prayers & Incantations

(The African Way)

By Dennis Akomeah

The book of prayers and incantations started as a small project to give little and quick solutions to specific problems without having to look for impossible ingredients and wrong parts of the world. In my book the book of Ten and Imule the Astral pact, I must confess that not all ingredredients in the formulas stated were readily available in certain parts.

In view of this fact I thought this project on prayers and incantations would be a solution to that problem and will serve as a guidleline for anyone that wants to develop a specific prayer routine in the Yoruba way every morning.

It must be stated here that most of the incantations here are very powerful and some of them have side effects after chanting. Some will need a ‘coolant’ as a sort of anti-dote to the negative effect of these incantation on one’s nerves and psychic being.

An example will suffice here: It might be noticed that after chanting some incantations on a particular Day one might get unlucky for that day. A typical example is the incantation on prolonging one’s life. In such a case the licking of palm oil after chanting the incantation will help in a a coolant, to this power that has been invoked.

APORO EJO

TO INVOKE OUT SNAKE POISON

Alubosa elewe tabi onisu lao fi pe

Gbaja pupu loruko tanpe iwo oka,
Gbaja gbonna loruko tanpe iwo ere,
Ewe aponni inu mo pon leyin loruko tanpe iwo abirusoro,
Ni jo ti eniti ikole orun bowa sikole aiye, e pade oduduwa lona
Oduduwa ni nibo len nlo,
Ele nlo ode isalaiye
Oduduwa ni ki le nlo se
Ele nlo seka
Oduduwa ni owo ti efi seka da,
Ele o ni
Oduduwa ni ese ti e fi seka da,
Ele o ni
Oduduwa ni egba abere ide yi ki ema fi seka
Oni sugboon o gbodo fi gun omo mi
Omo mi to loni fi gun lo fi gun yi,
Ko ba tete ma po oro enu re oni ni ngo gba abere ide mi,
Ki oro enu re ma wale ni sin sin.

A o ma tu alubosa si loju.

TRANSLATION

Chew onion leaves while chanting this incantation.

Gbaja pupu is the black mamba's name,
Gbaja gbona (hot) is the python's name,
The red within and but not without is the abirusoro's name,
When you were leaving heaven for earth you met oduduwa,
Oduduwa asked where u were heading,
You said you were going to earth,
Oduduwa asked what their mission there was,
You said you were going to perform evil deeds,
Oduduwa asked what hands will you use to perform evil,
You said you had none,
Oduduwa asked what legs will you use to perform evil,
You said you had none,
Oduduwa said take this pin of brass to perform your deeds,
But gave a condition that you must not use it on my children,
The child (of oduduwa) that you said you won't use it on is the same you have hurt,
You must kill the poison at one, today I shall collect my brass pin,
Your poison should come out immediately

Then spit the onion leaves you are chewing on the spot where the victim was bitten.

TI AFI NGBA YAN KALE LOWO AIYE

TO HEAL A SICK PERSON, ESPECIALLY WHEN YOU DO NOT KNOW WHAT THE PERSON IS SUFFERING FROM OR IF YOU SUSPECT ITS AN ATTACK

Ori ati alubosa ao lo alubosa yen pomo ori ao te ni ejiogbe ao wa wi bayi pe

Alobiripa biri loruko ti anpe iwo iku
Sasa lose loruko tanpe iwo sanponna
Sasa lose loruko tanpe eyin iya mi aje
Ni jo ti enti ikole orun bowa sikole aiye
Odo ati ba leti so ejiogbe to ru yin wolu
Emu kumo ati ofa okun eta lowo
Kini efe fi se
Eni tori omo aye ti oba nkoje
E o ma na ni kumo
E o ma ta lofa
E o ma fi okun mu won
Oni ki eji ogbe ki o mu alubosa ati ori ko fida gbe omo re,
Iku ni ara eniti oun baba ami yi lara re oun yio yo sile
Iya mi aje ni ara eniti awon bati baa won yio yo sile
Arun ni ara eniti o bati ba oun yio yo sile
Lagbaja omo lagbaja ki e so sile o.

TRANSLATION

Pound onion leaves and some shear butter make the odu of ejiobe on it and chant the following incantation. Then be using it to rub the person's body. If it's a spot like a swollen leg or hand apply it to the spot.

Alobiripa biri is the name of death,
Sasa lose is the name we call you small pox,
Sasa lose is your name our mother witch,
On the day you were leaving heaven for earth,
It was at atiba's place that you relieved ejiogbe of the burden of carrying into town,
You came with a mace, a bow, arrow and a rope,
What do you want to use it for,
You said because of men, that were living,
You will be hitting him with the mace,
You be shooting him arrows,
You will be tying him up with ropes,
But you said ejiogbe should take onions and shear butter to mark his children,
Death said whoever he finds this mark upon he will leave alone,
Our mother witch said whoever she finds this mark upon she will leave alone,
Disease said whoever he finds this mark upon he will leave alone,
Your Name the son of **Surname**, you should leave alone.

ASIRI BIBO

TO GET MONEY IMMEDIATELY TO MEET ONE'S NEEDS
(Usually small needs)

A o je atare meje
A o ma pe si owo wa

Akanju lowo 3xs
Aringbiri sola 3xs
Asure tete yiluka 3xs
Akanju lowo loruko tanpe iwo ifa
Aringbiri sola ni oruko tanpe iwo esu odara
Asure tete yi lu kaa ni oruko ti anpe eyin iya mi osoronga
Eyin lo so wipe ti omode baku eni won a wa owo sin
Eni ti agbalagba ba ku eni won a wa owo sin
Ti omije ti eje ni won fi wa owo oku
Oku ni owo, oku ko ni owo, oku yio na owo
Oti dii dan dan ki oku na owo
Ahun ki gbo ko mo yori
Eyin to ni aiye eyo ri oro emi lagbaja omo lagbaja. Si rere.

TRANSLATION

You shall chew 7 guinea or alligator pepper seeds while chanting this incantation. You must chant this incantation on your hands.

Akanju lowo, 3xs (The one that is impatient to make money)
Aringbiri sola, 3xs (The one that roams around and gains wealth)
Asure tete yiluka, 3xs (The one that quickly surrounds the town)
Akanju lowo is the name we call ifa,
Aringbiri sola is esu odara's name,
Asure tete yiluka is the name of our great mother,
You were the ones who said when a child dies they shall find money to bury him,
You said when an elder dies they shall find money to bury him,
By all means shall they find money for the dead (last rites),
Whether the dead has money or not, the dead shall spend (his incurred expenses shall be paid for),
It is a must that the dead spend money,
A tortoise does not mature without bring unable to project its head,
You great ones that own the earth make me **Name** child of **Surname** successful in my endeavors.

KI KU MA TETE PANI

FOR LONG LIFE AND PROTECTION AGAINST SUDDEN DEATH

A o te odu yi ni ihoho ikunle ni enu ona ti abafe sun lale.



Ifa mo pe o 3xs
Orunmila mo pe o 3xs
Ifa ti o ba rook ki o de 3xs
Orunmila bi o ba lo sodo ki o bo 3xs
Ifa o kaa bo 3xs
Bi iku kose ni pa emi ….. omo …….
Bi arun kose ni pa emi …. Omo …..
Bi asubi aye ko se ni mu mi mose peyin o
Ifa o arisa loruko tanpe iwo iku 3xs
Akoya lotuko tanpe iwo arun 3xs
Aridigbolugbe loruko tanpe iwo asubi aiye 3xs
Lojo tie yin meteta nti ikole oru bow a sikole aiye
Won ni ile aiye tie yin meteta nlo kini en lo re se nibe
Iku ni enikeni ti oun ba doju ko oun o pa onitohun ni
Arun ni enikeni ti oun ba doju ko oun ko ni keji onitohun ni lari laye
Asubi aiye bi eniti oun ba doju ko oun a so onitohun di idakuda
Won ni kini e to male se gbogbo oun ti ewi yi nko
Won ni afi eni toba mo oruko abiso awon meteta,
Awon ko nide odo re rara o
Iku mo mo oruko ti onje
Arisa loruko ti onje,
Iku ki o ma se pa mi, emi …. Omo …..,
Nitori akii fi ofua obi bo orisa,
Akii fi ese kan ogbetu ebo,
Ese kan ogbe ki ba ifa lo sajule orun
Arun ma se emi ….omo….,
Nitori o mom oruko ti onje
Akoya loruko ti onje
Nitori akii fi ofua obi bo orisa
Ese kan ogbe ki ba fa lo sajule orun
Akii fie se kan ogbetu ebo
Asubi aiye kan kan ko ma se mu mi
Nitoripe o mom oruko ti onje
Aridigbolugbe ni oun je
Nitori akii fi ofua obi bo orisa
Akii fie se kan ogbetu ebo
Ese kan ogbe ki bafa lo sajule orun
Akii gbo iku edan,
Eledumare, orunmila ni oti to,
Iku lonpa egbe mi lowo osi yi
Oto ni ki o fi temi si
Asubi aiye lonmu egbe mi lowo otun yi,
Oto ni ki o fi temi si o

Nitori oto ni aya ti ofua obi si o,
Ki apa oso apa aje o ma ka mi
Ki apa elebo logun o ma ka mi o.
Ase.

TRANSALTION

We will make the above odu on the floor of the entrance into our room with iyerosun or palm oil we kneel down in front of it naked facing outside the room and chant this incantation.

Ifa I call upon you 3xs,
Orunmila I call upon you 3xs,
Ifa if you have gone to farm come quickly,
Orunmila if you gone to the river arrive at once,
Ifa welcome,
So that death shall not take me away have I **name** son of **surname** called you,
So that disease shall not take me away have I **name** son of **surname** called you,
So that I shall not be over taken by earthly problems have I called you,
Ifa O! Arisa is the name we call death,
Akoya is the name we call you the god of diseases,
Aridigbolugbe is your name o god of problems and misfortune,
On the day the three of you were leaving heaven for earth,
They asked this earth that the three of you are heading for, what is your mission there,
Death said whoever he faces he shall kill,
The god of diseases said whoever he faces; he will not make the person prosper in this world,
The god of misfortune said whoever he faces, he will make useless in this world,
They asked them what we should do to prevent you from doing all that you said,
Then you said except one knows the birth given name of the three of you,
You will not approach such a person,
Death I know your name,
Arisa is your name,
Death must not kill me **name** son of **surname**,
Because we do not use the Ofua part of Kolanut to propitiate the gods,
We do not use (The odu of) Ese kan Ogbe to carryout sacrifice,
Ese kan ogbe does not follow ifa to the heavenly world,
Disease do not come near me **name** son of **surname**,
Because I know the name you are called,
Akoya is the name you are called,
Because we do not use the Ofua part of Kolanut to propitiate the gods,
Ese kan ogbe does not follow ifa to the heavenly world,
We do not use (The odu of) Ese kan Ogbe to carryout sacrifice,
No worldly misfortune must come near me,
Because I know the name you are called,
Aridigbolugbe is your name,
Because we do not use the Ofua part of Kolanut to propitiate the gods,
We do not use (The odu of) Ese kan Ogbe to carryout sacrifice,
Ese kan ogbe does not follow ifa to the heavenly world,
We do not hear of the death of Edan (brass image)
The Creator and Orunmila says, it’s enough,

Iku is killing my mates on the left,
My case shall be different,
Misfortunes over come my mates on the right,
My case shall be different,
Because we treat the case of the Ofua in obi differently,
May the witches and wizards be unable to conquer me,
May the babalawos, santerias, paolo and ologuns be unable to conquer me.
Ashe.

You lick the palm oil or iyerosun on the floor and lick some palm oil too. This incantation is very powerful.

ASINA

TO OPEN ONE'S WAY FOR (OPPORTUNITIES AND WEALTH)

A o fi iyerosun te ejiogbe ao je atare mejo lenu, ao pe ofo yi

Ayogbolu 3xs
Orijiyan 3xs
Ejiogbe lo koko da oja sile lojo kinni
Ojina olufe yi o 3xs
Ile emi loja lo ni yi,
Opolopo owo nla ni ki won wa ba mi fi ra oja lodo emi na loni,
Iyekiye ti mo ba pe oja mi ni ki won wa ba mi ra o.

A o wa fi epo la.

TRANSLATION

Use iyerosun to make the ejiogbe on your hand, then chew 8 aligator pepper seeds chant this incantation.

Ayogbolu 3xs,
Orijiyan 3xs,
Ejiogbe was the first to start a market on earth in the beginning,
Its is far from this place (ife) 3xs,
My house (or shop) is our market place today,
Plenty money should be brought to buy from me today,
Whatever price I place on my goods should be accepted and bought,

Then we use palm oil to lick the iyerosun on our hands. Go about your business.

THE GREAT IBA

PRAYER FOR PROTECTION, SUCCESS IN ONES ENDEAVOURS, WEALTH

Eruku lele ori ogan
Adifa fun ekolo eyi tin se omo aja niwa orun
Bi ekolo ba juba baba re ile alanu

(Osetura)

Olodumare oba ajike
Oba ateni fori so agbe je omi ajuba re loni
Majeki nse oni soro
Iba esu lalu ogiri oko
Ajuba re loni maje ki a so ni soro

Iba o eyin iya afin ju eye ti nfoka
Afinju eiye ti nje loju oloko
Ajuba re loni maje ki a so ni soro

Iba o ati waiye ojo
Iba o ati wo orun
Iba kutukutu awo owuro
Iba ganrin ganrin awo osan gangan
Iba winrin winrin awo oru
Iba okuku suwiri awo oganjo
Ajuba re loni maje ki a so ni soro

Iba orunmila bara elesin oyun
Iba agbon miregun oloja ori bojo
Iba ogun yankan bi ogbe
Iba sango oluorojo bambi
Arigba ota segun
Ajuba re loni maje ki a so ni soro

Ajuba ire tinse yeye orunmila
Iba aboru aboye abosise
Iba osun aworan olu
Oloya iyun awede koto yemo
Ajuba re loni maje ki a so ni soro

Iba aje oguguluso elegbeje obinrin
Iba otarigidi tinse yeye ogun
Iba owu, iba ewiri, iba inu bibi, obinrin ogun
Iba ido fufu obinrin ija
Iba ori adetu abiwa pele
Ajuba re loni maje ki a so ni soro

Iba yemoja,
Iba oba,
Iba awaganbi olu
Iba oya, oriri
Ajuba re loni maje ki a so ni soro

Iba ari alajupe
Iya orisha
Iba yemo
Iba afin, aro, abuke, ati rara orsha
Ajuba re loni maje ki a so ni soro

Iba egungun ile,
Iba orisha oja,
Iba ona agbaa mole,
Iba okiti bamba ti npekun opopo,
Iba ona woroko ti agba de ile yi,

Iba akitan gegere, awo onile ile kole,
Iba elawuri ji olure, ototo oni sona tin
be lafin ewi lado,
Eniti eledumare momo pe ojo iku re da
Ohun omo olu orogbo
Ajuba re loni maje ki a so ni soro

Iba gbogbo okan kan irunmole toku
Ajuba re loni maje ki a so ni soro

Iba odu logbo oje
Iba ogbe, irentegbe, ofun to pkola, osebirete,
okanran osa, eji osa, ohun osetura,
Aseba lodu lodu toku ki ama se se oni soro.

Hold your head
Iba lode apere
Ori oto shi ni sin ori apere
Ori olowe akeke lube
Ori mi sin mi
Eda mi sin mi re
Gbogbo ibi ti aba nlo laye po
Ori ko da kun ko ba mi lo
Atari bob a sin mi titi
Ma pa da le yin mi

Bring your hands together in prayer
Awise a je ti fa, afose a je ti orunmila.
Ase.

TRANSLATION (THE GREAT IBA)

Tiny dust on the hill
Divined for the earthworm that is the child of Aja in orun,
If the earthworm pays obeisance to his father, the earth opens.
(Osetura)

God the early praised (Praised every morning)

Do not let me find my duties difficult to perform today
Homage to esu
I pay homage to you, (Do not let me find my duties difficult to perform today)

Homage to the mother, with roaming bird like eyes
Wide eyed bird that eats of the produce of the farmer I his
Face. (I pay homage to you do not let me find my duties difficult to perform today)

Homage to the sunrise,
Homage to the sunset,
Homage to the chill of the morning,
Homage to the heat of the afternoon,
Homage to the darkness of the midnight,
Homage to the blindness of the dark night,
(I pay homage to you do not let me find my duties difficult to perform today)

Homage to orunmila
Homsge to agbonmiregun
Homage to ogun
Homage to sango
The victorious over the hundreds of enemies
(I pay homage to you do not let me find my duties difficult to perform today)

Homage to you the wife of orunmila
Homage to the servants, lords, and worshipped,
Homage to osun
With the coral beads
(I pay homage to you do not let me find my duties difficult to perform today)

Homage to oguguluso the powerful witch
Homage to otarigidi the wife of ogun
Homage to the thread,
Homage to the hearth,
Homage to Inubibi the woman (wife)of ogun,
Homage to ido fufu the woman of battle,
Homage to ori adetu the calm natured
(I pay homage to you do not let me find my duties difficult to perform today)

Homage to yemoja
Homage to oba (the king),

Homage to awaganbi olu,
Homage to oya,
Homage to oriri,
(I pay homage to you do not let me find my duties difficult to perform today)

Homage to ari alajupe
The mother of orisha
Homage to yemo
Homage to the albino, cripple, hunch backed, dwarf,
(I pay homage to you. Do not let me find my duties difficult to perform today)

Homage to the home ancestors,
Homage to the market deity,
Homage to the wide road,
Homage to the big hill that is by the road side,
Homage to the narrow path that leads to this house.

Homage to the rubbish heap, friend to the growing earth,
Homage to elawuriji olure, the ototo oni sona that resides at the palace in ewi lado,
Who the creator has made immortal,
(I pay homage to you do not let me find my duties difficult to perform today)

Homage to all other deities remaining
(I pay homage to you do not let me find my duties difficult to perform today)

Homage to the many odus
Homage to Ogbe, Irentegbe, Ofun to pkola, Osebirete, Okanran Osa, Ejiosa, Ohun osetura,
I or we (if a group) to all odus that remain let me not find my duties difficult to perform today.

Hold you head
Homage to the prosperous
The head the worships the prosperous

My head please be with me
My guide be with me
Where ever I go
Please go with me, my head
Always be with me
Never turn away from me

This is a great iba used by babalawos. It can be taken as an early morning prayer.
NB. Wherever you se ---------- it means I have no possible translation for that line at this time so you substitiue with the Yoruba version.

FOR ASE

Osatura ni kini otito ?
Emi ni ki ni otito ?
Orunmila ni otito ni oluwa orun to nto aiye
Ogbon ti eledumare nlo
Ogbon – nla, opolopo ogbon
Osatura ni kini otito ?
Emi ni ki ni otito?
Orunmila ni otito ni iwa eledumare
Otito ni oro ti kole subu
Ifa ni otito
Otito ni oro ti ko le baje,
Agbara – nla, ajulo, ire ailopin,
Adifa fun aiye
A niki won maa se otito
Ki awon omo araye le ma mo otito lati inu wa
Ki o si le ro won lorun lati maase otito.

A o te iyerosun ni osatura, ao pe oro yi si ki afi foko tutu mu.

TRANSLATION

Osatura asked what is truth ?
I asked what is truth ?
Orunmila said truth is the God that is guiding this earth
The wisdom of our creator
Great wisdom, much wisdom,
Osatura asked what is truth ?
I asked what is truth ?
Orumila said truth is the character of our creator,
Truth is the infallible word
Ifa is truth,
Truth is the unchangeable word,
Great power, unsurpassable, unending good,
Divined for earth,
We said they should speak the truth
So that men may know the truth from within,
So that it shall be easier for them to practice truth.

We will use the iyerosun to make osatura mark chant this incantation and take it wit porridge or water in the morning. This could be done every morning.

ISEGUN AWON OTA

VICTORY OVER ONE'S ENEMIES
(In this case enemies will mean those that intend to harm you or have already harmed you)

A o fi iyo te ejiogbe si ilele lenu ona ile, ao gbe omi lowo.
Ofore: iyuridi omo eniyan,
Firifiri oku laja gbo,
Aja ki gb o firi firi oku,
Ojo naa ni je obi orisa,
Ojo naa ni je olorun nipe,
Emi omi ni mo nsoro yio,
Awon ota mi ni iyo yio,
Bi aba ti wi lao ma ta omi si ilele,
Ojo inu babi omi ti oba kolu iyo,
Ojo naa ni aiye iyo baje,
Ojo ti inu ba bi iyo to ba kolu omi,
Ojo naa ni aiye iyo baje,
Ki aiye awon ota ti ngbogun ti mi,
Ki o baje.

TRANSLATION

Use salt to make the mark of ejiogbe at the entrance of your doorway leading outside. Then you hold a glass of water I your hands and chant the incantation below.

Iyuridi the son of man
The dog barks at the shadow of a ghost
The dog barks not at the ghost's shadow
Else on the same day it partakes of the deities kola (I essence it joins its ancestors)
Else it responds to the clarion call of death
I 'water' am the one speaking
My enemies are the salt
(as we are chanting this incantation we pour the water gradually on the salt on the floor)
The day water in anger crosses the path of salt
Is the day the world of salt is destroyed
The day salt out of anger crosses the path of water
Is the day the world of salt is destroyed
May the world of my enemies fighting against me
Be destroyed.

Let the water wash away the odu made with salt on the floor. And let it dry up there, or you could mop it up some few hours later (2 hours later should do, but I wouldn't mop It uo at all, I would leave it to dry)

IMULE AIYE
TO FORM A PACT WITH THE WITCHES
(Actually this incantation makes the witches appear to you in dreams and makes you find yourself among their caucus at night and things are revealed to you about yourself and other issues)

A o lo sita ni dede ago kan oru pelu epo pupa lowo ni ihoho ao ta epo sile, ao te ejiogbe sile, ao wa ta epo leni ori, ao kunle ti ao ma pe ofore si ao ka owo seyin ti apa npe ofo yi. Ti aba pe tan ao wa fenu la epo yi ni ilele.

Oso mo kan 3xs
Aje mo kan 3xs
Emere mo kan 3xs
Yeye tupo tere awo ile alara
Omo pupa tere awo ile ara
Emu ni ekoko fi mule ni ojo kan ana
Ile lo fi enu oun mu
Etun fi oguro mule ni ekeji
Ile lo fa oguro naa mu
Epo ti efi mule ni ojo Kan ana ti ile kole mu
Ni emi lagbaja omo lagbaja fi ba yin mule loni yio
Gbogbo oun ti moba de owo le ko yori si rere
Oun ti moba de eje ko de
Oun ti moba tu eje ko tu
Mo feki efi ara han mi ni alo
Ki efi ara han mi ni abo
Gbogbo oun ti moba de owo le ko ma yori si rere latoni lo

Ao wa fi en upon epo yi la ni ile nibe.

TRANSLATION

You will go outside just outside your house, could be within your compound around midnight 1am will be ok, you must be naked will performing this ritual. You pour some palm oil on the ground and make the mark of ejiogbe on it. Kneel in front of it and keep your hands behind you and chant this incantation, after you finish, then use you tongue to lick the oil on the ground. Then go inside and sleep.

Wizards I knock 3xs
Witches I knock 3xs
Spirits of the nether worlds I knock 3xs
Yeye tupo tere the diviner in the house of alara
The fair slim one the diviner in the house of ara
You first male the pact with palm wine
But the earth swallowed it
Then you used the local gin for the pact
But the earth drank it up
The palm oil that used used then, which the earth was unable to swallow
Is what I **your name** son of **Surname**
Use to make this pact with you today

all that I lay my hands on shall be successful
whatever I bind shall be bound and sealed
whatever I loose you should allow it to be loosened and free
I want you to show yourselves to me
In your goings and comings
From today onwards whatever I lay my hands on should be successful

ADAPADA ASASI
BACK TO SENDER FOR ANY PSYCHIC ATTACK OR BLACK MAGIC

A o fi eru inu aro te ejiogbe sowo ao w ape ofo yi si, ao fi sa ori tabi ki a fe danu

Won pegbo pegbo igbo oje
Won podan podan odan o fonu
Ojo pata pata dori apata opora
Eni toku eru leru nto lo
Ebo ni won ba ran simi,
Ori eleru leru nto
Igede ni, ogun ni, alfa ni, woli ni, ota ile, ota ode,
eni toba bu eru leru nto.

Ao fedanu tabi kafi sari

TRANSLATION

Take ordinary ash from a fire place and make the mark of ejiogbe on it, this could be in your hands or on a sheet of paper. Chant the following incantation on it and use it to rub your head or blow it away. I prefer blowing it away.

They called on the forest, it did not respond
They called upon the savannah, it did not speak
Heavy rain fell on the rock, and dispappeared
He who scatters the ashes is the one ashes follow
Be it a sacrifice that has been sent (to harm me)
He who scaters the ashes is the one ashes follow
Be it incantation, charms, magical seals, A prophet, the psalms etc
He who carries the ashes is the one ashes follow.

APE GIDI

THIS IS FOR CALLING UPON ONE'S LOVED ONE THAT HAS RUN AWAY, OR THAT IS UNYIELDING OR UNWILLING TO COME TO ONE'S PLACE,

OR JUST TO TORMENT THE PERSON IN HIS SLEEP BY PROJECTING ONE'S IMAGES IN HIS / HER DREAMS

A o gbe igbale naro, ao je atare meje lenu ni ihoho ao wa ma pe ofo yi

Seti were ni I ekute i.e
Asun parade niti igi aja
Olongbo dudu gbalaja jimo sile
Loni elo bamiji lagbaja omo lagbaja sile
Ki o male sun, komae wo.

A o wa ti igbale yen subu. Omo binrin naa yio dide ti o ba sun . ko nile sun mo.

TRANSLATION

You will keep a sweeping broom standing, then chew 7 aligator or guinea pepper seeds, in fron of this broom. This must be done naked. Then chant the following incantation and after you finish you push the broom to fall. This should be done in the night. When you know the person is sleeping.

The attentive ear is that of the house rat
That which sleeps and transforms is that of the Aja tree
The back cat that wakes up the sleeping child
Go and wake The **person's name** son of **Surname**
May he not be able to sleep, May he not be able to concentrate
All his thoughts should be of me.

Then you push the broom to fall. The person male or female will wake up at that time will not find sleep again

ASASI
TO HARM SOME ONE THROUGH BLACK MAGIC.

This will bring misfortune on the person. And make life difficult for the person. Be careful when practisiing this type of magic, it has side effects and in most case you might have to do it continuosly everyday for like 7 days consecutively before it has an impact on the person. An after its pactice it might take between 1 – 3 months for its effect to be evident on the person.

After chanting this type of incantation it is imperative that you cleanse your self. And its not advisable to practice it in one's living quarters. A bush or in your temple shrine.

A o wa esu die, ao lo po mo eru, ao teni odi meji, lori esu. Ao w ape ofo yi si.

Odi meji iwo loja nile alara lotu ile alara
Odi meji loja nile ajero lotu ile ajero
Ojo gidgidi lowo wole owarangun aga
Ijo epo wonu omi ojo naa ni ororе nporuru
Ojo eru ba wonu omi ojo naa loro re nporuru
Ateru atomi atepo, ojo awon meteta ba wonu ara won ojo naa loro won nporuru
Esu mo le o jade si lagbaja loni
Ki nfun o ladi kadi o di soro re ni bayi bayi.

A o wa to adi le lori.

TRANSLATION

Take some ash fro the fire place and use it to make the mark of Odi meji on esu, chant the following incantation and pour some adi – palm kernel oil on the esu
Odi meji you struck in alara's house and destroyed his house
Odi meji you struck in ajero's house and destroyed his house
Ojo gidi gidi lowo enters owa orangun aga's house
The day oil meets with water is the day it becomes contaminated
Be it ash, water or oil,
The day the three meets together is the day they all become contaminated
Esu I send you out to **Person's Name** today
I give you palm kernel oil so that you interfere in his life today

AJATUKA
THIS MEANS TO CAUSE SEPERATION B ETWEEN TWO PARTIES. THIS COULD BE HUSBAND AND WIFE, A BOSS AND HIS WORKER OR EVEN TEO FRIENDS OR LOVERS.

This type of incantation is usually very powerful and may have side effects. It is advised that one cleanses himself after completing the ritual. Also regular usage of this formula will enhance its effectiveness.

Eru inu aro ao fi te ejiogbe sorita, ao mu eyin kan dani ao w ape ofo yi, ti aba pe tan ao fo eyin naa sori odu yi.

Ajidaro loruko tanpe ifa
Olu banije loruko tanpe esu odara
Ojo yakaye loruko tanpe eyin iya mi aje osoronga
Moni ki lagbaja ati lagbaja tuka, won o tuka
Moni ki won o fiti fase, won o fi tifa se
Moni ki won o fi tie yin iyami se, won o fi se
Nitoripe ojo tie yin baba le nituka

Ao wa fo eyin naa mo ifa yen. Ao lo lai weyin.

TRANSLATION

Use ash from a from a fir place to make the mark of ejiogbe on a cross roads, a bushy untarred road will be preferable. When going hold in you hand an egg with you, chant the following incantation below and break the egg on this odu at the junction.

Ajidaro is the name we call ifa
Olu banije is the name we call esu odara
Ojo yak aye is the name we call our mother witches
I say may **Name of 1st party** and **Name of 2nd party** separate
I said they should have regard for ifa, they did not
I said they should have regard for our mother witches, they did not
Because the day an egg lands on the ground is the day it scatters.

Then we smash this egg on the ground and go away without looking back.

ASASI
TO HARM OR PLACE A CURSE ON SOMEONE

Eeru ao fi te otura meji sori esu, ao die yin ibile mu ao w ape ofo yi si

Ajidaiye ru loruko tanpe esu odara
Oso kele kele ija wo loruko tanpe eyin iyami aje
Ojo ti eyin adie bafi ori so esu ni iware baje
Igbesi aiye lagbaja omo lagbaja ti baje lati oni lo

Ao daniyan si, ao so lori esu

TRANSLATION

Take ash and use it to make the odu of otura meji on an eshu, then you hold an egg from a local breed hen in your hand, then chant the following incantation.

Ajidaiyeru is the name we call eshu odara
Oso kele kele ija wo is the name we call our mother witches
The day an egg collides with eshu is the day it is destroyed
May the life of **Person's Name** son of **Person's surname** be destroyed from today onwards.

We make our intention, and smash it on the eshu.

TI ABA NLO FUN EJO (COURT CASE)
USE THIS PREPARATION ON THE DAY YOU HAVE A COURT CASE TO ATTEND

Ao fi iyerosun tefa oturakonran (otura – okanran) ao pe ofore si ao wa fi epo la ki ato ma losi ile ejo naa

Otura konran ilu tutu meme
Won sagede fun alafura
Won ni eranko igbo ki bekun rojo
Eye oko kii ba asa rojo
Awon omo araye ko ma bami rojo iwa mi
Ki won ma bami rojo ise mi
Won ki tori gbigbo pa aja
Won kii tori ki kan pa agbo
Awon omo araye ko maa bami rojo

TRANSLATION

Use iyerosun to make the mark of Oturakonran (Otura – Okonran), chant the following incantation on it and mix this iyerosun with the odu in palm oil, then lick It before going to court on that day.

Otura konran the earth is cool
Was chanted for alafura
They said an animal in the bush does not argue with the leopard
The birds of the farm do not argue with the hawk
May people not discuss my character
They should not discuss my job
We do not kill the dog for barking
We do not kill the ram to ramming (with its head)
May people not discuss me.

TI A FI NGBE ALARA DIDE

THIS IS USED ESPECIALLY TO BRING BACK A VERY SICK PERSON TO A HEALTHY STATE OR BRING HIM FROM A STATE OF UNCONCIOUSNESS TO CONCIOUSNESS.
ITS VERY EFFECTIVE. ALSO IF AN OBJECT HAS BEEN INSERTED INTO A PERSON SPIRITUAL (CAUSING EXTREME PAIN FOR THAT PERSON) THIS RITUAL CAN BE USED TO REMOVE IT.

A o la abo adie laiya sinu agbada ao da epo pupa si ao fi iyerosun tefa ejiogbe si ao w ape ofo yi ti aba pe tan ao wag be lo si orita meta lale. Lase olohun alare naa yio dide lojo keji.

Ogerin ogefon yundi
Aje lo mu kan pamo sara eni
Ida ni ogun fi npani
Ofa niti sanponna
Ose niti sango
Ewa mu ohun ti efi bo sara lagbaja
Ki ara le tu ki ile tomo

A o wag be ase naa lo sorita lale.

TRANSLATION

We will slice the chest and abdomen of a female rooster and place it in a wide pot (clay pot – preferable) wide enough for carrying a sacrifice. Then put some palm oil on it. Put some iyerosun on it and make the mark odu of ejiogbe on the iyerosun, chant the following incantation and take this pot to a T or Y junction at night. By God's Grace this sick person will wake into conciousness on the next day or will start to recover gradually.

Ogerin Ogefon Yundi
Is it witches that kept something on this person's body
Ogun kills with a cutlass
The Arrow is that of Sanponna
The Ose (Axe) is that of Sango
I call on you to come and take that which you hid in **Sick Person's Name** body
So that he shall get well, before sunrise.

Then take it to the T or Y junction.

ASASI

TO HEX SOMEONE, MAKE HIM LOOSE HIS JOB, MAKE HIS COMMIT ERRORS OR MISTAKES. DEPENDING ON THE WISH YOU STATE WHILE CHANTING THE INCANTATION.

A o bu iyo si orita meta ao fi igi tefa ejiogbe si ao pe ofore si

Ikudojuru loruko tanpe ejiogbe ifa,
Atete kofa onija lanpe esu odara
Agbaja onija kanri loruko tanpe eyin iyami osoronga
Lojo ti iyo ba fi oju kan omi ni iwa re nbaje
Ki iwa ati ise lagbaja baja lowo lagbaja lati oni yi lo.

Ao da omi slaago mejila oru.

TRANSLATION

Take some salt to the Crossroads at night, and use a stick the make the Odu of Ejiogbe on it, chant the following incantation.

Ikudojuru is the name we call ejiogbe ifa
The one that quickly learns the odu for harming is what we call eshu odara
He who fights someone elses fight is the name we call our mother witches
The day salt sees water is the it is destroyed
May the character and job of **Person's Name** be destroyed in the eyes of **Person's Boss/Wife/Whoever** from today onwards?

Then you pour water on this salt Should be done around 12 midnight. (repeat is like 3 days consecutively to see its effect)

ISORA
THIS ACTUALLY MEANS PROTECTION, FROM BOTH SEEN AND UNSEEN FORCES.
THEY ARE VERY POWERFUL AND EFFECTIVE.

Ipepe irin ti koronfo eyin adie ibile, o teni fa obara ika ao pe ofore si ai ma fi fokomu

Omolaro 3xs,
Ika omisi 3xs,
Ayanu hehe wole,
Olupona ajaka,
Aji foru wolu,
Omolaro loruko tanpe iwo ebo,
Ika omisi loruko tanpe iwo ogundudu inu ado,
Olupona ajaka loruko tanpe sonponna,
Ayanu hehe wole loruko tanpe iwo ase ati epe,
Ajiforu wolu loruko tanpe iwo aje
Nje iwo ebo ti won ba ran e simi iwo o gbodo je
Ti won ba ran iwo aje simi iwo o gbodo je
Obara ika wa lore ka ibi kuro lara mi obara ika

TRANSLATION

Get some piees of iron fillings, and the shell of an egg as plenty as possible, grind it all into powder and make the odu of obara ika on it, chant the following incantation and be using it gradually like 3xs a week with water. It would protect you from misfortunes, psychic attacks, black magic, it can even heal the sick too. Very powerful.

Omolaro 3xs
Ikaomisi 3xs
Ayanu hehe wole
Olupona ajaka
Ajiforu (He who enter the town at night)
Omolaro is the name we call the ebo (sacrifice)
Ika omisi is the name we call the black charm in a gourd
Olupona ajaka is the name we call sonponna
Ayanu hehe wole is he name we call Ase and Epe
Ajiforu wolu is the name we call the witches
O! Ebo (sacrifice) if you are sent against me, you must not respond to their call
If witches are sent against me, you must not respond
Obara ika come and remove evil around me, obara ika.

Take some of the preparation with water, do this often. If you repeat the incantation once, you do not need to repeat it again, all the time.

ISORA

THIS FORMULA IS VERY POWERFUL, SUCH THAT VEEN IF YOU HAVE BEEN THREATENED TO BE KILLED THE NEXT DAY IF YOU DO THIS INCANTATION YOU WILL BE SAVED. IT'S A VERY POWERFUL PROTECTION FORMULA. THIS IS A GREAT HERITAGE. KEEP IT WELL.

A o fi iyerosun tefa ika meji ao bu omi sinu tombila ao pe ofo re si ao wa da sinu tombila yi ao gbe mu

Arapanika 3xs
Ikoko ni kase 3xs
Ikani kaja 3xs
Obiri biri ta won ji won ji awo osan 3xs
Eriwo ji wo awo oru 3xs
Adanran ma dan olona ofun aasan 3xs
Ojiyan ogede niku omo olofin 3xs
Opera lorugba epe waiye 3xs
Awon mejejo yi lombe lotu ife
Ise olomo pipaje ni won nse
Orunmila gbera oni ohun nlo si otu ife
Won ni ko malo,
Oni tori kini
Won ni tori awon awo mejejo to mbe lotu ife
To je pe ise omo olomo pipa je ni won nse
Orunmila rubo
Ebo fin ebo da
Orunmila gbera ode otu ife
Oni eyin ife oda o eo ji re bi
Oni arapani ka nko
Won ni ibi oka si apa re ti kan oti ku
Oni ikoko ni kase nko
Won ni ibi ti oka si ese re ti kan otiku
Oni obiribiri ta wonji wonji awo osan nko
Won ni otiba awo osan lo otiku
Oni eriwo jiwo awo oru nko
Won ni otiba awo oru lo oti ku
Oni adarandan madan olofun aasan nko
Won ni otipe aasan re ona ofun re ti be oti ku
Oni ojiyan ogede ni kun omo olofin nko
Won ni oti pe ogede re ikun re ti be otiku
Oni opera to rugba epe waiye nko
Won ni oti se epe re oba epe re to bolu lese otiku
Orunmila ni bi o ba se ni temi lagbaja omo lagbaja ni
Ibi tutu laba rinrin
Ibi tutu laba odundun
Ibi tutu laba tete
Ile igbin ki gbona mo igbin lara
Ki okunrin obinrin ti emi lgbaja ba pade loni tutu ni
Ki ara emi lagbaja omo lagbaja ma gbona

Ki epe ma ran mi, isasi, igede, apeta, gbogbo ohun ti okunri ati obinrin ba se simi loni yi ero ni koje fun mi,
Gbogbo ohun buburu to ba awo mejejo ni out ife ni ki oloba oluware
Ibaje okunrin, ibaje obinrin, ni ki ohun to bar o koje ti oluware.

TRANSLATION

Take iyerosun and make the odu of ika meji on it, then chant the following incantation and pour this iyerosun into a glass of water and drink it.

Arapani ka 3xs
Ikoko ni kase 3xs
Ikani kaja 3xs
Obiri biri ta won ji won ji priest of the noon 3xs
Eriwo ji wo priest of the night 3xs
Adanran ma dan the one with a throat full of curses 3xs
Ojiyan the one with incantations inside his stomach the child of olofin 3xs
Opere that carried the calasb of curses to this earth 3xs
All eight awos (priest) were at Ife
They were killing people's children
One day orunmila got up and said he was going to ife
They advised him not to go
He asked why
They said because of these eight awos that were at ife
Who's job were to kill people's children
Orunmila made a sacrifice
The sacrifice was successful
Orunmila then left for ife and arrived
Then he said people of ife I greet you
He asked for arapanika
They said where he folded himself, his arm got broken, he is dead
He asked for ikoko ni kase
They said where he folded himself, his leg got broken, he is dead
He asked for obiri biri ta wonji wonji priest of the noon
They said he has gone with the noon, he is dead
He asked for eriwo ji wo priest of the night
They said he has gone with the night, he is dead
He asked for adaran ma da the one with a throat full of curses
They said he has spoken a curse has throat has been severed, he is dead
He asked for ojiyan the one with incantations inside his stomach
They said he has called his incantation, his stomach has ruptured, he is dead
He asked for opere that brought the calabash of curses to this earth
They said the has made a curse and it fell on his leg, he is dead
Orunmilas said if it is for me **Your name** son of **Surname**
It is in cool places that we find the rinrin leaf
It is in cool places that we find the odundun leaf

It is in cool places that we find the tete leaf
The house of the a snail does not heat up the snail
May the people that I come across be cool with me today
May I N**ame** son of **Surname** not get heated up today
May, incantations, curses, charms, black magic not have any effect against, whatever is sent to me should have a cooling effect on me,
All the evil that came upon the eight awos should be the lot of whoever wants to harm me

EYONU

This is for goodluck and to make sure that people like and respect you. Its very effective.

Epo eyin ibile, ao lo ao te ni ejiogbe ao pe ofo yi si ao wa fi omi lo

Ajimurin nina omo ogun
Ajigbe ida korun omo ode otinringba
Amobi tasa
Amobi kahun
Atojo korun
Ate agbe ro ko rena
Oni wowo ado
Arumo logun dawu
Baba kanna, iya kanna lobi awon mejejo
Iya kanna to bi eyin mejejo nijoti enti ikole orun bowa si ikole aiye
Ori odan ni ero si
Eyin leso wipe gbogbo eniti oba ti mo oruko eyin mejejo eni ekoni baja mo
Eni ekoni di lowo mo
Eni eko ni di ni ona mo
Emi lagbaja omo lagbaja moti mo oruko eyin mejejo (a o tun wape awon oruko mejejo yi)
E mase bami ja o
Ema se dimi lowo mo
Ema se di mi ni ona mo
Adele 3xs
Apelele 3xs
Adagbengbeleku 3xs
Adele loruko tanpe ifa 3xs
Apelele loruko tanpe esu odara 3xs
Adagbegbeleku loruko eyin iyami aje 3xs
Gbogbo eniti oba niki emi lagbaja omo lagbaja kin mole
Dalele, pelele, dagbengbeleku mo
Ohun buruku ni ki o maa baa
Eyin iya mi efi enu yin rere tune mi lagbaja omo lagbaja se.

TRANSLATION

Get the shell of an egg, local breed preferable, girnd it and make the odu of ejiogbe on it, chant the following incantation and take this powder with water.

The one who wakes to pick iron from fire, the child of ogun
The one who wakes to hang a cutlass on his shoulders
Th one as clean as a clay pot
The one as clean as kahun (potash)
The one that hangs Atojo round his neck
Ate agbe ro ko rena
Oni wowo ado

Arumo logun dawu
It was the same father and mother that gave birth to all eight of them
The same mother that bourne them when they left heaven for earth
You all landed on the savannah
You were the ones that said whosoever knows all eight names you shall not fight him
You said you shall not tie his hands
You shall not block his path
I Your **Name son** of **Surname** have known all your eight names (then mention all eight names again)
Please don' fight me
Please don't tie my hands
Please do not block my path
Adele 3xs
Apelele 3xs
Adagbengbeleku 3xs
Adele is the name we call ifa
Apelele is the name we call esu odara
Adagbengbeleku is the name we call our mother witches
Whoso ever say I **Your Name** son of **Surname** should not
Live long, prosper, progress
Evil should befall such person
Our mothers of the earth use your great voice to make me successful and prosperous in life.

AMEN

I hope this will be put to good use and be beneficial to people out there. It is not the quantity of formulas in the book that matters but the quality.

Regular repetition of these formulas will improve their efficacy.

All ASASI fincantations require cleansing after practice. The incantation on Long Life too requires cleansing. However note that its not a mu)st. To be sincere I do not usually to cleasnsing like that but after a culmination of a series of ASASI (s). the negative effects increases, then I know that its imperative to cleanse myself.

Follow your heart.