

# AMANEHUNU

OVERCOMING TRANSCARNATIONAL SUFFERING



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## OVERCOMING TRANSCARNATIONAL SUFFERING



**amanne-hūnu**, *inf.* [hū amane] *suffering, affliction, tribulation, trouble, adver-*

An Akan term for *suffering, affliction*, is **amanehunu**.

It is important to note that *amanehunu* is not encoded within our Okra/Okraa (Soul/Divine Consciousness) as part of our nkra/nkrabea - the Divine function we are given to execute in the world by Nyamewaa-Nyame [Amenet and Amen], the Great Mother and Great Father Who Together Comprise the Supreme Being.









*Suffering arises out of our disalignment from our Okra/Okraa and hence our nkra/nkrabea which is encoded within our Okra/Okraa.*

[See our publication: **The Okra/Okraa Complex - The Soul of Akanfo** for details about the Okra/Okraa (Ka/Kait) the *Soul/Divine Consciousness* of Afurakanu/Afuraitkaitnut (Africans): [www.odwirafo.com/nhoma.html](http://www.odwirafo.com/nhoma.html) ]

The term *karma* is said to be derived from *kwer* ('proto-indo-european') meaning 'to make' or 'to do'. It also refers to the effects of our actions. This is because the term *kwer* or *kwar* (kwr) is derived from **Ka** and **Kar (Kara)** in Kamit (**Kra/Nkra/Nka/Ka** in Akan). **Ka** not only means 'soul' and 'shrine' (**kara**) but also 'to speak', 'debt', 'work, toil, labour' (**ka.t** - *what is to be done/made - to do, to make*).

**ka** 𐏃, 𐏃, 𐏃, 𐏃, 𐏃, P. 607, N. 619,  
 𐏃, T. 88, 𐏃, image, genius, person,  
 double, character, disposition, the vital strength  
 of the Ba-soul (𐏃, 𐏃, B.D. 30B, 4,  
 the ka residing in the body); plur. 𐏃, 𐏃

**kar, karà** 𐏃, 𐏃, N. 160,  
 𐏃, Rec. 27, 227, 31, 17, 𐏃,  
 𐏃, 𐏃, 𐏃, 𐏃, 𐏃,  
 𐏃, 𐏃, 𐏃, 𐏃, 𐏃,  
 𐏃, Rec. 19, 96, shrine, sanctuary,

ka-t , M. 202, N. 681,  |  
 |,  |,  |,  |,  |  
 Pap. 3024, 62, work, labour, toil; plur.  |

Ka.t – work; what is to be done, made

Karma or Krma is **Krabaa** or **Krabea** in Akan. Our nkra/nkrabea is what we are ‘to do’ and the ‘manner’ in which we are ‘to do’. Inherent in this nkra (n-ka-ra) is the notion of **ekaa** (*debt* in Akan). This is why there are such phrases as *karmic debt*, ‘what is owed’ - *the effects of causal actions*. This is also why some refer to karma as ‘fate’ and **nkrabea** is often translated as ‘fate’ by europeans.

**kaa**, v. F. = kae. — r-kaa, pl. a-, F.  
*a debt.*

**ḡkrá-béa** [kra 8, bea, manner] *fate, destiny, appointed lot, allotted life, final lot, manner of death; syn. bye-bea, pr. 1762 f. 2638: Onyame ḡk. nni ḡkwatibea, what God has destined cannot be evaded; there is no evading fate. Wobewo wo a, na wo asem a*

**krá, kára**, v. [inf. ḡ-, red. krakra] 1. *to take leave of, say good-bye, bid farewell; mak'ra wò, I am now going, good-bye then!* — 2. *to depart, leaving an injunction or commission to those that remain.* — 3. *to dismiss or send on an errand, Acts 17, 15, to give an errand.* — 4. *to send word to.* — 5.

**ò-k'rá, òkára**, F. s-, pl. a- [con. né k'ra, né kára] 1. *the soul of man, pr. 11.*

However, Afurakanu/Afuraitkaitnut (Africans) have a full understanding of nkra/nkrabea. This is because **nkra/nkrabea** is our Divine function in Creation - *which the whites and their offspring do not have*. Because they have no purpose in the world, they are always attempting to philosophically escape from the world (‘going to heaven’ in the west; ‘escaping the cycle of reincarnation’ in the east). They also endeavor to make us believe we have no purpose and therefore we should seek escape from the world (while they dominate the world’s resources).

When we become disaligned from our Okra/Okraa, through misguided thoughts, intentions and actions we place ourselves in disorder and will naturally experience the effects of disorder. If one touches a flame they will get burned. If one ingests poison they will become ill. If one projects perverse thoughts, intentions and engages in perverse behaviors, those disordered vibrations are received by others (living and discarnate). Those individuals, living and discarnate who are on the same frequency will be attracted to such thoughts, intentions

and actions and the person who projects them. You then draw disordered individuals to you. Your conscious and unconscious interaction with them engenders more disordered energy/magnetism, disordered effects, etc. We experience this as **amanehunu** or *suffering, affliction* at some point.

Ritually realigning with the Okra/Okraa works to repel the negative, disordered individuals and or entities and restore a sense of balance. However, all of the damage is not immediately repaired.

If one gets shot, the bullet being lodged in the tissue is a disordered situation. When the bullet is surgically removed and the person is sewed up, the immediate disorder has been addressed. However, the wound is not fully healed. Further infection could occur if one is not focused. Even if further infection does not occur because the wound is kept clean, the wound is not totally healed even when the stitches are removed. The body operates according to physiological cycles and there will be a time period where pain and some suffering will continue until the body can fully heal the wound.

When we engage in disorder and open a wound in our **khaibit** (ancient **Kamiti** term for *aura*), infection/disordered entities can set in. We can then suffer from various manifestations of such an infection. If we do not realign with our Okra/Okraa the disorder will continue. It is akin to not addressing a pain and allowing the pain (tumor) to grow until there is a crisis situation.

**Just as we can die from not addressing a tumor and find ourselves in the spirit realm, so can we die without addressing a spiritual wound/infection.**

We can later reincarnate, **still not having addressed the infection** - thereby remaining open to further infection. Yet, we are newborns, **so it is the responsibility of the community to have structures in place that can identify infection of the spirit and support a healing process** (structures include divination, other ritual practices, etc.).

Our disalignment from our Okra/Okraa in the previous lifetime could have come about through ignorance, negligence, arrogance, immaturity or through criminality. There are some individuals for example who in a previous lifetime brutalized people and seem to have never suffered for it. **Yet, every person that is born is a returning spirit.** Such an individual, because of his lust, is drawn into a womb of a descendant, in a certain area and situation where he will ultimately be positioned (have positioned himself) to have a 'wonderful life' for years until one day he is severely brutalized and paralyzed. In this case, the criminal has suffered the effects of the perversity he set in motion. He drew disordered spirits to him in a previous lifetime and continued to do so in this lifetime. Every time we see an individual suffering (homeless, paralyzed, etc.) we have to be more cognizant. Is this person one who has caused suffering and has now inherited the effects of his actions? If so, he deserves the suffering and

we should not attempt to assist him in any fashion. Maybe this person was a child abuser, murderer, etc. We should not step in the way of this Divine retribution.

Yet, there are some who suffer as children and adults, because of a previous lifetime where an infection of the spirit was opened as a result of ignorance, immaturity, etc. **This is an indictment upon the entire community.** We have personal responsibility to align with our Okra/Okraa, yet we also have a collective responsibility as an **oman** (community) to have structures in place (culture) which will protect people and place the people on the path to alignment and realignment with the Okra/Okraa (a major function of **Nanasom – Afurakani/Afuraitkaitnit (African) Ancestral Religion**). When we do not do so, or are neglectful as a community, we allow individuals to fall into disorder - perpetual disorder. They die in disorder. They return via **bebra** (Akan for reincarnation) and some have the infection of the spirit that is still ‘open’. They draw disordered entities (parasites) to them - just like any open wound. They suffer from child molestation, abuse, enslavement of a village, etc.

If a 2 year-old walks out into the street and gets hit by a car, the community does not blame the 2 year-old. **The community blames the parent for not having a structure in place whereby the 2 year-old would never be able to be in a position to ever be hit by a car.** While the ‘2 year-old’ is actually a *returning Ancestor or Ancestress* and may have placed themselves in a negative situation, a disordered state, in a previous lifetime (out of ignorance or immaturity) thereby being drawn into a womb of a descendant which would place them in such a negative situation - **there still exists a communal responsibility to acknowledge this possibility and establish cultural structures to prevent such occurrences.**

For example, a very ignorant, immature, self-destructive individual lives a life of disalignment from the Okra/Okraa and dies this way. They become a discarnate spirit who is full of anxiety. At some point they reincarnate through one of their descendants - [they do have an Okra, but are disaligned from it/disobedient]. They are drawn into a womb of a descendant who in some ways is on the same low-vibration/frequency (or else they could have possibly been drawn into a different descendant’s womb). They have not been ‘healed’ of their infection from one incarnation to the next. They therefore are still a *magnet* for parasites/bacteria like any open wound - **specifically if the community/family they are born into are controlled by white culture/spiritual infection/disalignment from the Okra/Okraa intergenerationally - and thus have no structures in place to mitigate potential negative scenarios.**

This ‘child’ is the same Ancestor or Ancestress who previously lived a life of disorder and is now operating through a new body. Because this old spirit in a new body is still a magnet for parasites, parasitical individuals and/or entities attach themselves or are drawn to the individual. This ‘child’ then suffers (injuries, molestation, abuse, etc.).

### *From whence did the amanehunu come?*

While the 'child' in a previous lifetime may have created an infection within his/her spirit (through disorder/disalignment from the Okra/Okraa) **there were two opportunities for the community to have avoided the negative results in this present incarnation:**

*1) When the individual died in the previous incarnation, sound funerary practices (by the family) could have assisted the discarnate individual with making a transition to **Asamando** (Ancestral Realm) so that they could work on their own spiritual development - to repair their spiritual wounds as much as possible so that they could reincarnate in a situation that was more harmonious*

*2) When the returning spirit reincarnated, the community could have had ritual structures in place to assess the spiritual condition of the child and once assessed established protocols to assist the child in repelling disordered entities, as well as living individuals, who are parasitical. **While the child would still encounter challenges in life, the nature of the challenges would be much less severe** (falling off of a bike and scratching your chin on the concrete as opposed to getting hit by a car and suffering major injuries for example)*

It is true that the individual had a personal responsibility in a previous lifetime to not allow him/herself to become spiritually disordered - *and therefore a magnet for all kinds of parasites* (just as we have a responsibility to take care of our bodies so that we do not become a magnet for all kinds of bacteria). However, everyone will not always be in-tune spiritually. This is why we have **amammere**/culture - protocols established to assist those who are not spiritually mature enough to keep themselves out of harm's way (just as we establish rules to make sure the baby never gets near the street).

There is a balance between individual responsibility (*transcarnational* - through successive reincarnations) and communal responsibility. We are living the negative effects of the imbalance today. This is the main reason why the whites and their offspring always seek to destroy our culture and keep us from understanding the laws of **bebra** (reincarnation). They know that when we neglect the laws, we will not have a proper/full view of the world and our condition. We will therefore continually reincarnate making the same mistakes.

In order to limit **amanehunu**, suffering, to a bare minimum going forward, we must constantly seek to remain in alignment with our Okra/Okraa so that we can make decisions that are harmonious. We must also establish cultural structures that perpetuate this practice - thereby affecting the larger Afurakani/Afuraitkaitnit (African) community (consciously and unconsciously). **We have the capacity to stop the cycle of transcarnational amanehunu. It is rooted in our Amammere.**

**\*\*With regard to crime - part of the cultural structure includes the punishment of criminals. Our normal practice worldwide as Afurakanu/Afuraitkaitnut (Africans) for example is to kill a child molester, not give him access to therapy. The same is true for murderers, rapists, those who beat, torture, maim others and various other serious crimes. We punish immediately and with the requisite level of severity. This greatly decreases the incidence of crime - transcarnationally - when one is absolutely certain that they will never escape retribution for crime in the community.**

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Download the free ebook version of our publication regarding the **Okra/Okraa, nkra** and **nkra**bea:



**NHOMA**

[www.odwirafo.com/nhoma.html](http://www.odwirafo.com/nhoma.html)

Also see our **AKUMA TRA** page: [www.odwirafo.com/akumatra.html](http://www.odwirafo.com/akumatra.html)



**AKUMA TRA**

### Trauma Recovery Alignment in the Afurakani/Afuraitkaitnit (African) Community

**AKUMA TRA** is a process designed to show:

*The nature of **amanehunu** - trauma, suffering - in the Afurakani/ Afuraitkaitnit (African~Black) community as a result of life experiences and their relatedness or unrelatedness to **bebra** and **nkra/nkrabea** - Akan terms for reincarnation and Divinely allotted function-mission (origin of the term 'karma')*

*Spirit-possession, Ancestral Spirit communication and Deity communication being falsely and deliberately diagnosed as 'mental illness' as an act of warfare against the Afurakani/ Afuraitkaitnit (African) community by the whites and their offspring. The war is psychological as well as chemical and biological, as the psychotropic medications prescribed attack melanin - the chemical which gives us our color yet also regulates our brains (neuromelanin)*

***Conditioned suppression** within ourselves and our children of **clairvoyance, clairaudience, clarisentience, clairgustance, clairaliense, clairtimiance and clairequibrance** (the capacity to see discarnate (deceased) spirits, hear them, feel them, 'taste' them, 'smell' them, experience a shift in the time continuum and a shift in your capacity to maintain your balance when discarnate spirits are present) as an act of war by the whites and their offspring and their pseudo-religions upon the spirits of Afurakanu/ Afuraitkaitnut (Africans) and **Nanasom** - Afurakani/ Afuraitkaitnit (African) Ancestral Religion - the only true, authentic religion in existence.*

*The **fictional characters** including jesus, moses, mubammed, abraham, yahweh, allah, brahmin, buddha, etc. were **deliberately manufactured** to brainwash Afurakanu/ Afuraitkaitnut (Africans) into worshipping whites - **our enemies** - and rejecting reality. Our spiritual experiences and those of our children are then labeled 'evil', 'witchcraft', 'demonic'. When we accept these foolish, false labels we become traumatized when we and/or our children continue to experience various forms of spiritual communication. This leads to acts of suppression, which leads to depression and stress, which in turn can lead to physical ailments, addictions (alcohol, tobacco, marijuana, other drugs, food, negative relationships, sexual deviance (inclusive of dissexuality/ homosexuality and copulating with non-Afurakanu/ non-Afuraitkaitnut (non-Africans) - **all** of whom are **spirits of disorder**, etc.) and other self-destructive behaviors including self-inflicted injuries and suicidal ideation.*

*The pathway to trauma recovery alignment utilizing tools inherent within our **Nanasom** - Afurakani/ Afuraitkaitnit (African) Ancestral Religion*



**AKUMA** (ah-koo'-mah) means **axe** in the **Twi** language of the **Akan** of West **Afuraka/Afuraitkait** (Africa). The **Akuma** is represented in the **adinkra** symbolism of Akan culture and associated with the following **ebe** (*proverb*):

*There is no tree that cannot be cut down with an axe.*

**AKUMA** shows us that there is no problem that we, **Afurakanu/Afuraitkaitnut** (Africans), cannot solve. It matters not how large an obstacle appears to be, we have the capacity to remove it. We have the capacity to cut down anything that stands in the way of our proper growth, development and security.

**TRA** (trah) means *to go beyond, surpass* in the **Twi** language and *to overcome* in the language of ancient **Khanit** and **Kamit** (ancient Nubia and Egypt).

Trauma is a great obstacle to the proper growth, development and stability of **Afurakanu/Afuraitkaitnut** (Africans). **AKUMA TRA** embodies the reality that you have encoded within your own **Okra/Okraa (Ka/Kait - Soul/Divine Consciousness)** the directives to utilize your spirit's capacity in the form of **Akuma**, the axe, to completely *surpass, overcome* and remove this obstacle and restore **Order** to your life. Through this process of recovery and alignment you clear the way to your highest aspirations.

**A.K.U.M.A.**

*is also an acronym for:*

**Ancestral Knowledge Utterances Mold Afurakanu/Afuraitkaitnut** (Africans)

**T.R.A.**

*is also an acronym for:*

**Trauma Recovery Alignment**

For those **Afurakanu/Afuraitkaitnut** (Africans) are presently suffering under the weight of various forms of trauma and/or have in the past, we work to assist them in recovery-alignment. For those **Afurakanu/Afuraitkaitnut** (Africans) who have never suffered from debilitating trauma we work to strengthen them and assist them in strengthening others.

*See our informational page on the **K.U.U.M.** method for **AKUMA TRA**.*

[www.odwirafo.com/akumatra.html](http://www.odwirafo.com/akumatra.html)