

P01_1_2018_Ancessor_Worship_Pt2_Vscript (November 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 II

There is both a **substantial** (real and tangible) and an **insubstantial** (not solid or real, imaginary) aspect to this 3D (third dimensional) reality that we call life in the *l'oja*.

- Life in the *l'oja* is **objective** (not influenced by personal feelings or opinions in considering and representing facts).
- Life in the *l'oja* is also **subjective** (based on or influenced by personal feelings, tastes, or opinions. Dependent on the mind or on an individual's perception for its existence.)
- Life in the *l'oja* manifests as **concrete** laws (definite, clearly stated, unambiguous, certain).
- Life in the *l'oja* also manifests as **metaphysical** (based on abstract reasoning, transcending physical matter or the physical laws of nature)
- Life in the *l'oja* manifests as **spiritual** principles (relating to or affecting the human spirit or soul).
- Life in the *l'oja* is and is not at the same time.

Given the complexity of our existence as Spiritual Beings engaged in a physical 3rd Dimensional experience, it is reasonable to look for a system of understanding and guidance that can embrace both the physical and spiritual aspects of life. Such is the nature of the *Ifá* Spiritual Tradition of

Òrìṣà and Ancestor Worship. *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 3D 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?”*

The cycle of life and death is one of those areas of human concern that extends into the **substantial** and the **insubstantial** realities, the **physical** and the **spiritual**. The physical aspect of death seems pretty clear. The heart stops beating, the brain stops sending out its bio-electromagnetic signals, the *Àṣẹ* (vital force of life) stops circulating through the body, rigor mortis sets in, and the body begins to decay returning to the earth from which it was borrowed. Thus, the laws of the **substantial reality** have been satisfied.

*What about the **insubstantial reality**?*

1. *Is there something that persists after the death of the body?*
2. *Is the body the entire entity or is there something more, something unseen but nonetheless real?*
3. *What is the purpose of this life, this 3D experience, anyway?*
4. *Is there something like what we call a soul?*
5. *If so, does it die with the body or does it live on in some other reality or a higher dimension of a broader, more dynamic reality?*
6. *Does this soul entity have awareness?*
7. *Or is its very nature awareness, consciousness?*
8. *Can we as living beings contact and interact with the entities of consciousness that exists after the death of the body?*
9. *Do these entities have an interest in the activities of the living?*
10. *Are they able to initiate contact with us?*
11. *Do those who have come and gone every return?*

I don't think we are going to run out of questions about the **insubstantial reality**, the cycle of life, death, and reincarnation.

There are surely those who live in doubt about the existence of life, awareness, and consciousness in an **insubstantial reality** after death, but most spiritual traditions declare with faith and certainty that there is a **'hereafter'**. Different spiritual traditions have portrayed different images, notions, or conceptions of this hereafter existence, but none deny that it exists.

Ifá declares emphatically that there is an existence after the death of the physical body, and the recognition, acceptance, and acknowledgement of that truth is one of the fundamental tenets of the *Ifá* Cultural and Spiritual Tradition.

Ifá declares certain truths to assist us in our life journey, namely:

1. Our journey in the world does not begin or end with us but is part of a continuous chain of lineage dating back to the very origins of human existence.
2. Those who have lived this journey before us are still aware, conscious, and caring.
3. Those who came before us support our success during our journey in this physical reality.
4. We have a responsibility to acknowledge and honor those who are the predecessors of our lineage, our *Egun* (Ancestors), both the earthly *Èniyàn* and the extraterrestrial *Irunmale* and *Òrìṣà*s.
5. We can and should seek the assistance of our Ancestors in dealing with the circumstances and conditions of our lives.
6. Past, present, and future are not separate, individuated parts but rather an integrated matrix of divine energies that cannot be divided one from the other.

Olódùmarè and *Òrúnmilà* speak to us about reincarnation in the Sacred *Odù Ifá Òtúrúpòn Ìdí - Òtúrúpòn'Dí* (116)

On Reincarnation

This *Odù* says: (Speaking of *Odùduà* and *Òrúnmilà* teaching the people on reincarnation.)

Aboru Aboye!

“Ilé ayé dára.
 Òrun ma sunwòn o.
 Odùduà niki àwọn ọmọ aráyé maa padawa ki òun maa tún wọn ẹ.
 Ọmọdé ni oun ko lọ.
 Àgbàlagbà ni oun ko lọ. A ni Eetiri?
 Wọn ni: Òrun ko ya re’bọ àwọn iba maa lọ.
 Òrúnmilà I òrun dára. I òrun ni ilé ẹwà.
 Odùduà ko jẹ gbe ibi ti ko sunwòn. Ibi rere li aiba Òrìṣà.
 Èni a ba pe kiojẹ ipe.
 Abiamọ ki ipe ọmọ wa j’oro.
 Sibesibẹ ọmọ aráyé nkọ’di A niki wọn rúbọ ki òkùnkùn le ka kuro loju wọn.
 Bi ẹba nṣiṣe ki ẹ le maa wo òrun.
 Èfun mèrindílógún, aṣọ funfun, ẹgbàáwa owó ati ewé Ifá.
 Bi ẹba rúbọ tan ki ẹ ma dẹ sunmọ’tosi ẹjẹ.
 Wọn ko rúbọ.”

“The world is beautiful.
 Heaven is magnificent.
 Odùduà advised the people of the world to come back to him for reincarnation.
 The children refused to go.
 The elderly people also refused to go. We asked why?

They said, “It is not easy to go to heaven and come back.”
 Òrúnmilà said, “Heaven is graceful, and it is the home of beauty.”
 Odùduà would never live in a despicable place. Òrìṣà is always found in decent places.
 Anyone who is called should answer his call.

No mother would call her child to suffer.

The people of the world were still hesitating. **They were advised to sacrifice** so that their veil of darkness might be removed.

If they are working, they should always look up to heaven.

The sacrifice: sixteen limestones, a piece of white cloth, twenty thousand cowries, and Ifá medicine.

If the prescribed sacrifice is performed, they should abstain from blood.

They refused to sacrifice.

Òtúrúpon Ìdí - Òtúrúpon'Dí (116)

As I have stated in a previous Post, if we ask, “*What IS the Will of God?*” “*What form does it take?*” “*How is it made manifest?*” The only possible answer is that **LIFE is the Will of God!** And every aspect of it, **substantial** and **insubstantial** is indicative of a single, organic whole, **The All, The One, Orisun** (The Source), the Divine Matrix, The Unifying Consciousness that is *Olódùmarè*.

The importance of Ancestor Worship is certainly not unique to the *Ifá* Tradition. When I traveled in China, Southeast Asia, including Bali, Thailand, and Cambodia, it was not uncommon to see the people leaving offerings of food to their Ancestors at their tables and out in front of their homes and businesses. The *Ifá* Tradition offers the devotees and unaffiliated seekers the opportunity to ‘know’ from your own experience the answers to the questions I’ve raised in this talk.

Knowing based in the evidence of the **substantial** reality is not always sufficient to answer questions about the **insubstantial** reality. Perhaps a personal experience will help explain.

When I was in college my best friend had taken a different path and ended up being drafted and shipped off to fight in the Viet Nam War. He had tried unsuccessfully to make contact with me while back home on a temporary leave. Unfortunately I allowed my school demands to keep me from meeting up with him. Unknown to me my friend was eventually sent back overseas into the war. One evening while I was working late in the experimental psychology lab at school I felt someone touch me on my shoulder. The touch felt quite **substantial**. Since no one was in the room with me I immediately looked around to see who had touched me. There was no one there! At least not that I could see! Just as quickly as my movement, my friend’s ‘*Àṣẹ*’ engulfed me and I ‘knew’ that it was his presence. A week or so later, I learned that he had been killed in Viet Nam around the same time as my experience. I KNOW that he made contact with me. I don’t need a witness, or agreement, or acceptance, or proof from anyone! I know from experience that there is a presence, a consciousness that exists after the death of the body and that that **insubstantial** energy can make itself felt in and influence the events of the **substantial** reality.

I know that many of you have had similar experiences with friends or family members, and know exactly what I’m talking about. It is a most profound certainty that resides in the heart and leaves an indelible mark in your consciousness. When we invite our Ancestors to be present in our lives by acknowledging the reality of their continued existence, profound things can and will happen, life changing things. In fact, your whole perspective on life can shift when you finally know with certainty that this journey is neither a beginning nor an end but part of an ongoing process that is emanating from the very consciousness of *Olódùmarè*.

How do you participate in Ancestor Worship?

If you have studied and implemented the 22 Lessons on **Ifá Iwa** you already know what to do and how to do it. But if you are new to this Channel, it can be as simple or elaborate as you wish to make it. Pour cool water in a crystal or wooden goblet on a regular basis and thank your *Egun* for their part in your life and for supporting the will of your *Orí*. Reserve that goblet exclusively for communion with your Ancestors. Allow the water to slowly evaporate which symbolizes your *Egun* receiving your offering. You can also pour your libation directly on the earth. Light a white candle and offer prayers of gratitude to your *Egun* and ask for their assistance in dealing with some serious area of concern or importance in your life. I like the glass incased 7-day candles because you have the option to lite the candle each of the seven days or to let it burn for all seven days. (Of course, always be careful where you place the candle.)

Place a small plate at your dinner table and share your meals with your Ancestors by placing a small portion of food in their plate. Reserve that plate exclusively for connecting with your *Egun*. The food can be left on the table to dry out before discarding or you can place it outside where the *Egun* can use the birds, insects, and animals as avatars to eat and drink the offerings. Call the names of your Ancestors to include them on special occasions and during special ceremonies like wedding, graduation celebrations, and the birth of children. Pictures and an altar for your *Egun* can be powerful elements of Ancestor Worship but are not a necessary part. The main idea is to be aware, conscious of the **insubstantial** reality, and to have faith and eventually, the certainty of knowledge that the **insubstantial** reality can influence and affect the **substantial** reality.

Àṣẹ! Àṣẹ! Àṣẹ o!

***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!