

Revised on 06 MAY 2026

# **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 the 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 *Èlédàá* (Creator God, who is the owner of all beings), respect *òrìṣà* (ministerial agents who maintain divine order), and respect *egúngún* (honorable ancestors). Some diasporan traditions of *Ifá* are Cuban *Lucumí* (also called *Santería*), Brazilian *Candomblé*, and Brazilian *Umbanda*.

In a specific sense, the Yorùbá noun *Ifá* refers to **Èlà** (also called *Òrúnmilà*), the *òrìṣà* of knowledge and wisdom. *Èlà* governs the divination practice called **Ìdáfá** (bringing forth *Èlà*) or **Ifá dídá** (*Èlà* being brought forth). *Ìdáfá* is used by adherents who have been initiated to *Èlà*. Adherents who have been initiated to some other *òrìṣà* make use of the divination practice called **Èḗrìndílógún** (sixteen cowries). In *Lucumí* (the Cuban *Ifá* tradition), *Èḗrìndílógún* 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 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 Abímbólá<sup>1</sup> 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 *Ìrètè Òfún* that:

**Àwọn irúnmolè àti Orí Èlédàá nlo s’óde Àpéré. Orí nikan dé ibè.**

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

**Ñjé, Orí gbóná jù òrìṣà lọ. Orí nikan l’ó kó wọn l’ápéré. Kò sí òrìṣà tí ó tó ní ìgbè léyìn Orí eni. Orí mà gbóná jù òrìṣà lọ.**

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<sup>1</sup> Abímbólá, Wándé, Oxford University Press (1976), ISBN-10: 019575199X, ISBN-13: 978-0195751994.

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 aláṣàán 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 aláṣàán bá a rí òkun. Wọn ní: “Bí o bá rìn tíí, bí o bá dé ilé bàbá rẹ, bí wọn bá sè oúnjẹ àyànfẹ rẹ, nkó?” Ṣàngó ní: “Bí mo bá tí yó tán, màá padà s’ilé mi.” Wọn ní Ṣàngó kò tó aláṣàán bá a rí òkun.**

*Ṣàngó* (the deified *Ọyó* 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 to 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.

**Bèègégé ni Ọya, Ọrìṣànlá, Èlégbára, Ọgún, Ọṣun, àti Èlà, wọn kò tó aláṣàán bá a rí òkun.**

It was likewise that *Ọya* (the *òrìṣà* of the wind), *Ọrìṣànlá* (the *òrìṣà* of moral sense), *Èlégbára* (*Èṣù*, the *òrìṣà* of opportunity and crossroads tests), *Ọgún* (the *òrìṣà* of iron and war), *Ọṣun* (the *òrìṣà* of beauty, fertility, childbirth, and child protection), and *Èlà* (the *òrìṣà* of knowledge and wisdom), they were not good enough for the devotee in joining him to see the ocean.

**Tal’ó tó aláṣàán bá a rí òkun? Orí nìkan l’ó tó aláṣàán bá a rí òkun.**

Who is good enough for the devotee in joining him to see the ocean? It is *Orí Èlédàá* (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’áyé, Orí ni màá rò fún. Orí pèlẹ, atètè níran, atètè gbè ẹni kí òòṣà. Kò sí òrìṣà tí ó tó gbè lẹyìn 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 Èlédàá* (Man’s godself) so that you may fully develop your life potential.

Fully developing your own life potential is tied to helping others to do the same. *Ifá* says in *Ìrosùn Ìwòrì* that:

**Kí a fi inúdídùn ẹ é. Ẹni tí ó maa lọ, kí ó maa lọ. Ẹni tí ó maa dẹhìn, kí ó maa dẹhìn. Dandan èyàni ni a yàn kí wọn mú ire lọ s’áyé.**

We ought to use gladness to do it. One who is intending to leave, he ought to get leaving. One who is intending to turn back, he ought to get turning back. Surely it is human beings whom were chosen to take good things away to the world.

**Mòràn-tán, awo Èlà, l'ó dífá nígbàtí àwọn ọmọ ayé òbòwá láti bi Èlà léèrè ọ̀ràn kan. A ní kí Èlà wá rúbọ. Ó gbọ; ó rúbọ.**

It was Knowledgeable-completely, the priest of Èlà (the *òrìṣà* of knowledge and wisdom), who performed *Ifá* divination when the people of the world were coming to ask Èlà about a matter. It was said that Èlà ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

**N'íjọ kan, onírúurú èyàn (àwọn èyàn rere àti àwọn èyàn tí kò jékí èyàn sunwọ̀n) gbàràjọ. Wọ̀n tò Èlà wá. Wọ̀n ní: "Ìpààrà ayé yìí sù wa, Èlà. Nítorínáà, kí ó jòwọ̀ jékí a simi s'ọ̀run."**

One day, different kinds of people (good people and people who did not allow that people be well) gathered together. They approached Èlà. They said: "This going back and forth to the world tires us, Èlà. Therefore, please allow that we rest in heaven."

**Èlà ní: "Èyin kò lè ṣàì maa pààrà ọ̀de ayé tíí èyin ọ̀ò fi dé ipò rere tí Èlédàá ti yàn fún gbogbo èyàn. Lẹ̀hìn-náà ni èyin ọ̀ò simi s'ọ̀run."**

Èlà said: "You are not able to fail to be going back and forth to earth town until you will make happen the good situation that Èlédàá (Creator God) has chosen for all people. It is afterward that you will rest in heaven."

**Wọ̀n ní: "Kíni ipò rere?"**

They said: "What is the good situation?"

**Èlà ní: "Ipò rere náà l'ayé rere – ayé àmòtán ohun gbogbo; ayọ̀ níbigbogbo; wíwà láísí ominú tàbí ibèrù ọ̀tá; wíwà láísí ijà ejò tàbí ẹ̀ranko búburú òmíràn; wíwà láísí ibèrù ikú, àrùn, ẹ̀jọ̀, ọ̀fò, ọ̀sọ̀, àjẹ̀, tàbí Èṣù; wíwà láísí ibèrù ifarapa omi tàbí iná; àti wíwà láísí ibèrù àìní tàbí ọ̀ṣì – nítorí agbára inú, iwà rere, àti ogbón."**

Èlà said: "It is the aforementioned good position that is a good world – a world of perfect knowledge of everything; joy everywhere; being without worry or fear of opponents; being without fighting with snakes or other bad wild animals; being without fear of death, illness, litigation, loss, male bird-people, female bird-people, or Èṣù (the *òrìṣà* of opportunity and crossroads tests); being without fear of injury from water or fire; and being without fear of poverty or misery – because of inner strength, good conduct, and wisdom."

**Èlà ní: "A dé ipò rere nígbàtí ẹnì kò jalè mó nítorí ẹ̀dùn tí ó wà nínú rẹ̀ fún olúwa ohun-ìní àti nítorí àbùkù tí ó wà nínú iwà yìí fún wa níwájú Èlédàá àti àwọn ẹ̀gbẹ̀ rere míràn tí ó wà l'ọ̀run, tí íbá wa ṣe ọ̀rẹ̀, tí ífẹ̀ ire sí wa. Ìwà burúkú gbogbo ní ajádẹ̀hìnbọ̀."**

Èlà said: "We reach the good situation when one does not take part in stealing anymore because of the pain that is in it for the owner of the thing possessed and because of the stain blemish that is in this behavior for us in front of Èlédàá and other good comrades who are in heaven, who are engaging us in being friends, who are wishing good things to us. Every nasty behavior has repercussions."

**Èlà ní: "Ohun tí yòò gbé wa dé ipò rere náà: ogbón tí ó pọ̀ tọ̀ èyítí a lè fi ṣàkóso ayé; irúbọ̀; iwà ifẹ̀ràn ooreṣiṣe fún gbogbo èyàn, ní-pàtàkì àwọn tí iṣe aláìní àti àwọn tí ífẹ̀ irànlówọ̀ lódò wa; itara fún àti síṣà ipá láti fi kún ire tí ó wà l'áyé, láijékí ire, èyíkéyìí tí a ti ní, lọ̀."**

Èlà said: "That which will carry us to reach the aforementioned good situation: wisdom that is plentiful to educate the ones whom we are able to use to govern the world; doing *ẹbọ*; the conduct of loving the doing of acts of kindness for all people, chiefly the ones who are poor and the ones who want aid from us; enthusiasm for and the application of efforts

to make full the good things that are in the world, without allowing that good things, any that we have possessed, to go away.”

**Èlà ní: “Àwọn èyàn óò maa lọ s’òrun. Wọn óò sì maa padà wá s’óde ayé lèhìn iparadà wọn tíí eni kòòkan óò fi dé ipò rere náà. Nítorínàà, nígbà tí àwọn ọmọ Èlédàá péjọ, àwọn tí ó yàn láti kó ire wá s’óde ayé l’a pè lí ‘èyàn’.”**

*Èlà* said: “People will be going to heaven. They will moreover be turning back to come to earth town after their transfiguration until each person will make happen the aforementioned good situation. Therefore, when the children of *Èlédàá* assemble together, it is those whom he chose to bring good things to earth town whom we call ‘human beings’.”

You are in the world in order to help to make it a better living space for everyone.

### 1.3 The 16 Ìdáfá words

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**Ìdáfá** (bringing forth *Èlà*) or **Ifá dídá** (*Èlà* being brought forth) is the divination practice used by adherents who have been initiated to *Èlà*, 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 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 Ọyẹkú	03 Ìwòrì	04 Òdí	05 Ìrosùn	06 Ọwọnrín	07 Ọbàrà	08 Ọkànràn
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 Ọgúndá	10 Ọsá	11 Ìká	12 Òtúrúpòn	13 Òtúra	14 Ìrẹtẹ	15 Ọsẹ	16 Òfún

**Èrìndilógún** (sixteen cowries) is the divination practice used by adherents who have been initiated to an *òrìṣà* other than *Èlà*. 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. *Èrìndilógún* 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 *Ejèrìndìlógún* words.

**TABLE 1.3b: The oracular words of *Ejèrìndìlógún***

Oracular Word	Open Mouths	Oracular Word	Open Mouths
Ọkànràn	1	Ọsá	9
Èjì Ọkò	2	Ọfún	10
Ọgúndá	3	Ọwọnrín	11
Ìrosùn	4	Èjílá Aşẹbọra	12
Ọşé	5	Métàlá	13
Ọbàrà	6	Mérinlá	14
Ọdí	7	Méèèdógún	15
Ogbè	8	Mérindínlógún	16

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

*Ìdáfá* word #01 is **Ogbè**. In *Ejèrìndìlógún*, 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 **Ọyèkú**. Some *Ejèrìndìlógún* diviners equate *Ọyèkú* with *Èjì Ọkò* (a total of two open mouths).

On interpreting the name *Ọyèkú* as the noun *ọ-yè-íkú* (one who habitually displaces death), this oracular word carries the message of 'averting ruin'.

On interpreting the name *Ọyèkú* as the expression *ọyè-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-ìrì* (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 **Ọdí**. In *Ejèrìndìlógún*, it is a total of seven open mouths.

On taking the name *Ọdí* 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 *Èrìndilógún*, 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 **Òwónrín**. In *Èrìndilógún*, it is a total of eleven open mouths.

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

On taking the name *Òwónrín* punningly as the expression *òwò-ńrìn* (honor is walking), this oracular word carries the message of ‘walking honorably’.

*Èrìndilógún* associates *Òwónrín* 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 heavenly realm.

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

On taking the name *Òbàrà* punningly as the expression *òba-àrà* (king of thunder), this oracular word refers to *Şàngó* (the deified *Òyó* king who detests immorality and strikes wrongdoers with lightning), and it carries the message of ‘asserting oneself with dignity’.

*Èrìndilógún* associates *Òbàrà* with *Şàngó*, who is the deified *Òyó* 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 **Òkànràn**. In *Èrìndilógún*, it is a total of one open mouth.

On interpreting the name *Òkànràn* as the noun *ò-kàn-òràn* (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 *Òkànràn* as the noun *ò-kàn-òràn* (one who habitually touches trouble), this oracular word carries the message of ‘touching trouble’.

*Èḗrìndìlógún* associates *Òkànràn* 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 *Èḗrìndìlógún*, 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’.

*Èḗrìndìlógún* 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.

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

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

The oracular word *Òsá* 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 *Òsá* punningly as the noun *ò-sà* (one who habitually applies a remedy), this oracular word carries the message of ‘taking timely action’.

*Ìdáfá* word #11 is **Ìká**. Some *Èḗrìndìlógún* diviners equate *Ìká* with *Métàlá* (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’.

*Èḗrìndìlógún* associates *Métàlá* 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 **Òtúrúpòn**.

On taking the name *Òtúrúpòn* punningly as the noun *ò-tú-erù-pòn* (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 *Èjèrìndílógún* diviners equate *Òtúrá* with *Méèédógún* (a total of fifteen open mouths).

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

*Ìdáfá* word #14 is **Ìrètè**. Some *Èjèrìndílógún* diviners equate *Ìrètè* with *Mèrìndínlógún* (a total of sixteen open mouths).

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

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

We may associate *Ìrètè* 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 **Òşé**. In *Èjèrìndílógún*, it is a total of five open mouths.

On interpreting the name *Òşé* as the noun *ò-şé* (one who habitually overcomes) and on bringing to mind the nouns *ìşé* (poverty) and *òşé* (hurt), this oracular word carries the message of 'overcoming trouble'.

*Èjèrìndílógún* associates *Òşé* with *Òşun*, who is the *òrìşà* 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 *Eèrìndílógún*, 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’.

*Eèrìndílógún* associates *Òfún* with *Òrìṣànlá* (also called *Òbàtálá*), 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 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
<b>Èjì</b> <b>Ogbè</b>	<b>Ìwòrì</b> <b>Méjì</b>	<b>Òfún</b> <b>Méjì</b>	<b>Ìwòrì</b> <b>Òfún</b>	<b>Òfún</b> <b>Ìwòrì</b>

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 *Òbàrà Méjì* means ‘*Òbàrà* 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 *Òbàrà Méjì* is *Èjì Òbàrà*, which means ‘two of *Òbàrà*’.

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.

**TABLE 1.4b: Themes of the sixteen *Ìdáfá* words**

Word	Themes
<i>Ogbè</i>	A wholesome road.
<i>Ọyèkú</i>	Averting ruin. Not missing out on bright possibilities.
<i>Ìwòrì</i>	Good things becoming seen. Seeing things clearly.
<i>Òdí</i>	Blockage or enemies. Having a sound foundation.
<i>Ìrosùn</i>	Patiently persevering through difficulty.
<i>Ọwónrín</i>	Taking measured action. Walking honorably.
<i>Ọbàrà</i>	Asserting oneself with dignity.
<i>Ọkànràn</i>	Giving something good its turn. Touching trouble.
<i>Ọgúndá</i>	Clearing a way. Having the courage to take right action.
<i>Ọsá</i>	Running away from a challenge. Taking timely action.
<i>Ìká</i>	Ill conduct or ill luck. Reaping a reward
<i>Ọtúrúpòn</i>	Being productive.
<i>Ọtúrá</i>	Averting a worrisome situation.
<i>Ìrètẹ̀</i>	Making one's mark. Practicing <i>Ifá</i> . Unwholesome influences.
<i>Ọsẹ̀</i>	Overcoming through joyful optimism. Overcoming trouble.
<i>Ọfún</i>	Acting righteously and judiciously. Efforts of limited success.

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

## 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. Ilẹ̀ tútù.**

Cool water. Cool earth.

**Bí omi bá balẹ̀, omi ọ̀ò nípá. Bí omi bá balẹ̀, omi ọ̀ò là ilú. Bí omi bá balẹ̀, omi ọ̀ò 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 Èlédàá, t'ó wá ẹ̀ Ẹ̀ṣù Èlẹ̀gbára, t'ó wá ẹ̀ Ọ̀gún, alá dá méjì, t'ó wá ẹ̀ Ọ̀ṣun (oore yèyé o!), t'ó wá ẹ̀ Yemoja, olódò, t'ó wá ẹ̀ Ẹ̀ṣàngó (ká bí yèsì o!), t'ó wá ẹ̀ Ọ̀rìṣànlá, bàntà-banta nínú àlà, t'ó wá ẹ̀ Èlẹ̀, ẹ̀lẹ̀rìí ipín, t'ó wá ẹ̀ gbogbo ọ̀rìṣà.**

Reverence to *Èlédàá*, who comes being *Èṣù*, the Forceful-one, who comes being *Ọ̀gún*, the owner of two machetes, who comes being *Ọ̀ṣun* (benevolent great mother!), who comes being *Yemoja*, the owner of rivers, who comes being *Ẹ̀ṣàngó* (that we question him does not exist!), who comes being *Ọ̀rìṣànlá*, the immense one in white clothing, who comes being *Èlẹ̀*, the witness to destiny, who comes being every *ọ̀rìṣà*.

**Ilẹ̀, 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 heaven.

**Èdú, mo júbà. Ìbà Akódá. Ìbà Aṣẹ̀dà. Ìbà Adéṣinà. Ìbà Olúwo. Ìbà Ojùgbọ̀nà.**

*Èdú* (Jet-black, a name of *Èlẹ̀*), I give reverence. Reverence to *Akódá* (a famous *Ifá* disciple). Reverence to *Aṣẹ̀dà* (a famous *Ifá* disciple). Reverence to *Adéṣinà*. Reverence to (my) *olúwo*. Reverence to (my) *ojùgbọ̀nà*.

**Bí ekòlò bá júbà ilẹ̀, ilẹ̀ á lànà. Ọ̀mọ̀dé kì íjúbà kì ìbà pa á. Àṣẹ̀!**

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, *ọ̀rìṣà* (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 *Èlédàá* refers both to Creator God (who is the owner of all beings) and to *Ori* (Man's godself).

In this homage, I mention *Adéşínà*, 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:

**Òtún pèlẹ́, awo wọn l’óde Àbá. Òsì pèlẹ́, awo wọn l’óde Àbọṣẹ. Àti Òtún àti Òsì kì íṣẹbọ àìfín. Àti Òtún 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 *Ebọ*-coming-to-pass. Both Right-hand and Left-hand never do *ebọ* that is not acceptable. Both Right-hand and Left-hand never do *ebọ* that is not going to be effective.

**Àṣẹwélé ni wọn dífá fún, ọmọkúnrin Dèpènú. Dèpènú, dèpènú. Àbáà dà ègún dà èpè lé awo lóri, kò lè jà láláláí.**

It was *Àṣẹwélé* for whom they performed *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.

**Àṣẹwélé, o dé o, ọmọkúnrin Dèpènú!**

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

This incantation comes from *Òwónrin Òbàrà*.

## 2.3 Opening the divination session

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**WARNING: If you are not an *Ifá* initiate, then do not perform *Ifá* divination! Look, but don’t touch! Òòdínà, dí ọ̀nà ibi o! Òòdínà, dí ọ̀nà ibi o! Òòdínà, dí ọ̀nà ibi o! Òòşínà, şì ọ̀nà ire o! Òòşínà, şì ọ̀nà ire o! Òòşínà, şì ọ̀nà ire o!**

In order to get ready to perform *Ìdáfá*, begin by getting ritually clean – have a clean body and a clear mind. Now call on *Ori* (Man’s godself):

**Ori pèlẹ́, atètè níran, atètè gbè ẹni kí òòşà. Kò sí òrişà tí ó tó gbè lẹyìn Ori ẹni.**

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

**Ori ẹni l’awúre ẹni o! Ori, máşẹ pa ilẹkùn dé. Lódò rẹ ni mo mbò. Wá şẹ ayé mi di rere.**

It is one’s *Ori* who is one’s charm for blessings! *Ori*, 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*.

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

**Èlà pèlẹ́, èlẹ́rìí ipín, alátúnṣe ayé, aso-òrò-di-ayò.**

Hail *Èlà*, the witness to destiny, the master of improving one's life in the world, the one who converts trouble into joy.

**Èlà, rọ; Èlà, rọ; Èlà, rọ.**

*Èlà*, descend; *Èlà*, descend; *Èlà*, descend.

**Ifá, bí o jí, o jí mi o! Ewé ogbó l'ó ní kí N gbó Ifá bí ará ìṣáájú. Ifá, bí o jí, o jí mi o! Tèmi tirẹ̀ ni imùlẹ̀. Šebí bákahnùn l'a jọra.**

*Ifá*, whenever you wake up, wake me up! It is *ogbó* 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 Íwòrì*. Now enhance yourself by using the incantation of Section 2.2.

## 2.4 Readyng the divination apparatus

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

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

*Ọ̀pọ̀n Ifá* is a divining tray that represents the totality of creation. When performing *Ìdáfá* with an *òpẹ̀lẹ̀*, 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 *òpẹ̀lẹ̀* 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 ọ̀pọ̀n, o gbó. Ẹ̀yìn ọ̀pọ̀n, o gbó.**

Forefront of the *Ifá* tray, you heard. Rear of the *Ifá* tray, you heard.

**Olùmú l'ọ̀tún. Ọ̀lọ̀kànràn l'òsì.**

*Olùmú* is on the right. *Ọ̀kànràn* is on the left.

**Àárín ọ̀pọ̀n n'íta ọ̀run.**

It is the center of the *Ifá* tray that is the open space of heaven.

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

## 2.5 Consulting the oracle

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**WARNING: If you are not an *Ifá* initiate, then do not perform *Ifá* divination! Look, but don't touch! Òòdínà, dí ọ̀nà ibi o! Òòdínà, dí ọ̀nà ibi o! Òòdínà, dí ọ̀nà ibi o! Òòşínà, şí ọ̀nà ire o! Òòşínà, şí ọ̀nà ire o! Òòşínà, şí ọ̀nà ire o!**

In order to consult the 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<sup>2</sup> 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.

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-imò-ọ̀ràn*, which means ‘one who is full of knowledge of matters’.
- Ask your question either aloud or softly to yourself.

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<sup>2</sup> Joan Bunning, Weiser Books (1998), ISBN-10: 1578630487, ISBN-13: 978-1578630486.

- Cast the *òpèlè* 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 *òpèlè* 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 *òpèlè*, 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 *òpèlè* 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 dúpé lówó Èlédàá. Àbọ́rú, àbọ̀yè, àbọ̀sìṣẹ̀. Àṣẹ! Tó!**

I give thanks at the hands of *Èlédàá*. May *ẹbọ* be done, may *ẹbọ* be approved, may *ẹbọ* be fulfilled. So be it! It is enough!

Be blessed!

## 3. MAGICAL WORK

### 3.1 Èbọ 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*.

**Èbọ** 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). *Èbọ* is done whenever *Ìdáfá* or *Èjẹrìndílógún* has prescribed it. *Èbọ* items are usually presented at the prime talisman of *Èṣù* (the *òrìṣà* of opportunity and crossroads tests). The *ẹlẹbọ* (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. *Èbọ* 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 divination messages from *Ìdáfá* and *Èjẹrìndílógún* 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 divination messages from *Ìdáfá* and *Èjẹrìndílógún* 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 *ẹlẹbọ*. 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 underneath the candle's glass container, light the candle and speak the prayerful affirmation.

After the candle has finished burning, consider having the *elẹbọ* to carry the paper on her/his person or to leave it at a crossroads.

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

When considering *ẹ̀bọ/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 *Ìretẹ̀ Ọ̀yẹ̀kú* that:

**Bí o bá rúbọ, kí o bẹ̀rẹ̀síí ooreşíşe láti òní lọ jù t'àtẹ̀yìnwá. Lásán l'ò rúbọ bí o bá dín iwà-rere.**

If you happen to do *ẹ̀bọ*, then you ought to begin good-doing from today onward more than in the past. It is in vain that you do *ẹ̀bọ* if you happen to diminish good conduct.

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

*Ifá* says in *Ọ̀gúndá Mèjì* that:

**Gbogbo isòrò Ọ̀pẹ̀, níbo l'ẹ̀bọ wà? Ẹ̀nu èyàn l'ẹ̀bọ wà.**

All *Ifá* practitioners, where is *ẹ̀bọ* located? It is the mouth of human beings where *ẹ̀bọ* is located.

*Ifá* says in *Ọ̀şẹ̀ Ọ̀tírà* that:

**Àkéké ni íbà igi şá. Ẹ̀nu awo n'ìbà òun àşẹ̀ wà. Nígbatí awo bá ní àá n'íre gbogbo, a maa n'íre gbogbo. Àkéké ni íbà igi şá. Ẹ̀nu awo n'ìbà òun àşẹ̀ 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 *ẹ̀bọ/ìbọ* is attuned to divine purpose, then whatever they say will come to pass.

Here we present a procedure for doing *ẹ̀bọ*. 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 *elẹbọ* to assert what they want the *ẹ̀bọ* to achieve.

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

**Èbọ tí (...) fún Èṣù, aládó àsùre, ó rú u kí ó baà lè sún àlààfià rẹ síwájú.**

An *èbọ* that (the name of the *èlèbọ*) 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 [ẹ̀ẹ̀mẹ̀ta]! Òòsínà, sí ọ̀nà ire o [ẹ̀ẹ̀mẹ̀ta]!**

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 *èbọ* materials.

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

**Anok Atoum, waakou. Anok nouter oi hōper jesəf. Anok ati hōsəfəf 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 *èlèbọ*), 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 dúpé lówó Èlédàá. Àbọ̀rú, àbọ̀yè, àbọ̀síṣẹ.**

I give thanks at the hands of *Èlédàá*. May *èbọ* be done, may *èbọ* be approved, may *èbọ* 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 *Ọ̀wónrín Ogbè*:

**Olú Kinndínrin, Èṣù Ọ̀wónrín Ṣogbè, pè ire gbogbo wá.**

Chief *Kinndínrin*, *Èṣù* of *Ọ̀wónrín Ṣogbè*, summon every good thing to come forth.

This incantation calls on *Èṣù* to bring blessings.

[3] An excerpt from *Òbàrà Òsá*:

**Ọmọ Ọbàrà Ọsá ni mo ẹ. Ọmọ Ọbàrà Ọsá kì ísá. Ikú kì ípa ọmọ Ọbàrà Ọsá. Àrùn kì ípa ọmọ Ọbàrà Ọsá. Ọmọ Ọbàrà Ọsá kì ítẹ.**

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

This incantation repels fear and agents of distress.

[4] An excerpt from *Ìrẹtẹ Ọşé*:

**Gbogbo ibi ayé, Ifá, bá mi sọ ọ di irọrùn l'ára mi. Ìrẹtẹ tútù l'ó ní kí gbogbo ibi ó tẹbalẹ l'ára mi o!**

Every bad thing of the world, *Ifá*, help me to transform it into a convenience for me. It is cool *Ìrẹtẹ* 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 [*Mizmōr* (Psalm) 51:10]:

**Leb ʔahōr bārā lī ʔElōhīm wərūah nakōn ʔaddeš bəqirbī.**

Create in me *ʔElōhīm* a clean heart and reestablish a stable spirit within me.

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

## 4. SOME READINGS

### 4.1 Introduction

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In this section, we present a number of readings in which I consulted the *Yi-Jing* Oracle together with the *Ifá* Oracle. The *Yi-Jing* Oracle speaks through 64 basic message constituents called *hexagrams*. The *Ifá* Oracle speaks through 256 basic message constituents called *Odu*. In order to interpret the *Yi-Jing* response, we will make use of my book entitled *The Yi-Jing 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

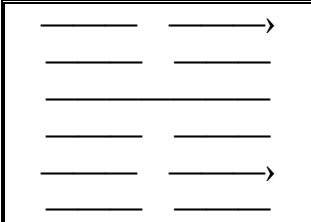
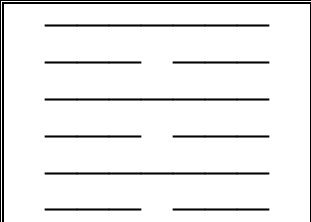
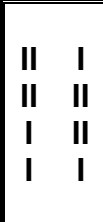
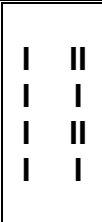
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On Monday, 02 February 2026 (*Ọsẹ Ifá*) at 02:32 pm, EST, I posed the following query:

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

FIGURE 4.2 presents the divination results.

**FIGURE 4.2: The oracular responses**

Primary Figure	Secondary Figure	Secondary	Primary
			
Hexagram 16 YÜ	Hexagram 64 WÈI Jì	Òdí Ọwónrín	Òfún Ogbè

The *Yi-Jing* response is: Hexagram 16 (YÜ, ‘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 heavenly hands that govern a successful outcome.

**LINE 2. One is steady as a rock, and one has not yet finished the day – this is an omen of auspiciousness.** YÜ bridges here to Hexagram 40 (JIĒ, ‘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 themselves 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.** YÜ bridges here to Hexagram 35 (JĪN, ‘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 Òwónrín*. 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: [*Miṣlē* (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 *Òwónrín* (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 *Èlà*, the *òrìṣà* of knowledge and wisdom).

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ibọ* for *Èlà*, 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.

### 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 (*Ọ̀ṣẹ̀ Ọ̀rìṣànlá*), 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**

Primary Figure	Secondary Figure	Secondary	Primary
Hexagram 12 Pǐ	Hexagram 41 SŪN	Ogbè Òkànràn	Ọ̀ṣẹ̀ Ọ̀sá

The *Yi-Jing* response is: Hexagram 12 (Pǐ, ‘contrariness’) changing at Lines 1, 2, 4, and 5, thereby showing Hexagram 41 (SŪN, ‘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,

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 (JĪN, ‘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 *irókò* twigs’, the priest of *Ọ̀ró*-plant (which is a cactus-like plant), who performed *Ifá* divination for *Ọ̀ró*-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 *Ọ̀ró*-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).

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

*Ifà* says that there is someone who is in difficulty because of *ẹleyẹ* (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 *ẹleyẹ*.

## 4.4 A reading: Racial relations in America

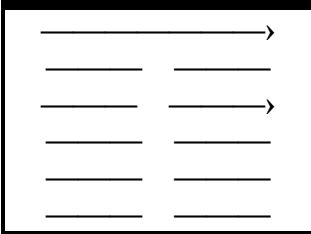
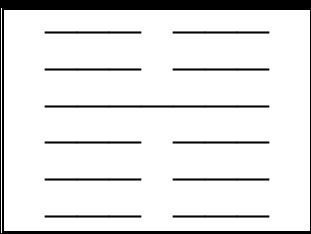
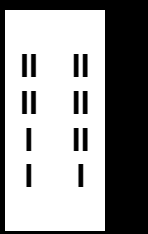
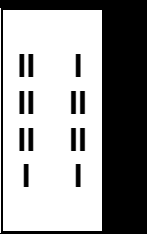
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On Saturday, 15 February 2025 (*Òsẹ Ifà*) at 07:58 am, EST, the following question formed in my mind:

**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**

Primary Figure	Secondary Figure	Secondary	Primary
			
Hexagram 23 BŌ	Hexagram 16 YÙ	Òkànràn Òwónrín	Òdí Òkànràn

The *Yi-Jing* 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 (JĪN, ‘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.

**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 heavenly hands that govern a successful outcome.

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

*Òdí Òkànràn, 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 to *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: [*Miṣlē* (Proverbs) 16:20 revised] One who gives attention to divine instruction will attain to what is good, and one who puts trust in *Ha<sup>2</sup>el* (God), how blessed is he!

The secondary *Odu* tells us that: *Òkànràn* (touching trouble) is hindered by *Òwónrín* (walking honorably). This *Odu* 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 *Èlà* (the *òriṣà* 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 *Èlà*.

*Èlà* 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.

## 4.5 A reading: The coronavirus pandemic

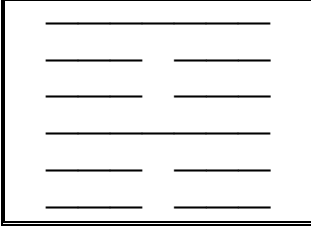
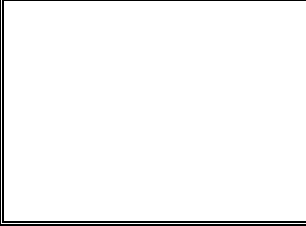
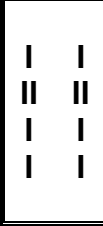
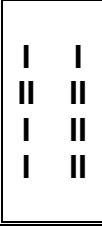
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On Tuesday, 17 March 2020 (*Ọsẹ Ifá*), I posed the following query:

**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**

Primary Figure	Secondary Figure	Secondary	Primary
			
Hexagram 52 GÈN	None	Òtúrá Méjì	Òbàrà Òtúrá

The *Yi-Jing* 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 (GŪ, ‘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.

In my book on the *Yi 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*.

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The *Ifá* response is: *Òbàrà Òtúrá* supported by *Òtúrá Méjì*. The primary *Odù* tells us that: *Òbàrà* (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 *ẹkukù* leaf. I am free from their hands at this time.

## 4.6 A reading: The Osirian legend

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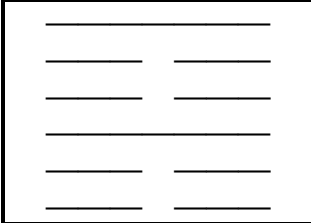
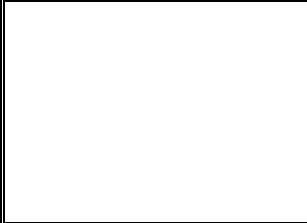
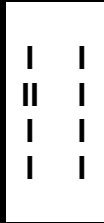
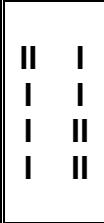
The legend of **Osiris** (Middle Egyptian *wsir*; Coptic *ousire*) was the premier story of the people of **Kemet** (Middle Egyptian *kmt*; Coptic *kēme*), or ancient Egypt. It is useful to view the characters of the Osirian legend as symbols of shaping forces that operate in Man's being. The character 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.

On Wednesday, 19 November 2014 (*Òsẹ̀ 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**

Primary Figure	Secondary Figure	Secondary	Primary
			
Hexagram 52 GÈN	None	Ogbè Òtúrá	Ìrosùn Òsá

The *Yi-Jing* 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 (GŪ, ‘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’.

\*\*\*

The *Ifá* response is: *Ìrosùn Ọsá* supported by *Ogbè Ọtúrá*. The primary *Odù* tells us that: *Ìrosùn* (patiently persevering through difficulty) helps *Ọsá* (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-Èlà* (child of *Èlà*, 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: [*Mizmōr* (Psalm) 112:7 revised] 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 *Ha'el* (God) to not fail.

The secondary *Odù* tells us that: *Ogbè* (a wholesome road) helps *Ọtúrá* (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'òṣọ èyàn* (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 (*Ọsẹ Ọgún*), 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?

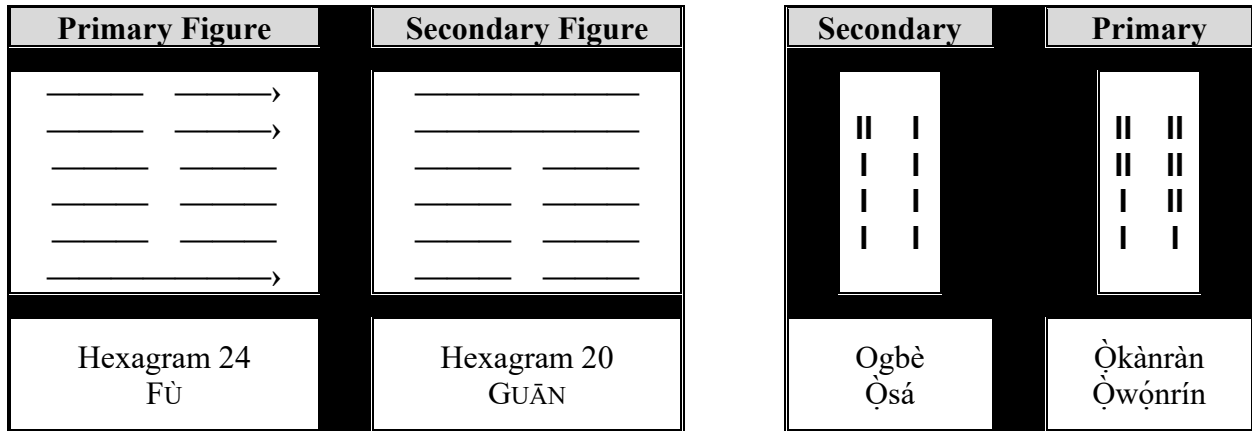
FIGURE 4.7 presents the divination results.

The *Yi-Jing* 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

*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.

\*\*\*

The *Ifá* response is: *Òkànràn Òwónrín* supported by *Ogbè Òsá*. The primary *Odù* tells us that: *Òkànràn* (touching trouble) is hindered by *Òwónrín* (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 *Èlà* (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 *Èlà*.

*Èlà* 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 *Òsá* (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-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.

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.** [*Miṣlẹ* (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

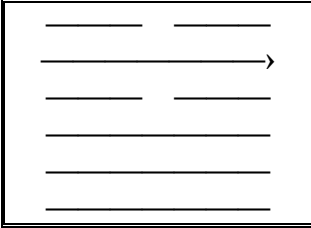
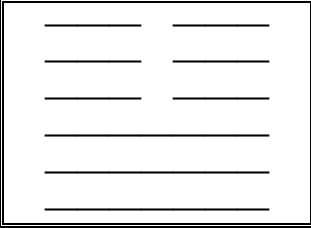
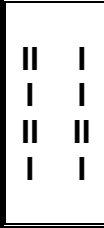

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On Sunday, 14 April 2013 (*Ọsẹ Òrìṣànlá*), I posed the following query:

**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**

Primary Figure	Secondary Figure	Secondary	Primary
			
Hexagram 05 XŪ	Hexagram 11 TÀI	Ìrẹ̀tẹ̀ Òfún	Òtúrá Ìrosùn

The *Yi-Jing* 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 themselves 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 *Ìrẹ̀tẹ̀ Òfún*. The primary *Odu* tells us that: *Òtúrá* (averting a worrisome situation) helps *Ìrosùn* (patiently persevering through difficulty). This *Odu* 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*.

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 igbè ẹni; àìrú kì igbè èniyàn* (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: [*Mizmōr* (Psalm) 37:23-24 revised] Because of *Ha<sup>2</sup>el* (God), the steps of a heroic person are made firm, and in his (the person's) path does he (*Ha<sup>2</sup>el*) take pleasure. Although he (the person) may stumble, he will not be thrown down, because *Ha<sup>2</sup>el* is one who props up his hand.

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

The *irúnmolẹ* (divine ministerial agents) and *Orí Èlédàá* (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 Èlédàá* (Man's godself) so that you may fully develop your life potential.

# 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
<i>Ogbè</i>	A wholesome road.
<i>Òyèkú</i>	Averting ruin. Not missing out on bright possibilities.
<i>Ìwòrì</i>	Good things becoming seen. Seeing things clearly.
<i>Òdì</i>	Blockage or enemies. Having a sound foundation.
<i>Ìrosùn</i>	Patiently persevering through difficulty.
<i>Òwónrín</i>	Taking measured action. Walking honorably.
<i>Òbàrà</i>	Asserting oneself with dignity.
<i>Òkànràn</i>	Giving something good its turn. Touching trouble.
<i>Ògúndá</i>	Clearing a way. Having the courage to take right action.
<i>Òsá</i>	Running away from a challenge. Taking timely action.
<i>Ìká</i>	Ill conduct or ill luck. Reaping a reward
<i>Òtúrúpòn</i>	Being productive.
<i>Òtúrá</i>	Averting a worrisome situation.
<i>Ìrètè</i>	Making one's mark. Practicing <i>Ifá</i> . Unwholesome influences.
<i>Òşé</i>	Overcoming through joyful optimism. Overcoming trouble.
<i>Òfún</i>	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 Òkànràn* is an *Odù*

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

## Appendix-A hyperlinks

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A01 <a href="#">Ògbè as the right leg</a>	A09 <a href="#">Ògúndá as the right leg</a>
A02 <a href="#">Òyèkú as the right leg</a>	A10 <a href="#">Òsá as the right leg</a>
A03 <a href="#">Ìwòrì as the right leg</a>	A11 <a href="#">Ìká as the right leg</a>
A04 <a href="#">Òdí as the right leg</a>	A12 <a href="#">Òtúrúpòn as the right leg</a>
A05 <a href="#">Ìrosùn as the right leg</a>	A13 <a href="#">Òtúrá as the right leg</a>
A06 <a href="#">Òwónrín as the right leg</a>	A14 <a href="#">Ìretè as the right leg</a>
A07 <a href="#">Òbàrà as the right leg</a>	A15 <a href="#">Òsé as the right leg</a>
A08 <a href="#">Òkànràn as the right leg</a>	A16 <a href="#">Òfún as the right leg</a>

# A01 Ogbè as the right leg

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<a href="#">Èjì Ogbè</a>	<a href="#">Ogbè Ìrosùn</a>	<a href="#">Ogbè Ògúndá</a>	<a href="#">Ogbè Òtírà</a>
<a href="#">Ogbè Òyèkú</a>	<a href="#">Ogbè Òwónrín</a>	<a href="#">Ogbè Òsá</a>	<a href="#">Ogbè Ìretè</a>
<a href="#">Ogbè Ìwòrì</a>	<a href="#">Ogbè Òbàrà</a>	<a href="#">Ogbè Ìká</a>	<a href="#">Ogbè Òsé</a>
<a href="#">Ogbè Òdí</a>	<a href="#">Ogbè Òkànràn</a>	<a href="#">Ogbè Òtúrúpòn</a>	<a href="#">Ogbè Òfún</a>

## Èjì Ogbè

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

**Kí a má fi kánjúkánjú je ayé. Kí a má fi wàràwàrà ta okùn ọrọ. Ohun tí àbá fi se àgbà, kí a má fi se ikánjú.**

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 ijọ iwájú títílo. Kí a tún rò èyìn ọràn 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: [*Miṣlē* (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.

**Èbìtì já fi àyà lù ilẹ.**

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 Alẹ-tì-lẹ, tí ifi omi ojú sògbéré ire, tí ísọ ìretí nù. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì se ibọ fún Èlà, alátúnṣe ayé, asọ-ọrọ-di-ayọ.**

*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 *ibọ* for *Èlà* (the *òrìṣà* of knowledge and wisdom), the master of improving one’s life in the world, the one who converts trouble into joy.

**Kò pé; kò jinnà. 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.

**Ñjé, alé ajé kì ilé fún awo – èhìn wà. Kí ẹnì má rò Èdú pin – èhìn wà. Alé aya kì ilé fún awo – èhìn wà. Kí ẹnì má rò Èdú pin – èhìn wà.**

Therefore, the night (that is, loss of opportunity) of money never falls for a priest – the future exists. We ought not to write *Èdú* (Jet-black, a name of *Èlà*) off – the future exists. The night of spouses never falls for a priest – the future exists. We ought not to write *Èdú* off – the future exists.

**Alé omọ kì ilé fún awo – èhìn wà. Kí ẹnì má rò Èdú pin – èhìn wà. Alé ire gbogbo kì ilé fún awo – èhìn wà. Kí ẹnì má rò Èdú pin – èhìn wà.**

The night of children never falls for a priest – the future exists. We ought not to write *Èdú* off – the future exists. The night of every good thing never falls for a priest – the future exists. We ought not to write *Èdú* off – the future exists.

Extra: [*Mizmōr* (Psalm) 55:22 revised] Cast upon *Ha'el* (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 Òyèkú

[\[Back to Ogbè\]](#)

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

**Ogbè Òyèkú ni bàbá àmúlù. Orí ogbó, orí atọ ni bàbá ẹdan. Ọṣọrọ ni bàbá ọjò.**

It is *Ogbè Òyèkú* that is the father of *Odu* 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 Kìniún, tí yóò fi itọ gbà ijù lówọ ẹranko. Gbogbo àwọn ẹranko ni íṣáátá Kìniún. A ní kí ó wá rúbọ kí ó baà lè l'ówọ lójú àwọn ẹgbẹ rẹ. Ó gbọ; 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 Kìniún rúbọ tán, bí ó bá dùbúlẹ s'ibikibi, yóò maa tọ yí ara ká. Bí ẹranko bá ti dá itọ kojá, 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.

**Báyí ni Kìniún di ẹnì ẹrù láárín àwọn ẹranko. Bí wọn bá gbọ ohùn rẹ, ẹrù ọò bá wọn. Láti igbà náà ni Kìniún ti jọba lóri 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.

**Ẹbọ: Fi ìgò ọ́tí 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 ọ́tí 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 Àdímú 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 gbọ; ó rúbọ. Ó sì tàn fitilá fún Òrìṣànlá. Báyii 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.

**Ọfọ: Òrìṣànlá pẹ̀lẹ́, bàntà-banta nínú àlà. Ọ̀dúnńí l'Òrìṣànlá tàn iná ire fún mí.**

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 ẹ̀funṣẹ́fun. Pè ọ̀fọ nàá s'ẹ̀tù yí tí o ti tẹ lí Ogbè Ìwòrì. Dà ẹ̀tù yí sínú ọ̀kan nínú fitilá pẹ̀lú òrí. Tàn fitilá yí l'ọ̀jó méje.**

*Ifá* medicine: Grind *ẹ̀funṣẹ́fun* 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: [*Miṣlē* (Proverbs) 21:21] One who runs after righteousness and loving-kindness attains to life, prosperity, and honor.

## Ogbè Ọ̀dí

[\[Back to Ogbè\]](#)

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

**Ogbè Ọ̀dí pẹ̀rẹ̀pẹ̀, a dífá fún Orí-àpéré, tí ó kúnlẹ́, tí ó yàn ìpín rẹ́, tí elénìní kò jẹ́kí ó ẹ́ ẹ́.**

*Ogbè Ọ̀dí* 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.

**A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Lẹhìn tí ó rúbọ tán, ohun gbogbo tí íṣe, ó gún, ó l'ónà.**

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 aláròmọ tí kò fẹ kí a ẹ nkan ẹni. Ifá ní òun bá ẹni ẹṣgun aláròmọ 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.

## Ogbè Ìrosùn

[\[Back to Ogbè\]](#)

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

**Àlùkínrínjin l'ó dífá fún Ọmọ-Èlà. A ní kí ó wá rúbọ kí ibi má bá bá a fi ẹsẹ wọ ilé rẹ. Ó gbọ; ó rúbọ.**

It was *Àlùkínrínjin* who performed *Ifá* divination for *Ọmọ-Èlà* (child of *Èlà*, 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 ẹ àkóse Ifá fún Ọmọ-Èlà. A ẹ fitílà iṣẹgun fún un kí ó tàn án l'álaalẹ.**

*Ifá* medicine was made for *Ọmọ-Èlà*. A candle of victory was made for him so that he may light it every night.

Extra: [*Miṣlẹ* (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 Ọwónrín

[\[Back to Ogbè\]](#)

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

**Ifá ní kí a má fi ojú tẹmbélú ẹnikẹni.**

*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).

**Ìmòṅàmóná sán kàn ilẹ̀. Ìmòṅàmóná sán kàn ọ̀run.**

Lightning flashes and touches the earth. Lightning flashes and touches the sky.

**A dífá fún Igún n'íjọ́ tí ibọ́ l'óde ayé. A ní àkókò tí ojú bá maa tì í, tí ebi bá maa pa á, n'ìṣẹ̀lẹ̀ òò ṣe. A kò ní gbọ́ ikú Igún. A ní kí ó wá rúbọ́. Ó gbọ́; ó rúbọ́.**

*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 ẹnìkàn wà tí kí ó wá rúbọ́ kí bí ojú bá tì í, ẹnìkẹ̀jì rẹ̀ ọ̀run baà lè rán lówó.**

*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 heaven may be able to render help.

## Ogbè Ọ̀kànràn

[\[Back to Ogbè\]](#)

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

**Ogbè ñkàn ọ̀ràn.**

*Ogbè* is touching the matter (firmly).

**Ifá ní ẹnìkàn wà tí kí ó wá rúbọ́. Kí olúwarẹ̀ sì wá ṣe ibọ́ fún Orí Èlédàá. Báyií l'ayé rẹ̀ òò di rere. Orí Èlédàá ni irò ẹ̀ni tààrà fi í jọba.**

*Ifá* says that there is someone who ought to come doing *ẹbọ*. The person in question ought moreover to come doing *ibọ* for *Orí Èlédàá* (Man's godself). It is in this manner that his life in the world will become that which is good. It is *Orí Èlédàá* who considers a person straightway to cause him to be enthroned as the king (of his own life).

**Orí pẹ̀lẹ̀, atètè nìran, atètè gbè ẹ̀ni kí òòṣà. Kò sí ọ̀rìṣà tí ó tó gbè lẹ̀yìn Orí ẹ̀ni.**

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

Extra: By attuning yourself to *Orí Èlédàá*, 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).

**Ìṣẹ̀pẹ̀ irókò, awo Ọ̀rọ́, l'ó dífá fún Ọ̀rọ́, arọ̀-bùjẹ̀ l'ẹ̀nu ọ̀mọ ẹ̀yẹ̀, nígbà tí ibẹ̀ nínú ìṣòro nítorí àwọ̀n ọ̀mọ ẹ̀yẹ̀.**

It was 'Withered *irókò* twigs', the priest of *Ọ̀rọ́*-plant (which is a cactus-like plant), who performed *Ifá* divination for *Ọ̀rọ́*-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 gbọ; ó rúbọ. Ó sì ẹ ipèsè. Nígbà tí Ọrọ rúbọ tán, àwọn ọmọ ẹyẹ kò lè mu ẹjẹ rẹ mọ. Wọn kò sì lè bà lé e mọ.**

It was said that she ought to come doing *ẹbọ*. She heard; she did *ẹbọ*. She moreover did *ipèsè*. When *Ọrọ*-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 Ọfà, ẹ wá bá ẹnì ní àrúṣégún.**

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

**Ifá ní ẹnìkan wà tí íbẹ nínú ìṣòro nítorí àwọn ẹlẹyẹ. Wọn kò jẹkí olúwarẹ rí ojútúú ayé rẹ; wọn kò jẹkí ó ní láárí. Kí ó wá rúbọ. Kí ó sì wá ẹ ipèsè. Báyii ni yóò ẹgun 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 her life; they do not allow that she have importance. She ought to come doing *ẹbọ*. She ought moreover to come doing *ipèsè*. It is in this manner that she will overcome *ẹlẹyẹ*.

**Ìpèsè: Fi epo, obì mèjọ, òkété, àti orógbó pèsè fún ẹlẹyẹ.**

An *ipèsè*: 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 Ọgúndá

[\[Back to Ogbè\]](#)

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

**Ìbínú kò dá nkan rere fún ẹnì. Sùúrù ni bàbá ìwà. Ẹnì tí ó ní sùúrù, yóò jẹ ogbó, yóò jẹ atọ.**

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 wọn wá rúbọ kí Ìwà má baà bínú kí ó bà Orí jẹ. Wọn gbọ; wọn 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*.

**Ọfọ: Ìwà nìkan l'ó sọrọ. Orí kì íburú lí Ọtu-Ifẹ. Ìwà nìkan l'ó sọrọ.**

Incantation: It is character alone that speaks. Personal destiny is never bad in *Ilé-Ifẹ* (a *Yorùbá* town that symbolizes earthly life). It is character alone that speaks.

**Àkóse Ifá: Pò ewé ọdúndún, ewé tètẹ, ẹkọ, àti òrí pọ sínú omi. Pè ọfọ náà s'iyèròsùn tí o tí tẹ lí Ogbè Ọgúndá. Pò iyèròsùn yí pẹlú àpòpọ náà. Fi owó kan bọ àkópọ yí. Lẹhìn tí o fi owó yí kàn idodo rẹ, fi í n'ídí Ẹṣù. Mu àkópọ náà.**

*Ifá* medicine: Mix *ọdúndún* leaves (*Kalanchoe pinnata*: used to cool down 'hot' or negative situations), *tètẹ* 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 *iyèròsùn* that you have imprinted with *Ogbè Ọgúndá*. Mix this *iyèròsùn* 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.** [*Miṣlē* (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 Ọsá

[\[Back to Ogbè\]](#)

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

**Bí ojú bá ńpọ̀n babaláwo, kí babaláwo má purọ́. Bí ojú bá ńpọ̀n oníṣẹ̀gùn, kí babaláwo má ṣẹ́ké. Kí ẹ̀ni má purọ́; kí ẹ̀ni má ṣẹ́ké. Nítorí àtìsùn ara ẹ̀ni nì.**

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 Ẹ̀ni-àìmọ̀ nífí í rẹ̀rín. Ọmọ-Èlà ńṣòdodo, ṣùgbọ̀n ó ńṣe ohun gbogbo tí ọ̀kan kò yànjú. Ẹ̀ni-àìmọ̀ ńṣe àbòsì, ṣùgbọ̀n wọ̀n 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 dẹ̀kun ịṣòdodo. Kí ó sì ní sùúrù. Kí ó wá rúbọ. A ní: “Bí ó bá pẹ́ títí, ẹ̀lẹ̀san ọ̀ò maa bọ̀wá àyíká. Yòò 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.** [*Miṣlē* (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 *Ọsá* (taking timely action).

**Ogbè sá rẹ̀ ilé. Ọsá sá rẹ̀ oko. A dífá fún Ẹ̀ni-ayé-kàn. A bù fún Ẹ̀se-é-rere.**

*Ogbè* ran away to go to the town. *Ọsá* 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.

**Ẹ̀se é rere, gbé ẹ̀rù rere o! Ẹ̀ni-ayé-kàn, ẹ̀ se ayé ire. Bí ó jẹ́ iwọ̀ l’ayé kàn, kí o se ayé ire. Bí ó jẹ́ èmi l’ayé kàn, kí N se ayé ire. Ẹ̀se é rere, gbé ẹ̀rù rere o! Ẹ̀ni-ayé-kàn, ẹ̀ se 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: [*Miṣlē* (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 ọṣin. Ogbè, kí a rè ilé, ọmọ ọrà. Ogbè, kí a rè ilé, ọmọ aláḱòko Ògún lélè alède.**

*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.

**Èṣin gbé ọwọ jó, ṣùgbón kò jó. Adiyẹ gbé ẹsẹ gẹ, ṣùgbón ẹsẹ má yẹ.**

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 nígbà tí ijẹ ayé èlè kákááká, tí ijẹ ayé èlè bí ọta. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ ibọ fún Èlà, asọ-ọrọ-di-ayọ.**

*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 *ibọ* for *Èlà* (the *òrìṣà* of knowledge and wisdom), the one who converts trouble into joy.

**Kò pé; 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.

## Ogbè Òtúrúpon

[\[Back to Ogbè\]](#)

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

**Ogbè, tún ọmọ pọn. Ogbè, tún ọmọ sún. Àgbàpọn kò lérè. Bí ọmọ bá nké, iyá l'áá 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-àdirò, àwọn tí ó kò 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-àdirò lè ẹ̀ kí ayé baà lè yẹ wọn? A ní kí wọn wá rúbọ̀. Kí wọn sì gbé ògiri pòn tímótímó. Wọn gbọ̀; wọn rúbọ̀. Wọn 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-àdirò gbé ògiri pòn, l'a bá nínú 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.

## Ogbè Òtúrá

[\[Back to Ogbè\]](#)

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

**Bí ẹnì lówó, bí kò n'íwà, owó olówó ni. Ìwà, iwà l'a n'wá o, iwà! Bí ẹnì bímọ, bí kò n'íwà, ọmọ ọlómọ ni. Ìwà, iwà l'a n'wá o, iwà!**

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 ẹnì kólé, bí kò n'íwà, ilé onílé ni. Ìwà, iwà l'a n'wá o, iwà! Bí ẹnì n'íre, bí kò n'íwà, ire oníre ni. Ìwà, iwà l'a n'wá o, iwà!**

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'òṣó èyàn* (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 Ìrẹ̀tẹ̀

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

**Bí iwájú ikà bá dára l'áyé, ẹ̀yìn ikà kò ní sunwọn. A kì ifi ikà dì ẹ̀rù kí ó gún gégé.**

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 difá fún Ọmọ-òtító-inú, ọmọ afi ìrèlẹ̀ tẹ̀lẹ̀, nígbàtí ohun ayé ndára fún aṣe-ibi, nígbàtí aṣe-rere ñbùkù. 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.

**Ẹlédàá l'ó n'ílẹ̀. Ẹlédàá l'ó n'ídájọ. Ẹsan ni t'Ẹlédàá. Yóò san án fún oníkálùkù gégébí isẹ ọwọ̀ wọn.**

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

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

## Ogbè Ọ̀ṣẹ̀

[\[Back to Ogbè\]](#)

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

**Ogbè Ọ̀ṣẹ̀, a difá fún Ọ̀mùgò, tí ó l'óun kò ní ṣoore mọ. A ní kí ó má dẹkun isoore. Ẹ̀gbón kí ó wá rúbọ. Ọ̀ gbọ; ó rúbọ.**

*Ogbè Ọ̀ṣẹ̀*, *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*.

**Ñjẹ, yóò l'ájé tí ó tẹ̀rùn. Aṣe-rere, kò ṣàì l'ájé tí ó tẹ̀rùn. Yóò l'áya tí ó tẹ̀rùn. Aṣe-rere, kò ṣàì l'áya tí ó tẹ̀rùn.**

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 bímọ̀ tí ó tẹ̀rùn. Aṣe-rere, kò ṣàì bímọ̀ tí ó tẹ̀rùn. Yóò n'ire gbogbo tí ó tẹ̀rùn. Aṣe-rere, kò ṣàì n'ire gbogbo tí ó tẹ̀rùn.**

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 sí apá, mo yangede.**

I raise (my) arms, I walk majestically.

**A dífá fún Omọ-Èlà, tí maa gbé ẹrù tirẹ dé orí. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ ibọ fún Èlà, asọ-òrọ-di-ayọ.**

*Ifá* divination was performed for *Omọ-Èlà* (child of *Èlà*, 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 *ibọ* for *Èlà*, the one who converts trouble into joy.

**Èlà bá mi gbé ẹrù tẹmi dé orí. Ohun tí ó wúwo jù kì ídẹ sí Èlà. Njẹ, mo sí apá, mo yangede.**

*Èlà* is joining me in head-carrying my load. A thing that is too heavy never reaches *Èlà*. 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 Ikọ sílé. A ní kí ó wá rúbọ. A ní kí ó má gbà àlejò ọràn.**

*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 kọ; kò rúbọ. Nítorínáà, Ikọ l'ó sọ ilé Ìwémẹ di ilé ipónjù.**

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.

## A02 Òyèkú as the right leg

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[Òyèkú Ogbè](#)

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### Òyèkú Ogbè

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

**Ayé l’ọjà, ọrun 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 Ori-àpéré. Bí ẹ dé ilé ayé, bí ẹ gbàgbé ọrun, ayé l’ọjà, ọrun 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 ọò jẹ iyìn, ẹ ọò jẹ àbò 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.

### Òyèkú Méjì

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

**Ìwọ ọyẹ. Èmi ọyẹ.**

You are one who habitually displaces things. I am one who habitually displaces things.

**A dífá fún Bàbá ‘Òyẹ ikú’, n’ijọ tí ó fẹ maa yẹ ikú lórí takọ-tabo. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for Father ‘*Òyẹ 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*.

**Ofọ: Kíni yòò yẹ ikú nù lórí awo? Èjì Ọyẹ, Ifá ni yòò yẹ ikú nù lórí awo, Èjì Ọyẹ o!**

Incantation: What is it that will displace death to be lost at the head of the priest? *Èjì Ọyẹ* (same as *Òyèkú Méjì*), it is *Ifá* that will displace death to be lost at the head of the priest, *Èjì Ọyẹ!*

**Àkóse Ifá: Pè ọfọ náà s'iyèròsùn tí o ti tẹ lí Èjì Ọyẹ. Fi iyèròsùn náà sà fún orí.**

*Ifá* medicine: Pronounce the aforementioned incantation to *iyèròsùn* that you have imprinted with *Èjì Ọyẹ*. Use the aforementioned *iyèròsùn* to apply to the head.

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

**Ọpèlẹ l'ó yó tán, l'ó dakùn délẹ.**

It is the *ọpèlẹ* that is satisfied completely with food and riches, that lies flat on its belly. [Note: The *ọpèlẹ* lies flat on its belly whenever it shows *Ọyèkú Méjì*].

**A dífá fún Ọyẹ. A ní kí ó wá rúbọ kí ó baà lè gbà ojú-ọrun là bí ọberẹkẹ. Ó gbọ; 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*.

**Ọyẹ ẹşẹşẹ nílà bọ lókè. Wọn şebí ojúmọ ni ímọ. Ojúmọ ire tí yòò maa mó 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!

**Ojúmọ ajé tí ó mó mi l'òní o! Ojúmọ aya tí ó mó mi l'òní o! Ojúmọ ọmọ tí ó mó mi l'òní o! Ojúmọ ire tí ó mó 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).

## Ọyèkú Ọdí

[\[Back to Ọyèkú\]](#)

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

**Lèşelẹşẹ l'a nífẹ. Ọrìşà, má jékí a dájólé ohun tí a kò lè şe.**

It is achievement that we are wanting. *Ọrìşà* (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 şojú Ọgún kí ó tó şe nkan. Kí olúwarẹ wá rúbọ. Kí ó sì wá şe ibọ fún Ọgún. Báyiì ni yòò ká ọràn l'áyé.**

*Ifá* says that there is someone who ought to grab the attention of *Ọgún* (the *ọrìşà* 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 *ibọ* for *Ọgún*. It is in this manner that he will successfully handle matters in life.

## Ọyèkú Ọbàrà

[\[Back to Ọyèkú\]](#)

02.07 *Ọyèkú* (averting ruin) is helped by *Ọbàrà* (asserting oneself with dignity).

**Èkúté ilé kò ní 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'èsè òsì, ṣùgbón ó lọ òmọ t'òtún. A ní kí ó wá rúbọ. Ó kọ; 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*.

**Èyàn tí ó dá egbò s'èsè òsì, ṣùgbón ó lọ òmọ t'òtún, ara rẹ l'ó ntàn 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.

## **Òyèkú Òkànràn**

[\[Back to Òyèkú\]](#)

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

**Aboógún, wọn kò fohùn ibi. Abòòṣà, wọn kò fohùn odi.**

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** *Òyèkú* (averting ruin; not missing out on bright possibilities) is hindered by *Òkànràn* (touching trouble).

**Àtòrì rọra yò. Ilé l'a bá irókò nǹgbé.**

The *àtòrì* tree (which is associated with *egúngún*, honorable ancestors) gently rejoices. It is home that we make with the *irókò* tree (which is sacred and inhabited by a powerful spirit).

**A dífá fún Ìràwò-ṣààṣà. A ní bí kò bá fi t'Èlédàá ṣe ọ̀nà, àá pa ọ̀lá mọ ọ l'ára. A ní kí ó wá rúbọ. Ó kọ; kò rúbọ.**

*Ifá* divination was performed for Giant-star. It was said that if he did not happen to use the way of *Èlédàá* (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*.

**Nítorínàà, n'íjọ tí Èlédàá bá rò t'ìgbéraga iràwò kan, l'áá rí tí iràwò nàà ṣì dí lójìjì. Yòò ṣì wọ òòkùn.**

Therefore, it is on the day when *Èlédàá* 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: [*Miṣlē* (Proverbs) 29:23] Arrogance of a person will bring him low, but a humble one of spirit will take hold of honor.

## A03 Ìwòrì as the right leg

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[Ìwòrì Ogbè](#)

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### Ìwòrì Ogbè

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

**Ònà wúrúwùrù yìi, ẹ jékí a jọ yè ẹ wò.**

This undeveloped path, allow that we come together to look into it.

**A dífá fún Ìwòrì, èyítí ìlọ bá Ogbè rẹ ilé ire. A ní ònà kan m̀bẹ tí àwọn méjèèjì ọ̀ò jọ là á. Sùgbón kí wón wá rúbọ. Wón gbọ; wón 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'ílẹ̀ ajé. Ìwòrì Bogbè rere o! Ìwòrì wá bì Ogbè s'ílẹ̀ 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'ílẹ̀ ọmọ. Ìwòrì Bogbè rere o! Ìwòrì wá bì Ogbè s'ílẹ̀ 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 Òyèkú

[\[Back to Ìwòrì\]](#)

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

**Ohun tí yóò ẹ ẹni, kò gbai ẹ 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 yìi, bí ó bá pẹ, yóò ẹ aláìsàn kan. Wón ọ̀ò wò ó sà̀n, sùgbón yóò sọ̀di ayẹ̀kún.**

*Ifá* divination was performed for the *Ifẹ* 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.

**A ní kí Ọlòfin má bínú. Bí ó bá rúbọ, ọmọ náà òò rí ire dandan.**

It was said that the *Ifẹ* 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.

**Ọwọ ẹwe kò tó pepe. T'àgbàlágba kò wọ akèrègbè. Iṣẹ tí ẹwe bá bẹ àgbà, kí ó máṣe kò. Gbogbo wa l'a n'íṣẹ tí a jọ mbẹ 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 rẹ òò pè é l'ẹjọ lódò adájọ gbọn. A ní kí ó wá rúbọ. Ó gbọ; 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*.

**Adájọ wá ránṣẹ sí babaláwo pé kí ó wá sọ ìdí tí kò figbè akápò rẹ. Nígbà tí babaláwo dé iwájú adájọ, ó ní òun sà gbogbo agbára òun fún akápò. Ó ní ipín akápò ní kò gbọ.**

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 ọrọ náà tó wá yé adájọ yékeyéke. Inú rẹ sì dùn pé kò dájọ 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 dájọ ẹnu apákan. Kí olúwarẹ wá rúbọ. Kí ó sì wá ẹ ibọ fún Èlà, afi inú ẹ ogbọn.**

*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 *ibọ* for *Èlà* (the *òrìṣà* of knowledge and wisdom), the one who uses (his) insides to practice wisdom.

Extra: Decide matters equitably.

## Ìwòrì Ìrosùn

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

**Bí ojúmọ bá òmọ, a kò ní yà ògbèrì bí ojọ ànà. A dífá fún Kò-ìmọ, tí íronú sí bí òun tí maa ẹ kìní yìí l’ánà. Ó ronú tíí ó sùn. Nígbàtí ojúmọ mọ, tí ọyẹ là, kò ì mọ èyítí òun maa ẹ 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 rẹ baà lẹ ẹ orí. Ó gbọ; 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*.

**Ñjẹ, kí a jẹkí ojọ bọrí ojọ. Bí kò bá tó, kí oşu bọrí oşu. Bí ó bá pẹ tíí, àà mọ èyítí a maa ẹ.**

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 Ọbàrà

[\[Back to Ìwòrì\]](#)

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

**Ifá ní ẹnìkàn wà tí kí ó ńwọ nínú iwà tí kò sunwọn. Kí olúwarẹ wá rúbọ. Báyii l’òràn bàràbàrà kò ní 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 Ọkànràn

[\[Back to Ìwòrì\]](#)

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

**Ó bè ilẹ wò, ó bè ilẹ wò. Bí ewúré bá maa dùbúlẹ, yòò bè ilẹ 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 ẹ yìí, ó má baà dá ọràn s’ọrùn fún un. Ó gbọ; ó rúbọ. Báyii l’èrò rẹ ọò ẹ 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.

## 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'òfun. Òkúùgbé jẹ ògèdè; ó há l'órùn.**

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 kò; kò rúbọ. Ó ní kò ní ifẹ s'ẹbọ 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*.

**Ñjé, kí Olórí-búburú má kò mi.**

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

**Ifá ní ẹnìkàn wà tí kí ó wá rúbọ. Kí olúwarè sì wá ẹ ibọ fún Èṣù. Báyií ni yòò lè yera Olórí-búburú.**

*Ifá* says that there is someone who ought to come doing *ẹbọ*. The person in question ought moreover to come doing *ibọ* 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 Òsá

[\[Back to Ìwòrì\]](#)

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

**Atikárarè-ṣe-tẹ, awo ọrun, l'ó dífá fún àwọn ọmọ aráyé nígbàtí wọn nsàré sí Èlédàá nítorí ohun gbogbo.**

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

**Olúkúlùkù nké: "Bàbá, Bàbá, mo dé. Gbà mi, jòwọ gbà mi." Èlédàá ní: "Ètírí? Ẹni tí mo fún l'ágbára, kò lò agbára. Ẹni tí mo fún l'ògbón, kò lò ogbón."**

Each one was crying out: "Father, Father, I have arrived. Rescue me, please rescue me." *Èlédàá* 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."

**Èlédàá fi asà òkùnkùn s'ójú ayé. Ọmọ tí kò rí bàbá rẹ, yòò sà ipá inú tirẹ.**

*Èlédàá* 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.

## 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 ẹ̀ni. Ìdí kì íṣe èyàn.**

It is the head that is doing us in. The buttock never works against a human being.

**A dífá fún Ìwòrì, tí yòò rẹ̀rù ká ayé. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ṣe ìbọ fún Èlà àti Orí Èlédàá. Báyii ni kò ní ronú s'óhun tí yòò dá ọ̀ràn s'ọ̀rùn 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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*. He moreover did *ìbọ* for *Èlà* (the *òrìṣà* of knowledge and wisdom) and *Orí Èlédàá* (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 pé; kò jinnà. Ẹ wá bá ẹ̀ni 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 Òtúrá

[\[Back to Ìwòrì\]](#)

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

**Ìwòrì Wòtu pẹ̀rẹ̀pẹ̀, a dífá fún ẹ̀ni jánhínjánhín, èyítí yòò sì wá di ẹ̀ni rẹ̀gìrẹ̀gì. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì tẹ́fá.**

*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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*. He moreover got initiated to *Ifá*.

**Kò pé; kò jinnà. Ẹ wá bá ẹ̀ni 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 Ọ̀gbóni 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 *Ọ̀gbóni* (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 Ìrẹ̀tẹ̀

[\[Back to Ìwòrì\]](#)

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

**Ìwòrì, tejúmọ ohun tí íṣe ẹni. Bí o bá tẹfá tán, kí o tún iyè rẹ tẹ.**

*Ìwòrì*, take an earnest look at that which works against a person. If you happen to become initiated to *Ifá* completely, then you ought to work at imprinting your mind (with wisdom).

**Ìwòrì, tejúmọ ohun tí íṣe ẹni. Awo, má fi ẹjá igbà gun ọpẹ. Awo, má fi àìmọwẹ wọ 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, tejúmọ ohun tí íṣe ẹni. Awo, má fi ìbínú yọ ọbẹ. Awo, má fi kánjúkánjú jẹ ayé, má fi wàràwàrà jẹ ọrọ.**

*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, tejúmọ ohun tí íṣe ẹni. Awo, má ṣèké, má ṣòdàlẹ. Awo, má ṣe igbéraga 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, tejúmọ ohun tí íṣe ẹni. Awo, má sọ ìrètí nù. Awo, má sán bàntẹ alábàntẹ.**

*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, tejúmọ ohun tí íṣe ẹni. Bí o bá tẹfá tán, kí o tún iyè rẹ tẹ.**

*Ìwòrì*, take an earnest look at that which works against a person. If you happen to become initiated to *Ifá* completely, then you ought to work at imprinting your mind (with wisdom).

**Àkóse Ifá: Lò ewé ẹsọ láti sè jẹ gégébí ọbẹ pèlú ẹja àrọ.**

*Ifá* medicine: Use *ẹsọ* 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).

## Ìwòrì Ọṣẹ

[\[Back to Ìwòrì\]](#)

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

**Ìpónjú kì idé kí ó má mú ire rẹ bọ ẹni. Tibi-tire, ẹjì wá pọ.**

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

**A dífá fún Èyàn-kò-sunwọ̀n. A ní ojú tí ó rí ipónjú, kí ó má barajé, kí ó tójú orúkọ rere rẹ. 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 ipónjú baà lè di irọ̀rùn 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 oşşè pò fún wíwè.**

*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 *Òşşé* (overcoming trouble).

**Bí a kọ wọn l'órò, wọn kì ígbọ. T'inú wọn ni wọn nşşè.**

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-ìwòn-ìkà, tí ílépa Ọmọ-Èlà kiri. Ó ní Ọmọ-Èlà nídí òun l'ówó. Ó ní kí Ọmọ-Èlà jékí òun şşé ibi ọwó òun. Ó bèrèşí kó íşşé búburú t'Ọmọ-Èlà. Ọmọ-Èlà wá nílá àlákálá.**

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

**A ní kí Ọmọ-Èlà wá rúbọ. Ó gbọ; ó rúbọ. Ọwó kò ká Ọmọ-Èlà. Ibi padà; ó lọ bá oníbi. Aní-ìwòn-ìkà lólù èwòn ara rẹ nígbàtí ífí orí-kunkun lépa Ọmọ-Èlà, nígbàtí kò gbà imòràn idékun iwà ikà tí ífí ojojúmó hù.**

It was said that *Ọmọ-Èlà* ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. Hands did not dominate *Ọmọ-Èlà*. 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-Èlà*, when he did not accept the advice of ceasing the unrighteous conduct that he was using each day to develop.

Extra: [*Mişşē* (Proverbs) 21:7] Damaging action of unrighteous ones will drag them away to ruin because they refuse to deal justly.

## Ìwòrì Ọfún

[\[Back to Ìwòrì\]](#)

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

**Awo rere l'ó dífá fún Ọmọ-Èlà, tí íşşawo rẹ ọsà, tí íşşawo rẹ òkun.**

It was a good priest who performed *Ifá* divination for *Ọmọ-Èlà* (child of *Èlà*, the *òrìşà* 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-Èlà òò maa gbà iyì, òò maa gbà èyẹ àtí ọlá. Ọmọ-Èlà sì òò rí ire ajé láti gbé e wá ilé. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

It was said that *Ọmọ-Èlà* would keep receiving respect, that he would keep receiving dignity and honor. *Ọmọ-Èlà* 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: [*Miṣlê* (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 bélébélé ni íwè orí ẹmọ. Tòtò bàlàbàlà ni íwè idí 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 ilọ rè wẹ orí Òfún. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Lẹhìn tí Ìwòrì rúbọ tán, Òfún bèrẹsì l'ájé, Òfún bèrẹsì l'áya, Òfún bèrẹsì 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 wẹ orí mi fún mi? Ìwòrì Òfún ni yóò wá wẹ orí mi fún mi láti dá ayọ 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.

**Ọfọ: Awẹde wẹ ilẹkẹ, wẹ orí mi. Wẹ orí mi kí N n'íre. Awẹde wẹ ilẹkẹ, wẹ orí mi.**

Incantation: *Awẹde* (that) cleanses *òrìṣà* beads, cleanse my head. Cleanse my head so that I may have good things. *Awẹde* (that) cleanses *òrìṣà* beads, cleanse my head.

**Àkóse Ifá: Lọ ewé awẹde pẹlú orí àwọn ẹmọ àti ẹmú àwọn àdán. Pẹ ọfọ náà s'ẹtù yíí tí o tí tẹ lí Ìwòrì Òfún. Pò ẹtù pẹlú ọṣẹ. Bọ sínú odò láti fi ọṣẹ yíí fún wíwẹ orí.**

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

Extra: [*Mizmōr* (Psalm) 51:10] Create in me *ʔElōhīm* (Creator God and his ministerial agents) a clean heart (that is, prevailing mental and emotional attitude) and reestablish a stable spirit within me.

## A04 Òdí as the right leg

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<a href="#">Òdí Ogbè</a>	<a href="#">Òdí Ìrosùn</a>	<a href="#">Òdí Ògúndá</a>	<a href="#">Òdí Òtúrá</a>
<a href="#">Òdí Òyèkú</a>	<a href="#">Òdí Òwónrín</a>	<a href="#">Òdí Òsá</a>	<a href="#">Òdí Ìretè</a>
<a href="#">Òdí Ìwòrì</a>	<a href="#">Òdí Òbàrà</a>	<a href="#">Òdí Ìká</a>	<a href="#">Òdí Òşé</a>
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### Òdí Òyèkú

[\[Back to Òdí\]](#)

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

**Şákáşáká l'omòdé kékeré kófá kí ó baà lè rí ilè 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 omò-awo ti je, Ifá ñpadà bọ şesan rẹ. Àşalù-àşalù ni t'ęsan Ifá. Ìyà aya tí omò-awo ti je, Ifá ñpadà bọ şesan rẹ. Àşalù-àşalù ni t'ęsan 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 omò tí omò-awo ti je, Ifá ñpadà bọ şesan rẹ. Àşalù-àşalù ni t'ęsan Ifá. Ìyà ire gbogbo tí omò-awo ti je, Ifá ñpadà bọ şesan rẹ. Àşalù-àşalù ni t'ęsan 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'ogbón nínú, bí a kò lò ó, àà di ogbèrì. Bí a lágbára nínú, bí a kò lò ó, àà di oḽe.**

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.

**A dífá fún àwọn èyàn ‘Má bá ọlọgbón rìn; má bá aṣiṣẹ̀ rẹ̀’, èrò isàlẹ̀ 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 mbá wọn wí, ó ni: “Ìwọ̀ kò bá ẹnì-rere rìn. Ìwọ̀ kò bá ẹnì-rere rẹ̀. Orí-búburú ni ímú bá èyàn 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: [*Miṣlē* (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 íbẹ̀ l’ógbèrè òun nìkanṣoṣo gírogíro. A ní kí ó wá rúbọ̀. Ó gbọ̀; ó rúbọ̀. Ó sì ẹ̀ ẹ̀ ibọ̀ fún Orí Ẹ̀lédàá.**

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 *ẹ̀bọ̀*. He heard; he did *ẹ̀bọ̀*. He moreover did *ibọ̀* for *Orí Ẹ̀lédàá* (Man’s godself).

**Etí wá; etí bá Orí dúró. Kẹ̀rẹ̀kẹ̀rẹ̀, orí mi kò Ẹ̀lẹ̀ni. Imú wá; imú bá Orí dúró. Kẹ̀rẹ̀kẹ̀rẹ̀, orí mi kò Ẹ̀lẹ̀ni.**

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 Ẹ̀lẹ̀ni. Ẹ̀nu wá; Ẹ̀nu bá Orí dúró. Kẹ̀rẹ̀kẹ̀rẹ̀, orí mi kò Ẹ̀lẹ̀ni.**

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.

**Ìbọ̀: Fi epo, obì, orógbó, àtí ọ̀tí fún Orí Ẹ̀lédàá.**

An *ibọ̀*: 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 Ẹ̀lédàá*.

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.

## 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 Òwónrín

[\[Back to Òdí\]](#)

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

**‘Èmi kò maa kú; yíyè ni mo maa yè’ l’ó fún Òpè.**

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 *Èlà*, the *òrìṣà* of knowledge and wisdom).

**A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ṣe ibọ fún Èlà, alátúnṣe ayé, aṣọ-òrò-di-ayọ. Báyii ni yóò fi ìdí múlẹ. Báyii ni kò ní kú.**

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ibọ* for *Èlà*, 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.

**Òpè òò tirinmọlẹ. Òpè òò 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 Òkànràn

[\[Back to Òdí\]](#)

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

**Òdí Òkànràn, a dífá fún Tèmi-òò-sunwọ̀n.**

*Òdí Òkànràn*, *Ifá* divination was performed for ‘Mine will be good’.

**A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì tẹfá. Báyii n’ire nlá òò dé sí i.**

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover got initiated to *Ifá*. It was in this manner that great blessings would reach him.

**Tèmi òò sunwọ̀n jù tiwọ̀n lọ o! Tèmi òò sunwọ̀n jù t’èké lọ. Tèmi òò sunwọ̀n jù tiwọ̀n lọ o!**

Mine will be better than theirs! Mine will be better than that of deceitful people. Mine will be better than theirs!

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

## Òdí Ògúndá

[\[Back to Òdí\]](#)

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

**Èlà ní idí Ọmọ-Ògún dá. Mo ní idí Ọmọ-Ògún dá.**

*Èlà* (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 ẹnikan. Mo ní: “Ètírí tí a dé ilé Ọmọ-Ògún, tí a kò bá ẹnikan? Gbogbo ilé dá kése-kése.” Wọn ní: “Ìwà Ọmọ-Ògún kò sunwòn.”**

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.”

**Ẹjẹ, bí a bá wí pé kí ilé Ọmọ-Ògún kún, ẹbọ ni kí a ẹ.**

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 Ọsá

[\[Back to Òdí\]](#)

04.10 *Òdí* (having a sound foundation) is helped by *Ọsá* (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-Èlà nígbà tí t’ajogun nkàn ilèkùn rẹ. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ ibọ fún Èṣù àti Èlà. Bá yí ni kò yàgò fún àwọn ajogun.**

*Ifá* divination was performed for *Ọmọ-Èlà* (child of *Èlà*, 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 *ibọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests) and *Èlà*. 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 Ọtúra

[\[Back to Òdí\]](#)

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

**Ohun tí ojú wá l’ojú ní.**

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

**A dífá fún Adábàá nígbà tí ifẹ sún aláàfià rẹ síwájú. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ ibọ fún Èlà àti Orí Èlédàá. Bá yí ni yóò ẹgun.**

*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 *ibọ* for *Èlà* (the *òrìṣà* of knowledge and wisdom) and *Orí Èlédàá* (Man’s godself). It was in this manner that he would be victorious.

**Àbá tí mo dá l’Èlà gbà. Àbá tí mo dá l’Orí gbà. Àbá rere l’àbá mi o!**

It is the proposal that I put forth that *Èlà* accepts. It is the proposal that I put forth that *Orí* accepts. It is a good proposal that my proposal is!

Extra: [*Miṣlē* (Proverbs) 16:3 revised] Turn your works over to *Ha’el* (God) and your plans will be firmly established.

## Òdí Ìrẹ̀tẹ̀

[\[Back to Òdí\]](#)

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

**Òdí Ìrẹ̀tẹ̀, a difá fún Tèmi-lékè. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ibọ fún Òrìṣànlá àti Èlà. Báyii n’ire nlá óò dé sí i.**

*Òdí Ìrẹ̀tẹ̀*, *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 *ibọ* for *Òrìṣànlá* (the *òrìṣà* of moral sense) and *Èlà* (the *òrìṣà* of knowledge and wisdom). It was in this manner that great blessings would reach him.

**Bí Òrìṣànlá kò bá mi wí, bí Èlà 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 *Èlà* 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.** [*Miṣlē* (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.

## A05 Ìrosùn as the right leg

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[Ìrosùn Ogbè](#)

[Ìrosùn Méjì](#)

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### 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 kẹ̀lẹ̀ kì ifọ́. Àwo kẹ̀lẹ̀ kì ifàya. Aṣọ́ kẹ̀lẹ̀ kì igbó. Ohun tí a bá fi ẹ̀sọ́ mú kì ibàjẹ́. Ohun tí a bá fi agbára mú ní ilẹ̀ 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-Èlà, tí ilọ́ gbé Kẹ̀lẹ̀ n'iyàwó. A ní kí ó wá rúbọ́. Ó gbọ́; ó rúbọ́. Ó sì ẹ̀ ibọ́ fún Èlà, afi inú ẹ̀ ogbón.**

*Ifá* divination was performed for *Ọmọ-Èlà* (child of *Èlà*, 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 *ibọ* for *Èlà*, the one who uses (his) insides to practice wisdom.

**Kíl'a fi mú Kẹ̀lẹ̀ délé? Ẹ̀sọ́ l'awa fi mú Kẹ̀lẹ̀ délé, ẹ̀sọ́ ní.**

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).

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'áá gún odó. Èjì pòropòro l'áá 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'èjọ, o bá ipín rẹ wí' nígbàtí írí ayé ìṣoro. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ ibọ fún Orí Èlédàá.**

*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 *ibọ* for *Orí Èlédàá* (Man's godself).

**Kò pẹ; kò jìnnà. Ire gbogbo wá yá dé tùtùru.**

It did not take long; it was not far away. Every good thing came flooding in to arrive plentifully.

**Ọrọ kò kàn egúngún. Kò kàn òrìṣà. Èlédàá ẹni l'órọ lóòókán.**

The matter does not touch *egúngún* (honorable ancestors). It does not touch *òrìṣà* (divine ministerial agents). One's *Èlédàá* 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 òò rú ilá. Ìgbà òò rú ikàn. A kì íwá ayé àinígbà.**

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 Ọkànràn

[\[Back to Ìrosùn\]](#)

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

**Olú kì íran iwọsí. Olú kòyà iwọsí. Ẹni tí kò lè kòyà iwọsí, iyà kì íyẹ, wọn níjẹ ẹ.**

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 Ọlógbón, tí íṣe ọmọ awo. Ọlógbón ní òun yòò maa ẹgun ọtá, òun òò maa rí èyìn òdídí. A ní kí ó wá rúbọ. Ó gbọ; 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 *Òkànràn* (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 ẹnikan wà tí kí ó wá rúbọ. Kí ó sì wá ẹ ibọ fún Orí Ẹlédàá. Báyii l'orí-inú rẹ kò ní bà orí-àpéré rẹ jé.**

*Ifá* says that there is someone who ought to come doing *ẹbọ*. He ought moreover to come doing *ibọ* for *Orí Ẹlédàá* (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: [*Mizmōr* (Psalm) 51:10] Create in me *ʔElōhīm* (Creator God and his ministerial agents) a clean heart (that is, prevailing mental and emotional attitude) and reestablish a stable spirit within me.

## Ìrosùn Ọsá

[\[Back to Ìrosùn\]](#)

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

**Afẹfẹ ẹ orí igi mí hẹlẹhẹlẹ. Ẹfúùfù lile ni itì ewé. Àgbọni ni ikò rọ.**

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-Ẹlà. A ní kí ó wá rúbọ kí ó bàà lè fi ifarabalẹ ká ayé. Ó gbọ; ó rúbọ. Báyii ni yòò rí ẹyìn ọdídí.**

*Ifá* divination was performed for *Ọmọ-Ẹlà* (child of *Ẹlà*, 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: [*Mizmōr* (Psalm) 112:7 revised] 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 *Haʔel* (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 ewúré bá ñrìn lókè ògiri, èyin ni, èyin èyàn. Èyin èyàn lè ñse bẹẹ. Şènià, şènià.**

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 şènià. Kí olúwarè wá rúbọ. Kí ó sì wá şe ibọ fún Èlà. Báyìí ni kò ní tẹ nítorí àşìşe.**

*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 *ibọ* for *Èlà* (the *òrìşà* 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.

## Ìrosùn Ìrẹtẹ

[\[Back to Ìrosùn\]](#)

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

**‘Ògbó tẹtẹ’, awo alẹde, l’ó dífá fún wọn ní Odò-mẹgbẹ, ibi tí wọn m̀bẹ láàárín ìnira nítorí tí baba nlá wọn m̀bẹ l’áìsimi. Wọn kò rọ baba nlá wọn nítorí tí kò mọ orò tí àwọn baba nlá.**

It was ‘Elder *tẹtẹ*-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 wọn wá rúbọ. Wọn gbọ; wọn rúbọ. Wọn sì şe ibọ 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 *ibọ* for their ancestors. It was in this manner that their burdensome difficulties would go away.

**Ñjẹ, àwa ní baba nlá lóníí 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 Ọşẹ

[\[Back to Ìrosùn\]](#)

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

**Ọfọ:** Èlà ní: “Ó ẹ̀ pèrẹ́.” Mo ní: “Ó ẹ̀ pèrẹ́.” Ó ní: “Ó ẹ̀ pèrẹ́ fún ọ̀ṣu tí íta.” Èlà ní: “Ó ẹ̀ pèrẹ́.” Mo ní: “Ó ẹ̀ pèrẹ́.” Ó ní: “Ó ẹ̀ pèrẹ́ fún àgbàdo tí ọ̀ṣo ọ̀mọ.” Èlà ní: “Ó ẹ̀ pèrẹ́.” Mo ní: “Ó ẹ̀ pèrẹ́.” Ó ní: “Ó ẹ̀ pèrẹ́ fún àgàn tí ọ̀ṣo ọ̀mọ.”

Incantation: Èlà (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.” Èlà 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).” Èlà 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 ẹ̀nikan wà tí yóò ẹ̀ pèrẹ́ fún un. Kí ó wá rúbọ. Báyii l’ohun kan tí yóò maa ẹ̀, yóò di ẹ̀ni iyì nìbẹ.**

*Ifá* says that there is someone for whom it will get better. He ought to come doing *ẹ̀bọ*. 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 ẹ̀funṣẹ̀fun, ewé ẹ̀fúnlẹ, àti ewé ire pẹ̀lú orí eku méjì àti orí ẹ̀ja méjì. Pò ẹ̀tù yí pẹ̀lú ọ̀ṣẹ. Pa ẹ̀yẹlé àti tẹ̀ orí rẹ̀ mó ọ̀ṣẹ náà. Pè ọ̀fọ náà s’iyẹ̀ròsùn tí o ti tẹ̀ lí Ọ̀ṣẹ. Kó ọ̀ṣẹ náà sínú igbá pẹ̀lú iyẹ̀ròsùn yí. Wíwẹ̀ ní.**

*Ifá* medicine: Grind *ẹ̀funṣẹ̀fun* leaves (*Aerva lanata*: used to attract prosperity and to ward off negative energy), *ẹ̀fúnlẹ* leaves (*Evolvulus alsinoides*: used to dispel negative energy and to attract positive energy), and *ire* leaves (*Funtumia elastica*: used to attract blessings) together 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 *iyẹ̀ròsùn* that you have imprinted with *Ọ̀ṣẹ*. Take the aforementioned soap into a calabash together with this *iyẹ̀ròsùn*. A cleansing it is to be.

## A06 Òwónrín as the right leg

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### Òwónrín Ogbè

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

**Bonranhún l'awo ode Ìdó. Òpè gọrọngọbì l'awo ode Ìjẹṣà. Èrìgì dúdú l'awo ode Ìmọṣàkun.**

It was *Bonranhún* who was the priest of *Ìdó* town. It was *Òpè gọrọngọbì* who was the priest of *Ìjẹṣà* town. It was *Èrìgì dúdú* who was the priest of *Ìmọṣàkun* town.

**A dífá fún Olófin Òbèlẹnjé, tí íbá ibi ísùn lọ, tí íbá ibi íjì. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for King *Òbèlẹnjé*, 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 ẹlùjù. Òní l'aládé kó ire wá ilé. Igba ewé olówònràn-nṣánsán 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 *olówònràn-nṣánsán* leaves (*Sida acuta*: used to sweep away negative energy) told nasty energy to tie its load (for undertaking a journey) and to get going!

### Òwónrín Ìwòrì

[\[Back to Òwónrín\]](#)

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

**Òwónrín wé rere. Ìwòrì wé rere.**

*Òwónrín* 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 rè n'íyọrísí gbígbóra. Ó gbọ; ó rúbọ. Lẹhìn tí ó rúbọ tán, ó lè fi ẹnu rè 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 pé; kò jìnnà. Ẹ wá bá ẹni ní jẹbútú 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.

## Òwónrín Òdí

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

**Òwónrín dí ọwọ mọ. Òwónrín dí ẹsẹ mọ. A ní kí ó fi ohun tọrẹ kí afẹfẹ baà lè maa fẹ èrè wá ilé. Ó ní òun kò fi ohun tọrẹ.**

*Òwónrín* holds (his) hands firmly. *Òwónrín* 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 ọràn ìpónjú 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: [*Miṣlē* (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.

## Òwónrín Méjì

[\[Back to Òwónrín\]](#)

06.06 *Òwónrín* (walking honorably) is doubled.

**Àti Ẹṣin àti Àgbò, awo ilé Ọ̀ni Alà̀nà̀kà̀n-È̀sùú, dífá fún Ọ̀ni nígbà̀tí kò júbà̀ àwọ̀n baba nlá rẹ̀ mọ, nígbà̀tí یشه̀ ohun gbogbo tí ọ̀kan kò yànjú. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

Both Horse and Ram, the priests of the house of King *Alà̀nà̀kà̀n-È̀sùú*, performed *Ifá* divination for the *Ifẹ* 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 Yẹ̀yẹ̀. Ìbà Olúwo. Ìbà Ojùgbò̀nà. Ìbà Akódá, tí íkọ̀ gbogbo ayé n'Ífá. Ìbà Aṣẹ̀dá, tí íkọ̀ 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 *Akódá* (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 ṣàì 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.

## Òwónrín Òbàrà

[\[Back to Òwónrín\]](#)

06.07a Òwónrín (taking measured action) helps Òbàrà (asserting oneself with dignity).

**Ó rí mi, şùgbón mi ò rí i. Èlà ní ohun tí kí a maa rí, ó mbẹ nítòsí ẹni. Şùgbón òkùnkùn inú ẹni ni kò jẹkí a rí i.**

It sees me, but I do not see it. Èlà (the òrìşà 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 ẹnikan wà tí kí ó wá rúbọ kí ohun tí kí ó maa rí, ó baà lè rí i dájúdájú. Èlà 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. Èlà 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 Òwónrín (walking honorably) is helped by Òbàrà (asserting oneself with dignity).

**Òwónrín l’awo Pa-arò. Òbàrà l’awo Şe-ayò.**

It is Òwónrín who is the priest of ‘He overwhelms sadness’. It is Òbàrà who is the priest of ‘He undergoes joy’.

**A difá fún Omọ-Şàngó, tí yóò şégun ọ́tá, tí yóò rí ẹ̀yìn òdídí.**

Ifá divination was performed for Omọ-Şàngó (child of Şàngó, 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 gbọ; ó rúbọ. Ó sì şe ìbọ fún Şàngó, Jénrọ́lá, ari igba ọ́ta şégun. Báyii ni yóò lè şe ìpinnu tí ó sún àláàfià rẹ síwájú.**

It was said that he ought to come doing ẹbọ. He heard; he did ẹbọ. He moreover did ìbọ for Şàngó, ‘Allow me to see honor (a praise name of Şàngó)’, 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 Şàngó, one will prevail through dignity and decisiveness.

## Òwónrín Òkànràn

[\[Back to Òwónrín\]](#)

06.08 Òwónrín (taking measured action) helps Òkànràn (giving something good its turn).

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

## Òwónrín Ògúndá

[\[Back to Òwónrín\]](#)

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

**Mo jí; t'Ifá mi ni mo n̄ṣe. Mo m̀r̀n̄; t'Òpè mi ni mo n̄tò l̄yìn. Bí mo bá kọ gbáangan-gbàangan, mi ò n'ílé oníyèyè dé. Bí Ifá bá wí fún mi ni mo n̄ṣe.**

I wake up; it is according to my *Ifá* that I am acting. I am knowledgeable; it is according to my *Òpè* (Palm-tree, a name of *Ifá*) 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 Ṣòótòṣòótó. A ní kí ó wá rúbọ́ kí nkan rẹ̀ baà lè gún. Ó gbọ́; ó rúbọ́. Ṣòótòṣòótó m̀bá òótó lọ. Nkan rẹ̀ gún. Ayé yẹ́ 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 n̄ṣe. Mo m̀r̀n̄; t'Òpè mi ni mo n̄tò l̄yìn. Bí mo bá kọ gbáangan-gbàangan, mi ò n'ílé oníyèyè dé. Bí Ifá bá wí fún mi ni mo n̄ṣe.**

I wake up; it is according to my *Ifá* that I am acting. I am knowledgeable; it is according to my *Òpè* 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 rúbọ́ kí ó má baà ṣìkà mọ́. Ó kọ́; kò rúbọ́. Ṣìkàṣìkà n̄ṣe t̄irẹ̀. Kò gbádùn. Ara kò rójú t̄ù 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 ẹnì tí ó bá n̄ṣìkà, kí ó ṣíwọ́. Oore ni kí ó maa ṣe.**

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

Extra: [*Miṣl̄ē* (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.

## Òwónrín Òsá

[\[Back to Òwónrín\]](#)

06.10 *Òwónrín* (walking honorably) is helped by *Òsá* (taking timely action).

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

## Òwónrín Ìkà

[\[Back to Òwónrín\]](#)

06.11 *Òwónrín* (taking measured action) helps *Ìkà* (reaping a reward).

**Èlà ní Òwónrín Ìkà. Mo ní Òwónrín Ìkà. Mo ní: “È̀t̄irí tí Òwón n̄rín kàrà-kàrà?” È̀là dáhùn, ó ní: “Òwón n̄rín kàrà-kàrà n̄itorí tí ohun rere gbogbo wà n'ílé.”**

*Èlà* (the *òrìṣà* of knowledge and wisdom) said *Òwónrín Ìkà*. I said *Òwónrín Ìkà*. I said: “How is it that *Òwón* is laughing loudly-loudly?” *Èlà* answered, he said: “*Òwón* is laughing loudly-loudly because every good thing is in the home.”

**Ayé Ọwón gún gégé. Ọwón nǹgbé ohun gbogbo wá sórí iwón. Ọwón kì íjẹun kí ó má wón ọn kí ó tó jẹ ẹ. Ọwón kì ímu omi kí ó má wón ọn kí ó tó mu ú. Ọwón kì ilò aṣọ kí ó má wón ọn kí ó tó lò ó. Ọwón kì íkólé kí ó má wón ọn kí ó tó kọ ọ.**

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

**A dífá fún ‘Afi iwón ẹ ohun gbogbo’. A ní kí ó wá rúbọ kí ó má bá jù iwón nù láílái. Ó gbọ; 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.

## Ọwónrín Ọtúra

[\[Back to Ọwónrín\]](#)

06.13 Ọwónrín (taking measured action) helps Ọtúra (averting a worrisome situation).

**Ìjámíjà kò múrasílẹ̀ lẹ̀ẹkan. A dífá fún Ìgbín, tí ilọ bá Ẹkùn jà jíjà òjìjì.**

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’ímúratélé nígbàgbogbo. Kí Ìgbín má ẹ. Ẹni tí a kò lè mú, Ẹlédàá l’áá fún.” A ní kí Ìgbín wá rúbọ kí ipín baà jà fún un. Ó gbọ; 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 *Ẹlédàá* (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*.

## Ọwónrín Ìrètẹ̀

[\[Back to Ọwónrín\]](#)

06.14a Ọwónrín (taking measured action; walking honorably) hinders Ìrètẹ̀ (unwholesome influences).

**Kò sí ogun ní pápá. Kò sí ọ̀tẹ̀ láárín ilú.**

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

**A dífá fún Ọlọ́fin Iwajọ. A ní ọ̀tẹ̀ rẹ̀ lórí oyè òò sunwón. A ní kí ó wá rúbọ kí ayọ̀ ìgbà rẹ̀ má baà mú ọ̀pọ̀lọ̀pọ̀ èyàn di ọ̀lẹ̀ tàbí asínwín. Ó gbọ; 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 *Òwónrín* (taking measured action; walking honorably) hinders *Ìrètè* (unwholesome influences).

**Èyítí íbẹ̀ nínú ẹ̀, kò sí nínú mí. Èyítí íbẹ̀ nínú mí, kò sí nínú ẹ̀.**

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 Onínúre, tí wọn maa fi ọ̀ràn ìkà lòdì sí i. A ní kí ó wá rúbọ. Ó gbọ; 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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*.

**Ifá wá rí nínú o! Ilẹ̀ rí ìkà. Ẹ̀ni tí íṣe rere, Ẹ̀lédàá mò.**

*Ifá* comes seeing that which is in the mind! Mother Earth sees (that is, recognizes) evil. The person who practices goodness, *Ẹ̀lédàá* (Creator God) knows.

**Ifá ní ẹ̀nikan wà tí kí ó ṣe rere nígbàgbogbo. Ìwà rere ni yòò sún aláàfià ẹ̀ síwájú. Ẹ̀gbón 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 *ẹ̀bọ*.

## **Òwónrín Òfún**

[\[Back to Òwónrín\]](#)

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

**Bí ohun bá nù fún ẹ̀ni, 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 ẹ̀ni tí ífi omi ojú sògbéré̀ ire. A ní kí ó wá rúbọ. Ó gbọ; 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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*.

**Bí ohun bá nù fún ẹ̀ni, 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.

## A07 Òbàrà as the right leg

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### Òbàrà Ogbè

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07.01 Òbàrà (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 mó pítipiti. A ní kí wọn wá rúbọ. Wọn gbọ; wọn rúbọ. Wọn sì ẹ ibọ fún Èlà, alátúnṣe ayé, asọ-òrò-di-ayọ.**

*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 *ibọ* for *Èlà* (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 ibẹ n'ílẹ̀ yìí, àrùn tí ibẹ̀ n'ílẹ̀ yìí, ajogun gbogbo tí ibẹ̀ n'ílẹ̀ 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 itùfù méréin kí èéfin wọn oò kún ilé. Jẹkí èéfin yìí kàn ohun ẹbọ.**

Burn 4 *itùfù* (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 Èlà.**

An *ibọ*: Use a yam that you have cooked in order to give to *Èlà*.

Extra: With suitable spiritual effort, one will dispel agents of distress.

### Òbàrà Ìwòrì

[\[Back to Òbàrà\]](#)

07.03a Òbàrà (asserting oneself with dignity) helps *Ìwòrì* (good things becoming seen; seeing things clearly).

**Òrọ̀ bàntà oò wúwo bí owú.**

Important matters will be heavy like an anvil.

**A dífá fún ayé nígbàtí àwọn ọmọ aráyé ñpón owó. Wọn ní kò sí ohun tí ó n'íyì nínú ayé tí ó jù owó lọ. Nítorináà, owó l'ohun soṣo tí àwọn ọ̀ò 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.

**Èlà ní bèèni àti bèèkó. 'Agbé ẹni ga' l'a pè owó. 'Abà iwà jẹ' l'a pè owó. Ẹni tí ó bá fẹràn owó l'áfẹjù, iwà rẹ ọ̀ò bàjẹ. Iwà rere l'òṣò èyàn.**

*Èlà* (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 afọjú. 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 olókùnrun àti bèbèbè.**

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.

**Ogbón ni kí a maa yé. Ọun ni kí a maa bù iyìn fún. Iwà rere ni kí a maa yé. Ọun ni kí a maa bù iyìn 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.

**Ẹjẹ, ẹ jẹ tún ogbón gbón, kí ẹ tún èrò gbà, kí ẹ mú iwà rere hù. Kí ẹ sì wá rúbọ kí ara baà lè rọ 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.

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**07.03b Ọ̀bàrà** (asserting oneself with dignity) is helped by *Ìwòrì* (seeing things clearly).

**Ohun tí a baà lè ẹ l'áà dáwólé e. A kì ídáwólé ohun tí a kò baà lè ẹ.**

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 ẹnikan wà tí kí ó wá rúbọ. Kí ó sì wá ẹ ibọ fún Èṣù. Báyii ni kò ní tọ ọ lówó.**

*Ifá* says that there is someone who ought to come doing *ẹbọ*. He ought moreover to come doing *ibọ* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests). It is in this manner that he will not go astray.

## Ọ̀bàrà Ọ̀dí

[\[Back to Ọ̀bàrà\]](#)

**07.04 Ọ̀bàrà** (asserting oneself with dignity) is helped by *Ọ̀dí* (having a sound foundation).

**Igbá-lórí-àmù, awo àwọn obìnrin, l’ó dífá fún Alágbèrè. Gbogbo ọkùnrin ni ifi idí bá idí rẹ.**  
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 nṣe. Obìnrin àgbèrè kì íní iyì di alé. Obìnrin kì ifi òwò idí ilà.” A ní kí Alágbèrè jéwọ ọbùn rẹ. 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 ẹsọ àti iyèrè diẹ láti sè gégébi ọbẹ pẹlú ìgbín. Tún lọ ewé ẹsọ kí o baà lè pò wọn pọ ọrí fún ríra ọbò rẹ. Gún ewé ẹsọ àti ọṣẹ pọ fún wíwẹ.**

*Ifá* medicine: Grind *ẹsọ* 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 *ẹsọ* 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 *ẹsọ* leaves and soap to be together for cleansing yourself.

Extra: Do not allow ignoble influences to have their way with you.

## Ọbàrà Ìrosùn

[\[Back to Ọbàrà\]](#)

**07.05 Ọbàrà** (asserting oneself with dignity) helps *Ìrosùn* (patiently persevering through difficulty).

**Ọbàrà, sísùn tí sùn l’ogun fi kó ilé Alára. Ọbàrà, sísùn tí sùn l’ogun fi kó ilé Ijerò. Ọbàrà, sísùn tí sùn l’ogun fi kó Òkè-Ìtasẹ.**

*Ọbàrà*, it is the sleep that you slept that war used to plunder *Alára* town. *Ọbàrà*, it is the sleep that you slept that war used to plunder *Ijerò* town. *Ọbàrà*, it is the sleep that you slept that war used to plunder *Òkè-Ìtasẹ*.

**A dífá fún Ọmọ-Èlà nígbà tí t’ajogun nkàn ilẹkùn rẹ. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for *Ọmọ-Èlà* (child of *Èlà*, 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*.

**Ñjé, Ikú o, maa lọ! Àrùn o, maa lọ! Ẹjọ gbé mi tí. Òfò o, maa lọ! Ajogun gbogbo, maa lọ! “Maa lọ, maa lọ” l’èse nké.**

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].

Extra: Wake up and deal with the distressful situation knocking on your door.

## Òbàrà Méjì

[\[Back to Òbàrà\]](#)

07.07 Òbàrà (asserting oneself with dignity) is doubled.

**Ó sẹ̀ mi pẹ̀lẹ̀ngẹ̀, ọ̀wọ̀ mi ọ̀tún. Ó rọ̀ mi mìnìjọ̀, ọ̀wọ̀ mi ọ̀sì. Ewé kókò méjì ni ìlù ara wọ̀n pẹ̀lẹ̀ngẹ̀-pẹ̀lẹ̀ngẹ̀. Abẹ̀bẹ̀ ọ̀jé ni ìmú ojú ọ̀lọ̀jà 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 yòò di Olú Ìdó, abẹ̀jìgbàrà-ìlẹ̀kẹ̀, nígbàtí tí ìlọ̀ rẹ̀ bá wọ̀n 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 rúbọ̀. Ó gbọ̀; ó rúbọ̀. Lẹ̀hìn tí ó rúbọ̀ tán, ó di àpésìn, ó di Olú Ìdó.**

It was said that he ought to come doing ẹ̀bọ̀. He heard; he did ẹ̀bọ̀. After he had done ẹ̀bọ̀ completely, he became a leader who had a large number of followers, he became the Ìdó chief.

**Kí'ó sọ̀ Olú Ìdó di ọ̀ba? Èjì Òbàrà, Ifá l'ó sọ̀ Olú Ìdó di ọ̀ba, Èjì Òbàrà o!**

What was it that transformed the Ìdó chief into a king? Èjì Òbàrà (same as Òbàrà Méjì), it was Ifá that transformed the Ìdó chief into a king, Èjì Òbàrà!

Extra: With suitable spiritual effort, one will create their own domain of peaceful prosperity.

## Òbàrà Ọ̀sá

[\[Back to Òbàrà\]](#)

07.10 Òbàrà (asserting oneself with dignity) hinders Ọ̀sá (running away from a challenge).

**Oşó rí mi; ó ní ọ̀mọ̀ tani mo şe? Mo ní: “Ọ̀mọ̀ Òbàrà Ọ̀sá ni mo şe.” Àjẹ̀ rí mi; ó ní ọ̀mọ̀ tani mo şe? Mo ní: “Ọ̀mọ̀ Òbàrà Ọ̀sá ni mo şe.”**

A male psychic attacker saw me; he said whose child am I? I said: “It is a child of Òbàrà Ọ̀sá that I am.” A female psychic attacker saw me; she said whose child am I? I said: “It is a child of Òbàrà Ọ̀sá that I am.”

**Ikú rí mi; ó ní ọ̀mọ̀ tani mo şe? Mo ní: “Ọ̀mọ̀ Òbàrà Ọ̀sá ni mo şe.” Àrùn rí mi; ó ní ọ̀mọ̀ tani mo şe? Mo ní: “Ọ̀mọ̀ Òbàrà Ọ̀sá ni mo şe.” Èşù rí mi; ó ní ọ̀mọ̀ tani mo şe? Mo ní: “Ọ̀mọ̀ Òbàrà Ọ̀sá ni mo şe.”**

Death saw me; he said whose child am I? I said: “It is a child of Òbàrà Ọ̀sá that I am.” Illness saw me; he said whose child am I? I said: “It is a child of Òbàrà Ọ̀sá that I am.” Èşù (the ọ̀rìşà of opportunity and crossroads tests) saw me; he said whose child am I? I said: “It is a child of Òbàrà Ọ̀sá that I am.”

**Ọ̀fọ̀: Ọ̀mọ̀ Òbàrà Ọ̀sá ni mo şe. Ọ̀mọ̀ Òbàrà Ọ̀sá kì ísá. Ikú kì ípa ọ̀mọ̀ Òbàrà Ọ̀sá. Àrùn kì ípa ọ̀mọ̀ Òbàrà Ọ̀sá. Ọ̀mọ̀ Òbàrà Ọ̀sá kì íté.**

Incantation: It is a child of *Òbàrà Òsá* that I am. A child of *Òbàrà Òsá* never runs away. Death never overwhelms a child of *Òbàrà Òsá*. Illness never overwhelms a child of *Òbàrà Òsá*. A child of *Òbàrà Òsá* never falls into disgrace.

**Àkóse Ifá: Gún ewé jàsókè àti oṣẹ pọ. Kó oṣẹ yìi sínú igbá àdému dárádára kan. Pè oṣẹ náà s'iyèròsùn tí o ti tẹ lí Òbàrà Òsá. Kó iyè yìi sínú igbá oṣẹ. Gbé igbá oṣẹ sínú àpò aṣọ funfun; fi kọ sókè bí o bá fẹ. Bù oṣẹ náà fi wẹ.**

*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 *iyèròsùn* that you have imprinted with *Òbàrà Òsá*. 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.

## Òbàrà Òtúrá

[\[Back to Òbàrà\]](#)

07.13 *Òbàrà* (asserting oneself with dignity) helps *Òtúrá* (averting a worrisome situation).

**A-pa-pa-t'oko, a-tu wọn-n'ílé-tu-wọn-l'oko, l'ó difá fún Onilé-adiyẹ àti àwọn omọ rẹ.**

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: “Òtá tí ó lágbára jù yín, ó ñbọwá bá yín. Bí ẹ bá sá kúrò n'ílẹ lọ s'oko, òtá oò tún wá bá yín l'oko. Sùgbón bí ẹ bá ṣẹbọ, ọwọ oò jẹ 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 kọrọ.”**

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 ọwọ láti sè jẹ gégébí ọbẹ pẹlú ìgbín.**

*Ifá* medicine: Grind *ọwọ* 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).

## Òbàrà Ìrẹtẹ

[\[Back to Òbàrà\]](#)

07.14 *Òbàrà* (asserting oneself with dignity) is helped by *Ìrẹtẹ* (practicing *Ifá*).

**Òbàrà Ìrẹtẹ, a difá fún Omọ-Èlà. A ní kí òun wá rúbọ kí ohun tí ó wúwo jù má baà lè dé sí òun, kí òun baà lè tẹ orí ohun gbogbo. Ó gbọ; ó rúbọ.**

*Òbàrà Ìrètè*, *Ifá* divination was performed for *Omọ-Èlà* (child of *Èlà*, 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 idé sí Èlà. Èlà l’ó tẹ ara rẹ ní Ifá. Òun ni yóò tẹ wọn níbigbogbo.”**  
It was said: “A thing that is too heavy never reaches *Èlà*. It is *Èlà* who initiated himself to *Ifá*. It is he who will initiate them (others) everywhere.”

Extra: By practicing *Ifá*, you will steer every matter to a fitting end.

## **Òbàrà Òṣé**

[\[Back to Òbàrà\]](#)

07.15 *Òbàrà* (asserting oneself with dignity) is helped by *Òṣé* (overcoming through joyful optimism).

**Wọn ní omọ tani mo ẹ? Mo ní: “Omọ Òbàrà Òṣé ni mo ẹ.” Wọn bì mi. Wọn gbà mi lójú. Wọn kàn mi n’íkùn.**

They (others) said whose child am I? I said: “It is a child of *Òbàrà Òṣé* that I am.” They shoved me. They slapped me in the face. They punched me in the belly.

**Ofọ: Omọ Òbàrà Òṣé ni mo ẹ. Ìyà kì ijẹ omọ Òbàrà Òṣé. Òtá kótá tí ó bá pè mi s’ibi, èmi kò níi sàì sẹgun wọn.**

Incantation: It is a child of *Òbàrà Òṣé* that I am. Suffering never consumes a child of *Òbàrà Òṣé*. Whichever opponents happen to summon me to bad things, I will not fail to overcome them.

**Àkóse Ifá: Lọ ewé àrèrè àti ewé ẹjá tí wọn wọ silẹ. Pè ofọ nàà s’ètù yù tí o ti tẹ lí Òbàrà Òṣé. Dà ètù nàà s’ójú igbín kan. Fi aṣọ dúdú wé igbín nàà. Fi òwú dúdú dì í danindanin. Dí ojú àti jù ú nù sínú igbó.**

*Ifá* medicine: Grind *àrèrè* 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 *Òbàrà Òṣé*. 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.

## **Òbàrà Òfún**

[\[Back to Òbàrà\]](#)

07.16 *Òbàrà* (asserting oneself with dignity) is helped by *Òfún* (acting with rectitude).

**Ahéré oko l’abidí beṛe-beṛe. Àgbàlágba ejò ni ídòbálẹ ara rẹ wọ ilẹ.**

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.

**A dífá fún babaláwo méta. A bù fún olùmòrán méfà n'ijó tí wọn ñjà ìjà àgbà lí Òtu-Ifẹ. A ní: “Ifá l'àgbà, ùgbón ìmòrán l'a kókó ndá 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-Ifẹ*. 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 ẹnikan wà tí kí ó mò pé Ifá kì iní ohun tí ó lòdì sí làákàyè. Kí olúwarẹ wá rúbọ. Kí ó sù wá ẹ ìbọ fún Èlà, afi inú ẹ ogbón.**

*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 *ibọ* for *Èlà* (the *òrìsà* of knowledge and wisdom), the one who uses (his) insides to practice wisdom.

Extra: *Ifá* never says anything that is contrary to good sense.

## A08 Òkànràn as the right leg

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[Òkànràn Ogbè](#)

[Òkànràn Ìrosùn](#)

[Òkànràn Ògúndá](#)

[Òkànràn Òtúrá](#)

[Òkànràn Òyèkú](#)

[Òkànràn Òwónrín](#)

[Òkànràn Òsá](#)

[Òkànràn Ìrètè](#)

[Òkànràn Ìwòrì](#)

[Òkànràn Òbàrà](#)

[Òkànràn Ìká](#)

[Òkànràn Òsé](#)

[Òkànràn Òdí](#)

[Òkànràn Méjì](#)

[Òkànràn Òtúrùpòn](#)

[Òkànràn Òfún](#)

### Òkànràn Ogbè

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08.01 Òkànràn (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 gbóràn. A kì íṣe ọmọ baálè kí a bà ilú jé.**

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 Adékàmbí, tí íṣe ọmọ Òkànràn-so-idè.**

*Ifá* divination was performed for *Adékàmbí* (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 ‘Òkànràn ties an *òrìṣà* necklace’ (that is, Òkànràn gets initiated to an *òrìṣà*, a divine ministerial agent).

**A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ṣe ìbọ fún Èlà, afi inú ṣe ọgbọn.**

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ìbọ* for *Èlà* (the *òrìṣà* of knowledge and wisdom), the one who uses (his) insides to practice wisdom.

**Mo gbọ pé awo ñsodè. Mo bá wọn so o!**

I heard that priests were tying *òrìṣà* necklaces. I joined them in tying!

Extra: [*Miṣlè* (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.

### Òkànràn Òyèkú

[\[Back to Òkànràn\]](#)

08.02 Òkànràn (touching trouble) is hindered by Òyèkú (averting ruin).

**‘Tẹ ẹ kiti’ l’awo ọmọdè. ‘Tẹ ẹ kàtà’ l’awo àgbàlágba. Ó kù ìka kan kí ó di Èjì Òyè.**

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 Òyè* (same as *Òyèkú Méjì*).

**A dífá bọrọkinní ayé. A bù fún bọrọkinní ọrun. A ní kí wọn wá rúbọ kí bọrọkinní ayé má bàà tẹ nítorí àṣiṣe. Wọn gbọ; wọn rúbọ. Wọn sì ṣe ìbọ fún Ẹgbé.**

*Ifá* divination was performed for respectable persons of earth. It (this divination) was shared with respectable persons of heaven. 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 *ibọ* for *Egbé* (comrades of heaven).

**Egbé, ẹ gbà mi o! Bọ̀rọ̀kìnní ọ̀run ọ̀ò gbẹ̀jà bọ̀rọ̀kìnní ayé. Bọ̀rọ̀kìnní ọ̀run kò ní jékí bọ̀rọ̀kìnní ayé ọ̀ò tẹ. Èyàn rere kì ítẹ̀ bọ̀rọ̀.**

*Egbé*, rescue me! Respectable persons of heaven will fight on behalf of respectable persons of earth. Respectable persons of heaven will not allow that respectable persons of earth would fall into disgrace. Good human beings never fall into disgrace easily.

Extra: [*Miṣlē* (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.

## Òkànràn Òdí

[\[Back to Òkànràn\]](#)

08.04 Òkànràn (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.

## Òkànràn Ìrosùn

[\[Back to Òkànràn\]](#)

08.05 Òkànràn (touching trouble) is hindered by Ìrosùn (patiently persevering through difficulty).

**Ìmọ̀mọ̀ṣe ibi kò sunwọ̀n. Èni tí íṣe ibi, bí ó bá bèbẹ̀ ọ̀rà̀n, ọ̀rà̀n ọ̀ò tán. Gbogbo ayé ni iforíjì àìmọ̀. Ìmọ̀mọ̀ṣe 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 ọ̀rà̀n ṣe akin’. Gbogbo wọ̀n ni ifi ẹ̀jọ̀ rẹ̀ sùn. Bí ó bá bèbẹ̀ ọ̀rà̀n, wọ̀n ọ̀ò wí pé ó tán. Nítorínáà, a ní kí ó wá rúbọ̀. Ó gbọ̀; ó rúbọ̀.**

*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 oṣẹ̀ 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.** [*Miṣlē* (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.

## Òkànràn Òwónrín

[\[Back to Òkànràn\]](#)

08.06 Òkànràn (touching trouble) is hindered by Òwónrín (walking honorably).

**‘Jékí ó ùkà’ ñgbè òùkà. ‘Jékí ó ẹ̀ ibi’ ñgbè aṣe ibi. A dífá fún àwọn àfòìgbó, tí íwí pé Èlà ñkílò ọ̀ràn jù. T’ínú wọn ni wọn ñṣe. Wọn ñṣe ikà. Wọn ñṣe ibi. Ohun ayé ñdára fún wọn. A lọ wí fún Èlà.**

‘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 Èlà (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 Èlà.

**Èlà ní: “Bí ó bá pé tíí, ẹ̀lẹ̀san oò maa bọwá àyíkà. Yóò tùmò l’ẹ̀rù kalẹ̀. Yóò ẹ̀ jẹ̀jẹ̀ ẹ̀ṣẹ̀. Nígbàtí ó bá dé, gbogbo wọn oò sá.”**

Èlà 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 ẹ̀ni wá rúbọ̀ kí ‘Jékí ó ùkà’ àti ‘Jékí ó ẹ̀ ibi’ má baà rí àyè bọ̀sì ikùn ẹ̀ni, kí àwọn ẹ̀gbé àti ọ̀gbà má baà fì ẹ̀ni rẹ̀rín nígbèyìn.**

It was said that we ought to come doing *ẹ̀bọ̀* 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.

## Òkànràn Òbàrà

[\[Back to Òkànràn\]](#)

08.07 Òkànràn (giving something good its turn) helps Òbàrà (asserting oneself with dignity).

**Agogo-şékété, awo ilé Ọ̀lọ̀bà, l’ó dífá fún Ọ̀lọ̀bà nígbàtí ẹ̀ṣe ohun gbogbo tí ọ̀kan kò yànjú.**

It was *Agogo-şékété* (a bell that is beaten when greeting Èlà, the *òrìṣà* of knowledge and wisdom), the priest of the house of the king of Òbà town, who performed *Ifá* divination for the Òbà king when he was doing everything for which (each) one did not find an answer.

**A ní kí ó wá rúbọ̀ kí nkan ogún àwọn baba nlá rẹ̀ má baà run. Ó gbọ̀; ó rúbọ̀. Lẹ̀hìn tí ó rúbọ̀ tán, nkan rẹ̀ bẹ̀rẹ̀sì gún. Ayé yẹ̀ ẹ̀.**

It was said that he ought to come doing *ẹ̀bọ̀* so that something inherited from his ancestors may not pass away. He heard; he did *ẹ̀bọ̀*. After he had done *ẹ̀bọ̀* completely, his affair began to be in good order. Life was right for him.

**È má jékí wọn run. Egúngún ilé, ẹ̀ má jékí wọn run. Òrìṣà ilé, ẹ̀ má jékí wọn run. Gbogbo ohun ogún àwọn baba nlá tí íbẹ̀ n’ílẹ̀, ẹ̀ má jékí wọn 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.

Extra: Be worthy of assistance from ancestral guardians by valuing and preserving the good things that they have brought forth.

## Òkànràn Méjì

[\[Back to Òkànràn\]](#)

08.08 Òkànràn (giving something good its turn; touching trouble) is doubled.

**Òkànràn kan níhín, Òkànràn kan lóhún – Òkànràn di méjì di ire.**

One Òkànràn here, one Òkànràn over there – Òkànràn becomes two to become good things.

**A dífá fún Ọmú nígbàtí wọn tí lọ s'áyà ọkùnrin. Ọkùnrin gùn igi; ọkùnrin lọ jagun. Ọmú kò n'ísimi. A ní kí wọn wá rúbọ. Wọn gbọ; wọn 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*.

**Lèhìn tí Ọmú rúbọ tán, wọn lọ s'áyà obìnrin. Obìnrin kò gùn igi; obìnrin kò lọ jagun. Ọmú n'ísimi. Nígbèhìn, Ọmú rí ẹwà àtí ọwọ.**

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.

## Òkànràn Ògúndá

[\[Back to Òkànràn\]](#)

08.09 Òkànràn (giving something good its turn) is helped by Ògúndá (having the courage to take right action).

**Eni tí ọwọ n'áyá fún ire l'Ògún ígbè n'íjọ ijà. Èyàn tí kò lè jà, tí kò lè sọrọ, kò ní lè gbé nínú ayé pẹ. Ijà n'şe ọlá; ijà n'şe iyì.**

It is the person whose hands are quick for good things whom Ògún (the *òrìşà* 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 Ògúngbèmi. A ní bí kò tilẹ ní finràn nígbàkígbà tí ijà bá dé sí i, kí ó má maa sá o! Alágbára l'ó l'áyé. Kò sí eni tí ó jẹ buyì fún ọlẹ. Akin l'ó l'áyé. Wọn kì ibù ọlá fún ojo.**

*Ifá* divination was performed for Ògúngbèmi (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 Ògúngbèmi wá rúbọ kí agbára inú má baà rà, kí ara baà lè le.**

It was said that Ògúngbèmi ought to come doing *ẹbọ* so that (his) inner strength may not rot, so that (his) body may be able to be strong.

Extra: [*Mizmōr* (Psalm) 16:8 revised] I have gained advantage by putting *Ha'el* (God) in front of me always; because (he is) at my right hand, I cannot be unnerved.

## Òkànràn Òsá

[\[Back to Òkànràn\]](#)

08.10a *Òkànràn* (giving something good its turn) is helped by *Òsá* (taking well-timed action).

**Àwọn ọkọ, bí wọn ti gbójú tó, wọn kò lè fi ara wọn roko. Àwọn èyàn ni ísẹ elégbè lẹyìn wọn. Àwọn àdà, bí wọn ti mú tó, wọn kò lè fi ara wọn sán igbó. Àwọn èyàn ni ísẹ elégbè lẹyìn wọn. A mú iṣu wá ilé odó; kò lè tìkárarẹ̀ gún un n'iyán. Àwọn èyàn ni ísẹ elégbè lẹyìn 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-èyàn. A ní kí wọn wá rúbọ. Wọn gbọ; wọn rúbọ.**

*Ifá* divination was performed for human beings. It was said that they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*.

**Ñjẹ, tani nṣe elégbè lẹyìn èyàn, àyàfi Ẹlédàá, àyàfi èyàn?**

Therefore, who are the supporters behind human beings, apart from *Ẹlédàá* (Creator God), apart from human beings?

**Àkóse Ifá: Sè ewé ọwọ̀ àti igbín méréndínlógún láti jẹ ní kùtùkùtù kí o tó fòhùn sí ẹnì.**

*Ifá* medicine: Cook *ọwọ̀* 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 *Òkànràn* (touching trouble) is helped or hindered by *Òsá* (running away from a challenge).

**‘Má já, má sá’ l’ àimọ̀ 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 igbàtí yera àti àiyera fún ijà, kí ó baà lè maa n’iyi l’ ọjọ̀ gbogbo. Ó gbọ; 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*.

**Àkóse Ifá: Gbo ewé ojúsàájú, ọ̀jẹ̀lẹ̀ ewé ọ̀mọ̀, àti imọ̀ sínú omi fún wíwẹ̀. Maa lò aṣọ ẹ̀tù.**

*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 *ẹ̀tù* cloth.

Extra: [a saying from Sūnzī] He will win who knows when to fight and when not to fight.

## Òkànràn Ìká

[\[Back to Òkànràn\]](#)

08.11 *Òkànràn* (touching trouble) is helped by *Ìká* (ill conduct or ill luck).

**Kò sí ẹnì tí ilẹ̀ rẹ̀ kò lè dì oko. Kò sí ẹnì tí oko rẹ̀ kò lè dì igbòrò. Òtító inú kò maa jẹ́kí tẹ̀mì dì 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 rúbọ́ kí ó má baà kú láíláí fún koriko hù. Ó gbọ́; ó rúbọ́.**

*Ifá* divination was performed for Rock. It was said that he ought to come doing *ẹ̀bọ* so that he may not die ever for grass to sprout. He heard; he did *ẹ̀bọ*.

Extra: Things go to ruin whenever they are not given proper attention.

## Òkànràn Òtúrúpọ̀n

[\[Back to Òkànràn\]](#)

08.12 *Òkànràn* (giving something good its turn) helps *Òtúrúpọ̀n* (being productive).

**Ifá kíkọ̀ ní ímú ẹnì mọ̀ Ifá. Ọ̀nà ẹ̀sìsì ní ímú ẹnì mọ̀ ọ̀nà. Ọ̀nà tí a kò rìn rí n'íṣe ẹnì ẹ̀báṣìbo.**

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'íjọ̀ kan, Ọ̀sányìn mbá Ẹ̀là kó ajá kan àti ewúré kan l'ẹ̀bọ̀. Nígbà tí Ọ̀sányìn nímú ajá náà kítà-kítà láti pa á, ọ̀bẹ̀ tí ó mú lówọ̀ bó lù ú l'ẹ̀sẹ̀. Ọ̀sányìn sì gbà ogbẹ̀ nlá.**

One day, *Ọ̀sányìn* was helping *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) to get a dog and a she-goat for an *ẹ̀bọ*. 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 sà̀n, ẹ̀sẹ̀ Ọ̀sányìn kò dára fún iṣẹ̀ líle mọ̀. Ẹ̀là ẹ̀sàánú rẹ̀. Ó nífún un l'ógún ewé Ifá lórí àrùn kọ̀ọ̀kan kí ó baà lè maa fi jẹun. Báyii ní Ọ̀sányìn di oníṣẹ̀gùn.**

*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.

## Òkànràn Òṣé

[\[Back to Òkànràn\]](#)

08.15a Òkànràn (touching trouble) is hindered by Òṣé (overcoming trouble).

**Ìṣé igún ni kò di alé. Ìyà àkàlà ni kò di òwúrò. 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 Òkànràn nígbàtí írù igbá ìṣé kiri. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for Òkànràn 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*.

**Ọfọ: Ìṣé mi tán o; ọrò l'ó kù! Mo bọ sínú odò; mo wẹ ìṣé 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 ọfọ náà s'éejú tí o ti tẹ lí Òkànràn Òṣé. Pò eérú yìi pèlú ọṣé. Bọ sínú odò látí fi ọṣé yìi wẹ.**

*Ifá* medicine: Pronounce the aforementioned incantation to ashes that you have imprinted with Òkànràn Òṣé. 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 Òkànràn (touching trouble) is hindered by Òṣé (overcoming trouble).

**Òkànràn dà ìṣé nù. Awo rere ni ìṣe o!**

Òkànràn gets rid of deficient circumstances. It is a good priest that he is!

**A dífá fún Ọmọ-Èlà nígbàtí àwọn ará rẹ maa rò ó pin. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ṣe ìbọ fún Èlà, alátúnṣe ayé, asọ-òrò-di-ayò.**

*Ifá* divination was performed for Ọmọ-Èlà (child of Èlà, 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 Èlà, the master of improving one's life in the world, the one who converts trouble into joy.

**Ọfọ: Arò-ẹni-pin kò mò ọla o! Bí a kò kú, ìṣe kò tán. Arò-ẹni-pin kò mò ọla 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 ọfọ náà s'éejú tí o ti tẹ lí Òkànràn Òṣé. Pò eérú yìi pèlú ọṣé. Bọ sínú odò látí fi ọṣé yìi wẹ.**

*Ifá* medicine: Pronounce the aforementioned incantation to ashes that you have imprinted with Òkànràn Òṣé. 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.

## Òkànràn Òfún

[\[Back to Òkànràn\]](#)

08.16 *Òkànràn* (giving something good its turn) hinders *Òfún* (efforts of limited success).

**Bí orí-búburú bá pẹ́ títí lórí olúwarè, 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 Òkànràn. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Bá'yí ni yòò yá fún ire tí íbọ.**

*Ifá* divination was performed for *Òkànràn*. 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.

## A09 Ògúndá as the right leg

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[Ògúndá Ogbè](#)

[Ògúndá Irosùn](#)

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### Ògúndá Ogbè

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09.01 Ògúndá (having the courage to take right action) helps Ogbè (a wholesome road).

**Odò àbàtà sègìsègì kò bà akàn l'èrù. 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. Wọ̀n nífẹ̀ lé e kúrò n'ílẹ̀ bàbá rẹ̀. A ní kí ó wá rúbọ̀. Ó gbọ̀; ó rúbọ̀. Ó sì ẹ̀ ibọ̀ 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 ẹ̀bọ̀. He heard; he did ẹ̀bọ̀. He moreover did ibọ̀ for his ancestors.

**Ọ̀nì àwààkà, iwọ̀ l'ó l'ódò, iwọ̀ l'ó n'ibú. Tani yóò gbà odò lówọ̀ Ọ̀nì? Tani yóò gbà ilẹ̀ bàbá ọ̀mọ̀ lówọ̀ ọ̀mọ̀? Kò sí ẹ̀ni tí yóò gbà odò lówọ̀ 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.

### Ògúndá Òyèkú

[\[Back to Ògúndá\]](#)

09.02 Ògúndá (having the courage to take right action) helps Òyèkú (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 òyò ọ̀bẹ. Wèrè òyò èlè. Wèrè òsọ ọ̀rọ̀ tí kò sunwọ̀n s'ẹ̀tí ayé. Wèrè òlẹ̀ wọ̀n kiri. A kò fẹ̀ 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.

**Ọ̀mọ-Ọ̀gún dì wèrè. Kíl'a lè ẹ̀ fún Ọ̀mọ-Ọ̀gún? Ẹ̀ jẹ́kí a rẹ̀ ilé Ọ̀mọ-Ẹ̀là bèèrè. A dé ilé Ọ̀mọ-Ẹ̀là. Ó gbé Ifá silẹ̀; ó dífá. Ó rí Ọ̀gúndá Ìwòrì.**

*Ọ̀mọ-Ọ̀gún* (child of *Ọ̀gún*, the *òrìṣà* of iron and war) became a madman. What is it that we are able to do for *Ọ̀mọ-Ọ̀gún*? Allow that we go to the house of *Ọ̀mọ-Ẹ̀là* (child of *Ẹ̀là*, the *òrìṣà* of knowledge and wisdom) to investigate. We reached the house of *Ọ̀mọ-Ẹ̀là*. He brought *Ifá* down; he performed *Ifá* divination. He saw *Ọ̀gúndá Ìwòrì*.

**Ọ̀mọ-Ẹ̀là ní: “Ọ̀gúndá Ìwòrì o! Èmimi iwọ̀ ni. Èmimi iwọ̀ kì íjá èso ìrókò. Èmimi iwọ̀ mà kún inú ayé. Kí a borí èmimi iwọ̀. Kí a lágbára bí Ọ̀gún. Kí a gbọ̀n bí Ifá. Ẹ̀ mú wèrè wá. Wèrè ọ̀ò sà̀n o!”**

*Ọ̀mọ-Ẹ̀là* said: “*Ọ̀gúndá 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 *Ọ̀gún*. Let us be wise like *Ifá*. Bring the madman. The madman will get well!”

Extra: [*Miṣlē* (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!

## Ọ̀gúndá Ìrosùn

[\[Back to Ọ̀gúndá\]](#)

**09.05** *Ọ̀gúndá* (having the courage to take right action) helps *Ìrosùn* (patiently persevering through difficulty).

**Ọ̀tí ní ipa wọ̀n lókèèrè ihín. Ẹ̀mu ní ipa wọ̀n 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].

**A dífá fún Ọ̀lá-kò-mọ̀ nígbàtí íbẹ̀ láàárín ọ̀tá. A ní kí ó wá rúbọ̀. Ó gbọ̀; ó rúbọ̀. Ó sì ẹ̀ ọ̀bọ̀ fún Ẹ̀là àtí Ọ̀gún.**

*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 *ẹ̀bọ̀*. He heard; he did *ẹ̀bọ̀*. He moreover did *ibọ̀* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom) and *Ọ̀gún* (the *òrìṣà* of iron and war).

**Wọ̀n ẹ̀bí ọ̀lá mi tán. Mo ní ọ̀lá mi kù. Nínú àpò òmìnìjẹ̀kùn l'ọ̀lá 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: [*Mizmōr* (Psalm) 103:6] How blessed are those who conform to justice (and how blessed is) one who practices righteousness at all times!

## Ògúndá Òwónrín

[\[Back to Ògúndá\]](#)

09.06 Ògúndá (clearing a way) is helped by Òwónrín (taking measured action).

**Òkun kún nò réré. Òsà kún lègbẹ̀-lègbẹ̀. Ql'Ówá ñrè Ówá. Al'Àsàn ñrè Àsàn.**

The ocean is full and stretches afar. The lagoon is full at high tide. The person having Ówá town (as a destination) is going to Ówá town. The person having Àsàn town (as a destination) is going to Àsàn town.

**A dífá fún àwọn ará Ifẹ̀ nígbàtí nkan wọn kò l'ójútùú, nígbàtí wọn 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 wọn wá ẹ̀ ṣe ìbọ̀ fún Orò, tí ẹ̀ṣe baba nlá wọn. Kí wọn wá ẹ̀ ṣe ìbọ̀ fún bàbá tí ó bí wọn. Kí wọn sì wá ẹ̀ ṣe ìbọ̀ fún iyá tí ó bí wọn. Kí wọn wá ẹ̀ ṣe ìbọ̀ fún Orí Èlédàá. Báyi ni wọn yóò dì ìṣẹ̀ṣe mú. Wọn gbọ̀; wọn ẹ̀ ṣe ìbọ̀.**

It was said that they ought to come doing ìbọ̀ for Orò (a revered Yorùbá ancestor), who was their ancestor. They ought to come doing ìbọ̀ for the fathers who begot them. They ought moreover to come doing ìbọ̀ for the mothers who birthed them. They ought to come doing ìbọ̀ for Orí Èlédàá (Man's godself). It was in this manner that they would take hold of ìṣẹ̀ṣe. They heard; they did ìbọ̀.

**Lèhìn tí wọn ẹ̀ ṣe ìbọ̀ tán, ire gbogbo tọ̀ wọn lówó. Àwọn ará Ifẹ̀ ñjọ̀; wọn ñyọ̀. Wọn ñkọ̀rin: “Bàbá ẹ̀ni n'ìṣẹ̀ṣe ẹ̀ni. Iyá ẹ̀ni n'ìṣẹ̀ṣe ẹ̀ni. Ikin ẹ̀ni n'ìṣẹ̀ṣe ẹ̀ni. Orí ẹ̀ni n'ìṣẹ̀ṣe ẹ̀ni.”**

After they had done ìbọ̀ 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 Kòngó saying] *Simba simbi* (Hold up that which holds you up).

## Ògúndá Méjì

[\[Back to Ògúndá\]](#)

09.09 Ògúndá (clearing a way; having the courage to take right action) is doubled.

**Oore kì ígbé; ikà kì írẹ̀ dànù. Oore l'ó pé; ikà kò sunwọn.**

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 lẹ̀yìn 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 ẹ̀nikan bá kojá, Àgànná fún un ní àgbàdo tàbí nkan. Ìwọn kan tí Àgànná bá rí n'ítà, ó fi tọ̀rẹ̀. Bí ẹ̀nikan ẹ̀ àròyẹ̀ owó, Àgànná fún un. Àgànná ñṣe bẹ̀ẹ̀ tí. Nígbàtí Olókò kú, ará ọ̀de 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.

**Kí'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 kindness that caused *Àgànná* to be enthroned as the king of *Òkò*, kindness it was.

**Ifá ní ẹnìkan wà tí kí ó má dẹkun iṣoore. Ṣùgbọ́n kí olúwarẹ 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 pìrì sí kírì. Sí kírì ẹ̀tì pìrì.**

Difficulty immediately moved on and roamed about. Moved on and roamed about did difficulty immediately do.

**A dífá fún Ọmọ-Ògún, tí íṣòwò, tí àkà rẹ̀ kò jẹ́kí ó rí èrè jẹ. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ẹ̀bọ fún Ọgún 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 *ibọ* for *Ògún* and *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom).

**Ẹ̀tì pìrì sí kírì. Ọmọ-Ògún ká àkà, ajé dé. Ẹ̀tì pìrì sí kírì. Ọmọ-Ògún ká àkà, 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.

**Ẹ̀tì pìrì sí kírì. Ọmọ-Ògún ká àkà, ọmọ dé. Ẹ̀tì pìrì sí kírì. Ọmọ-Ògún ká àkà, 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 Ìrètè

[\[Back to Ògúndá\]](#)

09.14 *Ògúndá* (clearing a way; having the courage to take right action) is helped by *Ìrètè* (practicing *Ifá*).

**Ògún l'ó dá àkètè, l'ó sọwọ agada.**

It is *Ògún* (the *òrìṣà* of iron and war) who puts on a straw hat, who waves a scimitar.

**A dífá fún Ọmọ-Èlà nígbàtí íbẹ láàárín ọtá, nígbàtí ífí ojojúmọ kọminú. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ ibọ fún Èlà àti Ògún.**

*Ifá* divination was performed for *Ọmọ-Èlà* (child of *Èlà*, 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 *ibọ* for *Èlà* and *Ògún*.

**Kò pé; kò jinnà. Ẹ wá bá ẹnì ní àrúṣégun.**

It will not take long; it is not far away. Come join us in stirring up victory.

## 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 ífí omi ojú sògbéré 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 ẹ kí ayé bá yẹ é? A ní kí ó wá rúbọ. A ní yóò gbà iyì. A ní kò níí tẹ láílái. Ó gbọ; ó rúbọ. Ó sì ẹ ibọ 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 *ibọ* 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 ẹ ibọ fún Òrìṣànlá. Bá'yí n'ire òò tọ ọ lówọ.**

*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 *ibọ* 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).

**Şèkéşèké şe èké – èké ké e. Şikàşikà şe ikà – ikà kà á. Ara kì irò èké. Ọkàn òşikà kò balẹ̀ bọ̀rọ̀. Aşeni nşe ara rẹ̀ l’óşé.**

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 şèkéşèké, şikàşikà, àti aşeni n’íjọ́ tí wọn wá di ọmọ́ ikófá, n’íjọ́ tí Ifá óò gbà iwà búburú lówó wọn. A ní kí wọn wá rúbọ. Wọn gbọ; wọn 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 ní kí ẹ kọ mi. Màá là. Màá gbà iyì. N kò níí tẹ. 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: [*Mişlê* (Proverbs) 16:6 revised] 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.

## A10 Òsá as the right leg

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[Òsá Ogbè](#)

[Òsá Ìrosùn](#)

[Òsá Ògúndá](#)

[Òsá Òtúrá](#)

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[Òsá Òsé](#)

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[Òsá Òkànràn](#)

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[Òsá Òfún](#)

### Òsá Ogbè

[\[Back to Òsá\]](#)

10.01 Òsá (taking timely action) helps Ogbè (a wholesome road).

**Èbìtì pa ajá, şùgbón kò rójú jẹ ajá. Èbìtì pa àgbò, şùgbón kò rójú jẹ àgbò. Èbìtì pa òbúko, şùgbón kò rójú jẹ òbúko.**

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].

**Èşù l'áà jékí N kó orò délé.**

It is Èşù (the òrìşà of opportunity and crossroads tests) who will allow that I bring riches home.

**Ètùtù: Dà epo sílè nínú ilé tàbí n'íta, àbí kí o dà epo sórí Èşù.**

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) Èşù.

### Òsá Ìwòrì

[\[Back to Òsá\]](#)

10.03 Òsá (taking timely action) is helped by Ìwòrì (seeing things clearly).

**Òsá wò ó. Ìwòrì wò ó. Ohun tí a bá jò wò, gégé ni ígún.**

Òsá looks at it. Ìwòrì looks at it. That which we happen to come together to look at, it is exactly right.

**Ìmòràn ní íşe ègbón Èdú. Ìmòràn, mo dá o tẹlẹ kí N tó dá ikin.**

It is Careful-consideration that is the elder sibling of Èdú (Jet-black, a name of Èlà, the òrìşà 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 enìkan wà tí kí ó fi lààkàyè. Kí olúwarè wá rúbọ. Kí ó sì wá şe ibọ fún Èlà, afi inú şe ogbón. Báyìí ni yòò lè rò nkan rẹ wò.**

Ifá says that there is someone who ought to use good sense. The person in question ought to come doing ebo. He ought moreover to come doing ibọ for Èlà, the one who uses (his) insides

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.

## Ọsá Ọdí

[\[Back to Ọsá\]](#)

10.04a Ọsá (taking timely action) is hindered by Ọdí (blockage or enemies).

**Ọnà Ọsá kò ì là. Ọnà Ọsá mà dí o! Èlà ní: “Èbọ ni kí a ẹ kí ọnà baà lè là fún Ọsá.”**

The way of Ọsá is not yet split open. The way of Ọsá is indeed blocked! Èlà (the ọ̀rìṣà of knowledge and wisdom) said: “It is ẹbọ that ought to be done so that the way may be able to split open for Ọsá.”

**Èbọ: Fi fitilà, epo, àti ẹgbàárin owó. Tàn fitilà nàà nígbàtí o bá nṣe ẹbọ lówó. 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 pèlú oṣẹ fún wíwẹ.**

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 Ọsá (taking timely action) is helped by Ọdí (having a sound foundation).

**Bí èyàn bá l’óri-ire, bí kò n’iwà-rere, àísí iwà rere ni yòò bà orí òun jẹ.**

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 iwà rere hù. Kí olúwarẹ 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.

## Ọsá Ịrosùn

[\[Back to Ọsá\]](#)

10.05 Ọsá (taking timely action) helps Ịrosùn (patiently persevering through difficulty).

**Kékẹ pa rere, Ọsá Ịrosùn. Ayé kẹlẹ n’ìgbín wá, Ọsá Ịrosùn.**

Silence fell well (that is, things quieted down completely), Ọsá Ịrosùn. It is a stealthy life that the snail (whose slow movement symbolizes calmness and caution that avert trouble) looks for, Ọsá Ịrosùn.

**A dífá fún Aláḡẹmọ. A ní kí ó maa fi ẹsò-ẹsò ẹ ayé. Báyiì ni ayé Aláḡẹmọ ọ̀ò tutù. A ní kí ó wá rúbọ. Ó gbọ; 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.

**Kò pé; kò jinnà. Ayé Aláḡemọ 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.

**Òsá Òwónrín**

[\[Back to Òsá\]](#)

10.06 *Òsá* (taking timely action) helps *Òwónrín* (taking measured action; walking honorably).

**Iṣẹ n'ise itójú. Òwò ṣiṣe n'ibèèrè.**

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 Omọ-Èlà nígbàtí yóò fowọ̀bà ire. A ní kí ó dì baba láíláí mú, kí ó dì baba ìgbàaní mú. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ṣe ìbọ fún Èṣù.**

*Ifá* divination was performed for *Omọ-Èlà* (child of *Èlà*, 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? Ọpẹlọpẹ baba láíláí; ọpẹlọpẹ baba ìgbàaní. Tal'ó wá ṣe tí mo l'áya? Ọpẹlọpẹ baba láíláí; ọpẹlọpẹ 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? Ọpẹlọpẹ baba láíláí; ọpẹlọpẹ baba ìgbàaní. Tal'ó wá ṣe tí mo n'ire gbogbo? Ọpẹlọpẹ baba láíláí; ọpẹlọpẹ 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 yepia wo* (It is when you climb a good tree that we push you).

**Òsá Òbàrà**

[\[Back to Òsá\]](#)

10.07 *Òsá* (running away from a challenge) hinders *Òbàrà* (asserting oneself with dignity).

**Ojo ni ibarajé.**

It is the coward who gives way to fear.

**A dífá fún Akèrègbè, tí ó gbékèlé obìnrin àti omọdè. A ní kí Akèrègbè wá rúbọ kí àwọn tí iṣe ẹlẹgbé lèhìn rẹ, wọn má baà yè ẹ sílẹ lójìjì l'ójó tí ó wà nínú ọlá rẹ. Ó kọ; kò rúbọ.**

*Ifá* divination was performed for Calabash, who put trust in women and youngsters. It was said that Calabash ought to come doing *ebọ* 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 *ebọ*.

Extra: **1.** Some whom one has trusted may disappoint him when he most expects their support. **2.** [*Dilogún* 9-6] He who is not well-acquainted with his friend is not well-acquainted with his enemy.

## Òsá Òkànràn

[\[Back to Òsá\]](#)

10.08 Òsá (taking timely action) hinders Òkànràn (touching trouble).

**Òsá Òkànràn, a difá fún Àgbònrín. A ní kí ó wá rúbọ kí ọ̀ràn iwọ̀sí tó dé, kí ó má baà kú s'ọ̀wọ̀ ọ̀tá, kí ó baà lè gbà ara rẹ̀ sílẹ̀. Ó kọ̀; kò rúbọ̀.**

*Òsá Òkànràn, Ifá* divination was performed for Deer. It was said that he ought to come doing *ebọ* 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 *ebọ*.

**Àgbònrín ní: “Ìwo mi tó kọ̀ iyà.” A ní: “Láti òkèrè l’ọ̀tá oò maa fi ọ̀ràn ránṣẹ̀ tí yòò maa kàn ẹ̀ l’ára.” Ó ní: “Ìwo mi tí tó dáàbòbò mi.” Şùgbón iwo 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.** [*Miṣlẹ̀* (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.

## Òsá Ògúndá

[\[Back to Òsá\]](#)

10.09 Òsá (taking timely action) helps Ògúndá (clearing a way).

**Àṣùwà dá ọ̀run. Àṣùwà dá ayé. Ire gbogbo wá di àṣùwà.**

Grouping together created heaven. Grouping together created earth. All good things came becoming a grouping together.

**Irun pé ṣùṣù; wọn gbà orí. Omi pé ṣùṣù; wọn di òkun. Igi pé ṣùṣù; wọn di igbó. Erúwà pé ṣùṣù; wọn di ọ̀dàn. Iràwọ̀ pé ṣùṣù; wọn gbà ọ̀run. Ità pé ṣùṣù; wọn 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.

**Ñjẹ̀, bí orí kan bá sunwọ̀n, yòò 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, yòò 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.

## Òsá Méjì

[\[Back to Òsá\]](#)

10.10 *Òsá* (taking timely action) is doubled.

**Ìgbà ìgbà-òhún, ìgbà iwòyí nísinsinyí, ìgbà ọ̀la tí íbò – kò sí ìgbà tí mo là tí N kò ní ẹ̀ 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-iyèrè ìgbà ọ̀jò, tí íbẹ̀ láárín ịsẹ̀. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for *Ọmọ-iyèrè* (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 ọ̀jò ni ipónjù Ọmọ-iyèrè mọ. Bí ó bá di ìgbà ẹ̀rùn tán, yòò di onígba okùn, yòò di onígba idẹ o!**

It was the rainy season to which the distress of *Ọmọ-iyèrè* 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.

## Òsá Ìká

[\[Back to Òsá\]](#)

10.11 *Òsá* (taking timely action) hinders *Ìká* (ill conduct or ill luck).

**Gbọingbọin l'ó dífá fún Òkè nígbà tí íbẹ̀ láárín ọ̀tá. A ní kí ó wá rúbọ. Ó gbọ; 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*.

**Ñjẹ, ogúnlénirinwó ọ̀kọ̀ ni bọ̀ Òkè jagun. Wọn gbìyànjú, sùgbón wọn run lẹnu. Ọ̀gọ̀talégbẹ̀je àdà ni bọ̀ Òkè jagun. Wọn gbìyànjú, sùgbón wọn run lẹnu. È̀dẹ̀gbẹ̀je àáké ni bọ̀ Òkè jagun. Wọn gbìyànjú, sùgbón wọn run lẹnu.**

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. Aféfẹ kò rú Òkè gbésẹ. Jàmbá kò lè sọ Òkè. Òkè ndúró 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.

## Òsá Òtúrúpòn

[\[Back to Òsá\]](#)

10.12 Òsá (taking timely action) helps Òtúrúpòn (being productive).

**O rí ẹni tí ó wí fún ẹ. Tàbí òjẹ o kò rí ẹni tí ó wí fún ẹ? O mà rí ẹni tí ó wí fún ẹ. Ìwo l'ó kì ifẹ gbọ.**

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: [*Miṣlē* (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.

## Òsá Òtúrá

[\[Back to Òsá\]](#)

10.13 Òsá (taking timely action) helps Òtúrá (averting a worrisome situation).

**Ọfọ: Òtító n'iwà Ẹlédàá. Òtító l'òrọ tí kò lè ṣubú. Ifá l'òtító. Òtító l'òrọ tí kò lè bàjẹ – agbára nlá, ajùlọ, ire àìl'ópín.**

Incantation: It is truth that is the character of Ẹlédàá (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 wọn maa ṣòtító.**

*Ifá* divination was performed for the people of the world. It was said that they ought to be practicing truth.

**Ṣòtító, ṣòdodo. Ẹni tí ó ṣòtító l'Ẹlédàá nǵbè.**

Practice truth, practice righteousness. It is the person who practices truth whom Ẹlédàá (Creator God; Man's godself) is supporting.

**Àkóse Ifá: Pè ọfọ náà s'iyèròsùn tí o ti tẹ lí Òsá Òtúrá. Pò iyèròsùn yìi pèlú ẹkọ fún mímu tàbí epo fún lílá kí o baà lè mọ òtító.**

*Ifá* medicine: Pronounce the aforementioned incantation to *iyèròsùn* that you have imprinted with Òsá Òtúrá. Mix this *iyèròsùn* 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.

## Òsá Ìrètè

[\[Back to Òsá\]](#)

10.14 Òsá (taking timely action) is hindered by Ìrètè (unwholesome influences).

**Bí ẹnì kò l'ólá, kí ẹnì má fí ohun olá. Bí èyàn kò tó ọlòtò, kí ó má fí ohun ọlòtò. 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 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.

## Òsá Òşé

[\[Back to Òsá\]](#)

10.15 Òsá (taking timely action) helps Òşé (overcoming through joyful optimism; overcoming trouble).

**Mo sá fún ìşé. Mo yà fún òşì.**

I run away from poverty. I steer clear of deficient circumstances.

**A dífá fún Ọmọ-Èlà. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for Ọmọ-Èlà (child of Èlà, the òrìşà of knowledge and wisdom). It was said that he ought to come doing ẹbọ. He heard; he did ẹbọ.

**Mo sá fún ìşé. Mo yà fún òşì. Njé èyin kò mọ pé ewé ire l'Ọmọ-Èlà nífi í wè?**

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-Èlà is using to cleanse himself?

**Àkóşe Ifá: Fí ewé ire fún wíwè orí.**

*Ifá* medicine: Use *ire* leaves for cleansing the head.

Extra: With suitable spiritual effort, one will attract helpful circumstances.

## Òsá Òfún

[\[Back to Òsá\]](#)

10.16 Òsá (taking timely action) is helped by Òfún (acting with rectitude).

**Èlà ní Òsá Òfún. Mo ní Òsá Òfún.**

Èlà (the òrìşà of knowledge and wisdom) said Òsá Òfún. I said Òsá Òfún.

**A nsá fún ejò kí ó má baà lè bù ẹnì jẹ. A nsá fún erin kí ó má baà lè mú ẹnì. A nsá fún ẹfòn kí ó má baà lè bá ẹnì jà. A nsá fún iná kí ó má baà lè jó ẹnì.**

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 ñsá fún igbèsè kí ọmọ aráyé má baà lè fi ẹni ẹ ẹlẹyà. A ñsá fún ohun olóhun kí a má baà lè di olè. A ñsá fún èwò kí ibi rẹ má baà lè mú ẹni. Àwọn kì ísá fún ohunkóhun nínú ayé, adùn kò sí fún wọn, àjẹ-pẹ 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 èyàn. A ní kí wọn wá rúbọ kí wọn baà lè mò ohun tí ẹni ibá sá fún. Apákan wọn l'ó rúbọ. A ní: “Èyìn tí ẹ rúbọ óò pẹ 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: [*Miṣlē* (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).

# A11 Ìká as the right leg

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## Ìká Òyèkú

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11.02 *Ìká* (ill conduct or ill luck) hinders *Òyèkú* (not missing out on bright possibilities).

**Àrísà-iná l'ó dífá fún Aaka nígbàtí àwọn omọ aráyé nífi í şe eleyà nítorí iwà ojo. Bí a pè Aaka n'íjà, yóò kákò nítorí pé kí ó má baà tẹ, kí ó má baà farapa, kí ó má baà kú. Nípa iwà yíi, ó di ẹnì yepere.**

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

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11.03 *Ìká* (ill conduct or ill luck) hinders *Ìwòrì* (good things becoming seen).

**Şe ara rẹ, şe ara rẹ. Ẹni tí ó dà eérú l'eérú ntọ. Şe ara rẹ, şe ara rẹ. Şikàşikà fi idájì şe ara rẹ.**

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 şe yíi, yóò dẹyin bọwá bà á jẹ. A ní kí ó wá rúbọ kí ó baà kọ iwà ikà sílẹ.**

*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.

**Ifá ní ẹnìkan wà tí kí ó wá rúbọ kí ó baà kò àṣìṣe rẹ sílẹ tí yóò dẹ̀yìn bọwá bà á jẹ.**

*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'òsùn, 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 Ifátólá, tí یشه ọmọ Èlà, tí ilọ gbé àkún Òrìṣànlá bọ ọrùn.**

*Ifá* divination was performed for *Ifátólá* (a personal name meaning ‘*Ifá* touches honor’), who was a child of *Èlà* (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 یشه ọmọ fún Èlà, afi inú یشه ọgbón.**

It was said that she ought to come doing *ẹbọ*. She ought moreover to come doing *ibọ* for *Èlà*, the one who uses (his) insides to practice wisdom.

**Èrò Ìpo, èrò Òfà, n̄jẹ ẹyin kò wá wò ọmọ aráyé bí wón tí ígbé ọmọ Ọbà fún Ọṣun?**

Travelers to *Ìpo* town, travelers to *Òfà* town, do you not come looking at people of the world like those who are handing a child of *Ọbà* over to *Ọṣun*? [Note: According to legend, *Ọbà* and *Ọṣun* were rival wives of *Ṣàngó*, the deified *Ọyó* king].

Extra: [*Miṣlẹ* (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 Ọwónrín

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**11.06** *Ìká* (ill conduct or ill luck) is hindered by *Ọwónrín* (walking honorably).

**Ìkà-èyàn kì iwón ohun tirẹ kí ó tó یشه é.**

An evil person never weighs a thing of his before he reaches the point of doing it.

**A dífá fún Alábámọ. A ní kí ó wá rúbọ kí ó baà lè maa یشه ohun rere. Ó kọ; 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 Ọbàrà

[\[Back to Ìká\]](#)

**11.07** *Ìká* (ill conduct or ill luck) hinders *Ọbàrà* (asserting oneself with dignity).

### **Ìká ba, Òbàrà ba. Òbàrà ni kò bá kùnmò.**

*Ìká* hides himself, *Òbàrà* hides himself. It was *Òbàrà* who refuses to get hit with a club.

### **A dífá fún ‘Èni tí a gbà á n’ímòrán, ùgbòkò gbò’, èyítí yòò maa dún lábẹ̀ 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. Lẹ̀yìn nàà, 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 Òfà, òjé èyin rí Ifá nṣe l’órò gangan?**

Travelers to *Ìpo* town, travelers to *Òfà* town, do you not see *Ifá* taking action in the matter firmly?

Extra: [*Miṣlē* (Proverbs) 29:1] A person of (numerous) admonishments, one who is stiff-necked, will suddenly be rendered ineffective with no remedy.

## **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, jòwọ̀ gbè mi. Kò sí ẹ̀ni tí ó l’ẹ̀jọ̀ tàbí ijà, tí kì íwí pé kí Ògún jòwọ̀ gbè òun. Ẹ̀ni tí iṣe rere, yòò rí ire. Dandan ẹ̀ni 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 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 ijà 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: [*Mizmōr* (Psalm) 26:1 revised] Judge me innocent, *Ha²el* (God), because in my moral wholesomeness, I have walked, (and in) *Ha²el* (God) have I put trust to not fail; I do not waver.

## **Ìká Òsá**

[\[Back to Ìká\]](#)

11.10 *Ìká* (ill conduct or ill luck) helps *Òsá* (running away from a challenge).

### **Ìwà búburú nímú ẹ̀ni 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-ínú 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 ẹ̀sọ 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 ẹ̀sọ àti ewé wọ̀rọ̀ láti sè jẹ̀ gégẹ̀bí ọ̀bẹ̀ pẹ̀lú ìgbín méré̀n.**

*Ifá* medicine: Use *ẹ̀sọ* leaves (*Elytraria marginata*: used to further careful attention) and *wọ̀rọ̀* 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].

**A ní ibikíbi tí Iná bá fí orí lé, ni yóò jẹ ọ̀nà fún un. Orí rẹ̀ ọ̀ò là ọ̀nà fún un. A ní kí ó wá rúbọ. Ó gbọ̀; ó rúbọ. Ó sì ẹ̀ ẹ̀bọ fún Orí Ẹ̀lédàá.**

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 *ibọ* for *Orí Ẹ̀lédàá* (Man's godself).

**Ifá ní ẹnìkan wà tí ifẹ̀ ẹ̀ 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 Ẹ̀lédàá* (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).

**Bàájé-bàájé dé. Ó bá ẹnì lódò Túnniṣe-túnniṣe.**

‘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 Bàájé-bàájé má baà lè bà iwà rẹ jé. Kí olúwarẹ sì wá ẹ ibọ fún Orí Èlédàá.**

*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 *ibọ* for *Orí Èlédàá* (Man’s godself).

Extra: [*Miṣlē* (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 nran ibi s’ilé mi; ilé mi kò tú. Gbogbo ire nkójo.**

*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 Omọ-Èlà. A ní ojú oò tì gbogbo àwọn tí íbá Omọ-Èlà ẹ ọtá. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for *Omọ-Èlà* (child of *Èlà*, the *òrìṣà* of knowledge and wisdom). It was said that shame would come over all those who were meeting *Omọ-Èlà* as an opponent. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

**Àkóse Ifá: Jó ewé itọ, ewé kuti, àti ataare pọ fún pípò àjẹkù pẹlú oṣẹ. Bù oṣẹ yìi fún wíwẹ.**

*Ifá* medicine: Burn *itọ* leaves, *kuti* leaves, and melegueta peppers to be together for mixing the remains together with soap. Portion out this soap for cleansing yourself.

## A12 Òtúrúpòn as the right leg

[\[Back to Appendix A\]](#)

<i>Òtúrúpòn Ogbè</i>	<i>Òtúrúpòn Ìrosùn</i>	<i>Òtúrúpòn Ògúndá</i>	<i>Òtúrúpòn Òtúrá</i>
<i>Òtúrúpòn Òyèkú</i>	<i>Òtúrúpòn Òwónrín</i>	<a href="#"><i>Òtúrúpòn Òsá</i></a>	<i>Òtúrúpòn Ìrètè</i>
<i>Òtúrúpòn Ìwòrì</i>	<a href="#"><i>Òtúrúpòn Òbàrà</i></a>	<a href="#"><i>Òtúrúpòn Ìká</i></a>	<i>Òtúrúpòn Òṣé</i>
<i>Òtúrúpòn Òdí</i>	<i>Òtúrúpòn Òkànran</i>	<a href="#"><i>Òtúrúpòn Méjì</i></a>	<a href="#"><i>Òtúrúpòn Òfún</i></a>

### Òtúrúpòn Òbàrà

[\[Back to Òtúrúpòn\]](#)

12.07 Òtúrúpòn (being productive) is helped by Òbàrà (asserting oneself with dignity).

**Òtúrúpòn Òbàrà, a dífá fún Àdà, èyítí íṣiṣé, ṣùgbón kò rí èrè jẹ. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

*Òtúrúpòn Òbàrà, 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 pé; kò jìnnà. Ẹ wá bá ẹnì ní jẹbútú ire.**

It will not take long; it is not far away. Come join us in plenty of good things.

**Àkóse Ifá: Lọ ewé ṣẹfunṣẹfun. Pò ètù yìi pẹlú oṣẹ. Pa ẹyélé àti tẹ orí rẹ mọ oṣẹ náà. Bù iyèròsùn kí o tẹ ẹ lí Òtúrúpòn Òbàrà. Kó oṣẹ náà sínú igbá pẹlú iyèròsùn náà. Wíwẹ ni.**

*Ifá* medicine: Grind *ṣẹfunṣẹfun* 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 *iyèròsùn* and imprint it with *Òtúrúpòn Òbàrà*. Take the aforementioned soap into a calabash together with the aforementioned *iyèròsùn*. A cleansing it is to be.

Extra: With suitable spiritual effort, one will have something good to show for their efforts.

### Òtúrúpòn Òsá

[\[Back to Òtúrúpòn\]](#)

12.10 Òtúrúpòn (being productive) is helped by Òsá (taking timely action).

**A kì iyè pópó kí ó má kàn ilé. A kì iyè ọ̀nà tààrà kí ó má kàn ọ̀jà. A kì igbé àwòrán gégégégé kí a má fi ọ̀wọ̀ 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.

## Òtúrúpòn Ìká

[\[Back to Òtúrúpòn\]](#)

12.11 Òtúrúpòn (being productive) is hindered by Ìká (ill conduct or ill luck).

**Òpẹ̀ sẹ̀gẹ̀sẹ̀gẹ̀ l’ó baálẹ̀ aṣòótó. Kò gbòdò puró. Ọ̀rọ̀ tí ó bá sọ̀ kì íyín. Ó ṣòótó. Ọ̀pẹ̀ l’ó bí ikín tí gbogbo ayé nífi.**

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 *Èlà*, the *òrìṣà* of knowledge and wisdom).

**Ifá ní ẹnìkan wà tí kí ó má fi òótó silẹ̀. Kí olúwarẹ̀ wá rúbọ̀.**

*Ifá* says that there is someone who ought not to leave truth alone. The person in question ought to come doing *ẹbọ*.

**Ṣòtító, ṣòdodo. Ẹ̀ni tí ó ṣòtító l’Èlédàà nígbè.**

Practice truth, practice righteousness. It is the person who practices truth whom *Èlédàà* (Creator God; Man’s godself) is supporting.

Extra: [*Miṣlē* (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 <sup>?</sup>*Elōhīm* (Creator God and his ministerial agents) and humankind.

## Òtúrúpòn Méjì

[\[Back to Òtúrúpòn\]](#)

12.12a Òtúrúpòn (being productive) is doubled.

**Òtúrúpòn l’ó dífá fún Ìgbín, tí íṣawo rè Ìwà-dẹ̀rọ̀. A ní kí ó wá rúbọ̀. Ó gbọ̀; ó rúbọ̀.**

It was *Òtúrúpòn* 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 pẹ̀ ẹ̀rọ̀ sí mi n’ílẹ̀. Ó wá pẹ̀ ẹ̀rọ̀ sí mi l’ónà. Ó wá pẹ̀ ẹ̀rọ̀ 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.

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12.12b Òtúrúpòn (being productive) is doubled.

**Ọ̀pẹ̀bẹ̀, awo Ẹ̀sẹ̀, l’ó dífá fún Ẹ̀sẹ̀ nígbàtí gbogbo àwọn orí pẹ̀ ara wọn jọ, ṣùgbọn wọn kò pẹ̀ Ẹ̀sẹ̀ sí i. A ní kí Ẹ̀sẹ̀ wá rúbọ̀. Ẹ̀sẹ̀ gbọ̀; Ẹ̀sẹ̀ rúbọ̀.**

It was *Ọ̀pẹ̀bẹ̀*, 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: “Ẹ̀ kò pẹ̀ Ẹ̀sẹ̀ sí i. Ìjà l’ẹ̀ fi túká níbẹ̀.” Àwọn orí tó ránṣẹ̀ pẹ̀ Ẹ̀sẹ̀. N’ìgbà yìi n’ìmòràn tí wọn ñgbà 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 which they were agreeing reached the point of being in good order.

**Òpẹ̀bẹ̀ mà dé o, awo Èṣẹ̀! Ènikan kì ígbìmòràn kí ó fò t’Èṣẹ̀ dá.**

*Òpẹ̀bẹ̀* 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.

## Òtúrúpòn Òfún

[\[Back to Òtúrúpòn\]](#)

12.16 *Òtúrúpòn* (being productive) is helped by *Òfún* (acting with rectitude).

**Òtúrú l’ó gbòn òwú lẹ̀bẹ̀lẹ̀bẹ̀, l’ó mú u rẹ̀ 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 irẹ̀ ayé àpésìn. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ibọ fún Ọrìṣànlá, bàntà-banta nínú àlà. Báyì ní yóò mú iwà 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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*. He moreover did *ibọ* 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 pé; kò jìnnà. Ẹ̀ wá bá ẹnì 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.

## A13 Òtúrá as the right leg

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[Òtúrá Ogbè](#)

[Òtúrá Ìrosùn](#)

[Òtúrá Ògúndá](#)

[Òtúrá Méjì](#)

[Òtúrá Òyèkú](#)

[Òtúrá Òwónrín](#)

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[Òtúrá Òtúrùpòn](#)

[Òtúrá Òfún](#)

### Òtúrá Ogbè

[\[Back to Òtúrá\]](#)

13.01 Òtúrá (averting a worrisome situation) is helped by *Ogbè* (a wholesome road).

**Kòkò, mo kò ibi lónìí o! Ikú, àrùn, èjò, òfò, ajogun gbogbo, mo kò ó. Kòkò, mo mà kò 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!

**Ògèdè-àgbágbà, mo gbà ire lónìí o! Ajé, aya, omọ, ire gbogbo, mo gbà á. Ògèdè-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!

**Èní tí ó bá maa wá ire ní íṣẹbọ. Omọ èyànràn kò lè gbà àìṣẹbọ kí ara rò ó.**

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 ipónjù iyàn lá ọbẹ gbígbóná. Bí a bá fi ipónjù iyàn lá ọbẹ gbígbóná, dájúdájú àá maa jó ẹni l'ẹnu.**

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 gbọ; 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.

## 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 wọn wá rúbọ́ kí ohun gbogbo tí wọn maa ẹ, kí ó má baà ẹ tibọ́. Wọn kò rúbọ́.**

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 ní wọn ẹ ọ̀ràn owó, ó di tibọ́. Wọn sì ẹ ọ̀ràn aya, ó di tibọ́ pèlú. Ohun gbogbo tí wọn nṣe, ó m̀bò 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 ẹ̀nikan wà tí kí ó wá rúbọ́ kí ó má baà maa rí ọ̀ràn tibọ́, kí ohun tí ó mú u, kí ó má bó lẹwọ́ 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 igbè ẹni; àìrú kì igbè èniyàn* (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 pọ̀n ròro. Ìrosùn pọ̀n ròro.**

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

**A dífá fún Àlà, tí irè ayé aláìnùtẹ̀. A ní kí ó wá rúbọ́. Ó gbọ́; ó rúbọ́.**

*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 ilọ̀ jókòó sí isò elépo.**

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

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

## Òtúrá Ọ̀wónrín

[\[Back to Òtúrá\]](#)

13.06 Òtúrá (averting a worrisome situation) is helped by Ọ̀wónrín (walking honorably).

**Èyítí iwù wa nínú ayé kò wù Èlédàá. Ọmọ aráyé maa jókòó s'áyé kí wọn maa ẹ ibi. Èlédàá kò fẹ ẹ; Èlédàá kò gbà á. Ọmọ kò lè gbà àimọ bàbá kí ayé gún.**

That which is pleasing to us in the world is not pleasing to *Èlédàá* (Creator God). The people of the world keep sitting on earth so that they keep doing bad things. *Èlédàá* does not like it; *Èlédàá* does not accept it. A child is not able to accept not knowing his father and then his life be in good order.

Extra: [*Miṣlē* (Proverbs) 3:5-6 revised] Put trust in *Haʹel* (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 Ọbàrà

[\[Back to Òtúrá\]](#)

**13.07** Òtúrá (averting a worrisome situation) is helped by Ọbàrà (asserting oneself with dignity).

**Odó tí mo fi gún iyán, N kò ní fi gún èlú. Àtẹ mi tí mo fi pàtẹ ilẹkẹ, N kò ní fi pàtẹ ọrúnlá.**

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 Ọbàrà. A dífá fún Kérénsèlé, tí یشه ẹni ikẹta wọn. A ní kí àwọn mètẹtẹta ẹe bí t'Ifá.**

*Ifá* divination was performed for Òtúrá. It (this divination) was shared with Ọbàrà. *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 nṣe bí t'Ifá; Òtúrá là. Ọbàrà nṣe bí t'Ifá; Ọbàrà là. Ẹ̀gbọn Kérénsèlé wá nkábàámò nítórí tí ó wá nṣiyéméjì.**

Òtúrá was acting according to the way of *Ifá*; Òtúrá became prosperous. Ọbàrà was acting according to the way of *Ifá*; Ọbàrà became prosperous. But *Kérénsèlé* came regretting because he came being double-minded (that is, irresolute).

**Awo l'Òtúrá o! Awo l'Ọbàrà o! Kérénsèlé nìkan ni یشهmèjì o!**

It is a priest that Òtúrá is! It is a priest that Ọbàrà 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 Ọkànràn

[\[Back to Òtúrá\]](#)

**13.08** Òtúrá (averting a worrisome situation) hinders Ọkànràn (touching trouble).

Message: Distance yourself from a situation in which nasty influences are strongly entrenched.

## 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).

**Wọn ɛ èmi, ɣùgbón èmi kò bàjẹ. Apá wọn kò ká tẹmi. Wọn nígégun. Wọn nṣépè. Wọn nífẹ 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.

**Ọfọ: Òtúrá Ògúndá ní kí èmi má bèrù, kí èmi má ɛ ojo. Ó wí pé òun òò bá mi tún tẹmi ɛ, pé ayé tẹmi òò dára. Òtúrá Ògúndá l'ó wẹ orí tẹmi fún mi, kí ègún má baà lè mú mi, kí èpè má baà lè mú mi, kí èdì má baà lè mú mi, kí èfún 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 ẹsò, ewé ifẹn, àti ọpọlọpọ ewé ojúsàájú pọ. Pò àjẹkù pẹlú oṣẹ. Kó oṣẹ náà sínú igbá. Bù iyèròsùn lé e lórí kí o tẹ ẹ lí Òtúrá Ògúndá. Pè ọfọ náà sí i. Bù oṣẹ náà fí wẹ.**

Ifá medicine: Burn ẹsò 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 iyèròsùn 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 èyàn. Bí èké bá nýò ilẹ dà, ohùn wẹrẹ abẹnu òò maa yọ ọ ní ńṣíṣe. Òtítọ inú yó ẹni l'ájẹkù; ọ jù irọ 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 Ọsá

[\[Back to Òtúrá\]](#)

13.10 Òtúrá (averting a worrisome situation) is helped by Ọsá (taking timely action).

**Ayé sí; ayé ñrè ire. Èyin ajogun ọrun, ẹ pèyìndà.**

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 ọrun. A ní kí wọn wá rúbọ́ kí bọ̀rọ̀kìnní ayé má baà tẹ́ lówọ́ ajogun. Wọn gbọ́; wọn rúbọ́. Wọn sì ẹ̀ ibọ́ fún Egbé.**

*Ifá* divination was performed for respectable persons of earth. It (this divination) was shared with respectable persons of heaven. 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 *ibọ* for *egbé* (comrades of heaven).

**Egbé, ẹ gbà mi o! Bọ̀rọ̀kìnní ọrun óò gbèjà bọ̀rọ̀kìnní ayé. Bọ̀rọ̀kìnní ọrun kò ní jẹ́kí bọ̀rọ̀kìnní ayé óò tẹ́.**

*Egbé*, rescue me! Respectable persons of heaven will fight on behalf of respectable persons of earth. Respectable persons of heaven will not allow that respectable persons of earth would fall into disgrace.

Extra: [an *Akan* saying] *Woforo dua pa a na yepia wo* (It is when you climb a good tree that we push you).

## Òtúra Ìká

[\[Back to Òtúra\]](#)

13.11 *Òtúra* (averting a worrisome situation) hinders *Ìká* (ill conduct or ill luck).

**‘Asaré geregere’ l’á ipè ikú. ‘Abìrìn gbèrẹ́’ l’á ipè àrùn. Bí erin bá já òpópó, yòò maa túraká. Bí ẹfọ́n bá já àbàtá, yòò 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.

**Ọfọ́: Òtúra Ìká túraká. Kí o bá mi tú oşó ká. Kí o bá mi tú àjẹ ká. Kí o bá mi tú ọtá ká. Kí o bá mi tú òdídí ká. Kí o bá mi túraká.**

Incantation: *Òtúra 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 iyèré. Fá ẹ̀tù yíi sínú abọ́ amọ́ láti sè gégébí ọ̀bẹ̀ pẹ̀lú ẹ̀ja àrọ́. Kí ọ̀bẹ̀ náà tutù. Pè ọfọ́ náà s’iyèròsùn tí o ti tẹ́ lí Òtúra Ìká. Pò iyèròsùn yíi pẹ̀lú ọ̀bẹ̀ náà. Dà epo sílẹ́ yí abọ́ amọ́ 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 *iyèròsùn* that you have imprinted with *Òtúra Ìká*. Mix this *iyèròsùn* 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.

Extra: Move quickly in order to return to soundness.

## Òtúrá Òtúrúpòn

[\[Back to Òtúrá\]](#)

13.12 *Òtúrá* (averting a worrisome situation) helps *Òtúrúpòn* (being productive).

**Òtúrá Bàlélé, a dífá fún Ọmọ-Èlà nígbàtí ísawo rè òde Àìmọ-ìwà-hù.**

*Òtúrá Bàlélé* (same as *Òtúrá Òtúrúpòn*), *Ifá* divination was performed for *Ọmọ-Èlà* (child of *Èlà*, 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 gbọ; ó rúbọ. Ó sì ṣe ìbọ fún Èṣù àti Èlà.**

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 *Èlà*.

**Wọn ibá ti lájé, ibá ti pé o! Èṣù, àìmọ-ìwà-hù wọn ni o! Wọn ibá ti l’áya, ibá ti pé o! Èṣù, àìmọ-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!

**Wọn ibá ti bímọ, ibá ti pé o! Èṣù, àìmọ-ìwà-hù wọn ni o! Wọn ibá ti n’ire gbogbo, ibá ti pé o! Èṣù, àìmọ-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 those who exhibit 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 ọ̀gèdè bọ̀ lówó gbénàgbénà. Gúnnugún bọ̀ lówó ajẹran. Irun òbò bọ̀ lówó onídírí.**

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 Ọ̀ro-tẹ̀rẹ̀rẹ̀ ẹ̀lùjù, tí ọ̀mọ aráyé ọ̀ò pa ibà lé e. A ní kí ó wá rúbọ kí ó baà lè pamọ. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for Slender-*oro*-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 bọ̀ lówó wọn nígbàyíí. Mo ṣe bọ̀rọ̀bọ̀rọ̀ bí ewé ẹ̀kukù. Mo bọ̀ lówó wọn nígbàyíí.**

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.

## Òtúrá Ìrètè

[\[Back to Òtúrá\]](#)

13.14 Òtúrá (averting a worrisome situation) is hindered by Ìrètè (unwholesome influences).

Òtúrá Ìrètè, ẹni tí mò iwọn kì ítẹ. Mo ní: “Tani mò iwọn?” Èlà ní: “Ẹni tí íṣiṣẹ.” Mo ní: “Tani mò iwọn?” Èlà ní: “Ẹni tí kì iná owó rẹ tán.” Mo ní: “Tani mò iwọn?” Èlà ní: “Ẹni tí kì íjalẹ.” Mo ní: “Tani mò iwọn?” Èlà ní: “Ẹni tí kì íjẹgbèsè.” Mo ní: “Tani mò iwọn?” Èlà ní: “Ẹni tí kì idalẹ ọrẹ.”

Òtúrá Ìrètè, a person who knows moderation never falls into disgrace. I said: “Who knows moderation?” Èlà (the òrìṣà of knowledge and wisdom) said: “A person who is working.” I said: “Who knows moderation?” Èlà said: “A person who never spends his money completely.” I said: “Who knows moderation?” Èlà said: “A person who never steals.” I said: “Who knows moderation?” Èlà said: “A person who is never in debt.” I said: “Who knows moderation?” Èlà said: “A person who never betrays an oath of a friend.”

Ọfọ: Òtúrá Ìrètè, ẹni tí mò iwọn kì ítẹ. Amú-iwọn l’ó jí ní kùtùkùtù bá inú ara rẹ ńrò nítorí ìṣe rẹ. Amú-iwọn l’amò-ẹsò.

Incantation: Òtúrá Ìrètè, 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 ẹsò, ewé jókòjẹ, ewé jowóro, àti oṣe pọ. Fi ẹsán owó tẹ mó oṣe náà àti yí í ká. Kó oṣe yìí sínú igbá àdému. Bù iyèròsùn lé oṣe náà lóri kí o tẹ ẹ lí Òtúrá Ìrètè. Pè ọfọ náà s’iyèròsùn yí. Bù oṣe náà fún wíwẹ.

Ifá medicine: Pound ẹsò leaves (*Elytraria marginata*: used to further careful attention), jókòjẹ 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 iyèròsùn to be on the aforementioned soap on top and imprint it with Òtúrá Ìrètè. Pronounce the aforementioned incantation to this iyèròsùn. Portion out the aforementioned soap for cleansing yourself.

Extra: [*Miṣlè* (Proverbs) 13:6] Righteousness safeguards one who is morally wholesome in conduct, but unrighteousness undermines a sinful one.

## Òtúrá Ọṣẹ

[\[Back to Òtúrá\]](#)

13.15 Òtúrá (averting a worrisome situation) is helped by Ọṣẹ (overcoming trouble).

Ìṣẹ mà tán. Ọlà l’ó kù.

Deficient circumstances indeed came to an end. It is ample circumstances that remain.

A dífá fún Òtúrá, tí yòò dà ìṣe nù sínú igbó. A ní kí ó wá rúbọ. Ó gbọ; 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.

**Lèhìn tí ó rúbọ tán, nkan rẹ bẹ̀rẹ̀sí gún. Ó là. Ọkàn rẹ balẹ. 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'iyi eyin. Àrí-ogun-má-sá n'iyi 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 Ọláṣeéni, èyítí ará-ayé n̄bù ú kù, èyítí ará-ọ̀run n̄bùkún. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ipèsè.**

*Ifá* divination was performed for *Ọláṣeéni* (a personal name meaning 'honor causes him to have'), the one whom inhabitants of earth were belittling, the one whom inhabitants of heaven were blessing. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ipèsè*.

**Ẹ̀títọ́, ẹ̀dodo. Ẹ̀ni tí ó ẹ̀títọ́ ni imọ̀lẹ́ n̄gbè.**

Practice truth, practice righteousness. It is the person who practices truth whom *irúnmọ̀lẹ́* (divine ministerial agents) are supporting.

**Ìpèsè: Fi epo pèsè fún ẹ̀lẹ̀yẹ.**

An *ipèsè*: Use palm oil (which is used to tone down that which is potentially unruly) to provide for *ẹ̀lẹ̀yẹ* (bird-people, a nickname of psychic agents).

Extra: Whether or not people appreciate one's good works, one's advancement will come from the heavenly realm.

## A14 Ìrètẹ̀ as the right leg

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[Ìrètẹ̀ Ogbẹ̀](#)

[Ìrètẹ̀ Ìrosùn](#)

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[Ìrètẹ̀ Òwónrín](#)

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[Ìrètẹ̀ Òtúrúpòn](#)

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### Ìrètẹ̀ Ogbẹ̀

[\[Back to Ìrètẹ̀\]](#)

14.01a Ìrètẹ̀ (making one's mark) is helped by *Ogbẹ̀* (a wholesome road).

**Àtẹ̀gbẹ̀, awo Olókun, dífá fún Olókun nígbàtí omi inú rẹ̀ kò tó bù bọ́jú, nígbàtí omi inú rẹ̀ kò tó bù sìn ešẹ̀. A ní kí ó wá rúbọ́ kí ó baà lè nípon ká rí ayé. Ó gbọ́; ó rúbọ́.**

'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 pé; kò jinnà. 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 Ìrètẹ̀ (unwholesome influences) hinders *Ogbẹ̀* (a wholesome road).

Message: [*Dilogún* 16-8] Capability and intelligence get diminished because of emotions.

### Ìrètẹ̀ Òyẹ̀kú

[\[Back to Ìrètẹ̀\]](#)

14.02 Ìrètẹ̀ (unwholesome influences) hinders *Òyẹ̀kú* (averting ruin; not missing out on bright possibilities).

**Ibi tí o tẹ̀ ni kò sunwòn. Ìtẹ̀ tí a tẹ̀ eérú, eérú a kò ẹ̀ é mọ́ ilé. Ìtẹ̀ tí a tẹ̀ yanrìn, yanrìn a kò ẹ̀ 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.

## Ìrètè Ìwòrì

[\[Back to Ìrètè\]](#)

14.03 *Ìrètè* (practicing *Ifá*) helps *Ìwòrì* (good things becoming seen).

**Berú-berú l’awo ilú Berú. ‘So ọ̀dùn kọ; so ọ̀dùn gbà’ l’awo Ìlúkà. ‘Afi omidan wéwé-wéwé ẹ̀ ilé’ l’awo Alákòlé-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 *Alákòlé-Mẹ̀sín*.

**A dífá fún Ọ̀mọ-Èlà, tí ị̀sawo rẹ̀ Ilé-Ifẹ̀, aje àtẹ̀. A ní kí ó wá rúbọ̀. Ó gbọ̀; ó rúbọ̀. Ó sì ẹ̀ ibọ̀ fún Èlà, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀.**

*Ifá* divination was performed for *Ọ̀mọ-Èlà* (child of *Èlà*, 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 *ẹ̀bọ̀*. He heard; he did *ẹ̀bọ̀*. He moreover did *ibọ̀* for *Èlà*, the master of improving one’s life in the world, the one who converts trouble into joy.

**Ọ̀fọ̀: 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: Pẹ̀ ọ̀fọ̀ náà s’iyèròsùn tí o tí tẹ̀ lí Ìrètè Ìwòrì. Pò iyèròsùn yíi pẹ̀lú iyọ̀. Fí iyọ̀ yíi sà fún onje tí o bá sè é.**

*Ifá* medicine: Pronounce the aforementioned incantation to *iyèròsùn* that you have imprinted with *Ìrètè Ìwòrì*. Mix this *iyèròsùn* 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.

## Ìrètè Ọ̀dí

[\[Back to Ìrètè\]](#)

14.04 *Ìrètè* (making one’s mark) is helped by *Ọ̀sá* (taking timely action).

**Ajókòó-àgbà bí ẹ̀ni ‘Má dide mó’.**

An elder one sitting down is like a person of ‘Do not stand up anymore’.

**A dífá fún Ọ̀lọ̀. A ní ibi tí Ọ̀lọ̀ jókòó sí, kò ní wù ú mó. A ní kí ó dide.**

*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 rúbọ̀. Ó gbọ̀; ó rúbọ̀. A ní Ọ̀lọ̀ ọ̀ò maa rí ẹ̀ni tí yóò gbé òun. A ní Ọ̀lọ̀ ọ̀ò maa rí ẹ̀ni tí yóò gbé òun.**

It was said that she ought to come doing *ẹ̀bọ̀*. She heard; she did *ẹ̀bọ̀*. It was said that Grindstone would be seeing people who would carry her.

Extra: It is time to leave something behind in order to move on to something that is sound and suitable.

## Ìrètè Ìrosùn

[\[Back to Ìrètè\]](#)

14.05 Ìrètè (practicing *Ifá*) helps Ìrosùn (patiently persevering through difficulty).

**‘Atẹ̀ sùn lélé’ l’ó dífá fún Ìrètè nígbàtí orí rẹ̀ nsùn lọ. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ibọ́ fún Èlà.**

It was ‘One who sets foot and sleeps on the ground’ who performed *Ifá* divination for Ìrètè when his personal destiny was falling asleep. It was said that he ought to come doing *ẹ̀bọ*. He heard; he did *ẹ̀bọ*. He moreover did *ibọ́* for Èlà (the *òrìṣà* of knowledge and wisdom).

**Èlà, Ifá, iwọ́ l’o jí omọ́ l’óorun. Ifá, iwọ́ l’o sọ́ ikú alá àná di ààyè. Ewé òjìjí wá dé o; ó mó òpèré mi!**

Èlà, *Ifá*, it is you who wakes a child from sleep. *Ifá*, it is you who transforms yesternight’s death into life. Here comes the *òjìjí* leaf (*Dalbergia lactea*: used to wake things up); it clings to my slumbering spirit!

**Àkóse Ifá: Gún ẹ̀ja òjìjí, ewé òjìjí, àti oṣẹ̀ pọ́ fún wíwè orí.**

*Ifá* medicine: Pound an electric mudfish, *òjìjí* leaves, and soap to be together for cleansing the head.

Extra: *Ifá* will awaken you to the possibilities of your life potential.

## Ìrètè Òbàrà

[\[Back to Ìrètè\]](#)

14.07 Ìrètè (practicing *Ifá*) helps Òbàrà (asserting oneself with dignity).

**Kò sí ẹ̀ni tí apá ọ̀ba kò ká. Kò sí ẹ̀ni tí tètẹ̀ 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 Omọ-Èlà, omọ́ aláde, nígbàtí ibẹ́ láàárín ọ̀tá. A ní kí ó wá rúbọ́ kí ó bá ẹ̀gun wọ́n. Ó gbọ; ó rúbọ́.**

*Ifá* divination was performed for Omọ-Èlà (child of Èlà, 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 *ẹ̀bọ* so that he may happen to overcome them. He heard; he did *ẹ̀bọ*.

## Ìrètè Òkànràn

[\[Back to Ìrètè\]](#)

14.08a Ìrètè (unwholesome influences) helps Òkànràn (touching trouble).

**Bí orí ẹ̀ni nṣe é, yóò l’èyàn ni iṣe é.**

If one’s head is working against him, then he will say that it is (other) human beings who are working against him.

**Ifá ní ẹnìkàn wà tí orí-inú rẹ̀ nṣe é. Kí olúwarẹ̀ wá rúbọ̀. Kí ó sì wá ẹ̀ ẹ̀bọ̀ fún Orí Ẹ̀lẹ̀dàà. Báyí ni kò ní ẹ̀ 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 *ẹ̀bọ̀*. He ought moreover to come doing *ibọ̀* for *Orí Ẹ̀lẹ̀dàà* (Man's godself). It is in this manner that he will not work against himself.

Extra: [*Miṣlẹ̀* (Proverbs) 3:5-6 revised] Put trust in *Ha'el* (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 *Ìrẹ̀tẹ̀* (unwholesome influences) helps *Ọ̀kànràn* (touching trouble).

**Ìrẹ̀tẹ̀ Ọ̀kànràn, a dífá fún Ọ̀mọ-Ẹ̀là n'íjọ̀ tí gbogbo awo péjọ̀ s'ílẹ̀ Ọ̀lọ́fin nṣe oró sílẹ̀ dé e. A ní kí Ọ̀mọ-Ẹ̀là gbàwẹ̀ lónií kí ó baà lè yera fún oró létàn fún un lónií.**

*Ìrẹ̀tẹ̀ Ọ̀kànràn*, *Ifá* divination was performed for *Ọ̀mọ-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 *Ọ̀mọ-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 rúbọ̀. Ó gbọ̀; ó rúbọ̀.**

It was said that he ought to come doing *ẹ̀bọ̀*. He heard; he did *ẹ̀bọ̀*.

**Ọ̀mọ-Ẹ̀là rẹ̀ ilé Ọ̀lọ́fin. Wọn gbìyànjú láti fi oró pa á, ẹ̀gbọ̀n oró mú wọn nígbẹ̀yìn. Ọ̀mọ-Ẹ̀là sì jáde lọ lání ifarapa.**

*Ọ̀mọ-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. *Ọ̀mọ-Ẹ̀là* moreover emerged to go away without having injury.

**Ẹ̀bọ̀: Fi epo àti ẹ̀gbẹ̀rìndínlógún owó.**

An *ẹ̀bọ̀*: Use palm oil (which is used to tone down that which is potentially unruly) and money worth 3200 cowries.

## Ìrẹ̀tẹ̀ Ọ̀sá

[\[Back to Ìrẹ̀tẹ̀\]](#)

14.10 *Ìrẹ̀tẹ̀* (making one's mark) is helped by *Ọ̀sá* (taking timely action).

**Àbọ̀n ẹ̀ kẹ̀rẹ̀kẹ̀rẹ̀ di ẹ̀yìn. Bí ikú kò bá pa àbọ̀n, bí ikú kò bá pa èkùrọ̀, yòò jẹ̀ orúkọ̀ tí ẹ̀yìn níjẹ̀ lóla 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 ẹnìkàn wà tí kí ó wá rúbọ̀. Kí olúwarẹ̀ sì wá ẹ̀ ẹ̀bọ̀ fún Ẹ̀là, afi inú ẹ̀ ẹ̀gbọ̀n. Báyí l'ohun òní kò ní bà ire ọ̀la jẹ̀ fún un.**

*Ifá* says that there is someone who ought to come doing *ẹ̀bọ̀*. The person in question ought moreover to come doing *ibọ̀* for *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), the one who uses

(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.

## Ìrètè Òtúrúpòn

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14.12 *Ìrètè* (practicing *Ifá*) helps *Òtúrúpòn* (being productive).

### Òpè òbẹ́ l'èyìn rẹ̀ jù odi lọ.

*Òpè* (Palm-tree, a name of *Ifá*) is at your back more than a town's walled fortification is.

**Ifá ní ẹnìkàn wà tí kí ó maa wò òkè-ìpònrí rẹ̀ n'ídúróşinşin. Kí olúwarẹ̀ wá rúbọ̀. Báyii n'ire nlá òò 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.

## Ìrètè Òtúrá

[\[Back to Ìrètè\]](#)

14.13a *Ìrètè* (practicing *Ifá*) helps *Òtúrá* (averting a worrisome situation).

**Ikú kò mò awo, ọrun kò mò oníşẹ̀gùn. Afẹ́fẹ́ ọwọ́ ọtún nşẹ ewé-àgbọ̀n gbọ̀n. Afẹ́fẹ́ ọwọ́ òsì nşẹ ewé-àgbọ̀n gbọ̀n.**

Death does not know a priest, heaven 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 tẹ̀ Ikú ní Ifá. Ó fi Àgò şe ojùgbọ̀nà.**

*Ifá* divination was performed for *Èlà* (the *òrìşà* of knowledge and wisdom), who said that he was going away to initiate Death to *Ifá*. He caused 'Please give way' to be the *ojùgbọ̀nà*.

**Ọfọ̀: Ikú tí ìbá pa awo lóníí, àgò, àgò. Awo nílọ; àgò, àgò. Àrùn tí ìbá pa awo lóníí, àgò, àgò. Awo nílọ; 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.

**Àkóşe Ifá: Tẹ̀ lí Ìrètè Òtúrá n'ìlẹ̀ ibi tí aláìsàn dùbúlẹ̀. Kó erùpẹ̀ tí a fi tẹ̀ Ifá nàà síwájú aláìsàn nàà. Pè orúkọ aláìsàn nàà. Pè ògèdè nàà, şùgbọ̀n pè orúkọ aláìsàn nàà dípò ọ̀rọ̀ 'awo'.**

*Ifá* medicine: Imprint with *Ìrètè 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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14.13b *Ìrètè* (unwholesome influences) hinders *Òtúrà* (averting a worrisome situation).

**Ire ni ígbà iwájú ilé. Ayò ni ígbà èyìnkùlé.**

It is blessings that are occupying the front of the house. It is joy that is occupying the backyard.

**A dífá fún Ọlòkòṣẹ. A ní kí ó wá rú ẹbọ iwà rere. Ó kò; kò rúbọ. Njẹ, Ọlòkòṣẹ l'ó fi iwà láiyẹ 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.

Extra: One who does not work at developing moral wholesomeness is one who throws away blessings.

## **Ìrètè Méjì**

[\[Back to Ìrètè\]](#)

14.14 *Ìrètè* (unwholesome influences; making one's mark; practicing *Ifá*) is doubled.

**Ìwọ l'òtẹ. Èmi l'òtẹ.**

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'ẹṣẹ-rere-má-l'óri-rere. A ní kí ó wá rúbọ kí ó baà lè l'óri rere pèlú ẹṣẹ rere. Ó gbọ; 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 oṣẹ pò fún wíwẹ.**

*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.

## **Ìrètè Ọṣẹ**

[\[Back to Ìrètè\]](#)

14.15 *Ìrètè* (practicing *Ifá*) helps *Ọṣẹ* (overcoming trouble).

**Ikú kì ijẹ ata. Ikúkíkú tí ayé nífi pa ẹni, ẹ má jẹkí ó lé ẹ mi lálálá. Àrùn kì ijẹ àlùbòsà. Ẹ má jẹkí àrùn lé ẹ mi lálálá. Afẹfẹ búburú kì ijẹ iyèrè. Ẹ má jẹkí afẹfẹ búburú lé ẹ mi lálálá.**

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, jẹkí ọwọ maa jẹ fún mi l'ọjó gbogbo. Ẹrọ pètẹ ni t'ìgbín. Gbogbo aburú tí ẹdá bá nṣe fún mi, Ifá, jẹkí ó dẹrọ sí mi l'ára nítorí tí tútù-tútù l'a bá nínú otútù Ọpọn Ifá. Ẹtù l'ó ní kí ara tù mi. Gbogbo ibi ayé, Ifá, bá mi sọ ọ 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.

**Ìrètè tútù l'ó ní kí gbogbo ibi ó tẹbalẹ l'ára mi o!**

It is cool *Ìrètè* 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.

**Ìrètè Òfún**

[\[Back to Ìrètè\]](#)

14.16 *Ìrètè* (making one's mark) hinders *Òfún* (efforts of limited success).

**Àwọn irúnmoḷẹ àti Orí Èlédàá nḷọ s'óde Àpéré. Orí nikan dé ibẹ.**

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

**Ñjé, Orí gbóná jù òrìṣà lọ. Orí nikan l'ó kó wọn l'ápéré. Kò sí òrìṣà tí ó tó ní igbè léyìn Orí eni. 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 Èlédàá* (Man's godself) so that you may fully develop your life potential.

## A15 Ọ̀ṣẹ́ as the right leg

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<a href="#">Ọ̀ṣẹ́ Ogbè</a>	<a href="#">Ọ̀ṣẹ́ Írosùn</a>	<a href="#">Ọ̀ṣẹ́ Ọ̀gúndá</a>	<a href="#">Ọ̀ṣẹ́ Ọ̀túrá</a>
<a href="#">Ọ̀ṣẹ́ Ọ̀yèkú</a>	<a href="#">Ọ̀ṣẹ́ Ọ̀wónrín</a>	<a href="#">Ọ̀ṣẹ́ Ọ̀sá</a>	<a href="#">Ọ̀ṣẹ́ Ìretè</a>
<a href="#">Ọ̀ṣẹ́ Ìwòrì</a>	<a href="#">Ọ̀ṣẹ́ Ọ̀bàrà</a>	<a href="#">Ọ̀ṣẹ́ Ìká</a>	<a href="#">Ọ̀ṣẹ́ Méjì</a>
<a href="#">Ọ̀ṣẹ́ Ọ̀dí</a>	<a href="#">Ọ̀ṣẹ́ Ọ̀kànràn</a>	<a href="#">Ọ̀ṣẹ́ Ọ̀túrúpòn</a>	<a href="#">Ọ̀ṣẹ́ Ọ̀fún</a>

### Ọ̀ṣẹ́ Ọ̀dí

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15.04 Ọ̀ṣẹ́ (overcoming trouble) is hindered by Ọ̀dí (blockage or enemies).

**A kì ímú olè kí a má yan án. Bí a bá ẹ̀gun, kí a mú ọ̀lòtẹ̀ dè. Bí a kò bá mú ọ̀lòtẹ̀ dè, ẹ̀ni tí a ẹ̀, bí ó bá simi tán, yòò ní òun l'ó ẹ̀ ẹ̀ni.**

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 Ẹ̀aánú-ọ̀lòtẹ̀. A ní kí ó wá rúbọ́ kí àṣejù àánú má baà sọ ọ́ dí abòsì.**

*Ifá* divination was performed for ‘He pities the rebel’. It was said that he ought to come doing *ẹ̀bọ* 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 Ọ̀gúndá

[\[Back to Ọ̀ṣẹ́\]](#)

15.09 Ọ̀ṣẹ́ (overcoming through joyful optimism) helps Ọ̀gúndá (having the courage to take right action).

**Ìṣẹ́ kàn ẹ̀ni; kò mò ojú. Ìyàn kàn ẹ̀ni; kò mò àwọ̀. Agada kò mò orí alágbèdẹ̀ tí ó rọ̀ 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 ‘Ọ̀mọ ní ìyìn rẹ̀’, ọ̀mọ Gbòwújì, nígbàtí ayé kò yẹ́ é. A ní kí ó maa lò aṣọ́ funfun. Kí ó sì wá ẹ̀ ẹ̀bọ́ l'ókè-ìpònrí rẹ̀. Ó gbọ́; ó bọ́.**

*Ifá* divination was performed for ‘Child says his praise’, child of *Gbòwújì* (*Ọ̀rìṣànlá*, 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*.

**Lẹ̀hìn tí ó bọ́ tán, nkan rẹ̀ bẹ̀rẹ̀sí gún. Ayé yẹ́ é.**

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

[\[Back to Ọ̀ṣẹ́\]](#)

15.10 Ọ̀ṣẹ́ (overcoming trouble) is helped by Ọ̀sá (taking timely action).

**Bí Ọ̀ṣẹ́ sá, bí Ọ̀ṣẹ́ kò sá, Ọ̀ṣẹ́ ọ̀ò dé ibi ijà.**

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

**A dífá fún Ewúré, Àgùtàn, àti Adiyẹ-òkòkó nígbàtí wọn ńlọ s’ògun Ilé-èèmọ́. A ní kí wọn wá rúbọ. Adiyẹ-òkòkó nìkan ni íbẹ lẹyìn 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*.

**Wọn dé ogun Ilé-èèmọ́. Ogun mú Ewúré. Ogun mú Àgùtàn. Ogun kò mú Adiyẹ-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 Ọ̀túrúpọ̀n

[\[Back to Ọ̀ṣẹ́\]](#)

15.12 Ọ̀ṣẹ́ (overcoming through joyful optimism) helps Ọ̀túrúpọ̀n (being productive).

**Eni tí kò mò ẹni l’ẹni, tí kò mò èyà àn l’ènyàn, 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.

**Èwùjì ní kí wọn má fojúdí í. Ó ní ẹni tí ó bá foríbalẹ, yòò maa lájé, yòò maa l’áya, yòò maa bímọ, yòò maa l’ógbó.**

*Èwùjì* (Ọ̀ṣun, the *òrìsà* 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 ẹnikan má ní: “Èni atẹ̀yìntò 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.

## Òṣé Òtúrá

[\[Back to Òṣé\]](#)

15.13 Òṣé (overcoming through joyful optimism) helps Òtúrá (averting a worrisome situation).

**Àkéké ni ìbà igi ṣá. A dífá fún Ọmọ-Èlà, tí ilọ gbà ìbà òun àṣẹ n'ílẹ̀ Èlédàá. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

It is the axe that is landing on the tree to cut it. *Ifá* divination was performed for Ọmọ-Èlà (child of Èlà, the *òrìṣà* of knowledge and wisdom), who went getting reverence and spiritual power at the home of Èlédàá (Creator God). It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

**Àkéké ni ìbà igi ṣá. Ẹnu awo n'ìbà òun àṣẹ wà. Nígbàtí awo bá ní àà n'ire gbogbo, a maa n'ire gbogbo. Àkéké ni ìbà 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.

## Òṣé Ìrètẹ̀

[\[Back to Òṣé\]](#)

15.14a Òṣé (overcoming trouble) is helped by Ìrètẹ̀ (practicing *Ifá*).

**Ìhín ni Ìbá yà sí. Ọhún ni Ìbá 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-Èlà nígbàtí íṣe ohun gbogbo tí ọkan kò lójú. A ní kí ó wá rúbọ. Kí ó sì lọ fi t'Èlédàá ṣe ọ̀nà. Ó gbọ; ó rúbọ. Ó sì ṣe ìbọ fún Èlà, afi inú ṣe ọgbón.**

*Ifá* divination was performed for Ọmọ-Èlà (child of Èlà, 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 Èlédàá (Creator God; Man's godself) to make a way. He heard; he did *ẹbọ*. He moreover did *ìbọ* for Èlà, the one who uses (his) insides to practice wisdom.

**Kò pé; kò jinnà. Ire gbogbo wá yá dé tūtúru.**

It did not take long; it was not far away. Every good thing came flooding in to arrive plentifully.

**Èlédàá mi, gbà mi o! Ìwọ ni mo sádi. Ìwọ ni mo gbiyélé. Ìwọ ni mo fẹ̀yìntì. Ẹnikan kì ifẹ̀yìntì Èlédàá kí ó dójúti ẹni. Èlédàá mi, gbà mi o!**

My Èlédàá, 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 Èlédàá for support and then he puts the person to shame. My Èlédàá, accept me!

Extra: [*Mizmōr* (Psalm) 128:1-2 revised] How blessed is everyone who reveres *Haʼel* (God)! The one who walks in his (*Haʼel*'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 *Ọ̀ṣé* (overcoming trouble) is hindered by *Ìrètẹ̀* (unwholesome influences).

**Èrò tí ó jìn sí kòtò l'ó kọ ará iyókù l'ọ̀gbọ̀n.**

It is the passerby who falls into a pit who teaches the remaining ones some wisdom.

Extra: Learn from the bad experiences of others.

## Ọ̀ṣé Méjì

[\[Back to Ọ̀ṣé\]](#)

15.15 *Ọ̀ṣé* (overcoming trouble) is doubled.

**Şekúbe, awo òde Ìbàdàn, l'ó dífá fún wọn l'óde Ìbàdàn. Wọn nífi omi ojú sògbéré ire. A ní kí wọn wá rúbọ. Wọn gbọ; wọn rúbọ.**

It was *Şekúbe*, the priest of *Ìbàdàn* town (whose establishment is rooted in *Ọ̀ṣé 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 pé; 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, òjẹ̀ èyin kò mò pé bí ẹ̀ni kò bá ẹ̀ṣiṣẹ̀, ẹ̀ni kì ìlà?**

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.

## Ọ̀ṣé Ọ̀fún

[\[Back to Ọ̀ṣé\]](#)

15.16 *Ọ̀ṣé* (overcoming trouble) is helped by *Ọ̀fún* (acting with rectitude).

**Bí orí kò sunwọ̀n, ọ̀gbọ̀n inú ni kò itó. Ọ̀gbọ̀n m̀be ní nínú Ẹ̀là, amú ayé gún, atún orí tí kò sunwọ̀n ẹ.**

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 mò ẹ; kò mò wà', tí ífi ojojúmọ̀ kégbe orí àìsunwọ̀n, pé Ẹ̀lédàà tí ẹ̀ tiwọ̀n n'íbi. A ní kí wọn wá rúbọ. Wọn gbọ; wọn 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 *Ẹ̀lédàà*

(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 ẹfá. Bí wọn bá ẹfá tán, kí wọn kọ Ifá. A ní: “Èni ‘Kò mò ẹ; kò mò wà’ tí ó kọ Ifá, orí rẹ òò sunwòn nígbèyìn.”**

It was said that one side of them ought moreover to go get initiated to *Ifá*. If they happen to have gotten initiated to *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, oṣẹ, àti egbèwá owó. Fi ojó méta fún wíwè. Lẹyìn tí o fi oṣẹ wè, 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.** [*Miṣlē* (Proverbs) 19:3 revised] Waywardness of a person undermines his way, but with *Haʹel* (God) is his heart angry. **2.** [*Miṣlē* (Proverbs) 22:4 revised] As a consequence of humility (and) reverence for *Haʹel* (God) are wealth and honor and life.

## A16 Òfún as the right leg

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[Òfún Ogbè](#)

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### Òfún Ogbè

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16.01 *Òfún* (acting with rectitude) helps *Ogbè* (a wholesome road).

**Egúngún kan kì íṣe ẹ̀ni. Òrìṣà kan kì író èyàn. Àṣiṣe nìkan l'ó lé ẹ̀ni lórò.**

*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: [*Miṣlè* (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

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16.02 *Òfún* (acting with rectitude) helps *Òyèkú* (averting ruin; not missing out on bright possibilities).

**Amò-ṣẹ́-má-tẹ́, awo Ìsimi-bà-kalẹ́, l'ó dífá fún Ìsimi-bà-kalẹ́, aní-má-ṣawun, afi ojojúmó fún ẹ̀ni ní jíjẹ àti mímu, ọ̀rẹ́ onílẹ́, ọ̀rẹ́ àlejò. Ó ní: “Bí ebi bá ńpa ọ, kí o yá wá jẹun. Bí ọ̀ngbẹ́ bá ńgbẹ́ 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 rúbọ́ kí ó má baà kú, kí ó má baà tẹ́. Kí ó sì ràn ara rẹ́ lówọ́ kí ó tó ràn ẹ̀lòmí lówọ́. A ní bí ó bá rúbọ́ tán, kí ó maa fi ìgbà yẹra fún ọmọ aráyé. Kí ó maa fi ìgbà kan lọ s'òko. Kí ó maa fi ìgbà mírà̀n ràjò. Kí ó maa ṣoore fún àwọn olùpọ̀njú. Ó gbọ́; ó rúbọ́.**

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

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 méréin, àti ọkẹ méréin 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

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16.03 *Òfún* (acting with rectitude) helps *Ìwòrì* (good things becoming seen).

**Òfún l'awo Ìgándó. Ìwòrì l'awo Ìgándò. Ọrò gándo-gándo kì ítán n'íkùn àgbà bọrọbọrọ.**

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-ọwọ, tí íṣe ọmọ Ẹlà. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ṣe ibọ fún Ẹlà àti Ẹsù. Báyii ni yóò ṣẹgun ọtá. Báyii ni yóò rí ẹyìn òdídí.**

*Ifá* divination was performed for 'Person of respect', who was a child of *Ẹlà* (the *òrìṣà* of knowledge and wisdom). It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ibọ* for *Ẹlà* and *Ẹsù* (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 ọwọ mi wọ mi. Ọwọ kókó l'a fi í wọ igi. Ọwọ Ọrìṣànlá l'a fi í wọ àfín. Ẹ fi ọwọ mi wọ 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 *Ọrìṣànlá* (the *òrìṣà* of moral sense) that we use to put on an albino. Give me due respect.

## Òfún Ọdí

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16.04 *Òfún* (acting with rectitude) hinders *Ọdí* (blockage or enemies).

**Òfún dí ire mọ. Wàrà gbà ṣe wàrà kì Ọfún 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-ògá. 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 kì 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.

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 nífún ire ká. Òfún kò pariwo. Èyàn bí irú yìi ẹ ọwọn l'ayé. Ẹni tí yòò maa dáṣà, kí ó wò ịse ọrun. Ọrun 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 heaven. It is heaven that is the home of honor.

**A dífá fún àwọn èyàn. A ní ikú ọò maa mú wọn lọ wò ịse ọrun.**

Ifá divination was performed for human beings. It was said that death would be taking them to go look at the customs of heaven. [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 heaven].

**A ní kí wọn wá rúbọ kí ó má baà sí òkùnkùn àti ibanújé l'ọ̀nà wọn. Wọn kọ; wọn 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.** [*Miṣlē* (Proverbs) 16:20 revised] One who gives attention to divine instruction will attain to what is good, and one who puts trust in *Ha'el* (God), how blessed is he!

## Òfún Ọwọ̀nrín

[\[Back to Òfún\]](#)

16.06a Òfún (acting with rectitude) helps Ọwọ̀nrín (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 Ọwọ̀nrín (walking honorably).

**Òfún fún wọn kẹ. Òfún fún wọn ọ́.**

Òfún gives to them to pamper (them). Òfún gives to them to watch over (them).

**A dífá fún Odùduwà, tí yòò maa ọ̀ore ká rí ayé. Ó ní ị̀soore ká rí ayé l'ó dárájù 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 ní dúpẹ́ fún oore l'ọwọ̀ rẹ. Àwọn mírán kò tilẹ́ ní mọ́ tiwọn ilò. Sùgbón ó ní bàbá ọmọ kò lè ẹ́ kí ó má fí ohun rere fún ọmọ. Àti iyá ọmọ kò lè ẹ́ kí ó má fí ohun rere fún ọmọ.**

It was said that one side would not give thanks for the kindness 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 rúbọ́ kí ohun rere gbogbo tí ifi fún èyàn, bí wọn bá fi ẹ̀dò l'áyé, kí ó baà lè maa tún padà tọ́ Odùduwà lẹ̀wọ́. Ó gbọ́; ó rúbọ́.**

It was said that *Odùduwà* ought to come doing *ẹ̀bọ́* 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 *ẹ̀bọ́*.

Extra: [*Miṣlē* (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 Òkànràn

[\[Back to Òfún\]](#)

16.08 *Òfún* (efforts of limited success) helps *Òkànràn* (touching trouble).

**Òfún rànìnrànìnràn l'ó dífá fún Àkàtànpo nígbà tí irán ẹ̀fón, àwọn ọ̀mọ̀ rẹ̀, rẹ̀ igbó. A ní kí ó wá rúbọ́. A ní kí ó sì wá ẹ̀ ipèsè. Ó falẹ́.**

It was '*Òfún* persistently' who performed *Ifá* divination for Catapult when he was sending arrows, his children, to go to the forest. It was said that he ought to come doing *ẹ̀bọ́*. It was said that he ought moreover to come doing *ipèsè*. He procrastinated.

**Olúigbó wá mú ọ̀mọ̀ Àkàtànpo s'òhún. Njẹ́, àlọ́ l'a rí; a kò rí àbọ̀ mọ̀ o! Gbogbo wọn tí rá o!**

*Olúigbó* (the spirit of the forest) came taking Catapult'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 ẹ̀lẹ̀yẹ.**

An *ipèsè*: Use a giant rat to provide for *ẹ̀lẹ̀yẹ* (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 kí ẹ̀ se olódi ẹ̀nikan. Kò ẹ̀ 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 ẹ̀nikan wà tí kí ó má bá ẹ̀ se wọn l'ódi. Kí olúwarẹ̀ wá rúbọ́ kí ó baà lè ẹ̀ 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 *ẹ̀bọ́* 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.

## Òfún Òsá

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16.10 *Òfún* (efforts of limited success) is hindered by *Òsá* (taking timely action).

**Òfún sà wò bí yóò jẹ, bí kò ní jẹ.**

*Òfún* applies medicine and looks at whether it will work or whether it will not work.

**A dífá fún àrúnlọjọ ewé. A ní kí wọn wá rúbọ kí ìhalẹ má baà tẹ wọn. Èyítí ó rúbọ l'àwọn ewé tí a fi ẹ oògùn tí ó jẹ.**

*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 ọrọ tí ó dífá sí í, ó baà lè dára jálẹ. Báyií ni olúwarẹ oò sà agbára sí ohun tí ó múnádóko. Báyií ni ojú kò ní tì í nípa ọrọ 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 Òtúrá

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16.13a *Òfún* (acting with rectitude) helps *Òtúrá* (averting a worrisome situation).

**Kí iwọ tọ ọwọ wò. Kí èmi tọ ọwọ wò.**

May you taste honor. May I taste honor.

**A dífá fún Ọmọ-Òrìṣànlá, tí irè ayé àpésìn. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ ibọ fún Òrìṣànlá, bàntà-banta nínú àlà. Báyií ni yóò mú iwà 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 *ibọ* 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 pé; kò jìnnà. Ẹ wá bá ẹni ní jẹbútú 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 tọ epo lá. Òfún fi ọlẹlẹ bọ iyọ. Òfún nńwá 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 fìlọ gbé Epo n'iyàwó. A ní kí wọn wá rúbọ kí wọn má yà ara wọn láílái. Wọn gbọ; wọn 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 Ìrètè

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**16.14a Òfún** (acting with rectitude) helps *Ìrètè* (making one's mark). *Òfún* (acting with rectitude) is helped by *Ìrètè* (practicing *Ifá*).

**Wọn 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-ṣẹ. A ní: “Èyítí ó sunwọn fún ayé ni yóò maa wù Olú-ṣe-ṣẹ látí ṣe.” A ní kí ó wá rúbọ kí àwọn ọmọ aráyé baà maa bù iyí fún un. Ó gbọ; 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*.

**Àkóse Ifá: Gbo ewé àgbáyun àti ewé ayìnré sínú omi. Fi omi yì fún wíwè orí rẹ.**

*Ifá* medicine: Juice *àgbáyun* leaves (*Synsepalum dulcificum*: used to make sour things sweet) and *ayìnré* 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 *Ìrètè* (unwholesome influences).

**Nkan tí ó ṣe ẹni l'ẹ̀kẹkan, kò gbòdò tún ṣe ẹni l'ẹ̀kẹkẹjì.**

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 Ọ̀ṣẹ

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**16.15a Òfún** (efforts of limited success) is hindered by Ọ̀ṣẹ (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 Àbò-nù nígbàti ọmọ aráyé ñrò ó pin. Ó ti di arúgbó àti tálákà. Wọn nsọ pé kò ní láárí. Wọn nífi í ṣe ẹlẹyà.**

*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 ʃe ìbọ́ fún Èlà, alátúnʃe ayé, asọ-òrò-di-ayọ. Báyiù ni yóò lè gbilẹ. Báyiù ni wọn òò wá bù ọlá fún un. Ó gbọ; ó ʃe ìbọ.**

It was said that he ought to come doing *ìbọ* for *Èlà* (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 *Ọṣẹ* (overcoming trouble).

**Òfún kò ʃẹ. Òfún kò rò. Wọn ndúnrunmọ Òfún.**

*Òfún* did not sin. *Òfún* did not scheme. They (others) were falsely accusing *Òfún*.

**A dífá fún Òfún, èyítí ó ʃe rere tán, ʃùgbón wọn dì ẹrù 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 gbọ; ó rúbọ. A ʃe àkóse Ifá fún un. Ó ní 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.

**Oore ni mo ʃe. Kí ó má di ọràn s’ọrùn 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 àiṣetán ni íjẹ mèlòóríyìn.**

It is doing acts of goodness incompletely that is enjoying not many compliments.

**Ifá ní ẹnìkan wà tí íṣoore. ʃùgbón kí ó ʃe tán kí ó má ʃe ọràn tí yóò ʃe àbàwón s’órúkọ rẹ. Kí ó wá rúbọ. Kí ó sì wá ʃe ìbọ́ 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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