

P08_8_19_Rebirth (August 2024 Release)

Greetings: Orí ire 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 and for clicking that LIKE button. 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 (consultation or divination). Also check the COMMUNITY section of this Channel for periodic messages and additional Ifá lessons.

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'll be helping our online Egbé to grow, and you never know whose life you may change by that simple act of sharing the wisdom of *Ifá*.

Homage to The One Who Sends, and to those who are sent!
Homage to Òrìṣà and Egun!

Our topic in this video is: The Sixteen Truths of Ifá: Truth (6) - We are reborn through our blood relatives! Part I

If we are to more fully understand and appreciate this Truth of *Ifá* we should recognize that there are two important aspects in this *Ifá* Truth.

- The first is that we are reborn!
- The second is that this rebirth takes place through our blood relatives.

We'll discuss this Truth in two parts:

To be **reborn** means to be brought back to life or activity.

- Of course, it may also suggest having experienced a complete spiritual change, where some experience (a ceremony, ritual, mystical or esoteric manifestation, NDE, etc.) punctuates an expression of you before the experience, and the expression of you after the experience. The expression of you before and after the experience are not the same.
- The related word **rebirth** refers to the process of being reincarnated (*Àkúdàáyá* - reincarnation) or born again, implying the endless cycle of birth, death, and rebirth.

- It implies the action of reappearing or starting to flourish or increase after a decline.
- It implies a revival from some suspended state or condition such as unconsciousness, coma, or death.

Òtúrúpòn Ìdí / Òtúrúpòn'Dí (116)

This Odù says: (Speaking of *Odùduà* and *Òrúnmìlà* teaching the people on reincarnation.)

Àbọ́rú Àbọ̀yè!

“Ilé ayé dára. / Òrun ma sunwòn o. / Odùduà niki àwọn ọmọ / aráyé maa padawa / ki òun maa tún wọn ẹ. / Ọmọdé ni oun ko lọ. / Àgbàlagbà ni oun ko lọ. / A ni Eetiri? /

Wọn ni: Òrun ko ya re'bọ / àwọn iba maa lọ. / Òrúnmìlà I òrun dára. / I òrun ni ilé ẹwà. / Odùduà ko jẹ gbe / ibi ti ko sunwòn. / Ibi rere li aiba Òrìṣà. / Ẹni a ba pe kiojẹ ipe. / Abiamọ ki ipe ọmọ wa j'oro. /

Sibesibẹ ọmọ aráyé nkọ'di / A niki wọn rúbọ / ki òkùnkùn le ka / kuro loju wọn. / Bi ẹba nṣiṣẹ / kí ẹ le maa wo òrun. /

Ẹfun méréndílógún, / aṣọ funfun, / egbàáwa owó / ati ewé Ifá. / Bi ẹba rúbọ tan ki ẹ / ma de sunmọ'tosi eje. / Wọn ko rúbọ.”

“The world is beautiful. Heaven is magnificent. *Odùduà* advised the people of the world to come back to him for reincarnation. The children refused to go. The elderly people also refused to go. We asked why?

They said, “It is not easy to go to heaven and come back.”

Òrúnmìlà said, “Heaven is graceful, and it is the home of beauty.” *Odùduà* would never live in a despicable place. *Òrìṣà* is always found in decent places. Anyone who is called should answer his call. No mother would call her child to suffer.

The people of the world were still hesitating. They were advised to sacrifice so that their veil of darkness might be removed. If they are working, they should always look up to heaven.

The sacrifice: sixteen limestones, a piece of white cloth, twenty thousand cowries, and *Ifá* medicine. If the prescribed sacrifice is performed, they should abstain from blood. They refused to sacrifice.

Òtúrúpòn Ìdí / Òtúrúpòn'Dí (116)

Look around you! *Why would you doubt the existence of rebirth?* Study the signs laid out for us in nature. Rebirth is going on all the time, constantly. Things are being born and reborn ceaselessly.

- What is before is not (exactly) the same as what comes forth after the suspended state.
- Some part of before may be clearly present.

- And depending on the circumstances that define the degree or conditions of rebirth, what has changed and what remains the same may vary.
- That which or the one who is reborn may come forth in robust presence and what has changed may be so slight, so subtle as to go unnoticed by most.
- Under other circumstances, that which or the one who is reborn may be so different as to appear to be a different thing altogether, and that which was before may be present but subtle.

Can you see the subtle and obvious differences between the caterpillar, the larva, and the butterfly that comes forth?

The fundamental aspects of the Spiritual Laws of the *L'oja* are being expressed on every level of this dimensional space-time existence.

- The Principle of *Itẹlọ* (Expansion) operating in alignment with the Law of the Fundamental Indivisibility of the *Àşẹ*, requires that all expressions of the *Àşẹ* continue to function in perpetuity (forever), and in relationship with each other to varying degrees.

From the smallest unit of energy to the smallest atoms and molecules, to the grand bodies of the cosmos we see *Itẹlọ* and *Isopo*, Expansion and Connection operating under the Spiritual Laws of Vibration and Rhythm.

- Seasons are reborn, flora are reborn, fashions are reborn, ideas are reborn, beliefs and philosophies are reborn, planetary cycles also reflect this Law of Rebirth.

The Sixth Truth of *Ifá* (We are reborn through our blood relatives) is not some primitive, superstitious, and fanciful idea. This truth arises because our ancestors studied nature and the cosmos, not to subjugate it, but to understand and harmonize with it.

- The Sixteen Truths of *Ifá* are indicative of the wisdom gained from this study taken in the right spirit, from the correct perspective, and with the right energetic vibration of the heart.

In *Ifá*, we believe that the continuous expansion of the individuated expressions of infinite consciousness that we call *Orí*, the journey of this soul, is tied to its repeated journeys into the realm of the *L'oja*. It is here in the *L'oja* that the individuated self is afforded the opportunity to be challenged by the forces of Contrast and Choice as they constantly arise in the *L'oja*.

- Every day you get to witness what you don't want and what you do want, and you get to choose what actions you will take to call into existence, to attract, to manifest what it is that you do want.

In *Ifá*, we believe that the individuated soul not only chooses to come into the *L'oja* 'a first time', but that we also have the choice to come back. In fact, we are compelled to come back, not by any 'outside' pressure but rather by our own innate desire for *Itẹlọ*, Expansion. The 'soul' or Spiritual *Orí* is a manifestation of pure creative potential. That potential energy is a constant stimulant to

the physical *Orí* encouraging it to express its spiritual power through the act of creation. You came into this world to be a creator!

- The Spiritual Laws of Creation are such that we may be grateful, but we will never truly be 'satisfied'.
- We may be content for a moment, for part of our life, or for an entire lifetime. But death is not the last act.

In *Ifá*, we believe that with the presence of *Itẹ̀lọ Àşẹ* (the Energy of Expansion) and *Isopọ Àşẹ* (the Energy of Connectivity) present in every aspect of creation, it is inevitable that over time we will see the return of our various ancestors. This idea of rebirth or being reborn is present in virtually every indigenous religion and spiritual tradition on the earth.

The second part of this Truth of *Ifá* states that we are 'reborn through our blood relatives'. As I contemplated this statement, my *Orí* and *Ifá* made it clear to me that what has been said is enough for us to reflect upon for now. And what remains to be said deserves to be given more thought. To be continued ...

Àşẹ! Àşẹ! Àşẹ o!

*Ki Olódùmarè, Òrìşà, ati Egun fifun e ni
Itona, Imoye, ati Opo Ire!*

May Olódùmarè, Òrìşà, and Egun bestow on you,
Guidance, Wisdom, and Abundant Blessings!

Ifokanbale! Peace of Mind from Olódùmarè!

Alafia ati Ife! Peace and Love!

Ajolo Ajobo! We go out together; We return together!

Àşẹ! Àşẹ! Àşẹ o!