



MEREKO BISA

Do I Need a Reading/Divination?

In **Akan** culture, which includes the **Hoodoo** tradition in North America, the term for divination is **adebisa** [ah'-deh bee'-sah]. The verb **bisa** means 'to ask, inquire'. The noun **ade** means 'things, objects, deeds, entities'. The term **adebisa** means 'things' or 'that' which is 'asked, inquired about'. The idiom **mereko bisa** means '*I am going to ask/consult/inquire*'. This is a euphemism for '*I am going to get divination*', '*I am going to consult the **Abosom** and **Nananom Nsamanfo** (Deities and Ancestral Spirits)*' by going to a diviner.

The **odebisafo**, diviner, aligns himself or herself with **Nyamewaa-Nyame**, the Great Mother and Great Father, whom together comprise the Supreme Being. The **odebisafo** (plural **adebisafo**) is thus enabled to align with the **Abosom** and **Nananom Nsamanfo** – the Deities/Divine Spirit-Forces in Creation and the Spiritually Cultivated Ancestresses and Ancestors. This is the nature of the diviner in **Afurakani/Afuraitkaitnit** (African) Ancestral Religious traditions wherever we exist in the world by different ethnic designations including North America.

The role of an **odebisafo**, be it an **okomfo**, **obosomfo**, **odumafo**, **oduyefo**, **odunsinfo** (various classes of spirit mediums, priests/priestesses, healers/healeresses, medicine people, etc.) is to support what your own **Okra/Okraa**, your Soul or Divine Consciousness, has been guiding you toward in thought, intention and action. As we examine in our publication: **THE OKRA/OKRAA COMPLEX – The Soul of Akanfo**, the **Okra/Okraa**, your Soul, is an **Obosom**, a Deity, in Its own right. This male **Obosom** (Deity) dwelling in the head of the **Afurakani** (African) male or female **Obosom** (Deity) dwelling in the head of the **Afuraitkaitnit** (African) female, is the Deity directed to dwell within your head region by **Nyamewaa-Nyame**, the Supreme Being (**Amenet-Amen**). The **Okra** or **Okraa** in Akan is called **Ka** and **Kait** in Kamit, the **Ori Inu** in Yoruba and the **Se Lido** in Vodoun. This Divine Force in your head region constantly pulls and pushes you towards thoughts, intentions and actions which are in harmony with your **nkra/nkrabea**, the Divine function you have been allotted to execute in Creation.

We as Afurakani/Afuraitkaitnit (African~Black) people are cells within the Great Divine Body of **Nyamewaa-Nyame**. We thus have a specific function to execute within the body. The Abosom, the Deities who animate and regulate Creation, are the Divine 'Organs' regulating Order within the Great Divine Body of Creation just as your organs regulate order within your body. When cells support the functions of the organ of which they are a component part, they serve the whole body at the same time. We, Afurakanu/Afuraitkaitnut (Africans~Black People), as cells within the Great Divine Body of **Nyamewaa-Nyame**, function through our 'parent Organs'. Our 'parent Organs' are the Abosom (Orisha, Vodou, Arusi). When we align with our specific 'parent Organ' (Obosom) we align ourselves with **Nyamewaa-Nyame**, playing our unique role in the Great Divine Body.

When we lack receptivity to our own Okra/Okraa, to the Abosom who govern our Okra/Okraa and our matrilineal and patrilineal, as well as to our Nananom Nsamanfo, we lack receptivity to thoughts and intentions which would lead to harmonious behavior/actions. We then engage in behavior or place ourselves in circumstances which are disordered and very often self-destructive or dangerous. Consulting with an odebisafo is a method by which we can be guided towards realignment with Divine Order.

The odebisafo communicates with your Okra/Okraa, the Abosom and Nananom Nsamanfo under the direction of **Nyamewaa-Nyame** and can thus show you, externally, what **Nyamewaa-Nyame**, the Abosom, Nananom Nsamanfo and your Okra/Okraa have been trying to reveal to you internally, spiritually, all along.

It is important however to know when adebisa, divination, is necessary.

An odebisafo, a diviner, is a specialist akin to a surgeon. When most people become ill or their children become ill, 99% of the time the illness is taken care of within the home. It is rare that seeking a physician is necessary. In most cases, adults go years without having to seek the services of a physician. In those rare cases, the primary care physician may diagnose an issue and prescribe a remedy. On even more rare occasions, the primary care physician may feel the need to refer the individual to a surgeon, to operate in an area that the primary care physician is not trained to function.

In **Nanasom**, Afurakani/Afuraitkaitnit (African) Ancestral Religion, no matter what form it takes (Akan, Yoruba, Ewe and Fon, etc. which includes **Hoodoo, Juju, Vodoun**, etc. in North America) the individual can address over 99% of his or her spiritual issues through ritual alignment with his or her own Okra/Okraa, the Abosom and his or her Nananom Nsamanfo. The **Nsamankommere** or Ancestral shrine becomes the central institution of learning in Ancestral Religion. The **Kradinbosomkommere**, the shrine for the Okra/Okraa of the individual, grounds the individual in his/her relationship with his/her personal Obosom and thus his/her Divine function. That function is then executed and expressed in the person's choices and actions. They are given contours by his/her Ancestral clan filiation and thus the

guidance of the Nananom Nsamanfo as a member of the clan and related matrilineal and patrilineal Abosom. Spiritual work with the Okra/Okraa, the Abosom and the Nananom Nsamanfo thus combine to address all issues.

When an individual lacks receptivity to the Okra/Okraa, the Abosom and Nananom Nsamanfo for one reason or another, although he or she has been engaged in ritual, the individual would typically seek out assistance or direction. Traditionally, the individual receives such direction or guidance from his or her **Nananom Mpanyinfo**, Spiritually Cultivated Elders and Elderesses in the community. The Nananom Mpanyinfo are those who have navigated life harmoniously because of their adherence to **Nyamewaa-Nyame Nhyehyee**, Divine Order. Because they meet every situation in life rooted and grounded in their nkra/nkrabea, Divine Function, they become an example of how to engage life successfully, including the overcoming of obstacles or perceived obstacles. Consulting with those Nananom Mpanyinfo is akin to an individual who comes down with an illness which is not easily addressed in the home, going to consult with a physician. Once again, the vast majority of all issues of spiritual disalignment can be successfully addressed by the individual himself or herself or in combination with the guidance of Nananom Mpanyinfo who are directly related by blood or unrelated, yet are within the Afurakani/Afuraitkaitnit (African) community.

However, in rare circumstances additional assistance is necessary. Seeking out the assistance of an odebisafa is akin to being referred to a surgeon, a specialist whose nkra/nkrabea or Divine function is to access communication from the Okra/Okraa, the Abosom and Nananom Nsamanfo under the guidance of **Nyamewaa-Nyame** on behalf of the individual because of the individual's temporary lack of capacity to do so.

These are critical, serious circumstances that are not to be taken lightly. Because many Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere, as well as on the continent of **Afuraka/Afuraitkait** (Africa), have been infected with the perversity of pseudo-religion (Christianity, Islam, Judaism, Buddhism, Hinduism, Occultism, Atheism, pseudo-'new'-age spirituality, pseudo-esotericism, etc.) we have been conditioned to denigrate adebisa, divination, as superstitious, ignorant, backward, evil, etc. Yet, we all know that such characterizations are inaccurate. We thus find Afurakanu/Afuraitkaitnut (Africans) in Afuraka/Afuraitkait (Africa) and in the western hemisphere who are brainwashed with pseudo-religion and manifest such conditioning outwardly, yet stealthily return to the services of a diviner when they are in a crisis – physically, legally, spiritually, etc.

Moreover, because of this dynamic born of the denigration of adebisa, some of our people are further led to view adebisa, divination, as 'fortune-telling' or something to satisfy curiosities. They thus seek out an odebisafa to discover if someone 'loves them', how to 'get money', other material items, etc. The practice of adebisa then becomes cheapened to nothing more than a business transaction and people learn to pay money for such 'services'. They abdicate their own **Soul (Sole) responsibility** to align with their own Okra/Okraa (Soul) and the Abosom and

Nananom Nsamanfo of their direct blood-circle. They then run into perceived obstacles and seek out a diviner to do the spiritual work that they should have been doing all along. Moreover, they seek ritual to satisfy base desires, the acquisition of goods, the lusts of certain people or power over certain individuals or situations, to gain advantage in arguments so that they can 'be right', debate with others, feel important, enhance their self-esteem and other childish pursuits.

What is critical to understand is that Nyamewaa-Nyame, the Abosom and the Nananom Nsamanfo do not entertain self-destructive desires fashioned as requests for divination.

The role of the odebisafo is to assist the individual with receptivity to **Nyamewaa-Nyame**, the Okra/Okraa, the Abosom and Nananom Nsamanfo, when the individual is legitimately lacking receptivity, although they have engaged in spiritual work themselves. The odebisafo functions as a conduit of the Spirits to assist in the individual realigning himself or herself with Divine Order. The odebisafo sacrifices herself or himself to enter into the spirit-realm in order function as a receptor and transmitter of the energy and consciousness of the Abosom and Nsamanfo.

When one seeks only to satisfy misguided desires or malicious desires and attempts to conscript an odebisafo for such purposes, the true odebisafo will inform the individual that they do not actually need divination.

Those misguided or unscrupulous odebisafo who move forward and attempt to invoke and evoke the Abosom and Nsamanfo for misguided or malicious reasons, will not receive any direction from **Nyamewaa-Nyame**, the Abosom and Nsamanfo.

The only spirits that will assist a misguided or an unscrupulous diviner with satisfying the misguided desires of a client are spirits of disorder. This means the spirits of discarnate relatives and/or non-relatives who were/are not spiritually cultivated. Such spirits often pass themselves off as 'Deities'. Moreover, misguided as well as unscrupulous diviners will pass such spirits off as 'Deities' or 'Honored Ancestral Spirits'. These pseudo-'deities' as well as discarnate, uncultivated Ancestral Spirits who are mislabeled as 'Honorable Ancestresses and Ancestors' will give a mixture of accurate answers, advice and totally inaccurate answers, advice and prescriptions. Chaos is always the inevitable result. This is how corruption is born in the practice of adebisa. Yet, such corruption is easily identified and neutralized by true odebisafo as well as Nananom Mpanyinfo.

Respect is key to incorporating Divine Law, resolving our issues and restoring Divine Balance to our lives. For, the essence of Afurakani/Afuraitkaitnit (African) Ancestral Religion is the *Ritual incorporation of Divine Law and the Ritual restoration of Divine Balance*. As we have stated in our publication **PTAH SASATEM**, we are called as children and adults by **Nyamewaa-Nyame** to *re-spect* or *re-view* every thought, intention and action and realign each with Divine Order. The consistent application of true **re-spect** is a basic fundamental requirement of Afurakani manhood (**Obarima**) and Afuraitkaitnit womanhood (**Obaatan**).

It is not only within our capacity, but it is our responsibility, our obligation, to ritually engage our Okra/Okraa, the Abosom and Nananom Nsamanfo of our direct blood-circles. This is the key to our spiritual balance and restoring said balance when imbalance occurs.

When we make legitimate mistakes, or missteps, although engaged in such ritual on a regular basis, we seek out those who have the experience to provide proper guidance. The Nananom Mpanyinfo may be Elders/Elderesses in our blood-circle or immediate community or not in our direct blood-circle or immediate community, yet are Honorable nonetheless. Of course, there is no such thing as a non-Afurakani/non-Afuraitkaitnit (non-African/non-Black) Elder or Elderess.

On rare occasions, we will be legitimately directed by our own Okra/Okraa, the Abosom or Nananom Nsamanfo or Nananom Mpanyinfo to seek out the services of an odebisafo. This is not based on ‘my spirit told me to get a reading’, because of a conditioned desire to have a ‘magical’ experience, or to get the odebisafo to ‘co-sign’ misguided desires or excuse your own lack of discipline with regard to spiritual work or to enhance self-esteem. A legitimate referral for adebisa by your own Okra/Okraa, the Abosom or Nananom Nsamanfo will be apparent to you – as well as to the true odebisafo.

The truth is that most people who state ‘I need a reading’ really do not. True odebisafo will ask, ‘What did your Nsamanfo have to say about this?’. ‘What did your Okra/Okraa have to say?’. ‘Have you been doing any spiritual work with your Okra/Okraa or the Nsamanfo?’. ‘How often?’. ‘What is the nature of such spiritual work?’. When these questions are actually answered truthfully, the individual will find that his or her answers are not to be found in a divination from an odebisafo, but are to be found in the individual spiritual work that they have been neglecting. Said spiritual work is in reality their own adebisa, for any time we communicate with our own Okra/Okraa, the Abosom or Nananom Nsamanfo, this *inquiry* is **bisa** – it is *oracular* in nature. A true divination will lead such individuals who have neglected their own obligation to engage in spiritual work to this conclusion anyway.

We also must state that odebisafo are not ‘therapists’ in the eurocentric sense, just as a surgeon is not a therapist. We have been conditioned to believe that odebisafo, diviners, are ‘pastors’ who are there to provide ‘therapy’, allow the person to vent for extended periods, cry, etc. This is borne of the infection of our culture by white disordered ideals and perpetuated by misguided or unscrupulous diviners who entertain such misguided desires because they are being paid for it and would like to ‘run up the tab’.

The function of therapy (from the term **kherepit** in Kamit) in the traditional sense is taken on by the Nananom Mpanyinfo, the Honored Elders/Elderesses. If one finds themselves in a community where there are no living Nananom Mpanyinfo, the function of therapy in their absence is via extended communication with the Nananom Nsamanfo, Honored Ancestresses and Ancestors who were Nananom Mpanyinfo when they lived on Asaase (Earth).

The odebisafo goes into the spiritual realm to access the power and consciousness of the Abosom and Nananom Nsamanfo. This is the **ndu** (medicine/Hoodoo) needed to bring balance

to imbalanced life situations. Once said **ndu** is extracted via **akom** or **nkomb**, *spirit-possession* or *spirit-communication*, it is dispensed to the client in the form of instruction, guidance, healing, etc. The consultation aspect of the divination is based upon the use of the **ndu** (medicine) – which can be physical and/or spiritual – in its proper respect. This is not a venting session for the querent, any more than the surgeon’s instructions after surgery are a ‘venting’ session for the patient.

Nanasom, Afurakani/Afuraitkaitnit (African) Ancestral Religion, in its variegated expressions is the food and medicine of our **Amammere** – Ancestral Culture. Through it we are nourished and through it we are healed. We have the capacity to incorporate Divine Law and restore Divine Balance, physically and spiritually, individually, communally, socially and politically for the best interest of ourselves as Afurakanu/Afuraitkaitnut (Africans). However, this capacity to incorporate Divine Law and restore Divine Balance is rooted in our respect for our function in the world and our dedication to assume our responsibility to execute our function. This manifests in part as respect for the proper role of the odebisafo in the **oman** (nation/community) and the education and edification of ourselves through disciplined spiritual work – our Divine obligation.

For those within **Odwiraman** – Purified Nation – Afurakanu/Afuraitkaitnut (Africans) in the Western Hemisphere who seek adebisa, first educate yourself, engage and become grounded and disciplined in your own ritual practice. **Adebisa is for Afurakanu/Afuraitkaitnut (Africans) only**. The following publications and videos are foundational as a self-study curriculum:

KUKUU-TUNTUM – The Ancestral Jurisdiction

www.odwirafo.com/kukuutuntumpage.html

Listen to the full audio-book first. Read the book at least once.

UBEN-HYENG– The Ancestral Summons

www.odwirafo.com/ubehyengpage.html

Read the book. Watch the videos of the related broadcasts.

UAB-ODWIRA – The Ancestral Judgment

www.odwirafo.com/uabodwirapage.html

Read the principles and watch the video of the related broadcasts.

MMARA NE KYI – Divine Law/Love and Divine Hate

www.odwirafo.com/MMARA-NE-KYI.html

Read the book. Watch the video of the related broadcast.

NANASOM – Afurakani/Afuraitkaitnit (African) Ancestral Religion

www.odwirafo.com/nanasom.html

Read the introduction on the page. Watch the video: **NANASOM – Ancestral Religion and the Defeat of Slavery** also found on the page.

ADEBISA - Divination

www.odwirafo.com/adebisa.html

Read the introduction on the page. Watch the videos of the related **ADEBISA** broadcasts.

THE OKRA/OKRAA COMPLEX – The Soul of Akanfo

[www.odwirafo.com/Okra-Okraa Complex.html](http://www.odwirafo.com/Okra-Okraa_Complex.html)

Read the book and watch the related video of our broadcast.

AKYISAN – Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion

www.odwirafo.com/Akyisan.html

Read the introduction on the page and watch the videos of our 7-part series on **AKYISAN**.

ODWIRAMAN – Purified Nation – Afurakanu/Afuraitkaitnut (Africans) in the West

www.odwirafo.com/Odwiraman.html

Read the introduction on the page and watch the videos of our 7-part series on **Odwiraman**.

NKOMMERE – Ancestral Shrine Communication and Liberation

<https://www.youtube.com/watch?v=GYhn2GZFckw>

Watch the video of the broadcast and read the publications below addressed in the broadcast:

NKOMMERE- Ancestral Shrine Communication

<http://www.odwirafo.com/nkommere.pdf>

NSAMANKOMMERE - Ancestral Shrines in Kamit

[http://www.odwirafo.com/NSAMANKOMMERE Ancestral Shrines in Kamit.pdf](http://www.odwirafo.com/NSAMANKOMMERE_Ancestral_Shrines_in_Kamit.pdf)

NSAMANKOM and the Seven Senses

[http://www.odwirafo.com/Nsamankom and the Seven Senses.pdf](http://www.odwirafo.com/Nsamankom_and_the_Seven_Senses.pdf)

Odwirafo and Aakhuamuman

http://www.odwirafo.com/Odwirafo_Aakhuamuman_Amaruka_Atifi_Mu.pdf

HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America - Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)

www.odwirafo.com/Hoodoo.html

Sample Vocalization of Apae (Prayer) from Kamit Using Akan/Twi

[http://www.odwirafo.com/Sample Apae Vocalization.pdf](http://www.odwirafo.com/Sample_Apae_Vocalization.pdf)

The above curriculum is the education and edification process that we would normally incorporate into our lives from birth. By the time we enter adulthood, we would be firmly grounded in this information and ritual practice. When we would later make legitimate

mistakes, we would seek out an odebisafo for adebisa. Being raised in an anti-Ancestral Religion environment, absent of such grounding and discipline in our lives for years, we make the error of learning of the existence of Ancestral Religion and divination and seek out an odebisafo immediately for any issue, concern, desire, etc. Misguided as well as unscrupulous ‘diviners’ further this misguided approach in order to gain and maintain ‘clientele’ and make them dependent. We must eradicate this corruption within the process. You must realign yourself and exercise your own **tumi**, Divine Power, given to you by **Nyankopon** and **Nyankonton**, the Creator and Creatress (**Ra** and **Rait**).



AKYISAN – Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion calls for us to *return back* to our original pristine state. We embrace our spiritual and clan identity, our *nkra/nkrabea* – our Divine function (purpose) in Creation – and engage ritual practice, rooted in spiritual discipline on a consistent basis to incorporate Divine Law and restore Divine Balance in every aspect of our lives. The sacred mechanism of adebisa is a functional component of this process when given the respect it requires. This includes adebisa conducted by odebisafo who are now transitioning from ‘fee-for-service’ adebisa to conducting adebisa without cost, and receiving reciprocal support from the community they unendingly and harmoniously serve.

Nanasom, Afurakani/Afuraitkaitnit (African) Ancestral Religion, does not *revolve around* adebisa from an odebisafo. Adebisa conducted by an odebisafo is a *component* of Nanasom when properly respected.

- ..Education
- ..Edification
- ..Spiritual Work
- ..Ritual Discipline

This is the foundation of Nanasom in practice. Adebisa, in respect, supports this foundation.



Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odwiraman

www.odwirafo.com