

Alafia Brothers and Sisters!

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 o!*

If you are striving to change your life by following the guidance of your ancestors, then you are in the right place. This is where we break things down to help you to expand your mind into the wisdom of the *Ifá* Spiritual Tradition of Ancestor and *Òrìṣà* Worship. And I am grateful for your presence on this journey with me!

Itesiwaju ati Isokan! (Progress and Peace!)

Everything we share here is intended to assist you in making progress and finding peace and success in your life. Your goal, our goal is consistent progress, our target is perfection! We all just need to do the best that we can, with the knowledge that we have, to address any circumstance or condition that we face on our life journey, one day at a time, bit by bit.

Àṣẹ! Àṣẹ! Àṣẹ o!

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

Homage to *Òrìṣà* and *Egun*!

If you are new to these video lessons, 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*). You can learn more about the *Emese* and the *Isoro* Council in the description section below and on our website. A link to our website is also in the description section below.

Our topic in this video is: The Sixteen Truths of *Ifá*: Truth (15): The *Òrìṣà* Live Within Us! Part II

In addition to being a *Babaláwo* and member of the *Isoro* Traditional Council of Chiefs, I am also a Sociologist by education. Sociology is the study of the development, structure, and functioning of human societies. My undergraduate Social Science degree emphasized Sociology, Cultural Anthropology, and Experimental Psychology. I completed my master's degree in Sociology specializing to Social Change, Social Problems, and the Sociology of Health and Illness, and then spent the next three decades teaching college level courses, providing consulting services to businesses and agencies, and continuing to study and observe human societies, and the driving forces of social change. I bring all this background to my process of understanding and sharing the wisdom of the *Ifá* Spiritual Tradition of Ancestor and *Òrìṣà* Worship with you.

This background provided me a powerful framework through which I could observe, experience, and affect the world. And I value that knowledge to this very day. However, in the mid-1990's, I was introduced to something, a way of thinking, that enhanced the power and clarity of that framework, broadening my insights by many orders of magnitude. The world I was observing

became the *L'oja*, the marketplace, and the social phenomena I was witnessing were not just Sociological in nature but were rooted in the Spiritual Laws of the *L'oja* as understood from the Ifá Spiritual Tradition of Ancestor and Òrìṣà Worship.

The greatest shapers of social change on *Iya Ile* (Mother Earth) are the *Ènìyàn* (human beings). No matter how many hurricanes, tornados, volcanoes, floods, fires, or droughts occur, and no matter how much the land is moved and reshaped, what ultimately sets the course of social change are the choices of the *Enia* (the people). What we see happening around the world today is an expression of the actions of the Òrìṣà as 'something that exists out there...' as we mentioned in our last lesson. For true social transformation to occur the forces of nature can act as facilitators, but it is the choices and actions of the *Ènìyàn* that will bring about the transformation of human societies. You are the key!

The other aspect of the concept of Òrìṣà is that which dwells within each human being. The potential energies of all the Òrìṣà are waiting for your elevated consciousness and expansion of your heart to unlock and clear the way for their expression. Every *Ifá Babaláwo* and *Iyanifá*, every *Ifá* devotee, must understand in his or her mind, body, and spirit that it is our thoughts and choices that shape this reality. This understanding can be expressed in the saying:

Emi ni Olukoni ti enia!

I am a teacher of the people!

The role of the *Babaláwo* and *Iyalorisha* (*Iyanifá*) is to use their natural gifts and talents to elevate the consciousness of the rest of the people so that Òrìṣà can have a fertile field, an expansive repository through which to express their *Àṣẹ*. *Ifá* guides everyone to ask themselves three important questions:

- How and what am I feeding my body temple (*Ara Ojubo*) to make it a conducive and favorable vessel to house the *Àṣẹ Ami* (Energy Signature) of Òrìṣà?
- How and what am I feeding my mind (*inu*) to make it more suited to be a *Moju Isale* (Clear Channel) for the expression of Òrìṣà's *Ogbon* (wisdom) and *agbara* (powers)?
- How and what am I feeding my spirit (*ẹmí*) so that I may be one who walks and talks with Òrìṣà?

According to the *Ifá* Corpus, the deities (Òrìṣà) lived on the earth and were responsible for the creation of *Ènìyàn* (human beings). In time, some of the Òrìṣà mated with the *Ènìyàn* and produced children whose descendants are still with us today. There were also *Ènìyàn*, who lived such lives, that they were able to use the gateway of death to transform into Òrìṣà. *Ifá* teaches us that, in addition to being something 'out there', the Òrìṣà are also very much 'in here', in each of us. All this points us to a very close relationship between us, and the Sentient Energetic Entities that we call Òrìṣà (*Orisha*).

Something took root in Ile-Ife many millennia ago that is now ready to bear fruit and fulfill its own prophecies. More than once over the past few decades I have pondered and asked the question, *how will the next great social shift take place?* So close to the edge! So close to the edge!

How will the energetic imbalance, the social fragmentation, and environmental devastation be reconciled? Surely, the Òrìṣà must be involved, but what does that mean? And then, the pieces began to come together. In March 2005, I asked my Babaláwo, Chief Adeyela Adelekan about verses in the Ifá Corpus that speak about the 'Return of the Òrìṣà'. Here is an excerpt of his reply: He said:

Alafia Baba Sharif,
In answer to your question;

Òrúnmìlà said in his *Odu Ogbeweyin* (19):

Àbọ́rú Àbọ́yè!

AJO ONIRO TI OBA FI ERIN KUN LOWURO AFI EKUN TULA LOJO ALE ADIFA FUN AWON IRUNMOLE NIGBATI WON NFI IBINU PADA LOSI ODE ORUN NI TORI IWA IBAJE OMO ARAIYE.

(ENGLISH)

The gathering of liars,
If it assembles with laughter in the morning, it will be displeased with tears in the evening.

This was the last word of the old man...

Adelekan

He went on to say, 'Today you could see what is going on in the world. And it is our belief that one day, the truth of the Òrìṣàs will rule the world.' That was in 2005! Look at the condition of the world today in 2025. The conditions are even more ripe for the emergence of the *Àṣẹ Ami* of Òrìṣà.

I found Chief Adeyela A. Adelekan's answer informative and encouraging. But I was not finished asking. One of my favorite sayings is, 'The road to wisdom is paved with questions!' So, I continued asking.

On December 12, 2011, I again raised the question about the Return of the Òrìṣà with the *Isoro* Council. Here is an excerpt from their reply:

It is very interesting and significant to read the question you asked *Oloogbe Adelekan* on the issue of the return of the Òrìṣàs and we will explore it further here. Instances abound in the *Odùs* of *Ifá* about the Return of the Òrìṣàs into the realm of men. The time and place of return for each Òrìṣà varies according to the message, power and purpose of each Òrìṣà.

According to *Odù Ọ̀ṣẹ́ Itua*,

Àbọ́rú Àbọ́yè!

*iwa ibaje omo araye bale aye je otitio sonu,
ile aye di rudurudu,*

awon Òrìṣà keru odikole orun,
wiwa laye wa otito dele Òrúnmilà,
inu yin lotito wa,
ao ma gbeyin wo bi ewu fi tunle aye arayin se.

Translation...

The wickedness of man has turned the world upside down, truth is lost, the world is in ruins, the Òrìṣàs returned to *Orun*, man shall be seeking for truth all the days of his life till he gets to the house of Òrúnmilà, truth is in man, we the Òrìṣàs shall take up the shape of man to help rebuild his world. Àṣẹ o!

- *Are you and I living in that timeframe?*
- *Did you choose to come into the world at this time so that you could be a part of this process of global transformation?*

This *Odù* goes right to the heart of my question and right to the point that I'm hopeful that you will get from listening to this lesson. Truth (15): The Òrìṣà Live Within Us! The idea of the Òrìṣà returning to earth, and the idea of fasting and rituals transforming us into the image of the Òrìṣà point us in the direction of how to navigate, orchestrate, and create a transformative process of personal metamorphosis, social change, and global transmutation.

It begins with everyone choosing to follow the wisdom of *Ifá* that resides within each of us and within the very nature of *Olódùmarè's* creation. Remember,

- *Ifá ni bawo aiye ṣiṣẹ! (Ifá is how the universe works!)*
- *Ifá ni iwa ti aiye! (Ifá is the nature of the universe!)*

It's about choosing to live *Ifá*, not as a religion or something imposed from the outside, but as a way of life, as a way of being in the world that emerges from inside, from within the space of heart-mind coherence. *Ifá* is expansive enough to have space for your other systems of understanding and being in the world. *Ifá* invites each of us, regardless of other held beliefs, to choose our path going forward with the light of wisdom that *Ifá* provides through *Ifá* Divination and the Sacred *Odùs* of *Ifá*.

Yes, the Òrìṣà will and are returning to earth, to this world, both as sentient energetic entities with presence and power, and as energetic expressions emerging in and from the human processes of consciousness, *Isoki* (contraction, contrast), *Isopo* (connection, connectivity), and *Itẹlọ* (expansion, growth). The *Àṣẹ Ami*, the energy signature of Òrìṣà is growing among the people, even non-devotees are becoming aware of an energetic shift taking place in the world and within themselves.

In the social realm and in the spiritual realm, *Dissatisfaction brings about change!*

- 30% dissatisfaction will bring about modest and possibly temporary change.
- 70% dissatisfaction will bring about significant and more permanent change.
- 100%, total dissatisfaction brings about total transformation.

The *Babaláwo* and the Sociologist in me is gaging the dissatisfaction meter and the corresponding popular social movements calling for change around the world.

Iba se Òrìṣà! Homage to Òrìṣà!
Ago Òrìṣà! Listen Òrìṣà!
Awa pe ti yin! We call to you!
Itunde! Return!

How dissatisfied are you with the conditions of this world? (Tell me in the comment section.)

Your answer leads us to the last of the Sixteen Truths of *Ifá*, Truth 16, '*We need have no fear!*' Who we are and what we are experiencing is much bigger than the ideas lurking in the minds of small selfish thinkers. Allow the *Àṣẹ Ami* of the *Òrìṣà* to express itself through you. *Àṣẹ o!*

Brothers and Sisters, if you appreciate the wisdom that we share on this channel please help us to expand our reach and grow our audience by Subscribing, clicking that LIKE button, leaving your comments and questions below, and sharing this channel with others. Your questions and comments help to fuel the fire that burns within me! Clicking that LIKE button helps to expand our reach.

Let's work together to help our YouTube *Egbe*, our spiritual family grow to 5000 or more subscribers by this time next year. Let's work together to bring about the Good Condition.

Also don't forget to please contribute to our GoFundMe Campaign for the **Ifá Temples and Shrines Restoration Project** at <https://gofund.me/d3fc5705>. Information is posted in the Updates section of the website and in the Description section of this video below.

Thank you again for being a part of this spiritual family. I love and appreciate each of you!

Ki Olódùmarè, Òrìṣà, ati Egun fifun e ni
Itona, Imoye, ati Opo Ire!
May Olódùmarè, Òrìṣà, 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!
Àṣẹ! Àṣẹ! Àṣẹ o!