

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 **Egbé**, 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 **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 are new to these video lessons, we invite you to click the links below to become a **Subscriber** and member of our **Egbé**. 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: **Who Can You Trust?**

We all have **trust issues**, some of us more so than others. You may have trust issues with doctors, lawyers, police officers, organizations, corporations, institutions, or governments, maybe all of these. You may have trust issues with family members, friends, peers, co-workers, dogs, cats, the local gas station where you pump your gas with doubt about the pump's accuracy, an unexpected situation, or the reliability of a rope, or wooden bridge that you have to cross – a 100-ft drop and rocky landing below.

- **Trust**, or the capacity to develop and experience trust is fundamental to your and my nature and survival as individuals and as a species.
- **Trust is a very fragile thing**, like a butterfly's wings or a soap bubble.
- **Trust** embodies confidence, belief, faith, certainty, assurance, conviction, credence, and reliance.
- **Trust** is a firm belief in the reliability, truth, ability, or strength of someone or something.
- **Trust** is a special kind of psycho-emotional connection with a person, place, thing, or idea that frees one to act without doubt. *Why without doubt?* - Because **doubt** is the shadow of distrust and mistrust.

- **Trust** implies acceptance of the truth of a statement without evidence or investigation – he trusted his teacher on this point – she trusted the *Babaláwo* and performed the *ebò* (sacrifice).

Who Can You Trust?

Deciding who and what to trust is part of the navigational challenge of life.

- The *L'oja* (marketplace) is a place of both **benevolent** and **malevolent** forces.
- The **malevolent forces** – both human and metaphysical – will often use illusion, delusion, deception, trickery, lies, and facades to cover their evil intentions.

Our choices may unwittingly lead us into situations where difficulties, harm, or even *Iku* (Death) may find us – prematurely – wrong place, wrong time.

- The trust relationship between parents, children, and siblings is innate – and pure until violated.
- Other trust relationships have to be taught, developed, and nurtured.

There is of course an **Ultimate Trust Relationship!** It is the only relationship upon which you can rely absolutely.

- The **Ultimate Trust Relationship** is the one you have with your own *Orí!*

Who Can You Trust?

- **Your *Orí!***
- ***Orí Inu!* Your Spiritual *Orí!***
- **Your Inner Head!**

IFA (Òrìṣà Òrúnmilà) does not hold a monopoly on divination. Most – if not all – indigenous traditions have had passed down to them through the ages a means by which they could access higher knowledge about themselves and about their worlds – physical and spiritual. Stones, bones, shells, nuts, pieces of wood, smoke, and a host of other items – natural and produced - have been used to bridge the veil between the worlds.

Fundamental to these indigenous cultures and their methods of divination is the belief in the **immortality of the individual soul** or the **spiritual entity** that resides in flesh – for a time. For those of us who are devotees of the *Ifá* Tradition, *Òrìṣà Òrúnmilà* has devised and prescribed that traditional methodology for us, *Ifá* Divination or *Afose* – a way to discover or remember – the intentions of our *Orí*, the things to trust, and the things not to trust.

Did you know that even the Òrìṣà use Ifá divination to navigate their existence? The Ese Ifá and the Sacred Oracles of Ifá is replete with stories of the Òrìṣà who consulted with their Babaláwo so that they could be successful in some endeavor or avoid some difficulty or danger. In fact, even Òrìṣà Òrúnmilà - the Prophet of Ifá, the Author of Ifá Divination, the

One Who is Second to **Olódùmarè**, the Mouthpiece of the other gods, the Witness of Man's Choice of Destiny - utilizes **Ifá** Divination. Since the Destiny of every person has been chosen and decided in heaven, it is considered vital for every person to consult **Ifá** from time to time so that he or she might know the pleasure or displeasure of his or her **Orí**, regarding their past, present, and future choices. If you follow this tradition, you will be able to tread the path already laid out for you, by you, in heaven – your chosen Destiny – without having to beat-around-in-the-bush.

It is important to remember that when you consult **Ifá** all you are doing is using this particular belief-based methodology to find out the wishes of your own **Orí**. **Ifá** is merely a mouthpiece – a medium of communication – between you (your egoistic mind) and your Spiritual **Orí**. Remember also that the role of the gods (**Òrìṣà**) is to aid your **Orí** in leading you to fulfill your Destiny in life. Any other god cannot grant whatever your **Orí** has refused to approve. Even the **Òrìṣà** have **Orí** directing their daily and eternal lives.

Iku, Arun, Ofo, Egba, Ese,
Gbogbo won ni nyo Òrúnmìlà wo.
Won nwi pe ojo kan
Ni awon o pa a.
Ni Òrúnmìlà ba gbe oke Iporii re kale. (Ogunda Meji)

Death, Disease, Loss, Paralysis, and Wickedness
Were all staring at **Òrúnmìlà**.
They said that one day
They would kill him.
Òrúnmìlà then set down his divination instruments ready to
Consult his **Orí**.

For your everyday consulting on small personal matters, during those moments of confusion or indecision, or in the absence of a Priest, Priestess, *Iyalorisa*, or *Babaláwo* in your area you can use this simple method of consulting using cowry shells as I'm sharing with you in our **Ifa Iwa** Lessons.

Personal Consulting

Take your four (4) cowry shells and determine that they will be used only for doing your readings. You might feel like washing them in clean water to aid the power of ceremony to your process.

Place a white cloth down in the area where you will do your reading.

Call upon your **Orí**:
Orími Apere!
My **Orí**, Carrier of my Destiny!
Orími Apesin!
My **Orí**, the Most Precious!
Orími mo pe e!
My **Orí**, I call you!

Repeat this until you feel centered and relaxed – open, focused.

Homage the Messenger **Òrìṣà**:

Iba se **Òrìṣà Èṣù!**

Homage to **Òrìṣà Èṣù!**

Iba se **Òrìṣà Òrúnmìlà!**

Homage to **Òrìṣà Òrúnmìlà!**

Ask them to hear your questions and your answers and to carry them between the worlds. Homage your guardian **Òrìṣà(s)** (If you don't know the **Òrìṣà(s)** that Crown your Head, then say something like, 'Homage to my Father and Mother **Òrìṣà**. I cannot call your names but I know that you are present – always. Assist my **Orí** in guiding me to my Destiny'.

State your Questions:

- Remember, each question has to be asked in a format that can be answered Yes or No.
- AND, you and your choices must be at the center of your questions. In other words, you are not seeking to find out someone else's destiny but your own.

State your question while holding and shaking the cowry in the bowl created when you cup them between your hands. Always start with your cowry mouth open for each cast. For Cowry, the open mouth is yes.

After stating your question cast the cowry upon the white cloth.

Your answers will come in the following forms:

- Absolute Yes! Certainty - 4 open mouths
- Conditional Yes! Favorable but Uncertain - 3 open mouths + 1 closed
- Balanced Yes! Open without headwinds or tailwinds - 2 open mouths + 2 closed
- Conditional No! Unfavorable - 1 open mouth + 3 closed
- Absolute No! Dangerous to move ahead - 4 closed mouths (Basically, you should leave this matter alone.)

Divination should not be taken lightly or treated as a game. Even this simple method that I am sharing with you can be of great benefit if you approach it with sincerity, due respect, and understanding. Nor should you use divination as a crutch for not taking responsibility for your own decision-making process and its consequences. When you use divination of any form or cultural tradition you are opening a door, vortex between different vibrational realities. When you open a door, you should always be mindful of the possibilities of what may come through from the other side.

I pray that this simple method will enable you to build an even closer relationship with the one entity in which you can place Absolute Trust – your **Orí**! There is more to say about this simple and very basic way of getting answers and guidance from your **Orí** so I think we'll

continue this in my next Post. *What do you do when your answer is conditional? What does that mean?* If you have other comments or questions from this Post, send them to me and I'll try to provide an answer.

***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!