

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: Pt VII - Isopo**

In your last lesson we explored the meaning of **Isopo**. **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, through material and immaterial channels.
- Things that are connected are linked or related to each other, physically and metaphysically.
- Things that are in a state of **Isopo** feel an affinity (an attraction) with each other.

This sense of **Isopo** is at the center of the **Ifá** Spiritual Tradition of **Òrìṣà** and Ancestor Worship.

**Adura** or **Ìwúre** (prayers), **Ebòs** (sacrifices and offerings), our ceremonies and rituals have no power to influence the outcome of things without the presence of **Isopo** as a fundamental aspect of creation, as a fundamental aspect of the **Àṣẹ, Olódùmarè, Olórun, Olófi-dùmarè** (the SEE). The absolute Oneness, the Unity of the **Àṣẹ** dictates that **Isopo** (connectivity) must exist between every manifestation, every expression of **Orisun** (the Source), every element of Divine Consciousness.

As you learned in Part VI, our Ancestors sought to understand all aspects of the world as interrelated, interconnected, and interdependent elements of a single essence, a single entity. This is the Indigenous Worldview and the perspective of the *Ifá* Spiritual Tradition.

Increasingly, the science of Quantum Physics is verifying that *Isopo* is a fact, a Law of Creation that permeates everything. However, when it comes to us, you and me, and the sentient spiritual forces that dwell in and around us, the degree of *Isopo* also becomes a matter of choice. While certain aspects of our existence in the *L'oja* (marketplace) are subject to the Law of *Isopo*, our behavior, our conduct, our thoughts, and actions are a matter of choice. Here, *Ifá* encourages the best behavior, the most ethical conduct, the most inclusive thinking, and the most appropriate actions to support the unity of the whole. Ask yourself,

- *What behaviors, conduct, thoughts, words, and actions will make this world a better place, will support and enrich our relationships, and honor the legacy of our Ancestors?*
- *What is the path and process to bring about the Good Condition?*

As you have learned in previous lessons, we are here in the *L'oja*, in this human form, so that we can experience, learn, expand our consciousness, and grow into our full potential. If you have been studying these lessons and if you have been practicing the *Titayo Itenumo* Affirmations, then you already have a good idea of your potential. The *L'oja* is the place, the cauldron, *Orison* has created to make more gods.

Yes! You heard me! This life experience is the God's way of making more Gods! *Do you think Olódùmarè did all of this, and created for you and me such sophisticated avatars so that you could be born, live, make babies, work, pay bills, and die? Oh please!* The *L'oja* is one of the God factories!

- We are here to grow into our total power and become **Omnipotent** (All-Powerful, having very great or unlimited authority or power).
- We are here to grow into our total consciousness and become **Omniscient** (All-Knowing, having complete or unlimited knowledge, awareness, or understanding, perceiving all things).
- We are here to grow into our total presence and become **Omnipresent** (Present Everywhere at the same time in our true form).

But this expansion and transformation requires that we develop a heart-mind, an *Ori* capable of exercising these powers with supreme wisdom. That means as *Ọmọ Orison* (Children of the Source) you and I must be able to see the divine in everything, in every aspect of the creation.

In our last lesson, we compared the *Ọ̀yìn bó* / Eurocentric Worldview with the Indigenous / Afrocentric Worldview. The *Ọ̀yìn bó* / Eurocentric Worldview has used and is using the Hypnosis of Social Conditioning to block your expansion and transformation. Every institution is designed to make you believe five things about yourself:

1. There is nothing beyond this world and physical reality.
2. That you are not part of a divine singularity.
3. That you don't know (to perceive or understand as fact or truth) anything.

4. That you have knowledge (awareness of a fact or circumstance) but no wisdom (discernment or insight into what is true or right).
5. That you are merely flesh and blood, born in sin, and relegated to perpetual ignorance and powerlessness.

By Contrast, the Indigenous / Afrocentric Worldview says:

1. That there is divinity in everything, in every aspect of the multiverse of creation.
2. That you are a divine being experiencing the *L'oja* in human flesh, an earth-suit (for now).
3. That miracles / magic happens when you and I notice the divinity in all things, recognize the unity of all things, and treat them all as sacred, especially each other.

This is the wisdom of *Isopo*, one of the fundamental Laws of the Divine Matrix we call *Ifá*!

Whether you are currently an *Ifá* devotee, are rooted in some other tradition, or searching for something not yet found, this message from the *Isoro* Traditional Council of Chiefs speaks to you as much as it does to me. It is an *Ese Ifá* (section or verses of the Sacred Oracle of *Ifá*, the *Ifá* Corpus) that exemplifies *Iwa Pele*.

(33) *Ogbè Ọsá / Ogbèsá / Ogbè Rikusá*

*Òrìṣà Ọbàtálá*, On Integrity, Goodwill, and Forgiveness

*Aboru Aboye!*

Three people came to him dragging a young man with them, and said to him: "*Babalawo, Aboru Aboye!* This man has murdered our father."

*Ọbàtálá* asked: "*Why did you kill their father?*"

Young man: "I'm a guardian. My goat ate from his farm, and their father threw a stone at him and he died. I also took the stone and threw it at him, and he also died."

*Ọbàtálá*: "Because of this, I will pass judgment (charge with murder) on you."

Young man: "I ask for 3 days before you pass the judgment. My late father left me some wealth and I have a sister to take care of. If you kill me now, the wealth and my sister will have no guardian."

*Ọbàtálá*: "*Who will stand for your bail?*"

Young man: Looking into the crowd, he pointed to *Lamurudu*.

*Ọbàtálá*: "*Do you agree to stand for him Lamurudu/transformed Ọrúnmilà?*"

*Lamurudu*: "*Beeni (yes)!*"

*Ọbàtálá*: "You stand for someone you don't know. If he doesn't return you will receive his penalty. "

*Lamurudu*: "I accept!"

The young man left. After 2 days, and into the 3rd day, no sign of him.

Everyone was scared for *Lamurudu* who accepted to receive the penalty of death if the man fails to come.

Before the time for *isi'nu*, the boy appeared exhausted in appearance, and stood before *Ọ̀bàtálá*.  
Young man: "I have handed the wealth and the welfare of my sister to my uncle, I'm now yours. You may pass the penalty."

*Ọ̀bàtálá* said: "Why did you return after having a chance to escape the penalty?"

Young man: "I was afraid, it will appear that humanity has lost **the ability to fulfill promises kept.**"

*Ọ̀bàtálá* turned and looked at *Lamurudu*: "Why did you stand for him?"

*Lamurudu*: "I was afraid, it might appear that humanity have lost **the will to do good to others.**"

This scenario pleased the brothers who wanted justice for their father's death and so, said they have forgiven the young man.

*Ọ̀bàtálá* asks: "Why have you forgiven him?"

They said: "We are afraid, it will appear as though **forgiveness** has lost place in the heart of humanity."

This *Ese Ifá* brings us face-to-face with the intersection of **Isopo** (connectivity), **Iwa Pele** (Good Character), and **Yiyan** (choice), our personal choices about how we behave in this world.

- If we perceive ourselves as separate, our choices will reflect an imbalance towards selfishness, self-interest.
- If we perceive ourselves to be relational beings, a multiplicity of expressions of the same essence, then our choices will reflect the highest levels of human consciousness, the merging of physical *Ori* with Spiritual *Ori*!

Remember, religion is not an end in itself! It is a means to an end! Our spiritual nature is seeking to exhibit the highest expressions of the divine presence that dwells in each of us. The *Ifá* Spiritual Tradition of *Òrìṣà* and Ancestor Worship is a path, and a process to achieve that physical, mental, emotional, and spiritual expansion and integration.

The knowledge, wisdom, and understandings living in the *Ifá* Tradition are robust and powerful, and it is everyone's birthright to bask in the light of *Ifá*. In this sense, *Ifá* is not a 'religion' but rather an intuitive, nature-based, and rational, observation-based way of understanding and interacting with all aspects and dimensions of creation. *Ifá* is not a static dogma etched in immutable form; rather, *Ifá* is a living entity, daily born and reborn to address the needs of the present moment by using the instruments of the past, and the knowledge and wisdom of the past, present, and future.

***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***