

P04_4_2019_No_Devil (April 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 and additional *Ifá* lessons.

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*: Truth (2) - There is no Devil!

Although *Ifá* exposes and addresses all the frailties of humans, it does not proclaim us to be born sinners or born in sin (Original Sin) as some other belief systems propose. Quite the opposite! The History and Corpus of *Ifá* makes it clear that humans are divine creations with the potential to transform into powerful ascendant beings. We are not created to be victims of God's wrath! *Ifá* acknowledges the existence of negative forces in Creation but none of these forces or entities exercise the power of gods beside the Supreme God, *Olódùmarè*. We are created to fulfill the legacy of creation, to choose to overcome the forgetfulness brought on by the dynamics of the *L'oja* (marketplace), and to live in harmony with the agency and agents of *Olódùmarè*. We are Divine Spiritual Beings having a physical experience according to the Will and Intention of *Olódùmarè*. *Ifá* entertains no concept or need for the existence of an entity called the Devil.

According to the English dictionary, the Devil is:

- The supreme spirit of evil; Satan
- A subordinate evil spirit at enmity with God and having power to afflict humans both with bodily disease and with spiritual corruption.
- An atrociously wicked, cruel, or ill-tempered person or entity.

Europeans have long assumed that *Èṣù Èlégbá* was the personification of the European/Christian concept of the devil (Satan). According to *Iya Ekundayo, Iyalorisa* (priestess), spiritual medium of the *Xango* tradition, initiated as *Iyanifá* in the *Ifá* tradition of Yorubaland of Nigeria, and author of the *Farinade Olokun* Blog, we can trace the history of this misunderstanding (intentional or unintentional) to the arrival in West Africa of the European Sir Thomas Powell and his translator in 1841. When Sir Thomas Powell set out on his Niger Expedition, he traveled with a native-born Yoruba linguist named Bishop Ajayi Crowther. The name should give you some sense of the potential for witting or unwitting bias. *Funso Aijejina*, Professor of Literature at the University of the West Indies, St. Augustine, Trinidad, and Tobago gave a lecture at the National Theatre in Lagos, Nigeria in 2008.

According to Professor Aijejina, 'Bishop Crowther was and is responsible for the association of *Èṣù* with the devil', and therefore of the false notion that there is a concept of the devil in the *Ifá* Spiritual Tradition and other African Spiritual Traditions. He is responsible for the course of this history because as Bishop Crowther was translating the Bible into the Yoruba language (for the purpose of wittingly or unwittingly assisting the Europeans in the process of mentally colonizing the African People), he chose to translate the word for the Christian concept of 'Satan' as the *Ifá* Primordial Entity we call *Èṣù Èlégbá*. It is difficult to imagine that this was unintentional. As a linguist and as a native-born Yoruba, Crowther would and should have known that the Yoruba name '*Èṣù*' means 'the Divine Messenger', and the Yoruba name '*Èlégbára*' means 'Spirit of Good Character'.

It is understandable that some humans would come up with the concept of a Primordial Devil. After all, a lot of 'bad things' happen in the lives of humans, and the concept of 'The Devil' is useful in providing an explanation for some of these events, or at least a direction towards which to direct our anger, rage, hatred, angst, and pain. Sometimes we skip right over the 'devil' and go right to blaming 'God' for the misfortunes and bad fortunes in our lives.

In my growing understanding of *Ifá*, I have come to the realization that from the *Ifá* perspective, 'bad things' happen because of the spiritual mathematics of the *L'oja* (marketplace). Remember what we stated in the previous lessons regarding the *L'oja*. Several of my past lessons, if not most of them, bring together the various elements of this Spiritual Mathematics.

Olódùmarè determined to create what you and I call creation, life, existence, so that the Realm of Infinite Possibility could be manifested and witnessed as an experienced.

There is only One Consciousness and each of us is expressing that Consciousness and reflecting to IT or in IT our experiences (our thoughts, emotions, choices, and actions). *Ifá* refers to this special relationship between the Source (Universal Consciousness), and human Consciousness as *Kadara* (a divine share), or *Ipin* (a pre-destined share), and Spiritual *Orí* (spiritual head, personal god).

Olófi-dùmarè, the *Èlédá* (Creator aspect or Will of Source) set into motion the Principle of Manifesting by the energy of Thought. *Thoughts become Things!* *Olófi-dùmarè* also provided

an avenue for Èṣù *Èlègbá* to exercise supreme authority over the affairs of humans in the realm of the *L'oja* by giving humans the ability and opportunity to make choices (one of the domains of Èṣù *Èlègbá*).

Èṣù is not the devil! *Ifá* says there is no devil!

- Èṣù is an *Òrìṣà / Irúnmọ̀lẹ̀* in the *Ìṣẹ̀ṣe* (spiritual tradition) of the Yoruba people.
- Èṣù is a prominent primordial Divinity, present at the very beginning of creation.
- He is a delegated *Irúnmọ̀lẹ̀* sent by *Olódùmarè* from *Ìkòlé Ọ̀run* (the sky / heaven) to the earth.
- He is the Chief Enforcer of natural and divine laws.
- He is the Deity in charge of law enforcement and orderliness.
- Èṣù's function / role is to receive and to rescue.
- *Èlègbà* receives supplications, dues, and gifts when approached, and goes out to rescue when called upon.
- Èṣù is primarily a special relations officer between *Ọ̀run* (heaven) and *Aye* (Earth).
- He is the "inspector – general" or the confidential secretary of *Olódùmarè*. He makes the final recommendation to *Olódùmarè* for the latter's approval.
- He also reports on a regular basis to *Olódùmarè* on the deeds of men and divinities, incorrectness of worship in general and sacrifices in particular.

Èṣù

- *Ènyin ni Oluwa Ilo*. You are the Lord of Flexibility.
- *Ènyin ni Oluwa awo Yiyin, Esi, ati Iparo*. You are the Lord of Choice, Chance, and Change.

Olófi-dùmarè also set into motion the Principle of *Na Wa / Itẹ̀lọ* (Expansion) as a fundamental necessity if the goal of experiencing the Realm of Infinite Possibility is to be realized. Everything in creation is operating under this important principle and that includes you and me. *Na Wa / Itẹ̀lọ*, Expansion necessarily implies 'change', so *Olófi-dùmarè* also established the principle that:

- *'Anytime You Change a Thing, You Change More Than What Was Intended'*.

If you and I are going to experience expansion, then the opportunities for us to make choices must be such that we are encouraged to learn and grow in that process.

- Humans must learn the consequences of doing *'this as opposed to that'*, and then grow, expand into the wiser choice, and Higher State of Being.

That is, our physical *Orí*, which is emotionally attached to the *L'oja*, must transcend, and enter a state of *Isopo* (Connectivity) with our Spiritual *Orí*, which is bound to heaven. Therefore:

- The Principle of Contrast (*this versus that*) is an ever-present manifestation of the architecture of the *L'oja*.

Hence:

Orí inu wa maba tode je!

May our Spiritual *Orí* not conflict with our physical *Orí*!

- So, 'bad things' don't happen because of 'The Devil'.
- Bad things happen because of the Spiritual Mathematics of the *L'oja* and the human capacity to make both good and bad choices.

The ***Ajoogun*** (***Iku*** – Death, ***Arun*** – Sickness, ***Eyo*** – Tragedy, ***Ofo*** – Loss, ***Idina*** - Obstacles, ***Akoba*** – Unforeseen Evils, ***Fitibo*** – to be Overwhelmed) are a part of the Spiritual Mathematics of the *L'oja*.

- *Ifá* provides its devotees and adherents ways of working with the Spiritual Mathematics, shifting the *Àṣẹ* to our advantage, and avoiding or mitigating the influence of the *Ajoogun* by making the best choices.

The choices we make and the actions we take can certainly result in what we might refer to as devilish behavior or a devilish state of being, but to assign the consequences of our choices to 'the Devil' is an unsuccessful attempt to circumvent the experiential reality of the *L'oja*. Remember,

Emi ni Alakoso ti Ayanmo-Ipin!

I am the Master of my Destiny!

I am free to accept or reject at will.

I am free to take the Power.

I am free to take the Wisdom.

I choose to shine as a light among the children of men.

Nor does *Olódùmarè* want the credit or blame for our choices, just as a father or mother would not want to take the credit or blame for the choices of their children.

- By allowing the child to assume both the credit and the blame for their choices, the parents are helping the child to grow into a responsible human being.

In this life, opposing or alternative choices are put before us, and we are left to decide for ourselves. We share that experience of choosing with the One Universal Consciousness, the SOURCE of Everything, that we call *Olódùmarè*. All this brings us to the Third Truth: There is no Predestination!

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!