

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 Egbé, 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 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 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: Moving Forward to 2024

Modupe to all of you who have become Subscribers to this Channel. Special thanks to those of you who have shared this channel and this wisdom with others. And special blessings for all of you who have put your (.pdf) Study Guides together, diligently studied this wisdom, and applied these lessons to improving your lives and the lives of those around you. I pray that the information I've share thus far has been meaningful in helping you to remember the purpose for which you chose to come into the world and helping you to navigate your path towards fulfilling your chosen destiny. I pray this these lessons have helped you to be prepared for what lies ahead in 2024.

January 2023: *Ifá*: The Spiritual Tradition of Òrìṣà and Ancestor Worship, Part II

Ifá looks at the nature of the physical world, the physical universe, and then asks the questions,

- “How can we act and interact with the essence of this reality in such way that we can live the best possible life?”
- “Can metaphysical and spiritual principles influence and affect the physical laws of the universe?”
- “Is the physical reality a collection of individual and separate pieces, or is it an integrated whole governed by a unifying principle?”

May 2023: *Ifá: The Spiritual Tradition of Òrìṣà and Ancestor Worship - Ifá & the Òrìṣà, Part VI: Isopo*

Isopo is a Yoruba term that means 'connectivity' – the state or extent of being connected or interconnected.

- Things that are connected have access to and the possibility of communication with each other.
- Things that are connected are linked or related to each other.
- Things that are in a state of Isopo feel an affinity (a spontaneous or natural liking or empathy for someone or something) with each other.

June 2023: *Ifá: The Spiritual Tradition of Òrìṣà and Ancestor Worship: Isopo, Part VII*

Isopo is a fact, a Law of Creation that permeates everything. However, when it comes to us, you and me, and the sentient spiritual forces that dwell in and around us, *Isopo* also becomes a matter of choice. While certain aspects of our existence in the *L'oja* (marketplace) are subject to the Law of *Isopo*, our behavior, our conduct, our thoughts, and actions are a matter of choice.

November 2023: Special Lesson – Discussion 13 with Alatunse Awo, Chief Ayobamidele Adelekan.

I posed several statements to Chief Adelekan one of which was:

Statement 3. Whatever thought vibration or knowledge is picked up by one Òrìṣà is also immediately known by every other Òrìṣà and *Irunmale* in the multiverse of creation / the Divine Matrix / or Mind of *Olódùmarè*.

: In his reply Aremo Adelekan referenced a verse from Sacred *Odu Ogbewori* that says:

"*Akii ṣe oosa lọdọ kí labelabe ọmọ gbo.*"

"No one celebrates the river spirits behind the river guardian."

He explained:

The Òrìṣà world is a continuum amongst them because they are all part of the completeness of *Olódùmarè*, working in synergy, and independently for one purpose, according to the form required for their callings and assignments.

To which I added the comment:

And you and I, as Spiritual Entities inhabiting these three-dimensional Avatars, likewise work in synergy, and independently for one purpose, according to the form required for our callings (our prenatally chosen destinies) and assignments (our sacred agreements with *Olódùmarè* to work to bring about the Good Condition for every human being).

And now, let us look ahead to the possibilities of 2024! We'll spend this next year sharing all new lessons and sharing additional wisdom in the Community Section of the Channel.

In bringing this year, 2023 to a conclusion I want to ask you a few questions and prepare you for the significant changes that lay ahead for all of us.

- *What was 2023 like for you?*
- *Did you face many difficulties and challenges in your life?*
- *Did you sometimes have the sense that, as they say, 'the world was going to hell in a handbasket!'*?
- *Did you find yourself trying to make sense of what seemed like a world of people going mad, and social institutions crumbling all around you?*
- *Did you find yourself wondering 'What in the world is going on?' And asking yourself, with some anxiety, 'What is coming next?'*

Perhaps the reason for the ugliness that we witness in the present world, the challenges that so many of us are facing, and the chaos in the *L'oja*, perhaps it is all pointed to in the Sacred *Odù Ifá*. In an *Odù* that talks about a time in the past when the world was experiencing similar conditions, and the reason why.

(226) Òfún Ọsá / Òfún-Sá

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This *Odù* says: (speaking of the condition of the world being tied to the behavior of human beings.)

Àbọ̀rú Àbọ̀yè!

“Ootoo ayé ja, / Ọgbaara ayé la kan'le. / Bi ayé bati ọwọ ẹni bajẹ, / Aimọwaahu wa ni. / Adaa fún wọn ni Agbaya gbo Ifẹ, / nigba ayé Ifẹ / fọ bi igbá? / A ranşẹ pe Ọlọta ni'le Ado, / ko ba'ni tún ayé / Ifẹ sọ bi igbá, / O de kole ẹe. / A niki a ranşẹ / pe Erinmi lode Ọwọ, / kowa ba'nitún ayé Ifẹ / sọ bi igbá; / O de ko le ẹe. / Beṅni Ado ni'le Ifá, / Ọwọ si ni ilé Etu. / Aranşẹ pe Ọgún lode Ire / kiowa ba'ni tún ayé Ifẹ / sọ bi igbá. / O de sọgbón ko le ẹe. / Ènìyàn gbẹ si iduro, / ojo ko rọ; / Ebi de, ènìyàn ati eranko nsofo. / A ni tani yoo ba'ni tún ayé / Ifẹ so bi igbá? / Wọn ni o kù Ọbalùfọn / lode Iyinde, / Lábérinjọ lode Ido, / Jigúnrè lode Ọtùnmòbà, / Eşẹgba awo Ègbá: / tioko wọn ọs'igbó Ègbá. / Aşada awo ọde Ìjẹsà / Akóda ni'le Ifẹ / Aşedá Àràbà baba / wọn nile Ifẹ, / ki wọn wa'ba'ni tún ayé Ifẹ / sọ bi igbá. / Gbogbowon ẹe wọn ẹe ti, / wọn ko le tún ayé Ifẹ / sọ bi igbá.”

“*Otooro!* The earth has flown off its pivot into space. *Ọgbaara!* The earth is rent asunder to its very core. If the world becomes rotten in our time, it is because we no longer know how to behave. *Ifá* was consulted for the elders of *Ifẹ* when the domain of *Ifẹ* seemed like a cracked calabash. We said: Who will help us repair the domain of *Ifẹ* as we repair a cracked calabash?

We sent for *Ọlọta* from the city of *Ado*. He came, a mighty priest, but could do nothing.

We sent for *Erinmi* from *Ọwọ*. He came but could do nothing. Yet *Ado* is the abode of *Ifá* and *Ọwọ* is the seat of wise *Etu*.

We sent for *Ògún* at *Ire* to restore the domain of *Ifẹ*. He came but tried in vain. Men became like dried trees on their feet, rain refused to fall, hunger came, men and beasts perished. They cried in despair. Who will end our misery and restore *Ifẹ* to its lost estate?

A voice said: You have not yet sent for *Ọbalùfọ̀n* at *Iyinde*, *Lábérinjọ* at *Ido*, *Jigúnrè* at *Ọ̀tùnmòbà*, and *Èşẹgba*, the high priest of the *Ègbá* who led them to the forest of the *Ègbá*. You have not yet sent for *Aşada* in *Ijẹşà* and *Akódá* in *Ilé-Ifẹ* to come and help in restoring *Ifẹ* to its lost estate. When they were sent for and came, they tried and failed. It was all in vain.”

Òfún Ọ̀sá / Ọ̀fún-Sá (226) (1)

This is part one of four parts to this story. It is a story of the Eniyan of the past. I also want you to know that is story of the past does have a happy ending but not without great tribulation and tragedy along the way. I also want you to know that this is a story about you and me, the time we are living in, the lessons we came here to learn, and the work we came here to do.

Don't think of yourself in such small terms. You are the caretakers of this planet, *Iya Ile* (Mother Earth). You are the guardians of all her forces and elements, and all her children in all the kingdoms (vegetal, mineral, animal, bacterial, fungal, and human). Your responsibility goes far beyond your job, earning money, and putting food on the table.

The ***Ifá Creation Story*** tells us that in **Stage 4** of the creation, “*Olódùmarè* created the first humans by himself, naming the first human *Ninibinini* (or *Eni-bi-eni*), meaning the one in our likeness. The first human was a woman and *Olódùmarè* brought her to Earth by himself and passed her through *Odo Aro* and *Odo Eje*.”

The ***Ifá Creation Story*** also tells us that during **Stage 4** of the Creation, “The ground on the Earth was united, basically it was Pangaea, and all the humans lived together during this period. When the ground began to spread and break apart, groups also separated as well.”

Beloved, we are now living in the period of transition from **Stage 4** of Creation to **Stage 5**, from a 3rd dimensional reality to a 5th dimensional reality. The ***Ifá Creation Story*** tells us that, “We are still in the 4th Stage of creation and quickly moving into the 5th Stage. *Ifá* stated that during this 4th stage of humanity, we'll be doing the same thing that the first *Eniyans* did. Basically, killing each other and destroying the planet with our technological advancements and other powers.

Many wars will commence, and many will die. This will reach to the point that the only way for true survival is going back to tradition. Remembering our roots, our practices, and sacred ways of nourishing the Earth and ourselves. We will have to move into this way of life by force. *Ifá* says that although not everyone will want to live traditionally, yet it is the only way to appease the divine and prevent the *Ajoguns*.

Brothers and Sisters, you are the masters of your destiny and the architects of your fate.

Come! Let us continue this transformative journey together and do the things that must be done in 2024 and beyond!

*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!
Mo gbagbo ninu ti o! I believe in you!
Ọkàn mi idojuti o ti Ifẹ! My heart embraces you with love!
Ajolo Ajobo! We go out together; We return together!*

Àṣẹ! Àṣẹ! Àṣẹ o