

ABOSOM DO NOT ASK FOR MONEY



ABOSOM, ORISHA, VODOU AND THE PURIFICATION OF
NANASOM – AFURAKANI/AFURAITKAITNIT ANCESTRAL RELIGION

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What follows are excerpts from one of our forum discussions on our network:

AFURAKA/AFURAITKAIT NANASOM NHOMA NTONTAN
Afurakani/Afuraitkaitnit (African) Ancestral Religion Journal Network

www.afuraka-afuraitkait.ning.com

Some of the **Akan** terms used throughout the excerpts include:

Nkra/Nkrabea – male and female aspects of our Divine Function as Afurakani/Afuraitkaitnit (African) people

Hye/Hyebea – male and female aspects of our Divine motive power related to nkra/nkrabea

Okra/Okraa – male and female terms for Soul/Divine Consciousness – the Deity dwelling within the head region of Afurakanu/Afuraitkaitnut (Africans).

Abosom – Deities, Divine Spirit-Forces in Creation [**Orisha-Yoruba, Vodou-Fon, Ewe, Ntorou/Ntorotu** [Neteru/Netertu] – *ancient Kamit*]

Nananom Nsamanfo – Spiritually Cultivated Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors

Akomfo and **Abosomfo** – Two different classes of **Akan** priest/esshood

Download our book for details regarding these terms and their cosmological functions:

The Okra/Okraa Complex – The Soul of Akanfo

www.odwirafo.com/nhoma.html

Mikyia mo (Greetings),

Do the **Abosom** (**Orisha, Vodou, Ntorou/Ntorotu** [Neteru/Netertu] etc.) ask for money? **No.**

Do the Abosom need money? **No.**

Is money currency and currency an energy (current) and therefore when you give money you're giving energy (current/currency)? **Bullshit.**

Human beings ask for money. The Abosom never have and never will. An authentic Okomfo, Obosomfo or other healer/healeress has an **nkrabea** (function) which stipulates that he or she function as a vehicle for Abosom to manifest in the human sphere (Afurakani/Afuraitkaitnit (African~Black) humans only of course). This is the **sacrifice** that they give to the Abosom. They give/sacrifice their **honam** (bodies).

Different plants, animals, mineral life have nkrabea which delineates their relationship to particular Abosom. Thus, certain plants, animals, minerals, etc. are sacred to/totems for certain Abosom. Said plants, animals, minerals thus **sacrifice** their produce or themselves on some level to the Abosom---it is part of their nkrabea, pact, with **Nyamewaa-Nyame** - and this is why we can utilize them for **aforebo** (ritual offerings) to the Abosom. If it was not part of THEIR nkrabea to serve/function as vessels for the Abosom to manifest through - we could not give them as aforebo (offerings).

Paper money, credit card transactions, etc. have no nkrabea. They are not suitable as offerings to Abosom, Orisha, Vodou nor to Nsamanfo, Egungun, Kuvito. They do not carry **tumi** (Divine energy) and are not transducers of tumi.

Authentic Akomfo, Abosomfo etc. do not accept payment for healing. They just do the work that they were/are **born** to do. As a community, if we value the work, we naturally support such authentic vessels for the Abosom and Nsamanfo in various ways whenever we can. If the work becomes degenerate and it is clear that the healer/healeress is no longer listening to the Abosom, the community simply withdraws its support from the individual and the individual can no longer mislead clients, because he or she will no longer have any clients. This interdependence of the healer/healeress and the community thus has a built-in check and balance mechanism.

Traditionally, Akomfo, Abosomfo, Babalawos and others have their own plots of land and whatever else they need to take care of their personal needs. When they work tirelessly for the community as vehicles for the Abosom and Nsamanfo, then the community provides additional support in various ways. The same is true of authentic healers/healeresses today. They have various means by which they generate income in harmony with their nkrabea. They are free then to serve the community without seeking to depend upon a salary for spiritual work.

This traditional approach to healing and embracing the nkrabea of a healer/healeress has been corrupted by white culture, materialism, etc. in Afuraka/Afuraitkait over the past 100-200 years with the introduction of christianity and prior to that hundreds of years of interaction with islam and the proliferation of a talisman (asuman) economy.

Those traditional priests and priestesses on the continent and outside of the continent who follow the corrupt model will thus declare that their approach is hundreds of years old and part of their Ancestral culture.

*While it is hundreds of years old, it remains a **centuries-old corruption** of the Ancestral culture.*

The Abosom do not require money in order to spiritually possess one of Their children on **Asaase (Earth)**. It is part of the nkrabea of the Abosom to execute possession on a periodic basis. The Abosom obey **Nyamewaa-Nyame (Amenet-Amen/Mother-Father Supreme Being)** and do not make decisions about who they will heal based on how much currency the individual can produce.

Priesthood/Priestesshood is not a business and the Abosom, Orisha, Vodou do not treat it as such. They never have and never will. Those who have embraced and perpetuate a centuries-old corruption of the culture are not serving the Abosom. **A revelation of this reality is the condition of the people on the continent who "practice" Ancestral religion in such fashion as well as the condition of the "practice" of Ancestral religion outside of the continent: *perverse philosophies, acceptance of dissexuality (homosexuality), acceptance of non-Afurakanu/non-Afuraitkaitnut (non-Blacks) and more.* These are all symptoms of the withdrawing of the Abosom from influencing the ritual practices of such "priest/esshood".**

Nyamewaa-Nyame inform us through our **Okraa/Okra, Abosom** and **Nananom Nsamanfo** *immediately* that it is inappropriate for priests/esses to require payments for their services or to share some wisdom of the culture. Often, because we feel that we are "new" to the culture, we make excuses about why our intuition (coming from our Okra/Okraa) is wrong. We then accept the false doctrines given to us by the priests/esses concerning why their "profession" is like any other and requires payment (which often includes some pseudo-spiritual rationale).

Imagine getting in the space shuttle and once you felt you were close enough to the **Aten** (Sun) you reached in your pocket for a dollar to give the Aten in order to make an 'offering'. What is the Aten (Sun) going to do with a dollar? What are the Spirit Forces that animate the **Aten, Bosom** (moon), **Okyin Nsoromma** (planets) and all of Nature going to do with dollar bills and credit card transactions? Nothing.

The state of Ancestral Religion to date is corrupt and ineffective on the continent and outside of the continent in general. This is because of widespread pollution - acceptance of the whites and their offspring, their culture and their false religions.

When we reject the **akyiwadefo** (whites and their offspring) we embrace **Nyamewaa-Nyame Nhyehyee** (Divine Order) and re-enter into authentic Ancestral Religious culture.

Odwirafo

Mikyia wo (Greetings) [Sista],

Those who bar you from receiving spiritual healing because you do not have \$500 are those who are not truly capable of facilitating spiritual healing or cleansings in the first place.

We must be clear, people working with discarnate, uncultivated spirits of deceased relatives can affect a “healing” of a condition, just as any criminal knowledgeable about medicine or laser surgery can prescribe medicine to clear up a condition or remove cataracts through learned and refined surgical procedures. **Most of the common physical and spiritual/emotional ailments we suffer from can be handled by uncultivated individuals (physical and non-physical).**

However, when we need to realign our **Asunsum** (spirits) with our **Akra** (souls) in order to harmonize our thoughts, intentions and actions with **Nyamewaa-Nyame Nhyehyee** (Divine Order), only the **Nananom Nsamanfo** and **Abosom** (Spiritually Cultivated Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors and the Deities) can point us in the proper direction and/or recalibrate us. That’s Their job. Once we receive direction and recalibration from Them, it is on us to use our own faculties to complete the process. **Uncultivated individuals do not have access to the Abosom and Nananom Nsamanfo.** Those uncultivated individuals who are just brainwashed, conditioned, weak, neglectful, etc. may have Abosom connected to them via **mogya** (blood), however, **the Abosom withdraw Their influence until the individual makes a move towards the Abosom and away from the foolish, uncultivated conditioning.** Those uncultivated individuals who are criminal, deliberately rejecting of the Abosom and Nsamanfo and seek to fulfill lust and/or malice, may have had Abosom connected to them in the past, however, **the Abosom and Nsamanfo do not wait around for such individuals to straighten out. The Abosom withdraw Their influence from such individuals completely, never to return.**

Such individuals then become like cancerous cells in the body...once normal but because of a withdrawal of Order, they have become disfigured and are no longer like the other healthy cells. The body is beyond the repair phase and thus targets such cells, via the immune system, for destruction.

We have been in america for hundreds of years since the **Mmusuo Kese** (great perversity/enslavement). Many of us have not had any access to priests/esses for at least a century - but we are still here. Our Nananom Nsamanfo and Abosom are what we need for guidance, cleansing, readings, etc. If we ever did need to see someone, They will direct us to that individual. Such individual may be someone who has embraced **Nanasom** (authentic Afurakani/Afuraitkaitnit Ancestral Religion) or someone whom the Abosom have recently transformed (via possession and spiritual communication) into a vessel of healing for our community.

Odwirafo

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Mikyia mo (Greetings),

We are speaking here of Abosom and Nananom Nsamanfo (Orisha and Egungun) interacting with Akomfo, Abosomfo, Olorisha through spiritual possession or communication, for the purpose of healing, providing wisdom, etc. The Abosom and Nsamanfo don't ask for money and don't require money in order to heal through possession or communication or otherwise.

We are not speaking here of people who teach self-healing exercises or techniques to empower our community via workshops, seminars, sessions, publishing, videos, retail stores, artwork, music, etc. Such teaching can be a legitimate business venture.

Odwirafo

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Mikyia wo (Greetings),

Yenni aseda.. When those who call themselves 'in the religion' are including the **akyiwadefo** (whites and their offspring), they have immediately taken themselves 'out of the religion'. The Abosom immediately withdraw from them just like breath leaving the body or steam rising up from boiling water. **The Abosom will not return until the individual commits to embracing Nyamewaa-Nyame Nhyehyee (Divine Order).**

When we commit to **Nyamewaa-Nyame Nhyehyee**, the Abosom (Deities) are required to assist us with our issues, removing our spiritual/mental/emotional conditionings, etc. The same is true of the Nananom Nsamanfo (Spiritually Cultivated Ancestresses and Ancestors). However, when we reject Them by insisting upon embracing disorder (the akyiwadefo/whites, their culture and their false religions), the Abosom and Nananom Nsamanfo pull back. *It is important to recognize that assistance with our issues does not mean the Abosom and Nananom Nsamanfo live our lives for us, or save us from all obstacles. As individuals with Okra/Okraa, nkra/nkrabea, hye/hyebea, we have a function meaning a responsibility as well as*

the power to execute that function (carry out the responsibility). We also have the capacity to overcome obstacles, pain, etc. Our actions have consequences. We must live up to the responsibility of facing the consequences of our actions. We cannot escape this law--even if it manifests through reincarnation.

What you mentioned is key. **Nanasom**, Afurakani/Afuraitkaitnit (African) Ancestral Religion, is our birthright. Recall:

The Okra/Okraa is the bearer of the nkrabea

Our approach to life, the nature of our proper functioning in the world, is encoded within our nkrabea and is seated in our Okra/Okraa (Soul). When a priest/ess does real divination, all they are truly doing is consulting your Okra/Okraa. When Abosom and/or Nsamanfo speak through divination, possession, etc., They are always bringing the messages directly from your Okra/Okraa because your Okra/Okraa is the **nkommere** (shrine) for **Nyamewaa-Nyame** (The Supreme Being) within you. If you have been unable to be silent and hear/feel what your Okra/Okraa is telling you internally, a diviner simply uses a divination instrument to show you, externally, what your Okra/Okraa has been trying to communicate with you.

We not only have the entire **amamere** (culture) encoded within our Okra/Okraa - we have an **Ancestral memory** of having lived the amammere and practiced **Nanasom**. This memory is encoded in our **abatumm** (melanin) as well as our Okra/Okraa.

We must go to the Nananom Nsamanfo frequently. The **Nsamankommere** (Ancestral Shrine) is an institution of higher learning. The Nananom Nsamanfo will direct you as to your reclamation of amammere and Nanasom.

We must frequently consult our okra/okraa. This is the institution of highest learning. See the **Kradinbosomnkommere** thread on the **Nkommo** (forum discussions).

Odwirafo

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Mikyia wo (Greetings),

Typically, we would have Elders/Elderesses, **Nananom Mpanyinfo**, in our families who would guide us along the path in our **Amammere** (culture) throughout childhood and early adulthood. We would also consult our Spiritually Cultivated Ancestresses and Ancestors, **Nananom Nsamanfo**, for guidance as well.

Because of our situation in the aftermath of the **Mmusuo Kese** (great perversity/enslavement), most of us do not have Nananom Mpanyinfo, Spiritually Cultivated

Elders/Elderesses in our families. Most of our Mpanyinfo are corrupted with christianity, islam and/or other forms of pseudo-religion and white culture. We therefore must consult our family members who were Nananom Mpanyinfo, who upon the transition of death became **Nananom Nsamanfo**. We consult our Nananom Nsamanfo for instruction, direction, guidance, etc. They give us insight into what our own Okra/Okraa and the Abosom direct us and empower us to do - fulfill our nkrabea.

As we sit with our Nananom Nsamanfo at the **Nsamankommere** (Ancestral Shrine) and listen to Their guidance, we gain valuable insight into **authentic Ancestral culture and religion**. They may then direct us to connect with someone who is on the path or They may not - because They recognize it to be unnecessary. If They do, we can be assured that those who the Nsamanfo direct us to are legitimate and authentic. We do not have to be at the mercy of misguided, infected and/or corrupt pseudo-spiritualists. Our Nananom Nsamanfo and the Abosom connected us are obviously far superior.

Odwirafo

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Mikyia wo (Greetings),

Just recall that we have been standing on our own for centuries here in the west because of the **Mmusuo Kese** (enslavement era). Many of our people, especially over the past 100 years have not had access to a traditional spiritualist. However, you are still here.

See our publications:

NKOMMRE - Ancestral Shrine Communication
NSAMANKOMMERE - Ancestral Shrines in Kamit
NSAMANKOM and the Seven Senses
The Origin of the Term Nsamanfo in Kamit

Download from our **AKANFO NANASOM** page: www.odwirafo.com/Akanfo_Nanasom.html

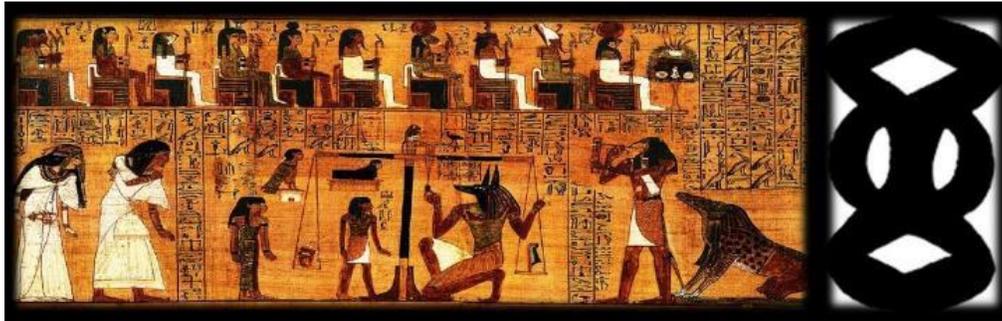
Also see the videos: **Nanasom ne Amammere** (Ancestral Religion and Culture) Parts 1-3
www.youtube.com/Odwirafo

You will be directed in the **NKOMMERE** article to also listen to the **KUKUU-TUNTUM** and read the **UBEN-HYENG** and **UAB-ODWIRA**. You will then have a sound foundation to establish your own **Nsamankommere** (Ancestral Shrine) on your own.

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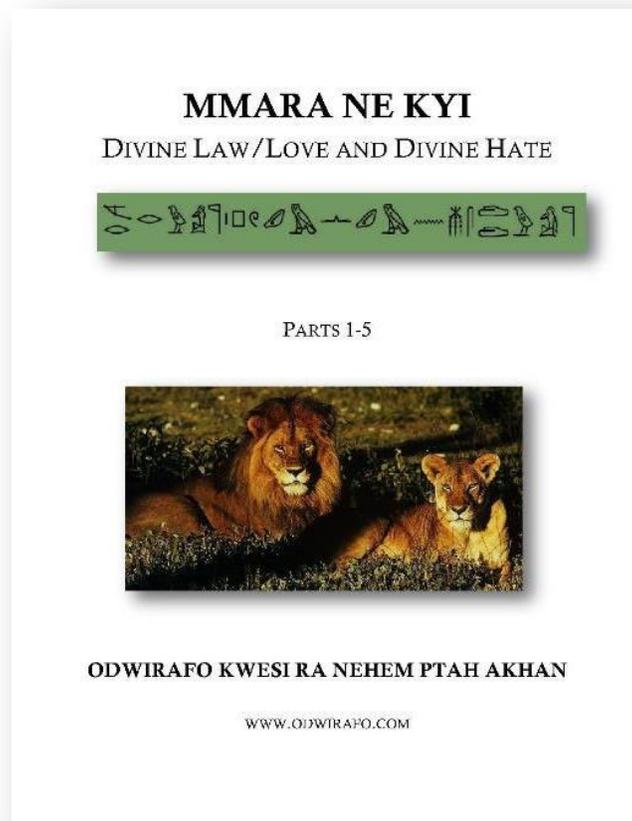
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See our broadcast wherein we examine this document and related documents in detail:



NOKWARE NSUMA: Truth Does Not Hide – Exposing Fraud in African Ancestral Religion
<https://www.youtube.com/watch?v=nsUvskoWaMA>

For details regarding the Afurakani/Afuraitkaitnit (African) Worldview and the corruption of our worldview, inclusive of the corruption of priest/esshood see Part 5 of our book:



MMARA NE KYI – Divine Law and Divine Hate – Part 5
www.odwirafo.com/MMARA-NE-KYI.html



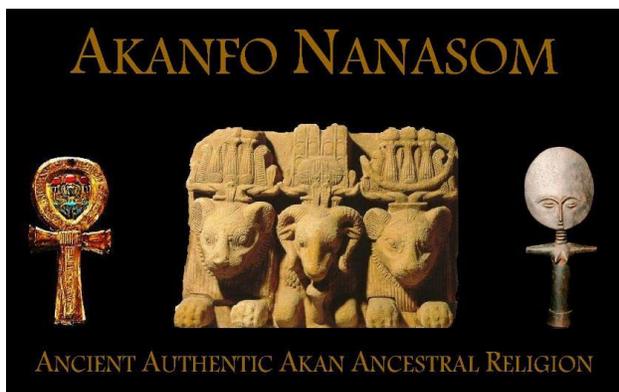
Asuo Gyebi, Akonnedi Abena, Adade Kofi and Tegare are Not Abosom

www.odwirafo.com/Asuo_Gyebi_Akonnedi_Adade_Kofi_and_Tegare_Are_Not_Abosom.pdf

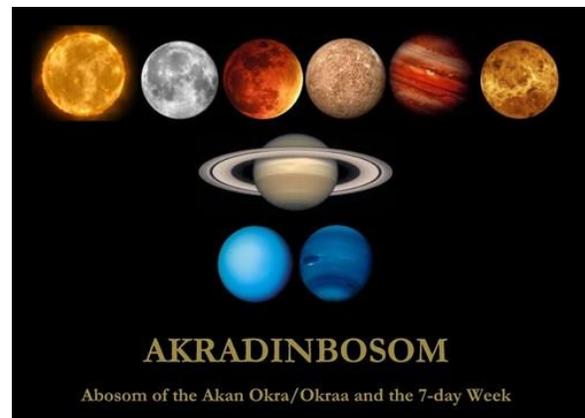
Origins of the Guan Ancestral Spirits: Asuo Gyebi, Akonnedi and Adade Kofi

www.odwirafo.com/Origins_of_the_Guan_Ancestral_Spirits_Asuo_Gyebi_Akonnedi_and_Adade_Kofi.pdf

For details regarding the influence of the pseudo-religion of islam upon Afurakani/Afuraitkaitnit (African) Ancestral Religious practices and the proliferation of a talisman-based pseudo-priest/esshood devoid of authentic divinatory ritual and Ancestral values see our **AKANFO NANASOM** page and the [Awuku](#) and [Akua Akradinbosom](#) videos on our **AKRADINBOSOM** page:



www.odwirafo.com/Akanfo_Nanasom.html



www.odwirafo.com/akradinbosom.html

THE OKRA/OKRAA COMPLEX



THE SOUL OF AKANFO



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Okra and **Okraa** are the male and female terms for the Soul/Divine Consciousness in Akan culture. The Okra or Okraa is an **Obosom** (Deity) that dwells within the head region of Afurakani/Afuraitkaitnit (African) people. It is that Divine Spirit-Force in your head that always pulls you toward harmony with **Nyamewaa-Nyame Nhyehyee** (Divine Order). The **Okra/Okraa** is called **Ori Inu** in Yoruba, **Se Lido** in Vodoun and **Ka/Kait** in ancient Kamit.

Download the free pdf version of our *nhoma* (book) for details regarding the Okra/Okraa and Its four-fold division – **nkra/nkrabea** and **hye/hyebea**:

The Okra/Okraa Complex – The Soul of Akanfo

www.odwirafo.com/nhoma.html

See our related books: HOODOO PEOPLE and AKYISAN



HOODOO PEOPLE

AFURAKANU/AFURAITKAITNUT (AFRICANS) IN NORTH AMERICA

AKAN CUSTODIANS OF HOODOO FROM ANCIENT HOODOO/UDUNU LAND (KHANIT/NUBIA)



ODWIRAFO KWESI RA NEHEM PTAH AKHAN

www.odwirafo.com/Hoodoo.html

AKYISAN

Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion
NHOMA ~ 13016



March 20, 13016 (2016)
Washington, DC

NANASOM NHYIAMU

Afurakani/Afuraitkaitnit (African) Ancestral Religion Conference

AAKHUAMUMAN AMARUKA ATIFI MU

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