

P08\_8\_2018\_Are\_Ancestors\_Really\_That\_Powerful? (July 2023 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 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: *Are Ancestors Really That Powerful?*

We've already discussed Ancestors and Ancestor Worship in several videos. (Not that we will ever exhaust the topic!). Several years ago, I was invited to give an introductory presentation on *Ifá: The Spiritual Tradition of Òrìṣà* and Ancestor Worship. The venue was a small storefront Interfaith Gathering. During my talk I mentioned the fact that I was taught we should first carry our problems and concerns first to our *Orí*, then to our *Egun* (Ancestors), and then to our Crowning *Òrìṣà(s)*. We should acknowledge the Feminine/Matriarchal Principle first in the case of both *Egun* and *Òrìṣà*, because the Feminine/Matriarchal Principle is the essence and executor of *Isopo* (connectivity).

I also mentioned that our *Egun* can intercede in our affairs and can often respond in ways that the *Òrìṣà* cannot. A woman in the audience, paying close attention to the topic exclaimed, "Wow! Are ancestors really that powerful?" My response was "Yes, I think they are!" Let's consider this idea in this video lesson.

*Ifá* says that our *Orí* is our god, and that nothing can happen unless our *Orí* permits it! So, the *Òrìṣà* cannot act towards us in any way that is not sanctioned (if not supported) by our *Orí*.

Èjì Ogbè / Ogbè Méjì (1) speaks of the elevated status of Orí.)

*Aboru Aboye!*

“A loud sound is heard when an object falls down, cast divination for the blacksmith of the ocean called Orí.

Orí created *Oya* in Ira.  
Orí created *Şàngó* in Koso.  
Orí created *Òrìşà-ńlá* in Iranje.  
Orí created *Ògún* in Ire.  
Orí created *Èşù Òdàrà* in Ketu.  
Orí created *Òşun* in Ijumu.  
Orí created *Òrìşà Oko* in Agba Irawo.  
Orí created *Egun* in Oje.  
Orí created *Iya mi* in Ota.  
Orí created *Òrúnmilà* in Oke Igeti.  
Orí created me in joyful abode.”  
Èjì Ogbè / Ogbè Méjì (1)

So it is Orí that shapes and determines our destiny, it is our choices that determine our fate, (the consequences of our choices).

There is an Ifa saying:

***Ohun Orí wa se, koma ni s alai se eo!***

What *Orí* comes to fulfill, it cannot but fulfill it!

*Òrìşà* will not override the will of our *Orí*. Their role in the life of human beings is to support the will of our *Orí Apere* (Carrier of our Divine Destiny), our Spiritual *Orí*. Further, we choose our *Òrìşà(s)* before we come into the world. They are here, yet we bring them with us as part of our *Àşẹ Ami*, our Energy Signature! It is through our *Àşẹ Ami* that we can achieve *Isopo*, connectivity with the spirit world. We can call on *Òrìşà*. We can supplicate *Òrìşà*. *Òrìşà* can even possess us (if our *Orí* permits it). But there exists a more intimate and powerful relationship than possession. It is the relationship of lineage, of blood!

All the genetic memory of our ancestors, dating back to the beginning of human existence is in our blood, in our flesh, in every cell that becomes a part of our *Ara Ojubo* (Body Temple), our *Eya ti Aiye* (Earthly Body), in our DNA and RNA. An entire library of information that can be tapped into, hacked, accessed when we are in the vibration of *Isopo*, connectivity between physical *Orí*, Spiritual *Orí*, and the dimension we call the Spirit World. Each of us is a walking, talking, living expression of the history of our Ancestors' experiences. They share a special connection and a certain interest in our life journey because we are living our part of a legacy.

The poet Khalil Gibran said in his famous book, *The Prophet*, ‘Our children come through us, not from us!’ So, from an *Ifá* perspective we might ask,

- “What or who is coming through, and what is it that is being passed down from one generation to the next?”

Let me simply state for now, that whatever it is that is being passed down, it is eternal, expansive, and expanding, and each of us has a part to play in continuing its transformative journey. We might even say that *Òrìṣà* are here to support the will of our *Orí*, and we are here to fulfill and continue the legacy of our lineage, our *Egun*, our Ancestors.

We might also say that:

- When *Òrìṣà* look upon humans, they see the other, but when *Egun* look at humans, they see themselves.

The distinction being made here is that our *Egun* are rightly the second to whom we should turn (after our own *Orí*) because we share a common interest, fulfilling the legacy of lineage that has and will continue to be passed down to and expressed through each of us. We each get to choose the direction, and path that that legacy will take into the future, and we, our children, and their descendants will live the consequence of those choices (for better or worst).

- We are of two interrelated, interconnected, and interdependent realities, the substantial and the insubstantial.
- We cannot escape living in both.
- We can only fool ourselves into believing that we have succeeded in choosing one over the other.

“In *Ifá*, it is understood that, as with logic and intuition, the rational and nonrational, the linear and nonlinear were given to us to use and to use together. To *Ifá*, the singular excesses of materialism are as unintelligent as the singular excesses of spirituality.

- To use only one half of your capacity – either half – is to play at life with half a deck.”

“From its inception, *Ifá* has been based on an undeniable pragmatism. We believe in results.

### ***Ifá ni bawo aiye ṣiṣẹ!***

*Ifá* is how the universe works!

Through its ancient rituals and prayers, *Ifá* shows us that it is not only permissible but imperative that we use our spiritual capacities to favorably influence our everyday lives. We do this through ancestor worship, divination, and tapping into the supporting powers of the *Òrìṣà*.”

I think the following story I read in a book titled, *The Way of the Òrìṣà*, helps to answer the question, ‘Are ancestors really that powerful?’

“I was in the midst of preparing a paper on some of the histories that comprise the sacred *Odù*, when I suddenly could not remember one particular story. The paper was due in just three days. In your country you might pick up the phone and call someone to find the information, but in truth, these facts were known only by my father, who lived in Lagos, and my deceased grandfather. At that time Nigeria still did not have phones in many individual homes, so contacting my father prior to presentation of my paper would be impossible. Unless I restructured my entire lecture, I would have to find the missing history. So, I ‘called’ my grandfather in our way. I used our ritual of ancestor worship to convey to him that I needed his help.

The next night, I awakened from a sound sleep to see my grandfather sitting on the edge of my bed. ‘*What is the problem, Falo?*’ he asked. I explained my situation, and he instructed me to get a pencil and paper that I keep near my nightstand. He proceeded to give me the information I had forgotten. When he was finished, I expressed my love and gratitude to him, and he expressed his to me. I fell back into a deep sleep. The next morning, I awoke with vague memories of the night before, but they seemed more dreamlike than real until I glanced at my nightstand and saw the writing there. Then I remembered my grandfather’s visit. I was able to quickly complete my paper and give a thorough presentation to the class.”

*Did you get it? Or did you miss it? Let me point it out again.*

*“When he was finished, I expressed my love and gratitude to him, and he expressed his to me.”*

*Falo* expressed his love and gratitude to his grandfather, and then he states that his grandfather ‘expressed his to me.’ *His what, his love only?* I think not! I think *Falo* was clearly stating that his grandfather expressed both his love AND his gratitude to *Falo*. And that begs the questions,

- *Why would his grandfather be expressing gratitude to Falo?*
- *And why did he come and provide the only means for Falo to fulfill the will of his Ori?*

It is because our Ancestors have a vested interest in our success in carrying forward the *Àṣẹ* of our legacy of lineage.

In *Ifá*, we have a saying,

***Ohun Gbogbo ti a ba se laye la ookunle re Lorun!***

That which we do on earth, we shall account for in heaven!

This proverb is not talking about hellfire and brimstone, or about some divine wrath through the endless torment of hell. No! This proverb instructs us that our life and our choices are not to be taken lightly, and not without regard to the legacy of lineage, and our *Isopo* (connectivity) to our *Egun*.

“Through ancestor worship, *Ifá* allows you to experience life as a continuum. And once you have that experience, nothing will ever be the same again. The same kind of attitude changes and life changes that have affected nearly every individual who has come through

what we call a near-death experience, who has experienced the other dimension, and then been brought back, testifies to the effect of this knowledge. One does not have to die and be brought back to experience it; ancestor worship is our connection to the past and our road map to a better future.”

Ref: Quotes from - “*The Way of The Orisa: Empowering Your Life Through the Ancient African Religion of Ifá*” by Philip John Neimark, HarperSanFrancisco, ISBN: 0-06-250557-2.

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***