

# MMARA NE KYI

Divine Law and Divine Hate

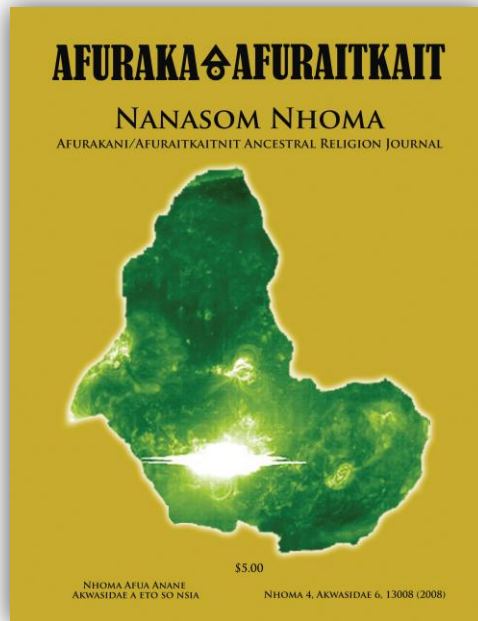
Ofa a eto so Nan, Part 4

The fourth of a series first published in the fourth issue of:

**AFURAKA  AFURAITKAIT**

**NANASOM NHOMA**

**Afurakani/Afuraitkaitnit Ancestral Religion Journal**



**KWESI RA NEHEM PTAH AKHAN**

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Divine Law and Divine Hate

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This article-series can be found in the **BENASEM** section beginning with the first issue of **AFURAKA.:AFURAITKAIT Nanasom Nhoma** (13007). For ease of study, we have published this series as a stand-alone **nhomawaa** (booklet) in addition to the **Nhoma**. For information about: **AFURAKA.:AFURAITKAIT Nanasom Nhoma, Afurakani/Afuraitkaitnit Ancestral Religion Journal**, and to place orders for single issues or subscriptions, please visit our website at:

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# BENASEM

## MMARA NE KYI

Ofa a eto so Nan, Part 4

“...Any evil person who wishes Ntiamoa 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 *abrafo* 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** is the **Pra** (**Pera**) of Kamit as well as the root of **o-bra-fo**, the upholder of Divine Order, the Divine Executioner.

Twi      Kamit

**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 ‘*ch*’ 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/mpra, **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 **twā bra**, to *cut/end* (*twā* *menstruating* (*bra*)). The menstrual blood is the *life*-blood of the **abusua** (matrilineal 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 (matrilineal 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,	<i>the path crosses the river</i>
asuo atware okwan,	<i>the river crosses the path</i>
opanin ne hwan?	<i>who is the elder?</i>
okwan atware asuo,	<i>the path crosses the river</i>
asuo atware okwan,	<i>the river crosses the path</i>
opanin ne hwan?	<i>who is the elder?</i>
yewoo kwan yi kotoo asuo no.	<i>we made the path, encountering the river</i>
asuo yi firi tete.	<i>this river is from ancient times</i>
asuo yi firi <b>Odomankoma Oboadee</b>	<i>this river is from The Divine Beneficent Former /Fashioner of Creation</i>
<b>Odomankoma</b> boo adee	<i>The Beneficent One made/formed/originated a thing</i>
<b>Borebore</b> boo adee,	<i>The Divine Excavator made a thing</i>
Oboo deeben?	<i>He made/originated which thing?</i>
<b>Odomankoma</b> boo adee;	<i>The Beneficent One formed a thing</i>
<b>Borebore</b> boo adee,	<i>The Divine Excavator formed a thing</i>
oboo <b>Esen</b> .	<i>He made/fashioned the court crier</i>
oboo <b>Kyerema</b> .	<i>He made the drummer</i>
oboo okyere kwao awua ba <b>Brafo titire</b>	<i>He made the <b>Chief/Head Executioner</b></i>

**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 *khed* or *khedu* 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 *het*, *khed*, *hed*, mean: *to break, destroy, hate* in Kamit and were corrupted into *khed-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*, *khed*, *khedu*, *khed* 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 **Hounnodrope** 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/Afuraitkaitnut 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/Afuraitkaitnut is for the akyiwadefo to **remove themselves** from Afurakanu/Afuraitkaitnut and from the planet. *As long as the akyiwadefo desire to remain in existence, they are disrespecting Afurakanu/Afuraitkaitnut.*

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 article will continue in our next issue.

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