

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 us for another lesson in our Video Blog Series. I invite you to **click the links below** to become a **Subscriber** to this Channel, click the **Notification** button to stay up to date, and **Share** this resource with your family, friends, associates, and anyone who you feel may benefit from this wisdom.

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

Our topic in this video review from my December 2016 Blog Post is: **Trusting Your Ori.**

In my last post in September on Understanding Your ***Ori*** I spoke about the conflict that can emerge between our physical ***Ori (Ori Ode)*** and our Spiritual ***Ori (Ori Inu)***. This conflict emerges because of our physical nature and the characteristics and forces of the marketplace (***L'oja***). I once received an email that touched me emotionally because I could feel the sense of painful desperation that the writer was experiencing. It was one of those emails that provide a teaching and learning moment for all of us. The initial correspondence stated:

"A Babalawo was helping to return my love to me by my birthday, that is in 2 days. We have done many rituals. Dirt from his house was scattered at four Corners of mine. A black and white beaded necklace that I broke into nine sections was scattered over 3 days. I wear a green necklace, a bowl of water is under my bed, white ribbons are tied to my bed Posts. But nothing is happening. Can you help me?" (I've edited only spelling and grammar.)

When I first read the email I wasn't sure exactly what the writer was trying to express. In fact her exact expression, *'helping returning my love'* conjured up images from **Day Two** of my **Journey to the Root** when a young boy named **Yemi** stepped in front of our car and was killed. As I described in my journal there was a point during the day when **Yemi's** father demanded that we drive his family and their dead son's body to their Church so that the Preacher could raise **Yemi** from the dead. ***What exactly did the writer mean?*** It also concerned me that there was a specific timeline for ***Orisa*** to act. I responded:

"Ifokanbale! Peace of Mind from ***Olodumare!***

Unfortunately you did not tell me exactly what you and your ***Babalawo*** are trying to do (*returning my love*) and I am unable to address your concerns.

I pray that **Olodumare**, your **Ori**, and your **Orisa** will guide you to your chosen Destiny!

Alafia ati Imo! Peace and Knowledge!"

While commenting on the lack of clarity about the purpose for the rituals I wanted to avoid making any statement that might cause the writer to experience any further doubt in either the rituals or her **Babalawo**. That is why I provided her a link to the **On Becoming Babalawo** section of the **Ile Awo Orisa** web site.

Note also the ending prayer does not mention the **Babalawo**, because the **Babalawo** is not the Carrier of the person's Destiny.

The writer's next correspondence stated simply:

"*Can you not do this?*" (It reminded me of Yemi's father's reaction when the preacher told him that he could not raise his son from the dead.)

Here is my reply:

Ifokanbale!

"I can sense your strong desire for this to happen but this is not something that I would be involved in under these circumstances. If I were trying to assist you we would first want to know if this is something that you **want** OR if this is something that your **Ori** has ordained for you. [**Orimi Apere!** My **Ori**, Carrier of my Destiny!] As your birthday has now arrived and passed I pray your heart can hear the wisdom and guidance of your **Ori**. **Your Ori will not allow something to happen that is not On Path for you.** If you force a matter that goes against your **Ori** you create cracks (in your **Ase Ami**, Energy Signature) and attract negative consequences.

Alafia ati Imo! Peace and Knowledge!"

This ended our brief correspondence!

There is a great lesson here to help us understand the nature of **Ifa**.

Ifa ni ki isin! Ifa is not a religion, though it contains religion!

Ifa ni bawo aiye sise! Ifa is how the universe works!

Ifa ni iwa ti aiye! Ifa is the nature of the universe!

Ifa kii puro! Ifa does not lie!

Ifa kii seke! Ifa does not mislead nor deceive!

Ohun tiyoo sele nifa nwi! Ifa simply says what will happen!

There is much that we do not know about the writer and her love, but it seems reasonable to conclude that at least one of them made the choice to end the relationship, most likely him. If that is what their **Ori** has guided them to do, and if you ask **Orisa** to make them come back to you, what you are doing is asking **Orisa** to put that person's physical **Ori** (**Ori Ode**) into conflict with their Spiritual **Ori** (**Ori Inu**). Can you see that no good could come to you from doing such a

thing? We are each here to follow our own chosen path in life, and no one of us has the right to control the destiny of another.

To not only summon **Orisa** to do this for you, but also to put a specific timeline on their actions almost certainly reflects a lack of spiritual development. **Patience** is an important part of **Iwa Pele, Good Character**, a fundamental principle of the **Ifa** Tradition.

To love someone enough to let him or her go is one of the highest forms of love.

If the person that you love cannot achieve their Destiny in their relationship with you, why would you selfishly hold them back from their Destiny, the primary reason that they chose to come into the world?

In my opinion the most important thing for the **Babalawo** to determine is whether the writer's **Ori** sanctions the relationship. In other words, perhaps the **ebos, rituals, and ceremonies** should be performed to bring true love into the writer's life rather than to return someone against their will. When we ask the **Orisa** and **Imoles** (the Immortals) to assist us in fulfilling some ambition or goal we must remember that **every change in anything changes everything.**

In order to answer your prayer the entire Universe has to be reconfigured to accommodate a new reality that includes the answer to your prayers. This takes time!

There is an **Ifa** saying:

Igba Olodumare Nigba!

It is Olodumare's time that is time!

Sometimes **Orisa** will call for a devotee to do an **ebo**. I tell the devotee to call me when they have completed the **ebo** so that I can consult to see if the **Orisa** accepted the **ebo**. **On some occasions Orisa** will say immediately that the **ebo** has been accepted. **On other occasions Orisa** will say wait and consult again in three days or seven days, or 14 days. I always take this to mean that something remains to be done to reconfigure the Universe before the agreement between the devotee and the **Orisa** is sealed.

The **Orisa** are not like rich grandparents whose sole purpose in life is to spoil us by fulfilling our every desire.

Orimi Apere!

My **Ori**, Carrier of my Destiny!

Your **Ori** is the Carrier of Your Destiny and is determined to guide you to those choices that will lead you to fulfill the purpose for which you chose to come into the world.

The **Orisa** cannot affect change in your life if your **Ori** does not permit it.

The **Babalawo** cannot affect change in your life if your **Ori** does not permit it.

You cannot affect positive change in your life if you do not listen to and trust your ***Ori Inu***, your Spiritual ***Ori***.

Ifa says: Whatever a person's Ori has refused to approve, cannot be granted by any other god.

Orimi Apesin!

My ***Ori***, the Most Precious!

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!