nyamewaa-Nyame assigns to it by nature of the allotted function.* The Okra/Okraa is guided by this **Kradinbosom**.

In the example, **Nyamewaa-Nyame** orders that the individual is to function as an 'immune system cell' in **Abode** (Creation). He is to be a healer, *but specifically a healer who operates through a fiery, energetic medium.* This is his *function* and the *manner* in which he must execute that function (nkra/nkrabea). In order to operate through the fiery, energetic medium related to Divine Immunity, Enforcement of Divine Order, etc. **Nyamewaa-Nyame** *must assign* the Abosom Who govern this aspect of Creation, **Abenaa** and **Bena**, to the Okra.

The individual sunsum (spirit) now has an Okra who will dwell with him. What kind of Okra? One that is *guided* (conditioned) by the fiery Abosom **Bena** and **Abenaa**. His nkra and nkrabea are therefore necessarily *conditioned* by **Bena** and **Abenaa**. Typically, males will be more influenced by the male Kradinbosom throughout their lives while females will be more influenced by the female Kradinbosom throughout their lives. Although one is dominant, we acknowledge both. In this example, this individual sunsum, who will take on the *kradin* – **Kwabena** – will be guided by **Bena** and **Abenaa** throughout his life, however, **Bena** will be dominant and thus recognized and approached ritually as his **Kradinbosom**.

When the individual communicates with his Okra, asks his Okra for guidance throughout his life, his Okra (whose name is Kwabena) will communicate to the individual, Ogyam Amponsa, direction based on what was *encoded into the Okra* by **Nyamewaa-Nyame** in the beginning. Ogyam Amponsa's Okra will communicate with him in a manner that reflects Its nature as an Okra conditioned by the fiery energy of **Bena**.

Ogyam Amponsa will communicate with his Okra regularly, yet he will also periodically communicate with **Bena** and **Abenaa** as well. This is akin to an individual communicating with his *father* for guidance regularly, yet periodically communicating with his *father's parents* (his grandmother and grandfather) for guidance as well, understanding that they have a key role as **Mpanyinfo** (Elder/Elderess) in his life also.

The individual sunsum has an Okra whose *consciousness* is born of **Bena** and **Abenaa**. However, there are many individuals in the community who have Okra/Okraa governed by **Abenaa** and **Bena**. The individual must be born through a specific *blood circle* which *further conditions* and *defines* the nature and character of the individual sunsum (spirit). **Nyamewaa-Nyame** assigns him to the Female Obosom Who governs the **Asona** abusua (matriclan) and to Bosom **Afram**, the Male Obosom Who governs the **Afram Ntoro** (patriclan group). **Nyamewaa-Nyame** have now encoded within the Okra complex of the individual sunsum a specific configuration of spiritual energy, hye and hyebea, to execute the healing function throughout his life in harmony with the nkra and nkrabea.

Some whose Okra is governed by **Bena** and are ordered to be healers by **Nyamewaa-Nyame**, will heal through the use of *metal implements* (surgery). Others will heal through the use of *laying hands/energetic healing*. Both are engaged in the healing process under the *guidance of Bena*, however they have *different means* of achieving the healing objective/function. The different means are *determined* by **Nyamewaa-Nyame**. This is why the individual is *assigned* to the matrilineal and patrilineal Abosom which *define* how the individual will *employ his or her motive force* – his or her hye/hyebea.

Because **Nyamewaa-Nyame** assigned the Abusabosom of **Asona** and the Agyabosom **Afram** to the hye/hyebea of the person, the person will return to the world through the Asona abusua (clan) and the Bosom Afram Ntoro (clan group). **Nyamewaa-Nyame** thus directs the sunsum (spirit) towards a member of his family (one of his descendants) who is living upon **Asaase** (Earth), who is from the Asona abusua and who has married a member of the Bosom Afram Ntoro. They will be the future parents of the individual. The individual spirit is drawn into the womb from Asamando (Ancestral realm) and born into the world 40 weeks later. The parents, taking note of the *day* the child is born the *gender* of the child, *acknowledge* his kradin to be Kwabena. As they experience the energy and consciousness of their newborn-*returning Ancestor*, they are naturally drawn by **Nyamewaa-Nyame** to give him the name **Ogyam Amponsa** – names which carry the energy of his nkra/nkrabea and hye/hyebea.

His parents will refer to him as Kwabena, Kwabena Amponsa, Ogyam, Ogyam Amponsa, Kwabena Ogyam Amponsa, etc. As he grows older, he will learn how to formally *communicate with* and *purify* his Okra. Ogyam Amponsa will establish a **Kradinbosonkommere**, an **nkommere** (shrine) which will serve as a shrine for his personal Obosom/his Okra (Kwabena) and for his Kradinbosom – **Bena (Heru Behudet)**. On his **krada** (*soul-day*), the day he came into the world, **Benada** (**Bena's da** (day) or tuesday), Ogyam Amponsa will set aside time to go to his **nkommere** (shrine), purify his Okra (Kwabena) and communicate with It. He will *also* take time to communicate with the Great Obosom **Bena**.

In Aakhumuman Amaruka Atifi Mu, Akwamu Nation in North America, we coined and utilize the term nkommere for 'shrine' and employ the Kradinbosonkommere to communicate with both the Okra/Okraa as well as the Kradinbosom. This practice is reflective of the most important formative event of our existence - our being assigned an Okra/Okraa by Nyamewaa-Nyame and our Okra/Okraa being assigned to an Obosom by Nyamewaa-Nyame, concurrently, prior to our incarnation into the world. That experience is replicated in the ritual purification of and communication with our Okra/Okraa and Kradinbosom at the Kradinbosonkommere.



Nkonsonkonson (links - common bond)

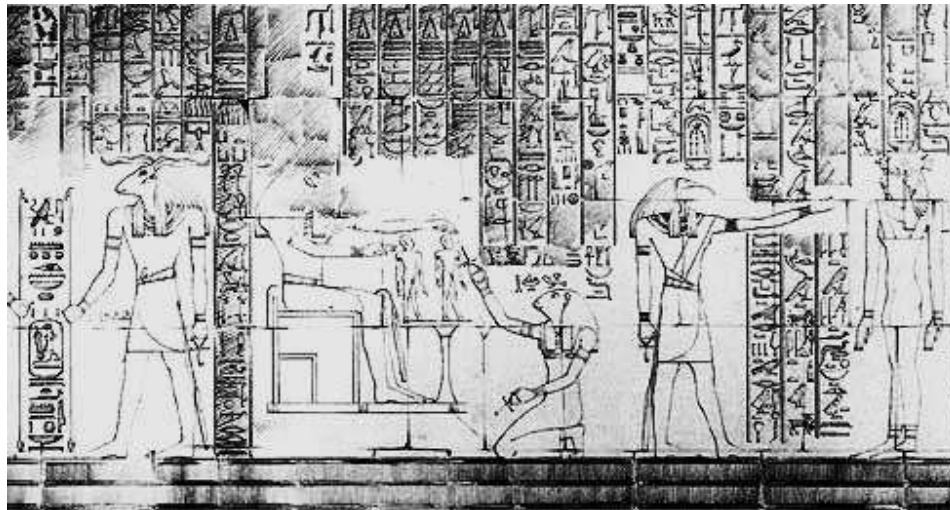
*“...another important indicator of an **Akan presence** is readily evident in the trial records generated in the aftermath of the 1712 [New York slave] revolt. Of the 21 Africans facing criminal charges in connection with the uprising, 9 had **Akan day names**...”*
 [From ‘Conjure, Magic, and Power: The Influence of Afro-Atlantic Religious Practices on Slave Resistance and Rebellion’ – W. Rucker]

*In Yoruba culture, the **Ori Inu, Ayanmo, Kadara, Akunleyan and Akunlegba** have their cognates in the Akan Okra/Okraa, Nkrabea, Nkra, Hye and Hyebea. The **Iponri** is related to the **Great Ka/Kait** (Soul in ‘Heaven’) while the **Ipori** - Ancestral energy from the father’s and mother’s side connected to the right and left big toe - is related to the Hye and Hyebea.*

*In Ewe and Fon culture (Vodoun), the **Se** or **Se Lido** is cognate with the Okra/Okraa. The **Se Kpoli** is related to the Nkra and Nkrabea, while the **Se Fawesagu** is related to the Hye and Hyebea.*



Note: The ram-headed Obosom **Khunem** (**Khnum**) fashioning the *body and Ka* of the individual on His *Divine potter's wheel*. When **Ka/Kait** send one of Their children to become the personal Ka/Kait (Okra/Okraa) of the individual spirit, **Amenet-Amen** directs **Khunem** to *fashion* the Ka/Kait (Okra/Okraa) according to Its nkra/nkrabea and to also fashion the *body* in a form which reflects the Ka/Kait. Note that the term '*oku-kunwem-fo*' is the term for 'potter' in Akan.



"...Amen-Ra [Nyame in Akan] called for Khunem, the creator, the fashioner of the bodies of men. "Fashion for me the body of my daughter and the body of her Ka," said Amen-Ra, "A great queen will I make of her, and honor and power will be worthy of her dignity and glory."

"O Amen-Ra," answered Khunem, "It will be done as you have said. The beauty of your daughter will surpass that of the Ntorou/Ntorotu (Deities) and will be worthy of her dignity and glory."

So Khunem fashioned the body of Amen-Ra's daughter and the body of her Ka, the two forms exactly alike and more beautiful than the daughters of men. He fashioned them of clay with the air of his potter's wheel and Heqet, Ntorot (Goddess) of birth, knelt by his side holding the ankh towards the clay that the bodies of Hatshepsut and her Ka might be filled with the breath of life..."

[From the Mortuary Temple of the Queen Hatshepsut]

AKRAGUARE

The Akan observance of **akraguare** (*soul washing/purification*) is conducted to ‘clean the head’ of the individual ritually, so that he or she can have a more clear and precise communication with his or her Okra/Okraa. This purificatory ritual is prerequisite to meaningful communication/dialogue with our personal Obosom.



Akan Kente Cloth design: **Asasia Pudio**

*‘Pudio or kudio, are cast brass vessels used in rites to sustain the family. Early examples of these vessels had small **pyramids** on their lids, and this might explain the pyramidal shape of the pudio design. **Asasia**, the most elaborate kente cloths, were reserved for the Asantehene (King) alone.’* [<http://www.twi.bb/akan-kente.php>]



Two versions of **kudio** and **pudio** (left, middle) and a **kara** shrine from Kamit (right). *Kudio* are used to store sacred items including **sika**, **sika futuro** (gold and gold dust), **ahwene** (beads) and more. The **kudio** is also used in purificatory rituals for the Okra/Okraa and is a shrine for the Okra/Okraa. It is therefore buried with the individual upon death or placed in front of the blackened **agua** (eh-gvab) – the seat used by the deceased during his or her life which is subsequently used as a shrine for Ancestral communication:



Ures - Khanit/Kamit



Agua (Adwa) - Akan

Above left is an **ures** from ancient Kamit. Above right is an **agua (adwa)**, an Akan seat (misnomered ‘stool’). The Akan **agua** is the seat/throne used to ‘elevate’ heads of families (*mmusua*) and heads of state (*oman*). Upon the death of the owner, the **agua** is ritually blackened (**tuntum** – black, **tumi** – power) and used as a shrine to communicate with the deceased. The **ures** in Kamit was used as a headrest – ‘elevating the head’ during the sleep state as the *sunsum* visits **Asamando** (Ancestral realm). The Akan **agua** is derived directly from the **ures** of Khanit and Kamit. The arms are the arms of the *Ka/Kait*. The ‘elevation of the head’ is the elevation of the Okra/Okraa.



‘...In the past, Kuduos, with or without jewelry, were often placed inside the grave or on top of the grave superstructure. Also Kuduos were used as containers to hold ritual offerings presented to ancestors and deities at shrines. Kuduos were exhibited in stool rooms and at festivals. Kuduos sometimes served as vessels containing ‘holy water’ used in the ritual purification of a chief’s soul. During female puberty rites and rites for twins in Akan society, Kuduos were used as containers for mashed yam and eggs...’ [From the Ghana National Commission on Culture: www.ghanaculture.gov.gh]

The **kuduo** is used as a container of the water which is used to ritually **guare** (dwaree – wash) the Okra/Okraa. **Apae** (prayers) are used to invoke the Ntoro or Agyabosom to activate the healing/ cleansing properties of the water. Many of the Ntoro operate through bodies of water (rivers, lakes, the Ocean). Traditionally, we would therefore conduct **akraguare** in the actual river or body of water of our Ntoro. For example, if our Ntoro is **Bosom Afram**, the Obosom operating through the river Afram in Ghana, we would go to that river and use its water for **akraguare**. For those of us outside of Afuraka/ Afuraitkait (Africa), we can conduct **akraguare** in a river or body of water in our locale and invoke our Ntoro to come and dwell in that body of water. We also conduct **akraguare** at the **Kradinbasonkommere** inviting our Ntoro to infuse Its **tumi** (Divine power) into the water within the kuduo (we can use a bowl as our kuduo). The **nsuo** (water), now activated, is used to ritually cleanse the head, the shrine of the Okra/Okraa within the body. The purified water acts as an ‘electromagnetic cleansing agent’, removing, repelling negative entities, vibrations, false conditionings, disorder, etc. from the orbit of the Okra/Okraa so that our communication with our Okra/Okraa is clear. After washing (guare) the Okra/Okraa, we sit and consult with the Okra/Okraa on issues concerning our harmonious functioning in **Awiaase**. We subsequently consult with our **Kradinbosom**.

[This is a basic approach to **akraguare** (*akradwaree*) as conducted in **Aakhuamuman Amaruka Atifi Mu**, *Akwamu Nation in North America*. There are variations of the practice of **akraguare** amongst Akanfo of different groups (*Bono, Asante, etc.*)]

The Akan individual understands that his or her very purpose for being is encoded within his or her Okra/Okraa complex. Alignment and realignment of every thought, intention and action with the Okra/Okraa is thus our anchor in **Nyamewaa-Nyame Nhyehyee** (Divine Order) – *our anchor in reality*. Said alignment is the ultimate focus of all ritual practice because it is, fundamentally, our endeavor to maintain our alignment with **Nyamewaa-Nyame**. The Abosom *empower us* and the Nananom Nsamanfo *guide us* to align our thoughts, intentions and actions with our Okra/Okraa and hence with **Nyamewaa-Nyame**.

The Okra/Okraa as an Obosom is an *Embodiment of Divine Order*. **Nyamewaa-Nyame Nhyehyee** or Divine Order is comprised of Two Complementary Poles: **Mmara ne Kyi – Divine Law and Divine Hate**. Through *mmara* (law) we learn who and what to *accept* into our lives – that which will allow us to harmonize with **Nyamewaa-Nyame**. Through *kyi* (hate) we learn who and what to *reject* from our lives – that which would otherwise create disharmony with **Nyamewaa-Nyame**. *Mmara ne Kyi*, Divine Law (Love) and Divine Hate – and the Abosom of Law (**Maa** and **Maat**) and the Abosom of Hate (**Bena** and **Abenaa/Heru Behudet** and **Sekhmet**), keep us in alignment with our **ammere** (culture).

Amammere is composed of *oman* (nation) and *bere* (way, manner). *Amammere* meaning 'way of the nation/people' as a description of culture is defined by Afurakanu/Afuraitkaitnut (Africans) worldwide as the *Divine Acceptance of Order and the Divine Rejection of Disorder*. As we live each day to execute our Divine function, nkra/nkrabea, given to us by **Nyamewaa-Nyame**, we must recognize *who and what to accept* (law/love) and *who and what to reject* (hate). The body's respiratory system and circulatory system draw in (accept) nutrients from the atmosphere as well as the foods that we consume. Yet, toxins are drawn in as well. The immune system and lymphatic system function to reject/hate/repel those toxins as well as cancerous cells developing within, which left unchecked, would destroy the body. The body's *culture* of acceptance and rejection is a reflection of the *culture* of the Great Divine Body of **Nyamewaa-Nyame**. **Nyamewaa-Nyame** have given us culture, *amammere*, *specific instructions/function* and a *manner* (bea, bere) in which to execute that function.

Our adherence to *amammere*, culture, is the embrace of **Nanasom** (Afurakani/Afuraitkaitnit Ancestral Religion), for **Nanasom** animates **Amammere**, *Religion animates Culture*. When we adhere to our Divinely allotted function, our nkra/nkrabea, we are thus adhering to our *Divinely given amammere*. We are fulfilling our individual nkra/nkrabea and are thus qualified to function harmoniously within the *communal/collective* nkra/nkrabea. This is the foundation of **Amansesew**. The term *amansesew* is composed of *oman* (nation) and **sesew** (building; restoration). *Amansesew* is thus *Afurakani/Afuraitkaitnit (African) Nationbuilding/Restoration*.

Nanasom, Amammere and Amansesew – *Afurakani/Afuraitkaitnit (African) Ancestral Religion, Culture and Nationbuilding/Restoration, are the structural components of the Divine ahinasa (triangle) of Amannee – our Ancestral customs and traditions. Amannee, the nnee (things) of the oman (nation), defines the totality of our functioning as component parts of a system, our collective nkra/nkrabea, established by Nyamewaa-Nyame.*

Because the Okra/Okraa does not dwell in disorder, thoughts, intentions and actions which are reflective of disorder are repulsive to the Okra/Okraa, for they are naturally repulsive to **Nyamewaa-Nyame**. Disorder is not the opposite or complement of Order – **Nyamewaa-Nyame Nhyehyee**. Disorder is the *perversion* of the Created Order. This is why **Nyamewaa-Nyame** created Abosom to exercise the *Divine Immune Response*, **Bena** and **Abenaa**, to eradicate disorder and its purveyors, so that the integrity of the Divine Order is maintained in **Abode** – the Universe, the Created Order.

Nhyehyee, Order, *by definition delineates the reality that some things, objects, deeds and entities are acceptable and some things, objects, deeds and entities are not acceptable.*

Success, happiness, joy, peace, fulfillment, balance, etc. in reality are manifestations of our *alignment* with our Okra/Okraa. When we align or realign with our personal Obosom, we realign with our function as well as the spiritual energy we have inherited to execute our function. *This internal alignment is impervious to disorder, anxiety, misguided fear, misguided frustration, depression, etc. streaming in from outside influences, physical or non-physical and/or from internalized conditionings rooted in misinformation.*

Every perceived obstacle that we face can be overcome through our alignment with our Okra/Okraa, for through this alignment we are able to access the Consciousness and Power of Nyamewaa-Nyame inscribed within our Okra/Okraa complex.

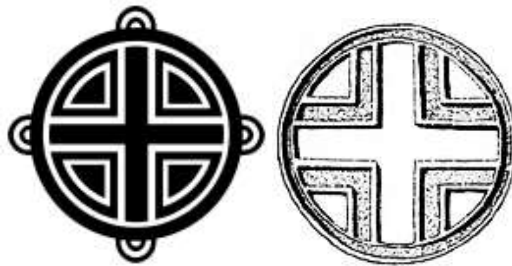
The manner in which we structure and defend our lives, structure and defend our families, structure and defend our communities and our **oman** (Afurakani/Afuraitkaitnit (African) nation) is rooted in our *individual* nkra/nkrabea as well as the *collective* nkra/nkrabea shared by Afurakanu/Afuraitkaitnut (Africans) – *and only*

Afurakanu/Afuraitkaitnut (Africans) – worldwide. It is for these reasons that the communication with and purification of the Okra/Okraa is central to our individual and communal well-being.



*Akan Adinkra Symbol of **Ohene Kra Konmuade** and an actual depiction of **Ohene Kra Konmuade***

The **Ohenekrakonmuade**, typically called **Akrafokonmu**, is worn by the **akraguarefo** or **akrafo** ('soul-washing people' or 'soul people'). The **akraguarefo** or **akrafo** are individuals whose major function is to perform the ritual purification or 'washing' (guare) of the Okra of the Ohene (King). The Ohene is the representative of the oman (nation) to the Nananom Nsamanfo (Honored Ancestresses and Ancestors). The Ohemmaa (Queenmother) is the representative of the Nananom Nsamanfo to the people. The guare, washing/ cleansing, of the Okra or Okraa of the Ohene and Ohemmaa is thus the ritual purification of the Okra/Okraa of the oman (nation, people). The gold disc is worn as a pendant on the necklace of the akraguarefo or akrafo. Notice this version of the ohenekrakonmuade or akrafokonmu has the four-fold division which delineates the nkera/nkrabea and hye/hyebea.



Ohenekrakonmuade** and the **Nut (Niwt) Metut

The metut (hieroglyph) for 'town, city, nation' is the **nut (niwt)** symbol shown above. The term **nut** meaning 'nation' is related to **oman** in Akan meaning 'nation, people'. The nut symbol referencing nation also references a **government**. The **Ohenekrakonmuade** references self-governance (nkera, nkrabea, hye, hyebea), as well as communal governance, for the guare (washing) of the Okra/Okraa is executed for the stability of the individual as well as the society, nation – through the guare (washing) of the Okra/Okraa of the Ohene and Ohemmaa.



*Above center: The original zodiac from the Temple of **Het Heru** at Denderah and a drawing of the zodiac. The zodiac references the **governing forces**, celestial bodies – shrines of the major **Abosom** – in **Abode** (Creation). It is from this representation that the nut (niwt) metut and the ohenekrakonmuade are derived. They all reference the purification and governance of self, nation and the Universe.*



Akan Adinkra Symbol – Sankofa

Se wo were fi, na wo sankofa, yenkyi – If you forget and you return, go and grasp (from the Ancestral past) it is not taboo

When we engage in disorder, we make ourselves repulsive to **Nyamewaa-Nyame**, the **Abosom**, the **Nananom Nsamanfo** and our **Okra/Okraa**. If we continue to dwell in disorder the Okra/Okraa is repelled, similar to the repulsion of two magnets being placed together on a table with the same polarities facing one another. Until you *reverse the polarities*, the magnets will automatically repel. Until we *reject disorder* and realign with Order, the Okra/Okraa is repulsed and repelled. In this condition we can manifest *temporary odam* (psychosis). *Indeed, psychosis is properly defined fundamentally as disalignment from the Okra/Okraa.*

If one *continues* to dwell in disordered thoughts, intentions and actions with *deliberate effort* the Okra/Okraa will detach from the individual. In Akan culture it is said in such an instance, “*Ne kra eguane*” meaning ‘*his Okra has fled from him*’. This is a grave situation which must be addressed ritually. If the individual does not ritually restore Order to himself or herself and draw his or her Okra/Okraa back to his or her sunsum (spirit), the Okra/Okraa will return to **Nyamewaa-Nyame** never to return to the individual. There are three conditions that can befall the individual who suffers this permanent detachment from and departure of the Okra/Okraa:

1) The individual will face **imminent death**

2) The individual will not die, but will manifest permanent **odam** (*madness - insanity, various forms of psychosis including certain expressions of what is called schizophrenia, schizoaffective disorder, bi-polar disorder, other so-called axis I diagnoses, etc.*)

[Some expressions of ‘psychosis’ are simply caused by the influence of discarnate spirits and can be easily and swiftly neutralized. Others however are truly manifestations of a *permanent detachment* from the Okra/Okraa]

3) The individual will manifest **extreme anti-social behavior – externalized odam** (*committing murder, rape, child molestation, various forms of criminality, various other forms of perversity including sexual deviance – homosexuality/dissexuality, criminal dishonesty, intellectual dishonesty, spiritual perversity, oppressing other people and entities, displaying so-called psychopathic behavior and anti-social personality disorder, etc.*)

[While some forms of **odam** (psychosis) can be *internalized* – self-destructive, self-mutilating behaviors, suicidal, etc. some forms of odam are *externalized* – affecting the individual as well as others. *Homosexuality/dissexuality* is an example of *externalized* odam – a disalignment from the Okra/Okraa which manifests in the individual and motivates the individual to conscript others into the odam (psychosis). *Homosexuality/dissexuality resulting from an Afurakani/Afuraitkaitnit (African) individual being victimized (e.g. molested as a child) can be a form of temporary odam, detachment of the Okra/Okraa which can be corrected by realigning with the Okra/Okraa ritually. Otherwise the Okra/Okraa will permanently detach and the odam becomes permanent.*]

The sunsum without an Okra/Okraa is like a body without a brain. The individual manifesting this condition thus becomes a disordered ‘*living corpse*’.

*Indeed, this is the nature/condition of **all** of the whites and their offspring – all non-Afurakanu/non-Afuraitkaitnut (non-Africans~non-Blacks). They are spirits without Okra/Okraa and manifest the disposition of individuals in categories 2 and 3 listed above. Because they have no Okra/Okraa, they **incarnate** as spirits of disorder and will continue to manifest the same behaviors that they have displayed for thousands of years until they become extinct.*

Neglect of the Okra/Okraa by Afurakanu/Afuraitkaitnut (Africans) can lead to disalignment from the Okra/Okraa and the manifestation of temporary odam (psychosis). In such a state we become susceptible to the negative influences of discarnate, wayward, earthbound spirits. Such discarnate spirits who were lustful, misguided and/or malicious in life, continue such behavior after their deaths. Having been denied access to Asamando, they dwell in various areas including homes, forests, near rivers, near the places where they died or were murdered, etc. Such deceased spirits can be blood-related or unrelated. When we neglect our Okra/Okraa or become disaligned from our Okra/Okraa we no longer wield the compulsive/impulsive force of hye/hyebea and thus the energy of the Abusuabosom and Ntoro/Agyabosom. We are no longer attuned to our nkra/nkrabea, our function in the world and our Kradinbosom. We therefore receive misguidance from perverse discarnate spirits as well as the thought projections, manipulations, etc. from our living enemies. We often internalize these projections as perverse conditionings upon and within our sunsum (spirit).

This is how some Afurakanu/Afuraitkaitnut (Africans) were easily programmed by the pseudo-religions of the whites and their offspring and began to foolishly accept the fictional characters such as: jesus, allah, yahweh, moses, aaron, solomon, sheba, menelik, abraham, isaac, ishmael, jacob, esau, david, melchizedek, muhammad, bilal, buddha, brahmin, etc. and the pseudo-‘holy books’ associated with them. **None of these characters existed of any race whatsoever.** The whites and their offspring know this, for they created these characters in order to enslave the spirits of Afurakanu/Afuraitkaitnut (Africans). They desire for us to cease the worship of our own Okra/Okraa – our anchor in Divine Order – **and replace it with a perverse ‘worship’ of the whites and their offspring themselves – the pseudo-worship of spirits of disorder.**

*The formation of the pseudo-religions and their fictional characters by the whites and their offspring was designed specifically for the purpose of influencing Afurakanu/Afuraitkaitnut (Africans) to divorce ourselves from our Okra/Okraa, from **Nyamewaa-Nyame**, from **Nhyehyee** (Order) and therefore compromise our sanity – to create the conditions for the manifestation of odam within us.*

Embracing the pseudo-religions and their false ‘gods’ and fictional characters is also the incorporation of the pseudo-philosophy and pseudo-cosmology which *define* these perversions. Afurakanu/Afuraitkaitnut (Africans) who embrace these pseudo-religious practices thus lose the discernment of who and what to accept and who and what to reject - who and what to be in law (love) with and who and what to hate. *We lose consciousness* and thus the consciousness of **Nyamewaa-Nyame Nhyehyee** (Divine Order) which is *comprised* of Divine Law and Divine Hate. Like an individual with a compromised immune system, we now accept ‘*all*’ and reject/hate ‘*none*’. We therefore accept the ingesting of poison and suffer the repercussions – disease and death – individually and communally.

Afurakanu/Afuraitkaitnut (Africans) embracing *christianity, islam, judaism, hinduism, vedanta, jainism, taoism, buddhism, kabbalism, european pseudo-esotericism, hermeticism, atheism, humanism, bahaism, socialism, extraterrestrialism, drug-addict ‘spiritualism’, sex-cult ‘spiritualism’, universalism, new age ‘spirituality’, lost-landism (mu, lemuria, atlantis, etc.), etc.* are Afurakanu/Afuraitkaitnut (Africans) who are disaligned from their Okra/Okraa and manifest **odam** (psychosis) – disalignment from reality. This manifestation of odam can be *temporary* or become *permanent* – depending upon the ritual measures taken by the individual.

Moreover, Afurakanu/Afuraitkaitnut (Africans) who engage in the process of attempting to ‘blacken-up’ fictional white biblical, quranic, talmudic and other characters and blacken-up white pseudo-philosophies, false histories and therefore embrace foolish titles such as: *moors, hebrews, ‘African-centered’ christians, rastafarians, African muslims, black muslims, asiatics, nuvaubians, gods and earths, ‘the black man is god’, ‘the black woman is god’, black buddhists, black jains, black kabbalists, masons, extraterrestrials, universalists, new-agers*, etc. also manifest **odam** (psychosis) – disalignment from their Okra/Okraa and thus from reality. This includes those who are *blind followers* of these false doctrines out of ignorance as well as the *promoters* of these false doctrines.

The promoters who are founders and/or upper-level instructors of such groups which espouse these false doctrines are actually aware of the fallacy of the doctrines, yet seek to enslave other Afurakanu/Afuraitkaitnut (Africans) on behalf of the whites and their offspring. The overseers on enslavement plantations in the western hemisphere always worked to engineer (break) and use compromised Afurakanu/Afuraitkaitnut (Africans) to beat, torture and maintain the oppression of other Afurakanu/Afuraitkaitnut (Africans) on behalf of the so-called slavemaster.

All of the above-mentioned groups are a perpetuation of this process, for these groups are all funded and supported by the whites and their offspring including the moorish science temple of america, the nation of islam, the nation of gods and earths, the nuvaubians, various christian groups, black hebrew/israelite groups, other black muslim groups, black masonic groups, black ‘esotericists’ and their various offshoots. The same is true of Afurakanu/Afuraitkaitnut (Africans) in Afuraka/Afuraitkait (Africa) attempting to foolishly trace their/our blood-circles to fictional characters, fictional priesthoods and lineages from the bible, quran, talmud, bhagavad gita, the kabbalah, tirthankaras, etc. The whites and their offspring use their black agents to promote pseudo-religion and philosophy under the guise of ‘traditional African religion’ in Afuraka/Afuraitkait (Africa).

It was through the corruption of Nanasom, Afurakani/Afuraitkaitnit (African) Ancestral Religion, that the whites and their offspring were able to gain political control in Afuraka/Afuraitkait (Africa) over the past 130 years. It is through the restoration of Nanasom, Afurakani/Afuraitkaitnit (African) Ancestral Religion, that Afurakanu/Afuraitkaitnut (Africans) worldwide will regain our political control – and ultimately eradicate our enemies.

The restoration of Nanasom for Afurakanu/Afuraitkaitnut (Africans) begins with our realignment with our Okra/Okraa



Center: **Ures** (headrest) - from plate 32 of the **Ani Sheft, Ru Nu Pert em Hru** (misnamed Papyrus of Ani, Egyptian Book of the Dead).

The text for the ‘Chapter of the Ures/Headrest’ reads:

*“...May the pigeons awaken you when you are asleep, O Ani, may they awaken your head at the horizon. Raise yourself, so that you may be triumphant over what was done against you, for the [Ntoro (God)] **Ptah** has felled your enemies and it is commanded that action be taken against those who would harm you. You are **Heru**, son of **Het Heru**, the male and female fiery serpents, to whom was given a head after it had been cut off. Your head will not be taken from you afterwards. Your head will not be taken from you ever...”*

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Appendix 1 – Excerpts from our: **Afuraka/Afuraitkait – The Origin of the term ‘Africa’ – Part 4**

[www.odwirafo.com/Afuraka-Afuraitkait_Article_Nhomawaa_Nan.pdf]

The text speaks of **Ra** being ‘He Who is upon the hill/raised land’ that exists within the region of what was later called **Khemennu**. It is in this line wherein the term **Auf-hr-kaka** (Africa) can be found. See the actual **metutu** below:



nwk Ra m kbai f m shaaa Hek pn nf

I am Ra in rising - his in beginning ruled this - He



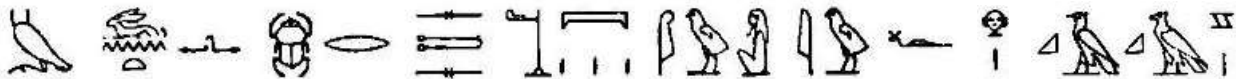
Pu tra arf su

Who then is He?



Ra pu m Shaaa baa - f m Nsut Henen m Nsut

Ra it is in beginning rose - He within Henen-Nsut as (in) Sovereign



m unt an kheper stbs Shu au - f hr kaka

within existence. Not come into being pillars [of] Shu, Existed - He upon highland/hill



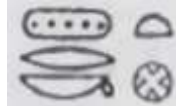
n ami Khemennu nuk Ntoro Aa

of/that within/inner Khemennu. I am God Great.

Here is evidence from the texts of Kamit that Afurakanu/Afuraitkaitnut referred to the first landmass at the beginning of Creation as the mound/highland upon which **Ra** rose for the first time: ‘He Who exists (*au f*) upon (*hr*) the highland (*kaka*)’:



Au f hr kaka



Au Ra Ka t



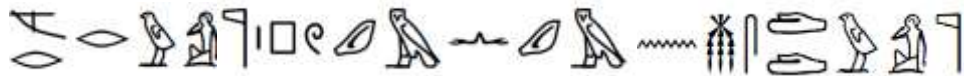
Au Ra Ka

Auraka and **Aurakat** are the male and female variations of **Afuraka/Afuraitkait**. We deliberately employ both terms, together, to reinforce respect for the Divine Balance of male and female. **Auraka/Aurakat** or **Afuraka/Afuraitkait** - This is the first Divine Land, the Land of **Afu Ra/Afu Rait**, the first land to rise up from beneath the surface of the water. It is the land of **Auf Hr Kaka**, the land upon which **Ra (Hr)** and **Rait (Hrt)** existed before the coming into being of the pillars of **Shu**.

Auraka can also be found replicated in/as the term **Aourigha/Aurigha**. **Auraka** is also replicated as **Abwereka (Abwere koko)**.

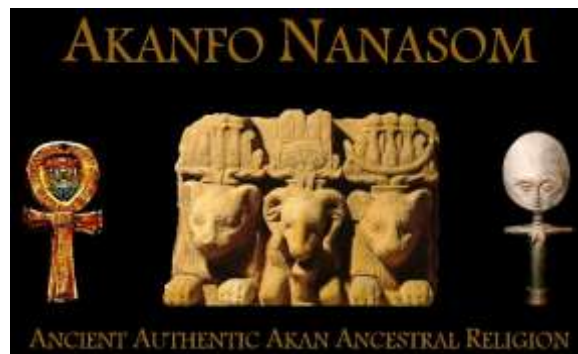
Appendix 2 - Excerpt from the Epilogue of the **Instructions of Ptah Hetep**

[See our: MMARA NE KYI - Divine Law and Divine Hate - www.odwirafo.com/MMARA-NE-KYI_Article_Num_Nhomawaa.pdf]



merru Ntr pu setem an setem n mesddu Ntr

This God loves (merru) hearing (listening). Not hearing is hated by the God (mesddu Ntr)



www.odwirafo.com/Akanfo_Nanasom.html