

P02_2_2018_Ancestor_Worship_Pt3_Vscript (December 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 Ègbé, 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 Ègbé 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 Ègbé. 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 III*

It is my heartfelt desire that my monthly Video Lessons and the Blog Library dating back to 2016 will assist you in learning more about this wonderful spiritual tradition, and in finding and understanding your place in this Divine Creation. You are so much more than you have been led to believe. The **Hypnosis of Social Conditioning** and its lies has robbed you and me of the knowledge of our (true) identity and of our sense of spiritual power. This journey into the wisdom of our African Ancestors is about reconnecting with that knowledge and power and choosing to take responsibility for defining ourselves for ourselves. I take my role as your guide and *Ojubona* (teacher) on this journey as an honor, privilege, and responsibility because I understand the truth of who you are as divine beings.

As I mentioned in other places on the website and in these videos, it takes many years to become a fully qualified and authorized *Babaláwo*. Potential Priests, Priestesses, and *Babaláwos* may study 15 years or more to internalize the knowledge of the *Ifá* Corpus, and even then, they have only scratched the surface of this living spiritual tradition.

My initiation as a Priest of *Ọbàtálá* in 2001, and as a *Babaláwo* and member of the *Isoro* Traditional Council of Chiefs in 2011, took place over a period of about 10 years. And I've continued in my training for an additional 11 years since then. But there is much knowledge that

I did not acquire during that period of growth into my status and role as the *Oluranse Emese*, Voice of the Emese. After all, I did not spend those 20 years there in *Ile-Ife* at the Source. I was not being tutored and mentored in person everyday of the past 20 years, like the *Babaláwos* being taught there in *Ile-Ife*. As I said at one of our monthly *Ifá Isopo Ikojopo* (*Ifá* Connectivity Gathering), I, like all of you, am still a work in progress. That is one of the reasons that I appreciate when you, the readers of the monthly Blog, viewers of our monthly video lessons, and YouTube Egbe members, write to me with your comments and questions. As I often say, “*The road to wisdom is paved with questions?*” and “*We are on this journey together!*”

Although my education and training in the *Ifá* Corpus is limited in comparison to the *Babaláwos* who live and study for years there in *Ile-Ife*, at the Root of *Ifá* Civilization, I do have the advantage and blessing of being able to take my questions directly to the Source of Sacrosanct Knowledge on *Ifá*, the *Emese* and the *Isoro* Traditional Council of Chiefs. When you write me with your comments and questions, and I respond, you should know that I often send your questions and my responses to the Council to make sure that what I have given you is completely consistent with the *Ìṣẹ̀ṣe*, the *Ifá* Corpus, Sacred Oracles of *Ifá*, and the *Ifá* Spiritual Tradition of *Òrìṣà* and Ancestor Worship as practiced and lived there in *Ile-Ife*.

Every Blog Post and every video lesson has been sent to the *Isoro* Council for their review and there is no reluctance on my part to issue a correction or clarification in a follow-up Post or video should the Council inform me of some misstatement or need for additional information to be shared, although I should add that my confidence is based on the fact that the Council has stated that “*according to Ifá (Òrúnmilà), the Òrìṣà are speaking through the Oluranse and they (the Council members) will not challenge what I am guided to speak.*”

So as always, I invite you to become a monthly Subscriber to this Channel and to visit the website often to explore the wealth of information that is available in the libraries and other links. Also, invite your family, friends, and associates to visit the website and this YouTube Channel, and see if the contents of the website and videos speak to their spiritual yearnings.

In response to one of my Post on Ancestor Worship, I received an email that I would like to share with you along with my response. Hopefully, you will find value to both the email and the response. I will quote both in their entirety, as always, edited only for names, spelling, punctuation, and clarity.

“Alafia Baba Umar! Thank you for sharing your blog on the ancestors and Orishas. I enjoy reading them. I’ve learned a lot about metaphysics and the physical world and find it comforting to know even now when I’m feeling alone, I am not alone because ancestors are with me. As discussed in your blog, I’ve decided to start setting a plate for my ancestors. One of the Korean stores I shop in always has a small plate of food set by a statue of Buddha, a candle, and a portrait of a family member. I never asked why but now I see the importance of this daily practice. My question: Here in our house, I keep glasses of water and a small tray of treats on a table designated for the Orishas and our ancestors. This is one of the areas where I go to pray and talk daily with the Orishas and ancestors. *Is it okay to have the Orishas and ancestors sharing the same table, or should I have two separate areas?* I want to be sure not are offended.”

Again, I am grateful to the reader for their question because it allows all of us to grow in knowledge and understanding. Here is my response!

“*Alafia...! Ire Aiku! Yes! Òrìṣà and Egun are Entities of two different realms or spheres of influence. Therefore, the altars should be separated. They can be near each other but not the same table or level. For example, if you had a multi-level table you could separate them on different levels. Or simply place them on different tables in the same room or area. The key is to be able to focus your attention on the specific Supernatural Entities to which you are talking, praying, appealing on any (particular) occasion, and to respect the order of influence in your spiritual relationships, first your Ori, second your Egun, and third, your Òrìṣà. Also, all the Òrìṣà should not be clustered together because they have different energies some of which are not compatible. Hope this helps!*”

Both the email of the seeker and my response were forwarded to the *Isoro* Council for any comments, corrections, or additions. The Council responded with great insights into the placement of Òrìṣàs (which I’ll share in a future lesson) but there were no corrections or additions to my response regarding the separation of altars or the order of influence in our spiritual relationships, *Ori* first, *Egun* second, and your *Crowning Òrìṣà* third.

Part of my role as *Oluranse Emese* is to look at some of the many sources of information available in books and on the Internet and provide the Council with the opportunity to evaluate the information for consistency with the *Ifá* Corpus, the Sacred Oracles of *Ifá*, and the *Ifá* Spiritual Tradition of Òrìṣà and Ancestor Worship as a whole. Sometimes, I may come across a website or other source and send the information via email directly to the Council for their review.

Sometimes, I learn of someone who claims to be an initiated *Babaláwo* or *Iyalorisa*, even claiming to have been initiated in *Ile-Ife*, and I will send his or her name and information to the Council to see if there is any record or knowledge of this person ever being initiated in *Ile-Ife*. *How would they know or remember?* Perhaps a personal experience can shed some light.

Several years ago, I was supposed to receive a very important package from the *Emese* and Council. I, of course, wanted to make sure that they had my mailing information correct. So, I wrote to my liaison to the Council and asked if we needed to verify that they had the correct address. The *Alatunse Awo* assured me that there was no need to do any further verification because my name and contact information are engraved in the walls of the *Isoro* Council headquarters. The *Emese* and the *Isoro* Traditional Council of Chiefs are the most reliable repository of information about the history of *Ifá* to be found any place in the world, including who has been initiated as a Priest, Priestess, *Iyalorisa*, or *Babaláwo* in the *Isese*, the Yoruba Spiritual Tradition as practiced and lived in *Ile-Ife*, Nigeria.

As I mentioned, I will be sharing more from the Council’s response to my email and questions regarding the Òrìṣà and altar placements as we continue with our exploration of *Ifá*: The Spiritual Tradition of Òrìṣà and Ancestor Worship. We’ll be talking about Òrìṣà Worship next. But, first let me conclude this Post with a few words on Ancestral Reverence from *Baba Ifá Karade* and his book, *The Handbook of Yoruba Religious Concepts*.

“It is the ancestors who have interpreted and revealed the words of the universal construct. They have actualized the *ashe* regarding psychological and cultural expression. They have uncovered

the inherent divinity and spirituality of human existence. The ancestors provide the ethics and world views of the tradition. Adherents to the tradition abide by the ancestral wisdom to develop themselves and the culture. Ways of behavior to ensure a good life are primarily ancestral statements. It is a good life which leads to a good death. A death which leads beyond the gate and is life everlasting. The *alaashe* (keepers, guardians of the *ashe*, *Babaláwos*, *Ifá* Corpus) provide examples of right living as handed down by Yoruba ancestors.”

- *Ifarabale*: Composure
- *Owo*: Respect
- *Suuru*: Patience
- *Eso*: Caution
- *Imo*: Knowledge
- *Ogbon*: Wisdom
- *Oye*: Understanding

Baba Ifa Karade did not give the definition or meaning of ‘alaashe’ in the above quote. My translation of the term is given in the parenthesis. I will look to the Council to comment if my translation needs correction.

Remember your Egun, for they are surely remembering you!

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!

Ref: The Handbook of Yoruba Religious Concepts, by Baba Ifa Karade, Publisher Samuel Weiser, Inc., ISBN: 0-87728-789-9