

VOICES OF I.F.A.

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Honor To The Mothers and The Fathers

Chief Adédoja E. Àlùko

Editor-In-Chief

Today we are talking about the Égún. Égún is simply a word that means bones. The bones of our ancestors are what we give homage to. Many people are confused about the difference between the bones of our ancestors and the bones in Palo pots. Many people associate the bones in Palo pots with ancestral reverence. In essence it is not ancestral reverence.

In the Kongo, where they take the bones of the ancestors and build a shrine, they put the shrine in a pot. It is very different than getting a bone from somebody who died in a car wreck, or was shot up or cut, or from someone who was burnt up in a house. People who die those kinds of deaths are not considered elevated ancestors. As a matter of fact if a person did not live an honorable life we do not give them elevated ancestor status until they have evolved. There are a number of things that would have

to take place in order to elevate one's ancestors, especially for those ancestors who were criminals, or killed in accidents: there are usually many sacrifices to be performed to achieve this. Even when family members, such as our mothers and fathers, die in terrible accidents we do not erect altars for them immediately. We elevate them through prayers, and sacrifice, so that they may be in the realm of the elevated ancestors

All of this is a part of ancestral reverence.

People ask why do we revere our ancestors. The answer is simple when we think about it. We can recall anyone who has died and we can recall their names and we can recall their existence with us. My grandmother died forty-seven years ago, but I can hear her teachings today as if she had never died. She has left this earth, but what she taught me, and the feelings that I have for her have never left me. My father died about four

Ask



Chief Àlùko

Q: Baba, is it okay to have your ancestor shrines and your Òrìṣà shrines in the same room?

A: It really depends on what kind of space you have at your home. Generally, we would want to separate the shrines, giving the Òrìṣà and the ancestors their own spaces. But, if all you have is one room, then one room is all you can give.

The Ègún Are All Around

Ancestors

from Page 1

years ago and what he has taught me has never left me. My experiences with him have never left me.

When we think about this we say that the Egúgun is present in our lives. But we do not worship them as if they are Òrìṣà. We do not worship the Ègún like we do Obàtálá. We do not worship the Egúgun like we do Òrúnmilà, but we recognize the Egúgun, because they are a part of our tree. Our Ègún are the root of our tree. Our beginning is with our ancestors.

In most traditional homes, we do a naming ceremony on the seventh, eighth or ninth day, performing divination for the child to establish what ancestor has returned. We do divination to determine which ancestor has returned so that we can prepare ourselves to help them learn and grow, to aid them in any unfinished business.

There are times when we dream about our ancestors,

and they come to give us messages. And there are other times when we literally see them. We can almost reach out and touch them; and sometimes we actually have conversations with them. But most of us are afraid of our ancestors. We are afraid of the spirit world.

Things in our tradition can be so complicated, because sometimes a visitation can be from a good spirit, and sometimes it can be from a negative spirit. Sometimes there are spirits that come to us at night that really want to do us harm. We are at odds, because we do not know which ones to believe, and we do not know which ones to trust. We have spirits that are being sent to people, but they are not a part of their ancestry. If we practice giving homage and giving respect to our ancestors then our ancestors will weed them out. The negative ones will not be able to come, because our ancestors will put up a blockade so

that the negative ones will not come. Only the positive ones will manifest themselves if we give respect, and pay homage to our ancestors. Our ancestor look after us, their children, with due diligence. And we are to give them, as our elders in Heaven, honor in kind.

In our Yorùbá tradition the ancestors play a very, very important role. The ancestors tell us who we are, and what we are going to be, and what we are going to do. Ifa determines our every need and want, but it is our ancestors who anchor us on the face of this earth. It is our ancestors who give us the stability on earth. It is the reverence of our ancestors, and paying homage to our ancestors that gives us the strength that will keep up on the face of the earth for a long, long time. When we disrespect our ancestors, we disrespect ourselves.

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RELIGIOUS CREED

Olódùmarè is God
Orúnmilà is His Prophet
Ifá is His Scripture

Ifá says:

Perform truthfulness, perform righteousness
Perform kindness, avoid wickedness
Perform the truth, perform righteousness
Is the one that **Imale** supports
Who is **Imale**
Except **Olódùmarè** (God)?

In **Eji-Ogbé, Ifá** says:

I behave as My God creates me
I do good always
I am honest too
I do no evil
Neither do I harbor evil thoughts
Lest I die wretched

This is because whatever we initiate in our
youth will persist 'til old age
These are the declarations of the oracle for
Orúnmilà and the 401 **Irúnmolé**.

When coming from heaven to the world
Olódùmarè instructed them
To do good always
Only **Orúnmilà** applied honesty of thought
To overturn all evil machinations.

Àše ~ Àše ~ Àše

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and help spread the
message of the Orìṣà**

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IFA CALENDAR 2000

SUN	MON	TUE	WED	THU	FRI	SAT	MONTH		NOTES
						1	JUL		
2	3	4	5	6	7	8		 OBATALA ITADOGUN	
9	10	11	12	13	14	*15		 IFA / OSHUN ITADOGUN	
16	17	18	19	20	21	22			
23	24	25	26	27	28	29			
30	31	1	2	3	4	5	AUG	 OSE OBATALA	
6	7	8	9	10	11	12			
13	14	*15	16	17	18	19		 OSE IFA / OSHUN	
20	21	22	23	24	25	26			
27	28	29	30	31	1	2	SEP	 OSE SANGO	
3	4	5	6	7	8	9			
10	11	12	*13	14	15	16		 OSE OGUN	
17	18	19	20	21	22	23			
24	25	26	27	28	29	30			
1	2	3	4	5	6	7	OCT	NOTE FROM CHIEF ALUKO:	
8	9	10	11	12	*13	14		OYA CAN BE CELEBRATED ON	
15	16	17	18	19	20	21		THE DAY WITH OBATALA	
22	23	24	25	26	27	28		OUT OF RESPECT TO OUR	
29	30	31	1	2	3	4	NOV	TEMPLE PRIESTESS MOREMI	
5	6	7	8	9	10	*11			
12	13	14	15	16	17	18			
19	20	21	22	23	24	25			
26	27	28	29	30	1	2	DEC		
3	4	5	6	7	8	9			
10	*11	12	13	14	15	16			
17	18	19	20	21	22	23			
24	25	26	27	28	29	30			
31							JAN		

* FULL MOON

- 15-Jul
- 15-Aug
- 13-Sep
- 13-Oct
- 11-Nov
- 11-Dec