

P12\_12\_17\_Ancessor\_Worship\_Pt1\_vscript (October 2022)

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

*Opo Ire* (abundant blessings) to our *Egbé*, our online community of Subscribers that's growing daily. Thank you for joining us for another lesson in our Video Blog Series. Remember, as a member of our *Egbé* 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 reach out to me on a more person matter.

If you are new to these video lessons, we invite you to click the links below to become a Subscriber and member of our *Egbé*. Also, 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 *Òrìṣà* and *Egun!*

Our topic in this video is: *Ifá: Ancestor Worship, Part I*

**The idea of Separation or Separateness is an illusion!** You and I are spiritual sentient entities of light that choose to embody into physical form, so that we can learn and grow, expand, and transform from our experiences in this 3-dimensional reality.

In this reality, we see ourselves as separate and distinct beings, separated from each other, separate from those who came before us, and separate from those who will come after us. But that is all part of the illusion of this level of vibrational reality.

The truth is that everything is happening simultaneously in the Consciousness of *Olódùmarè*, which is the Realm of Infinite Possibility. Quantum Physics is verifying that every possibility is coexisting simultaneously in an infinite number of vibrational realities that we refer to as the Multiverse, the Divine Matrix, Quantum Reality, Universal Consciousness, the Divine Mind, or for us as *Ifá* devotees, simply as *Olódùmarè*.

The *Ifá* Spiritual Tradition has supported the lives of the Yoruba people for thousands of years. From the *Ifá* perspective, "*Ifá ni bawo aiye sise!*" (*Ifá* is how the Universe works) and this blueprint of creation has been in place since the very beginning of creation, of human life, and of all life throughout the Multiverse. According to the *Ifá* Tradition everyone chooses his or her

destiny when they chose their *Orí* (head) before making their journey into this world. The destiny is not necessarily some specific accomplishment, but rather sets out the framework in which that person is inclined to be successful or unsuccessful in this life.

- One who chooses a ‘good’ *Orí* has the ‘cards stacked in their favor’ so to speak.
- One who chooses a ‘bad’ *Orí* has the ‘cards stacked against them’. But in either case, we can only increase our chances for a successful life by:
  - making appropriate *ẹbọs* (sacrifices),
  - the diligent pursuit of knowledge,
  - and seeking the guidance of *Ọrúnmilà*, the Prophet of *Ifá* and Keeper of the Secrets of Existence.

In *Ifá*, we believe in the existence of ‘Supernatural Forces’, ‘Spiritual Entities’ that have the capacity to influence our journey in this world. There are both good and evil Supernatural Forces, (or perhaps we should say positive and negative, constructive, and destructive forces).

I’m changing the language here because in our bodies, and in the cosmos, there is a constant **anabolic** and **catabolic** process, a constant building up and breaking down process. It would be incorrect to think of the destruction of cells in the body as an evil for without that process, the body could not heal and grow, and likewise, the cosmos could not continue to expand.

The good Supernatural Forces are the ‘gods’ and the ‘*Egun*’ (Ancestors) and both are always working to support our success in life and to protect us from failures or mishaps that may occur if we neglect to fulfill our duties to our fellow human beings, to the other creatures of the earth, to the environment, to the good Supernatural Entities, and to our Ancestors. Should we fail in our spiritual duties of daily living, we create **cracks** in our spiritual force field, our ***Aṣẹ Ami*** (Energy Signature), thereby opening avenues for negative forces to insert themselves into our lives. *Ifá* offers us a way to seal these cracks and ward off these negative energies through the offering of *ẹbọs* and the carrying out of spiritual rituals and ceremonies. We will say more about these negative Supernatural Forces and Entities in another video.

There is an *Ese Ifá* (Sacred Verse from the Sacred Oracles of *Ifá*) the gives us insight into the special and supportive relationship between our *Orí*, our Ancestors, the Supernatural Entities, and us as avatars of *Olódùmarè*. This *Ese Ifá* emphasizes the role of one’s dead parents (representing the ancestors) and one’s *Ikin* (sacred palm-nuts [or cowries] of divination representing the gods) and one’s *Orí* (Destiny God) in leading us to success in life by protecting and supporting us.

***Aboru Aboye!***

***“Osan ni o san pe,  
Oru ni o ru pe,  
Okunkun o kun pe.  
O pa bata m’omo lese pee pee pee.  
A dia fun Baalejo  
Ti nt’Ikole orun bo waye.  
Ba a ba lejo o,***

***Se b'orun eni la a baa so.  
Yoo gbe o o,  
Baba eni ki I gbe'ni I ti.  
Yoo gbe o o,  
Iye eni ki I gbe'ni I ti.  
Yoo gbe o o,  
Ikin eni ki I gbe'ni I ti.  
Yoo gbe o o,  
Ori eni ki I gbe'ni I ti."***

Translation:

"Daylight does not keep longer than usual.  
Night does not keep longer than usual.  
Darkness does not keep longer than it usually keeps.  
He who provides a pair of sandals for a child's feet.  
Ifa divination was performed for *Baalejo*  
Who was coming from heaven to earth.  
If one has a problem,  
One should take it to one's ancestors.  
He shall protect you.  
One's dead father never fails to protect one.  
She shall protect you.  
One's dead mother never fails to protect one.  
It shall protect you.  
One's sacred *Ifá* divination palm-nuts never fails to protect you.  
He shall protect you.  
One's *Orí* never fails to protect one."

There are numerous *Ese Ifá* that speak of these relationships. It is not uncommon for a devotee or seeker to come to me for divination only to discover during their reading that the cause of their problems or lack of success has to do with unfulfilled obligations to their Ancestors.

Here is an example from the Sacred Oracles of *Ifá* of the type of difficulty that may be encountered by someone who has neglected obligations to his or her *Egun* (Ancestors), wittingly or unwittingly, intentionally, or unintentionally. The *ese* tells a story about one ***Oyepolu*** who lost his mother when he was a child and therefore grew up to become ignorant of the sacrifices and taboos of his ancestors. The result was that he lacked all the good things of life. It was not until he had appeased his ancestors that he started to enjoy prosperity. This *Ese* tells the story of you and me, those of us who grew up outside of the Yoruba culture and the *Ifá* tradition and are now struggling to remember the wisdom and ways of our ancestors.

***Aboru Aboye!***

"Pepe is the *Ifá* priest of the House.  
*Otita* is the *Ifá* priest of the Outside.  
It is the Ethiopian swallow who builds his nest

And curves its entrance downward.  
The nest is neither on water  
Nor clearly on dry land.  
Its entrance just droops down in a curve.  
*Ifá* divination was performed for *Oyepolu*  
Offspring of sacrifice-makers at *Ife*  
Whose mother would die and leave him  
All alone in his early childhood.  
When *Oyepolu* grew up,  
He did not know the sacrifices and taboos of his father's household.  
His life became confused.  
He looked for a wife to marry,  
But he found none.  
In addition, he had no comfort at home.  
He added two cowry-shells to three,  
And went to an *Ifá* priest for divination.  
He was told that the sacrifices and taboos of his father's household  
Which he had neglected  
Were the cause of his troubles.  
He was told to go  
To the graves of his ancestors  
To beg for power and authority.  
After he had done as he was ordered,  
He started to enjoy his life.  
He started to have money.  
He had a wife.  
And he had children.  
He said that was exactly what his *Ifá* priests had predicted.

Pepe is the *Ifá* priest of the House.  
*Otita* is the *Ifá* priest of the Outside.  
It is the Ethiopian swallow who builds its nest  
And curves its entrance downward.  
The nest is neither on water  
Nor clearly on dry land.  
Its entrance just droops down in a curve.  
*Ifá* divination was performed for *Oyepolu*,  
Offspring of sacrifice-makers at *Ife*.  
*Oyepolu* does not know anything.  
Whether palm-oil is the first thing to spill on the ground,  
I do not know.  
*Oyepolu* does not know anything.  
Whether alcohol is the first thing to spill on the ground,  
I do not know.  
*Oyepolu* does not know anything.  
All sacrifice-makers of heaven  
Come quickly

And help to perform this sacrifice.”

The ‘good’ Spiritual Entities, gods (*Òrìṣà*) and Ancestors (*Egun*) do not work against the interest of human beings and therefore, from the perspective of *Ifá*, they are regarded as friends, always willing to act to protect us from our own failures and forgetfulness, as well as from the negative or catabolic Supernatural Powers.

To be continued:

Ref: *Ifa: An Exposition of Ifa Literary Corpus*, by Wande Abimbola, Chapter VI, ISBN: 1-890157-00-7

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

May 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!