

P010_10_16_Things We Pray For (August 2021 Video Release)

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.

Thank you for joining us for another lesson in our Video Blog Series. Our topic in this video review from our October 2016 Blog Post is **Things We Pray For**.

Homage To The One Who Sends and to those who are sent! Homage to **Orisa** and **Egun!**

What is it that we are seeking in life? What is it that is the focus of our prayers? We pray for ire (good fortune), and to avoid or avert ibi (bad fortune). And what constitutes ire (good fortune)? It is pretty much the same for every human being, you and me. We seek **love** (of spouse and children), **peace, happiness, money, good homes, friendship in all walks of life, meaningful work, enjoyable recreation, safety, victory in battle** (whatever the nature of the battle), **freedom** (from illness and disease), **longevity, abundance of resources** (to meet our needs), and **freedom** (from oppression and fear). These are the kinds of conditions and blessings that constitute **ire** (good fortune).

And what is it that we seek to avoid in life? It is **ibi (bad fortune)**. The **Ifa Corpus** would not be as extensive as it is if life was easy. Life is like a minefield full of **obvious** and **hidden** dangers. The **Ajogun** represent some of the enemies of human beings. They work against our interest by trying to prevent the timely achievement of our destiny. The most obvious and avoidable of the **Ajogun** are:

- **Iku – Death:** Is responsible for putting an end to Man's life. Although we are all destined to transition from this world, an untimely death, a death born of foolish choices can be avoided.
- **Arun – Sickness and Disease:** Is responsible for afflicting Man with illness. And like an untimely death, **Arun** can be averted or invited by the nature of our life choices.
- **Egba – Infirmary:** Brings paralysis and other such debilitating conditions. **Egba**, like **Iku** and **Arun** can also be averted or invited by the nature of our life choices.
- **Ofo – Loss:** Destroys or carries away Man's property and things of value. **Ofo** can also be averted or invited by the nature of our life choices.

The **Ajogun** also include **Idina (obstacles)**, **Akoba (unforeseen evils)**, and **Fitibo (being overwhelmed)**. They are Man's enemies, for they work against our interests all the time. However, the **Ajogun** can be appeased with **Ebo** (sacrifices), and in many instances, they can be avoided by **right choices** and **mindful living**.

(**Note:** When I refer to **Man**, with a capital 'M' I am referring to both males and females, that is, all Human Beings, the **Enia** – the people.)

We must also deal with those Entities and Energies referred to as the **Eniyan** (Witches), not to be confused with the **Eniyan** meaning the Chosen or Human Beings referred to in Sacred **Odu Irosu'wori** (78).

The witches or **Iyami Osorongu** are also known as **Eleye** (birds) because they are believed to be capable of assuming the form of birds whenever they want to work against Man's interest. However, this does not mean that all birds should be considered veiled witches. The **Iyami Osorongu** (the witches) have no other purpose in life than the destruction of Man and his property. They are the **Arch-Enemies of Human Beings**, and **Ebo** cannot appease them in the same way that it can appease the other **Ajogun**. A Man's surest protection against the **Iyami Osorongu** is to avoid and evade them by following the guidance of his/her **Ori**.

You and I have the capacity, and **Ifa** gives us the wisdom to attract **ire (good fortune)** into our lives, and to guidance to avert **ibi (bad fortune)**. We can strive to **avoid** and **escape** these negative life experiences, knowing that they are present in this world at all times, by living a life of **Iwa Pele** (Good Character) in its broadest meaning.

Or, we can make life choices and conduct ourselves in ways that invite **ibi** (these negative experiences) into our lives or call to them prematurely.

In this sense, **Iwa Pele** (Good Character) and **Adura** (Prayer) are the **Superpowers** of every **Ifa** devotee.

Aye L'oja, Orun N'ile!

The world is the marketplace, the Spirit World is Home!

When we acknowledge our **Egun** we celebrate the fact that they have escaped the trials of the **Ajogun** and the **Iyami Osorongu** with these words.

Ko si Iku - Death is no more

Ko si Arun - Sickness is no more

Ko si Eyo - Tragedy is no more

Ko si Ofo - Loss is no more

Ko si Idina - Obstacles are no more

Ko si Akoba - Unforeseen evils are no more

Ko si Fitibo – Being overwhelmed is no more

When we pray for ourselves and make our daily choices in life, these are also the very things that we are striving to avoid. When you chose to come into the world you prepared yourself by choosing your **Ori**, your **Orisa**, and consulting with your **Egun**. The last thing your **Egun** say to you before you began your journey into this physical reality is:

“most of what we have told you, you may forget when you take on human form again. Pray so that you can remember why you chose to take this journey and so that you may avoid its pitfalls.”

Setting aside time to pray during the early morning and before you retire is a good practice. But the practice of prayer (*Adura*) is more than that. **Adura is a state of mind** that manifests when you recognize that you are not in the world alone; that there are unseen (and sometimes seen) forces that are engaged in this experience right along with you.

Here are some of the **Things We Pray For** when reaching **out** (and **in**) to *Olodumare, Ori, Egun,* and *Orisa*.

Jowo fi-fun mi ni (wa) Abo yin!

Please bestow upon me (us) your Protection!

We recognize that *L'oja* is a potentially dangerous place, inhabited by negative forces, some of which are determined to see you fail. Reaching out for spiritual protection should be one of your first lines of defense.

Jowo fi-fun mi ni (wa) Iranlowo yin!

Please bestow upon me (us) your Assistance!

Only **foolishness** and **false pride** would make one think that they can navigate the *L'oja* on their own. It is more than an **act of humility** to reach out for assistance. It is an **act of wisdom**. The multiple layers of reality intersect with such dynamic consequences that it is wise to seek assistance from sources that have more power than you.

Jowo fi-fun mi ni (wa) Itona yin!

Please bestow upon me (us) your Guidance!

Life is like a maze filled with twists and turns that can take you so far off your intended Path that you can lose your way for years before you remember why you chose to come. Keeping your **physical Ori** open for guidance from your **Spiritual Ori** in each moment of your consciousness enables you to better navigate life's **obstacles, pitfalls, traps, temptations,** and **dead-ends**. This is why in *Ifa* we have a saying:

Ori Inu mi maba tode je!

May my Spiritual **Ori** not be in conflict with my physical **Ori**!

Jowo fi-fun mi ni (wa) Imoye yin!

Please bestow upon me (us) your Wisdom!

Your and my challenge in life is to choose! That's it! **Choose!** Choose who and how you will be in the *L'oja*! Choose how you will live this life. In each moment, choose the next sentence in your story, the next step on your personal journey. Pray that you might remember and choose with wisdom.

Jowo fi-fun mi ni (wa) Ase yin!

Please bestow upon me (us) your Spiritual Power!

You chose your **Orisa(s)** as intimate sources of spiritual power to travel with you on your journey into the world. You can choose to live your life mindful of the presence of **Orisa** in each and every moment of your consciousness. They are always there, connected to you. They are always ready to use their powers in your service at the request of your **Ori**.

Jowo fi-fun mi ni (wa) Opo Ire yin!

Please bestow upon me (us) your Abundant Blessings!

Blessings can take many forms. Call the blessings of **Orun** (heaven) down upon yourself and your loved ones (**living** and **ascended**) during your journey in the world. Sometimes you need to ask for specific things because of the conditions of your life. But you should also asks that the blessings of **Orun** be around you each and every moment of your day in all of its wondrous forms. And in each moment you should offer prayers of **gratitude** based on your certainty that your prayers of appeal are being heard and answered.

Jowo fi-fun mi ni (wa) Ife yin!

Please bestow upon me (us) your Love!

Knowing that there are those who love you is a powerful protection against the conditions of the **L'oja**. Even if or when the people in your life seem to turn against you, you are still embraced by the love of your **Egun** and the protection of the **Orisa** who crown you, who support you on your journey to fulfill your chosen destiny.

Jowo fi-fun mi ni (wa) Iwa-pele!

Please bestow upon me (us) Good Character!

Good Character is the only vessel that can **contain** and **hold sacred** all else that you pray for!

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!