

MMARA NE KYI

DIVINE LAW/LOVE AND DIVINE HATE



PARTS 1-5

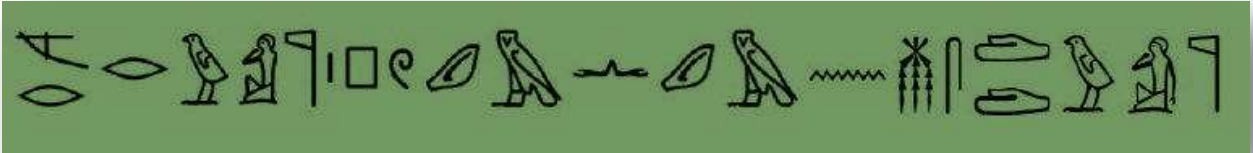


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PARTS 1-5

MMARA NE KYI – DIVINE LAW/LOVE AND DIVINE HATE was first published as a three-part article series in the **BENASEM** section of the first, second and third issues of our **AFURAKA/AFURAITKAIT NANASOM NHOMA – Afurakani/Afuraitkaitnit (African) Ancestral Religion Journal** in 13007-13008 (2007-2008). We published part four of the series in 13008 (2008) and part five in 13010 (2010). We made the pdf version of each individual installment of the series a free download from our website as they were published. Here, we have combined all five parts into one document for ease of study. We have also included an *Appendix* newly published in 13014 (2014) with the related **medutu** (hieroglyphs) of the terms *law*, *love* and *hate*, additional cosmological analysis of these terms and additional linguistic references which did not appear in the original series.

In reality, and thus in Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture, we recognize that there is a Great Mother and Great Father Who comprise the Supreme Being. The most ancient name for the Great Mother is **Amenet**. The most ancient name for the Great Father is **Amen**. **Amen** and **Amenet** can be found, together, in the earliest written religious compositions unearthed in ancient **Kamit** (Egypt) to date – the **meru** or *pyramid* texts written c5,000 years ago. All Afurakanu/Afuraitkaitnut (Africans), wherever we have migrated to in the world, recognize the reality of the Great Mother and Great Father. In the culture of the **Akan** of Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa), **Amen** is called **Nyame** (**Ny-Amen**). **Amenet** is called or **Nyamewaa** (**Ny-Amenet**).

The term for *plan, order or arrangement* in ancient Kamit is **sekher** (seh-shehr) . This term can be found in the Akan language as **nhyehyee** (in-sheh'-sheh) meaning *order, arrangement*. The verb **hyehyee** (sheh-sheh) means *to fix, to order, to arrange*, while the noun version has included the 'N' prefix. **Nyamewaa-Nyame Nhyehyee** is thus the *Divine Arrangement, Order*. This is **Amenet-Amen Sekher**. The names of the Great Mother and Great Father as well as the term for *order, arrangement* are the same from ancient Kamit to contemporary Akan culture, for the Akan just as many Afurakanu/Afuraitkaitnut (Africans) in West, Central, South, East and Northwest Afuraka/Afuraitkait (Africa), migrated from ancient **Khanit** (Nubia/Sudan) and Kamit centuries ago after the fall of Kamit to the invading whites. We naturally carried our language, culture and religion with us. [See our publication: *Akan – The People of Khanit (Akan Land - Ancient Nubia/Sudan)*].

Ament-Amen Sekher or **Nyamewaa-Nyame Nhyehyee**, *Divine Order*, is composed of Two Complementary Poles: **Divine Law (Love)** and **Divine Hate**. This is the Order in/of Creation and is the key to our restoration of Order as Afurakanu/Afuraitkaitnut (Africans) wherever we exist in the world.

*The whites and their offspring have consistently and deliberately attempted to erase our conscious awareness of the reality of **Divine Law as Love** and of the **Divinity of Hate** for political purposes.*

The whites and their offspring came to realize, after millennia of numerous failed attempts to conquer Afurakanu/Afuraitkaitnut (Africans) by direct warfare, that the only way that they might control us subsequent to an invasion was to corrupt the Ancestral religion. They realized that the only laws that Afurakanu/Afuraitkaitnut (Africans) adhere to are those rooted in Divine Order, thus *if the notion of Divine Order could be corrupted, the whites calculated that they could also corrupt the laws that Afurakanu/Afuraitkaitnut (Africans) readily accepted*. This would give a pseudo-‘divine’ sanction for whites to have invaded and taken control and by extension a pseudo-‘divine’ sanction against any form of retaliation by Afurakanu/Afuraitkaitnut (Africans). They would then only need to conscript a segment of those in society who were previously disgruntled with the status quo, prior to the white invasion, as allies to propagate the new corrupted ‘philosophy’. This is the origin of christianity, islam, judaism, hebrewism, hinduism, vedanta, buddhism, gnosticism, kabbalism, hermeticism, humanitarianism, various ‘schools’ of psychology, etc.

Once Afurakanu/Afuraitkaitnut (Africans) over the centuries began to accept these false, foolish doctrines, pseudo-religions and the fictional characters associated with them (jesus, yeshua ben pandira, mooses, abraham, muhammed, allah, yahweh, brahmin, buddha, etc. are all absolutely fictional characters who never existed of any race whatsoever) we embraced our own self-destruction. Our thoughts, intentions and actions were open to be proscribed by the whites and their offspring via the false doctrines. This openness to disorder has become a self-perpetuating slavery.

It is a misnomer that the ‘African’ was hospitable and open to ‘strangers’ as part of our culture. This misnomer is political propaganda created and promoted by the whites and their offspring and perpetuated by brainwashed Black people who were miseducated regarding our authentic **trustory** (true-story/true history) and culture. **Various Afurakani/Afuraitkaitnit (African) societies routinely executed the whites and their offspring – on sight – without any initial conversation. This was a feature of Afurakani/Afuraitkaitnit (African) culture for thousands of years.** We were aware that these spirits of disorder had arrived to promote their agenda of murder, destruction and control. We therefore did not give them a chance to begin that process.

It was a minority of misguided Afurakanu/Afuraitkaitnut (Africans) who were engaged in empire building who began to ally with some of the whites and their offspring – against the counsel of our Elders/Elderesses and the Deities via oracular divination.

Certain powerful, but misguided, Afurakani/Afuraitkaitnit (African) rulers began to embrace the idea that they were too powerful to be taken down by the physically, spiritually, economically and militarily inferior whites they had come into contact with. They therefore allied with the whites and their offspring, initially conscripting them as mercenaries and later engaging them via commerce, in an effort to expand their influence over foreign territories. Yet, the whites entered such alliances with an ultimate goal of turning against the powerful Afurakani/Afuraitkaitnit (African) rulers by exacerbating and exploiting **already existing divisions** in the nation. This led to the *implosion* and *fracturing* of the great Afurakani/Afuraitkaitnit (African) nations of **Kamit, Kanaana, Numidia** and others over time. *This also led to the accepted hegemony of*

white cultural 'values' – disorder – into the spirits of a segment of the Afurakani/Afuraitkaitnit (African) population which has been perpetuated to this day.

We will free ourselves from the social, political, economic and military control of the whites and their offspring (white americans, white europeans, white hispanics/latinos/latinas, white hindus, white arabs, white asians, white pseudo-'native'-americans, etc.) only when we reject – without comprise – all of them, their perverse doctrines and the discordant ideas they have and continue to spawn.

NANASOM

Nanasom [nah'-nah-sohm] is a term we have coined from the language of ancient Khanit and Kamit to reference Afurakani/Afuraitkaitnit (African) Ancestral Religion. The term **Nana** is a reduplication of the root **na**. In the *Twi* language of the Akan, the root 'na' is defined as *that which is rare, precious; ancient (Ancestry), great*. The *Twi* language is derived of our Ancestral language of ancient Khanit and Kamit. We therefore find that in the metutu (hieroglyphics) the term **na** means: *great, greatness; benevolence*. We also find that the term **sm** (**som**) means: *a deed or undertaking; a custom, a practice; to ritually provoke, to ritually place offerings on an altar*.

Thus in our ancient Ancestral language these terms describe *an undertaking, custom and practice of ritual invocation and ritual offering (service) to They Who are great, benevolent* – The Supreme Being, the Deities and our Spiritually Cultivated Ancestresses and Ancestors. These are the ancient conceptual and phonetic roots of the term and nature of **Nanasom**, for Khanit and Kamit are the roots of Afurakani/Afuraitkaitnit (African) Ancestral Religious inheritance. All Black People--and only Black People--wherever we exist in the world are Afurakanu/Afuraitkaitnut (Africans) and share in these linguistic and cultural roots. Authentic religious expressions of Keneset and Kamit are therefore manifest only through our varied Afurakani/Afuraitkaitnit (African) ethnicities including, but not limited to: Akan, Yoruba (Ifa'Orisha), Ewe/Fon (Vodoun), Igbo, Bakongo, Bambara, Dogon, Goromantche, Nguni, Sotho, Khoikhoi, San, Dinka, Gikuyu, Lemba, Temne, Bassa, Fula, Fang, Mande, Azande, Afar, Oromo, Batswana, Ovambo, Ovimbundu, Maasai, Chokwe, Wolof, Twa, Lobi, Ibibio, Edo, Krobo, Guan, Ga, Tamil (Black India), Olmec (Ancient America) and all others.

Nanasom is a **spiri-genetic inheritance** incarnate within the **kra ne mogya**, the *soul and blood*, of all Afurakanu/Afuraitkaitnut (Africans). It therefore naturally reveals itself via our thoughts, behavior and culture everywhere we have migrated to and/or settled on **Asaase Afua** (The Earth Mother). It is inborn.

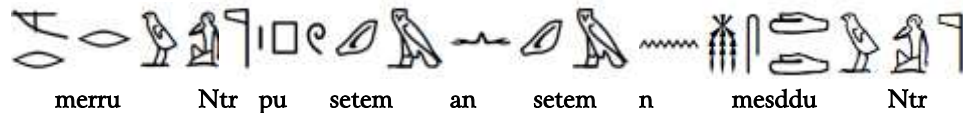
Afurakani/Afuraitkaitnit (African) Ancestral Religion is defined in essence as the *ritual incorporation of Divine Law and the ritual restoration of Divine Balance*. Through ritual we incorporate those things, objects, deeds and entities we need to harmonize with Divine Order and through ritual we reject those things, objects, deeds and entities we need to in order to restore balance to our lives. Afurakani/Afuraitkaitnit (African) Ancestral Religion *animates* our culture, our way of life, for Afurakani/Afuraitkaitnit (African) Ancestral Culture is the *Divine acceptance (Love/Law) of Order and the Divine rejection (Hate) of disorder*.

The phrase **mmara ne kyi** is Akan for *law and hate*. These terms derive from the same terms in Kamit: **maa hna kht**. Divine Law and Divine Hate are the *Expansive* and *Contractive* Poles of Divine Order. In this work we properly define these concepts inclusive of the fact that there are *Deities* (**Abosom, Orisha, Vodou, Ntorou/Ntorotu [Neteru/Netertu-Ntrw/Ntrwt]**) who embody these concepts: **Maa** and **Maat** (Law) and **Heru Behdety** and **Sekhmet** (Hate). We demonstrate that **Law** and **Love** have always been the same concept in Afurakani/Afuraitkaitnit (African) culture and that **Hate** has been and always will be Divine. Just as there are *Deities of Law/Love*, there are *Deities of Hate*.

Moreover, and most critically, without an understanding of the *Divinity of Hate* one has absolutely no understanding of authentic Afurakani/Afuraitkaitnit (African) cosmology, culture, religion, philosophy and its infrastructure: *Divine Order*.

We have many in the Afurakani/Afuraitkaitnit (African) community, on the continent of Afuraka/Afuraitkait (Africa) as well as outside of the continent, who perpetuate misinformation regarding authentic culture, cosmology and philosophy because they have internalized a centuries-old **infection** of white culture stretching back to the muslim invasions of North and West Afuraka/Afuraitkait (Africa) over 1,000 years ago and the subsequent european invasions. This infection is ensconced in what appears on the surface to be traditional Afurakani/Afuraitkaitnit (African) culture, philosophy, ritual, enunciations of the ‘African Worldview’ and more. However, just as a cancerous tumor is not always apparent, yet is continuously growing and destroying the body, so has such misinformation gone undetected and spread throughout the Afurakani/Afuraitkaitnit (African) world body (community). We have been weakened by its proliferation as a result. The manner in which we address such an issue is to *arrest the development* of the tumor, isolate, destroy and expel it from the body. This is what must be done with the misinformation being promoted as ‘ancient African culture, religion and philosophy’. It is through the *acceptance* or *Law/Love of Order* and the *rejection* or *Hate of disorder* that we *arrest the development, isolate, destroy and expel* the disorder for good. **MMARA NE KYI**.

We were made aware of the identity of Law as Love, the Divinity of Hate and the nature of **Maa** and **Maat** and **Heru Behdety** and **Sekhmet** under the direction of our **Nananom Nsamanfo** (Akan for *Honored/Spiritually Cultivated Ancestresses and Ancestors*). We were directed to confirmation in the Ancestral languages, cultures, religion and cosmology of Afurakanu/Afuraitkaitnut (Africans) worldwide from ancient Khanit and Kamit to the present day. We first taught this information in 12996 (1996) and our first publication of these concepts in the context of ritual was through our **UBEN-HYENG The Ancestral Summons**, 12998 (1997). Our first publication of these concepts in the context of cosmology and culture was through our **KUKUU-TUNTUM The Ancestral Jurisdiction**, 13002 (2002). Our publication of the first three parts of the series **MMARA NE KYI** and the subsequent fourth and fifth installments is the most extensive exposition of these concepts to date. It is the responsibility of the Afurakani man and Afuraitkaitnit woman to not only establish Order in ourselves, families and the Afurakani/Afuraitkaitnit (African) world body-community in the present as a foundation for our future, but to also correct the misinformation – *remove the infections* – from the past. Indeed, our present and future stability is dependent upon our fulfilling of this sacred responsibility. It is truly the **rebuilding of our core** and the **reestablishing of our immunity**.



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

[Epilogue of the **Instructions of Ptah Hetep** c4,500 years ago]

Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
March 20, 13014 (2014)

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MMARA NE KYI

Divine Law and Divine Hate

Ofa a edi Kan – Part 1

Afurakanu/Afuraitkaitnut (Africans~Black People) understand that Creation comes into being and is sustained through and within what *Akanfo* (Akan people) call **Nyamewaa-Nyame Nhyehyee**. **Nyame** (Onyame) is the term for God, while **Nyamewaa** (Onyamewa) is the term for Goddess in the **Twi** language of the Akan. **Nyamewaa** and **Nyame** function Together as One Divine Unit, The Supreme Being. The *Twi* term **nhyehyee** (n-shay'-shee-ay) means: *order, arrangement*. **Nyamewaa-Nyame Nhyehyee** is thus translated into english as The Supreme Being's Order, i.e. *Divine Order*.

As with all *created* entities, **Nyamewaa-Nyame Nhyehyee**, Divine Order, is comprised of two opposite-and-complementary poles. These are the masculine and feminine poles representing the Divine balance of male and female which permeates all of Creation. This male-female balance is rooted in the foundational complementary relationship of **Nyame** and **Nyamewaa**. As **Nyame** and **Nyamewaa** function harmoniously Together, They show us the nature of all *created* entities. This essential nature of all *created* entities naturally applies to Divine Order as well.

The expansive pole of Divine Order is **mmara** (law). The contractive pole of Divine Order is **kyi** (to hate). Afurakanu/Afuraitkaitnut recognize the reality that *mmara*, law, is Divine and that *kyi*, to hate, is Divine.

It is anti-Afurakani/anti-Afuraitkaitnit (anti-African) and hence anti-reality to embrace the foolish notions that hate is evil, hate is immature, hate is heavy, draining, self-destructive, etc., and that love is unconditional, love is the way, love conquers all things, etc. Law and Hate are two halves of a whole, **Nyamewaa-Nyame Nhyehyee**. The proper understanding of our role in Creation as Afurakanu/Afuraitkaitnut individually and collectively is absolutely dependent on our understanding of and embracing the proper definitions of law/love and hate.

In the process of showing the proper definitions of these concepts, we must understand that the alphabet in use today is derived from our **Nananom Nsamanfo**, our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors, Who developed the phonetic script thousands of years ago in ancient **Keneset** and **Kamit** (the ancient Black civilizations of Nubia and Egypt). The whites and their offspring have never created an alphabet. After invading ancient Kamit and other Black centers of civilization north of Kamit, the whites and their offspring took the alphabetic characters created by Afurakanu/Afuraitkaitnut as part of our complex writing system and corrupted them. These varied corruptions were then deliberately mis-labeled by the whites as the greek alphabet, the roman alphabet, the arabic alphabet, the hebrew alphabet, the sanskrit alphabet, the english alphabet as well as many others. **This fact is critical to this discussion, for the manner in which we have been misled through the “english alphabet” to mis-define words fosters an ill-acceptance of mis-defined concepts.** This process has greatly contributed to the perpetuation of spiritual enslavement amongst Afurakanu/Afuraitkaitnut. It is time to free ourselves.

MAA and MAR – Law and Love

Trustorically, approximately 1,500 years ago as the whites and their offspring corrupted our original phonetic script, the letter ‘V’ was transformed into the letter ‘U’. In turn, the letter ‘U’ was transformed into the letter ‘W’ about 1000 years ago. ‘W’ (double-U) of course is comprised of two ‘U’s or ‘V’s side by side. The letters U, V and W are fundamentally the same letter linguistically. This is why these letters and their sounds interchange in european languages. Those who are english-speakers pronounce the name william with the ‘w’ sound while other europeans write and pronounce the same name as villiam or vilhelm. The name of the country, sweden, pronounced with the ‘w’ sound in the english dialect is pronounced sveden, with the ‘v’ sound in swedish. This is a critical distinction, for the same principal is at work with the terms Law and Love.

In Afurakani/Afuraitkaitnit culture the words and concepts Law and Love are fundamentally the same. To be “in love” with someone or something from the Afurakani/Afuraitkaitnit perspective, the true perspective, is to be “in law” with that person or thing. This means that you are functioning in harmony with Divine Order with respect to your interaction with that person or thing.

The consonantal structure of the words Love and Law are **LV** and **LW**. From the Afurakani/Afuraitkaitnit perspective, they are the same word and hold the same spiritual meaning. However, because of the corruption of our phonetic script, the originally identical words *love* and *law* **and ultimately the conceptualizations represented by these terms** were corrupted by the whites and their offspring. As a result of said corruption these terms are now mis-defined as being unrelated to one another. In reality, when the whites and their offspring use the term **love**, they are actually describing the concept of **lust** which is properly defined as *misguided desire*. In Afurakani/Afuraitkaitnit Ancestral Religion and Culture, lust (misguided desire) is properly recognized to be--**not** the *opposite* of love/law--but the **perversion** of love/law. When the whites and their offspring use phrases such as “falling in love” what they are truly conveying is the concept of “falling in lust”. In the publication, **MATE MASIE The Ancestorhood of Nana Yao (Dr. Bobby E. Wright)** by Kwesi Ra Nehem Ptah Akhan it is stated:

“Law is the expression of order. Divine Law is the expression of Divine Order. The laws governing Afurakani/Afuraitkaitnit (African) society are expressions of Divine Order. At the most fundamental level, the concepts of law and love in Afurakani/Afuraitkaitnit (African) cultures are identical. Love is that which attracts balance, for it is the force which draws one’s complementary to him or herself so that order may be had. Law is that which attracts Balance, for it is the instrument which draws one to establish or re-establish order in their lives.”


Taking the concept further it is stated:

“For Afurakani/Afuraitkaitnit (African) people, to be “in love” is to be “in harmony with Divine Law”. To be “in love with someone” is to be “in harmony; in law with someone”. If someone is “lovable” or “lovely”, it is because they are “lawful”. I.e., they are expressions of Divine Order. They function in harmony with Order, thereby manifesting “beauty” in the real sense. Because the nature of Afurakani/Afuraitkaitnit (African) people is rooted in Divine Order we are mandated to manifest beauty by harmonizing our life activities with the Order in Nature on every level including the individual, marital, familial, communal, national, international (world Afurakani/Afuraitkaitnit (African) body/ community) and the Ancestral levels...”

The whites and their offspring deliberately separated the notion of *law* from *love* for the purpose of cultural, spiritual and ultimately the physical enslavement of Afurakanu/Afuraitkaitnut. They promoted *their* “love”

concept which is actually their promotion of the definition of lust--the perversion of law/love. They then applied this corruption to their fake religious philosophy. When they forced their fake religions and the foolish philosophies associated with them upon Afurakanu/Afuraitkaitnut, the goal was to make us perversely “love” or lust after their fake white gods. *The immature amongst us then began to unconsciously develop a lust (misguided desire) for the whites and their offspring--the representatives of the fake white gods on Earth.* The immature amongst us would therefore develop a lust for the embracing of white culture, while falsely believing that they were engaged in a process of embracing Divine Order. The immature would also develop a misguided fear that if they were to attack the whites and their offspring that attack would be sinful, for they would be placing themselves in conflict with the “children of god”. By default, the immature amongst us would denigrate themselves, denigrate all Afurakanu/Afuraitkaitnut, denigrate the actual **Abosom, Orisha, Vodou, Ntoru/Ntorotu**, the actual Black Goddesses and Gods/the Spirit Forces of Creation. They would denigrate Afurakanu/Afuraitkaitnut Ancestral Religion and Culture. They would denigrate reality itself. Our self-destruction was thereby set in motion. Conflicts arose between the mature Afurakanu/Afuraitkaitnut in society who rejected the perverse white culture and pseudo-religious concepts and the immature Afurakanu/Afuraitkaitnut who embraced the perverse white culture and pseudo-religious concepts. Civil war was the result. As we weakened ourselves internally, the whites and their offspring waged war against us externally attacking from the outside. It is in this manner that they were able to gain control over our societies after having employed this process for centuries.

Today, we see that immature Afurakanu/Afuraitkaitnut still maintain a perverse love—lust—for the whites and their offspring and fake white gods and personages who never existed of any race. These make-believe cartoon-character “gods” and personages include: jesus, yeshua ben pandira, muhammed, allah, yahweh, buddha, brahmin, abraham, isaac, ishmael, jacob, jah, moses, david, solomon, sheba, menelik, etc. Yet, the immature believe that they are upholding Divine Law. They believe that they are in harmony with Divine Order by embracing these fictional characters. It is through our embracing of the proper definitions that these fallacies will be eradicated.

In the language of Kamit the terms for **law** and **love** are **maa** and **mar** (also written **mer**) respectively. The term **maa** (law) and the term **mar** (love) **are both indicated in the metutu (hieroglyphic symbols) with the exact same determinative symbol, the eye:** . The **metut** (symbol) of the eye *represents* both **law** and **love** (*maa* and *mar*) in Kamit, because we have always seen these two terms related phonetically and conceptually.

The term **maa** itself has two major definitions in Kamit. The first definition of **maa** is: *law, true, straight, real, balance.* The second definition of **maa** is: *sight, inspection, to see, to oversee.* **The metut of the eye is used in both the first and second definitions of maa (law) as well.** Why is the eye used as a symbol for both definitions of the word for **maa** (law) as well as a symbol for the word **mar** (love)?

The particular eye *metut* used to define these terms represents the Divine eye (insight) of the Supreme Being. To align yourself with the Divine Eye is to avail yourself of the ability to *see* the truth, *see* the law governing Creation. When you align yourself with Divine insight (**maa**) you are aligning yourself with divine Law (**maa**), *that which is true, straight, real, unwavering.* You are then showing love (**mar**). You are showing *commitment* to Divine Order. You are now “in” law/love (you are in-sight-ful!), you are showing in-sight into Divinity; you are in the sight/scope/perimeter and parameters of the Supreme Being’s Divine Order. You are now in love/law (*mar/maa*). You are in a truly (true/maa) *committed* relationship. *The dynamics of these relationships can be*

experienced ritually by Afurakanu/ Afuraitkaitnut and made applicable socially. This is the reason why the symbol of the eye is used in **maa** (law) **maa** (sight; inspection; oversight) and **mar** (love). The eye is also the organ through which attraction is confirmed. Making eye contact is a means by which one can show his or her law (love) towards his or her complement, his or her other half. The eye allows one to *see* his or her balance (*maa*/law), complement, to *see* (*maa*) his or her “love”/law.

The language of ancient Kamit had different dialects. The dialect known as **Coptic Egyptian**, is the form also known as **Late Egyptian**. This is the form that the language of Kamit took at the close of the ancient civilization. It came into common usage about 2000 years ago. In the *Coptic* dialect, the term **maa** (law) is written and pronounced **me** (meh). Also, in the *Coptic* dialect, the term **mar** or **mer** (love) is written and pronounced **me** (meh). The ‘r’ is a rolling ‘r’ when pronounced, just as in the languages of contemporary **Afuraka/Afuraitkait** (Africa) today. At regular conversation speed, this ‘r’ sound (tongue tapping the roof of the mouth once) is almost silent. Thus, in the oldest dialects going back over 7,000 years **maa** and **mar**, law and love, are related phonetically, hieroglyphically (using the symbol of the eye) and conceptually, and in the last surviving form of the language, *Coptic*, **maa** and **mar** become **me** and **me**. The terms are identical phonetically and conceptually.

The word **mar** (love) is also written **mara** in Kamit. This is also why in the language of Kamit, the term for: *overseer, inspector, upholder/protector of rules/laws* is also **mara** (also written as **mer** or **mera** and written in *Coptic* as **Bar** or **Bara**). This word survives as **bara** (sometimes contracted to **bra**) in the **Twi** language of the Akan carrying the exact same meaning. In Akan/Twi, the singular form of **mmara** (law) is **bara**. Same word, same concept from ancient Kamit to Akan. Moreover, the title **bara-fo** (also **abrafo**), in the Akan language is defined as: *one of the people/group (fo) who are the law (mmara or mbra)*. These **bara-fo** (**brafo, abrafo, mmarafo**) or **mmara** (law) **fo** (people) are the “police”, maintainers of order, overseers, those who have insight into the laws underpinning the society and are those who uphold those laws. They are also executioners.

Finally, the term for *love, desire* in *Twi* is **pe** which is the root of **mpena** (lover). This term **mpena** is also written **mpra** and **mpara** (variation of **mpena** and **mpana**). The pronunciation of the rolling ‘r’ in the *Twi* language at regular conversation speed is nearly identical to the pronunciation of ‘n’ when ‘n’ is encased within a word. **Mpana** and **Mpara** thus sound identical. The interchange between the rolling ‘r’ and the ‘n’ sounds is very common in *Twi* and many other Afurakani/Afuraitkaitnit languages.

Mmara or **Mbra** (the spelling for **law** in two different *Twi* dialects) is thus related to **Mpara** (lover; love). **Pe** (love; desire) in *Twi* is also derived from the Coptic **Me** (love). **P** and **B** are interchangeable in linguistics. The same is true of **M** and **B**. (Note that in *Twi* the term for *blood* is written variously as **mogya, mbogya** and **bogya**. The **m** and **b** are interchangeable. The same is true of **m** and **p** in certain circumstances.) See the correspondences below:

Early Kamit

Coptic (Late Kamit)

Maa (Law)
Mar (Love)

Me (Law)
Me (Love)

Early Kamit

Maa (Law)
Mara (Love)

Twi (Akan)

Mmara or **Mbra** (Law)
Mpara or **Mpra** (Lover)

Coptic (Late Kamit)

Me (Love)

Twi (Akan)

Pe (Love)

Coptic

Mara or **Bara** (inspector/overseer)

Twi

Bara or **Bra-fo** (upholder of law; overseer of law)

Afurakanu/Afuraitkaitnut have always recognized the reality that not only is Love/Law the same word and concept but that **Law is a Divine Living Entity**. Divine Law is a Twin Spirit Force in Creation Whom we work to align ourselves with. This is yet another reason why we do not —fall in and out of Law (Love)—**we do not fall in and out of a Spiritual Entity**.

In the language of ancient Kamit, the **Ntoro** and **Ntorot** (*Neter* and *Netert*/God and Goddess) of Law and Balance are **Maa** and **Maat** respectively. These Divinities, These Spirit-Forces in Creation hold the Created Universe Together. They govern the center of balance in your body and within the operation of your spirit. This is why the general term **maa** means: *law, balance, straight, true* in the language of Kamit. Again, this term becomes **mmara** (**maara**) meaning *laws, rules* in the *Twi* language of the Akan. The terms and their definitions are derived from the names and the functioning of the actual Deities **Maa** and **Maat** in Creation.

Afurakanu/Afuraitkaitnut thus harmonize with Divine Law by harmonizing our thoughts intentions and actions with the *Ntoro* (God) of Law, Whose name in Kamit is **Maa** and by harmonizing our thoughts, intentions and actions with the *Ntorot* (Goddess) of Law, Whose name in Kamit is **Maat** (*see picture below*).



MAAT


KYI – Hate

The etymology of the english term **hate** is initially traced back to the greek term **kedos**. The **-os** is a greek linguistic device that is added to many of the root words in that language. The root of *kedos* is thus **ked**. From *ked* came **khed, hed, het** and the english **hate**. In greek, the term **kedos** is defined thusly: *to break, to destroy*. The english definition and conception of **hate** is derived directly from that conception. You *hate* something or someone when you *reject* it or them totally--when you seek only *to destroy, break, disassociate yourself from* it or them fully. Why is the english term for hate derived from a greek term meaning to break or destroy? It is because the greek term is a corruption of an ancient term from Kamit. [PIE root: *kad; kat*. See Appendix]

When the greeks invaded Kamit, they corrupted, stole and perverted many of our words, concepts, teachings about the **Ntoru/Ntorotu**. The term **kheth** (often written in the *metutu* without the vowel as **kht**) in the language of Kamit means: *to break, to destroy, to overthrow, to enact violence upon*. This term is often doubled into **khethkhet** (often written in the *metutu* as **khtkht**). The doubling concept exists throughout Afuraka/Afuraitkait to emphasize a specific quality of a person or concept. The determinative *metut* defining the word **kheth** is a man holding a stick in his hands in the action of *beating, pounding, breaking, destroying*



something. Variations of the word in Kamit have the following meanings: *to crush, pound, bruise, kill, slay*. This is the reason why when **kheth** was corrupted by the greeks into **kheth-os** (ked-os) the term retained its meaning: *to break or destroy*. This is the essence of **hate** and is why it still has the same conceptual meaning in the english version of the word.

One variation of the word **kheth** in Kamit that is critical to our discussion is **kher**. This word also is sometimes doubled in Kamit: **kherkher**. This word means: *to overthrow, to destroy, etc*. **These distinctions are critical because both words survive in the Twi language carrying the exact same meaning**. The *metut* making up the ‘**kh**’ sound in Kamit is: . The sound for this *metut* is a ‘**K**’ sound in some words and a ‘**Tch**’ or ‘**Ch**’ sound in other words (similar in english to the ‘**k**’ sound of the ‘**ch**’ letter combination in the word *chronology*, and the ‘**ch**’ sound for the ‘**ch**’ letter combination in the word *check*). Thus the words **kheth** and **kher** pronounced ‘cheet’ and ‘chee-ree’ in Kamit survive in the *Twi* language as **kyi** and **kyiri**. In the *Twi* language, the combination ‘**ky**’ is usually pronounced like the english ‘ch’. Thus **kyi** and **kyiri** are pronounced ‘chee’ and ‘chee-ree’ in *Twi*. Both words in *Twi* are verbs and they both mean: **to hate**. See the correspondences below:

Kamit

Twi (Akan)

kheth (cheet) to destroy/hate
kher (chee-ree) to destroy/hate

kyi (chee) to hate
kyiri (chee-ree) to hate

In *Twi*, **kyi** also has the definition: *to press, squeeze, wring or crush out*. [It is important to note that while **kyi** in *Twi* is a verb: ‘to hate; to abhor’, some have popularized the term **okyi** as a noun version of the word meaning: *hatred, abhorrence*.]

The letter ‘**h**’ in Kamit is pronounced with the aspirated sound as in ‘hello’ or the ‘**Tch**’ or ‘**Ch**’ sound. We thus have variations of the same terms where the *metut* for ‘**kh**’ is replaced with that of ‘**h**’. These terms have the same meanings. We have the following variations:

Kamit (h version)

heta (hehta) to break, to tear up
het (hehd) to strike; vanquish; subdue
hedhed (hehd-hehd) to batter down; crush
herher (hehr-hehr) to demolish; pull down

Kamit (kb version)

khet impaling pole (*upon which enemies are hung, executed*)
khet to cut into; to pierce, to penetrate
khetkhet to break, cut into pieces, destroy
kherkher to root up, to destroy

In Akan culture the term **akyiwade** or **akyide** is composed of **kyi**, *to hate*, and **ade**, *things, objects, deeds, entities*. **Akyiwade** or **akyide** are therefore: *hateful, abominable, abhorrent things, objects, deeds, entities*. This translates into English as *taboos*. In Akan culture, **akyiwade** are defined as those things, objects, deeds, entities that are taboo, those things, objects, deeds, entities (**ade**) that the **Abosom** (Goddesses and Gods) and **Nyamewaa-Nyame** (The Supreme Being) **hate (kyi)**. This is **Divine Hate**.

Akyiwade are things, objects, deeds, entities which are **Divinely prohibited**. As with the Akan, all Afurakani/Afuraitkaitnit Ancestral Cultures and Religions have terms within their languages which are defined in the **exact** same manner. **Such is the case because all Afurakanu/Afuraitkaitnut recognize the reality as given to us by the Supreme Being that kyi, to hate, is Divine.**

From the proper Afurakani/Afuraitkaitnit perspective, **to hate is to reject**. Approximately 1 out of every 100,000 cells in your body is cancerous at any given time. These cells began as normal cells, yet for a particular reason became disfigured and thus began to malfunction. These now-disfigured cells began to seek out, consume and destroy other healthy cells. Yet, the reason why everyone has not developed cancer is because of the body's response to these cancerous cells. The cells of the **immune system** respond to cancerous cells by seeking them out, destroying them, and expelling them from the body. **This immune response is a Divinely ordered response. It is an intelligent response. Your immune system is the vehicle of the Supreme Being's Divine Hate operating through your body. It rejects cancerous cells (disorder) in the body.** In a similar fashion, there is a Divine immune system in Creation. Creation's Immune System is the Divine Hate of the Supreme Being. It is that Twin Spiritual force which upholds the Divine Order of Creation.

In the language of ancient Kamit, the **Ntoro** and **Ntorot** (God and Goddess) of **hate** are **Heru** and **Het-Heru** respectively (also called **Her** and **Herit** respectively). These Divinities, These Spirit-Forces in Creation, maintain the integrity of the Created Order, Together. They govern the immune response within your body and within the operation of your spirit. There are a number of **Ntoru** (Gods) Whom include the title **Heru** in Their names. The particular form of **Heru** called **Heru Behudet**, is the **Ntoro** of war, metal/iron, Divine Justice. He is the Son of **Ra** (The Creator). He is also called **Sekhem Shut** (the Powerful Winged One), when



He takes the form of the Winged Celestial orb/disc:

The wife of **Heru Behudet** is **Het Heru**, also called **Herit**. She takes on the title **Sekhemet** (Powerful One) when She operates as the destructive force annihilating disorder and its purveyors. There are a number of **Ntorotu** (Goddesses) Whom include the title **Het-Heru** in Their names. In the texts of Kamit, **Heru** as **Heru Behudet** destroys all of the enemies of **Ra** (the Creator) under His orders. In the texts of Kamit, **Het-Heru** as **Sekhemet** destroys all of the enemies of **Ra** under His orders. **Heru** and **Het-Heru** are Husband

and Wife, complementary Spirit-Forces Who **impress** the Divine Hate of the Supreme Being upon Creation. **Heru Behudet** and **Het-Heru** function as the **contractive** pole of Divine Order (**Hate**) while **Maa** and **Maat** function as the **expansive** pole of Divine Order (**Law**). Afurakanu/Afuraitkaitnut harmonize with Divine Hate by harmonizing our thoughts, intentions and actions with the **Ntoro**/God of Hate, Whose name in Kamit is **Heru (Heru Behudet; Heraakhuti, Sekhem Shut, etc.)** and by harmonizing our thoughts, intentions and actions with the **Ntorot**/Goddess of Hate, Whose name in Kamit is **Het-Heru (Herit; Sekhemet)**. She is also called Chieftainess of the Red Mountain.

Heru Behudet also has the title **Heru Kheti** and **Heru Heri Khet**. Both of these titles include the term **khet(i)** and refer to Heru's function as the *piercing, fiery, warrior, destroyer*. He is **Heru** the **Heri** (Chief/Master) of **Khet** (destruction/hate).

Het Heru or **Herit** has the title **Skhet (Sekhet** a variation of **Sekhmet)**. The general term *s-khet* is comprised of **khet**, *to destroy*, and the causative prefix **s-**. The prefix **s-** in the language of Kamit indicates that something is being made to occur. To be called **s-khet** is to show that one is causing (**s**) **khet** (destruction/hate) to occur. He or she is thus the causer/bringer/executor of destruction. The term is thus represented with the *metut* of the man wielding the weapon (see above) and defined thusly: *blow, beating, punishment*. Both Divinities thus have titles and functions that demonstrate Their role as the Twin Agents of **Khet, Kyi**, the Divine Hate of **Nyame** and **Nyamewaa**. (**Ny-Ame** is the God **Amen** while **Ny-Ame-waa** is the Goddess **Amenet** from Ancient Keneset and Kamit).

We must also recognize that **Heru** or **Her** is a name, while the general term derived from the name, **heru** or **her**, is a variation of **kheru** or **kher**, meaning: *to destroy, to overthrow (hate in the true sense)*. We now have a better understanding of the term **maakher** or **maakheru**. The terms **heru** or **her** also have the connotations: *to set in order (restore order); to terrify; to frighten*. The same determinative *metut* (symbol) of the man raising his weapon in the act of striking is used in these variations as well.

Afurakanu/Afuraitkaitnut have always understood the following truisms:

The universe is Created through Divine Law (love) and the universe is sustained through Divine Hate.

Law is the **expression** of order. **Divine Law** is the **expression** of Divine Order. **Hate** is the **impression** of order. **Divine Hate** is the **impression** of Divine Order.

Divine Hate impresses or imprints upon Creation the parameters within which we are to function properly. Operation outside of these parameters is disorder, which Divinity does not support and thus destroys.

Divine Hate as a functional reality is properly defined as: **the rejection of disorder for the purpose of maintaining the Divine Order.**

If one is not rejecting disorder, then one is not exercising hate. Just as the whites and their offspring deliberately corrupted the definition of love (law) to fit their reality (lust) so have they corrupted the proper definition of hate to fit their reality--**malice**.

It is the concept of **malice**, properly defined as *evil intent*, that the whites and their offspring have deliberately mis-defined as **hate**. The whites and their offspring incarnate as spirits of disorder. They are therefore incapable of hate---**the Divine rejection of disorder for the maintenance of Divine Order**. In order to embrace hate, they would have to remove themselves from the planet, for in order to exercise hate they would **by definition** have to seek to destroy disorder---themselves. **They would have to reject that which they are an incarnation of (disorder)**.

In reality, the whites and their offspring exercise **malice** (evil intent). Malice is what prompts one to break, to destroy things and/or entities **outside of harmony with Divine Order**. When one engages in malice, one does not reject for the purpose of maintaining Order, one rejects for the purpose of perverting Order, destroying Order, eliminating any semblance of Order and replacing it with disorder, with chaos. Moreover, it must be clearly understood that disorder is the only true evil. Disorder is **not** the opposite of Order. Disorder is the **perversion of Order**. Divinity does not support disorder in Creation. Disorder is thus routinely eradicated by **Abosom, Orisha, Vodou, Arusi, Ntoru/Ntorotu** (Deities) Created specifically for that purpose.

Just as it is natural, Divine, for the living cells of your immune system to hate, to reject, to eradicate the disfigured living cancerous cells in your body without exception nor compromise whatsoever, so is it natural, Divine, for Afurakanu/Afuraitkaitnut who are immune cells within the Divine Body of **Nyamewaa-Nyame**, to hate, to reject, to eradicate the whites and their offspring, the cancerous cells in the Divine Body of **Nyamewaa-Nyame**, without exception nor compromise whatsoever.

As stated in our **MAAKHERU** audio webcast on this subject:

*...Just as lust is the perversion of love or law, so is malice, evil intent, the perversion of hate. It is malice, evil intent, that the whites and their offspring have projected onto Afurakanu/Afuraitkaitnut for thousands of years. The whites and their offspring are not capable of hate. For Hate is the Divine rejection of Disorder, for the purpose of maintaining the integrity of Divine Order. The whites and their offspring are spirits of disorder. They can never reject disorder, for they would be rejecting themselves. They did not reject Afurakanu/Afuraitkaitnut. They had an overwhelming lust, or misguided desire or draw to us. They traveled thousands of miles to Afuraka/Afuraitkait un-invited and invaded our lands. For centuries, they would drag millions of us thousands of miles to their occupied territories against our will. They forced us to live and slave for them for the rest of our lives and their lives against our will. If we attempted to escape, they went out of their way to come after us and drag us back to them. This is not hate, this is not rejection of disorder, it is the **promotion** of disorder. This is malice, an evil intent to pervert and destroy. This is not law or love, which the whites and their offspring are incapable of. This is lust, a misguided desire to possess, to control. And it continues wherever we are found in close proximity to the whites and their offspring around the world.*

Afurakani/Afuraitkaitnit Ancestral Culture is the Divine Acceptance of Order and the Divine rejection of disorder. It is the law or love of Order and the hatred of disorder. Our culture, our way of life, is rooted in adhering to Order through embracing Law and rejecting disorder and its purveyors by employing Hate. We have been taught that hate is a negative emotion. Hate is self-destructive. Hate is consuming. Hate is heavy. Hate represents a low vibration of energy. This is foolish. Malice is heavy, for you have taken on disorder, and your spirit rebels. This conflict creates a self-consuming frustration and stress. Thus, malice is consuming. Malice and misguided frustration creates a low vibration. However, Hate is effortless. Hate is light. To reject/hate disorder is

to free your spirit from its burden. Your immune system destroying cancerous cells is not burdening you---it is freeing you....

The whites and their offspring realized once they had gained control over some of our societies that the only way a minority (themselves) could control a majority (us) was to corrupt the ideas of a certain percentage of the majority. **They understood that as long as the majority recognized the reality that Hate is Divine, the Black majority would have no problem killing the invading white minority as an act of Divine Justice.** Thus, over the course of centuries the whites and their offspring worked tirelessly to corrupt the idea of hate into an evil idea, as opposed to its true essence---the **Divine Force** created by **Nyamewaa-Nyame** to maintain **Divine Order**. This corruption of hate into an evil idea was propagated by the whites and their offspring most importantly via their pseudo-religions. It is tantamount to cancerous cells in your body calling your immune cells evil, because they are seeking to destroy the cancerous cells.

Hate is a Divine Endowment from Nyamewaa-Nyame to Afurakanu/Afuraitkaitnut

Finally, as the only *created* people in the world, only Afurakanu/Afuraitkaitnut have the capacity to embrace and harmonize with Divine Law and Divine Hate. When we speak of harmonizing with the Order in Nature on every level we are speaking only of harmonizing with other *created* entities. A *created* entity is one that came into being by Divine mandate. By definition this excludes all of the whites and their offspring who exist, who have ever existed and whomever will exist. None of the whites and their offspring came into being via Divine mandate (this includes all white europeans, white americans, white asians, white —eastl indians, white arabs, white hispanics/latinos/latinas, white so-called “native” americans, etc.). Their existence is very recent in the **tristory** of the world and is a manifestation of the degeneration, spiritually and genetically, of a small percentage of Afurakanu/Afuraitkaitnut (less than .001%) who were separated from the majority Afurakani/Afuraitkaitnit population over 20,000 years ago.

The maintenance of Order in our bodies, our spirits, our culture, our society, our lives as Afurakanu/Afuraitkaitnut is absolutely dependent on us embracing Divine Hate just as strongly and equally as we embrace Divine Law (Love).

This article will be continued in our next issue.

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MMARA NE KYI

Divine Law and Divine Hate

Ofa a eto so Abien – Part 2

In the first part of this article we detailed the reality that as Afurakanu/Afuraitkaitnut (Africans~Black People) we have always recognized the reality that **mmara** (law) and **kyi** (to hate) are two halves of the Divine Whole which is **Nyamewaa-Nyame Nhyehyee** (The Supreme Being's Structure, Divine Order).

We demonstrated that **maa** and **mar** (law and love in Kamit; **me** and **me** in *Coptic*) are one and the same word and concept. **Mmara** (law/love) is the Twin Force in Creation, the *Ntoro* (God) **Maa** and the *Ntorot* (Goddess) **Maat**, through Whom we incorporate those things, entities, we need in order to establish balance in our lives. **Khet** or **kyi** (*to break, destroy, hate* in Kamit; *to hate* in Twi) is the Twin Force in Creation, the *Ntoro* **Heru Behudet** (**Heru Kheti**) and the *Ntorot* **Het-Heru** (**Sekhet**), through Whom we reject those things, entities, that we need to hate/reject in order to restore balance to our lives.

It is impossible to establish or restore Nyamewaa-Nyame Nhyehyee unless we fully embrace and operationalize mmara ne kyi, Divine Law (Love) and Divine Hate, in every aspect of our lives.

Not realizing the truth about *mmara ne kyi* is the only thing standing in the way of our total liberation: spiritually, physically, socially and politically. With respect to revolution-resolution, Afurakanu/Afuraitkaitnut will free ourselves, permanently, only when we internalize and actualize *mmara ne kyi*. The **akyiwadefo**, the spirits of disorder/whites and their offspring, recognize the truth of this prescription for our full liberation and have therefore worked for centuries to keep us from recognizing it. We must understand that when we embrace *mmara ne kyi*, only then do we invoke **nyansa** (wisdom, intelligence). We thereby accept *Nhyehyee* (Order), and summarily reject disorder and its purveyors. It is through this process that we recognize the **akyiwadefo** to be who they truly are, spirits of disorder, and only seek their total eradication from this world: spiritually and physically.


It is imperative that we understand the mechanism by which the **akyiwadefo** have been able to disable our alignment with this most fundamental truth of our lives. It is through such disabling that we have been influenced to operate, constantly, in an imbalanced fashion. We have been foolishly taught to “*accept all and reject none*”. We therefore accept things and/or entities that we need as well as those things and/or entities which are destructive, even fatal, to us. We also refuse to reject these things and/or entities when they are recognized to be injurious to us physically and non-physically. Because we have been taught to receive such things and/or entities and retain them, we are forced into the insane position of attempting to rationalize the existence of disorder in our lives. Such misguided rationalizations truly manifest as spiritual (which includes psychological) illness. This acquired **oyare**, *illness*, exists only because our consciousness of *mmara ne kyi* has been thwarted by the **akyiwadefo** through the manipulation of fear.

FERE ne EHU

(Respect and Fear)

Respect is a manifestation of Order. In Afurakani/Afuraitkaitnit culture we uphold respect as a virtue. We recognize it as a byproduct of maturity for it shows that we have fully developed our ability to perceive reality and operate accordingly.

Fear is a manifestation of disorder. In Afurakani/Afuraitkaitnit culture we do not uphold fear as a virtue. We recognize fear to be a byproduct of immaturity and also as representing a lack of perception. Thus, we do not *fear* The Supreme Being, we *respect* The Supreme Being.

In the Twi language, **ferē** (feh-ray) is defined as *respect*, but can also carry the connotation of *fear*. This is similar to the fact that *desire* can be in harmony with Order (the body *desires* water for replenishment), yet *desire* can also be misguided (lust—one *desires* to steal). *Fere* or *respect* in the proper sense, means that we constantly **re-spect**, or **re-view** (*spect-ate: to look at*) every thought, intention and action and harmonize each with **Nyamewaa-Nyame Nhyehyee**. The term *ferē* is represented in the *metutu* of Kamit as **per** or **pera**, with the determinative symbol of an eye  meaning: *to see; perceive; to take in*. The *p* and *f* interchange linguistically here just as in the Twi words for *house* and *to come out, to leave, go out*: **ofi** and **firi** respectively, and the words in the language of Kamit for *house/chamber* and *to come out, go out*: **pi** and **piri** respectively. See correspondences below showing the interchange between *p* and *f*:


Kamit

pera to see; perceive; recognize
pi house
piri to come out; to leave, go out

Twi

ferē to respect (to re-look, view, perceive, recognize)
fi house
firi to come out; to leave, go out

We should note also that the Kamau term **per** or **pera** with the *metut* of the eye, meaning *to see, vision* is the origin of the english word **peer**, as in *to peer into, look into something*. The related word, **appear**, is derived from the latin, **perer**, meaning: *to come forth; be visible*. Of course, this word is derived from the Kamau term **per** with the *metut* of the horned viper meaning: *to come forth, to appear*.

Moreover, the word **per** or **pera** with the determinative *metut* of two legs walking:  meaning *to evade a calamity (as in escaping from one's country)* is the root of the idea that *pera* can mean what is commonly referred to as **fear**. This is why in Twi, *ferē*, respect, is also translated to mean *fear*. This is also why in english the term is written and pronounced *fear*. It is derived from the Kamau *pera*—the *p* and *f* once again interchanging. We must understand however, that *pera*, to evade a calamity, is still based on *proper* recognition, *proper* perception of reality, manifesting as a *properly* conceived decision and action rooted in that recognition. However, in the culture of the *akyiwadefo*, fear is based on *not* understanding, *not* knowing, *not* recognizing. *Fear of the unknown* is thus a common phrase. This is also the basis of the misguided idea of one being *god-fearing*. The *akyiwadefo* do not, have never, and never will know God/Goddess.

In the Twi language, the term **ehu** means: *fear, fright, terror* while the related term in Twi **hu** means: *to perceive by the eye, to behold, discern*. The noun **ohu** means: *knowledge*. Again, these related terms show the connection between *seeing, perceiving* things *properly*, manifesting as **ohu** (knowledge) and *seeing, perceiving* things *improperly*,

manifesting as **ehu** (fear). These concepts show the basis for *respect* (re-spect/re-view/re-look) being composed of terms related to *perception, seeing, viewing, recognizing*.

Fere, meaning *respect* in Akan, embodies the ability to *see (spect-)* things, entities or events for what they really are, to see or perceive what our capacities are and to see how to interact with these things, entities or events, utilizing our spiritual capacities without creating or perpetuating disorder in the process. *Fere* is thus the act of proper **recognition**, hence the related term **hu** (*to perceive by the eye, to behold, discern*).

Fere in the negative or misguided sense, manifesting as *ehu (fear)*, means that we either *mis-*perceive some thing, entity or event and/or we properly perceive the thing, entity and/or event, yet do not properly perceive our capacity to harmoniously address or engage the thing, entity or event without creating disorder in the process. (*Harmonious engagement could be acceptance or it could be rejecting, attacking, destroying to maintain Order*). We thus develop a debilitating stress, **because of our lack of proper recognition**---we cannot see a harmonious outcome for ourselves. This debilitating stress blocks our perception yet further and also has a deleterious effect on our bodies, and ultimately our overall health. Frustration develops which often leads to self-destructive, rash behavior and/or misguided rationalizations which promote and lead to stagnation or self-destructive actions as well.

In order to properly execute our **nkrabea**, our Divinely allotted function (destiny) in Creation, we must embrace and operationalize *mmara ne keyi* consistently and perpetually. **We must understand what and who to accept into our lives and what and who to reject---what and who to law/love and what and who to hate**. However, we cannot do so until we develop *fere*, respect, for *mmara ne keyi*. This is what the *akyiwadefo* understand, and this is why they have incorporated the total disrespect for *mmara* and the total disrespect---fright/fear--of *keyi* into their pseudo-religions. **When we have ehu (fear) for our Divine mandate for kyi (to hate) we have in reality an insane ehu of Nyamewaa-Nyame Nhyehyee, for we have an insane fear for eradicating our enemies, for eradicating disorder and its purveyors**. In this condition, we maintain a state of spiritual and physical (including social, political and economic) paralysis. We refuse to defend ourselves. This is a comprehensive enslavement through the enculturation of *ehu*.

The key to embracing our innate *fere*, respect, for *mmara ne keyi*, and thus our capacity to embrace **Nyamewaa-Nyame Nhyehyee** and to reject disorder is through re-embracing our capacity to execute proper **judgment**. As we have stated in the *nhoma (book)* **PTAH Sasetem**:

...*Judgment is wise, yet misjudgment is that which is unwise*

Judgment is an expression of wisdom. Non-judgment as well as misjudgment are expressions of ignorance. Afurakanu/Afuraitkaitnut have always understood that proper judgment is the basis of the security of a sovereign nation and the preservation of a balanced society. The whites and their offspring have attempted, through pseudo-religion, to teach us "don't judge", for they understood that if we were to apply proper judgment to them we would embrace the Divine mandate to reject them outright and permanently. This will mean their loss of control over us.

When we engage our timeless method of making decisions we arrive at proper judgments. We should be judging everyone and everything, in order that we may live and interact in the world in harmony with our nkrabea. When we come to this realization and put the principles of judgment into practice, only then have we gained maturity. As long as we refuse to make judgments, we remain gullible and immature...

Atemmu is the Twi term for *judgment*. The root **nten** means: *straight, right, correct*. **Bu aten** means *to execute judgment* while the noun *atemmu (aten bu)* means *judgment*. In Afuraka/Afuraitkait we have always taught the truism:

Proper judgment is the hallmark of maturity

The difference between a mature individual and an immature individual is this: The mature individual understands how to make proper judgments. The immature individual does not. The immature individual either makes no judgments at all (non-judgmental) or makes **misjudgments**. We teach our children to assess every situation and then make a proper judgment so that the decision and action they make and exercise are in harmony with their *nkrabea*. If the temperature is 20 degrees below 0 and the child is in the process of deciding what he or she is going to wear outside, he or she is taught to assess the situation and make a proper judgment. The child would therefore not put on a pair of shorts and a t-shirt, but would dress accordingly. Proper judgment affords one the ability to navigate through life, executing his or her *nkrabea*, without creating or perpetuating disorder in the process. **We must constantly judge everyone and everything at all times. This is essentially Afurakani/Afuraitkaitnit.** It is **misjudgment** which is foolish, which is immature, which is a manifestation of immaturity. Moreover, **aspiring to be “non-judgmental” is the greatest form of misjudgment.**

We must recognize that it is the *akyiwadefo* who constantly encourage us: *“don’t hate, don’t judge”*. This foolish and diabolical doctrine is a direct and deliberate assault on Afurakani/Afuraitkaitnit people, culture and religion. It is a deliberate attempt to enslave us and keep us enslaved physically and non-physically. The related foolish doctrine admonishing us to *“fear god”* pulls the other two together into a triangular formula for the perpetual and self-regenerating imbalance, enslavement, of Afurakanu/Afuraitkaitnit. It is this formula: *don’t hate-don’t judge-fear god* which adds up to the insane notion, constantly perpetuated by the *akyiwadefo* that we should “love unconditionally”. Again, this is a direct and deliberate assault on Afurakani/Afuraitkaitnit people, culture and religion, for it is an attempt to pervert reality. We have shown conclusively that **mmara** (law/love) is absolutely conditional. It always has been and always will be. **Mmara**, is the expansive pole of **Nyamewaa-Nyame Nhyehyee**. As One of the complementary poles of Divine Order, Law/Love, can only support that of which It is a component part. **Nyamewaa-Nyame Nhyehyee** dictates what and who to love (be in law with) and what and who to hate. *Nhyehyee* (Order, arrangement) including **Nyamewaa-Nyame Nhyehyee** (Divine Order) is in reality **the essence of conditionality**. Establishing parameters, rules, laws, right and wrong is the nature and definition of placing —conditions|. **Nyamewaa-Nyame** do not —love unconditionally|. **Nyamewaa-Nyame** are the root of discriminatory thought. By establishing *Nhyehyee* as the foundation of the Created Universe, **Nyamewaa-Nyame** teach us to be discriminating, discerning so that we can align ourselves with *Nhyehyee*, and restore that alignment when we find ourselves in disharmony.

When we have *feré*, respect for **Nyamewaa-Nyame** as opposed to the perverse idea of *“fearing god”*, our *feré* automatically aligns us with our *okra* and *nkrabea*, our Divine Consciousness and function. This alignment illuminates our awareness of **Nyamewaa-Nyame** operating within us. This alignment therefore moves us to consciously embrace **Nyamewaa-Nyame Nhyehyee**, Divine Order. This means that we embrace the Two complementary poles of **Nyamewaa-Nyame Nhyehyee**, *mmara ne kyé*. We are thus grounded and capable of *bu aten*, executing proper judgments. This will always lead to our absolute rejection of the *akyiwadefo*, their culture and their pseudo-religions, for our spiritual alignment will always illuminate for us the reality that all of the *akyiwadefo* who exist, who have ever existed and who ever will exist are the enemies of all

Afurakanu/Afuraitkaitnut, and will continue to be until we make them extinct. *Mmara ne keyi* shows us that law/love (**mmara**) is balanced out by hate (**okyi**). This proves to us that law/love is absolutely conditional.

ferē • mmara ne keyi • atemmu
(*respect • law and hate • judgment*)

This is the formula for manifesting *nyansa* (wisdom, intelligence). As *nyansa* is made up of two complementary poles: revolution and resolution, this is also the formula for our total liberation, spiritually and physically.

Below are examples of *mmara ne keyi* in action as shown through the operation of the *Abosom* (Deities). From the text called the *Book of the Cow of Heaven (Destruction of Mankind)* the *Ntoro* (God) **Ra** directs the *Ntorot* (Goddess) **Sekhēt** (**Sekhemet**) to destroy, to kill those individuals who were creating disorder in Kamit:

*"...Then **Ra** spoke to [His Father] **Nu**, saying: "O You first-born God from Whom I came into being, O You Goddesses and Gods of ancient time, my Ancestresses and Ancestors, take heed to what men and women [are doing]; for behold, those who were created by my Eye are uttering words of complaint [projecting disorder] against me. Tell me what you would do in the matter, and consider this thing for me, and seek out [a plan] for me, **for I will not slay them until I have heard what you say to me concerning it.**"*

*Then the Majesty of **Nu**, to [His] son **Ra**, spoke, saying: - "You are the God who is greater than He who made You. You are the Sovereign of those who were created with You. Your throne is set, and the fear of You is great. Let Your Eye go against those who have uttered blasphemies against You."*

*And the Majesty of **Ra**, said: "**Behold, they have taken themselves to flight into the mountain lands, for their hearts are afraid because of the words which they have uttered.**"*

*Then the Goddesses and Gods spoke in the presence of His Majesty, saying: - "Let Your Eye go forth and let it destroy for You those who revile You with words of evil, for there is no eye whatsoever that can go before It and resist You and It when It journeys in the form of **Het-Heru**." Thereupon this Goddess went forth and slew the men and the women who were on the mountain (or, desert land). And the Majesty of this God said, "Come, come in peace, O **Het-Heru**, for the work is accomplished."*

*Then this Goddess said, "You have made me to live, for when I gained the mastery over [the disordered] men and women **it was sweet to my heart;**" and the Majesty of Ra said, "I myself will be master over them as [their] king, and **I will destroy them.**" And it came to pass that [the Goddess] **Sekhēt** [**Het-Heru**] of the offerings waded about in the night season in their blood, beginning at *Suten-henen*....*

*..And the Majesty of **Ra** said, "I live, but my heart hath become exceedingly weary with existence with them (i.e., with disordered women and men); **I have slain [some of] them, but there is a remnant of worthless ones, for the destruction which I wrought among them was not as great as my power...."***

*"...And when these things had been done, [the good] men and women saw the god **Ra**, upon the back [of the Divine Cow]. Then these men and women said, "Remain with us, and we will overthrow your enemies who speak words of blasphemy [against you], and [destroy them]." Then his Majesty [Ra] set out for the Great House, and [the Goddesses and Gods who were in the train of **Ra** remained] with them (i.e., the good men and women); during that time the Earth was in darkness. And when the Earth became light [again] and the morning had dawned, **the men came forth with their bows and their [weapons], and they set their arms in motion to shoot the enemies [of Ra].***

Then said the Majesty of this God [Ra], "Your acts of violence are placed behind you, for the slaughtering of the enemies is above the slaughter [of sacrifice]"

There are a number of important aspects to this story. We will only focus on a few in this article. The *Ntorot Sekhet (Sekhmet)* is also referred to as **Het-Heru** as well as the **Eye of Ra**. She is sent out by **Ra** to destroy those who were projecting disorder into the Creative Power (uttering words/vibrations of complaint/blasphemy). They were disrespecting **Ra**, meaning that they were engaged in an attempt to corrupt the Life-Force Energy of Creation that all created entities share. If they were able to pollute the Life-Force Energy, then those Afurakanu/Afuraitkaitnut whom were not engaged in such acts would still suffer. This is similar to a small group of individuals polluting the air that we all share, therefore making us all suffer.

Sekhmet goes out and kills the disordered men and women and enjoys it so much so that She states that overpowering them was *sweet to Her heart*. She then began to wade in their blood. We must understand that in relation to the body, the immune system cells do not have a group of immune system veins to operate through. They operate through the circulatory system's veins—they "wade through the blood" in order to kill cancerous cells. **Sekhmet** is connected to the Divine Immune System of Creation.

In the end, those men and women who came out to fight and to kill for **Ra** were *honored/blessed* by Him. He tells them that their acts of violence on His behalf are put behind them. Their move to kill the enemies of **Ra**, have thereby been given **Divine sanction**. While the killing of fellow citizens would normally be classified as criminal, killing the enemy in order to uphold Divine Order is given Divine sanction.

We must also point out that **Ra** asks His Father (**Nu**) as well as His Ancestresses and Ancestors for counsel before making the decision to slay the disordered men and women. It is critical to understand that the Creator of the Universe **seeks counsel** from His *Nananom Mpanyimfo (Elderesses and Elders)* and *Nananom Nsamanfo (Ancestresses and Ancestors)*. This is why across Afuraka/Afuraitkait the king and queen (**ohene** and **ohemaa** in Akan) have a council of *Nananom Mpanyimfo* and seek counsel from their *Nananom Nsamanfo*. Our *abene* and *ahemaa* (kings and queens) are not autocratic rulers. They as well as the rest of the population follow the cultural precedent established by the Creative Power ItSelf. We consult the *Abosom* and *Nananom Nsamanfo* for guidance.

We also highlighted the fact that those disordered men and women once discovered by **Ra**, ran into the mountains/deserts in an attempt to escape. Ultimately, **Ra** states that He slew/killed **some** of them, but there was a **remnant of worthless ones who remained**, for His destruction did not demonstrate the extent of His power. This is a reference to those who would become the spirits of disorder (akyiwadefo) being forced out of Afuraka/Afuraitkait into the mountains and deserts of northern eurasia and the Near East thousands of years ago. The remnant of worthless ones who survived would later return to Afuraka/Afuraitkait thousands of years later as melanin-recessive entities--**the whites and their offspring**. It was not necessary for **Ra** to destroy them all Himself. Just as there were men and women who moved to **complete the war** on behalf of **Ra** in the past, so are there Afurakanu/Afuraitkaitnut who are poised to do the same today. We must and will follow the cultural precedent set by **Ra** and those past warriors and warrioresses, our *Nananom Nsamanfo*.

The major lesson that can be extracted from this excerpt is that we have always recognized the reality that **kyi**, to hate, is Divine. The Creative Power will not only direct the *Abosom* to destroy disorder and its purveyors, but will also sanction **nnipa** (humans: Afurakanu/Afuraitkaitnut only) to participate. This has always been common knowledge amongst Afurakanu/Afuraitkaitnut. The only reason it appears to be

revolutionary or unique presently, as opposed to being common sense, is because the akyiwadefo have hidden this information from us, while simultaneously poisoning our spirits/minds against **Nanasom** (Afurakani/Afuraitkaitnit Ancestral Religion). The akyiwadefo also poison the spirits/minds of Afurakanu/Afuraitkaitnut who *have* decided to embrace **Nanasom** (*Afurakani/Afuraitkaitnit (African) Ancestral Religion*) so that these Afurakanu/Afuraitkaitnut will *corrupt* its ritual practices and philosophy. The major goal being to insure that the truth about Divine Hate is never taught within **Nanasom**. Finally, the men and women who projected disorder towards **Ra** feared Him, only because of the fact that they were in the wrong. Fear would not have manifested in their spirits, had they been in harmony with **Ra**.

A second example of *mmara ne keyi* from the **Per Heru Behudet** (Temple of **Heru Behudet**):

*“..In the three hundred and sixty-third year of **Ra-Heru-Khuti**, who lives forever and ever, His Majesty was in [the region of] **TA-KENS** [Keneset/Nubia], and His soldiers were with Him; [the enemy] did not conspire (anu) against their lord, and the land [is called] UAUATET unto this day. And **Ra** set out on an expedition in His boat, and His followers were with Him, and He arrived at UTHES-HERU, [which lay to] the west of this nome, and to the east of the canal PAKHENNU, which is called [..to this day]. And **Heru-Behudet** was in the boat of **Ra**, and He said unto His father **Ra-Heru-Khuti**,*

“I see that the enemies are conspiring against their Lord; let your fiery serpent gain the mastery..over them.”

*Then the Majesty of **Ra Heraakhuti** said, “..**Heru-Behudet, Son of Ra**, You exalted one, who did proceed from **Me**, overthrow the enemies who are before you straightway.” And **Heru-Behudet** flew up into the horizon in the form of the great Winged Disk, for which reason He is called “Great God, Lord of heaven,” unto this day. And when He saw the enemies in the heights of heaven He set out to follow after them in the form of the great Winged Disk, and **He attacked with such terrific force those who opposed Him**, that they could neither see with their eyes nor hear with their ears, and each of them slew his fellow. **In a moment of time there was not a single creature left alive.** Then **Heru Behudet**, shining with very many colours, came in the form of the great Winged Disk to the Boat of **Ra-Heraakhuti** and **Tehuti** said unto **Ra**, “O Lord of the gods, **Behudet** hath returned in the form of the great Winged Disk, shining [with many colours]...”*

*And **Ra** said to **Heru**... “O Winged Disk, you Great God and Lord of Heaven, seize them...” and He [**Heru**] hurled His lance after them [the enemy] and He slew them, and worked a great overthrow of them. And He brought one hundred and forty-two enemies to the forepart of the Boat [of **Ra**]....And He hacked them in pieces with His knife and He gave their entrails to those who were in His following, and He gave their carcasses to the Gods and Goddesses Who were in the Boat of **Ra** on the river-bank of the city of Heben. Then **Ra** said to **Tehuti**, “See what mighty things **Heru Behudet** has performed in His deeds against the enemies....Then **Tehuti** said to **Ra**, “**Heru** will be called Winged Disk, Great God, Smiter of the enemies in the town of Heben from this day forward...”*

*...His [**Heru Behudet’s**] blacksmiths are to Him, and those who are in His following are to Him in His territory, with His metal lance, with His [mace], with His dagger, and with all His chains (or, fetters) which are in the city of **Heru-Behudet**.*

*[And when He had reached the land of the North with His followers, He found the enemy.] Now as for the blacksmiths who were over the middle regions, **they made a great slaughter of the enemy**, and there were brought back one hundred and six of them. Now as for the blacksmiths of the West, they brought back one hundred and six of the enemy. Now as for the blacksmiths of the East, among whom was **Heru-Behudet**, **He slew them (i.e., the enemy) in the presence of Ra**, in the Middle Domains.*

And Ra, said unto Tehuti, “My heart [is satisfied] with the works of these blacksmiths of Heru-Behudet who are in His bodyguard. They shall dwell in four sanctuaries, and libations and purifications and offerings shall be made to their images, and [there shall be appointed for them] priests who shall minister by the month, and priests who shall minister by the hour, in all their God-houses whatsoever, as their reward because they have slain the enemies

of the God." And Tehuti said, "The [Middle] Domains shall be called after the names of these blacksmiths from this day onwards, and the God who dwells among them, Heru-Behudet, shall be called the 'Lord of Mesent' from this day onwards, and the domain shall be called 'Mesent of the West' from this day onwards." As concerning Mesent of the West, the face (or, front) thereof shall be towards [the East], towards the place where Ra rises, and this Mesent shall be called 'Mesent of the East' from this day onwards.

There are again many lessons to be learned from the above excerpt however we will highlight only the most salient points for the purposes of this article. **Heru Behudet** is directed by **Ra** to kill His enemies. The term translated as *overthrow* or *destroy* is **s-kher**. We demonstrated in the first part of the article that the **s-** in Kamit is a causative prefix. It denotes that something is being made to occur. The term **kher** means *to destroy, overthrow, kill*. The Twi version is **kyiri** (meaning *to hate*). **Ra** is directing **Heru Behudet** to exercise Divine Hate. Later in the text **Ra** says that His heart is satisfied and directs the *Ntoro* **Tehuti**, the *Ntoro* of Divine Wisdom, to declare that **Heru Behudet** will be rewarded for His actions. The followers of **Heru Behudet**, the blacksmiths, were *honored* as well for killing the enemies of Ra.

It is decreed also in this text that **Heru Behudet** is called **Neb Mesen** or Master/Lord of **Mesen**. **Mesen** is the name for the **iron-working foundry**. His followers were called *mesentiu* (blacksmiths) because they were **iron-workers and warriors** who wielded **iron weapons**. **Ra** also decreed that a **metal statue** of **Heru Behudet** be placed in His temple as a shrine. The immune system is dependent on iron in order to carry out its function. Iron carries oxygen (fire). **Heru Behudet**, the *Ntoro* of Metal, Iron, and War, carries the fire of **Ra/Rait** not only throughout the immune system in your body, but throughout the Divine Immune System of Creation. The *Ntoro* **Tehuti**, the Male Divinity of Divine Wisdom, confirms and announces the judgment of **Ra**. We see, time and again, the **association of Divine Wisdom with the execution of Divine Hate**. We also see, just as in the excerpt about **Sekh**, that **Ra** rewards the followers of **Heru Behudet**, for assisting in the killing of the enemies of **Ra**. Those who fight on behalf of **Ra** are honored with temples and shrines and offerings are decreed to be made to their images. **The Creator of the Universe promotes and rewards the execution of Divine Hate**.

Finally, an example from Akan culture. What follows is a quote from **Kwesi Yankah** as he describes the structure of the Akan libation **mpae** (prayer). The curse is a component part of Akan **mpae**. Without that component, you do not have a complete prayer specifically when the *mpaebo* is for the community. From his work, **Speaking for the Chief: Okyeame and the Politics of Akan Royal Oratory**:

The rigid structure of mpae is notable. Even though the officiant is allowed an unlimited scope of creativity in his diction, he sticks to the following sequence in the organization of his message.

- a) Invocation
- b) Message
- c) Solicitation
- d) Curse

During the invocation, the officiant invokes the forces of beneficence, observing the Akan religious hierarchy where God is the Supreme Being, followed by Mother Earth, the pantheon of lesser gods, and the ancestors. The message segment of libation often highlights the occasion and the purpose of the prayer. This is followed by solicitation, in which the speaker solicits support for the spiritual, moral and material well-being of the lineage or society. Officiants here often exploit the occasion to make oblique references to delicate political problems for which the society needs help or counseling. In a few cases, a chief's misdemeanor will

receive indirect mention, in the hope that wiser counsel from the spirit world may prevail on him. The concluding segment of *mpae* is often reserved for the pronouncement of a curse on the forces of evil.

We should note that the term for curse in Twi is **duabo**. This term is comprised of **dua** – stick, and **bo** – to strike. **Duabo** is thus *stick-striking; beating*. This is a clear description of the intent of the terms **khet** and **kher**



from Kamit where the *metut* shows a man with a **stick** in the act of *striking, beating, attacking (hating)*.

Below is an *mpaebo* offered as thanks for the recovery from sickness recorded in Date (*Larteb*), Ghana by K.K. Anti: (formerly posted on <http://cehd.ewu.edu/cehd/faculty/ntodd/GhanaUDLP/KKAnti/LibationIntro.html>)

*Otwereduampon drink, Thursday Earth drink,
River Afram drink, Paha drink, Asunsu drink.
Ancestors of the Aduana family drink, Biretuo drink.
Dente Deity drink, Dwerebe drink, Buruku drink,
Thousand ancestors and thousand gods come and receive drink
When I call one, I call all of you,
Soul Bosompra here is drink! Soul Bosompra here is drink!
There is nothing wrong that I call you.
It is my son Ntiamoa Amankuo
You are aware of the sickness that befell him a month ago.
It is through your grace and great prayers, that he has recovered.
Receive wine and drink today this Monday.
Stand behind him with good standing
We pray for long life and prosperity
Bless him with living water
Any evil person who wish Ntiamoa Amankuo
To pass away from this world
So that I become lonely,
Hand him over to the Divine Executioners
Nobody blesses his enemies,
Blessing to all who have assembled here.*

Otwereduampon is used as a title of **Nyame**. The *Earth Mother* and various *Abosom* and *Nananom Nsamanfo* are called in the *mpae*. The key statements at the end of the *mpae* are those comprising the *duabo* section where the individual asks Those Whom were invoked and evoked, i.e., **Nyamewaa-Nyame**, the *Abosom* and *Nananom Nsamanfo* that **any evil person be handed over to the Divine Executioners**, for **nobody blesses his enemies**. This kind of speech is common in Akan culture, and in Afurakani/Afuraitkaitnit culture **across the board**. It is a manifestation of our total **fere**, respect, for **Nyamewaa-Nyame Nhyehyee**. We seek to incorporate (*mmara/mar...*law/love) things, entities that we need and we seek to reject (*khet, kyi...*hate) things, entities that we do not need. It also shows that we have always sought and we always seek to invoke the **Divine Executioners (Divine Killers)**, Those *Abosom* Whom are governed by **Heru Behudet** and **Het-Heru**, by whatever names These *Abosom* are called in the various Afurakani/Afuraitkaitnit languages and cultures. We invoke Them for the purpose of eliminating the purveyors of disorder.

In Kamit, the term **maakheru** or **maakher** is the masculine and **maatkheru** or **maatkher** is the feminine title given to those who have achieved a certain level of spiritual cultivation. In the texts of Kamit, the

spiritually cultivated individual who has made his or her transition via Death to the spirit-realm is tested by the *Abosom* and *Nananom Nsamanfo* to determine if his or her spirit is in harmony with Divine Order. If so, he or she is declared to be **maakheru** or **maatkheru**, for he or she has achieved the requisite level of spiritual cultivation to be accepted as part of the community of **Aakhu/Aakhutu** (*Nananom Nsamanfo*; Spiritually Cultivated Ancestresses and Ancestors). Such an individual is endowed by **Amen/Amenet** (**Nyame-Nyamewaa**) with the capacity and the responsibility to guide his or her relatives on Earth, as they live to develop their character and properly execute their **nkrabea** (Divinely allotted function/mission in Creation).

The term **maakher** or **maakheru** is very often defined: **maa** – true, **kher** – voice. One who is *maakberu* is one who is *true of voice*. One who speaks, commands (*kber*), and does---incorporates--- law, truth (*maa/maat*). The related term in Twi is **mmarahye**, which is comprised of: *mmara* (law) and *hye* (tsheh) meaning: *to command; to arrange; to force*. This term is used to describe the act of giving laws while the *mmarahyefo* is one of the group (*fo*) who gives, enacts (*hye*) laws (*mmara*), hence the definition “law giver” for *mmarahyefo* in Akan. The Twi term *hye* (to command) is derived of the Kamau term *kber* (*shehr*) *to voice*. Maakher is thus mmarahye. Moreover, the definition of *hye* meaning *to force; to compel* shows the connection of *kber*, *hye* and *kyi* phonetically and conceptually. The idea of one *compelling* or *forcing law* is actually the definition of the function of **Heru Behudet** and **Sekhet**. Certainly, the pronunciation of *hye* and *kyi* are similar, and the concept of hating/rejecting (*kyi*) disorder for the purpose of upholding law (*mmara*) is the same as forcing, compelling, fixing (*hye*) law (*mmara*). Such a compulsion exists only for the purpose of maintaining **Nyamewaa-Nyame Nhyehyee**.

Critically, we have shown the root cosmological meaning of *maakberu/maatkberu* which is the basis of the notion that one can be *true of voice*, one who speaks/does the Law. *Maakberu* or *Maatkberu* as a title shows that one has achieved **Nyamewaa-Nyame Nhyehyee**. He or she has balanced the two complementary poles of Divine Order---*mmara* (*maa/maat*) and *kyi* (*kber* or *kber* in the language of Kamit...*kyi* or *kyiri* in Akan). He or she is *maakberu* or *maatkberu* because he or she respects and operationalizes *mmara ne kyi*, Divine Law and Divine Hate in a balanced fashion, consistently, without fail.

It is this kind of Afurakani/Afuraitkaitnit person **and only this kind** of Afurakani/Afuraitkaitnit person who achieves the level of Honorable, Venerable (Spiritually Cultivated) Elder or Elderess in Society and Honorable, Venerable (Spiritually Cultivated) Ancestor or Ancestress after making transition to **Asamando** (the Ancestral realm). In Akan culture they are called *Nananom Mpanyimfo* and *Nananom Nsamanfo* respectively.

This article will be continued in our next issue.

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MMARA NE KYI

Divine Law and Divine Hate

Ofa a eto so Abiesa – Part 3

Nyansa is the term for *wisdom, intelligence* in the Twi language. We have shown in the first two parts of this series that **Nyamewaa-Nyame Nhyehyee** (Divine Order) is comprised of Two Complementary Poles: Law (Love) and Hate. **Mmara** (Law/Love) is governed by the *Ntoro* and *Ntorot* **Maa** and **Maat** while **Okyi** (**Kyi**, to Hate) is governed by the *Ntoro* and *Ntorot* **Heru Behudet** (Sekhem Shut) and **Het-Heru** (Sekhemet). In a similar fashion, *Nyansa* is comprised of Two Complementary Poles: Revolution and Resolution. Revolution is the expansive pole of Wisdom/Intelligence while Resolution is the contractive pole of Wisdom/Intelligence.

San ne San

Return and Resolve; Revolution-Resolution

A *revolution* is a complete *return*. The word is composed of *re-* meaning *back or again* and the root *volve*: meaning *to turn, to roll*. To revolve is to *re-turn* or *turn-back*. When Earth moves around Sun and returns to Its point of origin, it has made a complete revolution. When an Afurakani/Afuraitkaitnit individual has made a complete revolution, he or she has returned to his or her point of origin or his or her original nature/condition.

In the Twi language the term **san** means *to repeat an act; to return*. The often repeated **sankofa** means to **san** (*return*) **ko** (*go*) **fa** (*grasp*). The **ebe** (proverb) associated with **sankofa** is as follows:

Se wo were fi, na wo sankofa a, yenkyi

If you forget and you return, go, grasp (from your past) it is not hateful/taboo (it is truly best)

This *ebe* refers to the act of returning, spiritually and/or physically, to go and grasp from the values of your Ancestral past, in order to resolve or bring resolution to conflict in the present. Afurakanu/Afuraitkaitnut recognize that it is in our Ancestral past, that we find the answers to our problems, for the further that we go back in time the closer we come to those first Afurakanu/Afuraitkaitnut who were created by **Nyamewaa-Nyame** and who first established **Nyamewaa-Nyame Nhyehyee**, Divine Order, in every aspect of their lives. They were the first to establish **civilization**, *a social order rooted in the Divine Order of Nature*. They were the first to be possessed by the **Abosom** and codify what they received from the *Abosom* into the institutional fabric of the culture. They were thus the first to achieve the status of **Nananom Mpanyimfo**, Spiritually Cultivated [Honorable] Eldresses and Elders, and the first to make the transition from *Nananom Mpanyimfo* to **Nananom Nsamanfo**, Spiritually Cultivated [Honorable] Ancestresses and Ancestors upon transitioning to **Asamando**, the Ancestral realm.

These *Nananom* were the first to receive and establish the protocol for functioning harmoniously in Creation, and the methods by which that protocol would be transferred intergenerationally---without profanation. These *Nananom Nsamanfo* continue to guide us in the present. Afurakanu/Afuraitkaitnut have thus inherited and continue to inherit a cultural reservoir of over 1,000,000 generations of Earthly experience from which we may draw in order to bring balance to every aspect of our lives. Yet, the concept of *san* goes further.

Afurakanu/Afuraitkaitnut in America have been the furthest removed, geographically and spiritually/culturally, from Afuraka/Afuraitkait. Our *sankofa* process must therefore reach the furthest back. We must go to the beginning of Creation. We must *san* (return) to the pact we made with **Nyamewaa-Nyame** before incarnating into the world. We must therefore revisit our **nkrabea** (Divine function) in order to reclaim our identity, individually and collectively. Once our identity is reclaimed through this extensive process of *sankofa*, only then can we understand what is lawful and what is hateful, how to function and how not to function, who and what to accept, who and what to reject, who and what to be in law/love with and who and what to hate, how to establish Order and how to destroy disorder. We have thereby returned to our original state, our point/condition of origin in order to draw from the resources necessary to address that which confronts us in the present with intelligence. Through *san*, we consciously avail ourselves of our inherited reservoir of experience. We have made a complete revolution.

*When we return, **san**, to our Ancestral consciousness and are fed from it we fully and properly expand our awareness of our position in Creation and how to negotiate that position in harmony with **Nyamewaa-Nyame Nhyehyee**. This is the expansive nature of Nyansa.*

A *resolution* is a complete *rectification*. The word is composed of *re-* meaning *back or again* and the root, *solve* meaning *to loosen, unravel*. It includes the notion of: *to free or to free from restraint; to vindicate; to clear; to restore; to return to the former state*. To resolve is to reduce something back to its former state, its natural form.

A second meaning in the Twi language for the term **san** is: *to loosen; to unfasten, unravel*. Once we have expanded our awareness of the **nokware** (truth) of our *nkrabea* and its relationship to our place in Creation through engaging *san* (return, revolt), we then engage *san* (unravel) in order to loosen, unravel, to break up the hold that disorder has taken over our lives. We move to unravel the knots which have blocked the free-flow of consciousness and energy necessary for the execution of our *nkrabea*. We move to eradicate the disorder for good. We restore our condition to its former (Orderly) state. We have affected a complete resolution.

When Earth, through revolution, transmits Its power through the seasons, It has brought about a complete resolution. When we take the consciousness and energy that we have acquired through revolution and expend it for the purpose of achieving resolution, we vindicate ourselves and our condition. We restore nhyehyee. This is the contractive nature of Nyansa.

Through revolution we *san, return*, to our original state/our point of origin---our well of consciousness, energy and Ancestral experience to arm ourselves with the necessities/weapons necessary to rectify conflict. Through resolution we *san, resolve/restore*, the life-situation to its natural form/former state of harmony with Creation. We restore our life-circumstances to their former Orderly state, the state in which they existed before the interruption of disorder. In that *san*, in that return, we eradicate blockages to our own awareness. In that *san*, in that resolve/restoration, we eradicate impediments (people or situations) to our ability to execute our *nkrabea*.

The expansive nature of *san* allows us to return to, to **express**, our essence. The contractive nature of *san* allows us to restore, to **impress**, our essence. We return to reclaim who we are and how we are designed to function, how we should/must function. We resolve by impressing/imprinting that knowledge upon our life-condition, our present circumstances. We return, *san*, to retrieve the template for proper living and we resolve, *san*, by taking that template and impressing/imprinting it upon the current situation, thereby stamping out the disorder and restoring Order.

Revolution is the *expression* of Wisdom, Intelligence. Resolution is the *impression* of Wisdom, Intelligence. Through revolution we revolt, we express our disdain for disorder---by challenging it. Through resolution we resolve, we impress our disdain for disorder---by eradicating it. When we challenge, we challenge relentlessly, without compromise. When we eradicate, we eradicate completely, without exception.

NYANSA

It is important to note that the term **nyan** in the Twi language means *to awaken, to cease to sleep; to rise up*. The term **sa** in Twi means *war*. It also means *to end; bring an end to; to cut into* as in **sa yare**: *to cure, to bring an end to (sa) disease (yare)*.

Nyan is related to the expansive aspect of **san** in the sense that *to revolt, to return* is to *awaken, to rise up, to cease to sleep*, which demonstrates expansion. **Sa** (war; to bring an end to) is related to the contractive aspect of **san** in the sense that *war, to bring an end to, resolution, bringing an end to disorder, restoring order* demonstrates contraction. *Nyansa* as *wisdom, intelligence* is thus a dual acknowledgement that disorder is present and that it must be challenged, turned back (**san**) and defeated, cut into, brought to an end (**sa**) so that we may be *free from restraint, vindicated, returned to our former state (san)*.

In the language of Kamit, **san** also means: *to turn back*. **san** also means: *to cut; to cut into*. See below:

<u>Kamit</u>	<u>Definition</u>	<u>Twi</u>	<u>Definition</u>
san	to turn back	san	to turn back; return
san	to cut; cut into	sa	to cut; cut into; pierce

Functionally, *nyansa* is the ability to **re-spect** or re-view every thought, intention and action and harmonize each with **Nyamewaa-Nyame Nhyehyee**. This means that we must engage what we would call **san-san, revolution-resolution**. We must reach back into our Divine Ancestral awareness when faced with a problem, draw the necessary resources therefrom, challenge the disorder and eradicate the disorder. This is the proper balanced approach and that which is the only means whereby Afurakanu/Afuraitkaitnut can engage in true **Amansesew**, Nationbuilding/Nation-restoration. We must be **asafo** (warriors/warrioresses) who are **revolutionary-resolutionary**.

One cannot simply “be a revolutionary” and be complete, yet not have a true goal to eradicate disorder and its purveyors and restore Order through resolution. One cannot simply “focus on solutions”, i.e. “be a resolutionary” and be complete, yet have no understanding of the value of nor possess the courage to fight/engage/revolt. Revolution and Resolution are two halves of the Divine Whole of *Nyansa*. One cannot truly be a revolutionary without being a resolutionary. One cannot truly be a resolutionary without being a

revolutionary. It is the akyiwadefo who promote the imbalanced idea that, “we are in the struggle”, “we are in the revolution”, “the revolution is coming”, while the balanced notion of “we are ending the struggle”, “we are in the resolution”, “the resolution is here” is never addressed. Many misguided Afurakanu/Afuraitkaitnut have followed this perverse pattern of thinking in imitation of white pseudo-“revolutionaries”.

The focus on a pseudo notion of —revolution by the akyiwadefo is a manifestation of the reality that the akyiwadefo are incapable of resolution, for resolution requires that disharmony is challenged relentlessly with the goal of resolution---the complete eradication of disharmony/disorder and its purveyors and the restoration of balance. The akyiwadefo incarnate as spirits of disorder and are therefore perpetually imbalanced. Resolution with regard to the akyiwadefo on any level would necessarily mean their total extinction. Because they seek only to perpetuate disorder, they necessarily seek to perpetuate their existence (disorder) in the world which is in direct contradistinction to the function of revolution-resolution.

Moreover, the akyiwadefo are not capable of true revolution for they do not have the capacity to return to a point of origin or an original/natural state---a state (natural) which they have never experienced. They have no capacity therefore to return to a pact with **Nyamewaa-Nyame**, for they have no pact. They never had a pact and will never have a pact. They have no *nkrabea*. Only *created* entities in Creation have a pact with **Nyamewaa-Nyame**, have an *nkrabea*, a purpose, a Divine function to execute in Creation. The akyiwadefo, being, naturally, forever excluded from this category have nothing to revolt against, nor anything to bring resolution to. They **are** the disorder that must be addressed through revolution-resolution on the part of Afurakanu/Afuraitkaitnut.

The akyiwadefo do not challenge for the purpose of restoring Order, they fight only for the purpose of restoring their ability to engage in their own lustful and malicious (disordered) desires without hindrance. The akyiwadefo therefore do not/cannot engage in revolution, but in **revulsion**. To *revulse* is to *tear away*, to *pull*; *tear (vulse from the root vellere) back; again (re)*. The akyiwadefo only challenge, or seek to *pull back* or *tear away* anything that stands in the way of them perpetuating disorder in the world.

The akyiwadefo do not engage in resolution, seeking to restore Order to society or relationships, for if they did they would only seek the complete eradication of themselves (complete eradication of disorder). Instead, the aspiration of the akyiwadefo is **repression**. They malfunction in Creation for the purpose of *pressing* (holding down) *back; again (re)* others.

The act of *revulsion* is the **perversion** of *revolution* from the Afurakani/Afuraitkaitnit, the true, perspective. The act of *repression* is the **perversion** of *resolution* from the Afurakani/Afuraitkaitnit, the true, perspective.

It is spiritually and cosmologically impossible for any non-Afurakani/non-Afuraitkaitnit to be a revolutionary or a resolutionary. Non-Afurakanu/non-Afuraitkaitnut cannot bring revolution. They can only bring revulsion. Non-Afurakanu/non-Afuraitkaitnut cannot bring resolution. They can only bring repression. They are not and cannot be revolutionary, but can only be revulsionary. They are not and cannot be resolutionary, but can only be repressionary.

TU SA...NYAN SA

The Twi phrase **tu sa** is translated as: *to wage war*. In a similar fashion, with respect to the revolutionary-resolutionary nature of wisdom, intelligence, we utilize the term **nyan sa**. We recognize the nature of wisdom to be a process of awakening, *nyan*, war, *sa*, against disorder in all of its forms.

Nyan, to awaken, is a natural Divine reaction to the influence of disorder. **The urge to challenge disorder is an urge of Divine Intelligence.** *Sa*, war, is a natural, Divine, response to disorder. **The urge to eradicate disorder is an urge of Divine Intelligence.** As stated previously, the definition of **Nanasom**, Afurakani/Afuraitkaitnit Ancestral Religion is: *the ritual incorporation of Divine Law and the ritual restoration of Divine Balance*. This is a reflection of Afurakani/Afuraitkaitnit Ancestral Culture, which is properly defined as the *Divine acceptance (law/love) of Order and the Divine rejection (hate) of disorder*. When we embrace these realities only then do we have religion and culture. Otherwise we simply demonstrate the perverse influence of the *akyiwadefo*.

We have been conditioned by the *akyiwadefo* against awakening, *nyan*. Through the propagation of their false religions, fictional characters and their associated foolish doctrines/philosophies we are programmed to remain asleep. We are instructed to: *seek our treasures in heaven; to turn the other cheek; to seek to escape the cycle of reincarnation; to view this world as an illusion and that the physical world and its affairs are unimportant; that we should not be focused outwardly but inwardly; that we should not judge, pass judgment, or be judgmental; that we should accept all people, things and events and see them all as representatives of lessons and that, "all are in divine order"*. These ideas are absolutely inaccurate, foolish and self-destructive, promoting disorder in the spirits of Afurakanu/Afuraitkaitnut. It is for this reason that they comprise the core-programming tool utilized by the *akyiwadefo* to keep us from awakening.

We have been conditioned by the *akyiwadefo* as well to express an instantaneous adverse reaction to the idea of warfare. We are taught that war is wrong, evil, immature, non-spiritual, a sign of being controlled by a lower-level of consciousness among many other idiotic, nonsensical beliefs. We have been shielded with respect to the true meaning of war and its relationship to Divine Intelligence.

It is a manifestation of Nyansa, Divine Wisdom, to seek to establish, restore and maintain Nyamewaa-Nyame Nhyehyee through the functional instrument of Revolution-Resolution. For disorder is not a creation of Nyamewaa-Nyame. Disorder is always by definition an uncreated, therefore a temporary, aberration in the Created Order.

In ancient Kamit, the *Ntoro* (God) of Divine Wisdom, Divine Speech, learning, writing, the sciences, etc. is called **Tehuti**. **Tehuti** is also called **Tehi** and **Tekh**. As **Tekh**, He is the regulator of the Time and seasons (Nature's rhythm). It is for this reason that He is also the *Ntoro* of the first month of the calendar of Kamit. **Tekh** is the Male counterpart to **Tekhith**. **Tekhith** is the *Ntorot* (Goddess) of Divine Wisdom. She is also the *Ntorot* of the first month of the calendar. Together **Tekh** and **Tekhith** govern the Natural rhythm.

Tehuti (Tekh) as Divine Measurer of Time is shown as the Divine Scribe holding the *notched palm-branch*. **Seshat** as a title of the Female counterpart of **Tehuti** is the Divine Scribe (**seshat** means scribe) also holding the *notched palm-branch*. This palm-branch represents the enumeration/measurement of Time and the proper place of all created entities, things and events within the Divinely Created Continuum:



Tehuti with notched palm branch

Seshat with notched palm branch



Seshat and Tehuti Together, both holding notched palm branches

Notice the symbol on the Head of the *Ntorot* **Seshat**. This symbol of a seven-pointed star or plant with two horns inverted above it lends its name to another title of **Seshat**. She is thus often called **Sefkhet Aabuit**. **Sefkhet** can mean *seven*. **Aabuit** means *two horns*. However, the term **sefkh(t)** also means: *to untie, to unfasten, to loosen, to set free; to cut off, to cut away (with force/violence)*.

The **habu** bird (ibis; crane) is the bird which is sacred to **Tehuti** and thus the bird-form that **Tehuti** takes. **Tehuti** often has the head of the *habu* (as shown above) and the body of a man. He is also depicted in the full form of a *habu*. The *habu* was a bird which used its hooked-beak to kill certain deadly animals and insects. It was thus a protector for the inhabitants of Kamit. This bird *habu* was also called **tekh**. It is critical to note that the general term **tekhi** in Kamit, with the determinative of a man wielding an axe means: *massacre; slaughter*. The term **tekh** spelled with the soft 't' also means: *to overthrow*.

Tekh/Tehuti, the *habu*-headed *Ntoro* was seen as a Divine Protector, for the establishment and maintenance of Order through the application of Wisdom is *protective to us* as we work to fulfill our *nkerabea*. We rely on the Divine Laws (**maau**) scribed by **Tehuti** and **Seshat** in order to protect ourselves from falling into a lustful, malicious, self-destructive life-style/existence. They inscribe these laws through writing and also through ritual into our consciousness. The **Metut Ntorot** (hieroglyphic symbols), as well as other sacred symbols such as the **Adinkra** in Akan culture, were formed/scribed by **Tehuti** and **Seshat**. **Once ritually incorporated, these geometric forms become talismans which we can employ to neutralize dissonant energy, inimical vibrations, projected upon us from other entities. These specialized forms also become functional matrices performing the function of Abosomkommere (Deity Shrines)-in-miniature whose potency we may activate for our spiritual alignment and re-alignment when thinking (conceptualizing), writing, speaking, meditating, engaging in mpaebo (ritual prayer) and more.**

Tehuti is the *Ntoro* of Divine Wisdom. **Seshat**, also called **Sefkhet Aabuit**, is the *Ntorot* of Divine Wisdom. The titles **Tekh** and **Tekhit** are related to the word **tekh** meaning *massacre, slaughter; to overthrow*. The title **Sefkhet** is related to the word **sefkh** meaning *loosening, unraveling, setting free*. As the *Governor* of the expansive pole of Wisdom (Nyansa), **Tehuti** or **Tekh**, is directly connected with the **revolutionary** notion of **san**: *to return, to revolt, to challenge, to turn back---to attack/ slaughter; wage war against*. As *Governess* of the contractive pole of Wisdom (Nyansa), **Seshat** as **Sefkhet Aabuit** has a function which is directly connected with the **resolutionary** notion of **san**: *to loosen, unravel (disorder), to set free---to end the war*.

We demonstrated in the second part of this series that **Tehuti** directs **Heru Behudet** to slaughter the enemy and subsequently rewards and honors **Heru Behudet** for accomplishing the task---according to the Orders of **Ra**. Divine Wisdom, **Nyansa**, has always been associated with the execution of Divine Hate, **Kyi**, whose execution is prompted by the Creative Power. See picture below:



Tehuti, Auset and Heru Behudet participating in the capturing and spearing of the enemy
Drawing from the **Temple of Heru of Edfu**

It must be stated clearly that these enemies/fiends are not simply symbolic representations of our lower nature, misguided desires or lusts. While these concepts are related and part of the whole, these *Abosom*, **Tehuti**, **Auset**, **Heru Behudet** and Others operate throughout all aspects of Creation. *As above, So below*. We have real enemies (purveyors of disorder) in the physiological realm (cancerous cells), the spirit-realm (including various forms of lust and malice as well as deceased discarnate spirits who seek to wreak havoc in the lives of the living) but also the physical realm--murderers, rapists, all of the whites and their offspring/akyiwadefo, etc. Disorder and its purveyors are stamped out on **every** level, physical and non-physical, under the *direction* of **Tehuti** and **Tekhit**. This is one of the reasons why **Tehuti** is shown above with the captured enemy, holding them for **Heru Behudet** to **slay** them in turn. Divine Wisdom (**Tehuti**), respects the role of Divine Hate (**Heru Behudet**) and allows It to carry out its Divine Function (eliminating disorder and its purveyors) in Its proper *Time*.

An excerpt from the **Pert em Heru** (*shefti*/papyrus of the scribe Ani):

*“. . . Hail, **Tehuti**, who made **Ausar** victorious over his enemies, make the **Ausar**, the scribe Ani **maakheru**, to be victorious over his enemies in the presence of the great Divine rulers, on the festival of the breaking and turning up of the Earth in (the region of) Tattu, on the night of the breaking and turning up of the Earth in their blood and of making **Ausar** to be victorious over his enemies.*

*When the **fiends** of **Set** come and change themselves into beasts, the great Divine rulers, on the festival of the breaking and turning up of the Earth in Tattu, **slay them in the presence of the Deities therein, and their blood flows among them as they are smitten down. These things are allowed to be done by them by the judgment of those who are in Tattu.***

*The great Divine rulers in Re-stau are **Heru**, **Ausar** and **Auset**. The heart of **Ausar** rejoices, and the heart of **Heru** is glad; and therefore are the east and the west at peace.*

*Hail **Tehuti**, who made **Ausar** victorious over His enemies, make the **Ausar** Ani, the scribe and teller of the divine offerings of all the Deities, to triumph over his enemies in the presence of the ten companies of great Divine rulers who are with **Ra** and with **Ausar** and with every God and Goddess in the presence of **Neb-er-tcher**. He has destroyed his enemies, and he has destroyed every evil thing belonging unto him. . . .”*

Here **Tehuti**, the *Ntoro* of Divine Wisdom is appealed to, that He may make the scribe Ani, victorious/triumphant over his enemies, just as **Tehuti** had done for **Ausar** by making **Ausar** victorious over His enemies. The word being translated here as *victorious* or *triumphant* is actually the word **maakheru** (**maakher/mmara ne kyi/mmarahe**). We appeal to Divine Wisdom/*Nyansa*, in order to become victorious over our enemies. We appeal to Divine Wisdom in order to embrace *mmara ne kyi, maakher*, Divine Law and Divine Hate. This has always been common knowledge in Afuraka/Afuraitkait. It was only through the perversion of our culture by the akyiwadefo that we have been perversely conditioned to never associate warfare, destruction of our enemies, of disorder, with Divine Wisdom.

MMUSUA NE MMUSU..MSUT HENA MSUT

Just as in the Twi language, the language of Kamit has more than one term to describe hate. The term from Keneset and Kamit, **mst** is found in Twi as **musu**, both being directly related to Divine Hate. In the language of Keneset and Kamit we have the term **mst** with two major meanings:

mst -- offspring, that which is birthed, children; family

mst -- hate, hatred, that which is hated

These terms and their related forms are usually written by egyptologists as:

mest, mesut, msut, ms, mes, mesi

Again, in the “field” of egyptology, the whites often place the letter ‘e’ in between the consonants of those words that are written without vowels in the *metutu*. For example, the term for God, **Ntr**, is often written *Neter*. This application of the letter *e* is arbitrary. It is done as a way to facilitate pronunciation. It is an indication that the researcher either does not know the proper pronunciation of the ancient term and/or the researcher is attempting to conceal the proper pronunciation of the ancient term. Such concealment is employed because the whites know that it is in the languages of Afuraka/Afuraitkait that these ancient terms still exist---intact. For example, the above-mentioned term **Ntr**, God (Masculine), exists in Twi as **Ntoro** meaning the Patrilineal *Obosom*/God. The identity of thousands of words and concepts from Keneset and Kamit existing in the languages and cultures of contemporary Afuraka/Afuraitkait shows that many of the peoples of Afuraka/Afuraitkait today are the direct descendants/relations of the ancient Kenesu-Kamau. This fact the akiwadefo seek to keep from us, for it is liberating to our Ancestral consciousness.

How then do we properly pronounce the terms **mst** (*family, offspring*) and **mst** (*hate, to hate, that which is hated*)?

In Akan we have **both** terms carrying the **same** meanings:

mmusua – Matrilineal families/clans: offspring, those whom are birthed; descendants of Great Ancestresses

mmusu -- that which is hated; great moral evil/taboo

As we can see, **mst** and **mst** in Kamit is **musua**(t) and **musu**(t) in Akan. The arbitrary insertion of the *e* is inaccurate (*mest, mesut, mesi*). Moreover, in *Coptic*, the word **mst** is spelled **moste**. The *o* in *Coptic* is approximated by the *u* in Twi/Akan (**musu**(t)).

In Akan culture, inheritance is determined through the matrilineal blood-circle. There are seven Great Females Whom collectively are the Ancestresses of all Akan people. These seven Females are the heads of the seven great **mmusua**, matrilineal clans/families, of the Akan. Every Akan individual is descendent through one of these *mmusua*. If an Afurakani/Afuraitkaitnit individual can trace his or her direct Ancestry---physically and spiritually (via reincarnation)—directly to one of these seven Females, then he or she is Akan. Otherwise, he or she is not Akan. The singular form of *mmusua* is **abusua**.

[Just as the *m* and *b* interchange in the term for *blood* in Twi, written: **mogya, mbogya, bogya**, depending on the specific Twi dialect and/or orthographical representation, so is it apparent in the terms *abusua* and *mmusua*. *Mmusua* is used in the pronunciation of the plural just as many words whose root begins with the *b* sound in the singular are spelled with the double *mm* in the plural. Indeed, when spoken at regular conversation speed, *mbogya* and *mogya* sound identical.]

All Akan people are part of one of the seven *mmusua*. We are all *offspring, family, birthed* from these clans. When one asks “what is your *abusua*?” they are asking what family do you come from. This is why the term *msut* is

defined in Kamit as: *offspring, family, that which is/those whom are birthed*. The terms *msut* and *mmusua* are the exact same terms, phonetically and conceptually.

In Akan culture that which is **mmusu** is that which is considered: *abominable, hateful, abhorrent, accursed, wicked*. **Mmusu** is also written **musu** or **musuo** depending on the dialect or the orthographical representation. Again the *m* and *b* interchange, so we have the forms **busu-fo** (*fo* – people, who are *mmusu* – wicked). See the relationship to **ade** (things), **adwene** (thoughts), **bo** (to act; acts) and **yi** (to remove; removal):

busu-de – wicked, evil thing or deed; abomination

busu-adwene – wicked, evil thoughts (*adwene*)

mmusu-bo – the act of (*bo*) cursing; the committing of acts that bring disaster

mmusu-yi – the removal (*yi*) of a curse, evil, of that which is hated (*mmusu*)

In Akan culture, **mmusu** is defined as **a great moral evil**. *Mmusu* is a great or comprehensive **akyiwade** (taboo).

Incest, rape, child molestation are examples of what is considered **mmusu**. These are some of the things that are **hated** by the *Abosom*. They are necessarily, by default, *akyiwade*, taboo, *that which is hated by the Abosom*. The *Abosom* are known to punish and/or kill individuals who commit such acts. The difference between *mmusu* and *akyiwade* can be summed up in the phrase:

Mmusude ye akyiwade na akyiwade nyinaa nnye mmusude

All mmusu are akyiwade, yet all akyiwade are not mmusu.

An example of this principle: the various **mmusua** (families/clans) have their own dietary *akyiwade* or taboos. If the members of the *mmusua* consume a certain food that is *akyiwade* for their group, it could lead to their deaths. The *Abosom* have directed them not to consume this food. Such consumption is something that is hated/rejected by the *Abosom*. The *Abosom* will punish those who violate the *akyiwade*/taboo. However, one particular food can be *akyiwade* for the members of one of the *mmusua* but not for members of any of the other *mmusua*. Therefore, we can have a situation where, because of their trustory and genetic/spiritual make-up, the members of the **Asona abusua** (Asona clan) may be able to eat a particular food, whereas the members of the **Agona abusua** cannot. On a much lower level, there are some food items that make some of us sick while others can consume the same food items and be fine. These kinds of differences, not related to a sanction from the *Abosom*, are called allergies in english. Someone can eat mushrooms for example and have no adverse reaction, whereas someone else can eat the same mushrooms, develop an acute allergic reaction and die from it. The allergic reaction to a food led to their demise. The dietary *akyiwade* are similar, except they carry the sanction of one or more *Abosom*. The *akyiwade* is therefore a comprehensive (physical and spiritual) restriction as opposed to a simple physical allergen.

However, **mmusu** is that *class* of *akyiwade* that is **taboo for all Afurakanu/Afuraitkaitnut**. Again, incest, rape, child molestation, are examples of that which is designated as *mmusu*. **Every Afurakani/Afuraitkaitnit individual** is Divinely prohibited from this kind of *akyiwade*. No exceptions. The relevance of these terms for the purposes of this discussion is summed up in the well known phrase in Kamit:

Mst Ntr

(*musu(t) Ntoro; mest neter* as misspelled by the whites)



A person or thing which is Hated (Mst) by the God (Ntr) or Goddess (Ntrt)

Again, this is **Divine Hate**. **Hate has always been Divine**. We have simply been misguided by the whites and their offspring, deliberately, against Hate.

Mst Ntr (Divine Hate, That which the God/Goddess Hates) is not only found in the texts of Kamit, but in Akan culture the *Abosom* have always stated, **Themselves**, who and what They Hate. **Afurakanu/Afuraitkainut learned the concept of Divine Hate from the Abosom Themselves**. This is true of **all** Afurakani/Afuraitkainut (African) Ancestral Religions. The **Abosom, Orisha, Vodou, Arusi**, have always stated and continue to state to this day whom and what They hate. This occurs through possession, divination, and many other forms of direct communication from the *Abosom* to us. **Since the whites and their offspring first came into existence and into contact with us, the Abosom have clearly stated that They hate the whites and their offspring. They continue to do so today and will continue to do so, by Their own admission, until we make the akyiwadefo extinct. The Abosom direct us to hate the akyiwadefo, for this is part of embracing Nyamewaa-Nyame Nhyehyee, Mmara Ne Kyi.**

Mst/Musu/Khet/Kyi---The concept of Hate as an integral part of our culture and thus our religion/spirituality was never an “issue”, until the whites made it a false issue. They understand that as long as we reject the Divine Mandate to Hate them, we place ourselves out of *Nyamewaa-Nyame Nhyehyee* (Divine Order) and will not be able to eradicate them and their influence from our lives. In this ill-condition we are actually showing hatred for **Nyamewaa-Nyame**. This is truly self-hate---which is insane.

Insane or insane-acting people cannot govern themselves. They must be dependent upon others. Others often include their enemies

We mentioned in this series that **Heru** is the *Ntoro* (God) of Hate. We mentioned that the name **Heru** is directly related to Hate. It should thus be understood that **one** of the **four sons of Heru** is named **Mst (Musut)**. **Mst** is an *Ntoro* Whom governs the *liver*. The term for the *liver* in Kamit is **mst**. A major function of the liver is to **oxidize** impurities in the blood--to oxidize is to —burn upl impurities.

The terms *mst* and *mst*, from Keneset, Kamit and their derivatives in Akan were corrupted by the whites. These corruptions therefore show up in their languages:

Kamit

mst family; that which is birthed

mst hate; that which is hated

Twi

mmusua matrilineal clans; offspring that which is birthed

mmusu that which is hated; wicked, accursed; great moral evil

Kamit

ms that which is born
ms that which is hated

greek/latin

mas that which is born “Christ”
miseo that which is hated; detested

Kamit

ms(t) that which is hated; abomination

english

mess that which is detested *messy, dirty*; feces is called ‘*mess*’

This concludes the first three parts of our series on **MMARA NE KYI**. Divine Law/Love and Divine Hate are essentially and supremely Afurakani/Afuraitkaitnit, for they are bestowed upon us by **Nyamewaa-Nyame**.

This series will continue in our next issue.

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MMARA NE KYI

Divine Law and Divine Hate

Ofa a eto so Nan – Part 4

“...*Any evil person who wishes Ntiamao Amankuo to pass away from this world..
Hand him over to the Divine Executioners
Nobody blesses his enemies....*”

The above is an excerpt from an Akan **mpaeyi**, a libation prayer, cited in the **MMARA NE KYI** section of the second issue of our **AFURAKA/AFURAITKAIT Nanasom Nhoma**. The individual conducting the *mpaeyi* asks **Nyamewaa-Nyame**, the **Abosom** and **Nananom Nsamanfo**, The Supreme Being, the Goddesses and Gods and his Spiritually Cultivated (Honorable) Ancestresses and Ancestors, that his enemies be handed over to the Divine Executioners—Divine Killers—for nobody blesses/seeks favor for his enemies. Who are the Divine Executioners?

In the culture of **Afurakanu/Afuraitkaitnut** (Africans~Black People), wherever we are found in the world, Afurakanu/Afuraitkaitnut invoke the **Abosom** for the purpose of restoring **Nyamewaa-Nyame Nhyehyee**, *Divine Order*. Restoring Divine Order can come in the form of *cleansing* as well as in the form of *disintegration*. This restoring/restoration is **resolution**. Resolution can manifest through the *repair* of a *created* entity or entities which/whom have become defective. Resolution also manifests through the *total destruction* of the entity or entities which/whom cause disorder. **The Divine Executioners enspirit and embody these resolutionary functions. This includes the Divine Destruction of our enemies—the entities whom cause disorder.**

In Akan culture, the Divine Executioners are those *Abosom* called **Abrafo Abosom** (ah-brah‘-foh ah-boh-som‘). **Abrafo**, as mentioned in the first part of this **MMARA NE KYI** article-series, is the plural term denoting the individuals/group, *fo*, who maintain the law, *mmara*. The singular term for *law* in the Twi language of the Akan is **bara** or **bra** (*obara* or *obra*). The plural form of **bara** is **mmara**, sometimes spelled **mbra**. The plural of *obrafo* is *abrafo* (*mmara-fo* or *mbrafo*).

The title **obrafo** (singular) and **abrafo** (plural) is usually translated as ‘police’. However, *abrafo* function not only as the policing agents but also as **adumfo**, executioners, from the root **dum**, meaning ‘to extinguish’. This is why the *abrafo* are called “executioners/killers”.

In the **oman** (nation), the particular group of *Abosom* called *Abrafo Abosom* operate through Their human agents. These agents are the *abrafo* (police) and *adumfo* (executioners) in the social order. They physically police the *oman* and also carry out capital punishment--the death penalty--for the benefit of the *oman*.

The *Abrafo Abosom* also operate in the *oman* within the context of **Nanasom** (Ancestral Religion) through a priestly order whom are also Their human agents. Members of this particular priestly order are called the

Abosommerrafo (*Abosom Abrafo*). This particular order of ritual specialists invoke and possess (become spiritually possessed by) the *Abrafo Abosom* for the benefit of the *oman*. The *Abrafo Abosom* are invoked by the *Abosommerrafo* priestly order for many reasons including the hunting down of criminals in society in order to execute them spiritually. Such executions lead to fatal illness or other forms of physical death for the criminals.

The *oman* (nation) in Akan culture, and in Afurakani/Afuraitkaitnit culture across the board, is a *created* entity and therefore a manifestation of the Divine structure of **Abode** (ah-baw-deh')--*the Created Universe*. The *oman* is therefore an *Abode-in-miniature*.

The *Abrafo Abosom*, Divine Executioners, work to uphold **Nyamewaa-Nyame Nhyehyee**, Divine Order, within the *oman*, the *Abode-in-miniature*, just as they uphold **Nyamewaa-Nyame Nhyehyee** in the *Greater Abode*. In the *Greater Abode*, the *Abrafo Abosom* operate through various manifestations of Nature including the **Owia** (Sun), **Ogya** (Fire) and **Ewim** (Air) [*Especially the aspect of the air/atmosphere referred to as the ionosphere also called the thermosphere which works to maintain the stability of the planet*].

The Divine structure of *Abode* is again duplicated in the physiological and psychological/spiritual structures of all *created* entities. It is the *Abrafo Abosom* Who operate the *immune system* of the Afurakani/Afuraitkaitnit body. The cells of the immune system are *Abrafo*, Divine Executioners, constantly upholding the Divine Order of the body's organs and systems by constantly seeking out and destroying--**kill**ing--cancerous cells and other invading microbes. The immune system of the Afurakani/Afuraitkaitnit body is a component part of the *Divine Immune System* of the *Abode*. This is a manifestation of the **Nyamewaa-Nyame Kyi**, Divine Hate, the Contractive Pole of **Nyamewaa-Nyame Nhyehyee**.

We thus find that the same *Abrafo Abosom* Who work to uphold **Nyamewaa-Nyame Nhyehyee** in *Abode* and within the *oman* (the *cultural Abode-in-miniature*) execute the *same* function within our bodies (our *personal Abode-in-miniature*). As the Contractive Pole of **Nyamewaa-Nyame Nhyehyee**, **Nyamewaa-Nyame Kyi**, Divine Hate, is governed by the Male and Female *Abosom* Who function as and produce the **Abrafo Titire**, the Head *Abrafo*, the Chief/Chieftess Divine Executioners.

ABRAFO TITIRE

(Head Abrafo)

We have shown previously in **MMARA NE KYI** that the Principal *Abosom* of Divine Hate in Keneset and Kamit (ancient Nubia and Egypt) are called **Heru Behudet** (**Sekhem Shut**) and **Het-Heru** (**Sekhemet**). They are the Male and Female Complementary Forces of Divine Destruction/Restoration operating as the Contractive Pole of **Nyamewaa-Nyame Nhyehyee**.

One of the major forms that **Heru Behudet** takes is that of the winged celestial disk:



One of the names of **Heru Behudet** as the winged disk is: **Per** or **Pera** (peh'-rah) in the **metutu** of Kamit. **Pera** also means: *he who comes forth, he who attacks*. **Pera** also means: *mighty man of war; professional soldier, etc.*

Finally, **Pera** is a term which denotes the *rising up or coming forth of a celestial body*. The term **Pera**, pronounced with the *rolling 'R'* (tongue tapping the roof of the mouth once) is identical to and is the same word/name as the Akan derivative: **Bena** (beh'-nah). If you repeat the series: **Bena Pera Bena Pera** aloud with the rolling 'R', the two names become indistinguishable. At some point, the listener would not be able to determine which name you were enunciating, **Bena** or **Pera**.

Bena is the *Obosom* of **Benada** (**Bena's day-tuesday**) in Akan culture. He operates through the planet **Bena** (so-called "mars"). He is the *Obosom* of **war, hot metal, and the Enforcer of Divine Order**. **Bena** in Akan was/is called **Pera** in Kamit.

Heru Behudet is the **Ntoro** (*Neter/Obosom*) of the planet **Heraakhuti** which is also called **Heru Teshher** meaning the "**Red Heru**" (so-called "mars"). **Heru Behudet** as **Pera**, the winged disk, is the **Obosom** of **war and metal** in Keneset and Kamit. **He is the Enforcer of Divine Order** (this is why the whites and their offspring call the planet mars the "red planet" and call mars the god of war and metal). This is the same Obosom, with the same name, the same functions in Creation, operating through the same planet, **unchanged** from the culture of our ancient **Kenesu-Kamau** Ancestresses and Ancestors to His expression in **Akan** culture today. **Heru Behudet, Pera**, is the Son of **Ra**. As a Warrior, He uses fiery energy to wage war. It should be noted that in Twi, the root **ben** means: *to become red by boiling, to become hot*. **Bena** is the *ben* (red/reddened/hot) planet.

In the Twi language those who are born on *Benada* are named after **Bena**. Males born on this day therefore receive the **kradin** (krah-deen') or *soul-name*, **Kwabena**, while females receive the *kradin* **Abenaa**. One of the variations of the name **Abenaa** is **Abraba**. This is a contraction of **Abena-ba**. The 'ba' is a variation of the feminine suffix. The name **Bena** is contracted to **Bna** or **Bra** in this instance (the rolling 'R' and the 'N' sounds are identical in regular conversation speed and interchange often in the Twi language). The name of the day *Benada* (Tuesday) is also written as **Brada** in Twi. This **Bra** (**Pera**) of Kamit as well as the root of **o-bra-fo**, the upholder of Divine Order, the Divine Executioner.

<i>Twi</i>	<i>Kamit</i>
Bena	Pera
Bra	Pra



Sekhmet

In Keneset and Kamit, **Sekhemet**, often depicted as a lioness or lioness-headed woman, is a Divine Warriress who is a Divine Executioner (Shedder of Blood). **Sekhemet** also governs the **menstrual** cycle (blood-cycle) of the Afuraitkaitnit woman. This is critical, as the term in Twi for *menstruation* is: **asekyima**.

In the previous article-series we mentioned that the **metut** (symbol) for the **'kh'** sound: ☹ has two pronunciations. It can be pronounced similar to the *'ch'* in “*check*” or like the *'ch'* in “*chronology*”. Indeed, the *'ch'* in English, with its two pronunciations is derived from the **'kh'** of Kamit and its two pronunciations. In the Twi language, this same *'kb'* sound from Kamit is spelled with the **'ky'** combination. Words or names spelled with this **'ky'** combination in the Twi language, depending on the dialect and/or orthography, are pronounced as either *'ch'* as in *'check'* or *'ch'* as in *'chronology'*. For example, one of the Akan ethnic groups is called **Akyem** (ah-cheem). Some also pronounce the name of this ethnic group **Akyem** as **Akim** (ah-keem). The Twi term for *menstruation*, **asekyima** (a-say-chee-mah) is directly related to the Kenesu-Kamau name of the Warriress *Obosom* Who governs *menstruation*: **Sekhemet** (say-chee-mah-t).

Moreover, the term for law, *bra* (*obra, obara*) is also a term for **life** in the Twi language. Thus, *obra* also means *life* in the sense of *existence*. Just as *law, love* and *life* are related in English (**LW, LV, LF**) because of their ancient origin in Kamit, so are they related in Twi: m-**Bra** (mbra/mmara, **law**), m-**Bra** (mbra/mpara, **lover**), o-**Bra** (**life**). The relevance here is the fact that *menstruation* is also referred to by the Akan as **obra**. To cease menstruation is **twa bra**, to *cut/end* (*twa*) *menstruating* (*bra*). The menstrual blood is the *life-blood* of the **abusua** (matrilinal clan) and is thus referenced as the blood of *obra* (*life*). Menstruating women, i.e., women who are releasing blood, are therefore called **obrafo**. [*Because the Akan are a matrilineal society, the seat of rulership is passed on through the mother's blood-circle. The Ohene and Ohemaa (King and Queenmother) represent the obra (existence) of the clan and the mmara, law, of the clan's continuity (matrilinal throne succession).*]

Thus, we have the act of spilling life-blood during war being governed by the *obrafo*, *Bena-fo*, people (*fo*) of **Bena/Abenaa** and the act of releasing life-blood as part of the menstrual cycle being handled by the *obrafo*.

Heru Behudet is **Bena**, the *Obosom* of War and the Male Head of the **Abrafo** (**Benafo**), the Divine Executioners, in *Abode*. **Sekhemet** is **Abenaa**, the *Obosom* of War and the Female Head of the **Abrafo** (**Abenaa-fo; Abraba-fo**), the Divine Executioners, in *Abode*. Below we quote from one of the ancient **akyene** (drum) texts in Akan culture concerning the origin of *Abode*, the Created Universe:

okwan atware asuo,
 asuo atware okwan,
 okwan atware asuo,
 atware okwan,
 yeboo kwan yi kotoo asuo no.
 asuo yi firi tete.
 asuo yi firi **Odomankoma Oboadee**
Odomankoma boo adee
Borebore boo adee,
 Oboo deeben?
Odomankoma boo adee;
Borebore boo adee,
 oboo **Esen**.
 oboo **Kyerema**.
 oboo okyere kwao awua ba **Brafo titire**

the path crosses the river
the river crosses the path opanin ne hwan? who is the elder?
the path crosses the river asuo
the river crosses the path opanin ne hwan? who is the elder?
we made the path, encountering the river
this river is from ancient times
this river is from The Divine Beneficent Former/Fashioner of Creation
The Beneficent One made/formed/originated a thing
The Divine Excavator made a thing
He made/originated which thing?
The Beneficent One formed a thing
The Divine Excavator formed a thing
He made/fashioned the court crier
He made the drummer
He made the Chief/Head Executioner

Obrafo titire maakye oo,
maakye, okesee.
 akoko bon anopa,
 akoko tua bon anopa nhemanhema.
 meresua; momma menhu.
 meresua; momma menhu.

Chief Executioner, good morning
good morning, Great One
the rooster crows in the morning
the rooster crows early in the morning
I am learning, you (pl.) should allow me to see
I am learning, you (pl.) should allow me to see

In line 9 of the above text the Divine Fashioner of the *Abode* (Universe) is called **Odomankoma Oboadee**, and called **Borebore** (Divine Excavator of *Abode*) in line 11. **Oboadee** fashions/makes/forms *Abode*. In the process of fashioning and excavating the *Abode*, **Oboadee** (called **Ptah** in Keneset and Kamit), is shown to have fashioned:

First: the **Esen**, messenger of Supreme Being

Second: the **Okyerema**, drummer-- keeper and regulator of the Creative Energy flowing throughout *Abode* transmitted/played on the “talking” **akyene** (drums)

Third: the **Obrafo**, Divine Executioner

The **Esen** is related to the Divine Nervous System, Communicator of Divine Order in *Abode*, and also within the Afurakani/Afuraitkaitnit body (*Abode-in-miniature*). The **Okyerema** is related to the Divine Cardiovascular System, Drummer/Pulsator of Energy, Regulator of Order in *Abode*, and also within the Afurakani/Afuraitkaitnit body (the heartbeat is the “drummer” who regulates the flow of blood and energy to the body). The **Obrafo** is related to the Divine Immune System, Protector of Order in *Abode*, and also within the Afurakani/Afuraitkaitnit body.

These three positions naturally exist as components within the *oman* (cultural *Abode-in-miniature*) as well. The *esen* is the communicator/messenger travelling throughout the *oman* to communicate to the people the decisions made by the *Obene* and *Obemma* (*King and Queen Mother*) in the **ahemfie** (royal house/court/palace). The *okyerema* uses the “talking drums” to transmit the values of the **amammere** (culture) which regulate order in society. The *okyerema* plays the *akyene* (*drum*) to call down the *Abosom* and *Nananom Nsamanfo* during ritual. The *Abosom* and *Nananom Nsamanfo* possess the **abosomfo**, **abosommerrafo**, **akomfo** (various priests/esses) and bring the **tumi** (Power) of **Nyamewaa-Nyame** into the *oman* to rejuvenate and empower the people. The *okyerema* knows the proper *places, times* and *manner* (to make the *akyene* “talk”) in which to invoke and evoke the *Abosom* and *Nananom Nsamanfo* with the *akyene*. This regulates order in society. Finally, the *obrafo* is the policing agent, upholder of **Nyamewaa-Nyame Nhyehyee**, and functions as executioner.

In the text, the **Obrafo** is called **Kesee**, meaning: the **Great One**. This Divine **Obrafo** is called **Obrafo Titire**, meaning the Head/Chief (*titire*) **Obrafo**, Chief Executioner. The **Obrafo** is the One who was fashioned to enforce/maintain the Divine Order, **Nyamewaa-Nyame Nhyehyee**, which has just been made Reality by **Oboadee**, the Divine Fashioner of *Abode*.

The fact must be underscored that for the Akan, as well as all Afurakanu/Afuraitkaitnut, we find that the role of Obrafo, the Agent of Divine Hate, is so important that this role of Divine Executioner/Divine Killer was formed at the beginning of Abode (Creation).

Nyamewaa-Nyame Kyi, Divine Hate, serves as an integral part of the foundation of Abode

In Keneset and Kamit, **Heru Behudet** and **Sekhet** are called Upholders of **Maa** and **Maat**, Enforcers of **Maa** and **Maat** (Divine Law). In Akan culture the *abrafo* is called the *upholder of the law*, *mmara*. In a descriptive fashion, the *abrafo* is thus recognized to be the “law man” or “the law” just as in English parlance the police are sometimes called “lawmen” or “the law”. Technically however, the *abrafo* represent the enforcement of *Nhyehyee* which naturally means upholding the *mmara*/law. While they can be affectionately described as “the law”/*mmarafa*, the actual “lawmen and lawwomen” are the legislature, the lawmakers---**mmarahyefo**, from **hye** (sheh): *to fix; command; arrange*, **mmara**: *law*. This idea was taken from Afurakanu/Afuraitkaitnut by the *akyiwadefo*, and thus members of congress, the legislature, are known as the lawmakers.

It is the use of these descriptive titles that conjoin the titles **Bena-fo** (Bra-fo, **Bena** people) with **Bra-fo** (law people).

Mmarahyefo – “Law”makers in the *oman* are related to **Maa/Maat**, They who *Express* Divine Order.

Abrafo – “Hate”makers in the *oman* are related to **Heru Behudet/Sekhemet**, They who *Impress* Divine Order.

Finally, another title in Kamit for the flying, winged disk of **Heru Behudet** is: **Heti** or **Hedi**. This **Heti** or **Hedi** is related to the English word **Hate**. **Hedi** is also related to the words **Hed**: *to vanquish, subdue* as well as **Khed** or **Khedu** meaning: *pain, misery, anguish*. This *ked* or *kedu* denoting *anguish* is related to the origin of the Greek corruption *kedo-s*, the same *kedos* which is shown to be the Greek corruption of the term that eventually became *hate* in English. We have shown that the terms *bet, kbet, hed*, mean: *to break, destroy, hate* in Kamit and were corrupted into *kbet-os* and eventually *kedos* in Greek and *hate* in English. Just as the English term *hate* can be used in the sense that: *one hates*, or desires *to break, destroy* someone or something, the term can also carry the connotation of *anguish, grief*. If one *hates funerals* for example, they feel *anguish* about such events. The two meanings of the Greek corruption ‘kedos’: *to break; destroy* and *grief, sorrow, anguish*, show that ‘kedos’ is a corruption of the Kenesu-Kamau *hed, kbed, kbedu, kbet* and their related meanings: *to break; destroy* and *pain, misery, anguish*.

Embracing and Exercising Nyamewaa-Nyame Kyi, Divine Hate, In Life

Just as Divine Law (*Mmara*) is the Expression of Divine Order, so is Divine Hate (*Kyi*) the Impression of Divine Order. Through the Forces of *Kyi*, Divine Hate, *Nhyehyee* is impressed upon, imprinted upon, the Created Order.

When the cells in your body become disfigured, cancerous, and begin to operate outside of the parameters established by the body, the immune system cells move immediately to impress, to imprint, those parameters upon the actions of the disorderly cells. The *disorder* that the cancerous cells created in the body is *destroyed* along with the cells. The immune system cells constantly seek out and destroy cancerous cells.

The *Abrafo Abosom*, Male and Female Complementary Forces Whom animate the immune system cells in your physical body, are the same *Abrafo Abosom* Who animate your **spiritual immunity**.

Your ability to reject the thoughts, ideas, projections, desires and conditionings forced on you by the incarnate and discarnate spirits of **akyiwadefo** (the spirits of disorder/the whites and their offspring) and **ayarefo** (culturally and spiritually-ill Afurakanu/Afuraitkaitnut) on a daily basis is a manifestation of your

spiritual immunity. It is evidence of your capacity as an Afurakani/Afuraitkaitnit individual to draw on the **tumi** (Divine power) of the *Abrafo Abosom* so that you can maintain **Nyamewaa-Nyame Nhyehyee** within your *sunsum* (spirit).

The Abrafo Abosom assist you in re-aligning your sunsum with your okra, your spirit with the Divine Consciousness dwelling within you, so that you may fulfill your nkrabea--your Divinely allotted function to execute in Creation. They do so by assisting you in repelling disorder from your sunsum.

The functioning of the *Abrafo Abosom* within your *sunsum* allow you to repel, destroy, repulse spiritual projections being leveled at you by individuals or entities who seek to control you through ritual means as well.

Not only are the *Abrafo Abosom* ritually invoked to ward off negative spiritual projections, but They are routinely invoked to seek out and kill the individuals who are engaged in the practice of a negative *use* of what the Akan call **bayi** (so-called witchcraft). The negative *use* of *bayi* is sometimes called **bayi boro** (hot or maleficent “witch”craft) while the positive use is sometimes called **bayi papaa** (cool beneficent “witch”craft—*of course “witchcraft” being a foolish descriptive propagated by the akyiwadefo*). Amongst the Akan as well as Afurakanu/Afuraitkaitnut all over the world, the practice of disrupting the negative effects of the negative use of *bayi* and the killing of the perpetrators of that negative use of *bayi* with the assistance of the *Abrafo Abosom* is an important component of our culture. In fact, the **Apoo Afahye** (*Apoo Festival*) celebrated by certain **Akanfo** includes the bringing out of the *Abrafo Abosom* shrines, some of which are mislabeled —witch-catching shrines], in order to seek out and destroy those individuals or groups engaged in criminal and criminal-spiritual activity in the society. [In **Ewe** culture (*Vodoun*) a similar practice is engaged in during the **Hounndrope** Festival]. The criminals are often given the death penalty once arrested. If the *Abrafo Abosom* have not killed the criminals through giving them a fatal illness or by other means, they are usually executed by the *abrafo* or *adumfo* of the *oman*. In other instances they are killed by a contingent of the **amanfo** (citizenry). [This is not mob-action/mob-justice in the eurocentric sense but a community action sanctioned and supported by the *amanfo*.] Still in other instances, the criminals are made by the *Abosom* to go insane and commit suicide.

The value of the *Abrafo Abosom* as Agents of Divine Destruction cannot be overstated. Thus, the akyiwadefo have gone to great lengths to make the existence and the role of the Abrafo Abosom to be greatly understated, misstated and/or not stated at all. It is understood clearly by the akyiwadefo that once Afurakanu/Afuraitkaitnut fully embrace **Nyamewaa-Nyame Nhyehyee** through the full embrace of **Nanasom**, that this will mean the full embrace of the *Abrafo Abosom*. This means that we will recognize the working of the *Abrafo Abosom* in *Abode (the Universe)*, in our *oman (nation/culture)*, in our *abonam* (bodies) and within our *asunsum* (spirits). We will then work to harmonize our thoughts, intentions and actions with These Divine Impressors/Impressresses of **Nyamewaa-Nyame Nhyehyee** which will result in the ultimate eradication of the akyiwadefo, their culture and their false religions from our *asunsum* and from the face and depths of **Asaase Afua** (Earth Mother).

Afurakanu/Afuraitkaitnut living outside of Afuraka/Afuraitkait in territories dominated by the akyiwadefo are living behind enemy lines. Our full embrace of MMARA NE KYI, through our full embrace of the Abrafo Abosom, is therefore particularly crucial.

We must sustain our immunity in order to survive and win daily battles and ultimately be victorious in the overall war with the akyiwadefo, which will continue until we make them extinct.

Most Afurakanu/Afuraitkaitnut living behind enemy lines work for the akyiwadefo, and many have some interaction with the akyiwadefo on a constant basis. Some have become confused about the operation of **Nyamewaa-Nyame Kyi**, Divine Hate, within this context. This confusion is a manifestation of the reality that we have not yet fully embraced **Nyamewaa-Nyame Nhyehyee** and Its Two Poles: **MMARA NE KYI**.

*When an Afurakani/Afuraitkaitnit individual has attained full maturity, meaning that he or she has fully embraced **Nyamewaa-Nyame Kyi**, evidence of that fact is that he or she will be able to maintain his or her okyi, hatred, of the akyiwadefo 100% of the time--no matter how "nice" the akyiwadefo have "treated" him or her. In fact, the more "kind" the akyiwadefo treats such an Afurakani/Afuraitkaitnit individual, the more pronounced, deep, and valued his or her okyi, hatred, for the akyiwadefo manifests.*

This is because mature Afurakani/Afuraitkaitnit individuals understand that any action on the part of the akyiwadefo deemed "nice" is actually an assault on Afurakani/Afuraitkaitnit culture and people. Such acts of "kindness" are ploys designed to endear us to the akyiwadefo.

We as mature Afurakanu/Afuraitkaitnut understand that to endear ourselves to a spirit of disorder is to accept disorder into our lives. This is the definition of self-destruction. It is self-hatred, insane, anti-Nyamewaa-Nyame Nhyehyee, and therefore anti-existence.

*The acceptance of disorder, in any form, is always the rejection of **Nyamewaa-Nyame***

To accept the akyiwadefo is to "voluntarily" ingest (accept) poison into your system and then wonder why you have become weak.

The goal of the akyiwadefo "niceties" is to steer us towards rejecting **Nyamewaa-Nyame**, thereby setting us up for self-inflicted paralysis and self-annihilation—physically and spiritually. Acceptance of the akyiwadefo, endearment to the akyiwadefo on any level whatsoever, is akin to stepping onto a battlefield without weapons, without armor and without the consciousness that it is a battlefield--without the consciousness that we are under constant assault.

The fact that the akyiwadefo are living and breathing is a perpetual assault on Afurakanu/Afuraitkaitnut. Their living and breathing is an offensive and aggressive posture and assault upon us and must be fully recognized as such. As the akyiwadefo live and breathe, they are constantly projecting and emanating disordered vibrations into *Abode*. **The fact that the akyiwadefo continue to procreate means that they desire and intend to continue to bring disorder into the world.**

The only "nice" thing that any akyiwadefo can do is to remove themselves and their group as a whole from existence on Asaase Afua. Any action outside of that is a manifestation of the akyiwadefo disdain for Afurakanu/Afuraitkaitnut, Abode, Nyamewaa-Nyame Nhyehyee and Nyamewaa-Nyame.

If you had tuberculosis you would not attempt to interact with your family and friends. If you cared about them you would distance yourself from them until you were cured. You would do whatever you could to make sure that you did not project disease onto them. [*Indeed, there are some cells in the body that automatically self-destruct after having become disfigured. This is auto-immunity for the preservation of the organism.*] The akyiwadefo incarnate as spirits of disorder and are **incurable**. The akyiwadefo, just by virtue of being alive, are constantly and consistently projecting perverse disordered (disease) vibrations that are destructive to Afurakanu/Afuraitkaitnut—**when we consciously or unconsciously accept/receive them—when we consciously or unconsciously refuse to reject them.** The akyiwadefo engage in "niceties" in order to

manipulate us into receiving and accepting their vibrations/pollution as opposed to us rejecting them/it. This works to infect our spirits and bodies. Those of us who have fallen into this trap have become so infected, that such individuals will defend the akyiwadefo---even give their lives for them---sometimes taking the lives of other Afurakanu/Afuraitkaitnit in the process. This works only to perpetuate white rule. The question then becomes, ‘How does an Afurakani/Afuraitkaitnit individual operate in an environment, behind enemy lines, where the akyiwadefo are dominant, yet still maintain his or her cultural integrity---his or her **Nyamewaa-Nyame Kyi**, Divine Hate of the akyiwadefo?’ Very simply.

First, we must recognize the reality that: **Kyi, to hate, is Divine and effortless.**

*When you align yourself with Divine Order, your natural state, there is absolutely no stress involved whatsoever. Stress **only** manifests when you go against **Nyamewaa-Nyame Nhyehyee** thereby creating ill-tension within your spirit and body.*

An example of how such stress is developed is the embracing of the akyiwadefo or “hoping” that they will treat you with dignity and respect as an Afurakani/Afuraitkaitnit individual. Such a foolish expectation is not realized and therefore the misguided Afurakani/Afuraitkaitnit individual becomes **frustrated**. He or she has failed to understand that the **only** manner in which the akyiwadefo could show respect to Afurakanu/Afuraitkaitnit is for the akyiwadefo to **remove themselves** from Afurakanu/Afuraitkaitnit and from the planet. *As long as the akyiwadefo desire to remain in existence, they are disrespecting Afurakanu/Afuraitkaitnit.*

The frustration generated within the Afurakani/Afuraitkaitnit individual leads to **stress**, which leads to **fatigue**, spiritually and physically, and can become all-consuming and heavy. This is akin to an individual looking into a microscope and finding that there are cancerous cells moving around within his body. He then hopes that the cancerous cells will stop behaving like cancerous cells. When they do not, he becomes upset, frustrated, depressed, and so forth. Yet, all the while refusing to allow his immune system cells to kill the cancerous cells and end the disease. He does so because he’s been conditioned to believe, foolishly, that the immune system cells are “evil” for considering the killing of the cancerous cells. In his distorted thinking, the best option is to “convince” the cancerous cells to change the way they think about the healthy cells and begin to “respect” them. This of course is an insane line of reasoning which promotes disorder within the body and spirit of the individual. Just as in the first example, this manifest disorder is the source of his stress.

The intelligent individual however supports the immune system cells in their killing/eradication of the cancerous cells and thus the eradication of disease. Not only is the supportive action absolutely **unstressful**---it is invigorating, renewing, motivational, **beautiful**.

The same is true of your embrace of the *Abrafo Abosom* and thus **Nyamewaa-Nyame Kyi**, Divine Hate, and its application.

If you are an Afurakani/Afuraitkaitnit individual who is in an employment or geographical position where you must encounter the akyiwadefo on a regular basis, your true embrace of **MMARA NE KYI** will not be stressful nor difficult for you---it will only be stressful and difficult and discomfoting **for them**. You will be able to go to your place of employment and repel them and their projections. At the same time they will feel the **tumi** (energy) emanating from you and **they** will be in constant discomfort. It will force them to deal with you differently. They will begin to communicate with you only when absolutely necessary to get the job done. Outside of such communication, they will steer clear from you—**as it should be**. At length they will seek to remove themselves from you or you from them totally. In the meantime, you will be engaged in the process of liberating yourself from that employment or geographical position as well.

Our *Nsamanfo* endured forced-“employment”, **enslavement**, on plantations. The evidence of their survival is the fact that we exist. **If they could endure under such trying circumstances, so can you. The capacity to endure is in your blood.** Some of our *Nsamanfo* freed themselves from enslavement and established sovereign independent nations away from the plantations. Some would then wage war against the plantation owners, kill them, burn down the plantations and free the other Afurakanu/Afuraitkaitnut. These *Nsamanfo* are those who never relinquished their/our culture inclusive of **MMARA NE KYI**.

However, the evidence that many of us who survived on plantations did not fully embrace our culture inclusive of MMARA NE KYI is the fact that the majority of us still exist under white rule. Yet, we now have the capacity and the formula to complete our mission. Just as you can have a high-level of immunity, to the extent that you can walk into your household where everyone has the flu, yet you never become ill, so can you develop your relationship with your *Nananom Nsamanfo* and the *Abrafo Abosom* to the extent that your spiritual immunity will be effortless. You will be able to move within the population of the *akyiwadefo*, behind enemy lines, constantly and consistently **repelling** their emanations with increased ease, just as your immune system is effortlessly repelling toxins and killing cancerous cells for you right now.

However, just because one has on a bullet-proof vest does not mean that one should spend all of his or her time at a firing-range asking people to shoot at him or her. It is dangerous to assume that because you have developed your immunity and have realized the ease with which it can be wielded against the *akyiwadefo*, that it is therefore okay to dwell with them indefinitely. **For as soon as you make that foolish determination you have begun to shut down your immunity.** The force of desire generated within you to stay with the *akyiwadefo* indefinitely is tacit support for accepting them as part of or into your life. You have therefore instantaneously **reversed course**---you are now desiring of disorder. **This is the beginning of the ending of your immunity.**

Obra, mbra (mpira), obra, law, love and life are all related, interconnected, not only phonetically but conceptually and spiritually. We cannot secure *obra* (life) and *obra* (law) without the desire or commitment to (*mbra/mpira*) or “love” of **Nyamewaa-Nyame Nhyehyee** and thus a complementary/balanced commitment to the *Abrafo Abosom*. We must recall that **Heru** is also called **Heru Heri Khet** the Chief of Destruction/Hate and **Sekhemet** is called **Sekhet** the Causer or Bringer of Destruction/Hate. We become balanced when we achieve the condition of **Maa Kheru** or **Maat Kheru**. This means that we become balanced only when we embrace **MMARA NE KYI** equally.

This articles series will continue.

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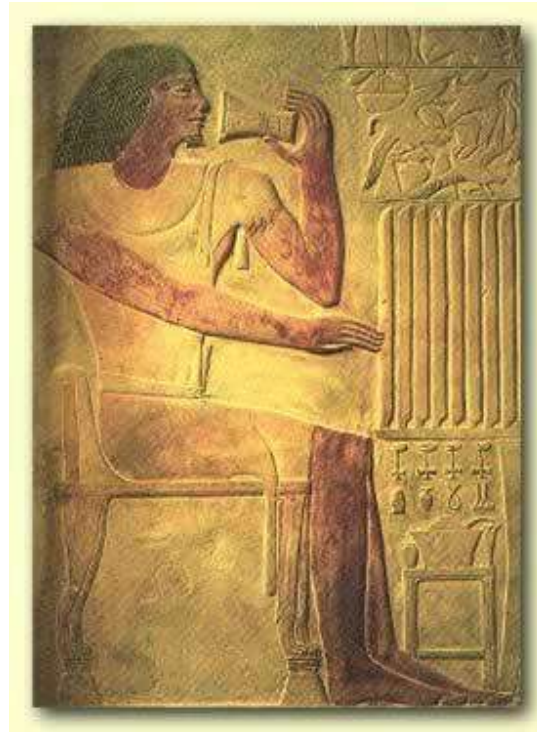
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MMARA NE KYI

Divine Law and Divine Hate

Ofa a eto so Num – Part 5



PTAH HETEP

“The wise one who acts with Maat is free of falsehood.”

“Great is Maat. It is everlasting. Maat has been unchanged since the time of Ausar.”


The quotes above were written by **Ptah Hetep** nearly 5,000 years ago in ancient **Kamit**. Ptah Hetep was the **Tjati** (Chief Minister/Advisor) of the **Per Aa** (Pharaoh) **Tet Ka Ra**. When he was 110 years of age, Ptah Hetep dictated a series of instructions in ethical behavior to be recorded for the benefit of his posterity in particular and Afurakanu/Afuraitkaitnut (Africans~Black People) in general. The instructions of Ptah Hetep are part and parcel of the accumulated wisdom of over 1,000,000 generations of earthly experience which is the inheritance of all Afurakanu/Afuraitkaitnut. They embody the fruits of incorporating the energy and consciousness of **Maa** and **Maat**, the Male and Female *Abosom* of Divine Law and Balance, within our spirits.

Understanding the reality of **Maa/Maat (Mmara)** is critical to our functioning properly, harmoniously, in Creation. We have demonstrated previously that the terms Law and Love, *Maa* and *Mar* (*Me* and *Me* in *Coptic*) are in reality the same word and concept, phonetically and conceptually in Afurakani/Afuraitkaitnit (African) Ancestral Culture. We will now focus on the reality of Law and Its relationship to Order and Good.

NYAMEWAA-NYAME AMMO BONE

Amenet-Amen, The Supreme Being, did/ does not create evil (disorder)

The above truism is critical to the proper understanding of the nature of **Maa/Maat** (**Mmara** in the Twi language), for the *akyiwadefo* (spirits of disorder/whites and their offspring) have perverted concepts of Divine Law and by extension, Order and Good, in order to make Afurakanu/Afuraitkaitnut foolishly succumb to the false idea that “evil is part of divine order”. As a result, there are a series of false, foolish beliefs and concepts that some Afurakanu/Afuraitkaitnut have taken from the *akyiwadefo* and incorporated as part of the fabric of a corrupt belief-system. This corrupt belief-system is then promoted as the “African worldview”.

The actual worldview of Afurakani/Afuraitkaitnit people is not subjective. It is the proper/full view of the world. Note that in the **metutu** (hieroglyphics) the terms **maa/maat** carry the definitions: *law, balance, truth, that which is straight, unwavering*. These terms also carry the definitions: *to see, to examine, to perceive, to inspect; sight, vision* and are spelled with the determinative symbol of the *eye*:  representing the Divine Eye of The Supreme Being. This demonstrates the reality that when you are in-tune with **Maa/Maat**, *law, truth*, you have in-sight, into the Divine Forces that undergird all of Creation. You have a proper/full/comprehensive world-view. Only Afurakanu/Afuraitkaitnut can have a proper/full *comprehensive view* of the world because only Afurakanu/Afuraitkaitnut are connected to the various **Abosom** (inclusive of **Maa** and **Maat**), Who are the Spirits governing the world. The worldview of Afurakani/Afuraitkaitnit people is therefore founded upon our **unique capacity** to fully engage **all aspects** of Creation.

Abode (ah-baw'-deh; *Twi-Akan term for the Created Universe*), is comprised of not only material entities (Black Substance of Space, Suns, Moons, Stars, Planets, rivers, mountains, winds, plant life, landmasses, etc.), but Spiritual Entities operating *through* these material entities. **Only Afurakanu/Afuraitkaitnut have the capacity to communicate with these various Spiritual Agencies, the Abosom (Orisha, Vodou, etc.), that operate through the physical aspect of Abode.** As the Abosom, as Divine **Asunsum**/Spirits, operate through the physical *Abode* they also operate through the *spirits* and the physical *bodies* (via **abatumm**/melanin) of Afurakanu/Afuraitkaitnut. Our unique capacity to receive, retain and harmonize with the Energy and Consciousness of the Abosom that animate/govern the entire *Abode* provides Afurakanu/Afuraitkaitnut with a full experience of *Abode* and therefore the proper/full view of the world.

It must be underscored that non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks) have never, do not now and will never share in this capacity. There are clear distinctions, physiological and spiritual, that separate Afurakanu/Afuraitkaitnut from all other ethnic groups. Therefore, when such concepts as the *europaean/eurocentric worldview, asian worldview, arab worldview, “native”-american worldview*, etc. are spoken of it must be realized that by definition these are **truncated** views of the world based on the **limited capacities, physical and spiritual**, of these groups. However, the Afurakani/Afuraitkaitnit worldview is not simply “our perspective of the world”. **It is the only fully integrated (actual) view of Abode, of Creation, as It is.**

When the corruption of the proper/full view of the world, our Afurakani/Afuraitkaitnit worldview, is promoted amongst and accepted by Afurakanu/Afuraitkaitnut, the corruption causes us to accept things, objects, deeds and entities that are destructive to us. The corruption also causes us to engage in self-destructive behaviors—all the while producing the most **foolish rationalizations** for the continued acceptance of said destructive and self-destructive things, objects, deeds and entities. **This leads to the**

acceptance on various levels of the akyiwadefo, for we have been foolish enough to incorporate the belief that the akyiwadefo are part of the Created/Divine Order—**which they absolutely are not**.

One of the meanings of the word **maa** in Kamit is: *to see; to inspect*, again with the determinative *metut* of the eye. The corruption of our worldview is accomplished by the akyiwadefo working to influence Afurakanu/Afuraitkaitnut to reject **Maa/Maat** (*truth, balance, law*) through the rejection of **maa** (*sight, in-sight*). Spiritual *blindness* and spiritual *imbalance* are the results of such rejection, for when you are blind with respect to your position/orientation (hence your Divine function) in space and time, you are out of balance with **Maa/Maat (Mmara)**, and you are also out of balance with **Kyi** (to hate). This is disalignment with **Nyamewaa-Nyame Nhyehyee** (Divine Order). In order to eradicate blind-adherence by Afurakanu/Afuraitkaitnut to a corrupted world-view and restore balance—realign ourselves to Order—we must understand the extent to which our knowledge of **Maa/Maat (Mmara)**, of Law, has been infected.

The beginning of the corruption of the Afurakani/Afuraitkaitnit Worldview

The whites and their offspring, the akyiwadefo, began to *solidify* a deliberate perversion of concepts, ritual practices, symbols, worldview and more in a major way after the greek invasion of ancient **Kamit** (Egypt). This began about 2,300 years ago. Followed by the roman, arab and other european invasions of Kamit and the white-aryan invasions and occupation of the **Harrapa** Valley (Ancient Black India) **these perversions continued**. As some Afurakanu/Afuraitkaitnut were captured and/or enslaved and accepted the pseudo-religious practices of christianity, islam, judaism, gnosticism, kabbalism, sufism, hinduism, vedanta, buddhism, etc. **these cosmological perversions were crystallized**.

As some of us migrated from East and North Afuraka/Afuraitkait to Central, West and South Afuraka/Afuraitkait after the fall of Kamit and parts of **Kenaset** (Nubia) to the greeks, romans and arabs, as well as the fall of the civilizations of Northwest Afuraka/Afuraitkait to the romans and arabs, a **small** percentage of our people **became carriers of these perverse beliefs** of the akyiwadefo.

These perverse beliefs would *infect* the proper notions of the physical world, the spirit-world and the nature of reality within a **small** segment of the population. The central theme of the cosmological corruptions of the akyiwadefo is the corruption of proper notions of **MMARA NE KYI**, Law and Hate, the Two complementary Poles of **Nyamewaa-Nyame Nhyehyee**, Divine Order. We have previously addressed the identification of **Maa** with **Mar**, Law with Love. In this section we will address the *proper* notions of **Mmara** as well as the *corruptions* of **Mmara** by the akyiwadefo.

In Afurakani/Afuraitkaitnit culture, Order and Good are the same concept

Nyamewaa-Nyame Nhyehyee, Divine Order, is comprised of Two Complementary Poles. The Expansive Pole is **Mmara**, *Law*. The Contractive Pole is **Kyi (okyi)**, *Hate*. The Expansive, Law Pole is comprised of the Male and Female *Abosom* of Law and Balance, Whom in ancient Kamit are called **Maa** and **Maat** respectively.

In Akan culture, there is an **ebe** (proverb) popularly rendered as:

Osansa se, ade a Nyame aye nyinaa ye... *“The Hawk says, All that Nyame did/created is Good”*

This shows that the Akan recognize that **all** of what **Nyamewaa-Nyame** *created* and *creates* is in harmony with Order—is *Good*. It must be realized however that all things that *exist* in the world were/are **not** *created* by **Nyamewaa-Nyame**.

The coca plant is a natural living entity in the world. When the akyiwadefo took the coca plant and developed a perverse process by which the plant was transformed into “crack cocaine”, this new substance in the world would now *exist*, however it was not *created* by **Nyamewaa-Nyame**, nor was it sanctioned by **Nyamewaa-Nyame**. It cannot therefore be classified as a **Creation** of the Supreme Being. It did not come into being via Divine fiat. Only those things, objects, deeds and entities that are directly *Created* by **Nyamewaa-Nyame** or inspired (sanctioned) by **Nyamewaa-Nyame** can be classified as **Creations**—Divinely “Created” with a capital „C“. All other things, objects, deeds, entities, innovations, ideas, etc. which do not carry this Divine sanction are not things that were/are *created*—they are things that have been *made* (*from an already existing material*). This is a fundamental distinction and the fundamental reason why the whites and their offspring are not part of the Created Order.

The whites and their offspring *exist*, but like the perverse product of the coca plant, crack cocaine, they did not come into being under the Divine action nor sanction of **Nyamewaa-Nyame**. They were not **Created**. They came into being under the cloud of a **self-inflicted** spiritual and subsequent physiological degeneration. The loss of the **Okra/Okraa** (aw-krah’/aw-kraah’, Soul/Divine Consciousness) in less than .001 percent of the population of Afurakanu/Afuraitkaitnut thousands of years ago **prefigured** the loss of the **abatumm** (melanin/color) and morphological characteristics of the less than .001 percent. It is these spirits of disorder, those who rejected **Nyamewaa-Nyame Nhyehyee**, Divine Order, who were *drawn* into northern eurasia and became the group who began manifesting and perpetually reproducing internal and external “extra-albino” and “extra-vitiligo” characteristics, as well as a perverse morphology during the last ice-age. This continues today. This is the origin of the whites and their offspring, caucasians and asians, and like the origin of crack cocaine, this is a **non-Divine** origin.

We can also draw from the texts of ancient Kamit to illustrate the truth of the principle that all that the Supreme Being *created/creates* is *Good*. In the text delineating the “four good deeds of the Creator”, **Ra**, the Creator of the Universe says:

“...I made the four winds so that every person might breathe in his or her time and place...”

“...I made every person like his or her fellow. I did not instruct them to do evil. It was their own hearts that caused them to disobey that which I instructed...” [Coffin Text #1130, c12th Dynasty]

[We must be clear that the “person(s)” created by **Ra** and **Rait** are Afurakani/Afuraitkaitnit people **only**.]

In this text, we see that the Creator of the Universe states that He did not instruct anyone to do evil. Evil came from the hearts of those individuals who committed it. Evil exists, yet it is a manifestation of disobedience to the command of **Ra, for **Ra** only commands that which is **Good** meaning **Orderly**.**

The statement about the creation of the four winds represents an aspect of the Created Order being established in time and space. Eventually the created Order of **Abode** would be replicated and applied to the establishment of Order in society. The **Abosom Ausar** and **Auset**, as King and Queen in Kamit, are thus said to have established civilization, rooted in the Law (**Maa** and **Maat**). They were directed by **Ra** and **Rait** to become King and Queen and establish civilization, *a social order patterned after the Divine Order*, in

Afuraka/Afuraitkait. This is why Ptah Hetep, in his effort to transmit Divine Wisdom to his posterity (including present-day Afurakanu/Afuraitkaitnut), states that: “*Maat is everlasting. It has been unchanged since the time of Ausar.*” This is why he also states that “*The wise one who acts with Maat is free of falsehood.*” I.e., if you are wise (*nyansa*), you are one who acts with **Maat** (Law) and are free of falsehood. This means that if you are unwise, you act without **Maat** and are enslaved/bound by falsehood, you are not free.



The Sesh (scribe) Ani's heart is weighed against the feather of Maat (Pert em Hru – Sheft Ani)

In Afurakani/Afuraitkaitnit Culture, falsehood is recognized to be a manifestation of disorder (evil)

In the famous judgment scene of the deceased individual in Kamit, the person's heart is weighed on a scale against the feather of **Maat**. If the heart is weighted down by the *slightest* disorder (evil) it will *outweigh the feather* and the scales will be imbalanced. The individual has thus failed the test. Subsequently, instead of being lead into the presence of the *Obosom Ausar* to live in **Asamando** (the Ancestral Realm) in harmony with the community of *Nananom Nsamanfo* and *Nsamanfo pa* (Honorable and Good Ancestresses and Ancestors), the individual's heart is consumed by the ferocious **Ammut** (the combined crocodile, leopard and hippopotamus *Obosom* pictured above-right) and the individual suffers in the spirit realm.

This “judgment scene” takes place, not only after death, but at every moment when we must make a decision between what is right and wrong. We place our hearts on the scale at that moment.

If we make the decision to do what is right, what is in harmony with **Maa/Maat** (the feather), then our hearts are light---*able to function freely and effortlessly without hindrance*. If we make the decision to do what is wrong, we feel anxiety. We have a “heavy heart”. The scales then begin to tilt, manifesting imbalance. If we continue in that direction we eventually lose our heart. We have no **commitment** (no love/law) to/of Order. We also have no heart (**courage**) to fight for Order (relentlessly challenge disorder) through warfare. We become *heartless* and thus self-destructive. Our heart is then consumed by **Ammut**.

In the text cited above, after Ani's heart has been found to be in harmony/balance with **Maat**, the *Obosom Tehuti* (*Obosom* of Divine Wisdom) declares to the other *Abosom* Who await His judgment concerning Ani:

“...Decreed is it that which comes forth from My mouth. Maa (true) and righteous is Ausar the Scribe Ani, **Maakheru**. He has not sinned [the word translated as “sinned” is **bate (bt)** in the **metutu**—meaning he has not created abominations/perversity], He has not done evil with respect to Us (Abosom). Let not Ammut therefore prevail over him...”

Ani is thus allowed to go before the presence of **Ausar**, the *Obosom* Who is the Sovereign the Spirit-Realm. Ani subsequently speaks for himself before **Ausar**:

“...I am in your presence Neb Amentet (Lord of the West/Ancestral Realm/a title of **Ausar**). There is no disorder/evil (*isfet*) in my body/self. **I have not spoken lies (ger)** with knowledge. I have not acted with double intent. Grant that I may be like the favored Ones Who are about You, an **Ausar** favored greatly of the Ntoro Nfur (Good God/title of **Ausar**) beloved of the Neb Tani (Lord of the World/title of **Ausar**), the royal scribe veritable who loves him, Ani Maakheru before **Ausar**...”

Tehuti, the Divine Wisdom, has declared that the scribe Ani is free of disorder and can therefore be given the title **Maakheru**. Only those who attain the status of **Maakheru** (*males*)/**Maatkheru** (*females*) are eligible to go before the *Obosom* **Ausar** and be accepted as one of the Honorable Ancestresses or Ancestors. **Maakheru** literally translates as **true** (*maa*) of **word** (*kberu*), one who speaks/voices (*kberu*) the Divine Law (**Maa/Maat**).

Only truth-speakers, those who are **true of word** and **true to word**, are acceptable to the Divinities. **Those who speak lies (ger) are recognized to be abominable**. They are recognized by the Divinities to be those who do not live in *maa* but live in *isfet* (disorder/evil). They are therefore given over to be annihilated by **Ammut**.

Falsehood, the term written **ger** or **gerg** in the *metutu*, is representative of disorder/evil. This is also why Ptah Hetep says that the wise one who acts with **Maat** is *free* of falsehood (*gerg*). The truth-speaker, **Maakheru/Maatkheru**, is the one who can also attach **Ausar** to his/her name as a title, for he/she has become like **Ausar**---free of falsehood/perversity/abomination/disorder.

Once again from the **Pert em Hru**, in the section entitled, *Chapter of Not Dying a Second Time*, Ani asks **Tehuti**:

“Greetings **Tehuti**. What is this which has come about through the children of **Nut** [some of the descendants of our first Ancestresses and Ancestors]? They have done battle, they have supported strife, they have done evil/disorder (*isfet*)...they have created troubles.. ‘Show greatness O **Tehuti**’—so says **Atem** (The *Obosom Atem* is a Divine Creative Functionary of **Ra**)”. **Tehuti**, the Mouthpiece of the Supreme Being, responds: “You shall not witness evil, you shall not suffer it. Shorten their years, cut short their months, because they have done hidden damage to all that you (**Atem**) have made...”

In this passage Ani acknowledges that after thousands of generations, some Afurakanu/Afuraitkaitnut began to engage in *isfet* (evil/disorder). When he invokes the *Obosom* of Divine Wisdom, **Tehuti** declares what **Atem** and **Ra** have ordered: that because of the evil that has been committed by these individuals, their years and months (lives) are to be cut short. At the same time, **Tehuti** protects from the witnessing of and suffering from evil (*isfet*). Incorporation of **Maat** (wife of **Tehuti** in certain aspects) is an act of Wisdom. *When you embrace Wisdom you are free of falsehood and protected from the perception (incorporation) of, and suffering from, disorder/evil*.

This is a most poignant demonstration from our Ancient Afurakani/Afuraitkaitnit Ancestral Culture of the reality that the **proper notions of right and wrong exist** and are **identified** and **addressed** by **Divinity**. This reality is a common thread linking all Afurakani/Afuraitkaitnit Ancestral Cultures, past, present and

future, for it is the way of **Nyamewaa-Nyame Nhyehyee**. In contradistinction to this truth, we must recognize that it is the whites and their offspring who have promoted the following absolutely foolish beliefs:

Good and evil are two halves of a whole

Good and evil are relative, what's good for one is evil for another; truth is relative; right and wrong are relative

There is no absolute good and absolute evil, the only absolute is "god".

Good and evil are part of a continuum, we just need to learn how to strike balance within this continuum.

*Some **Abosom/Orisha/Vodou** are bad, some work with whites, some do evil, some tell lies, some get drunk, some smoke, fight, argue, some accept human sacrifice, some work with/ in churches, mosques, ashrams, synagogues, masonic orders, aliens, etc.*

*We can't place our human values upon the **Abosom/Orisha/Vodou**, Their standards are different, etc.*

All of these statements are 100% inaccurate. They are promoted by the whites and their offspring in order that the whites and their offspring may fraudulently place themselves, as spirits of disorder, into the **Divine Scheme/Order of Creation**. Thus, when we rise up to wage war against them, we would foolishly believe that we are waging war against one of "god's creations" or a group that "god allowed to oppress us for a 'divine' reason" or that we are working against the "divine continuum" which "includes good and evil" or that "evil cannot exist without good". Such **insane** rationalizations, fed to us by the akyiwadefo, have been embraced and promoted by a percentage of Afurakanu/Afuraitkaitnut **on the continent** of Afuraka/Afuraitkait for **centuries** (specifically after the greek, roman and arab invasions of Kamit and the aryan invasion of the ancient Afurakani/Afuraitkaitnit civilization of Harrapa/Black India) as well as some Afurakanu/Afuraitkaitnut **outside of the continent** of Afuraka/Afuraitkait. These insane rationalizations were carried by a very small percentage of our people through the **Mmusu Kесе** (enslavement era) and *reinforced* with the reintroduction of white pseudo-philosophy and pseudo-spiritualism during and in the decades following the end of our physical enslavement. They represent the idiocy of "conflictual opposites" and "relativism".

The doctrine of conflictual opposites is a white pseudo-doctrine first heavily promoted by the greek so-called pythagorean school of pseudo-philosophers in the "west" and the aryan (persians) in the "east", inclusive of zoroastrianism and manichaeism.

The doctrine of relativism is a white pseudo-doctrine first heavily promoted by the greek so-called sophist school of pseudo-philosophers (reprised by the skeptic and cynic schools) in the "west" and by the aryan hindus and other eurasians in the "east".

The false doctrines of conflictual opposites are perpetuated most effectively today in the pseudo-religions of christianity, islam, judaism/hebrewism (inclusive of their pseudo-esoteric expressions of gnosticism, some forms of sufism and kabbalism) and marxism. The false doctrine of relativism is perpetuated most effectively today in the universities (humanities), in psychology, in various expressions of hinduism/vedanta, asian pseudo-spiritualities, new-age pseudo-spirituality (including some forms of sufism), hermeticism, etc. Those Afurakanu/Afuraitkaitnut who have been exposed to the false religions and/or have been trained in universities and the contemporary white —schools of psychology and pseudo-spirituality (inclusive of pseudo—native american spirituality) often bring this infection into their practice of "Afrikan Spirituality, Culture and African-Centeredness".

Today, the aforementioned insane rationalizations rooted in the idiocy of conflictual opposites and relativism have infected not only Afurakanu/Afuraitkaitnut who have embraced pseudo-“new age spirituality” but also a percentage of Afurakanu/Afuraitkaitnut who consider themselves to be Afrocentric, Africentric, African-centered, Organic Afrikan, New Afrikan, propounders of the Afrikan world-view, practitioners of Afrikan Traditional Religion, “initiated” priests and priestesses of Afrikan Traditional Religion, Kamit-“ic”/Kemetic, Holistic, those who live Afrikan Culture, Afrikan Nationalists, Pan-Afrikan Nationalists, Black Nationalists, Black Revolutionaries, RBG camps, those who have relocated/repatriated to Afuraka/Afuraitkait, African-centered psychologists, African-centered professors/teachers, African-centered scholars/writers, Afrocentric rites-of-passage authors, facilitators and curriculum developers, indigenous Africans, etc.

We must understand the **gravity of the infection** of our *amammere* (culture) by the akyiwadefo, in order for us to remove this infection.

To illustrate the gravity of the infection, consider the fact that there are individuals living in Afuraka/Afuraitkait today who hold the insane belief that “god is a white man named jesus”. They have pictures of this fictional white character in their villages and homes. Some of these individuals were **born and raised in Afuraka/Afuraitkait**. They have **never travelled outside of their village in their lives**. They are descendent from people who have lived in these areas for **thousands** of years. They speak only their indigenous language. They wear only their indigenous clothing. Eat only their indigenous foods. They sing and dance, draw water and farm, go to the marketplace and trade, build villages and conduct tribunals, sew garments and tap palm wine, recite proverbs and fashion symbols, all according to the only culture they know---their indigenous Afurakani/Afuraitkaitnit culture. However, the akyiwadefo took a few of their sons and daughters away from them decades ago and infected/trained them in missionary schools, universities, etc. These individuals then assisted the akyiwadefo in the translation of the bible into the indigenous language. The akyiwadefo then sent these individuals back to their villages to force the fake religions and foolish doctrines on the people---backed by the threat of military actions against the people as well as economic sanctions. **Most** of the older people in the village would **reject** the fake religions and foolish doctrines/philosophies of a white “god”, white “prophets”, white “saints”, perverse notions of what constitutes morality, etc. However, some would accept them, especially some of those, young and old, who were fearful of the military—those who desired to be on the winning “team” and/or those who were disgruntled with the status quo. The result was/is upheaval in the villages which has continued for decades—black on black conflict instigated by the whites, powered by their pseudo-philosophies, beliefs, assumptions, worldview, etc.

As a result, those who have accepted the lies now sit in the midst of Afuraka/Afuraitkait—never having travelled outside of their village—yet are infected with pseudo-philosophy. Some of these individuals live to become elders and elderesses of their clans and villages. They become the custodians of wisdom, appealed to by others in the village for counsel on all life-matters. Yet, their philosophy of life is a mixture of Afurakani/Afuraitkaitnit Ancestral Culture and perverse white doctrines.

However, when such individuals in Afuraka/Afuraitkait propound pseudo-philosophy, it appears to the uninformed that what they teach “*must* be the African worldview”. When such individuals die, **they become uncultivated spirits who often still perpetuate a foolish (perverse) worldview to their living relatives.** This has occurred intergenerationally for centuries in a certain percentage of cases.

We must be absolutely clear that just because someone is from the continent of Afuraka/Afuraitkait and speaks the language and “lives” the culture---does not mean that they cannot be infected. **This reality is demonstrated in Afuraka/Afuraitkait everyday by individuals such as those described above. This reality is also demonstrated by similar individuals who accepted the pseudo-religions of muhammedanism/islam and judaism/hebrewism centuries ago in West Afuraka/Afuraitkait.** Some of the manuscripts of **Timbuktu**, West Afuraka/Afuraitkait, for example can be dated back to over **1,000** years ago. During this era Afurakanu/Afuraitkaitnut were not only infected with islam and judaism/hebrewism, but were studying the pseudo-philosophies of the purported **greek** pseudo-“scholars” (aristotle, et. al.) at the universities of Timbuktu. **This is a pathetic 1,000+ year-old infection.**

We must also be absolutely clear that just because someone learns to speak the language, visits, lives in, studies in, trains in, becomes initiated in and/or relocates to Afuraka/Afuraitkait does not mean that they cannot be infected—**specifically when they are learning from those on the continent who have been infected for centuries.** See images below:



A coptic christian cross carved over the metutu (hieroglyphics) in the temple of Auset in Paaraka (Philae) after the white/christian invasion of Kamit. Evidence of the infection of our Ancestral Religion on the continent of Afuraka/Afuraitkait over 1,500 years ago.



Kwaku Bonsam. A popular —traditionall priest in Ghana who not only worked with the —spiritsl of his shrine but also used his —spiritsl to assist christian pastors in Ghana to make their churches more —successfull. He also declared his belief in the fictional character jesus. (13009/2009).

*It must be noted that **NO REAL Abosom, Orisha, Vodou, Arusi, NO TRUE Deities,** work with christian pastors, muslim imams, hebrens/jews, rastafarians, buddhists, hindus, taoists, gnostics, hermeticists, occultists, or any other non-Afurakani/non-Afuraitkaitnit, pseudo-religious organizations in any fashion whatsoever. **The two pictures above represent an over 1,500-year unbroken line of white religious perversion on the continent of Afuraka/Afuraitkait accepted amongst a certain segment of our population. Some Afurakanu/Afuraitkaitnut from outside Afuraka/Afuraitkait travel to places like Ghana and other places all over the continent and train under individuals like the one pictured above. The “traditional” philosophy and “training” received from such individuals is **deeply infected** and falsely promotes critical aspects of the eurocentric “worldvieu” as the “African Worldvieu”.***

Our culture and hence our worldview **was infected/perverted on the continent first**. This infection/perversion which was already **centuries-old** was then **exported** to the areas outside of Afuraka/Afuraitkait where we were enslaved and in some cases where we independently migrated.

The corruption began with the corruption of the religion. The corruption of the religion was and is *perpetuated primarily* by ritual practitioners—traditional priests and priestesses—who themselves are corrupt. The corruption of the priest/esshood began in Kamit after the invasions of the greeks and continues today. This is why we have Afurakanu/Afuraitkaitnut who not only accepted christianity, islam, judaism/hebrewism, buddhism, gnosticism, etc. but one of the major reasons why we have a contingent of misguided, misinformed “traditional” priests/esses amongst the Akan, Yoruba, Igbo, Ewe, Fon, Bakongo, Bambara, Dogon, Goromantche, Zulu, etc., today.

When an individual who engaged in perverse acts like rape is killed, the spirit of the rapist still hovers, ill-affecting those in the community who are spiritually receptive. This is one reason why we engage in ritual purifications to rid our homes and the village of negative spirits. **When an individual who was a corrupt traditional priest/ess dies he or she sometimes will remain earthbound, ill-affecting those in the community who are spiritually receptive.** These and other spirits like them (non-initiates) are often used for negative ritual purposes (misnomered “witchcraft”). Yet, even those discarnate/deceased spirits who do not participate in such deliberately evil activities are still spirits who were infected with a perverse worldview (lusts, misguided thoughts, etc.) and will *stimulate that infection* within the population—if the population is not careful. Again, this is one reason why we engage in ritual purifications to rid our homes and the village of negative spirits—so that these spirits will not corrupt the minds/*advene* and hence the **proper worldview** of (and behavior of) the community.

When such ritual purifications for the expulsion of these negative spirits are not conducted, such negative spirits will pervert the thinking/analysis of some within the population and hence their ability to properly examine an issue using **Maa/Maat (Mmara)** as the standard of *measurement*.

The major instigators however of such perversions are those **akyiwadefo** spirits who invaded our family lines when they were alive through the raping of our women and girls during enslavement and other periods of our protracted war with them - a war which will not end until we make them extinct.

Unless we make the conscious decision to cut the akyiwadefo off from the flimsy, forced-connection they made to our blood-circle through rape, their spirits will continue to work to pervert our thinking, our worldview and ultimately our behavior.

The white so-called slave-master who raped an Afuraitkaitnit woman or girl and impregnated her became the “father” of a “mixed” child. When that child grew up and had children, whose children subsequently grew up and had children and grandchildren, these children and grandchildren would and will at times be visited by this white perverse-spirit, the spirit of their so-called slave-master, pseudo-“forebearer”, who has a connection via pollution to their blood. If these children and grandchildren are Afurakani/Afuraitkaitnit spirits who reincarnated directly from the blood-circle of the Afuraitkaitnit women or Afurakani men in the family, then the white rapist who polluted their blood-circle is not truly their “great-grandparent”. He is simply an **invader**, who can be **easily expelled** from the family spirit/blood-circle ritually, for good, **forever**. However, if he is not expelled his spirit will use the polluted blood-connection to constantly whisper in the ears of those Afurakanu/Afuraitkaitnut. *He will show up in their dreams and/or visions calling himself “jesus”, “muhammed”, “buddha”, “moses”, “brahman”, an “angel” or any other white figure that the family has been brainwashed into*

worshipping. He may help the individuals find some money or assist them in some other fashion *in order to gain their trust*. Once gained, this blind trust can be the channel through which he floods them with misinformation about “god”, whites, etc. without the fear that the Afurakanu/Afuraitkaitnut will reject the misinformation. Such machinations have been carried on within some of our families for centuries, because we have been misguided with regard to the nature of **disembodied** “spiritual” communications (ideas planted in our minds/thoughts) and how to critically and ritually assess them—**and repel them**.

Discarnate, earthbound spirits who are perverse can also dwell in various **environments**. Just as a discarnate spirit who died or was murdered in a house may dwell in that house for centuries, ill-affecting (haunting) anyone who moves into the house and lives there, **so do such spirits take up residence in trees, caves, along river banks, in the forest, in villages, etc. This has occurred in Afuraka/Afuraitkait for millennia**. It is these kinds of wayward spirits that are utilized in the practice of negative “witchcraft”.

Some individuals in society will manipulate a homeless drug-addict to commit crimes for them. They will offer to pay or feed the homeless addict, if the addict steals for them, murders for them, etc. What happens when such an addict dies? Often they become earthbound spirits who continue to work for those who will ritually feed them. These spirits can be sent to spiritually attack, murder, etc. as long as they are fed by an unscrupulous “priest/ess”, or other. Many other individuals who lived disordered lives as well, upon the transition of death, become spirits employed in such a fashion. This is common knowledge amongst Afurakanu/Afuraitkaitnut.

*What has become less common knowledge however is that these perverse, discarnate spirits of deceased human beings, are **fraudulently promoted by unscrupulous and/or ignorant priests and priestesses as Deities** – as **Abosom, Orisha, Vodou, etc.** Such spirits will also **fraudulently promote themselves as Deities**.*

Such spirits, dwelling in the forest, inhabiting a certain tree, will be present when a scrupulous or unscrupulous priest/ess uses elements of that tree to fashion an amulet, talisman or shrine for protection. The spirit will often make a *unilateral* attempt to take up residence in the newly fashioned amulet, talisman or shrine, or be *invited* by the unscrupulous priest/ess to take up residence in the amulet, talisman or shrine. The *scrupulous* but *misguided* priest/ess will utilize the talisman, amulet or shrine and suffer greatly. He or she may give the amulet, talisman or shrine to a client and the client will suffer greatly. The *unscrupulous* priest/ess however will utilize the talisman, amulet or shrine, now occupied by the perverse spirit as a weapon. He or she will give ritual offerings to the spirit, feed it, and direct it to execute perverse tasks for him/her. The discarnate spirit will also carry-out certain tasks for the client of the unscrupulous priest/ess to gain the client’s trust. It will then withhold its influence, under the strategic direction of the unscrupulous priest/ess, thereby forcing the client to return to the priest/ess for a “reading”, divination, in order to figure out what went wrong. Why is the spirit of the amulet, talisman, shrine no longer “working”? The priest/ess then “consults” the “deity” and returns with an answer that usually requires the client to give more money, sex, sacrifice that which is valuable to them, etc. This creates fear within the client and a perverse dependency on the fake “deity” and the unscrupulous priest/ess. The client is sometimes “initiated” as a priest/ess of the spirit/fake-“deity” of the amulet, talisman or shrine as well creating an even deeper perverse dependency.

It is these kinds of unscrupulous, pseudo-priests/esses and **discarnate disordered spirits promoted falsely as “deities”** that work with the akyiwadefo who seek them out. It is these kinds of perverse discarnate earthbound spirits, falsely promoted as deities that lie about the nature of the real Deities/Abosom. It is these kinds of perverse discarnate spirits **posing** as Abosom that promote the false ideas that the Abosom accept human sacrifice (outside of capital punishment), that the Abosom are just like humans, that they fight, argue,

lie, drink, smoke, work with whites, churches, mosques, are “extraterrestrials”, that human beings are equal to or superior to the Abosom, that the Abosom can be ordered by human beings or threatened by human beings to obey them and other foolish lies. In Akan culture the amulets, talismans, shrines are called **nsuman**. There are good spirits who work through *nsuman* and disordered spirits who work through *nsuman*. The disordered spirits are those who fraudulently pass themselves off as deities. And it is the unscrupulous priests/esses as well as the ignorant who fraudulently promote these *suman*-spirits as Abosom. **The same corrupt process occurs all over Afuraka/Afuraitkait amongst a certain misguided percentage of our varied populations.**

Nanasom, Afurakani/Afuraitkaitnit Ancestral Religion, has always had ritual mechanisms to expose and eradicate such negative spirits from contacting the family and community as well as mechanisms to identify unscrupulous priest/esses. Yet, when we do not avail ourselves of these mechanisms, or do not recognize that they even exist, we succumb to the perverse influence/misinformation, the perverse “worldview” promoted by such disordered spirits, the akyiwadefo and their black followers. **This misinformation gives rise to insane rationalizations. Adherence to such insane rationalizations causes us to engage in behavior and establish institutions that perpetuate misguided thinking and behavior – even under the auspices of Pan-Afrikan Nationalism. Ultimately this only serves to perpetuate white rule.**

These insane rationalizations detailed below must and will be dismantled once and for all.

Good/Order and Non-Order. What is the opposite of Good? In the akyiwadefo/perverse view of the world, “evil” (bad) is the opposite of good. The akyiwadefo also put forward the perverse notion that “good and evil are relative” or “part of the continuum of divine order”. This began in a major way after the akyiwadefo invaded ancient Kamit and began to deliberately pervert the Afurakani/Afuraitkaitnit Ancestral Religion. It continues today.

This ideological perversion was and is a **political ploy** on the part of the akyiwadefo to insert themselves into the Divine Scheme, and thereby escape retribution by us for their criminal actions against us.

The akyiwadefo have promoted white images as images of the “son of god” (christianity), “messenger of god” (islam), “chosen people” (judaism), images of devas and devis (hindu “deities”), as well as buddhist and taoist “deities”. These images are promoted to this day in order to promote the insane notions of white supremacy and black inferiority. In the same fashion they promote pseudo-spiritual concepts.

In reality, the concept of **Good** and the concept of **Order** (Divine Order) are **one and the same**. Again, the Akan saying: *Osansa se, ade a Nyamewaa-Nyame aye nyinaa ye...The Hawk says that all that the Supreme Being created is Good.* This is not merely an Akan *belief*, but a *reality* that can be found all throughout Afuraka/Afuraitkait (Africa). What the Supreme Being creates is Good. **Good is Order.** The opposite of Order is **Non-Order**—that which is not yet Created by the Supreme Being.

To illustrate this principle, if you have clay (unformed/non-ordered) and then you order it/form it into a pot, you have gone from *non-order* to *order*. If someone came along, saw your pot, took a hammer and destroyed it, scattering potsherds all over the room this is **disorder**---a perversion of the **order**. It is *disorder* because this new state (scattered potsherds) *was not sanctioned* by the potter/ess (yourself). Non-order is the *balance* of Order while disorder/evil is the *perversion* of Order. See depiction below:




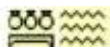


Unformed Clay
Non-Order





Formed Clay (Pots)
Order

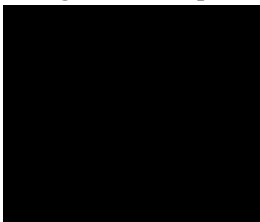


Destroyed pots
disorder – perversion of the Order

This reality undergirds the formation of **Abode**, the Created Universe. The Black Substance of Space is recognized by all Afurakanu/Afuraitkaitnut (Africans) to be a Male and Female Spiritual Entity. In Kamit, these are the Deities **Ka** and **Kait** respectively. Within **Ka** and **Kait**, the Black Substance, are the Male and Female Deities **Hehu** and **Hehut**, the expansive and contractive forces of pulsation, heat, *'breathing'* and **Nu**  and **Nut**  (noo and noot). **Nu** and **Nut** are the energetic-base within the Blackness. Divine Energy in potential. The Root Energy of Being. (*Notice the electromagnetic energy/wavy/watery lines of energy comprising Their names in the metutu/hieroglyphic symbols*). This is the state of Non-Order, “black clay”. It is from this Root (inert) Energy that the spiraling/active energy of **Ra**  and **Rait**  (Creator and Creatress) proceed, manifesting as light.

If you close your eyes for a moment, you can experience a snapshot of these principles. When the eyes are closed you are “looking into” an expanse of Blackness with no beginning or ending. However you are conscious. Your consciousness (**Ka/Kait**) is an invisible inhabitant of the Blackness. You also have energy. Your inert energy (**Nu/Nut**) is also an invisible inhabitant of the Blackness. When you start to shape and fashion ideas, images, spark thoughts, etc. your consciousness and energy interact, facilitated by the Male and Female Deities **Hehu** and **Hehut**, the expansive/contractive movement (*'breathing'*) within the Blackness. Light-forms are birthed and pulsate within your spirit/mind. This is a replication of the origin of Creation.

Nyamewaa-Nyame (Amenet-Amen) directs a portion of the Divine Black Substance of Space to be shaped/fashioned into various forms. The Root Energy of Being (**Nu** and **Nut**), the potential Energy within the Black Substance, interacts/activates and gives birth to the spiraling expansive/contractive Spirits (Life-force) that ultimately manifests as light and fire and separates the Black Substance into spheres. These spheres, once infused with Life-Force energy become stars, planets, etc. [the Life-Force Energy is the Creator and Creatress of the World, the Deities called **Ra** and **Rait** in *Kamit*, **Odumare** and **Osumare** in *Yoruba*, **Nyankonton** and **Nyankopon** in *Akan*, **Da** and **Ayida-Hwedo** in *Fon/Vodoun*, etc.] This process is similar to heat causing water in a pot to vibrate  (to *wave/boil*) ultimately producing spheres (bubbles) .



Non-Order



Order



nuclear test explosion
disorder - perversion of the Order

The energetic-substance of **Ka** and **Kait**, inclusive of **Nu** and **Nut**, has thus gone from **Non-Order** to **Order**. **Non-Order** is the *balance* of **Order**. Non-Order is the *complement* of Order. That which is *Uncreated* (unformed) becomes *Created* (formed). It is *Created* with a capital “C” because this Creation was sanctioned by the Supreme Being. If someone on one of these Creations decides to destroy the creation—as in the akyiwadefo attempting to destroy **Asaase Afua**, the Earth Mother—this destruction is **disorder**. It is *disorder* because *this destruction was/is not sanctioned* by **Nyamewaa-Nyame**. Disorder is therefore the perversion of Order—not the opposite—not the balance.

Evil in Afurakani/Afuraitkaitnit culture is defined as **disorder**. **Disorder is not part of a continuum of Divine Order, for it is not sanctioned by the Supreme Being.** This is why there is a Male Obosom (*Orisha, Vodou, Arusi*) in Creation called **Bena** in *Akan*, **Heruaakhuti (Heru Behudet)** in *Kamit*, **Ogun** in *Yoruba*, **Ogu** in *Fon* and *Ewe* (*Vodou*), **Ikenga** in *Igbo*—Whose role is to eradicate disorder and eradicate (kill, destroy) its purveyors on *behalf* of **Nyamewaa-Nyame**. The Female Obosom called **Sekhmet** in *Kamit*, written **Sekyima (Sakyima)** in *Akan*, participates equally in this process. In *Akan* culture These Abosom (Deities) are called **Abrafo Abosom**—Divine Executioners (Divine Killers). They exist to maintain the **integrity** of Divine Order—to maintain the **true continuum** of Divine Order—*the Divine Balance of Male and Female*. This reality is recognized throughout Afurakani/Afuraitkaitnit culture, past and present. This is not subjective. It is a comprehensive understanding resulting from Afurakani/Afuraitkaitnit direct experience with these Divine Entities and our attunement to and alignment with **Maa/Maat**.

Good/Right. “Either/or logic” or what is labeled dichotomous logic is not a feature of the world-view of eurasians. It is **essentially** Afurakani/Afuraitkaitnit. The existence of right and wrong is not a eurocentric concept—the **propaganda** that “right and wrong are two halves of a whole” or that “right and wrong are relative” is **eurocentric propaganda** promoted for the same reasons stated above regarding “good and evil”. It is a political ploy by the akyiwadefo to include all of their oppressive acts into the Divine Scheme, thereby attempting to inoculate themselves from Divine Justice being dispensed by us who have been oppressed. Promoting the “relativity” of right and wrong also allows the akyiwadefo to promote the practice of their inherent, perverse sexual deviance, dissexuality (homosexuality), as “normal” and “okay”. In reality, dissexuality (homosexuality) is not a “form” or “expression” of sexuality—**dissexuality (homosexuality) is a perversion of sexuality**. It is disorder, the *perversion* of Order.

In reality **Right** and **Good** (Order) are the same concept. Thus, what is Good (Order) is also what is “Right”. Since all that the Supreme Being creates is Good (Order/Right) then the *opposite* of Right/Good/Order is *that which has not yet been Created/fashioned* by Divinity (Non-Order).

Wrong is not the opposite of right. Wrong is the *perversion* of right. Again, disorder (wrong) is the *perversion* of Order (right). The perversion is never the complement/balance. All Afurakanu/Afuraitkaitnut recognize the reality that right and wrong are **not** two halves of a whole nor are they relative. True opposites balance one another. They complement one another.

Nyamewaa-Nyame Nhyehyee, The Divine Order, is the Union of Complementary Opposites

The degree to which this reality is misunderstood by Afurakanu/Afuraitkaitnut demonstrates the measure of their infection. The proper notions of Law, of **Maa/Maat (Mmara)**, are dependent on the recognition that **Maa/Maat** is the measure of Good/Right—that which is True.

Absolute Truth. What is **True** is ultimately expressed in **Order, Good, Right. Truth is Absolute. Truth is the measure of Order. It is the essence of Law as the Expression of Order.** The opposite of Truth, in the Divine Scheme of *Abode*, is thus **Non-Order**, that which has *not yet been Created or sanctioned* by **Nyamewaa-Nyame**, for **Nyamewaa-Nyame** only creates and sanctions that which is Good, Order, Right, Genuine, Real, True. We must recognize therefore that **falsehood** is the *perversion* of **Truth**—*not the balance*.

Falsehood represents that which is *un-real, not genuine. Falsehood is that which was never fashioned by Divinity.* It only comes into being as a *perversion* of that—**Truth**—which was originally and genuinely conceived, sanctioned and fashioned by Divinity. Absolute Truth is the *essence* of Divine Law. It is thus the Divine measure of how we express our every thought, intention and action in the physical and spirit-worlds. **In Afurakani/Afuraitkaitnit culture this leaves no room for the enshrining of belief.**

Belief is recognized by Afurakanu/Afuraitkaitnit to be an expression of immaturity

Belief is a manifestation of the failure at one or more points in *Time* to attune to **Maa/Maat** and to acquire the in-sight that comes with such attunement.

Lack of attunement leads to lack of insight which, to the immature, can lead to blind-acceptance of and ultimately adherence to falsehood which is always self-destructive and thus anti-Divinity.

Amammere, *Afurakani/Afuraitkaitnit Ancestral Culture*, is defined as the **Divine acceptance** (love/law) of Order and the **Divine rejection** (hate) of disorder.

We accept through **Maa/Maat** and through **Maa/Maat only**. We reject through **Sekhem Shut/Sekhmet (Heru Behudet/Het-Heru) only**. We accept through the Abosom of **Law/Love**. We reject through the Abosom of **Hate**.

The whites and their offspring have moved to promote the insanity that “truth is relative”, for they know that our acceptance of this lie is adherence to spiritual blindness and thus a precursor to our own self-destruction. The elevation of belief beyond its proper categorization of being an expression of immaturity allows the whites and their offspring to introduce false ideas into our awareness and force us to accept them without proper judgment. This blind-acceptance is the key to self-destructive thoughts, intentions and actions/behavior taking root within the Afurakani/Afuraitkaitnit population and is propagated most pointedly through the vehicle of false-religious beliefs. It is therefore a critical imperative that we embrace and execute the truism:

The key to Afurakani/Afuraitkaitnit Revolution-Resolution is the absolute rejection of false beliefs

In order to ground ourselves in this reality, we must recognize and internalize true complementary opposites of and within **Abode**:

Major Complementary Poles of Opposites of Abode

Non-Order	Order (Good/Right)
Uncreated	Created (Good/Right)
Unformed	Formed (Good/Right)

That which is Divinely Ordered, Created, Formed is that which is Good/Right. It is that which is **True** (Real, Genuine/Divinely Sanctioned). The **Non-Order Pole** *balances* the **Order Pole**. The **Uncreated Pole** *balances* the **Created Pole**. The **Unformed Pole** *balances* the **Formed Pole**. If the Order Pole is *perverted*, disorder/wrong appears. If the Created Pole is *perverted* disorder/wrong appears. If the Formed Pole is *perverted*, disorder/wrong/malformation appears. *Disorder appears only as a perversion of the Order Pole (Good/Right Pole)—not as the balance of the Non-Order Pole, nor as a balance of the Order Pole.*

Major Complementary Poles of Opposites within Abode

Female	Male
Contraction	Expansion
Kyi (Hate)	Law/Love

*[We must recognize the reality that **Law is Love**. Sensuality, which many falsely identify as Love, is a different concept]*

Perversion of the Complementary Poles:

Disorder is the *perversion* of **Order** *not the complement*
Evil is the *perversion* of **Good** *not the complement*
Wrong is the *perversion* of **Right** *not the complement*
Malformed/Malformation is the *perversion* of that which is **Formed** *not the complement*
Lust (misguided desire) is the *perversion* of **Law/Love** *not the complement*
Malice (evil intent) is the *perversion* of **Hate** *not the complement*
Falsehood is the *perversion* of **Truth** *not the complement*

And finally from the text **OBARIMA Afurakani Manhood** by **Odwirafo Kwesi Ra Nehem Ptah Akhan**:

“...The balance of the **Afurakani male** is the **Afuraitkaitnit female**. The balance of Afurakani/Afuraitkaitnit people—the only *created* people—are the *uncreated* people: the Afurakani/Afuraitkaitnit Ancestresses and Ancestors *not yet born*. The balance of the Afurakani male is **not** the white male. The balance of Afurakani/Afuraitkaitnit people is **not** white people. The whites and their offspring (white europeans, white americans, white hispanics, white so-called — “native”-americans, white arabs, white indians, white asians, etc.), i.e., all non-Afurakani/non-Afuraitkaitnit people are **not** the balance of the *created* people, they are a **perversion** of a minute percentage of the *created* people. They are descendants from and carriers of a genetic and spiritual perversion which defines them, and establishes their identity as physically and spiritually separate from and out of harmony with Afurakanu/Afuraitkaitnut...”

Ptah Hetep says:

“...He who bears (is obedient) is beloved of The Deity. The Deity **hates** the one who does not bear....The fool who does not bear, he can do nothing at all. He looks at ignorance and sees knowledge. He looks at harmfulness and sees usefulness. He does everything that one detests and is blamed for it everyday. He lives on the things by which one dies. His food is evil speech. His sort

is known to the officials who say, "There goes a living death everyday." One ignores the things he does because of his many daily troubles.

A child who hears is a follower of **Heru**. When s/he is old and has reached the period where s/he is venerated, then s/he will speak likewise to his/her own children, renewing then the teachings of his/her parent.

To create obstacles to the following of laws is to open a way to a condition of violence. The transgressor of laws is punished, although the greedy person overlooks this. Baseness (lust) may obtain riches, yet crime never lands its wares on the shore. **In the end only Maat lasts.** Man says, "Maat is my father's ground".

I have had 110 years of life. As a gift of the Per Aa (Pharaoh), I have had honors exceeding those of the Ancestresses and Ancestors, by doing Maat until the state of veneration (Elderhood)..."

Ptah Hetep **repudiates** the idiotic belief that "truth is relative; right and wrong are relative" by stating that *the fool looks at ignorance and sees knowledge, looks at harmfulness and sees usefulness*, etc. He **repudiates** the idiotic belief that "good and evil are part of a divine continuum" by stating that "Maat is everlasting...In the end, only Maat lasts."

The perversion of Order is temporary, for the Abosom Who function to eradicate Order ultimately fulfill Their function. This is so that **Nyamewaa-Nyame Nhyehyee**, Divine Order, is perpetuated, for it is the basis of *Abode*. Those who refuse to eradicate the infection of the *akyiwadefo* within their spirits are participating as agents of disorder and will ultimately be exposed. Some will attempt to provide pseudo-credentials to justify their tightly-held eurocentric/false beliefs:

"I was born and raised in Africa, I know the culture"

"I am an initiated priest/priestess"

"I was initiated in Africa"

"I am a 5th generation Nigerian Babalawo"

"I am a direct descendant of Ifa, Shango, etc."

"I have the Vodou in my family"

"I come from a long line of priests/esses"

"I have been enthroned/enstooled as a king, chief, chieftainess, queenmother in Africa"

"I have lived in Ghana at the shrine of the Abosom for 7 years"

"I speak the language"

"I have repatriated to Africa"

"I am a Zulu shaman"

"I have been sanctioned by my elders in Africa to teach the foreigners"

"I have studied at the feet of masters"

"I have been given the authority to reveal sacred mysteries hitherto unknown outside of the African Bush"

"I have been possessed by spirits"

"I have heard the spirits speak and I have seen them and felt them..the spirits obey my commands"

"I do divination and get results...[usually]"

"I have healed people"

"I have done sacrifices for people"

"I have seen the future"

"I was the first to be initiated; first to receive a shrine; first to establish a temple, first to bring the tradition from Africa, etc."

Initiation, priesthood/priestesshood, lineage, length of time on the continent of Afuraka/Afuraitkait, length of study with **infected** continental “elders/elderesses”, disembodied spirit-experiences, memorization of language and ritual practices, receiving “titles” of “authority”, receiving intermittent assistance from wayward spirits for medicinal/healing advice and through divination (trumpeting the good “*results*” of divination but rationalizing the bad “*results*” and blaming the client for the bad “*results*”), irrelevant “*firsts*”—**all of these are absolutely meaningless “credentials”**.

Afurakanu/Afuraitkaitnut reject them and the fools who propound them

Maa/Maat is Maa/Maat. Law is Law. Truth is Truth.

Our conscious connection to, incorporation and expression of Maa/Maat (Mmara) and our repulsion of isfet (disorder) through the impression of Kyi is the measure of our spiritual and cultural integrity as Afurakanu/Afuraitkaitnut.

Those Afurakanu/Afuraitkaitnut who do not understand the proper balance of Non-Order and Order, that Order, Good and Right are the same concept and that Truth is absolute are those who do not understand Nyamewaa-Nyame Nhyehyee, Divine Order, and hence their own culture.

Amammere, Afurakani/Afuraitkaitnit Ancestral Culture, belongs to those Afurakanu/Afuraitkaitnut who refuse to profane the Truth transmitted to us by Nyamewaa-Nyame through the agency of the Abosom and our Nananom Nsamanfo.








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










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

































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



















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










Maā , U. 22c, , 
, P. 400, M. 571, N. 1178, , 
 Tuat XI, , god of law, order, truth, integrity, etc.

Maā-t , , N. 154, 1224, 1279, , , 
, , , 
, , 
 a goddess, the personification of law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness, and of the highest conception of physical and moral law known to the Egyptians.

maā , , , , 
, , , , 
, , , to be true, to be upright, true, truthful, veritable, real, actual; Copt. , .

maā-t , P. 93, , 
, , 
, , 
, , 
, , 
, , , truth, integrity, uprightness, justice, the right, verity, genuineness, law; Copt. , .

maa , U. 39, 213, P. 187, , P. 170, , 
, , 
, Koller Pap. 5, 2, , Hymn Darius 17, , , 
, , 
 Rev. 11, 140, to see, to examine, to inspect, to perceive, to look at; , 
, IV, 1006; , 
, , seen, visible.

Maāti , , 
, , B.D. 125, I, 
, 
, U. 453, , IV, 1082,
, IV, 1220, the two goddesses of Truth, i.e., Isis and Nephthys, who assisted at the Great Judgment.

maār , to see, to keep a look-out.
 maār , watch-tower, look-out place.

mer , to see, to look at.

mer-t , eye;
 dual ,
 the two eyes;
 etc.; , divine eyes, sun and moon,
 many-eyed, "full of eyes"; , "all eyes," i.e., everybody, people in general; Copt. Ⲅⲗ.

mer , Rev. 11, 124, 12, 29, overseer, chief officer, head, superintendent, director, foreman; plur.

eyes"; , "all eyes," i.e., everybody, people in general; Copt. Ⲅⲗ.

mer T. 266, M. 421, T. 283, P. 50, M. 31, N. 64, P. 64, U. 224; Rec. 27, 224, to love, to desire, to wish for, to crave for, to will; Copt. Ⲅⲗ.

merà Hymn Darius 19, lover, friend.

As we can see in the above examples, both terms **maa** (*law*) and **mer** (*love*) are vocalized in the *Coptic* dialect as **ME**: **Copt. Ⲅⲗ.** Moreover, we also have the variations of **maa**, **maar**, **mer** all referencing *sight, insight, the Eye of Ra (Creator), Divine Eyes*, etc. These variations can also be vocalized in Coptic as **ME**. As stated in Part 1 of the series, the Coptic vocalization **Me** is retained in the Akan language as **Pe**. *Pe* thus means *will, desire* yet it also means *just, exactly, accurately, perfectly, precise* as well as *to search, examine, scrutinize, investigate*:

o-pe, inf. 1. will, desire; wo pe a wope nye, thy will be done (Mt. 26,42.); ope na mepee se mehu wo anim, I have heartily desired to see thy face (Lk. 22,15); cf. apepe. — 2. love or affection for a person of the other sex, amorous passion: ope fi doupem', love comes
 pe, pepe, pepépe, adv. exactly, accurately, precisely; just, even, but, only; completely, thoroughly, perfectly; adan anan pe wo kurow yi mu, there are but (or only) four houses in this village; wosi nuipa oha pepe, there are exactly a hundred people; wasiesie ne dan mu pepépe, he has put his room in excellent order.
 pe, v. [red. pepé] mu, to search, examine, scrutinize, investigate, inquire; kopé no mu yiye (na) benya bi bekā kyere mo; on'na ogyi-na loq yi, wo ankasa pepé no mu na hu no nokware; wopépe mu na wobisae, Jud. 6,29. pepé asem no mu yiye na woanni atoro.
 pe, night-watching; si pe, to sit up at night. pr. 2155.

Coptic


Me *law, truth, right, just*
Me *will, desire*
Me *see, inspect, examine*

Akan/Twi

Pe *just, perfect, accurately, truly*
Pe *will, desire*
Pe *to search, examine, investigate; night watching*


As stated previously, the ‘m’ and ‘p’ sound interchange from Kamit to Akan, thus the pronunciation of the Coptic ‘**ME**’ and the Akan ‘**PE**’ is identical. This is shown in the relationship between the Akan term **mpra** (mpena, mpana) meaning *lover* and the Kamiti term **mera** meaning *lover*.

mprà, mpànà, pl. -fo, l. lover, paramour; concubine, mistress, courtesan; obarina a. obea a quam t̄wē mprà; pr. 2719. cf. agnāmān.

merà  Hymn Darius 19, lover, friend.

The ‘m’ in *mera* (*marà*) is represented by the ‘mp’ combination in *mpara* (*mpra* also *mpena*, *mpana* in other Twi dialects – the rolling ‘R’ and ‘N’ interchange). These are the same words with the same five meanings in both languages, unchanged over thousands of years.

The term **maa** (**me**) referencing *law* as well as *to see* is undergirded by the cosmology as demonstrated via the **medutu** (hieroglyphs). The ‘a’ medut in the word **maa** of the *forearm with the open palm turned upward* is shown

as:  a

 maat

The showing of the palm turned upward is a ‘*showing of your hand*’. It is **expression**. It is a *revealing* of yourself and a revelation or manifestation of *integrity, uprightness, having nothing to hide*. It is *openness* and *honesty*. It is a manifestation of *truth*. At the same time it is a ritual gesture. While turning the palms towards someone is a ritual *provocation* (‘pushing’ energy, *electric*), the opening of the palms and turning them upward is ritual *convocation*. It is a ritual “announcement” that one is *ready to receive*. Once we show (express) through our openness, our cleanliness, our integrity, our righteousness, we have aligned ourselves with Order. We are now *eligible* to *receive* the energy (*magnetic*) from the Supreme Being necessary for us to execute our Divine function in the world. Such ritual convocatory gestures are used during *spirit possession, divination* and more in various Afurakani/Afuraitkaitnit (African) cultures inclusive of ancient Kamit, Khanit and Akan culture.

In the same fashion, when one opens his/her eyes it is an **expression**. It is a *revealing* of self, an opening to the **Ka/Kait** (Soul/Divine Consciousness) and a manifestation of *integrity, uprightness, having ‘nothing to hide’*. We thus require that someone ‘*look (maa/me) us directly in the eye (maa/me)*’ in order to know if they are telling the truth (*maa/me*). The opening of the eye is *openness* and *honesty*. It is a manifestation of *truth*. Just as with the opening of the palms as a ritual method to *receive* the energy necessary to execute our Divine function in the world, so is the opening of the eyes an expression of that process. We thus have the ritual of the ‘*Opening of the Mouth and the Eyes*’ in Kamit, Khanit as well as Akan and other cultures.

With the *open palm* or the *open eye* we are revealing ourselves, **expressing** ourselves. We are thus able to *receive*, draw (receive with the *hands*, receive through *insight*), **attract** balance to our lives. **Law** (*me*) is the instrument by which we attract *balance* to our lives. **Love** (*me*) is the instrument by which we attract our *balance*

(complement, spouse) to our lives. Opening our hands to receive and our eyes to receive thus allows us to **express** our true nature and receive what is necessary to function. Upon reception of this energy from the Supreme Being, our influence and sphere of awareness **expands**. Law/Love (Maa/Maa or Me/Me) as the *Expression* of Order is thus the **Expansive Pole** of Divine Order. This is the key difference between Law/Love as *expression, revelation, integrity* and *attraction* as opposed to the belief that the focus of love is ‘giving’. As stated in the series, to be *in love* with someone is truly to be *in law* with the individual – *to function in harmony with Divine Order with respect to your interaction with said individual or entity*. It is to be open, *expressive of your true nature* and thus receptive, *attractive to Balance* – and averse to imbalance.

mmāra, *v. u.* [bāra, bra] *law, commandment, order, decree, edict, regulation, rule, statute. – hye (or di) mm., to make, give (or issue) a law; – di mm. s o, (or yo mm.) to observe or keep a law; – tō mm., to transgress a law.*

law, commandment, order,

mbra, *F.* = mmāra.

mmāra-hye, *inf.* the act of giving laws; *s.* mmāra.
mmāra-hyēfo, *pl. id., lawgiver, legislator.*

act of giving laws

o-bráfó, *pl. a-, executioner, hangman; pr. 636. forcrunner;*

executioner, police

bra, bāra, *v. 1. to make, enact a law or laws, to order with authority, to lay an injunction upon, to command, esp. to forbid, prohibit; mpanyinfo kō apām akōbrá ade, the elders have assembled to enact or make laws; mabra no, I have interdicted him; bra no nē ara sē oñnkosi ntew bio, forbid him this very day any more to join in that play (ntew-si) again; – to fix (by law) the value of: wōbra dare mā aba mman 75. — 2. to settle: matu mabēbra ha,*


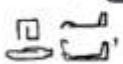
to make, enact a law; forbid

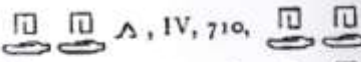
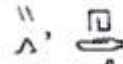

o-bra, (*inf.*) 1. the coming into this world, the state of existence or life in this world; obra a wōwoo me too mu yi, the life into which I have been born; mesore bra yim', I shall depart this life; obra akyi wō amane, in after-life more trouble is met with than in childhood; or, in future days trouble may befall you; meboq obra, menom bi da, as long as I live, I never drank any. — 2. manner of life, conversation, behaviour, conduct; pr. 409. 634. 635. obra a chū nni dem or akasayé, blameless behaviour; bō bra, to behave, conduct, to bear or carry one's self; bō bra-pa, to behave well; bō bra-

life, existence

As we can see above the term **mmara** (law), also written **mbra** (**mbara**) in the *Fante* dialect of *Twi*, is also related to the term **obra** (life) and **obrafo**. The **obrafo** is one of the *group of people* (fo) who enact *law* (bra). The term **bra** as a verb meaning *to enact law* is the active version of the noun **mmara** or **mbra**. When a word beginning with a ‘b’ in Akan is pluralized an ‘m’ is prefixed. Thus **bra** becomes **mbra**, pronounced in some dialects as **mbra** (**mbara**) and most others as **mmara**. The term **bra** or **obra** is a contraction of **bara** or **obara**. The *executioner, hangman* and also ‘*police*’ – *upholder of the law* is **bara-fo**. This is directly derived from the




Coptic dialectal version of the term for *inspector, overseer* (officer) **MER** or **MAR**. As shown above the Coptic version of **MR** or **MER** meaning 'eyes' is **BAR**: **Copt. ⲃⲁⲗ**. Here, the 'm' and the 'b' interchange just as they do in Twi. Moreover, the terms **Mbra** (**Mbara**) or **Mmara**, **Mpra** (**Mpara**) and **Obara** are all related as: **Law, Love** (*lover, one's love*) and **Life**.



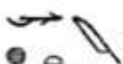
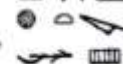
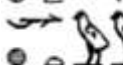

het , IV, 1090,
, IV, 971, to strike, to
 trample upon, to vanquish, to suppress, to
 subdue.




heṭheṭ , IV, 710, ,
 Verbum I, 338, ,
 to batter down, to beat small, to
 crush.



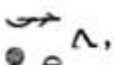
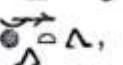
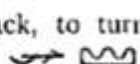
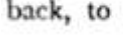
heta , ,
 to break, to tear up,
, , to break, to tear up,


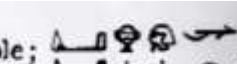
heṛheṛ , to demolish,
 to pull down; Copt. ⲉⲣⲉⲣ, ⲡⲣⲡⲣ.

kherkher , T. 282, N. 132,
, , to root up,
 to destroy, to be destroyed; Copt. ⲡⲣⲡⲣ.

kheti , ,
, ,
, ,
 to engrave, to cut into, some-

khetkhet , ,
, to break, to cut into pieces, to de-
 stroy, to break a command, to engrave; Copt.
 ⲡⲣⲟⲩⲉⲧ.

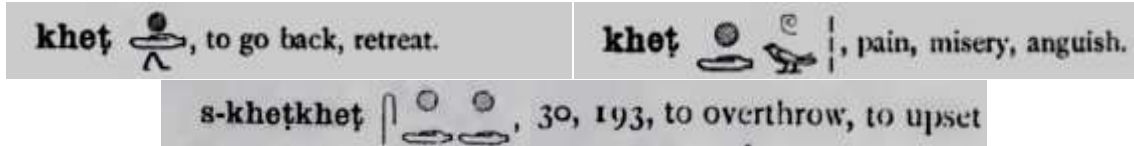
khet , ,
, , to be behind someone or
 something, to follow, to march back, to turn
 back, to retreat, the hinder part; ,


khet , impaling pole; ,
 impaled.

kyi, Ak. **kyiri**, *v.* [red. **kyikyī**] *to turn the back to; 1. to dislike, not to like, to loathe, have an aversion to, hate, detest, abhor; cf. tañ;*
kyī, *v.* [red. **kyikyī**] *to press, squeeze, wring or crush out;*
a kyī, *cf. akyiri*, Ak. **akyire**, Gr. §119.120,4. 130,5. *1. the back, the hind(er) part, rear; the outer (outward) part, outside of a vessel or enclosure, of the hand. pr. 468. — 2. the space behind or outside. —*

As stated in Part 1 and shown above, the Akan term **kyi** (also **kyiri**) means *to hate, abhor, loathe, detest*. It also means *to press, squeeze, wring or crush out*. The related noun **akyi** (**akyiri**) means *the back, hinder part, rear*. Thus, the same word for 'hate' is also the same word for 'back'. In the medutu shown above we see that the same

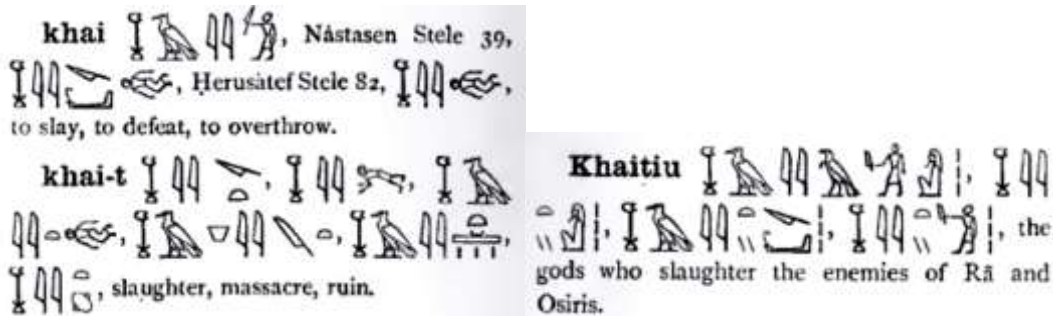
word for *to break, destroy*, **khet** ('hate') is also the same word for *'hinder part, to turn back, to be behind something'* **khet**. This is rooted in the notion that what is *loathed, abhorred*, is *squeezed out, crushed*, in the *back* from the *hinder part*. This is elimination of waste from the physical body. That which is toxic and thus rejected (*hated*) by the body is forced out from the *back*. Thus, to turn one's *back* on someone in ancient and contemporary Akan culture is to show *loathing, hatred, abhorrence* for that person. **It is to identify them with excrement**. It means fundamentally that they must be rejected, repelled, hated, repulsed because they are toxic. These are the same terms with the same meanings from Khanit and Kamit to Akan culture unchanged over thousands of years. We also have the variations **khed** and **khed** meaning *pain, misery, anguish* and *to go back* also **s-khedkhed** – *to overthrow, to upset*. [The 's' prefix in Kamit is causative. **khedkhed** – *overthrown*, **s-khedkhed** – *to overthrow, to upset*]



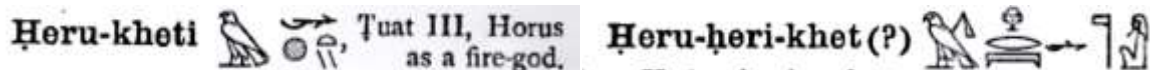
akyi-de [kyi, c., ade] *a detestable or abominable thing; any food disallowed by the fetish; wadi n'aky., he has eaten what he was forbidden to eat.*

The Akan term **akyide** also written **akyiwade** speaks to that which is abominated by the **Abosom** (Deities, Divinities) referred to derogatorily as 'fetish' in the entry above. The **akyide** are the **ade** (*things, objects, deeds, entities*) that are **kyi** (*hated*) and thus *disallowed* by the Abosom. This is **Divine Hate**.

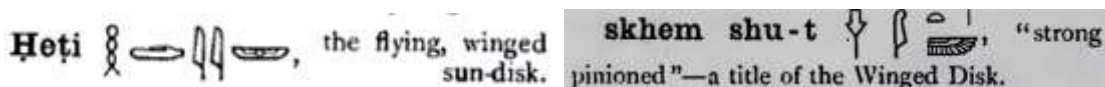
It is also important to note the variations **Khai** (Khi, Kyi) meaning to *defeat, overthrow, slay* and **Khaitiu** the *Deities who slaughter the enemies of Ra and Ausar*. This includes **Heru Behudet** and **Sekhmet**:



The titles of **Heru** as **Heru Kheti** and **Heru Heri Khet** with the determinative medut of the stick which is also used in the terms **khet** for *destroy, overthrow* and *impaling pole* give further definition to the role of **Heru Behudet** as the Agent of the Divine Hate (**Khet**) of **Amenet-Amen, Nyamewaa-Nyame**.

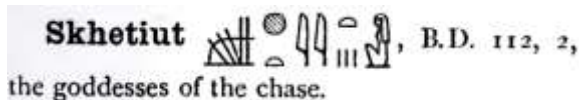
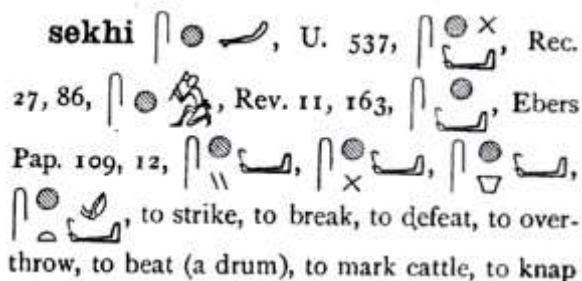
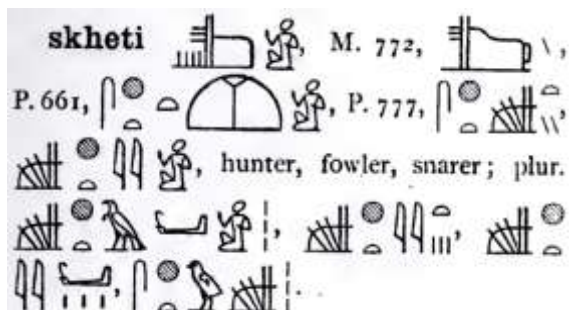
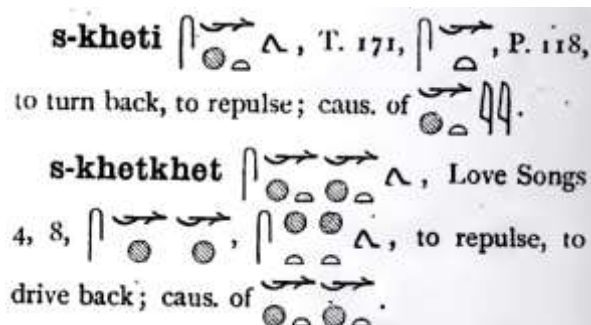
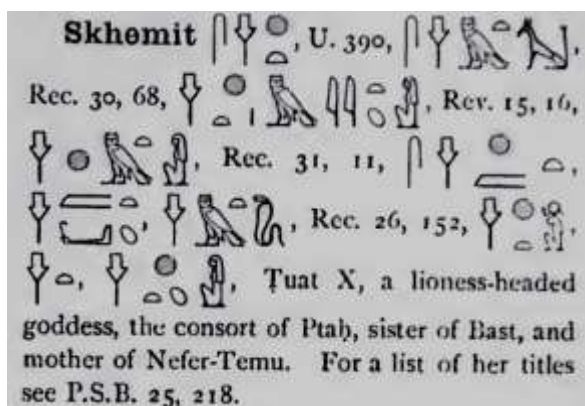


The *winged Sun disk* is one of **Heru Behudet's** major forms. He therefore also has the *actual title* **Heti** (Hate) as well as **Sekhem Shut**.



Hate: [proto-indo-european etymon: **kad**] **akedos** (greek) *care, grief, sorrow*; **hata** (north germanic) *to hate, damage, destroy*; **kat** (tocharian A) *destruction.* [www.utexas.edu/cola/centers/lrc/ielex/U/P0806.html]

All of the above facts prove Khanit and Kamit to be the **origin** of the proto-indo-european ‘root’: *kad* or *kat*. **The word hate was never of european origination – phonetically nor conceptually.** It is essentially Afurakani/Afuraitkaitnit (African).



As described in Part 2, **Sekhmet** is directed by **Ra** to slaughter the disordered men and women. She takes the form of a lioness, hunts and massacres those in rebellion to **Ra**. **Sekhmet** is the bringer of *destruction, repulsion* (**skheti**) and a Goddess of the chase (**Skheti**).

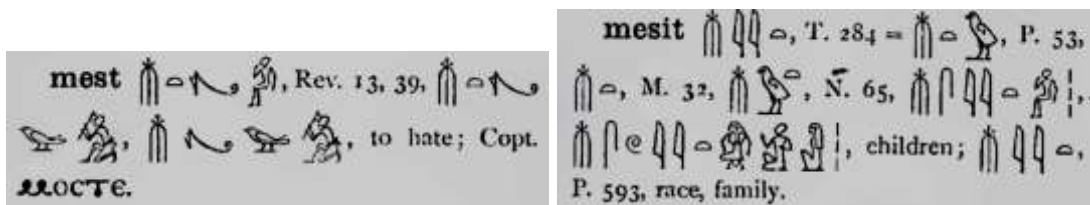
Sekhmet not only governs the *shedding of blood* through warfare but the *shedding of blood* through **menstruation**. This is why the term and name **asekyima** (**asakyima**) or **Sakyima** in Akan means *menstruation*. All girls in Akan culture when going through puberty rites upon the onset of menarche are referred to as either **Sakyima** or **Obrani**. The term **obra** (life) is a term also used for the *menses* (life blood). An **obra-ni** is one who is in the *obra* (menses) state. Women who are on their cycle are called **obrafo**, the *group of people* (fo) who are in the *obra* state. The Akan **kradin** (soul-name) **Abenaa** or **Abena** also has the variation **Abraba** (Abena-ba). **Abenaa** is the major name of the Obosom **Sekhmet** in Akan culture – the Female Obosom (Deity) of the planet **Bena/Abenaa** (“mars”) – a warrioress Obosom Who destroys disorder and operates as the *Divine Lymphatic System* within Creation and also governs *obra*. [Note that **Het Heru** and **Sekhmet** are two separate and distinct Abosom although titles are shared.]

“...In english, derivatives of the term **ht** are: *bate, bit, hot, beat...*To *bit* something or someone can be an exercise in *bate/rejection*. It leads to *breaking or destroying*. *Hate* (rejection of disorder), *Hit* (to attack) *Hot* and *Heat* (to fire/burn) all relate to the functioning of **Abenaa** as the Hot, Fiery, Attacking, Warriress Who destroys (hates) disorder and its purveyors in order to maintain the integrity of Divine Order in Creation. Another variation of **ht** from the metutu is **huit**. We thus have the title **Huit Antiu**, a title of **Sekhemet** identifying Her as the Hateress/Punisheress of the **Antiu** (dwellers in the Eastern Desert on the outskirts of Kamit who often invaded and attacked the nation of Kamit)...”

[Excerpt from our article: **Abenaa The Obosom of Abenaa and Abenaada** www.odwirafo.com/Akradinbosom_Abenaa.pdf]



Variations in the spelling of the term **huit** in the medutu include **ht**, **hut** and **hit** as shown above.



Finally, as shown in Part 3, the terms above **mst** and **msit** or **msut** meaning *to bate, hatred, that which is bated* and *children, offspring, race, family* can be found vocalized in the Akan language as:

mmusu *that which is evil, wicked, hated* **mmusua** *matriclans; matrilineal families*

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AFURAKA/AFURAITKAIT – The Origin of the term ‘Africa’ – Parts 1-4

KUKUU-TUNTUM - The Ancestral Jurisdiction

UBEN-HYENG - The Ancestral Summons

UAB-ODWIRA - Pa Nsaman Atemmu

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MATE MASIE – The Ancestorhood of Nana Yao (Dr. Bobby E. Wright)

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THE OKRA/OKRAA COMPLEX - The Soul of Akanfo

AKAN - The People of Khanit (Akan Land - Ancient Nubia/Sudan)

The Origin of the Term Abosom in Kamit

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NKOMMERE – Ancestral Shrine Communication

NSAMANKOMMERE – Ancestral Shrines in Kamit

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AKRADINBOSOM - The Abosom [Deities] of the Okra/Okraa and the Akan 7-Day Week

AKANFO NANASOM – Ancient Authentic Akan Ancestral Religion

ADEBISA – Akan Divination in America

Note on the Origin of the Name Nyame in Ancient Khanit and Kamit

NYANKOPON and **NYANKONTON** - **RA** and **RAIT**

ODOMANKOMA - **ATMU KHOPA**

TWEREDUAMPON - **KHERER RA**

Akan Origin of the Term Hoodoo

Asuo Gyebi, Akonnedi Abena, Adade Kofi and Tegare are Not Abosom

Abosom Do Not Ask For Money

AMANEHUNU - Overcoming Transcarnational Suffering

ANKH – The Origin of the term ‘Yoga’

KARA-KASA – The Origin and Nature of the ‘Chakra’

MOOR Means ‘DEAD’

Note on the Term Ngg Wr (Negg Ur) or Ngng Wr (Nganga Ur) in Kamit - Ngg Ur is Not 'nigga'

The Origin of the Term 'God' - Ngg Ur is not 'nigga' - Part 2

NEHESU - NEGUS – NKOSO - Negus is Not 'nigga'

Instruction 35 of Ptah Hetep - Proper Translation of Pre-Pubescent Sexual Taboo

Divine Prohibition Against dissexuality/homosexuality in Ancient Kamit

Note on Ni Ankh Khnum and Khnum Hotep - Identical Twins - Not dissexual/homosexual

SET and ANAT: The Dating of 'The Contendings of Heru and Set'- dissexuality/homosexuality was Never Accepted in Kamit