An Ifá Primer

A Guide to Practicing Ifá Spiritual Science

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1. An Introduction to Ifá

1.1 What is Ifá?

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In a broad sense, the *Yorùbá* noun **Ifá** refers to a traditional African system of spiritual cultivation that has been practiced in Yorùbáland, which spans southwestern and north central Nigeria, southern and central Benin, and part of Togo. Adherents of *Ifá* revere *Ẹlẹ́dàá* (Creator God, who is the owner of all beings), respect *òrìṣà* (ministerial agents who maintain divine order), and respect *egúngún* (honorable ancestors). Cuban *Lucumí* (also called *Santería*), Brazilian *Candomblé*, and Brazilian *Umbanda* are some disaporan traditions that are related to *Ifá*.

In a specific sense, the *Yorùbá* noun *Ifá* refers to **Ẹ̀là** (also called *Ọ̀rúnmìlà*), the *òrìṣà* of knowledge and wisdom. *Ẹ̀là* governs the divinatory practice called **Ìdáfá** (bringing forth *Ẹ̀là*) or **Ifá dídá** (*Ẹ̀là* being brought forth). *Ìdáfá* is used by adherents who have been initiated to *Ẹ̀là*. Akin to *Ìdáfá* is the divinatory practice called **Ẹ́ẹ́rìndílógún** (sixteen cowries), which is used by adherents who have been initiated to an *òrìṣà* other than *Ẹ̀là*. In the *Lucumí* tradition, *Ẹ́ẹ́rìndílógún* is called *Dilogún*.

1.2 The big picture

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The *Yorùbá* noun *orí* means 'head', both literally and figuratively. The term *orí-búburú* (bad headway) refers to bad luck, which is a condition in which one experiences an unusual series of unfavorable outcomes. The term *orí-rere* (good headway) refers to good luck, which is a condition in which one experiences an unusual series of favorable outcomes. The term *orí-inú* (inner head) refers to one's disposition, which is one's prevailing mental and emotional attitude. The term *orí-àpéré* (headway of life fulfilment) refers to personal destiny, which is one's portion in life.

The proper name *Orí* refers to Man's godself, which is the part of Man's being that shares in the divine attributes of omnipresence, omniscience, and omnipotence. On page 115 of his book *Ifá: An Exposition of Ifá Literary Corpus*, Ògúnwándé Abímbọ́lá[1] states:

> "The role of the gods is to aid *Orí* in leading every person to his destiny in life. Whatever a man's *Orí* has refused to approve cannot be granted by any other god."

Ifá says in *Ìrẹtẹ̀ Òfún* that:

> **Àwọn irúnmọlẹ̀ àti Orí Ẹlẹ́dàá ńlọ s'óde Àpéré. Orí nìkan dé ibẹ̀.**
> The *irúnmọlẹ̀* (divine ministerial agents) and *Orí Ẹlẹ́dàá* (Man's godself) were going to the town of Life-fulfilment. *Orí* alone arrived there.
>
> **Ǹjẹ́, Orí gbóná jù òrìṣà lọ. Orí nìkan l'ó kó wọn l'ápéré. Kò sí òrìṣà tí ó tó ní ìgbè lẹ́yìn Orí ẹni. Orí mà gbóná jù òrìṣà lọ.**

[1] Abímbọ́lá, 'Wándé, Oxford University Press (1976), ISBN-10: 019575199X, ISBN-13: 978-0195751994.

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Therefore, *Orí* is 'hotter' than *òrìṣà* (divine ministerial agents). It is *Orí* alone who takes them (people) to life fulfilment. There is no *òrìṣà* who is sufficient in supporting behind the back of one's *Orí*. *Orí* is indeed 'hotter' than *òrìṣà*.

Ifá says in *Ògúndá Méjì* that:

Tal'ó tó alásàán bá a rí òkun?
Who is good enough for the devotee in joining him to see the ocean? [Note: The long journey to see the ocean is symbolic of one's long journey of life].

Ṣàngó ní òun tó alásàán bá a rí òkun. Wọ́n ní: "Bí o bá rìn títí, bí o bá dé ilé bàbá rẹ, bí wọ́n bá sè oúnjẹ àyànfẹ́ rẹ, ńkọ́?" Ṣàngó ní: "Bí mo bá ti yó tán, màá padà s'ílé mi." Wọ́n ní Ṣàngó kò tó alásàán bá a rí òkun.
Ṣàngó (the deified *Ọ̀yọ́* king who detests immorality and strikes wrongdoers with lightning) said that he was good enough for the devotee in joining him to see the ocean. They (others) said: "If you happen to walk on-and-on, if you happen the reach the home of your father, if they happen to cook your favorite food, then what about that?" *Ṣàngó* said: "If I happen to have become satisfied completely, then I would return to my home." They said that *Ṣàngó* was not good enough for the devotee in joining him to see the ocean.

Bẹ́ẹ̀gẹ́gẹ́ ni Ọya, Òrìṣànlá, Ẹlẹ́gbára, Ògún, Ọ̀ṣun, àti Ẹ̀là, wọ́n kò tó alásàán bá a rí òkun.
It was likewise that *Ọya* (the *òrìṣà* of the wind), *Òrìṣànlá* (the *òrìṣà* of moral sense), *Ẹlẹ́gbára* (*Èṣù*, the *òrìṣà* of opportunity and crossroads tests), *Ògún* (the *òrìṣà* of iron and war), *Ọ̀ṣun* (the *òrìṣà* of beauty, fertility, childbirth, and child protection), and *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), they were not good enough for the devotee in joining him to see the ocean.

Tal'ó tó alásàán bá a rí òkun? Orí nìkan l'ó tó alásàán bá a rí òkun.
Who is good enough for the devotee in joining him in see the ocean? It is *Orí Ẹlẹ́dàá* (Man's godself) alone who is good enough for the devotee in joining him to see the ocean.

Ire gbogbo tí mo bá ní l'ayé, Orí ni màá rò fún. Orí pẹ̀lẹ́, atètè níran, atètè gbè ẹni kí òòṣà. Kò sí òrìṣà tí ó tó gbè lẹ́yìn Orí ẹni.
Every good thing that I happen to have in life, it is *Orí* of whom I will think well. Hail *Orí*, the one who quickly remembers (me), the one who quickly supports a person before *òrìṣà* (divine ministerial agents). There is no *òrìṣà* who is sufficient to give support behind the back of one's *Orí*.

The power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Attune yourself to *Orí Ẹlẹ́dàá* (Man's godself) so that you may fully develop your life potential.

1.3 The 16 Ìdáfá words

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Ìdáfá (bringing forth *Ẹ̀là*) or **Ifá dídá** (*Ẹ̀là* being brought forth) is the divinatory practice used by adherents who have been initiated to *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom. *Ìdáfá* uses a set of 16 'words' as the basic constituents of its messages. Each of these oracular words is a four-tiered

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figure that consists of single and/or double marks. TABLE 1.3a presents the sixteen *Ìdáfá* words ranked from 01 to 16.

TABLE 1.3a: The oracular words of Ifá dídá

I I I I	II II II II	II I I II	I II II I	I I II II	II II I I	I II II II	II II II I
01 **Ogbè**	**02** **Ọ̀yẹ̀kú**	**03** **Ìwòrì**	**04** **Òdí**	**05** **Ìrosùn**	**06** **Ọ̀wọ́nrín**	**07** **Ọ̀bàrà**	**08** **Ọ̀kànràn**
I I I II	II I I I	II I II II	II II I II	I II I I	I I II I	I II I II	II I II I
09 **Ògúndá**	**10** **Ọ̀sá**	**11** **Ìká**	**12** **Òtúrúpọ̀n**	**13** **Òtúrá**	**14** **Ìrẹtẹ̀**	**15** **Ọ̀ṣẹ́**	**16** **Òfún**

Ẹẹ́rìndílógún (sixteen cowries) is the divinatory practice used by adherents who have been initiated to an *òrìṣà* other than *Ẹ̀là*. In this practice, one casts 16 consecrated cowry shells. Each cowry shell has a curved opening that is called its **mouth**. A cast cowry's mouth is said to be open if it is facing up. *Ẹẹ́rìndílógún* uses a set of 16 oracular words. Each of these oracular words is a nonzero total of open mouths among the cast cowries. TABLE 1.3b presents the sixteen *Ẹẹ́rìndílógún* words.

TABLE 1.3b: The oracular words of Ẹẹ́rìndílógún

Oracular Word	Open Mouths
Ọ̀kànràn	1
Èjì Òkò	2
Ògúndá	3
Ìrosùn	4
Ọ̀ṣẹ́	5
Ọ̀bàrà	6
Òdí	7
Ogbè	8

Oracular Word	Open Mouths
Ọ̀sá	9
Òfún	10
Ọ̀wọ́nrín	11
Èjìlá Aṣẹ́bọra	12
Mẹ́tàlá	13
Mẹ́rìnlá	14
Mẹ́ẹ̀ẹ́dógún	15
Mẹ́rìndínlógún	16

Let's examine the sixteen *Ìdáfá* words, many of which are also *Ẹẹ́rìndílógún* words.

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Ìdáfá word #01 is **Ogbè**. In *Ẹ́ẹ́rìndílógún*, it is a total of eight open mouths.

On interpreting the name *Ogbè* as the expression *o-gbè* (you bring benefit), this oracular word carries the message of ‘a wholesome road’. The adjective ‘wholesome’ means ‘contributing to physical, moral, or social well-being’.

Ìdáfá word #02 is **Ọ̀yẹ̀kú**. Some *Ẹ́ẹ́rìndílógún* diviners equate *Ọ̀yẹ̀kú* with *Èjì Òkò* (a total of two open mouths).

On interpreting the name *Ọ̀yẹ̀kú* as the noun *ọ̀-yẹ̀-ikú* (one who habitually displaces death), this oracular word carries the message of ‘averting ruin’.

On interpreting the name *Ọ̀yẹ̀kú* as the expression *ọ̀yẹ̀-kú* (morning twilight is congratulated), this oracular word carries the message of ‘not missing out on bright possibilities’.

Ìdáfá word #03 is **Ìwòrì**.

On interpreting the name *Ìwòrì* as the expression *ìwò-ìrí* (looking at and finding), this oracular word carries the message of ‘good things becoming seen’.

On taking the name *Ìwòrì* punningly as the expression *ìwọ-rí* (you see), this oracular word carries the message of ‘seeing things clearly’.

Ìdáfá word #04 is **Òdí**. In *Ẹ́ẹ́rìndílógún*, it is a total of seven open mouths.

On taking the name *Òdí* punningly as the noun *òdídí* (blockage), this oracular word carries the message of ‘blockage’.

On taking the name *Òdí* punningly as the nouns *òdì* (contrariness) and *odì* (ill will), this oracular word carries the message of ‘enemies’.

On taking the name *Òdí* punningly as the noun *ìdí* (buttocks), this oracular word carries the message of ‘having a sound foundation’.

Ìdáfá word #05 is **Ìrosùn**. In *Ẹ́ẹ́rìndílógún*, it is a total of four open mouths.

On interpreting the name *Ìrosùn* as the expression *ìro-ìsun* (aching and exuding tears), this oracular word carries the message of ‘patiently persevering through difficulty’.

We may associate *Ìrosùn* with astrological Saturn, which represents restriction, structure, and slow change. Saturn is the bringer of challenges that require patient perseverance in order for one to prevail. Spiritually speaking, Saturn is the energy associated with Man’s ability to patiently persevere (that is, to calmly remain constant to a purpose in spite of obstacles). Saturn is nobly expressed whenever one stabilizes one’s heart (that is, one’s prevailing mental and emotional attitude), so that one may think clearly and respond properly to situations in life, instead of reacting according to habit or impulse.

Ìdáfá word #06 is **Ọ̀wọ́nrín**. In *Ẹ́ẹ́rìndílógún*, it is a total of eleven open mouths.

On taking the name *Ọ̀wọ́nrín* punningly as the expression *ọ̀-wọ̀n-ìrìn* (one who habitually measures steps), this oracular word carries the message of ‘taking measured action’.

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On taking the name *Ọ̀wọ́nrín* punningly as the expression *ọ̀wọ̀-ńrìn* (honor is walking), this oracular word carries the message of 'walking honorably'.

Ẹ́ẹ́rìndílógún associates *Ọ̀wọ́nrín* with *egúngún* (honorable ancestors), who are the custodians of the ethics and traditions of one's tribe. Those who walk honorably in the earthly realm are on the way to becoming honorable ancestors in the divine realm.

Ìdáfá word #07 is **Ọ̀bàrà**. In *Ẹ́ẹ́rìndílógún*, it is a total of six open mouths.

On taking the name *Ọ̀bàrà* punningly as the expression *ọba-àrá* (king of thunder), this oracular word refers to *Ṣàngó* (the deified *Ọ̀yọ́* king who detests immorality and strikes wrongdoers with lightning), and it carries the message of 'asserting oneself with dignity'.

Ẹ́ẹ́rìndílógún associates *Ọ̀bàrà* with *Ṣàngó*, who is the deified *Ọ̀yọ́* king who detests immorality and strikes wrongdoers with lightning. He corresponds to astrological Sun, which represents vitality, self-esteem, volition, and leadership. Spiritually speaking, Sun is the energy associated with Man's will – one's ability to deliberately decide on a course of action, one's freedom to choose between right and wrong. Sun is nobly expressed whenever one asserts oneself with dignity by using their will to rise above course and unsavory things.

Ìdáfá word #08 is **Ọ̀kànràn**. In *Ẹ́ẹ́rìndílógún*, it is a total of one open mouth.

On interpreting the name *Ọ̀kànràn* as the noun *ọ̀-kàn-ọ̀ràn* (one who habitually gives matters their turns of opportunity), this oracular word carries the message of 'giving something good its turn'.

On interpreting the name *Ọ̀kànràn* as the noun *ọ̀-kàn-ọ̀ràn* (one who habitually touches trouble), this oracular word carries the message of 'touching trouble'.

Ẹ́ẹ́rìndílógún associates *Ọ̀kànràn* with *Èṣù*, who is the *òrìṣà* of opportunity and crossroads tests. He corresponds to astrological Mercury, which represents mobility of thought, word, and deed. Spiritually speaking, Mercury is the energy associated with Man's verbal mind – one's ability to think logically and to express oneself through words. Mercury is nobly expressed whenever one uses their cleverness and verbal facility to further that which is wholesome.

Ìdáfá word #09 is **Ògúndá**. In *Ẹ́ẹ́rìndílógún*, it is a total of three open mouths.

On interpreting the name *Ògúndá* as the expression *Ògún-dá* (*Ògún* creates), this oracular word refers to *Ògún* as the pioneer who goes in advance to prepare the road for others, and it carries the message of 'clearing a way'.

On interpreting the name *Ògúndá* as the expression *Ògún-dá* (*Ògún* is good), this oracular word refers to *Ògún* and carries the message of 'having the courage to take right action'.

Ẹ́ẹ́rìndílógún associates *Ògúndá* with *Ògún*, who is the *òrìṣà* of iron and war. He corresponds to astrological Mars, which represents courage, enthusiasm, assertiveness, and pioneering. Spiritually speaking, Mars is the energy associated with Man's sense of justice. Being just with all people in all situations requires one to have a warrior's courage and zeal for righteousness, even at the cost of personal loss. Mars is nobly expressed whenever one has the courage to take right action.

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Ìdáfá word #10 is **Ọ̀sá**. In *Ẹ́ẹ́rìndílógún*, it is a total of nine open mouths.

On interpreting the name *Ọ̀sá* as the noun *ọ̀-sá* (one who habitually flees or runs away), this oracular word carries the message of 'running away from a challenge'.

The oracular word *Ọ̀sá* brings to mind the noun *sáà* (season), which is a period of time that is marked by special activities or events. In this regard, on taking the name *Ọ̀sá* punningly as the noun *ọ̀-sà* (one who habitually applies a remedy), this oracular word carries the message of 'taking timely action'.

Ìdáfá word #11 is **Ìká**. Some *Ẹ́ẹ́rìndílógún* diviners equate *Ìká* with *Mẹ́tàlá* (a total of thirteen open mouths).

On taking the name *Ìká* punningly as the noun *ìkà* (evil), this oracular word carries the message of 'engaging in ill conduct'.

On interpreting the name *Ìká* as the noun *ìká* (turning against someone), this oracular word carries the message of 'experiencing ill luck'.

On interpreting the name *Ìká* as the noun *ìká* (plucking fruit), this oracular word carries the message of 'reaping a reward'.

Ẹ́ẹ́rìndílógún associates *Mẹ́tàlá* with *Olóde* (also called *Babalúayé*), who is the *òrìṣà* of the outdoors. He punishes Man's excessive conduct with diseases, especially smallpox. We may associate *Olóde* with astrological Saturn, which represents restriction, structure, and slow change. Saturn is the bringer of challenges that require patient perseverance in order for one to prevail. In astrology, Saturn's intrinsic attributes make it the natural representative of chronic ailments, that which is old and decaying, and death.

Ìdáfá word #12 is **Òtúrúpọ̀n**.

On taking the name *Òtúrúpọ̀n* punningly as the noun *ò-tú-ẹrù-pọ̀n* (one who habitually releases a load and back-carries it), this oracular word refers to a mother who births a child and carries it on her back, and it carries the message of 'being productive'.

Ìdáfá word #13 is **Òtúrá**. Some *Ẹ́ẹ́rìndílógún* diviners equate *Òtúrá* with *Mẹ́ẹ̀ẹ́dógún* (a total of fifteen open mouths).

This oracular word brings to mind the noun *ìtura* (ease of body and mind), and it carries the message of 'averting a worrisome situation'.

Ìdáfá word #14 is **Ìrẹ̀tẹ̀**. Some *Ẹ́ẹ́rìndílógún* diviners equate *Ìrẹ̀tẹ̀* with *Mẹ́rìndínlógún* (a total of sixteen open mouths).

On taking the name *Ìrẹ̀tẹ̀* punningly as the expression *ìrẹ́-ìtẹ̀* (being friendly with imprinting), this oracular word carries the message of 'making one's mark' (that is, achieving something of lasting impact).

On taking the name *Ìrẹ̀tẹ̀* punningly as the expression *ìrẹ́-ìtẹ̀* (being friendly with *Ifá* initiation), this oracular word carries the message of 'practicing *Ifá*'.

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On taking the name *Ìrẹ̀tẹ̀* punningly as the expression *ìrẹ́-òtẹ̀* (being friendly with conspiracy), this oracular word carries the message of 'being unwholesomely influenced'.

We may associate *Ìrẹ̀tẹ̀* with astrological Moon, which represents receptivity, adaptability, and devotion. Spiritually speaking, Moon is the energy associated with Man's trance ability, which enables one to learn and to change. In a trance state, one has a heightened receptivity in which beliefs, images, and words become empowered to create or undo habits. Moon is nobly expressed whenever one is receptive to and compliant with right guidance.

Ìdáfá word #15 is **Ọ̀ṣẹ́**. In *Ẹ́ẹ́rìndílógún*, it is a total of five open mouths.

On interpreting the name *Ọ̀ṣẹ́* as the noun *ọ̀-ṣẹ́* (one who habitually overcomes) and on bringing to mind the nouns *ìṣẹ́* (poverty) and *ọṣẹ́* (hurt), this oracular word carries the message of 'overcoming trouble'.

Ẹ́ẹ́rìndílógún associates *Ọ̀ṣẹ́* with *Ọ̀ṣun*, who is the *òrìṣà* of beauty, fertility, childbirth, and child protection. She corresponds to astrological Venus, which represents affection, enjoyment, attractive power, and harmony. Spiritually speaking, Venus is the energy associated with Man's visual mind – one's imagination, which enables one to form mental images. When intensely entertained with aroused feelings of enjoyment, mental images gain the power to attract the necessary resources for their realization. Venus is nobly expressed whenever through joyful optimism, one attracts the necessary resources for faring well.

Ìdáfá word #16 is **Òfún**. In *Ẹ́ẹ́rìndílógún*, it is a total of ten open mouths.

On interpreting the name *Òfún* as the expression *ò-fún* (one who habitually gives) and on bringing to mind the adjective *funfun* (the color white, which symbolizes the effort to maintain cleanness because white clothing most easily picks up a stain), this oracular word carries the message of 'acting with rectitude'. Rectitude is right conduct and right judgment.

On interpreting the name *Òfún* as the expression *ò-fún* (one that is habitually narrow), this oracular word carries the message of 'efforts of limited success'.

Ẹ́ẹ́rìndílógún associates *Òfún* with *Òrìṣànlá* (also called *Ọbàtálá*), who is the *òrìṣà* of moral sense. He corresponds to astrological Jupiter, which represents virtuous optimism (that is, the belief that virtuous action eventually brings the best outcome) and expansion (material and spiritual). Because one's optimism draws positive circumstances to oneself, Jupiter is the bringer of good luck (that is, favorable circumstances that are beyond willful control). Spiritually speaking, Jupiter is the energy associated with Man's moral sense – one's intuitive ability to distinguish right from wrong. Jupiter is nobly expressed whenever one acts with good character and good judgment.

1.4 The 256 Ìdáfá sentences

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Each *Ìdáfá* message is called an **Odù**, which is a 'sentence' consisting of two *Ìdáfá* words placed side by side. Each of these oracular sentences is read from right to left. The *Ìdáfá* word on the

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right is called the **masculine leg**, while the *Ìdáfá* word on the left is called the **feminine leg**. TABLE 1.4a presents some examples.

TABLE 1.4a: Some examples of Odù

I I I I I I I I	II II I I I I II II	II II I I II II I I	II II I I II I I II	II II I I I II II I
Èjì **Ogbè**	**Ìwòrì** **Méjì**	**Òfún** **Méjì**	**Ìwòrì** **Òfún**	**Òfún** **Ìwòrì**

TABLE 1.4b: Themes of the sixteen Ìdáfá words

Word	Themes
Ogbè	A wholesome road.
Ọ̀yẹ̀kú	Averting ruin. Not missing out on bright possibilities.
Ìwòrì	Good things becoming seen. Seeing things clearly.
Òdí	Blockage or enemies. Having a sound foundation.
Ìrosùn	Patiently persevering through difficulty.
Ọ̀wọ́nrín	Taking measured action. Walking honorably.
Ọ̀bàrà	Asserting oneself with dignity.
Ọ̀kànràn	Giving something good its turn. Touching trouble.
Ògúndá	Clearing a way. Having the courage to take right action.
Ọ̀sá	Running away from a challenge. Taking timely action.
Ìká	Ill conduct or ill luck. Reaping a reward
Òtúrúpọ̀n	Being productive.
Òtúrá	Averting a worrisome situation.
Ìrẹtẹ̀	Making one's mark. Practicing *Ifá*. Unwholesome influences.
Ọ̀ṣẹ́	Overcoming through joyful optimism. Overcoming trouble.
Òfún	Acting righteously and judiciously. Efforts of limited success.

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The 256 *Ìdáfá* sentences are broadly categorized into two groups: the **Ojú Odù** and the **Àmúlù Odù**. The *Ojú Odù* is the group of 16 *Ìdáfá* sentences, each one consisting of a doubling of an *Ìdáfá* word. We may refer to each of the *Ojú Odù* by the name of its common *Ìdáfá* word followed by the adjective *méjì* (which means 'taken twice'). For example, the name *Ọ̀bàrà Méjì* means '*Ọ̀bàrà* taken twice'. We may alternatively refer to each of the *Ojú Odù* by the noun *èjì* (which means 'two of …') followed by the name of its common *Ìdáfá* word. For example, an alternative name of *Ọ̀bàrà Méjì* is *Èjì Ọ̀bàrà*, which means 'two of *Ọ̀bàrà*'.

The *Àmúlù Odù* is the group of 240 *Ìdáfá* sentences, each one consisting of different *Ìdáfá* words. The name of each *Àmúlù Odù* is the name of its right (masculine) leg followed by the name of its left (feminine) leg.

Each *Odù* (oracular sentence) describes a situation. Its right (masculine) leg indicates the foremost aspect of the situation, while its left (feminine) leg indicates pertinent circumstances. For your *Odù* of interest, use the themes of TABLE 1.4b to examine possible meanings. For example, *Ogbè Ọ̀kànràn* is an *Odù* that could mean that *Ogbè* (a wholesome road) is helped by *Ọ̀kànràn* (giving something good its turn). Moreover, *Ogbè Ọ̀kànràn* could mean that *Ogbè* (a wholesome road) is hindered by *Ọ̀kànràn* (touching trouble).

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2. IFÁ DÍDÁ

2.1 Ìjúbà (paying homage)

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Before performing any type of spiritual work, you ought to pay homage to higher authorities. Begin the homage by sprinkling some drops of cool water on the ground while saying:

Omi tútù. Ilẹ tútù.
Cool water. Cool earth.

Bí omi bá balẹ, omi óò nípá. Bí omi bá balẹ, omi óò là ìlú. Bí omi bá balẹ, omi óò nípá.
If water happens to touch the ground, then water will be potent. If water happens to touch the ground, then water will enrich the town. If water happens to touch the ground, then water will be potent.

This incantation contains an excerpt from *Èjì Ogbè*.

Now speak as follows:

Ìbà Ẹlẹ́dàá, t'ó wá ṣe Èṣù Ẹlẹ́gbára, t'ó wá ṣe Ògún, aládá méjì, t'ó wá ṣe Ọ̀ṣun (oore yèyé o!), t'ó wá ṣe Yemọja, olódò, t'ó wá ṣe Ṣàngó (kábíyèsí o!), t'ó wá ṣe Òrìṣànlá, bàntà-banta nínú àlà, t'ó wá ṣe Ẹ̀là, ẹlẹ́rìí ìpín, t'ó wá ṣe gbogbo òrìṣà.
Reverence to *Ẹlẹ́dàá*, who comes being *Èṣù*, the Forceful-one, who comes being *Ògún*, the owner of two machetes, who comes being *Ọ̀ṣun* (benevolent great mother!), who comes being *Yemọja*, the owner of rivers, who comes being *Ṣàngó* (that we question him does not exist!), who comes being *Òrìṣànlá*, the immense one in white clothing, who comes being *Ẹ̀là*, the witness to destiny, who comes being every *òrìṣà*.

Ilẹ, mo júbà. Bàbá, mo júbà. Yèyé, mo júbà. Ìbà bọ̀rọ̀kìnní ọ̀run.
Mother Earth, I give reverence. Father, I give reverence. Mother, I give reverence. Reverence to respectable persons of the spirit world.

Ẹ̀dú, mo júbà. Ìbà Akọ́dá. Ìbà Aṣẹ̀dá. Ìbà Adéṣínà. Ìbà Olúwo. Ìbà Ojùgbọ̀nà.
Ẹ̀dú (Jet-black, a name of *Ẹ̀là*), I give reverence. Reverence to *Akọ́dá* (a famous *Ifá* disciple). Reverence to *Aṣẹ̀dá* (a famous *Ifá* disciple). Reverence to *Adéṣínà*. Reverence to (my) *olúwo*. Reverence to (my) *ojùgbọ̀nà*.

Bí ekòló bá júbà ilẹ, ilẹ á lànà. Ọmọdé kì íjúbà kí ìbà pa á. Àṣẹ!
If the earthworm pays respect to the earth, then the earth will give it access. A youngster never gives reverence and then the reverence kills him. So be it!

In this homage, you are expressing respect for Creator God, Man's godself, *òrìṣà* (divine ministerial agents), Mother Earth, *bọ̀rọ̀kìnní ọ̀run* (respectable persons of the spirit world), and the people who have contributed significantly to your spiritual development. Note that the noun *Ẹlẹ́dàá* refers both to Creator God (who is the owner of all beings) and to *Orí* (Man's godself).

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In this homage, I mention *Adéṣínà*, who was an *Ifá* priest brought from Nigeria to Cuba, where he lived under the name 'Remigio Herrera'. He is a representative of enslaved Africans who brought *Ifá* to the Americas.

2.2 Enhancing the diviner

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Here is an incantation that makes your hands effective and that offers you protection from hexes:

Ọ̀tún pẹ̀lẹ́, awo wọn l'óde Àbá. Òsì pẹ̀lẹ́, awo wọn l'óde Àbọ̀ṣẹ. Àti Ọ̀tún àti Òsì kì íṣẹbọ àìfín. Àti Ọ̀tún àti Òsì kì íṣẹbọ àìmaadà.

Hail Right-hand, the priest of those in the town of Earnest-attempt. Hail Left-hand, the priest of those in the town of *Ẹbọ*-coming-to-pass. Both Right-hand and Left-hand never do *ẹbọ* that is not acceptable. Both Right-hand and Left-hand never do *ẹbọ* that is not going to be effective.

Àṣẹ́wélé ni wọ́n dífá fún, ọmọkùnrin Dèpènù. Dèpènù, dèpènù. Àbáà dà ègún dà èpè lé awo lórí, kò lè jà láílái.

It was *Àṣẹ́wélé* for whom they perfomed *Ifá* divination, the son of He-repels-hexes. He repels hexes, he repels hexes. Even if we were to heap inheritable curses and heap non-inheritable curses on a priest, they could not put up a fight ever.

Àṣẹ́wélé, o dé o, ọmọkùnrin Dèpènù!

Àṣẹ́wélé, you have arrived, the son of He-repels-hexes!

This incantation comes from *Ọ̀wọ́nrín Ọ̀bàrà*.

2.3 Opening the divination session

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In order to get ready to perform any type of divination, begin by getting ritually clean – have a clean body and a clear mind.

Now call on *Orí* (Man's godself):

Orí pẹ̀lẹ́, atètè níran, atètè gbè ẹni kí òòṣà. Kò sí òrìṣà tí ó tó gbè lẹ́yìn Orí ẹni.

Hail *Orí*, the one who quickly remembers (me), the one who quickly supports a person before *òrìṣà*. There is no *òrìṣà* (divine ministerial agent) who is sufficient to give support behind the back of one's *Orí*.

Orí ẹni l'àwúre ẹni o! Orí, máṣe pa ilẹ̀kùn dé. Lọ́dọ̀ rẹ ni mo ḿbọ̀. Wá ṣe ayé mi di rere.

It is one's *Orí* who is one's charm for blessings! *Orí*, do not shut the door (on me). It is your presence to which I am coming. Come cause my life in the world to become goodness.

This incantation contains excerpts from *Ògúndá Méjì* and *Ogbè Ògúndá*.

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Now call on *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom):

Ẹ̀là pẹ̀lẹ́, ẹlẹ́rìí ìpín, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀.
Hail *Ẹ̀là*, the witness to destiny, the master of improving one's life in the world, the one who converts trouble into joy.

Ẹ̀là, rọ̀; Ẹ̀là, rọ̀; Ẹ̀là, rọ̀.
Ẹ̀là, descend; *Ẹ̀là*, descend; *Ẹ̀là*, descend.

Ifá, bí o jí, o jí mi o! Ewé ọgbọ́ l'ó ní kí N gbọ́ Ifá bí ará ìṣáájú. Ifá, bí o jí, o jí mi o! Tèmi tìrẹ ni ìmùlẹ̀. Ṣebí bákanhùn l'a jọra.
Ifá, whenever you wake up, wake me up! It is *ọgbọ́* leaves that say that I ought to understand *Ifá* like the people of the past. *Ifá*, whenever you wake up, wake me up! It is mine and yours that is a covenant. Accept as true likewise that we are alike.

This incantation contains an excerpt from *Ọ̀bàrà Ìwòrì*. Now enhance yourself by using the incantation of Section 2.2.

2.4 Readying the divinatory apparatus

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WARNING: If you are <u>not</u> an *Ifá* initiate, then do <u>not</u> perform *Ifá* divination! Look, but don't touch! *Òòdínà, dí ọ̀nà ibi o! Òòdínà, dí ọ̀nà ibi o! Òòdínà, dí ọ̀nà ibi o! Òòṣínà, ṣí ọ̀nà ire o! Òòṣínà, ṣí ọ̀nà ire o! Òòṣínà, ṣí ọ̀nà ire o!*

Here we assume that you are performing *Ìdáfá* with an *ọ̀pẹ̀lẹ̀*, which consists of eight half-pods strung together on a cord or chain. When held at its middle, an *ọ̀pẹ̀lẹ̀* has four half-pods hanging down on each side. Each side of an *ọ̀pẹ̀lẹ̀* has a distinct arrangement of tassels at its end. Use this distinction to choose one side of an *ọ̀pẹ̀lẹ̀* as its right-hand side and the other side as its left-hand side. Use this choice continually.

Ọpọ́n Ifá is a divining tray that represents the totality of creation. When performing *Ìdáfá* with an *ọ̀pẹ̀lẹ̀*, you do not use an actual tray, but instead create a virtual one on your divining surface. Envision a circular area in front of you – this is your virtual tray. With your right hand, pick up the *ọ̀pẹ̀lẹ̀* at its middle and touch its ends to the tray's head (*iwájú*), foot (*ẹ̀yìn*), right-hand (*ọ̀tún*), left-hand (*òsì*), and center (*àárín*) while saying:

Iwájú ọpọ́n, o gbọ́. Ẹ̀yìn ọpọ́n, o gbọ́.
Forefront of the *Ifá* tray, you heard. Rear of the *Ifá* tray, you heard.

Olùmú l'ọ́tún. Ọlọ́kànràn l'ósì.
Olùmú is on the right. *Ọ̀kànràn* is on the left.

Àárín ọpọ́n n'ìta ọ̀run.
It is the center of the *Ifá* tray that is the open space of the spirit world.

The center of the *Ifá* tray, which is the working area during divination, represents the place where all things can be seen.

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2.5 Consulting the oracle

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In order to consult any oracle effectively, you must know how to query it properly. On pages 19-21 of her book *Learning the Tarot: A Tarot Book for Beginners*, Joan Bunning[2] offers some suggestions for framing proper questions. Here are three of them:

- **Accept responsibility.** Don't deflect personal responsibility by asking questions about things that lie within the realm of exercising your free will.
- **Stay neutral.** Don't assume that the oracle sees things in the same way as you do. Don't bias your questions toward what you think the answers must be. Ask neutral questions.
- **Find the best level of detail.** Seek the fine line between wording that is too vague and wording that is too detailed. Include only the details that are necessary to make clear what you want to know.

Come to the oracle with respect and view it as a trusted friend.

The following questions are useful to receive the oracle's advice or insight:

- Person *P* divines about action *A* (or event *E* or situation *S*).
- What is it important for me to know about event *E* (or person *P* or situation *S*)?
- What if person *P* were to do action *A*?
- How might I best deal with person *P* (or situation *S*)?
- What is the most important thing for me to learn and master in order to open the way for me to fulfill my destiny?

When faced with choices, ask a separate question for each choice and compare the various responses.

***

WARNING: If you are <u>not</u> an *Ifá* initiate, then do <u>not</u> perform *Ifá* divination! Look, but don't touch! *Òòdínà, dí ọ̀nà ibi o! Òòdínà, dí ọ̀nà ibi o! Òòdínà, dí ọ̀nà ibi o! Òòṣínà, ṣí ọ̀nà ire o! Òòṣínà, ṣí ọ̀nà ire o! Òòṣínà, ṣí ọ̀nà ire o!*

Once you have a proper question in mind, do the following:

- Hold the *ọ̀pẹ̀lẹ̀* in your hands and meditate in silence on your question.
- Invoke the oracle by saying: "***Akínmọ̀ràn, Akínmọ̀ràn, Akínmọ̀ràn!***" The expression *Akínmọ̀ràn* calls on divine omniscience and is probably a contraction of the expression *a-kún-ìmọ̀-ọ̀ràn*, which means 'one who is full of knowledge of matters'.
- Ask your question either aloud or softly to yourself.

[2] Joan Bunning, Weiser Books (1998), ISBN-10: 1578630487, ISBN-13: 978-1578630486.

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- Cast the *ọ̀pẹ̀lẹ̀* onto your virtual tray by: [1] using your right hand to pick it up at its middle and then throwing the middle away from you; and [2] arranging the fallen *ọ̀pẹ̀lẹ̀* into two parallel lines of four half-pods each.
- On a piece of paper, record the oracle's response as follows. Each half-pod has a concave and a convex side. If a half-pod falls concave-side up, then represent it by a single mark (as **I**). If a half-pod falls convex-side up, then represent it by a double mark (as **II**). For both lines of the cast *ọ̀pẹ̀lẹ̀*, record the symbol of each half-pod from top to bottom. These two columns of four-tiered marks form an *Odù*.

This cast of the *ọ̀pẹ̀lẹ̀* yields the *Odù* that carries the oracle's response to your question. As an aid to understanding this response, it is helpful to cast a second *Odù*. The message of this second *Odù* will supplement the message of the first *Odù*.

For a Yes/No question, cast two *Odù* – their combined message usually provides pertinent guidance that suggests an affirmative or negative response.

In order to interpret the oracle's response, use Appendix A.

2.6 Closing the divination session

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Conclude your divination session by touching your head to the ground while saying:

Mo dúpẹ́ lọ́wọ́ Ẹlẹ́dàá. Àbọrú, àbọyè, àbọ̀síṣẹ. Àṣẹ! Tó!
I give thanks at the hands of *Ẹlẹ́dàá*. May *ẹbọ* be done, may *ẹbọ* be approved, may *ẹbọ* be fulfilled. So be it! It is enough!

Be blessed!

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3. MAGICAL WORK

3.1 Ẹbọ and ìbọ

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The *Yorùbá* verb **bọ** refers to using magical work to bring oneself into harmony with one or more spiritual entities. Magic is the use of incantations and suitable materials to invoke spiritual entities to influence events. From the verb *bọ*, we get the nouns *ẹbọ* and *ìbọ*.

Ẹbọ is a type of magical work that is prescribed for furthering one's well-being (that is, one's state of being happy, healthy, and prosperous). *Ẹbọ* is done whenever *Ìdáfá* or *Ẹ́ẹ́rìndílógún* has prescribed it. *Ẹbọ* items are usually presented at the prime talisman of *Èṣù* (the *òrìṣà* of opportunity and crossroads tests). The *ẹlẹ́bọ* (person for whom *ẹbọ* is being done) is not free to make personal use of the *ẹbọ* items after they have been ritually presented.

Ìbọ is a type of magical work that is aimed at strengthening one's connection with a particular spiritual entity. *Ìbọ* can be done whenever desired. *Ìbọ* items are presented at the talisman of the spiritual entity of interest. The person for whom *ìbọ* is being done is free to make personal use of the *ìbọ* items after they have been ritually presented. *Ẹbọ* must be done before *ìbọ* whenever pertinent.

For a particular *ẹbọ*, the items to be used depend on the nature of the situation for which the *ẹbọ* has been prescribed. For a particular *ìbọ*, the items to be used depend on the nature of the spiritual entity of interest. Some possible *ẹbọ/ìbọ* items are: [1] incantations, [2] food and drink, [3] herbal concoctions, [4] votive candles, and [5] animals. Consider the following.

[1] Incantations: Many divinatory messages from *Ìdáfá* and *Ẹ́ẹ́rìndílógún* contain words that can serve as prayerful affirmations. For those who are somewhat biblically inclined, there are many prayerful affirmations in the book of Psalms.

[2] Food and drink: *Epo* (palm oil) is a very useful food item for spiritual work. *Epo* is used to tone down that which is potentially unruly. *Ọtí* (alcoholic beverage) is a very useful drink item for spiritual work.

[3] Herbal concoctions: Many divinatory messages from *Ìdáfá* and *Ẹ́ẹ́rìndílógún* prescribe herbal concoctions as part of *àkóse Ifá* (*Ifá* medicine). If the prescribed herbs are not readily available, then feel free to use available herbs that can get the job done. A very useful herbal item is Van Van oil, which is a hoodoo formula that dispels negative energy and that attracts positive energy. Visit the website <https://originalbotanica.com/blog>, where you can learn about Van Van oil from the blog post *Van Van Conjure Oil: A Staple of Hoodoo and Rootwork* (19 August 2024).

[4] Votive candles: A votive candle is lit for conveying a prayerful affirmation in behalf of the *ẹlẹ́bọ*. After ritually preparing the candle, place it in a glass container. Write the prayerful affirmation on a small piece of paper and then fold it to a small size. After placing the paper

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underneath the candle's glass container, light the candle and speak the prayerful affirmation. After the candle has finished burning, consider having the *ẹlẹ́bọ* to carry the paper on her/his person or to leave it at a crossroads.

[5] Animals: Many divinatory messages from *Ìdáfá* and *Ẹ́ẹ́rìndílógún* prescribe animals among the *ẹbọ/ìbọ* items. In many cases, these prescribed animals are meant to serve both as *ẹbọ/ìbọ* items and as sources of food for the household. Within reason, do not use animals as *ẹbọ/ìbọ* items if there is no intention to also use them to feed people.

When considering *ẹbọ/ìbọ* items, be reasonable and use whatever gets the job done, while being mindful of pertinent taboos.

3.2 Performing spiritual work

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Ifá says in *Ìrẹtẹ̀ Ọ̀yẹ̀kú* that:

> **Bí o bá rúbọ, kí o bèrèsíí ooreṣíṣe láti òní lọ jù t'àtẹ̀yìnwá. Lásán l'o rúbọ bí o bá dín ìwà-rere.**
>
> If you happen to do *ẹbọ*, then you ought to begin good-doing from today onward more than in the past. It is in vain that you do *ẹbọ* if you happen to diminish good conduct.

In order for *ẹbọ/ìbọ* to be effective, the person for whom it is offered must supplement it with good conduct.

Ifá says in *Ògúndá Méjì* that:

> **Gbogbo ìṣòrò Ọ̀pẹ̀, níbo l'ẹbọ wà? Ẹnu èèyàn l'ẹbọ wà.**
>
> All *Ifá* practitioners, where is *ẹbọ* located? It is the mouth of human beings where *ẹbọ* is located.

Ifá says in *Ọ̀ṣẹ́ Òtúrá* that:

> **Àkéké ni íbà igi ṣá. Ẹnu awo n'ìbà òun àṣẹ wà. Nígbàtí awo bá ní àá n'íre gbogbo, a maa n'íre gbogbo. Àkéké ni íbà igi ṣá. Ẹnu awo n'ìbà òun àṣẹ wà.**
>
> It is the axe that is landing on the tree to cut it. It is the mouth of the priest where reverence and spiritual power exist. When the priest happens to say that we will have every good thing, we will be having every good thing. It is the axe that is landing on the tree to cut it. It is the mouth of the priest where reverence and spiritual power exist.

If the person who is officiating the *ẹbọ/ìbọ* is attuned to divine purpose, then whatever they say will come to pass.

Here we present a procedure for doing *ẹbọ*. You may use this procedure to do *ìbọ* by making suitable adaptations.

> **STEP #1:** Pay homage to higher authorities according to Section 2.1. Enhance yourself by using the incantation of Section 2.2. Ask the *ẹlẹ́bọ* to assert what they want the *ẹbọ* to achieve.

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STEP #2: Say the following formula, which contains an excerpt from *Òdí Méjì*:

Ẹbọ tí (…) fún Èṣù, aládó àsúre, ó rú u kí ó baà lè sún àláàfíà rẹ̀ síwájú.
An *ẹbọ* that (the name of the *ẹlẹ́bọ*) gives to *Èṣù*, the possessor of the calabash of blessings, they do it so that they may be able to further their well-being.

Òòdínà, dí ọ̀nà ibi o [ẹ̀ẹ̀mẹ́ta]! Òòṣínà, ṣí ọ̀nà ire o [ẹ̀ẹ̀mẹ́ta]!
Road-blocker, block the road of bad things [3 times]! Road-opener, open the road of good things [3 times]!

STEP #3: At the prime *Èṣù* talisman, do a libation of water and properly present the *ẹbọ* materials.

STEP #4: Say the following Kemite formula, which declares your intrinsic divinity and furthers healing:

Anok Atoum, waakou. Anok nouter oi ḫōper jesəf. Anok ati ḫōsəfəf əm nouterou.
I am *Atum* (the All), I am alone (that is, one and only). I am the great divine entity who came into existence by himself. I am one not having his opposition from divine entities.

Er (…), dōri joout nibet eretəf (or **eretəs).**
As for (the name of the *ẹlẹ́bọ*), I get rid of every bad thing pertaining to him (or her).

This formula is based on excerpts from Incantation 17 of *Rw nw prt em hrw*, 'Utterances of coming forth by day', which is a descendant of Incantation 335 of the Coffin Texts.

STEP #5: When all is satisfactory, touch your head to the ground while saying:

Mo dúpẹ́ lọ́wọ́ Ẹlẹ́dàá. Àbọ́rú, àbọ̀yè, àbọ̀síṣẹ́.
I give thanks at the hands of *Ẹlẹ́dàá*. May *ẹbọ* be done, may *ẹbọ* be approved, may *ẹbọ* be fulfilled.

3.3 Some incantations

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[1] An excerpt from *Ọ̀sá Méjì*:

Ọ̀sá Méjì l'ó ni kí gbogbo ibi ó sá fún mi.
It is *Ọ̀sá Méjì* who tells all bad things to run away from me.

This incantation runs harmful influences away.

[2] An excerpt from *Ọ̀wọ́nrín Ogbè*:

Olú Kinndínrin, Èṣù Ọ̀wọ́nrín Ṣogbè, pè ire gbogbo wá.
Chief *Kinndínrin*, *Èṣù* of *Ọ̀wọ́nrín Ṣogbè*, summon every good thing to come forth.

This incantation calls on *Èṣù* to bring blessings.

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[3] An excerpt from *Ọ̀bàrà Ọ̀sá*:

Ọmọ Ọ̀bàrà Ọ̀sá ni mo ṣe. Ọmọ Ọ̀bàrà Ọ̀sá kì ísá. Ikú kì ípa ọmọ Ọ̀bàrà Ọ̀sá. Àrùn kì ípa ọmọ Ọ̀bàrà Ọ̀sá. Ọmọ Ọ̀bàrà Ọ̀sá kì ítẹ́.

It is a child of *Ọ̀bàrà Ọ̀sá* that I am. A child of *Ọ̀bàrà Ọ̀sá* never runs away. Death never overwhelms a child of *Ọ̀bàrà Ọ̀sá*. Illness never overwhelms a child of *Ọ̀bàrà Ọ̀sá*. A child of *Ọ̀bàrà Ọ̀sá* never falls into disgrace.

This incantation repels fear and agents of distress.

[4] An excerpt from *Ìrẹ̀tẹ̀ Ọ̀ṣẹ́*:

Gbogbo ibi ayé, Ifá, bá mi sọ ọ́ di ìrọ̀rùn l'ára mi. Ìrẹ̀tẹ̀ tútù l'ó ní kí gbogbo ibi ó tẹ̀balẹ̀ l'ára mi o!

Every bad thing of the world, *Ifá*, help me to transform it into a convenience for me. It is cool *Ìrẹ̀tẹ̀* who tells every harmful influence to bow down to me!

This incantation turns intended evil into eventual good.

[5] A *Kôngo* saying:

Buka mu kati, ya buka ku mbazi.

(You, the divine in me) minister to the inside, (while) I minister to the outside.

This incantation furthers complete healing.

[6] A biblical saying [The Bible, Psalm 51:10]:

Leb ṭahōr bərā lī ʾElōhīm wərūaḥ nakōn ḥaddeš bəqirbī.

Create in me *ʾElōhīm* a clean heart and restore an upright spirit within me.

This incantation furthers spiritual cleansing. *ʾElōhīm* is Creator God and her/his ministerial agents. The heart here refers to one's prevailing mental and emotional attitude.

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4. SOME READINGS

4.1 Introduction

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In this section, we present a number of readings in which I consulted the *Yì-Jīng* Oracle together with the *Ifá* Oracle. The *Yì-Jīng* Oracle speaks through 64 basic message constituents called *hexagrams*. The *Ifá* Oracle speaks through 256 basic message constituents called *Odù*. In order to interpret the *Yì-Jīng* response, we will make use of my book entitled *The Yì-Jīng Oracle, A Guide to Your Best Life*. This book is posted on my website < https://www.ifakunle.net/>. In order to interpret the *Ifá* response, we will make use of Appendix A.

4.2 A reading: Doing a spiritual check-up

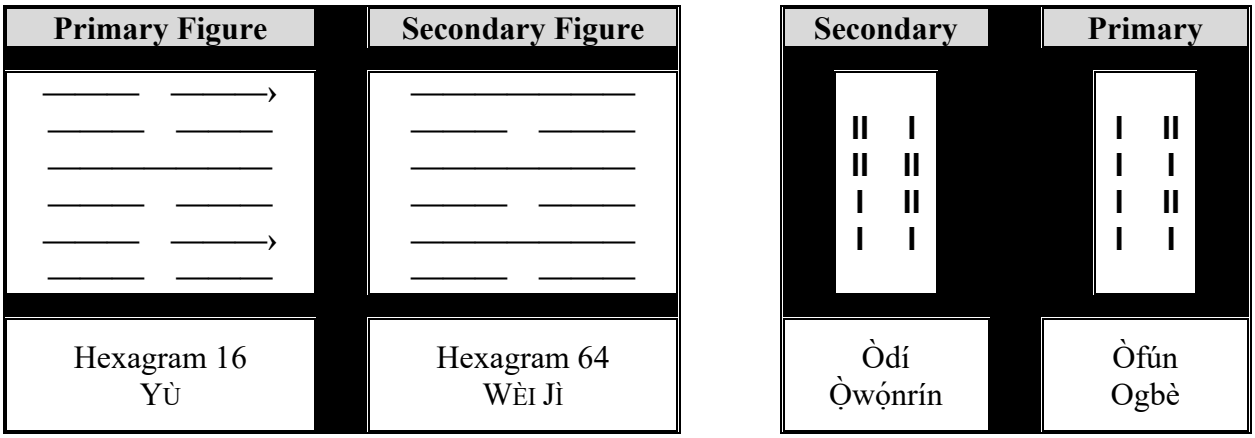
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On Monday, 02 February 2026 (*Ọ̀sẹ̀ Ifá*) at 02:32 pm, EST, I posed the following query:

> **Query:** I divine about furthering my well-being.

FIGURE 4.2 presents the divination results.

FIGURE 4.2: The oracular responses



The *Yì-Jīng* response is: Hexagram 16 (YÙ, 'enthusiasm') changing at Lines 2 and 6, thereby showing Hexagram 64 (WÈI JÌ, 'not yet across the river'). For the primary hexagram, we have:

> **Enthusiasm. It is beneficial for the king to establish marquis titles of nobility in order to gather support and to mobilize an army.** In the matter in question, achieving success depends on resonating with those who can give one proper support. Someone here ought to mobilize their army of support by invoking the divine hands that govern a successful outcome.

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LINE 2. One is steady as a rock, and one has not yet finished the day – this is an omen of auspiciousness. YÙ bridges here to Hexagram 40 (JIĚ, 'setting free'). Someone here ought not to get caught up in an unwholesome current of thoughts and feelings. At the first sign of such danger, they ought to set themself free without delay. They ought to be steady as a rock, and they ought to examine their situation so that they may respond properly.

LINE 6. Here is dark enthusiasm. Being all right requires changing one's direction. There is no fault. YÙ bridges here to Hexagram 35 (JÌN, 'advancing'). For someone here, their enthusiasm has no light to lead it in the proper direction. Nevertheless, if they get proper guidance and change their direction accordingly, then they will be able to make wholesome progress.

For the secondary hexagram, we have:

Not yet across the river. Make spiritual efforts to get divine help. The little fox nearly crosses the river; it gets its tail wet – there is nowhere that is beneficial. In the matter in question, follow the example of the old fox, who treads cautiously because it has learned that there may be more to the situation than meets the eye. Do not follow the example of the little fox, who overestimates its cleverness and rushes in overconfidently.

***

The *Ifá* response is: *Òfún Ogbè* supported by *Òdí Ọ̀wọ́nrín*. The primary *Odù* tells us that: *Òfún* (acting with rectitude) helps *Ogbè* (a wholesome road). This *Odù* says that:

Egúngún (honorable ancestors) never damage a person. *Òrìṣà* (divine ministerial agents) never cause a human being pain. It is mistakes (that is, wrong actions, beliefs, or judgments) alone that compel us to utter a very painful cry.

Extra: [The Bible, Proverbs 22:5] Thorns (and) snares are in the path of a wayward one; one who watches over his spirit will be far from them.

The secondary *Odù* tells us that: *Òdí* (having a sound foundation) helps *Ọ̀wọ́nrín* (walking honorably). This *Odù* says that:

It was 'I am not going to die; it is life that I will be living' who performed *Ifá* divination for Palm-tree (who symbolizes a child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom).

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là*, the master of improving one's life in the world, the one who converts trouble into joy. It was in this manner that he would cause (his) base to be established. It was in this manner that he would not die.

Palm-tree will be firmly rooted. Palm-tree will survive.

Extra: *Ifá* will help one to become soundly established in the earthly land of the living.

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4.3 A reading: The prison-industrial complex

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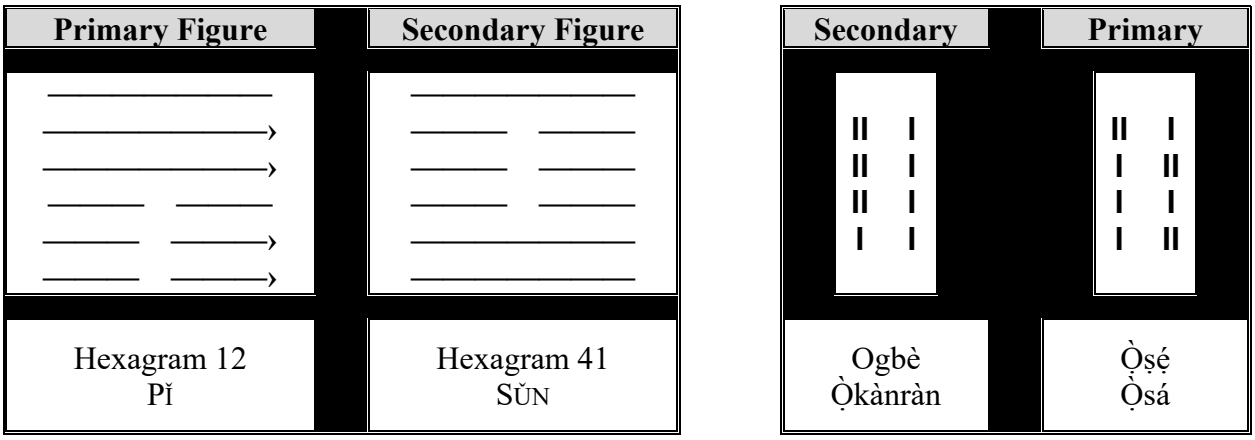
The prison-industrial complex is a network of actors who are motivated by making profit, instead of being motivated solely by punishing or rehabilitating criminals or by reducing crime rates.

On Sunday, 25 October 2015 (*Ọsẹ Òrìṣànlá*), I posed the following query:

> **Query:** Please comment on the prison-industrial complex in the United States of America as it relates to black people in this country.

FIGURE 4.3 presents the divination results.

FIGURE 4.3: The oracular responses



The *Yì-Jīng* response is: Hexagram 12 (Pǐ, 'contrariness') changing at Lines 1, 2, 4, and 5, thereby showing Hexagram 41 (SǓN, 'decreasing'). For the primary hexagram, we have:

> **The contrariness of unrighteous people. Something unbeneficial for the noble person is the oracular prediction. That which is great heads away; that which is small comes near.** In the matter in question, noble influences are in decline, while ignoble influences can now rise to positions of great power. One ought not to give in to the prevailing forces of decadence. One ought not to compromise good standards.
>
> **LINE 1. One pulls out some grass and its attached roots because of their bunching together – this is an omen of auspiciousness. Make spiritual efforts to get divine help.** Pǐ bridges here to Hexagram 25 (WÚ WÀNG, 'unfalse'). 'Blades of grass united at the roots' symbolize those having similar values and goals. Inferior standards now prevail, and one may feel tempted to go along to get along. One ought to be strong. By rooting oneself in what is noble, one will attract the right associates.
>
> **LINE 2. One takes charge and takes the place of predecessors. Regarding the small person, this is auspicious. Regarding the great person, this is contrary to what is right and good. Make spiritual efforts to get divine help.** Pǐ bridges here to Hexagram 06 (SÒNG, 'contending'). Inferior standards have taken control and become the norm. Consequently,

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people of good character and good judgment are in contention with the prevailing order of things.

LINE 4. One has a mandate – there is no fault. Comrades cling to blessings. Pǐ bridges here to Hexagram 20 (GUĀN, 'scrutinizing'). In the matter in question, someone here is called to play a leading role in furthering positive change. Taking a thoughtful look at things will help them to take proper action. They will then attract the right associates.

LINE 5. One stops that which is contrary to what is right and good. Regarding the great person, this is auspicious. Will it (the contrariness) pass away, will it pass away? One ties oneself to a budding mulberry tree. Pǐ bridges here to Hexagram 35 (JÌN, 'advancing'). The mulberry tree is a plant that protected Chinese dwellings from wind and rain. 'Tying something to a mulberry tree' means to secure it. Someone here is making progress in changing things for the better, but they ought not to take things for granted. They ought to secure their efforts by helping others to gain a firm footing.

For the secondary hexagram, we have:

Decreasing. One has an undeviating commitment – this is first-rate auspicious; there is no fault. Here is a fitting model to exemplify. It is beneficial to have a purposeful direction to go. What is it to be used? Two bamboo baskets of grain are fitting to be used to make a ritual offering for divine help. In the matter in question, someone here is called to develop their inner strength. In order to do so, they must decrease their emotionalism and sensualism. In this way, one will be able to enjoy worldly things without letting them control one.

***

The *Ifá* response is: *Ọ̀ṣẹ́ Ọ̀sá* supported by *Ogbè Ọ̀kànràn*. The primary *Odù* tells us that: *Ọ̀ṣẹ́* (overcoming trouble) is helped by *Ọ̀sá* (taking timely action). This *Odù* says that:

Whether *Ọ̀ṣẹ́* runs away or whether *Ọ̀ṣẹ́* does not run away, *Ọ̀ṣẹ́* will arrive at the place of the fight.

Ifá divination was performed for She-goat, Sheep, and Hen when they were going to the war of House-of-burs (which symbolizes trouble that sticks to oneself). It was said that they ought to come doing *ẹbọ*. It was Hen alone who was behind doing *ẹbọ*.

They arrived at the war of House-of-burs. The war took She-goat. The war took Sheep. The war did not take Hen.

Extra: Do not involve yourself with anything that would bring you sticky trouble.

The secondary *Odù* tells us that: *Ogbè* (a wholesome road) is hindered by *Ọ̀kànràn* (touching trouble). This *Odù* says that:

It was 'Withered *ìrókò* twigs', the priest of *Ọrọ́*-plant (which is a cactus-like plant), who performed *Ifá* divination for *Ọrọ́*-plant, the one who was tender to be chewed in the mouth of the birds (a reference to bird-people), when she was in difficulty because of the birds.

It was said that she ought to come doing *ẹbọ*. She heard; she did *ẹbọ*. She moreover did *ìpèsè*. When *Ọrọ́*-plant had done *ẹbọ* completely, the birds were not able to drink her blood (which

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had become skin-irritating sap) anymore. They were not moreover able to perch on her anymore (because she had developed a thorny exterior).

Travelers to *Ìpo* town, travelers to *Ọ̀fà* town, come join us in stirring up victory.

Ifá says that there is someone who is in difficulty because of *ẹlẹyẹ* (bird-people, a nickname of psychic agents). They do not allow that the person in question solve the problems of her life; they do not allow that she have importance. She ought to come doing *ẹbọ*. She ought moreover to come doing *ìpèsè*. It is in this manner that she will overcome *ẹlẹyẹ*.

4.4 A reading: Racial relations in America

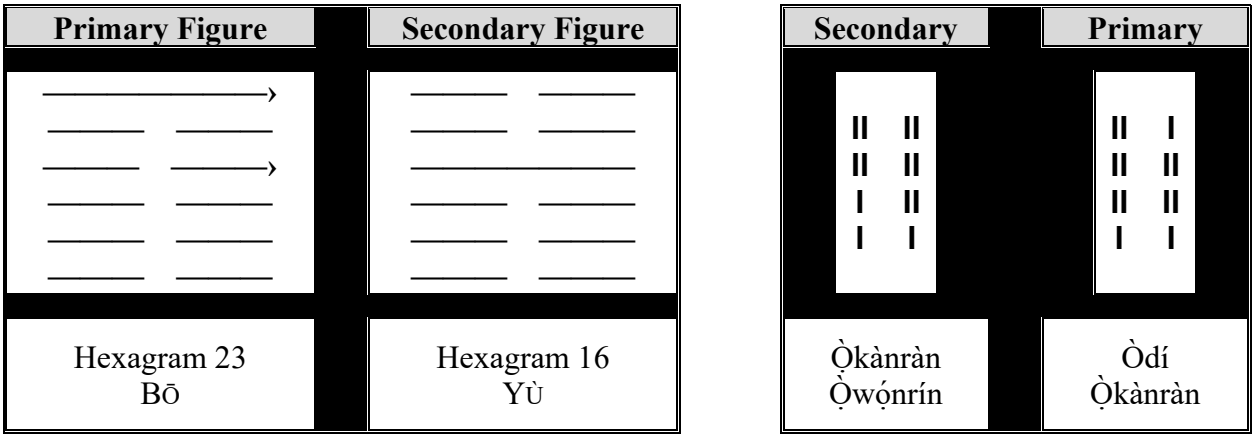
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On Saturday, 15 February 2025 (*Ọ̀sẹ̀ Ifá*) at 07:58 am, EST, the following question formed in my mind:

Query: What are African Americans to learn from our historical interactions with Caucasian Americans in this country?

FIGURE 4.4 presents the divination results.

FIGURE 4.4: The oracular responses



The *Yì-Jīng* response is: Hexagram 23 (Bō, ‘deteriorating’) changing at Lines 4 and 6, thereby showing Hexagram 16 (Yù, ‘enthusiasm’). For the primary hexagram, we have:

Deteriorating. It is not beneficial to have a purposeful direction to go. In the matter in question, there is a force of deterioration at work. If someone here does not deal with it properly, then they ought not to pursue any goals right now.

LINE 4. It deteriorates the bed at the surface skin – this is inauspicious. Bō bridges here to Hexagram 35 (JÌN, ‘advancing’). For someone here, a force of deterioration is weakening their well-being, and there is nothing that they can do to stop its advance. In spite of the trouble that it brings, they ought to take action that is aimed at faring well in the long run.

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> **LINE 6. The large fruit is uneaten. The noble person gets a carriage; the small person deteriorates their small simple house.** BŌ bridges here to Hexagram 02 (KŪN, 'submissiveness'). Deterioration has ended, and better times are returning. The uneaten large fruit symbolizes the seeds of improvement that have yet to take root. The spiritually mature person submits to the spirit of improvement and makes progress. The spiritually immature person rejects the spirit of improvement and loses stability.

For the secondary hexagram, we have:

> **Enthusiasm. It is beneficial for the king to establish marquis titles of nobility in order to gather support and to mobilize an army.** In the matter in question, achieving success depends on resonating with those who can give one proper support. Someone here ought to mobilize their army of support by invoking the divine hands that govern a successful outcome.

***

The *Ifá* response is: *Òdí Ọ̀kànràn* supported by *Ọ̀kànràn Ọ̀wọ́nrín*. The primary *Odù* tells us that: *Òdí* (having a sound foundation) helps *Ọ̀kànràn* (giving something good its turn). This *Odù* says that:

> *Òdí Ọ̀kànràn*, *Ifá* divination was performed for 'Mine will be good'.
>
> It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover got initiated into *Ifá*. It was in this manner that great blessings would reach him.
>
> Mine will be better than theirs! Mine will be better than that of deceitful people. Mine will be better than theirs!

Extra: [The Bible, Proverbs 16:20] One who gives attention to divine instruction will attain to what is good, and one who puts trust in *Haʾel* (God), how blessed is he!

The secondary *Odù* tells us that: *Ọ̀kànràn* (touching trouble) is hindered by *Ọ̀wọ́nrín* (walking honorably). This *Odù* says that:

> 'Let him do evil' benefits the evildoer. 'Let him do bad things' benefits the doer of bad things. *Ifá* divination was performed for those of disobedience, who were saying that *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) was warning against trouble too much. It was what was in their minds that they were doing. They were doing evil. They were doing bad things. Things of the world were looking good for them. We (others) went reporting to *Ẹ̀là*.
>
> *Ẹ̀là* said: "If it happens to take a long time on-and-on, then the dispenser of rewards will be coming around. He will solve burdens to the last one. He will do quietly his doing. When he happens to arrive, all of them (the wrongdoers) will run away."
>
> It was said that we ought to come doing *ẹbọ* so that 'Let him do evil' and 'Let him do bad things' may not see the opportunity to enter our insides, so that companions and peers may not ridicule us in the end.

Extra: Do not allow negative influences to gain a foothold.

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4.5 A reading: The coronavirus pandemic

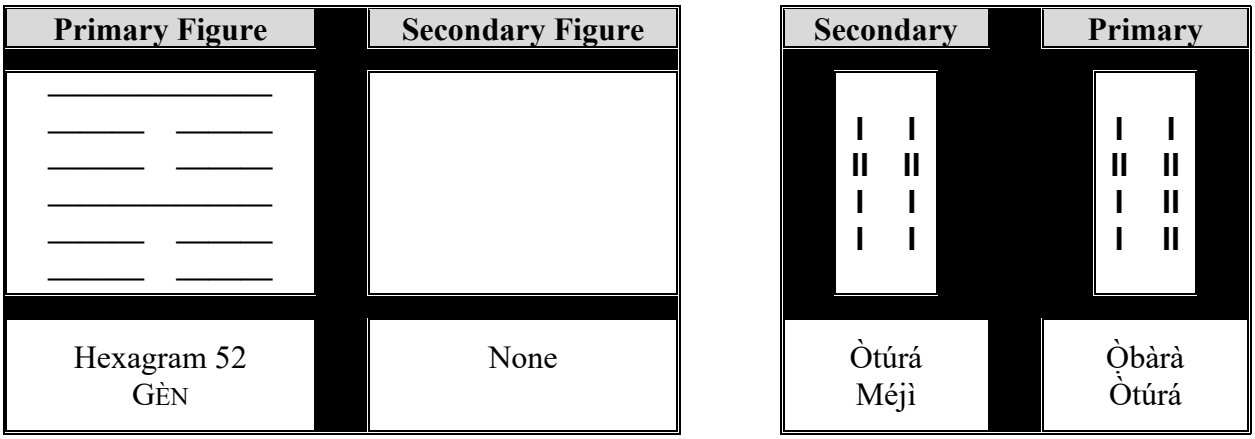
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On Tuesday, 17 March 2020 (*Ọ̀sẹ̀ Ifá*), I posed the following query:

> **Query:** What is there for people to learn from the current pandemic of the COVID-19 virus?

FIGURE 4.5 presents the divination results.

FIGURE 4.5: The oracular responses



The *Yì-Jīng* response is: Hexagram 52 (GÈN, 'keeping still') with no changing lines. For the primary hexagram, we have:

> **Keeping one's back still. One does not feel one's body. One moves about one's courtyard; one does not see one's people. There is no fault.** The back contains the nerve fibers that mediate movement. 'Keeping the back still' means to become oblivious to the influences that urge one to do things. In the matter in question, someone here ought to 'keep their back still' so that they may approach things with composure, instead of reacting according to habit or impulse. In this way, they will function within proper bounds.

Although there are no changing lines here, it is useful to read the messages of Lines 2 and 5 in order to aid our understanding:

> **LINE 2. One keeps one's leg calves still. This does not help that which follows. One's heart is not pleased.** GÈN bridges here to Hexagram 18 (GǓ, 'spoilage'). After charging into a situation impulsively, someone here now sees that they have moved in the wrong direction. They ought to 'keep their leg calves still' by stopping and reconsidering. Nevertheless, they cannot immediately halt the consequences of what they have already set in motion.

> **LINE 5. One keeps one's jaws still; one's words have a reasonable order. Regretting causes fault to pass away.** GÈN bridges here to Hexagram 53 (JIÀN, 'moving gradually'). The movement from thought to speech ought to be a gradual process. Someone here ought to give thought to their words and to speak only what is worthwhile to say.

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In my book on the *Yì Jīng* Oracle, I associate the trigram GÈN (and hence the hexagram GÈN) with astrological Saturn, which represents restriction, structure, and slow change. In astrology, Saturn is the natural representative of chronic ailments, that which is old and decaying, and death. With regard to our query, Saturn refers to *Olóde* (also called *Babalúayé*), who is the *òrìṣà* of the outdoors. He punishes Man's excessive conduct with diseases, especially smallpox. I believe that the hexagram GÈN is the oracle's way of saying that the coronavirus pandemic is an activity of *Olóde*.

***

The *Ifá* response is: *Ọ̀bàrà Òtúrá* supported by *Òtúrá Méjì*. The primary *Odù* tells us that: *Ọ̀bàrà* (asserting oneself with dignity) helps *Òtúrá* (averting a worrisome situation). This *Odù* says that:

> It was 'One who kills and kills those of the farm', 'one who plucks them in town and plucks them in the countryside', who performed *Ifá* divination for 'Chicken head-of-household' and her children.
>
> It was said: "An opponent who is more powerful than y'all, he is coming to meet y'all. If y'all happen to run away and leave town to go away to the countryside, then the opponent will again come looking for y'all in the countryside. But if y'all happen to do *ẹbọ*, then respect will comply with y'all."
>
> It was said: "The hawk is not able to see causing the snail to be harmed. The hawk looks at the snail hostilely but being powerless to act."

The secondary *Odù* is the doubling of *Òtúrá* (averting a worrisome situation). This *Odù* says that:

> The log of the banana tree is free from the hands of the carpenter. The vulture is free from the hands of the meat-eater. The hair of the vagina is free from the hands of the hairdresser.
>
> *Ifá* divination was performed for Slender-*òro*-tree (whose edible pulpy fruit is well-liked by *Yorùbá* people) of the deep forest, on whom people of the world would heap respect. It was said that she ought to come doing *ẹbọ* so that she may be able to get kept safe. She heard; she did *ẹbọ*.
>
> I am free from their hands at this time. I am slippery like the *ẹ̀kukù* leaf. I am free from their hands at this time.

4.6 A reading: The Osirian legend

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The legend of **Osiris** (Middle Egyptian *wsir*; Coptic *ousire*) was the premier story of the people of **Kemet** (Middle Egyptian *kmt*; Coptic *kēme*), or ancient Egypt. It is useful to view the characters of the Osirian legend as symbols of shaping forces that operate in Man's being. The character Osiris symbolizes Man's godself, which is the part of Man's being that shares in the divine attributes of omnipresence, omniscience, and omnipotence. One of the titles of Osiris is *Wennefer* (Middle Egyptian *wnn-nfrw*; Coptic *ouenofre*), which means both 'being of goodness' and 'being of perfection'. The Kemite pictorial portrayal of Osiris as a mummy symbolizes his incorruptibility against forces of decay.

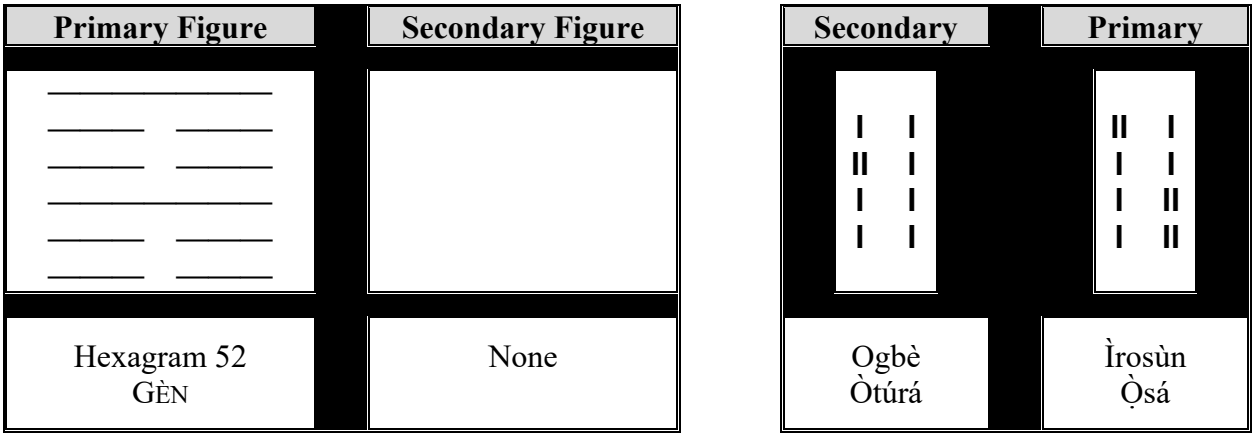
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On Wednesday, 19 November 2014 (*Ọ̀sẹ̀ Òrìṣànlá*), I posed the following query:

Query: Please give insight into the Osirian legend.

FIGURE 4.6 presents the divination results.

FIGURE 4.6: The oracular responses



The *Yì-Jīng* response is: Hexagram 52 (GÈN, 'keeping still') with no changing lines. For the primary hexagram, we have:

> **Keeping one's back still. One does not feel one's body. One moves about one's courtyard; one does not see one's people. There is no fault.** The back contains the nerve fibers that mediate movement. 'Keeping the back still' means to become oblivious to the influences that urge one to do things. In the matter in question, someone here ought to 'keep their back still' so that they may approach things with composure, instead of reacting according to habit or impulse. In this way, they will function within proper bounds.

Although there are no changing lines here, it is useful to read the messages of Lines 2 and 5 in order to aid our understanding:

> **LINE 2. One keeps one's leg calves still. This does not help that which follows. One's heart is not pleased.** GÈN bridges here to Hexagram 18 (GǓ, 'spoilage'). After charging into a situation impulsively, someone here now sees that they have moved in the wrong direction. They ought to 'keep their leg calves still' by stopping and reconsidering. Nevertheless, they cannot immediately halt the consequences of what they have already set in motion.

> **LINE 5. One keeps one's jaws still; one's words have a reasonable order. Regretting causes fault to pass away.** GÈN bridges here to Hexagram 53 (JIÀN, 'moving gradually'). The movement from thought to speech ought to be a gradual process. Someone here ought to give thought to their words and to speak only what is worthwhile to say.

The *djed*-pillar hieroglyph (Middle Egyptian *ḏd*; Coptic *jōt*) means 'stability', and it symbolizes the backbone of Osiris. The *djed* pillar refers to 'keeping the back still'.

***

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The *Ifá* response is: *Ìrosùn Ọ̀sá* supported by *Ogbè Òtúrá*. The primary *Odù* tells us that: *Ìrosùn* (patiently persevering through difficulty) helps *Ọ̀sá* (taking timely action). This *Odù* says that:

> A breeze caused the top of the tree to gasp. It was a strong wind that was pushing the leaves. It was the coconut that was refusing to fall.
>
> *Ifá* divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom). It was said that he ought to come doing *ẹbọ* so that he may be able to use calmness and sober thinking to handle life. He heard; he did *ẹbọ*. It was in this manner that he would overcome opponents. It was in this manner that he would see the back side of blockages.

Extra: [The Bible, Psalm 112:7] Of bad tidings he (a righteous one) does not feel afraid; stable is his heart (that is, prevailing mental and emotional attitude), trust being put in *Haʾel* (God) to not fail.

The secondary *Odù* tells us that: *Ogbè* (a wholesome road) helps *Òtúrá* (averting a worrisome situation). This *Odù* says that:

> If a person has money, if he does not have character, then the money of someone else it is. Character, it is character that we are looking for, character! If a person begets children, if he does not have character, then the children of someone else they are. Character, it is character that we are looking for, character!
>
> If a person builds a house, if he does not have character, then the house of someone else it is. Character, it is character that we are looking for, character! If a person has good things, if he does not have character, then the good things of someone else they are. Character, it is character that we are looking for, character!

Extra: **1.** [an *Ifá* saying] *Ìwà rere l'ọ̀ṣọ́ èèyàn* (It is good character that is the adornment of a human being). **2.** [*Dilogún* 8-15 revised] Bad character is what leads a man to fail in his endeavors.

4.7 A reading: The door to destiny

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On Tuesday, 29 October 2013 (*Ọ̀sẹ̀ Ògún*), the following query was posed about someone whom I will refer to as AJL for the sake of anonymity:

> **Query:** What is the most important thing for AJL to learn and master in order to open the way for him to fulfill his destiny?

FIGURE 4.7 presents the divination results.

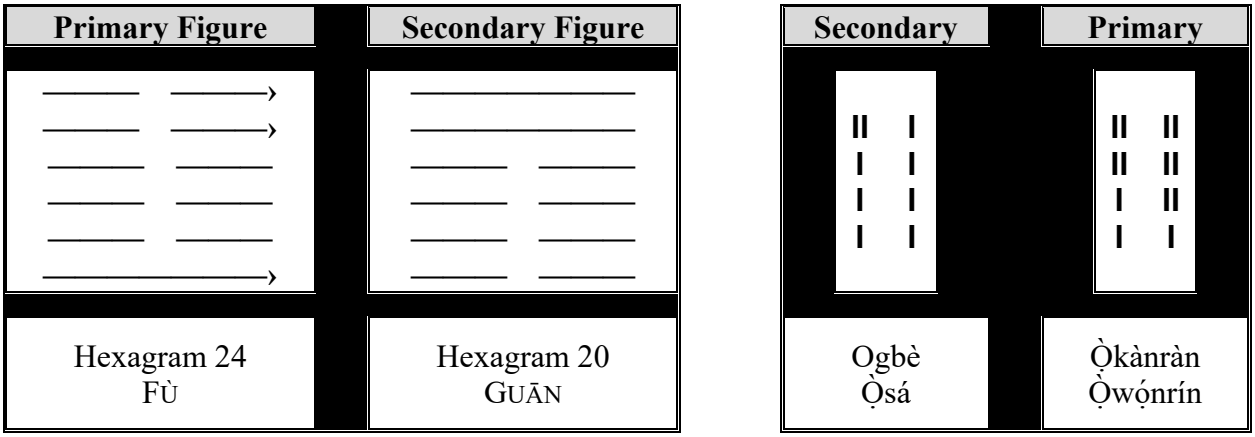
The *Yì-Jīng* response is: Hexagram 24 (FÙ, 'returning') changing at Lines 1, 5, and 6, thereby showing Hexagram 20 (GUĀN, 'scrutinizing'). For the primary hexagram, we have:

> **Returning to soundness. Make spiritual efforts to get divine help. Going out and coming in do not have unhealthiness. Friends come without fault. Recurring is its path; in seven days, it comes returning. It is beneficial to have a purposeful direction to go.** We see an example of *fù* in the winter solstice, which is the 'seventh day' after a six-month decline of the earth's ability to externally manifest her bounty. In this regard, *fù* refers to the resurgence of

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yáng energy, which governs the ability to achieve things externally. If someone here has taken a wrong course, then time now favors them to return to what is proper. If they are undertaking something new, then their ability to turn plans into reality is just now returning from its low point, and so they ought to take timely action.

FIGURE 4.7: The oracular responses



LINE 1. One does not return to soundness from afar – there is no considerable regret; this is first-rate auspicious. FÙ bridges here to Hexagram 02 (KŪN, 'submissiveness'). If someone here has taken a wrong course, then they ought not to go further. They ought to submit to following a suitable course of action.

LINE 5. One sincerely returns to soundness – there is no regret. FÙ bridges here to Hexagram 03 (ZHŪN, 'the sprout'). For someone here, they ought to sincerely handle their shortcomings by sinking their roots deeply into what is proper.

LINE 6. One confusedly returns to soundness – this is inauspicious; they have a disastrous error. One applies oneself to mobilizing an army. The ending has a great defeat because of one's national ruler – this is inauspicious. Going as far as ten years, one is not able to take military action again. FÙ bridges here to Hexagram 27 (YÍ, 'nourishing'). If someone here misses this opportune time to return to what is proper, then they must wait for the next opportune time to come. Consequently, any efforts of change that they may make during the intermediate period will meet with failure.

For the secondary hexagram, we have:

Scrutinizing. One has washed in performing ablution, but so far, one has not made the ritual offering. One has an undeviating commitment that is solemn accordingly. The interval between performing ablution and performing the ritual offering offers the devotee an opportunity to ponder their life and to see that their faults are the things that they must sacrifice in order to live truth. In the matter in question, someone here ought to take a thoughtful look at things, seeking to get a broad view. Moreover, they ought to put trust in God and to do what is right.

***

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The *Ifá* response is: *Ọ̀kànràn Ọ̀wọ́nrín* supported by *Ogbè Ọ̀sá*. The primary *Odù* tells us that: *Ọ̀kànràn* (touching trouble) is hindered by *Ọ̀wọ́nrín* (walking honorably). This *Odù* says that:

> 'Let him do evil' benefits the evildoer. 'Let him do bad things' benefits the doer of bad things. *Ifá* divination was performed for those of disobedience, who were saying that *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) was warning against trouble too much. It was what was in their minds that they were doing. They were doing evil. They were doing bad things. Things of the world were looking good for them. We (others) went reporting to *Ẹ̀là*.
>
> *Ẹ̀là* said: "If it happens to take a long time on-and-on, then the dispenser of rewards will be coming around. He will solve burdens to the last one. He will do quietly his doing. When he happens to arrive, all of them (the wrongdoers) will run away."
>
> It was said that we ought to come doing *ẹbọ* so that 'Let him do evil' and 'Let him do bad things' may not see the opportunity to enter our insides, so that companions and peers may not ridicule us in the end.

Extra: Do not allow negative influences to gain a foothold.

The secondary *Odù* tells us that: *Ogbè* (a wholesome road) is helped by *Ọ̀sá* (taking timely action). This *Odù* says that:

> If affliction happens to be coming over an *Ifá* priest, then the *Ifá* priest ought not to lie. If affliction happens to be coming over an herb doctor, then the herb doctor ought not to deceive. A person ought not to lie; a person ought not to deceive. Because of the sleeping of our bodies (that is, our eventual passing) this is.
>
> *Ifá* divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when People-of-ignorance were making fun of him. *Ọmọ-Ẹ̀là* was practicing righteousness, but he was doing everything for which (each) one did not find an answer. People-of-ignorance were practicing double-dealing, but they were doing everything to completion.
>
> It was said that he ought not to cease practicing righteousness. He ought moreover to have patience. He ought to come doing *ẹbọ*. It was said: "If it happens to take a long time on-and-on, then the dispenser of rewards will be coming around. He will solve burdens to the last one."

Extra: **1.** [a saying from Martin Luther King Jr.] The time is always right to do what is right. **2.** [The Bible, Proverbs 24:19-20] You ought not to rouse yourself to anger because of the wrongdoers (and) you ought not to be envious of the unrighteous ones, because there will not be a (good) ending for someone bad; the candle of unrighteous ones will be extinguished.

4.8 A reading: Performing Ifá divination

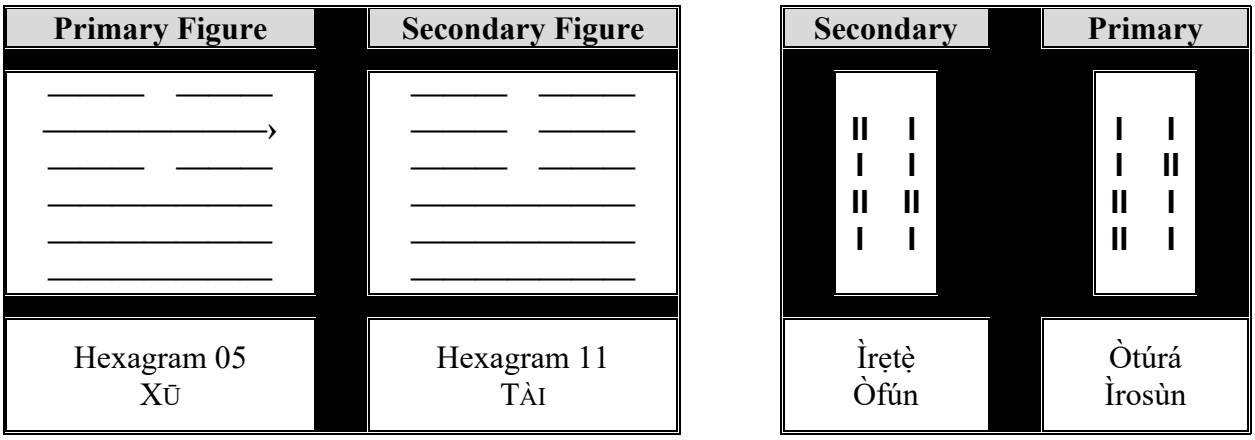
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On Sunday, 14 April 2013 (*Ọ̀sẹ̀ Òrìṣànlá*), I posed the following query:

> **Query:** Please comment on what you require for a person to meet your approval to perform *Ifá* divination.

FIGURE 4.8 presents the divination results.

FIGURE 4.8: The oracular responses



The *Yì-Jīng* response is: Hexagram 05 (XŪ, 'waiting in need') changing at Line 5, thereby showing Hexagram 11 (TÀI, 'peacefully prosperous'). For the primary hexagram, we have:

> **Waiting in need. One has an undeviating commitment. Making bright spiritual efforts to get divine help is an omen of auspiciousness. It is beneficial to ford great rivers.** In the matter in question, someone here is advised to wait and to develop themself spiritually. At the proper time, they will be able to successfully 'ford great rivers' (that is, undertake major endeavors).
>
> **LINE 5. One waits in need at wine and food – this is an omen of auspiciousness.** XŪ bridges here to Hexagram 11 (TÀI, 'peacefully prosperous'). A possible message here is that someone here ought to seek divine help through ritual offerings of food and drink. Another possible message here is that someone here ought to take a suitable break from a difficult situation in order to rest and recuperate.

For the secondary hexagram, we have:

> **Peacefully prosperous. That which is small heads away; that which is great comes near. It is auspicious to make spiritual efforts to get divine help.** In the matter in question, ignoble influences are in decline, while noble influences can now rise to positions of great power.

***

The *Ifá* response is: *Òtúrá Ìrosùn* supported by *Ìrẹtẹ̀ Òfún*. The primary *Odù* tells us that: *Òtúrá* (averting a worrisome situation) helps *Ìrosùn* (patiently persevering through difficulty). This *Odù* says that:

> It was Subtly who performed *Ifá* divination for those at an impasse. It was said that they ought to come doing *ẹbọ* so that everything that they were going to do, it may not make an impasse. They did not do *ẹbọ*.

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It was in this manner that they dealt with a matter of money, and it became an impasse. They moreover dealt with a matter of spouses, and it became an impasse also. Everything that they were dealing with, it was arriving at an impasse.

Ifá says that there is someone who ought to come doing *ẹbọ* so that he may not get seeing a matter of impasse, so that a thing that he takes hold of, it may not get free from his hands and he not moreover be able to hold on to anything.

Extra: [an *Ifá* saying] *Rírú ẹbọ ni ígbè ẹni; àìrú kì ígbè ènìyàn* (It is doing *ẹbọ* that benefits a person; not doing it never benefits a person).

Moreover, the primary *Odù* tells us that: *Òtúrá* (averting a worrisome situation) is helped by *Ìrosùn* (patiently persevering through difficulty). This *Odù* says that:

Òtúrá glows very red. *Ìrosùn* glows very red.

Ifá divination was performed for White-cloth (which symbolizes the effort to maintain cleanness), who was headed for a life of not having disgrace. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

The wearer of white cloth never goes sitting down in the market stall of the palm-oil seller.

Extra: [The Bible, Psalm 37:23-24] Because of *Haʾel* (God), the steps of a heroic person are made firm, and in his (the person's) path does he (*Haʾel*) take pleasure. Although he (the person) may stumble, he will not be thrown down, because *Haʾel* is one who props up his hand.

The secondary *Odù* tells us that: *Ìrẹtẹ̀* (making one's mark) hinders *Òfún* (efforts of limited success). This *Odù* says that:

The *irúnmọlẹ̀* (divine ministerial agents) and *Orí Ẹlẹ́dàá* (Man's godself) were going to the town of Life-fulfilment. *Orí* alone arrived there.

Therefore, *Orí* is 'hotter' than *òrìṣà* (divine ministerial agents). It is *Orí* alone who takes them (people) to life fulfilment. There is no *òrìṣà* who is sufficient in supporting behind the back of one's *Orí*. *Orí* is indeed 'hotter' than *òrìṣà*.

Extra: The power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Attune yourself to *Orí Ẹlẹ́dàá* (Man's godself) so that you may fully develop your life potential.

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APPENDIX A
Some Ìdáfá messages

Introduction
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In this appendix, I use excerpts of *Ifá* stories together with wise sayings to present oracular messages from a limited number of *Odù*. Note that because each *Odù* has numerous associated stories, it is possible that the story presented here is not the one that pertains to your situation.

TABLE A: Themes of the sixteen Ìdáfá words

Word	Themes
Ogbè	A wholesome road.
Ọ̀yẹ̀kú	Averting ruin. Not missing out on bright possibilities.
Ìwòrì	Good things becoming seen. Seeing things clearly.
Òdí	Blockage or enemies. Having a sound foundation.
Ìrosùn	Patiently persevering through difficulty.
Ọ̀wọ́nrín	Taking measured action. Walking honorably.
Ọ̀bàrà	Asserting oneself with dignity.
Ọ̀kànràn	Giving something good its turn. Touching trouble.
Ògúndá	Clearing a way. Having the courage to take right action.
Ọ̀sá	Running away from a challenge. Taking timely action.
Ìká	Ill conduct or ill luck. Reaping a reward
Òtúrúpọ̀n	Being productive.
Òtúrá	Averting a worrisome situation.
Ìrẹtẹ̀	Making one's mark. Practicing *Ifá*. Unwholesome influences.
Ọ̀ṣẹ́	Overcoming through joyful optimism. Overcoming trouble.
Òfún	Acting righteously and judiciously. Efforts of limited success.

Each *Odù* describes a situation. Its right (masculine) leg indicates the foremost aspect of the situation, while its left (feminine) leg indicates pertinent circumstances. For your *Odù* of interest, use the themes of TABLE A to examine possible meanings. For example, *Ogbè Ọ̀kànràn* is an *Odù*

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that could mean that *Ogbè* (a wholesome road) is helped by *Ọ̀kànràn* (giving something good its turn). Moreover, *Ogbè Ọ̀kànràn* could mean that *Ogbè* (a wholesome road) is hindered by *Ọ̀kànràn* (touching trouble).

Appendix-A hyperlinks

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A01 Ogbè as the right leg	A09 Ògúndá as the right leg
A02 Òyèkú as the right leg	A10 Òsá as the right leg
A03 Ìwòrì as the right leg	A11 Ìká as the right leg
A04 Òdí as the right leg	A12 Òtúrúpòn as the right leg
A05 Ìrosùn as the right leg	A13 Òtúrá as the right leg
A06 Òwónrín as the right leg	A14 Ìretè as the right leg
A07 Òbàrà as the right leg	A15 Ọ̀ṣé as the right leg
A08 Òkànràn as the right leg	A16 Òfún as the right leg

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A01 Ogbè as the right leg

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Èjì Ogbè	*Ogbè Ìrosùn*	*Ogbè Ògúndá*	*Ogbè Òtúrá*
Ogbè Òyèkú	*Ogbè Òwónrín*	*Ogbè Òsá*	*Ogbè Ìrẹtẹ̀*
Ogbè Ìwòrì	*Ogbè Òbàrà*	*Ogbè Ìká*	*Ogbè Òsé*
Ogbè Òdí	*Ogbè Òkànràn*	*Ogbè Òtúrúpòn*	*Ogbè Òfún*

Èjì Ogbè

[Back to Ogbè]

01.01a *Ogbè* (a wholesome road) is doubled.

Kí a má fi kánjúkánjú jẹ ayé. Kí a má fi wàràwàrà ta okùn ọrọ̀. Ohun tí àbá fi ṣe àgbà, kí a má fi ṣe ìkánjú.

We ought not to use haste to enjoy life. We ought not to use haste to shoot for the royal beads of wealth. The thing that we ought to do maturely (that is, with due consideration and know-how), we ought not to do (it) hastily.

Bí a bá dé ibi tí ó tutù, kí a simi-simi. Kí a wò ijọ́ iwájú títílọ. Kí a tún rò ẹ̀yìn ọ̀ràn wò. Nítorí àtisùn ara ẹni ni.

If we happen to reach a place that is cool, then we ought to rest fully. We ought to look at the days ahead continually. We ought to work at carefully considering the back end of matters (that is, how matters will turn out). Because of the sleeping of our bodies (that is, our eventual passing) this is.

Extra: [The Bible, Proverbs 21:5] Plans of a diligent one surely are headed for gain, but everyone who makes haste surely is headed for deficiency.

***

01.01b *Ogbè* (a wholesome road) is doubled.

Ẹ̀bìtì já fi àyà lù ilẹ̀.

The animal trap fell and used (its) chest to hit the ground. [Note: The animal trap here has actually fallen flat on its face. 'Falling flat on one's face' idiomatically means 'to fail completely in an attempt to do something, especially in an embarrassing way'].

A dífá fún Yèyé 'Alẹ́ tì lẹ́', tí ífi omi ojú sògbérè ire, tí ísọ ìretí nù. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀.

Ifá divination was performed for Mother 'Night has not yet fallen', who was using teardrops to cry about good things, who was losing hope. It was said that she ought to come doing *ẹbọ*. She heard; she did *ẹbọ*. She moreover did *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the master of improving one's life in the world, the one who converts trouble into joy.

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Kò pẹ́; kò jìnnà. Ire gbogbo wá yá dé tùtúru.
It did not take long; it was not far away. Every good thing came flooding in to arrive plentifully.

Ǹjẹ́, alẹ́ ajé kì ílẹ́ fún awo – ẹ̀hìn wà. Kí ẹni má rò Ẹ̀dú pin – ẹ̀hìn wà. Alẹ́ aya kì ílẹ́ fún awo – ẹ̀hìn wà. Kí ẹni má rò Ẹ̀dú pin – ẹ̀hìn wà.
Therefore, the night (that is, loss of opportunity) of money never falls for a priest – the future exists. We ought not to write *Ẹ̀dú* (Jet-black, a name of *Ẹ̀là*) off – the future exists. The night of spouses never falls for a priest – the future exists. We ought not to write *Ẹ̀dú* off – the future exists.

Alẹ́ ọmọ kì ílẹ́ fún awo – ẹ̀hìn wà. Kí ẹni má rò Ẹ̀dú pin – ẹ̀hìn wà. Alẹ́ ire gbogbo kì ílẹ́ fún awo – ẹ̀hìn wà. Kí ẹni má rò Ẹ̀dú pin – ẹ̀hìn wà.
The night of children never falls for a priest – the future exists. We ought not to write *Ẹ̀dú* off – the future exists. The night of every good thing never falls for a priest – the future exists. We ought not to write *Ẹ̀dú* off – the future exists.

Extra: [The Bible, Psalm 55:22] Cast upon *Haʾel* (God) your matter of concern, and he will sustain you; he will not permit for long the losing of footing for the righteous one.

Ogbè Ọ̀yẹ̀kú

[Back to Ogbè]

01.02 *Ogbè* (a wholesome road) helps *Ọ̀yẹ̀kú* (not missing out on bright possibilities).

Ogbè Ọ̀yẹ̀kú ni bàbá àmúlù. Orí ogbó, orí atọ́ ni bàbá ẹdan. Ọ̀ṣọ̀ọ̀rọ̀ ni bàbá òjò.
It is *Ogbè Ọ̀yẹ̀kú* that is the father of *Odù* combinations. It is a destiny of longevity and a destiny of vitality that are the fathers of an *Ògbóni* staff (which could last in an *Ògbóni* spiritual house for several hundred years). It is a torrent that is the father of rain.

A dífá fún Kìnìún, tí yóò fi ìtọ̀ gbà ijù lọ́wọ́ ẹranko. Gbogbo àwọn ẹranko ni íṣáátá Kìnìún. A ní kí ó wá rúbọ kí ó baà lè l'ọ́wọ̀ lójú àwọn ẹgbẹ́ rẹ̀. Ó gbọ́; ó rúbọ.
Ifá divination was performed for Lion, who would use urine to take over the wilderness from the hands of the wild animals. It was all of the wild animals who were belittling Lion. It was said that he ought to come doing *ẹbọ* so that he may be able to have respect in the presence of his associates. He heard; he did *ẹbọ*.

Nígbàtí Kìnìún rúbọ tán, bí ó bá dùbúlẹ̀ s'íbikíbi, yóò maa tọ̀ yí ara ká. Bí ẹranko bá ti dá ìtọ̀ kọjá, yóò di òkú.
When Lion had done *ẹbọ* completely, if he happened to lie down at any place, then he would keep urinating all around himself. If a wild animal happened to have passed over the urine, then it would become a corpse.

Báyìí ni Kìnìún di ẹni ẹ̀rù láárín àwọn ẹranko. Bí wọ́n bá gbọ́ ohùn rẹ̀, ẹ̀rù óò bá wọn. Láti ìgbà náà ni Kìnìún ti jọba lórí gbogbo ẹranko.
It was in that manner that Lion became a person of fear among the wild animals. If they happened to hear his voice, then fear would meet them. It is since that time that Lion has reigned over every wild animal.

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Ẹbọ: Fi ìgò ọtí méjì àti owó. Fi àkóse Ifá.
An *ẹbọ*: Use two bottles of alcoholic beverage and money. Use *Ifá* medicine.

Àkóse Ifá: Gbo ewé ọ̀wọ̀ sínú akèrègbè omi. Dà ọtí sí i fún mímu.
Ifá medicine: Juice *ọ̀wọ̀* leaves (*Brillantaisia patula*: used to bring respect to someone) into a calabash of water. Pour alcoholic beverage to it for drinking.

Extra: Take your rightful place of importance and respect.

Ogbè Ìwòrì

[Back to Ogbè]

01.03 *Ogbè* (a wholesome road) helps *Ìwòrì* (good things becoming seen; seeing things clearly).

Ogbè Wẹ̀yìn, a dífá fún Àdìmú nígbàtí kò lè ká ayé nítorí tí kò dì Òrìṣànlá mú.
Ogbè Wẹ̀yìn (‘*Ogbè* looks backward’, same as *Ogbè Ìwòrì*), *Ifá* divination was performed for Taking-hold when he was not able to handle life successfully because he was not taking hold of *Òrìṣànlá* (the *òrìṣà* of moral sense).

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì tàn fìtílà fún Òrìṣànlá. Báyìí ni Òrìṣànlá óò tàn iná ire fún un.
It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover lit a candle for *Òrìṣànlá*. It was in this manner that *Òrìṣànlá* would light the fire of good things for him.

Ọfọ̀: Òrìṣànlá pẹ̀lẹ́, bàntà-banta nínú àlà. Ọdúnnìí l’Òrìṣànlá tàn iná ire fún mi.
Incantation: Hail *Òrìṣànlá*, the immense one in white clothing (which symbolizes the effort to maintain cleanness). It is this year that *Òrìṣànlá* lights the fire of good things for me.

Àkóse Ifá: Lọ ewé ṣẹ́funṣẹ́fun. Pè ọfọ̀ náà s’ẹ́tù yìí tí o ti tẹ̀ lí Ogbè Ìwòrì. Dà ẹ̀tù yìí sínú ọ̀kan nínú fìtílà pẹ̀lú òrí. Tàn fìtílà yìí l’ọ́jọ́ méje.
Ifá medicine: Grind *ṣẹ́funṣẹ́fun* leaves (*Aerva lanata*: used to attract prosperity and to ward off negative energy) into a powder. Pronounce the aforementioned incantation to this powder that you have imprinted with *Ogbè Ìwòrì*. Pour this powder into a candle together with shea butter (which is used to dispel negative energy and to attract positive energy). Light the candle for 7 days.

Extra: [The Bible, Proverbs 21:21] One who runs after righteousness and loving-kindness attains to life, prosperity, and honor.

Ogbè Òdí

[Back to Ogbè]

01.04a *Ogbè* (a wholesome road) is hindered by *Òdí* (blockage or enemies).

Ogbè Òdí pẹ̀ẹ̀rẹ̀pẹ̀, a dífá fún Orí-àpéré, tí ó kúnlẹ̀, tí ó yàn ìpín rẹ̀, tí elénìní kò jẹ́kí ó ṣe é.
Ogbè Òdí abundantly, *Ifá* divination was performed for Personal-destiny, who knelt (before God), who chose his portion in life, whom people of ill will did not allow that he carry it out.

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A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Lẹ́hìn tí ó rúbọ tán, ohun gbogbo tí íṣe, ó gún, ó l'ọ́nà.
It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. After he had done *ẹbọ* completely, everything that he was doing, it became right, it had a road (to success).

Ifá ní òun rí aláròmọ́ tí kò fẹ́ kí a ṣe nkan ẹni. Ifá ní òun bá ẹni ṣẹ́gun aláròmọ́ náà. Ifá ní kí a wá rúbọ.
Ifá says that he sees an ill-wisher (that is, one who desires ill luck to another) who does not want that we do something of ours. *Ifá* says that he will join us in overcoming the aforementioned ill-wisher. *Ifá* says that we ought to come doing *ẹbọ*.

Extra: With suitable spiritual effort, one will overcome someone or something that is working against their best interests.

***

01.04b *Ogbè* (a wholesome road) is helped by *Òdí* (having a sound foundation).

Jẹ́jẹ́ ni mo lọ. Jẹ́jẹ́ ni mo bọ̀.
It is peacefully that I went. It is peacefully that I returned.

A dífá fún Àríwọ̀, tí ígbógun lọ sí Ìtì. A ní kò níí ṣánwọ bọ̀.
Ifá divination was performed for Fruit-plucking-stick, who was leading an army to the Fruit-tree. It was said that he would not be empty-handed on return.

A ní kí ó wá rúbọ. Kí ó sì ṣe jẹ́jẹ́. Ó gbọ́; ó rúbọ.
It was said that he ought to come doing *ẹbọ*. He ought moreover to be peaceful. He heard; he did *ẹbọ*.

Láti ìgbà náà ni Àríwọ̀ kò ti ìṣánwọ bí ó bá nà sókè fà ohunkóhun.
It is since that time that Fruit-plucking-stick has not yet been empty-handed if he happens to reach upward to pull down anything whatsoever.

Ifá ní a ńnawọ́ sí nkan. Kí a wá rúbọ kí a má baà pòfo nínú ohun tí a ńnawọ́ sí.
Ifá says that we are stretching our hands out to something. We ought to come doing *ẹbọ* so that we may not fail in the thing to which we are stretching out our hands.

Extra: With suitable spiritual effort, success is within reach.

Ogbè Ìrosùn

[Back to Ogbè]

01.05a *Ogbè* (a wholesome road) helps *Ìrosùn* (patiently persevering through difficulty).

Àlùkínrínjin l'ó dífá fún Ọmọ-Ẹ̀là. A ní kí ó wá rúbọ kí ibi má bá bá a fi ẹsẹ̀ wọ ilé rẹ̀. Ó gbọ́; ó rúbọ.
It was *Àlùkínrínjin* who performed *Ifá* divination for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom). It was said that he ought to come doing *ẹbọ* so that bad things may not happen to join him in using the feet to enter his house. He heard; he did *ẹbọ*.

A ṣe àkóse Ifá fún Ọmọ-Ẹ̀là. A ṣe fìtílà ìṣẹ́gun fún un kí ó tàn án l'álaalẹ́.
Ifá medicine was made for *Ọmọ-Ẹ̀là*. A candle of victory was made for him so that he may light it every night.

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Extra: [The Bible, Proverbs 16:17] The high way of upright ones is to turn themselves aside from what is bad; one who watches over his spirit is one who safeguards his conduct.

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01.05b *Ogbè* (a wholesome road) is helped by *Ìrosùn* (patiently persevering through difficulty).

Message: [*Dilogún* 8-4] He who corrects his shortcomings transforms his enemies.

Ogbè Ọ̀wọ́nrín

[Back to Ogbè]

01.06a *Ogbè* (a wholesome road) is helped by *Ọ̀wọ́nrín* (taking measured action).

Òní, Ogbè ńkùn sínú. Ọ̀la, Ogbè ńkùn sínú. Ẹ jẹ́kí a fi ohun Ogbè fún Ogbè kí ó baà yé kùn.
Today, *Ogbè* is muttering discontentedly. Tomorrow, *Ogbè* is muttering discontentedly. Allow that we give the things of *Ogbè* to *Ogbè* (that is, give *Ogbè* his due) so that he may cease grumbling.

Extra: Described here is someone who has not been receiving something deserved.

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01.06b *Ogbè* (a wholesome road) helps *Ọ̀wọ́nrín* (walking honorably).

Ifá ní kí a má fi ojú tẹ́mbẹ́lú ẹnikẹ́ni.
Ifá says that we ought not to use (our) eyes to belittle anyone.

Extra: Do not look down on anyone.

Ogbè Ọ̀bàrà

[Back to Ogbè]

01.07 *Ogbè* (a wholesome road) is helped by *Ọ̀bàrà* (asserting oneself with dignity).

Ìmọ̀nàmọ́ná sán kàn ilẹ̀. Ìmọ̀nàmọ́ná sán kàn ọ̀run.
Lightning flashes and touches the earth. Lightning flashes and touches the sky.

A dífá fún Igún n'íjọ́ tí íbọ̀ l'óde ayé. A ní àkókò tí ojú bá maa tì í, tí ebi bá maa pa á, n'ìṣẹ̀lẹ̀ óò ṣe. A kò níí gbọ́ ikú Igún. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
Ifá divination was performed for Vulture on the day when she was coming to earth town. It was said that the time when shame happened to be coming over her, when hunger happened to be overwhelming her, it was then when an event would happen. We will not hear of the death of Vulture. It was said that she ought to come doing *ẹbọ*. She heard; she did *ẹbọ*.

Ifá ní ẹnìkan wà tí kí ó wá rúbọ kí bí ojú bá tì í, ẹnìkéjì rẹ̀ ọ̀run baà lè rán lọ́wọ́.
Ifá says that there is someone who ought to come doing *ẹbọ* so that if shame happens to come over him, then his companion of the spirit world may be able to render help.

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Ogbè Ọ̀kànràn

[Back to Ogbè]

01.08a *Ogbè* (a wholesome road) is helped by *Ọ̀kànràn* (giving something good its turn).

Ogbè ńkàn ọ̀ràn.
Ogbè is touching the matter (firmly).

Ifá ní ẹnìkan wà tí kí ó wá rúbọ. Kí olúwarẹ̀ sì wá ṣe ìbọ fún Orí Ẹlẹ́dàá. Báyìí l'ayé rẹ̀ óò di rere. Orí Ẹlẹ́dàá ni írò ẹni tàárà fi í jọba.
Ifá says that there is someone who ought to come doing *ẹbọ*. The person in question ought moreover to come doing *ìbọ* for *Orí Ẹlẹ́dàá* (Man's godself). It is in this manner that his life in the world will become that which is good. It is *Orí Ẹlẹ́dàá* who considers a person straightway to cause him to be enthroned as the king (of his own life).

Orí pẹ̀lẹ́, atètè níran, atètè gbè ẹni kí òòṣà. Kò sí òrìṣà tí ó tó gbè lẹ́yìn Orí ẹni.
Hail *Orí*, the one who quickly remembers (a person), the one who quickly supports a person before *òrìṣà* (divine ministerial agents). There is no *òrìṣà* who is sufficient to give support behind the back of one's *Orí*.

Extra: By attuning yourself to *Orí Ẹlẹ́dàá*, you take noble charge of the powers within your being.

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01.08b *Ogbè* (a wholesome road) is hindered by *Ọ̀kànràn* (touching trouble).

Ìṣẹ́pẹ́ ìrókò, awo Ọrọ́, l'ó dífá fún Ọrọ́, arọ̀-bùjẹ l'ẹ́nu ọmọ ẹyẹ, nígbàtí íbẹ nínú ìṣòro nítorí àwọn ọmọ ẹyẹ.
It was 'Withered *ìrókò* twigs', the priest of *Ọrọ́*-plant (which is a cactus-like plant), who performed *Ifá* divination for *Ọrọ́*-plant, the one who was tender to be chewed in the mouth of the birds (a reference to bird-people), when she was in difficulty because of the birds.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìpèsè. Nígbàtí Ọrọ́ rúbọ tán, àwọn ọmọ ẹyẹ kò lè mu ẹ̀jẹ̀ rẹ̀ mọ́. Wọ́n kò sì lè bà lé e mọ́.
It was said that she ought to come doing *ẹbọ*. She heard; she did *ẹbọ*. She moreover did *ìpèsè*. When *Ọrọ́*-plant had done *ẹbọ* completely, the birds were not able to drink her blood (which had become skin-irritating sap) anymore. They were not moreover able to perch on her anymore (because she had developed a thorny exterior).

Èrò Ìpo, èrò Ọ̀fà, ẹ wá bá ẹni ní àrúṣẹ́gun.
Travelers to *Ìpo* town, travelers to *Ọ̀fà* town, come join us in stirring up victory.

Ifá ní ẹnìkan wà tí íbẹ nínú ìṣòro nítorí àwọn ẹlẹ́yẹ. Wọ́n kò jẹ́kí olúwarẹ̀ rí ojútùú ayé rẹ̀; wọ́n kò jẹ́kí ó ní láárí. Kí ó wá rúbọ. Kí ó sì wá ṣe ìpèsè. Báyìí ni yóò ṣẹ́gun àwọn ẹlẹ́yẹ.
Ifá says that there is someone who is in difficulty because of *ẹlẹ́yẹ* (bird-people, a nickname of psychic agents). They do not allow that the person in question solve the problems of her life; they do not allow that she have importance. She ought to come doing *ẹbọ*. She ought moreover to come doing *ìpèsè*. It is in this manner that she will overcome *ẹlẹ́yẹ*.

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Ìpèsè: Fi epo, obì méjọ, òkété, àti orógbó pèsè fún ẹlẹyẹ.
An *ìpèsè*: Use palm oil (which is used to tone down that which is potentially unruly), 8 kola nuts (which are used to further peaceful prosperity), a giant rat, and a bitter-kola nut to provide for *ẹlẹyẹ*.

Ogbè Ògúndá

[Back to Ogbè]

01.09a *Ogbè* (a wholesome road) helps *Ògúndá* (clearing a way).

Ẹni tí íbínú s'ẹ́ni ni ítaari nkan ẹni sínú omi. Èèyàn tí kò bínú ni ítaari rẹ̀ sókè.
It is a person who is angry at someone who is shoving one's stuff into the water. It is a person who is not angry who is shoving it upward (onto the land).

A dífá fún 'Mo gbá Orí mú', ọmọ Òrìṣànlá, tí yóò ṣẹ́gun ọ̀tá, tí yóò rí ẹ̀yìn òdídí.
Ifá divination was performed for 'I hold *Orí* (Man's godself) firmly', child of *Òrìṣànlá* (the *òrìṣà* of moral sense), who would overcome opponents, who would see the back side of blockages.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Òrìṣànlá, Ẹ̀là, àti Orí Ẹlẹ́dàá.
It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Òrìṣànlá*, *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), and *Orí Ẹlẹ́dàá*.

Bí ẹ bá jí l'ówúrọ̀, ẹ dì Ẹlẹ́dàá mú. Orí ẹni l'àwúre ẹni o!
If y'all happen to wake up in the morning, then take hold of *Ẹlẹ́dàá*. It is one's *Orí* that is one's charm for blessings!

Extra: The power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Attune yourself to *Orí Ẹlẹ́dàá* (Man's godself) so that you may fully develop your life potential.

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01.09b *Ogbè* (a wholesome road) is helped by *Ògúndá* (having the courage to take right action).

Ìbínú kò dá nkan rere fún ẹni. Sùúrù ni bàbá ìwà. Ẹni tí ó ní sùúrù, yóò jẹ ogbó, yóò jẹ atọ́.
Anger does not produce anything good for a person. It is patience that is the father of (good) character. The person who has patience, he will enjoy longevity, he will enjoy vitality.

A dífá fún Ìwà. A bù fún Orí. A ní kí wọ́n wá rúbọ kí Ìwà má baà bínú kí ó bà Orí jẹ́. Wọ́n gbọ́; wọ́n rúbọ.
Ifá divination was performed for Character. It (this divination) was shared with Personal-destiny. It was said that they ought to come doing *ẹbọ* so that Character may not get angry and consequently ruin Personal-destiny. They heard; they did *ẹbọ*.

Ọfọ̀: Ìwà nìkan l'ó sọ̀rọ̀. Orí kì íburú lí Òtu-Ifẹ̀. Ìwà nìkan l'ó sọ̀rọ̀.
Incantation: It is character alone that speaks. Personal destiny is never bad in *Ilé-Ifẹ̀* (a *Yorùbá* town that symbolizes earthly life). It is character alone that speaks.

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Àkóse Ifá: Pò ewé ọ̀dúndún, ewé tètè, ẹ̀kọ, àti òrí pọ̀ sínú omi. Pè ọfọ̀ náà s'íyẹ̀ròsùn tí o ti tẹ̀ lí Ogbè Ògúndá. Pò ìyẹ̀ròsùn yìí pẹ̀lú àpòpọ̀ náà. Fi owó kan bọ̀ àkópọ̀ yìí. Lẹ́hìn tí o fi owó yìí kàn idodo rẹ, fi í n'ídí Èṣù. Mu àkópọ̀ náà.

Ifá medicine: Mix *ọ̀dúndún* leaves (*Kalanchoe pinnata*: used to cool down 'hot' or negative situations), *tètè* leaves (*Amaranthus viridis*: used to dispel negative energy), maize porridge, and shea butter (which is used to dispel negative energy and to attract positive energy) together into water. Pronounce the aforementioned incantation to *ìyẹ̀ròsùn* that you have imprinted with *Ogbè Ògúndá*. Mix this *ìyẹ̀ròsùn* together with the aforementioned mixture. Dip one cowry into this combination. After using this cowry to touch your navel, put it at the base of the prime talisman of *Èṣù* (the *òrìṣà* of opportunity and crossroads tests). Drink the aforementioned combination.

Extra: **1.** [The Bible, Proverbs 29:22] A person of anger stirs up contention, and one possessing the heat of anger is someone abundant in rebellious action. **2.** It is your character that makes or breaks you.

Ogbè Ọ̀sá

[Back to Ogbè]

01.10a *Ogbè* (a wholesome road) is helped by *Ọ̀sá* (taking timely action).

Bí ojú bá ńpọ́n babaláwo, kí babaláwo má purọ́. Bí ojú bá ńpọ́n oníṣègùn, kí babaláwo má ṣèké. Kí ẹni má purọ́; kí ẹni má ṣèké. Nítorí àtisùn ara ẹni ni.

If affliction happens to be coming over an *Ifá* priest, then the *Ifá* priest ought not to lie. If affliction happens to be coming over an herb doctor, then the herb doctor ought not to deceive. A person ought not to lie; a person ought not to deceive. Because of the sleeping of our bodies (that is, our eventual passing) this is.

A dífá fún Ọmọ-Èlà nígbàtí Ẹni-àìmọ̀ ńfi í rẹ́rín. Ọmọ-Èlà ńṣòdodo, ṣùgbọ́n ó ńṣe ohun gbogbo tí ọ̀kan kò yànjú. Ẹni-àìmọ̀ ńṣe àbòsí, ṣùgbọ́n wọ́n ńṣe ohun gbogbo tán.

Ifá divination was performed for *Ọmọ-Èlà* (child of *Èlà*, the *òrìṣà* of knowledge and wisdom) when People-of-ignorance were making fun of him. *Ọmọ-Èlà* was practicing righteousness, but he was doing everything for which (each) one did not find an answer. People-of-ignorance were practicing double-dealing, but they were doing everything to completion.

A ní kí ó má dẹ́kun ìṣòdodo. Kí ó sì ní sùúrù. Kí ó wá rúbọ. A ní: "Bí ó bá pẹ́ títí, ẹlẹ́san óò maa bọ̀wá àyíká. Yóò túmọ̀ l'ẹ̀rù kalẹ́."

It was said that he ought not to cease practicing righteousness. He ought moreover to have patience. He ought to come doing *ẹbọ*. It was said: "If it happens to take a long time on-and-on, then the dispenser of rewards will be coming around. He will solve burdens to the last one."

Extra: **1.** [a saying from Martin Luther King Jr.] The time is always right to do what is right. **2.** [The Bible, Proverbs 24:19-20] You ought not to rouse yourself to anger because of the wrongdoers (and) you ought not to be envious of the unrighteous ones, because there will not be a (good) ending for someone bad; the candle of unrighteous ones will be extinguished.

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01.10b *Ogbè* (a wholesome road) is helped by *Ọ̀sá* (taking timely action).

Ogbè sá rè ilé. Ọ̀sá sá rè oko. A dífá fún Ẹni-ayé-kàn. A bù fún Ṣe-é-rere.
Ogbè ran away to go to the town. *Ọ̀sá* ran away to go to the countryside. *Ifá* divination was performed for 'One to whom life gives his turn of opportunity'. It (this divination) was shared with Do-it-well.

Ṣe é rere, gbé ẹrù rere o! Ẹni-ayé-kàn, ẹ ṣe ayé ire. Bí ó jẹ́ ìwọ l'ayé kàn, kí o ṣe ayé ire. Bí ó jẹ́ èmi l'ayé kàn, kí N ṣe ayé ire. Ṣe é rere, gbé ẹrù rere o! Ẹni-ayé-kàn, ẹ ṣe ayé ire.
Do it well, carry the load well! 'One to whom life gives his turn of opportunity', make a world of good things. If it is you to whom life gives your turn, then you ought to make a world of good things. If it is me to whom life gives my turn, then I ought to make a world of good things. Do it well, carry the load well! 'One to whom life gives his turn of opportunity', make a world of good things.

Extra: [The Bible, Proverbs 3:27] You ought not to withhold what is good from its owners (that is, those to whom it is due), in that it has come to be in the power of your hand to do (it).

Ogbè Ìká

[Back to Ogbè]

01.11 *Ogbè* (a wholesome road) hinders *Ìká* (ill conduct or ill luck).

Ogbè, kí a rè ilé, ọmọ ọ̀ṣìn. Ogbè, kí a rè ilé, ọmọ ọ̀rà. Ogbè, kí a rè ilé, ọmọ alákòko Ògún lélẹ̀ alèdẹ.
Ogbè, let us go home, child of one who has everyone at his command. *Ogbè*, let us go home, child of one who is living his life to the fullest. *Ogbè*, let us go home, child of the keeper of the *akòko* tree (whose leaves confer honor, renown, and a life of longevity and vitality) of *Ògún* (the *òrìṣà* of iron and war) on the ground outside in front.

Ẹ̀ṣin gbé ọwọ́ jó, ṣùgbọ́n kò jó. Adìyẹ gbé ẹsẹ̀ gẹ̀, ṣùgbọ́n ẹsẹ̀ má yẹ̀.
The horse lifted (his) hands to dance, but he did not dance. The hen lifted (her) legs to sit comfortably, but (her) legs did not move.

A dífá fún Ogbè nígbàtí íjẹ ayé èle kákáàká, tí íjẹ ayé èle bí ọta. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, asọ-ọ̀rọ̀-di-ayọ̀.
Ifá divination was performed for *Ogbè* when he was experiencing a life of hardship of scanty-scanty, when he was experiencing a life of hardship like a stone. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the one who converts trouble into joy.

Kò pẹ́; kò jìnnà. Ire gbogbo wá yá dé tùtúru.
It did not take long; it was not far away. Every good thing came flooding in to arrive plentifully.

Extra: With suitable spiritual effort, hardship will give way to peaceful prosperity.

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Ogbè Òtúrúpọ̀n

[Back to Ogbè]

01.12a *Ogbè* (a wholesome road) helps *Òtúrúpọ̀n* (being productive).

Ogbè, tún ọmọ pọ̀n. Ogbè, tún ọmọ sún. Àgbàpọ̀n kò lérè. Bí ọmọ bá ńké, ìyá l'àá gbé e fún.

Ogbè, work at back-carrying (your) child. *Ogbè*, work at adjusting (your) child. Receiving and back-carrying (someone else's child) are not rewarding. If a child happens to be crying out, then it is the mother to whom we will hand him over.

A dífá fún Àpáta-àdìrò, àwọn tí ó kọ̀ ògiri wọn sílẹ̀. Ohun gbogbo tí a fi lórí wọn, ó já nínú iná.

Ifá divination was performed for Hearthstones (two stones that form a triangular fireplace with the side of a wall), the ones who abandoned their wall (in order to go it alone). Everything that was put on top of them, it fell into the fire.

Kíni Àpáta-àdìrò lè ṣe kí ayé baà lè yẹ wọn? A ní kí wọ́n wá rúbọ. Kí wọ́n sì gbé ògiri pọ̀n tímọ́tímọ́. Wọ́n gbọ́; wọ́n rúbọ. Wọ́n sì padà sí ògiri wọn.

What was it that Hearthstones were able to do so that life may be able to be right for them? It was said that they ought to come doing *ẹbọ*. They ought moreover to pick up (their) wall to back-carry it closely. They heard; they did *ẹbọ*. They moreover returned to their wall.

Ìgbà tí Àpáta-àdìrò gbé ògiri pọ̀n, l'a bá ńní ire gbogbo.

It was the time when Hearthstones picked up the wall to back-carry it, that we happened to be having every good thing.

Extra: One cannot fare well single-handedly – one needs the right help.

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01.12b *Ogbè* (a wholesome road) helps *Òtúrúpọ̀n* (being productive).

Ẹsẹ̀ ibi kò yà sílé aláta. Ẹsẹ̀ ibi kò yà sílé onírú. Ẹsẹ̀ ibi kò yà sílé oníyọ̀.

The feet of bad spirits do not branch off to the house of the pepper seller. The feet of bad spirits do not branch off to the house of the seller of locust-bean spice. The feet of bad spirits do not branch off to the house of the salt seller.

Ifá ní ẹnìkan wà tí kí ó wá rúbọ. Kí olúwarẹ̀ sì wá ṣe ìbọ fún Ẹ̀là, asọ̀-ọ̀rọ̀-di-ayọ̀. Báyìí ni yóò bọ́ lẹ́sẹ̀ ibi.

Ifá says that there is someone who ought to come doing *ẹbọ*. The person in question ought moreover to come doing *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the one who converts trouble into joy. It is in this manner that he will be free from the feet of bad spirits.

Ẹbọ: Fi ata díẹ̀, irú díẹ̀, àti iyọ̀ díẹ̀.

An *ẹbọ*: Use a little pepper, a liitle locust-bean spice, and a liitle salt.

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Ogbè Òtúrá

[Back to Ogbè]

01.13 *Ogbè* (a wholesome road) helps *Òtúrá* (averting a worrisome situation).

Bí ẹni lówó, bí kò n'íwà, owó olówó ni. Ìwà, ìwà l'a ńwá o, ìwà! Bí ẹni bímọ, bí kò n'íwà, ọmọ ọlọ́mọ ni. Ìwà, ìwà l'a ńwá o, ìwà!

If a person has money, if he does not have character, then the money of someone else it is. Character, it is character that we are looking for, character! If a person begets children, if he does not have character, then the children of someone else they are. Character, it is character that we are looking for, character!

Bí ẹni kọ́lé, bí kò n'íwà, ilé onílé ni. Ìwà, ìwà l'a ńwá o, ìwà! Bí ẹni n'íre, bí kò n'íwà, ire oníre ni. Ìwà, ìwà l'a ńwá o, ìwà!

If a person builds a house, if he does not have character, then the house of someone else it is. Character, it is character that we are looking for, character! If a person has good things, if he does not have character, then the good things of someone else they are. Character, it is character that we are looking for, character!

Extra: **1.** [an *Ifá* saying] *Ìwà rere l'ọ̀ṣọ́ èèyàn* (It is good character that is the adornment of a human being). **2.** [*Dilogún* 8-15 revised] Bad character is what leads a man to fail in his endeavors.

Ogbè Ìrẹtẹ̀

[Back to Ogbè]

01.14 *Ogbè* (a wholesome road) hinders *Ìrẹtẹ̀* (unwholesome influences).

Bí iwájú ìkà bá dára l'áyé, ẹ̀yìn ìkà kò níí sunwọ̀n. A kì ífi ìkà dì ẹrù kí ó gún gẹ́gẹ́.

If the front part of evil happens to be good-looking in life, then the back part of evil will not be good. We never use evil to tie a load (for undertaking a journey) for it to be exactly right.

A dífá fún Ọmọ-òtítọ́-inú, ọmọ afi ìrẹ̀lẹ̀ tẹ̀lẹ̀, nígbàtí ohun ayé ńdára fún aṣe-ibi, nígbàtí aṣe-rere ńbùkù. A ní kí ó wá rúbọ. Kí ó sì ní sùúrù.

Ifá divination was performed for Child-of-truthfulness, child of the one who uses humility to walk on the earth, when things of the world were looking good for the one who practices that which is bad, when the one who practices that which is good was getting reduced in importance. It was said that he ought to come doing *ẹbọ*. He ought moreover to have patience.

Ẹlẹ́dàá l'ó n'ílẹ̀. Ẹlẹ́dàá l'ó n'ídájọ́. Èsan ni t'Ẹlẹ́dàá. Yóò san án fún oníkálùkù gẹ́gẹ́bí iṣẹ́ ọwọ́ wọn.

It is *Ẹlẹ́dàá* (Creator God) who owns the earth. It is *Ẹlẹ́dàá* who owns judgment. It is payment of reward that is a matter of *Ẹlẹ́dàá*. He will pay it to each one according to the works of their hands.

Extra: **1.** [The Bible, Psalm 18:24] And *Haʾel* (God) gives rewards to me according to my rightness, according to the cleanness of my hands in front of his eyes. **2.** [The Bible, Proverbs 11:18] An unrighteous one achieves a sham reward, but one who sows righteousness (achieves) a reward truly.

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Ogbè Ọ̀ṣẹ́

[Back to Ogbè]

01.15a *Ogbè* (a wholesome road) is helped by *Ọ̀ṣẹ́* (overcoming through joyful optimism).

Message: [The Bible, Proverbs 17:22] A merry heart (that is, prevailing mental and emotional attitude) does (one) good (like) a medicinal cure, but an afflicted spirit causes strength to dry up.

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01.15b *Ogbè* (a wholesome road) is helped by *Ọ̀ṣẹ́* (overcoming through joyful optimism).

Ogbè Ọ̀ṣẹ́, a dífá fún Òmùgọ̀, tí ó l'óun kò níí ṣoore mọ́. A ní kí ó má dẹ́kun ìṣoore. Ṣùgbọ́n kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Ogbè Ọ̀ṣẹ́, *Ifá* divination was performed for Foolish-one, who said that he would not do kindly acts anymore. It was said that he ought not to cease doing kindly acts. But he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Ǹjẹ́, yóò l'ájé tí ó tẹ́rùn. Aṣe-rere, kò ṣài l'ájé tí ó tẹ́rùn. Yóò l'áya tí ó tẹ́rùn. Aṣe-rere, kò ṣài l'áya tí ó tẹ́rùn.

Therefore, he will have money that is satisfactory. One who practices that which is good, he will not fail to have money that is satisfactory. He will have spouses who are satisfactory. One who practices that which is good, he will not fail to have spouses who are satisfactory.

Yóò bímọ tí ó tẹ́rùn. Aṣe-rere, kò ṣài bímọ tí ó tẹ́rùn. Yóò n'íre gbogbo tí ó tẹ́rùn. Aṣe-rere, kò ṣài n'íre gbogbo tí ó tẹ́rùn.

He will beget children who are satisfactory. One who practices that which is good, he will not fail to beget children who are satisfactory. He will have every good thing that is satisfactory. One who practices that which is good, he will not fail to have every good thing that is satisfactory.

Extra: **1.** Do not give up on doing what is good. **2.** By practicing what is good, you will enjoy things within proper bounds.

Ogbè Òfún

[Back to Ogbè]

01.16a *Ogbè* (a wholesome road) is helped by *Òfún* (acting with rectitude). *Ogbè* (a wholesome road) hinders *Òfún* (efforts of limited success).

Mo ṣí apá, mo yanngede.

I raise (my) arms, I walk majestically.

A dífá fún Ọmọ-Ẹ̀là, tí maa gbé ẹrù tirẹ̀ dé orí. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, asọ-ọ̀rọ̀-di-ayọ̀.

Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when he was intending to head-carry his load (that is, to bear his responsibilities). It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là*, the one who converts trouble into joy.

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Ẹ̀là bá mi gbé ẹrù tèmi dé orí. Ohun tí ó wúwo jù kì ídé sí Ẹ̀là. Ǹjẹ́, mo ṣí apá, mo yanngede.

Ẹ̀là is joining me in head-carrying my load. A thing that is too heavy never reaches *Ẹ̀là*. Therefore, I raise (my) arms, I walk majestically.

Extra: With suitable spiritual effort, one will be able to handle any matter in a masterly way.

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01.16b *Ogbè* (a wholesome road) is helped by *Òfún* (acting with rectitude).

Ogbè Òfún, a dífá fún Ọrùn nígbàtí ó maa gbà Ikọ́ sílé. A ní kí ó wá rúbọ. A ní kí ó má gbà àlejò ọ̀ràn.

Ogbè Òfún, *Ifá* divination was performed for Neck when he was intending to accept Cough as a guest in his home. It was said that he ought to come doing *ẹbọ*. It was said that he ought not to accept a troublesome guest.

Ọrùn pè awo l'éké. Ó pè Èṣù l'ólè. Ó kọ̀; kò rúbọ. Nítorínáà, Ikọ́ l'ó sọ ilé Ìwémẹ̀ di ilé ìpọ́njú.

Neck called the priest a deceiver. He called *Èṣù* (the *òrìṣà* of opportunity and crossroads tests) a thief. He refused; he did not do *ẹbọ*. Therefore, it was Cough who transformed the home of Neck into a home of misery.

Extra: Do not allow troublesome persons or things into your psychological comfort zone.

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A02 Ọ̀yẹ̀kú as the right leg

[Back to Appendix A]

Ọ̀yẹ̀kú Ogbè	*Ọ̀yẹ̀kú Ìrosùn*	*Ọ̀yẹ̀kú Ògúndá*	*Ọ̀yẹ̀kú Òtúrá*
Ọ̀yẹ̀kú Méjì	*Ọ̀yẹ̀kú Ọ̀wọ́nrín*	*Ọ̀yẹ̀kú Òsá*	*Ọ̀yẹ̀kú Ìrẹtẹ̀*
Ọ̀yẹ̀kú Ìwòrì	*Ọ̀yẹ̀kú Òbàrà*	*Ọ̀yẹ̀kú Ìká*	*Ọ̀yẹ̀kú Òsé*
Ọ̀yẹ̀kú Òdí	*Ọ̀yẹ̀kú Òkànràn*	*Ọ̀yẹ̀kú Òtúrúpọ̀n*	*Ọ̀yẹ̀kú Òfún*

Ọ̀yẹ̀kú Ogbè

[Back to Ọ̀yẹ̀kú]

02.01 *Ọ̀yẹ̀kú* (averting ruin; not missing out on bright possibilities) is helped by *Ogbè* (a wholesome road).

Ayé l'ọ̀jà, ọ̀run n'ilé.
It is earth that is a market place, it is the spirit world that is home. [Note: A market place offers a variety of experiences to each person].

A dífá fún Orí-àpéré. Bí ẹ dé ilé ayé, bí ẹ gbàgbé ọ̀run, ayé l'ọ̀jà, ọ̀run n'ilé.
Ifá divination was performed for Personal-destiny. If you reach the abode of earth, if you forget the spirit world, then it is earth that is a market place, it is the spirit world that is home.

Ẹ óò jẹ́ ìyìn, ẹ óò jẹ́ àbọ̀ ohun tí ẹ rí.
You will answer for the praise (that you have earned), and you will answer for the other half of that which you experienced.

Ọ̀yẹ̀kú Méjì

[Back to Ọ̀yẹ̀kú]

02.02a *Ọ̀yẹ̀kú* (averting ruin) is doubled.

Ìwọ ọ̀yẹ̀. Èmi ọ̀yẹ̀.
You are one who habitually displaces things. I am one who habitually displaces things.

A dífá fún Bàbá 'Ọ̀yẹ̀ ikú', n'íjọ́ tí ó fẹ́ maa yẹ ikú lórí takọ-tabo. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
Ifá divination was performed for Father '*Ọ̀yẹ̀ ikú*' (one who habitually displaces death), on the day when he wanted to displace death from the heads of men and women. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Ọfọ̀: Kíni yóò yẹ ikú nù lórí awo? Èjì Ọ̀yẹ̀, Ifá ni yóò yẹ ikú nù lórí awo, Èjì Ọ̀yẹ̀ o!
Incantation: What is it that will displace death to be lost at the head of the priest? *Èjì Ọ̀yẹ̀* (same as *Ọ̀yẹ̀kú Méjì*), it is *Ifá* that will displace death to be lost at the head of the priest, *Èjì Ọ̀yẹ̀*!

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Àkóse Ifá: Pè ọfọ̀ náà s'íyẹ̀ròsùn tí o ti tẹ̀ lí Èjì Ọ̀yẹ̀. Fi ìyẹ̀ròsùn náà sà fún orí.
Ifá medicine: Pronounce the aforementioned incantation to *ìyẹ̀ròsùn* that you have imprinted with *Èjì Ọ̀yẹ̀*. Use the aforementioned *ìyẹ̀ròsùn* to apply to the head.

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02.02b *Ọ̀yẹ̀kú* (not missing out on bright possibilities) is doubled.

Ọ̀pẹ̀lẹ̀ l'ó yó tán, l'ó dakùn délẹ̀.
It is the *ọ̀pẹ̀lẹ̀* that is satisfied completely with food and riches, that lies flat on its belly. [Note: The *ọ̀pẹ̀lẹ̀* lies flat on its belly whenever it shows *Ọ̀yẹ̀kú Méjì*].

A dífá fún Ọ̀yẹ̀. A ní kí ó wá rúbọ kí ó baà lè gbà ojú-ọ̀run là bí ọ̀bẹ́ẹ́kẹ̀. Ó gbọ́; ó rúbọ.
Ifá divination was performed for Predawn-light. It was said that he ought to come doing *ẹbọ* so that he may be able to take over the sky and come into full display like a bright light. He heard; he did *ẹbọ*.

Ọ̀yẹ̀ ṣẹ̀ṣẹ̀ ńlà bọ̀ lókè. Wọ́n ṣebí ojúmọ́ ni ímọ́. Ojúmọ́ ire tí yóò maa mọ́ l'òní o!
Predawn-light is just appearing and approaching on high. They (people) assume that it is dawn that is (already) breaking. It is a dawn of good things that will be breaking today!

Ojúmọ́ ajé tí ó mọ́ mi l'òní o! Ojúmọ́ aya tí ó mọ́ mi l'òní o! Ojúmọ́ ọmọ tí ó mọ́ mi l'òní o! Ojúmọ́ ire tí ó mọ́ mi l'òní o!
It is a dawn of money on me that today is! It is a dawn of spouses on me that today is! It is a dawn of children on me that today is! It is a dawn of good things on me that today is!

Extra: With suitable spiritual effort, one's light will shine (that is, one will give full display to the fruits of one's abilities).

Ọ̀yẹ̀kú Òdí
[Back to Òyèkú]

02.04 *Ọ̀yẹ̀kú* (not missing out on bright possibilities) is helped by *Òdí* (having a sound foundation).

Lèṣelèṣe l'a ńfẹ́. Òrìṣà, má jẹ́kí a dáwọ́lé ohun tí a kò lè ṣe.
It is achievement that we are wanting. *Òrìṣà* (divine ministerial agents), do not allow that we embark on a thing that we are not able to do.

Ifá ní ẹnìkan wà tí kí ó ṣojú Ògún kí ó tó ṣe nkan. Kí olúwarẹ̀ wá rúbọ. Kí ó sì wá ṣe ìbọ fún Ògún. Báyìí ni yóò ká ọ̀ràn l'áyé.
Ifá says that there is someone who ought to grab the attention of *Ògún* (the *òrìṣà* of iron and war) before he reaches the point of doing something. The person in question ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Ògún*. It is in this manner that he will successfully handle matters in life.

Ọ̀yẹ̀kú Ìrosùn
[Back to Òyèkú]

02.05 *Ọ̀yẹ̀kú* (averting ruin; not missing out on bright possibilities) helps *Ìrosùn* (patiently persevering through difficulty).

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Ọ̀yẹ̀kú Ìrosùn, a dífá fún Ìyẹ̀, ọmọ Olúigbó, tí ífi omi ojú sògbérè ire. A ní: "Ikin ni yóò gbé ẹ là."

Ọ̀yẹ̀kú Ìrosùn, *Ifá* divination was performed for Wood-dust (a reference to *ìyẹ̀ròsùn*, a fine wooden powder that is used in *Ifá* divination), child of *Olúigbó* (the spirit of the forest), who was using teardrops to cry about good things. It was said: "It is *ikin* (sacred palm kernels that are used to perform *Ifá* divination) that will lift you up to become prosperous."

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

It was said that she ought to come doing *ẹbọ*. She heard; she did *ẹbọ*.

Ifá ní ẹnìkan wà tí kí ó dì Ẹ̀là mú. Kí olúwarẹ̀ wá rúbọ. Kí ó sì wá ṣe ìbọ fún Ẹ̀là. Kí olúwarẹ̀ lọ tẹ̀fá. Báyìí n'ire nlá óò dé sí i.

Ifá says that there is someone who ought to take hold of *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom). The person in question ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Ẹ̀là*. The person in question ought to go get initiated into *Ifá*. It is in this manner that great blessings will reach him.

Ọ̀yẹ̀kú Ọ̀bàrà

[Back to Ọ̀yẹ̀kú]

02.07 *Ọ̀yẹ̀kú* (averting ruin) is helped by *Ọ̀bàrà* (asserting oneself with dignity).

Èkúté ilé kò níí mu oje ògìrì kí ó yè.

A house rat will not drink the sap of fermented melon seeds and then survive.

A dífá fún L'áṣílọ, tí ó dá egbò s'ẹ́ṣẹ̀ òsì, ṣùgbọ́n ó lọ ńmọ t'ọ̀tún. A ní kí ó wá rúbọ. Ó kọ̀; kò rúbọ.

Ifá divination was performed for 'At shifting things around', who presented a sore on the left leg, but went limiting himself to the right leg. It was said that he ought to come doing *ẹbọ*. He refused; he did not do *ẹbọ*.

Èèyàn tí ó dá egbò s'ẹ́ṣẹ̀ òsì, ṣùgbọ́n ó lọ ńmọ t'ọ̀tún, ara rẹ̀ l'ó ńtàn án jẹ.

The person who presents a sore on the left leg, but goes limiting himself to the right leg, it is his own self whom he is deceiving.

Extra: Be honest with yourself about your shortcomings.

Ọ̀yẹ̀kú Ọ̀kànràn

[Back to Ọ̀yẹ̀kú]

02.08a *Ọ̀yẹ̀kú* (averting ruin; not missing out on bright possibilities) is helped by *Ọ̀kànràn* (giving something good its turn).

Aboógún, wọ́n kò fọ̀hùn ibi. Abòòṣà, wọ́n kò fọ̀hùn odì.

Those who practice the customs of *egúngún* (honorable ancestors), they do not verbally dwell on bad things. Those who practice the customs of *òrìṣà* (divine ministerial agents), they do not verbally dwell on ill will.

Extra: [a saying from Shirley MacLaine] Dwelling on the negative simply contributes to its power.

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02.08b *Ọ̀yẹ̀kú* (averting ruin; not missing out on bright possibilities) is hindered by *Ọ̀kànràn* (touching trouble).

Àtòrì rọra yọ̀. Ilé l'a bá ìrókò ńgbé.
The *àtòrì* tree (which is associated with *egúngún*, honorable ancestors) gently rejoices. It is home that we make with the *ìrókò* tree (which is sacred and inhabited by a powerful spirit).

A dífá fún Ìràwọ̀-ṣààṣà. A ní bí kò bá fi t'Ẹlẹ́dàá ṣe ọ̀nà, àá pa ọlá mọ́ ọ l'ára. A ní kí ó wá rúbọ. Ó kọ̀; kò rúbọ.
Ifá divination was performed for Giant-star. It was said that if he did not happen to use the way of *Ẹlẹ́dàá* (Creator God) to make a way, then honor would be kept safe from him. It was said that he ought to come doing *ẹbọ*. He refused; he did not do *ẹbọ*.

Nítorínáà, n'íjọ́ tí Ẹlẹ́dàá bá rò t'ìgbéraga ìràwọ̀ kan, l'àá rí tí ìràwọ̀ náà ṣì dí lójijì. Yóò sì wọ̀ òòkùn.
Therefore, it is on the day when *Ẹlẹ́dàá* happens to think on the matter of a star's arrogance, that we will see that the aforementioned star becomes pale and opaque suddenly. It will moreover go into darkness.

Extra: [The Bible, Proverbs 29:23] Arrogance of a person will bring him low, but a humble one of spirit will take hold of honor.

Ọ̀yẹ̀kú Ọ̀sá
[Back to Ọ̀yẹ̀kú]

02.10 *Ọ̀yẹ̀kú* (averting ruin; not missing out on bright possibilities) is helped by *Ọ̀sá* (taking timely action).

Ọ̀yẹ̀kú ńlọ rè wò Ọ̀sá.
Ọ̀yẹ̀kú went aiming to give attention to *Ọ̀sá*.

A dífá fún Ojú, tí ílọ wá ibi rere láti jókòó. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀. Báyìí ni yóò bọ́ lọ́wọ́ ariwo.
Ifá divination was performed for Eye, who went looking for a good place to sit down (that is, to relax comfortably). It was said that she ought to come doing *ẹbọ*. She heard; she did *ẹbọ*. She moreover did *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the master of improving one's life in the world, the one who converts trouble into joy. It was in this manner that she would get free from the hands of noisy disorder.

Ọ̀yẹ̀kú Ọ̀ṣẹ́
[Back to Ọ̀yẹ̀kú]

02.15a *Ọ̀yẹ̀kú* (averting ruin) helps *Ọ̀ṣẹ́* (overcoming trouble).

Ẹni tí ó bí ẹni l'àá jọ.
It is the people who beget us whom we will resemble.

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A dífá fún Akin-yọ-ọṣẹ́, ọmọkùnrin ilé eégún, nígbàtí íbẹ láárín ìṣẹ́.
Ifá divination was performed for Bravery-removes-harm, son of a house of *egúngún* (ceremonial masqueraders who represent honorable ancestors), when he was in the midst of deficient circumstances.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Èṣù àti egúngún.
It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests) and *egúngún* (honorable ancestors).

Kò pẹ́; kò jìnnà. Ẹ wá bá ẹni ní wọ̀wọ́ ire.
It will not take long; it is not far away. Come join us in plenty of good things.

Extra: Your well-being depends on opening the way to better connect with your honorable ancestors.

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02.15b *Ọ̀yẹ̀kú* (averting ruin) helps *Ọ̀ṣẹ́* (overcoming trouble).

'Kí a má tètè kú' l'awo ilé aláyọ̀. 'Àìtètè-kú ìṣẹ́' l'awo wọn n'ílé ìbanújẹ́. 'Bí ikú bá dé, kí a yìn Ẹlẹ́dàá l'ógo' l'awo ilé olóótọ́.
It was 'Let us not quickly die' who was the priest of the house of the possessors of joy (that is, those whose primary interest is enjoyment). It was 'Not quickly dying of deficient circumstances' who was the priest of those in the house of disheartening sadness. It was 'If death happens to arrive, then let us praise *Ẹlẹ́dàá* (Creator God) with great praise' who was the priest of the house of truth-doers.

A dífá fún àwọn amòye tí ó wá ńwí: "Èétirí tí kò sí ẹni tí kì íkú?"
Ifá divination was performed for the wise people who came saying: "Why is there no one who never dies?"

Ifá ní: "Oore l'Ẹlẹ́dàá ńfi ikú ṣe. Omi tí kò sán síwájú, tí kò sán sẹ́hìn, yóò di ọ̀gọ̀dọ̀ omi ìbàjẹ́, ọ̀gọ̀dọ̀ omi àrùn. Olókùnrùn, kí ó rè ilé lọ gbà awọ titun. A-ṣe-ìbàjẹ́, kí ó rè ilé lọ gbà ìwà titun. Kíni kò dùn?"
Ifá said: "It is a kindly act that *Ẹlẹ́dàá* is causing death to be. Water that does not flow forward or that does not flow backward, it will become a swamp of water bearing pollution, a swamp of water bearing illness. The chronically ill person, he ought to go home in order to go receive a new skin. One who makes corruption, he ought to go home in order to go receive a new character. What is it that is not pleasant?"

Àwọn amòye foríbalẹ̀ fún Ifá ńwí: "Àbọrú, àbọyè, àbọ́ṣíṣẹ́." Wọ́n túká lọ. Wọ́n kò gbà ikú sí ọ̀ràn ẹ̀dùn mọ́.
The elders made obeisance to *Ifá* saying: "May *ẹbọ* be offered, may *ẹbọ* be approved, may *ẹbọ* be fulfilled." They dispersed and went away. They did not take death as a matter of sadness anymore. [Note: It is helpful here to view death as an ending that facilitates transformation].

Extra: [The Bible, Romans 12:2] And do not be conformed to this present world, but be transformed by the renewing of your mind for the purpose of you discerning what is the will of God – that which is good, fully acceptable, and complete.

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A03 Ìwòrì as the right leg

[Back to Appendix A]

Ìwòrì Ogbè	*Ìwòrì Ìrosùn*	*Ìwòrì Ògúndá*	*Ìwòrì Òtúrá*
Ìwòrì Òyèkú	*Ìwòrì Ọ̀wọ́nrín*	*Ìwòrì Òsá*	*Ìwòrì Ìrẹtẹ̀*
Ìwòrì Méjì	*Ìwòrì Òbàrà*	*Ìwòrì Ìká*	*Ìwòrì Òsé*
Ìwòrì Òdí	*Ìwòrì Òkànràn*	*Ìwòrì Òtúrúpòn*	*Ìwòrì Òfún*

Ìwòrì Ogbè

[Back to Ìwòrì]

03.01 *Ìwòrì* (good things becoming seen) helps *Ogbè* (a wholesome road).

Ọ̀nà wúrúwùrù yìí, ẹ jẹ́kí a jọ yẹ̀ ẹ́ wò.
This undeveloped path, allow that we come together to look into it.

A dífá fún Ìwòrì, èyítí ílọ bá Ogbè rè ilé ire. A ní ọ̀nà kan ṁbẹ tí àwọn méjèèjì óò jọ là á. Ṣùgbọ́n kí wọ́n wá rúbọ. Wọ́n gbọ́; wọ́n rúbọ.
Ifá divination was performed for *Ìwòrì*, the one who went joining *Ogbè* in going to the house of good things. It was said that there was a road that the two of them would come together to make it. But they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*.

Ìwòrì Bogbè rere o! Ìwòrì wá bì Ogbè s'ílé ajé. Ìwòrì Bogbè rere o! Ìwòrì wá bì Ogbè s'ílé aya.
Good *Ìwòrì Bogbè* (same as *Ìwòrì Ogbè*)! *Ìwòrì* comes pushing *Ogbè* along to the house of money. Good *Ìwòrì Bogbè*! *Ìwòrì* comes pushing *Ogbè* along to the house of spouses.

Ìwòrì Bogbè rere o! Ìwòrì wá bì Ogbè s'ílé ọmọ. Ìwòrì Bogbè rere o! Ìwòrì wá bì Ogbè s'ílé ire gbogbo. Ìwòrì Bogbè rere o!
Good *Ìwòrì Bogbè*! *Ìwòrì* comes pushing *Ogbè* along to the house of children. Good *Ìwòrì Bogbè*! *Ìwòrì* comes pushing *Ogbè* along to the house of every good thing. Good *Ìwòrì Bogbè*!

Ìwòrì Ọ̀yẹ̀kú

[Back to Ìwòrì]

03.02 *Ìwòrì* (good things becoming seen) helps *Ọ̀yẹ̀kú* (not missing out on bright possibilities).

Ohun tí yóò ṣe ẹni, kò gbai ṣe ẹni.
That which will damage a person, it will not damage him very much.

A dífá fún Ọlọ́fin. A ní ọmọ titun tí ó bí yìí, bí ó bá pẹ́, yóò ṣe aláìsàn kan. Wọ́n óò wò ó sàn, ṣùgbọ́n yóò sọdi ayẹ̀kún.
Ifá divination was performed for the *Ifẹ̀* king. It was said that this new child whom he begot, if he happened to last long, then he would be a sick person. They would heal him, but he would become a lame person.

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A ní kí Ọlọ́fin má bínú. Bí ó bá rúbọ, ọmọ náà óò rí ire dandan.

It was said that the *Ifẹ̀* king ought not to be angry. If he happened to do *ẹbọ*, then the aforementioned child would see good things surely.

Extra: One can still make progress in spite of the limitations presented to them.

Ìwòrì Méjì

[Back to Ìwòrì]

03.03 *Ìwòrì* (seeing things clearly) is doubled.

Ọwọ́ èwe kò tó pẹ̀pẹ̀. T'àgbàlágbà kò wọ̀ akèrègbè. Iṣẹ́ tí èwe bá bẹ̀ àgbà, kí ó máṣe kọ̀. Gbogbo wa l'a n'íṣẹ́ tí a jọ ṁbẹ̀ ara wa.

The hands of a youngster do not reach a shelf. Those of an elder do not enter a small-necked calabash. The task that a youngster happens to beg of an elder, he (the elder) ought not to refuse it. It is all of us who have tasks that we come together making requests of one another. [Note: The message here is that one person alone is sometimes not enough to meet a situation].

A dífá fún babaláwo, èyítí akápò rẹ̀ óò pè é l'ẹ́jọ́ lọ́dọ̀ adájọ́ gbọ̀n. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Ifá divination was performed for an *Ifá* master priest, the one whom his disciple would call him to court in the presence of a wise judge. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Adájọ́ wá ránṣẹ́ sí babaláwo pé kí ó wá sọ ìdí tí kò figbè akápò rẹ̀. Nígbàtí babaláwo dé iwájú adájọ́, ó ní òun sà gbogbo agbára òun fún akápò. Ó ní ìpín akápò ni kò gbọ́.

The judge came sending a message to the priest that he (the priest) ought to come telling the reason why he did not show support for his disciple. When the priest arrived in front of the judge, he (the priest) said that he applied all of his ability for the disciple. He said that it was the fate of the disciple to not understand.

Ìgbà náà ni ọ̀rọ̀ náà tó wá yé adájọ́ yékeyéke. Inú rẹ̀ sì dùn pé kò dájọ́ ẹnu apákan.

It was at that time that the aforementioned matter reached the point of coming to be clear to the judge thoroughly. His insides moreover were happy that he did not judge from the narration of one side only.

Ifá ní ẹnìkan wà tí kí ó má dájọ́ ẹnu apákan. Kí olúwarẹ̀ wá rúbọ. Kí ó sì wá ṣe ìbọ fún Ẹ̀là, afi inú ṣe ọgbọ́n.

Ifá says that there is someone who ought not to judge from the narration of one side only. The person in question ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the one who uses (his) insides to practice wisdom.

Extra: Decide matters equitably.

Ìwòrì Ìrosùn

[Back to Ìwòrì]

03.05 *Ìwòrì* (seeing things clearly) is helped by *Ìrosùn* (patiently persevering through difficulty).

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Bí ojúmọ́ bá ńmọ́, a kò níí yà ọ̀gbẹ̀rì bí ọjọ́ àná. A dífá fún Kò-ìmọ̀, tí íronú sí bí òun ti maa ṣe kiní yìí l'áná. Ó ronú títí ó sùn. Nígbàtí ojúmọ́ mọ́, tí ọ̀yẹ̀ là, kò ì mọ̀ èyítí òun maa ṣe dandan.

If dawn happens to break, then we will not be unknowing people like yesterday. *Ifá* divination was performed for 'He does not yet know', who was contemplating this way that he was doing things yesterday. He pondered until he fell asleep. When dawn broke, when twilight appeared, he still did not know what he was going to do exactly.

A ní kí ó wá rúbọ kí èrò rẹ̀ baà lè ṣe orí. Ó gbọ́; ó rúbọ.

It was said that he ought to come doing *ẹbọ* so that his ideas may be able to make headway. He heard; he did *ẹbọ*.

Ǹjẹ́, kí a jẹ́kí ọjọ́ bọ́rí ọjọ́. Bí kò bá tó, kí oṣù bọ́rí oṣù. Bí ó bá pẹ́ títí, àá mọ̀ èyítí a maa ṣe.

Therefore, let us allow day by day to get through what has to be done. If it does not happen to be enough, then let us endeavor month after month. If it happens to take a long time on-and-on, then we will know what we are going to do.

Extra: Through careful consideration and suitable spiritual effort, one will eventually determine a proper course of action.

Ìwòrì Ọ̀bàrà

[Back to Ìwòrì]

03.07 *Ìwòrì* (good things becoming seen; seeing things clearly) is helped by *Ọ̀bàrà* (asserting oneself with dignity).

Ifá ní ẹnìkan wà tí kí ó ṣíwọ́ nínú ìwà tí kò sunwọ̀n. Kí olúwarẹ̀ wá rúbọ. Báyìí l'ọ̀ràn bàràbàrà kò níí bá a.

Ifá says that there is someone who ought to stop working in behavior that is not good. The person in question ought to come doing *ẹbọ*. It is in this manner that hasty trouble will not encounter him.

Ìwòrì Ọ̀kànràn

[Back to Ìwòrì]

03.08 *Ìwòrì* (seeing things clearly) hinders *Ọ̀kànràn* (touching trouble).

Ó bẹ̀ ilẹ̀ wò, ó bẹ̀ ilẹ̀ wò. Bí ewúrẹ́ bá maa dùbúlẹ̀, yóò bẹ̀ ilẹ̀ wò.

She inspects the ground, she inspects the ground. If a she-goat happens to be lying down, then she will inspect the ground.

A dífá fún 'Má kánjú hùwà, ìrìn gbé èrè ọlá'. A ní kí ó wá rúbọ kí ohun tí maa ṣe yìí, ó má baà dá ọ̀ràn s'ọ́rùn fún un. Ó gbọ́; ó rúbọ. Báyìí l'èrò rẹ̀ óò ṣe orí.

Ifá divination was performed for 'Do not be in a hurry to take action, walking carries the gain of honor'. It was said that he ought to come doing *ẹbọ* so that this thing that he was intending to do, it may not create a 'pain in the neck' for him. He heard; he did *ẹbọ*. It was in this manner that his ideas would make headway.

Extra: Put forth effort judiciously.

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Ìwòrì Ògúndá

[Back to Ìwòrì]

03.09 *Ìwòrì* (good things becoming seen) is helped by *Ògúndá* (clearing a way).

Olórí-búburú mu omi; ó pa á l'ọ́fun. Òkúùgbẹ́ jẹ ọ̀gẹ̀dẹ̀; ó há l'ọ́rùn.

The possessor of bad luck drinks water; it overwhelms him in the throat. The despicable person eats a banana; it gets entangled in the neck.

A dífá fún Olórí-búburú. A ní kí ó wá rúbọ kí orí-búburú baà lè di orí-ire. Ó kọ̀; kò rúbọ. Ó ní kò ní ìfẹ́ s'ẹ́bọ rírú.

Ifá divination was performed for 'Possessor of bad luck'. It was said that he ought to come doing *ẹbọ* so that bad luck may be able to become good luck. He refused; he did not do *ẹbọ*. He said that he did not have an interest in doing *ẹbọ*.

Nj̀ẹ́, kí Olórí-búburú má kò mi.

Therefore, may 'Possessor of bad luck' not come face-to-face with me.

Ifá ní ẹnìkan wà tí kí ó wá rúbọ. Kí olúwarẹ̀ sì wá ṣe ìbọ fún Èṣù. Báyìí ni yóò lè yẹra Olórí-búburú.

Ifá says that there is someone who ought to come doing *ẹbọ*. The person in question ought moreover to come doing *ìbọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests). It is in this manner that he will be able to avoid 'Possessor of bad luck'.

Extra: Distance yourself from someone or something that is entrenched in bad luck.

Ìwòrì Ọ̀sá

[Back to Ìwòrì]

03.10 *Ìwòrì* (good things becoming seen; seeing things clearly) is hindered by *Ọ̀sá* (running away from a challenge).

Atìkárarẹ̀-ṣe-tẹ̀, awo ọ̀run, l'ó dífá fún àwọn ọmọ aráyé nígbàtí wọ́n ńsáré sí Ẹlẹ́dàá nítorí ohun gbogbo.

It was 'One who makes himself bend (over backward)', the priest of the spirit world, who performed *Ifá* divination for the people of the world when they were running to *Ẹlẹ́dàá* (Creator God) because of every (single) thing.

Olúkúlùkù ńké: "Bàbá, Bàbá, mo dé. Gbà mi, jọ̀wọ́ gbà mi." Ẹlẹ́dàá ní: "Èétirí? Ẹni tí mo fún l'ágbára, kò lò agbára. Ẹni tí mo fún l'ọ́gbọ́n, kò lò ọgbọ́n."

Each one was crying out: "Father, Father, I have arrived. Rescue me, please rescue me." *Ẹlẹ́dàá* said: "Why? The person whom I gave ability, he does not use the ability. The person whom I gave wisdom, he does not use the wisdom."

Ẹlẹ́dàá fi asà òkùnkùn s'ójú ayé. Ọmọ tí kò rí bàbá rẹ̀, yóò sà ipá inú tirẹ̀.

Ẹlẹ́dàá put a shield of darkness over the face of the world. The child who does not see his father, he will apply his own inner force.

Extra: [an old saying] God helps those who help themselves.

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Ìwòrì Ìká

[Back to Ìwòrì]

03.11 *Ìwòrì* (good things becoming seen; seeing things clearly) is hindered by *Ìká* (ill conduct or ill luck).

Orí ni íṣe ẹni. Ìdí kì íṣe èèyàn.
It is the head that is doing us in. The buttock never works against a human being.

A dífá fún Ìwòrì, tí yóò rẹrù ká ayé. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là àti Orí Ẹlẹ́dàá. Báyìí ni kò níí ronú s'óhun tí yóò dá ọ̀ràn s'ọ́rùn fún un.
Ifá divination was performed for *Ìwòrì*, who would bear a burden all around the world. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) and *Orí Ẹlẹ́dàá* (Man's godself). It was in this manner that he would not give thought to that which would create a 'pain in the neck' for him.

Kò pẹ́; kò jìnnà. Ẹ wá bá ẹni ní jẹ̀bútú ire.
It will not take long; it is not far away. Come join us in plenty of good things.

Extra: Described here is someone whose way of thinking is making trouble for oneself.

Ìwòrì Òtúrúpọ̀n

[Back to Ìwòrì]

03.12 *Ìwòrì* (seeing things clearly) helps *Òtúrúpọ̀n* (being productive).

Ìwòrì tutù nini gẹ̀gẹ́bí ẹni tí ídá.
Ìwòrì is very cool just like the person who is casting (*Ifá*).

A dífá fún Olú, èyítí yóò rí àrùn orí.
Ifá divination was performed for Chief, the one who would see an illness of the head.

A ní kí ó wá rúbọ. Ó kọ̀; kò rúbọ.
It was said that he ought to come doing *ẹbọ*. He refused; he did not do *ẹbọ*.

Olú ìbá mọ̀, ìbá wá fọwọ́kàn ẹbọ.
If Chief had known, then he would have come laying hands on *ẹbọ*.

Extra: **1.** Without suitable spiritual effort, one's *orí-inú* (prevailing mental and emotional attitude) will incline toward unwholesomeness. **2.** Without suitable spiritual effort, one will incline toward mental illness.

Ìwòrì Òtúrá

[Back to Ìwòrì]

03.13 *Ìwòrì* (good things becoming seen; seeing things clearly) helps *Òtúrá* (averting a worrisome situation).

Ìwòrì Wòtu pẹ̀ẹ̀rẹ̀pẹ̀, a dífá fún ẹni jánhínjánhín, èyítí yóò sì wá di ẹni rẹ̀gìrẹ̀gì. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì tẹ̀fá.

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Ìwòrì Wòtu (same as *Ìwòrì Òtúrá*) abundantly, *Ifá* divination was performed for a person of little importance, the one who would moreover come turning into a very important person. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover got initiated into *Ifá*.

Kò pẹ́; kò jìnnà. Ẹ wá bá ẹni ní jẹ̀bútú ire.
It will not take long; it is not far away. Come join us in plenty of good things.

Ẹni jánhínjánhín ni mo wà. Ọ̀pẹ̀ Ifá l'ó sọ mi di Ògbóni o!
It was a person of little importance that I used to be. It was the palm tree of *Ifá* that transformed me into an *Ògbóni* (that is, someone who carries a high level of power and prestige)!

Extra: It is *Ifá* that will make you worthy of power and prestige.

Ìwòrì Ìrẹtẹ̀

[Back to Ìwòrì]

03.14 *Ìwòrì* (seeing things clearly) is helped by *Ìrẹtẹ̀* (practicing *Ifá*). *Ìwòrì* (seeing things clearly) hinders *Ìrẹtẹ̀* (unwholesome influences).

Ìwòrì, tẹjúmọ́ ohun tí íṣe ẹni. Bí o bá tẹfá tán, kí o tún iyè rẹ tẹ̀.
Ìwòrì, take an earnest look at that which works against a person. If you happen to become initiated into *Ifá* completely, then you ought to work at imprinting your mind (with wisdom).

Ìwòrì, tẹjúmọ́ ohun tí íṣe ẹni. Awo, má fi ẹ̀já igbà gun ọ̀pẹ̀. Awo, má fi àìmọ̀wẹ̀ wọ̀ omi.
Ìwòrì, take an earnest look at that which works against a person. Priest, do not use a tattered tree-climbing rope to climb a palm tree. Priest, do not use not-knowing-how-to-swim to enter the water.

Ìwòrì, tẹjúmọ́ ohun tí íṣe ẹni. Awo, má fi ìbínú yọ ọ̀bẹ. Awo, má fi kánjúkánjú jẹ ayé, má fi wàràwàrà jẹ ọrọ̀.
Ìwòrì, take an earnest look at that which works against a person. Priest, do not use anger to pull out a knife. Priest, do not use haste to enjoy life, do not use haste to enjoy wealth.

Ìwòrì, tẹjúmọ́ ohun tí íṣe ẹni. Awo, má ṣèké, má ṣọ̀dàlẹ. Awo, má ṣe ìgbéraga sí àgbà.
Ìwòrì, take an earnest look at that which works against a person. Priest, do not deceive, do not be treacherous. Priest, do not practice arrogance toward an elder.

Ìwòrì, tẹjúmọ́ ohun tí íṣe ẹni. Awo, má sọ ìrètí nù. Awo, má sán bàntẹ́ alábàntẹ́.
Ìwòrì, take an earnest look at that which works against a person. Priest, do not throw hope away. Priest, do not tie on the apron of someone else (that is, do not sleep with someone else's wife).

Ìwòrì, tẹjúmọ́ ohun tí íṣe ẹni. Bí o bá tẹfá tán, kí o tún iyè rẹ tẹ̀.
Ìwòrì, take an earnest look at that which works against a person. If you happen to become initiated into *Ifá* completely, then you ought to work at imprinting your mind (with wisdom).

Àkóse Ifá: Lò ewé ẹ̀sọ̀ láti sè jẹ ẹ̀gẹ́gẹ́bí ọbẹ pẹ̀lú ẹja àrọ̀.
Ifá medicine: Use *ẹ̀sọ̀* leaves (*Elytraria marginata*: used to further careful attention) to cook and eat according to a soup together with a mudfish (which is used to bring about tranquility).

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Ìwòrì Ọ̀ṣẹ́

[Back to Ìwòrì]

03.15a *Ìwòrì* (good things becoming seen) is helped by *Ọ̀ṣẹ́* (overcoming through joyful optimism).

Ìpọ́njú kì ídé kí ó má mú ire rẹ̀ bọ̀ ẹni. Tibi-tire, èjì wá pọ̀.

Distress never arrives and then not bring its good things to us. Bad things and good things, both come together.

A dífá fún 'Èèyàn kò sunwọ̀n'. A ní ojú tí ó rí ìpọ́njú, kí ó má barajẹ́, kí ó tọ́jú orúkọ rere rẹ̀. Adùn nígbẹ̀yìn ewúro.

Ifá divination was performed for 'Person is not doing well'. It was said that the one who experiences distress, he ought not to break down and cry, he ought to take care of his good name. Sweetness is at the end of *ewúro* leaves (whose bitter taste is removed by cooking them).

A ní kí ó wá rúbọ kí ìpọ́njú baà lè di ìrọ̀rùn fún un.

It was said that he ought to come doing *ẹbọ* so that distress may be able to turn into convenience for him.

Àkóse Ifá: Gún ewé ewúro, ewé ojúsàájú, àti ọ̀ṣẹ̀ pọ̀ fún wíwẹ̀.

Ifá medicine: Pound *ewúro* leaves (*Vernonia amygdalina*: used to remove bitterness), *ojúsàájú* leaves (*Petiveria alliacea*: used to help someone to think favorably of another), and soap to be together for cleansing yourself.

Extra: Something good can come out of a bad situation.

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03.15b *Ìwòrì* (good things becoming seen) is helped by *Ọ̀ṣẹ́* (overcoming trouble).

Bí a kọ́ wọn l'ọ́rọ̀, wọ́n kì ígbọ́. T'inú wọn ni wọ́n ńṣe.

If we teach them about matters, then they never listen. It is what is in their minds that they are doing.

A dífá fún Aní-ìwọ̀n-ìkà, tí ílépa Ọmọ-Ẹ̀là kiri. Ó ní Ọmọ-Ẹ̀là ńdí òun l'ọ́wọ́. Ó ní kí Ọmọ-Ẹ̀là jẹ́kí òun ṣiṣẹ́ ibi ọwọ́ òun. Ó bẹ̀rẹ̀sí kó iṣẹ́ búburú t'Ọmọ-Ẹ̀là. Ọmọ-Ẹ̀là wá ńlá àlákálá.

Ifá divination was performed for 'One who has some evil', who was pursuing *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) from place to place. He said that *Ọmọ-Ẹ̀là* was hindering him. He said that *Ọmọ-Ẹ̀là* ought to allow that he work the evil of his hands. He began to take up nasty works with regard to *Ọmọ-Ẹ̀là*. *Ọmọ-Ẹ̀là* came dreaming bad dreams.

A ní kí Ọmọ-Ẹ̀là wá rúbọ. Ó gbọ́; ó rúbọ. Ọwọ́ kò ká Ọmọ-Ẹ̀là. Ibi padà; ó lọ bá oníbi. Aní-ìwọ̀n-ìkà lọ́lù ẹ̀wọ̀n ara rẹ̀ nígbàtí ífi orí-kunkun lépa Ọmọ-Ẹ̀là, nígbàtí kò gbà ìmọ̀ràn ìdẹ́kun ìwà ìkà tí ífi ojojúmọ́ hù.

It was said that *Ọmọ-Ẹ̀là* ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. Hands did not dominate *Ọmọ-Ẹ̀là*. Evil turned back; it went to meet the evildoer. 'One who has some evil' got entangled in his own prickly bush when he was using stubbornness to pursue *Ọmọ-Ẹ̀là*, when he did not accept the advice of ceasing the unrighteous conduct that he was using each day to develop.

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Extra: [The Bible, Proverbs 21:7] Damaging action of unrighteous ones will drag them away to ruin because they refuse to deal justly.

Ìwòrì Òfún

[Back to Ìwòrì]

03.16a *Ìwòrì* (good things becoming seen) is helped by *Òfún* (acting with rectitude).

Awo rere l'ó dífá fún Ọmọ-Ẹ̀là, tí íṣawo rè òsà, tí íṣawo rè òkun.
It was a good priest who performed *Ifá* divination for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom), who was going on a spiritual mission to the lagoon, who was going on a spiritual mission to the ocean.

A ní Ọmọ-Ẹ̀là óò maa gbà iyì, óò maa gbà ẹ̀yẹ àti ọlá. Ọmọ-Ẹ̀là sì óò rí ire ajé láti gbé e wá ilé. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
It was said that *Ọmọ-Ẹ̀là* would keep receiving respect, that he would keep receiving dignity and honor. *Ọmọ-Ẹ̀là* moreover would see monetary well-being in order to bring it home. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Extra: [The Bible, Proverbs 21:21] One who runs after righteousness and loving-kindness attains to life, prosperity, and honor.

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03.16b *Ìwòrì* (seeing things clearly) hinders *Òfún* (efforts of limited success).

Enini bẹ́lẹ́bẹ́lẹ́ ni íwẹ̀ orí ẹmọ́. Tòtò bàlàbàlà ni íwẹ̀ ìdí àdán.
It is misty dew that is washing the head of the brown rat. It is misty urine that is washing the lower parts of the bat.

A dífá fún Ìwòrì nígbàtí ílọ rè wẹ̀ orí Òfún. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Lẹ́hìn tí Ìwòrì rúbọ tán, Òfún bẹ̀rẹ̀sí l'ájé, Òfún bẹ̀rẹ̀sí l'áya, Òfún bẹ̀rẹ̀sí n'íre gbogbo.
Ifá divination was performed for *Ìwòrì* when he went aiming to cleanse the head of *Òfún*. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. After *Ìwòrì* had done *ẹbọ* completely, *Òfún* began to have money, *Òfún* began to have spouses, *Òfún* began to have every good thing.

Tani yóò wá wẹ̀ orí mi fún mi? Ìwòrì Òfún ni yóò wá wẹ̀ orí mi fún mi láti dá ayọ̀ àti ìretí.
Who will come cleansing my head for me? It is *Ìwòrì Òfún* who will come cleansing my head for me in order to bring forth joy and hope.

Ọfọ̀: Awẹdẹ wẹ̀ ilẹ̀kẹ̀, wẹ̀ orí mi. Wẹ̀ orí mi kí N n'íre. Awẹdẹ wẹ̀ ilẹ̀kẹ̀, wẹ̀ orí mi.
Incantation: *Awẹdẹ* (that) cleanses *òrìṣà* beads, cleanse my head. Cleanse my head so that I may have good things. *Awẹdẹ* (that) cleanses *òrìṣà* beads, cleanse my head.

Àkóse Ifá: Lọ ewé awẹdẹ pẹ̀lú orí àwọn ẹmọ́ àti ẹ̀mú àwọn àdán. Pè ọfọ̀ náà s'ẹ́tù yìí tí o ti tẹ̀ lí Ìwòrì Òfún. Pò ẹ̀tù pẹ̀lú ọṣẹ. Bọ̀ sínú odò láti fi ọṣẹ yìí fún wíwẹ̀ orí.
Ifá medicine: Grind *awẹdẹ* leaves (*Oxalis corniculata*: used to wash away cloudiness caused by negative thoughts and feelings) together with the heads of brown rats (which are used to help someone to be resourceful) and the pincers of bats (whose pincers exert a firm grasp on things). Pronounce the aforementioned incantation to this powder that you have imprinted

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with *Ìwòrì Òfún*. Mix the powder together with soap. Come into a stream in order to use this soap for cleansing the head.

Extra: [The Bible, Psalm 51:10] Create in me *ʾElōhīm* (Creator God and his ministerial agents) a clean heart (that is, prevailing mental and emotional attitude) and restore an upright spirit within me.

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A04 Òdí as the right leg

[Back to Appendix A]

Òdí Ogbè	*Òdí Ìrosùn*	*Òdí Ògundá*	*Òdí Òtúrá*
Òdí Òyèkú	*Òdí Òwónrín*	*Òdí Òsá*	*Òdí Ìrẹtẹ̀*
Òdí Ìwòrì	*Òdí Ọ̀bàrà*	*Òdí Ìká*	*Òdí Ọ̀ṣẹ́*
Òdí Méjì	*Òdí Òkànràn*	*Òdí Òtúrúpọ̀n*	*Òdí Òfún*

Òdí Ọ̀yẹ̀kú

[Back to Òdí]

04.02 *Òdí* (having a sound foundation) helps *Ọ̀yẹ̀kú* (averting ruin; not missing out on bright possibilities).

Ṣákáṣáká l'ọmọdé kékeré kọ́fá kí ó baà lè rí ilẹ̀ Ifá tán.

It is earnestly that a small youngster studies *Ifá* so that he may be able to see the expanse of *Ifá* completely.

Ìyà owó tí ọmọ-awo ti jẹ, Ifá ńpadà bọ̀ sẹ̀san rẹ̀. Àṣalù-àṣalù ni t'ẹ̀san Ifá. Ìyà aya tí ọmọ-awo ti jẹ, Ifá ńpadà bọ̀ sẹ̀san rẹ̀. Àṣalù-àṣalù ni t'ẹ̀san Ifá.

The distress (from the lack) of good things that the student priest has tasted, *Ifá* is coming back to reward him. It is numerous and varied that is the reward of *Ifá*. The distress (from the lack) of spouses that the student priest has tasted, *Ifá* is coming back to reward him. It is numerous and varied that is the reward of *Ifá*.

Ìyà ọmọ tí ọmọ-awo ti jẹ, Ifá ńpadà bọ̀ sẹ̀san rẹ̀. Àṣalù-àṣalù ni t'ẹ̀san Ifá. Ìyà ire gbogbo tí ọmọ-awo ti jẹ, Ifá ńpadà bọ̀ sẹ̀san rẹ̀. Àṣalù-àṣalù ni t'ẹ̀san Ifá.

The distress (from the lack) of children that the student priest has tasted, *Ifá* is coming back to reward him. It is numerous and varied that is the reward of *Ifá*. The distress (from the lack) of every good thing that the student priest has tasted, *Ifá* is coming back to reward him. It is numerous and varied that is the reward of *Ifá*.

Extra: By sticking with *Ifá* through thick and thin, the distress of today will become the ease of tomorrow.

Òdí Ìwòrì

[Back to Òdí]

04.03 *Òdí* (having a sound foundation) helps *Ìwòrì* (good things becoming seen; seeing things clearly).

Bí a l'ọ́gbọ́n nínú, bí a kò lò ó, àá di ọ̀gbẹ̀rì. Bí a lágbára nínú, bí a kò lò ó, àá di ọ̀lẹ.

If we have wisdom within, if we do not use it, then we will become ignorant people. If we have ability within, if we do not use it, then we will become lazy people.

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A dífá fún àwọn èèyàn ‘Má bá ọlọ́gbọ́n rìn; má bá aṣiṣẹ́ rẹ́’, èrò ìsàlẹ̀ ayé.
Ifá divination was performed for the people of ‘Do not walk with wise ones; do not be friendly with workers’, travelers of the bottom part of the world.

Ifá ṁbá wọn wí, ó ni: “Ìwọ kò bá ẹni-rere rìn. Ìwọ kò bá ẹni-rere rẹ́. Orí-búburú ni ímú bá èèyàn bí irú yín.”
Ifá was rebuking them, he said: “You do not walk with good people. You are not friendly with good people. It is bad luck that takes hold and meets people like your type.”

Extra: [The Bible, Proverbs 13:20] One who walks with wise ones will grow wise, but one who flocks together with fatheads will cry out in distress.

Òdí Méjì
[Back to Òdí]

04.04a *Òdí* (having a sound foundation) is doubled.

‘Yímíyímí abẹ̀yìn páálí’ l’ó dífá fún Orí, tí íbẹ l’ógbèrè òun nìkanṣoṣo gírogíro. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Orí Ẹlẹ́dàá.
It was ‘Dung beetle having a cardboard back’ who performed *Ifá* divination for Head, who was in abundance of himself being alone lonesomely (that is, he was in excessive loneliness). It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Orí Ẹlẹ́dàá* (Man’s godself).

Etí wá; etí bá Orí dúró. Kẹ̀rẹ̀kẹ̀rẹ̀, orí mi kò ṣàì di ẹlẹ́ni. Imú wá; imú bá Orí dúró. Kẹ̀rẹ̀kẹ̀rẹ̀, orí mi kò ṣàì di ẹlẹ́ni.
Ears came; Ears joined Head in staying. Little by little, my head does not fail to become one that is loved by many. Nose came; Nose joined Head in staying. Little by little, my head does not fail to become one that is loved by many.

Ojú wá; Ojú bá Orí dúró. Kẹ̀rẹ̀kẹ̀rẹ̀, orí mi kò ṣàì di ẹlẹ́ni. Ẹnu wá; Ẹnu bá Orí dúró. Kẹ̀rẹ̀kẹ̀rẹ̀, orí mi kò ṣàì di ẹlẹ́ni.
Eyes came; Eyes joined Head in staying. Little by little, my head does not fail to become one that is loved by many. Mouth came; Mouth joined Head in staying. Little by little, my head does not fail to become one that is loved by many.

Ìbọ: Fi epo, obì, orógbó, àti ọtí fún Orí Ẹlẹ́dàá.
An *ìbọ*: Use palm oil (which is used to tone down that which is potentially unruly), kola nuts (which are used to further peaceful prosperity), bitter-kola nuts, and alcoholic beverage for *Orí Ẹlẹ́dàá*.

Extra: **1.** With suitable spiritual effort, one will inspire others to comply with his cause. **2.** Faring well depends on various factors working together in harmony.

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04.04b *Òdí* (having a sound foundation) is doubled.

Message: [*Dilogún* 4-4] One can repent of one’s past mistakes or actions, but one has to bear the consequences.

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Òdí Ìrosùn

[Back to Òdí]

04.05 *Òdí* (having a sound foundation) helps *Ìrosùn* (patiently persevering through difficulty).

Message: [*Dilogún* 7-4] Not all that glitters is gold (that is, not everything that looks good is truly good).

Òdí Ọ̀wọ́nrín

[Back to Òdí]

04.06 *Òdí* (having a sound foundation) helps *Ọ̀wọ́nrín* (walking honorably).

‘Èmi kò maa kú; yíyè ni mo maa yè’ l’ó fún Ọ̀pẹ̀.
It was ‘I am not going to die; it is life that I will be living’ who performed *Ifá* divination for Palm-tree (who symbolizes a child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom).

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀. Báyìí ni yóò fi ìdí múlẹ̀. Báyìí ni kò níí kú.
It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là*, the master of improving one’s life in the world, the one who converts trouble into joy. It was in this manner that he would cause (his) base to be established. It was in this manner that he would not die.

Ọ̀pẹ̀ óò tirìnmọlẹ̀. Ọ̀pẹ̀ óò yè.
Palm-tree will be firmly rooted. Palm-tree will survive.

Extra: *Ifá* will help you to become soundly established in the earthly land of the living.

Òdí Ọ̀kànràn

[Back to Òdí]

04.08 *Òdí* (having a sound foundation) helps *Ọ̀kànràn* (giving something good its turn).

Òdí Ọ̀kànràn, a dífá fún Tèmi-óò-sunwọ̀n.
Òdí Ọ̀kànràn, *Ifá* divination was performed for ‘Mine will be good’.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì tẹ̀fá. Báyìí n’ire nlá óò dé sí i.
It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover got initiated into *Ifá*. It was in this manner that great blessings would reach him.

Tèmi óò sunwọ̀n jù tiwọn lọ o! Tèmi óò sunwọ̀n jù t’èké lọ. Tèmi óò sunwọ̀n jù tiwọn lọ o!
Mine will be better than theirs! Mine will be better than that of deceitful people. Mine will be better than theirs!

Extra: [The Bible, Proverbs 16:20] One who gives attention to divine instruction will attain to what is good, and one who puts trust in *Haʾel* (God), how blessed is he!

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Òdí Ògúndá

[Back to Òdí]

04.09 *Òdí* (having a sound foundation) is helped by *Ògúndá* (having the courage to take right action).

Ẹ̀là ní ìdí Ọmọ-Ògún dá. Mo ní ìdí Ọmọ-Ògún dá.

Ẹ̀là (the *òrìṣà* of knowledge and wisdom) said that the bottom part of *Ọmọ-Ògún* (child of *Ògún*, the *òrìṣà* of iron and war) is lacking. I said that the bottom part of *Ọmọ-Ògún* is lacking.

A dé ilé Ọmọ-Ògún. A kò bá ẹnìkan. Mo ní: "Èétirí tí a dé ilé Ọmọ-Ògún, tí a kò bá ẹnìkan? Gbogbo ilé dá kése-kése." Wọ́n ní: "Ìwà Ọmọ-Ògún kò sunwọ̀n."

We arrived at the home of *Ọmọ-Ògún*. We did not encounter anyone. I said: "What is it that has happened so that we have arrived at the house of *Ọmọ-Ògún* and have not encountered anyone? The entire house is wholly quiet." They (others) said: "The character of *Ọmọ-Ògún* is not good."

Ǹjẹ́, bí a bá wí pé kí ilé Ọmọ-Ògún kún, ẹbọ ni kí a ṣe.

Therefore, if we happen to say that the home of *Ọmọ-Ògún* ought to be full, then it is *ẹbọ* that ought to be done.

Extra: [*Dilogún* 7-3] Offensive actions do not give rise to love.

Òdí Ọ̀sá

[Back to Òdí]

04.10 *Òdí* (having a sound foundation) is helped by *Ọ̀sá* (taking timely action).

Ìdí sá; mi ò sá. Ìdí yàgò; mi ò yàgò.

Buttock ran away; I did not run away. Buttock gave way; I did not give way.

A dífá fún Ọmọ-Ẹ̀là nígbàtí t'ajogun ńkàn ilẹ̀kùn rẹ̀. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Èṣù àti Ẹ̀là. Báyìí ni kò yàgò fún àwọn ajogun.

Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when a distressful situation was knocking on his door. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests) and *Ẹ̀là*. It was in this manner that he did not give way to *ajogun* (agents of distress).

Extra: Do not give way to the distressful situation knocking on your door.

Òdí Òtúrá

[Back to Òdí]

04.13 *Òdí* (having a sound foundation) helps *Òtúrá* (averting a worrisome situation).

Ohun tí ojú wá l'ojú ńrí.

It is the thing that the eyes looked for that the eyes are seeing.

A dífá fún Adábàá nígbàtí ífẹ́ sún àláàfíà rẹ̀ síwájú. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là àti Orí Ẹlẹ́dàá. Báyìí ni yóò ṣẹ́gun.

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Ifá divination was performed for 'One who proposes' when he was wanting to further his well-being. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) and *Orí Ẹlẹ́dàá* (Man's godself). It was in this manner that he would be victorious.

Àbá tí mo dá l'Ẹ̀là gbà. Àbá tí mo dá l'Orí gbà. Àbá rere l'àbá mi o!
It is the proposal that I put forth that *Ẹ̀là* accepts. It is the proposal that I put forth that *Orí* accepts. It is a good proposal that my proposal is!

Extra: [The Bible, Proverbs 16:3] Turn your works over to *Haʾel* (God) and your plans will be firmly established.

Òdí Ìrẹtẹ̀

[Back to Òdí]

04.14 *Òdí* (having a sound foundation) is helped by *Ìrẹtẹ̀* (practicing *Ifá*). *Òdí* (having a sound foundation) is hindered by *Ìrẹtẹ̀* (unwholesome influences).

Òdí Ìrẹtẹ̀, a dífá fún Tèmi-lékè. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Òrìṣànlá àti Ẹ̀là. Báyìí n'ire nlá óò dé sí i.
Òdí Ìrẹtẹ̀, *Ifá* divination was performed for 'Mine is superior'. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Òrìṣànlá* (the *òrìṣà* of moral sense) and *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom). It was in this manner that great blessings would reach him.

Bí Òrìṣànlá kò bá mi wí, bí Ẹ̀là kò bá mi jà, tèmi l'ó lékè jù tiwọn lọ o! Tèmi l'ó lékè jù t'èké lọ. Tèmi l'ó lékè jù tiwọn lọ o!
If *Òrìṣànlá* does not admonish me, if *Ẹ̀là* does not engage me in fighting, then it is mine that is superior to theirs! It is mine that is superior to that of deceitful people. It is mine that is superior to theirs!

Extra: **1.** [The Bible, Proverbs 10:28] That which is hoped for by righteous ones (will be) a glad outcome, but that which is longed for by unrighteous ones will come to nothing. **2.** [*Dilogún* 7-16] Misfortune stems from malevolence and not from fate.

Òdí Òfún

[Back to Òdí]

04.16 *Òdí* (having a sound foundation) hinders *Òfún* (efforts of limited success).

Message: [*Dilogún* 7-10 revised] He goes astray because he does not want to see his proper path.

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A05 Ìrosùn as the right leg

[Back to Appendix A]

Ìrosùn Ogbè	*Ìrosùn Méjì*	*Ìrosùn Ògúndá*	*Ìrosùn Òtúrá*
Ìrosùn Òyèkú	*Ìrosùn Ọ̀wọ́nrín*	*Ìrosùn Òsá*	*Ìrosùn Ìretè*
Ìrosùn Ìwòrì	*Ìrosùn Òbàrà*	*Ìrosùn Ìká*	*Ìrosùn Òsé*
Ìrosùn Òdí	*Ìrosùn Òkànràn*	*Ìrosùn Òtúrúpọ̀n*	*Ìrosùn Òfún*

Ìrosùn Ogbè

[Back to Ìrosùn]

05.01 *Ìrosùn* (patiently persevering through difficulty) helps *Ogbè* (a wholesome road).

Message: Stick to good principles through thick and thin.

Ìrosùn Òyèkú

[Back to Ìrosùn]

05.02 *Ìrosùn* (patiently persevering through difficulty) helps *Òyèkú* (averting ruin).

Igbá kẹ̀lẹ́ kì ífọ́. Àwo kẹ̀lẹ́ kì ífàya. Aṣọ kẹ̀lẹ́ kì ígbó. Ohun tí a bá fi ẹ̀ṣọ́ mú kì íbàjẹ́. Ohun tí a bá fi agbára mú ni ílè kò bí ọ̀tá.

A calabash handled with care never breaks. A plate handled with care never breaks into pieces. A cloth handled with care never wears out. A thing that we happen to use carefulness to take never gets spoiled. It is a thing that we happen to use forcefulness to take (it) that is able to confront (us) like an opponent.

A dífá fún Ọmọ-Ẹ̀là, tí ílọ gbé Kẹ̀lẹ́ n'íyàwó. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, afi inú ṣe ọgbọ́n.

Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom), who went taking Handled-with-care as a wife. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là*, the one who uses (his) insides to practice wisdom.

Kíl'a fi mú Kẹ̀lẹ́ délé? Ẹ̀ṣọ́ l'awa fi mú Kẹ̀lẹ́ délé, ẹ̀ṣọ́ ni.

What is it that we use to take Handled-with-care home? It is carefulness that we use to take Handled-with-care home, carefulness it is.

Extra: Faring well depends on being cautious and considerate.

Ìrosùn Òdí

[Back to Ìrosùn]

05.04 *Ìrosùn* (patiently persevering through difficulty) is helped by *Òdí* (having a sound foundation).

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Message: [*Dilogún* 4-7] Set goals that are in accordance with your abilities and possibilities.

Ìrosùn Méjì

[Back to Ìrosùn]

05.05a *Ìrosùn* (patiently persevering through difficulty) is doubled.

Ení pòropòro l'àá gún odó. Èjì pòropòro l'àá gún osùn.
It is one by one that we will pound a mortar. It is two by two that we will pound camwood. [Note: Here are two activities that require patience and perseverance].

A dífá fún Bàbá 'Bí o l'ẹ́jọ́, o bá ìpín rẹ wí' nígbàtí írí ayé ìṣòro. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Orí Ẹlẹ́dàá.
Ifá divination was performed for Father 'If you have an issue, then engage your destiny in telling it' when he was experiencing a life of difficulty. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Orí Ẹlẹ́dàá* (Man's godself).

Kò pẹ́; kò jìnnà. Ire gbogbo wá yá dé tùtúru.
It did not take long; it was not far away. Every good thing came flooding in to arrive plentifully.

Ọ̀rọ̀ kò kàn egúngún. Kò kàn òrìṣà. Ẹlẹ́dàá ẹni l'ọ́rọ̀ lọ́ọ̀ọ́kán.
The matter does not touch *egúngún* (honorable ancestors). It does not touch *òrìṣà* (divine ministerial agents). One's *Ẹlẹ́dàá* has the matter exactly on the spot.

Extra: [a saying from Ra Un Nefer Amen] As long as you are anything less than the vehicle of God, you will go through experiences that will make you suffer as spurs to your spiritual realization.

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05.05b *Ìrosùn* (patiently persevering through difficulty) is doubled.

Ìgbà óò rú ilá. Ìgbà óò rú ikàn. A kì íwá ayé àìnígbà.
Time will arouse okra to develop. Time will arouse eggplant to develop. We never come to earth not having (our own) times.

Extra: Each person or thing develops according to its own time.

Ìrosùn Ọ̀bàrà

[Back to Ìrosùn]

05.07 *Ìrosùn* (patiently persevering through difficulty) is helped by *Ọ̀bàrà* (asserting oneself with dignity).

Bù fún mi kí N bù fún ọ. Báyìí l'ayé óò maa gún.
Take off a portion for me and I take off a portion for you (that is, let us engage in give-and-take). It is in this manner that life will always be right.

A dífá fún Ọmọ-Ẹ̀là, tí ílọ sí Òtu-Ifẹ̀. Yóò maa kọ́ wọn n'ísẹ ilé. Yóò maa kọ́ wọn n'ísẹ oko. Yóò maa kọ́ wọn n'íwà tí ó bójúmu.

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Ifá divination was performed for *Ọmọ-Èlà* (child of *Èlà*, the *òrìṣà* of knowledge and wisdom), who was going to *Ilé-Ifẹ̀* (a *Yorùbá* town that symbolizes earthly life). He will be teaching them about town customs. He will be teaching them about rural customs. He will be teaching them about behavior that is decent.

A ní: "Ọmọ-Èlà óò wí fún wọn. Wọn óò gbọ́." Ṣùgbọ́n kí ó wá rúbọ kí ó tó lọ wí fún wọn. Ó gbọ́; ó rúbọ.

It was said: "*Ọmọ-Èlà* will tell them. They will listen." But he ought to come doing *ẹbọ* before he reached the point of going away to tell them. He heard; he did *ẹbọ*.

Ẹbọ: Fi ọ̀pọ̀lọ́pọ̀ orógbó, ọ̀gẹ̀dẹ̀-àgbágbà, àti ẹgbàájọ owó. Fi àkóse Ifá.

An *ẹbọ*: Use plenty of bitter-kola nuts, plantains, and money worth 16000 cowries. Use *Ifá* medicine.

Àkóse Ifá: Gún ewé ọgbọ́ àti ọṣẹ pọ̀ fún wíwẹ̀.

Ifá medicine: Pound *ọgbọ́* leaves (*Parquetina nigrescens*: used to convey prayerful affirmations, to dispel negative energy, and to attract positive energy) and soap to be together for cleansing yourself.

Extra: With suitable spiritual effort, one will succeed in furthering decent behavior.

Ìrosùn Ọ̀kànràn

[Back to Ìrosùn]

05.08a *Ìrosùn* (patiently persevering through difficulty) hinders *Ọ̀kànràn* (touching trouble).

Olú kì íran ìwọ̀sí. Olú kòyà ìwọ̀sí. Ẹni tí kò lè kòyà ìwọ̀sí, ìyà kì íyé, wọ́n ńjẹ ẹ́.

A chief never sends insults. A chief deflects insults. (For) the person who is not able to deflect insults, suffering never ceases, they (insults) are inflicting him.

A dífá fún Ọlọ́gbọ́n, tí íṣe ọmọ awo. Ọlọ́gbọ́n ní òun yóò maa ṣẹ́gun ọ̀tá, òun óò maa rí ẹ̀yìn òdídí. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Ifá divination was performed for Wise-person, who was a child of a priest. Wise-person said that he would be overcoming opponents, that he would be seeing the back side of blockages. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Extra: Do not be intimidated – take assertive, noble-minded action.

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05.08b *Ìrosùn* (patiently persevering through difficulty) hinders *Ọ̀kànràn* (touching trouble).

Message: [*Dilogún* 4-1] Acting on impulse gives rise to loss.

Ìrosùn Ògúndá

[Back to Ìrosùn]

05.09 *Ìrosùn* (patiently persevering through difficulty) is helped by *Ògúndá* (having the courage to take right action).

Ifá ní ẹnìkan wà tí kí ó wá rúbọ. Kí ó sì wá ṣe ìbọ fún Orí Ẹlẹ́dàá. Báyìí l'orí-inú rẹ̀ kò níí bà orí-àpéré rẹ̀ jẹ́.

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Ifá says that there is someone who ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Orí Ẹlẹ́dàá* (Man's godself). It is in this manner that his *orí-inú* (that is, prevailing mental and emotional attitude) will not ruin his personal destiny.

Extra: [The Bible, Psalm 51:10] Create in me *ʾElōhīm* (Creator God and his ministerial agents) a clean heart (that is, prevailing mental and emotional attitude) and restore an upright spirit within me.

Ìrosùn Ọ̀sá

[Back to Ìrosùn]

05.10 *Ìrosùn* (patiently persevering through difficulty) helps *Ọ̀sá* (taking timely action).

Afẹ́fẹ́ ṣe orí igi mí hẹ́lẹ́hẹ́lẹ́. Ẹfúùfù líle ni ítì ewé. Àgbọn ni íkọ̀ rọ̀.

A breeze caused the top of the tree to gasp. It was a strong wind that was pushing the leaves. It was the coconut that was refusing to fall.

A dífá fún Ọmọ-Ẹ̀là. A ní kí ó wá rúbọ kí ó baà lè fi ìfarabalẹ̀ ká ayé. Ó gbọ́; ó rúbọ. Báyìí ni yóò ṣẹ́gun ọ̀tá. Báyìí ni yóò rí ẹ̀yìn òdídí.

Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom). It was said that he ought to come doing *ẹbọ* so that he may be able to use calmness and sober thinking to handle life. He heard; he did *ẹbọ*. It was in this manner that he would overcome opponents. It was in this manner that he would see the back side of blockages.

Extra: [The Bible, Psalm 112:7] Of bad tidings he (a righteous one) does not feel afraid; stable is his heart (that is, prevailing mental and emotional attitude), trust being put in *Haʾel* (God) to not fail.

Ìrosùn Òtúrá

[Back to Ìrosùn]

05.13 *Ìrosùn* (patiently persevering through difficulty) is helped by *Òtúrá* (averting a worrisome situation).

Bí ewúrẹ́ bá ńrìn lókè ògiri, ẹ̀yin ni, ẹ̀yin èèyàn. Ẹ̀yin èèyàn lè ńṣe bẹ́ẹ̀. Ṣènià, ṣènià.

If a she-goat happens to be walking upon a wall, then it is (because of) you, you human beings. You human beings are able to be causing (something) like that. Be humane, be humane.

Ifá ní ẹnìkan wà tí kí ó ṣènià. Kí olúwarẹ̀ wá rúbọ. Kí ó sì wá ṣe ìbọ fún Ẹ̀là. Báyìí ni kò níí tẹ́ nítorí àṣìṣe.

Ifá says that there is someone who ought to be humane. The person in question ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom). It is in this manner that he will not fall into disgrace because of mistakes (that is, wrong actions, beliefs, or judgments).

Extra: [a saying from Clive Staples Lewis] Free will, though it makes evil possible, is also the only thing that makes possible any love or goodness or joy worth having.

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Ìrosùn Ìrẹtẹ̀

[Back to Ìrosùn]

05.14 *Ìrosùn* (patiently persevering through difficulty) is hindered by *Ìrẹtẹ̀* (unwholesome influences).

‘Ògbó tẹ̀tẹ̀’, awo alẹ̀de, l’ó dífá fún wọn ní Odò-mẹ́gbẹ, ibi tí wọ́n ḿbẹ láàárín ìnira nítorí tí baba nlá wọn ḿbẹ l’áìsimi. Wọ́n kò rọ̀ baba nlá wọn nítorí tí kò mọ̀ orò ti àwọn baba nlá.

It was ‘Elder *tẹ̀tẹ̀*-plant’, the priest of the frontage, who performed *Ifá* divination for those at ‘Dried-up river’, the place where they were in the midst of burdensome difficulties because their ancestors were in unrest. They did not put their ancestors at ease because they did not know the rituals pertaining to ancestors.

A ní kí wọ́n wá rúbọ. Wọ́n gbọ́; wọ́n rúbọ. Wọ́n sì ṣe ìbọ fún baba nlá wọn. Báyìí ni ìnira wọn óò lọ.

It was said that they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*. They moreover did *ìbọ* for their ancestors. It was in this manner that their burdensome difficulties would go away.

Ǹjẹ́, àwa ní baba nlá lónìí o, a ní baba nlá!

Therefore, we have ancestors today, we have ancestors!

Extra: One will not be at ease until one puts one’s ancestor(s) at ease.

Ìrosùn Ọ̀ṣẹ́

[Back to Ìrosùn]

05.15 *Ìrosùn* (patiently persevering through difficulty) is helped by *Ọ̀ṣẹ́* (overcoming through joyful optimism).

Ọfọ̀: Ẹ̀là ní: “Ó ṣe pẹ̀rẹ́.” Mo ní: “Ó ṣe pẹ̀rẹ́.” Ó ní: “Ó ṣe pẹ̀rẹ́ fún iṣu tí íta.” Ẹ̀là ní: “Ó ṣe pẹ̀rẹ́.” Mo ní: “Ó ṣe pẹ̀rẹ́.” Ó ní: “Ó ṣe pẹ̀rẹ́ fún àgbàdo tí íyọ ọmọ.” Ẹ̀là ní: “Ó ṣe pẹ̀rẹ́.” Mo ní: “Ó ṣe pẹ̀rẹ́.” Ó ní: “Ó ṣe pẹ̀rẹ́ fún àgàn tí ídi ọlọ́mọ.”

Incantation: *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) said: “It is getting better (literally, it is made to open widely).” I said: “It is getting better.” He said: “It is getting better for the yam that is sprouting.” *Ẹ̀là* said: “It is getting better.” I said: “It is getting better for the maize that is getting rid of offspring (that is, ears of corn).” *Ẹ̀là* said: “It is getting better.” I said: “It is getting better.” He said: “It is getting better for the barren woman who is becoming a possessor of children.”

Ifá ní ẹnìkan wà tí yóò ṣe pẹ̀rẹ́ fún un. Kí ó wá rúbọ. Báyìí l’ohun kan tí yóò maa ṣe, yóò di ẹni iyì níbẹ̀.

Ifá says that there is someone for whom it will get better. He ought to come doing *ẹbọ*. It is in this manner that a thing that he will be doing, he will become a person of honor there.

Àkóse Ifá: Lọ ewé ṣẹ́funṣẹ́fun, ewé ẹ̀fúnlè, àti ewé ire pẹ̀lú orí eku méjì àti orí ẹja méjì. Pò ẹ̀tù yìí pẹ̀lú ọṣẹ. Pa ẹyẹlé àti tẹ̀ orí rẹ̀ mọ́ ọṣẹ náà. Pè ọfọ̀ náà s’íyẹ̀ròsùn tí o ti tẹ̀ lí Ìrosùn Ọ̀ṣẹ́. Kó ọṣẹ náà sínú igbá pẹ̀lú ìyẹ̀ròsùn yìí. Wíwẹ̀ ni.

Ifá medicine: Grind *ṣẹ́funṣẹ́fun* leaves (*Aerva lanata*: used to attract prosperity and to ward off negative energy), *ẹ̀fúnlè* leaves (*Evolvulus alsinoides*: used to dispel negative energy and to attract positive energy), and *ire* leaves (*Funtumia elastica*: used to attract blessings) together

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with the heads of two rats (which are used to help someone to be resourceful) and the heads of two fishes. Mix this powder together with soap. Kill a pigeon (which is used to help someone to fly majestically above dangers) and press its head onto the aforementioned soap. Pronounce the aforementioned incantation to *ìyẹ̀ròsùn* that you have imprinted with *Ìrosùn Ọ̀ṣẹ́*. Take the aforementioned soap into a calabash together with this *ìyẹ̀ròsùn*. A cleansing it is to be.

Extra: With suitable spiritual effort, it will get better for someone here.

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A06 Ọ̀wọ́nrín as the right leg

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Ọ̀wónrín Ogbè	*Ọ̀wọ́nrín Ìrosùn*	*Ọ̀wónrín Ògúndá*	*Ọ̀wónrín Òtúrá*
Ọ̀wọ́nrín Ọ̀yẹ̀kú	*Ọ̀wónrín Méjì*	*Ọ̀wónrín Òsá*	*Ọ̀wónrín Ìretè*
Ọ̀wónrín Ìwòrì	*Ọ̀wónrín Òbàrà*	*Ọ̀wónrín Ìká*	*Ọ̀wọ́nrín Ọ̀ṣẹ́*
Ọ̀wónrín Òdí	*Ọ̀wónrín Òkànràn*	*Ọ̀wọ́nrín Òtúrúpọ̀n*	*Ọ̀wónrín Òfún*

Ọ̀wọ́nrín Ogbè

[Back to Ọ̀wọ́nrín]

06.01 *Ọ̀wọ́nrín* (walking honorably) is helped by *Ogbè* (a wholesome road).

Bọnranhún l'awo òde Ìdó. Ọ̀pẹ̀ gọ̀rọ̀ngọ̀bì l'awo òde Ìjẹ̀ṣà. Ẹ̀rìgì dúdú l'awo òde Ìmọ́ṣàkun.
It was *Bọnranhún* who was the priest of *Ìdó* town. It was *Ọ̀pẹ̀ gọ̀rọ̀ngọ̀bì* who was the priest of *Ìjẹ̀ṣà* town. It was *Ẹ̀rìgì dúdú* who was the priest of *Ìmọ́ṣàkun* town.

A dífá fún Ọlọ́fin Ọ̀bẹ̀lẹ̀njẹ́, tí íbá ibi ísùn lọ, tí íbá ibi íjí. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
Ifá divination was performed for King *Ọ̀bẹ̀lẹ̀njẹ́*, who was falling asleep with nasty energy, who was waking up with nasty energy. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Òní l'aládé sìn ibi rè èlùjù. Òní l'aládé kó ire wá ilé. Igba ewé ọlọ́wọ̀nràn-nṣánṣán ní kí ibi dì ẹrù kí ó maa lọ o!
It is today that the king escorted nasty energy to go to the deep forest. It is today that the king brought good energy home. Two hundred *ọlọ́wọ̀nràn-nṣánṣán* leaves (*Sida acuta*: used to sweep away negative energy) told nasty energy to tie its load (for undertaking a journey) and to get going!

Ọ̀wọ́nrín Ìwòrì

[Back to Ọ̀wọ́nrín]

06.03 *Ọ̀wọ́nrín* (walking honorably) helps *Ìwòrì* (good things becoming seen).

Ọ̀wọ́nrín wé rere. Ìwòrì wé rere.
Ọ̀wọ́nrín coils around that which is good. *Ìwòrì* coils around that which is good.

A dífá fún Ejò. A ní kí ó wá rúbọ kí ó baà lè fi ẹnu rẹ̀ n'íyọ́rísí gbígbóra. Ó gbọ́; ó rúbọ. Lẹ́hìn tí ó rúbọ tán, ó lè fi ẹnu rẹ̀ sọ oró.
Ifá divination was performed for Snake. It was said that he ought to come doing *ẹbọ* so that he may be able to use his mouth to have a powerful effect. He heard; he did *ẹbọ*. After he had done *ẹbọ* completely, he was able to use his mouth to emit venom.

Kò pẹ́; kò jìnnà. Ẹ wá bá ẹni ní jẹ̀bútú ire.
It will not take long; it is not far away. Come join us in plenty of good things.

Extra: Described here is someone whose words have a beneficial penetrating influence on others.

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Ọ̀wọ́nrín Òdí

[Back to Òwónrín]

06.04 *Ọ̀wọ́nrín* (walking honorably) is helped by *Òdí* (having a sound foundation).

Ọ̀wọ́nrín dí ọwọ́ mọ́. Ọ̀wọ́nrín dí ẹsẹ̀ mọ́. A ní kí ó fi ohun tọ̀rẹ̀ kí afẹ́fẹ́ baà lè maa fẹ́ èrè wá ilé. Ó ní òun kò fi ohun tọ̀rẹ̀.

Ọ̀wọ́nrín holds (his) hands firmly. *Ọ̀wọ́nrín* holds (his) feet firmly. It was said that he ought to give generously so that the wind may be able to get blowing gains to come home (that is, to come his way). He said that he was not giving generously.

A dífá fún Alábawun-ìjàpá. A ní kí ó wá rúbọ kí ọ̀ràn ìpọ́njú má baà lè dé sí i.

Ifá divination was performed for Stingy-turtle. It was said that he ought to come doing *ẹbọ* so that a matter of hardship may not be able to reach him.

Extra: [The Bible, Proverbs 11:24-25] There is one who gives freely but is increased repeatedly and (there is) one who withholds more than what is appropriate but surely is headed for deficiency. A person who furthers the well-being of others will be made to fare well, and one who waters others, he also will be watered.

Ọ̀wọ́nrín Méjì

[Back to Òwónrín]

06.06 *Ọ̀wọ́nrín* (walking honorably) is doubled.

Àti Ẹ̀ṣìn àti Àgbò, awo ilé Ọ̀ọ̀ni Alànàkàn-Èsùú, dífá fún Ọ̀ọ̀ni nígbàtí kò júbà àwọn baba nlá rẹ̀ mọ́, nígbàtí ìṣe ohun gbogbo tí ọ̀kan kò yànjú. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Both Horse and Ram, the priests of the house of King *Alànàkàn-Èsùú*, performed *Ifá* divination for the *Ifẹ̀* king when he did not pay respect to his ancestors anymore, when he was doing everything for which (each) one did not find an answer. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Ìbà Bàbá. Ìbà Yèyé. Ìbà Olúwo. Ìbà Ojùgbọ̀nà. Ìbà Akọ́dá, tí íkọ́ gbogbo ayé n'Ífá. Ìbà Aṣẹ̀dá, tí íkọ́ gbogbo àgbà n'ímọ̀ràn.

Reverence to Father. Reverence to Mother. Reverence to the priest who initiated me. Reverence to the priest who assisted him during initiation. Reverence to *Akọ́dá* (a famous *Ifá* disciple), who taught the whole world about *Ifá*. Reverence to *Aṣẹ̀dá* (another famous *Ifá* disciple), who taught all of the elders about wise counsel.

Àyàfi èyítí mo dáṣe, kí Orò má ṣài gbà.

Except that which I do without approval from a higher authority, may *Orò* (a revered *Yorùbá* ancestor) not fail to accept.

Extra: Your honorable elders are your partners for faring well.

Ọ̀wọ́nrín Ọ̀bàrà

[Back to Òwónrín]

06.07a *Ọ̀wọ́nrín* (taking measured action) helps *Ọ̀bàrà* (asserting oneself with dignity).

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Ó rí mi, ṣùgbọ́n mi ò rí i. Ẹ̀là ní ohun tí kí a maa rí, ó ṁbẹ nítòsí ẹni. Ṣùgbọ́n òkùnkùn inú ẹni ni kò jẹ́kí a rí i.
It sees me, but I do not see it. *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) said that the thing that we ought to be seeing, it is near us. But it is our inner darkness that does not allow that we see it.

Ifá ní ẹnìkan wà tí kí ó wá rúbọ kí ohun tí kí ó maa rí, ó baà lè rí i dájúdájú. Ẹ̀là óò fi í hàn.
Ifá says that there is someone who ought to come doing *ẹbọ* so that the thing that he ought to be seeing, he may be able to see it surely. *Ẹ̀là* will make it visible.

Extra: A lack of clear-sightedness has caused one to miss seeing something that is important and obvious.

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06.07b *Ọ̀wọ́nrín* (walking honorably) is helped by *Ọ̀bàrà* (asserting oneself with dignity).

Ọ̀wọ́nrín l'awo Pa-arò. Ọ̀bàrà l'awo Ṣe-ayọ̀.
It is *Ọ̀wọ́nrín* who is the priest of 'He overwhelms sadness'. It is *Ọ̀bàrà* who is the priest of 'He undergoes joy'.

A dífá fún Ọmọ-Ṣàngó, tí yóò ṣẹ́gun ọ̀tá, tí yóò rí ẹ̀yìn òdídí.
Ifá divination was performed for *Ọmọ-Ṣàngó* (child of *Ṣàngó*, the deified *Ọ̀yọ́* king who detests immorality and strikes wrongdoers with lightning), who would overcome opponents, who would see the back side of blockages.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ṣàngó, Jẹ́nrọ́lá, arí igba ọta ṣẹ́gun. Báyìí ni yóò lè ṣe ìpinnu tí ó sún àláàfíà rẹ̀ síwájú.
It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ṣàngó*, 'Allow me to see honor (a praise name of *Ṣàngó*)', the one who finds 200 stones in order to be victorious. It was in this manner that he would be able to make decisions that further his well-being.

Extra: By tapping into the energy of *Ṣàngó*, one will prevail through dignity and decisiveness.

Ọ̀wọ́nrín Ọ̀kànràn
[Back to Ọ̀wọ́nrín]

06.08 *Ọ̀wọ́nrín* (taking measured action) helps *Ọ̀kànràn* (giving something good its turn).

Message: Use a tried-and-true methodology that ensures a worthy outcome.

Ọ̀wọ́nrín Ògúndá
[Back to Ọ̀wọ́nrín]

06.09 *Ọ̀wọ́nrín* (walking honorably) is helped by *Ògúndá* (having the courage to take right action).

Mo jí; t'Ifá mi ni mo ńṣe. Mo mọ̀ràn; t'Ọ̀pẹ̀ mi ni mo ńtọ̀ lẹ́yìn. Bí mo bá kọ gbángan-gbàngan, mi ò n'ílé oníyẹ̀yẹ́ dé. Bí Ifá bá wí fún mi ni mo ńṣe.
I wake up; it is according to my *Ifá* that I am acting. I am knowledgeable; it is according to my *Ọ̀pẹ̀* (Palm-tree, a name of *Ifá*) that I am following behind. If I happen to cry out in great

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confusion, then I will not have the house of a flippant person to arrive at. It is as *Ifá* happens to tell me that I am acting.

A dífá fún Ṣòótọ̀ṣòótọ̀. A ní kí ó wá rúbọ kí nkan rẹ̀ baà lè gún. Ó gbọ́; ó rúbọ. Ṣòótọ̀ṣòótọ̀ ṁbá òótọ̀ lọ. Nkan rẹ̀ gún. Ayé yẹ ẹ́.

Ifá divination was performed for Truth-doer. It was said that he ought to come doing *ẹbọ* so that his affair may be able to be in good order. He heard; he did *ẹbọ*. Truth-doer was going along with truth. His affair was in good order. Life was right for him.

Mo jí; t'Ifá mi ni mo ńṣe. Mo mọ̀ràn; t'Ọ̀pẹ̀ mi ni mo ńtọ̀ lẹ́yìn. Bí mo bá kọ gbángan-gbàngan, mi ò n'ílé oníyẹ̀yẹ́ dé. Bí Ifá bá wí fún mi ni mo ńṣe.

I wake up; it is according to my *Ifá* that I am acting. I am knowledgeable; it is according to my *Ọ̀pẹ̀* that I am following behind. If I happen to cry out in great confusion, then I will not have the house of a flippant person to arrive at. It is as *Ifá* happens to tell me that I am acting.

A dífá fún Ṣìkàṣìkà. A ní kí ó wá rúbọ kí ó má baà ṣìkà mọ́. Ó kọ̀; kò rúbọ. Ṣìkàṣìkà ńṣe tirẹ̀. Kò gbádùn. Ara kò rójú tù ú.

Ifá divination was performed for Evildoer. It was said that he ought to come doing *ẹbọ* so that he may not do evil anymore. He refused; he did not do *ẹbọ*. Evildoer was doing his own thing. He was not in a state of well-being. (His) body did not have the opportunity to calm him.

Gbogbo ẹni tí ó bá ńṣìkà, kí ó ṣíwọ́. Oore ni kí ó maa ṣe.

Every person who happens to be practicing evil, he ought to desist. It is kindliness that he ought to be practicing.

Extra: [The Bible, Proverbs 12:15] The way of a wayward one is satisfactory in his own eyes, but one who listens obediently to sagacious advice is a wise one.

Ọ̀wọ́nrín Ọ̀sá

[Back to Ọ̀wọ́nrín]

06.10 *Ọ̀wọ́nrín* (walking honorably) is helped by *Ọ̀sá* (taking timely action).

Message: [*Dilogún* 11-9] In order to not go through disgrace, be circumspect and wise like the ant.

Ọ̀wọ́nrín Ìká

[Back to Ọ̀wọ́nrín]

06.11 *Ọ̀wọ́nrín* (taking measured action) helps *Ìká* (reaping a reward).

Ẹ̀là ní Ọ̀wọ́nrín Ìká. Mo ní Ọ̀wọ́nrín Ìká. Mo ní: "Èétirí tí Ọ̀wọ́n ńrín kàrá-kàrá?" Ẹ̀là dáhùn, ó ní: "Ọ̀wọ́n ńrín kàrá-kàrá nítorí tí ohun rere gbogbo wà n'ílé."

Ẹ̀là (the *òrìṣà* of knowledge and wisdom) said *Ọ̀wọ́nrín Ìká*. I said *Ọ̀wọ́nrín Ìká*. I said: "How is it that *Ọ̀wọ́n* is laughing loudly-loudly?" *Ẹ̀là* answered, he said: "*Ọ̀wọ́n* is laughing loudly-loudly because every good thing is in the home."

Ayé Ọ̀wọ́n gún gẹ́gẹ́. Ọ̀wọ́n ńgbé ohun gbogbo wá sórí ìwọ̀n. Ọ̀wọ́n kì íjẹun kí ó má wọ̀n ọ́n kí ó tó jẹ ẹ́. Ọ̀wọ́n kì ímu omi kí ó má wọ̀n ọ́n kí ó tó mu ú. Ọ̀wọ́n kì ílò aṣọ kí ó má wọ̀n ọ́n kí ó tó lò ó. Ọ̀wọ́n kì íkọ́lé kí ó má wọ̀n ọ́n kí ó tó kọ́ ọ.

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The life of *Ọ̀wọ́n* is exactly right. *Ọ̀wọ́n* brings everything to the scale. *Ọ̀wọ́n* never eats food so that he does not measure it before he reaches the point of eating it. *Ọ̀wọ́n* never drinks water so that he does not measure it before he reaches the point of drinking it. *Ọ̀wọ́n* never uses cloth so that he does not measure it before he reaches the point of using it. *Ọ̀wọ́n* never builds a house so that he does not measure it before he reaches the point of building it.

A dífá fún 'Afi ìwọ̀n ṣe ohun gbogbo'. A ní kí ó wá rúbọ kí ó má bá jù ìwọ̀n nù láílái. Ó gbọ́; ó rúbọ.

Ifá divination was performed for 'One who uses measurement to do everything'. It was said that he ought to come doing *ẹbọ* so that he may not happen to throw balance away ever. He heard; he did *ẹbọ*.

Extra: Do not overstep fitting limits.

Ọ̀wọ́nrín Òtúrá

[Back to Ọ̀wọ́nrín]

06.13 *Ọ̀wọ́nrín* (taking measured action) helps *Òtúrá* (averting a worrisome situation).

Ìjàmíjà kò múrasílẹ̀ lẹ́ẹ̀kan. A dífá fún Ìgbín, tí ílọ bá Ẹkùn jà jíjà òjijì.

A great fighter is not in readiness for one instance only. *Ifá* divination was performed for Snail, who went engaging Leopard in sudden fighting.

A ní: "Ẹkùn wá n'ímúratẹ́lẹ̀ nígbàgbogbo. Kí Ìgbín má ṣe. Ẹni tí a kò lè mú, Ẹlẹ́dàá l'àá fún." A ní kí Ìgbín wá rúbọ kí ìpín baà jà fún un. Ó gbọ́; ó rúbọ.

It was said: "Leopard comes in prior preparedness every time. Snail ought not to take action as intended (that is, Snail ought not to fight Leopard toe-to-toe). The person whom we are not able to get, it is *Ẹlẹ́dàá* (Creator God) to whom we will give him." It was said that Snail ought to come doing *ẹbọ* so that destiny may fight for him. He heard; he did *ẹbọ*.

Ọ̀wọ́nrín Ìrẹtẹ̀

[Back to Ọ̀wọ́nrín]

06.14a *Ọ̀wọ́nrín* (taking measured action; walking honorably) hinders *Ìrẹtẹ̀* (unwholesome influences).

Kò sí ogun ní pápá. Kò sí ọ̀tẹ̀ láárín ìlú.

There is no war in the fields. There is no conspiracy within the cities.

A dífá fún Ọlọ́fin Iwajọ. A ní ọtẹ̀ rẹ̀ lórí oyè óò sunwọ̀n. A ní kí ó wá rúbọ kí ayọ̀ ìgbà rẹ̀ má baà mú ọ̀pọ̀lọ́pọ̀ èèyàn di ọ̀lẹ tàbí asínwín. Ó gbọ́; ó rúbọ.

Ifá divination was performed for King *Iwajọ*. It was said that his time at the head of the chieftancy would be good. It was said that he ought to come doing *ẹbọ* so that the joy of his time may not cause plenty of people to become lazy or insane. He heard; he did *ẹbọ*.

Extra: Regarding the matter in question, do not take any drastic action at this time.

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06.14b *Ọ̀wọ́nrín* (taking measured action; walking honorably) hinders *Ìrẹtẹ̀* (unwholesome influences).

Èyítí íbẹ nínú rẹ, kò sí nínú mi. Èyítí íbẹ nínú mi, kò sí nínú rẹ.
That which is in your mind, it is not in my mind. That which is in my mind, it is not in your mind.

A dífá fún Onínúrere, tí wọ́n maa fi ọ̀ràn ìkà lòdì sí i. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
Ifá divination was performed for Kindhearted-person, whom they (others) were intending to use a matter of evil against him. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Ifá wá rí nínú o! Ilẹ rí ìkà. Ẹni tí íṣe rere, Ẹlẹ́dàá mọ̀.
Ifá comes seeing that which is in the mind! Mother Earth sees (that is, recognizes) evil. The person who practices goodness, *Ẹlẹ́dàá* (Creator God) knows.

Ifá ní ẹnìkan wà tí kí ó ṣe rere nígbàgbogbo. Ìwà rere ni yóò sún àláàfíà rẹ̀ síwájú. Ṣùgbọ́n kí olúwarẹ̀ wá rúbọ.
Ifá says that there is someone who ought to practice goodness at all times. It is good character that will further his well-being. But the person in question ought to come doing *ẹbọ*.

Ọ̀wọ́nrín Òfún
[Back to Ọ̀wọ́nrín]

06.16 *Ọ̀wọ́nrín* (taking measured action) hinders *Òfún* (efforts of limited success).

Bí ohun bá nù fún ẹni, kí ohùn má nù fún ní.
If a thing gets lost for a person, then (his) voice ought not to get lost for having it (that is, he ought not to stop laying claim to it).

A dífá fún ẹni tí ífi omi ojú sògbérè ire. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
Ifá divination was performed for a person who was using teardrops to cry about good things. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Bí ohun bá nù fún ẹni, kí ohùn má nù fún ní.
If a thing gets lost for a person, then (his) voice ought not to get lost for having it.

Extra: Lay claim to the good things that are rightfully yours.

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A07 Ọ̀bàrà as the right leg

[Back to Appendix A]

Ọ̀bàrà Ogbè	*Ọ̀bàrà Ìrosùn*	*Ọ̀bàrà Ògúndá*	*Ọ̀bàrà Òtúrá*
Ọ̀bàrà Ọ̀yẹ̀kú	*Ọ̀bàrà Ọ̀wọ́nrín*	*Ọ̀bàrà Òsá*	*Ọ̀bàrà Ìrẹtẹ̀*
Ọ̀bàrà Ìwòrì	*Ọ̀bàrà Méjì*	*Ọ̀bàrà Ìká*	*Ọ̀bàrà Òsé*
Ọ̀bàrà Òdí	*Ọ̀bàrà Ọ̀kànràn*	*Ọ̀bàrà Òtúrúpọ̀n*	*Ọ̀bàrà Ọ̀fún*

Ọ̀bàrà Ogbè

[Back to Ọ̀bàrà]

07.01 *Ọ̀bàrà* (asserting oneself with dignity) helps *Ogbè* (a wholesome road).

Ikú, yòrò o! Àrùn, yòrò o!
Death, melt away! Illness, melt away!

A dífá fún wọn l'óde Ìdó nígbàtí ajogun ká wọn mọ́ pítipìti. A ní kí wọ́n wá rúbọ. Wọ́n gbọ́; wọ́n rúbọ. Wọ́n sì ṣe ìbọ fún Ẹ̀là, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀.
Ifá divination was performed for those in *Ìdó* town when *ajogun* (agents of distress) encircled them completely. It was said that they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*. They moreover did *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the master of improving one's life in the world, the one who converts trouble into joy.

Ikú tí íbẹ̀ n'ílé yìí, àrùn tí íbẹ̀ n'ílé yìí, ajogun gbogbo tí íbẹ̀ n'ílé yìí, kí ó dẹ̀rù kí ó maa lọ o, Òwìrìwìrì! Àá fi iná Ifá wì í lára o, Òwìrìwìrì!
Death that is in this house, illness that is in this house, every *ajogun* that is in this house, it ought to tie its load (for undertaking a journey) and to get going, *Òwìrìwìrì*! We will use the fire of *Ifá* to singe it, *Òwìrìwìrì*!

Jó ìtùfù mẹ́rin kí èéfín wọn óò kún ilé. Jẹ́kí èéfín yìí kàn ohun ẹbọ.
Burn 4 *ìtùfù* (which are grass incense bundles used for house cleansing) so that their smoke will fill the house. Allow that this smoke touches the *ẹbọ* items.

Ìbọ: Fi iṣu tí o sè láti fún Ẹ̀là.
An *ìbọ*: Use a yam that you have cooked in order to give to *Ẹ̀là*.

Extra: With suitable spiritual effort, one will dispel agents of distress.

Ọ̀bàrà Ìwòrì

[Back to Ọ̀bàrà]

07.03a *Ọ̀bàrà* (asserting oneself with dignity) helps *Ìwòrì* (good things becoming seen; seeing things clearly).

Ọ̀rọ̀ bàntà óò wúwo bí owú.
Important matters will be heavy like an anvil.

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A dífá fún ayé nígbàtí àwọn ọmọ aráyé ńpọ́n owó. Wọ́n ní kò sí ohun tí ó n'íyì nínú ayé tí ó jù owó lọ. Nítorínáà, owó l'ohun ṣoṣo tí àwọn óò maa sáré lé.

Ifá divination was performed for the world when the people of the world were smothering money with praise. They said that there was no thing that had respect in the world that surpassed money. Therefore, it was money that was the only thing that they would be pursuing.

Ẹ̀là ní bẹ́ẹ̀ni àti bẹ́ẹ̀kọ́. 'Agbé ẹni ga' l'a pè owó. 'Abà ìwà jẹ' l'a pè owó. Ẹni tí ó bá fẹ́ràn owó l'áfẹ́jù, ìwà rẹ̀ óò bàjẹ́. Ìwà rere l'ọ̀ṣọ́ èèyàn.

Ẹ̀là (the *òrìṣà* of knowledge and wisdom) said that it was so and that it was not so. It is 'One that elevates a person' that money is called. It is 'One that spoils character' that money is called. The person who happens to love money with an intense affection, his character will be spoiled. It is good character that is the adornment of a human being.

Owó níní kò ní kí ẹ má di afọ́jú. Owó níní kò ní kí ẹ má di arọ. Owó níní kò ní kí ẹ má di aṣiwèrè. Owó níní kò ní kí ẹ má di olókùnrùn àti bẹ́ẹ̀bẹ́ẹ̀.

Money possession does not say that you do not become a blind person. Money possession does not say that you do not become a lame person. Money possession does not say that you do not become an insane person. Money possession does not say that you do not become a chronically ill person and so forth.

Ọgbọ́n ni kí a maa yẹ́. Òun ni kí a maa bù ìyìn fún. Ìwà rere ni kí a maa yẹ́. Òun ni kí a maa bù ìyìn fún.

It is wisdom that we ought to be holding in high regard. It is that to which we ought to be portioning out praise. It is good character that we ought to be holding in high regard. It is that to which we ought to be portioning out praise.

Ǹjẹ́, ẹ jẹ́ tún ọgbọ́n gbọ́n, kí ẹ tún èrò gbà, kí ẹ mú ìwà rere hù. Kí ẹ sì wá rúbọ kí ara baà lè rọ̀ yín tinú-tòde.

Therefore, be willing to work at wisdom to be wise, so that you may work at (which) thoughts to accept, so that you may take good character to develop. Y'all ought moreover to come doing *ẹbọ* so that (your) bodies may be able to put you at ease inside and outside.

Extra: [The Bible, 1 Timothy 6:10-11] For a root of all types of bad things is the excessive love of money, and some persons, by longing for it, have been led astray from trust (in God) and have wounded themselves deeply with many sorrows. But you, O person of God, flee these things and pursue righteousness, godliness, having trust (in God), kindheartedness, patient perseverance, and gentleness.

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07.03b *Ọ̀bàrà* (asserting oneself with dignity) is helped by *Ìwòrì* (seeing things clearly).

Ohun tí a baà lè ṣe l'àá dáwọ́lé e. A kì ídáwọ́lé ohun tí a kò baà lè ṣe.

That which we may be able to do, it is that on which we will embark. We never embark on that which we may not be able to do.

Ifá ní ẹnìkan wà tí kí ó wá rúbọ. Kí ó sì wá ṣe ìbọ fún Èṣù. Báyìí ni kò níí tọ́ ọ lọ́wọ́.

Ifá says that there is someone who ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests). It is in this manner that he will not go astray.

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Ọ̀bàrà Òdí

[Back to Ọ̀bàrà]

07.04 *Ọ̀bàrà* (asserting oneself with dignity) is helped by *Òdí* (having a sound foundation).

Igbá-lórí-àmù, awo àwọn obìnrin, l'ó dífá fún Alágbèrè. Gbogbo ọkùnrin ni ífi ìdí bá ìdí rẹ̀.

It was 'Calabash on top of the large water pot', the priest of women, who performed *Ifá* divination for Prostitute. It was every man who was using (his) lower parts to meet her lower parts. [Note: Prostitute was allowing every man to have his way with her].

A ní: "Òwò àìpé l'o ńṣe. Obìnrin àgbèrè kì íní iyì di alẹ́. Obìnrin kì ífi òwò ìdí ílà." A ní kí Alágbèrè jẹ́wọ́ ọ̀bùn rẹ̀. Kí ó sì wá rúbọ.

It was said: "It is a business that amounts to nothing that you are undertaking. A woman of prostitution never has honor to late in life. A woman never uses the business of lower parts to be prosperous." It was said that Prostitute ought to confess her foul condition. She ought moreover to come doing *ẹbọ*.

Àkóse Ifá: Lọ ewé ẹ̀sọ̀ àti ìyèré díẹ̀ láti sè gẹ́gẹ́bí ọbẹ̀ pẹ̀lú ìgbín. Tún lọ ewé ẹ̀sọ̀ kí o baà lè pò wọn pọ̀ òrí fún ríra òbò rẹ. Gún ewé ẹ̀sọ̀ àti ọṣẹ pọ̀ fún wíwẹ̀.

Ifá medicine: Grind *ẹ̀sọ̀* leaves (*Elytraria marginata*: used to further careful attention) and a few Ashanti peppers to cook according to a soup together with snails (whose slow movement symbolizes calmness and caution that avert trouble). Grind *ẹ̀sọ̀* leaves again so that you may be able to blend them with shea butter (which is used to dispel negative energy and to attract positive energy) for rubbing your vagina. Pound *ẹ̀sọ̀* leaves and soap to be together for cleansing yourself.

Extra: Do not allow ignoble influences to have their way with you.

Ọ̀bàrà Ìrosùn

[Back to Ọ̀bàrà]

07.05 *Ọ̀bàrà* (asserting oneself with dignity) helps *Ìrosùn* (patiently persevering through difficulty).

Ọ̀bàrà, sísùn tí sùn l'ogun fi kó ilé Alárá. Ọ̀bàrà, sísùn tí sùn l'ogun fi kó ilé Ijerò. Ọ̀bàrà, sísùn tí sùn l'ogun fi kó Òkè-Ìtasẹ̀.

Ọ̀bàrà, it is the sleep that you slept that war used to plunder *Alárá* town. *Ọ̀bàrà*, it is the sleep that you slept that war used to plunder *Ijerò* town. *Ọ̀bàrà*, it is the sleep that you slept that war used to plunder *Òkè-Ìtasẹ̀*.

A dífá fún Ọmọ-Ẹ̀là nígbàtí t'ajogun ńkàn ilẹ̀kùn rẹ̀. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when a distressful situation was knocking on his door. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Ǹjẹ́, Ikú o, maa lọ! Àrùn o, maa lọ! Ẹjọ́ gbé mi tì. Òfò o, maa lọ! Ajogun gbogbo, maa lọ! "Maa lọ, maa lọ" l'èse ńké.

Therefore, Death, get going! Illness, get going! Litigation, get going! Loss, get going! Every *ajogun* (agent of distress), get going! It is "Get going, get going" that the cat is crying out. [Note: Many people believe that cats can remove negative energy from their environment].

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Extra: Wake up and deal with the distressful situation knocking on your door.

Ọ̀bàrà Méjì

[Back to Ọ̀bàrà]

07.07 *Ọ̀bàrà* (asserting oneself with dignity) is doubled.

Ó ṣẹ́ mi pẹ́lẹ́ngẹ́, ọwọ́ mi ọ̀tún. Ó rọ̀ mi mìnìjọ̀, ọwọ́ mi òsì. Ewé kókò méjì ni ílù ara wọn pẹ́lẹ́ngẹ́-pẹ́lẹ́ngẹ́. Abẹ̀bẹ̀ òjé ni ímú ojú ọlọ́jà tutù nini.

It overcomes me delicately, my right-hand side. It soothes me smoothly, my left-hand side. It is two cocoyam leaves that are beating each other very delicately. It is a fan of lead that is making the king's face very cool. [Note: Each preceding statement describes a situation of ease and enjoyment].

A dífá fún èyítí yóò di Olú Ìdó, abèjìgbàrà-ilẹ̀kẹ̀, nígbàtí tí ílọ rè bá wọn múlẹ̀ ibùdó.

Ifá divination was performed for the one who would become the *Ìdó* chief, possessor of *èjìgbàrà* beads (which are worn by royalty), when he went aiming to join them (others) in establishing a settlement.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Lẹ́hìn tí ó rúbọ tán, ó di àpésìn, ó di Olú Ìdó.

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. After he had done *ẹbọ* completely, he became a leader who had a large number of followers, he became the *Ìdó* chief.

Kíl'ó sọ Olú Ìdó di ọba? Èjì Ọ̀bàrà, Ifá l'ó sọ Olú Ìdó di ọba, Èjì Ọ̀bàrà o!

What was it that transformed the *Ìdó* chief into a king? *Èjì Ọ̀bàrà* (same as *Ọ̀bàrà Méjì*), it was *Ifá* that transformed the *Ìdó* chief into a king, *Èjì Ọ̀bàrà*!

Extra: With suitable spiritual effort, one will create their own domain of peaceful prosperity.

Ọ̀bàrà Ọ̀sá

[Back to Ọ̀bàrà]

07.10 *Ọ̀bàrà* (asserting oneself with dignity) hinders *Ọ̀sá* (running away from a challenge).

Ọ̀ṣọ́ rí mi; ó ní ọmọ tani mo ṣe? Mo ní: "Ọmọ Ọ̀bàrà Ọ̀sá ni mo ṣe." Àjẹ́ rí mi; ó ní ọmọ tani mo ṣe? Mo ní: "Ọmọ Ọ̀bàrà Ọ̀sá ni mo ṣe."

A male psychic attacker saw me; he said whose child am I? I said: "It is a child of *Ọ̀bàrà Ọ̀sá* that I am." A female psychic attacker saw me; she said whose child am I? I said: "It is a child of *Ọ̀bàrà Ọ̀sá* that I am."

Ikú rí mi; ó ní ọmọ tani mo ṣe? Mo ní: "Ọmọ Ọ̀bàrà Ọ̀sá ni mo ṣe." Àrùn rí mi; ó ní ọmọ tani mo ṣe? Mo ní: "Ọmọ Ọ̀bàrà Ọ̀sá ni mo ṣe." Èṣù rí mi; ó ní ọmọ tani mo ṣe? Mo ní: "Ọmọ Ọ̀bàrà Ọ̀sá ni mo ṣe."

Death saw me; he said whose child am I? I said: "It is a child of *Ọ̀bàrà Ọ̀sá* that I am." Illness saw me; he said whose child am I? I said: "It is a child of *Ọ̀bàrà Ọ̀sá* that I am." *Èṣù* (the *òrìṣà* of opportunity and crossroads tests) saw me; he said whose child am I? I said: "It is a child of *Ọ̀bàrà Ọ̀sá* that I am."

Ọfọ̀: Ọmọ Ọ̀bàrà Ọ̀sá ni mo ṣe. Ọmọ Ọ̀bàrà Ọ̀sá kì ísá. Ikú kì ípa ọmọ Ọ̀bàrà Ọ̀sá. Àrùn kì ípa ọmọ Ọ̀bàrà Ọ̀sá. Ọmọ Ọ̀bàrà Ọ̀sá kì ítẹ́.

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Incantation: It is a child of *Ọ̀bàrà Ọ̀sá* that I am. A child of *Ọ̀bàrà Ọ̀sá* never runs away. Death never overwhelms a child of *Ọ̀bàrà Ọ̀sá*. Illness never overwhelms a child of *Ọ̀bàrà Ọ̀sá*. A child of *Ọ̀bàrà Ọ̀sá* never falls into disgrace.

Àkóse Ifá: Gún ewé jàsókè àti ọ̀ṣẹ́ pọ̀. Kó ọ̀ṣẹ́ yìí sínú igbá àdému dáradára kan. Pè ọ̀fọ̀ náà s'íyẹ̀ròsùn tí o ti tẹ̀ lí Ọ̀bàrà Ọ̀sá. Kó ìyẹ̀ yìí sínú igbá ọ̀ṣẹ́. Gbé igbá ọ̀ṣẹ́ sínú àpò aṣọ funfun; fi kọ́ sókè bí o bá fẹ́. Bù ọ̀ṣẹ́ náà fi wẹ̀.

Ifá medicine: Pound *jàsókè* leaves (*Ehretia cymosa*: used to dispel negative energy and to attract positive energy) and soap to be together. Take this soap into a good calabash with a cover. Pronounce the aforementioned incantation to *ìyẹ̀ròsùn* that you have imprinted with *Ọ̀bàrà Ọ̀sá*. Take this powder into the calabash of soap. Place the calabash of soap into a white cloth bag (which symbolizes the effort to maintain cleanness); make it hang from above if you happen to want to. Portion out the aforementioned soap to use to cleanse yourself.

Extra: Stand your ground against ruinous influences.

Ọ̀bàrà Òtúrá

[Back to Ọ̀bàrà]

07.13 *Ọ̀bàrà* (asserting oneself with dignity) helps *Òtúrá* (averting a worrisome situation).

A-pa-pa-t'oko, a-tu wọn-n'ílé-tu-wọn-l'óko, l'ó dífá fún Onílé-adìyẹ àti àwọn ọmọ rẹ̀.

It was 'One who kills and kills those of the farm', 'one who plucks them in town and plucks them in the countryside', who performed *Ifá* divination for 'Chicken head-of-household' and her children.

A ní: "Ọ̀tá tí ó lágbára jù yín, ó ńbọ̀wá bá yín. Bí ẹ bá sá kúrò n'ílé lọ s'óko, ọ̀tá óò tún wá bá yín l'óko. Ṣùgbọ́n bí ẹ bá ṣẹ̀bọ, ọ̀wọ̀ óò jẹ́ fún yín."

It was said: "An opponent who is more powerful than y'all, he is coming to meet y'all. If y'all happen to run away and leave town to go away to the countryside, then the opponent will again come looking for y'all in the countryside. But if y'all happen to do *ẹbọ*, then respect will comply with y'all."

A ní: "Àwòdì kò lè rí fi ìgbín ṣe. Àwòdì wò ìgbín kọ̀rọ̀."

It was said: "The hawk is not able to see causing the snail to be harmed. The hawk looks at the snail hostilely but being powerless to act."

Àkóse Ifá: Lọ ewé ọ̀wọ̀ láti sè jẹ gẹ́gẹ́bí ọbẹ̀ pẹ̀lú ìgbín.

Ifá medicine: Grind *ọ̀wọ̀* leaves (*Brillantaisia patula*: used to bring respect to someone) to cook and eat according to a soup together with snails (whose slow movement symbolizes calmness and caution that avert trouble).

Ọ̀bàrà Ìrẹ̀tẹ̀

[Back to Ọ̀bàrà]

07.14 *Ọ̀bàrà* (asserting oneself with dignity) is helped by *Ìrẹ̀tẹ̀* (practicing *Ifá*).

Ọ̀bàrà Ìrẹ̀tẹ̀, a dífá fún Ọmọ-Ẹ̀là. A ní kí òun wá rúbọ kí ohun tí ó wúwo jù má baà lè dé sí òun, kí òun baà lè tẹ̀ orí ohun gbogbo. Ó gbọ́; ó rúbọ.

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Ọ̀bàrà Ìrẹtẹ̀, *Ifá* divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom). It was said that he ought to come doing *ẹbọ* so that a thing that was too heavy may not be able to reach him, so that he may be able to step on the top of everything. He heard; he did *ẹbọ*.

A ní: "Ohun tí ó wúwo jù kì ídé sí Ẹ̀là. Ẹ̀là l'ó tẹ ara rẹ̀ ní Ifá. Òun ni yóò tẹ wọn níbigbogbo."
It was said: "A thing that is too heavy never reaches *Ẹ̀là*. It is *Ẹ̀là* who initiated himself into *Ifá*. It is he who will initiate them (others) everywhere."

Extra: By practicing *Ifá*, you will steer every matter to a fitting end.

Ọ̀bàrà Ọ̀ṣẹ́

[Back to Ọ̀bàrà]

07.15 *Ọ̀bàrà* (asserting oneself with dignity) is helped by *Ọ̀ṣẹ́* (overcoming through joyful optimism).

Wọ́n ní ọmọ tani mo ṣe? Mo ní: "Ọmọ Ọ̀bàrà Ọ̀ṣẹ́ ni mo ṣe." Wọ́n bì mi. Wọ́n gbà mi lójú. Wọ́n kàn mi n'íkùn.
They (others) said whose child am I? I said: "It is a child of *Ọ̀bàrà Ọ̀ṣẹ́* that I am." They shoved me. They slapped me in the face. They punched me in the belly.

Ọfọ̀: Ọmọ Ọ̀bàrà Ọ̀ṣẹ́ ni mo ṣe. Ìyà kì íjẹ ọmọ Ọ̀bàrà Ọ̀ṣẹ́. Ọ̀tákọ́tá tí ó bá pè mi s'íbi, èmi kò níí ṣàì ṣẹ́gun wọn.
Incantation: It is a child of *Ọ̀bàrà Ọ̀ṣẹ́* that I am. Suffering never consumes a child of *Ọ̀bàrà Ọ̀ṣẹ́*. Whichever opponents happen to summon me to bad things, I will not fail to overcome them.

Àkóse Ifá: Lọ ewé àrère àti ewé ẹjá tí wọ́n wọ̀ sílẹ̀. Pè ọfọ̀ náà s'ẹ́tù yìí tí o ti tẹ lí Ọ̀bàrà Ọ̀ṣẹ́. Dà ẹ̀tù náà s'ójú ìgbín kan. Fi aṣọ dúdú wé ìgbín náà. Fi òwú dúdú dì í danindanin. Dí ojú àti jù ú nù sínú igbó.
Ifá medicine: Grind *àrère* leaves (*Triplochiton scleroxylon*: used to dispel negative energy) and *ẹjá* leaves (*Mallotus oppositifolius*: used to dispel negative energy) that fell to the ground. Pronounce the aforementioned incantation to this powder that you have imprinted with *Ọ̀bàrà Ọ̀ṣẹ́*. Pour the aforementioned powder on the face of a snail (whose slow movement symbolizes calmness and caution that avert trouble). Use a piece of black cloth to wrap around the aforementioned snail. Use black thread to bind it tightly. Close your eyes and throw it away into the woods.

Extra: Move yourself from being a victim of trauma to being its victor.

Ọ̀bàrà Òfún

[Back to Ọ̀bàrà]

07.16 *Ọ̀bàrà* (asserting oneself with dignity) is helped by *Òfún* (acting with rectitude).

Ahéré oko l'abìdí bẹẹrẹ-bẹẹrẹ. Àgbàlágbà ejò ni ídọ̀bálẹ̀ ara rẹ̀ wọ́ ilẹ̀.
It is the farmhouse that is the possessor of a base of thatch. [Note: Here is a case of roofing material 'humbling itself' by being at the house's base]. It is the elder snake that is prostrating its body to crawl on the ground.

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A dífá fún babaláwo mẹ́ta. A bù fún olùmọ̀ràn mẹ́fà n'íjọ́ tí wọ́n ńjà ìjà àgbà lí Òtu-Ifẹ̀. A ní: "Ifá l'àgbà, ṣùgbọ́n ìmọ̀ràn l'a kọ́kọ́ ńdá kí a tó dáfá."

Ifá divination was performed for three *Ifá* priests. It (this divination) was shared with six wise men on the day when they were fighting a fight for seniority at *Ilé-Ifẹ̀*. It was said: "It is *Ifá* that is the elder, but it is careful consideration that we first cast before we reach the point of performing *Ifá* divination."

Ifá ní ẹnìkan wà tí kí ó mọ̀ pé Ifá kì íní ohun tí ó lòdì sí làákàyè. Kí olúwarẹ̀ wá rúbọ. Kí ó sì wá ṣe ìbọ fún Ẹ̀là, afi inú ṣe ọgbọ́n.

Ifá says that there is someone who ought to know that *Ifá* never says a thing that is contrary to good sense. The person in question ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the one who uses (his) insides to practice wisdom.

Extra: *Ifá* never says anything that is contrary to good sense.

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A08 Ọ̀kànràn as the right leg

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Ọ̀kànràn Ogbè	*Ọ̀kànràn Ìrosùn*	*Ọ̀kànràn Ògúndá*	*Ọ̀kànràn Òtúrá*
Ọ̀kànràn Òyèkú	*Ọ̀kànràn Òwónrín*	*Ọ̀kànràn Òsá*	*Ọ̀kànràn Ìrẹtẹ̀*
Ọ̀kànràn Ìwòrì	*Ọ̀kànràn Òbàrà*	*Ọ̀kànràn Ìká*	*Ọ̀kànràn Òṣé*
Ọ̀kànràn Òdí	*Ọ̀kànràn Méjì*	*Ọ̀kànràn Òtúrúpòn*	*Ọ̀kànràn Òfún*

Ọ̀kànràn Ogbè

[Back to Ọ̀kànràn]

08.01 *Ọ̀kànràn* (touching trouble) is hindered by *Ogbè* (a wholesome road).

A kì íṣe ọmọ babaláwo kí a bínú. A kì íṣe ọmọ oníṣègùn kí a ṣàì gbọ́ràn. A kì íṣe ọmọ baálẹ̀ kí a bà ìlú jẹ́.

We will never be the children of an *Ifá* priest and then be angry. We will never be the children of an herb doctor and then fail to be obedient. We will never be the children of a community chief and then spoil the community.

A dífá fún Adékànmbí, tí íṣe ọmọ Ọ̀kànràn-so-idè.

Ifá divination was performed for *Adékànmbí* (a personal name meaning 'it is my turn to birth a crown', that is, it is my turn to become enthroned as the king of my life), who was a child of '*Ọ̀kànràn* ties an *òrìṣà* necklace' (that is, *Ọ̀kànràn* gets initiated to an *òrìṣà*, a divine ministerial agent).

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, afi inú ṣe ọgbọ́n.

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the one who uses (his) insides to practice wisdom.

Mo gbọ́ pé awo ńsodè. Mo bá wọn so o!

I heard that priests were tying *òrìṣà* necklaces. I joined them in tying!

Extra: [The Bible, Proverbs 16:17] The high way of upright ones is to turn themselves aside from what is bad; one who watches over his spirit is one who safeguards his conduct.

Ọ̀kànràn Ọ̀yẹ̀kú

[Back to Ọ̀kànràn]

08.02 *Ọ̀kànràn* (touching trouble) is hindered by *Ọ̀yẹ̀kú* (averting ruin).

'Tẹ̀ ẹ́ kìtì' l'awo ọmọdé. 'Tẹ̀ ẹ́ kàtà' l'awo àgbàlágbà. Ó kù ìka kan kí ó di Èjì Ọ̀yẹ̀.

It is 'Imprint it hastily' who is the young priest. It is 'Imprint it patiently' who is the elder priest. There remains one imprint before it becomes *Èjì Ọ̀yẹ̀* (same as *Ọ̀yẹ̀kú Méjì*).

A dífá bọ̀rọ̀kìnní ayé. A bù fún bọ̀rọ̀kìnní ọ̀run. A ní kí wọ́n wá rúbọ kí bọ̀rọ̀kìnní ayé má baà tẹ̀ nítorí àṣìṣe. Wọ́n gbọ́; wọ́n rúbọ. Wọ́n sì ṣe ìbọ fún Ẹgbẹ́.

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Ifá divination was performed for respectable persons of earth. It (this divination) was shared with respectable persons of the spirit world. It was said that they ought to come doing *ẹbọ* so that respectable persons of earth may not fall into disgrace because of mistakes (that is, wrong actions, beliefs, or judgments). They heard; they did *ẹbọ*. They moreover did *ìbọ* for *Ẹgbẹ́* (comrades of the spirit world).

Ẹgbẹ́, ẹ gbà mi o! Bọ̀rọ̀kìnní ọ̀run óò gbèjà bọ̀rọ̀kìnní ayé. Bọ̀rọ̀kìnní ọ̀run kò níí jẹ́kí bọ̀rọ̀kìnní ayé óò tẹ́. Èèyàn rere kì ítẹ́ bọ̀rọ̀.

Ẹgbẹ́, rescue me! Respectable persons of the spirit world will fight on behalf of respectable persons of earth. Respectable persons of the spirit world will not allow that respectable persons of earth would fall into disgrace. Good human beings never fall into disgrace easily.

Extra: [The Bible, Proverbs 16:17] The high way of upright ones is to turn themselves aside from what is bad; one who watches over his spirit is one who safeguards his conduct.

Ọ̀kànràn Òdí

[Back to Ọ̀kànràn]

08.04 *Ọ̀kànràn* (giving something good its turn) is helped by *Òdí* (having a sound foundation).

Message: [*Dilogún* 1-7] He who does not follow his (destined) course does not meet his blessings.

Ọ̀kànràn Ìrosùn

[Back to Ọ̀kànràn]

08.05 *Ọ̀kànràn* (touching trouble) is hindered by *Ìrosùn* (patiently persevering through difficulty).

Ìmọ̀ọ́mọ̀ṣe ibi kò sunwọ̀n. Ẹni tí íṣe ibi, bí ó bá bẹ̀bẹ̀ ọ̀ràn, ọ̀ràn óò tán. Gbogbo ayé ni íforíjì àìmọ̀. Ìmọ̀ọ́mọ̀ṣe ibi kò sunwọ̀n.

Knowingly doing bad things is not good. The person who is doing bad things, if he happens to beg for forgiving the trouble, then the trouble will come to an end. It is the whole world who forgives ignorance. Knowingly doing bad things is not good.

A dífá fún 'Ó ṣe ọ̀ràn ṣe akin'. Gbogbo wọn ni ífi ẹjọ́ rẹ̀ sùn. Bí ó bá bẹ̀bẹ̀ ọ̀ràn, wọ́n óò wí pé ó tán. Nítorínáà, a ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Ifá divination was performed for 'He makes trouble bravely'. It was all of them (others) who were complaining about his issues. If he happened to beg for forgiving the trouble, then they would say that it has come to an end. Therefore, it was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Àkóse Ifá: Gún ewé ojúsàájú, ewé oríjì, àti ọ̀ṣẹ̀ pọ̀ fún wíwẹ̀.

Ifá medicine: Pound *ojúsàájú* leaves (*Petiveria alliacea*: used to help someone to think favorably of another), *oríjì* leaves (*Hannoa undulata*: used to help someone to forgive another's mistakes), and soap to be together for cleansing yourself.

Extra: **1.** [The Bible, Proverbs 28:13] One who covers up his rebellious acts will not fare well, but one who confesses (them) and forsakes (them) will be shown compassion. **2.** [*Dilogún* 1-4] He who remedies the damage that he has done lessens his fault.

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Ọ̀kànràn Ọ̀wọ́nrín

[Back to Ọ̀kànràn]

08.06 *Ọ̀kànràn* (touching trouble) is hindered by *Ọ̀wọ́nrín* (walking honorably).

‘Jẹ́kí ó ṣìkà’ ńgbè òṣìkà. ‘Jẹ́kí ó ṣe ibi’ ńgbè aṣe ibi. A dífá fún àwọn àfòìgbọ́, tí íwí pé Ẹ̀là ńkìlọ̀ ọ̀ràn jù. T’inú wọn ni wọ́n ńṣe. Wọ́n ńṣe ìkà. Wọ́n ńṣe ibi. Ohun ayé ńdára fún wọn. A lọ wí fún Ẹ̀là.

‘Let him do evil’ benefits the evildoer. ‘Let him do bad things’ benefits the doer of bad things. *Ifá* divination was performed for those of disobedience, who were saying that *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) was warning against trouble too much. It was what was in their minds that they were doing. They were doing evil. They were doing bad things. Things of the world were looking good for them. We (others) went reporting to *Ẹ̀là*.

Ẹ̀là ní: “Bí ó bá pẹ́ títí, ẹlẹ́san óò maa bọ̀wá àyíká. Yóò túmọ̀ l’ẹrù kalẹ́. Yóò ṣe jẹ́jẹ́ ṣíṣe. Nígbàtí ó bá dé, gbogbo wọn óò sá.”

Ẹ̀là said: “If it happens to take a long time on-and-on, then the dispenser of rewards will be coming around. He will solve burdens to the last one. He will do quietly his doing. When he happens to arrive, all of them (the wrongdoers) will run away.”

A ní kí ẹni wá rúbọ kí ‘Jẹ́kí ó ṣìkà’ àti ‘Jẹ́kí ó ṣe ibi’ má baà rí àyè bọ́sí ikùn ẹni, kí àwọn ẹgbẹ́ àti ọ̀gbà má baà fi ẹni rẹ́rín nígbèyìn.

It was said that we ought to come doing *ẹbọ* so that ‘Let him do evil’ and ‘Let him do bad things’ may not see the opportunity to enter our insides, so that companions and peers may not ridicule us in the end.

Extra: Do not allow negative influences to gain a foothold.

Ọ̀kànràn Ọ̀bàrà

[Back to Ọ̀kànràn]

08.07 *Ọ̀kànràn* (giving something good its turn) helps *Ọ̀bàrà* (asserting oneself with dignity).

Agogo-ṣékété, awo ilé Ọlọ́bà, l’ó dífá fún Ọlọ́bà nígbàtí íṣe ohun gbogbo tí ọ̀kan kò yànjú.

It was *Agogo-ṣékété* (a bell that is beaten when greeting *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom), the priest of the house of the king of *Ọ̀bà* town, who performed *Ifá* divination for the *Ọ̀bà* king when he was doing everything for which (each) one did not find an answer.

A ní kí ó wá rúbọ kí nkan ogún àwọn baba nlá rẹ̀ má baà run. Ó gbọ́; ó rúbọ. Lẹ́hìn tí ó rúbọ tán, nkan rẹ̀ bẹ̀rẹ̀sí gún. Ayé yẹ ẹ́.

It was said that he ought to come doing *ẹbọ* so that something inherited from his ancestors may not pass away. He heard; he did *ẹbọ*. After he had done *ẹbọ* completely, his affair began to be in good order. Life was right for him.

Ẹ má jẹ́kí wọ́n run. Egúngún ilé, ẹ má jẹ́kí wọ́n run. Òrìṣà ilé, ẹ má jẹ́kí wọ́n run. Gbogbo ohun ogún àwọn baba nlá tí íbẹ n’ílé, ẹ má jẹ́kí wọ́n run.

Do not allow that they pass away. *Egúngún* (honorable ancestors) of the house, do not allow that they pass away. *Òrìṣà* (divine ministerial agents) of the house, do not allow that they pass away. All ancestrally inherited things that are in the house, do not allow that they pass away.

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Extra: Be worthy of assistance from ancestral guardians by valuing and preserving the good things that they have brought forth.

Ọ̀kànràn Méjì

[Back to Ọ̀kànràn]

08.08 *Ọ̀kànràn* (giving something good its turn; touching trouble) is doubled.

Ọ̀kànràn kan níhín, Ọ̀kànràn kan lọ́hún – Ọ̀kànràn di méjì di ire.
One *Ọ̀kànràn* here, one *Ọ̀kànràn* over there – *Ọ̀kànràn* becomes two to become good things.

A dífá fún Ọmú nígbàtí wọ́n ti lọ s'áyà ọkùnrin. Ọkùnrin gùn igi; ọkùnrin lọ jagun. Ọmú kò n'ísimi. A ní kí wọ́n wá rúbọ. Wọ́n gbọ́; wọ́n rúbọ.
Ifá divination was performed for Breasts when they had gone to the chest of men. Men climbed trees; men went fighting wars. Breasts did not have tranquility. It was said that they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*.

Lẹ́hìn tí Ọmú rúbọ tán, wọ́n lọ s'áyà obìnrin. Obìnrin kò gùn igi; obìnrin kò lọ jagun. Ọmú n'ísimi. Nígbẹ̀hìn, Ọmú rí ẹwà àti ọ̀wọ̀.
After Breasts had done *ẹbọ* completely, they went to the chest of women. Women did not climb trees; women did not go fighting wars. Breasts had tranquility. Ultimately, Breasts experienced beauty and respect.

Extra: Get to a situation that supports the proper development of your potential.

Ọ̀kànràn Ògúndá

[Back to Ọ̀kànràn]

08.09 *Ọ̀kànràn* (giving something good its turn) is helped by *Ògúndá* (having the courage to take right action).

Ẹni tí ọwọ́ ńyá fún ire l'Ògún ígbè n'íjọ́ ìjà. Èèyàn tí kò lè jà, tí kò lè sọ̀rọ̀, kò níí lè gbé nínú ayé pẹ́. Ìjà ńṣe ọlá; ìjà ńṣe iyì.
It is the person whose hands are quick for good things whom *Ògún* (the *òrìṣà* of iron and war) supports on the day of the fight. The person who is not able to fight, who is not able to speak up, he will not be able to live in the world for long. Fighting makes dignity; fighting makes respect.

A dífá fún Ògúngbèmí. A ní bí kò tilẹ̀ níí fínràn nígbàkígbà tí ìjà bá dé sí i, kí ó má maa sá o! Alágbára l'ó l'áyé. Kò sí ẹni tí ó jẹ́ buyì fún ọ̀lẹ. Akin l'ó l'áyé. Wọ́n kì íbù ọlá fún ojo.
Ifá divination was performed for *Ògúngbèmí* (a personal name meaning '*Ògún* benefits me'). It was said that if he would not even take part in a dispute whenever the fight happened to reach him, then he ought not to be running away! It is the powerful person who possesses the world. There is no person who is willing to portion out respect to the lazy person. It is the brave person who possesses the world. They (others) never portion out honor to the coward.

A ní kí Ògúngbèmí wá rúbọ kí agbára inú má baà rà, kí ara baà lè le.
It was said that *Ògúngbèmí* ought to come doing *ẹbọ* so that (his) inner strength may not rot, so that (his) body may be able to be strong.

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Extra: [The Bible, Psalm 16:8] I have gained advantage by putting *Haʾel* (God) in front of me always; because (he is) at my right hand, I cannot be unnerved.

Ọ̀kànràn Ọ̀sá

[Back to Ọ̀kànràn]

08.10a *Ọ̀kànràn* (giving something good its turn) is helped by *Ọ̀sá* (taking well-timed action).

Àwọn ọkọ́, bí wọ́n ti gbójú tó, wọ́n kò lè fi ara wọn roko. Àwọn èèyàn ni ísẹ elégbè lẹ́yìn wọn. Àwọn àdá, bí wọ́n ti mú tó, wọ́n kò lè fi ara wọn ṣán igbó. Àwọn èèyàn ni ísẹ elégbè lẹ́yìn wọn. A mú ìṣu wá ilé odó; kò lè tìkárarẹ̀ gún un n'íyán. Àwọn èèyàn ni ísẹ elégbè lẹ́yìn wọn.

Hoes, as sufficiently brave as they already are, they are not able to use themselves to till a farm plot. It is human beings who are the supporters behind them. Machetes, as sufficiently razor-sharp as they already are, they are not able to use themselves to cut down the forest. It is human beings who are the supporters behind them. A yam is brought to the abode of the mortar; it is not able by itself to pound itself into pounded yam. It is human beings who are the supporters behind them.

A dífá fún Ọmọ-èèyàn. A ní kí wọ́n wá rúbọ. Wọ́n gbọ́; wọ́n rúbọ.

Ifá divination was performed for human beings. It was said that they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*.

Ǹjẹ́, tani ńṣe elégbè lẹ́yìn èèyàn, àyàfi Ẹlẹ́dàá, àyàfi èèyàn?

Therefore, who are the supporters behind human beings, apart from *Ẹlẹ́dàá* (Creator God), apart from human beings?

Àkóse Ifá: Sè ewé ọ̀wọ̀ àti ìgbín mẹ́rìndínlógún láti jẹ ní kùtùkùtù kí o tó fọ̀hùn sí ẹni.

Ifá medicine: Cook *ọ̀wọ̀* leaves (*Brillantaisia patula*: used to bring respect to someone) and 16 snails (whose slow movement symbolizes calmness and caution that avert trouble) to eat in the early morning before you reach the point of talking to someone.

Extra: Work at playing a meaningful role in helping someone or something to realize its potential.

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08.10b *Ọ̀kànràn* (touching trouble) is helped or hindered by *Ọ̀sá* (running away from a challenge).

'Má já, má sá' l'àìmọ̀ akin. Akin tí ó mọ̀ jà, tí kò mọ̀ sá, yóò bá akin ibòmíràn lọ.

It is 'Do not fight or do not flee' that is the ignorance of the brave person. The brave person who knows how to fight, (but) who does not know how to back off, he will meet another brave person and perish.

A dífá fún Akínṣuyì. A ní kí ó wá rúbọ kí ó baà lè maa mọ̀ ìgbàtí yẹra àti àìyẹra fún ìjà, kí ó baà lè maa n'íyì l'ọ́jọ́ gbogbo. Ó gbọ́; ó rúbọ.

Ifá divination was performed for *Akínṣuyì* (a personal name meaning 'bravery produces honor'). It was said that he ought to come doing *ẹbọ* so that he may be able to be knowing when to avoid and when not to avoid fighting, so that he may be able to be having respect every day. He heard; he did *ẹbọ*.

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Àkóse Ifá: Gbo ewé ojúsàájú, ọ̀jẹ̀lẹ̀ ewé ọ̀mọ̀, àti imọ̀ sínú omi fún wíwẹ̀. Maa lò aṣọ ẹtù.
Ifá medicine: Juice *ojúsàájú* leaves (*Petiveria alliacea*: used to help someone to think favorably of another), tender young *ọ̀mọ̀* leaves (*Cordia millenii*: used to dispel negative energy), and palm fronds into water for cleansing yourself. Get to wearing *ẹtù* cloth.

Extra: [a saying from Sūnzǐ] He will win who knows when to fight and when not to fight.

Ọ̀kànràn Ìká

[Back to Òkànràn]

08.11 *Ọ̀kànràn* (touching trouble) is helped by *Ìká* (ill conduct or ill luck).

Kò sí ẹni tí ilé rẹ̀ kò lè di oko. Kò sí ẹni tí oko rẹ̀ kò lè di ìgbòrò. Òtítọ́ inú kò maa jẹ́kí tèmi di oko.
There is not a person whose town is not able to become countryside. There is not a person whose countryside is not able to become bush. [Note: The preceding statements tell us that everything can be taken over by unwholesome influences if not given proper attention]. Truthfulness in me is not allowing that mine become countryside.

A dífá fún Àpáta. A ní kí ó wá rúbọ kí ó má baà kú láílái fún koríko hù. Ó gbọ́; ó rúbọ.
Ifá divination was performed for Rock. It was said that he ought to come doing *ẹbọ* so that he may not die ever for grass to sprout. He heard; he did *ẹbọ*.

Extra: Things go to ruin whenever they are not given proper attention.

Ọ̀kànràn Òtúrúpọ̀n

[Back to Òkànràn]

08.12 *Ọ̀kànràn* (giving something good its turn) helps *Òtúrúpọ̀n* (being productive).

Ifá kíkọ́ ni ímú ẹni mọ̀ Ifá. Ọ̀nà ṣíṣì ni ímú ẹni mọ̀ ọ̀nà. Ọ̀nà tí a kò rìn rí n'íṣe ẹni ṣìbáṣìbo.
It is learning *Ifá* that causes a person to become acquainted with *Ifá*. It is missing a way that causes a person to become acquainted with the roads. It is a road that we have not traveled previously that makes us uneasy.

N'íjọ́ kan, Ọ̀sányìn mbá Ẹ̀là kó ajá kan àti ewúrẹ́ kan l'ẹ́bọ. Nígbàtí Ọ̀sányìn ńmú ajá náà kìtà-kìtà láti pa á, ọ̀bẹ tí ó mú lọ́wọ́ bọ́ lù ú l'ẹ́sẹ̀. Ọ̀sányìn sì gbà ọgbẹ́ nlá.
One day, *Ọ̀sányìn* was helping *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) to get a dog and a she-goat for an *ẹbọ*. When *Ọ̀sányìn* was taking the aforementioned dog with difficulty to kill it, the knife that he took slipped from his grasp and hit him in the leg. *Ọ̀sányìn* moreover received a large wound.

Ẹ̀là wò ó sàn, ṣùgbọ́n ẹsẹ̀ Ọ̀sányìn kò dára fún iṣẹ́ líle mọ́. Ẹ̀là ṣàánú rẹ̀. Ó ńfún un l'ógún ewé Ifá lórí àrùn kọ̀ọ̀kan kí ó baà lè maa fi jẹun. Báyìí ni Ọ̀sányìn di oníṣègùn.
Ẹ̀là healed him, but the leg of *Ọ̀sányìn* was not good for hard tasks anymore. *Ẹ̀là* pitied him. He (*Ẹ̀là*) gave him (*Ọ̀sányìn*) twenty *Ifá* leaves governing each illness so that he may be able to be using them to make a living. It is like this that *Ọ̀sányìn* became an herb doctor.

Extra: Faring well depends on taking an unexpected road.

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Ọ̀kànràn Ọ̀ṣẹ́

[Back to Ọ̀kànràn]

08.15a *Ọ̀kànràn* (touching trouble) is hindered by *Ọ̀ṣẹ́* (overcoming trouble).

Ìṣẹ́ igún ni kò di alẹ́. Ìyà àkàlà ni kò di òwúrọ̀. Kíkún odò ni kò l'ópin.
It is the poverty of the vulture (which is a carrion-eating scavenger) that does not last until night. It is the suffering of the hornbill (which is a carrion-eating scavenger) that does not last until morning. It is the fullness of the stream that does not have an end.

A dífá fún Ọ̀kànràn nígbàtí írù igbá ìṣẹ́ kiri. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
Ifá divination was performed for *Ọ̀kànràn* when he was carrying the calabash of deficient circumstances from place to place. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Ọfọ̀: Ìṣẹ́ mi tán o; ọrọ̀ l'ó kù! Mo bọ́ sínú odò; mo wẹ ìṣẹ́ nù.
Incantation: My deficient circumstances have come to an end; it is ample circumstances that remain! I came into the stream; I washed deficient circumstances away.

Àkóse Ifá: Pè ọfọ̀ náà s'éérú tí o ti tẹ lí Ọ̀kànràn Ọ̀ṣẹ́. Pò eérú yìí pẹ̀lú ọṣẹ. Bọ́ sínú odò láti fi ọṣẹ yìí wẹ.
Ifá medicine: Pronounce the aforementioned incantation to ashes that you have imprinted with *Ọ̀kànràn Ọ̀ṣẹ́*. Mix these ashes together with soap. Come into a stream in order to use this soap to cleanse yourself.

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08.15b *Ọ̀kànràn* (touching trouble) is hindered by *Ọ̀ṣẹ́* (overcoming trouble).

Ọ̀kànràn dà ìṣẹ́ nù. Awo rere ni íṣe o!
Ọ̀kànràn gets rid of deficient circumstances. It is a good priest that he is!

A dífá fún Ọmọ-Ẹ̀là nígbàtí àwọn ará rẹ̀ maa rò ó pin. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀.
Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when members of his community were intending to write him off. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là*, the master of improving one's life in the world, the one who converts trouble into joy.

Ọfọ̀: Arò-ẹni-pin kò mọ̀ ọ̀la o! Bí a kò kú, ìṣe kò tán. Arò-ẹni-pin kò mọ̀ ọ̀la o!
Incantation: 'One who writes a person off' does not know tomorrow! If we have not died, then taking action has not come to an end. 'One who writes a person off' does not know tomorrow!

Àkóse Ifá: Pè ọfọ̀ náà s'éérú tí o ti tẹ lí Ọ̀kànràn Ọ̀ṣẹ́. Pò eérú yìí pẹ̀lú ọṣẹ. Bọ́ sínú odò láti fi ọṣẹ yìí wẹ.
Ifá medicine: Pronounce the aforementioned incantation to ashes that you have imprinted with *Ọ̀kànràn Ọ̀ṣẹ́*. Mix these ashes together with soap. Come into a stream in order to use this soap to cleanse yourself.

Extra: Do not give up on yourself or allow others to write you off.

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Ọ̀kànràn Òfún

[Back to Ọ̀kànràn]

08.16 *Ọ̀kànràn* (giving something good its turn) hinders *Òfún* (efforts of limited success).

Bí orí-búburú bá pẹ́ títí lórí olúwarẹ̀, orí-búburú óò di orí-ire.
If bad luck happens to last a long time on-and-on on the head of the person in question, then bad luck will become good luck.

A dífá fún Ọ̀kànràn. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Báyìí ni yóò yá fún ire tí íbọ̀.
Ifá divination was performed for *Ọ̀kànràn*. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. It was in this manner that he would be ready for the blessings that were approaching.

Extra: Time now favors one to go from bad luck to good luck.

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A09 Ògúndá as the right leg

[Back to Appendix A]

Ògúndá Ogbè	*Ògúndá Ìrosùn*	*Ògúndá Méjì*	*Ògúndá Òtúrá*
Ògúndá Òyèkú	*Ògúndá Òwónrín*	*Ògúndá Ọ̀sá*	*Ògúndá Ìrẹtẹ̀*
Ògúndá Ìwòrì	*Ògúndá Ọ̀bàrà*	*Ògúndá Ìká*	*Ògúndá Ọ̀ṣẹ́*
Ògúndá Òdí	*Ògúndá Ọ̀kànràn*	*Ògúndá Òtúrúpọ̀n*	*Ògúndá Òfún*

Ògúndá Ogbè

[Back to Ògúndá]

09.01a *Ògúndá* (having the courage to take right action) helps *Ogbè* (a wholesome road).

Èké ni ípa eléké. Ọ̀dàlẹ̀ ni ípa ọ̀dàlẹ̀. Òtítọ́-inú l'àjẹkù jù irọ́ lọ.

It is deception that is killing the deceiver. It is betrayal that is killing the betrayer. It is truthfulness that is what remains more than falsehood.

Extra: [an old saying] Honesty is the best policy (that is, being truthful is always better than being deceitful).

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09.01b *Ògúndá* (having the courage to take right action) helps *Ogbè* (a wholesome road).

Odò àbàtà sègìsègì kò bà akàn l'ẹ́rù. Akàn gbé inú òkun jùgbàdà-jùgbudu.

A muddy swamp does not frighten a crab. The crab inhabits the belly of the ocean with hearty enjoyment.

A dífá fún Ọ̀nì àwààkà. Wọ́n ńfẹ́ lé e kúrò n'ílé bàbá rẹ̀. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún baba nlá rẹ̀.

Ifá divination was performed for mighty Crocodile. They (others) were wanting to drive him away from the home of his fathers. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for his ancestors.

Ọ̀nì àwààkà, ìwọ l'ó l'ódò, ìwọ l'ó n'íbú. Tani yóò gbà odò lọ́wọ́ Ọ̀nì? Tani yóò gbà ilé bàbá ọmọ lọ́wọ́ ọmọ? Kò sí ẹni tí yóò gbà odò lọ́wọ́ Ọ̀nì.

Mighty Crocodile, it is you who possesses the river, it is you who possesses the deepest waters. Who will take the river from the hands of Crocodile? Who will take the home of a child's father from the hands of the child? There is no one who will take the river from the hands of Crocodile.

Extra: **1.** Have the courage to be where you belong. **2.** There is something of ancestral importance to which you ought to lay claim.

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Ògúndá Ọ̀yẹ̀kú

[Back to Ògúndá]

09.02 *Ògúndá* (having the courage to take right action) helps *Ọ̀yẹ̀kú* (averting ruin; not missing out on bright possibilities).

Message: [*Dilogún* 3-2] To live on illusions, only to die of disappointments.

Ògúndá Ìwòrì

[Back to Ògúndá]

09.03 *Ògúndá* (having the courage to take right action) is helped by *Ìwòrì* (seeing things clearly).

Wèrè ńyọ ọ̀bẹ. Wèrè ńyọ èlè. Wèrè ńsọ ọ̀rọ̀ tí kò sunwọ̀n s'étí ayé. Wèrè ńlé wọn kiri. A kò fẹ́ wèrè.

The madman is taking out a knife. The madman is taking out a machete. The madman is saying words that are not good to the ears of the world. The madman is chasing them (others) from place to place. We do not want the madman.

Ọmọ-Ògún di wèrè. Kíl'a lè ṣe fún Ọmọ-Ògún? Ẹ jẹ́kí a rè ilé Ọmọ-Ẹ̀là bèèrè. A dé ilé Ọmọ-Ẹ̀là. Ó gbé Ifá sílẹ̀; ó dífá. Ó rí Ògúndá Ìwòrì.

Ọmọ-Ògún (child of *Ògún*, the *òrìṣà* of iron and war) became a madman. What is it that we are able to do for *Ọmọ-Ògún*? Allow that we go to the house of *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) to investigate. We reached the house of *Ọmọ-Ẹ̀là*. He brought *Ifá* down; he performed *Ifá* divination. He saw *Ògúndá Ìwòrì*.

Ọmọ-Ẹ̀là ní: "Ògúndá Ìwòrì o! Èmimi iwọ ni. Èmimi iwọ kì íjá èso ìrókò. Èmimi iwọ mà kún inú ayé. Kí a borí èmimi iwọ. Kí a lágbára bí Ògún. Kí a gbọ́n bí Ifá. Ẹ mú wèrè wá. Wèrè óò sàn o!"

Ọmọ-Ẹ̀là said: "*Ògúndá Ìwòrì*! There are poisonous aura vibrations (that is, energy emanations belonging to the auras that radiate from persons and things). Poisonous aura vibrations never pluck the fruit of the *ìrókò* tree (which is sacred and inhabited by a powerful spirit). Poisonous aura vibrations indeed fill the insides of the world. Let us prevail over poisonous aura vibrations. Let us be powerful like *Ògún*. Let us be wise like *Ifá*. Bring the madman. The madman will get well!"

Extra: [The Bible, Proverbs 29:18] With no spiritual insight, people are let loose (to disregard restraints of good conduct), but one who conforms to divine instruction, how blessed is he!

Ògúndá Ìrosùn

[Back to Ògúndá]

09.05 *Ògúndá* (having the courage to take right action) helps *Ìrosùn* (patiently persevering through difficulty).

Ọtí ni ípa wọn lókèèrè ìhín. Ẹmu ni ípa wọn lókèèrè ọ̀hún.

It is alcoholic beverage that is overwhelming them way over here. It is palm wine that is overwhelming them way over here. [Note: Intoxicants impair one's self-control].

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A dífá fún Ọlá-kò-mọ́ nígbàtí íbẹ́ láàárín ọ̀tá. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là àti Ògún.

Ifá divination was performed for 'Dignity is not limited' when he was in the midst of opponents. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) and *Ògún* (the *òrìṣà* of iron and war).

Wọ́n ṣebí ọlá mi tán. Mo ní ọlá mi kù. Nínú àpò òmìnìjẹ́kùn l'ọlá mi wà o!

They (others) assumed that my dignity had come to an end. I said that my dignity remains. It is inside the *Ifá* priest's sacred utility bag (that is, in the domain of *Ifá*, an expert system of spiritual cultivation) where my dignity is!

Extra: [The Bible, Psalm 103:6] How blessed are those who conform to justice (and how blessed is) one who practices righteousness at all times!

Ògúndá Ọ̀wọ́nrín

[Back to Ògúndá]

09.06 *Ògúndá* (clearing a way) is helped by *Ọ̀wọ́nrín* (taking measured action).

Òkun kún nọ̀ réré. Ọ̀sà kún lẹ̀gbẹ-lẹ̀gbẹ. Ọl'Ọ́wá ńrè Ọ́wá. Al'Ásàn ńrè Asàn.

The ocean is full and stretches afar. The lagoon is full at high tide. The person having *Ọ́wá* town (as a destination) is going to *Ọ́wá* town. The person having *Asàn* town (as a destination) is going to *Asàn* town.

A dífá fún àwọn ará Ifẹ̀ nígbàtí nkan wọn kò l'ójútùú, nígbàtí wọ́n kò dì ìṣẹ̀ṣe mú.

Ifá divination was performed for the inhabitants of *Ilé-Ifẹ̀* (a *Yorùbá* town that symbolizes earthly life) when their affair did not have a solution, when they did not take hold of *ìṣẹ̀ṣe* (a system of spiritual cultivation that is centered on one's intrinsic divinity and ancestral guardians).

A ní kí wọ́n wá ṣe ìbọ fún Orò, tí íṣe baba nlá wọn. Kí wọ́n wá ṣe ìbọ fún bàbá tí ó bí wọn. Kí wọ́n sì wá ṣe ìbọ fún ìyá tí ó bí wọn. Kí wọ́n wá ṣe ìbọ fún Orí Ẹlẹ́dàá. Báyìí ni wọ́n yóò dì ìṣẹ̀ṣe mú. Wọ́n gbọ́; wọ́n ṣe ìbọ.

Ìbọ for *Orò* (a revered *Yorùbá* ancestor), who was their ancestor. They ought to come doing *ìbọ* for the fathers who begot them. They ought moreover to come doing *ìbọ* for the mothers who birthed them. They ought to come doing *ìbọ* for *Orí Ẹlẹ́dàá* (Man's godself). It was in this manner that they would take hold of *ìṣẹ̀ṣe*. They heard; they did *ìbọ*.

Lẹ́hìn tí wọ́n ṣe ìbọ tán, ire gbogbo tọ́ wọn lọ́wọ́. Àwọn ará Ifẹ̀ ńjó; wọ́n ńyọ̀. Wọ́n ńkọrin: "Bàbá ẹni n'ìṣẹ̀ṣe ẹni. Ìyá ẹni n'ìṣẹ̀ṣe ẹni. Ikin ẹni n'ìṣẹ̀ṣe ẹni. Orí ẹni n'ìṣẹ̀ṣe ẹni."

After they had done *ìbọ* completely, every good thing touched them in (their) hands. The inhabitants of *Ilé-Ifẹ̀* were dancing; they were rejoicing. They sang: "It is one's father who is one's *ìṣẹ̀ṣe*. It is one's mother who is one's *ìṣẹ̀ṣe*. It is one's *ikin* (sacred palm kernels that are used to perform *Ifá* divination) that are one's *ìṣẹ̀ṣe*. It is one's *Orí* who is one's *ìṣẹ̀ṣe*."

Extra: [a *Kôngo* saying] *Simba simbi* (Hold up that which holds you up).

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Ògúndá Méjì

[Back to Ògúndá]

09.09 *Ògúndá* (clearing a way; having the courage to take right action) is doubled.

Oore kì ígbé; ìkà kì írẹ̀ dànù. Oore l'ó pé; ìkà kò sunwọ̀n.
Kindliness never perishes; evil never tires to be discarded. It is kindliness that amounts to something beneficial; evil is not good.

A dífá fún Àgànná, tí yóò jọba Òkò lẹ́yìn ikú Olókò.
Ifá divination was performed for *Àgànná*, who would be enthroned as the king of *Òkò* after the death of the king of *Òkò* town.

Nígbàtí Àgànná dé Òkò, ó dáko l'ójú ọ̀nà. Bí ẹnìkan bá kọjá, Àgànná fún un ní àgbàdo tàbí nkan. Ìwọ̀n kan tí Àgànná bá rí n'ítà, ó fi tọrẹ. Bí ẹnìkan ṣe àròyé owó, Àgànná fún un. Àgànná ńṣe bẹ̀ẹ̀ tití. Nígbàtí Olókò kú, ará òde ní kí Àgànná jọba.
When *Àgànná* arrived at *Òkò*, he made a farm by the side of the road. If someone happened to pass by, *Àgànná* gave him maize or something. A particular portion that *Àgànná* happened to see from selling, he used it to give as gifts. If someone made a complaint about money, *Àgànná* gave to him. *Àgànná* was doing this on-and-on. When the *Òkò* king died, the townspeople said that *Àgànná* ought to be enthroned.

Kíl'ó fi Àgànná jẹ Olókò? Oore l'ó fi Àgànná jẹ Olókò, oore ni.
What was it that caused *Àgànná* to be enthroned as the king of *Òkò*? It was kindliness that caused *Àgànná* to be enthroned as the king of *Òkò*, kindliness it was.

Ifá ní ẹnìkan wà tí kí ó má dẹ́kun ìṣoore. Ṣùgbọ́n kí olúwarẹ̀ wá rúbọ.
Ifá says that there is someone who ought not to cease doing kindly acts. But the person in question ought to come doing *ẹbọ*.

Extra: One's sincere efforts will attract the support of those who can help one to rise to prominence.

Ògúndá Ìká

[Back to Ògúndá]

09.11 *Ògúndá* (clearing a way) helps *Ìká* (reaping a reward).

Ẹ̀tì pìrí ṣí kiri. Ṣí kiri ẹ̀tì pìrí.
Difficulty immediately moved on and roamed about. Moved on and roamed about did difficulty immediately do.

A dífá fún Ọmọ-Ògún, tí íṣòwò, tí àká rẹ̀ kò jẹ́kí ó rí èrè jẹ. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ògún àti Ẹ̀là.
Ifá divination was performed for *Ọmọ-Ògún* (child of *Ògún*, the *òrìṣà* of iron and war), who was taking part in business, whom his harvest storehouse did not allow that he see a gain to enjoy (that is, it showed no evidence that he had made any progress). It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ògún* and *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom).

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Ẹtì pìrí ṣí kiri. Ọmọ-Ògún ká àká, ajé dé. Ẹtì pìrí ṣí kiri. Ọmọ-Ògún ká àká, aya dé.
Difficulty immediately moved on and roamed about. *Ọmọ-Ògún* dominated the harvest storehouse, and money arrived. Difficulty immediately moved on and roamed about. *Ọmọ-Ògún* dominated the harvest storehouse, and spouses arrived.

Ẹtì pìrí ṣí kiri. Ọmọ-Ògún ká àká, ọmọ dé. Ẹtì pìrí ṣí kiri. Ọmọ-Ògún ká àká, ire gbogbo dé.
Difficulty immediately moved on and roamed about. *Ọmọ-Ògún* dominated the harvest storehouse, and children arrived. Difficulty immediately moved on and roamed about. *Ọmọ-Ògún* dominated the harvest storehouse, and every good thing arrived.

Extra: With suitable spiritual effort, one will prevail over the difficulty halting his progress.

Ògúndá Ìrẹtẹ̀

[Back to Ògúndá]

09.14 *Ògúndá* (clearing a way; having the courage to take right action) is helped by *Ìrẹtẹ̀* (practicing *Ifá*).

Ògún l'ó dá àkẹtẹ̀, l'ó sọwọ́ agada.
It is *Ògún* (the *òrìṣà* of iron and war) who puts on a straw hat, who waves a scimitar.

A dífá fún Ọmọ-Ẹ̀là nígbàtí íbẹ láàárín ọ̀tá, nígbàtí ífi ojojúmọ́ kọminú. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là àti Ògún.
Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when he was in the midst of opponents, when he was using every day to feel troubled. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là* and *Ògún*.

Kò pẹ́; kò jìnnà. Ẹ wá bá ẹni ní àrúṣẹ́gun.
It will not take long; it is not far away. Come join us in stirring up victory.

Ògúndá Ọ̀ṣẹ́

[Back to Ògúndá]

09.15 *Ògúndá* (having the courage to take right action) helps *Ọ̀ṣẹ́* (overcoming trouble).

Ògúndá kò ṣẹ̀. Ògúndá kò ro. Èèwọ̀ ni; kí a má jẹ Ògúndá n'íyà.
Ògúndá did not offend. *Ògúndá* did not cause pain. Forbidden behavior it is; let us not inflict *Ògúndá* with suffering.

A dífá fún Ọlọ́wọ̀. A ní kí ó wá rúbọ kí ó má bá jìyà láílái. Ó gbọ́; ó rúbọ.
Ifá divination was performed for 'Possessor of respect.' It was said that he ought to come doing *ẹbọ* so that he may not happen to suffer forever. He heard; he did *ẹbọ*.

Ẹ fi ọ̀wọ̀ mi wọ̀ mi. Ọ̀wọ̀ kókó l'a fi í wọ̀ igi. Ọ̀wọ̀ Òrìṣànlá l'a fi í wọ̀ àfín. Ẹ fi ọ̀wọ̀ mi wọ̀ mi.
Use the respect due to me to put on me. It is respect for knobs that we use to put on a tree. It is respect for *Òrìṣànlá* (the *òrìṣà* of moral sense) that we use to put on an albino. Give me due respect.

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Ògúndá Òfún

[Back to Ògúndá]

09.16a *Ògúndá* (having the courage to take right action) helps *Òfún* (acting with rectitude).

Ògúndá Òfún, a dífá fún Ọmọ-Òrìṣànlá nígbàtí ífi omi ojú sògbérè ire.

Ògúndá Òfún, *Ifá* divination was performed for *Ọmọ-Òrìṣànlá* (child of *Òrìṣànlá*, the *òrìṣà* of moral sense) when he was using teardrops to cry about good things.

Kíni Ọmọ-Òrìṣànlá lè ṣe kí ayé bá yẹ ẹ́? A ní kí ó wá rúbọ. A ní yóò gbà iyì. A ní kò níí tẹ́ láílái. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Òrìṣànlá, bàntà-banta nínú àlà.

What was it that *Ọmọ-Òrìṣànlá* was able to do so that life may happen to be right for him? It was said that he ought to come doing *ẹbọ*. It was said that he would receive honor. It was said that he would not fall into disgrace ever. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Òrìṣànlá*, the immense one in white clothing (which symbolizes the effort to maintain cleanness).

Òrìṣànlá, lékèlékè, sà àmì sí mi. Òrìṣànlá, làbàlàbà, sà àmì sí mi.

Òrìṣànlá, superior one, put (your) mark on me. *Òrìṣànlá*, grand one, put (your) mark on me.

Ifá ní ẹnìkan wà tí kí ó dì Òrìṣànlá mú. Kí olúwarẹ wá rúbọ. Kí ó sì wá ṣe ìbọ fún Òrìṣànlá. Báyìí n'ire óò tọ ọ lọ́wọ́.

Ifá says that there is someone who ought to take hold of *Òrìṣànlá*. The person in question ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Òrìṣànlá*. It is in this manner that good things will touch him in (his) hands.

Extra: Improving your life depends on following the manner of *Òrìṣànlá*.

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09.16b *Ògúndá* (having the courage to take right action) hinders *Òfún* (efforts of limited success).

Ṣèkéṣèké ṣe èké – èké ké e. Ṣìkàṣìkà ṣe ìkà – ìkà kà á. Ara kì írọ̀ èké. Ọkàn òṣìkà kò balẹ̀ bọ̀rọ̀. Aṣeni ńṣe ara rẹ̀ l'ọ́ṣẹ́.

The deceiver practices deception – deception cuts him to pieces. The evildoer practices evil – evil numbers his days. The body never puts the deceiver at ease. The heart of the evildoer does not feel secure easily. The underminer is doing himself harm.

A dífá fún ṣèkéṣèké, ṣìkàṣìkà, àti aṣeni n'íjọ́ tí wọ́n wá di ọmọ ìkọ́fá, n'íjọ́ tí Ifá óò gbá ìwà búburú lọ́wọ́ wọn. A ní kí wọ́n wá rúbọ. Wọ́n gbọ́; wọ́n rúbọ.

Ifá divination was performed for the deceiver, the evildoer, and the underminer on the day when they came becoming *Ifá* students, on the day when *Ifá* (an expert system of spiritual cultivation) would sweep nasty conduct away from their hands. It was said that they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*.

Ifá ni kí ẹ kọ́ mi. Màá là. Màá gbà iyì. N kò níí tẹ́. Ifá, sà àmì sí mi.

It is *Ifá* that y'all ought to teach me. I will be prosperous. I will receive respect. I will not fall into disgrace. *Ifá*, put (your) mark on me.

Extra: [The Bible, Proverbs 16:6] By loving-kindness and truthfulness, wrongdoing will be atoned for, and by reverence for *Ha'el* (God), one turns himself aside from what is bad.

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A10 Ọ̀sá as the right leg

[Back to Appendix A]

Ọ̀sá Ogbè	*Ọ̀sá Ìrosùn*	*Ọ̀sá Ògúndá*	*Ọ̀sá Òtúrá*
Ọ̀sá Ọ̀yẹ̀kú	*Ọ̀sá Ọ̀wónrín*	*Ọ̀sá Méjì*	*Ọ̀sá Ìrẹtẹ̀*
Ọ̀sá Ìwòrì	*Ọ̀sá Ọ̀bàrà*	*Ọ̀sá Ìká*	*Ọ̀sá Ọ̀sẹ́*
Ọ̀sá Ọ̀dí	*Ọ̀sá Ọ̀kànrán*	*Ọ̀sá Òtúrúpọ̀n*	*Ọ̀sá Ọ̀fún*

Ọ̀sá Ogbè

[Back to Ọ̀sá]

10.01 *Ọ̀sá* (taking timely action) helps *Ogbè* (a wholesome road).

Ẹ̀bìtì pa ajá, ṣùgbọ́n kò rójú jẹ ajá. Ẹ̀bìtì pa àgbò, ṣùgbọ́n kò rójú jẹ àgbò. Ẹ̀bìtì pa òbúkọ, ṣùgbọ́n kò rójú jẹ òbúkọ.

Animal-trap killed a dog, but he did not have the opportunity to eat the dog. Animal-trap killed a ram, but he did not have the opportunity to eat the ram. Animal-trap killed a he-goat, but he did not have the opportunity to eat the he-goat. [Note: The preceding statements involve efforts to no gain].

Ẹ̀ṣù l'àá jẹ́kí N kó ọrọ̀ délé.

It is *Ẹ̀ṣù* (the *òrìṣà* of opportunity and crossroads tests) who will allow that I bring riches home.

Ètùtù: Dà epo sílẹ̀ nínú ilé tàbí n'íta, àbí kí o dà epo sórí Ẹ̀ṣù.

An *ètùtù*: Pour palm oil (which is used to tone down that which is potentially unruly) to the ground inside the home or outdoors, or you ought to pour palm oil onto (the talisman of) *Ẹ̀ṣù*.

Ọ̀sá Ìwòrì

[Back to Ọ̀sá]

10.03 *Ọ̀sá* (taking timely action) is helped by *Ìwòrì* (seeing things clearly).

Ọ̀sá wò ó. Ìwòrì wò ó. Ohun tí a bá jọ wò, gẹ́gẹ́ ni ígún.

Ọ̀sá looks at it. *Ìwòrì* looks at it. That which we happen to come together to look at, it is exactly right.

Ìmọ̀ràn ní íṣe ẹ̀gbọ́n Ẹ̀dú. Ìmọ̀ràn, mo dá ọ tẹ́lẹ̀ kí N tó dá ikin.

It is Careful-consideration that is the elder sibling of *Ẹ̀dú* (Jet-black, a name of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom). Careful-consideration, I cast you beforehand before I reach the point of casting *ikin* (sacred palm kernels that are used to perform *Ifá* divination).

Ifá ní ẹnìkan wà tí kí ó fi làákàyè. Kí olúwarẹ̀ wá rúbọ. Kí ó sì wá ṣe ìbọ fún Ẹ̀là, afi inú ṣe ọgbọ́n. Báyìí ni yóò lè rò nkan rẹ̀ wò.

Ifá says that there is someone who ought to use good sense. The person in question ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Ẹ̀là*, the one who uses (his) insides

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to practice wisdom. It is in this manner that he will be able to give his affair careful consideration.

Extra: When dealing with matters, begin by using good sense.

Ọ̀sá Òdí

[Back to Òsá]

10.04a *Ọ̀sá* (taking timely action) is hindered by *Òdí* (blockage or enemies).

Ọ̀nà Ọ̀sá kò ì là. Ọ̀nà Ọ̀sá mà dí o! Ẹ̀là ní: "Ẹbọ ni kí a ṣe kí ọ̀nà baà lè là fún Ọ̀sá."
The way of *Ọ̀sá* is not yet split open. The way of *Ọ̀sá* is indeed blocked! *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) said: "It is *ẹbọ* that ought to be done so that the way may be able to split open for *Ọ̀sá*."

Ẹbọ: Fi fìtílà, epo, àti ẹgbàárin owó. Tàn fìtílà náà nígbàtí o bá ńṣẹ ẹbọ lọ́wọ́. Fi àkóse Ifá.
An *ẹbọ*: Use a candle, palm oil (which is used to tone down that which is potentially unruly), and money worth 8000 cowries. Light the aforementioned candle when you happen to be doing the *ẹbọ* at hand. Use *Ifá* medicine.

Àkóse Ifá: Pò ewé ilá pẹ̀lú ọṣẹ fún wíwẹ̀.
Ifá medicine: Mix okra leaves (*Abelmoschus esculentus*: used to make someone slippery against the grip of negative energy) together with soap for cleansing yourself.

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10.04b *Ọ̀sá* (taking timely action) is helped by *Òdí* (having a sound foundation).

Bí èèyàn bá l'órí-ire, bí kò n'íwà-rere, àìsí ìwà rere ni yóò bà orí òun jẹ́.
If a human being happens to have good luck, (but) if he does not have good conduct, then it is the absence of good conduct that will spoil his luck.

Ifá ní ẹnìkan wà tí kí ó mú ìwà rere hù. Kí olúwarẹ̀ wá rúbọ.
Ifá says that there is someone who ought to take good conduct to develop. The person in question ought to come doing *ẹbọ*.

Ọ̀sá Ìrosùn

[Back to Òsá]

10.05 *Ọ̀sá* (taking timely action) helps *Ìrosùn* (patiently persevering through difficulty).

Kẹ́kẹ́ pa rere, Ọ̀sá Ìrosùn. Ayé kẹ́lẹ́ n'ígbín wá, Ọ̀sá Ìrosùn.
Silence fell well (that is, things quieted down completely), *Ọ̀sá Ìrosùn*. It is a stealthy life that the snail (whose slow movement symbolizes calmness and caution that avert trouble) looks for, *Ọ̀sá Ìrosùn*.

A díf á fún Alágẹmọ. A ní kí ó maa fi ẹ̀sọ̀-ẹ̀sọ̀ ṣe ayé. Báyìí ni ayé Alágẹmọ óò tutù. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
Ifá divination was performed for Chameleon. It was said that he ought to be using caution-caution to practice life. It was in that manner that the life of Chameleon would be cool. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

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Kò pẹ́; kò jìnnà. Ayé Alágẹ̀mọ wá tutù jù omi lọ.
It did not take long; it was not far away. The life of Chameleon came being cool more than water.

Extra: Cautious gradual efforts will culminate in success.

Ọ̀sá Ọ̀wọ́nrín
[Back to Òsá]

10.06 *Ọ̀sá* (taking timely action) helps *Ọ̀wọ́nrín* (taking measured action; walking honorably).

Iṣẹ́ n'ìṣe ìtọ́jú. Òwò ṣíṣe n'ìbèèrè.
It is (one's) work that is an act of caring. It is doing business (that is, one's dealings) that is a matter of asking questions. [Note: Here are two examples of giving attention to the quality of one's deeds].

A dífá fún Ọmọ-Ẹ̀là nígbàtí yóò fọwọ́bà ire. A ní kí ó dì baba láíláí mú, kí ó dì baba ìgbàaní mú. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Èṣù.
Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when he would lay hands on good things. It was said that he ought to take hold of ancient ancestors, that he ought to take hold of ancestors of ancient times. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests).

Tal'ó wá ṣe tí mo lájé? Ọpẹ́lọpẹ́ baba láíláí; ọpẹ́lọpẹ́ baba ìgbàaní. Tal'ó wá ṣe tí mo l'áya? Ọpẹ́lọpẹ́ baba láíláí; ọpẹ́lọpẹ́ baba ìgbàaní.
Who comes causing me to have money? I give thanks to ancient ancestors; I give thanks to ancestors of ancient times. Who comes causing me to have spouses? I give thanks to ancient ancestors; I give thanks to ancestors of ancient times.

Tal'ó wá ṣe tí mo bímọ? Ọpẹ́lọpẹ́ baba láíláí; ọpẹ́lọpẹ́ baba ìgbàaní. Tal'ó wá ṣe tí mo n'íre gbogbo? Ọpẹ́lọpẹ́ baba láíláí; ọpẹ́lọpẹ́ baba ìgbàaní.
Who comes causing me to beget children? I give thanks to ancient ancestors; I give thanks to ancestors of ancient times. Who comes causing me to have every good thing? I give thanks to ancient ancestors; I give thanks to ancestors of ancient times.

Extra: [an *Akan* saying] *Woforo dua pa a na yɛpia wo* (It is when you climb a good tree that we push you).

Ọ̀sá Ọ̀bàrà
[Back to Òsá]

10.07a *Ọ̀sá* (taking timely action) hinders *Ọ̀bàrà* (asserting oneself with dignity).

Ojo ni íbarajẹ́.
It is the coward who gives way to fear.

A dífá fún Akèrègbè, tí ó gbékèlé obìnrin àti ọmọdé. A ní kí Akèrègbè wá rúbọ kí àwọn tí íṣe ẹlẹgbẹ́ lẹ́hìn rẹ̀, wọ́n má baà yè é sílẹ̀ lójijì l'ọ́jọ́ tí ó wà nínú ọlá rẹ̀. Ó kọ̀; kò rúbọ.

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Ifá divination was performed for Calabash, who put trust in women and youngsters. It was said that Calabash ought to come doing *ẹbọ* so that they who are companions behind him, they may not disappoint him suddenly on the day when he is in his glory. He refused; he did not do *ẹbọ*.

Extra: Some whom one has trusted may disappoint him when he most expects their support.

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10.07b *Ọ̀sá* (taking timely action) hinders *Ọ̀bàrà* (asserting oneself with dignity).

Ọ̀sá Ọ̀bàrà, a dífá fún Ẹ̀gúsí, tí írè oko àlerò ọdún.
Ọ̀sá Ọ̀bàrà, *Ifá* divination was performed for Melon-seed, who was going to the farm according to yearly custom.

A ní kí ó wá rú ẹbọ ìgbẹ̀yìn. A ní kí ó sì wá rú ẹbọ ìṣẹ́gun. Ó kọ̀; kò rúbọ.
It was said that he ought to come doing *ẹbọ* for things-to-end-well. It was said that he ought moreover to come doing *ẹbọ* for victory. He refused; he did not do *ẹbọ*.

Ǹjẹ́, gbogbo oore tí Ẹ̀gúsí ṣe fún olóko, kò kúnlójú. Kùnmọ̀ ni olóko ńfi gbá a.
Therefore, all the acts of goodness that Melon-seed did for the farmer, he (the farmer) was not grateful. It was a club that the farmer was using to strike him (when pounding Melon-seed to make soup).

Extra: [*Dilogún* 9-6] He who is not well-acquainted with his friend is not well-acquainted with his enemy.

Ọ̀sá Ọ̀kànràn

[Back to Ọ̀sá]

10.08 *Ọ̀sá* (taking timely action) hinders *Ọ̀kànràn* (touching trouble).

Ọ̀sá Ọ̀kànràn, a dífá fún Àgbọ̀nrín. A ní kí ó wá rúbọ kí ọ̀ràn ìwọ̀sí tó dé, kí ó má baà kú s'ọ́wọ́ ọ̀tá, kí ó baà lè gbà ara rẹ̀ sílẹ̀. Ó kọ̀; kò rúbọ.
Ọ̀sá Ọ̀kànràn, *Ifá* divination was performed for Deer. It was said that he ought to come doing *ẹbọ* before matters of insult reached the point of happening, so that he may not die at the hands of an opponent, so that he may be able to rescue himself. He refused; he did not do *ẹbọ*.

Àgbọ̀nrín ní: "Ìwo mi tó kọ̀ ìyà." A ní: "Láti òkèèrè l'ọ̀tá óò maa fi ọ̀ràn ránṣẹ́ tí yóò maa kàn ẹ l'ára." Ó ní: "Ìwo mi ti tó dáàbòbò mi." Ṣùgbọ́n ìwo rẹ̀ kò tó.
Deer said: "My horns are sufficient to reject distress." It was said: "It is from distant lands that opponents will be sending trouble that will be affecting you." He said: "My horns have already been sufficient to protect me from danger." But his horns were not enough.

Extra: **1.** [The Bible, Proverbs 27:12] A clever one foresees something bad (and) hides himself (that is, keeps himself out of its range); simpletons overstep (and) pay the penalty (that is, suffer the consequences resulting from taking an erroneous course of action). **2.** Do not overrate your ability to handle a challenge.

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Ọ̀sá Ògúndá

[Back to Ọ̀sá]

10.09 *Ọ̀sá* (taking timely action) helps *Ògúndá* (clearing a way).

Àṣùwà dá ọ̀run. Àṣùwà dá ayé. Ire gbogbo wá di àṣùwà.

Grouping together created the spirit world. Grouping together created earth. All good things came becoming a grouping together.

Irun pé ṣùṣù; wọ́n gbà orí. Omi pé ṣùṣù; wọ́n di òkun. Igi pé ṣùṣù; wọ́n di igbó. Erúwà pé ṣùṣù; wọ́n di ọ̀dàn. Ìràwọ̀ pé ṣùṣù; wọ́n gbà ọ̀run. Ìtà pé ṣùṣù; wọ́n bò ilẹ̀.

Hairs assembled intensely; they took over the head. Bodies of water assembled intensely; they became an ocean. Trees assembled intensely; they became a forest. Gamba grasses assembled intensely; they became a savannah. Stars assembled intensely; they took over the sky. Yellow ants assembled intensely; they covered the ground.

Ǹjẹ́, bí orí kan bá sunwọ̀n, yóò ràn igba. Orí mi tí ó sunwọ̀n l'ó ràn yín. Orí yín tí ó sunwọ̀n l'ó ràn mi. Bí orí kan bá sunwọ̀n, yóò ràn igba.

Therefore, if one head happens to be good, then it will affect two hundred. It is my head that is good that affects y'all. It is your heads that are good that affects me. If one head happens to be good, then it will affect two hundred.

Extra: There is beneficial strength in united efforts that are properly directed.

Ọ̀sá Méjì

[Back to Ọ̀sá]

10.10a *Ọ̀sá* (taking timely action) is doubled.

Ìgbà ìgbà-ọ̀hún, ìgbà ìwòyí nísinsìnyìí, ìgbà ọ̀la tí íbọ̀ – kò sí ìgbà tí mo là tí N kò níí ṣe rere l'áyé.

The period of times-gone-by, the period of the present time just now, the period of tomorrow that is coming – there is no period in which I am prosperous that I will not do good things in life.

A dífá fún Ọmọ-ìyèré ìgbà òjò, tí íbẹ̀ láárín ìṣẹ́. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Ifá divination was performed for *Ọmọ-ìyèré* (Ashanti pepper seed) of the rainy season, who was in the midst of poverty. It was said that she ought to come doing *ẹbọ*. She heard; she did *ẹbọ*.

Ìgbà òjò ni ìpọ́njú Ọmọ-ìyèré mọ. Bí ó bá di ìgbà ẹ̀rùn tán, yóò di onígba okùn, yóò di onígba idẹ o!

It was the rainy season to which the distress of *Ọmọ-ìyèré* was limited. If it happens to become the dry season completely, then she will become the possessor of 200 *okùn* beads (which are worn by royalty), she will become the possessor of 200 pieces of brass! [Note: Ashanti pepper seeds flourish during the dry season and not during the rainy season].

Extra: [*Qōhelet* (Ecclesiastes) 3:1] (There is) for everyone an allocated time, and (there is) a time for every desired goal under the heavens.

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10.10b *Ọ̀sá* (taking timely action) is doubled.

Ẹ̀là wẹ̀rẹ́, awo abẹ́ Òwú, l'ó dífá fún Òwú, arọ̀-bùjẹ l'ẹ́nu ọmọ ẹyẹ, nígbàtí íbẹ nínú ìṣòro nítorí àwọn ọmọ ẹyẹ.

It was *Ẹ̀là wẹ̀rẹ́*, the priest of the underside of Cotton-wool, who performed *Ifá* divination for Cotton-wool, the one who was tender to be chewed in the mouth of the birds (a reference to bird-people), when he was in difficulty because of the birds.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Òrìṣànlá, bàntà-banta nínú àlà.

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Òrìṣànlá* (the *òrìṣà* of moral sense), the immense one in white clothing (which symbolizes the effort to maintain cleanness).

Ìṣojú gbogbo ẹyẹ l'Òwú là.

It was in the presence of all of the birds that Cotton-wool became prosperous.

Ifá ní ẹnìkan wà tí íbẹ nínú ìṣòro nítorí àwọn ẹlẹyẹ. Wọ́n kò jẹ́kí olúwarẹ̀ rí ojútùú ayé rẹ̀; wọ́n kò jẹ́kí ó ní láárí. Kí ó wá rúbọ. Kí ó sì wá dì Òrìṣànlá mú. Báyìí ni yóò ṣẹ́gun àwọn ẹlẹyẹ.

Ifá says that there is someone who is in difficulty because of *ẹlẹyẹ* (bird-people, a nickname of psychic agents). They do not allow that the person in question solve the problems of his life; they do not allow that he have importance. He ought to come doing *ẹbọ*. He ought moreover to come taking hold of *Òrìṣànlá*. It is in this manner that he will overcome *ẹlẹyẹ*.

Ọ̀sá Ìká

[Back to Ọ̀sá]

10.11 *Ọ̀sá* (taking timely action) hinders *Ìká* (ill conduct or ill luck).

Gbọingbọin l'ó dífá fún Òkè nígbàtí íbẹ láàárín òtá. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

It was Firm-firm who performed *Ifá* divination was performed for Mountain when he was in the midst of opponents. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Ǹjẹ́, ogúnlénírinwó ọkọ́ ni bọ̀ Òkè jagun. Wọ́n gbìyànjú, ṣùgbọ́n wọ́n run lẹ́nu. Ọgọ́talélégbèje àdá ni bọ̀ Òkè jagun. Wọ́n gbìyànjú, ṣùgbọ́n wọ́n run lẹ́nu. Ẹ̀ẹ́dégbèje àáké ni bọ̀ Òkè jagun. Wọ́n gbìyànjú, ṣùgbọ́n wọ́n run lẹ́nu.

Therefore, it was 420 hoes that approached Mountain to fight a war. They made attempts, but they perished at the mouth (that is, their blades broke). It was 1460 machetes that approached Mountain to fight a war. They made attempts, but they perished at the mouth. It was 1300 axes that approached Mountain to fight a war. They made attempts, but they perished at the mouth.

Òkè kò jẹ, Òkè kò mu. Òkè kò rù, Òkè kò fọn. Afẹ́fẹ́ kò rú Òkè gbésẹ̀. Jàmbá kò lè sọ́ Òkè. Òkè ńdúró gbọingbọin.

Mountain does not eat, Mountain does not drink. Mountain does not lose weight, Mountain does not become thin. The wind does not incite Mountain to make a move. Mishaps are not able to pierce Mountain. Mountain is standing firmly.

Extra: In the face of opposition, morally have the fortitude and stability of a mountain.

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Ọ̀sá Òtúrúpọ̀n

[Back to Ọ̀sá]

10.12 *Ọ̀sá* (taking timely action) helps *Òtúrúpọ̀n* (being productive).

O rí ẹni tí ó wí fún ẹ. Tàbí ǹjẹ́ o kò rí ẹni tí ó wí fún ẹ? O mà rí ẹni tí ó wí fún ẹ. Ìwọ l'ó kì ífẹ́ gbọ́.

You saw people who told you (good advice). Or did you not see people who told you? You indeed saw people who told you. It was you who never wanted to listen.

Extra: [The Bible, Proverbs 12:15] The way of a wayward one is satisfactory in his own eyes, but one who listens obediently to sagacious advice is a wise one.

Ọ̀sá Òtúrá

[Back to Ọ̀sá]

10.13 *Ọ̀sá* (taking timely action) helps *Òtúrá* (averting a worrisome situation).

Ọfọ̀: Òtítọ́ n'ìwà Ẹlẹ́dàá. Òtítọ́ l'ọ̀rọ̀ tí kò lè ṣubú. Ifá l'òtítọ́. Òtítọ́ l'ọ̀rọ̀ tí kò lè bàjẹ́ – agbára nlá, ajùlọ, ire àìl'ópin.

Incantation: It is truth that is the character of *Ẹlẹ́dàá* (Creator God). It is truth that is the word that is not able to fall. It is *Ifá* that is truth. It is truth that is the word that is not able to be spoiled – great ability, one that surpasses (all), good things not having an end.

A dífá fún àwọn ọmọ aráyé. A ní kí wọ́n maa ṣòtítọ́.

Ifá divination was performed for the people of the world. It was said that they ought to be practicing truth.

Ṣòtítọ́, ṣòdodo. Ẹni tí ó ṣòtítọ́ l'Ẹlẹ́dàá ńgbè.

Practice truth, practice righteousness. It is the person who practices truth whom *Ẹlẹ́dàá* (Creator God; Man's godself) is supporting.

Àkóse Ifá: Pè ọfọ̀ náà s'íyẹ̀ròsùn tí o ti tẹ̀ lí Ọ̀sá Òtúrá. Pò ìyẹ̀ròsùn yìí pẹ̀lú ẹ̀kọ fún mímu tàbí epo fún lílá kí o baà lè mọ òtítọ́.

Ifá medicine: Pronounce the aforementioned incantation to *ìyẹ̀ròsùn* that you have imprinted with *Ọ̀sá Òtúrá*. Mix this *ìyẹ̀ròsùn* together with maize porridge for drinking or with palm oil (which is used to tone down that which is potentially unruly) for licking so that you may be able to limit yourself to truth.

Extra: Limit yourself to that which conforms to divine standards.

Ọ̀sá Ìrẹtẹ̀

[Back to Ọ̀sá]

10.14 *Ọ̀sá* (taking timely action) is hindered by *Ìrẹtẹ̀* (unwholesome influences).

Bí ẹni kò l'ọ́lá, kí ẹni má fi ohun ọlá. Bí èèyàn kò tó ọlọ̀tọ̀, kí ó má fi ohun ọlọ̀tọ̀. Ẹni tí kò tó géndé, kí ó má mí bí i.

If one does not have honor, then he ought not to apply himself to affairs of honor. If a person does not attain to being a respectable, well-to-do person, then he ought not to apply himself to

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affairs of a respectable, well-to-do person. A person who does attain to being a muscular young man, he ought not to breathe like one.

Extra: [*Dilogún* 9-16] However much you disguise yourself as wise, your ignorance always reveals you.

Ọ̀sá Ọ̀ṣẹ́

[Back to Òsá]

10.15a *Ọ̀sá* (taking timely action) helps *Ọ̀ṣẹ́* (overcoming through joyful optimism; overcoming trouble).

Mo sá fún ìṣẹ́. Mo yà fún òṣì.
I run away from poverty. I steer clear of deficient circumstances.

A dífá fún Ọmọ-Ẹ̀là. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom). It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Mo sá fún ìṣẹ́. Mo yà fún òṣì. Ǹjẹ́ èyin kò mọ̀ pé ewé ire l'Ọmọ-Ẹ̀là ńfi í wẹ̀?
I run away from poverty. I steer clear of deficient circumstances. Do you not know that it is *ire* leaves (*Funtumia elastica*: used to attract blessings) that *Ọmọ-Ẹ̀là* is using to cleanse himself?

Àkóse Ifá: Fi ewé ire fún wíwẹ̀ orí.
Ifá medicine: Use *ire* leaves for cleansing the head.

Extra: With suitable spiritual effort, one will attract helpful circumstances.

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10.15b *Ọ̀sá* (taking timely action) helps *Ọ̀ṣẹ́* (overcoming trouble).

Ọ̀sá kò ṣẹ̀. Ọ̀sá kò rò. Ẹni tí a rò pé ó ṣẹ̀ ẹni, kò ṣẹ̀ ẹni.
Ọ̀sá did not sin. *Ọ̀sá* did not scheme. The person whom we thought that offended us, he did not offend us.

A dífá fún Ọ̀wà, tí ífi ojú olè wò ẹnìkan tí kò ṣẹ̀.
Ifá divination was performed for 'One who digs up dirt', who was putting the face of a thief on someone who did not offend.

A ní kí ó wá rúbọ kí Èṣù má baà tì í lọ dúnrunmọ́ èèyàn kan tí kò ṣẹ̀ é.
It was said that he ought to come doing *ẹbọ* so that *Èṣù* (the *òrìṣà* of opportunity and crossroads tests) may not push him to go falsely accusing a person who did not offend him.

Extra: [The Bible, Proverbs 3:30] You ought not to contend with a person for no good reason, if he has not treated you badly.

Ọ̀sá Òfún

[Back to Òsá]

10.16 *Ọ̀sá* (taking timely action) is helped by *Òfún* (acting with rectitude).

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Ẹ̀là ní Ọ̀sá Òfún. Mo ní Ọ̀sá Òfún.

Ẹ̀là (the *òrìṣà* of knowledge and wisdom) said *Ọ̀sá Òfún*. I said *Ọ̀sá Òfún*.

A ńsá fún ejò kí ó má baà lè bù ẹni jẹ. A ńsá fún erin kí ó má baà lè mú ẹni. A ńsá fún ẹfọ̀n kí ó má baà lè bá ẹni jà. A ńsá fún iná kí ó má baà lè jó ẹni.

We are running away from the snake so that it may not be able to bite us. We are running away from the elephant so that it may not be able to get us. We are running away from the buffalo so that it may not be able to engage us in fighting. We are running away from fire so that it may not be able to burn us.

A ńsá fún igbèsè kí ọmọ aráyé má baà lè fi ẹni ṣe ẹlẹ́yà. A ńsá fún ohun olóhun kí a má baà lè di olè. A ńsá fún èèwọ̀ kí ibi rẹ̀ má baà lè mú ẹni. Àwọn kì ísá fún ohunkóhun nínú ayé, adùn kò sí fún wọn, àjẹ-pẹ́ ayé kò sí.

We are running away from debt so that people of the world may not be able to use us to make ridicule. We are running away from the owner's property so that we may not be able to become thieves. We are running away from the taboo so that its badness may not be able to get us. Those who never run from anything in the world, there is no sweetness for them, there is no enjoying the world for long.

A dífá fún àwọn èèyàn. A ní kí wọ́n wá rúbọ kí wọ́n baà lè mọ̀ ohun tí ẹni ìbá sá fún. Apákan wọn l'ó rúbọ. A ní: "Ẹ̀yin tí ẹ rúbọ óò pẹ́ nínú ayé. Ayé óò maa dùn fún yín."

Ifá divination was performed for human beings. It was said that they ought to come doing *ẹbọ* so that they may be able to know that which one ought to run away from. It was one side of them who did *ẹbọ*. It was said: "You who did *ẹbọ* will last long in the world. The world will always be sweet for you."

Extra: [The Bible, Proverbs 27:12] A clever one foresees something bad (and) hides himself (that is, keeps himself out of its range); simpletons overstep (and) pay the penalty (that is, suffer the consequences resulting from taking an erroneous course of action).

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A11 Ìká as the right leg

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Ìká Ogbè	*Ìká Ìrosùn*	*Ìká Ògúndá*	*Ìká Òtúrá*
Ìká Òyèkú	*Ìká Òwónrín*	*Ìká Òsá*	*Ìká Ìrẹtẹ̀*
Ìká Ìwòrì	*Ìká Òbàrà*	*Ìká Méjì*	*Ìká Òṣẹ́*
Ìká Òdí	*Ìká Òkànràn*	*Ìká Òtúrúpòn*	*Ìká Òfún*

Ìká Ọ̀yẹ̀kú

[Back to Ìká]

11.02 *Ìká* (ill conduct or ill luck) hinders *Ọ̀yẹ̀kú* (not missing out on bright possibilities).

Àrísa-iná l'ó dífá fún Aaka nígbàtí àwọn ọmọ aráyé ńfi í ṣe ẹlẹ́yà nítorí ìwà ojo. Bí a pè Aaka n'íjà, yóò kákò nítorí pé kí ó má baà tẹ́, kí ó má baà farapa, kí ó má baà kú. Nípa ìwà yìí, ó di ẹni yẹpẹrẹ.

It was Fear-of-fire who performed *Ifá* divination for Pangolin (an animal that coils into a ball when threatened) when the people of the world were using him to make ridicule because of cowardly conduct. If Pangolin was called to a fight, then he would coil himself up so that he may not fall into disgrace, so that he may not suffer an injury, so that he may not die. Through this conduct, he became an insignificant person.

A ní kí Aaka wá rúbọ kí ó baà lè n'íyì nínú ayé.

It was said that Pangolin ought to come doing *ẹbọ* so that he may be able to have honor within the world.

Extra: [a saying from Anaïs Nin] Life shrinks or expands in proportion to one's courage.

Ìká Ìwòrì

[Back to Ìká]

11.03 *Ìká* (ill conduct or ill luck) hinders *Ìwòrì* (good things becoming seen).

Ṣe ara rẹ̀, ṣe ara rẹ̀. Ẹni tí ó dà eérú l'eérú ńtọ̀. Ṣe ara rẹ̀, ṣe ara rẹ̀. Ṣìkàṣìkà fi ìdájì ṣe ara rẹ̀.

He damages himself, he works against himself. It is the person who pours ashes whom the ashes follow. He damages himself, he works against himself. An evildoer uses half to damage himself.

A dífá fún 'Inú kò gún', tí ígbèrò ibi. A ní kí ohun búburú tí ó maa ṣe yìí, yóò dẹ̀yìn bọ̀wá bà á jẹ́. A ní kí ó wá rúbọ kí ó baà kọ̀ ìwà ìkà sílẹ̀.

Ifá divination was performed for 'Insides are not right', who was intending something bad. It was said that this bad thing that he was intending to do, it would turn back to come ruining him. It was said that he ought to come doing *ẹbọ* so that he may abandon unrighteous conduct.

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Ifá ní ẹnìkan wà tí kí ó wá rúbọ kí ó baà kọ̀ àṣìṣe rẹ̀ sílẹ̀ tí yóò dẹ̀yìn bọ̀wá bà á jẹ́.
Ifá says that there is someone who ought to come doing *ẹbọ* so that he may abandon mistakes (that is, wrong actions, beliefs, or judgments) that would turn back to come ruining him.

Ìká Ìrosùn
[Back to Ìká]

11.05 *Ìká* (ill conduct or ill luck) hinders *Ìrosùn* (patiently persevering through difficulty).

Ìgbà tí Ìká kò l'ósùn, kín'ímú ṣawo?
The time when *Ìká* does not have an *Ifá* staff (an emblem of priestly office), what is it that he is taking to do (his) spiritual practice?

A dífá fún Ifátọ́lá, tí íṣe ọmọ Ẹ̀là, tí ílọ gbé àkún Òrìṣànlá bọ ọrùn.
Ifá divination was performed for *Ifátọ́lá* (a personal name meaning '*Ifá* touches honor'), who was a child of *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), (but) who went carrying the beads of *Òrìṣànlá* (the *òrìṣà* of moral sense) to wear on (her) neck. [Note: Here is someone who is not attentive to the demands of her situation].

A ní kí ó wá rúbọ. Kí ó sì wá ṣe ìbọ fún Ẹ̀là, afi inú ṣe ọgbọ́n.
It was said that she ought to come doing *ẹbọ*. She ought moreover to come doing *ìbọ* for *Ẹ̀là*, the one who uses (his) insides to practice wisdom.

Èrò Ìpo, èrò Ọ̀fà, ǹjẹ́ ẹ̀yin kò wá wò ọmọ aráyé bí wọ́n tí ígbé ọmọ Ọbà fún Ọ̀ṣun?
Travelers to *Ìpo* town, travelers to *Ọ̀fà* town, do you not come looking at people of the world like those who are handing a child of *Ọbà* over to *Ọ̀ṣun*? [Note: According to legend, *Ọbà* and *Ọ̀ṣun* were rival wives of *Ṣàngó*, the deified *Ọ̀yọ́* king].

Extra: [The Bible, Proverbs 19:2] Moreover, with no insightful knowledge, enthusiasm is not good, and one who makes haste with (his) two feet is one who goes astray.

Ìká Ọ̀wọ́nrín
[Back to Ìká]

11.06 *Ìká* (ill conduct or ill luck) is hindered by *Ọ̀wọ́nrín* (walking honorably).

Ìkà-èèyàn kì íwọ̀n ohun tirẹ̀ kí ó tó ṣe é.
An evil person never weighs a thing of his before he reaches the point of doing it.

A dífá fún Alábámọ̀. A ní kí ó wá rúbọ kí ó baà lè maa ṣe ohun rere. Ó kọ̀; kò rúbọ.
Ifá divination was performed for 'Possessor of regret'. It was said that he ought to come doing *ẹbọ* so that he may be able to be doing good things. He refused; he did not do *ẹbọ*.

Ìká Ọ̀bàrà
[Back to Ìká]

11.07 *Ìká* (ill conduct or ill luck) hinders *Ọ̀bàrà* (asserting oneself with dignity).

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Ìká ba, Ọ̀bàrà ba. Ọ̀bàrà ni kọ̀ bá kùnmọ̀.
Ìká hides himself, *Ọ̀bàrà* hides himself. It was *Ọ̀bàrà* who refuses to get hit with a club.

A dífá fún 'Ẹni tí a gbà á n'ímọ̀ràn, ṣùgbọ́n kò gbọ́', èyítí yóò maa dún lábẹ́ aṣọ egúngún.
Ifá divination was performed for 'Person whom we advised, but he did not listen', the one who would be uttering sounds (as a spiritual entity) beneath the costume of a ceremonial ancestor masquerader. [Note: Here *Ifá* is euphemistically saying that being too headstrong leads to bodily death].

A ní kí ó wá rúbọ. Kí ó sì wá ṣe ìbọ fún egúngún. Lẹ́yìn náà, kí ó fi ojúbọ egúngún balẹ̀.
It was said that he ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *egúngún* (honorable ancestors). After this, he ought to set up an *egúngún* shrine.

Èrò Ìpo, èrò Ọ̀fà, ǹjẹ́ ẹ̀yin rí Ifá ńṣe l'ọ́rọ̀ gangan?
Travelers to *Ìpo* town, travelers to *Ọ̀fà* town, do you not see *Ifá* taking action in the matter firmly?

Extra: [The Bible, Proverbs 29:1] A person of (numerous) admonishments, one who is stiff-necked, will suddenly be rendered ineffective with no remedy.

Ìká Ọ̀kànràn

[Back to Ìká]

11.08 *Ìká* (engaging in ill conduct; experiencing ill luck) is helped by *Ọ̀kànràn* (touching trouble). *Ìká* (reaping a reward) is helped by *Ọ̀kànràn* (giving something good its turn).

Ìtọ́ l'ó dífá fún Ọwọ́.
It was Being-right who performed *Ifá* divination for Hands.

A ní kí Ọwọ́ wá rúbọ kí ohun rere gbogbo baà lè wá s'íkáwọ́ wọn, kí ohun búburú má baà lè kàn án l'ára. Wọ́n kọ̀; wọ́n kò rúbọ.
It was said that Hands ought to come doing *ẹbọ* so that every good thing may be able to come to their control, so that evil things may not be able to touch them. They refused; they did not do *ẹbọ*.

A ní: "Àti ire àti ibi l'Ọwọ́ óò maa kàn."
It was said: "It is both good things and bad things that Hands will be touching."

Extra: [The Bible, Proverbs 16:17] The high way of upright ones is to turn themselves aside from what is bad; one who watches over his spirit is one who safeguards his conduct.

Ìká Ògúndá

[Back to Ìká]

11.09 *Ìká* (reaping a reward) is helped by *Ògúndá* (having the courage to take right action).

Ògún, dá mi láre. Ògún, jọ̀wọ́ gbè mi. Kò sí ẹni tí ó l'ẹ́jọ́ tàbí ìjà, tí kì íwí pé kí Ògún jọ̀wọ́ gbè òun. Ẹni tí íṣe rere, yóò rí ire. Dandan ẹni rere l'Ògún óò gbè.
Ògún (the *òrìṣà* of iron and war), judge me innocent. *Ògún*, please support me. There is no one who has an issue or a fight, who never asks *Ògún* to please support him. A person who is

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practicing that which is good, he will see good things. Surely it is a good person whom *Ògún* will support.

A dífá fún Adé-tutù, ọmọ ojo tí kò fi ọkàn bà lé ẹ̀mí, akú-dé-ìdájì kí ìjà tó dé. A ní kí ó wá rúbọ. Ó kọ̀; kò rúbọ.

Ifá divination was performed for 'One who arrived cold', child of the coward who did not put heart into his breath (that is, who did not breathe confidently), the one who was half-dead before the fight reached the point of arriving. It was said that he ought to come doing *ẹbọ*. He refused; he did not do *ẹbọ*.

Extra: [The Bible, Psalm 26:1] Judge me innocent, *Haʾel* (God), because in my moral wholesomeness, I have walked, (and in) *Haʾel* (God) have I put trust to not fail; I do not waver.

Ìká Ọ̀sá

[Back to Ìká]

11.10 *Ìká* (ill conduct or ill luck) helps *Ọ̀sá* (running away from a challenge).

Ìwà búburú ńmú ẹni ṣe ojo.

Bad conduct causes a person to be a coward.

A dífá fún Olè. A ní Olè kò maa láyà bí olóhun. A ní kí ó wá rúbọ kí ó baà lè gbà ọ̀nà òtítọ́-inú ní ohun. Ó kọ̀; kò rúbọ.

Ifá divination was performed for Thief. It was said that Thief was not being courageous like the owner (from whom he stole). It was said that he ought to come doing *ẹbọ* so that he may be able to accept a way of truthfulness with regard to (acquiring) things. He refused; he did not do *ẹbọ*.

Ifá ní ẹnìkan wà tí kí ó gbà ọ̀nà èsọ̀ n'íwà rẹ̀. Kí olúwarẹ̀ wá rúbọ kí ó baà lè kọ̀ àṣìṣe rẹ̀ sílẹ̀.

Ifá says that there is someone who ought to accept a way of careful attention regarding his conduct. The person in question ought to come doing *ẹbọ* so that he may be able to abandon his mistakes (that is, wrong actions, beliefs, or judgments).

Àkóse Ifá: Lò ewé èsọ̀ àti ewé wọ́rọ̀ láti sè jẹ gẹ́gẹ́bí ọbẹ̀ pẹ̀lú ìgbín mẹ́rin.

Ifá medicine: Use *èsọ̀* leaves (*Elytraria marginata*: used to further careful attention) and *wọ́rọ̀* leaves (which are used to establish a cool peace that keeps harmful influences away) to cook and eat according to a soup together with 4 snails (whose slow movement symbolizes calmness and caution that avert trouble).

Extra: Have the courage to abandon improper behavior.

Ìká Méjì

[Back to Ìká]

11.11 *Ìká* (reaping a reward) is doubled.

Ìbà-réré, awo Iná, l'ó dífá fún Iná.

It was 'Paying respect from afar', the priest of Fire, who performed *Ifá* divination for Fire. [Note: The way in which one rubs his hands to warm them before a fire is similar to the way in which one moves his hands to pay respect before a ruler].

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A ní ibikíbi tí Iná bá fi orí lé, ni yóò jẹ ọ̀nà fún un. Orí rẹ̀ óò là ọ̀nà fún un. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Orí Ẹlẹ́dàá.
It was said that wherever Fire happened to put his head on, it was there that he would eat a road for himself. His head would open a way for him. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Orí Ẹlẹ́dàá* (Man's godself).

Ifá ní ẹnìkan wà tí ífẹ́ ṣe ohun kan. Kí olúwarẹ̀ wá rúbọ kí Orí rẹ̀ baà lè là ọ̀nà fún un.
Ifá says that there is someone who is wanting to do a thing. The person in question ought to come doing *ẹbọ* so that his *Orí* may be able to open a way for him.

Extra: The power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Attune yourself to *Orí Ẹlẹ́dàá* (Man's godself) so that you may open a suitable road to achievement.

Ìká Òtúrúpọ̀n
[Back to Ìká]

11.12 *Ìká* (ill conduct or ill luck) is hindered by *Òtúrúpọ̀n* (being productive).

Bàájẹ́-bàájẹ́ dé. Ó bá ẹni lọ́dọ̀ Túnnişe-túnnişe.
'That which spoils him' arrived. He found us in the presence of 'That which improves us'.

Ifá ní ẹnìkan wà tí kí ó wá rúbọ kí Bàájẹ́-bàájẹ́ má baà lè bà ìwà rẹ̀ jẹ́. Kí olúwarẹ̀ sì wá ṣe ìbọ fún Orí Ẹlẹ́dàá.
Ifá says that there is someone who ought to come doing *ẹbọ* so that 'That which spoils him' may not be able to spoil his character. The person in question ought moreover to come doing *ìbọ* for *Orí Ẹlẹ́dàá* (Man's godself).

Extra: [The Bible, Proverbs 16:17] The high way of upright ones is to turn themselves aside from what is bad; one who watches over his spirit is one who safeguards his conduct.

Ìká Òtúrá
[Back to Ìká]

11.13 *Ìká* (ill conduct or ill luck) is hindered by *Òtúrá* (averting a worrisome situation).

Ìká tì mi; mi ò ṣubú. Ìká ńrán ibi s'ílé mi; ilé mi kò tú. Gbogbo ire ńkójọ.
Ìká pushed me; I did not fall. *Ìká* was sending bad things to my house; my house did not fall apart. All good things were gathering together.

A dífá fún Ọmọ-Ẹ̀là. A ní ojú óò tì gbogbo àwọn tí íbá Ọmọ-Ẹ̀là ṣe ọ̀tá. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom). It was said that shame would come over all those who were meeting *Ọmọ-Ẹ̀là* as an opponent. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Àkóse Ifá: Jó ewé itọ́, ewé kuti, àti ataare pọ̀ fún pípò àjẹkù pẹ̀lú ọṣẹ. Bù ọṣẹ yìí fún wíwẹ̀.
Ifá medicine: Burn *itọ́* leaves, *kuti* leaves, and melegueta peppers to be together for mixing the remains together with soap. Portion out this soap for cleansing yourself.

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A12 Òtúrúpọ̀n as the right leg

[Back to Appendix A]

Òtúrúpọ̀n Ogbè	*Òtúrúpọ̀n Ìrosùn*	*Òtúrúpọ̀n Ògúndá*	*Òtúrúpọ̀n Òtúrá*
Òtúrúpọ̀n Ọ̀yẹ̀kú	*Òtúrúpọ̀n Ọ̀wọ́nrín*	*Òtúrúpòn Òsá*	*Òtúrúpọ̀n Ìrẹtẹ̀*
Òtúrúpòn Ìwòrì	*Òtúrúpòn Òbàrà*	*Òtúrúpòn Ìká*	*Òtúrúpọ̀n Ọ̀ṣẹ́*
Òtúrúpọ̀n Òdí	*Òtúrúpọ̀n Ọ̀kànràn*	*Òtúrúpòn Méjì*	*Òtúrúpòn Òfún*

Òtúrúpọ̀n Ìwòrì

[Back to Òtúrúpòn]

12.03 *Òtúrúpọ̀n* (being productive) is helped by *Ìwòrì* (seeing things clearly).

Òtúrúpọ̀n Ìwòrì, a dífá fún Ọmọ-Ẹ̀là nígbàtí íṣawo rè òde Àìmọ̀-ìwà-hù.

Òtúrúpọ̀n Ìwòrì, *Ifá* divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when he was going on a spiritual mission to the town of 'Not knowing how to behave'.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Èṣù àti Ẹ̀là.

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests) and *Ẹ̀là*.

Wọ́n ìbá ti lájé, ìbá ti pẹ́ o! Èṣù, àìmọ̀-ìwà-hù wọn ni o! Wọ́n ìbá ti l'áya, ìbá ti pẹ́ o! Èṣù, àìmọ̀-ìwà-hù wọn ni o!

If they had had money, then it would have lasted a long time! *Èṣù*, their not-knowing-how-to-behave it was! If they had had spouses, then it would have lasted a long time! *Èṣù*, their not-knowing-how-to-behave it was!

Wọ́n ìbá ti bímọ, ìbá ti pẹ́ o! Èṣù, àìmọ̀-ìwà-hù wọn ni o! Wọ́n ìbá ti n'íre gbogbo, ìbá ti pẹ́ o! Èṣù, àìmọ̀-ìwà-hù wọn ni o!

If they had begotten children, then it would have lasted a long time! *Èṣù*, their not-knowing-how-to-behave it was! If they had had every good thing, then it would have lasted a long time! *Èṣù*, their not-knowing-how-to-behave it was!

Extra: **1.** One is somehow bound to someone who exhibits bad behavior. **2.** One's bad behavior will rob one of potential blessings.

Òtúrúpọ̀n Ọ̀bàrà

[Back to Òtúrúpòn]

12.07 *Òtúrúpọ̀n* (being productive) is helped by *Ọ̀bàrà* (asserting oneself with dignity).

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Òtúrúpọ̀n Ọ̀bàrà, a dífá fún Àdá, èyítí íṣiṣẹ́, ṣùgbọ́n kò rí èrè jẹ. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Òtúrúpọ̀n Ọ̀bàrà, *Ifá* divination for Machete, the one who was doing work, but he did not see gains to enjoy (because it is the person using the machete who gets credit for its work). It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Kò pẹ́; kò jìnnà. Ẹ wá bá ẹni ní jẹ̀bútú ire.

It will not take long; it is not far away. Come join us in plenty of good things.

Àkóse Ifá: Lọ ewé ṣẹ́funṣẹ́fun. Pò ẹ̀tù yìí pẹ̀lú ọṣẹ. Pa ẹyẹlé àti tẹ̀ orí rẹ̀ mọ́ ọṣẹ náà. Bù ìyẹ̀ròsùn kí o tẹ̀ ẹ́ lí Òtúrúpọ̀n Ọ̀bàrà. Kó ọṣẹ náà sínú igbá pẹ̀lú ìyẹ̀ròsùn náà. Wíwẹ̀ ni.

Ifá medicine: Grind *ṣẹ́funṣẹ́fun* leaves (*Aerva lanata*: used to attract prosperity and to ward off negative energy). Mix this powder together with soap. Kill a pigeon (which is used to help someone to fly majestically above dangers) and press its head onto the aforementioned soap. Portion out some *ìyẹ̀ròsùn* and imprint it with *Òtúrúpọ̀n Ọ̀bàrà*. Take the aforementioned soap into a calabash together with the aforementioned *ìyẹ̀ròsùn*. A cleansing it is to be.

Extra: With suitable spiritual effort, one will have something good to show for their efforts.

Òtúrúpọ̀n Ọ̀sá

[Back to Òtúrúpòn]

12.10 *Òtúrúpọ̀n* (being productive) is helped by *Ọ̀sá* (taking timely action).

A kì íyẹ̀ pópó kí ó má kàn ilé. A kì íyẹ̀ ọ̀nà tààrà kí ó má kàn ọjà. A kì ígbé àwòrán gẹ́gẹ́gẹ́gẹ́ kí a má fi ọwọ́ tì í sí ibi kan.

We never clear a wide street so that it does not come into contact with the house. We never clear a straight road so that it does not come into contact with the market place. We never carry a portrait with precision so that we do not use (our) hands to set it to somewhere. [Note: Each preceding statement involves an undertaking that reaches an expected outcome].

Extra: With suitable spiritual effort, one's undertaking will reach a proper conclusion.

Òtúrúpọ̀n Ìká

[Back to Òtúrúpòn]

12.11 *Òtúrúpọ̀n* (being productive) is hindered by *Ìká* (ill conduct or ill luck).

Ọ̀pẹ̀ sẹ̀gẹsẹ̀gẹ̀ l'ó baálẹ̀ aṣòótọ́. Kò gbọ́dọ̀ purọ́. Ọ̀rọ̀ tí ó bá sọ kì íyín. Ó ṣòótọ́. Ọ̀pẹ̀ l'ó bí ikin tí gbogbo ayé ńfi.

It was dignified Palm-tree who was the chief of truth-doers. She must not tell lies. The words that she happened to say never fell short. She practiced truth. It was Palm-tree who gave birth to the *ikin* that the whole world is using (as the prime talisman of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom).

Ifá ní ẹnìkan wà tí kí ó má fi òótọ́ sílẹ̀. Kí olúwarẹ̀ wá rúbọ.

Ifá says that there is someone who ought not to leave truth alone. The person in question ought to come doing *ẹbọ*.

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Ṣòtítọ́, ṣòdodo. Ẹni tí ó ṣòtítọ́ l'Ẹlẹ́dàá ńgbè.
Practice truth, practice righteousness. It is the person who practices truth whom *Ẹlẹ́dàá* (Creator God; Man's godself) is supporting.

Extra: [The Bible, Proverbs 3:3-4] Loving-kindness and truthfulness ought not to forsake you – tie them onto your neck; write them on the tablet of your heart. And may you attain to favor and good sense in the eyes of *ʾElōhīm* (Creator God and his ministerial agents) and humankind.

Òtúrúpọ̀n Méjì

[Back to Òtúrúpòn]

12.12a *Òtúrúpọ̀n* (being productive) is doubled.

Òtúrúpọ̀n l'ó dífá fún Ìgbín, tí íṣawo rè Ìwà-dẹ̀rẹ̀. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
It was *Òtúrúpọ̀n* who performed *Ifá* divination for Snail (whose slow movement symbolizes calmness and caution that avert trouble), who was going on a spiritual mission to Cool-and-easy-life. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Ìgbà Ìgbín dé. Ó wá pè ẹ̀rẹ̀ sí mi n'ílé. Ó wá pè ẹ̀rẹ̀ sí mi l'ọ́nà. Ó wá pè ẹ̀rẹ̀ sí mi ní gbogbo ara.
The time of Snail is arriving. It comes summoning cool ease to me at home. It comes summoning cool ease to me on (my) path. It comes summoning cool ease to me in every form.

***

12.12b *Òtúrúpọ̀n* (being productive) is doubled.

Ọ̀pẹ̀bẹ́, awo Ẹsẹ̀, l'ó dífá fún Ẹsẹ̀ nígbàtí gbogbo àwọn orí pè ara wọn jọ, ṣùgbọ́n wọ́n kò pè Ẹsẹ̀ sí i. A ní kí Ẹsẹ̀ wá rúbọ. Ẹsẹ̀ gbọ́; Ẹsẹ̀ rúbọ.
It was *Ọ̀pẹ̀bẹ́*, the priest of Legs, who performed *Ifá* divination for Legs when all of the heads called one another to an assembly, but they did not invite Legs to it. It was said that Legs ought to come doing *ẹbọ*. Legs heard; Legs did *ẹbọ*.

Èṣù ní: "Ẹ kò pè Ẹsẹ̀ sí i. Ìjà l'ẹ fi túká níbẹ̀." Àwọn orí tó ránṣẹ́ pè Ẹsẹ̀. N'ígbà yìí n'ìmọ̀ràn tí wọ́n ńgbà tó gún.
Èṣù (the *òrìṣà* of opportunity and crossroads tests) said: "Y'all (heads) did not invite Legs to it. It is a quarrel that y'all are causing to be spread there." The heads reached the point of sending for Legs. It was at this time that the deliberations to whch they were agreeing reached the point of being in good order.

Ọ̀pẹ̀bẹ́ mà dé o, awo Ẹsẹ̀! Ẹnìkan kì ígbìmọ̀ràn kí ó fò t'Ẹsẹ̀ dá.
Ọ̀pẹ̀bẹ́ has indeed arrived, the priest of Legs! A person never plans and then skips over the matter of Legs.

Extra: [a saying from Cornelius Fichtner] Planning without action is futile; action without planning is fatal.

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Òtúrúpọ̀n Òfún

[Back to Òtúrúpòn]

12.16 *Òtúrúpọ̀n* (being productive) is helped by *Òfún* (acting with rectitude).

Òtúrú l'ó gbọ̀n òwú lẹ̀bẹ̀lẹ̀bẹ̀, l'ó mú u rè ran.

It is *Òtúrú* who cards cotton (that is, who takes coarse cotton, aligns its constituent fibers, and rids it of impurities), who takes it (carded cotton) to spin into yarn. [Note: Here is someone who refines cotton].

A dífá fún Ọmọ-Òrìṣànlá, tí írè ayé àpésìn. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Òrìṣànlá, bàntà-banta nínú àlà. Báyìí ni yóò mú ìwà rere hù.

Ifá divination was performed for *Ọmọ-Òrìṣànlá* (child of *Òrìṣànlá*, the *òrìṣà* of moral sense), who was going to the world of leaders. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Òrìṣànlá*, the immense one in white clothing (which symbolizes the effort to maintain cleanness). It was in this manner that he would take good character to develop.

Kò pẹ́; kò jìnnà. Ẹ wá bá ẹni ní jẹ̀bútú ire.

It will not take long; it is not far away. Come join us in plenty of good things.

Extra: By rising above coarse and unsavory things, you will inspire others to follow your example of refinement.

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A13 Òtúrá as the right leg

[Back to Appendix A]

Òtúrá Ogbè	*Òtúrá Ìrosùn*	*Òtúrá Òguńdá*	*Òtúrá Méjì*
Òtúrá Ọ̀yẹ̀kú	*Òtúrá Òwónrín*	*Òtúrá Òsá*	*Òtúrá Ìrẹtẹ̀*
Òtúrá Ìwòrì	*Òtúrá Òbàrà*	*Òtúrá Ìká*	*Òtúrá Òṣé*
Òtúrá Òdí	*Òtúrá Òkànràn*	*Òtúrá Òtúrúpòn*	*Òtúrá Òfún*

Òtúrá Ogbè

[Back to Òtúrá]

13.01 *Òtúrá* (averting a worrisome situation) is helped by *Ogbè* (a wholesome road).

Kọ̀nkọ̀, mo kọ̀ ibi lónìí o! Ikú, àrùn, ẹjọ́, òfò, ajogun gbogbo, mo kọ̀ ọ́. Kọ̀nkọ̀, mo mà kọ̀ ibi o!

Frog, I rejected bad things today! Death, illness, litigation, loss, every *ajogun* (agent of distress), I rejected it. Frog, I indeed rejected bad things!

Ọ̀gẹ̀dẹ̀-àgbágbà, mo gbà ire lónìí o! Ajé, aya, ọmọ, ire gbogbo, mo gbà á. Ọ̀gẹ̀dẹ̀-àgbágbà, mo mà gbà ire o!

Plantain, I accepted good things today! Money, spouses, children, every good thing, I accepted it. Plantain, I indeed accepted good things!

Ẹni tí ó bá maa wá ire ni íṣẹ̀bọ. Ọmọ èèyàn kò lè gbà àìṣẹ̀bọ kí ara rọ̀ ọ́.

It is the person who happens to be looking for good things, who is doing *ẹbọ*. A person is not able to accept not-doing-*ẹbọ* and then his body put him at ease.

Òtúrá Ìwòrì

[Back to Òtúrá]

13.03 *Òtúrá* (averting a worrisome situation) is helped by *Ìwòrì* (seeing things clearly).

Kí a má fi ìpọ́njú ìyàn lá ọbẹ̀ gbígbóná. Bí a bá fi ìpọ́njú ìyàn lá ọbẹ̀ gbígbóná, dájúdájú àá maa jó ẹni l'ẹ́nu.

We ought not to use the distress of food shortage (as a reason) to lick hot soup. If we happen to use the distress of food shortage (as a reason) to lick hot soup, then surely we will be burning ourselves in the mouth.

A dífá fún Akínṣuyì. A ní kí ó má ṣe láìronú. Kí ó sì wá rúbọ. Ó gbọ́; ó rúbọ.

Ifá divination was performed for *Akínṣuyì* (a personal name meaning 'bravery produces honor'). It was said that he ought not to act thoughtlessly. He ought moreover to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Extra: Do not act in ill-considered haste.

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Òtúrá Ìrosùn

[Back to Òtúrá]

13.05a *Òtúrá* (averting a worrisome situation) helps *Ìrosùn* (patiently persevering through difficulty).

Wúyẹwúyẹ l'ó dífá fún wọn ní tibọ́. A ní kí wọ́n wá rúbọ kí ohun gbogbo tí wọ́n maa ṣe, kí ó má baà ṣe tibọ́. Wọ́n kò rúbọ.

It was Subtly who performed *Ifá* divination for those at an impasse. It was said that they ought to come doing *ẹbọ* so that everything that they were going to do, it may not make an impasse. They did not do *ẹbọ*.

Báyìí ni wọ́n ṣe ọ̀ràn owó, ó di tibọ́. Wọ́n sì ṣe ọ̀ràn aya, ó di tibọ́ pẹ̀lú. Ohun gbogbo tí wọ́n ńṣe, ó ńbọ̀ sí tibọ́.

It was in this manner that they dealt with a matter of money, and it became an impasse. They moreover dealt with a matter of spouses, and it became an impasse also. Everything that they were dealing with, it was arriving at an impasse.

Ifá ní ẹnìkan wà tí kí ó wá rúbọ kí ó má baà maa rí ọ̀ràn tibọ́, kí ohun tí ó mú u, kí ó má bọ́ lọ́wọ́ rẹ̀ àti kò sì lè tẹ̀ ohunkóhun.

Ifá says that there is someone who ought to come doing *ẹbọ* so that he may not get seeing a matter of impasse, so that a thing that he takes hold of, it may not get free from his hands and he not moreover be able to hold on to anything.

Extra: [an *Ifá* saying] *Rírú ẹbọ ni ígbè ẹni; àìrú kì ígbè ènìyàn* (It is doing *ẹbọ* that benefits a person; not doing it never benefits a person).

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13.05b *Òtúrá* (averting a worrisome situation) is helped by *Ìrosùn* (patiently persevering through difficulty).

Òtúrá pọ́n ròro. Ìrosùn pọ́n ròro.

Òtúrá glows very red. *Ìrosùn* glows very red.

A dífá fún Àlà, tí írè ayé aláìnîtẹ́. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Ifá divination was performed for White-cloth (which symbolizes the effort to maintain cleanness), who was headed for a life of not having disgrace. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Aláṣọ àlà kì ílọ jókòó sí ìsọ̀ elépo.

The wearer of white cloth never goes sitting down in the market stall of the palm-oil seller.

Extra: [The Bible, Psalm 37:23-24] Because of *Haʾel* (God), the steps of a heroic person are made firm, and in his (the person's) path does he (*Haʾel*) take pleasure. Although he (the person) may stumble, he will not be thrown down, because *Haʾel* is one who props up his hand.

Òtúrá Ọ̀wọ́nrín

[Back to Òtúrá]

13.06 *Òtúrá* (averting a worrisome situation) is helped by *Ọ̀wọ́nrín* (walking honorably).

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Èyítí íwù wa nínú ayé kò wù Ẹlẹ́dàá. Ọmọ aráyé maa jókòó s'áyé kí wọ́n maa ṣe ibi. Ẹlẹ́dàá kò fẹ́ ẹ; Ẹlẹ́dàá kò gbà á. Ọmọ kò lè gbà àìmọ̀ bàbá kí ayé gún.

That which is pleasing to us in the world is not pleasing to *Ẹlẹ́dàá* (Creator God). The people of the world keep sitting on earth so that they keep doing bad things. *Ẹlẹ́dàá* does not like it; *Ẹlẹ́dàá* does not accept it. A child is not able to accept not knowing his father and then his life be in good order.

Extra: [The Bible, Proverbs 3:5-6] Put trust in *Haʾel* (God) with all your heart, and upon your personal outlook, you ought not to lean for support. In all your ways, be acquainted with him, and he will make satisfactory your paths.

Òtúrá Ọ̀bàrà

[Back to Òtúrá]

13.07 *Òtúrá* (averting a worrisome situation) is helped by *Ọ̀bàrà* (asserting oneself with dignity).

Odó tí mo fi gún iyán, N kò níí fi gún ẹ̀lú. Àtẹ mi tí mo fi pàtẹ ìlẹ̀kẹ̀, N kò níí fi pàtẹ ọ̀rúnlá.

The mortar that I use to pound yams, I will not use it to pound indigo. My tray that I use to exhibit beads, I will not use it to exhibit dried okra. [Note: Here are two examples of single-mindedness].

A dífá fún Òtúrá. A bù fún Ọ̀bàrà. A dífá fún Kérénsèlé, tí íṣe ẹni ìkẹ́ta wọn. A ní kí àwọn mẹ́tẹ̀ẹ̀ta ṣe bí t'Ifá.

Ifá divination was performed for *Òtúrá*. It (this divination) was shared with *Ọ̀bàrà*. *Ifá* divination was performed for *Kérénsèlé*, who was their third person. It was said that the three of them ought to act according to the way of *Ifá*.

Òtúrá ńṣe bí t'Ifá; Òtúrá là. Ọ̀bàrà ńṣe bí t'Ifá; Ọ̀bàrà là. Ṣùgbọ́n Kérénsèlé wá ńkábàámọ̀ nítorí tí ó wá ńṣiyèméjì.

Òtúrá was acting according to the way of *Ifá*; *Òtúrá* became prosperous. *Ọ̀bàrà* was acting according to the way of *Ifá*; *Ọ̀bàrà* became prosperous. But *Kérénsèlé* came regretting because he came being double-minded (that is, irresolute).

Awo l'Òtúrá o! Awo l'Ọ̀bàrà o! Kérénsèlé nìkan ni íṣiyèméjì o!

It is a priest that *Òtúrá* is! It is a priest that *Ọ̀bàrà* is! It is *Kérénsèlé* alone who is double-minded!

Extra: If you keep comfortable company with ignoble influences, then you cannot win the company of noble influences.

Òtúrá Ọ̀kànràn

[Back to Òtúrá]

13.08 *Òtúrá* (averting a worrisome situation) hinders *Ọ̀kànràn* (touching trouble).

Message: Distance yourself from a situation in which nasty influences are strongly entrenched.

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Òtúrá Ògúndá

[Back to Òtúrá]

13.09a *Òtúrá* (averting a worrisome situation) is helped by *Ògúndá* (clearing a way; having the courage to take right action).

Wọ́n ṣe èmi, ṣùgbọ́n èmi kò bàjẹ́. Apá wọn kò ká tèmi. Wọ́n ńgégun. Wọ́n ńṣépè. Wọ́n ńfẹ́ ibi sí mi.

They (others) worked against me, but I am not ruined. Their arms did not dominate mine. They were invoking inheritable curses. They were invoking non-inheritable curses. They were wishing bad things to me.

Ọ̀fọ̀: Òtúrá Ògúndá ní kí èmi má bẹ̀rù, kí èmi má ṣe ojo. Ó wí pé òun óò bá mi tún tèmi ṣe, pé ayé tèmi óò dára. Òtúrá Ògúndá l'ó wẹ̀ orí tèmi fún mi, kí ègún má baà lè mú mi, kí èpè má baà lè mú mi, kí èdì má baà lè mú mi, kí ẹ̀fún má baà lè mú mi.

Incantation: *Òtúrá Ògúndá* said that I ought not to be afraid, that I ought not to be a coward. He said that he would help me to repair my affairs, that my life would be good. It is *Òtúrá Ògúndá* who cleanses my head for me, so that inheritable curses may not be able to get me, so that non-inheritable curses may not be able to get me, so that enchantment may not be able to get me, so that magical spells may not be able to get me.

Àkóse Ifá: Jó ewé ẹ̀sọ̀, ewé ifẹn, àti ọ̀pọ̀lọ́pọ̀ ewé ojúsàájú pọ̀. Pò àjẹkù pẹ̀lú ọ̀ṣẹ́. Kó ọ̀ṣẹ́ náà sínú igbá. Bù ìyẹ̀ròsùn lé e lórí kí o tẹ́ ẹ́ lí Òtúrá Ògúndá. Pè ọ̀fọ̀ náà sí i. Bù ọ̀ṣẹ́ náà fi wẹ̀.

Ifá medicine: Burn *ẹ̀sọ̀* leaves (*Elytraria marginata*: used to further careful attention), *ifẹn* leaves, and plenty of *ojúsàájú* leaves (*Petiveria alliacea*: used to help someone to think favorably of another) to be together. Mix the remains together with soap. Take the aforementioned soap into a calabash. Portion out some *ìyẹ̀ròsùn* to be on it on top and imprint it with *Òtúrá Ògúndá*. Pronounce the aforementioned incantation to it. Portion out the aforementioned soap to use to cleanse yourself.

Extra: With suitable spiritual effort, one will dispel the negative energy sent their way.

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13.09b *Òtúrá* (averting a worrisome situation) is helped by *Ògúndá* (having the courage to take right action).

Èké kò kún ẹni. Ìkà kò kún ọmọ èèyàn. Bí èké bá ńyọ́ ilẹ̀ dà, ohùn wẹ̀ẹ̀rẹ̀ abẹnu óò maa yọ́ ó ní ṣíṣe. Òtítọ́ inú yó ẹni l'ájẹkù; ó jù irọ́ lọ.

Deception does not fully supply a person. Evil does not fully supply a human being. If a deceiver happens to be bringing himself to accept an oath to betray, then a small voice having a mouth will keep annoying him in the process (that is, his conscience will keep bothering him). Truthfulness satisfies a person beyond capacity; it surpasses falsehood.

Extra: One ought to be able to face oneself and others with a clear conscience.

Òtúrá Ọ̀sá

[Back to Òtúrá]

13.10 *Òtúrá* (averting a worrisome situation) is helped by *Ọ̀sá* (taking timely action).

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Ayé ṣí; ayé ńrè ire. Ẹ̀yin ajogun ọ̀run, ẹ pẹ̀yìndà.

Life moved along (that is, underwent a change); life was headed for good things. You *ajogun* (agents of distress) of the spirit world, make a u-turn.

A dífá bọ̀rọ̀kìnní ayé. A bù fún bọ̀rọ̀kìnní ọ̀run. A ní kí wọ́n wá rúbọ kí bọ̀rọ̀kìnní ayé má baà tẹ́ lọ́wọ́ ajogun. Wọ́n gbọ́; wọ́n rúbọ. Wọ́n sì ṣe ìbọ fún Ẹgbẹ́.

Ifá divination was performed for respectable persons of earth. It (this divination) was shared with respectable persons of the spirit world. It was said that they ought to come doing *ẹbọ* so that respectable persons of earth may not fall into disgrace at the hands of *ajogun*. They heard; they did *ẹbọ*. They moreover did *ìbọ* for *ẹgbẹ́* (comrades of the spirit world).

Ẹgbẹ́, ẹ gbà mi o! Bọ̀rọ̀kìnní ọ̀run óò gbèjà bọ̀rọ̀kìnní ayé. Bọ̀rọ̀kìnní ọ̀run kò níí jẹ́kí bọ̀rọ̀kìnní ayé óò tẹ́.

Ẹgbẹ́, rescue me! Respectable persons of the spirit world will fight on behalf of respectable persons of earth. Respectable persons of the spirit world will not allow that respectable persons of earth would fall into disgrace.

Extra: [an *Akan* saying] *Woforo dua pa a na yɛpia wo* (It is when you climb a good tree that we push you).

Òtúrá Ìká

[Back to Òtúrá]

13.11 *Òtúrá* (averting a worrisome situation) hinders *Ìká* (ill conduct or ill luck).

‘Asáré geregere’ l’a ípè ikú. ‘Abìrìn gbẹ́rẹ́’ l’a ípè àrùn. Bí erin bá já òpópó, yóò maa túraká. Bí ẹfọ̀n bá já àbàtà, yóò maa túraká.

It is ‘One who runs away briskly’ that we call death. It is ‘Possessor of walking away suddenly’ that we call illness. [Note: The preceding statements are affirmations that death and illness will quickly go away]. If an elephant happens to get to the street, then it will be getting free and easy. If a buffalo happens to get to the swamp, then it will be getting free and easy.

Ọfọ̀: Òtúrá Ìká túraká. Kí o bá mi tú ọṣọ́ ká. Kí o bá mi tú àjẹ́ ká. Kí o bá mi tú ọ̀tá ká. Kí o bá mi tú òdídí ká. Kí o bá mi túraká.

Incantation: *Òtúrá Ìká* gets free and easy. You ought to help me to dispel male psychic attackers. You ought to help me to dispel female psychic attackers. You ought to help me to dispel opponents. You ought to help me to dispel blockages. You ought to help me to get free and easy.

Àkóse Ifá: Lọ ewé ẹ̀là àti ìyèré. Fá ẹ̀tù yìí sínú abọ́ amọ̀ láti sè gẹ́gẹ́bí ọ̀bẹ̀ pẹ̀lú ẹja àrọ̀. Kí ọ̀bẹ̀ náà tutù. Pè ọfọ̀ náà s’íyẹ̀ròsùn tí o ti tẹ̀ lí Òtúrá Ìká. Pò ìyẹ̀ròsùn yìí pẹ̀lú ọ̀bẹ̀ náà. Dà epo sílẹ̀ yí abọ́ amọ̀ náà ká kí o tó jẹ ọ̀bẹ̀ náà.

Ifá medicine: Grind *ẹ̀là* leaves and Ashanti peppers into a powder. Scrape this powder into a clay receptacle to cook according to a soup together with a mudfish (which is used to bring about tranquility). Let the aforementioned soup become cool. Pronounce the aforementioned incantation to *ìyẹ̀ròsùn* that you have imprinted with *Òtúrá Ìká*. Mix this *ìyẹ̀ròsùn* together with the aforementioned soup. Pour palm oil (which is used to tone down that which is potentially unruly) to the ground to surround the aforementioned clay receptacle before you reach the point of eating the aforementioned soup.

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Extra: Move quickly in order to return to soundness.

Òtúrá Òtúrúpọ̀n

[Back to Òtúrá]

13.12 *Òtúrá* (averting a worrisome situation) helps *Òtúrúpọ̀n* (being productive).

Òtúrá Bàlẹ́ẹ́, a dífá fún Ọmọ-Ẹ̀là nígbàtí íṣawo rè òde Àìmọ̀-ìwà-hù.

Òtúrá Bàlẹ́ẹ́ (same as *Òtúrá Òtúrúpọ̀n*), *Ifá* divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when he was going on a spiritual mission to the town of 'Not knowing how to behave'.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Èṣù àti Ẹ̀là.

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests) and *Ẹ̀là*.

Wọ́n ìbá ti lájé, ìbá ti pẹ́ o! Èṣù, àìmọ̀-ìwà-hù wọn ni o! Wọ́n ìbá ti l'áya, ìbá ti pẹ́ o! Èṣù, àìmọ̀-ìwà-hù wọn ni o!

If they had had money, then it would have lasted a long time! *Èṣù*, their not-knowing-how-to-behave it was! If they had had spouses, then it would have lasted a long time! *Èṣù*, their not-knowing-how-to-behave it was!

Wọ́n ìbá ti bímọ, ìbá ti pẹ́ o! Èṣù, àìmọ̀-ìwà-hù wọn ni o! Wọ́n ìbá ti n'íre gbogbo, ìbá ti pẹ́ o! Èṣù, àìmọ̀-ìwà-hù wọn ni o!

If they had begotten children, then it would have lasted a long time! *Èṣù*, their not-knowing-how-to-behave it was! If they had had every good thing, then it would have lasted a long time! *Èṣù*, their not-knowing-how-to-behave it was!

Extra: **1.** One is somehow bound to someone who exhibits bad behavior. **2.** One's bad behavior will rob one of potential blessings.

Òtúrá Méjì

[Back to Òtúrá]

13.13 *Òtúrá* (averting a worrisome situation) is doubled.

Ìtì ọ̀gẹ̀dẹ̀ bọ́ lọ́wọ́ gbẹ́nàgbẹ́nà. Gúnnugún bọ́ lọ́wọ́ ajẹran. Irun òbò bọ́ lọ́wọ́ onídìrí.

The log of the banana tree is free from the hands of the carpenter. The vulture is free from the hands of the meat-eater. The hair of the vagina is free from the hands of the hairdresser.

A dífá fún Òro-tẹ́ẹ́rẹ́ ẹ̀lùjù, tí ọmọ aráyé óò pa ìbà lé e. A ní kí ó wá rúbọ kí ó baà lè pamọ́. Ó gbọ́; ó rúbọ.

Ifá divination was performed for Slender-*òro*-tree (whose edible pulpy fruit is well-liked by *Yorùbá* people) of the deep forest, on whom people of the world would heap respect. It was said that she ought to come doing *ẹbọ* so that she may be able to get kept safe. She heard; she did *ẹbọ*.

Mo bọ́ lọ́wọ́ wọn nígbàyìí. Mo ṣe bọ̀rọ́bọ̀rọ́ bí ewé ẹ̀kukù. Mo bọ́ lọ́wọ́ wọn nígbàyìí.

I am free from their hands at this time. I am slippery like the *ẹ̀kukù* leaf. I am free from their hands at this time.

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Òtúrá Ìrẹtẹ̀

[Back to Òtúrá]

13.14 *Òtúrá* (averting a worrisome situation) is hindered by *Ìrẹtẹ̀* (unwholesome influences).

Òtúrá Ìrẹtẹ̀, ẹni tí mọ̀ ìwọ̀n kì ítẹ́. Mo ní: "Tani mọ̀ ìwọ̀n?" Ẹ̀là ní: "Ẹni tí íṣiṣẹ́." Mo ní: "Tani mọ̀ ìwọ̀n?" Ẹ̀là ní: "Ẹni tí kì íná owó rẹ̀ tán." Mo ní: "Tani mọ̀ ìwọ̀n?" Ẹ̀là ní: "Ẹni tí kì íjalè." Mo ní: "Tani mọ̀ ìwọ̀n?" Ẹ̀là ní: "Ẹni tí kì íjẹgbèsè." Mo ní: "Tani mọ̀ ìwọ̀n?" Ẹ̀là ní: "Ẹni tí kì ídalẹ̀ ọ̀rẹ́."

Òtúrá Ìrẹtẹ̀, a person who knows moderation never falls into disgrace. I said: "Who knows moderation?" *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) said: "A person who is working." I said: "Who knows moderation?" *Ẹ̀là* said: "A person who never spends his money completely." I said: "Who knows moderation?" *Ẹ̀là* said: "A person who never steals." I said: "Who knows moderation?" *Ẹ̀là* said: "A person who is never in debt." I said: "Who knows moderation?" *Ẹ̀là* said: "A person who never betrays an oath of a friend."

Ọfọ̀: Òtúrá Ìrẹtẹ̀, ẹni tí mọ̀ ìwọ̀n kì ítẹ́. Amú-ìwọ̀n l'ó jí ní kùtùkùtù bá inú ara rẹ̀ ṣírò nítorí ìṣe rẹ̀. Amú-ìwọ̀n l'amọ̀-ẹ̀ṣọ̀.

Incantation: *Òtúrá Ìrẹtẹ̀*, a person who knows moderation never falls into disgrace. It is one who takes moderation who wakes up in the early morning and engages his mind in calculating because of his actions. It is one who takes moderation who is familiar with careful attention (to his conduct).

Àkóse Ifá: Gún ewé ẹ̀sọ̀, ewé jókòjẹ́, ewé jowóro, àti ọṣẹ pọ̀. Fi ẹ̀sán owó tẹ̀ mọ́ ọṣẹ náà àti yí í ká. Kó ọṣẹ yìí sínú igbá àdému. Bù ìyẹ̀ròsùn lé ọṣẹ náà lórí kí o tẹ̀ ẹ́ lí Òtúrá Ìrẹtẹ̀. Pè ọfọ̀ náà s'íyẹ̀ròsùn yìí. Bù ọṣẹ náà fún wíwẹ̀.

Ifá medicine: Pound *ẹ̀sọ̀* leaves (*Elytraria marginata*: used to further careful attention), *jókòjẹ́* leaves (*Cissampelos owariensis*: used to help someone to 'sit quietly'), *jowóro* leaves, and soap to be together. Use nine cowries to press onto the aforementioned soap and to go around it. Take this soap into a calabash with a cover. Portion out some *ìyẹ̀ròsùn* to be on the aforementioned soap on top and imprint it with *Òtúrá Ìrẹtẹ̀*. Pronounce the aforementioned incantation to this *ìyẹ̀ròsùn*. Portion out the aforementioned soap for cleansing yourself.

Extra: [The Bible, Proverbs 13:6] Righteousness safeguards one who is morally wholesome in conduct, but unrighteousness undermines a sinful one.

Òtúrá Ọ̀ṣẹ́

[Back to Òtúrá]

13.15 *Òtúrá* (averting a worrisome situation) is helped by *Ọ̀ṣẹ́* (overcoming trouble).

Ìṣẹ́ mà tán. Ọlà l'ó kù.

Deficient circumstances indeed came to an end. It is ample circumstances that remain.

A dífá fún Òtúrá, tí yóò dà ìṣẹ́ nù sínú igbó. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

Ifá divination was performed for *Òtúrá*, who would discard deficient circumstances into the woods. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

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Lẹ́hìn tí ó rúbọ tán, nkan rẹ̀ bẹ̀rẹ̀sí gún. Ó là. Ọkàn rẹ̀ balẹ̀. Ó n'ísimi.
After he had done *ẹbọ* completely, his affair began to be in good order. He became prosperous. His heart felt secure. He was in relaxation.

Òtúrá Òfún

[Back to Òtúrá]

13.16 *Òtúrá* (averting a worrisome situation) is helped by *Òfún* (acting with rectitude).

Funfun n'iyì eyín. Àrí-ogun-má-sá n'iyì ọkùnrin.
It is white glossy enamel that is the honor of teeth. It is seeing-war-but-not-running-away that is the honor of a man.

A dífá fún Ọláṣeéní, èyítí arálayé ńbù ú kù, èyítí arálọ́run ńbùkún. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìpèsè.
Ifá divination was performed for *Ọláṣeéní* (a personal name meaning 'honor causes him to have'), the one whom inhabitants of earth were belittling, the one whom inhabitants of the spirit world were blessing. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìpèsè*.

Ṣòtítọ́, ṣòdodo. Ẹni tí ó ṣòtítọ́ ni imọlẹ̀ ńgbè.
Practice truth, practice righteousness. It is the person who practices truth whom *irúnmọlẹ̀* (divine ministerial agents) are supporting.

Ìpèsè: Fi epo pèsè fún ẹlẹ́yẹ.
An *ìpèsè*: Use palm oil (which is used to tone down that which is potentially unruly) to provide for *ẹlẹ́yẹ* (bird-people, a nickname of psychic agents).

Extra: Whether or not people appreciate one's good works, one's advancement will come from the divine realm.

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A14 Ìrẹtẹ̀ as the right leg

[Back to Appendix A]

Ìretè Ogbè	*Ìretè Ìrosùn*	*Ìrẹtẹ̀ Ògúndá*	*Ìretè Òtúrá*
Ìretè Òyèkú	*Ìrẹtẹ̀ Ọ̀wọ́nrín*	*Ìretè Òsá*	*Ìretè Méjì*
Ìretè Ìwòrì	*Ìretè Òbàrà*	*Ìretè Ìká*	*Ìretè Òsé*
Ìretè Òdí	*Ìretè Òkànràn*	*Ìretè Òtúrúpòn*	*Ìretè Òfún*

Ìrẹtẹ̀ Ogbè

[Back to Ìretè]

14.01a *Ìrẹtẹ̀* (making one's mark) is helped by *Ogbè* (a wholesome road).

Àtẹ̀gbè, awo Olókun, dífá fún Olókun nígbàtí omi inú rẹ̀ kò tó bù bọ́jú, nígbàtí omi inú rẹ̀ kò tó bù ṣìn ẹsẹ̀. A ní kí ó wá rúbọ kí ó baà lè nípọn kárí ayé. Ó gbọ́; ó rúbọ.

'Making one's mark to give benefit', the priest of *Olókun* (the *òrìṣà* of the ocean), performed *Ifá* divination for *Olókun* when the waters of her belly were not sufficient to portion out to wash (one's) face, when the waters of her belly were not sufficient to portion out to rinse (one's) feet. It was said that she ought to come doing *ẹbọ* so that she may be able to be thick all around the world. She heard; she did *ẹbọ*.

Kò pẹ́; kò jìnnà. Olókun tóbi. Ó di ibú nlá.

It did not take long; it was not far away. *Olókun* became big. She became great deep waters.

Extra: With suitable spiritual effort, one will become positioned to put their abilities to good use.

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14.01b *Ìrẹtẹ̀* (unwholesome influences) hinders *Ogbè* (a wholesome road).

Message: [*Dilogún* 16-8] Capability and intelligence get diminished because of emotions.

Ìrẹtẹ̀ Òyèkú

[Back to Ìretè]

14.02 *Ìrẹtẹ̀* (unwholesome influences) hinders *Òyèkú* (averting ruin; not missing out on bright possibilities).

Ibi tí o tẹ̀ ni kò sunwọ̀n. Ìtẹ̀ tí a tẹ̀ eérú, eérú a kò ṣe é mọ ilé. Ìtẹ̀ tí a tẹ̀ yanrìn, yanrìn a kò ṣe é gbé ró.

It is the place that you stepped on that is not good. The way that we step on ashes, ashes are not used to build a house. The way that we step on sea sand, sea sand is not used to erect (buildings).

Extra: Do not rely on someone or something that cannot give you proper support.

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Ìrẹtẹ̀ Ìwòrì

[Back to Ìrẹtẹ̀]

14.03 *Ìrẹtẹ̀* (practicing *Ifá*) helps *Ìwòrì* (good things becoming seen).

Berú-berú l'awo ìlú Berú. 'So ọ̀dùn kọ́; so ọ̀dùn gbà' l'awo Ìlúkà. 'Afi omidan wẹ́wẹ́-wẹ́wẹ́ ṣe ilé' l'awo Alákọ̀lé-Mẹ̀sín.

It was *Berú-berú* who was the priest of *Berú* town. It was 'He ties the bamboo cloth to hang (on his body); he ties the bamboo cloth to receive (his body)' who was the priest of *Ìlúkà*. It was 'One who uses young-young ladies to handle (his) home' who was the priest of *Alákọ̀lé-Mẹ̀sín*.

A dífá fún Ọmọ-Ẹ̀là, tí íṣawo rè Ilé-Ifẹ̀, ajẹ àtẹ́. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀.

Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom), who was going on a spiritual mission to *Ilé-Ifẹ̀*, the (town) that eats (food) without flavor. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là*, the master of improving one's life in the world, the one who converts trouble into joy.

Ọfọ̀: Ifá ni yóò bù iyọ̀ sí i. Ọ̀pẹ̀ ni yóò bù iyọ̀ sí i. Gbogbo ọ̀rọ̀ tí kò l'ádùn, Ifá ni yóò bù iyọ̀ sí i.

Incantation: It is *Ifá* that will portion out some salt to it. It is *Ọ̀pẹ̀* (Palm-tree, a name of *Ifá*) that will portion out some salt to it. Every matter that does not have flavor, it is *Ifá* that will portion out some salt to it.

Àkóse Ifá: Pè ọfọ̀ náà s'íyẹ̀ròsùn tí o ti tẹ̀ lí Ìrẹtẹ̀ Ìwòrì. Pò ìyẹ̀ròsùn yìí pẹ̀lú iyọ̀. Fi iyọ̀ yìí sà fún onjẹ tí o bá sè é.

Ifá medicine: Pronounce the aforementioned incantation to *ìyẹ̀ròsùn* that you have imprinted with *Ìrẹtẹ̀ Ìwòrì*. Mix this *ìyẹ̀ròsùn* together with salt. Use this salt to apply to food that you happen to cook.

Extra: *Ifá* will add a needed enhancement to the quality of your life.

Ìrẹtẹ̀ Òdí

[Back to Ìrẹtẹ̀]

14.04 *Ìrẹtẹ̀* (making one's mark) is helped by *Ọ̀sá* (taking timely action).

Ajókòó-àgbà bí ẹni 'Má dìde mọ́'.

An elder one sitting down is like a person of 'Do not stand up anymore'.

A dífá fún Ọlọ. A ní ibi tí Ọlọ jókòó sí, kò níí wù ú mọ́. A ní kí ó dìde.

Ifá divination was performed for Grindstone. It was said that the place where Grindstone sat, it would not be pleasing to her anymore. It was said that she ought to get up.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. A ní Ọlọ óò maa rí ẹni tí yóò gbé òun. A ní Ọlọ óò maa rí ẹni tí yóò gbé òun.

It was said that she ought to come doing *ẹbọ*. She heard; she did *ẹbọ*. It was said that Grindstone would be seeing people who would carry her.

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Extra: It is time to leave something behind in order to move on to something that is sound and suitable.

Ìrẹtẹ̀ Ìrosùn

[Back to Ìretè]

14.05 *Ìrẹtẹ̀* (practicing *Ifá*) helps *Ìrosùn* (patiently persevering through difficulty).

'Atẹ̀ sùn lélẹ̀' l'ó dífá fún Ìrẹtẹ̀ nígbàtí orí rẹ̀ ńsùn lọ. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là.

It was 'One who sets foot and sleeps on the ground' who performed *Ifá* divination for *Ìrẹtẹ̀* when his personal destiny was falling asleep. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom).

Ẹ̀là, Ifá, ìwọ l'o jí ọmọ l'óorun. Ifá, ìwọ l'o sọ ikú alẹ́ àná di ààyè. Ewé òjíjí wá dé o; ó mọ́ òpèré mi!

Ẹ̀là, *Ifá*, it is you who wakes a child from sleep. *Ifá*, it is you who transforms yesternight's death into life. Here comes the *òjíjí* leaf (*Dalbergia lactea*: used to wake things up); it clings to my slumbering spirit!

Àkóse Ifá: Gún ẹja òjíjí, ewé òjíjí, àti ọṣẹ pọ̀ fún wíwẹ̀ orí.

Ifá medicine: Pound an electric mudfish, *òjíjí* leaves, and soap to be together for cleansing the head.

Extra: *Ifá* will awaken you to the possibilities of your life potential.

Ìrẹtẹ̀ Ọ̀bàrà

[Back to Ìretè]

14.07 *Ìrẹtẹ̀* (practicing *Ifá*) helps *Ọ̀bàrà* (asserting oneself with dignity).

Kò sí ẹni tí apá ọba kò ká. Kò sí ẹni tí tẹ̀tẹ̀ kò lè tẹ̀.

There is no person whom the arm of the king cannot dominate. There is no person on whom the treader is not able to tread.

A dífá fún Ọmọ-Ẹ̀là, ọmọ aládé, nígbàtí íbẹ̀ láàárín òtá. A ní kí ó wá rúbọ kí ó bá ṣẹ́gun wọn. Ó gbọ́; ó rúbọ.

Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom), child of the king, when he was in the midst of opponents. It was said that he ought to come doing *ẹbọ* so that he may happen to overcome them. He heard; he did *ẹbọ*.

Ìrẹtẹ̀ Ọ̀kànràn

[Back to Ìretè]

14.08a *Ìrẹtẹ̀* (unwholesome influences) helps *Ọ̀kànràn* (touching trouble).

Bí orí ẹni ńṣe é, yóò l'éèyàn ni íṣe é.

If one's head is working against him, then he will say that it is (other) human beings who are working against him.

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Ifá ní ẹnìkan wà tí orí-inú rẹ́ ńṣe é. Kí olúwarẹ̀ wá rúbọ. Kí ó sì wá ṣe ìbọ fún Orí Ẹlẹ́dàá. Báyìí ni kò níí ṣe ara rẹ̀.

Ifá says that there is someone whose *orí-inú* (that is, prevailing mental and emotional attitude) is working against him. The person in question ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Orí Ẹlẹ́dàá* (Man's godself). It is in this manner that he will not work against himself.

Extra: [The Bible, Proverbs 3:5-6] Put trust in *Haʾel* (God) with all your heart, and upon your personal outlook, you ought not to lean for support. In all your ways, be acquainted with him, and he will make satisfactory your paths.

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14.08b *Ìrẹtẹ̀* (unwholesome influences) helps *Ọ̀kànràn* (touching trouble).

Ìrẹtẹ̀ Ọ̀kànràn, a dífá fún Ọmọ-Ẹ̀là n'íjọ́ tí gbogbo awo péjọ s'ílé Ọlọ́fin ńṣe oró sílẹ̀ dé e. A ní kí Ọmọ-Ẹ̀là gbàwẹ̀ lónìí kí ó baà lè yẹra fún oró lẹ́tàn fún un lónìí.

Ìrẹtẹ̀ Ọ̀kànràn, *Ifá* divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) on the day when all of the priests met together at the house of the *Ifẹ̀* king and were making poison in readiness to reach him. It was said that *Ọmọ-Ẹ̀là* ought to fast on that day so that he may be able to avoid the deceitful poison for him on that day.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Ọmọ-Ẹ̀là rè ilé Ọlọ́fin. Wọ́n gbìyànjú láti fi oró pa á, ṣùgbọ́n oró mú wọn nígbèyìn. Ọmọ-Ẹ̀là sì jáde lọ láìní ìfarapa.

Ọmọ-Ẹ̀là went to the house of the *Ifẹ̀* king. They made attempts to use poison to kill him, but the poison took them in the end. *Ọmọ-Ẹ̀là* moreover emerged to go away without having injury.

Ẹbọ: Fi epo àti ẹgbẹ̀rìndínlógún owó.

An *ẹbọ*: Use palm oil (which is used to tone down that which is potentially unruly) and money worth 3200 cowries.

Ìrẹtẹ̀ Ọ̀sá

[Back to Ìretè]

14.10 *Ìrẹtẹ̀* (making one's mark) is helped by *Ọ̀sá* (taking timely action).

Àbọ̀n ṣe kẹ̀rẹ̀kẹ̀rẹ̀ di ẹyìn. Bí ikú kò bá pa àbọ̀n, bí ikú kò bá pa èkùrọ́, yóò jẹ́ orúkọ tí ẹyìn ńjẹ́ lọ́la o!

An unripe palm fruit acts little by little to become a ripe palm fruit. If death does not happen to kill the unripe palm fruit, if death does not happen to kill (its) palm kernel, then tomorrow it will answer to the name to which the ripe palm fruit is answering!

Ifá ní ẹnìkan wà tí kí ó wá rúbọ. Kí olúwarẹ̀ sì wá ṣe ìbọ fún Ẹ̀là, afi inú ṣe ọgbọ́n. Báyìí l'ohun òní kò níí bà ire ọ̀la jẹ́ fún un.

Ifá says that there is someone who ought to come doing *ẹbọ*. The person in question ought moreover to come doing *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the one who uses

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(his) insides to practice wisdom. It is in this manner that a thing of today will not spoil the good things of tomorrow for him.

Extra: Taking proper action now avoids jeopardizing something good that could be achieved later.

Ìrẹtẹ̀ Ìká

[Back to Ìretè]

14.11 *Ìrẹtẹ̀* (making one's mark) is hindered by *Ìká* (ill conduct or ill luck).

Àtẹ̀ká, awo ọba, l'ó dífá fún ọba nígbàtí ísọkún pé apá rẹ̀ kò lè ká òràn. A ní kí ó wá àwọn tí yóò lè ràn òun lọ́wọ́.

It was Treading-and-dominating, the priest of the king, who performed *Ifá* divination for the king when he was weeping that his arms were not able to handle matters successfully. It was said that he ought to look for those who would be able to render help to him.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ṣàngó. Báyìí ni yóò rí olùrànlọ́wọ́ yíyẹ.

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ṣàngó* (the deified *Ọ̀yọ́* king who detests immorality and strikes wrongdoers with lightning). It was in this manner that he would see suitable helpers.

Apá ọba ni yóò ká o! Àyàfi bí òrùka kò bá ká ìka ọwọ́, apá ọba ni yóò ká o!

It is the arms of the king that will handle successfully! Except if a ring does not happen to handle a finger successfully, it is the arms of the king that will handle successfully!

Extra: One needs able assistance in order to successfully handle the matter in question.

Ìrẹtẹ̀ Òtúrúpọ̀n

[Back to Ìretè]

14.12 *Ìrẹtẹ̀* (practicing *Ifá*) helps *Òtúrúpọ̀n* (being productive).

Ọ̀pẹ́ ṁbẹ l'ẹ́yìn rẹ jù odi lọ.

Ọ̀pẹ́ (Palm-tree, a name of *Ifá*) is at your back more than a town's walled fortification is.

Ifá ní ẹnìkan wà tí kí ó maa wò òkè-ìpọ̀nrí rẹ̀ n'ídúróṣinṣin. Kí olúwarẹ̀ wá rúbọ. Báyìí n'ire nlá óò dé sí i.

Ifá says that there is someone who ought to be directing his attention to his spiritual altar steadfastly. The person in question ought to come doing *ẹbọ*. It is in this manner that great blessings will reach him.

Ìrẹtẹ̀ Òtúrá

[Back to Ìretè]

14.13a *Ìrẹtẹ̀* (practicing *Ifá*) helps *Òtúrá* (averting a worrisome situation).

Ẹ̀là, ẹ tún orí akápò rẹ ṣe.

Ẹ̀là (the *òrìṣà* of knowledge and wisdom), rectify the luck of your disciple.

Ifá, jẹ́kí N lówó kí wọ́n kí mi kú orí-ire. Ifá, jẹ́kí N l'áya kí wọ́n kí mi kú orí-ire.

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Ifá, allow that I have money so that people may congratulate me on good luck. *Ifá*, allow that I have spouses so that people may congratulate me on good luck.

Ifá, jẹ́kí N bímọ kí wọ́n kí mi kú orí-ire. Ifá, jẹ́kí N n'íre gbogbo kí wọ́n kí mi kú orí-ire.
Ifá, allow that I beget children so that people may congratulate me on good luck. *Ifá*, allow that I have every good thing so that people may congratulate me on good luck.

Àkóse Ifá: Gún ewé oríjì àti ọṣẹ dúdú pọ̀ fún wíwẹ̀ ojojúmọ́.
Ifá medicine: Pound *oríjì* leaves (*Hannoa undulata*: used to help someone to forgive another's mistakes) and black soap to be together for cleansing yourself daily.

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14.13b *Ìrẹtẹ̀* (practicing *Ifá*) helps *Òtúrá* (averting a worrisome situation).

Ikú kò mọ̀ awo, òrun kò mọ̀ oníṣègùn. Afẹ́fẹ́ ọwọ́ òtún ńṣe ewé-àgbọn gbòn. Afẹ́fẹ́ ọwọ́ òsì ńṣe ewé-àgbọn gbòn.
Death does not know a priest, the spirit world does not know an herb doctor. The breeze of the right hand is causing the coconut leaf to tremble. The breeze of the left hand is causing the coconut leaf to tremble.

A dífá fún Èlà, tí ó ní òun lọ tẹ Ikú ní Ifá. Ó fi Àgò ṣe ojùgbòǹà.
Ifá divination was performed for *Èlà* (the *òrìṣà* of knowledge and wisdom), who said that he was going away to initiate Death into *Ifá*. He caused 'Please give way' to be the *ojùgbòǹà*.

Ọfọ̀: Ikú tí ìbá pa awo lónìí, àgò, àgò. Awo ńlọ; àgò, àgò. Àrùn tí ìbá pa awo lónìí, àgò, àgò. Awo ńlọ; àgò, àgò.
Incantation: The death that would have killed the priest today, please give way, please give way. The priest keeps going on; please give way, please give way. The illness that would have killed the priest today, please give way, please give way. The priest keeps going on; please give way, please give way.

Àkóse Ifá: Tẹ̀ lí Ìrẹtẹ̀ Òtúrá n'ílẹ̀ ibi tí aláìsàn dùbúlẹ̀. Kó erùpẹ̀ tí a fi tẹ̀ Ifá náà síwájú aláìsàn náà. Pè orúkọ aláìsàn náà. Pè ògèdè náà, ṣùgbọ́n pè orúkọ aláìsàn náà dípò ọ̀rọ̀ 'awo'.
Ifá medicine: Imprint with *Ìrẹtẹ̀ Òtúrá* in the ground of the place where the ill person is lying down. Take the soil that you used to imprint the aforementioned *Ifá* in front of the aforementioned ill person. Pronounce the aforementioned incantation, but call the name of the aforementioned ill person instead of the word 'priest'.

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14.13c *Ìrẹtẹ̀* (unwholesome influences) hinders *Òtúrá* (averting a worrisome situation).

Ire ni ígbà iwájú ilé. Ayọ̀ ni ígbà ẹ̀yìnkùlé.
It is blessings that are occupying the front of the house. It is joy that is occupying the backyard.

A dífá fún Ọlọ́kọ̀ṣẹ́. A ní kí ó wá rú ẹbọ ìwà rere. Ó kọ̀; kò rúbọ. Ǹjẹ́, Ọlọ́kọ̀ṣẹ́ l'ó fi ìwà láìyẹ dà ire nù.
Ifá divination was performed for 'One who refuses to make an effort'. It was said that he ought to come doing *ẹbọ* for good character. He refused; he did not do *ẹbọ*. Therefore, it was 'One who refuses to make an effort' who used unfit character to throw away blessings.

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Extra: One who does not work at developing moral wholesomeness is one who throws away blessings.

Ìrẹtẹ̀ Méjì

[Back to Ìretè]

14.14 *Ìrẹtẹ̀* (unwholesome influences; making one's mark; practicing *Ifá*) is doubled.

Ìwọ l'ọ̀tẹ̀. Èmi l'ọ̀tẹ̀.
It is you who is an imprinter (a reference to an *Ifá* practitioner as one who imprints *Odù Ifá*). It is I who is an imprinter.

A dífá fún Al'ẹ́sẹ̀-rere-má-l'órí-rere. A ní kí ó wá rúbọ kí ó baà lè l'órí rere pẹ̀lú ẹsẹ̀ rere. Ó gbọ́; ó rúbọ.
Ifá divination was performed for 'One who has good feet but does not have a good head' (that is, one who works hard but is not headed in a suitable direction). It was said that he ought to come doing *ẹbọ* so that he may be able to have a good head together with good feet. He heard; he did *ẹbọ*.

Àkóse Ifá: Gún ewé àpadà àti ọṣẹ pọ̀ fún wíwẹ̀.
Ifá medicine: Pound *àpadà* leaves (*Uraria picta*: used to turn things around toward good) and soap to be together for cleansing yourself.

Extra: With suitable spiritual effort, one's hard work will make a good mark.

Ìrẹtẹ̀ Ọ̀ṣẹ́

[Back to Ìretè]

14.15 *Ìrẹtẹ̀* (practicing *Ifá*) helps *Ọ̀ṣẹ́* (overcoming trouble).

Ikú kì íjẹ ata. Ikúkíkú tí ayé ńfi pa ẹni, ẹ má jẹ́kí ó lé ṣe mi láíláí. Àrùn kì íjẹ àlùbọ́sà. Ẹ má jẹ́kí àrùn lé ṣe mi láíláí. Afẹ́fẹ́ búburú kì íjẹ ìyèré. Ẹ má jẹ́kí afẹ́fẹ́ búburú lé ṣe mi láíláí.
Death never consumes pepper. Whichever manner of death that the world uses to kill a person, do not allow that it be able to harm me ever. Illness never consumes onions. Do not allow that illness be able to harm me ever. A bad wind never consumes Ashanti peppers. Do not allow that a bad wind be able to harm me ever.

Ifá, jẹ́kí ọ̀wọ̀ maa jẹ́ fún mi l'ọ́jọ́ gbogbo. Èrò pẹ̀tẹ̀ ni t'ìgbín. Gbogbo aburú tí ẹ̀dá bá ńṣe fún mi, Ifá, jẹ́kí ó dẹ̀rọ̀ sí mi l'ára nítorí tí tútù-tútù l'a bá ninú otútù Ọpọ́n Ifá. Ẹ̀tù l'ó ní kí ara tù mi. Gbogbo ibi ayé, Ifá, bá mi sọ ọ́ di ìrọrùn l'ára mi.
Ifá, allow that respect be complying with me every day. It is mushy coolness that pertains to the snail. All bad things that beings happen to make for me, *Ifá*, allow that they be less difficult for me because it is cool-cool that we meet within the cold of the *Ifá* tray. It is the guinea fowl that tells (my) body to calm me. All bad things of the world, *Ifá*, help me to transform them into a convenience for me.

Ìrẹtẹ̀ tútù l'ó ní kí gbogbo ibi ó tẹ̀balẹ̀ l'ára mi o!
It is cool *Ìrẹtẹ̀* who tells all bad things to bow down to me!

Extra: [a saying from Max Lucado] In God's hands, intended evil becomes eventual good.

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Ìrẹtẹ̀ Òfún

[Back to Ìrẹtẹ̀]

14.16 *Ìrẹtẹ̀* (making one's mark) hinders *Òfún* (efforts of limited success).

Àwọn irúnmọlẹ̀ àti Orí Ẹlẹ́dàá ńlọ s'óde Àpéré. Orí nìkan dé ibẹ̀.

The *irúnmọlẹ̀* (divine ministerial agents) and *Orí Ẹlẹ́dàá* (Man's godself) were going to the town of Life-fulfilment. *Orí* alone arrived there.

Ǹjẹ́, Orí gbóná jù òrìṣà lọ. Orí nìkan l'ó kó wọn l'ápéré. Kò sí òrìṣà tí ó tó ní ìgbè lẹ́yìn Orí ẹni. Orí mà gbóná jù òrìṣà lọ.

Therefore, *Orí* is 'hotter' than *òrìṣà* (divine ministerial agents). It is *Orí* alone who takes them (people) to life fulfilment. There is no *òrìṣà* who is sufficient in supporting behind the back of one's *Orí*. *Orí* is indeed 'hotter' than *òrìṣà*.

Extra: The power of God is within you, and so you can transcend any circumstance, habit, or personality trait. Attune yourself to *Orí Ẹlẹ́dàá* (Man's godself) so that you may fully develop your life potential.

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A15 Ọ̀ṣẹ́ as the right leg

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Ọ̀ṣé Ogbè	*Ọ̀ṣẹ́ Ìrosùn*	*Ọ̀sé Ògúndá*	*Ọ̀sé Òtúrá*
Ọ̀ṣẹ́ Ọ̀yẹ̀kú	*Ọ̀ṣẹ́ Ọ̀wọ́nrín*	*Ọ̀ṣé Òsá*	*Ọ̀ṣé Ìretè*
Ọ̀ṣẹ́ Ìwòrì	*Ọ̀ṣẹ́ Ọ̀bàrà*	*Ọ̀ṣẹ́ Ìká*	*Ọ̀sé Méjì*
Ọ̀sé Òdí	*Ọ̀ṣẹ́ Ọ̀kànràn*	*Ọ̀sé Òtúrúpòn*	*Ọ̀sé Òfún*

Ọ̀ṣẹ́ Ogbè

[Back to Ọ̀sé]

15.01 *Ọ̀ṣẹ́* (overcoming trouble) is helped by *Ogbè* (a wholesome road).

Ọ̀ṣẹ́ tú eruku. Ifá ní Ẹlẹ́dàá óò dá ọjà kan fún àgbà kan kí ìpín rẹ̀ má bàjẹ́ lójú rẹ̀ l'áyé. Ṣùgbọ́n kí ó wá rúbọ.

Ọ̀ṣẹ́ loosens the dust. *Ifá* says that *Ẹlẹ́dàá* (Creator God) will create a market (that is, create a demand) for an elder so that his destiny may not be spoiled during his presence on earth. But he ought to come doing *ẹbọ*.

Ọ̀ṣẹ́ Òdí

[Back to Ọ̀sé]

15.04 *Ọ̀ṣẹ́* (overcoming trouble) is hindered by *Òdí* (blockage or enemies).

A kì ímú olè kí a má yan án. Bí a bá ṣẹ́gun, kí a mú ọlọ̀tẹ̀ dè. Bí a kò bá mú ọlọ̀tẹ̀ dè, ẹni tí a ṣẹ́, bí ó bá simi tán, yóò ní òun l'ó ṣẹ́ ẹni.

We never catch a thief and then do not 'roast' him. If we happen to be victorious, then we ought to bind the rebel. If we do not happen to bind the rebel, then he whom we defeated, if he happens to rest completely, he will say that it is he who defeated us.

A dífá fún Ṣàánú-ọlọ̀tẹ̀. A ní kí ó wá rúbọ kí àṣejù àánú má baà sọ ọ́ di abòṣi.

Ifá divination was performed for 'He pities the rebel'. It was said that he ought to come doing *ẹbọ* so that excessiveness of compassion may not transform him into a wretch.

Extra: One ought to overcome their leniency toward someone or something that threatens their well-being.

Ọ̀ṣẹ́ Ògúndá

[Back to Ọ̀sé]

15.09 *Ọ̀ṣẹ́* (overcoming through joyful optimism) helps *Ògúndá* (having the courage to take right action).

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Ìṣẹ́ kàn ẹni; kò mọ̀ ojú. Ìyàn kàn ẹni; kò mọ̀ àwọ̀. Agada kò mọ̀ orí alágbẹ̀dẹ tí ó rọ òun.
Deficient circumstances touch someone; it does not know his face. Scarcity touches someone; it does not know his (skin) color. The scimitar does not know the head of the blacksmith who forged it. [Note: The message here is that anyone can fall into adverse circumstances].

A dífá fún 'Ọmọ ní ìyìn rẹ̀', ọmọ Gbòwújì, nígbàtí ayé kò yẹ ẹ́. A ní kí ó maa lò aṣọ funfun. Kí ó sì wá ṣe ìbọ l'ókè-ìpọ̀nrí rẹ̀. Ó gbọ́; ó bọ.
Ifá divination was performed for 'Child says his praise', child of *Gbòwújì* (*Òrìṣànlá*, the *òrìṣà* of moral sense), when life was not right for him. It was said that he ought to keep wearing white clothing (which symbolizes the effort to maintain cleanness). He ought moreover to come doing *ìbọ* at his spiritual altar. He heard; he did *ìbọ*.

Lẹ́hìn tí ó bọ tán, nkan rẹ̀ bẹ̀rẹ̀sí gún. Ayé yẹ ẹ́.
After he had done *ìbọ* completely, his affair began to be in good order. Life was right for him.

Extra: [a saying from Roy T. Bennett] Nobody is exempt from the trials of life, but everyone can always find something positive in everything even in the worst of times.

Ọ̀ṣẹ́ Ọ̀sá
[Back to Ọ̀ṣé]

15.10 *Ọ̀ṣẹ́* (overcoming trouble) is helped by *Ọ̀sá* (taking timely action).

Bí Ọ̀ṣẹ́ sá, bí Ọ̀ṣẹ́ kò sá, Ọ̀ṣẹ́ óò dé ibi ìjà.
Whether *Ọ̀ṣẹ́* runs away or whether *Ọ̀ṣẹ́* does not run away, *Ọ̀ṣẹ́* will arrive at the place of the fight.

A dífá fún Ewúrẹ́, Àgùtàn, àti Adìyẹ-òkòkó nígbàtí wọ́n ńlọ s'ógun Ilé-èèmọ́. A ní kí wọ́n wá rúbọ. Adìyẹ-òkòkó nìkan ni íbẹ lẹ́yìn tí írúbọ.
Ifá divination was performed for She-goat, Sheep, and Hen when they were going to the war of House-of-burs (which symbolizes trouble that sticks to oneself). It was said that they ought to come doing *ẹbọ*. It was Hen alone who was behind doing *ẹbọ*.

Wọ́n dé ogun Ilé-èèmọ́. Ogun mú Ewúrẹ́. Ogun mú Àgùtàn. Ogun kò mú Adìyẹ-òkòkó.
They arrived at the war of House-of-burs. The war took She-goat. The war took Sheep. The war did not take Hen.

Extra: Do not involve yourself with anything that would bring you sticky trouble.

Ọ̀ṣẹ́ Òtúrúpọ̀n
[Back to Ọ̀ṣé]

15.12 *Ọ̀ṣẹ́* (overcoming through joyful optimism) helps *Òtúrúpọ̀n* (being productive).

Ẹni tí kò mọ̀ ẹni l'ẹ́ni, tí kò mọ̀ èèyàn l'énìyàn, ni íwí pé t'obìnrin kò sí l'áyé.
It is the one who does not know a person as a person, who does not know a human being as a human being, who says that women do not amount to anything in life.

Ẹ̀wùjí ní kí wọ́n má fojúdi í. Ó ní ẹni tí ó bá foríbalẹ̀, yóò maa lájé, yóò maa l'áya, yóò maa bímọ, yóò maa l'ógbó.

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Ẹ̀wùjí (*Ọ̀ṣun*, the *òrìṣà* of beauty, fertility, childbirth, and child protection) said that they (people) ought not to undervalue her. She said that one who happened to make obeisance, he would be having money, he would be having spouses, he would be begetting children, he would be having longevity.

Kí ẹnìkan má ní: "Ẹni atẹ̀yìntọ̀ l'obìnrin o!"
A person ought not to say: "It is a person who urinates from behind that a woman is!" [Note: This statement derogatorily refers to women as being backward people].

Extra: Do not belittle women.

Ọ̀ṣẹ́ Òtúrá
[Back to Ọ̀ṣé]

15.13 *Ọ̀ṣẹ́* (overcoming through joyful optimism) helps *Òtúrá* (averting a worrisome situation).

Àkéké ni íbà igi ṣá. A dífá fún Ọmọ-Ẹ̀là, tí ílọ gbà ìbà òun àṣẹ n'ílé Ẹlẹ́dàá. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ.
It is the axe that is landing on the tree to cut it. *Ifá* divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom), who went getting reverence and spiritual power at the home of *Ẹlẹ́dàá* (Creator God). It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Àkéké ni íbà igi ṣá. Ẹnu awo n'ìbà òun àṣẹ wà. Nígbàtí awo bá ní àá n'íre gbogbo, a maa n'íre gbogbo. Àkéké ni íbà igi ṣá. Ẹnu awo n'ìbà òun àṣẹ wà.
It is the axe that is landing on the tree to cut it. It is the mouth of the priest where reverence and spiritual power exist. When the priest happens to say that we will have every good thing, we will be having every good thing. It is the axe that is landing on the tree to cut it. It is the mouth of the priest where reverence and spiritual power exist.

Extra: If you are attuned to divine purpose, then whatever you say will come to pass.

Ọ̀ṣẹ́ Ìrẹtẹ̀
[Back to Ọ̀ṣé]

15.14a *Ọ̀ṣẹ́* (overcoming trouble) is helped by *Ìrẹtẹ̀* (practicing *Ifá*).

Ìhín ni Ǹbá yà sí. Ọ̀hún ni Ǹbá yà sí.
It is here where I would have deviated. It is there where I would have deviated. [Note: Here is someone attempting to find out where he went wrong].

A dífá fún Ọmọ-Ẹ̀là nígbàtí íṣe ohun gbogbo tí ọ̀kan kò lójú. A ní kí ó wá rúbọ. Kí ó sì lọ fi t'Ẹlẹ́dàá ṣe ọ̀nà. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là, afi inú ṣe ọgbọ́n.
Ifá divination was performed for *Ọmọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) when he was doing everything for which (each) one did not make headway. It was said that he ought to come doing *ẹbọ*. He ought moreover to go using the way of *Ẹlẹ́dàá* (Creator God; Man's godself) to make a way. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là*, the one who uses (his) insides to practice wisdom.

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Kò pẹ́; kò jìnnà. Ire gbogbo wá yá dé tùtúru.
It did not take long; it was not far away. Every good thing came flooding in to arrive plentifully.

Ẹlẹ́dàá mi, gbà mi o! Ìwọ ni mo sádi. Ìwọ ni mo gbíyèlé. Ìwọ ni mo fẹ̀yìntì. Ẹnìkan kì ífẹ̀yìntì Ẹlẹ́dàá kí ó dójútì ẹni. Ẹlẹ́dàá mi, gbà mi o!
My *Ẹlẹ́dàá*, accept me! It is you in whom I take refuge. It is you whom I trust. It is you on whom I lean for support. A person never leans on *Ẹlẹ́dàá* for support and then he puts the person to shame. My *Ẹlẹ́dàá*, accept me!

Extra: [The Bible, Psalm 128:1-2] How blessed is everyone who reveres *Haʾel* (God)! The one who walks in his (*Haʾel*'s) way, (it is) fruit of the labor of your hands that you will feed off. How blessed are you, and something good is headed for you!

***

15.14b *Ọ̀ṣẹ́* (overcoming trouble) is hindered by *Ìrẹtẹ̀* (unwholesome influences).

Èrò tí ó jìn sí kòtò l'ó kọ́ arákùnrin ìyókù l'ọ́gbọ́n.
It is the passerby who falls into a pit who teaches the remaining ones some wisdom.

Extra: Learn from the bad experiences of others.

Ọ̀ṣẹ́ Méjì
[Back to Òsé]

15.15a *Ọ̀ṣẹ́* (overcoming trouble) is doubled.

Inú wọn ni kò dára. Ìwà wọn ni kò sunwọ̀n. Ìwà ìkà wọn ni kò jẹ́kí a bá wọn pé.
It is their insides that are not good-looking. It is their conduct that is not good. It is their unrighteous conduct that does not allow that we join them in meeting together.

A dífá fún Yèrèpè, èyítí yóò joyè láàárín igbó.
Ifá divination was performed for Itchy-bean (the velvet bean, which is notorious for the extreme itchiness that it produces on contact), the one who would be enthroned as chief in the middle of the woods.

Ẹbọ l'a ní kí ó wá ṣe. Kí ó sì hù ìwà rere. Ó kọ̀; kò rúbọ.
It was *ẹbọ* that was said that he ought to come doing. He ought moreover to develop good conduct. He refused; he did not do *ẹbọ*.

Yèrèpè, o kò ṣeun. Yèrèpè, o kò èèyàn. Ìgbà tí o joyè l'o sọ gbogbo ilé dahoro.
Itchy-bean, you are not kind. Itchy-bean, you are not a humane being. It was the time when you were enthroned as chief that you transformed every home into a deserted place.

Extra: Do not put spiritually immature persons or things into positions of power.

***

15.15b *Ọ̀ṣẹ́* (overcoming trouble) is doubled.

Ṣẹ̀kúbẹ́, awo òde Ìbàdàn, l'ó dífá fún wọn l'óde Ìbàdàn. Wọ́n ńfi omi ojú sògbérè ire. A ní kí wọ́n wá rúbọ. Wọ́n gbọ́; wọ́n rúbọ.

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It was *Ṣẹ́kúbẹ̀*, the priest of *Ìbàdàn* town (whose establishment is rooted in *Ọ̀ṣẹ́ Méjì*), who performed *Ifá* divination for those in *Ìbàdàn* town. They were using teardrops to cry about good things. It was said that they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*.

Kò pẹ́; kò jìnnà. Ire gbogbo wá yá dé tùtúru.
It did not take long; it was not far away. Every good thing came flooding in to arrive plentifully.

Èrò Ìpo, èrò Ọ̀fà, ǹjẹ́ ẹ̀yin kò mọ̀ pé bí ẹni kò bá ṣiṣẹ́, ẹni kì ílà?
Travelers to *Ìpo* town, travelers to *Ọ̀fà* town, do you not know that if one does not happen to do work, then one never prospers?

Extra: [a saying from Booker Taliaferro Washington Sr.] Nothing ever comes to one, that is worth having, except as a result of hard work.

Ọ̀ṣẹ́ Òfún
[Back to Òsé]

15.16 *Ọ̀ṣẹ́* (overcoming trouble) is helped by *Òfún* (acting with rectitude).

Bí orí kò sunwọ̀n, ọgbọ́n inú ni kò ìtó. Ọgbọ́n ḿbẹ nínú Ẹ̀là, amú ayé gún, atún orí tí kò sunwọ̀n ṣe.
If luck is not good, then it is inner wisdom (that is, the ability to discern what is right or true and to judge soundly) that is not yet enough. Wisdom is in *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the one who causes the world to be right, the one who improves luck that is not good.

A dífá fún àwọn 'Kò mọ̀ ṣe; kò mọ̀ wà', tí ífi ojojúmọ́ kégbe orí àìsunwọ̀n, pé Ẹlẹ́dàá ti ṣe tiwọn n'íbi. A ní kí wọ́n wá rúbọ. Wọ́n gbọ́; wọ́n rúbọ.
Ifá divination was performed for those of 'He does not know what to do; he does not know how to be', who were using every day to shout out about inauspiciousness and that *Ẹlẹ́dàá* (Creator God) had done their affairs in with bad things. It was said that they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*.

A ní kí apákan wọn sì lọ tẹ́fá. Bí wọ́n bá tẹ́fá tán, kí wọ́n kọ́ Ifá. A ní: "Ẹni 'Kò mọ̀ ṣe; kò mọ̀ wà' tí ó kọ́ Ifá, orí rẹ̀ óò sunwọ̀n nígbẹ̀yìn."
It was said that one side of them ought moreover to go get initiated into *Ifá*. If they happen to have gotten initiated into *Ifá* completely, then they ought to learn *Ifá*. It was said: "A person of 'He does not know what to do; he does not know how to be' who learns *Ifá*, his luck will be good at last."

Ẹbọ: Fi aṣọ funfun, ọ̀ṣẹ́, àti ẹgbẹ̀wá owó. Fi ọjọ́ méta fún wíwẹ̀. Léyìn tí o fi ọ̀ṣẹ́ wẹ̀, fi aṣọ-ìbora funfun bora.
An *ẹbọ*: Use white clothing (which symbolizes the effort to maintain cleanness), soap, and money worth 2000 cowries. Use 3 days for cleansing yourself. After you use the soap to cleanse yourself, use the white clothing to cover (your) body.

Extra: **1.** [The Bible, Proverbs 19:3] Waywardness of a person undermines his way, but with *Haʾel* (God) is his heart angry. **2.** [The Bible, Proverbs 22:4] As a consequence of humility (and) reverence for *Haʾel* (God) are wealth and honor and life.

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A16 Òfún as the right leg

[Back to Appendix A]

Òfún Ogbè	*Òfún Ìrosùn*	*Òfún Ògúndá*	*Òfún Òtúrá*
Òfún Òyèkú	*Òfún Òwónrín*	*Òfún Òsá*	*Òfún Ìretè*
Òfún Ìwòrì	*Òfún Ọ̀bàrà*	*Òfún Ìká*	*Òfún Òsé*
Òfún Òdí	*Òfún Òkànràn*	*Òfún Òtúrúpòn*	*Òfún Méjì*

Òfún Ogbè

[Back to Òfún]

16.01 *Òfún* (acting with rectitude) helps *Ogbè* (a wholesome road).

Egúngún kan kì íṣe ẹni. Òrìṣà kan kì íro èèyàn. Àṣìṣe nìkan l'ó lé ẹni lọrò.

Egúngún (honorable ancestors) never damage a person. *Òrìṣà* (divine ministerial agents) never cause a human being pain. It is mistakes (that is, wrong actions, beliefs, or judgments) alone that compel us to utter a very painful cry.

Extra: [The Bible, Proverbs 22:5] Thorns (and) snares are in the path of a wayward one; one who watches over his spirit will be far from them.

Òfún Òyèkú

[Back to Òfún]

16.02 *Òfún* (acting with rectitude) helps *Òyèkú* (averting ruin; not missing out on bright possibilities).

Amọ̀-ọ̀ṣẹ́-má-tẹ́, awo Ìsimi-bà-kalẹ̀, l'ó dífá fún Ìsimi-bà-kalẹ̀, ani-má-ṣawun, afi ojojúmọ́ fún ẹni ní jíjẹ àti mímu, ọ̀rẹ́ onílé, ọ̀rẹ́ àlejò. Ó ní: "Bí ebi bá ńpa ọ, kí o yá wá jẹun. Bí òngbẹ bá ńgbẹ ọ, kí o yá wá mu."

'One who knows hurt but does not fall into disgrace', the priest of 'Rest and settle down', who performed *Ifá* divination for 'Rest and settle down', the one who possesses but is not stingy, the one who uses each day to give to us in eating and drinking, a friend of the householder, a friend of the stranger. He said: "If hunger happens to be overwhelming you, then you ought to be quick to come eating. If thirst happens to be dehydrating you, then you ought to be quick to come drinking."

A ní kí ó wá rúbọ kí ó má baà kú, kí ó má baà tẹ́. Kí ó sì ràn ara rẹ̀ lọ́wọ́ kí ó tó ràn ẹlòmîì lọ́wọ́. A ní bí ó bá rúbọ tán, kí ó maa fi ìgbà yẹra fún ọmọ aráyé. Kí ó maa fi ìgbà kan lọ s'óko. Kí ó maa fi ìgbà míràn ràjò. Kí ó maa ṣoore fún àwọn olùpọ́njú. Ó gbọ́; ó rúbọ.

It was said that he ought to come doing *ẹbọ* so that he may not die, so that he may not fall into disgrace. He ought moreover to render help to himself before he reaches the point of rendering help to someone else. It was said that if he happened to do *ẹbọ* completely, then he ought to be using some time to avoid people of the world. He ought to be using one time to go to the

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farm. He ought to be using another time to go on a journey. He ought to keep doing kindly acts for the poor. He heard; he did *ẹbọ*.

Ẹbọ: Fi oyin, aṣọ mẹ́rin, àti ọ̀kẹ́ mẹ́rin owó.
An *ẹbọ*: Use honey (which is used to sweeten a situation), 4 pieces of cloth, and money worth 80000 cowries.

Extra: [*Dilogún* 10-2] Take care of yourself before others.

Òfún Ìwòrì

[Back to Òfún]

16.03 *Òfún* (acting with rectitude) helps *Ìwòrì* (good things becoming seen).

Òfún l'awo Ìgándó. Ìwòrì l'awo Ìgándò. Ọ̀rọ̀ gándo-gàndo kì ítán n'íkùn àgbà bọ̀rọ̀bọ̀rọ̀.
It was *Òfún* who was the priest of *Ìgándó*. It was *Ìwòrì* who was the priest of *Ìgándò*. A troubling matter does not come to an end in the mind of an elder very easily.

A dífá fún Ẹni-ọ̀wọ̀, tí íṣe ọmọ Ẹ̀là. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Ẹ̀là àti Èṣù. Báyìí ni yóò ṣẹ́gun ọ̀tá. Báyìí ni yóò rí ẹ̀yìn òdídí.
Ifá divination was performed for 'Person of respect', who was a child of *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom). It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Ẹ̀là* and *Èṣù* (the *òrìṣà* of opportunity and crossroads tests). It was in this manner that he would overcome opponents. It was in this manner that he would see the back side of blockages.

Ẹ fi ọ̀wọ̀ mi wọ̀ mi. Ọ̀wọ̀ kókó l'a fi í wọ̀ igi. Ọ̀wọ̀ Òrìṣànlá l'a fi í wọ̀ àfín. Ẹ fi ọ̀wọ̀ mi wọ̀ mi.
Use the respect due to me to put on me. It is respect for knobs that we use to put on a tree. It is respect for *Òrìṣànlá* (the *òrìṣà* of moral sense) that we use to put on an albino. Give me due respect.

Òfún Òdí

[Back to Òfún]

16.04 *Òfún* (acting with rectitude) hinders *Òdí* (blockage or enemies).

Òfún dí ire mọ. Wàrà gbà ṣe wàrà kì Òfún má baà pa ẹni.
Òfún blocks good things to be restricted (to himself). Quickly receive and act quickly so that *Òfún* may not finish us off.

A dífá fún Olórí-ọ̀gá. A ní ẹni tí ó dí ire mọ ilé, kì írí t'òde gbà.
Ifá divination was performed for Chief-of-chiefs. It was said that the person who blocks good things to be restricted to home, he never sees anything from outside to receive. [Note: Restricting good things to oneself could mean that one keeps good things to himself or that one falsely believes that he alone has something worthy to offer].

A ní kí ó wá rúbọ kí ire baà lè ṣàn wá ilé.
It was said that he ought to come doing *ẹbọ* so that good things may be able to flow and come home.

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Extra: Be open to giving help to others and to accepting help from others.

Òfún Ìrosùn

[Back to Òfún]

16.05 *Òfún* (acting with rectitude) helps *Ìrosùn* (patiently persevering through difficulty).

Òfún ńfún ire ká. Òfún kò pariwo. Èèyàn bí irú yìí ṣe ọ̀wọ́n l'ayé. Ẹni tí yóò maa dáṣà, kí ó wò ìṣe ọ̀run. Ọ̀run ni ilé ọlá.

Òfún is giving out good things to go all around. *Òfún* does not make a noise (about it). People like this type are scarce in the world. A person who will be daring to do something, he ought to look at the customs of the divine realm. It is the divine realm that is the home of honor.

A dífá fún àwọn èèyàn. A ní ikú óò maa mú wọn lọ wò ìṣe ọ̀run.

Ifá divination was performed for human beings. It was said that death would be taking them to go look at the customs of the divine realm. [Note: The preceding statement tells us that pondering one's eventual bodily death brings one to consider the degree to which one has complied with the dictates of the divine realm].

A ní kí wọ́n wá rúbọ kí ó má baà sí òkùnkùn àti ìbanújẹ́ l'ọ́nà wọn. Wọ́n kọ̀; wọ́n kò rúbọ.

It was said that they ought to come doing *ẹbọ* so that there may not be darkness and disheartening sadness on their road. They refused; they did not do *ẹbọ*.

Extra: **1.** Act out of genuine concern for others. **2.** [The Bible, Proverbs 16:20] One who gives attention to divine instruction will attain to what is good, and one who puts trust in *Haʾel* (God), how blessed is he!

Òfún Ọ̀wọ́nrín

[Back to Òfún]

16.06a *Òfún* (acting with rectitude) helps *Ọ̀wọ́nrín* (walking honorably).

Message: [*Dilogún* 10-11] No matter how much the wind may blow, the sun does not stray from its proper course.

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16.06b *Òfún* (acting with rectitude) helps *Ọ̀wọ́nrín* (walking honorably).

Òfún fún wọn kẹ́. Òfún fún wọn ṣọ́.

Òfún gives to them to pamper (them). *Òfún* gives to them to watch over (them).

A dífá fún Odùduwà, tí yóò maa ṣoore kárí ayé. Ó ní ìṣoore kárí ayé l'ó dárajù n'íwà.

Ifá divination was performed for *Odùduwà* (a deified *Yorùbá* king), who would be doing kindly acts around the world. He said that it is doing kindly acts around the world that is superior in character.

A ní apákan kò níí dúpẹ́ fún oore l'ọwọ́ rẹ̀. Àwọn míràn kò tilẹ̀ níí mọ̀ tiwọn ìlò. Ṣùgbọ́n ó ní bàbá ọmọ kò lè ṣe kí ó má fi ohun rere fún ọmọ. Àti ìyá ọmọ kò lè ṣe kí ó má fi ohun rere fún ọmọ.

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It was said that one side would not give thanks for the kindliness from his hands. Those of another (side) would not even know their use. But he said that the father of a child is unable to not put good things for the child. And the mother of a child is unable to not put good things for the child.

A ní kí Odùduwà wá rúbọ kí ohun rere gbogbo tí ífi fún èèyàn, bí wọn bá fi ṣe òfò l'áyé, kí ó baà lè maa tún padà tọ Odùduwà lọwọ́. Ó gbọ́; ó rúbọ.

It was said that *Odùduwà* ought to come doing *ẹbọ* so that every good thing that he was putting for human beings, if they happened to waste it in the world, then it may be able to always return to touch *Odùduwà* in his hands. He heard; he did *ẹbọ*.

Extra: [The Bible, Proverbs 3:27] You ought not to withhold what is good from its owners (that is, those to whom it is due), in that it has come to be in the power of your hand to do (it).

Òfún Ọ̀kànràn

[Back to Òfún]

16.08 *Òfún* (efforts of limited success) helps *Ọ̀kànràn* (touching trouble).

Òfún ránnyìnrànnyìn l'ó dífá fún Àkàtànpó nígbàtí írán ẹfọ́n, àwọn ọmọ rẹ̀, rè igbó. A ní kí ó wá rúbọ. A ní kí ó sì wá ṣe ìpèsè. Ó falẹ̀.

It was '*Òfún* persistently' who performed *Ifá* divination for Catapault when he was sending arrows, his children, to go to the forest. It was said that he ought to come doing *ẹbọ*. It was said that he ought moreover to come doing *ìpèsè*. He procrastinated.

Olúigbó wá mú ọmọ Àkàtànpó s'ọ́hún. Ǹjẹ́, àlọ l'a rí; a kò rí àbọ̀ mọ́ o! Gbogbo wọn ti rá o!

Olúigbó (the spirit of the forest) came taking Catapault's children to (his) place. Therefore, it was the departure that we saw; we did not see the return anymore! All of them have disappeared!

Ìpèsè: Fi òkété pèsè fún ẹlẹyẹ.

An *ìpèsè*: Use a giant rat to provide for *ẹlẹyẹ* (bird-people, a nickname of psychic agents).

Extra: A great investment of effort does not guarantee sought returns.

Òfún Ògúndá

[Back to Òfún]

16.09 *Òfún* (acting with rectitude) is helped by *Ògúndá* (having the courage to take right action).

Igún kìí ṣe olódì ẹnìkan. Kò ṣài bá wọn nájà.

The vulture is never the possessor of ill will (toward) someone. It will not fail to join them (others) in doing market business (that is, it will eat anyone's corpse).

Ifá ní ẹnìkan wà tí kí ó má bá ṣe wọn l'ódì. Kí olúwarẹ̀ wá rúbọ kí ó baà lè ṣe ẹ̀tọ́.

Ifá says that there is someone who ought not to treat them (others) with ill will. The person in question ought to come doing *ẹbọ* so that he may be able to do what is right.

Extra: Do not treat another unjustly, regardless of whether you have been wronged or not.

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Òfún Ọ̀sá

[Back to Òfún]

16.10 *Òfún* (efforts of limited success) is hindered by *Ọ̀sá* (taking timely action).

Òfún sà wò bí yóò jẹ́, bí kò níí jẹ́.

Òfún applies medicine and looks at whether it will work or whether it will not work.

A dífá fún àrúnlọ́jọ ewé. A ní kí wọ́n wá rúbọ kí ìhalẹ̀ má baà tẹ̀ wọn. Èyítí ó rúbọ l'àwọn ewé tí a fi ṣe oògùn tí ó jẹ́.

Ifá divination was performed for 165 leaves. It was said that they ought to come doing *ẹbọ* so that empty boasts may not humiliate them. It is the ones that did *ẹbọ* that are the leaves that we use to make medicine that works.

Ifá ní ẹnìkan wà tí kí ó wá rúbọ kí ọ̀rọ̀ tí ó dífá sí í, ó baà lè dára jálẹ̀. Báyìí ni olúwarẹ̀ óò sà agbára sí ohun tí ó múnádóko. Báyìí ni ojú kò níí tì í nípa ọ̀rọ̀ náà.

Ifá says that there is someone who ought to come doing *ẹbọ* so that the matter for which he cast *Ifá*, it may be able to be good throughout. It is in this manner that the person in question will apply (his) energy to a thing that is effective. It is in this manner that shame will not come over him regarding the aforementioned matter.

Extra: By discerning what is genuine from what is not, one will be able to apply an effective remedy to a bad situation.

Òfún Òtúrúpọ̀n

[Back to Òfún]

16.12 *Òfún* (acting with rectitude) helps *Òtúrúpọ̀n* (being productive).

Ẹ̀là, ẹ dí ọ̀nà ikú fún ọmọ rẹ. Ifá l'ó wá dá ewé olùdínà tèmi. Ifá, ọ̀nà ikú ni kí ẹ dí i.

Ẹ̀là (the *òrìṣà* of knowledge and wisdom), block the road of death for your child. It is *Ifá* who comes bringing forth my own road-blocking leaves. *Ifá*, it is the road of death that you ought to block.

Ifá ní ẹnìkan wà tí kí ó wá rúbọ. Kí olúwarẹ̀ sì wá ṣe ìbọ fún Ẹ̀là, asọ-ọ̀rọ̀-di-ayọ̀. Báyìí ni kò níí ítọ̀ ọ̀nà tí kò sunwọ̀n.

Ifá says that there is someone who ought to come doing *ẹbọ*. The person in question ought moreover to come doing *ìbọ* for *Ẹ̀là*, the one who converts trouble into joy. It is in this manner that he will not follow a road that is not good.

Àkóse Ifá: Gún ewé idí àti ọ̀ṣẹ̀ pọ̀ fún wíwẹ̀.

Ifá medicine: Pound *idí* leaves (*Terminalia schimperiana*: used to block negative pathways) and soap to be together for cleansing yourself.

Òfún Òtúrá

[Back to Òfún]

16.13a *Òfún* (acting with rectitude) helps *Òtúrá* (averting a worrisome situation).

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Kí ìwọ tọ́ ọ̀wọ̀ wò. Kí èmi tọ́ ọ̀wọ̀ wò.
May you taste honor. May I taste honor.

A dífá fún Ọmọ-Òrìṣànlá, tí írè ayé àpésìn. A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. Ó sì ṣe ìbọ fún Òrìṣànlá, bàntà-banta nínú àlà. Báyìí ni yóò mú ìwà rere hù.
Ifá divination was performed for *Ọmọ-Òrìṣànlá* (child of *Òrìṣànlá*, the *òrìṣà* of moral sense), who was going to the world of leaders. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Òrìṣànlá*, the immense one in white clothing (which symbolizes the effort to maintain cleanness). It was in this manner that he would take good character to develop.

Kò pẹ́; kò jìnnà. Ẹ wá bá ẹni ní jẹ̀bútú ire.
It will not take long; it is not far away. Come join us in plenty of good things.

Extra: By being decent and sincere, one will inspire others to follow one's example of honor.

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16.13b *Òfún* (acting with rectitude) helps *Òtúrá* (averting a worrisome situation).

Òfún tọ́ epo lá. Òfún fi ọ̀lẹ̀lẹ̀ bọ́ iyọ̀. Òfún ńwá ohun tí ó dùn jẹ.
Òfún touched palm oil to lick. *Òfún* caused a red-bean cake to fall (into) salt. *Òfún* was looking for things that are delicious to eat.

A dífá fún Èṣù, tí ílọ gbé Epo n'íyàwó. A ní kí wọ́n wá rúbọ kí wọ́n má yà ara wọn láílái. Wọ́n gbọ́; wọ́n rúbọ.
Ifá divination was performed for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests), who went taking Palm-oil as a wife. It was said that they ought to come doing *ẹbọ* so that they might not ever separate from each other. They heard; they did *ẹbọ*.

Extra: Described here is a bond between two persons or things that is as strong as marriage.

Òfún Ìrẹ̀tẹ̀
[Back to Òfún]

16.14a *Òfún* (acting with rectitude) helps *Ìrẹ̀tẹ̀* (making one's mark). *Òfún* (acting with rectitude) is helped by *Ìrẹ̀tẹ̀* (practicing *Ifá*).

Wọ́n tẹ mi. Mo tún ara mi tẹ.
They (others) initiated me. I initiated myself again. [Note: Here is someone who sees his spiritual initiation as a commitment to God].

A dífá fún Olú-ṣe-ẹ̀sọ̀. A ní: "Èyítí ó sunwọ̀n fún ayé ni yóò maa wù Olú-ṣe-ẹ̀sọ̀ láti ṣe." A ní kí ó wá rúbọ kí àwọn ọmọ aráyé baà maa bù iyì fún un. Ó gbọ́; ó rúbọ.
Ifá divination was performed for 'Chief exercises gentleness'. It was said: "It is that which is good for the world that will keep pleasing 'Chief exercises gentleness' to do." It was said that he ought to come doing *ẹbọ* so that people of the world may be portioning out respect to him. He heard; he did *ẹbọ*.

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Àkóse Ifá: Gbo ewé àgbáyun àti ewé ayìnrẹ́ sínú omi. Fi omi yìí fún wíwẹ̀ orí rẹ.
Ifá medicine: Juice *àgbáyun* leaves (*Synsepalum dulcificum*: used to make sour things sweet) and *ayìnrẹ́* leaves (*Albizia adianthifolia*: used to dispel negative energy) into water. Use this water for cleansing your head.

Extra: One's well-intended efforts may not get the reception that they deserve.

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16.14b *Òfún* (acting with rectitude) hinders *Ìrẹtẹ̀* (unwholesome influences).

Nkan tí ó ṣe ẹni l'ẹ́ẹ̀kan, kò gbọ́dọ̀ tún ṣe ẹni l'ẹ́ẹ̀kejì.
A thing that damages us one time, it must not again damage us a second time.

Extra: Do not allow something bad to affect you repeatedly.

Òfún Ọ̀ṣẹ́
[Back to Òfún]

16.15a *Òfún* (efforts of limited success) is hindered by *Ọ̀ṣẹ́* (overcoming through joyful optimism).

Àbùkù odò l'ó di àbàtà.
It is the disgrace of a river that it becomes a swamp.

A dífá fún Àbọ̀n-nù nígbàtí ọmọ aráyé ńrò ó pin. Ó ti di arúgbó àti tálákà. Wọ́n ńsọ pé kò ní láárí. Wọ́n ńfi í ṣe ẹlẹ́yà.
Ifá divination was performed for 'Unripe palm fruit is lost' when people of the world were writing him off. He had become an old person and a poor person. They (others) were saying that he did not have importance. They were using him to make ridicule.

A ní kí ó wá ṣe ìbọ fún Ẹ̀là, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀. Báyìí ni yóò lè gbilẹ̀. Báyìí ni wọ́n óò wá bù ọlá fún un. Ó gbọ́; ó ṣe ìbọ.
It was said that he ought to come doing *ìbọ* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the master of improving one's life in the world, the one who converts trouble into joy. It was in this manner that he would be able to flourish. It was in this manner that they (others) would come portioning out honor to him. He heard; he did *ìbọ*.

Extra: *Ifá* will help you to develop your life potential.

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16.15b *Òfún* (acting with rectitude) helps *Ọ̀ṣẹ́* (overcoming trouble).

Òfún kò ṣẹ̀. Òfún kò rò. Wọ́n ńdúnrunmọ́ Òfún.
Òfún did not sin. *Òfún* did not scheme. They (others) were falsely accusing *Òfún*.

A dífá fún Òfún, èyítí ó ṣe rere tán, ṣùgbọ́n wọ́n dì ẹ̀rù ibi lé e.
Ifá divination was performed for *Òfún*, the one who did good things completely, but they (others) tied the load of bad things on him.

A ní kí ó wá rúbọ. Ó gbọ́; ó rúbọ. A ṣe àkóse Ifá fún un. Ó ńfi í rọ orí sùn.
It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. *Ifá* medicine was made for him. He was using it to pillow (his) head to sleep.

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Oore ni mo ṣe. Kí ó má di ọ̀ràn s'ọ́rùn fún mi.
It is an act of goodness that I do. May it not become a 'pain in the neck' for me.

Extra: Righteously persevere regardless of how others may respond to your good deeds.

Òfún Méjì
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16.16 *Òfún* (efforts of limited success) is doubled.

Àṣoore àìṣetán ni íjẹ́ mélòóríyìn.
It is doing acts of goodness incompletely that is enjoying not many compliments.

Ifá ní ẹnìkan wà tí ísoore. Ṣùgbọ́n kí ó ṣe tán kí ó má ṣe ọ̀ràn tí yóò ṣe àbàwọ́n s'órúkọ rẹ̀. Kí ó wá rúbọ. Kí ó sì wá ṣe ìbọ fún Èṣù.
Ifá says that there is someone who is doing acts of goodness. But he ought to do things to completion so that he does not make matters that would make a stain blemish on his name He ought to come doing *ẹbọ*. He ought moreover to come doing *ìbọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests).

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