

**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 Oriṣa. 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 ***Oriṣa*** and ***Egun!***

Our topic in this video review from my December 2016 Blog Post is: Making A Difference: Compassion

***Ifokanbale Omo Orisa!***

Peace of Mind from Olodumare Children of Orisa!

I'm a very private person so I don't really like to talk too much about myself. And these videos are not to put me on the stage, but rather to provide you with information for your own introspection and transformation. For me, it's about sharing the wisdom of ***Ifa*** to benefit all of you who spend of your precious time to listen to these videos,

something that I really appreciate. That being said, I am going to take a moment to share a couple of personal experiences that speak to our topic for today, **Compassion**, **Iwa Pele**, and the **Good Condition**.

(78) ***Irosu Iwori - Irosu'wori***

II I  
I I  
I II  
II II

- Speaks of there being no joy, peace, or genuine gain from wrongdoing. (Share story of punching a friend.)
- Difficulties and change are a part of growth and wisdom. (Share story of the woman pushing the baby carriage.)
- Our Sacred Contract to bring about the **Good Condition**. (When I was in Ile-Ife, Nigeria in 2001, my ascended Babalawo, Chief Adeyela Adelekan make a passionate plea for members of the worldwide community of **Ifa** to remember where they come from and to support the Source of the **Ifa** Spiritual Tradition of **Orisa** and Ancestor Worship. Many of the Sacred Shrines, Groves, Temples, and Icons of the Ifa Tradition, were in need of repair and are still in need of restoration and upkeep today. I shed tears during his appeal and pledged that when I returned home to the U.S. I would strive to help bring about the Good Condition there in **Ile-Ife**.)

“... ***a wa gegebi eniyan***, ...  
we as human beings

***a wa ni Olódùmáré yan***  
we are the God's elect,

***lati lo tun ile aye se***,  
designated to renew the world,

***Eni-a yan ni wa ...***  
We are the chosen ones.”

***Aṣẹ! Aṣẹ! Aṣẹ o!***

**IROSU IWORI:** “This odu speaks of the blessing that comes when we fulfill our potential, which in this case, leads to a positive transformation. This odu is heavy in **Ifa ethics** and implores us to act ethically as the road to good fortune. **Speaks of difficulties, but that it is through difficulties that we grow.** We must be joyful, wise and ethical. This odu also speaks of problems between relatives. Ifa says to finish what we start and to praise our father whether dead or alive. Ebo to our father’s Ori.” (*Fasola*)

**This Odu says: (speaking of why we are here and why we continue to be reborn, to bring about the Good Condition.)**

“Let us do things with joy.  
Those who want to go, let them go.  
Those who want to stay, let them stay.  
Surely, humans have been chosen to bring good into the world.

The all-knowing one, priest of **Orunmila**,  
cast Ifa for **Orunmila**.  
He said, the people of the world would come to ask him a  
certain question.  
He said that **Orunmila** should sacrifice.  
**Orunmila** heard and complied.

One day, all kinds of people, good people and those who do not allow good in other people’s lives, gathered together.

So right here, **Ifa** is telling us that there are people in the world with different character traits, in other words, some good and some bad. Some who want to bring about good for themselves, some who want to bring about good for themselves and others, and some who just don’t give a damn, who in fact want to bring misery and harm to others.

They then went to ***Orunmila***.

**They said**, “*Coming back and forth to earth tires us, **Orunmila**. Therefore, please allow us to rest in heaven “*

**Orunmila** said, “*You cannot avoid going back and forth to earth until you bring about the **good condition** that **Olodumare** has ordained for every human being. After then, you may rest in heaven.”*

Here, **Ifa** is telling us that we are all engaged in an ongoing process of birth, death, and rebirth; and that there is a condition that we must collectively fulfill before we can end this cycle and enter into a state of rest. And the essential qualities or attributes necessary to achieve the goal are **empathy, compassion, and Iwa Pele**.

### ***What is empathy?***

Empathy is defined as the ability to understand and share the feelings of another. (What I felt the moment I hit my friend.)

### ***What is compassion?***

Compassion can be defined as empathy for the suffering, misfortunes, and hardships of another person or creature, combined with a **passionate desire** to make a difference in their condition. (What I felt when I heard my ascended Babalawo, Chief Adeyela Adelekan make his passionate plea for members of the worldwide community of Ifa to remember where they come from and to support the Source of the Ifa Spiritual Tradition of Orisa and Ancestor Worship. Many of the Sacred Shrines, Groves, Temples, and Icons of the Ifa Tradition, are still in need of restoration and upkeep.)

**They asked**, “*What is the good condition?*”

**Orunmila said**, “The good condition is a good world; a world in which there is full knowledge of all things; happiness everywhere.

Here Ifa is telling us that we have an obligation to pursue knowledge, knowledge of self and other than self.

***Ifa ni ki isin!***

Ifa is not a religion!

***Ifa ni bawo aiye sise!***

Ifa is how the universe works!

***Ifa ni iwa ti aiye!***

Ifa is the nature of the universe!

We come to Ifa to access the wisdom of creation, its purpose and functions, and our role in the processes of the universe consciousness.

Life without anxiety or fears of enemies.

Without clashes with snakes or other animals.

Without fear of death, disease, litigation, losses, wizards, witches, or ***Esu***.

Without fear of poverty or misery.

Think about what is being said here. Imagine that world! How different it would be from the world that we live in today! Imagine how different our lives would be as people of color living under the scourge of racism around the world. Imagine how different it would be for women and young girls, for people with different gender identities. Imagine how differently things could have been if we faced the current pandemic with empathy and compassion for each other instead of treating it as a political football.

Because of your wisdom, your compelling desire for good character and your strength.

***Ifa*** here tells us clearly and emphatically, that what is required is a **compelling desire for *Iwa Pele***. Many people come to ***Ifa*** and think that this journey is about knowing what ***Orisa*** crowns your head, and making ***Adura*** (prayers), and making ***ebos***. But I want you

to understand what *Ifa* really says; **the most important prayer** is the one you live each, and every day; and **the most important ebo** is the sacrifices you make to live a life of *Iwa Pele*.

**Orunmila** continues:

The things needed to bring about the **good condition** in the world then are:

Wisdom that is fully adequate to govern the world;  
Sacrifice, (good) character, the love of doing good for **all** people, especially those in need and those who seek assistance,

Notice that in these verses **Orunmila** says, the love of doing good for **all** people, especially those in need and those who seek assistance. Not some of the people, not just black people, or white people, or males, or females, not just the healthy, wealthy, and able-bodied, but ALL PEOPLE, no exceptions, even those who portent to be your enemies. Can you see how *Ifa* is calling us, you and me to be **empathetic, compassion, and of good character?**

**Continuing:**

And, the eagerness and struggle to increase good in the world, and **not let any good at all be lost.**

*Ifa* is saying that we should constantly be looking for opportunities to do good for anyone and everyone. It may be a big thing or a small thing: that doesn't matter. Even a simple small act of kindness can have a profound impact on another person's mental, physical, and spiritual health and wellbeing.

People will continue to go to heaven,  
and they will go back and forth to earth after their  
transfiguration,  
until everyone has achieved the good condition.

Thus, when the children of *Odudua* gather together, Those chosen to bring good into the world are called *Eniyan*, or the chosen ones.”

The word *Eniyan* refers to human being. *Ifa* says that all human being are designated to be **Chosen Ones**. However, it also makes clear that **not all human beings chose to act in the capacity of the Chosen One**, the bringers of the Good Condition. But, *Ifa* says, we cannot just negate them. **Simply hating them is a cop-out and shirking our responsibility**. In some way, we have to bring about the Good Condition for every human being.

### *Odu Irosu'wori* (78)

**This Odu also says: (speaking of the need for the flow of life, positive and negative.)**

“A life having the taste of sweetness without any bitterness is boring. Anyone who has not experienced destitution will never appreciate prosperity.

This *Ifa* was divined for the farmers (*agbe*), who said that if all the seasons were the rainy season, the world would be melodious. They said they would offer sacrifice and appeal to *Bara Agboniregun* for help.

*Orunmila* said that they should perform sacrifice because of their madness and that the world should remain as ordained by *Oodua*: the rainy season and the dry season unaltered.

**The sacrifice:** four she-goats, eight thousand cowries, and so on. **They refused to sacrifice.**

*Orunmila* caused the rain to fall heavily throughout the whole year without sunshine. People became ill and several people died that year; crops and so on did not thrive. They went back to *Orunmila* to apologize

and perform the sacrifice. ***Orunmila*** said the sacrificial materials had been doubled. The sacrifice had become eight she-goats and sixteen thousand cowries.”

***Odu Irosu'wori*** (78)

This ***ese Ifa*** tells is that those who refuse to answer the call to choose to be ***Eniyan*** and nurture the **Good Condition** for every human being will soon come to see the error of their choices. They will live the consequences of their foolish and rebellious choices. And we can see that happening today and Iya Ile returns their foolishness back on them.

**Empathy** is the ability to understand and share the feelings of another. **Compassion** is an elevated level of empathy that brings about a desire and determination to make a difference in the conditions or circumstances of another, to assist them in mitigating their difficulties, pain, or suffering, to help them alter their reality. Iwa Pele means good and gentle character. It means continuous transformation into better and better versions of who we are, what we are, and how we are meant to be.

***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!***