

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: **Ifá: The Spiritual Tradition of Òrìṣà and Ancestor Worship**

Ifá & the Òrìṣà, Part VI

Isopo is a Yoruba term that means 'connectivity' – the state or extent of being connected or interconnected.

- Things that are connected have access to and the possibility of communication with each other.
- Things that are connected are linked or related to each other.
- Things that are in a state of *Isopo* feel an affinity with each other.

Affinity is a spontaneous or natural liking, empathy, or attraction for someone or something. We can also experience that sense of *Isopo* or affinity with thoughts and ideas. Most, if not all of you are listening to this video lesson because you have a sense of *Isopo* (connectivity, affinity) with the wisdom of the *Ifá* Spiritual Tradition of Òrìṣà and Ancestor Worship. We should always stop and think about the things we believe, why we believe them, and how we understand or perceive the things we believe. *Do I feel a sense of Isopo to the things I believe or are they just conditioned ideas, habits of thinking?*

To emancipate ourselves from the **Hypnosis of Social Conditioning** and expand into our full power and potential, we must utilize **discernment** (as we did in the series on *Ifá* and White Supremacy Racism) to alter our way of looking at ourselves, the world, and the entire creation. The **Eurocentric Worldview**, rooted in the Newtonian scientific perspective, would have us believe that the world, this reality, is a machine-like thing composed of separate parts or components. But our Ancestors developed an **Indigenous Worldview** that sustained them for thousands of years before the Western Worldview of the *Ọ̀yìnḃó* was even conceived.

Our Ancestors understood the world to be a single, living organism, no part or aspect truly separate from another.

- The *Ọ̀yìnḃó* / Eurocentric Worldview pursued understanding by analyzing and labeling component parts of the world as separate things.
- The Indigenous Worldview of our Ancestors sought to understand all aspects of the world as interrelated, interdependent, and interconnected elements of a single essence, a single entity. At the center of the Indigenous Worldview is the notion of *Isopo*, Connectivity.

This is one of the reasons why the 5-part mini-series on ***Ifá* & White Supremacy Racism** was so important for us to explore.

In the *Ifá* History of the Beginning, there was nothing but the **Oro**, the Undifferentiated Source Energy of Creation, the Realm of Infinite Possibility. The **Oro** then called into existence the law of duality/polarity, and differentiated Itself into the **Àṣẹ**, the Material of Infinite Manifestation, and the **Àṣẹ** became self-aware, conscious, it became Universal Consciousness. This Sentient Energetic Essence (SEE) recognized itself as the Realm of Infinite Manifestation Possibility and determined the idea of experiencing the fullness of its potential. That determined idea ignited the creative impulse and set into motion the phenomena of the entire cosmic reality, including you and me.

The Indigenous Worldview gives rise to a question. *Did the SEE, Sentient Energetic Essence subdivide itself into various parts to manifest creation?* To me, that assumption is not reasonable. **To divide** means to separate or be separated into parts, or to form a boundary between two or more things. If the goal of the SEE, and the purpose of creation, were for the SEE (this Sentient Energetic Essence that we call *Olódùmarè*) to experience the fullness of the Realm of Infinite Possibility, the fullness of its own potential, then separation, separateness would be contrary to that purpose. There is however another perspective that we can take. That is, that the SEE (*Olódùmarè*) decided to express Itself in a multiplicity of forms, thereby maintaining its essential unity while at the same time creating the possibility of having a multiplicity of experiences.

Now, in the *Ifá* Spiritual Tradition of *Òrìṣà* and Ancestor Worship, we call the Originating Essence of Creation **Oro**, the Energetic Essence of Manifestation is the **Àṣẹ**, and we call the Sentient Energetic Essence of Consciousness *Olódùmarè*. These two perspectives, the subdividing of the SEE (the *Ọ̀yìnḃó* / Eurocentric Worldview) versus the expressing of the SEE through a multiplicity of forms (the Indigenous / Afrocentric Worldview) lead to very different ways of being in the world and interacting with all its entities and forms.

- In a world where everything is viewed as separate there is the inevitability of competition, hierarchy, and conflict, domination, hatred, and war.
- In a world where everything is viewed as one thing, where everything is the SEE expressing and experiencing itself through a multiplicity of forms, there is the inevitability of a familial attitude towards everything, a sense of unity, mutual acceptance, harmony, love, and grace. There is the awareness of interrelatedness, interconnectedness, and interdependence.

Are the material elements, the forces of nature, the manifestations of the vegetal realm, the manifestations of the animal and human realms separate, independent things, or are they all expressions of the same thing?

The worldview that you choose to believe will lead to very different paths and ways of being in the world.

- If, in your thinking, they are truly separate things, and separate from us, then any attempt to influence the material elements, the forces of nature, the plants, the animals, and even other human beings must be by external, physical, and mechanical means.
- If, on the other hand, everything is really and truly one thing, then we are all connected, everything is connected on an energetic level and therefore everything is influencing and being influenced by everything else, all the time, in both seen and unseen ways, through material and immaterial channels. This is the Law of *Isopo* and the source of **spiritual power, psychic abilities**, and what some would call **magic**.

This later view is the perspective of our ancient indigenous Ancestors and the worldview of *Ifá*. The *Àṣẹ*, *Olódùmarè*, *Olofi-dùmarè*, *Ori*, *Egun*, *Òrìṣà*, *Imoles*, the cosmos with its planets, galaxies, stars, the plants, the trees, the insects and animals, the rivers and oceans, the mountains and stones, the elements of earth, air, fire, water, metal, and wood, the forces of nature, these are not all separate things, but expressions of the SEE seeking to experience the fullness of its potential.

- What this means is that each of us can influence any and every aspect of the creation through physical, spiritual, metaphysical, and unseen means!
- What it means is that we each are, in every moment, influencing the world that we experience.
- It means that the SEE, God by any name, is present in everything, and yes, present in each of us.

When the *Àṣẹ* became self-aware, its first thought was 'I AM'. This is one of the shared, unifying experiences of everything. Everything is an expression of the SEE and therefore shares its consciousness, its awareness to some degree. The first sense of everything is the first thought of *Olódùmarè*, 'I AM' (*Emi ni*).

Whatever follows *Emi ni* becomes your and my reality! When you and I utter the words, "I AM..." , we are stepping into our role as *Eleda*, Creator.

At first, in our earliest understanding of the *Ifá* Spiritual Tradition of *Òrìṣà* and Ancestor Worship we naturally tend to think of *Olódùmarè* and the *Òrìṣà* as entities that are separate from us, and

that exist outside of ourselves. But the real empowerment potential of the *Ifá* Tradition comes when we begin to understand our world from the perspective of *Isopo* and realize that *Olódùmarè* is expressing itself through each of us, and that the *Òrìṣà* are Sentient Energetic Entities that dwell within us, and that they all respond to our own consciousness, awareness, and thoughts. Which is why we say:

Bi Ènìyàn ko si, Òrìṣà ko si!
No humanity, no divinities!

I hope you will reflect on this message and share your thoughts and questions with me for our future Posts on this topic.

To be continued:

And remember, In the **Community Section** of this Channel (which you can only access on your computer, not your iPhone or iPad) I've invited you to participate in the **Good Condition Mission** by making a commitment to invite one person a week to visit and subscribe to our Channel and that this journey with us.

***Ki Olódùmarè, Òrìṣà, ati Egun fifun e ni
Itona, Imoye, ati Opo Ire!***
My *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!