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# **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 the modern-day countries of Nigeria, Benin, and Togo. Adherents of *Ifá* revere *Èlédàá* (Creator God, who is the owner of all beings), respect the *òrìṣà* (ministerial deities who maintain divine order), and respect the *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 *Òrúnmìlà*), 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-bùburú*’ (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-iní*’ (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 Abímólá<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 irúnmọlẹ àtí Orí Èlédàá nlo s’óde Àpéré. Orí nikan dé ibẹ.**

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

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

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

Therefore, *Orí* is ‘hotter’ than *òrìṣà* (ministerial deities). 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 títí, 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.

**Bẹ̀ẹ̀gẹ̀gẹ̀ ni Ọya, Ọrìṣànlá, Ẹlẹgbára, Ọgún, Ọṣun, àti Ẹlà, wọn kò tó aláṣàán bá a rí òkun.**

It was likewise that *Ọya* (the *òrìṣà* of the wind), *Ọrìṣànlá* (the *òrìṣà* of moral sense), *Ẹlẹgbára* (*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 *Ẹlà* (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 Ẹlédàá* (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 pẹ̀lẹ̀, 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* (ministerial deities). 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 Ẹlédàá* (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 Ẫwòrì* 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 èyàn 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 omọ ayé òbòwá láti bi Èlà léèrè òràn kan. A ní kí Èlà wá rúbọ. Èbọ: eja àti igbá èkọ. 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.

**N'íjọ kan, onírúurú èyàn (àwọn èyàn rere àti àwọn èyàn tí kò jékí èyàn sunwọn) gbàràjọ. Wọn tò Èlà wá. Wọn ní: "Ìpààrà ayé yìí sù wa, Èlà. Nítorínàà, kí ó jòwọ jékí a simi s'òrun."**

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 òde ayé tíí èyin óò fi dé ipò rere tí Èlédàá ti yàn fún gbogbo èyàn. Lèhìn-nàà ni èyin óò simi s'òrun."**

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."

**Wọn ní: "Kíni ipò rere?"**

They said: "What is the good situation?"

**Èlà ní: "Ipò rere náà l'ayé rere – ayé àmòtán ohun gbogbo; ayò níbigbogbo; wíwà láísí ominú tàbí ibèrù òtá; wíwà láísí ijà ejò tàbí ẹranko búburú òmíràn; wíwà láísí ibèrù ikú, àrùn, ẹjọ, òfò, oṣó, àjẹ, 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 ẹgbẹ̀ rere míràn tí ó wà l'òrun, tí íbá wa ṣe ọ̀rẹ̀, tí ífẹ̀ ire sí wa. Ìwà burúkú gbogbo ní ajádèhìnbọ̀."**

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 yóò gbé wa dé ipò rere náà: ogbón tí ó pò tò èyítí a lè fi ṣàkóso ayé; irúbọ; 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, lọ."**

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’á 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 Ọsé	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 *Ejèrindilógún* words.

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

Oracular Word	Open Mouths	Oracular Word	Open Mouths
Òkànràn	1	Òsá	9
Èjì Òkò	2	Òfún	10
Ògúndá	3	Òwónrín	11
Ìrosùn	4	Èjìlá Aṣẹ̀bọ̀ra	12
Òṣé	5	Métàlá	13
Òbàrà	6	Mérinlá	14
Òdí	7	Méèédógún	15
Ogbè	8	Mérindínlógún	16

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

*Ìdáfá* word #01 is **Ogbè**. In *Ejèrindilógún*, 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 **Òyèkú**. Some *Ejèrindilógún* diviners equate *Òyèkú* with *Èjì Òkò* (a total of two open mouths).

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

On interpreting the name *Òyèkú* as the expression *òyè-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 *ìwò-rí* (you see), this oracular word carries the message of 'seeing things clearly'.

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

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

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

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

*Ìdáfá* word #05 is **Ìrosùn**. In *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 *ikà* (evil), this oracular word carries the message of ‘engaging in ill conduct’.

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

On interpreting the name *Ìká* as the noun *iká* (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 *Mèèédógún* (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>Ọtúrúpon</i>	Being productive.
<i>Ọtúra</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 nípa. Bí omi bá balẹ̀, omi ọ̀ò là ilú. Bí omi bá balẹ̀, omi ọ̀ò nípa.**

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 Aṣẹ̀dá. Ìbà Adẹ̀ṣínà. Ìbà Olúwo. Ìbà Ojùgbọ̀nà.**

*Èdú* (Jet-black, a name of *Èlẹ̀*), I give reverence. Reverence to *Akódá* (a famous *Ifá* disciple). Reverence to *Aṣẹ̀dá* (a famous *Ifá* disciple). Reverence to *Adẹ̀ṣínà*. 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* (ministerial deities), 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 Àboşẹ. Àti Òtún àti Òsì kì íşẹbọ àìfín. Àti Òtún àti Òsì kì íşẹbọ 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 *Èbọ*-coming-to-pass. Both Right-hand and Left-hand never do *ẹbọ* that is not acceptable. Both Right-hand and Left-hand never do *ẹbọ* that is not going to be effective.

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

It was *Àşẹwélé* 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.

**Àşẹwélé, o dé o, ọmọkúnrin Dèpènú!**

*Àşẹwélé*, 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, şí ọ̀nà ire o! Òòşínà, şí ọ̀nà ire o! Òòşínà, şí 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 *Orí* (Man’s godself):

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

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

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

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

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

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

**Èlà pèlẹ́, èlẹ̀rìí 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, rò; Èlà, rò; Èlà, rò.**

*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 bákanhùn l'a jora.**

*Ifá*, whenever you wake up, wake me up! It is *ogbó* leaf that says 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 *Òbàrà Ìwòrì*. 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.

*Ọpón 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 (*òtún*), left-hand (*òsì*), and center (*àárín*) while saying:

**Iwájú ọpón, o gbó. Ẹ̀yìn ọpón, o gbó.**

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

**Olùmú l'ótún. Ọ̀lọ̀kànràn l'òsì.**

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

**Àárín ọpón n'íta ọrun.**

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! Òòsínà, sí ọ̀nà ire o! Òòsínà, sí ọ̀nà ire o! Òòsínà, sí 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 ‘*èbọ*’ 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 *Èjẹ̀rìndílógún* has prescribed it. *Èbọ* items are usually presented at the prime talisman of *Èṣù* (the *òrìṣà* of opportunity and crossroads tests). The *ẹ̀lẹ̀bọ* (person for whom *èbọ* is being done) is not free to make personal use of the *èbọ* 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 *èbọ*, the items to be used depend on the nature of the situation for which the *èbọ* has been prescribed. For a particular *ìbọ*, the items to be used depend on the nature of the spiritual entity of interest. Some possible *èbọ/ìbọ* items are: [1] incantations, [2] food and drink, [3] herbal concoctions, [4] votive candles, and [5] animals. Many divination messages from *Ìdáfá* and *Èjẹ̀rìndílógún* prescribe animals among the *èbọ/ìbọ* items. For the person who is officiating the *èbọ/ìbọ*, these prescribed animals are usually meant to serve both as *èbọ/ìbọ* items and as sources of food for people to consume. Within reason, do not use animals as *èbọ/ìbọ* items if there is no intention to also use them to feed people.

### 3.2 Performing spiritual work

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*Ifá* says in *Ìrẹ̀tẹ̀ Ọ̀yẹ̀kú* that:

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

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

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

*Ifá* says in *Ògúndá Méjì* that:

**Gbogbo isòrò Ọ̀pẹ̀, nìbo l'ẹ̀bọ̀ wà? Ẹ̀nu èyàn l'ẹ̀bọ̀ wà.**

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

*Ifá* says in *Ọ̀ṣẹ̀ Ọ̀túrá* that:

**Àkéké ni íbà igi ọ̀sá. Ẹ̀nu awo n'ìbà ọ̀un àṣẹ̀ wà. Nígbàtí awo bá ní àà n'íre gbogbo, a maa n'íre gbogbo. Àkéké ni íbà igi ọ̀sá. Ẹ̀nu awo n'ìbà ọ̀un àṣẹ̀ 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 *ẹ̀bọ̀/ìbọ̀* is attuned to divine purpose, then whatever they say will come to pass.

Here we present a procedure for doing *ẹ̀bọ̀*. You may use this procedure to do *ìbọ̀* 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 *ẹ̀lẹ̀bọ̀* to assert what they want the *ẹ̀bọ̀* to achieve.

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

**Ẹ̀bọ̀ tí (...) fún Ẹ̀ṣù, aláḍó àṣùre, ó rú u kí ó baà lè sún àlàáfíà rẹ̀ síwájú.**

An *ẹ̀bọ̀* that (the name of the *ẹ̀lẹ̀bọ̀*) gives to Ẹ̀ṣù, the possessor of the calabash of blessings, they do it so that they may be able to further their well-being.

**Ọ̀òdíṅà, dí ọ̀nà ibi o [ẹ̀mẹ̀ta]! Ọ̀òṣíṅà, ọ̀í ọ̀nà ire o [ẹ̀mẹ̀ta]!**

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 Ẹ̀ṣù talisman, do a libation of water and properly present the *ẹ̀bọ̀* 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*, I am alone (that is, one and only). I am the great deity who came into existence by himself. I am one not having his opposition from the deities.

**Er (...), dōri joout nibet eretəf (or eretəs).**

As for (the name of the *ẹ̀lẹ̀bọ̀*), 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 Elédàá. Àbọ́rú, àbọ́yè, àbọ́síṣe.**

I give thanks at the hands of *Elédàá*. May *ẹbọ* be done, may *ẹbọ* be approved, may *ẹbọ* be fulfilled.

### 3.3 Some incantations

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[1] An excerpt from *Ọ́sá Méjì*:

**Ọ́sá Méjì l'ó ni kí gbogbo ibi ó sá fún mi.**

It is *Ọ́sá 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 good things.

[3] An excerpt from *Ọ̀bàrà Ọ́sá*:

**Ọmọ Ọ̀bàrà Ọ́sá ni mo ẹ. Ọmọ Ọ̀bàrà Ọ́sá kì ísá. Ikú kì ípa ọmọ Ọ̀bàrà Ọ́sá. Àrùn kì ípa ọmọ Ọ̀bàrà Ọ́sá. Ọmọ Ọ̀bàrà Ọ́sá kì ítẹ.**

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

This incantation repels fear and agents of distress.

[4] An excerpt from *Ìrẹ̀tẹ̀ Ọ́sé*:

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

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

This incantation turns intended evil into eventual good.

[5] A *Kóngo* 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.

## 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 Doing a spiritual check-up

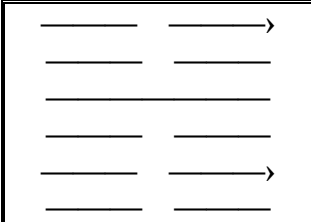
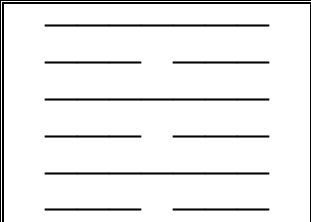
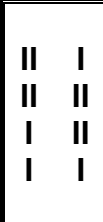
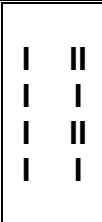
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On Monday, 02 February 2026 (*Ọsẹ Ifá*) at 02:32 pm, EST, I posed the following query:

**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.** YÙ bridges here to Hexagram 40 (JIĚ, ‘setting free’). Someone here ought not to get caught up in an unwholesome current of thoughts and feelings. At the first sign of such danger, they ought to set 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.** YÙ 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* (ministerial deities) 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 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 Ọ̀riṣànlá*), 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 Ọ̀kànràn	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 helped by *Ọ̀kànràn* (giving something good its turn). This *Odù* says that:

*Ogbè* touches the matter so that it may not break to pieces. *Ogbè* touches the matter so that it may not bend out of shape.

‘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!

Extra: Do not give up on yourself or allow others to write you off.

## 4.4 Racial relations in America

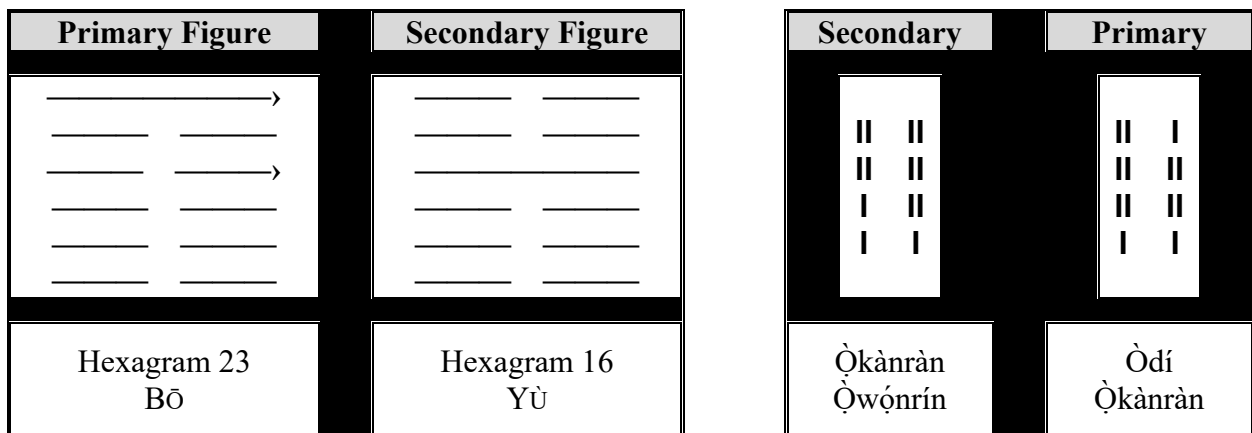
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On Saturday, 15 February 2025 (*Òsẹ̀ Ifá*) at 07:58 am, EST, the following question formed in my mind:

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

FIGURE 4.4 presents the divination results.

**FIGURE 4.4: The oracular responses**



The *Yi-Jing* response is: Hexagram 23 (BŌ, ‘deteriorating’) changing at Lines 4 and 6, thereby showing Hexagram 16 (YÜ, ‘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’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 *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.

## 4.5 The coronavirus pandemic

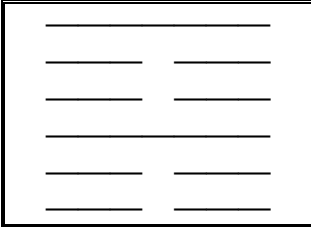
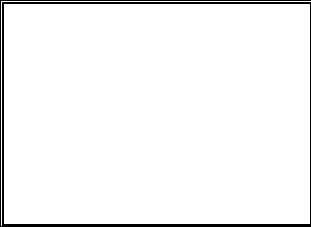
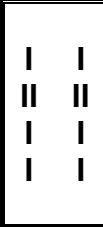
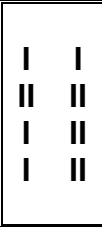
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On Tuesday, 17 March 2020 (*Ọsẹ Ifá*), I posed the following query:

**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 Jing* 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 The Osirian legend

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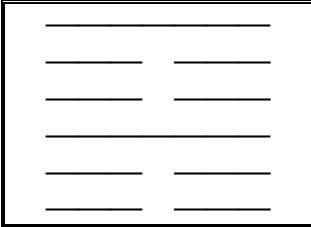
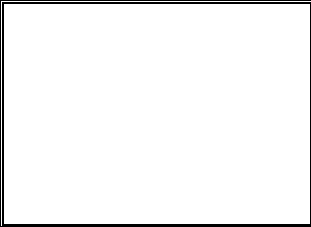
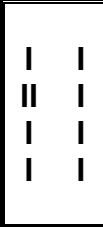
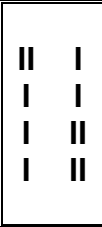
The legend of **Osiris** (Middle Egyptian, *wsir*; Coptic, *ousire*) was the premier story of the people of **Kemet** (Middle Egyptian, *kmt*; Coptic, *kēme*), or ancient Egypt. It is useful to view the characters of the Osirian legend as symbols of shaping forces that operate in Man’s being. The character 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 Òrìsànlá*), 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, *dd*; Coptic *jōt*) means ‘stability’, and it symbolizes the backbone of *Osiris*. The *djed* pillar refers to ‘keeping the back still’.

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

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

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

Extra: 1. [an *Ifá* saying] *Ìwà rere l'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 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**

Primary Figure	Secondary Figure	Secondary	Primary
Hexagram 24 FÙ	Hexagram 20 GUĀN	Ogbè Ọsá	Ọkànràn Ọwónrín

**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: Ọkànràn Ọwónrín supported by Ogbè Ọsá. The primary *Odù* tells us that: Ọkànràn (touching trouble) is hindered by Ọwónrín (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 ọrìṣà 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 *Ọsá* (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.** [*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.

## 4.8 Performing *Ifá* divination

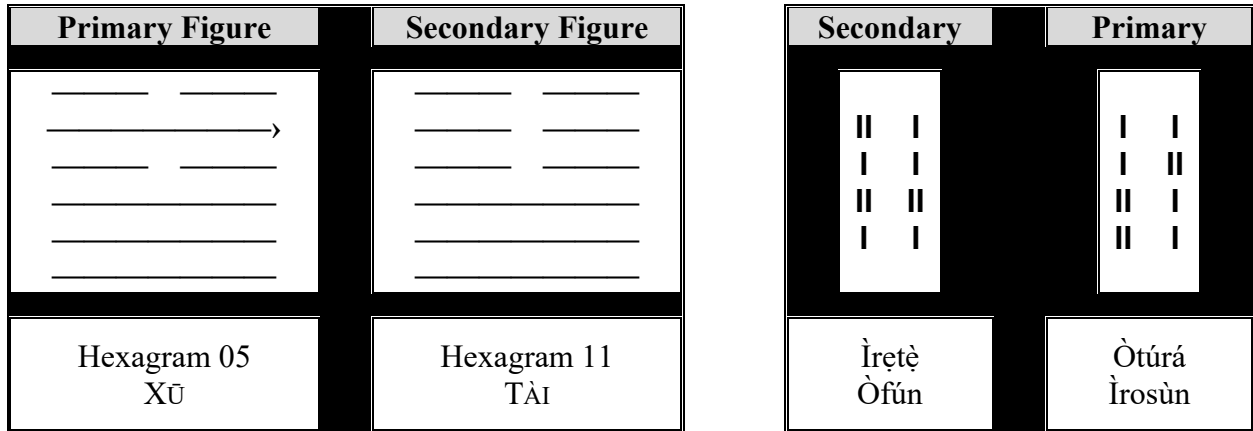
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On Sunday, 14 April 2013 (*Ọsẹ̀ Ọrìṣànlá*), I posed the following query:

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

FIGURE 4.8 presents the divination results.

**FIGURE 4.8: The oracular responses**



The *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 *Ìrètè Òfún*. The primary *Odù* tells us that: *Òtúrá* (averting a worrisome situation) helps *Ìrosùn* (patiently persevering through difficulty). This *Odù* says that:

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

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 *Ha²el* (God), the steps of a heroic person are made firm, and in his (the person's) path does he (*Ha²el*) take pleasure. Although he (the person) may stumble, he will not be thrown down, because *Ha²el* is one who props up his hand.

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

The *irúnmolẹ* (ministerial deities) and *Orí Èlédàá* (Man's godself) were going to the town of Life-fulfilment. *Orí* alone arrived there.

Therefore, *Orí* is 'hotter' than *òrìṣà* (ministerial deities). 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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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 Òtúrá</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 Òṣé</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.

**Bí Èlédàá tí dá mi ni mo nṣe. Mo nṣe rere; mo nṣe òtító. Mi ò ṣe ibi; mi ò gbèrò ikà s'íkùn kí N má baà abòṣi kú. Nítorí tí òwò tí a bá ṣe l'ówúrò, tímótímó ni ímó ẹni lówó di alé.**

It is as *Èlédàá* (Creator God) has created me that I am acting. I am practicing that which is good; I am practicing truth. I do not practice that which is bad; I do not intend evil in (my) mind so that I may not miserably die. Because the business that we happen to do in the morning (that is, the early phase of life), it is closely that it is clinging to us at hand until night (that is, the later phase of life).

**Òtótótó. Òróróró. Mo sà agbára Èlà. Mo fi òtító-inú dá ẹrù ikà sònù.**

What is right is right. What is wrong is wrong. I apply the energy of *Èlà* (the *òrìṣà* of knowledge and wisdom). I use truthfulness to cause the load of evil to get lost.

Extra: [*Miṣlē* (Proverbs) 14:2 revised] One who walks in his uprightness is one who reveres *Ha'el* (God), but one who is wayward in his ways is one who holds him (*Ha'el*) in low regard.

\*\*\*

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

**Kí a má fi kánjúkánjú jẹ ayé. Kí a má fi wàràwàrà ta okùn ọrò. Ohun tí àbá fi ṣe àgbà, kí a má fi ṣe 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 ijó iwájú títílo. Kí a tún rò ẹyìn 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.

## Ogbè Ọ̀yẹ̀kú

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

**Ogbè Ọ̀yẹ̀kú ni bàbá àmúlù. Orí ogbó, orí atọ̀ ni bàbá ẹ̀dan. Ọ̀ṣọ̀rọ̀ ni bàbá ọ̀jò.**

It is *Ogbè Ọ̀yẹ̀kú* that is the father of *Odu* combinations. It is a destiny of longevity and a destiny of vitality that are the fathers of an *Ọ̀gbóni* staff (which could last in an *Ọ̀gbóni* spiritual house for several hundred years). It is a torrent that is the father of rain.

**A dífá fún Kìniún, tí yóò fi itọ̀ gbà ijù lówọ̀ ẹ̀ranko. Gbogbo àwọn ẹ̀ranko ni íṣáátá Kìniún. A ní kí ó wá rúbọ̀ kí ó baà lè l'ówọ̀ lójú àwọn egbé rẹ̀. Ó gbọ̀; ó rúbọ̀.**

*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 *ẹ̀bọ̀* so that he may be able to have respect in the presence of his associates. He heard; he did *ẹ̀bọ̀*.

**Nígbà tí Kìniún rúbọ̀ tán, bí ó bá dùbúlẹ̀ s'ibikibi, yóò maa tò yí ara ká. Bí ẹ̀ranko bá ti dá itọ̀ kọ́já, yóò di òkú.**

When Lion had done *ẹ̀bọ̀* 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 ẹ̀ni ẹ̀rù láárín àwọn ẹ̀ranko. Bí wọn bá gbọ̀ ohùn rẹ̀, ẹ̀rù ọ̀ò bá wọn. Láti ìgbà náà ni Kìniún ti jọba lóri gbogbo ẹ̀ranko.**

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.

**Àkóse Ifá: Gbo ewé ọ̀wọ̀ sínú akèrègbè omi. Dà ọ̀tí sí i fún mímu.**

*Ifá* medicine: Juice ọ̀wọ̀ leaves (which are used to bring respect to someone) into a calabash of water. Pour alcoholic spirits to it for drinking.

Extra: Take your rightful place of importance and respect.

## Ogbè Ìwòrì

[\[Back to Ogbè\]](#)

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

**Ogbè Wẹ̀yìn, a dífá fún Àdìmú nígbà tí kò lè ká ayé nítorí tí kò di Ọ̀rìṣànlá 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 *Ọ̀rìṣànlá* (the *òrìṣà* of moral sense).

**A ní kí ó wá rúbọ̀. Ó gbọ̀; ó rúbọ̀. Ó sì tàn fitilá fún Ọ̀rìṣànlá. Báyí ni Ọ̀rìṣànlá ọ̀ò tàn iná ire fún un.**

It was said that he ought to come doing *ẹ̀bọ̀*. He heard; he did *ẹ̀bọ̀*. He moreover lit a candle for *Ọ̀rìṣànlá*. It was in this manner that *Ọ̀rìṣànlá* would light the fire of good things for him.

**Ọfọ: Ọ̀rìṣànlá pẹ̀lẹ̀, bàntà-banta nínú àlà. Ọ̀dúnnìí l'Ọ̀rìṣànlá t̀àn iná ire fún mí.**

Incantation: Hail *Ọ̀rìṣànlá*, the immense one in white clothing (which symbolizes the effort to maintain cleanness). It is this year that *Ọ̀rìṣànlá* lights the fire of good things for me.

**Àkóse Ifá: Lọ ewé ẹ́funṣẹ́fun. Pẹ ọfọ náà s'ẹ̀tù yí tí o tí tẹ lí Ogbè Ìwòrì. Dà ẹ̀tù yí sínú ọ̀kan nínú fitílà pẹ̀lú òrì. T̀àn fitílà yí l'ọ́jó méje.**

*Ifá* medicine: Grind *ẹ́funṣẹ́fun* leaves (which are used to bring prosperity) 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 remove negative 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

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

**Ogbè Ọ̀dí pẹ̀rẹ̀pẹ̀, a dífá fún Ori-àpéré, tí ó kúnlẹ̀, tí ó yàn ipín rẹ̀, tí elénìní kò jẹ́kí ó ẹ̀ é.**

*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 rúbọ̀. Ó gbọ̀; ó rúbọ̀. Lẹ̀hìn tí ó rúbọ̀ tán, ohun gbogbo tí iṣe, ó gún, ó l'ónà.**

It was said that he ought to come doing *ẹ̀bọ̀*. He heard; he did *ẹ̀bọ̀*. After he had done *ẹ̀bọ̀* completely, everything that he was doing, it became right, it had a road (to success).

**Ifá ní òun rí aláròmọ̀ tí kò fẹ́ kí a ẹ̀ nkan ẹ̀ni. Ifá ní òun bá ẹ̀ni ẹ̀gun aláròmọ̀ náà. Ifá ní kí a wá rúbọ̀.**

*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 *ẹ̀bọ̀*.

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

## Ogbè Ịrosùn

[\[Back to Ogbè\]](#)

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

**Àlùkínrínjìn l'ó dífá fún Ọ̀mọ-Èlà. A ní kí ó wá rúbọ̀ kí ibi má bá bá a fi ẹ̀sẹ̀ wọ̀ ilé rẹ̀. Ó gbọ̀; ó rúbọ̀.**

It was *Àlùkínrínjìn* who performed *Ifá* divination for *Ọ̀mọ-Èlà* (child of *Èlà*, the *òrìṣà* of knowledge and wisdom). It was said that he ought to come doing *ẹ̀bọ̀* so that bad things may not happen to join him in using the feet to enter his house. He heard; he did *ẹ̀bọ̀*.

**A ẹ̀ àkóse Ifá fún Ọ̀mọ-Èlà. A ẹ̀ fitílà iṣẹ́gun fún un kí ó t̀àn án l'álaalẹ̀.**

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

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.

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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 ẹnìkẹni.**

*Ifá* says that we ought not to use (our) eyes to belittle anyone.

Extra: Do not look down on anyone.

## Ogbè Ọbàrà

[\[Back to Ogbè\]](#)

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

**Ìmọ̀nà mọ̀nà sán kàn ilẹ̀. Ìmọ̀nà mọ̀nà sán kàn ọ̀run.**

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

**A dífá fún Igún n'íjọ́ tí ibò l'óde ayé. A ní àkókò tí ojú bá maa tì í, tí ebi bá maa pa á, n'ìṣẹ̀lẹ̀ ọ̀ò 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 lọwọ́.**

*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 Ọkànràn

[\[Back to Ogbè\]](#)

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

**Ogbè kàn ọ̀ràn kí ó má baà ṣẹ́. Ogbè kàn ọ̀ràn kí ó má baà wọ́.**

*Ogbè* touches the matter so that it may not break to pieces. *Ogbè* touches the matter so that it may not bend out of shape.

**Arò-ẹ̀ni-pin kò mò ọ̀la o! Bí a kò kú, iṣe kò tán. Arò-ẹ̀ni-pin kò mò ọ̀la o!**

'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!

Extra: Do not give up on yourself or allow others to write you off.

## Ogbè Ògúndá

[\[Back to Ogbè\]](#)

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

**Ìbínú kò dá nkan rere fún ẹni. Sùúrù ni bàbá ìwà. Ẹni tí ó ní sùúrù, yóò jẹ ogbó, yóò jẹ 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 Òtu-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 ọ̀dúndún, ewé tètè, ẹ̀kọ, àti ọ̀rí pọ̀ sínú omi. Pè ọfọ náà s'ìyèròsùn tí o ti tẹ lí Ogbè Ògúndá. Pò ìyèròsùn yíi pẹ̀lú àpọ̀pọ̀ náà. Fí owó kan bọ̀ àkópọ̀ yíi. Lẹ̀hìn tí o fí owó yíi kàn idodo rẹ, fí í n'ídí Èsù. Mu àkópọ̀ náà.**

*Ifá* medicine: Mix *ọ̀dúndún* leaves (which are used to remove negative energy), *tètè* leaves (which are used for protection and peace of mind), maize porridge, and shea butter (which is used to remove negative energy) together into water. Pronounce the aforementioned incantation to *ìyèròsùn* that you have imprinted with *Ogbè Ògúndá*. Mix this *ìyèròsùn* 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 *Èsù* (the *òrìṣà* of opportunity and crossroads tests). Drink the aforementioned combination.

Extra: **1.** [*Miṣlẹ* (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 purọ̀. Bí ojú bá ńpọ̀n onísẹ̀gùn, kí babaláwo má ẹ̀kẹ̀. Kí ẹni má purọ̀; kí ẹni má ẹ̀kẹ̀. Nítórí àtìsùn ara ẹni ni.**

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

**A dífá fún Ọmọ-Èlà nígbàtí Ẹni-àìmò níí í rẹrín. Ọmọ-Èlà ñsòdodo, sùgbón ó ñse ohun gbogbo tí ọkan kò yànjú. Ẹni-àìmò ñse àbòsì, sùgbón wón ñse 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 dẹkun isòdodo. Kí ó sì ní sùúrù. Kí ó wá rúbọ. A ní: “Bí ó bá pẹ tíí, ẹlẹsan òò maa bọwá àyíká. Yòò tùmò l’ẹrù kalẹ.”**

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.

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

**Ogbè sá rẹ ilé. Ọsá sá rẹ oko. A dífá fún Ẹni-ayé-kàn. A bù fún Ẹse-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.

**Ẹse é rere, gbé ẹrù rere o! Ẹni-ayé-kàn, ẹ se ayé ire. Bí ó jẹ iwọ l’ayé kàn, kí o se ayé ire. Bí ó jẹ èmi l’ayé kàn, kí N se ayé ire. Ẹse é rere, gbé ẹrù rere o! Ẹni-ayé-kàn, ẹ 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: [*Miṣlẹ* (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 Ọtúrúpòn

[\[Back to Ogbè\]](#)

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

**Ogbè, tún ọmọ pòn. Ogbè, tún ọmọ sún. Àgbàpòn kò léré. Bí ọmọ bá ñké, 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 lóri 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 tímótímọ̀. 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 *ẹ̀bọ̀*. They ought moreover to pick up (their) wall to back-carry it closely. They heard; they did *ẹ̀bọ̀*. 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 bímọ̀, bí kò n'íwà, omọ̀ olómọ̀ 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'òşó 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

[\[Back to Ogbè\]](#)

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

**Bí iwájú ikà bá dára l'áyé, èyìn 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 dífá fún Ọmọ-òtító-inú, ọmọ afi ìrèlẹ̀ tẹ̀lẹ̀, nígbàtí ohun ayé ndára fún aṣe-ibi, nígbàtí aṣere òbùkù. 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.

**Ẹ̀lédàá l'ó n'ílẹ̀. Ẹ̀lédàá l'ó n'ídájọ. Ẹ̀san ni t'Ẹ̀lédàá. Yóò san án fún oníkálùkù gégébí isẹ̀ ọwọ̀ wọ̀n.**

It is *Ẹ̀lédàá* (Creator God) who owns the earth. It is *Ẹ̀lédàá* who owns judgment. It is payment of reward that is a matter of *Ẹ̀lédàá*. 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 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 yanngede.**

I raise (my) arms, I walk majestically.

**A dífá fún Ọmọ-Ẹ̀là, tí maa gbé ẹ̀rù tirẹ̀ dé orí. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ibọ fún Ẹ̀là, aṣo-òrò-di-ayọ.**

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

**Ẹ̀là bá mi gbé ẹ̀rù tẹ̀mi dé orí. Ohun tí ó wúwo jù kì ídẹ̀ sí Ẹ̀là. Njẹ̀, mo sí apá, mo yanngede.**

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

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

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

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

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

**Ọrùn pè awo l'éké. Ó pè Èṣù l'ólè. Ó kò; kò rúbọ. Nítorínáà, Ikó l'ó sọ ilé Ìwémè di ilé ipónjú.**

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](#)

[Òyèkú Ìrosùn](#)

[Òyèkú Ògúndá](#)

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### Òyèkú Ogbè

[\[Back to Òyèkú\]](#)

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

[\[Back to Òyèkú\]](#)

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 'Ọyẹ 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 'Ọyẹ 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*.

#### Ọfọ: 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 Ọyẹkú (not missing out on bright possibilities) is doubled.

**Ọpẹlẹ l'ó yó tán, l'ó dakùn délẹ.**

It is the *ọpẹlẹ* that is satisfied completely with food and riches, that lies flat on its belly. [Note: The *ọpẹlẹ* lies flat on its belly whenever it shows *Ọyẹkú 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 ẹsẹ náà bọ lókè. Wọn ẹbí 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).

## Ọyẹkú Ọbàrà

[\[Back to Ọyẹkú\]](#)

02.07 Ọyẹkú (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'ásílọ, tí ó dá egbò s'ẹsẹ òsì, ẹ̀gbón ó lọ ńmọ t'ọtún. A ní kí ó wá rúbọ. Ó kò; 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'ẹsẹ òsì, ẹ̀gbón ó lọ ńmọ t'ọtún, ara rẹ l'ó ńtàn án jẹ.**

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

Extra: Be honest with yourself about your shortcomings.

## Ọ̀yẹ̀kú Ọ̀kànràn

[\[Back to Ọ̀yẹ̀kú\]](#)

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

**Aboógún, wọn kò fọ̀hùn ibi. Abòòsà, wọn kò fọ̀hùn 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* (ministerial deities), they do not verbally dwell on ill will.

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

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

**Àtòrì rọ̀ra yò. Ilé l'á bá ìròkò nǹgbé.**

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

**A dífá fún Ìràwọ̀-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 *ẹ̀bọ*. He refused; he did not do *ẹ̀bọ*.

**Nítorínàà, n'íjọ́ tí Èlédàá bá rò t'ìgbéraga ìràwọ̀ kan, l'áá rí tí ìràwọ̀ nàà ṣì dí lójìjì. Yòò sì wọ̀ 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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03.01 *Ìwòrì* (good things becoming seen) helps *Ogbè* (a wholesome road).

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

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

**A dífá fún Ìwòrì, èyítí ìlọ bá Ogbè rè ilé ire. A ní ònà kan m̀bẹ tí àwọn méjèèjì oò 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'ílẹ ajé. Ìwòrì Bogbè rere o! Ìwòrì wá bì Ogbè s'ílẹ 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'ílẹ ọmọ. Ìwòrì Bogbè rere o! Ìwòrì wá bì Ogbè s'ílẹ 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 eni, kò gbai ẹ eni.**

That which will damage a person, it will not damage him very much.

**A dífá fún Ọlọfin. A ní ọmọ titun tí ó bí yìi, bí ó bá pẹ, yóò ẹ aláìsàn kan. Wón oò wò ó sà, sùgbón yóò sọdi ayèkún.**

*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

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

**Ọwọ ẹwe kò tó pepe. T'àngbàlágba 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. Nígbàtí 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

[\[Back to Ìwòrì\]](#)

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

**Bí ojúmọ bá ńmọ, a kò ní yà ọgbèrì bí ọjọ ànà. A dífá fún Kò-ìmọ, tí íronú sí bí òun tí maa ẹ kìní yìí l’áná. Ó ronú tí tí ó sùn. Nígbatí 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 lè 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 ọjọ bọrí ọjọ. Bí kò bá tó, kí oşu bọrí oşu. Bí ó bá pẹ tí tí, 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 sunwọ. Kí olúwarẹ wá rúbọ. Bá yíí 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 yíí, ó má baà dá ọràn s’ọrùn fún un. Ó gbọ; ó rúbọ. Bá yíí 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 Ọsá

[\[Back to Ìwòrì\]](#)

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

**Atìkárarẹ̀-ẹ̀-tẹ̀, awo ọ̀run, l'ó dífá fún àwọn ọ̀mọ aráyé nígbàtí wọn nsáré sí Ẹ̀lẹ̀dàá 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 *Ẹ̀lẹ̀dàá* (Creator God) because of every (single) thing.

**Olúkúlùkù nké: “Bàbá, Bàbá, mo dé. Gbà mi, jòwọ̀ gbà mi.” Ẹ̀lẹ̀dàá ní: “Ètírí? Ẹ̀ni tí mo fún l'ágbára, kò lò agbára. Ẹ̀ni tí mo fún l'ọ̀gbón, kò lò ọ̀gbón.”**

Each one was crying out: “Father, Father, I have arrived. Rescue me, please rescue me.” *Ẹ̀lẹ̀dàá* 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.”

**Ẹ̀lẹ̀dàá fi asá òkùnkùn s'ọ̀jú ayé. Ọ̀mọ tí kò rí bàbá rẹ̀, yòò sà ipá inú tirẹ̀.**

*Ẹ̀lẹ̀dàá* 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 یشه ẹ̀ni. Ẹ̀dí kí یشه ẹ̀yàn.**

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 ẹ̀se ibọ fún Ẹ̀lẹ̀dàá àti Orí Ẹ̀lẹ̀dàá. Báyii ni kò ní ronú s'òhun 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 *ibọ* for *Ẹ̀lẹ̀dàá* (the *òrìṣà* of knowledge and wisdom) and *Orí Ẹ̀lẹ̀dàá* (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 jìnnà. Ẹ̀ 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 Ọ̀túrá

[\[Back to Ìwòrì\]](#)

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

**Ìwòrì Wòtu pèèrèpè, a dífá fún ẹni jánhínjánhín, èyítí yóò sì wá di ẹni rẹ̀gìrẹ̀gì. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì tẹfá.**

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

**Kò pé; kò jinnà. 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.

**Ẹni jánhínjánhín ni mo wà. Ọpẹ Ifá l'ó sọ mi di Ọgbóni 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 *Ọgbóni* (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 Ọsẹ

[\[Back to Ìwòrì\]](#)

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

**Ìpónjù kì ídè kí ó má mú ire rẹ̀ bọ ẹni. Tibi-tire, èjì 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 ojù tí ó rí ìpónjù, kí ó má barajé, kí ó tójú orúkọ rere rẹ̀. Adùn nígbèyìn 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 ìpónjù baà lè di ìrọ̀rùn fún un.**

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

**Àkóse Ifá: Gún ewé ewúro, ewé ojúsàájú, àti ọsẹ pọ fún wíwẹ.**

*Ifá* medicine: Pound *ewúro* leaves, *ojúsàájú* leaves (which are 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 *Ọsẹ* (overcoming trouble).

**Bí a kọ wọ̀n l'ọ̀rọ̀, wọ̀n kì ígbọ. T'ínú wọ̀n ni wọ̀n n̄sẹ.**

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 ilépa Ọmọ-Èlà kiri. Ó ní Ọmọ-Èlà nídí òun l'ówó. Ó ní kí Ọmọ-Èlà jẹkí òun ẹ̀ṣẹ̀ ibi ọwọ̀ òun. Ó bèrẹ̀sí kó ẹ̀ṣẹ̀ 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 òrìṣà 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. Ọwọ̀ kò ká Ọmọ-Èlà. Ibi padà; ó lọ bá oníbi. Aní-ìwòn-ìkà lólù ẹ̀wòn ara rẹ̀ nígbàtí ifi orí-kunkun lépa Ọmọ-Èlà, nígbàtí kò gbà imòràn idékun iwà ikà tí ifi ojojúmọ̀ 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: [*Miṣlẹ* (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 ẹ̀ṣawo rẹ̀ ọ̀sà, tí ẹ̀ṣawo rẹ̀ òkun. A ní Ọmọ-Èlà ọ̀ò maa gbà iyì, ọ̀ò maa gbà ẹ̀yẹ̀ àtí ọ̀lá. Ọmọ-Èlà sì ọ̀ò rí ire ajé láti gbé e wá ilé.**

It was a good priest who performed *Ifá* divination for Ọmọ-Èlà (child of Èlà, the òrìṣà of knowledge and wisdom), who was going on a spiritual mission to the lagoon, who was going on a spiritual mission to the ocean. 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.

**A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

Extra: [*Miṣlẹ* (Proverbs) 21:21] One who runs after righteousness and loving-kindness attains to life, prosperity, and honor.

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

**Tani yòò wá wẹ̀ orí mi fún mi? Ìwòrì Ọfún ni yòò wá wẹ̀ orí mi fún mi láti dá ayọ̀ àtí ịretí.**

Who will come cleansing my head for me? It is *Ìwòrì Ọfún* who will come cleansing my head for me in order to bring forth joy and hope.

**Awẹ̀ḍẹ̀ wẹ̀ ilẹ̀kẹ̀, wẹ̀ orí mi. Wẹ̀ orí mi kí N n'ire. Awẹ̀ḍẹ̀ wẹ̀ ilẹ̀kẹ̀, wẹ̀ orí mi.**

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

Revised on 10 APR 2026

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>
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### Òdí Òyèkú

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

**Şákáşáká l'òmòdé 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 òmò-awo ti je, Ifá ñpadà bọ şesan rẹ. Àşalù-àşalù ni t'ęsan Ifá. Ìyà aya tí òmò-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 òmò tí òmò-awo ti je, Ifá ñpadà bọ şesan rẹ. Àşalù-àşalù ni t'ęsan Ifá. Ìyà ire gbogbo tí òmò-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'ògbón nínú, bí a kò lò ó, àà di ògbèrì. Bí a lágbára nínú, bí a kò lò ó, àà di òlẹ.**

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 difá fún àwọn èyàn ‘Má bá ọlọgbón rìn; má bá aṣiṣé rẹ’, 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

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

**‘Yímíyímí abẹ̀yìn páálí’ l’ó difá fún Orí, tí íbẹ̀ l’ógbèrè òun nìkanṣoṣo gírogíro. A ní kí ó wá rúbọ̀. Ó gbọ̀; ó rúbọ̀. Ó sì 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 dúrọ̀. Kẹ̀rẹ̀kẹ̀rẹ̀, orí mi kò Ẹ̀lẹ̀ni. Imú wá; imú bá Orí dúrọ̀. 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 dúrọ̀. Kẹ̀rẹ̀kẹ̀rẹ̀, orí mi kò Ẹ̀lẹ̀ni. Ẹ̀nu wá; Ẹ̀nu bá Orí dúrọ̀. 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.

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.

## Òdí Ìrosùn

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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’ I’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 ìbọ fún Èlà, alátúnṣe ayé, asọ-òrò-di-ayọ. Báyií ni yóò fi ìdí múlẹ. Báyií ni kò ní kú.**

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. 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

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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. Báyií 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: [*Miṣlẹ* (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 ìdí Ọmọ-Ògún dá. Mo ní ìdí 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 ẹ̀nikan. Mo ní: “È̀étírí tí a dé ilé Ọmọ-Ògún, tí a kò bá ẹ̀nikan? Gbogbo ilé dá kése-kése.” Wọ̀n ní: “Ìwà Ọmọ-Ògún kò sunwọ̀n.”**

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

**Ñjẹ́, bí a bá wí pé kí ilé Ọmọ-Ògún kún, ẹ̀bọ ni kí a ẹ̀.**

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

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

## Òdí Òtúrá

[\[Back to Òdí\]](#)

04.13 Òdí (having a sound foundation) helps Òtúrá (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 nígbàtí ifẹ́ sún àláàfià rẹ̀ síwájú. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ibọ fún Èlà àti Orí Èlédàá. Báyii ni yòò ẹ̀gun.**

*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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*. 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: [*Miṣlẹ́* (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 dífá 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 oò dé sí i.**

*Òdí Ìrẹ̀tẹ̀*, *Ifá* divination was performed for ‘Mine is superior’. It was said that he ought to come doing *ẹ̀bọ*. He heard; he did *ẹ̀bọ*. 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, tẹmi l'ó lékè jù tiwọṅ lọ o! Tẹmi l'ó lékè jù t'èké lọ. Tẹmi l'ó lékè jù tiwọṅ 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.** [*Miṣlẹ* (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**

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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](#)

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### Ìrosùn Ogbè

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

Extra: 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. Aṣọ kẹ̀lẹ̀ kì igbó. Ohun tí a bá fi ẹ̀sò mú kì ibàjẹ́. Ohun tí a bá fi agbára mú nì 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 ilọ 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? Ẹ̀sò l'awa fi mú Kẹ̀lẹ̀ délé, ẹ̀sò nì.**

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

[\[Back to Ìrosùn\]](#)

05.05 *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'ẹ́jọ́, o bá ipín rẹ wí' nígbàtí írí ayé ìṣoro. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ibọ́ fún Orí Ẹ̀lédàá.**

*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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*. He moreover did *ibọ* for *Orí Ẹ̀lédàá* (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.

**Ọ̀rọ̀ kò kàn egúngún. Kò kàn òrìṣà. Ẹ̀lédàá ẹ̀ni l'ọ̀rọ̀ lóòòkán.**

The matter does not touch *egúngún* (honorable ancestors). It does not touch *òrìṣà* (ministerial deities). One's *Ẹ̀lédàá* 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.

## Ìrosùn Ọ̀kànràn

[\[Back to Ìrosùn\]](#)

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

**Olú kì íran iwòsí. Olú kòyà iwòsí. Ẹ̀ni tí kò lè kòyà iwòsí, iyà kì íyẹ, wón 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 Ọ̀lọgbọ́n, tí íṣe ọ̀mọ awo. Ọ̀lọgbọ́n ní òun yóò maa ẹ̀gun ọ̀tá, òun òò maa rí ẹ̀yìn 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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*.

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

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

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

## Ìrosùn Ògúndá

[\[Back to Ìrosùn\]](#)

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

**Ifá ní ẹnìkan wà tí kí ó wá rúbọ. Kí ó sì wá ẹ̀ ibọ́ fún Orí Èlédàá. Báyii l'orí-inú rẹ̀ kò ní bà orí-àpéré rẹ̀ jẹ.**

*Ifá* says that there is someone who ought to come doing *ẹ̀bọ*. He ought moreover to come doing *ibọ* for *Orí Èlédàá* (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 Òsá

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

**Afẹ́fẹ́ ẹ̀ se orí igi mí hẹ́lẹ́hẹ́lẹ́. Ẹ́fúùfù líle ní ìtì ewé. Àgbọ̀n 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-Èlà. A ní kí ó wá rúbọ́ kí ó baà lè fi ifarabalẹ́ ká ayé. Ó gbọ́; ó rúbọ́. Báyii ni yóò ẹ̀gun ọ́tá. Báyii ni yóò rí ẹ̀yìn ọ́dídí.**

*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 *ẹ̀bọ* so that he may be able to use calmness and sober thinking to handle life. He heard; he did *ẹ̀bọ*. 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).

**Ohun tí kí a ńṣe l'áyé, àdímérù ẹnì ní látòde ọ̀run. Bí èyàn bá tí kọ́já ẹ̀yítí ó dímọ́, kò lè gbilẹ́.**

The thing that we ought to be doing in the world, it is one's load embraced in heaven that is one's portion in life. If a human being happens to have passed by that which he embraced (in heaven), then he is not able to flourish.

**Ifá ní ẹnìkan wà tí ó ẹ̀ ẹ̀ ẹ̀, ẹ̀gbón kò lójú. Kí olúwarẹ wá rúbọ. Kí ó sì wá ẹ̀ ibọ fún Ori Ẹ̀lédàá. Báyii l'ayé ọ̀ò yẹ ẹ.**

*Ifá* says that there is someone who takes plentiful action, but he does not make headway. The person in question ought to come doing *ẹ̀bọ*. He ought moreover to come doing *ibọ* for *Ori Ẹ̀lédàá* (Man's godself). It is in this manner that life will be right for him.

Extra: Following your course of destiny enables you to fare well in life.

## A06 Òwónrín as the right leg

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<a href="#">Òwónrín Òyèkú</a>	<a href="#">Òwónrín Méjì</a>	<a href="#">Òwónrín Òsá</a>	<a href="#">Òwónrín Ìretè</a>
<a href="#">Òwónrín Ìwòrì</a>	<a href="#">Òwónrín Òbàrà</a>	<a href="#">Òwónrín Ìká</a>	<a href="#">Òwónrín Òṣé</a>
<a href="#">Òwónrín Òdí</a>	<a href="#">Òwónrín Òkànràn</a>	<a href="#">Òwónrín Òtúrúpòn</a>	<a href="#">Òwónrín Òfún</a>

### Òwónrín Ogbè

[\[Back to Òwónrín\]](#)

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

**Bonranhún l'awo òde Ìdó. Òpè gọrọngọbì l'awo òde Ìjẹṣà. Èrìgì dúdú l'awo òde 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-nṣánṣán ní kí ibi dì ẹrù kí ó maa lọ o!**

It is today that the king escorted nasty energy to go to the deep forest. It is today that the king brought good energy home. Two hundred *olówònràn-nṣánṣán* leaves (which are used to make a clean sweep of things) told nasty energy to tie its load (for undertaking a journey) and to get going!

Extra: Make a clean sweep of the nasty energy affecting you.

### 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 fì ẹnu rè n'íyọrísí gbígbóra. Ó gbọ; ó rúbọ. Lèhìn tí ó rúbọ tán, ó lè fì 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 jinnà. 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

[\[Back to Òwónrín\]](#)

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 fí ohun tọrẹ kí afẹfẹ baà lè maa fẹ èrè wá ilé. Ó ní òun kò fí 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: [*Miṣlẹ* (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 Ọ̀ṣani Alà̀nà̀kà̀n-È̀sù̀ú, dífá fún Ọ̀ṣani nígbà tí kò júbà àwọn baba nlá rẹ mọ, nígbà tí یشه ohun gbogbo tí ọkan kò yànjú. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

Both Horse and Ram, the priests of the house of King *Alà̀nà̀kà̀n-È̀sù̀ú*, 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 Yèyè. Ìbà Olúwo. Ìbà Ojùgbòná. Ìbà Akódá, tí ikó gbogbo ayé n'Ífá. Ìbà Aṣẹ̀dá, tí ikó gbogbo àgbà n'ímòràn.**

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

It sees me, but I do not see it. Èlà (the òrìṣà of knowledge and wisdom) said that the thing that we ought to be seeing, it is near us. But it is our inner darkness that does not allow that we see it.

**Ifá ní 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 Ẹ-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-Sàngó, tí yóò sẹgun ọ́tá, tí yóò rí ẹ̀yìn òdídí.**

Ifá divination was performed for Omọ-Sàngó (child of Sàngó, the deified Ọ̀yọ 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 ẹ̀ ẹ̀bọ fún Sàngó, Jénrọ́lá, ari igba ọ́ta sẹgun. Báyii ni yóò lè ẹ̀ ẹ̀pinnu tí ó sún àláàfià rẹ̀ síwájú.**

It was said that he ought to come doing ẹbọ. He heard; he did ẹbọ. He moreover did ẹbọ for Sàngó, ‘Allow me to see honor (a praise name of Sàngó)’, 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 Sàngó, 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).

Extra: 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 m̀òràn; t'Òpè mi ni mo òtò lẹ̀yìn. Bí mo bá kọ gbáangan-gbàngan, mi ò n'ílẹ̀ 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 Ṣòótọ̀ṣòótọ̀. A ní kí ó wá rúbọ̀ kí nkan rẹ̀ baà lè gún. Ó gbọ̀; ó rúbọ̀. Ṣòótọ̀ṣòótọ̀ m̀bá òótọ̀ lọ. Nkan rẹ̀ gún. Ayé yẹ ẹ.**

*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 m̀òràn; t'Òpè mi ni mo òtò lẹ̀yìn. Bí mo bá kọ gbáangan-gbàngan, mi ò n'ílẹ̀ 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 rúbọ̀ kí ó má baà ṣìkà m̀. Ó kò; kò rúbọ̀. Ṣìkàṣìkà n̄ṣe tírẹ̀. Kò gbádùn. Ara kò rójú t̀ù ú.**

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

**Gbogbo ẹni tí ó bá n̄ṣìkà, kí ó ṣíwọ̀. 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: [*Miṣl̄e* (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: “È̀étirí tí Òwón òrín kàrà-kàrà?” È̀là dàhùn, ó ní: “Òwón òrín kàrà-kàrà nítorí tí ohun rere gbogbo wà n'ílẹ̀.”**

*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 láíláí. 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 lẹ̀kan. 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. 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*.

Extra: One is reaching for something that is currently beyond one’s possibilities.

## Ọwónrín Ìrẹ̀tẹ̀

[\[Back to Ọwónrín\]](#)

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

**Èyítí íbẹ̀ nínú rẹ̀, kò sí nínú mi. Èyítí íbẹ̀ nínú mi, kò sí nínú rẹ̀.**

That which is in your mind, it is not in my mind. That which is in my mind, it is not in your mind.

**A dífá fún Onínúrere, tí wón 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 *ẹbọ*. He heard; he did *ẹbọ*.

**Ifá wá rí nínú o! Ilẹ̀ rí ikà. Ẹni tí íṣe rere, Ẹlédàá mọ.**

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

**Ifá ní ẹ̀nikan wà tí kí ó ṣe rere nígbàgbogbo. Ẹwà rere ni yóò sún àláàfià rẹ̀ 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*.

## **Ọ̀wọ̀nrín Ọ̀fún**

[\[Back to Ọ̀wọ̀nrín\]](#)

06.16 Ọ̀wọ̀nrín (taking measured action) hinders Ọ̀fún (efforts of limited success).

**Bí ohun bá nù fún ẹni, kí ohùn má nù fún ní.**

If a thing gets lost for a person, then (his) voice ought not to get lost for having it (that is, he ought not to stop laying claim to it).

Extra: Lay claim to the good things that are rightfully yours.

## A07 Òbàrà as the right leg

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[Òbàrà Ogbè](#)

[Òbàrà Ìrosùn](#)

[Òbàrà Ògúndá](#)

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### Òbàrà Ogbè

[\[Back to Òbàrà\]](#)

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 mọ 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 *ebọ*. They heard; they did *ebọ*. 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 fì 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!*

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

### Òbàrà Ìwòrì

[\[Back to Òbàrà\]](#)

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

**Òrò bantà òò 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. Nítorínáà, owó l'ohun ṣoṣo tí àwọn òò 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 bèèkọ. ‘Agbé ẹnì ga’ l’á pè owó. ‘Abà iwà jẹ’ l’á pè owó. Ẹni tí ó bá fẹràn owó l’áfẹjù, iwà rẹ òò bàjẹ. Iwà rere l’òṣọ 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 afójú. Owó níní kò ní kí ẹ má di arọ. Owó níní kò ní kí ẹ má di aṣiwèrè. Owó níní kò ní kí ẹ má di olókùnrùn àti bèbèbẹ.**

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. Òun ni kí a maa bù iyìn fún. Iwà rere ni kí a maa yé. Òun 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 rò 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.

## **Òbàrà Ìrosùn**

[\[Back to Òbàrà\]](#)

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

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

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

**A dífá fún Omọ-Èlà nígbàtí t’ajogun nkàn ilèkùn rẹ lọ. 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) when a distressful situation was unwelcomely knocking on his door. It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*.

**Ẹjẹ, 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 òsì. Ewé kókò méjì ni flù ara wọn pẹ̀lẹ̀ngẹ̀-pẹ̀lẹ̀ngẹ̀. Abẹ̀bẹ̀ ọ̀jé ni ímú 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 yóò di Olú Ìdó, abẹ̀jìgbàrà-ìlẹ̀kẹ̀, nígbà tí tí fìlọ̀ rẹ̀ bá wọn múlẹ̀ ibùdó.**

*Ifá* divination was performed for the one who would become the *Ìdó* chief, possessor of *ẹ̀jìgbàrà* 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 sọ Olú Ìdó di ọ̀ba? Èjì Òbàrà, Ifá l'ó sọ 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 one's own domain of peaceful prosperity.

## Òbàrà Òsá

[\[Back to Òbàrà\]](#)

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

**Ọ̀sọ̀ rí mi; ó ní ọ̀mọ̀ tani mo ẹ̀? Mo ní: “Ọ̀mọ̀ Òbàrà Òsá ni mo ẹ̀.” Àjẹ̀ rí mi; ó ní ọ̀mọ̀ tani mo ẹ̀? Mo ní: “Ọ̀mọ̀ Òbàrà Òsá ni mo ẹ̀.”**

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

**Ikú rí mi; ó ní ọ̀mọ̀ tani mo ẹ̀? Mo ní: “Ọ̀mọ̀ Òbàrà Òsá ni mo ẹ̀.” Àrùn rí mi; ó ní ọ̀mọ̀ tani mo ẹ̀? Mo ní: “Ọ̀mọ̀ Òbàrà Òsá ni mo ẹ̀.” Èsù rí mi; ó ní ọ̀mọ̀ tani mo ẹ̀? Mo ní: “Ọ̀mọ̀ Òbàrà Òsá ni mo ẹ̀.”**

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

**Ọfọ: 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.**

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

**Àkóse Ifá: Gún ewé jàsókè àti oṣẹ pọ. Kó oṣẹ yìí sínú igbá àdému dáradára kan. Pè ọfọ náà s'iyèròsùn tí o ti tẹ lí Ọbàrà Ọsá. Kó iyè yìí 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 (which are used to ward off negative 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 Ọbàrà Ọsá. 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.

## Ọbàrà Ọtúra

[\[Back to Ọbàrà\]](#)

07.13 Ọbàrà (asserting oneself with dignity) helps Ọtúra (averting a worrisome situation).

**A-pa-pa-t'oko, a-tu wọn-n'ílẹ-tu-wọn-l'oko, l'ó difá fún Onilé-adiyẹ àti àwọn ọmọ 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: “Ọtá tí ó lágbára jù yín, ó n̄bọwá bá yín. Bí ẹ bá sá kúrò n'ílẹ lọ s'óko, ọtá oò tún wá bá yín l'óko. Şùgbón bí ẹ bá ẹbọ, 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 igbín ẹ. Àwòdì wò igbín 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 gégé bí ọbẹ pẹlú igbín.**

Ifá medicine: Grind *ọwọ* leaves (which are 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).

## Ọbàrà Ịrẹtẹ

[\[Back to Ọbàrà\]](#)

07.14 Ọbàrà (asserting oneself with dignity) is helped by Ịrẹtẹ (practicing *Ifá*).

**Òbàrà Ìrètẹ̀, a dífá fún Ọmọ-Èlà. A ní kí òun wá rúbọ́ kí ohun tí ó wúwo jù má baà lè dé sí òun, kí òun baà lè tẹ̀ orí ohun gbogbo. Ó gbọ́; ó rúbọ́.**

*Òbàrà Ìrètẹ̀, 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 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 kí idé sí Èlà. Èlà l’ó tẹ ara rẹ̀ 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 Ọ̀ṣẹ̀

[\[Back to Òbàrà\]](#)

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

**Wọn ní ọmọ tani mo ẹ̀? Mo ní: “Ọmọ Ọ̀bàrà Ọ̀ṣẹ̀ ni mo ẹ̀.” 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 Ọ̀bàrà Ọ̀ṣẹ̀ that I am.” They shoved me. They slapped me in the face. They punched me in the belly.*

**Ọfọ: Ọmọ Ọ̀bàrà Ọ̀ṣẹ̀ ni mo ẹ̀. Ọ̀bàrà Ọ̀ṣẹ̀, má jẹkí ọmọ rẹ̀ jiyà. Ìyà kì íjẹ ọmọ Ọ̀bàrà Ọ̀ṣẹ̀.**

*Incantation: It is a child of Ọ̀bàrà Ọ̀ṣẹ̀ that I am. Ọ̀bàrà Ọ̀ṣẹ̀, do not allow that your child suffer. Suffering never consumes a child of Ọ̀bàrà Ọ̀ṣẹ̀.*

**Àkóse Ifá: Lọ ewé àrèrè àti ewé ẹjá tí wọn wọ silẹ̀. Pè ọfọ nàà s’ẹ̀tù yìí tí o ti tẹ̀ lí Ọ̀bàrà Ọ̀ṣẹ̀. Dà ẹ̀tù nàà s’ọjú igbín kan. Fì aṣọ dúdú wé igbín nàà. Fì òwú dúdú dì í danindanin. Dí ọjú àti jù ú nù sínú igbó.**

*Ifá medicine: Grind àrèrè leaves (which is used to ward off evil influences) and ẹjá leaves (which are used to remove negative energy) that fell to the ground. Pronounce the aforementioned incantation to this powder that you have imprinted with Ọ̀bàrà Ọ̀ṣẹ̀. 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 Ọ̀fún

[\[Back to Òbàrà\]](#)

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

**Ahéré oko l’abidí bẹ̀rẹ̀-bẹ̀rẹ̀. Àgbàlágba ejò ni idòbálẹ̀ ara rẹ̀ wọ ilẹ̀.**

*It is the farmhouse that is the possessor of a base of thatch. [Note: Here is a case of roofing material ‘humbling itself’ by being at the house’s base]. It is the elder snake that is prostrating its body to crawl on the ground.*

**A dífá fún babaláwo méta. A bù fún olùmòràn méfà n'íjọ tí wọ̀n nǹà ijà àgbà lí Òtu-Ifẹ̀. A ní: “Ifá l’àgbà, ẹ̀gbọ̀n imòràn l’a kókọ̀ 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-Ifẹ̀*. It was said: “It is *Ifá* that is the elder, but it is careful consideration that we first cast before we reach the point of performing *Ifá* divination.”

**Ifá ní ẹ̀nikan wà tí kí ó mò pé Ifá kì iní ohun tí ó lòdì sí làákàyè. Kí olúwarẹ̀ wá rúbọ̀. Kí ó sì wá ẹ̀ ìbọ̀ fún Èlà, afi inú ẹ̀ ọgbọ̀n.**

*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 *ẹ̀bọ̀*. He ought moreover to come doing *ìbọ̀* for *Èlà* (the *òrìṣà* of knowledge and wisdom), the one who uses (his) insides to practice wisdom.

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

## A08 Òkànràn as the right leg

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[Òkànràn Ogbè](#)

[Òkànràn Ìrosùn](#)

[Òkànràn Ògúndá](#)

[Òkànràn Òtúrá](#)

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### Òkànràn Ogbè

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08.01 Òkànràn (touching trouble) is hindered by *Ogbè* (a wholesome road).

**A kì ṣe ọmọ babaláwo kí a bínú. A kì ṣe ọmọ oníṣègùn kí a ṣàì gbóràn. A kì ṣe ọmọ baalè 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 ṣe 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 ministerial deity).

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

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 ọmọdé. ‘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 bọrọkinni ayé. A bù fún bọrọkinni ọrun. A ní kí wọn wá rúbọ kí bọrọkinni ayé má baà 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 *ìbọ* for *Egbé* (comrades of heaven).

**Egbé, ẹ gbà mi o! Bọ̀rọ̀kìnní ọ̀run ọ̀ò gbẹ̀jà bọ̀rọ̀kìnní ayé. Bọ̀rọ̀kìnní ọ̀run kò ní jẹ́kí 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: [*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.

## Ọ̀kànràn Ọ̀dí

[\[Back to Ọ̀kànràn\]](#)

08.04 Ọ̀kànràn (giving something good its turn) is helped by Ọ̀dí (having a sound foundation).

Message: [*Dilogún* 1-7] He who does not follow his (destined) course does not meet his blessings.

## Ọ̀kànràn Ìrosùn

[\[Back to Ọ̀kànràn\]](#)

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

**Ìmọ̀mọ̀ṣe ibi kò sunwọ̀n. Èni tí یشه ibi, bí ó bá bẹ̀bẹ̀ ọ̀ràn, ọ̀ràn 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 یشه ọ̀ràn یشه akin’. Gbogbo wọ̀n ni ifi ẹ̀jọ̀ rẹ̀ sùn. Bí ó bá bẹ̀bẹ̀ ọ̀ràn, wọ̀n ọ̀ò wí pé ó tán. Nitorínáà, 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 (which are used to help someone to think favorably of another), *oríjì* leaves (which are used to help someone to forgive another’s mistakes), and soap to be together for cleansing yourself.

Extra: **1.** [*Miṣlẹ* (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 ẹ ibi’ ñgbè aẹ ibi. A dífá fún àwọn àfòìgbò, tí íwí pé Èlà ñkílò ọràn jù. T’ínú wọn ni wọn ñse. Wọn ñse ikà. Wọn ñse 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, ẹlẹsan ọò maa bọwá àyíká. Yóò tùmò l’erù kalẹ. Yóò ẹ jẹjẹ ẹṣe. Nígbàtí ó bá dé, gbogbo wọn ọò 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 ẹni wá rúbọ kí ‘Jékí ó ùkà’ àti ‘Jékí ó ẹ ibi’ má baà rí àyè bọsì ikùn ẹni, kí àwọn ẹgbé àti ọgbà má baà fì ẹni rẹrín nígbèyìn.**

It was said that we ought to come doing *ẹbọ* so that ‘Let him do evil’ and ‘Let him do bad things’ may not see the opportunity to enter our insides, so that companions and peers may not ridicule us in the end.

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

## Òkànràn Òbàrà

[\[Back to Òkànràn\]](#)

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

**Agogo-şékété, awo ilé Ọlọbà, l’ó dífá fún Ọlọbà nígbàtí ẹse ohun gbogbo tí ọkan 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 rúbọ kí nkan ogún àwọn baba nlá rẹ má baà run. Ó gbọ; ó rúbọ. Lẹhìn tí ó rúbọ tán, nkan rẹ bẹrẹsì gún. Ayé yẹ ẹ.**

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

**È má jékí wọn run. Egúngún ilé, ẹ má jékí wọn run. Òrìṣà ilé, ẹ má jékí wọn run. Gbogbo ohun ogún àwọn baba nlá tí íbẹ n’ílẹ, ẹ 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* (ministerial deities) 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 Ògúndá

[\[Back to Òkànràn\]](#)

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

**Èní tí ọwọ́ n'áyá fún ire l'Ògún ígbè n'íjọ́ ijà. Èyàn tí kò lè jà, tí kò lè sọ̀rọ̀, kò ní lè gbé nínú ayé pẹ̀. Ìjà 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 tilẹ̀ ní finràn nígbàkígba tí ijà bá dé sí i, kí ó má maa sá o! Alágbára l'ó l'áyé. Kò sí èni tí ó jẹ̀ buyì fún ọlẹ̀. 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 rúbọ́ 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 *Haʹel* (God) in front of me always; because (he is) at my right hand, I cannot be unnerved.

## Òkànràn Òsá

[\[Back to Òkànràn\]](#)

08.10 Òkànràn (touching trouble) is helped or hindered by Òsá (running away from a challenge).

**'Má já, má sá' l'àimọ́ akin. Akin tí ó mò jà, tí kò mò sá, yòò 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 Akínşuyì. A ní kí ó wá rúbọ́ kí ó baà lè maa mò igbàtí yera àti àiyera fún ijà, kí ó baà lè maa n'íyì l'ọjọ́ gbogbo. Ó gbọ́; ó rúbọ́.**

Ifá divination was performed for Akínşuyì (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*.

Extra: Work at knowing when to fight and when to back off.

## Òkànràn Ìká

[\[Back to Òkànràn\]](#)

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

**Kò sí ẹni tí ilé rẹ kò lè di oko. Kò sí ẹni tí oko rẹ kò lè di igbòrò. Òtító inú kò maa jékí tẹmi di oko.**

There is not a person whose town is not able to become countryside. There is not a person whose countryside is not able to become bush. [Note: The preceding statements tell us that everything can be taken over by unwholesome influences if not given proper attention]. Truthfulness in me is not allowing that mine become countryside.

**A dífá fún Àpáta. A ní kí ó wá rúbọ kí ó má baà kú láíláí fún koríko hù. Ó gbọ; ó rúbọ.**

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

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

## Òkànràn Òfún

[\[Back to Òkànràn\]](#)

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

**Bí orí-búburú bá pẹ tí tí lórí olúwarè, orí-búburú òò 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 íbò.**

*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 Ìrosùn](#)

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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. Wọn 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 *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ibọ* for his ancestors.

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

[\[Back to Ògúndá\]](#)

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

**Òkun kún nò réré. Ọsà kún lẹgbẹ-lẹgbẹ. Ọl'Ówá ńrè Ówá. Al'Àsàn ńrè 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 Ifẹ nígbàtí nkan wọn kò l'ójútùú, nígbàtí wọn kò dì ìṣẹṣe mú.**

Ifá divination was performed for the inhabitants of Ilé-Ifẹ (a Yorùbá town that symbolizes earthly life) when their affair did not have a solution, when they did not take hold of ìṣẹṣe (a system of spiritual cultivation that is centered on one's intrinsic divinity and ancestral guardians).

**A ní kí wọn wá ẹ ibọ fún Orò, tí ịṣe baba nlá wọn. Kí wọn wá ẹ ibọ fún bàbá tí ó bí wọn. Kí wọn sì wá ẹ ibọ fún iyá tí ó bí wọn. Kí wọn wá ẹ ibọ fún Orí Ẹlédàá. Báyi ni wọn yóò dì ìṣẹṣe mú. Wọn gbọ; wọn ẹ ibọ.**

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

**Lẹhìn tí wọn ẹ ibọ tán, ire gbogbo tọ wọn lówó. Àwọn ará Ifẹ ńjọ; wọn ńyọ. Wọn ńkọrin: “Bàbá ẹni n'ìṣẹṣe ẹni. Iyá ẹni n'ìṣẹṣe ẹni. Ikin ẹni n'ìṣẹṣe ẹni. Orí ẹni n'ìṣẹṣe ẹni.”**

After they had done *ibọ* completely, every good thing touched them in (their) hands. The inhabitants of Ilé-Ifẹ were dancing; they were rejoicing. They sang: “It is one's father who is one's ìṣẹṣe. It is one's mother who is one's ìṣẹṣe. It is one's *ikin* (sacred palm kernels that are used to perform Ifá divination) that are one's ìṣẹṣe. It is one's *Orí* who is one's ìṣẹṣe.”

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 ẹnikan bá kojá, Àgànná fún un ní àgbàdo tàbí nkan. Ìwọn kan tí Àgànná bá rí n'ítà, ó fi tọ̀rẹ̀. Bí ẹnikan ẹ̀ àròyẹ̀ owó, Àgànná fún un. Àgànná ńṣe bẹ̀ẹ̀ títí. 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.

**Kíl'ó fi Àgànná jẹ Olókò? Oore l'ó fi Àgànná jẹ Olókò, oore ni.**

What was it that caused *Àgànná* to be enthroned as the king of *Òkò*? It was 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. Ṣùgbón kí olúwarè 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 Ìrètẹ̀

[\[Back to Ògúndá\]](#)

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

**Ògún l'ó dá àkẹtẹ̀, 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 nígbà tí ibẹ láàárín ọtá, nígbà tí ifi ojojúmọ kọminú. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ẹ̀ ẹ̀ ẹ̀ fún Èlà àti Ọgún.**

*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 *Ọgún*.

**Kò pé; kò jìnnà. Ẹ wá bá ẹni n'ísẹgun.**

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

## Ògúndá Ọfún

[\[Back to Ògúndá\]](#)

09.16a *Ògúndá* (having the courage to take right action) helps *Ọfún* (acting with rectitude).

**Ògúndá Ọfún, a dífá fún Ọmọ-Òrìṣànlá nígbà tí ifi omi ojú sògbéré ire.**

*Ògúndá Ọfún*, *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 ẹ̀ ẹ̀ kí ayé bá yẹ ẹ̀? A ní kí ó wá rúbọ. A ní yóò gbà iyì. A ní kò níí tẹ̀ láíláí. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ẹ̀ ẹ̀ ẹ̀ fún Ọrìṣànlá, bàntà-bantà 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. Ọrìṣànlá, làbàlàbà, sà àmì sí mi.**

*Òrìṣànlá*, superior one, put (your) mark on me. *Ọrìṣànlá*, grand one, put (your) mark on me.

**Ifá ní ẹnìkan wà tí kí ó dì Òrìṣànlá mú. Kí olúwarè wá rúbọ. Kí ó sì wá ẹ̀ ibọ́ fún Òrìṣànlá. Báyí n'ire oò tọ ọ lówọ.**

*Ifá* says that there is someone who ought to take hold of *Òrìṣànlá*. The person in question ought to come doing *ẹ̀bọ*. He ought moreover to come doing *ibọ* for *Òrìṣànlá*. It is in this manner that good fortune 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).

**Ẹ̀késẹ̀ké ẹ̀ ẹ̀ké – ẹ̀ké ké e. Ẹ̀kàṣìkà ẹ̀ ẹ̀kà – ẹ̀kà kà á. Ara kì írọ́ ẹ̀ké. Ọ̀kàn ọ̀ṣìkà kò balẹ̀ bọ̀rọ. Aṣeni nṣe ara rẹ́ l'ọ̀ṣẹ́.**

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 ẹ̀késẹ̀ké, ẹ̀kàṣìkà, àti aṣeni n'íjọ́ tí wọn wá di ọ̀mọ́ ikófá, n'íjọ́ tí Ifá óò gbá iwà búburú lówọ́ 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 *ẹ̀bọ*. They heard; they did *ẹ̀bọ*.

**Ifá ní kí ẹ̀ kọ́ mí. Maa lá. Maa gbà iyì. N kò ní tẹ. Ifá, sà àmì sí mí.**

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: [*Miṣlē* (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 Ìwòrì

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

**Òsá wò ó. Ìwòrì wò ó. Ohun tí a bá jọ 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 íṣe ègbón Èdú. Ìmòràn, mo dá ọ tẹlẹ́ kí N tó dá ikin.**

It is Careful-consideration that is the elder sibling of Èdú (Jet-black, a name of Èlà, the òrìṣà of knowledge and wisdom). Careful-consideration, I cast you beforehand before I reach the point of casting ikin (sacred palm kernels that are used to perform Ifá divination).

**Ifá ní enìkan wà tí kí ó fi làákàyè. Kí olúwarè wá rúbọ. Kí ó sì wá ṣe ibọ fún Èlà, afi inú ṣe ogbón. Báyi ni yóò 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.

### Òsá Òdí

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10.04a Òsá (taking timely action) is hindered by Òdí (blockage or enemies).

**Ọ̀nà Ọ̀sá kò ì là. Ọ̀nà Ọ̀sá mà dí o! Èlà ní: “Èbọ ni kí a ṣe kí ọ̀nà baà lè là fún Ọ̀sá.”**

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

**Àkóse Ifá: Pò ewé ilá pèlú ọṣẹ́ fún wíwẹ.**

Ifá medicine: Mix okra leaves (which is used to make someone slippery against the grip of negative energy) together with soap for cleansing yourself.

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10.04b *Òsá* (taking timely action) is helped by *Òdí* (having a sound foundation).

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

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*.

## **Òsá Ọwónrín**

[\[Back to Òsá\]](#)

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

**Işé n'ise itójú. Ọwò şise 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 Ọmọ-Èlà nígbàtí yòò fowọbà 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 şe ibọ fún Èşù.**

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

**Tal'ó wá şe tí mo lájé? Ọpẹlọpẹ baba láíláí; ọpẹlọpẹ baba ìgbàaní. Tal'ó wá şe 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 şe tí mo bímọ? Ọpẹlọpẹ baba láíláí; ọpẹlọpẹ baba ìgbàaní. Tal'ó wá şe 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 Ọbàrà**

[\[Back to Òsá\]](#)

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

**Ojo ni íbarajé.**

It is the coward who gives way to fear.

**A dífá fún Akèrègbè, tí ó gbékèlé obìnrin àti ọmọdẹ. A ní kí Akèrègbè wá rúbọ kí àwọn tí íṣe ẹlẹgbé lẹhìn rẹ, wọn má baà yẹ ẹ sílẹ lójiji l’ọjó 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 *ẹbọ* so that they who are companions behind him, they may not disappoint him suddenly on the day when he is in his glory. He refused; he did not do *ẹbọ*.

Extra: **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.

## Ọsá Ọkànràn

[\[Back to Ọsá\]](#)

**10.08 Ọsá** (taking timely action) hinders *Ọkànràn* (touching trouble).

**Ọsá Ọkànràn, a dífá fún Àgbònrín. A ní kí ó wá rúbọ kí ọràn iwọsì tó dé, kí ó má baà kú s’ọwọ ọtá, kí ó baà lè gbà ara rẹ sílẹ. Ó kọ; kò rúbọ.**

*Ọsá Ọkànràn, Ifá* divination was performed for Deer. It was said that he ought to come doing *ẹbọ* before matters of insult reached the point of happening, so that he may not die at the hands of an opponent, so that he may be able to rescue himself. He refused; he did not do *ẹbọ*.

**Àgbònrín ní: “Ìwo mi tó kọ iyà.” A ní: “Látí òkèrèrè l’ọtá ọò maa fi ọràn ránṣẹ tí yòò maa kàn ẹ l’ára.” Ó ní: “Ìwo mi ti tó dáàbòbò mi.” Şùgbón iwò rẹ 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.** [*Miṣlẹ* (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.

## Ọsá Ọgúndá

[\[Back to Ọsá\]](#)

**10.09 Ọsá** (taking timely action) helps *Ọgúndá* (clearing a way).

**Àṣùwà dá ọrun. 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 ọdàn. Ìràwọ pé ṣùṣù; wọn gbà ọrun. Ìtá pé ṣùṣù; wọn bò ilẹ.**

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.

**Ñjé, bí orí kan bá sunwòn, yóò ràn igba. Orí mi tí ó sunwòn l'ó ràn yín. Orí yín tí ó sunwòn l'ó ràn mi. Bí orí kan bá sunwòn, yóò ràn igba.**

Therefore, if one head happens to be good, then it will affect two hundred. It is my head that is good that affects y'all. It is your heads that are good that affects me. If one head happens to be good, then it will affect two hundred.

Extra: There is beneficial strength in united efforts that are properly directed.

## Òsá Méjì

[\[Back to Òsá\]](#)

10.10 Òsá (taking timely action) is doubled.

**Ìgbà ìgbà-òhún, ìgbà ìwòyí 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 ìpọ̀njú Ọmọ-iyèrè mọ. Bí ó bá di ìgbà ẹ̀rùn tán, yóò di onígba okùn, yóò di onígba idẹ o!**

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

**Ñjé, ogúnlénirinwó ọ̀kọ̀ ni bọ̀ Òkè jagun. Wọn gbìyànjú, sùgbón wọn run lenu. Ọ̀gọ̀talélgbẹ̀je àdà ni bọ̀ Òkè jagun. Wọn gbìyànjú, sùgbón wọn run lenu. È̀dédégbẹ̀je àáké ni bọ̀ Òkè jagun. Wọn gbìyànjú, sùgbón wọn run lenu.**

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. Aféfé 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 ẹnì tí ó wí fún ẹ. Tàbí òjẹ o kò rí ẹnì tí ó wí fún ẹ? O mà rí ẹnì tí ó wí fún ẹ. Íwọ l'ó kì ífẹ 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: Òtítọ n'iwà Ẹlédàá. Òtítọ l'òrọ tí kò lè ṣubú. Ifá l'òtítọ. Òtítọ l'òrọ tí kò lè bàjẹ – agbára nlá, ajùlọ, ire àì'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 ṣòtítọ.**

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

**Ṣòtítọ, ṣòdodo. Ẹnì tí ó ṣòtítọ l'Ẹlédàá ñgbè.**

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

**Àkóse Ifá: Pè ọfọ nàá 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 òtítọ.**

*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 ọlọtò, kí ó má fí ohun ọlọtò. 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 Òṣé

[\[Back to Òsá\]](#)

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

**Mo sá fún ịṣé. Mo yà fún ọ̀sì.**

I run away from poverty. I steer clear of poor 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 òrìṣà of knowledge and wisdom). It was said that he ought to come doing ẹbọ. He heard; he did ẹbọ.

**Mo sá fún ịṣé. Mo yà fún ọ̀sì. Njé ẹyin kò mọ pé ewé ire l'Ọmọ-Èlà nífi í wẹ?**

I run away from poverty. I steer clear of poor circumstances. Do you not know that it is *ire* leaves (which are used to attract good things) that Ọmọ-Èlà is using to cleanse himself?

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 òrìṣà 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 nsá fún igbèsè kí omọ aráyé má baà lè fi ẹni ẹ̀ ẹ̀lẹ̀yà. A nsá fún ohun olóhun kí a má baà lè di olè. A nsá 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 mọ ohun tí ẹni ibá sá fún. Apákan wọn l'ó rúbọ. A ní: “Èyin 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 Ogbè*

*Ìká Ìrosùn*

*Ìká Ògúndá*

*Ìká Òtúrá*

*Ìká Òyèkú*

*Ìká Òwónrín*

*Ìká Òsá*

*Ìká Ìrètè*

*Ìká Ìwòrì*

*Ìká Òbàrà*

*Ìká Méjì*

*Ìká Òşé*

*Ìká Òdí*

*Ìká Òkànràn*

*Ìká Òtúrúpòn*

*Ìká Òfún*

## Ìká Òyèkú

[\[Back to Ìká\]](#)

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 yẹpẹpẹ.**

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 Anais Nin] Life shrinks or expands in proportion to one's courage.

## Ìká Ìwòrì

[\[Back to Ìká\]](#)

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

**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 dẹyìn 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 rẹ̀ sílẹ̀ tí yóò dẹ̀yìn bọ̀wá bà á jẹ̀.**

*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 íṣe ọmọ Ẹ̀là, tí ilọ gbé àkún Òrìṣànlá bọ ọ̀rùn.**

*Ifá* divination was performed for *Ifátólá* (a personal name meaning ‘*Ifá* touches honor’), who was a child of *Ẹ̀là* (the *òrìṣà* of knowledge and wisdom), (but) who went carrying the beads of *Òrìṣànlá* (the *òrìṣà* of moral sense) to wear on (her) neck. [Note: Here is someone who is not attentive to the demands of her situation].

**A ní kí ó wá rúbọ. Kí ó sì wá ṣe ìbọ fún Ẹ̀là, afi inú ṣe ọgbón.**

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

**Èrò Ìpo, èrò Ọ̀fà, òjẹ̀ ẹ̀yin kò wá wò ọmọ aráyé bí wón tí ígbé ọmọ Ọ̀bà fún Ọ̀ṣun?**

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

Extra: [*Miṣlẹ̀* (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 Ọ̀wónrín

[\[Back to Ìká\]](#)

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

**Ìkà-èyàn kì iwón ohun tirẹ̀ kí ó tó ṣe é.**

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

**A dífá fún Alábámọ. A ní kí ó wá rúbọ kí ó baà lè maa ṣe 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 Ọ̀bàrà

[\[Back to Ìká\]](#)

**11.07** *Ìká* (ill conduct or ill luck) hinders *Ọ̀bàrà* (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’ímòràn, ùgbòkò kò 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 èni tí ó l’èjọ̀ tàbí ijà, tí kì íwí pé kí Ògún jòwọ̀ gbè òun. Èni tí iṣe rere, yòò rí ire. Dandan èni 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 kọ; 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 èni 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 kọ; 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 rẹ. Kí olúwarẹ wá rúbọ kí ó baà lè kọ àṣiṣe rẹ sílẹ.**

*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 wọ̀rọ láti sè jẹ gégẹ́bí ọ̀bẹ pẹ̀lú ìgbín mẹ́rin.**

*Ifá* medicine: Use *ẹ̀sọ* leaves (which are used to help someone to give serious attention to a person or thing) and *wọ̀rọ* 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. A ní ibikíbi tí Iná bá fi orí lé, ni yóò jẹ ọ̀nà fún un. Orí rẹ ọ̀ò là ọ̀nà fún un.**

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]. 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.

**A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ẹ̀bọ fún Orí Ẹ̀lẹ̀dàá.**

It was said that he ought to come doing *ẹbọ*. He heard; he did *ẹbọ*. He moreover did *ibọ* for *Orí Ẹ̀lẹ̀dàá* (Man's godself).

**Ifá ní ẹnìkan wà tí ifẹ ẹ̀ ohun kan. Kí olúwarẹ wá rúbọ kí Orí rẹ 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 Ẹ̀lẹ̀dàá* (Man's godself) so that you may open a suitable road to achievement.

## Ìká Òtúrúpòn

[\[Back to Ìká\]](#)

11.12 *Ìká* (ill conduct or ill luck) is hindered by *Òtúrúpòn* (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 jẹ. Kí olúwarẹ sì wá ẹ ibọ fún Orí Elédàà.**

*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 Elédàà* (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.

## A12 Òtúrúpòn as the right leg

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<i>Òtúrúpòn Ogbè</i>	<i>Òtúrúpòn Ìrosùn</i>	<i>Òtúrúpòn Ògúndá</i>	<i>Òtúrúpòn Òtúrá</i>
<i>Òtúrúpòn Ọyèkú</i>	<i>Òtúrúpòn Ọwónrín</i>	<i>Òtúrúpòn Ọsá</i>	<i>Òtúrúpòn Ìrètè</i>
<i>Òtúrúpòn Ìwòrì</i>	<i>Òtúrúpòn Ọbàrà</i>	<a href="#"><i>Òtúrúpòn Ìká</i></a>	<i>Òtúrúpòn Ọsé</i>
<i>Òtúrúpòn Ọdí</i>	<i>Òtúrúpòn Ọkànrà̀n</i>	<a href="#"><i>Òtúrúpòn Méjì</i></a>	<a href="#"><i>Òtúrúpòn Ọfún</i></a>

### Òtúrúpòn Ìká

[\[Back to Òtúrúpòn\]](#)

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

**Ọpè sègesègè l'ó baalè aṣòótó. Kò gbòdò puró. Ọrò tí ó bá sọ kì íyín. Ó ṣòótó. Ọpè l'ó bí ikin tí gbogbo ayé ní.**

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 silẹ. Kí olúwarè wá rúbọ.**

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

**Ṣòtító, ṣòdodo. Ẹni tí ó ṣòtító l'Èlédàà ńgbè.**

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

Extra: [*Miṣlè* (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-dèrò. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

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 pè ẹrò sí mi n'ílẹ. Ó wá pè ẹrò sí mi l'ónà. Ó wá pè ẹrò 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.

**Òpèbè, awo Ẹsẹ, l'ó dífá fún Ẹsẹ nígbàtí gbogbo àwọn orí pè ara wọn jọ, sùgbón wọn kò pè Ẹsẹ sí i. A ní kí Ẹsẹ wá rúbọ. Ẹsẹ gbọ; Ẹsẹ rúbọ.**

It was *Òpèbè*, 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*.

**Ẹsù ní: “Ẹ kò pè Ẹsẹ sí i. Ìjà l'ẹ fi tóká nìbẹ.” Àwọn orí tó ránsẹ pè Ẹsẹ. N'ígbà yìí n'ìmòrán tí wọn nígbà tó gún.**

*Ẹsù* (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.

**Òpèbè mà dé o, awo Ẹsẹ! Ẹnikan kì ígbìmòrán kí ó fò t'Ẹsẹ dá.**

*Òpèbè* 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 gbọ̀n 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 ibọ̀ fún Ọrìṣànlá, bàntà-banta nínú àlà. Bá'yí 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 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 Mèjì](#)

[Òtúrá Òyèkú](#)

[Òtúrá Òwónrín](#)

[Òtúrá Òsá](#)

[Òtúrá Ìretè](#)

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[Òtúrá Òtúrúpòn](#)

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### Òtúrá Ogbè

[\[Back to Òtúrá\]](#)

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

**Kí a jí ní kùtùkùtù kí a mú ohun ìpín kò ìpín.**

We ought to wake up in the early morning so that we may give personal destiny its due.

**A dífá fún ‘Ají bá ire pàdé’. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ibọ fún Orí Èlédàá. Báyí ni yóò bá ire pàdé lóni àti lóla.**

*Ifá* divination was performed for ‘One who wakes up and meets with good things’. It was said that he ought to come doing *ẹ̀bọ*. He heard; he did *ẹ̀bọ*. He moreover did *ibọ* for *Orí Èlédàá* (Man’s godself). It was in this manner that he would meet with good things today and tomorrow.

**Mo ti jí ní kùtùkùtù; mo ti mú ohun ìpín kò ìpín. Njé, mo bá ire pàdé lóni àti lóla.**

I have woken up in the early morning; I have given personal destiny its due. Therefore, I meet with good things today and tomorrow.

Extra: One who follows one’s course of destiny fares well in life.

### Òtúrá Ìwòrì

[\[Back to Òtúrá\]](#)

**13.03** Òtúrá (averting a worrisome situation) is helped by *Ìwòrì* (seeing things clearly).

**Kí a má fi ìpónjú ìyàn lá ọ̀bẹ̀ gbígbóná. Bí a bá fi ìpónjú ìyàn lá ọ̀bẹ̀ gbígbóná, dájúdájú àà maa jó ẹ̀ni l’ẹ̀nu.**

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 ẹ̀ 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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*.

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).

**Wúyewúyẹ l'ó dífá fún wọn ní tibọ. A ní kí wọn wá rúbọ kí ohun gbogbo tí wọn maa ẹ, kí ó má baà ẹ tibọ. Wọn kò rúbọ.**

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

**Báyìí ni wọn ẹ ọ̀ràn owó, ó di tibọ. Wọn sì ẹ ọ̀ràn aya, ó di tibọ pẹ̀lú. Ohun gbogbo tí wọn n̄se, ó m̀bò sí tibọ.**

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

**Ifá ní ẹnìkan wà tí kí ó wá rúbọ kí ó má baà maa rí ọ̀ràn tibọ, kí ohun tí ó mú u, kí ó má bó lówọ rẹ àti kò sì lè tẹ 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 ènìyàn* (It is doing *ẹbọ* that benefits a person; not doing it never benefits a person).

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13.05b Òtúrá (averting a worrisome situation) is helped by Ìrosùn (patiently persevering through difficulty).

**Òtúrá pọ̀n rọ̀ro. Ìrosùn pọ̀n rọ̀ro.**

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

**A dífá fún Àlà, tí irè ayé aláìnùtẹ. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

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

**Aláşọ àlà kì ilọ 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 *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.

## 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. Şùgbọn 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).

Extra: 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, ɕùgbón 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 (which are used to help someone to give serious attention to a person or thing), ifẹn leaves, and plenty of ojúsàájú leaves (which are 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 one's 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 ɕíṣe. 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 Ìkà

[\[Back to Òtúrá\]](#)

13.11 Òtúrá (averting a worrisome situation) hinders Ìkà (ill conduct or ill luck).

**‘Asaré geregere’ l’a ipè ikú. ‘Abìrìn gbéré’ l’a ipè àrùn. Bí erin bá já òpópó, yóò maa túraká. Bí ẹfòn bá já àbàtà, yóò maa túraká.**

It is ‘One who runs away briskly’ that we call death. It is ‘Possessor of walking away suddenly’ that we call illness. [Note: The preceding statements are affirmations that death and illness will quickly go away]. If an elephant happens to get to the street, then it will be getting free and easy. If a buffalo happens to get to the swamp, then it will be getting free and easy.

**Ọfọ: Òtúrá Ìká túraká. Kí o bá mi tú oşó ká. Kí o bá mi tú àjé ká. Kí o bá mi tú ọtá ká. Kí o bá mi tú òdídí ká. Kí o bá mi túraká.**

Incantation: *Òtúrá Ìká* gets free and easy. You ought to help me to dispel male psychic attackers. You ought to help me to dispel female psychic attackers. You ought to help me to dispel opponents. You ought to help me to dispel blockages. You ought to help me to get free and easy.

**Àkóse Ifá: Lọ ewé ẹlà àti iyèré. Fá ẹtù yí sínú abọ amọ láti sè gégébí ọbẹ pẹlú ẹja àrọ. Kí ọbẹ náà tutù. Pè ọfọ náà s’iyèròsùn tí o ti tẹ lí Òtúrá Ìká. Pò iyèròsùn yí pẹlú ọbẹ náà. Dà epo sílẹ yí abọ amọ náà ká kí o tó jẹ ọbẹ náà.**

*Ifá* medicine: Grind *ẹlà* 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 *Òtúrá 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 Omọ-Èlà nígbàtí isawo rẹ òde Àimọ-ìwà-hù.**

*Òtúrá Bàlélé* (same as *Òtúrá Òtúrúpòn*), *Ifá* divination was performed for *Omọ-Èlà* (child of *Èlà*, the *òrìşà* 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 şe ibọ fún Èşù 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 *ibọ* for *Èşù* (the *òrìşà* of opportunity and crossroads tests) and *Èlà*.

**Wọn ibá ti lájé, ibá ti pẹ o! Èşù, àimọ-ìwà-hù wọn ni o! Wọn ibá ti l’áya, ibá ti pẹ o! Èşù, àimọ-ìwà-hù wọn ni o!**

If they had had money, then it would have lasted a long time! *Èşù*, their not-knowing-how-to-behave it was! If they had had spouses, then it would have lasted a long time! *Èşù*, their not-knowing-how-to-behave it was!

**Wọn ibá ti bímọ, ibá ti pé o! Èṣù, àimọ-ìwà-hù wọn ni o! Wọn ibá ti n’ire gbogbo, ibá ti pé o! Èṣù, àimọ-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 ògèdè bọ lówọ gbénàgbénà. Gúnnugún bọ lówọ ajẹran. Irun òbò bọ lówọ 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 Òro-tẹ́rẹ̀ èlùjù, tí omọ aráyé òò pa ibà lé e. A ní kí ó wá rúbọ kí ó baà lè pamó. Ó gbọ; ó rúbọ.**

Ifá divination was performed for Slender-òro-tree (whose edible pulpy fruit is well-liked by Yorùbá people) of the deep forest, on whom people of the world would heap respect. It was said that she ought to come doing *ẹbọ* so that she may be able to get kept safe. She heard; she did *ẹbọ*.

**Mo bọ lówọ wọn nígbàyíí. Mo ẹ bọrọbọrọ bí ewé ẹkukù. Mo bọ lówọ wọn nígbàyíí.**

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.

## Òtúrá Ìrẹ̀tẹ̀

[\[Back to Òtúrá\]](#)

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

**Òtúrá Ìrẹ̀tẹ̀, ẹni tí mọ iwọn kì íté. Mo ní: “Tani mọ iwọn?” Èlà ní: “Èni tí íṣiṣé.” Mo ní: “Tani mọ iwọn?” Èlà ní: “Èni tí kì iná owó rẹ tán.” Mo ní: “Tani mọ iwọn?” Èlà ní: “Èni tí kì íjalè.” Mo ní: “Tani mọ iwọn?” Èlà ní: “Èni tí kì íjẹgbèsè.” Mo ní: “Tani mọ iwọn?” Èlà ní: “Èni tí kì idalẹ ọrẹ.”**

Òtúrá Ìrẹ̀tẹ̀, 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 Ìrẹ̀tẹ̀, ẹni tí mọ iwọn kì íté. Amú-iwọn l’ó jí ní kùtùkùtù bá inú ara rẹ sírò nítorí iṣe rẹ. Amú-iwọn l’amọ-ẹsọ.**

Incantation: Òtúrá Ìrẹ̀tẹ̀, 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 ẹ̀sò, ewé jókòjé, ewé jowóro, àti oṣẹ pọ. Fi ẹ̀sán owó tẹ̀ mọ̀ oṣẹ nàà àti yí í ká. Kó oṣẹ̀ yìí sínú igbá àdému. Bù ìyèròsùn lé oṣẹ̀ nàà lórí kí o tẹ̀ ẹ̀ lí Òtúrá Ìrẹ̀tẹ̀. Pè ọ̀fọ̀ nàà s'ìyèròsùn yìí. Bù oṣẹ̀ nàà fún wíwẹ̀.**

*Ifá* medicine: Pound ẹ̀sò leaves (which are used to help someone to give serious attention to a person or thing), jókòjé leaves (which are 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 ìyèròsùn to be on the aforementioned soap on top and imprint it with Òtúrá Ìrẹ̀tẹ̀. Pronounce the aforementioned incantation to this ìyèròsùn. Portion out the aforementioned soap for cleansing yourself.

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

## Òtúrá Ọ̀ṣẹ̀

[\[Back to Òtúrá\]](#)

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

**Ìṣẹ̀ mà tán. Ọ̀là l'ó kù.**

Poor circumstances indeed came to an end. It is wealthy circumstances that remain.

**A dífá fún Òtúrá, tí yóò dà ìṣẹ̀ nù sínú igbó. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for Òtúrá, who would discard poor circumstances into the woods. It was said that he ought to come doing ẹ̀bọ. He heard; he did ẹ̀bọ.

**Lẹ̀hìn tí ó rúbọ tán, nkan rẹ̀ bẹ̀rẹ̀sí gún. Ó là. Ọ̀kàn rẹ̀ balẹ̀. Ó n'ísimi.**

After he had done ẹ̀bọ completely, his affair began to be in good order. He became prosperous. His heart felt secure. He was in relaxation.

## Òtúrá Ọ̀fún

[\[Back to Òtúrá\]](#)

13.16 Òtúrá (averting a worrisome situation) is helped by Ọ̀fún (acting with rectitude).

**Funfun n'iyi eyin. Àrí-ogun-má-sá n'iyi ọ̀kùnrin.**

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 Ọ̀láṣeéni, èyítí ará-ayé nbù ú kù, èyítí ará-òrun nbùkún. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ipèsè fún ẹ̀lẹ̀yẹ.**

*Ifá* divination was performed for Ọ̀láṣeéni (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 ẹ̀bọ. He heard; he did ẹ̀bọ. He moreover did ipèsè for ẹ̀lẹ̀yẹ (bird-people, a nickname of psychic agents).

Revised on 10 APR 2026

**Şòtító, şòdodo. Ẹni tí ó şòtító ni imọlẹ̀ ńgbè.**

Practice truth, practice righteousness. It is the person who practices truth whom the *irúnmọlẹ̀* (ministerial deities) are supporting.

Extra: Whether or not people appreciate one's good works, one's advancement will come from the heavenly realm.

## A14 Ìretẹ as the right leg

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[Ìretẹ Ogbẹ](#)

[Ìretẹ Ìrosùn](#)

[Ìretẹ Ògúndá](#)

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### Ìretẹ Ogbẹ

[\[Back to Ìretẹ\]](#)

14.01a *Ìretẹ* (making one's mark) is helped by *Ogbẹ* (a wholesome road).

**Àtẹ̀gbẹ̀, awo Olókun, dífá fún Olókun nígbàtí omi inú rẹ̀ kò tó bù bọ̀jú, nígbàtí omi inú rẹ̀ kò tó bù sìn ẹ̀şẹ̀. A ní kí ó wá rúbọ̀ kí ó baà lè nípon ká rí ayé. Ó gbọ̀; ó rúbọ̀.**

'Making one's mark to give benefit', the priest of *Olókun* (the *òrìşà* 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 *Ìretẹ* (unwholesome influences) hinders *Ogbẹ* (a wholesome road).

Message: [*Dilogún* 16-8] Capability and intelligence get diminished because of emotions.

### Ìretẹ Òyèkú

[\[Back to Ìretẹ\]](#)

14.02 *Ìretẹ* (unwholesome influences) hinders *Òyèkú* (averting ruin; not missing out on bright possibilities).

**Ibi tí o tẹ̀ ní kò sunwòn. Ìtẹ̀ tí a tẹ̀ eérú, eérú a kò şe é mọ̀ ilé. Ìtẹ̀ tí a tẹ̀ yanrìn, yanrìn a kò şe 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 ịsawo rẹ̀ Ilé-Ifẹ̀, aje àtẹ. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ̀ ibọ fún Èlà, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ.**

*Ifá* divination was performed for *Ọ̀mọ-Èlà* (child of *Èlà*, a spiritual energy associated with 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 *ẹ̀bọ*. He heard; he did *ẹ̀bọ*. He moreover did *ibọ* for *Èlà*, the master of improving one's life in the world, the one who converts trouble into joy.

**Ọ̀fọ: Ifá ni yóò bù iyọ sí i. Ọ̀pẹ̀ ni yóò bù iyọ sí i. Gbogbo ọ̀rọ̀ tí kò l'ádùn, Ifá ni yóò bù iyọ 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: Pẹ ọ̀fọ nàà s'iyèròsùn tí o ti tẹ lí Ìrètè Ìwòrì. Pò iyèròsùn yìi pẹ̀lú iyọ. Fì iyọ yìi 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).

**Ajókòò-àgbà bí ẹ̀ni 'Má dide mọ'.**

An elder one sitting down is like a person of 'Do not stand up anymore'.

**A dífá fún Ọ̀lọ. A ní ibi tí Ọ̀lọ jókòó sí, kò ní wù ú mọ. 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 rúbọ. Ó gbọ; ó rúbọ. A ní Ọ̀lọ ọ̀ò maa rí ẹ̀ni tí yóò gbé ọ̀n. A ní Ọ̀lọ ọ̀ò maa rí ẹ̀ni tí yóò gbé ọ̀n.**

It was said that she ought to come doing *ẹ̀bọ*. She heard; she did *ẹ̀bọ*. 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 *ibọ* for *Èlà* (the *òrìṣà* of knowledge and wisdom).

**Èlà, Ifá, iwọ́ l’o jí ọmọ́ l’óorun. Ifá, iwọ́ l’o sọ ikú alẹ̀ àná di ààyè. Ewé òjìjì 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 *òjìjì* leaf (which is used to wake things up); it clings to my slumbering spirit!

**Àkóse Ifá: Gún ẹ̀ja òjìjì, ewé òjìjì, àti ọṣẹ̀ pọ́ fún wíwẹ̀ orí.**

*Ifá* medicine: Pound an electric mudfish, *òjìjì* leaves, and soap to be together for cleansing the head.

Extra: *Ifá* will awaken you to the possibilities of your life potential.

## Ìrètè Ọ̀bàrà

[\[Back to Ìrètè\]](#)

14.07 *Ìrètè* (practicing *Ifá*) helps *Ọ̀bàrà* (asserting oneself with dignity).

**Kò sí ẹ̀ni tí apá ọ̀ba kò ká. Kò sí ẹ̀ni tí tètẹ̀ kò lẹ̀ 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 Ọ̀mọ-Èlà, ọ̀mọ́ aládé, nígbàtí ibẹ̀ láàárín ọ̀tá. A ní kí ó wá rúbọ́ kí ó bá ẹ̀gun wọ̀n. Ó gbọ; ó rúbọ.**

*Ifá* divination was performed for *Ọ̀mọ-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 Ọ̀kànràn

[\[Back to Ìrètè\]](#)

14.08a *Ìrètè* (unwholesome influences) helps *Ọ̀kànràn* (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 enìkan wà tí orí-inú rẹ̀ nṣe é. Kí olúwarẹ̀ wá rúbọ̀. Kí ó sì wá ẹ̀ ibọ̀ fún Orí Èlédàá. 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 Èlédàá* (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 *Òkànràn* (touching trouble).

**Ìrẹ̀tẹ̀ Òkànràn, a dífá fún Ọ̀mọ-Èlà n'íjọ̀ tí gbogbo awo péjọ̀ s'ílẹ̀ Ọlọ́fin nṣe oró sílẹ̀ dé e. A ní kí Ọ̀mọ-Èlà gbàwẹ̀ lóní kí ó baà lè yera fún oró létàn fún un lóní.**

*Ìrẹ̀tẹ̀ Òkànràn*, *Ifá* divination was performed for *Ọ̀mọ-Èlà* (child of *Èlà*, 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-Èlà* 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-Èlà rẹ̀ ilẹ̀ Ọlọ́fin. Wọn gbìyànjú láti fi oró pa á, ẹ̀gbọ̀n oró mú wọn nígbèyìn. Ọ̀mọ-Èlà sì jáde lọ lání ifarapa.**

*Ọ̀mọ-Èlà* 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-Èlà* moreover emerged to go away without having injury.

## 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, yóò jẹ̀ orúkọ̀ tí ẹ̀yìn nájẹ̀ 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 enìkan wà tí kí ó wá rúbọ̀. Kí olúwarẹ̀ sì wá ẹ̀ ibọ̀ fún Èlà, afi inú ẹ̀ ọ̀gbọ̀n. 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 *Èlà* (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 Òtúrá

[\[Back to Ìrètè\]](#)

14.13a *Ìrètè* (practicing *Ifá*) helps *Òtúrá* (averting a worrisome situation).

**Ikú kò mò awo, ọrun kò mò onísègùn. Aféfé ọwọ ọtún nṣe ewé-àgbọn gbọn. Aféfé ọwọ ọsì nṣe ewé-àgbọn gbọn.**

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 tẹ Ikú ní Ifá. Ó fi Àgò ṣe ojùgbọnà.**

*Ifá* divination was performed for *Èlà* (the *òrìṣà* of knowledge and wisdom), who said that he was going away to initiate Death to *Ifá*. He caused ‘Please give way’ to be the *ojùgbọnà*.

**Ọfọ: Ikú tí ibá pa awo lóní, àgò, àgò. Awo nlo; àgò, àgò. Àrùn tí ibá pa awo lóní, àgò, àgò. Awo nlo; àgò, àgò.**

Incantation: The death that would have killed the priest today, please give way, please give way. The priest keeps going on; please give way, please give way. The illness that would have killed the priest today, please give way, please give way. The priest keeps going on; please give way, please give way.

**Àkóse Ifá: Tẹ lí Ìrètè Òtúrá n’ílẹ ibi tí aláìsàn dùbúlẹ. Kó erùpẹ tí a fi tẹ Ifá náà síwájú aláìsàn náà. Pè orúkọ aláìsàn náà. Pè ògèdè náà, ṣùgbọn pè orúkọ aláìsàn náà dípò ọrọ ‘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 *Òtúrá* (averting a worrisome situation).

**Ire ni ígbà iwájú ilé. Ayọ ni ígbà èyìnkùlẹ.**

It is blessings that are occupying the front of the house. It is joy that is occupying the backyard.

**A dífá fún Ọlókòṣẹ. A ní kí ó wá rú ẹbọ iwà rere. Ó kọ; kò rúbọ. Njẹ, Ọlókòṣẹ 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'òtẹ̀. Èmi l'òtẹ̀.**

It is you who is an imprinter (a reference to an *Ifá* practitioner as one who imprints *Odu Ifá*).  
It is I who is an imprinter.

### **A dífá fún Al'èsẹ̀-rere-má-l'óri-rere. A ní kí ó wá rúbọ́ kí ó baà lè l'óri rere pèlú ẹ̀sẹ̀ rere. Ó gbọ́; ó rúbọ́.**

*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 ọ̀ṣẹ̀ pò fún wíwẹ̀.**

*Ifá* medicine: Pound *àpadà* leaves (which are 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.

## **Ìretẹ̀ Ọ̀ṣẹ̀**

[\[Back to Ìretẹ̀\]](#)

14.15 *Ìretẹ̀* (practicing *Ifá*) helps *Ọ̀ṣẹ̀* (overcoming trouble).

### **Ikú kì ijẹ́ ata. Ikúkíkú tí ayé ní pa ẹ̀ni, ẹ́ má jẹ́kí ó lé ẹ́ mi láláláí. Àrùn kì ijẹ́ àlùbòsà. Ẹ́ má jẹ́kí àrùn lé ẹ́ mi láláláí. Afẹ́fẹ́ búburú kì ijẹ́ iyèré. Ẹ́ má jẹ́kí afẹ́fẹ́ búburú lé ẹ́ mi láláláí.**

Death never consumes pepper. Whichever manner of death that the world uses to kill a person, do not allow that it be able to harm me ever. Illness never consumes onions. Do not allow that illness be able to harm me ever. A bad wind never consumes Ashanti peppers. Do not allow that a bad wind be able to harm me ever.

### **Ifá, jẹ́kí ọ̀wọ̀ maa jẹ́ fún mi l'ọ̀jọ́ gbogbo. Ẹ̀rọ̀ pẹ̀tẹ̀ ni t'ìgbín. Gbogbo aburú tí ẹ̀dá bá nṣe fún mi, Ifá, jẹ́kí ó dẹ̀rọ̀ sí mi l'ára nítórí tí tútù-tútù l'a bá nínú otútù Ọ̀pọ̀n Ifá. Ẹ̀tù l'ó ní kí ara tù mi. Gbogbo ibi ayé, Ifá, bá mi sọ́ ọ́ di ìrọ̀rùn 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.

### **Ìretẹ̀ tútù l'ó ní kí gbogbo ibi ó tẹ̀balẹ̀ l'ára mi o!**

It is cool *Ìretẹ̀* 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.

## **Ìretẹ̀ Ọ̀fún**

[\[Back to Ìretẹ̀\]](#)

14.16 *Ìretẹ̀* (making one's mark) hinders *Ọ̀fún* (efforts of limited success).

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

The *irúnmolè* (ministerial deities) 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 lẹyìn Orí eni. Orí mà gbóná jù òrìṣà lọ.**

Therefore, *Orí* is 'hotter' than *òrìṣà* (ministerial deities). 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

[\[Back to Ọ̀ṣẹ́\]](#)

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 ọ̀lòtè dè. Bí a kò bá mú ọ̀lòtè 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-ọ̀lòtè. 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 àwò. Agada kò mò orí alágbèdẹ́ tí ó rọ òun.**

Poor 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 rẹ́’, ọ̀mọ Gbòwújì, nígbàtí ayé kò yẹ é. A ní kí ó maa lò aṣọ funfun. Kí ó sì wá ẹ̀ ẹ̀bọ́ l'òkè-ìpònrí rẹ́. 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 rẹ́ bẹ̀rẹ̀sí gún. Ayé yẹ 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 óò 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 Ewúrẹ́, 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 Ewúrẹ́. 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).

**Ẹni tí kò mò ẹni l’ẹni, tí kò mò èyà̀n l’ènyà̀n, 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.

**Ẹwùjì ní kí wọn má fojúdí í. Ó ní ẹni tí ó bá foríbalẹ̀, yòò maa lájé, yòò maa l’áya, yòò maa bímọ̀, yòò maa l’ógbó.**

*Ẹwùjì* (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: “Ẹni 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 àá n'ìre gbogbo, a maa n'ìre 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 Ìnbá yà sí. Ọhún ni Ìnbá 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 یشه ohun gbogbo tí ọkan kò lójú. A ní kí ó wá rúbọ. Kí ó sì lọ fi t'Èlédàá یشه ọnà. Ó gbọ; ó rúbọ. Ó sì یشه ìbọ fún Èlà, afi inú یشه 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 fẹ̀yìnti. Ẹnikan kì ifẹ̀yìnti 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 *Ha'el* (God)! The one who walks in his (*Ha'el'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!

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15.14b *Ọ̀ṣé* (overcoming trouble) is hindered by *Ìrètẹ̀* (unwholesome influences).

**Èrò tí ó jìn sí kòtò l'ó kọ ará iyókù l'ọ̀gbón.**

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.

**Şekúbẹ, awo òde Ìbàdàn, l'ó dífá fún wọn l'òde Ìbàdàn. Ẹkún ire gbogbo ni wọn ńsun. A ní kí wọn wá rúbọ. Wọn gbọ; wọn rúbọ.**

It was *Şekúbẹ*, the priest of *Ìbàdàn* town (whose establishment is rooted in *Ọ̀ṣé Méjì*), who performed *Ifá* divination for those in *Ìbàdàn* town. It was teardrops for every good thing that they were shedding. It was said that they ought to come doing *ẹbọ*. They heard; they did *ẹbọ*.

**Kò pé; 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.

**Èrò Ìpo, èrò Ọ̀fà, òjẹ̀ ẹ̀yin kò mò pé bí ẹ̀ni kò bá ẹ̀ṣẹ̀, ẹ̀ni kì ílà?**

Travelers to *Ìpo* town, travelers to *Ọ̀fà* town, do you not know that if one does not happen to do work, then one never prospers?

Extra: [a saying from Booker Taliaferro Washington Sr.] Nothing ever comes to one, that is worth having, except as a result of hard work.

## Ọ̀ṣé Ọ̀fún

[\[Back to Ọ̀ṣé\]](#)

15.16 *Ọ̀ṣé* (overcoming trouble) is helped by *Ọ̀fún* (acting with rectitude).

**Bí orí kò sunwọn, ọ̀gbón inú ni kò itó. Ọ̀gbón m̀bẹ̀ nínú Ẹ̀là, amú ayé gún, atún orí tí kò sunwọn 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 ifi ojojúmọ̀ kégbe orí àsunwọn, pé Ẹ̀lédàá ti ẹ̀ tiwọn n'ibi. 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 *Ẹ̀lédàá*

(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 sunwọn 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.”

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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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* (ministerial deities) 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 ẹ̀gbà yẹ̀ra fún ọ̀mọ́ aráyé. Kí ó maa fi ẹ̀gbà kan lọ s'òko. Kí ó maa fi ẹ̀gbà mírà̀n ràjò. Kí ó maa ṣoore fún àwọn olùpọ̀njú. Ó gbọ́; ó rúbọ́.**

It was said that he ought to come doing *ẹ̀bọ* 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 *ẹ̀bọ* 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*.

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 bọ̀rọ̀bọ̀rọ̀.**

It was *Òfún* who was the priest of *Ìgándó*. It was *Ìwòrì* who was the priest of *Ìgándò*. A troubling matter does not come to an end in the mind of an elder very easily.

**A dífá fún Ẹni-ọ̀wọ̀, tí íṣe ọmọ Ẹlà. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ṣe ibọ fún Ẹlà àti Ẹ̀sù. Báyii ni yóò ṣẹgun ọ̀tá. Báyii ni yóò rí ẹ̀yìn ọ̀dídí.**

*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 *Ẹ̀sù* (the *òrìṣà* of opportunity and crossroads tests). It was in this manner that he would overcome opponents. It was in this manner that he would see the back side of blockages.

**Ẹ fi ọ̀wọ̀ mi wọ mi. Ọ̀wọ̀ kókó l’a fi í wọ igi. Ọ̀wọ̀ Ọ̀rìṣànlá l’a fi í wọ àfín. Ẹ fi ọ̀wọ̀ 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 *Ọ̀rìṣànlá* (the *òrìṣà* of moral sense) that we use to put on an albino. Give me due respect.

## Òfún Ọ̀dí

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16.04 *Òfún* (acting with rectitude) hinders *Ọ̀dí* (blockage or enemies).

**Òfún dí ire mọ. Wàrà gbà ṣe wàrà kì Ọ̀fún 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 kí ire baà lè ṣànwá 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

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16.05 *Òfún* (acting with rectitude) helps *Ìrosùn* (patiently persevering through difficulty).

**Òfún nínú ire ká. Òfún kò pariwo. Èyàn bí irú yí ẹ ọwọ́n l'áyé. Ènì tí yóò 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 àwọ́n èyàn. A ní ikú ọ̀ò maa mú wọ́n 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 wọ́n wá rúbọ́ kí ó má baà sí òkùnkùn àti ibanújẹ́ l'ọ̀nà wọ́n. Wọ́n kọ; wọ́n kò rúbọ́.**

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.** [*Miṣlẹ́* (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 Ọwọ́nrín

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16.06 *Òfún* (acting with rectitude) helps *Ọwọ́nrín* (walking honorably).

**Òfún fún wọ́n kẹ. Òfún fún wọ́n ọ́.**

*Òfún* gives to them to pamper (them). *Òfún* gives to them to watch over (them).

**A dífá fún Odùduwà, tí yóò maa ọ́ore ká rí ayé. Ó ní ịsoore ká rí ayé l'ó dára jù 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'ọwọ́ rẹ. Àwọ́n mírán kò tilẹ́ ní mọ́ tiwọ́n ilò. Sùgbọ́n ó ní bàbá ọmọ́ kò lẹ́ ẹ́ kí ó má fí ohun rere fún ọmọ́. Àti iyá ọmọ́ kò lẹ́ ẹ́ kí ó má fí ohun rere fún ọmọ́.**

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 wọ́n bá fí ẹ ọ̀fò l'áyé, kí ó baà lẹ́ maa tún padà tọ́ Odùduwà lọwọ́. Ó gbọ; ó rúbọ́.**

It was said that *Odùduwà* ought to come doing *ẹbọ* so that every good thing that he was putting for human beings, if they happened to waste it in the world, then it may be able to always return to touch *Odùduwà* in his hands. He heard; he did *ẹbọ*.

Extra: [*Miṣlẹ* (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 Ògúndá

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16.09 *Òfún* (acting with rectitude) is helped by *Ògúndá* (having the courage to take right action).

**Igún kii ṣe olòdì ẹnìkan. Kò ṣàì bá wọn nájà.**

The vulture is never the possessor of ill will (toward) someone. It will not fail to join them (others) in doing market business (that is, it will eat anyone's corpse).

**Ifá ní ẹnìkan wà tí kí ó má bá ṣe wọn l'òdì. Kí olúwarẹ wá rúbọ kí ó baà lè ṣe ẹtọ.**

*Ifá* says that there is someone who ought not to treat them (others) with ill will. The person in question ought to come doing *ẹbọ* so that he may be able to do what is right.

Extra: Do not treat another unjustly, regardless of whether you have been wronged or not.

## 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 ihalẹ má baà tẹ wọn. Èyítí ó rúbọ l'àwọn ewé tí a fi ṣe 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. Báyii ni olúwarẹ ọò sà agbára sí ohun tí ó múnádóko. Báyii 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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16.13 *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 àpèsìn. A ní kí ó wá rúbọ. Ó gbọ; ó rúbọ. Ó sì ẹ ibọ fún Ọrìṣànlá, bàntà-banta nínú àlà. Báyí ni yòò mú iwà rere hù.**

*Ifá* divination was performed for Ọmọ-Òrìṣànlá (child of Ọrìṣànlá, the ọrìṣà 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 Ọrìṣànlá, 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.

## Òfún Ìrètẹ

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16.14a Òfún (acting with rectitude) helps Ìrètẹ (making one's mark). Òfún (acting with rectitude) is helped by Ìrètẹ (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-ẹsọ. A ní: “Èyítí ó sunwọn fún ayé ni yòò maa wù Olú-ṣe-ẹsọ láti ẹ.” A ní kí ó wá rúbọ kí àwọn ọmọ aráyé baà maa bù iyì 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 ayìnrẹ sínú omi. Fi omi yí fún wíwẹ orí rẹ.**

*Ifá* medicine: Juice *àgbáyun* leaves (which makes sour foods taste sweet) and *ayìnrẹ* leaves (which are used to enhance the power of leaves in general) 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 Ìrètẹ (unwholesome influences).

**Nkan tí ó ẹ ẹni l'ẹ̀kẹkan, kò gbọdọ tún ẹ 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 Ọ̀ṣẹ̀

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16.15 *Òfún* (efforts of limited success) is hindered by *Ọ̀ṣẹ̀* (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 Àbòṅ-nù nígbàtí ọmọ aráyé ñrò ó pin. Ó ti di arúgbó àti tálákà. Wọn ńsọ pé kò ní láárí. Wọn nífi í ẹ̀ṣẹ̀yà.**

*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 ẹ̀ ṣe ìbọ́ fún Èlà, alátúnṣe ayé, asọ-ọ̀rọ̀-di-ayọ̀. Báyií ni yóò lè gbilẹ̀. Báyií ni wọn óò wá bù ọ̀lá fún un. Ó gbọ̀; ó ẹ̀ ṣe ìbọ́.**

It was said that he ought to come doing *ìbọ́* 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 *ìbọ́*.

Extra: *Ifá* will help you to develop your life potential.

## Òfún Méjì

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16.16 *Òfún* (efforts of limited success) is doubled.

**Àṣoore àìṣetán ni íjẹ̀ mélòóríyìn.**

It is doing acts of goodness incompletely that is enjoying not many compliments.

**Ifá ní ẹnìkan wà tí íṣoore. Ṣùgbọ̀n kí ó ẹ̀ ṣe tán kí ó má ẹ̀ ṣe ọ̀ràn tí yóò ẹ̀ ṣe àbàwọ̀n s'órúkọ rẹ̀. Kí ó wá rúbọ̀. Kí ó sì wá ẹ̀ ṣe 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 *ẹ̀bọ̀*. He ought moreover to come doing *ìbọ́* for *Èṣù* (the *òrìṣà* of opportunity and crossroads tests).

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