

P10_10_2018_Why_We_Call_Ori_Pt2 (September 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!

Àṣẹ! Àṣẹ! Àṣẹ o!

I'm Baba Umar, Oluranse Emese, (Voice of the Emese), Member of the Isoro Traditional Council of Chiefs in Ile-Ife, Nigeria, Olúwo of the House of Umar, and Babaláwo of Ile Awo Òrìṣà (the House of the Mysteries of the Òrìṣàs).

Opo Ire (abundant blessings) to our Ègbé, our online community of Subscribers that continues to grow thanks to you. Thank you for joining us for another lesson. Remember, as a member of our YouTube Ègbé you can support each other's spiritual journey by posting your questions and uplifting comments in the Comment section below. You can also email me using the link in the Description section below if you need to connect with me on a more personal matter. Also check the Community section of this Channel for periodic messages from me.

If you are new to these video lessons, we invite you to go ahead and Click the Subscribe and Notification buttons, and share this resource with your family, friends, and associates. You never know whose life you may change by that simple act of sharing.

Homage to The One Who Sends, and to those who are sent!
Homage to Òrìṣà and Egun!

Our topic in this video is: Why Do We Call Orí? Pt. II

In Part I of this lesson,

- We defined the concept of Self-Fulfilling Prophecy.
- We discussed the difference between having a belief and having knowledge.
- We explained the relationship between belief, knowledge, certainty, and wisdom, and how these are connected to our physical and spiritual *Orí*.
- We also discussed why *Ifá* speaks in parables and the fact that even the *Òrìṣà* use *Ifá* divination to consult with their *Orí*.

Now let's go deeper into this topic. Many of us say, in the tradition,

Orí mi Apere!

Orí mi Apesin!

My Orí, Carrier of my Destiny!

My Orí, The Most Precious!

This is an acknowledgement of our Spiritual *Orí* and its function in our experience of this life in the *L'oja* (Marketplace). Then we say, three times,

Orí mi, mo pe e!

Orí mi, mo pe e!
Orí mi, mo pe e!

My *Orí*, I call you!
My *Orí*, I call you!
My *Orí*, I call you!

When we translate the Yoruba (*Orí mi, mo pe e!*) into English (My *Orí*, I call you!) the expression can have various meanings and can conjure different energetic vibrations. We should give this some thought!

To call can mean:

- To cry out, shout out, or otherwise speak someone's name to get his or her attention.
- This of course implies that the person or thing being called is away from the caller, mentally or physically. (He heard an insistent voice calling his name.)

To call can also mean:

- To address or refer to (someone) by a specified name, title, or endearment. (The king is called the *Ooni*. She is called *Iyalode Idile Umar* (Chieftain of the House of Umar.)

To call can also mean:

- To 'call to mind', to turn our attention in the direction of someone, or something, present or not present, manifested, or immaterial. (She felt 'called' to her new vocation.)

Think about this! *Why would you have to call your Orí, your Spiritual Orí?*

- It cannot be to get the attention of your Spiritual *Orí*.
- That would imply a lapse in *Isopo*, connectivity on the part of your Spiritual *Orí*. As if it (your Spiritual *Orí*) was preoccupied with some other matter, something other than you.

But you are an extension of your Spiritual *Orí* (the eternal part or aspect of you, your true self, the ever-present witness, and the ever-present unchanging awareness).

Your Spiritual *Orí* cannot disconnect from you because it is you, a higher expression of you, and you are the single most important function and purpose of its existence.

- It is through you (the avatar) that your Spiritual *Orí* (your eternal self) can act in the *L'oja* and co-create the world as you (choose to) experience it.

I think the above 'call' (*Orí mi, mo pe e!*) is *Oro Àṣẹ* (Words of Power)!

- *Oro Àṣẹ* are words of power that are spoken to 'open an energetic vortex' between the physical (seen) and spiritual (unseen) realities.
- Our Spiritual *Orí* is always connected to us!
- But we are not always in a state of awareness of its presence!

The relentless chatter of the egoistic mind (and what Eckhart Tolle calls the pain body), and the power of suggestion so pervasive in the *L'oja*, cause us to become 'in and of' the *L'oja*.

- We tend to become hypnotized by its expanding novelties.
- We become victims of the Hypnosis of Social Conditioning.
- We lose focus of the journey of expansion of the self and become seduced into believing more novelties are a necessary expression of who we are.

But a drop of water in the ocean is the whole ocean if it does not break the bond of *Isopo*, connectivity.

- Awake, aware, full of knowledge, we are that which cannot be contained by the *L'oja*.
- Asleep, unaware, lacking in knowledge, we tend to fall victim to the novelties and delusions of the *L'oja*.

Awake, aware, and full of knowledge we say with certainty,

Emi ni Ókan ti Àṣẹ!
Àṣẹ ni ti mi, nigbagbogbo!
I am one with the *Àṣẹ!*
The *Àṣẹ* is with me, always!

Emi ni Ókan ti Orisun!
Orisun ni ti mi, nigbagbogbo!
I am one with the Source!
The Source is with me, always!

Our Spiritual *Orí* is always with us and downloading information to us. But we are not always mindful of our Spiritual *Orí* and its various messaging systems. Our minds are inclined to drift, stray, and sleep.

Additionally, our physical *Orí* is too often seduced by the illusions and temptations of the *L'oja* (marketplace), Therefore, we have to 'call' ourselves back to mindfulness by expressing this *Oro Àṣẹ* (*Orí mi, mo pe e!*). But perhaps we need to see this expression as being:

Orí mi, mo pe ti e! Emi ni nihin!
My *Orí*, I call to you! I am here!

In other words, it is 'I' who has turned my attention away from you and now I am calling to you to say that I have once again turned my consciousness to the awareness of you and our relationship of *Isopo*. I am once again centering and focusing our mind on you, my Spiritual *Orí*, and the larger context of my journey in this world (*Egun, Òrìṣà, Imoles, Choice, Purpose, Destiny, Legacy*, and my Sacred Agreement with *Olorun* to bring about the Good Condition in the world).

When you can achieve and dwell in this state of *Isopo* (connectivity), Spiritual *Orí* maintains its eternal connection to Source, and its vigilant connection to you. Through that sentient spiritual bridge, you receive divine light (like *Òrúnmilà*) to guide you on your journey in this world, and in

turn, Source, *Olódùmarè* experiences part of the fullness of the Realm of Infinite Possibility, the part that is co-created and experienced by you. It is then, that your life becomes less of a struggle, and your *ire* (good fortune) can flow to you in abundance.

(Praising the Inner Spirit)

Bi o ba maa lówó,

If you want to have money,

bèèrè lówó orí re.

inquire of your head.

Bi o bá maa sòsò,

If you want to start trading,

bèèrè lówó orí re wo.

inquire of your head first.

Bi o bá maa kolé o,

If you want to build a house,

bèèrè lówó orí re.

inquire of your head.

Bi o bá maa láya o,

If you want a good relationship,

bèèrè lówó orí re wo.

inquire of your head first.

Ori máse pekún dé.

Inner spirit please do not shut the gate.

Lódò re ni mi mbò.

It is you that I am coming to.

Wá sayèè mi di rere.

Come and make my life prosperous.

Aṣẹ! Aṣẹ! Aṣẹ o!

May it be so!

To be continued:

***Ki Olódùmarè, Òrìṣà, ati Egun fifun e ni
Itona, Imoye, ati Opo Ire!***

My *Olódùmarè*, *Òrìṣà*, and *Egun* bestow on you,
Guidance, Wisdom, and Abundant Blessings!

Ifokanbale! Peace of Mind from *Olódùmarè!*

Ajolo Ajobo! We go out together; We return together!

Àṣẹ! Àṣẹ! Àṣẹ o