

# NKOMMERE

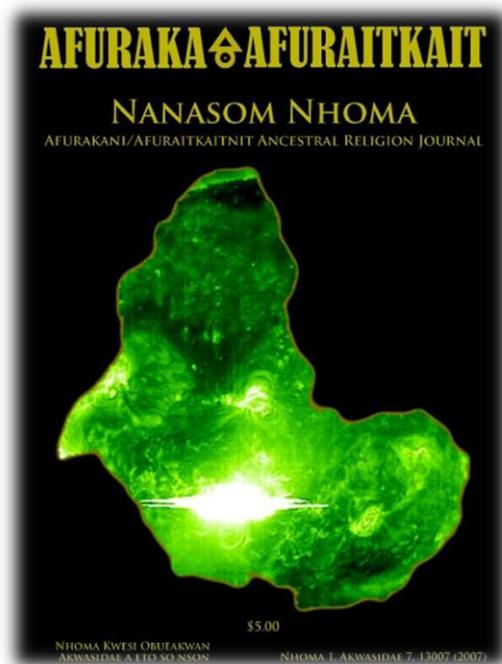
Ancestral Shrine Communication

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**KWESI RA NEHEM PTAH AKHAN**

# AMENMENSEM

## AHODWIRA

## NKOMMERE

**Nanasom**, Afurakani/Afuraitkaitnit (African) Ancestral Religion, is the ritual means by which we establish and maintain **Nyamewaa-Nyame Nhyehyee**, The Supreme Being's Structure--Divine Order--in our lives. The essence of *Nanasom* is thus: *the ritual incorporation of Divine Law and the ritual restoration of Divine Balance*. Through ritual, we incorporate those things we need in order to execute our Divine function in the world and through ritual we restore balance to our lives when imbalance occurs. *Nanasom* is the ritual vehicle of **mmara ne kyi** (law and hate). It is the means by which we accept Order and reject disorder.

The ritual centerpiece of *Nanasom* for all Afurakanu/Afuraitkaitnut (Africans~Black People) is the ritual of **Nsamankom** or Ancestral communication. Opening the lines of communication with the **Nananom Nsamanfo** (your Spiritually cultivated Ancestresses and Ancestors) is an act of maturity, for it demonstrates that the Afurakani/Afuraitkaitnit individual understands **Nyamewaa-Nyame Nhyehyee** and the integral part that the *Nananom Nsamanfo* play in relation to us within this Divine Structure. Central to the ritual of *Nsamankom* is the establishing of some form of **nkommere**, or Ancestral shrine/altar/space. While the *Nananom Nsamanfo* are always connected to us, wherever we are in the world, we do set aside time and a place for Them in order to interact in a more focused manner.

If you invited your great-grandparents to your home to have a conversation, you could possibly leave your great-grandparents in the front of the house while you went to the back-room of the house to shout the conversation from back to front. While the great-grandparents as invited guests would be able to hear the shouted comments, and would be capable of responding by shouting comments to the other room themselves, the conversation would be more meaningful, direct and profound if everyone was in the same room. In this way you would not only hear what your great-grandparents had to say, but would be better able to attune yourself to your great-grandparents' body language, energy projections, facial expressions and so on. The same is the case with the *Nananom Nsamanfo*. While we can communicate with Them at anytime and anyplace, we establish the *nkommere* to have a more direct communication with the *Nananom Nsamanfo*, a more focused communication with Them. This is because Afurakanu/Afuraitkaitnut respect the law of **bere**.

In the *Twi* language of the Akan, **bere** (bay'-ray) means: *time; space, place; manner*. Creation is rooted in **Nyamewaa-Nyame Nhyehyee**, the Divine Order. All *created* things/entities thus have their own *space, manner* of functioning and *time* to operate within this arrangement, this order, this *nhyehyee*.

Understanding the Divine nature of *bere* thus guides us to establish a *time, space* and *manner* of communicating with the *Nananom Nsamanfo* so that we are optimally focused and thus able to receive the optimal benefit from the communication. The establishment of the *nkommere* is thus a manifestation of respect. *Respect in the sense that we recognize the reality of bere within the context of Nyamewaa-Nyame Nhyehyee, the Created Order, and endeavor only to harmonize with It.*

Just as you understand that there is a best time, space and manner to rejuvenate your physical person (through the sleeping process) and you engage in that ritual nightly, so do mature Afurakanu/Afuraitkaitnut understand that the rejuvenation of the **sunsum** (spirit) is affected best through respecting *bere*-time, space and manner of operating--when seeking guidance from the *Nananom Nsamanfo*. In the *Twi* language, the term **nkom** (n-kawm?) means *to communicate; prophecy, spiritual communication*. The related term **nkommo** means *conversation*. The term used by **Aakhuamuman Amaruka Atifi mu** (Akwamu Nation in North America), *nkommere (nkomp bere)* describes a place (*bere*) where we take time (*bere*) to receive spiritual communication (*nkomp*) and engage in spiritual communion/conversation (*nkommoo*) in a particular manner (*bere*). This could be an **Nsamankommere** (Ancestral space/shrine) or **Abosomkommere** (Deity space/shrine). There are a number of terms that can be used to describe such a space.

There are many ways to establish an *nkommere* and your *Nananom Nsamanfo* will ultimately guide you as to what They want and do not want incorporated in the structure. We suggest seven fundamental items:

Incense (frankincense or frankincense and myrrh)

1 clear glass bowl of water

1 white seven-day candle (unscented)

1 vessel/cup/gourd (for **ohwie**, pouring libation)

1 stone from **Asaase** (Earth)

A representation of the Divine balance of male and female (*e.g. a male and female husband/wife sculpture set from Afuraka/ Afuraitkait (Africa); a papyrus of **Ausar** and **Auset**, **Amen** and **Amenet**, etc.*)

1 white cloth to place the items on

We utilize the same elements that **Ra** and **Rait** (the Creator and the Creatress) used to create the world: *ogya, nsuo, asaase, mframa (fire, water, earth, air)* in order to create a miniature world for the *Nananom Nsamanfo* to take up residence in temporarily. You are a *sunsum* (spirit) with a physical body. The *Nsamanfo* are *Asunsum* (spirits) and now you have given Them a physical space to dwell in. The communication/exchange between you and Them now becomes equally spiritual and physical. Your *sunsum* will attune with Their *Asunsum* and even your physical body will resonate according to the energy being transmitted from the *Nsamanfo* through the physical space/shrine you set aside for Them.

Our *Nananom Nsamanfo* in ancient **Kamit** (ancient Black civilization of Egypt) burned candles day and night in the **Abosomfie** (temples of the **Ntoru** and **Ntorotu** (*Neteru* and *Netertu*), the Gods and Goddesses). The greek invaders commented on this, imitated it and eventually incorporated the practice into the fake religions they manufactured which would later be known as catholicism and judaism. Centuries later the practice would be perpetuated by those Afurakanu/Afuraitkaitnut who were enslaved by catholic and jewish slavers. There are a number of reasons why certain *Nananom Nsamanfo* guide some of us to use **ogya, fire**, on the *nkommere*. *Ogya* is purifying, burning away the perverse. It is illuminating, helping to develop our spiritual sight. Moreover, some of us are connected to *Abosom* Whom are *Abosom* of *ogya* and/or *Nsamanfo* who carry the **tumi** (*energy/power*) of *ogya*.

The use of incense was also an important part of ritual in the *Abosomfie* in Kamit. The general term for incense in the language of Kamit is **sa-ntoro** (*sa-neter*), which means, *to cause/make Divine*. It is used to purify in order to make the area, object(s) or individual(s) suitable for communication with the *Abosom* and *Nananom Nsamanfo*. At the same time incense is part of the evocatory or invocatory process. It helps to provoke (call) the Divine, the *Abosom* and *Nananom Nsamanfo* to come forth.

Because of our indoctrination with the false religions and perverse culture of the **akyiwadefo** (the spirits of disorder/the whites and their offspring) we have taken on the foolish and imbalanced view that male is dominant and female is inferior or that female is dominant and male is inferior. It is therefore important to have a representation of the Divine Balance of male and female on the *nkommere* so that when ritualized, the *tumi* proceeding from the *nkommere* constantly aligns us and realigns us with this most fundamental reality of Creation: Male and Female are two halves of a Divine whole. We awaken an innate respect for ourselves, for each other as Afurakanu/Afuraitkaitnut and for the male-female Balance manifest in all aspects of the *created* Universe.

The stone that you place on your shrine is one that you will retrieve from outside, one that you are guided to use. It carries the *tumi* of **Asaase Afua** (Earth Mother) which literally/magnetically grounds your *sunsum* as well as the *Asunsum* of the *Nananom Nsamanfo* at the *nkommere*. The communications/lessons you receive also become grounded (retained) within you.

We suggest that you bathe/ cleanse yourself and cleanse the area before going to set up the *nkommere* and before approaching it. Put on white clothing. Do not consume any alcohol or other drugs including cigarettes, cigars, marijuana, illicit drugs, etc. before going to the *nkommere* [Certainly, we should not be consuming these toxic substances at any time. They are manufactured and promoted by the whites and their offspring as chemical and biological weapons of mass destruction specifically for Afurakanu/Afuraitkaitnut]. Burn the incense and use the smoke to purify yourself and the area. Spread out the white cloth and place the various elements on it. We suggest placing the *nkommere* on the west wall or in the western area of the dwelling place, however, allow your **okra** (aw-krah' – your soul/Divine consciousness) and your *Nananom Nsamanfo* to guide you to the right place that They want to be, and to the manner in which the various elements are arranged on the cloth. Place the incense in a holder/burner on the *nkommere*. Light the candle. Fill the bowl partially with water. You should give an offering of food/fruit before pouring the libation. Fill the cup/gourd with water and pour libation into the bowl of existing water. Call on the Supreme Being, Mother and Father, the Deities and your Honorable Ancestresses and Ancestors. In Akan, this would be **Nyamewaa** and **Nyame**, the **Abosom** and the **Nananom Nsamanfo**. After invoking the Deities and evoking the Ancestresses and Ancestors, **sit down and listen**. When you feel that you have communed with the *Nananom Nsamanfo* satisfactorily, ask if it is okay to conclude. If so then end your conversation/communion by thanking Them (**meda ase**). These are your blood relatives that you are communing with. Some recent, some ancient—thousands of years old. In any event, you ask if you can be excused, just as you expect your great-grandchildren will ask if they can be excused after conversing with you for awhile. The *Nananom Nsamanfo* will urge you strongly as to whether or not it is time for or if the session/conversation should conclude.

The more that you go to the *nkommere*, the more that you will become receptive. You will begin to feel and/or see, hear, sense the presence of the *Nananom Nsamanfo* there as well as throughout the course of your daily life with more intensity. We as *created* entities are all connected on **Ananse's** web of *tumi*, which permeates all of Creation. It is therefore natural for us to feel the interconnectedness with the *Nananom Nsamanfo* and the *Abosom*. The *Nananom Nsamanfo* will plant thoughts in your head in the form of guidance. They will come to you in dreams. They will urge you towards certain foods or other objects to bring to Them and place on the *nkommere*. They will manifest Themselves in various ways. Remember that these are your Honorable, Spiritually cultivated Ancestresses and Ancestors that you are communicating with.

Some *Nsamanfo* who were not *Nananom*, yet were good people nonetheless will sometimes come forth. Many of our deceased relatives, aunts, uncles, parents, grandparents, etc. are in this category. These **Asamanfo pa** (Good Ancestral Spirits) can be of assistance in many ways and are welcome at the *nkommere*. Your primary communication however will be with the *Nananom Nsamanfo*, Those Who have been directed by **Nyamewaa-Nyame** to guide you in the execution of your **nkrabea**, the Divine function you were given to execute in the world. As you develop a stronger relationship with the *Nananom Nsamanfo*, They will direct you as to what should be added to, removed from or changed concerning the structure and fundamental items comprising the *nkommere*. They will also direct you to Afurakanu/Afuraitkaitnut of **suban pa**, *good character*, in the course of your everyday life, from whom you can learn **nokware** (truth) and receive proper guidance.

It is not necessary to contact a priest or priestess of an Afurakani/Afuraitkaitnit Ancestral Religion in order to set up your *nkommere*, just as it is not necessary to contact a priest or priestess anytime you want to talk to your own relatives. Your *Nananom Nsamanfo* may however direct you to a priest or priestess for a particular purpose. Let your own *okra* and your *Nananom Nsamanfo* be your guide. Just as there are Afurakanu/Afuraitkaitnut of *suban pa* there are also those of **suban bone**, *bad/evil character*. Those who fall into this category would attempt to profit, as a “priest” or “priestess”, off of your desire to connect with your own Ancestral spirituality. We must be aware of such exploitation and reject it outright. It does not matter how long an individual says that they have been “practicing the religion”. Your *okra* and your *Nananom Nsamanfo* are just as ancient as theirs. There are also “initiated” individuals who will unwittingly give you false information regarding Ancestral Religion because they were given false information themselves. They may have been “in the religion” for years, yet have been unwittingly misguiding people for years. Do not be disarmed by a pleasant demeanor or a seemingly sharp intellect coming from such individuals. This is how many Afurakanu/Afuraitkaitnut are placed on the wrong track—against their own *okra* and *Nananom Nsamanfo*. Follow your *okra* (often manifest as your “first mind”) above all others. Harmonize with the *nokware* (truth) of your *okra* and you will **never** be guided wrong—in this the *Abosom* and *Nananom Nsamanfo* will **always** support you.

Only blood relatives are evoked at the *nkommere*, for only these individuals can be your *Nsamanfo*. Deceased friends or acquaintances, although you may be connected to them, must ultimately go to their own living relatives to connect.

You have absolutely no obligation to communicate with deceased relatives who were child molesters, murderers, rapists, criminals, alcoholics, drug addicts, child abusers, spousal/mate abusers, had bad character, etc. They must be summarily **rejected** whenever their presence is felt. These are the **Asamanfo bone** (evil/disordered ancestral spirits). They have their own spiritual development to work on. They must suffer for every injustice that they meted out to other Afurakanu/Afuraitkaitnut. Do not attempt to stand in the way of this Divine retribution. You would be attempting to subvert **Nyamewaa-Nyame Nhyehyee**. They and their spiritual cultivation are not your responsibility.

You have absolutely no obligation to deal with any non-Afurakani/non-Afuraitkaitnit deceased individuals who have polluted your peoples’ blood circle in the past or present. **Such communication is against Nyamewaa-Nyame Nhyehyee**. This includes communication with any and all white, asian, so-called native american, indian, arab, hispanic/latino/latina, etc. discarnate spirits. These groups, the *akyiwadefo*, are **not** your Ancestresses and Ancestors. They do not qualify as *Nananom Nsamanfo* nor *Asamanfo pa*. They were simply invaders into your family blood-circle. They either forced their way in through rape or someone let them in

because they succumbed to spiritual/cultural/mental rape. They are discarnate *akyivadefo* (spirits of disorder). You have the right and responsibility to put the discarnate non-Afurakani/non-Afuraitkaitnit out. **It is a necessity that you reject all of them and all of their advances.** A parasite needs a host. When the host gets rid of the parasite, the parasite no longer has life and cannot return. It is against **Nyamewaa-Nyame Nhyehyee** to accept the *akyivadefo*. Indeed, such mis-guided acceptance is the reason why Afurakanu/Afuraitkaitnut have suffered under the domination of non-Afurakanu/non-Afuraitkaitnut. It is time to free ourselves, permanently by embracing **Nyamewaa-Nyame Nhyehyee** fully without excuses and without compromise. Developing and maintaining our spiritual immunity is just as important as maintaining our physical immunity. When we embrace this fundamental truth, we are ready to engage in meaningful dialogue with our *Nananom Nsamanfo* and derive all of the benefits associated with such dialogue.

A requisite level of purification, spiritually, must be affected before going to the *nkommer*. We must purge ourselves of all false notions of pseudo(false)-religious philosophy including all forms of christianity, islam, judaism, hebrewism, buddhism, gnosticism, kabbalism, hinduism, vedanta, rastafarianism, sufism, taoism, and all other non-Afurakanu/non-Afuraitkaitnut pseudo-religious practices. We must recognize that the various characters including jesus/yeshua, yeshua ben pandira, muhammed, mooses, abraham, allah, buddha, brahmin, the elohim, solomon, sheba, menelik, yahweh, etc. are all fictional man-made characters who never existed. They are to be wholly rejected without compromise. We must recognize that these pseudo-religions and these fictional characters are the means by which we were indoctrinated to reject **nokwaresom**, true religion, Afurakani/Afuraitkaitnit Ancestral Religion. We would suggest that you listen to the **KUKUU-TUNTUM The Ancestral Jurisdiction** at least once and read the **UBEN-HYENG The Ancestral Summons** and the **UAB-ODWIRA** at least once. These works address these issues in detail and can be downloaded for free from our website at **www.odwirafo.com**.

A sample **mpaebo**, Akan prayer, that can be used for **ohwie** (libation):

**Nana Nyame**, mekyere wo nsu, na menma wo nsu  
**Nana Nyamewaa**, mekyere wo nsu, na menma wo nsu  
**Osoro**, *gye nsu nom*  
**Asaase Afua**, *gye nsu nom*  
**Abosom nyinaa**, *gye nsu nom*  
**Abusuafo pa**, *gye nsu nom*  
**Me Ntoro**, *gye nsu nom*  
**Nananom Nsamanfo**, *gye nsu nom*  
**Me Asamanfo pa**, *gye nsu nom*  
*Mikyia mo*  
*Me ma mo aforebode*  
*Me pa mo kyew, kyere me nokware*  
*Yooo.*

**Nana Nyame**, I show you this drink, but I do not attempt to offer it to you  
**Nana Nyamewaa**, I show you this drink, but I do not attempt to offer it to you  
**Obosom of Sky/Thunder**, *accept this water and drink*  
**Earth Mother**, *accept this water and drink*  
**All of the Abosom**, *accept this water and drink*

**Matrilineal clan Ancestresses and Ancestors**, *accept this water and drink*

**Patrilineal clan protective Obosom**, *accept this water and drink*

**Spiritually Cultivated Ancestresses and Ancestors**, *accept this water and drink*

**Good Ancestral Spirits**, *accept this water and drink*

*I greet you all*

*I give you this offering*

*Please, show me truth*

*Yoooo.*

Although the focus here is on Akan culture, the principles addressed in this writing apply to all Afurakani/Afuraitkaitnit people and can be translated into the various Afurakani/Afuraitkaitnit languages no matter what group you are from. If you do not yet know your specific **abusua** (clan) use the language of **Kamit**, for all Afurakanu/Afuraitkaitnut are connected to this ancient language in some manner. **At length you will be guided to the knowledge of your specific abusua by your own Nananom Nsamanfo.** When you find out your *abusua* you can then embrace your Ancestral language, study it and utilize it in ritual.

Always use an Afurakani/Afuraitkaitnit language with *ohwie* and other *mpaebo* (*prayer/provocation*), *even if it is only a one-line mpaebo*. Your *Nananom Nsamanfo* know your desires, They see you, and understand why you are coming to Them. Just as if you went to Ghana and did not speak a word of the language, yet through body language and sincerity the family you stayed with would be able to feel your spirit and get you what you need – the *Nananom Nsamanfo* operate in the same manner. They will effectively communicate with you through images, feelings and you will effectively communicate with Them through thought-images and feelings. They will speak to you in your/Their Ancestral language and you will understand Them. They will also direct you to resources so that you can learn the language. If you only know seven Afurakani/Afuraitkaitnit words, use those as your *ohwie* and as your *mpaebo*. Using the language of the *akyimvadefo* is projecting disordered vibrations/energy to the *Nananom Nsamanfo*, and also back to yourself. Recognize that we are not confined by the language of the *akyimvadefo*. Your *Nananom Nsamanfo* will guide you, show you who you are and get you what you need. Your *Nananom Nsamanfo* and the *Abosom* can and will communicate with you by coming into your presence, to your spirit and to your *nkommere*.

Below is a personal **nkommere** experience shared by **Yoofiwaa Kyekye**:

*“ . . . I was somewhat apprehensive about setting up an nkommere. I'm not altogether sure what I was afraid of, but I believe it had to do with the rumors and superstitions that are spread when it comes to dealing with the spirit realm. But my son made his transition from this life unexpectedly on July 26, [13,006] 2006 so if there was a way to communicate with the spirit realm, I was determined to succeed at it. I set out to find all of the basic elements to put on the nkommere (fire, earth, water, air). I tried intently to be attentive to guidance from my Nananom Nsamanfo through this process. Finding the candle was easy. I found a small statue of a man and woman creating a circle with their arms and a wooden box a friend gave me, both were made in Ghana. I put some soil in it from my Son's grave for my libation in the wooden box and I used a handkerchief from his New Orleans style funeral for the white cloth. A friend of mine brought me a cup from one of the Islands for the water to use as my libation cup. While buying the incense from a local vendor, I noticed he had a jar of rocks that*

*his customers bring to him from trips around the world. I convinced him to give me one of those rocks. When I got back home, as I was walking from my car to the door, the wind was blowing. I noticed a leaf on the ground that had a small white feather attached to it, neither of which was being blown away. Originally I stepped over it and kept heading towards the door, but I felt a pull to go back and get it; which I did. Even after setting everything up, I was still apprehensive about going to it, but I did it anyway. My first experience at the nkommere was wonderful. As I sat still with my eyes closed in meditation, I had a pictorial vision that came to my mind that went like this:*

*I found myself in an unknown place. There had to be thousands of people standing in the background like a silhouette. Close to me were my Son and other Spirits who were never born. I apologized to them for anything that I may have done against them out of ignorance or for whatever reason and we all embraced. Then I noticed light coming from above us so I turned to look. I couldn't see past the light, just that there was light but the feeling I got from it was where these Spirits whom I just embraced should go. So I told them it was alright and that they should go. Each of them floated into the light as they got brighter and disappeared into it. I opened my eyes and my body felt at ease and my spirit felt content. I don't recall ever feeling so calm and satisfied in my life . . . ."*

Everyone's experience at the *nkommere* will be unique to them, for the *Nananom Nsamanfo* and *Abosom* communicate in various ways. What is key is that we as Afurakanu/Afuraitkaitnut recognize the value of *nkom*, spiritual communication and its place, *bere*, cosmologically, within our lives. Only then are we able to execute our **nkrabea** (Divinely allotted function) fully.

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