

IFA IWA (Lesson 11) Ose Ifa Ritual: Ebo

Greetings: ***Oriire fun owo!*** (Good Tidings to you!)

I pray that you are feeling awake, aware, and elevated in mind, body, and spirit wherever you are, and whatever may be happening around you!

Ase! Ase! Ase o!

I am Baba Umar, *Oluranse Emese*, (Voice of the *Emese*), Member of the *Isoro* Traditional Council of Chiefs, *Oluwo* of the House of Umar, and *Babalawo* of *Ile Awo Orisa*. This *Ile* (Spiritual House), our website, and these video lessons are certified and sanctioned by the *Isoro* Traditional Council of Chiefs in *Ile-Ife*, Nigeria.

Thank you for joining me for another lesson in our Video Series on *Ifa Iwa* (Ifa Practice) where we are discussing the elements of the ***Ose Ifa*** Ceremony with the intention of assisting you in establishing your own regular *Ifa* Practice.

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Homage to the One Who Sends, and to those who are sent!
Homage to *Orisa* and *Egun*!

Our Topic for this lesson is: ***Ose Ifa*** Ritual: ***Ebo*** (Sacrifice)

Refer to: *Ifa Iwa* Lesson 5 to review the information on Understanding ***Ebo***.

So let's get into our topic: As we stated in *Ifa Iwa* Lesson 5 on Understanding ***Ebo***:

Ebo means sacrifice or offering. In the ***Ifa Spiritual Tradition of Orisa and Ancestor Worship*** the performing of sacrifice is indispensable. In the Sacred Oracles of *Ifa* we are constantly reminded of the importance of ***Ebo***.

Ojo o buru,
Ebo nii obe ni o!

In the days of turbulence,
It is ***ebo*** that saves!

Riru ebo ni igbe ni!
Riru ki igbe eyan!

It is the offering of sacrifice that brings blessings!
Neglect of sacrifice blesses no one!

Remember, ***ebo*** is another way that you can move the ***Ase*** to bring into manifestation that for which you have offered your prayers.

Now, in the ***Ose Ifa*** ritual, it's time to make your first *ebo*, an offering of *omi tutu* (cool water) to ***Eṣu*** (***Elegba, Odara, Laroye, Elegbara, Ni, Bi***, etc.), to your ***Egun***, and to your guardian ***Orisa***(s).

You might be inclined to think that the offering of cool water is just a simple and casual process, but in fact there is great power and significance in this otherwise simple gesture. In order to more fully understand this act, we first have to explore the nature and characteristics of water.

Mo juba awo Iya Yemoja!

I humble myself before the mysteries of Mother ***Yemoja!***

Èyin ni Òrìṣà Obinrin Okun Nla ati Odo.

You are the Goddess of the Oceans and Seas.

Mo juba awo Baba Olokun!

I humble myself before the mysteries of Father ***Olokun!***

Èyin ni Oluwa Okun nla ibu! Èyin ni Oba Omi!

You are the owner of the depths of the ocean! You are the Chief of the Waters!

Mo juba Awo Òṣun.

I homage myself before the Mysteries of ***Òṣun.***

Èyin ni Òrìṣà Obinrin Odo.

You are the Goddess of the River.

Iba se gbogbo Òrìṣà Omi!

Homage to all of the Water ***Òrìṣàs!***

Ase! Ase! Ase!

Consider these characteristics of ***omi*** (water):

- Water plays a key role in how information is exchanged.
- ***Omi*** is the medium through which all nature is generated.
- ***Iya Aiye*** (Mother Earth) and all of her children are actually containers of water.
- An ***Eniyan*** (human being) is 70%-90% water depending on our age and other factors.
- Not only do we (and other creatures) experience thirst, the urge to drink water, but we even absorb water and release it / breath it through our skin.

- Water is the only substance on the planet that can exist in multiple states (liquid, solid, and vapor / gas) without changing its fundamental composition. In all three (3) states it remains H₂O.
- Water has the highest surface tension of all known liquids (which is one of the reasons we can float thousands of tons of metal across the oceans and seas).
- ***Omi*** is the most powerful solvent on earth, able to dissolve other substances into a solution.
- ***Omi*** can defy gravity and actually rise vertically through the trunk of trees and other plants.
- ***Omi***, at 400 atmospheres of pressure, can enable a plant sprout to push its way up through asphalt with relative ease. (Consider that the atmospheres of pressure at the depth of the ocean is only 223 atmospheres.)

And here are some more significant characteristics of water for purposes of this talk:

- Because of its structure, *Omi* can capture information. Any substance that contacts water, leaves a trace of itself, a trace of information in that water.
- *Omi* has been used in all cultures and through all the ages as a medium for healing.
- *Omi* is affected by positive and negative human emotions, especially intense emotions like rage, joy, compassion, and hatred, or mental states like those that arise during ***Adura*** (prayer) and ***Isha'ro*** (meditation). (For example, your water bottle in the car.)
- *Omi* imprints. That is, it has memory.
- *Omi* molecules form clusters that act like memory cells that can record and store information just like a computer. In that sense, water is like a liquid computer hard drive.
- *Omi* is a living substance that can experience vitality, sickness, and death, and it can also cause vitality, sickness, and death.
- In nature, *Omi* experiences natural spiraling patterns of motion that enhance its vitality and life sustaining qualities.
- Whereas, in modern mechanistic systems of water purification and delivery, *Omi* is forced to flow in straight lines, at sharp angles, and under unnatural pressures that decrease its vitality and life enhancing properties making it a medium of debility, disease, and death.
- You may be familiar with the research done by scientist like Masaru Emoto of Japan, that shows that when *Omi* is infused with different resonant energies (love vs hate, compassion vs resentment, kindness vs hostility) the crystal formations of the waters are very different ranging from organized, uniform, and beautiful to disorganized, disordered, and ugly.
- As *Omi* travels, she collects information from the environment in which it is traveling.
- *Omi's* resonance is negatively affected by electronic devices and microwave energy that is in excess of what occurs naturally in the environment.
- In the Quantum world, everything connects with everything else through resonant frequencies that facilitate either harmonious or chaotic relationships. And *Omi* is a powerful medium for these relationships.

With these facts in mind, talk to the water you are using for your *ebò* and treat it with the love and respect that you wish to convey to your *Egun* and the *Orisa* to whom you are offering it as an *ebò*. For that matter, it is equally important to talk to the water that you are about to put into your own body.

Pour the water remaining from the previous ***Ose Ifa*** into the common container. Then pour a small portion of fresh cool clear water into ***Esu's*** glass, 3 times while saying:

- *Omi tutu!* Cool water! (pour)
- *Omi tutu!* Cool water! (pour)
- *Omi tutu!* Cool water! (pour)

Then say a brief salute like:

Esu, Olona; mo juba!

Esu, Owner of the Road; I salute you!

When you finish, the glasses should be at least 1/3-1/2 full depending on the size of your glasses. It's not necessary to fill the glasses to the top. Be focused on your intention and the **symbolic** and **metaphysical** significance of what you are doing.

Now, you will repeat this process for your **Egun** and guardian **Orisa(s)**.

After you have made your offerings to your **Egun** and **Orisa**, you will make an **Orin ti I'mo're** (Declaration of Gratitude) to all of them.

Modupe! Ohun tetise seyin,
I am grateful! For all that you have done,
ohun tense lowolowo,
are doing,
ati ohun ti ehose lojo,
and all that you will do,
iwaju fun imuse ayanmo Oriinu mi!
in support of the will of my Ori!

Ase! Ase! Ase!

Note: We'll discuss the topic of Ebo in more detail in a future lesson.

At **Ile Awo Orisa**, we also meet once a month to worship, make ebo, and study as an Egbe; this is our **Ifa Ikojopo** (Ifa Gathering) where we aggregate our Ase and our *Ibukun* (blessings). The offerings made at these gatherings should also feed the Egbe.

There will be other occasions when you will make ebo, for example, when a sacrifice is called for through **Obi Afose** or **Opele Afose**. For now, you have what you need for **huwa Ose Ifa**, practicing the Ose Ifa ti ilana isin (ritual).

Next we'll talk about **Afose** (divination) as part of your **Ifa Iwa**.

Ise Olorun Tobi!
God's Work is Great and Mighty!
Ase! Ase! Ase o!

Ki Olodumare, Orisa, ati Egun fifun e ni
Itona, Imoye, ati Opo Ire!
My *Olodumare, Orisa*, and Ancestors bestow on you
Guidance, Wisdom, and Abundant Blessings!

Ifokanbole! Peace of Mind from Olodumare!
Ajolo! Ajobo! We go out together! We return together!
Ase! Ase! Ase o!

(See Video Lesson 11 for detailed discussion.)