Amen Men
The Obosom of Amene and Menmeneda

Amen-Men (Min, Amen-Min, Orisha Oko)

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www.odwirafo.com/akradinbosom.html
AMEN-MEN (ah-mehn'-mehn) is the Obosom of the okyin (planet) Amene (“saturn”). His da (day) is Menmeneda (saturday). He is referred to as the Ancient One; Defender of the Past. He is an Obosom of Creation. Amen-Men, as an Elder, is a repository of Ancestral Tradition and Protocol. Amen-Men governs the Divine Axis/Central Nervous System, a regulatory structure within Abode (ah-baw-deh’/Creation) – the Divine Body of Nyamewaa-Nyame (The Supreme Being) and thus the axis/central nervous system (brain and spinal column) within the Afurakani/Afuraitkaitnit (African~Black) body.

In Kamit, Amen-Men also called Men (Min) is depicted in mumiform. He is enshrinded. The mumification process is one of preservation. He preserves, intact, our cultural Order, our Amammere and Amanee (culture and traditions). He enshrines or crystallizes our traditions.

Amen-Men is referred to as an Obosom of Creation. In Kamit He is shown erect—perpetually impregnating Abode (Creation). His okyin/planet is thus called Heru Ka Pet meaning Heru the Bull of Heaven. The Heavenly realm is symbolized as a Cow and Amen-Men is the Husband/Bull. The term Ka not only means "soul" (kra in Akan) but is also the term for kote (phallus). This okyin/planet is also called the sba (star) that traverses the Ament (west).

There are some Akan academics who have argued about the mmrane (praise names) Atopaem and Atopaoma associated with Amen-Men (and by extension those who have akradin (soul-names) Kwame and Amma). Some academics say the mmrane Atopaoma refers to one who is 'Combat-Ready', while others believe that the literal designation is 'Ever-Ready Shooter'. Others relate that Atopaem means 'That beyond which you
cannot go' and is the proper appellation of Amen-Men. Both mmrane are actually accurate and related to Amen-Men when the Obosom is properly understood.

Amen-Men, as can be seen in His image is the 'Ever-Ready Shooter', constantly (ever) impregnating/inseminating Creation. Amen-Men is also 'The One beyond which you cannot go'. With respect to the Akradinbosom, His is the okyin (planet) which is the farthest away from the Owia (Sun). His orbit is the greatest and berth is the widest. He is therefore the 'One beyond which you cannot go'. He also operates through the crown karkar (chakra) and is again the 'One beyond which you cannot go'. The two tall plumes (feathers) proceeding from His crown are often multicolored. The Owia/Aten (Sun) often sits in between them. This is the original 'thousand petaled lotus' or 'crown chakra'.

![Image of Amen-Men with tall plumes and karkar chakra]

![Image of Owia/Aten sitting between two tall plumes]
The term karkar is the true etymological root of cakra (chakra). It is related to the term kar or kara (kra) meaning shrine in Kamit and soul in Akan. Amen-Men is the Male Obosom governing the crown karkar (chakra). This is the ‘brain karkar’. Thus, one of the terms for ‘brain’ in Akan is amemene.

It was mentioned above that the title of Amen-Men, Ka Pet, meaning Bull of Heaven refers to His creative capacity. There are a number of meanings for the term ka in Kamit:

- ka - soul
- ka - phallus
- ka - land; high land
- ka - bull

(note: kat - vagina; kat - cow)

In Akan we have:

- koko - hill (high land)
- kua - farmland
- kote - phallus
In Yoruba we have:

oko - phallus
oko - farmland

These relationships are important, for the Obosom Men or Amen-Men, Who also has the praise name, He of the Great phallus, is called Oko or Orisha Oko in Yoruba.

Orisha Oko is often called the Orisha of the farm, oko. However, His title is Orisha l'oko. He of the phallus. He is described as originally a hunter, who became settled in the farm. He is related to the Orisha funfun (white Orishas), those Orisha whose sacred colors (for clothing, food, plants, minerals, animal fur, etc.) are white/funfun (fufuo in Akan). The major Orisha funfun is Obatala. White colors are a manifestation of expansion (white light). This has absolutely nothing to do with skin color. There are absolutely NO Orisha, Abosom, Vodou, Deities that incarnate or manifest as non-Black. The Abosom/Orisha never have and never will incarnate nor manifest as any race other than Afurakani/Afuraitkaitnit (African~Black).

Orisha Oko is the Orisha associated with fertility. His description as the hunter who became settled in the farm is a manifestation of the male "hunting" (seeking) the female (sperm seeking the ovum). Once fertilization occurs, he is no longer a hunter but now sedentary.

Above: Iyawo Orisha Oko holding an opa (staff) with the oko (phallus) emblem. This emblem is the emblem of the ka (oko/phallus) of Men. Men is called He of the Great Ka (oko) in Kamit. Men Ka Mut f and Orisha l'Oko are One and the same.
The sacred color of the **Obosom Men** in Kamit is white (*funfun*) and bulls (*ka*) sacred to Him are the white bulls (white *kas*). He is also depicted in mumiform, and the cloth that His entire body is wrapped in is white. The name, function and sacred color of this **Obosom/Orisha** is cross-cultural from Kamit to Akan to Yoruba.

The two hemispheres of the brain (*amemene*) and the spinal cord, comprising the *central nervous system* (axis) above, is related to the two testes and the phallus/kote/ka structure below. The testes produce the sperm which will activate the ovum for the purpose of conception. The two hemispheres of the brain work together to conceive that which will be created. This is the connection between spiritual/mental conception and physical conception governed by **Amen-Men**. It should be noted that the **Obosom Afi (Het Heru)** also has the title **Menmenit** in Kamit (**Amenmenewaa** in Akan). She governs the female aspect of this spiritual and physical procreative process. In the Yoruba tradition, under the form of **Oshun Ibu D’oko**, She is the wife of **Orisha Oko**. Her symbol in this form is the vulva while **Orisha Oko**’s symbol is the phallus. It should also be noted that the neural tube is the first major structure to develop in the embryo. This references **Amen-Men** as the Elder or **Ancient One**. The *amemene* (brain) records and preserves everything that has occurred within the individual since conception. **Amen-Men** is thus the *Preserver/Defender of the Past; Enshrinier of Protocol*.

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Images of the *Axis/Central Nervous System*, *Men* and **Amen-Men**. The cord connecting the back of the head of the **Obosom** to the *Asaase* (Earth) represents the spinal cord while the rounded and flat crowns represent the brain.

[The name **Amen** was stolen by the whites, misdefined and misused when praying to their *fictional characters*: jesus, yahweh, allah, in their *false religions* of christianity, judaism/hebrewism and islam. The name **Per Amen** was also corrupted by the whites into brahmin and attached to their *fictional character* brahmin in their *false religion* of hinduism.]
Because **Amen-Men** enshrines Ancestral Protocol/ Traditions, when one of His children is out of harmony with His **tumi** (energy) such an individual (**Kwame** or **Amma**) is likely to enshrine or crystallize the **wrong** Protocols/ Traditions and promote them as **authentic**. They may wear Ancestral clothes, names, speak the language, practice the traditions, etc. but wittingly or unwittingly enshrine a perversion of the traditions.

This is a common dilemma that all who have the **akradin** (soul names) **Kwame** and **Amma** (**Amemenewa**) face and must be made aware of. Traditionally, the entire community understands this when the child of **Nana Amen-Men** is born. The community bears this in mind as the child is developing so that he/she may be properly guided to not succumb to this infection. The community aids the child in ritually realigning him/herself with his/her **Kradinbosom** on a regular basis. Individuals who are children of **Nana Amen-Men** ritually cleanse their soul, **dwaree no kra** and invoke their **okra** and **Nana Amen-Men** on their **krada** (krah’-dah) – their soul day which is **Menmeneda** (saturday). This is conducted at their **Kradinbosom Nkommere** (shrine).

**Odwirafo**

[This document is a modified version of a post made on our forum at: www.afuraka-afuraitkait.ning.com]

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Appendix

**Nyamewaa-Nyame**

*Akan names of the Great God and the Great Goddess Whom function Together as One Divine Unit. The Supreme Being. Nyame is Amen (Ny-Amen) and Nyamewaa is Amenet (Ny-Amen-et) in the language of our Ancestresses and Ancestors of ancient Kenehset and Kamit.*

**Abosom**

*Godesses and Gods. Divine Spirit-Forces in Creation. Singular: Obosom (Orisha in Yoruba; Vodou in Ewe-Fon; Nitoru/Nitorotu (Neteru/Netertu) in Kamit)*

**Nananom Nsamanfo**

*Spiritually Cultivated Ancestresses and Ancestors (Egungun in Yoruba; Kuvito in Ewe-Fon)*

**Nhyehyee**

*Order; Arrangement. Nyamewaa-Nyame Nhyehyee is Divine Order*
The Akradinbosom are a grouping amongst the vast number of Abosom. Abosom (Orisha, Vodou, Arusi, Ntoru/Ntorotu, etc.) are the Divine Spirit-Forces operating through the many planets, Suns, Moons, Stars, Galaxies, Oceans, Rivers, Mountains, Sky, Fire, Water, Land and the Black Substance of Space of Creation. In the human sphere They only operate through, incarnate as, communicate with, possess, work with, empower, heal and replenish the asunsum (spirits) of, Afurakanu/Afuraitkaitnut (Africans~Black People). This Divine exclusivity is true as well of the Nananom Nsamanfo, the Spiritually Cultivated Ancestresses and Ancestors. The Nananom Nsamanfo can only be Afurakanu/Afuraitkaitnut (African~Black) and They only work with their children—Afurakanu/Afuraitkaitnut (Africans~Black People) who exist all over the world.

The Abosom are Spirits of Order. They accept (love/law) Order and They hate disorder and its purveyors. They hate all of the whites and their offspring (non-Afurakanu/non-Afuraitkaitnut) who exist, who have ever existed and who will ever exist. This has always been true and will always be true until the whites and their offspring—all non-Afurakanu/non-Afuraitkaitnut (non-Africans~non-Blacks) become extinct. This is because all non-Afurakanu/non-Afuraitkaitnut, past, present and future, incarnated and will incarnate as spirits of disorder. The tumi (energy) of the Abosom repels disorder and disordered spirits, perpetually. [See MMARE NE KYI, Divine Law and Divine Hate for details: www.odwirafo.com/nhwehwemupage.html]

Afurakanu/Afuraitkaitnut (Africans~Black People) incarnate as spirits of Order. We are the only human beings created by Nyamewaa-Nyame. Our nature is in harmony with that of the Abosom and all of the Created Order. We therefore quite naturally have access to and resonance with Divinity on all levels. This access and resonance is not possessed by any non-Afurakanu/non-Afuraitkaitnut. They are spiritually incapable of aligning themselves with Divinity for they lack the spiritual organ necessary to do so—the okra (aw-krah) – the soul.

The reality that the whites and their offspring lack an okra is what defines them as non-Afurakanu/non-Afuraitkaitnut and thus spirits of disorder. It is also what makes them repulsive to and repelled by Nyamewaa-Nyame, the Abosom, the Nananom Nsamanfo and all created entities in Creation.

The akradin (soul-names) can only be applied to Afurakanu/Afuraitkaitnut for only Afurakani/Afuraitkaitnit (African) individuals have an okra (aw-krah’) – a soul. The Abosom literally speak to the okra of Afurakani/Afuraitkaitnit individuals directly through our akradin. The whites and their offspring: white europeans, americans, asians, white hispanics, latinos/latinas, indians, arabs, so-called ‘native’ americans, etc. are not Afurakanu/Afuraitkaitnut (Africans~Black People). They are therefore incapable of carrying akradin.