Awuku
The Obosom of Awuku and Awukuda

Awuku (Aku, Ananse; Set, Eshu, Legba)

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www.odwirafo.com/akradinbosom.html
AWUKU (ah-woo’-koo) is the Obosom of the okyin (planet) Awuku or Aku (“mercury”). His da (day) is Awukuda (wednesday). He is referred to as the Divine Messenger, Communicator. He is also known as Ananse - the Great Spider, Owner of all of the stories of the Supreme Being. Awuku is the Obosom Who governs the Divine Nervous System, the communicative structure of Abode (ah-baw’-deh/Creation) - the Divine Body of Nyamewaa-Nyame (The Supreme Being) and thus the nervous system (peripheral) within the Afurakani/Afuraitkaitnit (African~Black) body. Awuku is also the Owner of the desert.

Awuku is called Esu, Eshu and Elegbara in Yoruba culture, Legba in Ewe and Fon culture (Vodoun) and Set, Sut and Suti in Kamit and Keneset (Ancient Egypt and Nubia). Set is also recognized as the Owner of the Desert in Kamit.

In Kamit the Obosom (Deity) Set also has the title Ur Hekau (Wr Hkau):

This title describes Set as the Great One (Ur, Wr) of Divine Words, Incantations, Ritual Speech or Prayer (Hekau, Hkau). Ur or Wr Hekau becomes Wr akau, Wu aku, Wuku (Awuku) in the Akan language.
In the ceremony called the "opening of the mouth" in Kamit, the tool called ur hekau is used in order to open the mouth of the deceased so that he/she may be able to communicate with the Abosom. Awuku is the Communicator. He carries the messages from Nyamewaa-Nyame, the Abosom and Nananom Nsamanfo (Spiritually Cultivated Ancestresses and Ancestors) to us and our messages to Them. He opens our mouths and gives us the Divine words (sound vibration groupings, prayers) that provoke effective communication between us and Asamando—the spirit realm.

[The name Set or Seti was corrupted by the whites into setin/satan and shaita n. The functions of Set were also corrupted and applied to their fictional character satan when creating the false religions of christianity, islam and judaism/hebrewism.]

One of the definitions of the word se in Akan is: to say, speak, tell. The title esen means: messenger, herald, court crier. Awuku as Anan-se or Anan-sen is the messenger, herald, Divine Court Crier of Nyamewaa-Nyame. He is the swift messenger. Ananse also means spider in Akan.

The term anan means foot in Akan. Ananse is the Esen, messenger. The One who tells (se). He is the foot (anan) or travelling messenger (esen). As the closest okyin (planet) to the Owia (Sun), Awuku Ananse (Kweku Ananse) travels/orbits the Owia faster than any other okyin. As He moves around the Owia, He transmits (messages) the energy of the Owia to the rest of the solar system.

A spider resting upon a window sill can later be found to have woven a web which spans the entire empty space of the open window. The spider can now move to any region of the open space by navigating its web. **Awuku Ananse**, the Great Spider, weaves a web of tumi (Divine Power) that permeates the Black Substance of Space and all of Abode (ah-baw'-deh - Creation). Each created entity has an okra (aw-krah’) - soul and we each have a thread of
Ananse's web linking us from our okra directly to Nyamewaa-Nyame. [In the human sphere created entities refer to Afurakanu/Afuraitkaitnut (Africans~Black People) only.]

As Owner of the web, Ananse is able to travel from Nyamewaa-Nyame to us and back carrying our messages/desires along the web. Similarly, the nerves in the body carry the messages from the brain to all of the organs and cells of the body so that the body may function according to its Divine design. The messaging system in the body is the nervous system. It is the world-wide-web in the body--it is Ananse the Spider's web within the body.

As the messages, electric impulses, surge through the nervous system, these messages generate electromagnetic energy within the body and the Abode. This energy, moving through the nervous system of the body and Abode is an expression of desire. Awuku is thus recognized to govern desire. When the desire (Set/Awuku) and will (Heru/Yaw) are in alignment, the created individual functions in harmony with Divine Order. When one steps outside of this alignment disorder manifests. Desire can be Divinely guided or misguided. Misguided desire is properly defined as lust.

When one desires to engage in activity which is out of harmony with Nyamewaa-Nyame Nyehyee, Divine Order, and hence out of harmony with the will to do what is right (Heru/Yaw), one is actually operating outside of the parameters defined by Awuku. This is misguided desire/lust. When one therefore sends messages (prayers/supplications) "up" to Nyamewaa-Nyame, desirous of disorderly things, behaviors, etc. via Ananse's web of tumi, Ananse sends those messages/prayers/energy directly back to the individual.

Ananse reposes upon the perimeter of Abode, the Created Order. He manages the possibility of disorder and mediates the law of cause and effect. Ananse/Set/Eshu/Legba is often called the “trickster” because of this. Yet, in reality, Ananse exposes when we are attempting to intellectually “trick” Nyamewaa-Nyame, the Abosom and Nananom Nsamanfo, into supporting our misguided desires.

When we attempt to rationalize that which is disharmonious and then pray (transmit this energy/misguided desire) to Nyamewaa-Nyame, the Abosom and the Nananom Nsamanfo, Ananse as the Owner of the web of tumi/energy, intervenes. He does not allow the misguided energetic-transmissions to reach/pollute Nyamewaa-Nyame, the Abosom and Nananom Nsamanfo. He redirects and reflects them right back to the individual. Yet, when the individual receives this reflected (deflected) energy back from “heaven” or “the spirit realm” he or she deludes him or herself into believing that Nyamewaa-Nyame has sanctioned his/her desires and then moves ahead with his/her plans. When the enterprise ultimately blows-up in his/her face, the individual falsely concludes that Ananse has “tricked” them. In reality, the individual has tricked him/herself and suffered for foolishly attempting to make Nyamewaa-Nyame, the Abosom and Nananom Nsamanfo Accomplices to his/her misguided desires.
It is in this manner that Ananse teaches us invaluable lessons. Through Ananse’s messaging to us as we contemplate ideas, desires, outcomes—through His daily lessons—we are able to critically review all of our thoughts, intentions and actions and determine if they are in harmony with Nyamewaa-Nyame Nhyehyee (Divine Order) before we proceed. We have the opportunity to recognize and consciously ascribe value to our every thought, intention and action and measure them against the standard of Nyamewaa-Nyame Nhyehyee.

No one goes to the house of Ananse to teach it wisdom.

Those who are children of Awuku must recognize the value of effective communication of thoughts, intentions, actions and the difference between needs and desires that are not truly needs. Those who have the akradin (soul names) Kweku and Akua carry the tumi of Nana Awuku and have the capacity to participate in the regulation of Divine communications from Nyamewaa-Nyame, the Abosom and the Nananom Nsamanfo to all Afurakanu/Afuraitkaitnut for the betterment of ourselves and our oman (nation). Yet, they also have the capacity to mistranslate said communications, leading to great upheavals in self and society. The major dilemma that those children of Awuku face when they are out of harmony with His tumi (energy) is manifesting a vulgar disregard for nokware - truth. They then rationalize the embrace of disorder (lies) with the most extreme and perverse intellectualizations without regard for disastrous consequences – even if it means their death or the death of those connected to them. Akanfo understand the value of the role of Awuku in society and the Abode and therefore engage children of Nana Awuku in ritual realignment to their Kradinbosom on a regular basis. Individuals who are children of Nana Awuku ritually cleanse their soul, dwaree no kra and invoke their okra and Nana Awuku on their kradan (krah’-dah) – their soul day which is Awukuda (wednesday). 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

Goddesses and Gods. Divine Spirit-Forces in Creation. Singular: Obosom (Orisha in Yoruba; Vodou in Ewe-Fon; Ntoru/Ntorotu (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 asunsun (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, incarnate and will incarnate as spirits of disorder. The tumi (energy) of the Abosom repels disorder and disordered spirits, perpetually. [See MMARA 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 Afurakanu/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.