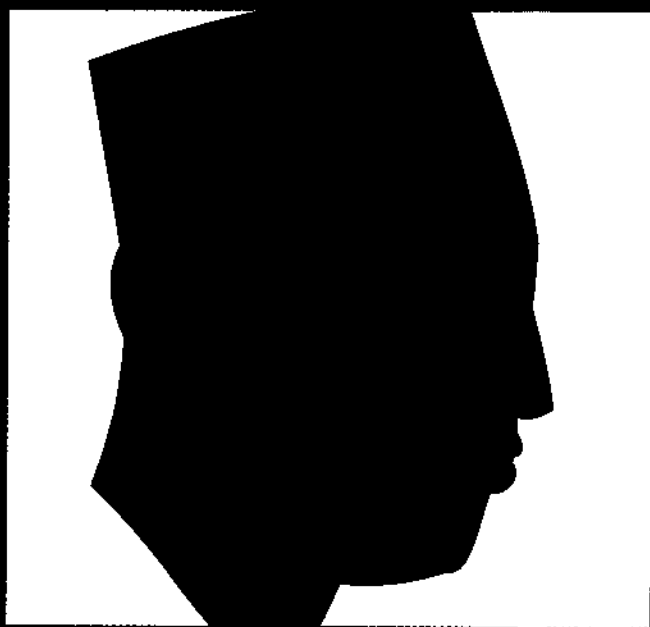


# Orí



THE SUPREME DIVINITY

LANRE OLA-IFA OKEMUYIWA

**ORI**

**The Supreme Divinity**

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## **The Supreme Divinity**

*By*

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## DEDICATION

To the memory of my loving father  
**Chief Okemuyiwa Akinyomilo**  
*(The first Apesin Awo of Egbaland)*

## **Forward**

**This world is full of opportunities. How prepared are we or how do we prepare to make the best use of these opportunities whenever they come our way(s), especially when (opportunities) come at the cross roads of our lives?**

**Many people fail to recognize opportunities even when thrown at their “door steps”, only few have been able to recognize it and very few actually embrace it. Insignificant number of people have been able to recognize, embrace, make good use of and eventually take full advantage of it.**

**Quite a number of those that are unsuccessful in life, have good destinies but their inability to convert potential energy to actual energy may make it impossible to realize their good destiny.**

**This work highlights in a very simple manner process involved in chosen a destiny, how to actualize it while on earth and procedures to facilitate the realization of one's good destiny and to ward off certain bad aspects of one's destiny.**

**This book teaches you how to propitiate your Ori where there is no expert or professional Babalawo. Sometimes, it may not be that easy to see an expert or a proficient Babalawo that could help to propitiate one's Ori. With this book, you can do it yourself.**

**The book goes a step further by giving us varieties of items that can be offered to one's Ori with relevant Ifa stanzas.**

**The book would therefore be of immense benefit to neophytes and adepts as well.**

**This book is highly recommended to every individual as I am convinced that the book would continue to be a valuable assets to the entire Orisa world.**

**Chief S. Solagbade Popoola**

## Preface

Most of us perceive Ori (The Head), specifically the human head, as the part of our body that houses the brain, the eyes, the ears, the nose, and the mouth. We know that it sits on top of the neck, which acts as its rotating dais and we also know that we cannot exist without it. We also would agree that it is the main source of perceiving the world around us. It is through the primary functions of the head that we receive sight, sound, smell, taste, and touch. But is this all that the head truly signifies? According to Ifa, Ori is far more complex than that. The deeper meaning of Ori transcends all such one-dimensional interpretations.

As a Babalawo, it is my pleasure to impart some *light* to all those who are pursuing the *knowledge of self* in order to know and fulfil their purpose and destiny in life. As such, I have elected to render a concise, mainly prescriptive, and practical approach to this most important subject for the benefit of readers from all walks of life.

In all our learning, the most important body of knowledge anyone can obtain, is the *knowledge of self*. Furthermore, the most important aspect of this body of knowledge is the knowledge of Ori (the Head). Ori is not only essential in the system of communications between us and the physical world around us, it is also a prerequisite of communication between us and the non-physical world around us and beyond. Ori is the command center from which all the issues of life flow. The physical world we inhabit and the spiritual world that lie hidden to many people are actually linked and controlled by the powers of Ori specifically- *Ori- eniyan* (the human head). This is to say that the entire cosmos is subject to the influence exerted upon it by human beings, through the brain waves we continuously emit into space.

***Translation:***

Ori, please bless me

Divine being do not let me labour in vain

Ifa was consulted for four hundred and one Irunmole\*

When they were to descend from heaven into the world

Ori was first in establishing Orunmila at Oke-Igeti (mount Igeti)

Ori, bless me abundantly

Do not let me labour in vain

Ori, bless me abundantly

Ori threw and settled Osun at Ijumu

Ori, bless me abundantly

Do not let me labour in vain

Ori bless me abundantly

Ori threw and settle Obatala at Ifon

Ori, bless me abundantly

Do not let me labour in vain

Ori bless me abundantly

Ori threw and settled the witches at Ota

Ori bless me abundantly

Do not let me labour in vain

Ori bless me abundantly

Ori threw and settled Sango at Koso

Ori bless me abundantly

Do not let me labour in vain

Ori bless me abundantly

Ori threw and settled Oya at Ile Ira

In this book, you will learn some important things about the opening and closing of doors of opportunities. The fact that most people are unaware of certain spiritual truths, causes them to engage in activities that literally open and/or close doors of opportunities both for good and for bad. Perhaps, more often than we are willing to admit, we don't understand how and/or why we open and/or close certain doors of events which exemplify the so called random events in our lives. So in order for you to stop falling victim to the influences of other distinctive energies, I have rendered in this book a practical methodology for you to gain and maintain control over the events of your life. After you might have assimilated and put into practice, the contents of this book, you will be able to significantly reduce failures and disappointments in your life and thus manifest your God-given destiny.

## Introduction

According to the teachings of Orunmila, Ori is the highest and most efficacious conduit in the communication system established by God Almighty between Himself and His creation. Ori is the single most important mediator capable of effectively facilitating every communication between the world of potentiality and the world of actuality.

In the beginning of life on earth, Ifa (the wisdom of Olodumare) was given to our ancestors by Orunmila (the witness of creation). Since then our ancestors have preserved the holy teachings of Ifa in its original form until this day. According to Ifa, Ori is the individual's creator. We say Ori is the individual's creator in the sense that nothing can cross over from the realm of potentiality to the realm of actuality without the express authority of Ori. In fact, Ori is the one that determines the when, the how, and the purpose, for which everything moves from the potential realm to the actual realm of an individual. Nothing is made manifest in the physical universe without the sanction of Ori. As such, Ori is responsible for the destiny that each person is to serve out in his or her lifetime.

Ori then, is the essence of luck; and luck is the most important element responsible for human success or failure. A word on luck; we do not speak of luck as if to imply randomness, or coincidences. Luck, as used in this book is a condition in which opportunity meets with preparedness at the cross roads of life. For example, a person, through his or her desire to receive, attracts particular opportunities (specific potential energy) through thought, speech, and/or action. At the very moment when the invoked opportunity or potential energy descends and makes itself available for use, the person(s) who desired such opportunity, recognized it, embraced it, and actualised it—making the conversion, from potential energy to actual energy possible. These are called lucky people. On the other hand, those who are not able to take advantage of the

opportunity and preparedness and are said to be unlucky.

Since Ori is the only deity who can sanction the movement and conversion of energy, it also determines the purpose of all such energy conversions, Ori is, naturally, the supreme image and the ultimate embodiment of the powers of Olodumare. In this capacity, Ori is the individual's governing and personal creator who facilitates every communication between eniyan, the entire cosmos, and Olodumare. Ori is the one who mediates on behalf of the individual, day and night without end. It is the work of Ori that determines the form of expression of everything in creation. In Eji Ogbé, Ifa says:

Orí kóo dá mi re  
Òrisà má jèé n sòwò àsenu  
Adífá fun òkànkàn lénirúnwo Irúnmolè  
Nígbà tí won n tòrun bò wá síle ayé  
Orí ló kókó dá Orúnmila sí Okè-Ìgèti  
Orí kóo dá mi re  
Òrisà má jèé n sòwò àsenù  
Orí kóo dá mi re  
Orí ló dá Òsun sóde Ijùmú  
Orí kóo dá mi re  
Òrisà má jèé n sòwò àsenù  
Orí kóo dá mi re  
Orí ló dá Obàtálá sóde Ifón  
Orí kóo dá mi re  
Òrisà má jèé n sòwò àsenù  
Orí kóo dá mi re  
Orí ló dá àwon Iyà mi-àje sóde Òtá

Orí kóo dá mi re  
 Òrìsà má jèé n sòwò àsenù  
 Orí kóo dá mi re  
 Orí ló dá Sàngó sóde Kòso  
 Orí kóo dá mi re  
 Òrìsà má jèé n sòwò àsenù  
 Orí kóo dá mi re  
 Orí ló dá Oya sí ilé Irá  
 Orí kóo dá mi re  
 Òrìsà má jèé n sòwò àsenù  
 Orí kóo dá mi re  
 Orí ló dá Ògún sí Ìrè  
 Orí kóo dá mi re  
 Òrìsà má jèé n sòwò àsenù  
 Orí kóo dá mi re  
 Orí ló dá Èsù sí Kétu  
 Orí kóo dá mi re  
 Òrìsà má jèé n sòwò àsenù  
 Orí kóo dá mi re  
 Orí ló dá Òrìsà-Okò sí Ìràwò-Àgbà  
 Orí kóo dá mi re  
 Òrìsà má jèé n sòwò àsenù  
 Orí kóo dá mi re  
 Orí ló dá Eégún sí ilé Òjè  
 Orí kóo dá mi re  
 Òrìsà má jèé n sòwò àsenù  
 Orí kóo dá mi re

**Translation:**

Ori, please bless me  
Divine being do not let me labour in vain  
Ifa was consulted for four hundred and one Irunmole\*  
When they were to descend from heaven into the world  
Ori was first in establishing Orunmila at Oke-Igeti (mount  
Igeti)  
Ori, bless me abundantly  
Do not let me labour in vain  
Ori, bless me abundantly  
Ori threw and settled Osun at Ijumu  
Ori, bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settle Obatala at Ifon  
Ori, bless me abundantly  
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Ori threw and settled the witches at Ota  
Ori bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settled Sango at Koso  
Ori bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settled Oya at Ile Ira

Ori threw and settled Ogun at Ire  
Ori bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settled Esu at Ketu  
Ori bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settled Orisa Oko at Irawo Agba  
Ori bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settled Eegun at Oje  
Ori bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly

So this was how Ori threw and in a simultaneous action settled/established all living beings in the universe.

In to begin to have an understanding of some of the hidden truths about our existence as expressed in the above Ifa stanza, let us seek further insight into the parable associated with the stanza recited above. In the beginning of emendations, Olodumare saw that some people were not serving their chosen destiny.

The reason for these mis-carriages were as diverse and as

numerous as the incidences themselves. However, in His resolve, He summoned all Irunmole (the extra-terrestrial beings) to descend and carry out specific functions in the restoration of order into the affairs of human beings in the world.

When it was time for them to descend, Ogun (the Irunmole in charge of metals and metallurgy) said he must lead the way for all the other beings since he is responsible for charting the mystical path to the earth. Orunmila said he must lead the way since he was the one who witnessed creation and consequently possessed the sole privilege of knowing "time" (past, present, and future) and all the events in it. Obatala also said he must lead the way since he was the spiritual head and also the great artist responsible for moulding the head and also designing the form of the physical earth. All the Irunmole one after the other, staked their claims to their right to lead the mission of emendations in the world. Finally, Ori rose and said, "I am the one who formed all the human beings in the world and I am the one responsible for each and everyone's destiny. Therefore, I reserve the right to lead all of you in this mission to repair the lot of human-beings".

Seeing that there was strife among those charged with the responsibility of emendations, Olodumare called a heavenly council to establish who would lead and direct the mission of emendations. Now to lead this most important mission also

means to rule over and to direct the actions of all other beings. When they all arrived in the presence of Olodumare, a *wrestling (high spiritual)* contest was organised. The winner of the contest will then have the full authority to lead, to rule, and to direct the mission of emendations in creation. *It was the contest for supremacy.*

Orunmila was the first to wrestle with Ori. The dynamics and the ensuing result of the wrestling contest can be better understood from probing certain Yoruba words used in the stanza recited above. The Yoruba word " *dá* " has several meanings. First, it means, "to create" "to cast" or "to throw", to contribute, to settle, to establish, etc.

Another phrase worth examining is "sode", which is a combination of two words. The first is "sí" which can be translated as "to", at or into. The second part is "ode" which means "outside". So, "sode" can be rendered as "to outside". This suggests that there is movement from one point to the other. The dynamics of the words as used in the above stanza implies that the point of origin is "the inside" while the destination is "the outside". Therefore, a clearer meaning of the phrase "da sode..." is that, Ori threw His contenders (the Irunmole) from one place to another.

Three points are note worthy here:

- (1) Ori defeated the rest of the Irunmole and forever established His authority as supreme commander

over all of creations.

- (2) In the same act of establishing His supreme authority, Ori gave the Irunmole the power to manifest into the physical universe, that is, the authority to descend into the realm of actuality.
- (3) Ori established Himself as both Creator and Dispenser of Destiny. As He threw His contenders out of the realm of potentiality (Heaven) into the realm of actuality (the physical universe), He utilizes the authority ascribed only to the Creator and the Determiner of Fate. In this capacity, Ori epitomizes the essential qualities of Olodumare. Hence, Ori is also called "Eleda" which means "Creator" (more specifically-Personal Creator).

By meditating on the actions of Ori, we gain insight into the creative work of Olodumare and the process of emanations. Since Ori is the only one that can exercise the express autonomy of creation and dispensation, He (Ori) is the observable hand of the Almighty God (Olodumare). *Ori an extension of the Almighty God functioning in creation.*

As Ori overcame each one of the Irunmole in a simultaneously creative act, an emanation went out from Ori and descended with each created being. However, the fullness of Ori remained in heaven (the realm of potentiality). In this manner, Ori manifested with each created thing as that thing's observable physical head. This physical head is the mere physical representation of the spiritual *reality* in heaven.

The physical head leads the way of every created thing in the physical universe. As you should have observed, all creatures of the air, sea, and land, move with the head first. In observing the birth process of creatures on earth, we also see that the new born arrive into our world with the head first - the head leading the way. The exceptions to this phenomenon are anomalies.

There are some exceptions when, for instance, babies come out of their mother's womb with the legs or arms first. According to Ifa, *edo-the Liver* is a divine messenger responsible for piloting the *delivery* of child bearing. When the arriving child (a complete being from the realm of potentiality descending to serve out a particular destiny) has failed to disburse the full *fares* due to the Liver before departing from heaven, the liver may decide to pilot the delivery of the child in a way that reveals the deeper character of the arriving being. According to Ifa, the failure of a being to properly reward the liver for its role in the process of descending is a departure from the norm. It is a violation of the divine order. It is then the liver's duty to manifest this otherwise hidden truth during the delivery of the violator—the arriving child. So, the victory obtained by Ori in heaven during the wrestling contest with all other beings can be physically observed in the physical universe. Ori leads the way in all things. More to come on the role and the deeper meaning of the liver and the other body parts in a future volume.

Furthermore, once the human being transitions from the crawling position (the horizontal and limited mode of movement and communication) to the erect form, making it possible to stand and walk, we can see that its head is pointing up towards the heavens, signifying that the primary communications structure of the human being is vertical-heaven bound. Ori can then be compared to the head of a rocket that leads us into other and higher dimensions.

The head of all other animals also lead them in their movements; but not quite like that of human beings. Animals of the sea, land, and air move head-first in the horizontal mode. Human-beings (uniquely) move with the head always vertically aligned with heaven and earth.

With this understanding, we know that whatever an individual's Ori has not sanctioned will not come to past. All authority and all power of manifestation belong to Ori. It is from Ori that all decisions are made, and all actions are initiated. To embrace this truth is to recognize the powers of Ori as the metaphysical structure that represents Olodumare in each individual. *Therefore, Ori is indeed the image and personification of OLODUMARE in creation.*

## Chapter One

### CHOOSING OUR DESTINY

According to Ifa, Emi (the breath of life) comes from Olodumare. Emi, which emanated from Olodumare, then goes to the abode of Ajalamopin in order to choose its Ori. This emanated divine breath is effectively the spirit, the essence, the energy, the soul and the moral fibre of a person. Emi must choose its Ori in order to determine its unique mode of expression before descending into the universe. Each Ori is imbued with a distinct aspect of Olodumare. As a result, each Ori carries within itself a unique divine signature, making no two Ori exactly alike. It is also for this reason that no two human beings have identical experiences from the beginning to the end of their lives. Our experiences may be similar but never identical. So it is this unique destiny that we have descended into the world to serve out.

This most sacred task of moulding Ori belongs to Obatala whose one of his many lieutenants includes Ajalamopin. The attribute Ajalamopin means "Ajala" "moulds" "Ipin". *Ajala* is a supernatural persona carrying out the divine function of shaping each Ori with a distinct purpose. *Ipin* is an ancient Yoruba word, which means the "entire path": That is, from the beginning to the end of a path. So in essence, Ajalamopin means, *"Ajala moulds the beginning and the end of the path"*.

In Ifa, we are taught that Ajalamopin witnesses and records every event in which Emi chooses an Ori before its descent. As such, Ajalamopin is also invoked by other appellations, which include "Alu dun n dun Orun" - "*The Drummer of Heaven*" and "Onibode Orun" "*The Gate Keeper of Heaven*". As

*Aludundun Orun*, he is the custodian of all the data contained in an individual's Ori (destiny). In this capacity, he is responsible for releasing relevant information to Alukoso Aye (Orunmila) during Ifa consultations. As "Onibode Orun", he is the guardian of every strand of intelligence that is available for use in the known universe. The gate in reference here is the wall of information that separates the realm of potentiality—the spiritual world, from the realm of actuality—the physical world. This gate is a wall of divine knowledge. Orunmila, being responsible for *effecting the conversion* of potential energy into the various forms of actual energies, enjoys the appellation of Alukoso Aye—which can be translated as: "The Front-Runner of The Physical Universe". This attribute implies that through the agency of Ifa, Orunmila converts potential energy into the various forms of actual energies,. More on the subject of energy transfer in an upcoming volume.

According to Ifa, Emi has three main categories of Ori to choose from. They are Oriseku, Ori Ilemere, and Ori Afuwape. Oriseku means "the one that dies young". Those who choose Oriseku, die either in the womb, during birth, or in infancy. Ori Ilemere (the one that dies at his /her primes). The reason (s) these types of Ori exists is another subject matter to be discussed in detail in another book/work. Afuwape (the one that will live long). Afuwape is actually a combination of 3 of-words.

The first, "afu" is illusive but has its root in the phrase "a fi" which carries the meaning "we use" or "to use" or "with". The second, "wa" is from the root word "iwa" which means "character". The third, "pe" means "a long period of time"-implying "longevity. So the life of those who choose Ori Afuwape, is characterized by, various combinations of, longevity, prosperity, and/or child bearing. Of course, longevity being the pillar and corner stone upon which prosperity and/or child bearing must be built. Quite naturally, Ori Afuwape is the

most desirable because of its intrinsic potential for personal fulfilment and for achieving greatness.

So, Ifa tells us that each individual on earth has already chosen one of these Ori before descending to earth. Upon reaching the earth, some human beings often seek to redress certain aspects of their destiny. The idea is to balance the negative and hindering energies within us with the positive and empowering aspects of ourselves. So in order to know when such changes are possible, and what must be done to effect these changes, the Yoruba people seek the advice of a Babalawo, who in turn consults Ifa (the wisdom of God personified in Orunmila).

Orunmila (Alukoso Aye) in turn consults Al-du n- dun Orun who subsequently reveals the relevant information contained within the individual's Ori (destiny). Naturally, the probability of the desired change must exist within the individual's destiny. So, in essence, when we consult Ifa, we are consulting our Ori in order to see if what we are seeking is possible, when it is possible, and what must be done to actualise such potential. Now, if Ori does not sanction the change, it simply will not materialize.

In the process of choosing our Ori (destiny), we made our choice based on the variables relative to the purpose for which we are descending into the world. A stanza "Ogbe Yonu": supports this assertion thus:

Isé méta lomorí odó nse

Wón á forí rè gun 'yán,

Wón á fidí rè gun èlú

Wón á fi agbedemèjì rè tilèkun dain- dain- dain

Adí fá fún Orisékú omo Ògún.

Adí fá fún Ilémèrè omo Ija

Adí fá fún Afúwàpé tí nsomo bíbí Àgbonmirègún  
 Wón n relé Àjàlámòpin lo rée yan orí tí won  
 Wón ní kí wón sá káale ebo ní síse  
 Afúwàpé nikan ló nbe léyìn tó nsebo  
 Njé n o mò ibi olóri gbé yanrí oo, nbá lèyan tèmi  
 Mi ò mo lbi Afúwàpé gbé yanrí oo, nbá lèyan tèmi  
 Ibi kan naa-àn lati gbé yanrí oo, kádàrá kò papò ni  
 Ibi kan na-àn lati gbé yanrí oo, èdà òo pa pò ni.

**Translation:**

A pestle performs three functions  
 Its head is used to pound yam,  
 Its bottom is used to pound medicine (indigo)  
 Its body-length (between its head and its bottom) is  
 used to barricade the door firmly  
 This is the declaration of the sages to Orísékú the child  
 of Ògún  
 Same was declared to Ilémèrè the child of Ija  
 And was also declared to Afúwàpé who is the child of  
 Àgbonmirègún  
 When they were going to the home of Àjàlámòpin to  
 choose their destinies.  
 They were advised to perform sacrifice/rituals.  
 Afúwàpé alone complied  
 As a matter of fact, if I had known where the successful  
 person chose his head from, I would have gone there  
 for mine

If I had known where Afúwàpé got his head from, I  
 would have gone for mine  
 We all chose our destinies from the same place  
 But our individual paths are simply different from one  
 another's  
 We all chose our head from the same place  
 But our individual destinies are different

The above Ifá verse has several layers of understanding that transcend the focus of this discussion. So, I will briefly elaborate only on the areas where it touches the subject at hand. Here, Orunmila spoke of three individuals - Oriseku (the one that has been destined to die on reaching the world), Ori-Ilemere (the one that has chosen a short life) and Afuwape (the one that chose to be well successful).

a The three individuals were going to choose their destinies prior to coming into the world. Necessary sacrifice/rituals were prescribed, to each of them, so that they can be fortunate. Only Afuwape heeded Ifá's advice and tarried to perform the sacrifice. Consequently, upon reaching Ajalamopin's home, Afuwape, chose the Ori that would bestow on him wealth, children, and longevity. Afuwape was well blessed along with his parents, but the other two individuals and their parents were not so blessed. This made them (the not so blessed ones) to become pessimistic, envious, jealous, hateful and negative minded. Their inherent pessimism and ignorance informed their lamentation thus. They went further to reiterate their shallow interpretation of the situation by specifically saying, "Had they known where Afuwape chose his head from, they too would have gone there for theirs.

In their proclamations, they laid emphases on *the place* where Afuwape chose his good head. So, in the last four lines of the

stanza, Orunmila responds to correct their erroneous perception of reality. The wise one said, "we all choose our head from the same place, but it is destinies that differ". The wise one reiterates, not only to affirm the validity of this fundamental truth, but also to show the dual nature of making choices, both in heaven and on earth. The choices we made in the spiritual realm (heaven, serves as the causality of the choices we subsequently make in our physical world of actuality. We must not understand that our choices are influenced by fate alone. It is necessary to understand that Olofinmare is not the architect and ultimately the physical creator.

Once the choice of Ori is made, one has effectively choose his/her destiny. Ori then becomes the guardian and fulfiller of our destiny. Ori is the Irunmole that monitors and sanctions the fulfillment of our destiny during each person's journey through this world. It is for these reasons that Ifa tells us to constantly propitiate our Ori to prevent any potential harm, impediment, and disappointments and to consistently induce the influx of all perpetuating positive energy necessary to overcome our challenges in life. Ori, then, is the supreme and most powerful Irunmole above everything in existence, that was created by Olofinmare Himself. Dear reader, it is only by the express authority of your Ori that any part of existence can act on your behalf or against you.

Therefore, Ori should be sought out unceasingly for guidance and support before we embark on any new or important venture. Likewise, in times of health problems, Ori is the first Irunmole we must commune with. Orunmila speaks to us regarding the autonomous power of Ori in **Òyèkú Òtúrá**:

Òyèkú bètùlá

Òyèkú bètùsà

Òyèkú fètù sàrí, o se bí òun róògun're sa

ìgbàdí lórun akèrègbè

Adífa fún Òjàjanímògún  
Aráàjamò omo afi kanga mówó tarun  
Nje ori òjà ló dójàá re  
Ojàjà kan ni mògún, Aráàjamò  
Ori l'olójà tó d'ójà re

**Translation:**

Òyèkú scoped and licked a powdery charm  
Òyèkú used the powdery charm to invoke special powers  
Òyèkú marked his head with the powdery charm and thought had discovered the absolute resolution for success.  
The neck of a gourd maintains its circular position.  
These were the proclamations to Oja, in Ogun's holy place, a native of Ijamo, and the offspring of those who use elegant hands to plait hair  
it is Oja's Ori taht created Oja to be blissfully successful  
Ojaja at the holy place of Ogun, a native of Ijamo  
it is Oja's destiny that is responsible for his blissful success.

In the above stanza, Òyèkú was said to have pre-occupied himself with certain spiritual activities in which he was confident will yield for him blissfully successful life.

For example, the first thing Orunmila mentioned about Oja is that he consulted Ifa in Ogun's shrine (holy place). The

reference to Ogun and his shrine will take us deep into a relevant but diverging dimension, so we will not address this point in this book. So, the point at hand is that Oja consulted Ifa concerning his destiny un-like Oyeku who erroneously took matters into his own hands. Next, Ifa mentioned Ijamo, Oja's native homeland. There is much to be said about Ijamo, but in keeping with the focus of this particular line in this particular stanza, the citizens of this place are known to have beautiful hands. Hands symbolize action. Further, these beautiful hands are associated with making Ori more beautiful when they plait the hair on Ori. The lesson to be learnt here is that, to make Ori more beautiful is to actively participate in the formation of a good and beautiful destiny. So, in order for Orunmila to proclaim their hands as beautiful, it means that the people of Ijamo are known to redress and beautify people's destiny by following the precepts, the decrees, and the paths revealed during Ifa consultations.

Next, Orunmila asks a rhetorical question-"Is it not the Ori of Oja that made Ojato be blissfully successful?"-Which Orunmila Himself answered in the last line-"It is the head of Oja that created Oja into blissful success". In-between the rhetorical question and its affirmative answer, Ifa connects these two lines with a re-affirmation—"Ojaja at the shrine of Ogun, a native of Ijamo". Ojaja is another name for Oja. And the reference to Ijamo again is to encourage us to emulate the natives of Ijamo whose actions redress and create beautiful destinies by

following the paths prescribed by Orunmila through Ifa. And as we now know, to consult Ifa is to enlist the support of Ori and to identify the paths sanctioned by Ori—Our most intimate and personal creator.

Furthermore, we learn from an excerpt of another stanza of Ifa—"Otura-Irete" that even when a person has chosen an unfavourable destiny, on getting into the world, he or she can yet ameliorate some aspect of it by consulting Ifa in order to know the appropriate and efficacious path to follow.

The stanza goes thus:

Ogbón sáwo má wí  
Òrò b'ològberì ma mò  
A dífá fún Alukósó-Ayé  
A bù fún Aludùn-ùn-dún-òrun  
Njé Alukósó Ayé só n gbóó  
Òtòtò là nyan èdà o, òtòtò

**Translation:**

Whatever happens to man in life  
The sages know but never show  
But the uninitiated never show  
These were the declarations for Alukósó-Ayé  
Declared same for Aludùn-ùn-dún-òrun  
Behold! Alukoso Aye, be attentive  
Destiny is differently chosen

This very short extract a stanza of Otura-Irete is very deep and

very rich in meaning. So in order to avoid a lengthy diversion from the subject matter at hand, we will only touch on the peripherals of this powerful signature and its immediate relevance to our discussion and then rap it up with a parable associated with this Odu as narrated by Orunmila.

The destiny one chooses will be exhibited after one's birth. Though the sages would have known this during the Ikosejaye-  
*a peep into the future of a newly born baby.*

The second line, "Òrò b'ològbèrì ma mò", literally translated means "*The Word* challenges the un-initiated, but the un-initiated lacks the wisdom to understand and appreciate the condition he or she is going through . There is an ancient Yoruba proverb that says, "*Òwè ní esin Òrò, Òrò ní esin Òwè*".  
*Proverbs are used to buttress one's point..*

In the community of Awos- the initiated ones—the enlightened ones, Wisdom is transferred from one person to the next by employing a clever use of words—Proverbs and riddles. When the initiated ones deliver deep proverbs, only those who have been privileged to receive the wisdom found in Ifa will know and understand what is being said. For example, If a Babalawo says something as simple as "Òjò sù" Literally this means, it's about raining ", an "Ògbèrì"—"un-initiated person" will look towards the sky to see if it is about to rain. On the other hand, those that are initiated into the mysteries will understand that the speaker means, "he needs to urinate".

Another example will be If a Babalawo says "Ka mu ragba ta ragba, Ka mu ragba ta ragba...". The un-initiated who even has the benefit of speaking the Yoruba language will not have a clue as to what "ragba" means. As such, the meaning of the saying will elude the un-initiated and the neophyte alike. Now, ragba refers to a solid material such as a stone, metal, and/or wood. The word "ta" means, "strike" or "collide". So, the saying means to strike one stone against another stone, or a piece of metal against another metal, or a piece of wood against another piece of wood. Furthermore, merely hearing and knowing the basic meanings of these words still does not convey the deep meaning of the saying. So the general idea of line two—"whatever happens to the un-initiated, he lacks the wisdom to comprehend"—

So putting lines one and two together, we come to understand a few things: (1) wisdom is everywhere and in everything; (2) wisdom both reveals and conceals—depending on your perceptive ability, (3) using the five senses only and relying on mundane understanding of our the universe functions simply falls short of attaining enlightenment, and most importantly we have learnt that, (4) knowing how to identify wisdom in its various forms, discerning its deeper and relevant meaning, and using that understanding to actualise your potential is the ultimate reason why the relationship between Ori and Ifa is unique. The uniqueness and efficacy of the relationship between Ori and Orunmila is the summit of lines one and two from Otura-Irete..

The third and fourth lines further connect Alukoso Aye and Aludundun Orun in a perpetual saga of revelation and emendation. This signature (Otura-Irete) speaks of the affinity that exist between both entities. We addressed the nature of their relationship earlier in this chapter. Here, Alukoso Aye (Orunmila) plays the role of the one who inquires from the source above and simultaneously plays the role of the reveller to the source below—the physical creation; while Aludundun Orun , plays the role of the one who uses its unique access to Ori to release relevant information to Alukoso Aye who then draws down and converts all such potential energy into actual energy—our three dimensional realm of existence.

In the fifth line, Aludundun-Orun poses a question to Alukoso Aye. This was to draw the attention of Alukoso aye to the request made by some people at a particular time and asked Alukoso-Aye to note these requests (wishes)of these individual". This affirmation about destiny is a fundamental truth that speaks directly about the inherently distinct paths we have chosen to travel in life.

In order to illustrate this point, Orunmila told a parable of how Ifa redressed a potentially tragic destiny by giving directives on what to do in order to prevent the tragedies inherited in the destiny of three children. According to the parable, a woman gave birth to three children at different times and the children had distinctively chosen short life spans. After giving birth to them , the woman decided to consult Ifa about the welfare of her children.

In the course of consulting Ifa, Orunmila discovered the tragic destiny chosen by these children. He explained to the woman that the first child has chosen to die on the third day of his birth. The second had chosen to die on the day of her wedding, whilst the third had chosen to die on the night of his wedding day. Orunmila told the woman to perform a particular sacrifice and to adhere to the preventive directives of Ifa. Ifa also decreed that the woman should deny the children of the various celebrations they had individually chosen to use as their code signals or vehicles of departure from the earth. Orunmila assured the mother of these children that as long as she denied each child of the festive occasion he or she had marked before descending to earth; they would all remain alive and escape their chosen times of death. In effect, their individual destiny would have been re-channelled a form of re-creation. This is also why Orunmila enjoys the appellations of "a ji pa ojo iku da" and "a tun omo da bi ewu", meaning "the one who alters a bad destiny" and "the one who re-creates a child as one fashions a fabric", the translations being in respective order. By so doing, Ifa changed the children's short lives to long lives. This is an example of how Ifa can change a bad destiny to a good one.

Now, the issue of time, and that of adjusting one's attitude or behavioural patterns when decreed by Ifa, is of unequivocal importance. Often, the unwavering adherence to Ifa's ordinances is just as important, and sometimes the most important aspect of a prescribed offering and/or sacrifice.

From the above signature-Otura-Irete, we know that the mother of these children once had children of whom all of them died tragically. So, these particular children in question were merely reincarnations of the previous set. They actually belonged to the category of Ori Ilemere-those who re-incarnate, die young, and reincarnate repeatedly. For obvious reasons we would not discuss this issues beyond this level in this book. Furthermore, the mother of these children did not know that the children she gave birth to were the same set she had lost the first time. But because she consulted Ifa and carried out all of His injunctions early enough, she was able to avoid another disaster and disappointment. Had she waited too long, or fail to follow Ifa's directives in a timely fashion, she would have lost her children to Iku-death.

Because of a lack of understanding of the issue of timing and/or disobedience, many people tend to draw wrong conclusions out of their ignorance. Some would blame the Babalawo, some would find fault with Ifa, and some will simply lose faith in the efficacy and relevance of Ifa in the affairs of our lives today.

Of course, to fall victim to this unfortunate misunderstanding often spells disaster, pain, and misery for many people in our world today.

In conclusion, this chapter would be rounded-off with a stanza of Otura Ogbe:

Eni to ba gbon sara sara ni won fi n jeko Alausa

Eni to ba moran lamoju ni won fi n jeko Awujale  
Kamoran moran kamo pon nan pon nan pelu  
Babalawo Ori difa fun Ori,  
Ori n torun bo waye  
Owo lo o ni laye, Ifa lo dowo Ori eni  
Otura Orogbe  
Ori mi mama ni  
Otura Orogbe  
Ile lo o ko laye, Ifa lo dowo Ori eni  
Otura Orogbe  
Ori mi mama ni  
Otura Orogbe  
Aya / oko lo o ni laye, Ifa lo dowo Ori eni  
Otura Orogbe  
Ori mi mama ni  
Otura Orogbe  
Omo lo o bi laye, Ifa lo dowo Ori eni  
Otura Orogbe  
Ori mi mama ni  
Otura Orogbe  
Ire gbogbo lo o ni laye, Ifa lo dowo Ori eni  
Otura Orogbe  
Ori mi mama ni  
Otura Orogbe

**Translation:**

A man with wisdom is usually appointed as Alausa's

ambassador

So also with the Awujale

An intelligent person is a great asset to the community

These were the declarations to Ori

When he was coming to Earth from Heaven

If you desire riches

Ifa says: talk to your Ori

Otura Orogbe

Everything depends on my Ori

If you desire to have the building of your own

Say it to your Ori

Otura Orogbe everything depends on my Ori

If you desire a good wife/husband on earth?

Say it your Ori

Otura Orogbe everything depends on my Ori

If you desire children on earth?

Say it to your Ori

Otura Orogbe everything depends on my Ori

If you desire to possess the whole spectrum of blessings  
on earth

Say it your Ori

Otura Orogbe everything depends on my Ori.

According to the above Ifa stanza, any blessing that a person may acquire in life, must be attributed to the self-governing activities of Ori. Again, the hands symbolize action. Therefore,

It is the autonomous actions of Ori that determines the success or failure of a person. So, since Ori is the guardian of an individual's destiny and consequently the only Orisa that can authorize the enhancement of an individual's journey on this planet earth, it then becomes imperative for a person to be in a continual state of harmony with his or her Ori. Therefore, I have laid out an easy to follow set of instructions on how to commune efficaciously with ones Ori in order to retain the unyielding fidelity of our architect—the author of our destiny—our intimate Creator. So, follow the prescribed order I have delivered in the following chapters of this book, and begin to weave your desires and dreams into vivid tranquil reality.

## Chapter Two

### THE YORUBA LANGUAGE AND IFA

It is compulsory that anyone who desires to commune with his or her Ori according to the sacred teachings of Orunmila, should understand the Yoruba language in order to establish a strong possible link with Ori. One obvious reason for this is that in the course of invoking the powers of Ori, the appeaser needs to recite certain incantations at specific periods. These incantations must be recited in the Yoruba language for maximum efficacy.

Our ancestors received Ifa in primordial times from Orunmila-the King of kings. Ifa was transmitted and received in the Yoruba language, and the transmission of Ifa through the ages has remained intact in its oral form. Ifa was never written down until inquiring minds sort to investigate the source of the intriguing and comprehensive cosmic perception of the slaves in the Diaspora. The luring nature of this sacred body of knowledge has led to its exploration for purposes that spans the entire spectrum of reason. The exploration of Ifa, especially within the last one hundred years, has been largely responsible for the proliferation of the Yoruba language in the Americas and in certain portions of Europe.

Many people have come in contact with the corrupt form of the Yoruba language through several Latin America cultures and the

vast body of theoretical work coming out of north America; however, when it comes to the practical application of the knowledge of Ifa as found in this book, the serious student of Ifa must strive to learn the language from an indigenous source. Sound is a vital and creative force in our universe, and the dynamics of sound as we find it in the Yoruba language must not be taken lightly.

Ifa teaches us that if we are deliberate and precise in our use of this sacred language, we would be able to draw down specific energies, at specific times, and to accomplish specific tasks that enable us to successfully pilot our own destiny. The sacred and intrinsic nature of the Yoruba language is such that it is impregnated with the keys to decode the mysteries of existence. Therefore the practitioner's ability to articulate this sacred language, in the process of connecting to the divine, is of unequivocal importance. The general prayers however, may be conducted in any language.

### **REQUIREMENTS FOR MAKING OFFERINGS TO ORI**

In making propitiations to one's Ori, the following items must be assembled:

1. Your Ori receptacle (if available). The Ori *receptacle* is a symbolic vessel. However, this symbolic vessel can only be prepared and consecrated by an astute Babalawo. It is

this holy consecration that transforms the symbolic vessel into a holy place that contains the vital energy of Ori. Place it ( the receptacle) down as shown below. Then, invoke Ori.

**PICTURE 1**



**2. The materials for sacrifice**

- (a) A glass of water (Omi tutu)
- (b) A bottle of Gin (Oti Jiinni)
- (c) Two bitternuts (Orogbo mejl)
- (d) Two 4- valve Kola nuts (Obi abata oloju-merin mejl)
- (e) Anyone of the following items preferred by th

appeaser.

- (i) Dried or fresh shrimps and coconut (Ede ati Agbon)
- (ii) Live catfish (Eja aaro ooye)
- (iii) Rooster or Hen (Akuko tabi abo adie)
- (iv) Guinea-fowl (Eye Etu)
- (v) Duck (Pepeye)
- (vi) Sheep (Agutan)
- (viii) Pounded Yam with its stew (Iyan ati Obe)
- (F) Palm oil (Epo pupa)

3. Four (4) clean plates, each one to hold the Ori receptacle, the Kola nuts, the bitternuts and the palm oil. Where item 2(e)(i) has been chosen, then there must be two additional plates, one to hold the shrimps and the other to hold the coconut. If however, a live fish, live bird, or live animal, has been chosen, then there must be one additional vessel to hold its blood.

4. A short glass with which to pour the gin.

5. **Access to a Babalawo.**

In order to ensure a complete and successful offering to one's Ori, it is advisable that the appeaser should have access to a competent Babalawo. The reason for this is that in the course of making the propitiation, there are established routine checks designed to assess the

quality and effectiveness of the process.

At specific crossroads in the process, certain checks must be done to see if the offerings have been accepted or not. If any of the checks indicate that the offering has not been accepted, only a Babalawo can ascertain the reason (s) by consulting Ifa. If any special Ifa work needs to be done, it is then the prerogative of the Babalawo to carry out such functions in order to complete and seal the process with the ase (authority) invested in him.

Having said that, we must know that the term "competent Babalawo" is in many respects an oxymoron. There is no such thing as an incompetent Babalawo. You are either a Babalawo or you are not. There is no middle ground. Anyone who claims to be a Babalawo, simply because he has received the Ifa and/or have been initiated into a priesthood, and/or have read some books on the subject of Ifa, does so at his own detriment as the underlying risks associated with such action out weight whatever benefit. The claim to be a Babalawo is a very serious one. Anyone who has not received the specific training of a Babalawo from a Yoruba Babalawo trained and certified in the Yoruba land is not by any stretch of the imagination a Babalawo. *To become a Babalawo requires decades of directly receiving this cosmic wisdom from a Yoruba Babalawo recognized as a Babalawo by other Yoruba Babalawos in the Yoruba community.*

To be recognized as a Babalawo by other Babalawos in the Yoruba community is a basic measuring rod. The recognition spoken of here should not be misconstrued for facial recognition, but rather the recognition that comes through the test of authenticity, which unfolds during the works of Ifa. In the absence of the latter, one cannot claim to be a Babalawo and should immediately refrain from profaning this sacred office. The very language of Ifa is the Yoruba language, anyone who does not speak and understand the Yoruba language, at the very least, would incur the wrath of the Irunmole if such a person continues to claim to be a Babalawo—A Father in Cosmic Mysteries. This is not an office or a title that can be bought; neither is it a title anyone should falsely adorn himself with. To embrace the strict discipline of Ifa as a student in the mysteries (omo awo) is one thing; but to boldly and falsely claim to be a Babalawo is another matter all together.

However, in the absence of a babalawo, an individual can appease his/her Ori. But if in the process of casting the kolanuts, he /she runs into difficulty, then the assistance of a babalawo should be sought.

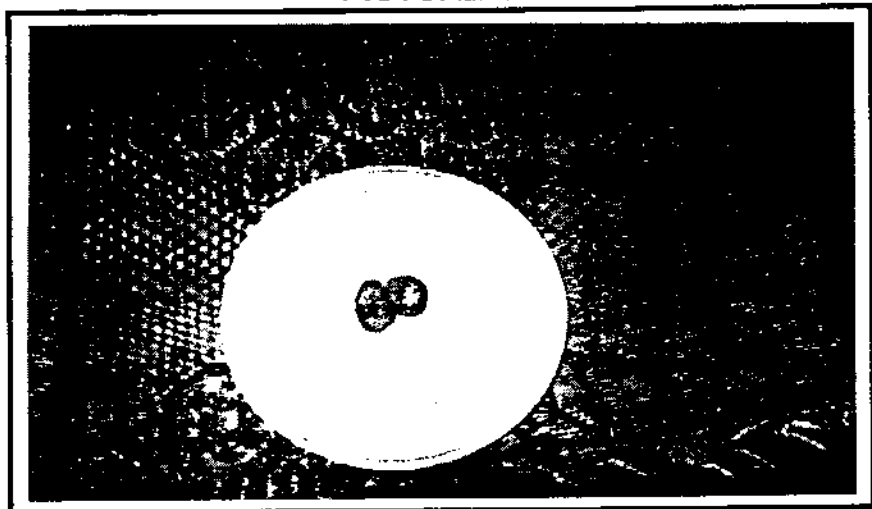
## **Chapter Three**

### **HOW TO COMMUNE WITH YOUR ORI**

**The step-by-step procedure is as follows:**

1. Spread a clean mat, towel, rug, or cloth, on a clean floor.
2. Place all the necessary items for the offering on top of the mat. The items referred to are items 1- 4 listed in chapter two. Please note that you need only one of the items in 2(e), not all of them.
3. Sit down comfortably on the mat facing the materials you have assembled. If you are a male you should wear a cap, or a hat, on your head. A female should wear a head tie, ( scarf). Please note that members of your family and/or close friends can be present during the process. Everybody in the room with you must also cover their heads.
4. Pick one or more of the invocations for blessing Ori as contained in chapter five (5) and recite them. Please note that if you so wish you can recite all the invocations.
5. Pick the Kolanuts and bitternuts, One in your right hand and the other in your left hand.

PICTURE 2



6. With the Kolanut and the bitternut in both hands, hold your head with both hands ensuring that the kolanut and bitternut are both touching your head. Then pray for everything you desire for yourself.

PICTURE 3



7. Put the kolanuts and bitternut back in their respective plates.

8. Take the glass of water in your right hand and pray for everything you desire. When you finished, call down the cosmic energy of water with the following invocation:

Ogbèdì babaláwo omi dífá fún omi

Omi ntòrun bò wáyé

Wón ní kó sákalè ebo ní síse

Njé bomi bá balè, omi a nípa

B'ómi bá balè, omi a la ilú já

B'ómi bá balè, omi a ní ipa'

***Translation:***

Ogbèdì

The sage of water (Omi)

Cast Ifa for Omi

When water was coming to earth

Whenever water touches the ground)

It splashes around

It creates a path that runs through the land

9. Pour some of the water on the ground. Use your middle right finger to touch the water on the ground and use that finger to touch the Ori receptacle. Use the same finger to touch the water on the ground again and then touch your forehead. Use the same finger to touch the water on the ground and then touch your navel. As you perform the

blessing of the navel, invoke the following:

**FUN ORI IDODO (for the navel)**

Ipàkó làá mi séyìn kátó da yangan sénu

Adí fá fún Orí Inú

Abù fún Orí Òde

Wón ní kí wón rúbo kí won má baà ba ti ara won jé

Njé èbè lèmi be àpá rí inú mi, kó má ba ti òde mi jé

***Translation (for the navel)***

We throw the rear of the head backwards before  
pouring yangan (roasted corn) into the mouth

This was the declaration of Ifa to Orí Inú (character)

The same was declared for the Outer head (destiny)

They were told to perform sacrifices in order to guard  
against the destruction of each other

As a matter of course,

May my character not spoil my destiny.

Touch the water again the same way and finally use it to touch the top of the big toe of your right foot. At this junction, say a general prayer to align your feet with your head. A prayer to the effect that wherever your feet takes you, may your head grant you blessings.

10. Drink the rest of the water remaining in the glass. However, if there are other people present during the process, they can also take from the water, but they should reserve some of the water for the person who drank first (the person appeasing his/her Ori). This ensures the completion of a circuit.
11. Next, open the bottle of gin and pour some gin into the short glass. Pray for all that you desire. Then call down the cosmic energy contained in the gin with the following invocation:

Òtúra la lèmu

Ìretè la lèrà

Dífa fún Àrànìsàn èyítí yío mutí kan à-mu-lówó

Wón ní kó sákalè ebo ni sise

Njé otí ni morà, ni mó ríre

Àrànìsàn lo mutí kan àmulówó

Otí ni morà , ni mó ríre

***Translation:***

Òtúra is reputed for "heavy drinking"

Ìretè is reputed for "his buying pattern"

Ifa was consulted for Aranisan who shall benefit immensely from alcoholism

He was advised to make ebo

Behold , it is the alcohol I purchased that led me to good fortunes

Àrànlànsàn was the one who became wealthy from  
act of alcoholism

It is the alcohol that I purchased that led me to  
good fortunes

11. Pour some of the gin onto the ground and use your middle right finger to touch the gin on the ground. Use that finger to touch the Ori receptacle. Dip the same finger into the gin on the ground and touch your forehead. Dip the same finger into the gin on the ground again and touch your navel. Finally, use the same finger to touch the gin on the ground and then touch the top of the biggest toe of your right foot.
12. Drink from the the gin remaining in the short glass. However, if other people are present during the process, repeat the same process as with the water. This is to ensure the completion of a circuit.
13. Now, slice each of the two bitternuts into two equal halves each, and whilst holding all four halves in your right hand, pray into them for all that you desire. Afterwards, activate and call down the cosmic energy crystallized in the bitternuts with the following invocation:

Gbinrin aro, kiki àjà gbohùn gbohùn

Dí fá fún Òrúnmílà,

Babá nlo f'orógbó bá ikú mulè ,bá àrùn mulè,  
 Bá òfò mulè, bá ejó mulè, bá ibi gbogbo mulè  
 Baba kò ní rí ohun ibi gbogbo mó  
 Wón ní kó sá káalè ebo ní síse  
 Njé a f'orógbó bákú mulè àwa kòní kú mó  
 Gbinrin aro, kiki àjà gbohùn gbohùn, gbinrin aro  
 A f'orógbó bárùn mulè, àwa kòní sàisàn mó  
 Gbinrin aro, kiki àjà gbohùn gbohùn  
 A f'orógbó bófò mulè, àwa kòní sòfò mó  
 Gbinrin aro, kiki àjà gbohùn gbohùn, gbinrin aro  
 A f'orógbó ba ibi gbogbomulè, àwa kòní  
 rí ohun ibi gbogbo mó  
 Gbinrin aro, kiki àjà gbohùn gbohùn, gbinrin aro

### ***Translation***

Gbinrin aro, the receptacle that transmits prayers to the  
 great beyond  
 Consulted Ifa for Òrúnmilà  
 When going to establish a covenant of peace with death,  
 disease, loss, litigation, and with all manners of evil  
 (each personified);  
 The father (Òrúnmilà) will no longer be plagued with  
 these impediments  
 He was advised to perform a sacrifice  
 Behold, with this bitternut ,I have used it as a binding  
 force of the peace covenant.  
 We shall no longer be plague with untimely death

Gbinrin aro, the receptacle that transmits prayers to the great beyond

Behold, with this bitternut ,I have used it as a binding force of the peace covenant; we shall no longer be plagued with disease

Gbinrin aro, the receptacle that transmits prayers to the great beyond, Gbinrin aro

Behold, with this bitternut ,I have used it as a binding force of the peace covenant; we shall no longer be plagued with Losses

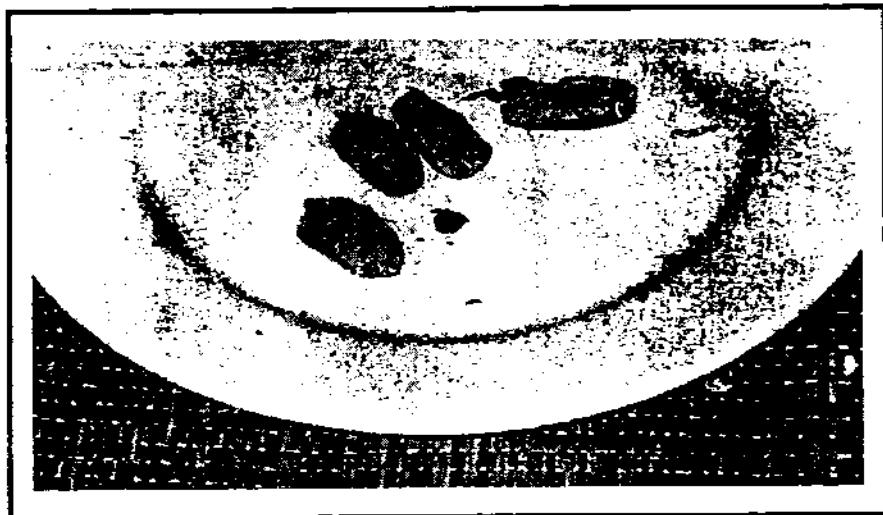
Gbinrin aro, the receptacle that transmits prayers to the great beyond, Gbinrin aro

Behold, with this bitternut ,I have used it as a binding force of the peace covenant; we shall no longer be plagued with any of these impediments

Gbinrin aro, the receptacle that transmits prayers to the great beyond, Gbinrin aro.

15. Whilst holding the bitternut pieces in your right hand, use them to touch your forehead three times.
16. You will now check to see if your Ori has accepted the peace offering so far. At this stage in the process, it is a systems check. This you will do by holding the four pieces of bitternuts in your hands and cast them onto a flat plate.

PICTURE 4



If all four pieces face upwards, or three of the four face upwards, and one faces downwards or two of the four pieces face upwards, and the other two face downwards, then the peace offering has been accepted by your Ori.

PICTURE 5



PICTURE 6



If however, only one of the four pieces faces upward and remaining three face downwards, or if all four pieces face downward, then the peace offering has been rejected.

PICTURE 7



PICTURE 8



17. If the peace offering is rejected, you still have two more opportunities of casting the bitternut pieces onto the flat plate. In-between the subsequent throws, say additional prayers. If any of the two subsequent throws reveals an affirmative result, then the peace offering has been accepted

As soon as any of the casts reveals a result in the affirmative, do the following: Whilst the bitternut pieces are still lying in the plate, you will hold your head with both hands.

***And say the following :***

Orí mi àwúùù (three times)

Orí olówó mo gbá e mú (three times)

Orí olóla mo gbá e mú (three times)

Orí àlókú mo gbá e mú (three times)

### **Translation**

My Ori, I praise you, I adore you, you are great (3 times)

I proclaim you wealthy today (3 times)

I proclaim you prosperous today (3 times)

I proclaim you immortal today

After you complete the latter, then say the following:

**"Ori òtòsì padà séhìn"**- meaning, **"dejected head, depart from me, move away from me"**

PICTURE 9



As you are saying this particular line, simultaneously twang the thumb and the middle finger of both hands over your head in a backwards motion. That is, start the movement from the front of your head and continue the motion backwards. If this is done right, the twanging of the finger with the thumb, produces a clicking sound. The sound is important.

18. Pick up the bitternut pieces that face upwards, cut a small part from one of the pieces of the bitternuts, chew it very well, take a little of it to path through your head, put a little on your navel, a little on the biggest left toe. Then, you may eat one of them, and put the rest in the Ori receptacle. If there is no Ori receptacle, then divide the rest of the upward facing pieces among those present to eat. Throw the pieces that face downwards away or give them to your Esu if available. Pray that Esu blocks the doors of impediment while placing the kolanut pieces face down on your Esu.
19. If, however, all the three throws of the bitternut pieces reveals that the peace offering is yet rejected, then you should continue to the next stage of the process. This, however, requires further investigation by consulting Ifa through a Babalawo.
20. Next, crack both kolanut pieces open. You should have a total of eight pieces in your hands if you have chosen the proper kind of kola nuts (obi abata). Whilst holding the eight pieces in your right hand, pray into them for all that you desire. Afterwards, activate and call down the cosmic energy crystallized in the kola nuts with the following invocation:

Èrín kèé )  
 Òrìn sèsè) aliases of sages  
 Dífá fún Koówè  
 Ó nlo pabì lógbà awo  
 Wón ní kó sákalè ebo ní síse  
 Nje kí l'aládé fí ngb 'obì lówó awo  
 Èrín kèé  
 Òrìn sèsè  
 L'aládé fí ngb 'obì lówó awo "

### ***Translation***

Laughter and cheerfulness (aliases of sages)  
 Cast divination oracle for Kowee, when Kowee was  
 going to cast the kola nut in the convention of the  
 knowledgeable  
 Kowee was advised to make ebo  
 He complied  
 Behold with cheerfulness and gratitude  
 The sages propitiation is accepted by the most high.

21. Whilst holding the kola nut pieces in your right hand, use them to touch your forehead three (3) times
  
22. You will now check to see if Ori has accepted the kola nut from you by casting all eight kola nut pieces like you did with the bitter nut pieces. If eight, seven, six, five, or four, of the eight pieces face upwards and the remainder face downwards, then the peace offering has been accepted.

But if only three, two, one, or none face upward, and the majority face downward, then the peace offering has been rejected.

23. If the peace offering is rejected at the first cast, you still have two more chances of casting the kola nuts. Additional prayers are in order at this point. If any of the three casts reveal that the peace offering has been accepted, then you should hold your head with both hands and repeat the invocation in number seventeen above.
24. Pick one of piece facing upwards, take a bite at the two ends. chew it properly. Take from the chewed to path through your head, put in your navel, your big left toe and swallow the remaining part. Eat one piece, put 2 or more in the receptacle (if available). If there is no Ori receptacle, then share the remaining pieces facing upwards among those present. Throw the pieces that face downwards away, or give them to Esu and pray that he blocks the roads and doors of impediment.
25. If however, all the three throws show that the peace offering has been rejected, then you should continue with the process, but consult Ifa as soon as humanly possible through a Babalawo. Remember the importance of timing.

26. You should proceed to appease Ori with whatever item(s) you have chosen and provided out of the seven alternative food items or live animals listed in number 2(e) of chapter two. The procedures for using each of the seven alternatives are detailed in chapter four.

27. You should now appease Ori with the palm oil as follows:

(a) Take the plate containing the palm oil in your right hand and pray for everything you desire into it.

(b) Activate and call down the calming power of palm oil with the following invocation:

Òtúra fòtì yènpén

Adífa fún gúnnugún,

Omo a m'ádiye bókè 'pònrí rẹ

Wón ní kó sákalè ebo ní síse

Njé ìpònrí mi wá gbepo nígbàyi o

Iwà mi kà sàlìlà

Bí ìpònrí iná bá fojú kepo iwà rẹ a là.

**Translation:**

Òtúra uses drinks to settle his destiny dues (alias of a Babalawo)

Cast divination oracle for the vulture

Their offspring in a town where fowls are used in appeasing their Ori

He was advised to make ebo

He complied

I have offered palm-oil to my God

My blessing knows no bound

If the essence of fire comes in contact with palm oil, its character (its inner strength and its true quality), will surely burst through.

- (c) Use the middle finger of your right hand to touch the palm oil on the ground and use the oil on your finger to touch the Ori receptacle, if available.
  - (d) Use the same finger to touch the palm oil again, touch the middle of your head with it, then begin from the middle of your forehead with the same finger and trace a straight line to the back of your head.
  - (e) Touch the palm oil again and touch your navel.
  - (f) Touch the palm oil once more and then touch the top of the biggest toe of left foot.
28. At this point the peace offering has been completed. Leave the cap/headtie on and go to sleep. After the exercise, do not take a bath, do not engage in any lengthy discussions, and do not go outside of your home, until the following morning.
29. However, if you have chosen a live animal, you can cook it now and eat the head as directed in the appropriate section of chapter 4 before going to sleep.

## **Chapter Four**

### **HOW TO USE VARIOUS FOOD ITEMS AND LIVE ANIMALS AS PEACE OFFERINGS TO ORI**

The various food items and live animals listed in item two of Chapter Two are used as follows:

**1. Cooked or dried shrimp and coconut**

- (a) Break the coconut and slice it into several pieces. Wash them clean and put them in one plate. Put the shrimp in another plate. Please note that this should have been done at the very beginning of the process, when you were assembling the materials in item two (2) of chapter two (2). After complying with the directive in chap.2. Hold the coconut, let it touch your head, maintain that position and say your prayers.
- (b) You should now hold both plates in your hands and pray into them for all the things that you want from Ori. Use the following stanza to call down the Ase (power of manifestation) of the shrimp/coconut.

**Àgbon àtí Edé (coconut And Shrimp)**

Kólàlù awo ori ota

Ìjà nà ní so Ìgboro kíkíkí

Adífá fún Dàda omo amédé b'ori

Adífá fún Dàda omo am'ágbon bo orun lónà tí olà ní  
wàràwàrà

Njé Dàda má sunkún mó

Èrò Ìsèlè n bò lónà

Fún mí lóókan kí n fí hárí

E bá mí kí Dàda omo olówó eyo o

Dàda olówó eyo

**Translation:**

Kólàlù, the sage of the mountain

A fierce battle causes a town to tremble (alias)

They cast divination Oracle for Dada the offspring of  
those who appease their head with shrimp

They cast divination oracle for Dada the offspring of  
those who appease heaven with coconut in order to  
swiftly achieve prosperity

Dada don't cry again Dada

The travellers of Isele are approaching

Give me one cowry shell out of all these to adorn my  
head with

Join me in praising Dada, the offspring/of those who  
posses wealth

O Dada, the possessor of wealth

- (c) Next, pick up one shrimp and chew its head, do not swallow it. Use the chewed mass to first, touch the middle of your head, then start from the middle of your forehead and trace a straight line to the back of your head.
- (d) Take one piece of coconut and chew it in your month, (do not swallow it) then use the chewed mass to first, touch the middle of your head, then start from the middle of your forehead and trace a straight line to the back of your head.
- (e) Take another shrimp and chew the head, do not swallow it. Take the chewed mass in your hand and use it to touch your navel and the top of the biggest toe of your left foot.
- (f) Take another coconut piece and chew it (do not swallow). Take the chewed mass in your hand and use it to touch your navel and the top of the biggest toe of your right foot.
- (g) Take one shrimp and one coconut piece and put the inside the Ori receptacle, if you have one
- (H) You should now eat the heads of all the shrimp and some pieces of the coconut. Give the remainder of the shrimp

and coconut to whomever is present. You can also keep the rest to eat later.

**2. Catfish**

- (a) At the commencement of the offering, you should put the live fish in a bowl with some water in front of you along with the other materials in item two (2) of chapter two (2).
- (b) Take the bowl containing the live fish and pray into it for everything you desire. Use the following stanza to call down the Ase (power of manifestation) that is crytalized into the fish.

**Eja Aro (Cat Fish)**

Owó kókóró ni wón fi sán kòríko òlélé

Ròrònjiròrò awo òde ljesà

Adífa fún Òrúnmílà

Ifá n sunkún Ilé

Ifá n sunkún omo

Ifá n sunkún ire gbogbo

Wón ní kó sákáalè ebo ni síse

Ó gbó ebo Ó rúbo

Ó gbó èrù Ó tènù

Ó gbó kara ebo Ó haa

Njé ara fèrèè ròmi naa

Ààrò, o fèrèè ròmi naa o, ààrò

Lérò lérò ni tí Òdúndún

Ààrò, o fèrèé ròmi naa o, ààrò  
 Lérò lérò ni ti rinrin (renren)  
 Ààrò, o fèrèé ròmi naa o, ààrò  
 Bí eja nlá bá so lomi, áá rí ilè omi  
 Ààrò, ó fèrèé ròmi naa o, ààrò  
 Bí eja bá so lódò áá rí ilè odò  
 Ààrò, ó fèrèé ròmí náa o, ààrò  
 Enu eja kíf bomi í tí lódò  
 Ààrò, o fèrèé ròmí náa o, ààrò

**Translation:**

With a bent hand the grass is trimmed (when using a  
 cutlass) alias of babalawo  
 Roronjiroro (name of a sage) the Babalawo of Ijesha  
 town  
 They cast ifa for Orunmila  
 When he was in dire need of a house/home  
 When he was lamenting his inability to have children  
 When he was lamenting his inability to have abundant  
 blessings.  
 He was advised to make ebo  
 He complied  
 And observed the ordinances  
 He heeded and fulfilled all the precepts  
 Very soon I shall be comfortable  
 Aaro, very soon I shall be happy  
 Comfortability is one of property of Odundun (a soft  
 water plant)

Aaro,, my body is about to give me peace of mind,  
tranquillity

Aaro, is the known property of Rinrin (another soft water  
plant)

When a mighty fish dives into the sea, it sees beneath  
the sea

When a big fish dives into the river, it gets beneath  
river bed

Aaro, it is about to give me peace of mind, tranquillity

The mouth of a fish cannot be deprived of water in the  
sea

Aaro, it is about to give me peace of mind, tranquillity

- (c) Cut the fish and drain its blood into a plate.
- (d) Dip the middle finger of your right hand into the blood  
and use it to first, touch the middle of your head, then  
start from the middle of your forehead and trace a  
straight line to the back of your head.
- (e) Dip the same finger into the blood again and use it to  
touch your navel.
- (f) Dip the same finger into the blood again and use it to  
touch the top of the biggest toe of you left foot.
- (g) The fish should be cooked. You alone should eat the

head. Eat as much as you can of the body and share the rest with whoever is present.

- (h) You should remember to first put some in the Ori receptacle, if available.

3. **Rooster or Hen**

- (a) At the beginning of the offering, you should have tied the bird appropriately and let it lie in front of you along with the other items.
- (b) Take the bird in your hand, untie it, and pray on it for everything you desire. Use the following stanza.

**Adiye / Akuko Ati Abo Adiye:**

Akin ló yelé

Ìja gìrìgìrì ló ye òde

Ìpàkó lólòlò ni kò jé kómo awo réle Olófin lo rée yin bo

Adíffá fún Òrúnmilà

Baba nlo gba obìnrin Ikú

Ikú gbó, ó gorí irókò

Ikú yowó agada Igède Igède

Wón fi Ewúré be Ikú, Ikú lóhun ò gbó

Wón fi Àgùntàn be Ikú, Ikú lóhun ò gbà

Njé Adiye Okòkó ni Ikú gbà, tí Ikú fi lo

Akin ló yelé

Ija gírìgírì ló ye òde  
 Ìpàkó lèlèlè ni kò jé kómo awo réle Olófin lo rée yin bo  
 Adí fá fún Òrúnmílà  
 Baba nlo gba obìnrin Àrùn  
 Àrùn gbó, ó gorí ìròkò  
 Àrùn yowó agada ìgède ìgède  
 Wón fi Ewúré be Àrùn, Àrùn lóhun ò gbó  
 Wón fi Àgùntàn be Àrùn, Àrùn lóhun ò gbà  
 Njé Adíye Okòkó ni Àrùn gbà, tí Àrùn fi lo  
 Akin ló yelé  
 Ija gírìgírì ló ye òde  
 Ìpàkó lèlèlè ni kò jé kómo awo réle Olófin lo rée yin bo  
 Adí fá fún Òrúnmílà  
 Baba nlo gba obìnrin Òfò  
 Òfò gbó, ó gorí ìròkò  
 Òfò yowó agada ìgède ìgède  
 Wón fi Ewúré be Òfò, Òfò lóhun ò gbó  
 Wón fi Àgùntàn be Òfò, Òfò lóhun ò gbà  
 Njé Adíye Okòkó ni Òfò gbà, tí Òfò fi lo  
 Akin ló yelé  
 Ija gírìgírì ló ye òde  
 Ìpàkó lèlèlè ni kò jé kómo awo réle Olófin lo rée yin bo  
 Adí fá fún Òrúnmílà  
 Baba nlo gba obìnrin Ejó  
 Ejó gbó, ó gorí ìròkò  
 Ejó yowó agada ìgède ìgède

Wón fi Ewúré be Ejó, Ejó lóhun ò gbó  
 Wón fi Àgùntàn be Ejó, Ejó lóhun ò gbà  
 Njé Adìye Okòkó ni Ejó gbà, tí Ejó fi lo  
 Ìja gírìgírì ló ye òde  
 Ìpàkó lólólò ni kò jé kómo awo réle Olófin lo rée yin bo  
 Adífá fún Òrúnmìlà  
 Baba nlo gba obìnrin ibi gbogbo  
 ibi gbogbo gbó, ó gorí Ìrókò  
 ibi gbogbo yowó agada Igède Igède  
 Wón fi Ewúré be ibi gbogbo, ibi gbogbo lóhun ò gbó  
 Wón fi Àgùntàn be ibi gbogbo, ibi gbogbo lóhun ò gbà  
 Njé Adìye Okòkó ni ibi gbogbo gbà, tí ibi gbogbo fi lo o

### ***Translation (rooster Or hen)***

The brave is be fitting for the house  
 Fierce fighting is best outside  
 The extremely long and protruding rear head prevents  
 the Ifa scholar from going to the kings palace to perform  
 sacrifice  
 These were the declarations to Òrúnmìlà  
 When going to betroth Iku's (death) wife  
 Iku heard and ascended the top of the Iroko tree  
 Iku brought out weapon for battle  
 Iku was subsequently appeased with a she-goat, but  
 Iku rejected the she-goat  
 Iku was thereafter appeased with a he-goat, but Iku  
 rejected  
 Behold! Iku accepted, a matured hen and left.

The brave is be fitting for the house  
Fierce fighting is best outside the house  
The extremely long and protruding rear head is  
what prevents the Ifa scholars one from going to  
the kings palace to perform sacrifice  
These were declarations to Orunmila  
When going to betroth Aarun's (disease) wife  
Arun heard and ascended the top of the Iroko tree  
Arun brought out of deadly weapon for battle  
Arun was subsequently appeased with a she-  
goat, but Arun rejected it  
Arun was thereafter appeased with a he-goat,  
Arun also rejected it  
Behold! Arun eventually accepts a mature hen  
and left.

The Brave is be fitting for the house  
Fierce is best outside  
The extremely long and protruding rear head  
prevents the Ifa scholar from going to the kings  
palace to perform sacrifice  
These were the declarations to Orunmila  
When going to betroth Ofo's (Loss) wife.  
Ofo heard and ascended top of the Iroko tree  
Ofo brought out a deadly weapon and get settled  
for battle  
Ofo was subsequently appeased with a she-goat,  
Ofo rejected it

Ofo was thereafter appeased with a she-goat, but  
Ofo rejected it also.

Behold! Ofo accepted a matured and left.

The Brave is be fitting for the house

Fierce fighting is best outside the house

The extremely long and protruding rear head prevents  
Ifa scholars one from going to the kings palace to  
perform sacrifice

These were the declarations to Orunmila.

When going to betroth Ejo's (Litigation) wife.

Ejo heard of it and ascended the top of the Iroko tree

Ejo brought out a deadly weapon for battle

Ejo was subsequently appeased with a she-goat, Ejo  
rejected.

Ejo was thereafter appeased with a he-goat, but Ejo  
rejected also

Behold! Ejo eventually accepted a mature hen that and  
left.

The Brave is be fitting for the house

Fierce fighting is best outside

The extremely long and protruding rear head prevents  
the Ifa scholars one from going to the kings palace to  
perform sacrifice

These were the declarations to Orunmila

When going to betroth Ibi gbogbo's (All Evils)  
wife.

All evils heard of it and ascended the top of the Iroko tree

All evils brought out a deadly weapon for battle  
All evils were subsequently appeased with a she-goat, it  
rejected it.

All evils were thereafter appeased with a he-goat, it  
rejected also

Behold! All evils received a matured hen and departed  
Behold! , the hen shivered and dusted off all evils  
shiver and dust off all evils.

*\* Dust off all negative energy from your head to your toe with the  
hen, go outside and blow off the represented evil off the hen,  
then return inside to offer the hen to your head.*

(c) Offer the bird and drain its blood into a plate.

(d) Proceed as contained in (d) to (h) of  
number two (2) above.

#### 4. Guinea fowl

Follow the same process as for the bird in number three  
(3) above. However, you should not cook or eat the head  
and legs of this particular fowl. Place its head inside the  
Ori receptacle, if you have one. If you don't have one,  
you should throw its head away and eat the rest.

#### **Eye Etu Ati Pepeye (guinea Fowl And Duck)**

Emó ni réko tirè wélé wélé

Adí fá fún lretè

Wón ní kó rúbo kó ba lè di eni àpésin  
 Wón ni kó rubo kó ba lè di eni oba  
 Ó gbé ebo Ó rúbo  
 Ó gbé èrù Ó tètù  
 Ó gbó kara ebo Ó haaa  
 Njé mo méye rúbo  
 Òrò mí di òrò èye, mo ti méye rúbo

**Translation:**

The rabbit cuts the grass gently in tiny bits  
 This was the declaration of the sage to Ireta  
 He was advised to make ebo to become worthy o  
 being adored and enjoy royal treatment  
 He complied.  
 He kept the ordinances  
 He fulfilled all the precepts  
 Behold! , I have offered a bird for sacrifice  
 My affairs has now been transformed into a state of  
 happiness  
 I have offered a bird for sacrifice

**5. Duck**

The treatment is completely identical with that of the  
 guinea fowl in number four (4) above. The head is  
 neither to be cooked nor eaten.

6. **Sheep**

Recite the following stanza before offering the sheep to your Ori. If you alone cannot finish the head, you can share it with those present.

**Aguntan (sheep)**

Ànjonrin a ò morí olówó  
A dífá fún Fáláé tí orí rẹ̀ gba Àgùntàn tí kò rí owó fí  
ràá.  
Wón ní kó sákáalẹ̀ ebo ní síse  
Ó gbó ebo Ó rúbo  
Ó gbó èru Ó tẹ̀ru  
Ó gbó kara ebo Ó haaa  
Njẹ̀ Àgùtàn bòlòjò ló ma dabo  
Ò bá rówó sebo ò bá mà tilà  
Àgùtàn bòlòjò ló ma dabo  
Èmí rówó sebo èmi mà tilà  
Àgùtàn bòlòjò ló ma dabo

***Translation:***

We interact with one another, but we don't know  
who is destined to be prosperous  
Ifa was consulted for Falae who's head  
demanded a sheep from him to redeem his  
future prosperity,  
But Falae could not afford to purchase the sheep

He was advised to make ebo  
 He complied  
 He heeded and observed the ordinances  
 He heeded and fulfilled all the precepts  
 Behold , only a robust sheep without blemish made my  
 ebo acceptable  
 And it invokes my blessings  
 Had I made the ebo earlier, I would have been blessed  
 before now  
 I have now performed the sacrifice and consequently I  
 have become successful  
 Only a robust sheep without blemish made my ebo  
 acceptable and thereafter invoked my blessings

## **7. Pounded Yam with its stew**

- (a) Hold the plates containing the food in your hands  
and pray into them for everything you desire.
- (b) Recite the following invocations to call down the  
energy of the meal:

## **(I) IYAN ATI OBE (POUNDED YAM AND ITS STEW)**

Eyé jì eyé wejú awo àánú  
 Ègà sí wírlwírl jekà  
 Adífá fún olónkòò  
 A bù f'Áya rè  
 Wón ní kí wón sákáale ebo ní síse  
 Wón gbó ebo wón rubo  
 Wón gbó èru wón tètù

Wón gbó kara ebo wón ha  
Njé oko n gbé iyán  
Aya rè n gbé obè  
Ire won wa di ire akolu

***Translation:***

The bird awakes, the bird clears its eyes, (alias of a  
compassionate sage)  
Ega (a palm bird) arises and quickly eats corn maze  
(breakfast)  
These were Ifa declarations to Olonko  
Same was also declared for his wife  
They were advised to perform ebo  
They complied  
They heeded and observed the ordinances  
They heeded and fulfilled all the precepts  
Behold! , the husband presented the pounded yam  
The wife also presented the stew  
Their blessings consequently manifested harmoniously

**(II)**

Agiri makádí agaga-n-gaá  
Òjò nlá nì tàkítì fáúfáú léyìn abuké  
A dífá fún Òrúnmílà  
Baba nlo ra yànlé léru wálé

Njé yànlé gba tie òò

Èmí ò mò mò pèrú taa bá rà nsájúú eni jeun

**Translation:**

Agiri Makadli agaga-n-gaa ( a brave man will always remain brave)

Heavy rain tumbles aggressively down the back of the hunch man

These were the declaration to Orunmila

When going to purchase (Yanle) as a slave

Yanle, I have your own, oh soul of the earth, accept your portion

I did not know that a slave eats before his master.

- (c) Put the plates down, take a morsel of the pounded yam and dip it in its stew. Hold the stewed morsel in your right hand and use the hand to touch your forehead three (3) times, your navel three (3) times, and the top of the biggest toe of your left foot three (three) times.
- (d) Go outside your home and throw it away.
- (e) Take a second morsel, dip it in its stew, and eat it after reciting the following invocation:

**(III)**

Ká dide fù ú, kábo eegún ile

Ká dide fù ú, kábo òrìsà ojà

Ká'dìde fù ú, kábo Olóbòtìrìboò baba enu  
Dífá fún Eléreko tí se yeye Ere  
Njé ohun e rí e fénuje,  
enu làgbà òrìsà

***Translation:***

Let's rise up quickly and propitiate our  
ancestors.

Let's rise up quickly and propitiate ancestral  
spirits

Let's rise up enthusiastically and Olobotiriboo  
(public comments) father of the mouth

These were the declarations made to Elereko  
the mother of Ere

Let us give whatever we have to the mouth

The mouth is greater than any of the deities

Take another morsel, dip in its stew, and put it in the Ori  
receptacle, if you have received one.

## Chapter Five

### INVOKING THE POWERS OF ORI

**1. To seek the support of Ori.**

Orí kóo dá mi re

Òrisà má jèé n sòwò àsenu

Adífá fun òkànkàn lénírúnwo Irúnmolé

Nígba tí won n tòrun bò wá síle ayé

Orí ló kókó dá Orúnmila sí Okè-Igèti

Orí kóo dá mi re

Òrisà má jèé n sòwò àsenù

Orí kóo dá mi re

Orí ló dá Òsun sóde Ijùmú

Orí kóo dá mi re

Òrisà má jèé n sòwò àsenù

Orí kóo dá mi re

Orí ló dá Obátálá sóde Ifón

Orí kóo dá mi re

Òrisà má jèé n sòwò àsenù

Orí kóo dá mi re

Orí ló dá àwon Iyà mi-àje sóde Òtá

Orí kóo dá mi re

Òrisà má jèé n sòwò àsenù

Orí kóo dá mí re  
 Orí ló dá Sàngó sóde Kòso  
 Orí kóo dá mí re  
 Òrisà má jèè n sòwò àsenù  
 Orí kóo dá mí re  
 Orí ló dá Oya sí ilé Irá  
 Orí kóo dá mí re  
 Òrisà má jèè n sòwò àsenù  
 Orí kóo dá mí re  
 Orí ló dá Ògún sí Ìrè  
 Orí kóo dá mí re  
 Òrisà má jèè n sòwò àsenù  
 Orí kóo dá mí re  
 Orí ló dá Èsù sí Kétu  
 Orí kóo dá mí re  
 Òrisà má jèè n sòwò àsenù  
 Orí kóo dá mí re  
 Orí ló dá Òrisà-Okò sí Ìràwò-Àgbà  
 Orí kóo dá mí re  
 Òrisà má jèè n sòwò àsenù  
 Orí kóo dá mí re  
 Orí ló dá Eégún sí ilé Òjè  
 Orí kóo dá mí re  
 Òrisà má jèè n sòwò àsenù  
 Orí kóo dá mí re

**Translation:**

Ori, please bless me  
Divine being do not let me labour in vain  
Ifa was consulted for four hundred and one Irunmole  
When they were to descend from heaven into the world  
Ori was first in establishing Orunmila at Oke-Igeti  
(mount Igeti)  
Ori, bless me abundantly  
Do not let me labour in vain  
Ori, bless me abundantly  
Ori threw and settled Osun at Ijumu  
Ori, bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settle Obatala at Ifon  
Ori, bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settled the witches at Ota  
Ori bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settled Sango at Koso  
Ori bless me abundantly  
Do not let me labour in vain  
Ori bless me abundantly  
Ori threw and settled Oya at Ile Ira

Ori bless me abundantly  
 Do not let me labour in vain  
 Ori bless me abundantly  
 Ori threw and settled Ogun at Ire  
 Ori bless me abundantly  
 Do not let me labour in vain  
 Ori bless me abundantly  
 Ori threw and settled Esu at Ketu  
 Ori bless me abundantly  
 Do not let me labour in vain  
 Ori bless me abundantly  
 Ori threw and settled Orisa Oko at Irawo Agba  
 Ori bless me abundantly  
 Do not let me labour in vain  
 Ori bless me abundantly  
 Ori threw and settled Eegun at Oje  
 Ori bless me abundantly  
 Do not let me labour in vain  
 Ori bless me abundantly

2. **For cleansing, and the removal of impurities and bad luck**

Atupuru odó ni wón fí ngúnyán  
 Atupuru ikòkò ni wón ngbà lókun lórùn dain-dain-  
 dain  
 Adifá fun Ori, Orí nbe lóde Ajáláye  
 Wón ní kó sákáalè ebo ni sise

Awede we tirè ó mó  
 Èlà, Ifá wá werí mi fún mi, Èlà  
 Ogèdè we tirè ó dè, Èlà, Ifá wá werí mi fún mi, Èlà  
 Pètèpete làá nberè odò, Èlà, Ifá wá werí mi fún  
 mi, Èlà.

**Translation:**

Yam is being pounded with mortar  
 A very big pot is being supported with rope around "its  
 neck"  
 This was the declaration to Ori while on earth  
 He was advised to make ebo  
 He complied  
 Awede (a sage) washed his own head and subsequently  
 it became clean, Holy Spirit of Ifa, descend and *wash* my  
 head clean, Holy Spirit  
 Ogede (plantain) washed its own head and  
 subsequently it became tender and comfortable ;  
 Holy Spirit of Ifa, descend and wash my head clean, Holy  
 Spirit  
 The soil at the shoreline of a river is always very tender,  
 Holy Spirit of Ifa, descend and *wash* my head clean, Holy  
 Spirit

**3. For Victory**

Bí èniyàn bá nbínu mi  
 Borí mi ko bá binu mi o to  
 Dífá fun Akinlòódún to nsawo lo sode sawewe

Won ní ko sákáalè ebo ni sise  
Njé Akínloodun se kálo  
Ò bá se kálo omo oba elérin sàwéwé  
Akínlòódún ò bá se kálo

**Translation**

People may direct negative thoughts towards me  
If my Ori is not against me, I'm well pleased  
This was the declaration to Akinlodun (the brave man  
who had a cause to celebrate) who was on a spiritual  
journey towards the land of Sawewe  
He was advised to make ebo  
He complied  
Lo!, Akinlodun, make haste, and let's go on with  
celebration  
Great prince of Sawewe,  
Let's go.  
It's time to celebrate.

**4. For the support and assistance of the Head**

Kànrángbón lawo kànrángbón  
Jàgùdà lawo Jàgùdà  
Erin àkòki ni sàlabàárin omo eranko  
Dífá fún Òrúnmìlà  
Baba nlo s' oníkèé orí láyé  
Njé bí a ba lówó kan, àsikò  
Bí a ba ko ilé kan, àsikò  
Bí a bá ni ire gbogbo, àsikò

Bi a bá wá jí à á ní Ifá o seun-seun  
 Òrìsà e seun-seun  
 Òrìsà ko, Ifá kó, orí eni ni  
 Orí eni ló nsèyèn, kí-í se Ifá  
 Orí eni ló nsèyèn, kí-í se Òrìsà  
 Orí mi gbemi, orí mi là mí  
 Gbémí àtètè níràn à tètè gbemi kù f' Òrìsà  
 Orí lo ngbeni, kí se Òrìsà.

### **Translation**

Kànrángbón lawo kànrángbón  
 Jàgùdà lawo Jàgùdà  
 Erin Akoki ( the mighty Elephant is their companion in  
 the criminal kingdom.  
 They were the Awo who cast Ifa for Òrúnmilà  
 When going to give support and provision for Orí on  
 Earth  
 Alas! Whatever befall us on Earth should be attributed  
 to our Orí  
 If we are fortunate to be wealthy  
 If we are fortunate to have all good things of life.  
 It is the doing of Orí and not Ifa or any Orisa (deity)  
 My Orí please support me  
 My Orí please make me wealthy  
 You are the one that takes one's issue your paramount  
 concern  
 You are the one that comes to one's aid before any  
 Orisa.

You are the pillar of the sages.

**5. For the support and assistance of the Head**

Àmìwò Àjà, awo ilé Olóyo

Adifá fún Olóyo

Èyí to fi orí sílè

Tó nbo Àdó

Àmìwò Àjà

Ìwo mà lawo ilé-olóyo

Orí níí gbeni

Àdó kíí gbe ni

***Translation***

Amiwo-Aja (alias of Babalawo)

The sage of Oloyo (a king)

He was the Awo who cast Ifa for Oloyo

The one that abandons his Ori

And was propitiating Ado (a collection of his charms)

Behold! Amiwo Aja

You are the sage of Oloyo

Behold! It is one's Ori

That supports one

And not charms.

**6. For the support and assistance of the Head**

Òyèkú bètúlá,

Òyèkú bètúsà  
 Òyèkú fètù sari ó sebi ohun ró-ògùn ire se  
 Igbádí lórùn akèrègbè  
 Adífa fún òjàjanímògún  
 Aráàjamò omo afi kanga mówó tarun  
 Nje orí òjà ló dójàá re  
 Ojàjà kan ní mògún, Aráàjamò  
 Ori l'olójà tó d'òjà re

### ***Translation***

Oyeku scooped and licked a powdery substance  
 Oyeku scooped and used a powdery substance to  
 invoice  
 Oyeku scooped and path his Ori through with the same  
 substance and thought he has breakthrough  
 The neck of a gourd is circular  
 These were the declaration to Ojajanimogun  
 The native of Ijamo  
 The one with the well of wealth  
 Behold! It is Oja's Ori that assisted him to establish  
 successful venture

### **7. For long life and prosperity**

Isé méta lomorí odó nse  
 Wón á forí rẹ gun 'yán,

Wón á fidí rè gun èlú  
 Wón á fi agbedeméjì rè tilèkun dain- dain-dain  
 Adífá fún Orísékú omo Ògún.  
 Adífá fún Ilémèrè omo Ija  
 Adífá fún Afúwàpé tí nsomo bibí Àgbonmìrègún  
 Wón n relé Àjàlámòpin lo rèè yan orí ti won  
 Wón ní kí wón sá káale ebo ni síse  
 Afúwàpé nikan ló nbe léyìn tó nsebo  
 Njé ibi olórí gbé yanrí oo, nbá lèyan tèmi  
 Mi ò mo lbi Afúwàpé gbé yanrí oo, nbá lèyan tèmi  
 Ibì kan naa-àn lati gbé yanrí oo, kádàrá kò papò ni  
 Ibì kan na-àn lati gbé yanrí oo, èdà òo pa pò ni.

### **Translation**

A pestle performs three functions  
 Its head is used to pound yam,  
 Its bottom is used to pound medicine (indigo)  
 Its body-length (between its head and its bottom) is used  
 to barricade the door firmly  
 This is the declaration of the sages to Orísékú the child  
 of Ògún  
 Ifa was consulted to Ilémèrè the child of Ija\* this was the  
 declaration of the sages to Afúwàpé who is the  
 child of Àgbonmìrègún  
 When they were going to the home of Àjàlámòpin to  
 choose their destinies.  
 They were advised to perform sacrifice/rituals.  
 Afúwàpé alone tarried to perform the prescribed

sacrifice

As a matter of fact, if I had known where the successful person chose his head from, I would have gone there for mine

If I had known where Afúwápé got his head from, I would have gone for mine

We all chose our destinies from the same place

But our individual paths are simply different from one another's

Afuwape responded even though their Ori were chosen in the same place, their destinies differed

### **For Success**

Ànjorin a ò mori olówó

A dífa fún Fáláé tí orí rẹ gba Àgùntàn tí kò rí owó fí ràá.

Wón ní kó sákáalè ebo ní síse

Ógbó ebo Ó rúbo

Ógbó èru Ó tẹru

Ógbó kara ebo Ó haaa

Njé Agùntàn bòlòjò ló ma dabo

Ò bá rówó sebo ò bá mà tilà

Agùntàn bòlòjò ló ma dabo

Èmí rówó sebo èmí mà tilà

Agùntàn bòlòjò ló ma dabo

**Translation:**

We interact with one another, but we don't know who  
amongst us possesses a prosperous Ori  
Ifa was consulted for Falae who's Ori required a sheep  
to redeem his future prosperity, but Falae could not  
afford to purchase the sheep

He was advised to perform a sacrifice

Only a robust sheep without blemish is acceptable in  
order for him to invoke his blessings

If only you could have performed the sacrifice, you would  
have become successful

Only a robust sheep without blemish is acceptable in  
order for him to invoke his blessings

I have performed the prescribed sacrifice; consequently,  
I have become successful

Only a robust sheep without blemish is acceptable in  
order for me to invoke my blessings

*Note: If you use a sheep for the propitiation of Ori, you should  
invoke the blessing we just recited above.*

**9. For general blessing**

A kúnlè a yàn èdà, a dáye tán ojú nkán gbogbo wa

Beè-kè, enìkan kílí-t'è'dàá yàn

À yà fí bí a táyè wá

A dífá fún Èdò tí n soníbodè Olòrun

Njé e pé kóri mi kó ràn míse

Iran-àn-ran ,  
Kórí mi kó ràn míse,  
Iran-àn-ran  
Orí ní-í ranii se tá-a fi nlówó, tá-a fi nkólé,  
Tá-a fi nlóko re, tá-a fi nláya re  
Iran-àn-ran ,  
Kórí mi kó ràn míse,  
Iran-àn-ran

**Translation:**

We knelt and chose our various destinies (in Ikole Orun)  
While on earth, we tend to be in a hurry  
Alas! Destiny can not be changed  
Except we re-incarnate  
These were the declarations to Edo (the gate keeper  
who mans the gate between heaven and earth)  
Please appeal to my Ori support me  
You are the one that supports and assist one to become  
wealthy, to have good spouse, good children, and all  
good things of life  
Iranran  
Please, my Ori support me,  
Iranran

10. **For victory**

Ogbè'seere mi sèkè  
Adí fá fún Akinlàwón  
Ó nbe láàrín òtá rògbàkà

Wón ní kó sákáalè ebo ní sísè  
Ógbébo, orúbo  
Njé OríAkí làwón dota  
Ogbè'seere mi sèkè  
OríAkínlàwón dota  
Ogbè'seere mi sèkè

**Translation:**

Ogbe'sere (a mystical sage) quakes dazzlingly  
The sage who cast lfa for Akinlawon - the only male  
offspring of a household who *punctuated* the streak of  
female offspring  
When he was in the midst of enemies  
He was advised to perform ebo  
He complied  
Akinlawon's Ori stood solidly behind him  
Ogbe'seere (a mystical sage) quakes dazzlingly  
Akinlawon's Ori stood solidly behind him  
Ogbe'seere (a mystical sage) quakes dazzlingly

**11. For progress and elevation**

Esinsin wiriwiri nìlè olótí  
Ò sèè ní gbédí lókò  
Adí fá fun Orí olóyè láwùjò  
Otí kí í dá ní sè lotí n ru  
Fùlè fùlè l'orí olóyè nru fùlè fùlè

Emu kii dá, ní se ni emu nru  
Fùlè fùlè l'orí olóyè nru fùlè fùlè

***Translation***

Flies cluster at the local brewer's place

The cook is always in the kitchen

These were Ifa's declaration for an important personality  
in the community

Fresh brew is never flat; rather, it fizzes profusely

A chief always feels swollen-headed

Fresh palm wine is never flat; rather, it is always erupts

## More insight on Ori:

### ONE

Òrúnmílà ló di sínsín  
Moní àsinwaye ní Èlà Baraàmi Àgbonnrègún Bara  
Elésín Oyán  
Òrúnmílà ní òun nti òna Ilé Olufè bò wa  
Òun pàdé àwon Eku lónà  
Wón duró songíro  
Wón búrin gádà wón tú púrú sékún  
Òrúnmílà ní e é se tí e fi tú púrú sékún  
Wón ní ntorí Tòròfiní  
Tí wón fi je Olójà ní láwujo àwon ní, wón ní gbogbo àwon  
gbárljo àwon jo nsín-lín.  
Òrúnmílà ní kí wón nu ojú won nù  
Oní kí wón má sunkún mó, ó ní se bí èyin kò gbón  
Èyin kò mòràn  
Èyin kò mò wípé Orí yòó wáyé  
Kò pò bí èyí tó sìn wón wá  
Orí yòó sìn wón wá  
Kò pò bí èyí tó wá wò ran  
Orí ní aláslín wáyé eni  
Bí a jí ní kùtù kùtù  
Ká gbá Orí eni mú  
Orí eni lòrlsà

**Translation:**

Orunmila proclaimed worshipping is nigh  
And it was chorused favourably  
Orunmila said he was coming from Olufe's domain  
And he met a group of rats  
They stood rigidly, then trotted and burst into tears  
Orunmila asked for the cause of their weeping  
They responded that they were weeping because  
Torofinni ( a very rare rat)  
Had been made their leader for them to all worshipping.  
Orunmila appealed to them not to weep anymore  
He said they lacked wisdom to understand  
That those destined to be leaders are fewer than those  
destined to exhort and by standers  
Orunmila said that "Ori" accompanies man to earth  
If we wake up early in the morning, let us give  
reverences to our Ori.  
Ori is man's deity

Òrúnmílà ló dí sínsín  
Moní àsinwaye ní Èlà Baraàmi Àgbonnìrègún Bara  
Elésín Oyán  
Òrúnmílà ní ọ̀un nti ọ̀na Ilé Olufè bò wa  
Ọ̀un pàdé àwon Eja lónà  
Wón duró songíro  
Wón búringàdà wón tú púrú sékún  
Òrúnmílà ní e é se tí e fí tú púrú sékún  
Wón ní ntorí Àkáágbá

Tí wón fi je Olójà ní láwujo àwon ni, wón ní gbogbo àwon  
 gbárijó áwon jo nsin-in.  
 Òrúnmilà ní kí wón nu ojú won nù  
 Onì kì wón má sunkún mó, ó nì se bì èyin kò gbón  
 Èyin kò mòrán  
 Èyin kò mò wípé Orí yòó wáyé  
 Kò pò bí èyí tó sìn wón wá  
 Orí yòó sìn wón wá  
 Kò pò bí èyí tó wá wò ran  
 Orí nì alásìn wáyé eni  
 Bí a jí ní kùtù kùtù  
 Ká gbá Orí eni mú  
 Orí eni lòrìsà

**Translation:**

Orunmila proclaimed worshipping is nigh  
 And it was chorused favourably  
 Orunmila said he was coming from Olufe's domain  
 And he met a group of fishes  
 They stood rigidly, then trotted and burst into tears  
 Orunmila asked for the cause of their weeping  
 They responded that they were weeping because  
 Akaagba ( a very rare fish)  
 Had been made their leader for them to all worshipping.  
 Orunmila appealed to them not to weep anymore  
 He said they lacked wisdom to understand  
 That those destined for readers are fewer than those

destined to exhort and by standers  
Orunmila said that "Ori" accompanies man to earth  
If we wake up early in the morning, let us give  
reverences to our Ori.  
Ori is man's deity.

Òrúnmílà ló dí sínsìn  
Moní àsinwaye ní Èlà Baraàmi Àgbonnirègún Bara  
Elésín Oyán  
Òrúnmílà ní òun nti òna Ilé Olufè bò wa  
Òun pàdé àwon omo lgi lónà  
duró songíro  
Wón búringàdà wón tú púrú sékún  
Òrúnmílà ní e é se tí e fi tú púrú sékún  
Wón ní ntorí Àsórín  
Tí wón fi Je Olójà ní láwujo àwon ní, wón ní gbogbo àwon  
gbáríjo àwon jo nsìn-ín.  
Òrúnmílà ní kì wón nu ojú won nù  
Onì kì wón má sunkún mó, ó nì se bí èyìn kò gbón  
Èyìn kò mòràn  
Èyìn kò mò wípé Orí yòó wáyé  
Kò pò bí èyí tó sìn wón wá  
Orí yòó sìn wón wá  
Kò pò bí èyi tó wá wò ran  
Orí ní aláṣìn wáyé enì  
Bí a jí ní kùtù kùtù  
Ká gbá Orí enì mú  
Orí enì lòrìsà

**Translation:**

Orunmila proclaimed worshipping is nigh  
And it was chorused favourably  
Orunmila said he was coming from Olufe's domain  
And he met a group of plants  
They stood rigidly, then trotted and burst into tears  
Orunmila asked for the cause of their weeping  
They responded that they were weeping because  
Àsórín (a very rare plant)  
Had been made their leader for them all to worship  
Orunmila appealed to them not to weep anymore  
He said they lacked wisdom to understand  
That those destined to be leaders are fewer than those  
destined to exhort and by standers  
Orunmila said that "Ori" accompanies man to earth  
If we wake up early in the morning, let us give  
reverences to our Ori.  
Ori is man's deit

Òrúnmìlà ló di sínsìn  
Moní àsinwaye ní Èlà Baraàmi Àgbonnìrègún Bara  
Elésín Oyán  
Òrúnmìlà ní òun ntì òna Ilé Olufè bò wa  
Òun pàdé àwon omo Eye lónà  
Wón duró songfiro  
Wón b̀ringàdà wón tú púrú s̀kún  
Òrúnmìlà ni e é se tí e fí tú púrú s̀kún

Wón ní,ntorí Òkín  
 Tí wón fi je Olójà ní láwujo àwon ní, wón ní gbogbo àwon  
 gbárfijo áwon jo nsin-ín.  
 Òrúnmilà ní kí won nu oju won nu  
 Oní kí wón má sunkún mó, ó ní se bí èyin kò gbón  
 Èyin kò móràn  
 Èyin kò mò wípé Orí yòó wáyé  
 Kò pò bí èyí tò sìn wón wá  
 Orí yòó sìn wón wá  
 Kò pò bí èyí tò wá wò ran.  
 Orí ní alásin wáyé eni  
 Bí a jí ní kùtù kùtù  
 Ká gbá Orí eni mú  
 Orí eni lór'èà

**Translation:**

Orunmila proclaimed worshipping is nigh  
 And it was chorused favourably  
 Orunmila said he was coming from Olufe's domain  
 And he met a group of birds  
 They stood rigidly, then trotted and burst into tears  
 Orunmila asked for the cause of their weeping  
 They responded that they were weeping because  
 Òkín (peacock)  
 Had been made their leader for them all to worship  
 Orunmila appealed to them not to weep anymore  
 He said they lacked wisdom to understand

That those destined to be leaders are fewer than those  
destined to exhort and by standers  
Orunmila said that "Ori" accompanies man to earth  
If we wake up early in the morning, let us give  
reverences to our Ori.  
Ori is man's deit

Òrúnmìlà ló di sínsìn,  
Moní àsinwaye ní Èlà Baraàmi Àgbonnirègún Bara  
Elésín Oyán  
Òrúnmìlà ní òun ntl òna Ilé Olufè bò wa  
Òun pàdé àwon omo Eran lónà  
Wón duró songíro  
Wón búringàdà wón tú púrú sékún  
Òrúnmìlà ní e é se tí e fi tú púrú sékún  
Wón ní ntorí Kìnlún  
Tí wón fi je Olójà ní láwujo àwon ní, wón ní gbogbo àwon  
gbáríjo àwon jo nsìn-ín.  
Òrúnmìlà ní kí wón nu ojú won nù  
Onì kì wón má sunkún mó, ó nì se bì èyin kò gbón  
Èyin kò mòràn  
Èyin kò mò wípé Orí yòó wáyé  
Kò pò bí èyí tó sìn wón wá  
Orí yòó sìn wón wá  
Kò pò bí èyi tó wá wò ran  
Orí ní alásìn wáyé eni  
Bí a jí ní kùtù kùtù

Ká gbá Orí eni mú  
Orí eni lòrìsà

**Translation:**

Orunmila proclaimed worshipping is nigh  
And it was chorused favourably  
Orunmila said he was coming from Olufe's domain  
And he met a group of beasts  
They stood rigidly, then trotted and burst into tears  
Orunmila asked for the cause of their weeping  
They responded that they were weeping because  
Kinlún (lion)  
Had been made their leader for them all to worship  
Orunmila appealed to them not to weep anymore  
He said they lacked wisdom to understand  
That those destined to be leaders are fewer than those  
destined to exhort and by standers  
Orunmila said that "Ori" accompanies man to earth  
If we wake up early in the morning, let us give  
reverences to our Ori.  
Ori is man's deit

Òrúnmìlà ló dí sínsín  
Moní àsinwaye ní Èlà Baraàmi Agbonnirègún Bara  
Elésín Oyán  
Òrúnmìlà ní òun ntí òna Ilé Olufè bò wa  
Òun pàdé àwon omo Èniyàn lónà

Wón duró songíro  
 Wón buringàdà wón tú púrú sékún  
 Òrúnmílà ni e é se tí e fi tú púrú sékún  
 Wón ní ntọ́f Okanbi  
 Tí wón fi je Olójà ni láwujọ àwon ni, wón ní gbogbo àwon  
 gbárfọ́ àwon jọ nsìn-ín.  
 Òrúnmílà nì kì wón nu ojú won nù  
 Onì kì wón má sunkún mó, ó nì se bì èyin kò gbón  
 Èyin kò mòràn  
 Èyin kò mò wípé Orí yòó wáyé  
 Kò pò bí èyí tó sìn wón wá  
 Orí yòó sìn wón wá  
 Kò pò bí èyi tó wá wò ran  
 Orí ni alásìn wáyé eni  
 Bí a jí ní kùtù kùtù  
 Ká gbá Orí eni mú  
 Orí eni lòrìsà

**ranslation:**

Orunmila proclaimed worshipping is nigh  
 And it was chorused favourably  
 Orunmila said he was coming from Olufe's domain  
 And he met children of human beings.  
 They stood rigidly, then trotted and burst into tears  
 Orunmila asked for the cause of their weeping  
 They responded that they were weeping because  
 Okanbi

Had been made their leader for them all to worship  
Orunmila appealed to them not to weep anymore  
He said they lacked wisdom to understand  
That those destined to be leaders are fewer than those  
destined to exhort and by standers  
Orunmila said that "Ori" accompanies man to earth  
If we wake up early in the morning, let us give  
reverences to our Ori.  
Ori is man's deit

## **TWO**

Ifà ló di léélé  
Mo ló di léélé  
Omo Eku léélé alé aná nkó?  
Omo Eku léélé alé àná nbe  
Kó sá sì maa jìyà-jìyà  
Kó sá sì maa jìséjìsé  
O mbo wa doyíyí-boyí  
O mbo wa dótàtàbatà  
Ó mbò wá di Tòròfíní tí se olójà láwùjo omo Eku  
Njé a mu Tòròfíní jolójà  
Gbogbo omo Eku  
E yà wá e wá sin  
Gbogbo omo Eku

### ***Translation***

Ifa says it is suffering  
I chorused  
What about the weak and suffering tree of  
yesternight?  
The weak and suffering tree of yesternight is still  
alive  
Let him continue to endure  
It will soon get over all his suffering, tribulations  
and poverty  
He shall soon become comfortable and great

like Asorin i (a very rare tree)  
Behold! Asorin had been made the leader of the rat  
colony  
All tree come and pay obeisance to Asorin

Ifà ló di léélé  
Mo ló di léélé  
Omo Eja léélé alé aná nkó?  
Omo Eja léélé alé ànánbe  
Kó sá sì maa jiyà-jiyà  
Kó sá sì maa jíséjísé  
Ombo wa doyi-yi-boyí  
Ombo wa dótàtàbatà  
Ómbò wá di Tòròfíní tí se olójà lǎwùjò omo Eja  
Njé a mu Tòròfíní jolójà  
Gbogbo omo Eja  
E yà wá e wá sin  
Gbogbo omo Eja

**Translation**

Ifa says it is suffering  
I chorused  
What about the weak and suffering Fish of yesternight?  
The weak and suffering Fish of yesternight is still alive  
Let him continue to endure  
It will soon get over all his suffering, tribulations and  
poverty  
He shall soon become comfortable and great like

Torofinni (a very rare Fish)  
 Behold! Torofinni had been made the leader of the Fish  
 All Fish come and pay obeisance to Torofinni  
 Ifà ló di léélé  
 Mo ló di léélé  
 Omo Eye léélé alé aná nkó?  
 Omo Eye léélé alé àná nbe  
 Kó sá sì maa jiyà-jiyà  
 Kó sá sì maa jíséjísé  
 O mbo wa doyíyí-boyí  
 O mbo wa dótátàbatà  
 Ómbò wá di Okin tí se olójà lówùjo omo Eye  
 Njé a mu Okin jolójà  
 Gbogbo omo Eye  
 E yà wá e wá sin  
 Gbogbo omo Eye

### **Translation**

Ifa says it is suffering  
 I chorused  
 What about the weak and suffering bird of  
 yesternight?  
 The weak and suffering bird of yesternight is still alive  
 Let him continue to endure  
 It will soon get over all his suffering, tribulations and  
 poverty  
 He shall soon become comfortable and great like  
 Akaagba (a very rare bird)

Behold! Akagba had been made the leader of the bird colony

All bird come and pay obeisance to Akagba

Ifà ló di léélé

Mo ló di léélé

Omo lgi léélé alé aná nkó?

Omo lgi léélé alé ànà nbe

Kó sá sí maa jiyà-jiyà

Kó sá sí maa jíséjísé

O mbo wa doyíyí-boyí

O mbo wa dótàtàbatà

Ómbò wá di Asorin tí se olójà láwùjo ómò lgi

Njé a mu Asorin jolójà

Gbogbo omo lgi

E yà wá e wá sin

Gbogbo omo lgi

### ***Translation***

Ifa says it is suffering

I chorused

What about the weak and suffering plant of yesternight?

The weak and suffering plant of yesternight is still alive

Let him continue to endure

It will soon get over all his suffering, tribulations and

poverty

He shall soon become comfortable and great like  
Asorin (a very rare plant)

Behold! Lion had been made the leader of the plant  
colony

All Omo eran come and pay obeisance to Lion

Ifà ló di léélé

Mo ló di léélé

Omo Eran léélé alé aná nkó?

Omo Eran léélé alé àná nbe

Kó sá sì maa jiyà-jiyà

Kó sá sì maa jìséjìsé

O mbo wa doyíyí-boyí

O mbo wa dótàtàbatà

Ó mbò wá di Kiniun tí se olójà láwùjo omo Eran

Njé a mu Kiniun jolójà

Gbogbo omo Eran

E yà wá e wá sin

Gbogbo omo Eran

### **Translation**

Ifa says it is suffering

I chorused

What about the weak and suffering beast of  
yesternight?

The weak and suffering beast of yesternight is still

alive

Let him continue to endure

It will soon get over all his suffering, tribulations and poverty

He shall soon become comfortable and great like Kiniun (a very rare beast)

Behold! Kiniun (lion) had been made the leader of the beast colony

All beast come and pay obeisance to Kiniun (lion)

Ifà ló di léélé

Mo ló di léélé

Omo Ènìyàn léélé alé aná nkó?

Omo Ènìyàn léélé alé àná nbe

Kó sá sì maa jìyà-jìyà

Kó sá sì maa jìséjìsé

O mbo wa doyíyí-boyí

O mbo wa dótàtàbatà

Ó mbò wá di Òkànbí tí se olójà láwùjo omo Ènìyàn

Njé a mu Òkànbí jolójà

Gbogbo omo Ènìyàn

E yà wá e wá sin

Gbogbo omo Ènìyàn

### **Translation**

Ifa says it is suffering

I chorused

What about the weak and suffering human beings of

yesternight?

The weak and suffering human beings of yesternight is still alive

Let him continue to endure

It will soon get over all his suffering, tribulations and poverty

He shall soon become comfortable and great like Okanbi (a very rare Omo-Eni)

Behold! Okanbi ihad been made the leader of the Omo Eni colony

All Omo Eni come and pay obeisance to Okanbi

### THREE

Kanakáná awo òde Òyó  
Ògòngò awo òde Ìjámò  
Ìbí tí Orí gbé sanmí lésíí  
Èfúùfù lèlè, kò ní sa láí gbé mí rebè  
Adí fá fun Òrúnmlà  
Ó nsawo lo sáj ò tó jín gbun gbun gbun bí Ojó  
Wón ní kó sá káalè ebo ní síse  
Ó gbé ebo Ó rúbo  
Ó gbé èrù Ó tè rù  
Ó gbó kara ebo Ó ha  
Njé Orí mí má padà léyín mí  
Ìrèwò kíí padà léyín Osù  
Orí mí má padà léyín mí o

#### ***Translation***

Kanakana, the sage of Oyo town  
Ogongo, the sage of Ijamo land  
The place of prosperity, which my head led me in times  
past  
The wind of destiny will not fail to take me there  
These were declared for Orunmila  
When he wanted to embark on a spiritual journey that is  
mysteriously far and unending  
He was advised to offer ebo  
He complied  
He observed all the ordinances

He fulfilled all the precepts  
Oh, my head, do not forsake me  
The heavenly constellations never forsake the moon  
(*that is, the appearances of the Moon in her phases are  
always accompanied by certain stars*)  
My head, do not forsake me

## FOUR

### WHEN USING HONEY

Kangó kangó lohùn agogo  
Gbongan gbongan lohùn Àjìjà  
Adifá fún Láye Ogègé  
Wón ní kó rúbo sètùtù kí Ori rè má ba gbèkan  
Ó gbé ebo Ó rúbo  
Ó gbé èrù Ó tètù  
Ó gbó kara ebo Ó ha  
È bá gbà tólá  
È bá gbà tówò  
Èyin ò mò pé ayé Oyin kí korò

### *Translation*

Kangó kangó is the sound emitted from the metal gong  
Gbongan gbongan is the sound emitted from Ajija  
Ifa was consulted for Layee Ogege  
He was advised to make ebo and observe certain  
ordinances in order for his Ori to reject an unpleasant  
destiny  
He complied  
He observed the ordinances  
He fulfilled all the precepts  
Please have a taste of the goodness of life  
Behold! Honey never tastes bitter  
You lacked the wisdom to realise that honey never  
experience bitterness.

## **FIVE**

### **WHEN USING A PIGEON**

#### **EYELE (PIGEON)**

Ajàkàsù èko tó lóhun yóó pokùn so  
Èwo ni kénì tó n ti lébé lébé oorì kó wá se  
Adífá fún esè kan soso Ìwòrì  
Èyí tó n re gbó Ègbá rèé pokùn so  
Wón ní ko sákáalè ebo ni síse  
Ó gbó ebo Ó rubo  
Ó gbó èrù Ó tè rù  
Ó gbó kara ebo Ó ha  
Njé Ìwòrì má mà so  
Ìwòrì má mà pokùn so  
Ìre è re kù sí wájú  
Ìre è re kù léyìn  
Yíye ní n ye Eyelé kan ilé  
Rírò ní n ro Àdàbà lórùn  
Eyelé kí ílégun Isé lára  
Eyelé kí í ni eran òsì láwò  
Ìwòrì má mà soo o  
Ìre è re kù sí wájú  
Ìre è re kù léyìn  
Ìwòrì má mà so

## **Translation**

One who eats a lump of eko (cornmeal) and still wants to  
commit suicide

What does it expect someone that can not afford even  
the remnants from the leaf of cornmeal?

These were the declarations for Ese kan Iwori  
When going to the Egba Forest to hang himself

He was asked to make ebo

He complied

He observed the ordinance

He fulfilled all the precepts

Iwòrì do no hang thyself

Iwòrì do not hang yourself

Your blessings abound

As it is honourable for the pigeon

As it is pleasurable for the pigeon

So it shall be for you

No pigeon possesses a single bone of poverty in its  
entire body

No pigeon possesses a single strand of bad flesh under  
its skin

Iwori do not hang

Your blessings remain intact

Your blessings remain intact and will soon arrive

Iwòrì do not hang

## SIX

### WHEN USING CORN AGBADO SISE (GRAINS OF CORN)

Ìwòrì towófún towófún  
Ìwòrì tesèfún tesèfún  
Ìwòrì fí gbogbo ara fún jìngíní jìngíní  
Adífá fún Àgbàdo  
Àgbàdo ó n ti òrun bò wá sí ilé ayé  
Wón ní kó sá káálè ebo ní sise  
Ógbé ebo, Órúbo  
Ógbé èrù, Ótèrù  
Ógbo òkaara ebo, Ó ha  
Njé kí làgbàdo pa mú bò  
Igba omo, làgbàdo pa mú bò, Igba omo  
Kí làgbàdo pa mú bò  
Igba aso, làgbàdo pa mú bò, Igba aso  
Kí làgbàdo pa mú bò  
Ire gbogbo, làgbàdo pa mú bò, ire gbogbo

#### ***Translation***

Iwori towofun towofun  
Iwori tesefun tesefun  
Iwori fi gbogbo ara fun jingini jingini

They cast divination Oracle for Agbado (corn)  
When coming from heaven to earth  
He was advised to make ebo  
He complied  
He observed the ordinances  
He fulfilled all the precepts  
What has the grain of corn transform into?  
Two hundred offspring is what the grain of corn  
transformed into, two hundred offsprings  
Behold! A grain of corn germinates with 200 layers, yes,  
two hundred pieces of clothing  
A single grain of corn germinates with 200 layers, 200  
hundred pieces of layers.

## **SEVEN**

### **WHEN USING BANANA (PLATAIN)**

#### **OGEDE AGBAGBA**

Ìye kẹhún ni mo bù sáte tí mo mú sowó  
Adífa fún Kúkòyí  
Ó ntòrun bò wá sí ilé Ayé  
Wón ní kó sákáalè ebo ní síse  
Ó gbé bo Ó rúbo  
Ó gbé rù, Ó tẹ̀rù  
Ó gbo ò kaara ebo Ò ha  
Njé 'ku koyi, awo  
Mo ti je kònkò  
Kònkò ni mo je  
Àrùn kòyí awo  
Mo ti je kònkò  
Kònkò ni mo je  
Òfò kòyí awo  
Mo ti je kònkò  
Kònkò ni mo je  
Njé lbi gbogbo kòyí awo  
Mo ti je kònkò  
Kònkò ní mo je  
Owo nílánlá tó nbe lóde ìsálaye nkó?  
Ógèdè Àgbagbà, Orí mi gbàhun, Ògèdè Àgbagbà

Ire ilé kíkó tó nbe lóde ìsáláyé nkó?  
 Ógèdè Àgbagbà, Orí mi gbàhun, Ógèdè Àgbagbà  
 Ire omo tó nbe lóde ìsáláyé nkó?  
 Ógèdè Àgbagbà, Orí mi gbàhun,  
 Ire aya tó nbe lóde ìsáláyé nkó?  
 Ógèdè Àgbagbà, Orí mi gbàhun, Ógèdè Àgbagbà  
 Ire gbogbo tó nbe lóde ìsáláyé nkó?  
 Ógèdè Àgbagbà, Orí mi gbàhun.

### ***Translation***

A small quantity of divination powder was put on the  
 divination tray  
 And this transformed into wealth  
 Cast divination for Kukoyi (death has rejected this)  
 When he was coming from Heaven to Earth  
 He was told to make ebo  
 He complied  
 He observed the ordinances  
 He fulfilled all the precepts  
 Behold! Death has rejected the initiated one  
 I have eaten Konko (remedy of rejection)  
 Konko, I have taken a remedy for rejecting all evils  
 Disease has left me alone  
 I have eaten Konko (remedy of rejection)  
 Konko, I have taken an antidote against all evils  
 Misfortune/ losses have left me alone

I have eaten Konko (remedy of rejection)  
Konko, I have taken an antidote against all evils.  
What about the abundant wealth of this land?  
Ogede Agbagba (the plantain that receives), my Ori has received it , Ogede Agbagba, I have claimed my possession.  
What about the blessing of home ownership that exists in the world?  
Ogede Agbagba, my Ori has received it  
Ogede Agbagba, I have claimed my possession.  
What about the blessing of producing offspring?  
Ogede Agbagba, my Ori has received this blessing,  
Ogede Agbagba, I have claimed my possession  
What about the blessing of a spouse?  
Ogede Agbagba, my Ori has received this blessing,  
Ogede Agbagba, I have claimed my possession  
What about the fullness of all blessings ?  
Ogede Agbagba, my Ori has received these blessings,  
Ogede Agbagba, I have claimed my possession.

## **CONCLUSION**

When we consult Ifa or when we are directed to do so in propitiation of our Ori , our Ori will speak to us concerning our destiny and its forms of manifestation.

In such cases when you are poised to receive blessings, your Ori will direct you in such a way to ensure that you actualise the intended blessing into your life. Sometimes, just when you are about to connect with something good, you might begin to experience different kinds of obstructing forces. These negating forces are sometimes self-induced through some previous action (s) you have engaged in or an action you are currently engaged in. If not addressed, the negating force (s) will sabotage your blessing (s).

In order to avoid such cycles of failure and/or disappointments, you must appease your Ori at a regular interval and follow the directives of your Ori when instructed through the agency of Ifa.

On the other hand, through unprovoked sources, certain negating forces are unleashed to do battle with you. This is a call to war. Again Ori, who is the supreme commander over all of creation, is able to detect such opposing forces before they can wreck havoc in your life. It is through the office or agency of Ifa that you can receive instructions on what type of action (s) you need to take in order to neutralise the power (s) of your enemies and defeat them in battle.

Dear readers, Ori is a champion, he had already conquered all

his enemies. in the beginning of beginnings. This victory made Ori supreme among other divinities. Your Ori is your creator and Ori's fidelity is an unyielding shield. Nothing of existence either in the physical or spiritual can be as loyal and as committed to your success as your Ori.

Also, nothing is as capable of granting you success as your Ori. Therefore, let your Ori be compared to no other deities. The information you have received in this book is truly priceless.

Meditate on the wisdom therein and practice it with an inexorable resolve.

## Glossary

### **A**

- Abéòkúta** - A city in the Yoruba land. The southwestern region of what is now known as Nigeria. It is also the capital of Ogun state.
- Àdó** - A tiny gourd into which powdery charms are kept.
- Àfùwàpé** - An ancient Yoruba name which means, "With good character, one would live long."
- Àgbonmìrègún** - Another appellation for Orunmila
- Àjàlámópín** - The deity personage who moulds Ori (our destiny)
- Akínlâwón** - A Yoruba name which means the first of its kind among many. For example, the first male child to punctuate the streak of female children. It is associated with unyielding strength. Or the only male child in the family.
- Akínlódún** - A Yoruba name associated with strength and festivity.
- Àranisàn** - A mythical individual who reputedly made sacrifice with alcoholic drink and became wealthy.
- Awede** - A sage known for its propensity to redress and purify the soul.

### **E**

- Eléréko - A mystical person
- Ere - A mystical person
- Èsù - The facilitator of all communication and the executioner of divine law
  
- Èdò - The liver personified in its role in the body
- Ègbá - A synonym for Abeokuta.

## F

- Fálaé - A Yoruba name associated with Ifa mysticism

## I

- Ifá - The Divine Word. The Wisdom of God. The fundamental nature (the soul) of life above and below
- Ifón - The place where Ori first placed Obatala.
- Igèti - The place where Ori first placed Orunmila
- Ijámò - A town in the Yoruba land in which its citizens were reputed for beautifying the Head by following the instructions of Ifa in primordial times.

|               |   |                                                                                                        |
|---------------|---|--------------------------------------------------------------------------------------------------------|
| <b>ljànmú</b> | - | The place where Ori first placed Osun                                                                  |
| <b>lémèrè</b> | - | A persona who chose the destiny of short life. This persona is associated with cycles of reincarnation |
| <b>lré</b>    | - | The place where Ori first placed Ogun                                                                  |
| <b>lretè</b>  | - | One half of lretè méjì (a verse in Ifa)                                                                |

## K

|                   |   |                                        |
|-------------------|---|----------------------------------------|
| <b>Kànrángbón</b> | - | A wise person                          |
| <b>Kétu</b>       | - | The place where Ori first placed Èsù   |
| <b>Kòso</b>       | - | The place where Ori first placed Sàngó |

## O

|                      |   |                                                |
|----------------------|---|------------------------------------------------|
| <b>Odù-Ifá</b>       | - | The coded language of Ifa.                     |
| <b>Ògùn</b>          | - | The deity in charge of metal and creativity    |
| <b>Ojúbònà</b>       | - | The caretaker of the shrine of worship.        |
| <b>Olóyo</b>         | - | A mystical person                              |
| <b>Olóbòbòtiribò</b> | - | Another name for the mouth                     |
| <b>Olúwo</b>         | - | A teacher of Ifa knowledge                     |
| <b>Òrísà</b>         | - | A distinct deity.                              |
| <b>Orísékú</b>       | - | One who chooses the destiny of premature death |
| <b>Òrò</b>           | - | The Word—Ifa                                   |

- Òtúrá - One half of Otura meji, a verse of Ifa
- Òsun - The Spirit of the river.
- Òrúnmílà - Ifá—personified. Deputy only to God Almighty. The witness of creation
- Òtá - The place where Ori first placed the *witches*..
- Òyèkú - One half of Òyèkù Méjì, a verse of Ifa.

## S

- Sàwéwé - A mystical town
- Sángó. - the Spirit of thunder and lightning



## **About The Author**

Lanre Ola-Ifa Okemuyiwa was born in Lagos, Nigeria in 1969. He was born into the family of Chief Okemuyiwa Akinyomilo, the first Apesin Awo of Egbaland in Ogun State of Nigeria. He attended St. Paul's Primary School Idi-oro, Lagos and Birch Freeman High School, Surulere for his Primary and Secondary education respectively.

Born into Ifa as it were, Lanre started learning Ifa mysticism from his youth under the tutelage of his late father up to 1992. He thereafter proceeded to Abeokuta, his ancestral home, to learn further from other reputable Ifa priests. In 1993, he started to practice as an Ifa priest, and he was so successful that in 1995 he was invited to Sao Paulo, Brazil to teach Ifa mysticism.

In 1997, he attended the Orisa Congress in San Francisco, USA. This gave him the opportunity to establish an organization, *The Idat Cultural Home*, in Sacramento, California, where people are taught Ifa mysticism and the Yoruba language.

He has been commuting to and from the USA to oversee this organization.

He is married with children.

## **About The Book**

Quite a number of people could not understand their present position. This made them to attribute most things that happen to them (favourably) to their steadfastness, skill, efforts, their parents, friends, deities just to mention a few. While unfavourable incidencies that happen to them are being attributed to witches and wizards, unfriendly family members, friends just to mention a few. In this book, it is clear that everything that happens to an individual is not unknown to such an individual's Ori. All the good and bad occurrences to one should not be attributed to any other but one's Ori.

This book "ORI: The Supreme Divinity" provides first hand information on what really constitute Ori generally; and how to propitiate one's Ori; how best to channel a request to one's Ori; and several stanzas on supplications to one's Ori.

The book is a must companion for everyone who desires to fulfil his/her destiny and how best to approach it.

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