

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: Why Do We Call *Ori*? Pt I

- *Do you believe that you are a divinely created spiritual and powerful being that has incarnated into an earth-suit to experience, learn, expand your consciousness, and transform into higher and higher versions of your true self?*
- *Are you starting to believe your Titayo Itenumo Affirmations? Have you been revisiting that lesson on a regular basis?*

Self-Fulfilling Prophecy

- The concept of Self-fulfilling Prophecy states: *What we believe to be true, is true in its consequences!* (Example: Fear of spiders: Daddy Long Legs / Fear of Dogs: Dogs can sense fear.)
 - When we experience stress, our bodies release hormones like **epinephrine (adrenaline), cortisol, and norepinephrine**. These hormones are designed to help us deal with stressful situations by increasing our heart rate, blood pressure, and blood sugar levels.

Our beliefs and our understandings will shape our choices, our actions, our thoughts, our experiences, and our very lives. Not necessarily because of the truth of what we believe, but because of the power of belief itself.

- Belief is the acceptance that a statement is true or that something exists.
- It is a habit of thought!
- A belief is a firmly held opinion or conviction.

Your core beliefs provide part of the infrastructure around which you build your life. But,

- Beliefs are like a soft metal and can bend and twist under pressure.
- Knowledge, on the other hand, is like a strong metal. It is tough, strong enough to withstand adverse conditions or rough or careless handling.
- Knowledge produces the confidence and determination to cope in difficult situations, to endure hardship and pain.
- Knowledge provides a more reliable infrastructure for your process of creating your life and becoming the person you came into the world to become.

I often reflect on the history of our brother, Prophet Abraham, reported in the Holy Qur'an where he says to Allah,

- *'My Lord, show me how you raise the dead to life! Not that I do not believe, but that my belief may be supported by (raised to the level of) knowledge.'*

Likewise, we should not be satisfied with belief without knowledge about that which we are choosing to believe.

- Knowledge transforms belief into certainty.
- Certainty is born of the original creative impulse, and provokes a feeling of spiritual power, *Àṣẹ!*

We should strive for knowledge. When belief is transformed into certainty, and that certainty, that sense of conviction, is acted upon, knowledge is then transformed into wisdom, which is why I teach you that: *"The road to wisdom is paved with questions!"*

This is why I encourage you to deep dive into these lessons and to review and really study the materials. Don't just listen to a video one time. Listen multiple times, print out the video script from the website, and think deeply about what we are exploring together. Get together with a few friends and discuss the lessons. Get into a dialogue with other member of our YouTube Egbe about the lessons. Ask questions and explore answers to those questions. This is how to make *Ifá* a transformative part of your life.

In addition to weaving the fabric of Yoruba civilization and *Ifá* culture, *Ifá* and its spiritual traditions, stories, parables, ceremonies, rituals, and sayings, are meant to provoke growth, growth in understanding, growth in self-awareness, growth in knowledge, growth in all of the divine attributes that can emerge from the relationship between your *Orí* and your heart;

attributes like love, empathy, compassion, forgiveness, insight, intuition, creativity, wisdom, and *Àṣẹ* (spiritual power).

- Our Spiritual *Orí* is the 'knower' of what we must come to know so that we can grow from mere belief into the certainty of knowledge and the expansiveness of wisdom.
- *Orí* is sensitive to, responsive to your energetic vibrations, especially the vibration of inquiry, seeking to know.
- Spiritual *Orí* loves to feed the growth of our physical *Orí* so that they can eventually merge while we are still in this life, the *L'oja*, the marketplace.
- Spiritual *Orí* cannot, will not 'descend' into the energetic vibration of the *L'oja*, so the only solution for their eventual merging is for the elevation and transformation of the energetic vibration of your physical *Orí*.

I was told, somewhere along my spiritual journey, that the word *Òrìṣà* (Orisha) is a blended word of *Orí* (to see) and *Sha* (to choose), meaning 'to choose to see', 'he/she chooses to see'.

- The pursuit of knowledge is the path taken by those who choose to see. This is how human beings become *Òrìṣà*.

During divination your Spiritual *Orí* responds to the energetic vibration of inquiry emanating from your heart, the seat of your *Àṣẹ Ami* (your energy signature, your true energetic vibration).

- No matter what you say, your words will not matter if they are not consistent with the energetic vibration of your *Àṣẹ Ami*, emanating from your heart.
- You might picture the heart pulsing out the rhythm of your true, deep emotional state of being, and sending that vibration to your physical head, your pineal gland, your 6th and 7th Chakras, that in turn send that vibration pulsing directly to your Spiritual *Orí*, your *Iponri*, and your *Eda* (your god-self that reside eternally on the Universal Consciousness of *Olódùmarè*).
- And your *Oríinu* responds only to 'your truth', expressed as an energetic vibration from the heart (with its network of 40,000 neurons/brain cells), and an electro-magnetic field of the heart that is 5,000 times stronger than that of the physical brain.
- As that pulse of energy travels from the heart (4th Chakra) to the brow (6th Chakra) and Crown (7th Chakra), it must pass through the throat (5th Chakra).
- The heart, brow, and crown chakras are all related to energetic communication. The throat is associated with verbal communication.

If what you say during verbal, or nonverbal (thought) communication is not in alignment with the other three energetic centers of communication, then your communication will lack power and effect.

Awo means mysteries. To unravel the *awo*, to comprehend even the right questions to ask about the mysteries of *Ifá*, the mysteries of life, the mysteries of your true self, you must seek knowledge and let that process of seeking carry you into the realm of wisdom.

Bi Owe! Bi owe ru Ifá soro!

Like Proverbs! Like proverbs is how *Ifá* speaks!

Why does Ifá speak in proverbs? Because:

- the brain thrives on associative links,
- the mind needs to complete pictures,
- and imagination loves stories.

Ifá speaks in proverbs because proverbs and stories, feed the imagination, generating branching stories and ideas, and provoking reflection and inquiry. *Ifá* is a vehicle for maintaining mindfulness of your connection with the spirit world, while also assisting you in navigating the *L'oja*, taking on the responsibilities and seizing the opportunities you have on your journey in this 3rd dimensional reality.

We have spoken about the importance of *Orí* in a previous video titled, “Who Can You Trust?”. Here’s an excerpt:

Who Can You Trust? Your Orí! Your Spiritual Orí! Your Inner Head!

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, belief-based methodology to find out the wishes of your own *Orí*. *Ifá* divination is merely a mouthpiece – a medium of communication – between you (your egoistic mind) and your Spiritual *Orí*, your higher levels of consciousness.

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. Let’s conclude part one of this lesson with a reading from the Sacred *Odù*.

In Sacred *Odù Ògúndá Méjì* (9) it says:

Àbọ́rú Àbọ́yè!

**“Iku, Arun, Ofo, Egba, Ese,
Gbogbo won ni nyo Òrúnmilà wo.
Won nwi pe ojo kan
Ni awon o pa a.
Ni Òrúnmilà ba gbe oke Iporii re kale.”
Àṣẹ!**

Death, Disease, Loss, Paralysis, and Wickedness

Were all staring at Òrúnmilà.

They said that one day

They would kill him.

Òrúnmilà then set down his divination instruments ready to consult his *Orí*.

Àṣẹ!

Iba se Ògúndá Méjì (9)

To be continued:

***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