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African Religion and philosophy

Tumelo ya se Afrika

QUESTIONS to be addressed Dipotso

1. DEFERENCE between traditional African philosophy and Christian doctrine.
1. Pharologanyo magareng ga Tumelo ya Ma Afrika le Bokeresete.
2. Does an African have real and current relevant values.
2. A tumelo ya Mo Afrika ke ya tota?
3. Can Africans survive another generation.
3. A Ma Afrika a tla falola mo di nakong tse di tlang?
4. What can be done to restore Pure African Ubuntu ideas.
4. Ke eng se se ka diriwang go busa Tumelo ya Ma Afrika ya Botho Pele?

African ideas Diane tsa se Afrika

What do all pure Africans know
Kitso e itseweng ke Ma Afrika a tota

1. God is a spirit "Uvelinchanti" The one who is from the beginning is un created the "Source" or the un manifested.
1. Modimo ke Moea o Boitshepo wa ko tshimologong yo o sa diriwang o e leng "motswedi".
2. One can not die, one merely transitions and becomes an Ancestor in African tradition.
2. Ga go na leso gonne ga mmele o swa, moea o fetoga sedimo.
3. One cannot be seperate from God as God is "All that Is "
3. Ga go na pharologanyo magareng ga gago le Moea o Boitshepo o e leng "Tsotlhe".
4. Ubuntu is an African expression of love. The love of Uvelinchanti
4. Botho ke mokgwa o Modimo a o berekising go bontsha lerato. Modimo o o Lerato.

Core differences

Di Pharologanyo

A1: The source or Uvelinchanti is a spirit and has no form and is just one Entity. Source energy and consciousness. This Entity is black as no light exists neither has creation occurred. Uvelinchanti is at this stage the Void " All things potentially and no thing actually" all issue forth from Source or Uvelinchanti. And as such is created by source from source an aspect of God. A creation of God that that is not separate from God. Created of God and loved and sustained by God. Umvelinchanti is now "All that is" and was "All that is". This idea leads to an evolving God as at first, there was no creation. And when creation occurs Mvelinchanti the un manifest becomes and evolves into both the unmanifested and manifested. God is evolving into the created as well as remaining Mvelinchanti the source. The point is that in the beginning there was only God and God creates from God so there is only God. This is pure monotheism (The Law Of One).

A1: Motswedi wa bophelo ke moea o le mongwe fela. Moea o, ka gonne ga go na sepe se se dirilweng pele ga one, o montsho. Fa motho a tswa mo lefatsheng, o tsena ko legodimong, go lefifi le lentsho. Ka se, re bona gore moea o boitshepo, ke bontsho jo bo kontle ga lefatshe, bo bo sa khutlheng. Modimo ga go na mo a ka ikaroganyang le motho. Go i nyenyefatsa, ka tota, ke go nyenyefatsa Modimo o eleng Moea o Boitshepo wa bosakhutlheng. Go lemoga se, go re thusa go boela ko Modimong wa ntlha wa bosakhutlheng. E rile ko tshimologong go ne go nale Modimo. Sengwe le sengwe se dirilwe ke ene. Tsotlhe, di entswe ke ene. kitso e, e re lemosa gore Tsotlhe ke ene. Ts eke tsa Tumelo kgotsa kobamelo ya Modimo yo o mongwe fela.

C1: God with name and form "Jehova" and god as a man "Jesus" . God in this senario is seperate from creation. God finds some people more worthy than others. IE The Jews are gods favourite and The people of Jericho and those of Canaan are somehow enemies of god and need to be slaughtered and slain to make way for gods favourites, the Jews. In this view god finds you vile and sinfull. A remedy of human blood sacrifice is called for. Jesus is slaughtered so that god can now find you acceptable in his sight.

C1: Modimo yo o bidiwang Yehova le Modimo o e leng nwagna wa motho, Jeso. Modimo, ga gontse jalo, o farologantshiwa le Jeso. Modimo o o ratang batho ba bangwe go feta babangwe. Ma Yuda ke baratiwa ba modimo mme batho ba ko Jericho le ba ko Canaan ba tshwanetse ba swa ba suthela ba ba ratiwang. Ka mantswe a mangwe motho o fetoga selo fela. Ba batla gore Modimo ga a rate batho. Mo godimo ga mo, Tshwanetse madi a batho a tshologe, a tshologela Modimo. Jeso o nna stlhabelwa sa batho.

Q1: Why would an African give up their God "Uvelinchanti" which is uncreated, formless, nameless and genderless, for a created and named and gendered god? God has no name as God is all names and all forms.

Goreng Mo Afrika a tshwanetse go tlogela Modimo wa boe wa kontlheng, o ba ne ba mo bitse Umvelinchanti, o o senang kgethollo o lorato? Modimo ga a na leina gonne e le maina otlhe.

Q2: Why would an African give up their God "Uvelinchanti" whom one can never be separate from. Why because without God you would and could not exist therefor by definition God is "All that is" . It is ludicrous to suggest that there is "All that is" and me!

Q2: Goreng Mo Afrika a lebala "Umvelenchanti" o a sa kgoneng go tlhopa kgotsa go tlhophollwa kgotsa go kgaoganywa? Ka gone ko ntle ga Modimo, ga go na bophelo bo nkebe bo le teng go fitlhella bosakhutlheng. Go nagana gore o phela kea ntle ga bosakhutlheng tota ke bosu.

Q3: Why would an African go from a love based God to a fear based god? This issue to me is the most important difference between African monotheism and non African polytheism .A God that one can be separate from and can be found to be unworthy , this idea will leave one in fear and guilt. This idea that one could be separate from God "All that is" is original sin. Therefor it is impossible to be less than to anyone . Why? You As a piece entity being child aspect reflection of All that is . All that is can never be less than and neither can you be less than or greater than any other being. For you to exist you have to be of God a child aspect etc there can never be anything outside of God. So when anyone judges another one is then judging God. Love is non judgement . And where do you find love more than in pure African culture?

Q3: Goreng Mo Afrika a tlogetse Modimo o lorato a sala modimo wa tshoganyetso morago? Go nale kobamelo tse pedi. Ke kobamelo ya modimo o mongwe le kobamelo ya badimo ba bantsi. Go nagana Modimo a le kwa ntle ga gago go tliša maikutlo a borai mo mothong gone kakanyo e, ke bone boefi ba ntlha. Ga re boela ko Modimong wa lorato, re lemoga gore re lekana rotlhe gone re phela moteng ga bosakhutlheng. Go atholana go re busetsa morago. Bothata ke gore ga o athola motho, o athola Modimo. Ke se Jesu o ne a re Ratanang. Lerato le ke lerato la Botho le eleng Moea yo o Boitshepo.

The qualities an African has to give up, is love and truth. When the Created god is chosen above the creator God. If this point is missed or skipped one can never claim to be a pure African. All are Entities of God . All are connected to God at all times. It is only possible to be connected to Source mVelinchanti . There is only God "All that is". Ubuntu in pure Africanism is knowing that all have the Spirit of God in them thus making everyone equal . In this Pure African Ubuntu state you are born again knowing the oneness of God and being the person you are meant to be. To live a life that is not you is the most evil thing you can do. Blasphemy against the Holy Ghost to use non African language is self repudiation . Not being yourself denies your own God inside you and you feel think that God has or can made mistakes.

Go re re go bitse Mo Afrika wa Tota, o tshwanetse o nne le Lerato le Nnete. Botho bo ke lerato. Re phela re na le Modimo ka dingo tsotlhe. Modimo wa ko ntlheng o ba mmitšang mVelinchanti. Go itse

Pure Africans know that there is no death . Only a transtion to Ancestor or to move to the spirit world. In knowing that one has Ancestors one knows that the spirit lives on and that there is no hell or damnation awaiting them. Why? Because they are communicating with them . Africans know that life is evolving and one day they will evolve into an Ancestor. This is a clear and crital diffence to an idea of a punishing hell sending god. Ancestor is a natural progression of you. And as such is never worshipped or held above mVelinchanti or as or in place of. Ancestors are an integrated part, of a extended interdimentional African family . The family is in the material and spirit wold at the same time. Thus all pure Africans know that they are connected to God and that there is no death. Life is an evolutionary process with end.

Mo Afrika wa tota o itse gore leso ga leyo. Ga motho a swa, mmele o boela ko mmung, mme moea o fudugela ko badimong. Ka mantswe a mangwe, moea wa rona o tswelela go phela gonne o boela ko Modimong. Gonne mo Afrika ga a swa, moea wa gagwe o fetoga sedimo, ga a phele ka tshoganyetso. Badimo ke le lelapa la Ma Afrika otlhe. Malapa a badimo a phela mo lefatsheng le ko se moyeng. Ga gontse yana, re tlhaloganya gore ga gona leso.

You are the doer and the One living your life. Ancestors are family and guides and helpers . Being in the spirit form they have greater vision and a bigger view of what is happening on a larger scale. The ideas of Ancestors wanting to punish you and that you must be afraid of. Shows another way love and Ubuntu are being eroded into a polarized fear and guilt based world. Apartheid in its pure form is simply that One can be seperate from God.

Ke wena fela o ka phelang bophelo ba gago. Badimo ke masika, bathusi le babontshi ba tsela. Ka gonne ke moea, ba kgona go bona tsotlhe tse di diragalang ka dingo tsotlhe. Badimo ga ba kgone go re senyetsa kgotsa go dira dilo tse di kwa ntle ga botho. Go nagana go re badimo ba re athola ke go lemoga se ba se dirang ka go matlafatsa kakanyo pharologanyo. Apartheid ke tsela engwe e ba e dirisang go matlafatsha kakanyo ya Modimo yo o kontle ga gago.

Why would an Africans go from an Ubuntu to an Aphartheid system? When an idea that seperaton from God is possible. Then one has now left the Ubuntu world of love truth and joy for the fear guilt ridden Apartheid world. This is your choice and free will now, to have and be an Ubuntu African and create an African Paradise or continue on the path to have an Aphartheid hell of have and havn'ts . One percent of the worlds population controlling 99% of the worlds resources. Are you in the 1% or 99% ? Can the world be a better place or can you live in a better way than a Pure African Ubuntu? If you can please explain how this is possible ?

Without this in place ones rights are dimminshed . Q: What is equal rights if every human is not equal?

Ma Afrika a ka sew tlogele Botho ba be ba matlafatsa Apartheid ka mekgwa ya bone. Go gatelela mogopolo wa gore o phela kea ntle ga Modimo ga se botho gonne ga o le moth o phela moteng ga Modimo le moea wa Modimo o mo teng ga gago. Kgololosego e re batlang go e bona ke ya go bona batho ba phela bophelo bo bo siameng ba sena mathata. Ka mantswe a mangwe go dira legitimo mo lefatsheng. Re simolola ka go tlosa megopolo yotlhe ya pharologanyo magareng ag batho le moea o boitshepo yo e leng Modimo. Gompieno 99% ya batho ba mo lefatsheng, ba phela maphelo a bosula mo tlase ga kगतello ya batho ba le 1%. Go kgonagala yang gore le ga re ntse re bona dilo tse, re nale kitso ya tsone, di tswelela pele. A lefatshe le ka nna botoka ga batho ba ka phela ka moea wa botho pele? Ko ntle ga se, ditshwanelo tsa batho di ka se nne teng.