

IFA IWA (Lesson 5) 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, and Babalawo of Ile Awo Orisa.*

We're continuing our discussions on *Ifa Iwa*, with the intention of assisting you to establish your own regular *Ifa Practice*.

Our topic for this lesson is: **Understanding *Ebo* (Sacrifice):**

This video will be relatively short because I've provided additional information in another video titled, ***On Consulting Ifa and Completing Your Ebos***. You'll find a link to that lesson in the **Blog Gallery for May 2021** on the *Ile Awo Orisa* website and below in the description.

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!

So throughout the ***Odu Ifa*** we are constantly reminded of the importance of ***ebo***, the important role that ***ebo*** plays in the life of the human being. As I have said many times and will continue to repeat, all of reality, your thoughts, your actions, your feelings and emotions, your experiences, and your observations all boil down to various manifestations of the **divine primordial creative energy** we call ***Ela***. In other words, **the entire universe of creation is an expression of this energy pulsing at different vibrations and frequencies**. When it becomes manifest, we speak of the ***Ase***. When you make ***Adura*** (a prayer), you are sending out a vibration that becomes part of this energetic universe. And in response to your prayer, spoken or unspoken, the universe begins reconfiguring itself to accommodate that which you have asked for.

Performing ***ebo***, making sacrifice, is your way of adding power to that process, or as we might say, ***ebo* is another way that you can move the *Ase***.

Ebos, like ***Adura*** (prayers) also fall into several categories:
These are:

- **Voluntary** offerings
- Offerings advised from your ***Obi Afose***
- Offerings advised by the *babalawo* from ***Opele Afose*** and the ***Ese Odu Ifa***
- Offerings made as part of a special **festival** or **ceremony**
- Offerings made as part of your regular ***Ose Ifa*** ritual (this video is a lesson of part of that ritual, ***Ose Ifa***)

In the tradition and according to ***Odu Ifa***, most offerings should be shared with the living. This applies primarily, though not exclusively, to the ***Opele Afose*** category and to **annual festivals and ceremonies**. The ***Odu Ifa*** will often specify if an ***ebo*** is to be used to feed the people.

Ebos that are called for by ***Odu Ifa*** are related to ***Orunmila's*** knowledge of fate and the secrets of existence. Animals, plants, objects, foods, herbs, incantations, tools, cloth, soups, bundles of wood, nails, and soap, are just a few of the items called for by ***Eleri Ipin (Orunmila, the Witness of Fate)***.

Ebo is usually accompanied by some mental, physical, or spiritual action that you, the devotee or client, must take. In the video, **Consulting Ifa and Completing the *Ebo***, I stated, **it not just about giving the offering**. Be sure to view that video.

During the ***Ose Ifa*** ritual, you will consult using ***Obi Afose*** to see if your ritual and offering of *omi tutu* (cool water) or other offering has been/will be accepted.

Because we operate in different cultural environments, you must be creative in using ***Obi Afose*** to find the ***ebo*** that will satisfy the your ***Orisa***, your ***Egun***, and ***Ifa***.

***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 5 for detailed discussion.)