

P08_8_WhoCanUTrust_Pt2_vscript (June 2022)

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, Pt II – Consulting **Ifá**

The fact that we have a way of communicating with the Spiritual World (**Orun**) is a cause for joyfulness. In my view we would be completely lost and at the mercy of our most base instincts if we could not receive guidance from someone who knows better than us, who can see clearer than we can, who has a better vantage point than we do. As we discussed last month that someone is your own **Orí**, that part of you that is forever linked to the Source of All Things! It is the All-Knowing aspect of your Self! **Orí** is your Divine Mind! When consulting your **Orí** through **Ifá** Divination you will find the process to be just like sitting down and having a conversation with a person where you are asking the questions and they are answering you in the format that I outlined in my last Post.

Here are examples of the various answers:

Absolute Yes!

Mom! Can I spend the night over my friend's house?

Oh Yes! (Please do!)

Yes Conditional!

Mom! Can I spend the night over my friend's house?

Yes! But you have to clean your room first?

Balanced Yes!

Mom! Can I spend the night over my friend's house?

Yes! If you want to – there is no reason that you can't but be mindful and behave yourself!

No Conditional!

Mom! Can I spend the night over my friend's house?

No! Not unless your friend's mother calls me to tell me its OK!

Absolute No!

Mom! Can I spend the night over my friend's house?

No! You're still grounded, so don't ask me about it again!

Note that in the examples for **Yes Conditional** and **No Conditional** there is something that must be done for the way to be clear.

- In the case of **Yes Conditional**, the way is favorable, but some condition must be met for it to be completely open.
- In the case of **No Conditional**, the way is unfavorable, blocked, and can only be opened if some condition is met.

In either case you will have to ask questions in order to find out the conditions that must be met. The actual conditions that must be met will obviously depend on the particular situation you are consulting about but there are a few categories that may apply.

- **When** – for example – *should I wait and do it at another time?*
- **Where** – for example – *should I do it here rather than there?*
- **Who** – for example – *who will receive my offering, is it **Òrìṣà Ọbàtálá**? Is it **Òrìṣà Ọṣun**?*
- **What** – for example – *do I need to do a cleansing first? Do I need to make an **ẹbọ** (offerings)?*
- **How** – for example – *should I send a letter? Should I say it face-to-face?*

Asking the right question is a skill, an art, and a function of paying attention to the **Aṣẹ** of the reading – listening. Your Spiritual **Orí** will guide you in the reading if you can get your physical **Orí** out of the way. Sometimes during readings I will get 'stuck' – just don't know where to go with the reading – what question to ask. When that happens I will just sit quietly for a while until I hear the question in my head. I will often say, 'I have no knowledge except that which you send to me by inspiration, that which you send to me by way of an angel (**Òrìṣà**), or that which I am blessed to acquire by way of some discipline. And I wait!

On some occasions I will ask my **Orí**, '*Am I asking the right questions?*' Sometimes the answer to that question is '**No**', and that guidance will help me to refocus and redirect the reading. Sometimes, when my Spiritual Godchildren get blocked, they will ask their **Orí** if they should take the reading to me. Often, the answer is '**Yes**'.

Anatomy of an *Ese Odù Ifá*

The seven major parts of an *Ese Odù Ifá*:

1. The *Awo / Babaláwo* who is casting *Ifá*.
2. The person, persons, or characters for whom *Ifá* is being casted.
3. The reason or situation presented to the *Awo*, that is the reason *Ifá* is being consulted.
4. The response of *Ifá* presented in the *Odù*.
5. The *ẹbọ* advised to be done in order to address / resolve the matter, as well as the attitudes or behaviors that should be changed.
6. Whether or not the advice was heeded.
7. What was the final outcome?

All of these parts do not necessarily appear in every *ese Ifá*.

Remember, this is a very basic introduction to an ancient, comprehensive, and complex system of divination. What I have given you here does not qualify you to perform *Ifá* Divination for someone else. It is only a tool for you to seek and receive guidance in making some choices in your personal life. Only by using the system and following the guidance can you hope to develop an unconditional trust in your *Orí*, your *Òrìṣà*, your *Egun, Ifá*, and the God – *Olódùmarè* – Who sustains us all!

The more important the issue with which you are dealing the more important it is to seek out someone who has more knowledge and skill than you, someone more qualified, trained, and sanctioned in *Ifá* Divination.

Aajiirebi!

May the Unblemished Cloth of *Òrúnmìlà*
Continue to cloth us with the Wisdom
Of the Here and the Hereafter!
Àṣẹ! Àṣẹ! Àṣẹ o!

***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!