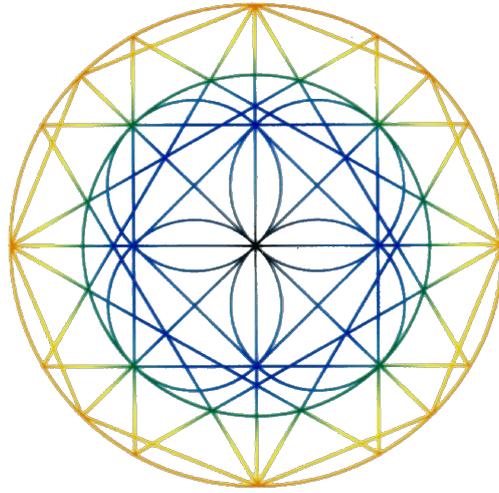


The Meaning of Tehwagi Atonement



Sometimes profound wrongs happen and the I's person may be responsible, in whole or part, for the wrong that has happened. When this happens there is typically a misalignment of One's supreme principle (**Pu Ntr**) with One's basic self (**Awure**, animal) whereby injury or wrong has impacted others and so a need for atonement arises, **Tehwagi Atonement**.

For us **the basic meaning of atonement** is:

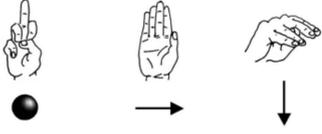
1. A process that amends or through which reparation is made for an injury or wrong; expiation, repair of damage, to make whole.
2. An individual's reconciliation with their and others' supreme principle (Pu Ntr) by means of clear statements of truth regarding the transgressions (injury/wrong caused) well determined efforts to repair the damage done. This reconciliation must prove/demonstrate better control of One's Awure (animal).

When there is a need for atonement then **the required reflection, words of atonement and actions need to be** deep and clear, they must be;

- a) reflecting a clarity on why the wrong doing happened,
- b) showing what One has learnt from the experience,
- c) clear on what One will do to ensure such a wrong doesn't happen again and
- d) agreed on what action One will take to repair the damage.

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To aid reflection on the nature of the injury / wrong done / the damage, and thus see better the required reparation (atonement) Tehwagi reflect on the Disciplines of Maat in the context of the happening.

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M A T H E M A T I C S

Disciplines of Maat:

Declarations of Innocence

1. Control of thought
2. Control of action
3. Devotion to One's purpose
4. Ability to distinguish right from wrong
5. Faith in One's ability to assimilate the truth
6. Faith in One's ability to wield the truth
7. Faith in One's ability to teach the truth
8. Freedom from resentment when under persecution
9. Freedom from resentment when under wrong
10. Ability to distinguish real from unreal

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These significant wrongful happenings, ones requiring atonement, are natural learning and teaching moments of special importance. It will be noted that the Disciplines of Maat are part of **the formal "Hashima" lessons** and talks (sababu/reasoning), hashima is for everyone, an everyday opportunity:

https://blackopenuniversity.org/villagevalues/hashima/hashima_is.html

These are typically moments of facing a challenge, or when One is striving to reach a worthy goal and is feeling discouraged. One's ability to properly atone enables One to receive special manifestations of grace, flow. An opportunity to affirm that One's Pu Ntr is responsible, able to respond.

Atonement offers us enhanced "life after" the "death" of disorderly thought patterns and disorderly ways of being; **realised in life amid trials and challenges**, temptations and urges. So beyond the happening of the wrong, it offers us the opportunity to be transformed. Not only can we return alignment to One's Pu Ntr, but we can become more conscious of this part of our being.

Words of Atonement

Hidden among the letters in the word Atonement are key word phrases;

- at-one-ment,
- a-tone-ment,
- at-one-me-nt(r).

The Atonement becomes truly meaningful when it is personalized. It is up to each Tehwagi to appreciate, accept, apply, and internalize the process. One's ability to do this demonstrates One's grace.

Detachment

To accomplish the Atonement, One's Pu Ntr must selflessly and lovingly offer valued Awure habits and tendencies, and endure the emotional challenge that comes with this process of detachment.

The purpose for going through these types of challenge is to temper One's Awure (animal) to reduce its ability to carry self into wrongful actions. Dwelling on the "death" (detachment) of bad habits and tendencies can sometimes be overwhelming and disturbing for the young, who from being young have been protected with comfort and ease.

The important Tehwagi Sababu here is in the inner purpose for detaching: to make possible One's capacity to realise divine peace, power and wisdom; to preserve One's freedom, to give us the opportunity to change and be better (reflecting more of One's Pu Ntr), to offer ALL (/others) peace, hope, and relief. In time the wisdom and purpose of working through difficult challenges becomes clearer, more swiftly; opening up **The Flow**.

Using simple language

1. Atonement builds grace, it strengthens and helps us.
2. Atonement is a priceless gift to the family, community and nation.
3. Atonement is related to deep improvement.
4. "Resurrection" is living after disagreeable patterns (and forms) "die".
5. Atonement encourages meaningful exaltation, reaching into One's highest potential.
6. Repentance is changing and being better.

Recognize progress

- Our ancient cultures show **self-perfection** as One's ultimate goal, however the **Excellence in Maat** is in both the process and the apparent end result.
- **Adaptability**: See how One can (be)come again after mistakes. After all, practice makes perfect and repetition is the mother of success.
- Naturally, **growth and development** take time.
- **Learning** takes time.

*In all of the above are
the meanings of Tehwagi Atonement...*

*when required enter the process...
swiftly... and with due respect.*