

P02_2_2019_One_God_Pt1 (February 2024 Release)

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: The Sixteen Truths of Ifá, Pt. 1 One God

To approach an understanding of the Creator, we'll need to start our lesson with some perspective on the nature of creation.

Scientists agree that:

- There are billions upon billions of stars in our universe.
- There are between 200 billion and 400 billion stars in our Milky Way Galaxy alone.
- There are between 200 billion and 2 trillion galaxies in the observable universe, many of them larger than our Milky Way Galaxy.
- With at least one planet per star/sun, there are estimated to be about 2 trillion planets in the 'observable universe', and 100 sextillion planets in the universe (seen and unseen).
- Conservative estimates assert that the 'observable universe' may contain as many as 5.3 trillion planets suitable to support some form of life.
- Additionally, some scientists believe there may be parallel universes and the number of parallel universes would be virtually infinite.

- Finally, our avatar bodies are made up of an equally large number of cells and micro-organisms, and all of what we observe as objects, large and small, in our bodies and in the Universe, are made up of energy and space.

Therefore, let me state that to assume that we are the only intelligent life form in creation is pure ignorance at best, combined with pure arrogance at worst. So, let's begin our journey through to 16 Truths of Ifá by agreeing on two important premises.

1. Premise 1: Truth (1) There is a single God (the Source and Cause of all that exists)!
2. Premise 2: There are a multitude of **Highly Evolved Beings** in creation (i.e., beings who are far more technologically, physically, mentally, and spiritually advanced than us.)

In my May 2017 Post on the Sixteen Truths of Ifá, it was stated, "There are many who draw a sharp dichotomy between the so-called **Monotheistic** religions (believing in One God), and **Polytheistic** religions (believing in many Gods). In *Ifá*, as in other indigenous belief systems, there is a Single Supreme Being (God). This Supreme God then orchestrates creation through forces, agency, and agents. There is no real distinction to be made here.

- Both Monotheistic and Polytheistic religions believe in an Omnipotent Sentient Being who works through forces, agency, and agents.
- The difference is that indigenous belief systems tend to acknowledge and interact more directly with these forces, agencies, and agents through formal and informal rituals, ceremonies, and metaphysical practices."

Let's move beyond the distinctions between religions and deal with the subject of 'God' itself. Let's face it! This word 'God' has become problematic in terms of its usefulness in creating a bridge and bond between humans and between humanity and the natural environment. The word 'God' is full of meaning and clearly refers to something, but the something that it refers to, is unclear, and in fact, unknown and probably unknowable from our vantage point in the *L'oja* (marketplace).

The word 'God' can refer to:

- The creator and ruler of the universe and source of all moral authority; the Supreme Being.
- A superhuman being or spirit, able to manifest in an avatar, and worshipped as having power over nature or human fortunes, a deity.
- An image, idol, animal, or other object worshipped as divine or symbolizing a god, for example, the Sun.

Notice that these definitions of the word 'God' in one-way or another describe or prescribe the notion that this 'God' is a 'thing', separate and apart from other things. What emerges from this Separatist Theology and perspective is that this 'God' and humans are separate. This perspective results in the emergence of divisions between humans, and between humanity and nature. If we are to become Highly Evolved Beings, we must understand that the word 'God', in whatever language it is expressed, is only a placeholder for that which

cannot be labeled.

- The word 'God' is a placeholder for a personal experience that each of us is having but that we commonly refer to as a personified other.

Humans around the world and for thousands of generations have called upon this 'God' by many names and then argued, fought, and died over disagreements about whose 'God' was or is the true 'God'. Consider some of the names of God just across African Civilizations. In fact, let's just focus on names of the Supreme/Creator God.

Creator God (People/Culture)

Akongo (Ngombe)

Alatangana (Kono)

Amma (Dogon)

Aondo (Tiv)

Apap (Teso)

Arebati (Bambutu)

Ataa Naa Nyongmo (Gan)

Bumba (Boshongo)

Cagu (Kalahari Bushman)

Cghene (Isoko)

Fidi Mukullu (Bene Lulua)

Hao (Janjero)

Imana (Burundi)

Kalisia (Pigmy)

Kalunga (Ndonga)

Ka Tyeleo (Senudo)

Kwoth (Nuer)

Kyumbe (Zaramo)

Libanza (Bangala)

Lisa (Fon)

There are dozens of other categories of Gods, and innumerable other civilizations, too many to explore in this Lesson. The Encyclopedia of Gods lists over 2,500 Deities of the World, and even that is a short list.

Mbomba (Mongo/Nkundo)

Mbongo (Ngbandi)

Mbotumbo (Baule)

Mungu (Swahili)

Ngai (Kikuyu)

Niamye (Baule)

Nyame (Akan)

Nzambi (Bakongo)

Oduduwa (Yoruba)

Olodumare/Olofi-dumare (Yoruba/Ifa)

Osanobua (Edo)
Pemba (Bambara/Mande)
Rubanga (Alur)
Sa (Kono)
Suku (Ovimbundu)
Toro (Ngbandi)
Tororut (Pokot/Suk)
Tsunigoab (Hottentot)
Unkulunkulu (Zulu)
Unumbote (Bassari)
Waka (Oromo)
Weri Kumbamba (Gishu)
Yaro (Kafa)

You'll find even more names listed in the .pdf script when you download it from the website.

This is a very incomplete list of just the 'Creator Gods' of the African Continent. I hope this is enough for you to get the main idea, and that is that we humans are swimming against a current of Universal or Divine Consciousness.

- The natural current of life and consciousness is flowing towards wholeness, oneness, unity, while we are busy fighting over the Illusion of Separation.
- We have framed our sense of reality based on a Separation Theology, Cosmology, Psychology, and Sociology, and the perceived differences between things, rather than focusing on the similarities and interconnection of the things we perceive as different. This Separatist Theology is part of the Hypnosis of Social Conditioning.

Are all these names speaking of different gods, or are they all speaking of and appealing to different perceptions and aspects of the same thing?

There must be a way to strip away our cultural and linguistic differences and focus our attention on the essence of what lies behind the veil of all the names and images of God.

For example: My oldest daughter calls me 'Daddy', my oldest son calls me 'Pops', my second oldest daughter calls me 'Abi' (meaning Father), my youngest son calls me 'Dad', and my youngest daughter doesn't call me at all. It should be obvious, despite the different labels, that they are all referring to the same 'father', ME.

Aren't all cultures basically striving to do the same thing, creating ideas and patterns that can act as a cohesive force of Isopo (connectivity), to sustain their cultural and physical existence?

The various ways and ideas about what will sustain a particular culture's existence may be problematic, even horrific in some cases, but in essence they are all doing the same thing.

As I have stressed in previous lessons:

- Religion is not an end, in and of itself! It is instead, a means of turning us, and pointing us, in the direction of something much greater than what is contained within the religion itself.

When *Ifá* declares that ‘*There is a single God*’, it is not challenging the primacy of one ‘God’ (label) over another. It is not saying that ‘*our God*’ is better than ‘*your God*’. Instead, *Ifá* is saying that **all the labels must be pointing to the same thing**. Each label represents a cultural and linguistic recognition and expression of our awareness that **there must be an Ultimate Source, Cause, and Sustainer of Everything**. ‘A rose by any other name is still a ...’

- **Cause and Effect is a Law!**
- **For every Effect, there must be a Cause.**
- **Something connects the Effect to the Cause!**

In *Ifá*, we call this Ultimate Energy Source *Oro* and the *Àṣẹ*, we call this Ultimate Cause *Olódùmarè*, and we call this Ultimate Sustainer of Everything *Olofi-dumare* or *Olorun*. We also understand that even in these names, we are referring to aspects of the same thing. *There is a single God!*

The name *Olódùmarè* is composed of two main words, *Odú-màrè* (*Edú-màrè*).

Odù or *Edù*, the first of the words means the main chapter, or heading, giant or very expansive, secret, unknowable, authority, or power.

Màrè, the second component means fixed, constant, unmovable, eternal, unchangeable, unreachable, or unattainable.

Olódùmarè can be explained as:

‘*Ol*’ - the owner of ...

‘*Odu*’ - secrets, powers, authority, and other superlative attributes (as in),

‘*Mare*’ - fixed, constant, unmovable, eternal, unreachable, unattainable.

Therefore, there is no other Deity that can be said to possess these superlative attributes as *Olódùmarè*. (No matter what name or powers a group wants to ascribe to their ‘God’, the Reality that is conceived as *Olódùmarè* encompasses those attributes.)

Ultimately, what we are all trying to grasp is the nature of existence itself. Comprehending this experience, we call existence, life, is what has lead generations of our ancestors, across multiple civilizations, cultures, and worlds to contemplate the existence of a ‘God’. In the *Ifá* Spiritual Tradition, we refer to this experience we are having, this existence that we call life, as the *L’oja*, the Marketplace, the marketplace of ideas.

Note: I started out thinking that The Sixteen Truths of *Ifá* was going to be a series of sixteen videos spread out over the next sixteen months. But as I was preparing the original draft of this lesson back in 2019, I (with a smile on my face) could hear/feel my *Orí* saying, ‘*Nope! Not going to be that way! You must speak what is flowing into your mind, your heart!*’ I

hadn't given any thought to mentioning the *L'oja* in that Post, but to understand what we mean when we say, '*There is a single God*', we must understand something of the circumstances of the 'we' that are seeking understanding.

- *What is the nature of the L'oja, the 'marketplace', the realm of our experiences?* That question is important because this single God must be the Source of the *L'oja*, and because it is within the context the *L'oja* that we have framed our notions of 'God'.

To be continued!

*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 Ife! My heart embraces you with love!
Ajolo Ajobo! We go out together; We return together!

Àṣẹ! Àṣẹ! Àṣẹ o!