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# Ifá: Ohùn Ijìnlẹ̀ Aye

(IFA: PHYLOSOPHY OF LIFE)

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Awóḍíran Okánlẹ̀wọ̀n Agboolá

**IFA: OHUN IJINLE AYE**  
**(IFA: PHYLOSOPHY OF LIFE)**

**Awodiran O. Agboola**

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## Dedication

This book is dedicated to Ijo orunmila Ato also called *Ijo Eleto* or Indigene Faith of Africa Inc. under the leadership of Chief Adeboye Oyesanya, the Oluwo of the temple and *Araba* of Odi-Olowo.

This temple has been responsible for the success of various members who have established their own organisations.

The orientation and training they received from the temple have contributed to their present undertakings. On my own, the great stories I wrote in this book were some of the preachings/Sermons delivered at this great temple. I can boldly say that our temple Ijo Orunmila Ato located at 90 Freeman Street, Ebute-metta, Lagos Nigeria is a temple of knowledge, excellence and methodical planning as referred to in Ejiogbe.

*Ni kẹkẹrẹ ni jàbájábá tí nyl ní gáá  
Ni kẹkẹrẹ lomo oba tí ní olá lórí ešin  
Adifá fún Áatò  
Èyí tíl ẹẹ bábá Èrúwó  
Èmi ó m'áatò, Ifá  
Èyí tí ó bá tó ló jé rere*

### Translation:

It is from youth that a cow has honour in the manger  
It is from youth that a Prince has honour on top of a horse

Cast Ifa divination for *Áatò*, methodical planning  
The father of all organizations

Ifa, I know not how to plan

It is that which you plan for me that I consider good and proper

## Acknowledgements

I owe debts of gratitude's to a number of people who have helped in no small ways to see that this book is published.

1. My special gratitude to Olodumare and Orunmila for endowing me with wisdom to write another book.
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5. Special thanks to Awo Fakunle Oyesanya who contributed to the translation and publication of this book.
6. Finally to my humble wife Yeye Araba Olubanke Ag boola for her care and support.

I would conclude, this chapter by referring to Odu Ifa "Iwori Meji" which states as follows

*Yinni yinni kẹni ọ sẹ mfi  
Adifa fun Fátẹrù  
Til sọmọ okunrin Igodo  
Ifa mo yin ọ koo tun lẹ se mfi si  
Orisa to gbẹ gbe ni lẹa yin*

### Translation:

Showing appreciation brings further favour  
Cast Ifa divination for Fátẹrù  
Who is a male child of Igodo (A town)  
Ifa, I thank so that you can bless me more  
The divinity that brings blessings is the one we hail.

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## Foreword

For quite a long time, Ifa knowledge used to be restricted to religious and occult aspects only among the practitioners, which had further mystified the knowledge over a long period of time. As a result, the knowledge was mangled out of context and this gave room for misconception and misrepresentation of facts. Nevertheless, in the last few decades, books, magazines and journals had been published by Ifa and university scholars with a view to bringing to the fore some texts/scriptures which had long remained a mystery in the minds of the people.

This book is also an attempt by the author, Chief Awodiran Agboola to demystify Ifa with a view to bringing out the life philosophies inherent in Ifa. The author has been able to show the divine origin of Ifa and its relationship with Olodumare. The significance of Ifa and its relevance to humanity especially in the areas of morality, wisdom and proper decorum are highlighted in the first five chapters of the book.

The author went further to whet the interest of readers by presenting the 16 Great stories in Ifa with their stanzas and the lessons so derived from them.

There is no doubt that there is a preponderant use of Ifa stanzas by the author in order to drive home his point. However, readers will be astonished after going through several Ifa stanzas bothering on different situations of life. As far as this book is concerned, there couldn't have been a better title than "**Ifa: Ohun Ijinle Aye**" (**Ifa: The Philosophy of Life**).

There is no gainsaying the fact that the book is informative, educative and interesting. It is indeed a challenge to some Ifa practitioners who still treat Ifa as secret, mystifying and idolatry cultic tradition that has encourage people's apathy and hatred towards Ifa and other African religions. Readers will at the end of this book understand that Ifá contains empirical statements and wherewithal, which can be tapped for the benefit of mankind.

The generosity of the author in lavishing the readers with informative and beneficial Ifa stanzas for special supplications to Ifá and Olodumare on a daily basis is worthy of praise. Also included in the book are the "**Akose**", special Ifa preparations which can be applied by humans in order to overcome certain vicissitudes in life.

I have gone through the pages of the book; my conclusion is that this book will reveal not only the philosophical dimensions of Ifá but would ensure the continued existence of the knowledge of Ifá through proper understanding and apt utilization.

Finally, I will not be exaggerating to say that this book is well-researched and deserves to be read by everybody especially those who seek sound knowledge and wisdom.

### **Fakunle Oyesanya**

*Agbongbon Awo of Odewale, Alakuko*

*Alakeji Ope of Odi-Olowo, Mushin, Lagos*

## Iba (Reverence)

Ìdákìṣì ọ̀nà nńí rẹ̀ eḵò l'ẹ̀yín  
Díá fún Ẹ̀ṣín  
A bú fún Àgbò  
Wón ní ẹ̀awo lọ sílé Ọ̀ṣni Alàna-kàn-Èsùú  
Ẹ̀bọ̀ ní wón ní kí wón ẹ̀  
Wón gb'ẹ̀bọ̀ wón rú'bọ̀  
Àt'ẹ̀ṣín, at'Àgbò Awo Ilé Ọ̀ṣni Alàna-kàn-Èsùú  
Díá fún Ọ̀ṣni Alàna-kàn-Èsùú  
L'ọ̀jọ̀ tí kò ríbaa ilée baba rẹ̀ mọ̀  
Ẹ̀bọ̀ ní wón ní kó ẹ̀  
Ó gb'ẹ̀bọ̀, ó rú'bọ̀  
Ìba a Bàbá o  
Ìba a Yéyẹ o  
Ìba Olúwo o  
Ìba Àrábá l'álẹ̀ Ifẹ̀  
Ìba Akódá  
Ìba Aṣẹ́dá  
Mo júbá Ojúgbóná  
Aféyí tí mo dá se o  
K'Óró ma ẹ̀sá gbà

### Translation

The hollow part of a well-treked path is it which breaks the back of a snake  
This was the Ifá cast for Ẹ̀ṣín, the horse  
When going on Ifá mission to the palace of Ọ̀ṣni of Ifẹ̀  
They were advised to offer ẹ̀bọ̀  
They complied  
Both Ẹ̀ṣín and Àgbò the resident Awo of Ọ̀ṣni Alàna-kàn-Èsùú  
They were the ones who cast Ifá for Ọ̀ṣni Alàna-kàn-Èsùú  
When he did not pay homage to his ancestors anymore  
He was advised to offer ẹ̀bọ̀  
He complied  
I pay homage to my father  
Homage to my mother  
Homage to my Olúwo  
Homage to my Àrábá of Ifẹ̀

Homage to Akódá  
Homage to Aṣẹ́dá  
I pay homage to Ojúgbóná  
Unless I act without recognition and homage to elders and spiritual forces  
May I succeed in all I do.

## Preface

The purpose of this book is to prove to the world again that Ifa is the philosophy of life. Ifa touches every aspect of life. Ifa has captured the world as the following Odu Ifa, Ogbe Ale indicates:

*Ajé ire láá pé lówó  
Ìmọ̀ràn ìlẹ̀kẹ̀ láá pé lókùn  
Àgbádo gbọ́fá àgbádo ọ́ gbọ́fá  
Kó jẹ́ fírúkẹ̀rẹ́ sọwọ́ ọmọ́ elómíl  
Tó bá jì á ilé ọmọ́ rẹ́ tètẹ́tẹ́ kírí ọkọ  
Adifá fún ọ̀kànlénlínwó lúnmọ̀lẹ́  
Tí wọ̀n nílọ́ rée sọkọ́ Ayé rere  
Adifá fún Ọ̀rúnmílá  
Ifá nílọ́ rée sọkọ́ Ayé rere  
Ọ̀rúnmílá nìkàn ní ríbẹ́ lẹ̀yìn tí ríşẹ̀bọ́  
Èsẹ́ e éyí àrá  
Ifá ní gbayé lọ́ ọ̀gbẹ̀rì ọ́ mọ́*

### Translation:

Good fortune is money  
Combination of beads is treasure  
Whether the corn is knowledgeable in Ifa or not  
Horse tail will never be handed over to another child  
But given to the legitimate / biological child  
Cast Ifa divination for 401 divinities  
When attempting to marry Ayé rere (the Earth)  
Cast divination for orunmila also planning to marry  
the earth  
Only Orunmila complied with the injunction of  
sacrifice  
Oh, this is wonderful, Ifa captures the world, the  
ignoramus is surprised

This book will also identify various proverbs and wise sayings derived from Ifa corpus. People refer to idioms and expressions which are drawn from Ifa.

You will find many Christians and moslems referring to these words. This is just to show that Ifa had been existing since the creation of this world by Olodumare, God who sent Orunmila and installed him as "Oba Atayese (King that reforms the Earth).

Furthermore you will discover in this book why Orunmila is regarded as "Opitan Ife (Great historian of Ife). Many people who are fond of reading novels will find great stories from this book. Whether you are a Christian, moslem or Ifa practitioner the stories will make you improve in your character and decision making. The writer has been able to point out various lessons from these great stories.

Finally the book is intended to teach the basic things from Ifa's spirituality and pharmacology (Akose). This is to correct some erroneous impressions that babalawos don't share their secret knowledge with people. The writer has therefore chosen 16 Akose for the benefit of mankind. It is my candid opinion that readers would find this book interesting. Thanks for your understanding.

### Chief Awodiran Agboola

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## Introduction

Various books have said what Ifá is all about. The intention of this writer is to touch on the philosophy aspect of Ifá. With Ifá, you are in control of situation in life. Ifá is the embodiment of wisdom "Agĩĩrĩlògbòn". A Babaláwo is supposed to possess "inner Gold" as narrated in the Odù Ifá, "Ògúndá dī"

*Ófúrufú kó ẹ̀ ẹ̀ fẹ̀híntí  
Adifá fún Ọ̀rúnmlá tí ọ̀ s'ọ̀kọ̀ Wúràọlá  
Ètá sodé, Ifá ló tó ọ̀kọ̀ Wúra ẹ̀ ẹ̀  
Babaláwo tó gbọ́fá a bí wúra níkuú*

### Translation

It's impossible to rest your back on the sky/air (Great philosophy statement)  
Cast divination for Ọ̀rúnmlá who will marry Wúràọlá (Gold)  
Great philosopher Ifá only, can marry Gold (Wúra)  
Babaláwo who knows Ifá has Gold in his stomach

### Story:

Ọ̀rúnmlá marries Wúràọlá, a very beautiful lady and decides to swallow Wúràọlá to prevent other people from snatching her. It is assumed that all Babaláwos who have studied Ifá diligently have in their possession real Gold "wisdom of Life".

### Ifá, the Son of God, The Protector (Ifá Ọ̀mọ̀ Ọ̀lórún Àsádi).

When people talk of Jesus Christ as the son of God, I laugh, what about our own Redeemer, Ifá as narrated in Ọ̀wọ̀nrín Sogbè:

*Orúnkún abara yíyí  
Àlufọ̀ lórún akérégbé  
Adifá fún Olúkòsì Ọ̀pẹ̀  
Tí ẹ̀mọ̀ Ọ̀lórún Àsádi  
Bí ikú bá rí lẹ̀ mí bọ̀wá, Ifá  
Awimalogbon gbá mí o  
Ọ̀pẹ̀ àsínlá gbá mí o*

Ìwọ má lọmọ Ọlọrun Ásádi  
 Bí àrùn bá rí lé mi bọwá, Ifá  
 Awimalogbon gbá mí o  
 Ọpẹ àsinlá gbá mí o  
 Ìwọ má lọmọ Ọlọrun Ásádi  
 Bí eḡ bá rí lé mi bọwá, Ifá  
 Awimalogbon gbá mí o  
 Ọpẹ àsinlá gbá mí o  
 Ìwọ má lọmọ Ọlọrun Ásádi  
 Bí ófó bá rí lé mi bọwá, Ifá  
 Awimalogbon gbá mí o  
 Ọpẹ àsinlá gbá mí o  
 Ìwọ má lọmọ Ọlọrun Ásádi  
 Bí ọràn bá rí lé mi bọwá, Ifá  
 Awimalogbon gbá mí o  
 Ọpẹ àsinlá gbá mí o  
 Ìwọ má lọmọ Ọlọrun Ásádi  
 Bí éṣe bá rí lé mi bọwá, Ifá  
 Awimalogbon gbá mí o  
 Ọpẹ àsinlá gbá mí o  
 Ìwọ má lọmọ Ọlọrun Ásádi  
 Bí gbogbo ibi bá rí lé mi bọwá, Ifá  
 Awimalogbon gbá mí o  
 Ọpẹ àsinlá gbá mí o  
 Ìwọ má lọmọ Ọlọrun Ásádi

**Translation:**

The knee with its tough thick skin  
 The neck of a bottle gourd is usually forcefully broken  
 His was the Ifá cast for Olúkòsì Ọpẹ (title of Ọrúnmílà)  
 Who is the child of Ọlọrun, the shelter  
 If Ikú, Death is coming for me  
 Awímọlọgbọ́n teacher of wisdom and understanding please  
 rescue me  
 Ọpẹ, Àsinlá please protect me  
 You are the child of Ọlọrun, the Shelter  
 If Àrùn, Ailment is coming for me  
 Awimologbon please rescue me

Ọpẹ, àsinlá please protect me  
 You are the child of Ọlọrun, the Shelter  
 And if Eḡ, altercation is coming for me  
 Awímọlọgbọ́n please rescue me  
 Ọpẹ, àsinlá please protect me  
 You are the child of Ọlọrun, the Shelter  
 Even if Ófó, Loss is coming for me  
 Awímọlọgbọ́n please rescue me  
 Ọpẹ, àsinlá please protect me  
 You are the child of Ọlọrun, the Shelter  
 If trouble is coming for me  
 Awímọlọgbọ́n please rescue me  
 Ọpẹ, àsinlá please protect me  
 You are the child of Ọlọrun, the Shelter  
 If all evil things are coming for me  
 Awímọlọgbọ́n please rescue me  
 Ọpẹ, àsinlá please protect me  
 You are the child of Ọlọrun, the Shelter

**Ifá, The Greatest Business Partner. (Fá rí tà)**

Ifá can be relied upon when traveling as narrated in the Odú Ifá Ọ̀yẹ̀kú Ọ̀jọ̀ Ọ̀dà (Ọ̀yẹ̀kú Gúndá)

Ifá l'oba  
 Ọ̀rìṣà l'ọ̀sìn  
 Ọlọrun Ọba lẹni á á gbẹkẹlẹ  
 Adifá fun ikindudú tii s'omọ Ajaniwarun  
 Nijọ ti nitọrun bọ wa'yé  
 Á sé ká dí ká rájọ  
 Ọpẹ nikan lónl hun lẹrú  
 Tí rítá ju gbogbo omọ aráyé lọ.

**Translation:**

Ifá is King  
 Ọ̀rìṣà is special  
 Olodumare is the king is worth depending upon

That is the message of Ifa the black Ikin (Ifá), The offspring of Ajaníwarun  
 When travelling from heaven to earth  
 Behold! Of all human endeavours  
 Ifá is the only one that has in its possession the most profitable ventures

**Ifá tóó yangán (Ifá is worth flaunting)**

From Ogbè Bàrà you can feel proud that you have Ifá.

*Ogbè b̄ar̄ab̄ar̄à làá ḡẹ̀tí  
 S̄ón̄s̄ó orí ẹ̀ l̄òòḡùn  
 S̄ón̄s̄ó orí ẹ̀ l̄áw̄úre  
 Adifá fún Ifá tóó yangán  
 Tíí s̄om̄o bibi inu Agb̄on̄ml̄r̄eḡún  
 Ifá tóó yangán om̄o Awo  
 Èéyán tó pé Ifá ó tó yangán kó l̄o r̄eé k̄ó'fá  
 Ifá tóó yangán om̄o Awo.*

**Translation:**

Ogbè b̄ar̄ab̄ar̄à làá ḡẹ̀tí }  
 S̄ón̄s̄ó orí ẹ̀ l̄òòḡùn, the tip of its head is used for medicine  
 S̄ón̄s̄ó orí ẹ̀ l̄áw̄úre, the tip of its head is used for aware,  
 goodluck  
 Ifá's message for Ifá-tóó-yangán (Ifa is worth flaunting)  
 Ifá-tóó-yangán, the offspring of Agboniregun  
 Ifá-tóó-yangán, you are truly the child of Awo  
 Anyone who says Ifá is not enough to be proud of should go  
 and learn Ifá  
 Ifá is worthy to be proud of

**Ifá ni lagbà tí ngbayé – Ifá is the saviour for mankind**

From Ẹ̀wòrì Ẹ̀wòsá, Ifá is the savior.

*Om̄o r̄l̄á n̄l̄ f̄i Ifún̄pá s̄e apá  
 Adifá fún lagbá,  
 Tí yóó ma gba gbogbo om̄o aráyé*

*Ọ̀rúnmlá ọ̀pitan, Ifá ni lagbà tí r̄igbani.*

**Translation:**

Mysterious child wears ifunpa (protective arm band charm)  
 round his arm  
 Ifa's message for Lagbà,  
 The one that will be saving mankind  
 Ọ̀rúnmlá, Great historian,  
 Ifá is the one that saves mankind

## Chapter One

### ÀJỌŞEPỌ OLÓDÚMARÈ ÀTI IFÁ (ỌRÚNMÍLÁ)

#### RELATIONSHIP BETWEEN GOD AND IFÁ

The following stanzas show instances of several relationships between Ifa (Orunmila) and Olodumare. Orunmila was known to be the deputy of Olodumare especially in the areas of creations of the universe. As a result of this, Orunmila was able to know most of the secrets that Olodumare used in all His works of creation. There were also situations whereby Orunmila casted Ifa for Olodumare and also made the appropriate ebo for Him.

#### 1. ỌSÁ ALÁWÙURE (ỌSÁ TÚÁ)

*Eni ti ó bá kóónú omi ní rímọ ibi ti omi mu'ni dé  
Eni ti ó bá kẹ lboósi iní fejú yányányán sáké  
Adifá fún Ọrunmila niọ tin lo ree rídíl Olodumare  
Áwáá rẹ ni, áwáá rẹ ni  
Olódúmaré pẹlú Ọrunmilá, ọgbá ni wọn ọ ríşe  
Áwá a rẹ ni.*

#### Translation:

He who jumps into the river knows the depth of the water  
He who shouts shows red eyes  
Cast divination for Ọrunmila on the mission of knowing God's secret  
Just the two of us  
Olódúmaré and Ọrunmilá are equally ruling the world  
Just the two of us

#### Story :

Ọrunmilá was instructed to take the sacrifice (ẹbọ) to the foot of the ocean. It was at the same time God (Olódúmaré) was taking his

bath and Ọrunmilá glanced at his buttocks, he confirmed it. This made Olódúmaré to declare that Ọrunmilá is endowed to know the secret of the world.

#### 2. OGBÈ 'YÈKÚ

*Ogbè 'yèkú baba Amulu  
Orí ogbó, orí atọ ni baba Ẹdan  
Adifá fún Olódúmaré  
Ọba atẹni lẹgelege f'orí sapeji omi  
Árà tó wu'fá nífá ó şe  
Bówun Olódúmaré á ta dúdú,  
Árà to wu'fa nífá oşe  
Bówun Olódúmaré á ta funfun,  
Árà tó wun'fá nífá ó şe  
Bówun Olódúmaré a ta pupa,  
Árà tó wun'fá nífá o şe*

#### Translation:

Ogbè 'yèku is the father of Odu Ifá combinations  
Longevity is the father of Ẹdan  
The message of Ifa for Olódúmaré  
The King who uses the sky as his mat  
Ifá is powerful and can perform wonders  
If Olódúmaré wishes, he can turn the sky to black  
Ifá is powerful and can perform wonders  
If Olódúmaré wishes, he can turn the sky to white,  
Ifá is powerful and can perform wonders  
If Olódúmaré wishes, he can turn the sky to red,  
Ifá is powerful and can perform wonders

#### 3. Ẹjì Ogbé

*Ifá ní taa bá tiji, kí á máa tọọ ohun gbogbo lẹwọ Olúwa wa  
Kí Olúwa wa ó lé baá şe ohun gbogbo fún wa  
Adifá fún Alásúnwadá tii şomọ bbi inú Ágbọnnirégún  
Alásúnwadá paradá, owó tí mo ní kóltó, Alásúnwadá paradá*

*Ire gbogbo ti mo ni kóitò, Alásúwadá paradá*

**Translation:**

Ifá says, when we wake up, we should request from God our heart desires

So that He can grant us our requests

This was the Ifá's message for Alásúwadá,

The offspring of *Ágbonnirégún* (*Òrúnmílá*)

Alásúwadá, be attentive, the money that I have is not in abundance

Alásúwadá, be attentive, the multiple blessings I have are not sufficient

4. **Òsé 'ká**

In this stanza, Orunmila acknowledges the fact that *Olodumare* is the first among equals despite their collective responsibility in the affairs of earth administration. There are times when he had deliberately adopted *Olodumare* as his father. The stanza of *Ose Ika* reads:

*Agbé Jìngín*

*Agbé Jìngín*

*Baba agbé Jìngín Jìngín láárín*

*Adifá fún Òrúnmílá,*

*Baba máa sọ Elédumare dí baba*

*Gbámí o, olúwa mi*

*Gbámí olúwa mi*

**Translation:**

*Agbé Jìngín*

} alias

*Agbé Jìngín*

}

*Baba agbé Jìngín-Jìngín láárín }*

Cast divination for *Òrúnmílá*,

Who would adopt *Olodumare* as his father

Protect me, my God

All my hopes are on you

Save me, my God

5. **Òsá 'Bàrà**

*Òsá bamubamu*

*Òbàrà bamubamu*

*Adifá fún Olósé Àìkú*

*Ọmọ at'ọrun ọsọ bora láápe Olódumare*

*Arariri, tani ngbo iku Olódumare*

**Translation:**

*Òsá bamubamu*

*Òbàrà bamubamu*

Cast divination for *Olósé Àìkú*

He who uses the sky as covering garment is the name of God

It is impossible, who can hear the death of God

**HOW DOES IFÁ RELATE TO OTHER RELIGIONS (CHRISTIANITY AND ISLAM)?**

In *Irosùn Agbé*, Ifá says:

*Odó ọnu kótakótó gbiyán*

*Adifá fún Mériiyá*

*Tíí ọe obínrin Ágbonnirégún*

*Níjọ tí nífomi ojú sùngbéré ọmọ*

*Wọ́n ní kó kára ríẹ, ẹbọ ní kó ọe*

*Ó gbẹbọ, ọ rúbọ*

*Kó pé kó jíná ká wáá báni ní jẹbutú ọmọ*

*Jẹbutú ọmọ láá báni lẹsẹ Ọbáńsá*

**Translation:**

Mortar opens its round mouth for pounded yam

Cast divination for *Mériiyá*

Who was the wife of *Òrúnmílá*

When lamenting her inability to have a child

She was advised to perform sacrifice

She complied

At long last she was blessed with a child

**Story:**

The woman, Mériyà, which according to some schools of thought is believed to be the biblical Mary. Meriyya was lamenting for inability to have the fruit of the womb. She went to the babalawo for ifa consultation and advised to offer ebo. She complied and while putting the ebo (sacrifice) in front of Èṣù, she was grabbed by Èṣù, who blessed her and eventually she became pregnant. Immediately after complying with the ebo, she took a bath with Ifá leaves and snail's juice. When she gave birth to a son, he was named Jéwésùn, which some people believed to be Jesus, because his mother had eaten Ifá's leaves.

**Note:** I know this verse will generate a lot of debate but I can quote that this verse was given by a knowledgeable Babaláwo who is now deceased, Chief Anipúpò, may his soul rest in perfect peace.

In Ótúá méjì Ifa says:

Ahá rebéte Awo ojú omi  
 Àré sèhin bọ wá níl da tiẹ fósù  
 Adifá fun Ànọ  
 Ó nfomi ojú sùgbéré ọmọ  
 Ó rígbáwé àlri pọn  
 Ó rífowọ osùn nùú giri ní gbigbe  
 Ó rọmọ lẹhin adẹ ọ bú púrú sẹkún  
 Ó ní ẹyẹ oko ẹẹ nblmọ juní lọ  
 Wọn ní kọ kára rílé, ẹbọ ní kóse  
 Ó gbẹbọ ọ rúbọ  
 Ịgbá tí yóó bí, ọ bí Ànọ  
 Wọn ní ọmọ Ànọ tó nbi, ká tí máa péé  
 Ká máa péé ní Ànọbí

**Translation:**

Ahá rebéte, the diviner on the surface of the water (alias)  
 Àré sèhin bọ wá níl da tiẹ fósù  
 Cast divination for Ànọ  
 When lamenting her inability to have a child

With no child to put on her back  
 And rubbing a hand of camwood on a dry wall  
 When she saw baby chickens running after their mother  
 She burst into tears  
 Wondering why forest birds beget children more than humans  
 She was advised to offer ebo  
 She complied and bore a child called Ànọ  
 Ànọ who vomited should be called Ànọbí \*

\* Ànọbí, according to the Muslims in Yoruba land is believed to be an Islamic Prophet.

**Ótúá Méjì (why fasting for 31 days)**

Gbongbó ta wọrọkọ díná  
 Adifá fun Náná Áwáwú  
 Tí nfomi ojú sùgbéré ọmọ  
 Ịgbá tí yóó bí  
 Ó bí Gárimbí  
 Ó bí Kálétú  
 Ó bí Páàkọyí  
 Ó bí Lẹmọmú  
 Èrọ ọpọ èrọ Ọfá,  
 Ènì bá gbẹbọ rí bẹ kọ rúbọ

**Translation:**

A thick root spreads across the road (alias)  
 Cast divination for Náná Áwáwú  
 When crying for a child  
 When putting to bed  
 She gave birth to Gárimbí  
 She gave birth to Kálétú  
 She gave birth to Páàkọyí  
 She gave birth to Lẹmọmú  
 Travellers to ọpọ and Ọfá towns  
 Those who so advised to offer ẹbọ should comply

**Story:**

Nàná Àwáwú was advised to offer sacrifice in order to bear children and also to perform another sacrifice so that her children would be able to take care of her. She performed the sacrifice to have children but failed to perform the other sacrifice. Despite the wealth of her children, they failed to take care of her. The mother was not fed for 31 days and before she died, she cursed the children that they would have no peace unless they fast for 31 days. This bought about the 31 days fasting.

**Òtúá Mèjì**

*Ká tálángá ká e lálí  
 Àlámọ̀ yíńí  
 Àṣeyé oko báwọ̀n gbọ̀ mále  
 Àwòròkò n jobí  
 Adifá fun Orunmila  
 Tí yóó fẹ́ẹ́ Àwá  
 Tí yóó sí fẹ́ẹ́ Gánmbí  
 Ifá a wa dí mále  
 Awó wé l'áwánf' awo fidé bọ̀rún  
 Ifá a wa dí mále*

**Translation:**

*Ká tálángá ká e lálí  
 Àlámọ̀ yíńí  
 Àṣeyé oko báwọ̀n gbọ̀ mále  
 Àwòròkò n jobí  
 Cast divination for Orunmila  
 Who would marry Aawa  
 And would also marry Ganmbí  
 Our religion (Ifá) now has similarities with Islam  
 The Priest is decorated in Islamic robe with beads  
 (necklace)  
 Our religion has similarities with Islam*

**Story:**

In order for Orunmila to woo and marry these women, Aawa and Ganmbí, he was instructed by Ifá to dress like Alfa, Islamic teacher. He complied and was able to marry these women.

Please note that the Orunmila being referred to in this stanza was one of the disciples of Orunmila several millennia after the exit of Orunmila on earth. Quite a lot of Orunmila disciples adopted his name while some were simply labeled 'Orunmila' as a result of their outstanding dexterity in Ifá knowledge and application.

**Òtúá mèjì**

*Ká gènbéńí  
 Ká gáńńí  
 Ká rúkú alááńf' bángá  
 Ìmále ní ó gbọ̀ kátáńfá  
 Ó n fọ̀ àńfáńfá  
 Lékéékéékéé lẹ́yẹ́ ilẹ́ Hausá  
 Tó bá jì a kó báta sẹ́sẹ́  
 A gorf' ogún bẹ́rẹ́  
 A gorf' ororíbó  
 A máa kéwú oléwú yankanyankan  
 Ìmọ̀ mọ̀ éyí  
 Ìbáńfá éyí  
 Adifá fun Buraímọ̀  
 Tíi sọmọ baba ní mále  
 Níjọ́ tí n lọ́ fẹ́ Ádufẹ́, omọ́ Olódúmaré  
 Ifá, ó bá dáńhún sọ́rọ́ mí  
 Ìńá ló járe  
 Buraímọ̀ rée, omọ́ Olórun  
 Ifá, ó bá dáńhún sọ́rọ́ mí  
 Ìńá ló járe  
 Rafatú rée, omọ́ Olórun  
 Ifá, ó bá dáńhún sọ́rọ́ mí  
 Ìńá ló járe  
 Faladé rée, omọ́ Olórun  
 Ifá, ó bá dáńhún sọ́rọ́ mí  
 Ìńá ló járe*

**Translation:**

Ká gènbéří  
 Ká gánní  
 Ká rùkú àlàarí bānga  
 Ẹ̀m̀alẹ̀ ní ò gbọ̀ kàtáfíá  
 Ó n fọ̀ àrígálẹ̀  
 Lékéékékéé lẹ̀yẹ̀ ilẹ̀ Hausá  
 Tó bá jì a kó bàta sésẹ̀  
 A góří ògùn bẹ̀rẹ̀  
 A góří òronbó  
 A máa kéwú eléwú yankanyankan  
 Ẹ̀m̀ọ̀ ọ̀mọ̀ éyí  
 Ẹ̀bábá éyí  
 These were Ifa messages for Buraimo  
 The one who was the offspring of baba-ni-male  
 When going to marry Adufe,  
 The offspring of Olodumare  
 Ifa, please respond to my request  
 Ina is vindicated  
 Here comes Buraimo  
 The offspring of Olorun, God  
 Ifa, please respond to my request  
 Ina is vindicated  
 Here comes Rafatu  
 The offspring of Olorun, God  
 Ifa, please respond to my request  
 Ina is vindicated  
 Here comes Falade  
 The offspring of Olorun, God  
 Ifa, please respond to my request  
 Ina is vindicated

**Chapter Two****INDISPENSABILITY OF IFA ON EARTH, HEAVEN AND GENERAL PHYLOSOPHY**

We have earlier explained the universality of Ifa vis-à-vis other religions. In a particular stanza of Irosun Ọ̀yẹ̀kú, Ifa explains how Ọ̀rúnmílá was able to reform the earth and heaven through the use of Ifa. In the stanza, Ọ̀rúnmílá had already offered ebo in order to be successful in the administration of affairs both on earth and in heaven. Therefore, whenever there was a problem/disarray either on earth or in heaven, Ọ̀rúnmílá was always called upon to come and help bring the situation under control. The stanza reads thus:

*Ewé jì ewé kojú sí gbó  
 Èrùwá jì lóḍán a sí kojú sòḍán  
 Adlẹ̀ óplpl lóřl lóko húhú sí Barapetu  
 Adífá fun Ọ̀lọmọ̀ mímí  
 Tí nìlọ̀ rée sáyé tí nìlọ̀ rée sọrun  
 Gbogbo ohun tí òun bá nise láyẹ̀  
 Àtí éyí tí òun bá nse lẹrun  
 Lé mọ̀ọ̀ bamu ní rídáfá sí  
 Wọ̀n ní ẹ̀bọ̀ ní kórú  
 Ó sí gbẹ̀bọ̀ ríbẹ̀ ó rúbọ̀  
 Ní gbogbo ayé nkqrin  
 Ọ̀lọmọ̀ mímí gbá wá o, Ọ̀lọmọ̀ mímí  
 lís ayé fọ̀, Ọ̀run ó yá lọ̀  
 Ọ̀lọmọ̀ mímí, gbá wá o  
 Ááse mọ̀ Ọ̀lọmọ̀ mímí láápe Ọ̀rúnmílá*

**Translation:**

The leaf sprouts and faces the forest  
 The grass sprouts and faces the plain  
 A featherless rooster wakes up and turn to Barapetu  
 (Ọ̀rúnmílá) for the blessing of feathers

Ifa's message for Olomọ mímí  
 Whose responsibility was to stabilize the Earth and Heaven  
 He wanted to achieve success both on Earth and in Heaven  
 That was his purpose for consultation  
 He was advised to offer ebo  
 He complied  
 Then the whole world started singing  
 Olomọ mímí, save us, Olomọ mímí  
 The Earth is full of tragedy, yet people are not willing to go  
 heaven  
 Olomọ mímí, save us  
 Olomọ mímí is called Ọrúnmilá

### THE WORDS OF IFA ARE WORDS OF WISDOM

There are so many stanzas of Ifa from where several words of wisdom were taken. We shall examine some of these verses of Ifa which have their origin from Olodumare (God).

#### 1. Idinsèé

Áfín lófi kékéré hewú  
 Abuké lófeyín peru orisa woja  
 Làalágbájá ló se gbéregbère wólú  
 Awon ló dífá fun Èmí  
 Tí se Ákódá Olódumare  
 Bémí ó bá bọ, owó n be, hín in hín in owó nbe  
 Bémí ó bá bọ, aya n be, hín in hín in aya nbe  
 Bémí ó bá bọ omọ nbe, hín in hín in omọ nbe

#### Translation:

An Albino is it that grows grey hair from childhood  
 A Hunchback is it that carries orisa's load to the market  
 Làalágbájá enters the city aimlessly  
 These were messages for Èmí (life)  
 Who was the first creation of Olodumare  
 If life is still intact, money will come, yes money will come

If life is still intact, wife will come, yes wife will come  
 If life is still intact, children will come, yes children will come  
 If life is still intact, houses shall be built or bought, yes they  
 will be blessed  
 If life is still intact, multiple blessings will come, yes they will  
 come.

### 1. HOW IFA ENLIGHTENS THE WORLD ON THE REPRODUCTIVE SYSTEM

#### A. ÈJI OGBÈ

Ọtọtọtọ  
 Ọrọrọrọ  
 Ọtọtọ láá jẹpá  
 Ọtọtọ láá jẹmumu  
 Lọtọlọtọ láá folú esunsun senu  
 Ohun ntorí ntorí  
 Ohun ntoré ntoré  
 Ohun ntorí ntoré láá fọba makin lóde ìranjé  
 Kó lé baá fohun torí toré tani lọrẹ  
 Adifá fun Ogotéjéré  
 Tí gbogun lọ líú gbẹndú gbẹndu òyín ìwọrán  
 Ogotéjéré lorúkọ tí á á pe okó  
 líú gbẹndú gbẹndu lorúkọ tí á á pe óbó  
 Pẹkí tí a bá pádẹ o  
 Odidi éniyán la ó fi sọfẹ jẹ  
 Odidi éniyán

#### Translation:

Ọtọtọtọ  
 Ọrọrọrọ  
 Ọtọtọ láá jẹpá  
 Ọtọtọ láá jẹmumu  
 Lọtọlọtọ láá folú esunsun senu  
 Ohun ntorí ntorí  
 Ohun ntoré ntoré  
 Ohun ntorí ntoré láá fọba makin lóde ìranjé

Kó lè baà fohun torí torè lani lẹ̀rẹ̀  
 Cast divination for Ogotẹ́ẹ́rẹ̀  
 Going to confront the city of Ilú gbẹ̀ndù gbẹ̀ndu ẹ̀yìn Ẹ̀wọ̀ràn  
 Ogotẹ́ẹ́rẹ̀ is the name of **Penis**  
 Ilú gbẹ̀ndù gbẹ̀ndu is the name of **Virginal**  
 Immediately we meet  
 The result is child

### B. Ọ̀túá Oríkọ̀ (Ọ̀túá Sogbè)

*A ọ́ fi epo sí isin, isin ní pọ̀n  
 A ọ́ fi iyọ́ sí ọ̀gẹ̀dẹ̀, ọ̀gẹ̀dẹ̀ rídùn  
 Adifá fún Ọ̀nàgbọ̀n nàgbọ̀n  
 Tí ní tọ̀run bọ̀ wáyé  
 Ọ̀nàgbọ̀n nàgbọ̀n baba ọ̀mọ̀  
 Tí ọ́ bá sí ọ̀nàgbọ̀n nàgbọ̀n aá wáyé  
 Ọ̀nàgbọ̀n nàgbọ̀n baba ọ̀mọ̀*

#### Translation:

We don't put palm oil on the fruit isin, yet its ripe  
 We don't put salt on the banana, yet its sweet  
 Cast divination for Ọ̀nàgbọ̀n nàgbọ̀n (Penis)  
 Coming from heaven to Earth  
 Ọ̀nàgbọ̀n nàgbọ̀n is the father of child  
 If not for Ọ̀nàgbọ̀n nàgbọ̀n, we can't come to this world  
 Ọ̀nàgbọ̀n nàgbọ̀n is the father of the child

### C. Ọ̀sẹ̀ Kànràn

*To tótó awo ile Ọ̀sẹ̀ Kànràn  
 Adifá fún Ọ̀gbògbọ̀ Ẹ̀yáwó  
 Nijọ́ tí rírelé ọ̀kọ́ àárọ̀  
 Tó àşşé kan ọ́ doyun  
 Tó átọ́ kan ọ́ sí dọmọ̀*

#### Translation:

To to to (Bit by bit), diviner of Ọ̀sẹ̀ Kànràn  
 Cast divination for Ọ̀gbògbọ̀ Ẹ̀yáwó (bride)

When going to the groom's house  
 During intercourse, female egg is fertilized suddenly  
 Suddenly, a drop of semen becomes a child.

**2 WAYS OF LIFE: POSITIVE AND NEGATIVE;  
 BLACK AND WHITE; LIGHT AND DARKNESS; SADNESS AND  
 JOY; FORTUNE AND MISFORTUNE; TIME TO BE BORN AND  
 TIME TO DIE; ABUNDANCE AND SCARCITY.**

We shall examine this concept philosophically. Yorubas say " *Tibi l'ire l'Olodumare fi dale aye*" meaning God created the world with evil and goodness.

They also say " *Ti t'enikan ko baje, t'enikan kil da*" meaning if someone does not experience misfortune, another person will not see goodness.

Also, they say " *Eko eleko ni egba elegba*, meaning one man's food is another man's poison. We can go on and on but let us refer to Ifa, the esoteric language of Olodumare (Almighty God).

### Ọ̀sẹ̀ bí 'Retè

*Ọ̀sẹ̀ bí apòlùwẹ̀  
 Adifá fún ibi,  
 Ibi rítọ̀run bọ̀ wáyé  
 Ọ̀sẹ̀ bí apòlùwẹ̀  
 Adifá fún ire,  
 Ire rítọ̀run bọ̀ wáyé  
 Ọ̀jọ́ tá a ríbi níbi ríwọ́lẹ̀  
 Ọ̀jọ́ tá a ríre nire rídé*

#### Translation:

Ọ̀sẹ̀ bí apòlùwẹ̀  
 Cast divination for Ibi, Evil  
 Evil was coming from Heaven to Earth  
 Ọ̀sẹ̀ bí apòlùwẹ̀  
 Cast divination for Ire, Goodness  
 Goodness was coming from Heaven to Earth

The day evil is witnessed, it is buried  
The day we witness Goodness, goodness arrives

In this stanza, Ifa explains that good and evil were created and brought to this world at the same time. For instance in Yoruba land, a child that is born represents "good" while the placenta represents "evil". That explains why placenta is immediately buried the same day a child is born. While the child (good) is greeted with jubilation and pageantry.

### AYANMO/DESTINY/ORI

Orunmila is called *Elerii Ipin* (Witness of Destiny).  
Orunmila was there from the beginning during creation. Therefore, Ifa plays important role in this topic.

#### 1. Ogbè Atẹ̀

*Ògídígidí amérin*  
*Amérin tán a gbàgbé ògídígidí*  
*Adífá fún Orí*  
*Tí rí lẹ̀ ré é takarà ní káà Ọ̀bátálá*  
*Ó lóun ó gbé mí o wí mí*  
*Àyánmọ̀ ẹnì kíí máí gbéni tí*

#### Translation:

*Ògídígidí amérin*  
*Amérin tán a gbàgbé ògídígidí*  
Cast divination for Orí (Inner Head)  
When going to sell bean cake at the house of Ọ̀bátálá  
It has been confirmed that I will be blessed  
One's destiny cannot fail to bless oneself

#### 2. Oturúpọ̀n Mèjì (Ọ̀lọ̀gbọ̀n Mèjì)

*Ọ̀lọ̀gbọ̀n ní ọ̀ ta kókó omi sẹ̀tí aṣọ*  
*Mọ̀ràn mọ̀ràn ní ọ̀ mọ̀ iye eèpẹ̀ ilẹ̀*  
*Arínná ká ní ọ̀ débi ọ̀nà gbé pékun*  
*Adífá fún Ọ̀rúnmláá tí rí lẹ̀ réé gbé ọ̀pọ̀ orí wáyé*  
*Bééyàn bá láláá tó bá láya mèjì lóójó*

*Wọ̀n a ní Ifá ire ọ̀bá Olúwa rẹ̀*  
*Ifá kọ, Orí ní*  
*Orí ló ẹ̀ se lẹ̀yùn un, Ifá kọ̀*

#### Translation:

No wise man can tie water on the edge of his cloth  
The most knowledgeable ones cannot count the number of  
grains of sand on the earth  
Greatest traveler cannot reach the end of the world's path  
These were Ifa's messages for Ọ̀rúnmláá  
Who was going to carry the sack of Orí to earth  
If someone is so rich that he marries two women  
simultaneously  
People would say he was initiated with good Odù Ifá  
No, it is not Ifá, but his destiny,  
His destiny is his benefactor and not Ifá

#### 3. Ọ̀yẹ̀kú Mèjì

*Ọ̀rúnmláá ní Ọ̀rúpọ̀*  
*Mo ní eruku ló yọ̀ tóró*  
*Ó ní orí tí yóó dáde ní nínú ajere idẹ̀ ní tíl wá*  
*Orún tí yóó lo èjìgbàrà ilẹ̀kẹ̀ ní nínú ajere idẹ̀ ní tíl wá*  
*Bébé ló tí yóó lo mọ̀sáájá aṣọ Ọ̀ba tí rítanná yanran yanran*  
*Nínú ajere idẹ̀ ní tíl wá*  
*Mo ní baba, báwo ní a ọ̀ se mọ̀ orí tí yóó dáde*  
*Mo ní baba, báwo ní a ọ̀ se mọ̀ orún tí yóó lo èjìgbàrà ilẹ̀kẹ̀*  
*Mo ní baba, báwo ní a ọ̀ se mọ̀, bébé ló tí yóó lo mọ̀sáájá*  
*aṣọ ọ̀ba tí rítanná yanran yanran*  
*Ọ̀rúnmláá ní, bí abá bí mọ̀, tí o bá dí ojo kẹ̀ta, bí wọ̀n bá bí ọ̀n*  
*lééré*  
*Wọ̀n yóó mọ̀ orí tí yóó dáde*  
*Wọ̀n yóó mọ̀ orún tí yóó lo èjìgbàrà ilẹ̀kẹ̀*  
*Wọ̀n yóó mọ̀ bébé ló tí yóó lo mọ̀sáájá aṣọ ọ̀ba tí rítanná*  
*yanran yanran*  
*Orí tí yóó dáde ní rídi Ọ̀ba*  
*Orún tí yóó lo èjìgbàrà ilẹ̀kẹ̀ ní rídi àwọ̀n lẹ̀yẹ̀*

*Bébé lál tí yóó lo mọ́sáájá aṣọ ọ̀ba tí rítanné yanranyanran ní ndí aya ọ̀ba*

#### Translation:

Orunmila declares: 'It has emerged suddenly'  
 I respond 'It is the dust that came out slowly'  
 He says "The head that would wear the crown comes from Ifá brass pot  
 The neck that would be decorated with multiple beads comes from Ifá brass pot  
 The waist that would wear the shinning king's robe comes from Ifa brass pot  
 I ask: 'father, how do we know the head that would wear the crown?  
 I ask: father, how do we know the neck that would be decorated with multiple of beads?  
 I ask: 'father, how do we know the waist that would wear the shinning king's robe?  
 Ọ̀rúnmilá replies: 'when we give birth, on the third day, when you consult me  
 I will tell you the head that will wear the crown  
 I will tell you the neck that would be decorated with multiple beads  
 I will tell you the waist that would wear the shinning king's robe  
 The head that would wear the crown eventually becomes the king  
 The neck that would be decorated with multiple beads are customary chiefs the king makers  
 The waist that would wear shinning king's robe are the queens'

Note- The third day being referred to is called *Eṣẹ́ ntáyẹ́* to inquire about the destiny of the child. We should not forget that Ọ̀rúnmilá is *Ẹ̀lẹ́rít ẹ̀pín* (Witness to Destiny) and also "*ibikejẹ́ Olódùmarẹ́*" (second in command to Olódùmarẹ́).

#### 4. Qsa Mọj]

*Orí burúkú kí wú títúlu  
 A kí dá ẹ̀ṣẹ́ aṣíwéré mọ́ lóná  
 A kí mọ́ orí olóyẹ́ láwújọ  
 Adífá fun Mọ́bówú tí ẹ́ obìnrin Ọ̀gún  
 Orí tí yóó ọ̀ba lọ́lẹ́ ẹ̀nìkan kó mọ́  
 Kí tọ́kọ́ taya má ẹ́ e rawọ́n ní wéré mọ́  
 Orí tí yóó ọ̀ba lọ́lẹ́ ẹ̀nìkan kó mọ́*

#### Translation:

The head with bad destiny does not swell up  
 We cannot identify the footmarks of the insane on the road  
 We cannot guess who will be honoured among the crowd  
 Cast divination for Mọ́bówú, the wife of Ọ̀gún  
 Therefore let not the husband and wife refer to each other as mad any longer  
 Because the head that would be crowned a king tomorrow, nobody knows.

#### Can destiny be altered?

This topic is very debatable. In some schools of thought it is believed that "*Ayanmo ko gboogun*" meaning that destiny cannot be altered with charms. If this belief is anything to go by, then the question is: why do we go to churches, mosques etc to pray? Why do we consult Ifa oracle for protection and success? Why can't we accept our fate and do nothing?

I believe that our destiny is in own hands. We should do the right thing at the right time. We have been informed that both positive and negative factors exist. Nobody is free from challenges. Ifa will teach us that we would experience both sadness and joy at some occasions. We should never give up. The downfall of a man is not the end of his life.

There are various ways we can monitor and modify our destiny.

1. Through Eṣẹ́ ntáyẹ́, "third day divination after birth"
2. Through Itenifa (initiation to Ifa)
3. Through random divination and ebo (sacrifice)

There are some Ifa verses that can be used to correct or modify destiny that is considered bad or not prosperous enough.

In view of the above, let us examine this stanza of Odu Ifa in Irosun Agbe (Irosun Ogbe).

### Irosun Agbè

Agbarijo omi ní rdibu  
 Igbèhin reṣe a di oṣe  
 B'ómi bá papọ a di rabata  
 Adifá fún Ọrúnmílá tí ntorun bọ wáyé  
 Orí tó wáyé tó loun o ni lowo, ewé ọwéwé  
 Ifá lonl ki ẹ mama fi t'áwa wé tiwọn, ewé ọwéwé  
 Orí tó wáyé tó loun ó ni láya/lọkọ, ewé ọwéwé  
 Ifá lonl ki ẹ māmá fi t'áwa wé tiwọn, ewé ọwéwé  
 Orí tó wáyé tó loun ó ni bímọ, ewé ọwéwé  
 Ifá lonl ki ẹ māmá fi t'áwa wé tiwọn, ewé ọwéwé  
 Orí tó wáyé tó loun ó ni kọle, ewé ọwéwé  
 Ifá lonl ki ẹ māmá fi t'áwa wé tiwọn, ewé ọwéwé  
 Orí tó wáyé tó loun o ni nire gbogbo, ewé ọwéwé  
 Ifá lonl ki ẹ māmá fi t'áwa wé tiwọn, ewé ọwéwé  
 Eni ọgún pa si ẹgbáá ajá, ewé ọwéwé  
 Ifá lonl ki ẹ māmá fi t'áwa wé tiwọn, ewé ọwéwé  
 Eni ọponna pa si alẹ ọjá, ewé ọwéwé,  
 Ifá lonl ki ẹ māmá fi t'áwa wé ti wọn, ewé ọwéwé  
 Eni ẹyẹ nje ọjúl reṣe ní mógún, ewé ọwéwé,  
 Ifá lonl ki ẹ māmá fi t'áwa wé tiwọn, ewé ọwéwé  
 Orí tó wáyé tó lówó tólówó, ewé ọwéwé  
 Ifá lonl ki ẹ waa fi t'áwa wé tiwọn, ewé ọwéwé  
 Orí tó wáyé tó láya tolọkọ, ewé ọwéwé  
 Ifá lonl ki ẹ waa fi t'áwa wé tiwọn, ewé ọwéwé  
 Orí tó wáyé tó bímọ tobimọ, ewé ọwéwé  
 Ifá lonl ki ẹ waa fi t'áwa wé tiwọn, ewé ọwéwé  
 Orí tó wáyé tó kọlé tokọle, ewé ọwéwé  
 Ifá lonl ki ẹ waa fi t'áwa wé tiwọn, ewé ọwéwé  
 Orí tó wáyé tó ní ire gbogbo, ewé ọwéwé

Ifá lonl ki ẹ wa fi t'áwa wé tiwọn, ewé ọwéwé  
 Ọwéwé o lórúkọ méjì, ọwéwé lówéwé níjé  
 Àkúkọ lonl kí orí wa kọ ibi  
 Àkúkọ ní yíṣ gbé olóore pádẹ wa  
 Irosun Agbè o, gbé ibi kúrò lórí wa  
 Irosun Agbè o, gbé ire tíwa wá fún wa  
 Iyerosun, Ifá lonl kí á má sùn nínú ibi  
 Iyerosun, Ifá wá sùn ire wá bá wa o. Áṣẹ

**Akóṣe:** A ó gún ewé orúrú (Ọwéwé) mó ọṣẹ, a ó tẹ iyerosun ní Irosun Agbè, A ó pe Ifá yí sí, A ó dàá sínú ọṣẹ, a ó pa Àkúkọ adìẹ kan sí, a ó ro ẹjẹ rẹ sí ọṣẹ, a ó pòó pọ, a ó ju orí akúkọ yẹn sínú lgbá, a ó wá kó ọṣẹ le lórí, a ó má fi wẹ.

### **Translation:**

Confluence of water becomes vast and deep  
 The end result becomes a lagoon  
 Plenty of the water becomes mighty  
 Ifa's message for Ọrúnmílá  
 When coming from heaven to earth  
 The Destiny that is devoid of money  
 The efficacious power of ọwéwé,  
 Ifá, don't compare mine to theirs  
 The efficacious power of Ọwéwé  
 The Destiny that is devoid of good spouse  
 leaf of Ọwéwé,  
 The efficacious power of ọwéwé,  
 Ifá, don't compare mine to theirs  
 The efficacious power of Ọwéwé  
 The Destiny that is devoid of children  
 The efficacious power of ọwéwé,  
 Ifá, don't compare mine to theirs  
 The efficacious power of Ọwéwé  
 The Destiny that is devoid of house  
 The efficacious power of ọwéwé,  
 Ifá, don't compare mine to theirs  
 The efficacious power of Ọwéwé  
 The Destiny that is devoid of multiple blessings.

The efficacious power of òwéwé,  
 Ifá, don't compare mine to theirs  
 The efficacious power of Òwéwé  
 Those who are killed by Ogun beside dogs  
 The efficacious power of òwéwé,  
 Ifá, don't compare mine to theirs  
 The efficacious power of Òwéwé  
 Those who are killed by Ọbalúayé in the market  
 The efficacious power of òwéwé,  
 Ifá, don't compare mine to theirs  
 The efficacious power of Òwéwé  
 Those whose eyes are being eaten by Vulture at the Ọgún  
 shrine  
 The efficacious power of òwéwé,  
 Ifá, don't compare mine to theirs  
 The efficacious power of Òwéwé  
 The Destiny that is blessed with money  
 The efficacious power of òwéwé,  
 Ifá, please compare mine to theirs  
 The efficacious power of Òwéwé  
 The Destiny that is blessed with good spouse,  
 The efficacious power of òwéwé,  
 Ifá, please compare mine to theirs  
 The efficacious power of Òwéwé  
 The Destiny that is blessed with children  
 The efficacious power of òwéwé,  
 Ifá, please compare mine to theirs  
 The efficacious power of Òwéwé  
 The Destiny is blessed with multiple blessings,  
 The efficacious power of òwéwé,  
 Ifá, please compare mine to theirs  
 The efficacious power of Òwéwé  
 Òwéwé has no other name, it is Òwéwé  
 It is the ase in a rooster that prevents disaster from  
 happening to me  
 It is the ase in a rooster that brings me fortunes  
 Ẹrosùn Agbè, please protect me from misfortune  
 Ẹrosùn Agbè, please bring goodness to me

Ẹrosùn, Ifá has declared that we would not be involved in  
 tragedy  
 Ẹrosùn, Ifá please bring blessings to me. Àsẹ.

**Preparation:** We will grind the leaf of Orúru (Òwéwé) with black  
 soap. Print Ẹrosùn agbè on Ẹrosùn on Ifá tray and recite the above  
 verse. Then kill a rooster and mix the blood with the soap. Put the  
 Rooster's head in a calabash, and then put the soap on it. Take a  
 bath with it with a sponge from time to time. This is good medicine  
 to enhance good destiny.

### Time to be born and time to die

It is incontrovertible that the day a child is born, he has also chosen  
 to die. Let us examine the odù.

#### 1. Ọsẹ̀ 'Fún

Ọkọ̀ sẹ̀ ọkọ̀ fún  
 Àdà sẹ̀ àdà fún  
 Funfun lẹ̀ṣẹ̀nì rífún l'òdò  
 Adifá fún Olódùmaré Ọba ayé  
 Ọkọ̀ sẹ̀ ọkọ̀ fún  
 Àdà sẹ̀ àdà fún  
 Funfun lẹ̀ṣẹ̀nì rífún l'òdò  
 Adifá fún Olódùmaré Ọba ọrun  
 Ẹjọ̀ àwọn lẹ̀ máa kún ní wọn rídáfá fún  
 Tí Aráyé bá ríbímọ̀, ẹbọ̀ Olódùmaré Ọba ayé rídá  
 Tí Ènìyàn bá ríkú, ẹbọ̀ Olódùmaré Ọba ọrun rídá.

#### Translation:

Ọkọ̀ sẹ̀ ọkọ̀ fún (hoe breaks and turns white)  
 Àdà sẹ̀ àdà fún (machete breaks and turns white)  
 Crocodile spits white at the sea  
 Cast divination for Olódùmaré, king of earth  
 Ọkọ̀ sẹ̀ ọkọ̀ fún (hoe breaks and turns white)  
 Àdà sẹ̀ àdà fún (machete breaks and turns white)

Crocodile spits white at the sea  
 Cast divination for Olódùmarè, king of the sky  
 Both of them divined for more membership  
 When people give birth, the sacrifice of Olódùmarè, king of  
 Earth has manifested  
 Because the membership on earth has increased  
 But when people die, Olódùmarè, king of the sky is happy  
 because  
 The membership of heaven has increased

## 2. Ọ̀yẹ̀kú pòṣẹ̀

*Kí a má tètè kú, Awo ilé Aláyọ̀*  
*Áì tètè kú Ẹ̀ṣẹ̀, Awo Ibánújẹ̀*  
*Tí ikú bá dé, ká yin Olúwa lógo, Awo olóótọ̀*  
*Áwọ̀n ni Ágbágbá Ẹ̀sànkòṣànkò*  
*Tí nìlọ̀ rée wadil ikú wó l'ọ̀dọ̀ Ọ̀rúnmílá*  
*Pé, ééṣe tí ikú fi nipa'ni, tí kò s'ẹ̀ni tí kíl kú*  
*Ọ̀rúnmílá ní, ohun rere ní Olódùmarè fi 'kú ẹ̀ fun'ni,*  
*Nítortí, omi tó sàń síwá, tí ó sàń sẹ̀hín*  
*Ó d'omi ọ̀gọ̀dọ̀, ọ̀gọ̀dọ̀ omi ẹ̀gbin*  
*Omi ní gbé wọ̀n lọ̀ rẹ̀rẹ̀*  
*Omi ní gbé wọ̀n bọ̀ rẹ̀rẹ̀*  
*Ọ̀lọ̀kúnrún ká re'lé wa lọ̀ rée gbá'wọ̀ tuntun bọ̀*

### Translation:

The household where everything is working well with wealth,  
 joy, progress,  
 Success (etc) will never think of dying  
 But where there is abject poverty and sorrow with no sign of  
 improvement,  
 They will even pray for death  
 When death comes, we should praise God, the diviner of  
 Truthfulness  
 They are those who see death coming and they make  
 adequate preparation.  
 This is the way Ifá described the Elders who visited  
 Ọ̀rúnmílá

To Inquire about death, why does death strike and nobody is  
 spared?  
 Ọ̀rúnmílá replied that death is divine benevolence. It has its  
 advantages.  
 Ọ̀rúnmílá made reference to stagnant water bringing out  
 odour.  
 If human brings live forever, the flesh will become useless.  
 It is better for Ẹ̀mí (life) to leave that person and go back to  
 Heaven  
 So that the person can come back with another flesh

This brings us to Reincarnation. Is it true? Yes as we go on.

## 3. Ẹ̀wọ̀rì wòdin

*Kó sí abiyamọ̀ tí kò lee bí Awo lẹ̀mọ̀*  
*Kó sí abiyamọ̀ tí kò lee bí Ọ̀rúnmílá*  
*Baba ẹ̀ni bí ó bá bíni ní pépé, bí ó bá pé títí a tún rí bí baba ẹ̀ni*  
*lẹ̀mọ̀*  
*Yeye ẹ̀ni bí ó bá bíni ní pépé, bí ó bá pé títí a tún rí bí yeye ẹ̀ni*  
*lẹ̀mọ̀*  
*Adífá fún Ọ̀rúnmílá tí ó wípé òun máa mú ọ̀run bọ̀ sáyé*  
*Òun máa mú ayé lọ̀ sí ọ̀run*

### Translation:

There is no mother, who cannot give birth to Ifá priest  
 There is no mother, who cannot give birth to Ọ̀rúnmílá  
 Our father, having given birth to us soundly, can also be  
 given birth to  
 Our mother, having given birth to us soundly, can also be  
 given birth to  
 Cast divination for Ọ̀rúnmílá who says he would bring  
 heavenly Mates to earth  
 And take earthly mates to heaven

## 4. Ọ̀sá méjì

*Tó bá ẹ̀ pé orí gbogbo ní rísun pòsí*

Ìrókó gbogbo l bá ti tán nínú igbó  
 Adífá fún Ẹ̀rìlọ́jọ́ ọmọ. Wọ̀n rítọ̀run bọ́ wáyé  
 Tó bá sẹ̀pẹ́ orí gbogbo ní rísun pọ́sì  
 Ìrókó gbogbo l bá ti tán nínú igbó  
 Adífá fún Ọ̀wẹ̀ré tí rítọ̀run bọ́ wáyé  
 Ọ̀wẹ̀ré lá ríjá gbogbo wa  
 Orí tí yáá kúru re kó wọ́ pọ́  
 Ọ̀wẹ̀ré lá ríjá gbogbo wa

**Translation:**

If everyone is to be buried with casket, there would be no trees in the forest  
 Cast divination for group of children, coming to earth  
 If everyone is to be buried with coffin, there would be no trees in the forest  
 Cast divination for Ọ̀wẹ̀ré (Struggle) coming from heaven to earth  
 We are all struggling  
 Those who will die gracefully are not plenty  
 We are all struggling.

**5. Ọ̀fún nogbè**

Ká daşọ níá berin  
 Ká da èyí wínniwlńńi b'ẹ̀kún  
 Ọ́jọ́ ọ̀gánjọ́ níí pa lkoókó tojú tímu  
 Adífá fún ibi taa ma gbé  
 Adífá fún ibi tí wọ̀n gbé bíni  
 Adífá fún ibi tí aagbé sùn ún  
 Átáńt ọ́ mọ́ ibúsùn  
 Orí ọ́ mọ́ ibúgbé  
 Ábá m'ẹ̀po, ábá mú'yọ́, ábá mótí, ábá m'óbí  
 Ábá fí tún ilẹ́ lbẹ́ sẹ.

**Translation:**

Let's cover the elephant with mighty garment  
 Let's cover the tiger with multi coloured cloth  
 Daytime rain beats the hyena on the eyes and nose

Cast divination for where we would live  
 Cast divination for where we were born  
 Cast divination for where we shall rest in peace  
 Since we don't know where we would sleep or we would live  
 Let's take palm oil, salt, gin, kola nut and appease the earth

**Note :** Nobody can predict where he would die and buried but with prayers, divination and sacrifice (ẹ̀bọ) we can achieve our aim.

## Chapter Three

### GENERAL PHYLOSOPHY OF IFÁ

#### 1. Irosùn Àwòye (irosùn iwòrí)- acceptance of different situation.

*Bí a jẹ adùn tíí lálẹ̀ 1koró dtẹ̀ sí  
 Ayé a máa sún ní jẹ  
 Ènì tí kó jẹ lṣọ̀njú rí kó mọ̀ adùn ọ̀rọ̀  
 Adifá fún àwọn Àgbẹ̀ tí rí wípé "gbogbo ayé 1 bá jẹ kíkí òjò  
 Ayé 1 bá dún ládúntán", wọn ní àwọn yóó rúbọ, kí Ọ̀rúnmílá  
 gbá wọn  
 Ọ̀rúnmílá ní kí wọn wá rúbọ̀ nitorí wéré wọn  
 Àti pé kí ayé lẹ̀ máa wá bí Olódumáré tí dá ayé sí  
 Igbá òjò àti Igbá ẹ̀rùn kí ó má táṣé, wọn kó rúbọ̀  
 Ọ̀rúnmílá wá jẹ̀ kí òjò pọ̀ ní ọ̀dún náá tíí a kó fí rí ọ̀rún rárá  
 Ènlyàn bèrẹ̀ sí ẹ̀kúnrún, wọn sí kú púpọ̀ lẹ́dún náá,  
 Ohun ọ̀gbìn àti bèẹ̀bẹ̀ lẹ̀ kó dárá  
 Wọn wá padá wá rúbọ̀ pẹ̀lú ẹ̀bẹ̀  
 Ọ̀rúnmílá ní ẹ́erú góké, ẹ̀bọ̀ dí gíga.*

#### Translation:

If we continue to enjoy life without tasting bitterness  
 Life becomes monotonous  
 Those who don't experience hardship cannot  
 understand the sweetness of wealth  
 Cast divination for farmers who wish for rainfall all the time  
 all over the world.  
 So that they can enjoy life abundantly, they promised to do  
 ebo, that  
 Ọ̀rúnmílá should assist them, Ọ̀rúnmílá said they should do  
 the sacrifice for their insanity. He advised them that the  
 Earth should Remain as God created it.

Rainy season and Dry season should remain intact,  
 They failed to do sacrifice.  
 Ọ̀rúnmílá allowed excessive rainfall that year that there was  
 no sunshine at all.  
 People started getting sick and many people died that year,  
 Plantation that year was a disaster.  
 The farmers came back to beg Ọ̀rúnmílá to do the sacrifice  
 Ọ̀rúnmílá charged them in multiple fold.

#### 2. Ọ̀wọ̀nrín Wòrí- work to earn money

*Iṣu wọn, epo wọn, àgbádo wọn  
 Ohun gbogbo tí ẹ̀nu ríjẹ̀ ní ó wọn  
 Adifá fún wọn lóde iwòrí,  
 Wọn ní kí wọn ó rúbọ̀ kí ọ̀pọ̀ lẹ̀ dée fún wọn  
 Wọn gbọ̀ wọn rúbọ̀  
 Ifá ní kí gbogbo ènlyàn kó ọ̀kọ̀ àti ádà  
 Kí wọn máa re oko lẹ̀ ẹ̀kọ̀ kí ọ̀pọ̀ lẹ̀ dée  
 Iṣẹ̀ ní ríde lṣọ̀njú*

#### Transition:

Yam is scarce, palm oil is scarce, maize is scarce  
 All food items are scarce  
 Cast divination for people of iwòrí  
 They are asked to do sacrifice so that they can abundance  
 They complied  
 Ifá says "let everybody take Hoe and Cutlass  
 And go to the farm to work  
 Work reduces poverty".

#### 3. Irosùn Áfín (Irosùn Ọ̀fún)- unrealistic request

*Ojú lṣọ̀n kúpọ̀n òun ní mú ọ̀mọ́dẹ̀ ẹ̀wọ̀ Iṣẹ̀kúṣe  
 Adifá fún Áfín mẹ́fá, lẹ́jọ̀ tí wọn ní àwọn fẹ̀ dí dúdú  
 Adifá fún Akápo tí rí bẹ̀ láárin lṣọ̀njú  
 Èrò lṣọ̀n Ọ̀fá, kẹ̀ wá báni ní wọ̀wọ̀ ire.*

**Translation:**

Abject poverty leads a child to embark on unprofitable project

Cast divination for 6 Albinos who want to be made black

Cast divination for Ifá's devotee who is facing difficulty

People of the world, we are blessed with goodness.

**Story on the Albino**

Ifá advised the Albinos that they should accept fate. They told Akápò to use his initiative in dealing with the Albinos. Akápò advised the Albinos to be initiated into Ifá cult. They complied and felt satisfied because their situation improved.

They brought huge money to Akápò-just to turned into black. Akápò accepted the money and rub their skin with various herbs. He instructed them not to bath for 7 days, but on the fifth day, they felt uncomfortable due to hitches and rashes. And they had to take a bath and eventually, they found themselves red again.

You cannot blame Akápò (the devotee) for this role.

**Ifá teaches Character****1. Iwòrí Mèjí- Respect for Elders**

*Bí ọmọdẹ bá nteriba fún Àgbàlagbá  
Ohun gbogbo tí ó bá rídawọlé a máa gún gẹ gẹ gẹ  
Ìwá rẹ a sí ma tutù pèsèpèsè  
Adifá fún ọmọ oníwápélẹ  
Tí kò sáfójúdi sí Baba tabí ìyá  
Tí ayé rẹ dùn jojo.*

**Translation:**

If a child respects the elders

He will succeed in all his endeavours

His character would be commendable

Cast divination for a good child

Who does not disobey his parents

And his life is enjoyable.

**2. Ogbè ká**

*Mo dúródúró ọwọ mi ọ tóşin  
Mo bẹrẹbẹrẹ ọwọ mi ọ tóşin  
Ọpẹlọpẹ áwọn àgbá kan áwọn àgbá kan  
Tí wọn ní kí ndọbalẹ yẹkẹ  
Mo dọbalẹ yẹkẹ, işin bọ sími lówọ işin bọ sími lẹnu  
Adifá fún Èjìkà go go go  
Tí yóş gbosu re gbódu  
Kól pẹ kól jìná  
Kawş bání ní jẹbutú ire*

**Translation:**

I stand on my feet yet my hands cannot pluck the fruit

I bend down yet I could not lay my hands on the fruit

Then, some elders advised me to prostrate

Immediately I prostrate, the işin fruit dropped on my hands and mouth

Cast divination for Èjìkà go go go

Who is taking ofun to Ifá groove

Before long we are blessed with goodness.

**3. Ika di**

*Bọmọdẹ bá ríşawo ọgbóşú  
Tó bá ko ọgbó Awo lóná kó gba lóşú  
Tó bá ko àgbá işegún kó jẹş nlyá lóşólọşó  
Tó bá rí àgbá abọrẹ níbi tí rígbé ríforí kanlẹ, kó doşú rẹ délẹ  
Adifá fún áwọn Alaígbọrán tí wọn ní kóş eni tó lé mú a  
`wọn  
Ajéşé ayé kó sí fẹni tó na ọgbó Awo  
Átelẹşé kó sí fẹni tó na àgbá işegún  
Ọmọ tó na àgbá Abọrẹ níbi tí ó gbé ríforí kanlẹ  
Ikú ara rẹş ló ríwá  
Wáráwára mọ níkú lđin wáráwára*

**Translation:**

If a child behaves with care free attitude  
 When he meets an elderly priest on the road, let him slap him  
 When he meets an elderly herbal practitioner, let him beat him mercilessly  
 When he meets a devoted priest where he is appeasing the gods, let him give him a pinfall  
 Cast divination for disobedient children who think nobody can caution them  
 It means there is no longevity for anyone who stops an elderly priest  
 Short life is the consequence for anyone who beats an elderly herbal practitioner  
 Anyone who wrestle a devoted priest where he is appeasing gods  
 He is looking for premature death  
 Maggots die prematurely and suddenly.

**4. Ọwónrín wẹsẹ (Ọwónrín Ọsẹ)**

*E jọ́r rẹẹ e jẹ ọ sá  
 Ìwá wọ́n ní yọ ma lé wọ́n kírí  
 Adifá fún Aníwọ́nikún  
 Tí yọ ma bẹ̀rú tọ́sán tóru  
 O jẹ́ húwá ire  
 O jẹ́ húwá átátá  
 Aníwọ́nikún kí o yé sá kírí bí ọjó*

**Translation:**

Leave him, let him run  
 Their character will make them run  
 Cast divination for Aníwọ́nikún (wicked person)  
 Who is always scared day and night  
 You better behave well  
 You better show good character  
 Aníwọ́nikún, stop running like a coward

**5. Ọgúndá Méjì**

*Búrúfúrú láá yíká  
 Gbọ́rọgbọ́rọ láá dọ́dọ́balẹ́  
 Ká dọ́dọ́balẹ́ ká pa lgbónwọ́ mọ́ pẹ̀lú  
 Ó ládúrú ire tí rímá ríse fúnni  
 Adifá fún ẹ̀ni tó mọ́sín ọ̀pẹ́  
 Tíi yóó jayẹ́ ẹ̀dú pẹ́ pẹ̀lú  
 Ifá mo mọ́sín ọ̀pẹ́, Jẹ́ njayẹ́ ẹ̀dú pẹ́ more*

**Translation:**

Shaking one's shoulders  
 To prostrate straight  
 When prostrating and covering our elbows  
 Brings someone a lot of favour  
 Cast divination for the devotee of Ifá  
 Who will enjoy the benefits of serving Ifá  
 Ifá, I am devoted to you, let me enjoy your benefits

**Reward for wickedness is punishment:  
 Ifá teaches in the following stanzas****1. Ogbé Atẹ**

*Bí iwájú lká bá dára  
 Èhin lká kó ní sunwọ́n  
 Adifá fún ọ̀títọ́ inú  
 Ọmọ ọ̀títẹ́ afitẹ́lẹ́ tírẹ́lẹ́tírẹ́lẹ́  
 Olódúmaré ló ní llẹ́, Olódúmaré lóni idájó  
 Èsan ní tí Olódúmaré  
 Ọba yíó san fún onikalukú gẹ́gẹ́bí isẹ́ ọwọ́ wọ́n*

**Translation:**

If the wicked enjoys today,  
 He will suffer tomorrow  
 Cast divination for inner truth  
 Who is always at ease

Consequence is for God  
The King will reward everybody according to his or her character.

## 2. Ogbè 'Sá

*Bi ojú bá ríṣọ̀n Babalawo, kí Babaláwo má purọ̀  
Bi ojú bá ríṣọ̀n oníṣẹ̀gùn, kí oníṣẹ̀gùn máṣe purọ̀  
Gídi, kẹ̀ni má ẹ̀ké tábí ẹ̀e parọ̀  
Adífá fún Ọ̀rúnmílá nǹjọ̀ ẹ̀ni àlímọ̀ wá ríkọ̀ ogun jáá  
Kólẹ̀ kòì jìnnà káwá báni larúṣẹ̀gun*

### Translation

If Babalawo, an Ifa Priest, is in need of money, he should not lie  
If Onisegun, a Herbal Practitioner is in need of money, he must not lie  
Truly, one must not be insincere or lie  
Cast divination for Orunmila when unknown evil harassed him  
Before long, he became victorious.

## 3. Ogbè 'Sá

*Purọ̀purọ̀ kú, ọ̀ kú sí'gbó iná  
Síkáṣkà kú, ọ̀ kú sí'dán oòrùn  
Ṣọ̀tọ̀ṣọ̀tọ̀ kú, ọ̀ kú gbẹ̀demukẹ̀, ọ̀ fẹ̀híntí àmúlẹ̀kẹ̀  
Ọ̀rúnmílá Awo Ayé ló dífá fún Ayé  
Nígbàtí wọ̀n ríṣe Ayé, tí Ayé kó rọ̀jú, tí Ayé kó jọ  
Wọ̀n ní kí wọ̀n ọ̀ kára rílé ẹ̀bọ̀ ní kí wọ̀n ọ̀ ẹ̀e  
Olóódotọ̀ nìkan ní ríbẹ̀ lẹ̀hìn tí ríṣẹ̀bọ̀  
Nǹjẹ̀ ẹ̀títọ̀ ẹ̀dọ̀dọ̀, ẹ̀soore máṣíkà  
Ọ̀títọ̀ abọ̀nà tóóró, ọ̀ṣíkà abọ̀nà gbàràrà  
Ṣọ̀títọ̀ ẹ̀dọ̀dọ̀, ẹ̀dọ̀dọ̀ ẹ̀títọ̀  
Eníí ọ̀ ẹ̀títọ̀ ní imọ̀lẹ̀ rígbẹ̀*

### Translation:

The liar dies; he dies in the hell fire  
The wicked dies, he dies in the forest of deep heat

The truthful dies, he dies peacefully and rests his back leisurely  
Orunmila, diviner for Aye (Earth) cast divination for Aye  
When things were being done on Earth incorrectly, and the earth unstable  
They were asked to perform ritual and sacrifice (ebo)  
Only the Truthful performs the ritual  
Please be Truthful and sincere, do good and avoid wickedness  
The Truthful waypath is straight while the wicked's waypath is awkward  
Be truthful and sincere, be sincere and truthful  
Those who are truthful are blessed by the gods.

## 4. Ọ̀túrá Rera (Otua 'Gundá)

*Èké ọ̀ kunní  
Ìkà ọ̀ kọ̀mọ̀ ẹ̀nlyán  
Bẹ̀kéé bá ríyọ̀lẹ̀ dáá  
Ohun burúkú a máa yọ̀ wọ̀n ẹ̀e  
Adífá fún Ẹ̀gbàgíríyàn  
Èyí tí yọ̀ bá ẹ̀ṣọ̀tọ̀  
Ṣọ̀títọ̀, ẹ̀dọ̀dọ̀  
Eni bá ẹ̀ṣọ̀tọ̀ ní imọ̀lẹ̀ rígbẹ̀*

### Translation:

Insincerity does not pay  
Wickedness is bad  
If the untruthful is betraying, he faces a lot of trouble  
Cast divination for Sagbagiriyàn  
Who will be installed the leader of truth  
Be truthful and sincerely  
The gods reward the truthful

## 5. Ọ̀gúndá kẹ̀tẹ̀

*Kúnkúnrídùnkú abewé gẹ̀rugẹ̀ru  
Ọ̀pọ̀lọ̀pọ̀ oògùn agunmọ̀ gálẹ̀gálẹ̀  
Bóo lẹ̀pọ̀ oògùn, bó o lékéé*

*Èké kó ní jẹ́ kójẹ́  
Inú rere ó jẹ́ ó ju ewé lọ  
Adifá fún Adibó Ògúnda kẹtẹ́  
Ìbó ọpẹ́ ní kó jẹ́ kí nráysé bá'kú lọ*

**Translation:**

Kunkunduku has too much leaves  
Too much black medicine makes one to be proud  
If you have too much black medicine but you are insincere  
Your insincerity will make your medicine impotent  
Truthfulness and righteousness is more potent than leaves (medicine)  
Cast divination for Adibo (the empire of Ifa's divination)  
Ogunda kete  
My role as the referee of casting of Ifa saves me from death.

6 **Ejlogbè**

*Bí Ọlórún Ọba tí dǎmi ní mọ́ ríṣe  
Mo ríse rere, ẹmi ó ńkà, ẹmi ó ńsebi  
Tortí kí n má baá bọ́skú  
Ówó tí a bá ẹ́ lǎáárọ́ tímótímọ́ ló máa ńmọ́ni dojọ alá  
Adifá fún Olóótọ́ abù fún'ká  
Olóótọ́ ní ríbẹ́ lẹ́hin tí ríṣebo*

**Translation:**

The way God created me I am behaving  
I am doing well, I don't do evil, I don't lie  
So that I won't die a wretched man  
Because the business we engage in the morning extends to night time  
Cast divination for the truthful and the wicked  
Only the truthful triumph.

**Ifa teaches humility, Patience, Endurance and Wisdom**1. **Ogbè yónu**

*Ìbínú ọ́ ẹ́ ńkankan fún'ni  
Sùúrú ní baba l'wá  
Ágbá tó ní sùúrú ohun gbogbo lóni l'owó  
Adifá fún iná, iná lóhun ó joyé amóroro  
Adifá fún Odrún, Odrún lóhun ó joyé amóroro  
Adifá fún Óṣúpá, Óṣúpá lóhun ó joyé amóroro  
Óṣúpá nikan ní ríbẹ́ lẹ́hin tí ríṣebo  
Iná, bọ́o tí dǎa tó, áṣe o ó níwá'nú  
Amóṣúpá joyé amóroro  
Odrún, bọ́o tí dǎa tó, áṣe o ó níwá'nú  
Amóṣúpá joyé ara wá tu'ni*

**Translation:**

Anger does nobody and good  
Patience is the leader of character  
The elder who has patience has everything  
Cast divination for Fire, contesting to be the king of Brightness  
Cast divination for Sun, contesting to be the king of Brightness  
Cast divination for Moon, contesting to be the king of Brightness  
Only the Moon excels  
Fire, though you are good, you have no character  
The Moon is made the King of brightness  
Sun, though you are good, you have no character  
The Moon is made the King of calmness.

2. **Ogbè yónú**

*Oníbinú ní yóó sọ́ ibi ọ́n tí wá  
Alájàngbilá ẹ́nyàn ní fíra rẹ́ẹ́ hán  
Ó tun kó'ṣe rẹ́ dẹ́ orúkọ ní sọ'ni*

*Adifá fún Oká, ó l'óun ó jalápá níràwé nílẹ̀ Oniyánjá*  
*Adifa fun Sebe, o loun o jalapa niraawe nile Oniyanja*  
*Adifa fun Ere, o loun o jalapa niraawe nile Oniyanja*  
*Adifa fun Nini, o loun o jalapa niraawe nile Oniyanja*  
*Nini nikan ni nbe lehin ti nsebo*  
*Looto a mu Nini joba, Oka losiwawu, oun lo ba se re je*  
*Looto a mu Nini joba,*  
*Looto a mu Nini joba, Sebe losiwawu, oun lo ba sere je*  
*Looto a mu Nini joba*  
*Looto a mu Nini joba, Ojola lo siwawu, oun lo ba sere je*  
*Looto a mu Nini joba*

**Translation:**

The high tempered man shows where he is coming from  
 The uncompromising person reveals his personality  
 Fanatism gives you a bad name  
 Cast divination for Python, contesting to be a king of Iráwé,  
 house of Oniyánjá  
 Cast divination for Cobra, contesting to be a King of Iráwé,  
 house of Oniyánjá  
 Cast divination for Anaconda, contesting to be the King of  
 Iráwé, house of Oniyánjá  
 Cast divination for Níní (Smaller, harmless snake) contesting  
 to be the King of Iráwé  
 Only Níní triumphs  
 Truthfully, we make Níní the King, the Python misbehaves  
 and spoil his personality  
 Truthfully, we make Níní, the King; the Cobra misbehaves  
 and spoil his personality  
 Truthfully, we make Níní, the King, the Anaconda misbeves  
 and spoil his reputation  
 Yes, Níní, the humble, intelligent is made the King of Iráwé.

Another stanza in Ogbe Yonu says:

*Inú bíbí nǐ sọ ibi tí wọ̀n tí wá*  
*Alájàngbulà nǐ fira rẹ̀éhàn*  
*O tún gbe'še rẹ̀ dé, orúkọ nǐ sọ ni*

*A difá fún Oká*  
*A difa fun Eré*  
*A difá fún Sèbé*  
*A difá fún Níní*  
*Tí sọmọ ẹ̀kẹyìn wọ̀n lénje-lénje*  
*Nijó tí wọ̀n nílọ́ je Oyè Alápà-níràwé*  
*Nílẹ̀ Oniyánjá*  
*Èbọ ni wọ̀n ní kí wọ̀n wá ẹ*  
*Níní nìkan ní ńbẹ̀ lẹyìn tí ńsẹ̀bọ*  
*Lóòótó la mú Níní jọba*  
*Sèbé ló ẹ̀wà wù, ló ba ẹ̀şẹ̀ ẹ̀ jẹ*  
*Lóòótó la mú Níní jọba*

**translation:**

Excessive anger portrays the ir upbringing  
 He who ignores mediation easily exposes himself  
 "You have come again with your bad attitude" will only give  
 one a bad name  
 These were the ifa cast for Oka, the Cobra  
 And to Ere, the Boa Constrictor  
 And to Sebe, the Black poisonous snake  
 And to Nini, the Beautiful snake  
 When they were going to become the Alapa-Nirawe, the  
 King in the household of Oniyanja  
 They were advised to offer ebo  
 Only Nini complied with the advice  
 Truly, we have installed Nini as Oba (King) is the  
 misbehaviour of Oka that ruined his career  
 We have installed Nini as Oba  
 The misbehaviour of Ere was it that ruined his career  
 We have truly installed Nini as Oba  
 The misbehaviour of Sebe was it that ruined his future  
 Truly, we have installed Nini as Oba"

### The Story

When the King of Irawe, the house Oniyanja died, there was no need to have a successor who must come from his royal house. His four biological children in order of seniority are Oká (Python), Sébé (Cobra), Eré (Anaconda) and the youngest Nirí are to vie for the post. The King makers decided to interview the contestants.

Firstly, Oká, they asked him "what would you do if you are made the king?" Oká answered " I am really qualified to be the king but if at any point, somebody annoys me, I would use my deadly teeth/stone to kill that person. They left him.

Secondly, Sébé, they asked him "what would be your intention if you were made the King? He replied, who else is more qualified than me? If any of the subject step on my tail, I would spit on that person to blind him. They left him.

Thirdly, Eré (Ọ̀jọ́lá), they asked him, what are your plans if you are made the king? Ọ̀jọ́lá replied, you know I am the fastest among the contestants, so, that makes me the king but if at any time, I am hungry and there is no food around, I would climb a tree any subject walking under the tree would be swallowed. They left him for the youngest Nirí. They asked him, what would be your mode of operation when you are made the king. Nirí said "All of us would be decision makers. Though, I may be the king but I would make consultation with elders because decision is made. I would be a servant of the people taking care of their requirement.

The king makers said "by their action, character and utterances, we know our King". Nirí was made the King of Alapa.

### 3. Osé fún

*Bí orí kó sunwọ́n bóyá ogbọ́n ní kótá  
Omi ríbe nílẹ̀ Ọ̀lókun, Ọ̀kun nbe Olori omi  
Omi ríbe nílẹ̀ Ọ̀lọsá, ọsá ibi kejí  
Ogbọ́n nbe nínú Akódá, Akódá tí ríkọ́ gbogbo ayé nífá  
Orọ́ ríbe nínú asẹ́dá, Asẹ́dá tí ríkọ́ gbogbo ágbá nímọ́ràn*

*Ogbon nbe ninu Ọ̀runmilá, Amáyẹgún, Ọ̀dudu tin ndu orí  
lẹ́mẹ̀rẹ̀*

*Kí orí lẹ́mẹ̀rẹ̀ má baá fọ́, A tún orí ẹ̀ni tí kó sunwọ́n ẹ̀  
Adífá fún áwọ́n Kómọ́ṣe-Kómọ́wá, tí fi ojoojumọ́ kígbẹ orí  
ásunwọ́n*

*Ifá ní áwọ́n Kómọ́ṣe-Kómọ́wá*

*Tí wọ́n bá kọ́fá orí wọ́n ásunwọ́n nígbẹ̀hín*

### Translation:

If the destiny is unfavorable, it may be lack of wisdom  
Water is abundant in the Ocean, Ocean the King of the Sea  
Water is available in the Lagoon, Lagoon, second in  
command

There is wisdom in Akódá, Akódá who teaches the world Ifá  
corpus

There is intelligence in Asẹ́dá, Asẹ́dá who teaches the elder  
philosophy

There is wisdom in Ọ̀runmilá, the world stabilizer, he, who  
protect thw child's head from breaking, he who corrects bad  
destiny

Cast divination for incapable-no good character always crying  
of having bad destiny

Ifá says, the incapable-no good character

If they learn Ifá corpus, they will have the last laugh.

### 4. Ẹ̀dín wòrí

*Bí a lẹ́gbẹ́n nínú bí a kóló, á ọ́ dọ́gbẹ́rí*

*Bí a lẹ́gbára nínú bí a kóló, á ọ́ dọ́lẹ̀*

*Adífá fún áwọ́n ẹ̀nlyán tí wọ́n má bá Ọ̀lẹ́gbọ́n rín má ba ẹ̀ṣẹ́*

*Tí wọ́n ríṣọ́rẹ́ ẹ̀rọ́ isálẹ́ aye*

*Ifá ríba wọ́n wí, ọ́ ní lẹ́wọ́ kó bá ẹ̀ni rere rín*

*Ẹ́wọ́ kó bá ẹ̀ni rere ẹ̀rẹ́*

*Orí burúkú ní ríba ẹ̀nlyán*

### Translation:

If we have wisdom but fail to apply it, we become ignorant

If we have strength but fail to utilize it, we become lazy

The message of Ifa for people who associate with wise people but don't work with them and make friends with backward people  
Ifá cautions them, you don't associate with good people  
And you are not friendly with them, then you are doomed

### 5. Ẹ̀jlogbẹ̀

*Ká ma fi karjúkánjú jáyẹ  
Ká ma fi wáráwá ká mọ̀kún ọ̀rọ̀  
Ifá ni tí a bá dé ibi tó tutù  
Káwo wájú, ọ̀jọ̀ ló ló títí  
Ká wẹ̀hín wó ntorí átisún ẹ̀ni  
Adifá fún oníwátútú tí yóó lẹ́kẹ́ ayé*

#### Translation:

Don't let us be in hurry to enjoy life  
Don't look for money with devilish tendency  
Ifá say, when we get to a cool place  
Look up, the days are endless  
Look up so that you can sleep graciously  
Cast divination for a responsible man who will succeed in life.

### 6. Ogbẹ̀ yóndú

*Kéřkéré lẹ̀kú nǵawọ  
Adifá fún Ẹ̀era  
Tí yoo şakápó ilẹ̀ pé títítí  
Ayé tété ní un ó jẹ  
Ẹ̀mi o jẹ wára kí nwáá kú  
Ayé tété ní un ó jẹ*

#### Translation:

The rat eats its object slowly  
Cast divination for Ant  
Who will associate with the floor for a long period  
I will enjoy life smoothly

I will be patient and not be in haste so that I wont die prematurely  
I will enjoy life slowly

### 7. Òsá Olóyan (Òsá retẹ̀)

*Bééyari ó tó lẹ́lá kó má fohún ọ̀lọ́lá  
Bééyán ó tó lẹ́rọ̀ kó má fohún ọ̀lọ́rọ̀  
Ẹ̀ni tí kótó gélẹ́tẹ̀ kí mí fín  
Adifá fún ọ̀pọ́lọ̀ tó lóhun ó joyé Olúwẹ̀rì  
Èşu álúřù èşu áítú ẹ̀ ó rífá johun ní bí tí nşẹ*

#### Translation:

Don't boost as a wealthy man, when you are poor  
Don't promise when you are incapable  
Those who cannot perform a difficult task should not come forward  
Cast divination for the frog contesting to be the king of Animals in the Sea  
Can you see the end of a boastful small animal

#### Story:

Despite the presence of sharks, crocodiles, tortoise etc in the Ocean, the frog still wants to control them. In a fraction of a second, the frog was swallowed.

### 8. Ẹ̀wòrì werẹ̀ (Ẹ̀wòrì retẹ̀)

*Arọ̀ra retẹ̀ wọ̀n  
Rọ̀ra tẹ̀ wọ̀n kí áwọ̀n ọ̀mọ̀ aráyẹ̀ má s̀l̀wáwù  
Ẹ̀ni t́n se rere, ó se fún ara rẹ  
Ẹ̀ni t́n se lká, ó se fún ara rẹ  
Adifá fún ọ̀mọ̀ aráyẹ̀  
Ifá ní, áwọ̀n olẹ̀ kí wọ̀n má jálẹ̀ mọ  
Wọ̀n ní ẹ̀ni tí nǵl wọ̀n lẹ̀gbẹ̀rún áşófó ẹ̀gbáwá láyẹ  
Ẹ̀ni tí ó rí akẹ̀bọ̀jẹ̀ kí ó şoore fun  
Ẹ̀ni tí ó şoore ẹ̀gbẹ̀rún á fi gb'ẹ̀gbáwá  
Dandan, Olúwa wa ló ma sán fun*

**Translation:**

Arora retẹ wọn  
 Step them slowly so that humanbeings don't misbehave  
 Those who do good, do so for themselves  
 Those who do bad, do so for themselves  
 Cast divination for people of the world  
 Ifá says, thieves should stop stealing  
 Those who steal 1,000 items will forfeit 10,000 items  
 Those who see rituals eaters should assist them  
 Those who render 1000 favours will get 10,000 in return  
 Truly, God will reward them.

**9. Ẹ̀jẹ̀lẹ̀**

Èké ọ pelékéé  
 Ọ̀dálẹ́ ẹ́ ọ̀lọ̀dálẹ́  
 Adifá fun Amóókùn-jalẹ́, tó ní ọmọ aráyé ọ́ ríhun  
 Tọ́mọ aráyé ọ́ bá rí ọ, Ọba ọrun níwó ọ

**Translation:**

The wicked will die wickedly  
 The traitor will die as expected  
 Cast divination for those who steal in darkness, thinking  
 nobody sees them  
 If earthly people don't sees you, what about God?

**10. Ọ̀kánràn Ọ̀túrúpón**

Èké ọ́ jẹ́ pelékéé lóhun  
 Ẹ̀kà ọ́ jẹ́ perarẹ́ níkà  
 Ẹ́ jìhun lójá, ẹ́ fí bọ̀yín  
 Bárá iwájú ọ́ bá rí wọn, ẹ̀rọ́ ẹ̀hìn níwó wọn  
 Adifá fun ọ̀lọ̀kánràn  
 Èyí tí nífẹ́ 'bínrin oluwo  
 Ọ̀lọ̀kánràn wo

*Ọ̀lọ̀kánràn tó tú lẹ̀pọ́n***Translation:**

Liars will never admit they are liars  
 The wicked will never admit they are evil  
 You steal in the market and hide it behind  
 If people in front don't see you, what about people behind  
 Cast divination for Olokanran  
 Who is having sexual relationship with his master's wife  
 Who is that Olokanran?  
 It was the Olokanran that had a swollen testicle

**Story:**

Olokanran had been sleeping with the wife of his teacher and was warned to stop the act. He failed and lost his life in the process.

**11. Ẹ̀kà Bàrà**

Kémi ní bàrà, kí nkẹ́ ọ ní bọ̀bọ́ àájíllé  
 Báa bájí kájọ́ mọ́ọ́ kẹ́ra wa  
 Adifá fun Ọ̀rúnmílá  
 Ó ní kí wọn ọ́ má fí owó ẹ̀rú fẹ́ àlẹ́  
 Wọn ní torí kíni  
 Ó ní kí wọn ọ́ le baá lájé, kí wọn ọ́ le baá láya, kí wọn ọ́ le baá  
 bímọ́  
 Ẹ́ mọ́mọ́ dákun, owó ẹ̀rú ẹ́ mọ́ e fále ẹ́ dákun

**Translation:**

Kémi ní bàrà, kí nkẹ́ ọ ní bọ̀bọ́ àájíllé  
 When we wake up, let us take care of each other  
 Cast divination for Orunmila  
 He says, his devotee should not use their income to engage  
 in extra marital affairs  
 They ask why?  
 He says so that they can be wealthy, have wives, have  
 children  
 Build houses and have all good things of life  
 Please, listen, safe your money for better things

**12. Òkànràn Ògúndá**

*Ènì yáwọ̀ ní Ògún rígbé lójó Ọ̀já*  
*Ènìyàn tí kòlè Ọ̀já, tí kòlè sọ̀rọ̀*  
*Kò ní lèé gbe nínú ayé pẹ̀*  
*Ọ̀já ríṣọ̀lá, Ọ̀já ríṣé Ọ̀yí*  
*Adifá fún Ògúngbèrì*  
*Wọ̀n ní bí kò tí lẹ̀ ní ffràn nígbàkígba*  
*Tí Ọ̀já báde sí, kí ó má sá o*  
*Alágbára lóni ayé*  
*Kó sẹ̀nì tí ó jẹ́ buyí fun ọ̀lẹ̀*  
*Akin lóni ayé, wọ̀n kii bu ọ̀lẹ̀ fun ọ̀jọ*

**Translation:**

Ògún the first attacker during fight  
 People who cannot fight, who cannot talk  
 Cannot live in this world for long  
 Fight can bring wealth and honour  
 Cast divination for Ògúngbèrì  
 He was warned that even if he would cause trouble  
 Anytime he is confronted, he shouldn't run  
 The powerful lives with no fear  
 Nobody gives honour to the weakling  
 Courageous people feel on top of the world  
 They don't give award to the coward.

**13. Òkànràn Òsá**

*Májá māsáá ní àlímọ̀ Akin*  
*Akin tí ó mọ̀jẹ́ tókó mọ̀jẹ́*  
*Ábá Akin ibòmfràn lọ*  
*Adifá fún Akínṣuyí*  
*Wọ̀n ní kí ó rúbọ, vcgkí o ba le maa mọ*  
*Igbati yí ó yẹ̀ra ati òyẹ̀ra fún Ọ̀já*  
*Kí o balé ma nìyí lójó gbogbo*

**Translation:**

Don't fight, don't run is the ignorance of the brave  
 The brave who can fight and fail to run when necessary  
 Would find himself to blame  
 Cast divination for Akínṣuyí  
 He was spiritually advised to perform sacrifice  
 So that he will know when to run and when to stay  
 So that he would always be honoured  
 I.e he who fights and run lives to fight another day.

**14. Opókú retè (Oyeku rete)**

*Pókúpókú sẹ̀wẹ̀lẹ̀*  
*Adifá fún Àrinnasaágùn*  
*Tí o sọ̀kọ̀ Àrinnakolú*  
*Àrinnakolú, sẹ̀ bọ̀o lodókọ*  
*Èké ní o pa Àrinnakolú*

**Translation:**

Pókúpókú sẹ̀wẹ̀lẹ̀  
 Cast divination for Àrinnasaágùn  
 Who is the husband of Àrinnakolú  
 Àrinnakolú, didn't you deny having extra marital affairs  
 Your betrayal to your husband has killed you.

**15. Òsá logbè**

*Ifá bíbọ̀ ojojúmọ̀ ní mu asọ̀ babalawọ̀ gbó lórúnkún*  
*Ìdọ̀balẹ̀ ní sẹ̀ èyìn agbẹ̀ kugó*  
*Ìrì tí nùú mí rí inú ọ̀mọ̀ ẹ̀nikẹ̀jì kòrì bẹ̀jẹ̀*  
*Bínú ọ̀mọ̀nikẹ̀jì báń bẹ̀, inú mli kó bá dùn jojọ*  
*Adifá fún Ònínú ire tí wọ̀n ní Imọ̀ran Iká á lẹ̀*  
*Èyí ó wù káwí, èyí ó wù kaa fọ̀, onínú ire lópé ó gbé*

**Translation:**

Appealing Ifá everyday makes Babalawọ̀' s dress fade on the  
 knee

Prostration makes the back of the farmer looks like  
hunchback  
The ways I think, my fellow human being does not think the  
same way  
If my fellow human being thinks that way, I would be very  
happy  
Cast divination for a truthful and generous man whom wicked  
people are planning to set trap for  
No matter what we say, Ifá will always bless the truthful

### Story:

Despite his kind gesture, people still hate him. They had to lie  
against him to the king that he wants to dethrone him because there  
was no rain and he hates the king because he has not been made a  
chief. He was invited by the Oba when the King listened to him and  
accepts his advice to consult Ifá for the rain. Then rain started to  
drop which brought sanity to the town. The king now realized that it  
was envy and hatred which led people to blackmail him and  
assassinate his character. The King punished the wicked people  
and made Orinúire his second in command. He was installed the  
Májèèkóbàjé of the town. Májèèkóbàjé means "he would not want  
the town to suffer". No matter the situation we find ourselves, we  
should always do good because "Truth shall always prevail".

### Bí a bá senl loóre opé làá dá (showing appreciation) Ifá states this in various stanzas

#### 1. Ogbe-Ate

*Iná níl pọ̀n ẹ̀ja lójú  
Ọ̀pọ̀ oòrun nìi pọ̀n alákan lẹ̀yìn  
Igún ló ẹ̀bọ̀ tán ní kó kí ẹ̀lẹ̀bọ̀ kú Ináwó ẹ̀bọ̀ aná  
Ibá kí ẹ̀lẹ̀bọ̀ kú Ináwó ẹ̀bọ̀ aná Ibá tii rẹ̀bọ̀ ọ̀míràn jẹ  
Ákátá lo jẹ̀rú jẹ̀rú ní kó kí elẹ̀rú kú Ináwó ẹ̀rú aná  
Ibá kí elẹ̀rú kú Ináwó ẹ̀rú aná Ibá tii rẹ̀rú ọ̀míràn jẹ  
Adifá fún Orí ti nsunkun aláíláya  
Wọ̀n ní kó kára ríjẹ̀ ẹ̀bọ̀ ní sísẹ̀*

*Ó gbẹ̀'bọ, ọ́ rú'bo  
Igba ti oo fe, ọ fe Ápéré tii sọmọ Olókun Şenfadé  
Adifá fún Ọrunmila  
Ti nlo ree dupẹ aná lẹwọ Olókun nitorí Ápéré omọ rẹ to gbe  
l'Orí  
Mo dúpẹ mo gbọ're  
Mo dúpẹ aná mo gbọ're tónl bọ  
Mo dúpẹ mo gbọ're*

### Translation:

Heat from the fire disturbs the fish  
Too much sun harasses the crab  
The vulture ate offering without thanking the offering giver the  
next day  
If he had thanked the offering giver for yesterday's offering,  
he would have eaten another one  
The Akala ate some ritual without thanking the ritual giver the  
next day  
If he had thanked the ritual giver for yesterday's offering, he  
would have eaten another one  
These were Ifá's messages for Orí that was lamenting  
inability to have a wife  
He was advised to perform sacrifice, which he did  
When he was to marry, he married Ápéré, the daughter of  
Olókun (sea god)  
The above set of Babalawọs also divined for Ọrunmila  
Who was going to thank Olókun for yesterday's offering of  
Olókun's daughter in marriage to Orí  
I show appreciation, I get additional goodness  
I show appreciation for yesterday's gift, I get another  
goodness today  
I show my gratitude, I get another favour

### The Story

When Orí was contemplating of taking Olókun's daughter, Ápéré as  
wife, he was advised against it because the mother, Olókun was  
fond of taking her daughter back after marriage. Some of those who  
had married Ápéré before included the Royal fathers namely: Alára,  
Ajerò and Ọrangún. They all failed to have Ápéré permanently

because they never went back to thank their mother-in-law. But Orí with the spiritual guidance of Ọrunmíla succeeded where others had failed because he was accompanied by Ọrunmíla to go back the next day to show appreciation to Olókun. Olókun was impressed and in addition, she offered another person, 'Ọrẹ' to them. This started the tradition in Yoruba land whereby younger sisters of the bride usually accompany their sisters to their husbands' home. This is called "Ọmọ, Iyawo"

## 2. Ìwòrí Meji

*Yinniyinni kẹni ó ẹ̀ sẹ̀ míl sí  
Adifá fún Fátérù  
Tíi s'omokunnin Igódó  
Ifá mo yin ọ ko fun le sẹ̀ míl sí  
Oriṣa tó bá gbeni láá yín*

### Translation:

Showing gratitude is a motivation to render another favour  
Cast divination for Fátérù  
Son of the town of Igódó  
Ifá, I thank you so that you can give me another goodness  
The divinity that supports oneself is the one we praise

## What's better than money?

### 1. Ejiogbe

*Oro tẹ̀rẹ̀, Awo inú igbó  
Adifá fún Ajé tí nsọmọ Olúṣikitirísíkítí  
Tí nlo ree filé Ejiogbe ẹ̀bùdọ  
Kò jẹ́ má fíṣọ sílé Awo  
Ajé dé onṣọ  
Kò jẹ́ má fíṣọ sílé Awo*

### Translation:

The long tree, the Priest of the forest  
Cast divination for Ajé/owó (money) the child of Olusikitinsikiti  
Going to choose the House of Ejiogbe as abode

Please, come to my house  
Money has come, the important goodness  
Please, come to my house

## 2. Ìretẹ̀ 'Fun

*Atẹ̀ mọ̀lẹ̀ Ó fún gbó  
Adifá fún Ajé tíi ẹ̀rẹ̀mọ̀ Onígbó  
B'ọ̀ba ó rí kò leé ẹ̀ bẹ̀bẹ̀  
B'ọ̀ṣọrun ó rí kò leé ẹ̀ ọ̀yáydá  
Àtẹ̀wẹ̀ átágbá, aré ajé lá ríṣá kírí*

### Translation:

Atẹ̀ mọ̀lẹ̀ Ó fún gbó  
Cast divination for money the eldest son of Onígbó  
If kings do not see money, they cannot do anything  
If subjects do not see money, they feel depressed  
Both young and old, we are running after money

## 3. Ọ̀sá Olóyan (Ọ̀sá'Retẹ̀)

*Ọ̀sá 'retẹ̀  
Órín 'retẹ̀  
Ó gbọ̀nà retẹ̀ bọ  
Adifá fún Ajé tí rítọrun bọ wáyé  
Wọ̀n a ní, Ajé pẹ̀lẹ̀ ọ, ọ̀gúnṣúnńńsọ  
Anamọ naye,  
A na àgbálagbá sá glọ̀glọ̀*

### Translation:

Ó sá 'retẹ̀  
Ó rín 'retẹ̀  
Ó gbọ̀nà retẹ̀ bọ  
Cast Ifa divination for aje(money) when coming from heaven to earth  
They say, money, we cherish you  
You can make everybody unhappy if you are not available

4. **Oyeku bi 'wori**

*Oyèkú bí wòrí, kò lójú isẹ́  
Adifá fún Tẹgbọ̀n taburo  
Wọ̀n ntorun bow aye  
Ejija ágbà ká wóran  
Ajé lẹgbọ̀n, ọmọ lábúró  
E jija ágbà ká wóran*

**Translation:**

*Oyèkú bí wòrí, kò lójú isẹ́  
Cast divination for one brother and his younger one  
They are coming from heaven to earth  
Fight for leadership and lets watch*

**NOTE:**

In this respect, when the child was born, they had to look for money to buy the soap they would use to bath the child. That makes money superior on this occasion. But let us examine further.

5. **Ejiogbe**

*Ọ̀tọ̀tọ̀tọ̀ Awo Olówó lo difá fún Olówó  
Ọ̀tọ̀tọ̀tọ̀ láá jẹpa  
Awo ọ̀lọ̀rọ̀ ló difá fún Ọ̀lọ̀rọ̀  
Ká jẹpá tán, ká gbonwo ẹ́ sája popopo  
Awo Ọ̀lọ̀mọ̀ ló difá fún Ọ̀lọ̀mọ̀  
Ọ̀lọ̀mọ̀ nikan ní nbe lẹhin tí rísebo  
Olówó kú, owó rẹ ẹ́gbe  
Ọ̀lọ̀rọ̀ kú, ọ̀rọ̀ rẹ ẹ́gbondánú  
Érópọ, éró Ọ̀fá, ẹ̀yin ó mọ̀ pé ipa ọ̀lọ̀mọ̀ kil run  
Ókú ọ̀lọ̀mọ̀, gẹ́gẹ́ la ó gbe gẹ́gẹ́*

**Translation:**

Otototo, the Priest of a rich man  
Otototo laa jẹpa, the Priest of a wealthy man  
Kajepa tan, ka gbonwo e saja popopo, the Priest of a man with children

The man with the children only performed the sacrifice  
When the rich man died, his money perished (nobody to inherit) and was buried shamelessly  
When the wealthy man died, his wealth perished (nobody to inherit) and was buried unceremoniously  
People of the world, don't you see that the man with children will never perish because his children will continue to multiply and carry on with his legacy  
The man with the children was given a befitting burial

6. **Ogbè Yónú (Health is wealth)**

*Kó sí 'hun tó dùn bí káa jì kára ó le  
Adifá fún Gidigidi, wọ̀n ní kó jì kó ẹ̀bọ̀ ajiride  
Ifá mo jì mo ẹ̀bọ̀ ajiride  
Ara gbámúgbámú ní teésan  
A kil bókúnrun ẹ̀yẹ́ lórí itẹ́  
Óde gbangba láá béwé ajilékegé  
Óde gbangba láá fí sí lẹ́  
Orí kulumbú, ó dá wéséwésé  
Ó wá dá bí ọmọ Ogbé yónú*

**Translation**

There is nothing more important than to wake up soundly  
Ifa's message for Gidigidi, he was advised to do sacrifice for good health  
If I wake up and sacrifice for good health  
Eesan, herbal leaf is always healthy  
We can never see sick birds in their den  
The leaf of ajilékegé is energetic  
He looks healthy, energetic and sound like the child of OgbéYonu

7. **Òbàrà Ìwòrí (Money is not everything)**

*Ọ̀rọ̀ bántá a wúwo bí dwú  
A difá fún Ayé  
Níjọ́ tí gbogbo ọmọ rípań owó pé*

Kó sí ohun míràn-an mọ́ nínú ayé tí ọ́ tún nyl mọ́ rárá  
 Wọ́n ní àwọ̀n ọ́ kọ́ ohun gbogbo sílẹ́ àwọ̀n yóó mọ́ sárá mọ́  
 owó  
 Ọ̀rúnmlá ní, èyí tí ẹ́ nírò nítí owó bẹ̀ẹ̀ni àti èyí tí ẹ́ nírò bẹ̀ẹ̀ tú  
 kọ́  
 Ifá lábá máa yé, ọ̀gbọ̀n lábá máa yé, àwọ̀n lábá ma buyi  
 fún  
 Agbéniga lá á pe owó,  
 Ablwájé láá pe owó  
 Èni tí ọ́ bá nifẹ́ràn owó láfẹ́ju, Iwá rẹ́ a bájé  
 Iwá rere ní ẹ̀şş ẹ̀nyàn  
 Bí ẹ́ ní owó lẹ́wọ́ kó wípé kí ẹ́ ma di afọ́jú  
 Kó wípé kí ẹ́ má di ašiwéré  
 Kó wípé kí ẹ́ má di arọ  
 Kó wípé kí ẹ́ má di ọ̀lọ̀kúnrun àti bẹ̀ẹ̀ bẹ̀ẹ̀ lọ  
 Àbúkú ara gbogbo lèé dé bá yín  
 Ẹ́ jẹ́ lọ́ tún ọ̀gbọ̀n gbọ̀n, kí ẹ́ tún ẹ̀rọ̀gbá  
 Kí ẹ́ mú Iwá rere, kí ẹ́ mú ọ̀gbọ̀n  
 Kí ẹ́ rú'bo  
 Kí ara le rọ́ yín tinútòde

**Translation:**

Serious issue is heavy like cotton wool  
 Cast divination for the Earth, when people of the world are  
 praising money  
 That there is nothing else in this world that is important as  
 money  
 They vow to reject everything and pursue money  
 Orunmila said; what you are thinking about money is true and  
 it is false  
 Why not hail Ifa?  
 Why not seek for wisdom? They are more honourable  
 Ego booster is money, it is also character spoiler  
 Those who worship money too much spoils their character  
 Good character is better than riches  
 Your having too much money cannot prevent you from being  
 blind  
 It does not prevent you from being crippled  
 It wont stop you from getting sick and so on

You might even get incapacitated  
 Orunmila urged them to use their head and become wise  
 Imbibe good character, be sensible  
 Perform stipulated sacrifice  
 So that your well-being can be enhanced

**II. Iwori wowo (Iwori-Ose)**

Iwori wowó  
 Iwori wokùn  
 Iwori wohun gbogbo mọ̀nàkùn mọ̀nàkùn  
 Iwori sí ojú ilẹ́ kó fí w'Ọ̀şşé lójú  
 Adifá fún wọ́n ní Şşsan Ágéré níbi owó gbé ríjọ̀mọ́ lọ  
 Ará Şşsan Ágéré owó lẹ́ mọ́ ẹ́ ọ́ m'ọ̀mọ́

**Translation**

Iwori look at money  
 Iwori look at wealth  
 Iwori look at other things with contempt  
 Iwori open your eyes and look at poverty  
 Cast divination for people of Sesan Agere who cherish  
 money than children  
 People of sesan Agere, why do you cherish money more than  
 your children?

**Many Ifa's scriptures have become idioms, proverbs, tales, school stories, theories****1. Ọ̀gúndá Mèjì: 200 yrs = 1 yr**

Àbẹ̀mọ́lẹ́ éékan abojú regúnregún  
 Adifá fún Ọ̀rúnmlá  
 Ifá rítòde ọ̀run bọ́ wálé ayé  
 Wọ́n ní kó rú'bo kó lé baá pé láyé  
 Wọ́n ní kó rú ogún ataare, kó lé baá pé ogún ọ̀dún láyé  
 Ọ̀rúnmlá rú ogún ataare, ọ́ sí pé ogún ọ̀dún  
 Wọ́n ní kó rú ogóta ataare kó lé baá pé ogóta ọ̀dún láyé  
 Ọ̀rúnmlá rú ogóta ataare, ọ́ sí pé ogóta ọ̀dún  
 Wọ́n ní kó rú igba ataare kó lé baá pé igba ọ̀dún láyé

Orunmila rú igba ataare, ó sí pé igba odún  
 Wọ́n ní kó rú ẹyọ ataate kan kó lé baá ẹ̀ ọ̀pọ̀lọ̀pọ̀ ọ̀dún láyẹ  
 Orunmila rú ẹyọ ataare kan, ó sí ẹ̀ ọ̀pọ̀lọ̀pọ̀ ọ̀dún láyẹ  
 Orunmila wá wípé ' ẹ̀ ó rípe' **IGBA ỌDÚN, ỌDÚN KAN NI'**

**Translation:**

Abe mole eekan aboju regunregun  
 Cast divination for Orunmila  
 Ifa is coming from heaven to earth  
 He was asked to do sacrifice to live long on earth  
 He was asked to sacrifice 20 aligator pepper so that he can live for 20 years  
 He did and lived for 20 years  
 He was asked to sacrifice 60 aligator pepper so that he can live for 60 years  
 He did and lived for 60 years  
 He was asked to sacrifice 200 aligator pepper so that he can live for 200 years  
 He did and lived for 200 years  
 He was asked to sacrifice one aligator pepper so that he can live for ever  
 He did and lived for ever  
 Orunmila said "don't you see that **200 YEARS IS EQUAL TO ONE YEAR'**"

**2. In Iwori Meji, Ifa says: A gb'ejo enikan da, agba osika ni -  
 He who is partial in judging is a wicked elder**

Ọwọ́ ọmọ́dẹ́ kò tó pépẹ́  
 Tágbálagbá kó wọ́ kérégbé  
 Işẹ́ tẹ́wẹ́ ẹ́ bá bẹ́ ágbálagbá kó má fí ẹ́ ibínú  
 Ó ní işẹ́ tí baba ọmọ́ ríşẹ́ f'ọmọ́  
 A dífá fún Orunmila  
 Nijọ́ Akápó rẹ́ péé léjọ́ s'ọ́dọ́ Olódúmaré  
 Orunmila ní oun sa apá oun fún Akápó  
 Ipin Akápó ní ó jẹ́  
 Nijọ́ náá ní Olódúmaré paá láşẹ́ pé  
 Kí ẹníkẹ́ni máşẹ́ Idájọ́ ẹnu ẹnikan mọ́  
 Aşédájọ́ ẹnu ẹnikan ẹ́ ó şeni

Aşédájọ́ ẹnu ẹnikan ẹ́ ó şényán  
 Nígbatí ẹ́ ó gbọ́ tẹnu ẹníkẹ́jì emi lẹ́ rídájọ́ ẹ́

**Translation:**

The hand of a child cannot reach the ceiling  
 The adult's hand cannot also enter a narrow pot  
 The assignment the child begs the adult to do shouldn't cause anger  
 Yes, father can render service to a child  
 Cast divination for Orunmila  
 When his devotee sued him to Olodumare's court  
 Orunmila said he tried his best for the devotee  
 But his destiny is unfavourable  
 That day Olodumare commanded that nobody should judge any matter without hearing the other side  
 Those who do that are not following my injunction  
 It has become wise saying that 'the judge of a division of a dispute is a wicked elder'

**3. Ika 'Rosun**

Igbá Ika ó losun, emi lo fi nsawo  
 A dífá fún Fátólá  
 Eyi tíi sọmọ́ Ifá tó wá dọmọ́ ọ́şá  
 Ero'po ero Ọfa, éyin ó rọmọ́ aráyé tí wá rígbọmọ́ ọbá fọsun

**Translation:**

When Ika doesn't have his emblem how does he perform his task  
 Cast divination for Fátólá  
 The child of Ifá, now turns to a disciple of Ọbatala  
 People of the world, don't you see how human beings reverse situation

**4. Osa Logbe**

Eni a ní kó kinni tẹ́hín, égun lo fi sọwọ́  
 Eni a ní kó fẹ́ni lójú, ata lo fi sẹnu  
 Eni á bá finú hán ní nje alarokiri ẹnì  
 Adifá fún Ọsanyinmáwẹ́ tí nraye apesin  
 Emi o reni pesin mi o

*Etújú agbẹ̀dẹ̀ tó bájl a k'agbalagba tídó*

**Translation:**

The person who is to rub our back has thorny scrubbing hands

The person who is to blow dust from our eyes has pepper in his mouth

The person we can confide in becomes a rumor monger

Cast divination for Ọ̀sanyinmáwẹ̀ who came to be served worldwide

May I also have somebody to serve me

The Elders are usually gathered around the ashes of the blacksmith

**5. Ogbè Atè**

*Ká purọ́ ká lǎa kú, ka wó ẹniti yoo se daro ẹni*

*Ká búrín búrín ka f'ese ko párá ka wo eni ti yoo se'ni pẹ́lẹ́*

*À báá kúú ní nǐbẹ̀ lódo ikún inú wọ̀n*

*Adifá fún Ọ̀runmílà*

*Tí nlo ree dánra wó l'ágbalá*

*Ekun ara wọ̀n ni wọ̀n rísun*

*Ọ̀rúnmílà ó kú mọ́*

*Se bí ájá ló wá*

*Ekun ara wọ̀n ni wọ̀n rísun*

**Translation:**

Let's pretend to be dead in order to know the real mourners

Let's pretend to be in discomfort to know who will console us

What's in their mind is for us to die

Cast divination for Ọ̀rúnmílà

Who pretended to die to know his true friends

They were just shedding crocodile tears

Ọ̀rúnmílà did not die

He was only hiding in the attic

They were just shedding crocodile tears

In this stanza, Ọ̀rúnmílà had many friends whom he thought really loved him. One day, a thought occurred to him that he should test

their love for him in order to ascertain who really loved him. Ọ̀rúnmílà then tested his associates by pretending that he was dead in order for him to know his true friends and those that will only come to shed crocodile tears. The members of his family were crying that in order to show that Ọ̀rúnmílà was actually dead. All along, he was hiding in the attic of his house in order to see those those who had come to mourn him. Unfortunately, they all failed the test with the exception of Esu who really showed true sympathy and sincerity.

**6. Irosun Elérín (Irosun Owonrin)**

*Ómi tǎá mu kíl ẹ̀sàn gbọ̀n níí rẹ̀*

*A dífá fún Kínkín tí n se arẹ̀mọ́ Oníjáyẹ*

*Wọ̀n á ní ọ́ yẹ́ lamorin bí Kínkín*

**Translation:**

The water we shall drink can never pass us

Cast divination for Kínkín, the eldest son of Oníjáyẹ

People say, this person is great like Kínkín

**7. Ọ̀sẹ́ Tua**

*Tó ọ́ ní t'Olúwo*

*Tú fẹ́ẹ́ ní t'Ojúbóná*

*Tí itó bá kúnú igbá*

*Ẹ̀ni to tuú'bẹ́ kó lée gbemu*

*Adifá fún Arúgbọ́ aborí kókóró*

*Tí nlo soja Ejígbomẹ̀kun toun taşe lọwọ́*

*Ẹ̀ni to tí sun ko dide*

*Igba akukọ́ rídájá*

*Ẹ̀ni to tí sun ko dide*

**Translation:**

Authority is for Olúwo

Obedience is for Ojúbóná

A calabash full of saliva

The person who spit it there cannot be asked to drink it

Cast divination for the Elderly women  
 Who is going to the market of Ejigbomekun with power of  
 authority in her hands  
 Those who sleep should wake up  
 Since the rooster floors the dog in a fight  
 Those who sleep should wake up

### 8. Ọ̀sẹ̀ Mẹ̀jì

*Sónsọ orí ọmu obinrin ọ gún ni loju  
 Àkáyá obinrin ko gbeleji eniyan ní súnṣún  
 Adifá fún Ọ̀sẹ̀ tí yoo segun mejì lóọ́jọ́  
 Igbá ọ̀sẹ̀ segun mejì loojọ́ lara waa rọ́nì*

#### Translation:

The pointed nipples on the breast of a woman cannot injure  
 one's eyes  
 The lovely chest of a woman is not meant for two persons  
 Cast divination for Ọ̀sẹ̀ who will triumph twice daily  
 When Ọ̀sẹ̀ triumph twice daily, we get comfortable

### 9. Ose bi 'Rete

*Asẹ̀'bi ilẹ̀ aja nroju  
 Aá sẹ̀'biile aja nroju  
 Irọ́ ni wọ́n npa májá l'ọ́rẹ́' aja kó jo'bi ní  
 Adifá fún gbagba lóóró ọmọkunrin ode laape ọ̀sùn  
 Ọ̀sùn gbófrá ko mọ́ọ́ dúbúlẹ̀  
 Ọ́ró gangan láá bọ̀sùn*

#### Translation:

We break kola-nut on the ground, the dog winks  
 We don't break kola-nut on the ground, the dog winks  
 They lie against dogs, dogs never eat kola-nuts  
 Cast divination for slender staff of Ifá called Ọ̀sùn  
 Ọ̀sùn always stands upright

### 10. Ọ̀sẹ̀ bi 'Retẹ̀

*Sinmi titi l'awo Sinmi titi  
 Sinmi jinna l'awo Sinmi jinna  
 Mo sin ọ jinna to, un o pada lehin re  
 Jin in kotó jin in gegele  
 Eni to jin si kotó, ọ kọ ará yóóku lógbón  
 A difá fún Ọ̀sẹ̀ tí yoo bi "Rete silẹ̀ Aje  
 Kásáal wáá bini ọlá  
 Eni eni kásáal wa bini ọlá, eni eni*

#### Translation:

Following me up is the awo of following me up  
 Accompanying me longer is the Awo of accompanying me  
 longer  
 I have accompanied you already, I will return  
 Falling into a pit  
 He who falls into a pit teaches others a lesson  
 Cast divination for Ọ̀sẹ̀, who will push Irẹ̀tẹ̀ into the house of  
 Wealth  
 Pushing one into wealth is a joyful experience

### 11. Ofun ọ retẹ

*A l'ọmọ ọlọrọ kó má seyin gongo  
 Tó bá seyin gongo ko ni gba ete lwofá bọ  
 Adifá fún Ọ́fún tí nbá Irẹ̀tẹ̀ rọ́de  
 E ju ẹ ẹ je ọ jiwo  
 Ọ́fún ọ retẹ́ ló dá nílé*

#### Translation:

We can't stop the child of a wealthy man from exposing his  
 pointed teeth  
 Even if the sharp pointed teeth escape from the mouth, the  
 lips of the poor cannot cover them  
 Cast divination for Ofun, who is accompanying irete to a party  
 Live him let him eat poison  
 Ofun orete was casted at home

### 12. Ofun ọ retẹ

*Ntọ̀ ẹnì ẹ̀ẹ̀kẹ̀kẹ̀n kọ̀ tún gbọ́dọ̀ ẹnì ẹ̀ẹ̀kẹ̀kẹ̀l mọ̀  
Adifá fún Eleyín gangan,  
Eyi tí rírelé oko áárọ̀  
Kól pé kól jìnná káwá báni ní jẹbútu ọmọ*

**Translation**

Once beaten twice shy  
Cast divination for the bride with exposed dropping teeth  
visiting her husband  
Not longer than necessary, she is blessed with children

**Story**

When the bride struck her baby with her teeth while playing with the baby, she was warned to desist from that and subsequently her children lived.

13. *kikú mọpa ẹnì tó jí tó rídánú lóró  
Kẹni tó jí tó rídánú lóró kó fọ́júlẹ̀ ẹ̀ kó wóran  
Kó wo یشه́ tí Alájogún rífini ẹ̀  
Kárún máse ẹnì tí rígbéré lka nkùn  
Kẹni tí rígbéré lka nkùn kó fọ́júlẹ̀ ẹ̀ kó wóran  
Kó wo یشه́ tí Alájogún rífini ẹ̀  
Adifá fún wọ́n ní Dórómú alá  
Abù fún wọ́n ní Dórómú áwúrọ̀  
Mórí lọ, má mewa lọ  
Óójọ̀ ẹwá ríbọ̀, orí ẹnì ní ríbáni deṣe oko  
Emi ní ọ ma ràn mí ẹ̀  
Ìránrán orí ní ọ ma ràn mí ẹ̀*

**Translation:**

Let death not kill the wicked who wakes up to wish evil  
Let him live to witness ones fortune  
Let sickness not afflict the evil doer who is malicious  
Let him live to witness the consequence of wickedness  
Cast divination for Doromu ale and Doromu awuro  
Let your destiny follow you and not your beauty  
Beauty is temporary but your destiny accompanies you  
To your matrimonial home  
What will support me most

My destiny will always assist me.

**14. Ofún ọ̀ retẹ̀ (On Homosexuality)**

*Epo ẹ́ẹ̀ jẹ́ یشه́  
Iṣu ẹ́ẹ̀ jẹ́ epo  
Ákásọ̀ dún ún gáké  
Oblnrin ẹ́ẹ̀ básún ju Okúnrin lọ  
Okúnrin ẹ́ẹ̀ sun tí ju Oblnrin lọ  
Bọkúnrin bá ríbá okúnrin sùn  
Bli kókó, bí oṣwo, bí ikú, bí ágbááárin  
B'oblnrin bá ríbá oblnrin sùn  
Bí ẹ̀pẹ̀tẹ̀, bí oṣurún, ẹ̀rọ̀fọ̀, bí ẹ̀éń  
Bọkúnrin bá ríbá oblnrin sùn.  
Bí oblnrin bá rísun tí okúnrin  
Bí ẹ̀nfọ́lá yun fun, bí ẹ̀nfọ́lá yunra  
Igi ofún ọ̀ retẹ̀ lóró gangan-olélé  
Adifá fún Ápọ̀n akọ̀ tí rí lọ re Ọ̀lẹ́lé ọ̀lọ́fáṣaya  
Ápọ̀n pé Ọ̀lẹ́lé kó jẹ́ o, kọ́ju ohun tífá ríse lọ o  
Ápọ̀n pé Ọ̀lẹ́lé kó jẹ́ o, kọ́ju ohun tebora ríse lọ*

**Translation**

Palm-oil is good to complement yam for consumption  
And yam is good as complement for eating palm-oil  
The ladder is good for climbing the rafter  
A woman is better for a man to make love to than his fellow man  
A man is better for a woman to sleep with than her fellow woman  
If a man sleeps with a man  
It will result into lumps, boils, and yaws  
If a woman makes love to a fellow woman  
It will result into murk, stinking odour, dirt and irritation  
If a man makes love to a woman  
And a woman sleeps with a man  
The result is feeling like being on top of the world  
The feeling is like having unlimited and unqualified enjoyment  
Ofún-Retẹ̀ 's organ is strong and turgid

This was the Ifa cast for a Chronic Bachelor  
When going to marry Òlélé, the offspring of Ọl ẹ  
The Chronic Bachelor called upon Òlélé but she responded  
not  
The problem is not more than what Ifá can solve

### 15. Ogbè Sẹ- Taking care of oneself

Emọ́ tí rítọ́jú ara rẹ̀ ní d'òkọ  
Ọyá tí rítọ́jú ara rẹ̀ a dàriri mọ́rì mọ́rì  
Ọtọtọ̀ ẹ̀niyàn tó bá tọ́jú ara rẹ̀ á pẹ̀ nílé ayé títíí  
Adífá fún igba igi nínú igbó  
A bú fún igba Ọpẹ̀ nǹjù  
Ọpẹ̀ nǹkan ní ríbẹ̀ lẹ́hín tí ríşẹ̀bọ  
Igba igi ríwọ̀wé l'òkọ, àtí wọ̀wé Ọpẹ̀ şóra  
Káká kẹ̀wé imọ́ ó wọ, Ọpẹ̀ a di jáàrà ọpẹ̀ a di jooro  
N la wá bá ọpẹ̀ ẹ̀lújú la bá Babaláwo láikú  
Kírí janjan labá ọpẹ̀ ẹ̀lújú

#### Translation:

Emo (the rat) that takes care of itself becomes big  
Oya (the rat) that takes care of itself becomes strong  
Human beings who take care of themselves live long  
Cast divination for 200 trees in the forest  
Also divined message for 200 palm trees in the bush  
They are asked to perform sacrifice and take care of  
themselves  
Only the palm trees comply  
When 200 trees are being hit by storm in the forest, palm  
trees remain firm  
For palm trees to be lose their leaves, palm trees remain  
protected and victorious  
As we discover the palm trees to be strong, so also  
Babalawos who take care of  
Themselves are blessed with longevity  
Palm trees have strength.

### 16. Ogbè sẹ (Hard times are not permanent, Ifá teaches)

Ọjú tí ríşẹ̀ Babaláwo ẹ̀şẹ̀n kú kọ  
Ọşì tí rítawo áte lá ní  
Bó bá pẹ̀ títí á ó l'ọ̀rọ̀ yí şẹ̀rín rín  
Adífá fún Ọdşáńlá Ọşẹ̀şẹ̀mágbó  
Tí ó rílo s'ọ́já ẹ̀jìgbómẹ̀kún, ó rílo rée rari wálẹ̀  
Kólpẹ̀, kóì jìná arọ̀ ríşokún, arọ̀ ríşode  
Arọ̀ ríşo Ọlọ́gúnìgìní aşọ̀ Iráda

#### Translation:

The hard times facing Babalawo (any human being) are not  
permanent  
The situation of poverty will end with wealth  
On the long run, we shall have the last laugh  
Cast divination for Obatala  
When Going to the market of Ejigbomekun to buy a cripple  
as a slave  
At long last, the cripple makes Gold, silver and Jewerries

#### The Story:

Ọbátálá was facing financial predicament and he consulted Ifá  
oracle. He was informed that his hardship will not remain forever.  
He complied with the injunction to perform sacrifice. He had been  
told that he should buy the first item he sees in the market. When  
he got to the market, it was a cripple he saw first waiting to be sold.  
He followed the advice of Ifá and bought the cripple and took him  
home. He put him in the garden. To kill idleness the cripple started  
setting traps for Ọdídẹ̀rẹ̀ (parrot). He captured so many. During that  
time the feathers of parrots became so scarce that all kings in  
Yorubaland (the world) were looking for them. That was how the  
cripple made Ọbátálá a wealthy man.

### 17. Ìkà Fún- A Ẹ̀ fenu fòfòfò na abuké- The Miser

Ìpílẹ̀ ọ̀rọ̀ ní ọ̀ gbe fere kẹ̀nì o mọ̀ míl lẹ̀  
Adífá fún Abuké ẹ̀je ẹ̀jọ̀ ọ̀nà Ìjẹ̀bú  
Èrò pọ̀ ẹ̀rò Ọfá, Aí Ẹ̀nu fòfòfò na iké

**Translation:**

The origin of a matter supercedes other views  
 Cast divination for the Hunchback of many tricks from Ijebu  
 land  
 People of the world, how do you want to cure your  
 hunchback  
 Without paying for it?

**The Story:**

The hunchback went for consultation to cure his disability with the intention of not revealing his true identity to the Babaláwo. He stayed outside and threw consultation fee to the priest. When the priest divined, he told him he wanted the luggage on his back to disappear but he should sacrifice 2000 worth of money. He asked the Babaláwo, would the luggage disappear if he sacrificed 1000? Babaláwo said yes. He went further, would it disappear with 500? The answer was yes. What of 400, yes, what of 300, yes, what of 200, yes, what of 100, yes, what of nothing. Then the Babaláwo shouted "A fi fi ẹnu fofofa na iké", "you don't cure hunchback with nothing". It was then he realized that Ifá knew he had hunchback. He decided to go inside and allowed the Ifa priest to observe him in details.

He performed the required sacrifice and was cured of his deformity.

**18. Ọ̀sẹ̀ Túlá - The necessity of sleepiness**

Ọ̀gúnḡún ló balẹ̀ ló fara jọ Gúnḡún  
 Adifá fún Oorun tii Ẹ̀arẹ̀mọ̀ Olódumare  
 Èrọ̀ 'po èrọ̀ Ọ̀fá, Oorun kil yá ni lófá ká mọ̀jọ̀ rẹ̀ jẹ̀  
 Ó ríkùn mí N ọ̀ sùn  
 Oorun, Ó ríkùn mí N ọ̀ sùn

**Translation:**

Ogunḡun looks like vulture when touching the ground  
 Ifa was cast for Oorun, sleep, the crown prince of  
 Olodumare  
 People of the world, there is no way you can escape from  
 sleeping  
 I am dozing, I have to sleep

Sleepiness is unavoidable

**19. Ẹ̀wọ̀rì Wòdì (Hunger)**

Ọ̀jù mọ̀mọ̀ a ọ̀ gbọ̀ poroporo ọ̀dọ̀ ríḡúnḡún  
 Ẹ̀rọ̀lẹ̀ dẹ̀dẹ̀dẹ̀ a ọ̀ gbọ̀ wọ̀yọ̀wọ̀yọ̀ kánkọ̀ ẹ̀ṣọ̀  
 Ọ̀gánjọ̀ gán dádọ̀ a ọ̀ gbọ̀ sinrinkunsi ọ̀bẹ̀ nínú ọ̀wọ̀  
 Adifá fún Ẹ̀wọ̀rì tí rí lọ̀ rẹ́é wòdì lẹ̀bí  
 Ẹ̀gbá Ẹ̀wọ̀rì ọ̀ jẹ̀, Ẹ̀gbá Ẹ̀wọ̀rì ọ̀ mu, Ẹ̀wọ̀rì wá ẹ̀ ẹ̀ wòdì lẹ̀bí

**Translation:**

The day is almost over yet we don't hear any yams being  
 pounded  
 It's almost night yet there is no sign of food  
 It's lunch time yet there is no salivating of delicious soup  
 Cast divination for Iwori who was going to take care of Odi  
 with hunger  
 Since Iwori has neither eaten nor drank, how do you expect  
 Him to cure Odi of his ailment.

**20. Ẹ̀rosùn Mẹ̀jì**

Ahéré ọ̀ kú Ẹ̀wọ̀ nikan nínú ọ̀kọ̀  
 Èrú ọ̀ ba'ba' nju  
 Ó dijọ̀ ọ̀jọ̀ bá rọ̀ k'ahéré ọ̀ tó d'ẹ̀lẹ̀ni nínú ọ̀kọ̀  
 Adifá fún Ẹ̀gbé Ọ̀pẹ̀  
 Tii sọ̀mọ̀ bíbí inú Ẹ̀gbónnrẹ̀ḡún  
 Bifá bá hu mẹ̀jì ma tẹ̀ kan  
 Ọ̀wó tí N ọ̀ ẹ̀ ẹ̀ lá nifá  
 Bifá bá hu kan ma tẹ̀ mẹ̀jì  
 Ọ̀wó tí N ọ̀ ẹ̀ ẹ̀ lá nifá

**Translation:**

The hut is deserted in the forest  
 It doesn't make it scared  
 When it rains, the hut will surely have people as his  
 companion  
 Ifa's message for Egbe Ope  
 Who was the offspring of Orunmila  
 When casting Ikin Ifa, if two appears on the palm, I print one

My profession as an Ifa priest would make me rich  
When casting Ikin Ifa, if one appears on the palm, I print two  
My profession as an Ifa priest would make rich

## Chapter Four

### Ọ̀RÚNMILÀ SPEAKS IN PARABLES

1. Ọ̀gúndáàkò (Ọ̀gúndá Ọ̀bàrà)- Wisdom to interpret the message of Ifa

*Ọ̀rúnmílà wí Ọ̀gbọ̀n inú, Ifá mo ní àyè Ikún  
Ó ní Ọ̀gbọ̀n inú láfí gba epo lówọ́ íhà  
Ó ní ọ̀gbọ̀n inú ọ̀dẹ̀ ní ọ̀dẹ̀ fí pa ẹ̀ran  
Ó ní ọ̀gbọ̀n inú Ịsòwó ní fí ẹ̀ ọ̀wó  
Ó ní ọ̀gbọ̀n inú ágbẹ̀ ní ágbẹ̀ fí ro'ko  
Wọ̀n ní, Ọ̀rúnmílà báwo lo ẹ̀ nífọ́ bí ẹ̀gún bí ẹ̀yọ́ sí  
Ó ní Akápó òun ní òun ríbáwí  
Ó ní tí ẹ̀nìyàn ó bá fí Ọ̀gbọ̀n inú kí òun  
Ó ní wọ̀n yóó sọ pé "Kójá Ifá"*

#### Translation:

Orunmila says "Inner wisdom, Ifa I say sober reflection  
He says "it is wisdom we use to make palm oil  
He says "it is the wisdom of a hunter that makes him succeed  
in killing animals  
He says "the business person uses wisdom to do business  
He says "the farmer uses wisdom to farm  
They ask Orunmila, why are you speaking in tongues  
He replied, "I am directing my speech to my devotee/disciple  
He said, if the Ifa priest or devotee does not use wisdom to  
interpret the divined message, they will say he is talking  
rubbish.

2. Ogbè Kànràn - Ifa states below on Inordinate ambition

*Ọ̀rúnmílà wí ojú kan, Ifá mo wí ojú kan  
Ojú kan ni ádá ní tí fí nkégi*

Ojú kárí ní àjà ní tí fí rífa ọmọ rẹ̀ mọ́'dọ  
 Wọ̀n ní Ọ̀rúnmlá, ọ̀ ẹ̀ rífọ̀ bí ẹ̀gùn bí ẹ̀yọ̀ sí  
 Ó ní Akápó òun ní òun ríbáwí  
 Ó ní kó má ba kánjú ̀kán kúkán àn  
 Kó má ba héhe kúhe

**Translation:**

Orunmila says it is one sided, I respond that is one sided  
 The cutlass uses its one side to cut wood  
 Aja (Obatala's instrument) uses its one side to draw his  
 children closer  
 They ask Orunmila, why are you speaking in tongues  
 He said, I am directing my speech to my priest.  
 He must not rush for money  
 So that he does not meet untimely death.

**Òfún Mèl]**

Ọ̀rúnmlá ní Ọ̀rúngúdúpúú, Ifá ní Ọ̀tu Ifẹ̀ báǵé  
 Ó ní wọ̀n ọ̀ lọ̀ pé ẹ̀ni tótó Ọ̀tu Ifẹ̀ tún ẹ̀ wá  
 Wọ̀n lọ̀ kẹ̀sì Ọ̀nyáǵbẹ̀, wọ̀n ní Ọ̀nyáǵbẹ̀, Ọ̀tu Ifẹ̀ ló báǵé  
 Láwọ̀n kẹ̀sì ọ̀ sí,  
 Ọ̀nyáǵbẹ̀ ní háá, tó bá ẹ̀ pé oko ló dàrú, alá ló dájú rú,  
 Ọ̀un kó mọ̀ nípa líú didáru  
 Inú kí wá ní ẹ̀yí ọ̀  
 Ọ̀rúnmlá ní Ọ̀rúngúdúpúú, Ifá ní Ọ̀tu Ifẹ̀ báǵé  
 Ó ní wọ̀n ọ̀ lọ̀ pé ẹ̀ni tótó Ọ̀tu Ifẹ̀ tún ẹ̀ wá  
 Wọ̀n lọ̀ kẹ̀sì Hunṣọhunṣọ.  
 Hunṣọhunṣọ ní kí lóde?  
 Wọ̀n ní Ọ̀tu Ifẹ̀ ló báǵé, láwọ̀n ní kó wá bá wọ̀n tunṣe  
 Hunṣọhunṣọ ní háá tó báṣe pé ọmú lení kó pé, tó já lóju  
 Ọmú tó játi leyin asa, òun ̀ bá bayin tun ẹ̀  
 Ọ̀rúnmlá ní Ọ̀rúngúdúpúú, Ifá ní Ọ̀tu Ifẹ̀ báǵé  
 Ó ní wọ̀n ọ̀ lọ̀ pé ẹ̀ni tótó Ọ̀tu Ifẹ̀ tún ẹ̀ wá  
 Wọ̀n lọ̀ kẹ̀sì Abógundé.  
 Abógundé ní kí lóde?  
 Wọ̀n ní Ọ̀tu Ifẹ̀ ló báǵé.

Abógundé ní òun ró pé k'òun ọ̀ bayin gbé ́asẹ̀ kí àwọ̀n ọ̀ fí sí  
 ní kí òun wá tunṣe  
 Ọ̀rúnmlá ní Ọ̀rúngúdúpúú, Ifá ní Ọ̀tu Ifẹ̀ báǵé  
 Ó ní wọ̀n ọ̀ lọ̀ pé ẹ̀ni tótó Ọ̀tu Ifẹ̀ tún ẹ̀ wá  
 Ọ̀rúnmlá, mo jẹwọ̀ ọ̀bún, daṣọ̀ ró mí, mọ̀pé ẹ̀lẹ̀jẹ̀lú  
 Gbọ̀lajókóó, ọ̀kinkin tí rífọ̀ gbúurú lóké alá  
 Ọ̀kúnrin kúkúru ọ̀ké ̀gẹ̀tí, ọ̀dúdu tí rí du orí ̀lẹ̀mẹ̀rẹ̀,  
 Kí orí ̀lẹ̀mẹ̀rẹ̀ ọ̀ má báá fọ̀,  
 At'órí ẹ̀ni tí ọ̀ sunwọ̀n ẹ̀,  
 Baba akérefinúṣọgbọ̀n,  
 Ọ̀plán Ifẹ̀, Baba ẹ̀lẹ̀ṣin ọ̀yán,  
 Ẹ̀lẹ̀rí l'pín, ibikejì Ọ̀lódumáre, afédefẹ̀yọ̀  
 Ọ̀rúnmlá ̀wọ̀ l'ará iwájú, áwa l'éró ẹ̀yín,  
 Ará iwájú ní ríkọ̀ ẹ̀rò ẹ̀hín l'ọ̀gbọ̀n, Taló tó Ifẹ̀ tún ẹ̀?  
 Ọ̀rúnmlá ní kí wọ̀n ọ̀ lọ̀ mú ikin méjọ̀ l'ọ̀wọ̀ ọ̀tún,  
 Ikin méjọ̀ l'ọ̀wọ̀ ọ̀sí,  
 Kí wọ̀n bu iyé sí átẹ̀,  
 Kí wọ̀n dáfa tí àwọ̀n ọ̀mọ̀ òun bá dé'be  
 Wọ̀n yáá mọ̀ ohun tí wọ̀n yáá ẹ̀ l'Ótufẹ̀  
 Ọ̀rúnmlá ní kí wọ̀n ọ̀ rú orú méréndinlógún  
 ̀gbín méréndinlógún  
 Kóko ewé Ifá  
 Wọ̀n gbẹ̀'bo, wọ̀n rú'bo  
 Ifá májẹ̀ kí ayé wa ọ̀ báǵé ologbẹ̀  
 Ewé ọ̀pẹ̀pẹ̀lẹ̀sọ̀,  
 Ẹ̀lá māmá jẹkí ayé wa ọ̀ báǵé ologbẹ̀

**Translation:**

Ọ̀rúnmlá says "it is devastating"  
 Ifá retorts that Ọ̀tu Ifẹ̀ has been destroyed  
 He asked them to go and call the person who will reform the  
 land of Ife  
 They went and called Onyagbe, the farmer  
 They told him that Otu Ife had been destroyed  
 Onyagbe exclaimed and told them that if they had called him  
 for farming problems, he would have offered to help but he  
 lacked the capacity to administer of town  
 "What sort of situation is this?"

Ọ̀rúnmílà says "it is devastating"  
 Ifá retorts that Ọ̀tu Ifẹ̀ has been destroyed  
 He asked them to go and call the person who will reform the land of Ife  
 They went and called the cloth weaver  
 The cloth weaver exclaimed and asked what had happened  
 They told him that Otu Ife had been destroyed  
 So they called on him to come and help reform it  
 He told them that if the yarn had broken on the loom warp  
 That he would have been able to mend it  
 "What sort of situation is this?"  
 Ọ̀rúnmílà says "it is devastating"  
 Ifá retorts that Ọ̀tu Ifẹ̀ has been destroyed  
 He asked them to go and call the person who will reform the land of Ife  
 They went and called Abógundé  
 Abógundé exclaimed and asked what had happened  
 The cloth weaver exclaimed and asked what had happened  
 They told him that Otu Ife had been destroyed  
 So they called on him to come and help reform it  
 He told them that if it was a matter of barricading the town against war  
 That he would have been able to offer his help  
 "What sort of situation is this?"  
 Ọ̀rúnmílà says "it is devastating"  
 Ifá retorts that Ọ̀tu Ifẹ̀ has been destroyed  
 He asked them to go and call the person who will reform the land of Ife  
 Ọ̀rúnmílà, I confess my ignorance, please cover me up, mọ̀pé ẹ̀lẹ̀jẹ̀lú  
 Gbọ̀lájókóó, ọ̀kinkin, the one that is blowing the elephant tusk  
 The short statured man on the mount of Ẹ̀gẹ̀ti,  
 The one that protects the head of the young ones  
 So that they don't break to pieces  
 The one who reforms bad destiny  
 The short and intelligent man  
 The great historian of Ife, the father of ẹ̀lẹ̀şin in Ọ̀yán land,

The witness to destiny and deputy of Olódümarè,  
 The multi linguist  
 Ọ̀rúnmílà, you are the leader while we are the followers  
 The leaders are the ones who teach the followers wisdom  
 Who was the person that can reform the land of Ife?  
 Ọ̀rúnmílà asked them to go and procure eight ikin on the right hand  
 And eight ikin on the left hand  
 They should pour iyerorsun on the tray  
 And to cast Ifa, that when his disciples get there, they would find out what to do in Ife  
 Ọ̀rúnmílà then advised them to offer 16 pots,  
 16 snails  
 Ifa leaves  
 They complied  
 Ifá, please do not let our world be destroyed  
 With the efficacy of ọ̀pẹ̀pẹ̀tẹ̀lẹ̀şọ leaves,  
 Ẹ̀lẹ̀, will not let our world to be destroyed

#### 4. Ofun Meji

Ọ̀rúnmílà lóun jí ní kútúkútu,  
 Ọ̀un kó ọ̀pó ọ̀un dẹ̀rẹ̀kundẹ̀,  
 Ọ̀un kó ọ̀pó ọ̀un dẹ̀rẹ̀kundẹ̀  
 Ọ̀un gbóná Ifẹ̀ ẹ̀ rẹ̀  
 Ọ̀un bá áwọ̀n ẹ̀rílọ̀şọ salámọ̀  
 Ní wọ̀n dímọ̀ ewé  
 Ní wọ̀n rígbọ̀n şlşl  
 Ọ̀un ní kín ló dẹ̀?  
 Wọ̀n ní háá, ilé Ọ̀ba lóşó  
 Njẹ̀ káwọ̀n lọ̀ tún ilé Ọ̀ba şe ní  
 Ọ̀rúnmílà ní won ntan ara won je ní  
 O ni egberungbeje won o le ja ewe kan wole  
 O ni won ntan ara won je ní  
 Ọ̀rúnmílà lóun jí ní kútúkútu,  
 Ọ̀un kó ọ̀pó ọ̀un dẹ̀rẹ̀kundẹ̀,  
 Ọ̀un kó ọ̀pó ọ̀un dẹ̀rẹ̀kundẹ̀  
 Ọ̀un gbóná Ifẹ̀ ẹ̀ rẹ̀

Òun bá àwọn ẹ̀rìlọ́jọ tǹjǹjǹ.  
 Òun ní kǹ lódé?  
 Wọn ní háá, ilé Ọba tó jọ yí,  
 Láwọn ní káwọn wá sá ẹkẹ  
 Káwọn ó lọ tún ilé Ọba kọ  
 Ọ̀rúnmilá ní wọn nítan ara wọn jẹ ní  
 Ó ní àlòmọye wọn kò lẹ́ sá gégé wọlé  
 Wọn nitan ara wọn jẹ ní  
 Ọ̀rúnmilá lóun jí ní kùtúkùtù,  
 Òun kó ẹ̀pọ̀ ọ̀un dẹ̀rẹ̀kundẹ̀,  
 Òun kó ẹ̀pọ̀ ọ̀un dẹ̀rẹ̀kundẹ̀  
 Òun gbóná ẹ̀fẹ́ ẹ́ rẹ̀  
 Òun bá àwọn ẹ̀rìlọ́jọ gbónmìgbónmì  
 Ní wọn ngbónmì  
 Òun ní kǹ ló dé?  
 Wọn ní háá,  
 Ori Ọba ló gba ẹja  
 Káwọn ó gbón ọdọ  
 Káwọn ó mú ẹja ní  
 Ọ̀rúnmilá ní wọn nítan ara wọn jẹ ní  
 Ó ní wọn ó lẹ́ gbón ahá omi kan kúrò nínú ọdọ  
 Ọ̀rúnmilá lóun jí ní kùtúkùtù,  
 Òun kó ẹ̀pọ̀ ọ̀un dẹ̀rẹ̀kundẹ̀,  
 Òun kó ẹ̀pọ̀ ọ̀un dẹ̀rẹ̀kundẹ̀  
 Òun gbóná ẹ̀fẹ́ ẹ́ rẹ̀  
 Òun bá ẹ̀gán ilé Olufẹ́, ló wá mú aárùn-un  
 Ló pẹ́ bí Ọbalufẹ́ bá bá ọ̀un sùn  
 Tí Ejíó bá ọ̀un sùn  
 Tí Ọ̀rúnṣọ́ bá ọ̀un sùn  
 Òun lẹ́ bímọ́  
 Ọ̀rúnmilá ní ó nitan ara rẹ́ jẹ ní  
 Ó ní okó mejì mẹ́ta kí wọ́ ldi wọn kí wọn ó bímọ́  
 Ẹ̀ró'po, ẹ̀ró Ọfá  
 Eni bá gb'ẹ̀bọ́ nńẹ́ kó nń'ẹ̀

**Translation:**

Ọ̀rúnmilá said he woke up very early in the morning  
 He carried his divination sac

He then proceeded to the town of Ife  
 He met 165 red ants clutching to a leaf  
 They were also cringing  
 He asked them what happened  
 They exclaimed that the King's palace was engulfed in fire  
 They decided to go and rebuild the palace  
 Ọ̀rúnmilá told them that they were just deceiving themselves  
 He told them that even the 7,000 of them could not even  
 pluck a leaf  
 They were just deceiving themselves  
 Ọ̀rúnmilá said he woke up very early in the morning  
 He carried his divination sac  
 He then proceeded to the town of Ife  
 He met 165 soldier ants  
 They were also cringing  
 He asked them what happened  
 They exclaimed that the King's palace was engulfed in fire  
 They decided to go and cut rafters  
 Ọ̀rúnmilá told them that they were just deceiving themselves  
 He said that thousands of them could not even bring in a  
 piece of wood  
 They were simply deceiving themselves  
 Ọ̀rúnmilá said he woke up very early in the morning  
 He carried his divination sac  
 He then proceeded to the town of Ife  
 He met 165 flies trying to drain the stream  
 They were also cringing  
 He asked them what happened  
 They exclaimed that the King's Ori requested a fish for  
 propitiation  
 So they decided to go and drain the stream so they could  
 catch a fish  
 Ọ̀rúnmilá told them that they were just deceiving themselves  
 He told them that they couldn't even drain a cupful of water  
 from the stream  
 Ọ̀rúnmilá said he woke up very early in the morning  
 He carried his divination sac  
 He then proceeded to the town of Ife

He met a barren woman of Ife town who brought five cowries for consultation

That if Ọbalúfẹ, the king of Ife had an intercourse with her

If the king of Ejió had an intercourse with her

And even if Ọrúntó also had an intercourse with her

That she would be able to conceive

Ọrúnmílá told her that she was just deceiving herself

He also told her that no two or three men can mate with a single woman for her to conceive

Travelers to Ipo and Ofa towns

Whoever is advised to offer ebo let him comply

### 5. Ọkánrànsodé

*Ọrúnmílá ló di Ọlọkánrànsodé mi*

*Mo ló di Ọlọkánrànsodé*

*Ó ní àìsodé ọmọ eku ní rísekú pa ọmọ eku*

*Ọrúnmílá ló di Ọlọkánrànsodé mi*

*Mo ló di Ọlọkánrànsodé*

*Ó ní àìsodé ọmọ ẹja ló rísekú pa ọmọ ẹja*

*Ọrúnmílá ló di Ọlọkánrànsodé mi*

*Mo ló di Ọlọkánrànsodé*

*Ó ní àìsodé ọmọ ẹyẹ ló rísekú pa ọmọ ẹyẹ*

*Ọrúnmílá ló di Ọlọkánrànsodé mi*

*Mo ló di Ọlọkánrànsodé*

*Ó ní àìsodé ọmọ ẹran ní rísekú pa ọmọ ẹran*

*Ọrúnmílá ló di Ọlọkánrànsodé mi*

*Mo ló di Ọlọkánrànsodé*

*Ó ní àìsodé ọmọ ẹni ní rísekú pa ọmọ ẹni*

*Wọ́n ní Ọrúnmílá ẹ̀ ẹ̀ nífọ́ bí ẹ̀gún bí ẹ̀yọ́ báylí*

*Ó ní Akápó ọ̀n l'ọ̀n n̄báwí kó máa sodé*

*Ó ní k'ọ̀n ọ̀ lẹ́ baá k'ọ̀bi lọ*

*Kọ́wọ́ ọ̀ lẹ́ máa jẹ́ fun*

*Njẹ́ ọ̀wa di aìsodé ọ̀wa ọ́ kú mọ́*

*Áwa di aìsodé ọ̀mọ́ ọ̀wa*

#### Translation:

Orunmila says "its time for Olokanran to wear divine beads"

I say, yes, its time

He says 'failure of the offspring of the rat to wear divine beads causes its untimely death'

Orunmila says "its time for Olokanran to wear divine beads"

I say, yes, its time

He says 'failure of the offspring of the fish to wear divine beads causes its untimely death'

Orunmila says "its time for Olokanran to wear divine beads"

I say, yes, its time

He says 'failure of the offspring of the bird to wear divine beads causes its untimely death'

Orunmila says "its time for Olokanran to wear divine beads"

I say, yes, its time

He says 'failure of the offspring of the animal to wear divine beads causes its untimely death'

Orunmila says "its time for Olokanran to wear divine beads"

I say, yes, its time

He says 'failure of the offspring of human beings to wear divine beads is the cause of their untimely death'

People ask, Orunmila, why are you speaking in tongues?

He said, 'I am speaking to my devotees/priests of Ifa to wear beads

So that it can remove all negativities from him/her, and that he can be protected

Now, we have become the wearers of divine beads

We can no longer die

We have Ifa's emblem and spiritual identity

### 6. Ìká'gbé

*Ọrúnmílá ní ọ́ ká woroko sọ́jubuná, Ifá*

*Mo ní ọ́ ká woroko sọ́jubuná*

*Ó ní eku tó ká woroko sọ́jú buná ríkọ́,*

*Ó ní eku ọlọkúnrun ìkágbe ní*

*Ọrúnmílá ní ọ́ ká woroko sọ́jubuná, Ifá*

*Mo ní ọ́ ká woroko sọ́jubuná*

*Ó ní ẹja tó ká woroko sọ́jú buná ríkọ́,*

Ó ní ẹ́jǎ ọ̀lọ̀kúnrun ìkágbe ní  
 Ọ̀runmílá ní ọ̀ ká woroko sọ́jubuná, Ifá  
 Mo ní ọ̀ ká woroko sọ́jubuná  
 Ó ní ẹ́yẹ́ tó ká woroko sọ́jú buná nkọ̀,  
 Ó ní ẹ́yẹ́ ọ̀lọ̀kúnrun ìkágbe ní  
 Ọ̀runmílá ní ọ̀ ká woroko sọ́jubuná, Ifá  
 Mo ní ọ̀ ká woroko sọ́jubuná  
 Ó ní ọ̀tọ̀tọ̀ ẹ̀nlyán tó ká woroko sọ́jú buná nkọ̀,  
 Ó ní ẹ́ran ọ̀lọ̀kúnrun ìkágbe ní  
 Wọ̀n ní Ọ̀runmílá, ọ̀ ẹ̀ ríọ̀ bí ẹ̀gún bí ẹ̀yọ̀ bayíl  
 Ó ní kí Akápó sọ̀ fún ọ̀lọ̀kúnrun ilé rẹ̀ pé ẹ̀bọ̀ ajé ní kó rú  
 Akápó ní báwo ní yóó ẹ̀ ẹ̀e  
 Ọ̀runmílá ní ọ̀jọ̀ tí ọ̀ ra aṣọ̀ lójá ní wọ̀n fí ọ̀jú sìn-in wálé  
 Aṣọ̀ tó rá kán in, ẹ́ran gbígbe, ọ̀kẹ́lé kan, iye owó tí ọ̀ fí ra aṣọ̀  
 náá ní yóó rúú, pẹ̀lú lógó epo mejí  
 Ọ̀lọ̀kúnrun ẹ̀ ẹ̀tutù yí ọ̀ sí gbadún

#### Translation:

Orunmila says, 'he lays lifeless close to fire, Ifá'  
 I say, 'he lays lifeless close to fire'  
 He says, the rat that lays lifeless near the fire, you know, is a  
 sick rat of Ikagbe  
 Orunmila says, 'he lays lifeless close to fire, Ifá'  
 I say, 'he lays lifeless close to fire'  
 He says, the fish that lays lifeless near the fire, you know, is a  
 sick fish of Ikagbe  
 Orunmila says, 'he lays lifeless close to fire, Ifá'  
 I say, 'he lays lifeless close to fire'  
 He says, the bird that lays lifeless near the fire, you know, is  
 a sick bird of Ikagbe  
 Orunmila says, 'he lays lifeless close to fire, Ifá'  
 I say, 'he lays lifeless close to fire'  
 He says, the human being who lays lifeless near the fire, you  
 know, is the sick animal of Ikagbe  
 People ask Orunmila, why are you talking in parables  
 Orunmila replies, he is referring to this devotee

He instructed the devotee to inform the sick person in his  
 house to perform sacrifice for witches  
 The devotee ask, how should it be done/  
 Orunmila said, the day the sick person went to the market to  
 buy clothes was the day they (witches) followed him home  
 The sacrifice would include the clothes, dry meat, one big rat,  
 the cost of the material and 2 bottles of palm oil  
 The sick person complied and got cured

#### 7. Ogbè Alára (Ogbè túá)

Ọ̀runmílá ló dí ọ̀fúlẹ̀, Ifá mí ẹ̀rú wúwo  
 Ifá ní kí Akápó lọ̀ rée mú ohun ẹ̀rú tó wúwo wá  
 Akápó mú ẹ̀ku mejí olúwéré  
 Ifá ní kí ẹ̀ ẹ̀rú tó wúwo  
 Ọ̀runmílá ló dí ọ̀fúlẹ̀, Ifá mí ẹ̀rú wúwo  
 Ifá ní kí Akápó lọ̀ rée mú ohun ẹ̀rú tó wúwo wá  
 Akápó mú ẹ́jǎ mejí abiwégbáá  
 Ifá ní kí ẹ̀ ẹ̀rú tó wúwo  
 Ọ̀runmílá ló dí ọ̀fúlẹ̀, Ifá mí ẹ̀rú wúwo  
 Ifá ní kí Akápó lọ̀ rée mú ohun ẹ̀rú tó wúwo wá  
 Akápó mú obídlẹ̀ mejí abédọ̀ lúkẹ̀lúkẹ̀  
 Ifá ní kí ẹ̀ ẹ̀rú tó wúwo  
 Ọ̀runmílá ló dí ọ̀fúlẹ̀, Ifá mí ẹ̀rú wúwo  
 Ifá ní kí Akápó lọ̀ rée mú ohun ẹ̀rú tó wúwo wá  
 Akápó mú ewúre mejí abámú rẹ̀dẹ̀rẹ̀dẹ̀  
 Ifá ní kí ẹ̀ ẹ̀rú tó wúwo  
 Ọ̀runmílá ló dí ọ̀fúlẹ̀, Ifá mí ẹ̀rú wúwo  
 Ifá ní kí Akápó lọ̀ rée mú ohun ẹ̀rú tó wúwo wá  
 Akápó mú ẹ̀nlá mejí tó fọ̀ páárá páárá nígbó idó  
 Ifá ní kí ẹ̀ ẹ̀rú tó wúwo  
 Ọ̀runmílá, mo jẹ́wọ̀ ọ̀bún, daṣọ̀ rómi,  
 Mọ́pé Ẹ̀lẹ̀jẹ̀lú  
 Ọ̀kinkin tí mú ẹ̀yín ẹ̀nu fọ̀n  
 Afedéfeyọ̀  
 Ọ̀pítán Ifẹ̀  
 Kín wá ní ohun ẹ̀rú tó wúwo

Ọ̀runmílá ní kí Akápó lẹ̀ rẹ́é tójú obì mejì tó yanjú  
 Ọ̀un ní ẹ̀rú tó wúwo  
 Ifá ní obì ní ọ̀un yóó ma fi bí ikú nù lórí akápó  
 Ifá ní obì ní ọ̀un yóó ma fi bí arùn nù lórí akápó  
 Ifá ní obì ní ọ̀un yóó ma fi bí dídá nù lórí akápó  
 Ifá ní obì ní ọ̀un yóó ma fi bí gbogbo ibi nù lórí akápó  
 Ifá ní obì ní ọ̀un yóó ma fi bí ire ajé wá fún akápó  
 Ifá ní obì ní ọ̀un yóó ma fi bí ire omọ́ wá fún akápó  
 Ifá ní obì ní ọ̀un yóó ma fi bí ire gbogbo wá fún akápó  
 Ọ̀runmílá ní kí akápó fi obì mejì yí lẹ́ Ifá lál la áwọ̀n obì yí  
 Akápó ẹ̀ bẹ́ẹ̀  
 Ibi lẹ̀, iré dé

**Translation:**

Orunmila says, it is soft, my god(Ifa), the load is heavy  
 Ifa ask the devotee to bring the load which is heavy  
 The devotee brings two moving rats  
 Ifa says it is not a heavy load  
 Orunmila says, it is soft, my god(Ifa), the load is heavy  
 Ifa ask the devotee to bring the load which is heavy  
 The devotee brings two big fish swimming gracefully  
 Ifa says it is not a heavy load  
 Orunmila says, it is soft, my god(Ifa), the load is heavy  
 Ifa ask the devotee to bring the load which is heavy  
 The devotee brings two hens with big livers  
 Ifa says it is not a heavy load  
 Orunmila says, it is soft, my god(Ifa), the load is heavy  
 Ifa ask the devotee to bring the load which is heavy  
 The devotee brings two goats with heavy foetus  
 Ifa says it is not a heavy load  
 Orunmila says, it is soft, my god (Ifa), the load is heavy  
 Ifa ask the devotee to bring the load which is heavy  
 The devotee brings two cows jumping dangerously in the  
 thick of the forest  
 Ifa says it is not a heavy load  
 Orunmila, I am helpless and empty  
 Please cover me  
 Mope in the city of Elejelu,

That makes the elephant trumpet  
 Orunmila, the polyglot  
 Great historian of Ife  
 Where is the load which is heavy?  
 Orunmila directs the devotee to bring two solid kola nuts  
 'that is the load which is heavy'  
 Ifa says, the kola nut (obi) will remove death from devotee's  
 head  
 Ifa says, the kola nut (obi) will remove sickness from  
 devotee's head  
 Ifa says, the kola nut (obi) will remove tragedy from devotee's  
 head  
 Ifa says, the kola nut (obi) will remove all evils from devotee's  
 head  
 But the kola nuts (obi) will bring money to Akapo (devotee)  
 But the kola nuts (obi) will bring children to Akapo (devotee)  
 But the kola nuts (obi) will bring all good things of life to the  
 devotee to Akapo (devotee)  
 Orunmila instructed the devotee to put these two kola nuts  
 without breaking them on the Ikin Ifa  
 The devotee (Akapo) complied  
 Misfortunes removed, goodness guaranteed

**8. Ọ̀bàrà̀ l̀kà (Ọ̀bàrà̀ nílá)**

Ọ̀runmílá ló dí Ọ̀bàrà̀ ní kásẹ̀  
 Mo ló dí Ọ̀bàrà̀ ní kásẹ̀ Bara mi Ágbọ̀nirégún  
 Wọ̀n ní kínlí wọ̀n fi rírúbọ́ Ọ̀lọ̀bàrà̀ ní kásẹ̀ tírẹ̀ fi ríwọ̀lẹ̀  
 ẹ̀nì  
 Wọ̀n ní eku mejì olùwéré  
 Ọ̀runmílá ní kò tó'hun taa fii rírúbọ́ Ọ̀lọ̀bàrà̀ ní kásẹ̀ tírẹ̀  
 fi ríwọ̀lẹ̀ ẹ̀nì  
 Ọ̀runmílá ló dí Ọ̀bàrà̀ ní kásẹ̀  
 Mo ló dí Ọ̀bàrà̀ ní kásẹ̀ Bara mi Ágbọ̀nirégún  
 Wọ̀n ní kínlí wọ̀n fi rírúbọ́ Ọ̀lọ̀bàrà̀ ní kásẹ̀ tírẹ̀ fi ríwọ̀lẹ̀  
 ẹ̀nì  
 Wọ̀n ní eja mejì abhẹ̀gbáádá

Ọ̀rúnmlá ní kó tóhun t́áa fíi rú'bo Ọ̀lọ̀bára nkásẹ̀ tí're  
fí ríwọ̀lé ẹ̀ni

Ọ̀rúnmlá ló dí Ọ̀bára nkásẹ̀

Mo ló dí Ọ̀bára nkásẹ̀ Bara mí Ágbọ̀nnirẹ̀gún

Wón ní kínlí wón fí rí'rubo Ọ̀lọ̀bára nkásẹ̀ tí're fí ríwọ̀lé  
ẹ̀ni

Wón ní obídlẹ̀ mejí abẹ̀dọ̀ lùkẹ̀lùkẹ̀

Ọ̀rúnmlá ní kó tóhun t́áa fíi rú'bo Ọ̀lọ̀bára nkásẹ̀ tí're  
fí ríwọ̀lé ẹ̀ni

Ọ̀rúnmlá ló dí Ọ̀bára nkásẹ̀

Mo ló dí Ọ̀bára nkásẹ̀ Bara mí Ágbọ̀nnirẹ̀gún

Wón ní kínlí wón fí rí'rubo Ọ̀lọ̀bára nkásẹ̀ tí're fí ríwọ̀lé  
ẹ̀ni

Wón ní ewúré mejí abámú rẹ̀dẹ̀rẹ̀dẹ̀

Ọ̀rúnmlá ní kó tóhun t́áa fíi rú'bo Ọ̀lọ̀bára nkásẹ̀ tí're  
fí ríwọ̀lé ẹ̀ni

Ọ̀rúnmlá mo jẹ́wọ̀ ọ̀bun, daşo ró mí

Mọ̀pẹ̀ Ejejelu

Ọ̀kinkin tíl mú ẹ̀yín ẹ̀rín fón

Bara ẹ̀lẹ́şin ọ̀lọ̀yan

Adagbáa ọ̀jómú

Erinmi l'óde Ọ̀wọ̀

Mo ní kí ní wón fí rí'rubo Ọ̀lọ̀bára nkásẹ̀ tí're fí wọ̀lé  
ẹ̀ni

Ọ̀rúnmlá ní kí wón ló rée mú akika wá

Ká'bi kúrú l'ọ̀nà fun wa

Akika wórókó

Ká'bi kúrú l'ọ̀nà fun wa kóo ká're wá

#### Translation:

Orunmila declares 'its Obara nkase'

I say its Obara nkase, my father

They ask, 'what is the sacrifice for Obara nkase that  
brings goodness to one's home?

They reply; two moving rats

Orunmila declared, its not enough for the sacrifice of  
Obara nkase that will bring goodness to one's home.

Orunmila declares 'its Obara nkase'

I say its Obara nkase, my father

They ask, 'what is the sacrifice for Obara nkase that  
brings goodness to one's home?

They reply; two big fish swimming gracefully

Orunmila declared, its not enough for the sacrifice of  
Obara nkase that will bring goodness to one's home.

Orunmila declares 'its Obara nkase'

I say its Obara nkase, my father

They ask, 'what is the sacrifice for Obara nkase that  
brings goodness to one's home?

They reply; two hens with big livers

Orunmila declared, its not enough for the sacrifice of  
Obara nkase that will bring goodness to one's home.

Orunmila declares 'its Obara nkase'

I say its Obara nkase, my father

They ask, 'what is the sacrifice for Obara nkase that  
brings goodness to one's home?

They reply; two goats with heavy foetus

Orunmila declared, its not enough for the sacrifice of  
Obara nkase that will bring goodness to one's home.

Orunmila, I am helpless and empty

Please, cover me with your spiritual robe

Mope in the city of Elejelu, that makes the elephant  
trumpet

The great king of Eleshin Oyan

The mighty of Ojomu

The master philosopher of Owo

I ask, what is the sacrifice for Obara nkase that  
brings goodness to one's home?

Orunmila instructed them to go and look for Akika

Remove evils from our ways

Akika woroko

Remove evils from our ways and bring goodness

## Chapter Five

### 16 GREAT STORIES OF IFÁ

This chapter shall reveal why Orunmila is regarded as a great historian of Ife 'Ópítán Ifẹ'. These stories from Ifá corpus shall be presented as delivered by me at our Temple in Lagos, Nigeria. Indigene Faith of Africa, Ijo Orunmila Ato. It would be in four categories namely:

- 1) Àkọlé (Theme)
- 2) Odù Ifá
- 3) The Story (Itàn)
- 4) Èkọ Kíkọ (Lesson)

Please enjoy Ifá.

#### 1. ÌRÉNTE-GBÉ

**ÀKỌLÉ** – "Lóótọ, Awo tóótọ ní iwọ nṣe"

**THEME** – "It is true, you are a genuine Babaláwo"

**ODU IFA:** – Irente-gbe

Sómúrógá Awo Èwí  
 Sàwólólólọ Awo Ókẹ̀ Ijẹ̀rọ̀  
 Àpàríjajoògùn Awo Èwí  
 Àwọn mètẹ̀tẹ̀ta ní wọn ríṣẹ́fá fún Èwí Olo  
 Omọ aṣiyùn sọrùn báwọn jó gbẹ̀du  
 Wọn l'Èwí ọ̀ lówó, Èwí lówó  
 Wọn l'Èwí ọ̀ labinrin, Èwí labinrin  
 Wọn l'Èwí ọ̀ kọlé, Èwí kọlé  
 Nlọ ná kan lárùn kan gédẹ̀gbẹ̀

Tó tí ríṣ'Èwí ọ̀ san  
 Wọn délé Ológosẹ̀ Awo Alágbéérá  
 Aláréré gosùn Awo Igosùn  
 Ègúnmọ̀ abídí títtí Awo wọn níhá Ebe  
 Pérégùn sùsùsù Awo Ilámọ̀ akunnu  
 Wọn kífá kífá wọn ọ̀ jáfá  
 Wọn wá délé Mofógo, Mowógo  
 Mo wẹ́hín ọ̀rọ̀ yí ẹ̀rú báml jẹ́jẹ́  
 Apá eniá ní ríbe l'owó Lánlósé  
 Agọ̀ méstádá ní ríbe l'orùn Láruba  
 Áwórán ọ̀ kọ̀ orùn Awo ile Ológbójílgọ̀dẹ̀kùn  
 Dífá fún Ológbójílgọ̀dẹ̀kùn  
 Afíṣẹ̀ sawo tí ríba wọn gbóde Ilawọ  
 Dífá fún Alápá ní yáwe  
 Omọ Owósọ̀ ní Wọ́nja  
 Iya ọ̀ dojá lapa  
 Átárl pọ̀ríná Awo Oba  
 Ló dífá fún Oba l'alẹ́de Oyo  
 Áwọn yẹn tí njagun Apá wọn ọ̀ leé délé  
 Wọn ní kó fi Iṣokúnrónké omọ ré fọkọ Awo  
 Wọn ní k'ágbá má jobi t'ógbó  
 Ágbá njobi t'ógbó  
 Wọn ní k'ágbá má láya mejí ní rọgbárọgbá  
 Ágbá náya mejí ní rọgbárọgbá  
 Ológbójílgọ̀ ló fi Iṣokúnrónké, omọ Oba l'alẹ́de Oyo ṣaya  
 Pẹ́fẹ̀ ejídínlógún omọ tí Sókùn bí sílé ayé  
 Omọ Arọ̀pọ̀nríá jomi toro ẹ̀ṣin  
 B'emi ọ̀ tilẹ̀ mọ̀ dídá ọ̀wọ̀  
 B'emi ọ̀ tilẹ̀ mọ̀ ọ̀rítẹ̀ alẹ̀  
 Èmi mọ̀ pé orí Alápá ní ríbe l'akoto  
 Ológbójílgọ̀ Awo tóótọ̀ ọ̀  
 Ótítọ̀ l'ológbó ríṣawo

#### Translation:

Sómúrógá, Priest of Èwí  
 Sàwólólólọ, Priest of Oke Ijẹ̀rọ̀  
 Àpàríjajoògùn, Priest of Èwí  
 The three of them divined for Èwí Olo

*Ọmọ aṣiyùn sọrùn bawon jọ gbèdu*, he-who-adorned-his neck with iyun beads-to dance-the-beat of gbedu drum (praise name)

They predicted that Èwí would be rich, it manifest

They predicted that Èwí would get wives, it manifest

They predicted that Èwí would build houses, it manifest

But on the day Èwí got afflicted with some disease, they could not cure

They sought further advice from Ológoṣé, the priest of Aláḡeéré

Alárèrè gosùn, the priest of `Igosùn

Ègùnmo abidi tifti, the priest of ihà Ebè

Pèrègún sùsùsù, the priest of `Ilámọ akunnu

They chanted various verses of the Odu Ifa Irete-Ogbe

But they couldn't identify the medical problem of Ewi

They left for the house of Mofogo, Mowogo (Praise name)

Mo wèhin ọrọ yí ẹrù bami jẹjẹjẹ (praise name)

Apá enlá ní nbe lówọ Lánlósé (praise name)

Agọ mésiada ní nbe lórùn Lárùba (praise name)

Awórán ọ kọ ọrùn, the priest of the household of

Ológbójigòlòdekùn

Cast divination for Ológbójigòlòdekùn

A poor Babalawo (Priest) living in the town of `Iláwo

Cast divination for Alápá ní yáwe

Ọmọ Owóso ní Wọnja (praise name)

Ìyá ọ dojá lapá (praise name)

Àtarí pòtná, the Priest of the King

Cast divination for the King of Ọyọ

They have been attempting to capture the city of Apá

But they could not succeed

The King was advised to perform some sacrifice

By allowing her daughter `Isokùnronké to marry a Priest

(Babalawo)

(Isokùnronké was part of the sacrifice to conquer Apá)

The Elders were advised spiritually not to eat big kola nut

But they disobeyed

The Elders were advised not to marry a second wife without

adequate preparation and divine instruction

But they disobeyed

Ológbójigòlò, was the Priest who married `Isokùnronké, the daughter of the King of Ọyọ

We salute you, the eighteen children of `Isokùnronké

Ọmọ Arópónrlá jomi toro eṣin (praise name)

Even, if I don't know how to cast *Ikin Ifa* in my palm

Even, if I don't know how to print *Odu Ifa* with *Iyerosun* (Ifa's powder)

I can boldly say that the Head of *Alápá*, the king of Apá is in the calabash

Ológbójigòlò we hail you

You are a talented Ifa Priest

It is incontrovertible,

Ológbójigòlò is a genius

### The story

The three Babalawos mentioned above, Sómúrógá, Şawólólólò and Apárijajoogun were diviners for King Èwí for a long time. Before he got to his present position, they had been there for him. They had forecasted his prosperity which came to pass. They had predicted that he would not remain a bachelor which came to pass. They had also predicted he would build many houses which came to pass. He would be blessed with many good things of life which also came to pass. But something bothered King Èwí, he could no longer father a child. He called his three Priests for divination. He didn't reveal his problem to them orally. He wanted them to diagnose the problem spiritually.

When the Priests casted Ifá, the Odu `Irentè'gbè appeared on the divinity tray. They chanted so many verses of Irete'gbe but could not pin-point Èwí's real problem. "There is no perfection in humanity" so the adage says. They had to look for further advice from fellow Ifá Priests. Alárèrè gosùn, the priest of `Igosùn, Ègùnmo abidi tifti, the priest of ihà Ebè, Pèrègún sùsùsù, the priest of `Ilámọ Akunnu.

They chanted various verses of the Odu Ifa Irete-Ogbe but they couldn't identify the medical problem. In fact, the three Priests of Ewi had chanted similar verses. They left the four Priests and continued their journey. They were wondering where else to go when one of them reminded them of a Babalawo, resident in the town of Ilawo.

They left for the house of Mofógo, Mowògo (Praise name)

Mo wehin oro yí eru bami jejeje (praise name) Apá enlá ní ñbe lówo Lánlòsé (praise name) Agò mésiadá ní ñbe lórùn Lárùba (praise name) Awórán ò kọ ọrùn, the priest of the household of Ológbòjigòlòdẹkùn Cast divination for Ológbòjigòlòdẹkùn, a poor Babalawo (Priest) living in the town of Ilawo.

Before the arrival of the three Priests of King Ewi to the house of Ológbòjigòlòdẹkùn, he (Ológbòjigòlòdẹkùn) too was performing some sacrifice to take care of his financial responsibility. In fact, he lives in abject poverty. He was so poor that he had no clothes to wear. He was asked to sacrifice **two pigeons to his Ikin Ifa** and the two pigeons were to be cooked with some herbal leaves for Ológbòjigòlòdẹkùn to eat after all other processes had been completed. Coincidentally, it was the same Odu Ifa, Irete'gbe that appeared for Ológbòjigòlòdẹkùn. He was eating this divine food (*áseje*) when the three Priests of Ewi entered his house. He welcomed them after exchanging the necessary greeting.

They showed him the Odu Ifa on the divining tray, Irete'gbe. They were surprised when he mentioned their names as diviners of King Ewi who sent them. They were shocked. He mentioned the various Babalawos they have visited before getting to him. He wanted to mention the problem of Ewi when they stopped him. They preferred him to follow them to King Ewi to tell him directly. They wondered, this man must be a wizard. He complained of having no dress to wear but they donated some of theirs to him. That was a positive sign for the sacrifice Ológbòjigòlòdẹkùn had performed to relieve him of his poverty. He now have clothes to wear.

He left his town, Ilawo and followed them to see King Ewi. When they arrived at Ewi's palace, he told the King that his problem is his inability to produce more children. He is suffering from sexual impotence. He told King Ewi that some invisible insects have invaded his night wear robe (*aşọ ibora*), which have rendered him sterile. This night wear robe must be burnt and other sacrifice must be performed. King Ewi remained speechless because he had been hypnotized by this Babalawo's ingenuity. He complied with the spiritual advice and started producing children again. He was so happy. Apart from enriching Ológbòjigòlòdẹkùn, he decided to engage him full time as his chief Priest and spiritual consultant. He gave him a house to stay. Ológbòjigòlòdẹkùn's poverty ended that day.

In the town of Apá, they were being harassed and tortured by the people of Ọyọ who took them as slaves every year. How could they stop this? The King of Apa, Alápá was a friend of King Ewi. He requested for his assistance to prevent further attack on his territory. King Ewi volunteered his chief Priest, Babalawo Ologbojigolo to assist them.

When Ológbòjigòlòdẹkùn got to Apá, he divined for them and prescribed necessary sacrifice. The sacrifice includes some herbal preparation made from Ifa's leaves. This concoction would be used to wet all the grasses during Ọyọ's invasion. This should be followed with some incantations, "koriko e dide, eruwa e dide", meaning, "grasses wake up, leaves wake up".

When this was done, the grasses turned into soldiers who killed a good number of battalions from Ọyọ town. Alapa was relieved and so happy that he decided to retain the Babalawo, Ológbòjigòlòdẹkùn permanently. This he worked out with his friend King Ewi. Ológbòjigòlòdẹkùn now became the Chief consultant of Alápá. The war seized and the town of Apa now peaceful.

At the other end, the people of Ọyọ became restless. The people of Apá who are supposed to be their subjects now have sudden independence. They could not accept this change of event and

decided to consult ifa oracle. They invited a Babalawo named Atari Ponna who divined for the King of Òyó town.

The Babalawo, Atari Ponna, revealed from the Odu Ifa Irente'gbe that until they remove a wizard called Babalawo Ológbòjigòlòdekùn, the Chief diviner of Alapa, the war would not be favourable to them. The only way to achieve this is for the king of Òyó to offer his daughter, Ìṣokùnrónkẹ, as sacrifice to be sent to Àpá with kola nuts to woo and seduce Babalawo Ológbòjigòlòdekùn. Though, the daughter would not be killed immediately as sacrifice but the King was still afraid for his daughter. How can you send your daughter to the war front? Is that not suicidal? But having analyzed the situation, he decided to consider the option. Isokunronke was dressed spiritually with basketful of Obi (kola nuts) on her head and set for the town of Àpá.

A day before Ìṣokùnrónkẹ was to arrive, Ológbòjigòlòdekùn had a nightmare and consulted ifa oracle. The revelation was a big trouble ahead. He informed King Alapa immediately that there should be a big sacrifice to avert imminent danger. He also warned them that a strange beautiful damsel might come to the town with the intention of selling kola nuts. She should be totally avoided. People should avoid having two wives without adequate notice. The response of the king Alapa was that since they possessed the concoction to turn grasses into soldiers, there was no need for further sacrifice. He tragically failed to comply with this spiritual message.

As forecasted by ifa, the strange beautiful damsel came to town and immediately people saw her, they ran away and closed their doors. Who would have thought that it would be Ológbòjigòlòdekùn that would break the taboo. Ifa had warned everybody to run from a strange woman who would carry Obi (kola nuts) on her head. In fact, nobody should eat kola nuts for that period.

Ológbòjigòlòdekùn opened his windows and glanced at the beautiful damsel. He was hypnotized by her beauty and efficacy of Ebo. He invited her into his room. He asked, 'how much are you

selling your kola nut?' she told him. The big kola nuts were inviting, so also her beauty. He took some of the kola-nuts and ate them. To cut the long story short, Ìṣokùnrónkẹ succeeded in seducing Ológbòjigòlòdekùn. He took her as a wife and gave him the first twins. Eight other set of twins followed, giving Ológbòjigòlòdekùn eighteen children.

Now, Isokunronke's father mission to Àpá commenced. One day, after making love and some consumption of alcohol, she asked Ológbòjigòlòdekùn the strength of Àpá against Òyó in case he is not around and the wife had to be engaged. Ológbòjigòlòdekùn told her the secret of the concoction, because he was not thinking straight. She asked him again, what is the antidote for the concoction? What would make the invisible soldiers disappear? He told her that another concoction would be prepared. He told her the sacred ifa leaves to prepare them and they would have to say the incantation: "È wí f'álejò ká lq, ẹ tí ẹsàrara b'ágbo". Meaning, "tell the invisible soldiers to leave immediately by throwing the liquid at them".

The next day, she packed her luggage and the children and left for Òyó, when her husband was still sleeping. She had not reached her destination when Ologbojigolo woke up and realized what a fool he had been. You cannot beat the wizard completely, Ológbòjigòlòdekùn sprinkled Iyerosun, Ifa's powder, into a tray and chanted some incantations and blew the powder on the air. Immediately, Isokunronke had dislocated joints and rendered immobile but it was few metres to Òyó town.

Ológbòjigòlòdekùn caught her there and she started crying begging Ológbòjigòlòdekùn for forgiveness. She had to see her family. It was then Ologbojigolo realized she was from Òyó, the enemy's territory. But the power of ifa and ebo still overpowered Ológbòjigòlòdekùn and he cured her of dislocation of joints and was able to walk again.

He followed her to Òyó. When they got to the King of Òyó, they gave him shelter, food and other comfort. The daughter gave her

father the secret and immediately, they waged war against the town of Àpá. The people of Apa started shouting the name of Ológbòjigòlòdèkùn who was no where to be found. They remembered the concoction and when they used it, the other concoction neutralized it. As they shouted "*koriko e dide, eruwa e dide*" that is, "let the grass turn to soldiers," the opposition shouted back with their own concoction saying "*e wi falejo ko lo, e ti sasara b'agbo*" (Let the invisible soldiers disappear).

The army of Òyó conquered the people of Àpá. Alápá, the king of Àpá, was killed and beheaded. As a sign of victory, the King's head was put in a covered calabash and taken to Oyo for his Royal Majesty, the King of Oyo. The King of Oyo opened the calabash and what he saw amused him. So, the town of Àpá now under his domain.

Then he thought, how could he test the competence of all babalawos (Ifa Priests) in his town if not by asking them to decode what's in the calabash. All Ifa Priests were summoned. One by one, they started expressing their views through Ifa. While some claimed the calabash contained the head of animals like goat, sheep, dog, ram, horse, lion, tiger, gorilla, monkey, antelope, elephant, buffalo etc, some mentioned birds like parrot, vulture, duck, rooster, pigeon, etc. They all failed to decode the message. It was then the king remembered his son-in-law, the Babalawo of Apa, Ológbòjigòlòdèkùn. He was invited to the palace with large evidence to express his view through Ifa.

Immediately Ológbòjigòlòdèkùn threw the divining chain, *Opele*, and the Odu Ifa Irete'gbe appeared again, he looked at the calabash and started crying with the words;

*B'emi ó tilẹ̀ mọ́ dídá ọwọ́*  
*B'emi ó tilẹ̀ mọ́ ọntẹ̀ alẹ́*  
*Èmi mọ́ pé orí Alápá ní nḡẹ́ l'ákoto*

**Meaning:**

Even, if I don't know how to cast Ikin Ifa in my palm

Even, if I don't know how to identify or print Odu Ifa with Iyerosun (Ifa's powder)  
 I can boldly say that the Head of Alapa is in the calabash

When the calabash was opened, it was so. The Oba and his chiefs who were not surprised including the audience responded by saying:

*Ológbòjigòlò Awo fádótọ́ o*  
*Ótítọ́ lológbó ríṣawo*

**Meaning:**

Ológbòjigòlò, you are a wonderful Babalawo  
 Yes, you are a wizard

Ológbòjigòlòdèkùn was honoured by the king who gave him a house to live with his family. One can still trace the house of Ológbòjigòlòdèkùn in Oyo town.

**IKO/AGBEYEW/LESSON/COMMENT**

The story from Irete'gbe has taught us a lot of lessons. Ifa has shown us that there can be ups and down like it happened to Elewii. We should never give up. Ifa is always there for us to consult. This story demonstrates the spirit of sportsmanship. You can regard yourself as Mr-Know-all. There is nothing wrong for seeking superior opinion on a matter. This, the three Priests of Ewi demonstrated by consulting other Babalawos until they discovered Ológbòjigòlòdèkùn. The power of sacrifice is demonstrated here. Firstly, Ológbòjigòlòdèkùn's sacrifice manifest when clothes were being offered to him when he had nothing on. Then he was able to cure Ewi of the medical problem by prescribing ebo. Alapa's situation is also on focus. Ológbòjigòlòdèkùn, due to his extraordinary spiritual powers was able to rescue Alapa from the hands of Oyo people.

Now, the main issue: Why did Alapa fail to perform the simple sacrifice but instead he relied on medicine/charms? It led to his untimely death. But the main question is, why should it be Ológbòjigòlòdekùn of all people to be easily captured by an ordinary woman? Was Isokunronke an ordinary woman? Even, if not an ordinary woman, what power did she possess to hypnotize Ológbòjigòlòdekùn? We shouldn't forget the words of Ifa "kukunduku abewe gerugeru, opolopo oogun agunmo galegale" meaning "too much power/charms makes a man to be too full of confidence". Here, ebo is more efficacious than medicine/charms. Why did Ologbojigolo break his own taboo?

- i. Be careful of a strange woman
- ii. Avoid eating kola-nut (obi)

Now, to the men, we should not underestimate the tricks of women. In other holy books, powerful men have been brought down by women. One Ifa stanza says:

*Kéni má finú hàn f'óbínrín,  
Obínrín léké, obínrín l'òdálé...*

#### Meaning:

Men should not reveal every secret to women  
They can betray you...

Why did Ológbòjigòlòdekùn reveal everything? I know this is debatable. What I can contribute is that you become cautious when you are rising because it is easier to fall than to stay where you are.

## 2. Èsẹ̀kan-Qlà (Iretẹ̀ Otúa)

Akole – È má báá ọ̀síká dárò  
Èsan ló ké lórí rẹ̀

Theme – Don't sympathize with the wicked,  
she paid for her sin

Odu Ifa – Èsẹ̀kan Qlà (Iretẹ̀ Otúa)

*Èbúrú ní nbámí lẹ̀nì  
Ahoró ní rúmi lójú*

*Adifá fún lẹ́gírígrí  
Tí rí lẹ̀ rẹ̀ é ra Áróọ́jọ l'ẹ̀nì  
Ifá kẹ̀n rídásẹ̀, ọ̀pẹ̀ kẹ̀n ríkọ́lá  
Adifá fún Akọ̀pẹ̀ ẹ̀lujú  
Wọ̀n ní kọ́ rúbọ̀  
Ọ̀dún nìl ní ọ̀dún ọ̀lá rẹ̀ pẹ̀  
Èrò'po, èrò Ọ̀fá, ẹ̀ ọ̀ rí ilẹ̀ gírígrí tó wá díẹ̀ Áróọ́jọ*

#### Translation:

Taking illegal route scares me  
Narrow path confuses me  
Cast divination for Ilegirigiri  
Who was going to buy Arojo as a slave  
An Ifa revelation manifest a palm tree brings wealth  
Cast divination for Akope eluju (A forest Palmwine tapper)  
He was asked to perform necessary ritual  
This year would be his year of wealth  
People of the world, cant you see Girigiri's house now being owned by Arojo

#### The Story

Ilegirigiri was a wife of a King. She was barren and could not bear any child for the King. The King refused to marry another woman because of the love he had for her. The inability to have a successor was a big issue for the King himself. He had consulted Ifa oracle several times and he had been assured of some miraculous way he would get a child. He had complied with various instructions to perform necessary sacrifice.

He still thought his beloved wife would bear him a prince. He did not want to betray his wife by having extra marital affairs, though he was in a position to do so. African culture recognizes polygamy. In addition, Kings in Yorubá land are supposed to have many wives. In fact, there were Kings who had over 25 wives. But this King stayed with his wife despite childlessness.

One day, in his inner chamber, his wife Ilegirigiri entered to have a chat with him. The Queen said she had been meditating over the issue of childlessness. She wanted the King to have a successor, even, if it would not be from her. She wanted the King to take a second wife who might give him children. She believed it is still not impossible to have a child of her own. She might be blessed through the proposed wife. The adage in Yoruba which says "*bori kan ba suwon a ran 'gba*" meaning, 'you can be blessed by sharing and felicitating with a joyful person'. Despite her strong arguments, the King was still reluctant to grant her request but she continued to pressurize the King claiming she meant well. But the King always remember the wise saying "*oosa je npe meji obinrin ko si*" meaning, "No woman wants a rival". He advised the Queen to think about it seriously because he would not want the palace to be turned upside down as a result of polygamy which might bring envy, hatred, jealousy etc. The Queen responded that since she was the one who brought the proposal, everything would be taken care of. The King finally approved her proposal.

She decided to find a woman for her husband. Then she taugth of buying a slave whom she can control. She mentioned this too to the king which the king also consented to. Then she consulted the Babalawos: *Èbúrú ní ríbá mí lẹ̀rú* (Taking illegal route scares me). *Ahoro níl rú mí lójú* (Narrow path confuses me). They casted Ifa for her. She was warned that under no circumstance should she deviate from the good intention. That she would be blessed too if she remained sincere, caring and supportive of her junior wife to be.

She went to the market Oja Ejigbomekun, the ancient market where you can buy anything you wish. She finally brought a slave called Arojo home introduced her to the king as the second wife.

To cut long story short, the slave now a junior queen conceived for the king. Everybody was happy, the king, the chiefs and the entire kingdom. They are now going to have a successor, though praying the baby would be a son. The senior queen Ilegirigiri also demonstrated her joy openly to everybody who thanked her for her magnanimity. Everybody prayed for her. There were comments

every where that what she had done was uncommon. How can you bring a rival home to share your husband? In fact everybody wanted her to conceive immediately. People have forgotten the wise saying "*Awọ́fẹ́fẹ́ bonú, aó ríkún aṣẹbí*" meaning "the flesh covers the stomach but the thought of a wicked cannot be revealed". The senior already had a plan. The king so much trusted her that he entrusted with the delivery of the baby. She was going to be the nurse and the native birth attendant. There was no hospital at that time.

On the day of delivery, she was the only person around the pregnant queen. Then she delivered a baby boy, the baby cried, and suddenly she substituted the baby with a stone. She took the baby, wrapped in a white cloth, rubbed the stone with the woman's blood, left the stone with the unconscious woman, and escaped from the palace before dawn with the baby. She left for the forest and put the baby to the thick of the forest where she thought nobody would see her. But she had forgotten that there is no place where the eyes of God cannot see. Unfortunately for her, a palm wine tapper was on a palm tree when she came to the forest and he immediately recognized her as the senior queen. What could the queen be doing in the forest at this period of time? Due to his advantage position, he glanced and saw the baby the queen was putting down. The senior queen left the child to be eaten by snakes or insects. She returned to the palace to announce that the junior queen had delivered a stone.

Back to the palmwine tapper, he had been living in abject poverty. This was the reason he had visited the two Babalawos: *Ifá kan rídáṣe, ọ̀pẹ́ kan ríkọ́lá* for consultation about his well-being. He was advised to do some sacrifice which he performed. It had been forecasted that the year would bring him wealth.

After the queen had left, he got down from the palm tree and went straight to where the queen had put the child. He cleared the insects, flies that were striking the child. He wrapped the child with some clean cloth and put the child in a ventilated calabash. He went home with the child. Then he visited the palace (without the child) to

know what was happening. Then he heard wailing, crying, shouting, non-conductive atmosphere. He asked what has happened. He was informed the junior wife had given birth to an abomination, a stone. The junior wife had to be castigated. She can no longer live in the palace. The chiefs were consoling the king. What a calamity. Childlessness is better than plague, cankerworm. He entered the palace and wanted to see the king for an urgent matter. After various attempt to send a poor palm wine tapper away, he was allowed to see the king alone. He whispered into the king's ears what happened. The king could not believe it until the palm wine tapper brought the baby in the middle of the night when everybody had slept.

The king gave the palm wine tapper big money to take care of the child for him. Nobody should know until it's time to inform everybody. Ifa which revealed that the palm wine tapper would be rich that year was not talking nonsense.

When it was exactly two years after the incident, the king invited everybody for some important ceremony. Everybody had gathered at the palace when a young boy of two years old ran into the palace. Everybody was surprised to see the carbon copy of the king. He looked exactly like the king. He ran to the senior queen Ilegirigiri and when she saw him she was perplexed. But nobody knew what the meeting was about. The king invited the palm wine tapper into the palace to narrate every detail.

The palm wine tapper did. The senior queen could no longer endure the agony and collapsed and died. It was after this the king shouted,

*"E má báá ọ̀ṣíká dádó,  
Èsan ló kẹ́ lórí rẹ́"*

"Don't sympathize with the wicked  
She has paid for her sin"

The junior wife, the mother of the child was brought out from detention and the child was handed over to her. Then the inevitable has now occurred. The home of Ilegirigiri has now belonged to the home of Arojo.

*"E o ri lle girigiri to wa dile Arojo".*  
"The house of Ilegirigiri now belongs to Arojo"

### EKO/AGBEYEWO/LESSON/COMMENT

Ifá has taught us many things here. You can't play with God, Ifá or somebody's destiny. It is a wise saying that "*Ohùn ényàn ni ohùn Ọ̀lórún*" meaning the voice of man is the voice of God. At times, we say things that we really don't mean. You should always remember that at time things you say manifest. Some spirits around you make them realistic. Let's consider Ilegirigiri. Why did she suggest something she knew would be unfavorable to her? Was she playing saint or trying to test the great work of Olodumare. She forgot that there was nothing hidden in darkness that would not come to light. The baby has come to live. There is nothing anybody can do about it. Why couldn't she be consistent to the end despite so many divine prayers for her? Why didn't she follow the advice of the Babalawos she visited? Did she doubt God or the message? Why did she destroy the house she built herself? Why did she bring the wrath of God upon herself? Even, without a child, she could be worshipped by everybody. Why did she betray the love the king had for her? Love must be total. Half love is incomplete. If she really loved the king as the king loved her, why did she attempt to kill his innocent son? Well she paid for her sin. May be she could still have been pardoned by the king because of the unconditional love he had for her but God Almighty intervened in this situation as some holy books would say "the wages of sin is death".

Now to the junior wife Arojo, people in her position should remain steadfast and prayerful. Nobody believed her when she said she heard her baby cried. Was it because she was a slave that she was treated that way? We shouldn't punish innocent souls for nothing. With God, truth shall always prevail.

Now to the king, does he share in the blame? Why did the king have to wait for 2yrs before the mystery is unraveled? He could have stopped the unpalatable situation at the palace the next day, the palm wine tapper visited and showed him the baby. Well, the king wanted some adventure. He wanted the child to walk.

Now to the palm wine tapper, he was committed to his job despite the prediction that he would be rich. He didn't wait for money to come to his house. He went to his job and got his reward. Ebo is good. We must believe in it and need to be patient. We have been informed in my first book: *Ohun enu Olodumarè* that sacrifice may take some time to manifest as declared in *Osá Olóyan* by *Orunmila* that "*Ibi Iya ni ko jeki ifa o se losoj mo. Osá Olóyan lo se lasaju ti won fi ri mu awo loso*" meaning "the suffering experienced by *Orunmila* is the reason why *Ifa* no longer takes a day to manifest. It was *Osá oloyan* that did more than what was required of him and this is what makes people to regard *Babalawo* as wizards.

### 3. Ejogbe

**Àkolé- Èni bá sàánu yóó rí áánu gba**

**Theme- Givers never Lack**

**Odu Ifa- Ejiogbe**

*Ọdá owó Awo Koro*

*Ábá Awo oké Ijero*

*Bodaa ba rida Babalawo*

*Abò ní ríbo ó*

*Adifá fun Orunmila*

*Nijo awon alejo itiju meta yoo wo sile baba*

*Ekini akúwárápá*

*Ekeji onjábùtẹ*

*Eketa ongbodogí abapá Fógafóga*

*Kolpe kojina apó Iwá Iáwa fistẹ fólóore*

### Translation

Scarcity of money, the priest of Koro

Refuge, the Priest of Oke Ijero

If *Babalawo* is suffering from scarcity of money

The refuge shields him

Cast divination for *Orunmila*

When he would be visited by three undesirable people

The first, man suffering from epilepsy

The second, man suffering from leprosy and tuberculosis

The third, man suffering from polio and elephantiasis

Before long, we left the sack of Goodness for the benevolent.

### The story

The condition of a *Babalawo* is not permanent, so also all human beings. At times, *Babalawos* feel secured and motivated during period of boom, continuous patronage, large audience, clients coming to shrines for solution to one problem or the other. The *Babalawos* are happy during this period because they have a lot of money at their disposal.

Then hardship comes. No clients, no audience, do divination. Everythings remains silent. There is no money to spend around. Yet *babalawos* have a lot of bills to settle.

This was the situation *Orunmila* was facing. How would he survive the hard times? He consulted the three *Ifá* priests: *Oda owo awo Koro* (Scarcity of many Priest of Koro) *Abo awo Oke Ijero* (Refuge the Priest of Oke Ijero) *Bodaa ba nda Babalawo abo ni nboo* (if *babalawo* faces hardship the refuge shields him). They divined for *Orunmila* and *Ejiogbe* appeared. They told him the hardship would go and joy would follow. But he has to be patient and do good at all times no matter the situation he finds himself. He would be rewarded. They told him he had to persevere in the following weeks because he might receive unexpected visitors. They told him to offer sacrifice which he did.

One day, *Orunmila* was still meditating on his financial situation when he heard some knocks at his door. It was followed by the greetings "*Aboru Aboye Abosise* (may the sacrifice be accepted).

He responded "Ogbó Atọ́ meaning (May you live long). He opened the door and saw three undesirable people. One man was suffering from epilepsy, another man with leprosy and tuberculosis, and the third man suffering from polio and elephantiasis.

Orunmila thought, could this be the unexpected visitors he would receive. He remembered the words of Ifa to do good at all times. He allowed them in. they told him they have come to spend some time with him. What do you expect a man complaining of money to do? How will he feed these strange visitors? Will he get infected with their contagious diseases? How would his wife cope with these strange guests? Despite all these unanswered questions; Orunmila put his faith in God as expressed in the words of Ifa. He welcomed them and put them in a room. He called his wife Osunfunlayo and did the necessary introduction. He asked Ọ̀sunnláyọ́ to prepare food for them. She did and the guests ate to satisfaction. This was in the morning. They also ate lunch and dinner and went to sleep. The next day it was the same routine. For three days, they had to eat and drink. They were not ready to go. The food items in the house were already consumed and there was no food again yet the visitors must eat. What would he do? He called his wife, Ọ̀sunnláyọ́ silently and told her to go to the market to trade his ancient treasures, expensive beads, expensive clothes and regalia for money so that they can buy food to take care of the guests.

Ọ̀sunnláyọ́ obeyed and did as directed but she came back with red eyes after some hours and met her husband with the visitors. She had to deliver some unpleasant message without the guests knowing. She resorted to Iyere (Ifa's coded song):

*Ó tó ọ́ kú o Ọ̀rúnmilá Bara Ágbọ̀nnirẹ̀gún, ...hin  
Wọ̀n fẹ́yí kúkúrú san igbì o, ...hin  
Wọ̀n fẹ́yí alá san egbẹ́fá o, ...hin  
Wọ̀n fẹ́yí tí emi san egbẹ́dógún, hin  
N gbowó, N má gbá wí fún mí o  
N gbowó, N má gbá wí fún mí o  
N gbowó, N má gbá wí fún mí*

### Meaning:

Listen my dear husband  
They traded the short treasure with 200 cowries  
They traded the beads with 1200 cowries  
They traded the ancient garments with 300 cowries  
Should I accept the bargain or not, tell me  
Should I accept the bargain or not, tell me  
Should I accept the bargain or not, tell me

Ọ̀rúnmilá responded:

*Ó ní bẹ̀ni o, Ọ̀sunnláyọ́ aya mí, hin  
Tí wọ̀n bá fí èyí kúkúrú san igbì o, ...hin  
Tí wọ̀n bá fí èyí alá san egbẹ́fá o, ...hin  
Tí wọ̀n bá fí èyí tí emi san egbẹ́dógún, ...hin  
Lọ gbowó ní tọ̀rán alájogun o  
Lọ gbowó ní tọ̀rán alájogun o  
Lọ gbowó ní tọ̀ran alájogun o*

### Meaning:

O, yes, my dear wife Ọ̀sunnláyọ́  
If they trade the short treasure with 200 cowries  
If they trade the beads with 1200 cowries  
If they trade the ancient garment with 3000 cowries  
Go and take the money so that I can take care of the visitors  
Go and take the money so that I can take care of the visitors  
Go and take the money so that I can take care of the visitors

Ọ̀sunnláyọ́ felt bad because these treasures cost so much, but she had no choice than to carry out her husband's wish. She returned home with a lot of food items.

The entertainment of the visitors continued for four more days. On the eight day, they called Orunmila and thanked him for their good reception. They were ready to go. Orunmila urged them to stay further because he enjoyed their company. They said no, their time is up. Orunmila escorted them to some distance while many people

were wondering what a righteous and benevolent man could be doing with these to undesirable humans. After some further steps, they parted ways. They left and Orunmila returned home. He entered the guests' room to do some spiritual cleansing, when he saw a big sack. 'Ho, these guests have forgotten their luggage'. He rushed back to find them, they had gone. He had to call them with *iyẹrẹ*, divine song useful for communicating at long distance.

*Ó tó ó kú o Èyin akúwárápá alẹ́ ànà .....hin*

*Èyin Oníjábútẹ́ Awo alẹ́ oja o...hin*

*Èyin oní gbodogí abapá foga foga...hin*

*Apo yin lẹyin fi silẹ́ kẹẹ́ tó mí a lọ o*

*Apo yin lẹyin fi silẹ́ kẹẹ́ tó mí a lọ o*

*Apo yin lẹyin fi silẹ́ kẹẹ́ tó mí a lọ o*

#### Meaning:

Please wait, people with epilepsy of yesterday's night

People with leprosy and tuberculosis priest of the market

People with polio and elephantiasis with funny shaped arms

You have forgotten your luggage as you left

You have forgotten your luggage as you left

You have forgotten your luggage as you left

#### They responded:

*Bẹẹ ni ó, Ọ̀rúnmilá Bara Àgbọ̀nmirẹ̀gún*

*Áwa akúwárápá alẹ́ ànà...hin*

*Áwa Oníjábútẹ́ Awo alẹ́ oja o...hin*

*Áwa Onígbodogí abapá foga foga...hin*

*Ápó lwá l'áwa fi silẹ́ f'ádóore o*

*Ápó lwá l'áwa fi silẹ́ f'ádóore o*

*Ápó lwá l'áwa fi silẹ́ f'ádóore o*

#### Meaning:

Yes, it true Ọ̀rúnmilá

We, the people with epilepsy of yesterday's night

We, the people with leprosy and tuberculosis, priest of market

We, the people with polio and elephantiasis

The sacks of Goodness we left for the Benevolent  
The sacks of Goodness we left for the Benevolent  
The sacks of Goodness we left for the Benevolent

When Orunmila returned home and opened the sack, he saw set of ancient beads, treasures, gold, silver, a lot of jewelries, expensive fabrics, garments, regalia, a lot of money worth billions of dollars, including blessing of longevity, good health and protection. Orunmila and his wife Ọ̀ṣunnláyo thanked God and destiny which brought the above theme:

**Èni bá Ẹ̀aánú yíó rí Ẹ̀aánú gbà**  
**Givers never lack**

#### COMMENT/ÈKÓ/ÀGBÉYEWÒ/LESSON

We must always remember that no condition is permanent. When we have too much money at some period, we must remember that hard times shall come. We must always save for the rainy day. Even if we have little or nothing at home, we must be patient and prayerful. We must follow our destiny. Heavens help those who help themselves. We must seek spiritual counseling and follow instructions religiously. That was what Ọ̀rúnmilá did when he consulted with all their directives. How many people can act the way Ọ̀rúnmilá did? How many people will allow someone with epilepsy in his home? How many people would sell their treasures to take care of unwanted guests? How many people would have the patience and perseverance to accommodate uninvited guests for seven days? How many people would follow Ifa's injunction? The way Ọ̀rúnmilá did. I pray to have the patience and wisdom of Ọ̀rúnmilá so that I can be blessed abundantly. How much did Ọ̀rúnmilá spend? How much did he get in return?

Now to many wives at home. How many of our wives can have the loyalty and endurance of Ọ̀ṣunnláyo? Generally, women don't have such patience. I know some women would advise their husbands against such kind gestures. How many will cook for the epileptics?

How many will tolerate tuberculosis patients even if they have inoculations. How many women would stay with their husbands for long during hardship, discomfort and with abject poverty? How many will not pursue 'Ọlórúnṣògò' meaning 'already made millionaire' instead of Sùúrùlèrè (patience is profitable). How many will use their brain when they have to talk to their husbands secretly.

I know is very difficult to act the way Ọṣunláyò acted but it is not unachievable. If you love and respect your husband passionately, you will do his entire wish. Yorùbas believe that "Ọkúnrin ni adé Ọbínrin" meaning "men are the crown the women wear". Ifá supports it by saying "obínrin tí ó bá ma bọsí kú a yájú s'òkọ; Ọbínrin tí ó bá ma borokú a tẹlba f'òkọ".

Meaning- 'the woman who wishes to die with poverty will disrespect her husband; the woman who wishes to live in abundant wealth will respect her husband'.

A woman can choose her course of destiny. Our destiny is in our own hands. Even other holy books e.g Bible pronounces "men shall govern over women".

We can now prove here that Ọṣunláyò has chosen the first option. She has decided to respect her husband and she would die with wealth. Let's give her our husband adequate support so that we can all benefit from all good things of life. As for givers, you will never lack. Let us continue to help the poor and the needy. Even if this people you render services to don't show appreciation, God, the Almighty, will reward you. One can also prove that the undesirable visitors might be messengers of God to give us a big test. Ọrúnmilá passed the examination and I pray that we would not also fail when had such examination.

#### 4. Ọtúá Retè

Àkọlé- Nigbà tí iwọ kọ mí sílẹ̀, Olúwa níbẹ̀ pẹ̀lúú mí

Theme- when you rejected me, God was with me

Odu Ifa- Ọtúá Retè

*B'ónláfá rídífá*

*Babaláwo tó mọ́fá a fífá jẹun*

*B'ónláfá ó dífá*

*Babaláwo tó mọ́fá a fífá jẹun*

*Ápápá dádá, ápápá mátié dádá rára*

*Áhoho, áháhá*

*Adifa fun Ọsùmàrè ègò*

*Titi rísawó olúfẹ*

*Tó wá padá sawo Olókunsẹni adé*

*Kóipé kójíná káwá báni bọlá ní pẹrẹ gẹdẹ*

#### Translation

Whether Ifá oracle is consulted daily by people  
The Babalawo who is knowledgeable will not be in want  
Even, when people don't consult Ifa oracle daily  
The Babalawo who is knowledgeable will still not be in want  
Whether Ifa is consulted or not  
The knowledgeable babalawo is not really affected  
These were Ifa's messages for Osùmàrè ègò  
Who has been the diviner of Olúfẹ  
And has now chosen to be the diviner of Olókunseni- ade  
Before long we are blessed with a lot of wealth.

#### The story

The Babalawo, Ọsùmàrè Ègò, was the diviner of the king of Ifè (Olúfẹ). He performs spiritual responsibility for Olúfẹ every five days. He followed the wise saying "Bí óní ẹ̀ẹ̀ ní kọ́ lóla rírí ló rímú babalawo dífa ọrọrọrun". Meaning, "The events of today differ from that of tomorrow, the more reason why a babalawo divines every five days".

On the invitation of Olúfẹ, he had been doing that for quite some and it has become the customary duty of the babalawo to render the services which have become the major source of income. From what he received from Olúfẹ, he would take care of his family. Though his standard of living had not improved, he still fed his

family from the cost of divination and sacrifice. Anytime he returned from the palace, his wife would receive him with joy with the hope that he had brought some money and other proceeds. Though he was a versatile babalawo, Olúfè would occupied his time that he became unavailable to other people who might need his services. That's why some Babalawos believe "*Olóṣìl ényàn ní sawo Ọba*, meaning "miserable people divine for kings". They have their reasons for saying so. They believe most kings are stingy and don't spend much money for divination and sacrifice. Infact some of them will exploit the babalawo to the extent that they expect him to perform sacrifice for them for free. This is due to their position that nobody questions the king. They monopolize you to the extent that you will have no time for anybody. When they call you, they expect you to cancel your appointments. They rely on the old saying "*Ọba rí pé ọ, ọ ní ondífá lówọ, bífá ré e fore, ọba ọ fọ re ríkọ*" meaning "the king is calling you, you say you are divining; if your Ifa's consultation makes you happy and the king makes you sad, what do you do?"

It is important to mention here that not all Obas are stingy. In fact some of them spend more than the rich men who are not kings. Some of them do respect the tradition since they are supposed to be "*Aláṣẹ, ékejì orisa*" meaning, "the authority, deputy of Orisa".

For the word of God to manifest, something happened. One day, Olúfè was in his palace when he started having some negative thought. The babalawo who comes to his palace to divine for him is definitely feeding on him. Does that mean without him he cannot survive. Why should it be so? If he is as good as he claims in his profession, why is he not patronized by other people? So he is relying on my money for his well being. I am going to teach him a lesson today, being the day of divination and sacrifice. I will tell him I don't need his services and he can go back.

Ọṣùmarè Ẹgọ, the babalawo prepared for the day. He left home with all his spiritual tools. The wife and children were also looking forward to his bringing home the little money that would take care of them.

When he got to the palace, with high expectation, he knocked on the door to Olúfè's divination room and saluted his Royal majesty as customary of him. The response from the king was coldness. He still didn't get the message until Olúfè boldly shouted "you are not needed today. He was shocked and almost collapsed. The king repeated himself and left for his inner room. The Babalawo had been dismissed. No money to take home. He cried silently. He went back home.

When he arrived home, his wife was surprised. She didn't expect to see him until very late. What happened, she asked? He narrated his experience to his wife who joined him in crying. How would they feed including the children? But it would be a day to remember forever. *Bi ényàn kọ l'ọlọrun rí*. God does not act like human beings

Something happened at the palace of another king, Olokunsehinade. His wife wanted to put to bed. She had been in labor for several days but had not delivered, which endangered her life. All the Babalawos (Ifa priest) have been invited for solution but they all failed. Where else can we go to? They asked themselves. Then somebody remembered a wretched Babalawo who had stayed glued to Olúfè. They were not sure if he would be home because that was his day with Olúfè. An elderly man suggested they should give it a trial. The king sent messengers to him and they were surprised when they met him at home still lamenting his disappointment with Olúfè. He immediately set for the palace and divined for king Olokunsehinade with the Odu Otua Rẹtẹ appearing. He procured some sacrifice and herbal medicine which was done immediately and the queen delivered a bouncing baby boy with the placenta coming out afterward.

Everybody including the king was shocked to see where a poor babalawo succeeded where others have failed.

Olokun was grateful and enriched him immediately with clothes, beds, treasures and a lot of money. He looked at him and shouted "someone over there does not know your worth. You must never go there again, be my diviner from today. He even presented him with a white horse.

Can you now see how sadness turned to joy for Òṣùmàrè Ègò. If he had gone to Olufè as usual, they would not have met him at home. He would only come back with peanuts. The wise saying "that every disappointment is a blessing" supports this argument.

The standard of living of the Babalawo, Osumare Ego suddenly improved. He now had self belief and confidence. It was at that time he knew how good he was as a babalawo. With change of clothes everyday, people now accord him great respect. People patronized him apart from the king, Olokunserinade.

To push message of God home, Olufe woke up one day and remembered his old babalawo. Then he thought of divining when things were not as smooth as before. He sent for Osumare Ego. I know what would have been our reaction to this. There is a belief in Ifa that "*Awo kil kòpé awo*" meaning that "Babalawos don't refuse divine calls". Òṣùmàrè Ègò decided to honor this call. He put on his best attire with everything to match and rode on his white horse to the palace of Olufe. Initially Olufè thought it was another king visiting him but when he saw Osumare Ego; he could not believe his eyes. Unconsciously, he shouted how did you make it? Òṣùmàrè Ègò responded as our above theme.

*"Nigbatí iwọ̀ ko mí sílẹ̀, Olúwa ríbe pẹ̀lú mí"*  
 "When you rejected me, God was with me".

He begged Òṣùmàrè Ègò for forgiveness with the way he had treated him. He now realized how competent he is. When he heard the story of Olókun, he became jealous and asked Òṣùmàrè Ègò not to go there again. He demonstrated this by doubling what Olokun gave him. Olókun called him again and queried why he visited Olufe again. He gave Òṣùmàrè Ègò more gifts than what Olufe had given him. That was how Òṣùmàrè Ègò became the owner of various clothes. He can change to any color. The Òṣùmàrè being referred to is the "RAINBOW"

## ÈKÓ/ÀGBÉYÈWÒ/LESSON/COMMENT

Those who believe that Babalawos cannot survive without them are lying. If you don't need the services of a babalawo, be assured that thousands of people elsewhere need the services of babalawo. The kings and the mighty should learn from this. Nobody should play God.

The Babalawo should be treated with respect. They are representatives of God. The way the Imams, Bishops, Pastors, Evangelists, Deacons, Reverends are treated should extend to the Babalawo. It is a common knowledge that the advent of foreign religions has bastardised our culture but whether we like or not, it has come to stay "*Ifa kole parun*" if you are in a position of Òṣùmàrè Ègò, take heart. God is not sleeping. Our holy prophet Orunmila is not sleeping. You will be rewarded like Òṣùmàrè Ègò.

The Babalawos too should not underestimate themselves. You should make yourself available to everybody and don't concentrate on one person or king. Ifa is not the exclusive right of the mighty alone but should serve everybody. Don't put your life on somebody alone because you might be betrayed. There is a wise saying "*Ògbèrì kò fẹ́ lílá fáláwọ̀*" meaning that the clients are selfish and only few of them want the Babalawo to get rich. We must have self confidence and be truthful in all our dealings. People should emulate king like Olokun. Though Olufe too realized his mistakes. Maybe God was working. If Olufe had not behaved that way, would Òṣùmàrè Ègò be in the position today? God has answer for everything.

### 5. Ògbè Sá

**Akole- Orí tí yíọ jọba eníkan kómọ**

**Theme-Nobody knows the head that would wear the crown**

**Odu Ifa-Ogbe Sa**

*Atiṣo ibini*  
*Ẹ̀fufulegẹ̀lẹ̀gẹ̀ ọ̀nà Ẹ̀jámọ̀*  
*Ibi ori gbe nsawo*  
*Ẹ̀fufulegẹ̀lẹ̀gẹ̀ gbawo debẹ̀*  
*Adifa fun Bórisanmí*  
*Tíi serú Ọ̀sọrun Àkókó*  
*Wón ní kó rúbọ̀ kó lé ba jọba Ọ̀dógbonihare*  
*Ẹ̀rímí apásá, Ẹ̀ni ori san lóyẹ̀ níi jọba*  
*Ibi ori gbe nsawo*  
*Ẹ̀fufulegẹ̀lẹ̀gẹ̀ gbawo de be*

### Translation:

Atiṣo of ibini town  
 Efufulegẹ̀lẹ̀gẹ̀ windy fortune on the road to Ẹ̀jámọ̀ town  
 Where Destiny is favourable  
 Windy fortune should take Awo there  
 Cast divination for Bórisanmí  
 Who is the slave of Ọ̀sọrun Àkókó  
 He was asked to perform sacrifice to become king of  
 Ọ̀dógbonihare  
 Truthfully, only those ordained by God become kings  
 Where Destiny is favourable  
 Windy fortune should take Awo there

### The story

Bórisanmí was one of the slaves of a lesser king, Ọ̀sọrun of a native town of Akókó. He was facing serious hardship and discomfort in the town. Anyway, what do you expect from being a slave. You can't live in luxury. He didn't have much food to eat and was always given most difficult task to perform. He felt sick all the time and was not taken care of. Despite his weakness, he would still be called upon to do one job or the other. The pain and anguish was so unbearable that he thought he was going to die. He decided to consult Ifa priests name below:

*Atiṣo ibini*  
*Ẹ̀fufulegẹ̀lẹ̀gẹ̀ ọ̀nà Ẹ̀jámọ̀*

Ibi ori Gbe nsawo  
 Ẹ̀fufulegẹ̀lẹ̀gẹ̀ gbawo debẹ̀

They divined for Bórisanmí and the Odù Ogbè 'Sá appeared. They informed him of the divine message from Olódùmarè that he would become a king if he performed some ritual and sacrifice. He was shocked to hear this because what he wanted was enough food in his mouth and less tasking assignments and general comfort. He asked the Babaláwos, how could a slave be a king? Does he have to kill the king to succeed him? Even if he did that, they will not choose him because he was not from a Royal house. He told them that the probability of becoming a king is zero. The Babaláwos laughed and informed him that with Olódùmarè (God), nothing is impossible. He only has to follow directives. First, he must offer the sacrifice. Second, he must pray at all times and appease his Ori (destiny) to take him to wealth and greatness. They also informed him that he would face more serious pain, agony and persecution, but should remain firm and prayerful. He would survive tribulation and he would rejoice in the end. Since there was no harm in offering the sacrifice; he did but accepted the other directions with some reservation. He didn't like the aspect of more agony.

For the word of God to come true; the king, Ọ̀sọrun made Bórisanmí the head of slaves. He separated him from others slave and gave him a small room. His condition of living improved. There, he would not be starved of food. He was happy. Could this be the be the comfort the Babaláwos were talking about? There was more to come. He had been appointed as the Abọ́rí for Ọ̀sọrun. Abọ́rí is the person who takes care of the king's spiritual matters by praying for him every morning. The way of prayer is to appease the Head (ori) of the king with animals such as rooster, duck, guinea fowl, pigeon, goat, cola nut, gin, etc as directed by the king himself. The process is to receive blessings from God. His present position brings a lot of envy, jealousy and malice from the other slaves. They hated him more than before he was promoted.

Anytime he appeased the head of his master, the king Ọ̀sọrun, he would go to his room and appease his own head and pray as follows:

*Orí wo bí ire kíogbémí sí  
 Ẹ̀sẹ̀ wo bí ire koo sínmí rẹ̀  
 Ibi orí ngbémí rée n ó mọ̀ bẹ̀  
 Orí mí, tó bá se pé ibi tó da jù báylí lọ wá  
 Orí mí māsáì gbemi dé bẹ̀*

#### Translation:

My head (destiny), take me to a wonderful place  
 My legs let me walk into fame and prosperity  
 Where my destiny is taking me to, I don't know  
 My head, if there is another place better than where I am  
 Please, don't hesitate to take me there.

This divine prayer was overheard by some of his adversaries and they reported him to the king. They claimed he wanted to overthrow him and become king. What is he aspiring for? He got a room and comfort, yet he was not satisfied.

The king did not follow the injunction of Olódùmarè that you should not judge if you don't hear from the other party. They set trap for Bórisanmí. After he had appeased his head in his chamber, the king followed silently to his room and eavesdropped on his door and listened to him while praying as mentioned above. The king opened the door and commanded his soldiers to arrest him. He said "you are ungrateful bastard, I gave you everything yet you are planning to kill me to take over my kingdom". He commanded that he should be tied up, put in a wooden coffin alive and thrown into the river. He failed to listen to him when he was pleading his innocence.

Prophesy of Ifa never fails. In another city, a big city 'Òdògbónihare called Benin-city; they have just lost their king. They divined to have a successor but Ifá told them that should enthrone a stranger. How would they find a stranger? They asked. Ifá told them to go to the river. They would find their king. They engaged the services of fishermen and sea experts to look for strangers in the river. They paraded the sea for about 7 days without seeing their target. They were almost giving up when on the eight day; they saw a coffin

floating on the river. Could this be stranger? They swam to where the coffin was and brought it to the shore. They opened it and saw a man who was about to give up the ghost. They revived him and brought him to the palace. They asked Ifá. "Is he our king?" Ifá said yes, their king.

They made Bórisanmí the king and he cried, tears of joy. He remembered the words of Ifá. The king of Òdògbónihare, Benin-city, is a powerful king and other lesser kings around the suburb must pay homage to the new king. One of the kings to pay homage is Ọ̀sọ̀run Àkókó.

Turn by turn, they paid homage, prayed for the new king, brought gifts and left. Now, the turn of Ọ̀sọ̀run Àkókó to pay homage. As customary, the new king, Bórisanmí was using a crown covering the eyes with holes. He could not see the new king's eyes but the king could see him clearly. After he had prayed and presented his gift, he was set to leave when the new king asked him, do you know anybody called Bórisanmí? He was shocked. He answered with another question, your Royal Majesty, how did you know a criminal who committed treason and has been executed? The new king asked. How did you know he committed treason and are you sure he is dead? To the second question, he answered yes he is dead but for the first question, he did not know what to say.

The new king continued, if you see Bórisanmí, will you recognize him? He answered; never would he see a dead man. The new king uncovered the crown and looked at him directly. When he recognized Bórisanmí, he collapsed and was revived. Bórisanmí narrated the story to the entire kingdom. The army warriors made attempt to kill Ọ̀sọ̀run Àkókó but he stopped them. He turned to his old master. Do you remember my prayer? He made Ọ̀sọ̀run Àkókó to repeat the prayer himself.

*Orí wo bí ire kíogbémí sí  
 Ẹ̀sẹ̀ wo bí ire koo sínmí rẹ̀  
 Ibi orí ngbémí rée n ó mọ̀ bẹ̀  
 Orí mí, tó bá se pé ibi tó da jù báylí lọ wá*

*Orí mi másal gbémi dé bẹ***Translation:**

My head (destiny), take me to a wonderful place  
 My legs let me walk into fame and prosperity  
 Where my destiny is taking me to, I don't know  
 My head, if there is another place better than where I  
 am  
 Please, don't hesitate to take me there.

After the prayers have been repeated, the superior king asked, Is this what you called treasonable felony? Praying to one's destiny? Do you now believe in these words? He answered immediately yes. You failed to listen to me. No man can resemble God. If God says Yes nobody can say No. you didn't think a slave could become a king.

This was what brought our above theme.

*Orí tí yó jọba ẹnìkan kómọ*

Nobody knows the head that would were the crown

The lesser king, Ọsọrun Àkókó begged for forgiveness. He claimed he was misled by wicked people who were envious of him. He too admitted he could have listened to him. The superior king pardoned him saying "if you didn't do that, I might not have been made the king. Firstly, they would not have found him in the river. Secondly, he would not have been the stranger in another person's land. Thirdly, he would not have been the king if he (Ọsọrun Àkókó) had killed him instantly instead of subjecting him to torture and silent death. Fourthly, if he had not been made the head of slaves by Ọsọrun Àkókó. Finally Bórisanmí which means "my head favours me" thanked his destiny, Ifá and almighty God for his blessing. Then, he told the audience "ọjù tó bá malá a rí yọnu" meaning "the eyes that would see wealth would witness trouble".

**ÈKÓ/ÀGBÉYÈWÒ/LESSON/COMMENT**

We have to emphasize the importance of divination in this great story. Who would imagine a slave becoming a king. His major reason for going for consultation was to have his hardship reduced. Ifá is good. If you are in darkness of life, consult Ifá.

The first process was becoming the head of slaves. It was the ebo that acted fast. Ifá only used Ọsọrun Àkókó to fulfill his destiny. As mentioned earlier, our destiny is our own hands. Heavens help those who help themselves. What stops other slaves from seeking spiritual solution to their problem, Anyway, it is an incontrovertible fact that all humans cannot be kings. If everybody becomes king, who will be the subjects or servants. The best way to enhance our well being is through Ifá. The only way to be happy is to have job satisfaction.

Now to the behavior of Ọsọrun Àkókó, it must teach other people in position of authority to be cautious of their action. We must not underestimate fellow human beings. Yorubas say "Áyí padà táláka ó sán ju talówó lẹ" meaning while it is possible for a poor man to get rich but a rich man who misused his opportunity and became poor is tragic. Anybody who occupies higher position must imbibe the virtues of humility and kindness because his position may be reversed. How would you want people you have treated bad to treat you when you fall from grace to grass. Look at the situation of Ọsọrun Àkókó, if not for kind hearted king who pardoned him, he would have been beheaded. He never contemplated that his servant would rule him at any time. He forgot that God exists. He can give power and withdraw power at any time. If you have servants at home, treat them nice. They might be your benefactors in future. There are many cases of students who have given their teachers jobs. There have been students of Ifá who have brought cars and houses for their Olúwos. Those who do that have been treated nicely by their masters. We shouldn't forget that those who become kings, presidents and prime ministers of the government of their various countries passed through schools. Those teachers would feel proud to visit such leaders. The wicked teachers would

definitely not go near such leaders. This is to say that the evils men do live after them.

This Odù also teaches love. You should show love to your fellow human beings. For somebody to occupy a better position than you should not be a defeat but a challenge. You must aspire to do better than him instead of trying to bring him down. When Bórisanmí's colleagues were enjoying, he didn't blackmail them but when he got his position because he came to Ifá for rescue, they decided to finish him but "one with God is a majority"

Finally, it advises people of the world to regard their head as the most important part of the body. You can still live if you have your legs or hands amputate. But can you survive if your head is chopped off? When you wake up in the morning, hold your head tight and pray that your destiny take you to a wonderful place or as you wish. It happened to Bórisanmí, it can also happen to you too but you must not forget to do consultation from time to time.

## 6. Òkànràn Àjàngbilẹ̀ (Okanran Owoṛin)

**Akole-** Ifá rínú, ilé ríkà, ẹ̀ni tó nṣe rere Ọlòrun mọ̀  
**Theme-** Ifa knows your heart, the Earth knows the wicked,  
 those who do good God knows  
**Odù Ifá – Òkànràn Àjàngbilẹ̀**

*Boséere Bóséere ara re lose fun losédé  
 Adifa fun Èké omo Alará  
 Boséere Bóséere ara re lose fun losédé  
 Adifa fun Ìkà omo Ajeró  
 Ọ̀títọ́ inú ọ́ yáni ọ́ lajẹkú ọ́ju rọ́ lọ  
 Adifa fun Ifárinú tii somọ́ Àgbọnmirégún  
 Ifárinú nikan ni nbẹ́ lẹ́hin ti rísẹ́bọ́  
 Ifárinú, ilẹ́ ríkà, ẹ̀ni tó nṣe rere Ọlòrun mọ̀*

## Translation:

Wether you do good or not is for your own benefit  
 Cast divination of the liar, the son of Alára  
 Wether you do good or not is for your own benefit  
 Cast divination for the wicked, the son of Ajeró  
 The inner truth bring satisfaction more than lies  
 Cast divination for Ifárinú who is the son of Ọrunmila  
 Only Ifárinú follows the injunctions of Ifa  
 Ifa knows your heart  
 The earth knows the wicked  
 God knows those who do good.

## The story:

The three friends, Èkè (The liar), the son of Alára, Ìkà (The wicked), the son of Ajeró and Ifárinú (Ifa knows your heart), the son of Ọrunmila visited the set of babalawos mentioned above for divination. Their mission was to inquire about their intended travelling to another town for spiritual responsibilities. They were diviners themselves. Since it is a wise saying that 'physician cannot heal themselves'. They have to be cheked spiritually by colleague's babalawos. They were told the same thing by their respective Babalawos. Do good, be truthful; avoid inordinate ambition to get rich quickly, be obedient, not to say what they don't know, not to be treacherous, not to betray a trust. If they do simple sacrifice and follow these laws, they would be successful in all their undertakings.

The first two babalawos Èkè and Ìkà believed they don't need to perform the sacrifice if they have to follow the injunctions. Only Ifárinú performed the sacrifice. They set for their journey. When they got to their destination, another town, they decided to visit the elders of the town for guidance and counseling. They have received information about these elders that for anybody to survive and succeed in this town, they must be involved. These three powerful elders included Èsù, Ọgún, and Ọbátálá. When they saw these elders, they stated their mission. They have come to this town to perform their professional duties as diviners and herbal

practitioners. They wanted the elders' support and protection in time of war or invasion by the territorial enemies. The elders said they have nothing to worry about on the condition that they are truthful at all times. They will succeed and survive. Ọ̀gún promised to save them in times of war. Ẹ̀sù promised to supply them with strong charm. Ọ̀bátálá said he would shield them. The three of them went in different ways to look for accommodation since they wanted to be independent of each other. They could have stayed together as suggested by Ifárinú but the other two insisted on different shelter. They all settled down to do their work.

One day Ẹ̀sù visited Ẹ̀kè omo Alárá. He had come for spiritual assistance. He didn't have some ingredients such as the leaves of Sẹ̀gunsẹ̀tẹ̀ and atare (Alligator pepper) but he had 10,000 cowries (The money being used that time) which have to be put in a pot with the two materials and put on fire which will eventually turn it into black ashes, the medicine. He wanted Ẹ̀kè omo Alárá to perform this task for him. He gave him the 10,000 cowries and left.

After had gone, Ẹ̀kè thought: this man must be crazy. How will he expect him to put this money in a pot to burn if he is not a fool? After all anything you burn turns black. How would he know that the money was not included. Did he come to this land to be stupid if not to make money. He went to the bush and cut irrelevant herbs and put it into the pot to burn. The medicine had been produced. When Ẹ̀sù returned to his house, he asked whether the medicine has been produced which he affirmed. Ẹ̀sù said he should keep the medicine for him to be collected when necessary. Ẹ̀sù left.

The following day, Ẹ̀sù visited Ẹ̀kà omo Ajerò. He gave the similar assignment to him. Wicked and untruthful people think alike. Ẹ̀kà too kept the 10,000 cowries and produced useless medicine. Like Ẹ̀kè, Ẹ̀sù said he should keep the medicine for him.

On the third day, Ẹ̀sù visited Ifárinú (Ifá knows your heart), the son of Àgbomirẹ̀gún. He gave him the same task and left. Immediately Ẹ̀sù left, Ifárinú's friends Ẹ̀kè and Ẹ̀kà came knocking at his door. He opened the door for them and said he was surprised to see them

because they hardly visit him. They told him they were aware that Ẹ̀sù had visited him too. They have come to advise him not to be foolish. They had kept the money to themselves and they are sure Ifárinú would do the same. Ifárinú was surprised to hear this. Have they forgotten the injunction of Ifá before they left their town? Have they forgotten the advice of the three elders. They answered, but there is no way he would know the contents of the medicine. It would always be black. Doesn't he want to get rich? Why are they in this town if not to make money quickly. Ifárinú advised them they should go back to prepare genuine medicine since Ẹ̀sù is yet to collect it back. They called Ifárinú many unprintable names and left for their houses.

Ifárinú went to the forest, cut ewe Sẹ̀gunsẹ̀tẹ̀, put them in the pot with Atare (Alligator pepper) and added the 10,000 cowries, put fire on it and produced the original black medicine. When Ẹ̀sù returned for the medicine, he told Ifárinú the same thing, keep the medicine until it is needed.

Unexpectedly, the territorial enemies attacked the town and everybody was running helter skelter finding nowhere to run to. Everybody was looking for refuge including the three friends, Ẹ̀kè, Ẹ̀kà and Ifárinú. They suddenly remembered the assurance given to them by the elders that they would be protected in times of war. They ran to them. "Please protect us from this war". Ẹ̀sù responded "you already possess the charm to be saved against attack. The medicine I asked you to prepare is the antidote against war. Go home and drink them with water, then you will come back to thank us. They rushed home as directed but Ẹ̀kè and Ẹ̀kà knew their days are numbered. Though they still drank the medicine, they were killed. Ifárinú took the medicine and survived.

### EKO/ÀGBÉYẸWỌ/LESSON/COMMENT

The foundation of our religion, Ifa is based on truth. It was the truth that made Orunmila excel over others. It was the truth Olodumare

created the Earth with. You can hardly find successful Babalawos without imbibing truth as their watchdog.

The situation with the two Babalawos Èkè and `Ikà had been faulty from beginning. Why did they fail to do the sacrifice? Even, the injunctions they claimed were more important than ebo were not followed. The Elders who advised them did as if they were present during their divination. Yet they failed to listen to the words of wisdom. Their colleague who advised them to live together was insulted. If they had lived together, they might have escaped the wrath of God.

They decided to have the inordinate ambition to get rich quickly. They decided to worship money, the root of all evils, they have forgotten that good name is better than riches. How does it profit a man to own the whole world and loses his life. They were given the second chance but they didn't utilize it. They preferred to die. They still had enough time to correct the medicine as suggested by Ifárinú but their greed and arrogant prevented this.

Now to the Ifa priests, Babalawos, Oloriṣa, Omo Awo, what can we learn from this? Do we do the right thing at all times? The Omo awos, students of Ifa, apprentices of medicine, do you buy all the materials your master have instructed you to do. The master might not have the time to check all details and rely on the omo awos to do the necessary things. Do you keep some money and fail to buy other ingredients with the belief that everything turns black. God is watching you.

To the masters, qualified Ifa priests, do you practice your profession as directed by Ifa? Do you perform initiation correctly without omitting some aspects because of money? Do you prescribe sacrifice correctly as Ifa directs you to do? There is a wise saying "Ifá kí purọ́, á fi ẹ̀ni tó wá ní dífẹ̀" meaning "Ifa does not lie, only the interpreter can falsify". If you know you incapable in some verses, seek other opinion. Don't mislead the client. This profession is based on trust. Do we interpret the words of Olodumare correctly. Money should not come first; do the right thing for the client and he

will come back to buy you cars and houses if he is satisfied with your work. I have been a beneficiary of these materials due to the exhibition of truth and competence.

There was example with my father, Late Chief Akanon Fasina Agboola, the Araba of Lagos from 1984 to 1991. A friend of his came for divination and he was to sacrifice two goats, one ram, one sheep, sixteen pigeons. The client gave the money for these materials claiming he would not be available to witness the sacrifice because he had important places to visit. The sacrifice was to be performed the next day. My father bought all the materials without leaving out any. We were about to commence the ritual in absentia when the man showed his face. The appointment he had been cancelled. The man saw all the materials mentioned and exclaimed that the Babalawos like my father are very rare. Despite his proposed absence, the materials were still bought. What would have happened if my father had decided to buy just one goat and one pigeon because he knew the client would not be there. My father benefits from the man greatly.

Please let us behave like Ifárinú. Ifá knows the heart, the Earth knows the wicked, God knows who do the right thing.

### 7. Ogbè yónú (ogbè ògúndá)

**Àkólé- Ẹ̀ni tó jóógún sùúrù ló jóógún gbogbo ire**  
**Theme- He who inherits patience inherits all goodness**  
**Oduifa- Ogbè yónu**

*Ìbínú ọ̀sẹ̀ nkánkan fún ní  
 Sùúrù ní baba iwa  
 Àgbá tó ní sùúrù oun gbogbo lóní  
 Adifá fún Igúnnugún Ọ̀gẹ̀gẹ̀  
 Tii sọmọ Olódumare Agótún  
 Ọ̀ba atẹ̀nlẹ̀jẹ̀lẹ̀jẹ̀ forl sapeji omi  
 Nijọ ti nsogbogbo arún  
 Ti rínara káká alálledde*

*Ìbínú ò se nkánkan fún ní  
 Sùúrú ní baba iwá  
 Ágbá to ní sùúrú oun gbogbo loní  
 Adifá fun Orunmila  
 Ifá nmoju ẹ̀kún sẹ̀rẹ̀hùn aje  
 Ifá nmoju ẹ̀kún sẹ̀rẹ̀hùn ire gbogbo  
 Orunmila fiyẹ̀ dẹ̀nú kó fiyẹ̀ dẹ̀kún  
 Ẹ̀ní tí ó binu nire rẹ́ẹ́ rípo*

### Translation:

Anger does not do anyone good  
 Patience is the father of character  
 The elder who has patience has everything  
 Ifa's message for the Vulture  
 One of the children of God  
 The king who uses the mat as the sky and water as the pillow  
 When Vulture was suffering from undisclosed illness  
 And found it difficult to do normal work  
 Anger does not do anyone good  
 Patience is the father of character  
 The elder who has patience has everything  
 Ifa's message for Orunmila  
 Who was downcast in search of money  
 Who was downcast in search of all blessings  
 Orunmila, be wise and smart  
 He who avoids excessive anger is blessed with all good things.

### The Story

We all know that God's creatures include humans, animals, birds etc. Therefore describing the Vulture as one of the children of Olodumare is in order. Vulture was suffering from undisclosed illness and he was so weak that he couldn't do any normal work. All efforts to cure him proved in vain. Olodumare had to send it to the earth possibly to get a cure due to availability of herbs and roots at the forest of earth. The Vulture was travelling from heaven to earth and was looking for a decent place to land.

During this period of the Vulture's transition, Orunmila was offering sacrifice. He had been downcast in search of money to take care of his family. So also he had been downcast in search of children. He was yet to produce any child. He had also prayed for long life. He was advised to offer five hens as sacrifice. This is to be done for five days by killing one hen daily. Its chest opened and palm oil poured on it in a sacrificial plate (*Áwo amọ*) and taken to his backyard. He was doing this the first day when the Vulture landed at his backyard after Orunmila had left. The Vulture flew near the ẹ̀bọ and examined it. The Vulture tasted some of the chicken and was satisfied. It felt some strength in his weak body. The Vulture ate all the ritual and felt good. It hid somewhere to await the second day's offering. It did the same thing, so also the third, the fourth and the fifth day. It was as if Orunmila put some medicine in the ritual because the Vulture was completely healed. What a wonderful man with wonderful food, the Vulture thought.

The Vulture flew back to heaven and narrated his experience to his father, Olodumare, the owner of heaven and earth. The King who knows the end before the beginning. The King who gives blessings. The Omniscience, Olodumare said the man who did this wonderful thing for you must be rewarded. One can also see the importance of ẹ̀bọ here. This is to show that the sacrifice of Orunmila has been accepted. One can feel assured of success if your offering is eaten by the Vultures. Orunmila is to be rewarded for his sacrifice and for healing the child of Olodumare. Four blessings/goodness are to be given out but one must be chosen and the rest returned. The four gourds are to accommodate each of these blessings

The first blessing: money is to be put in one gourd (*Adó Àjẹ*). The second blessing: offspring is to be put in one gourd (*Adó Omọ*). The third blessing: longevity is to be put in one gourd (*Adó Àikú*). The fourth blessing: patience is to be put in one gourd (*Adó Sùúrú*). The Vulture itself is to deliver this message to Orunmila. Orunmila was still lamenting over his situation when Vulture entered his room. The Vulture introduced itself as the creature that was cured of his ailment in his backyard by the consumption of the food item, the chicken. Orunmila was shocked. The Vulture said it had been sent

by God to deliver the message as specified above. Orunmila just needed to pick one of the gourds. Orunmila had two wives, the senior wife he had married for the past eight years without a child and the junior wife he had recently married. Both of them were present when the Vulture was delivering the message.

Orunmila entertained the Vulture and kept it in a room, so that, he can decide what to do. Immediately, the junior wife urged Orunmila to choose money and expressed it in a song

*Orunmila o ba m ajé o ajé  
Ajé la fi ríkolé ajé  
Ajé la fi rírasọ ajé  
Ajé la fi nnire gbogbo ajé*

**Meaning:**

Orunmila, why not choose money  
Money buys clothes  
Money brings all goodness

As he was considering the merits of picking money, the senior wife busted into crying by singing too.

*Ọlọmọ ń ló layé, báábá lókè kó fun wa ọlọmọ ire /2ce  
Béniyàn légbérún apá  
Bí kó bimọ yóó sẹgbé  
Ọlọmọ ń ló layé o, báábá lókè kó fun wa ọlọmọ ire*

**Meaning:**

Child bearer owns the world, may God gives us a child  
If you have millions of money  
If you don't have a child, your millions will perish with you  
Child bearer owns the world, may God gives us a child

She introduced this song to convince Orunmila to pick the gourd of children. As Orunmila was also meditating on the sensibility of this choice, he heard some noise outside. His friends, Èsù, Ogún,

Obatala, Sango and other Irunmole (Divinities) were shouting and singing too.

*Baba Àkú mólágbá  
Baba Àkú mólágbá  
Béni ó bá kù ẹnì a lówó Baba Àkú mólágbá  
Béni ó bá kù ẹnì a kọlẹ Baba Àkú mólágbá  
Béni ó bá kù a nire Baba Àkú mólágbá*

**Meaning:**

Father, longevity is the best  
Father, longevity is the best  
Longevity brings wealth, father, longevity is the best  
Longevity brings house blessing, father, longevity is the best  
Longevity brings all goodness, father, longevity is the best

Orunmila was confused. This also makes sense but how did his friends know the puzzle in his household. Orunmila then decided that since everybody was talking sense, he needed to consult superior councillor, "Eni tó mọ iwájú ọrọ to méyìn ọrọ" "The one that knows the beginning and the end of all phenomena in the universe".

They asked who was the one that knows the beginning and end of all things. He replied, "Ifá". Orunmila entered his shrine and consulted the Ifa oracle. He was advised to choose the gourd of patience. Everybody was surprised with his choice but they could not do anything about it. He was their master. He thanked everybody for his/her opinion. He now informed the Vulture of his choice. The gourd of patience was given to Orunmila and the rest taken back to Olodumare.

After some time, the departure of patience to the earth was very unpleasant to Ajé (money) because they were very close. When she could not take it any longer, she had to confront Olodumare. Why did you release Sùúrù (patience) when you knew I could not cope? Olodumare asked, do you want to follow him? She instantly



Where people are plucking 20 seeds and 30 seeds  
 But méééyé plucked only one seed  
 Ótúá funfun Abiléwù láyá  
 Cast divination for Alásejù (stubborn/greedy)  
 Also going to the farm of Òbùró  
 People of the world, nobody should compare any head with  
 méééyé's head

### The story:

Méééyé had been living in abject poverty and wanted his condition to improve. He had been hearing of the farm of Òbùró where people visit to enhance their well being. This farm is blessed with some seeds where people try to pluck to have means of livelihood. These seeds possessed some supernatural powers that enrich people and thus people used to rush to this farm and to try their luck. He too had planned to try his luck at this farm and he decided to consult the Babalawo, *Ótúá funfun abiléwù láyá* who advised him to offer sacrifice. He did and set for the journey to the farm of Òbùró. When he got there he saw many people plucking 20 and some were even plucking 30 seeds. He wandered these people must be lucky. He tried his luck but was able to pluck only one. He felt so bad and disappointed that he lost concentration which caused the only seed he was holding to fall into the sea. He must retrieve this seed at all cost; he jumped into the sea forgetting he could not swim. He was desperately following the seed until he got drowned and found himself in the sacred palace of Olokun (Sea god)

After he had recovered from unconsciousness, Olókun asked him what brought him to his domain. He narrated his story to Olókun. The Sea Deity sympathised with him and decided to help him. He directed him to his backyard where he would see two trees containing spiritual seeds. One of the trees, though colourful would be shouting *kámi kámi kámi* (please pluck me), he should not go near it but the tree that is silent has seeds which don't look colourful, pluck one from the silent tree and then come back to me. He did that and returned to Olókun. Olókun instructed him that when he gets home, he should close his bedroom door and throw

the seed on the floor. What comes out of the seed is his. Olókun warned him to keep the secret and used his spiritual power to bring him back to shore.

He got home and did as was instructed. When he threw the seed on the floor, what came out was a surprise for him, money, expensive clothes, fabrics, expensive beads, gold, silver, jewelries and a lot of treasures that would make generation and generation yet unborn very rich and wealthy. Méééyé has joined the company of the wealthy.

Méééyé had a friend. His name was Alásejù which can be translated to mean greedy, stubborn and self-willed. He came to his friend to drink over his wealth. Méééyé gave him money, clothes and everything to turn his life too. The gifts can make a responsible man comfortable in life. But Alásejù wanted more, he became inquisitive, he wanted to know the source of his wealth, he used all means to pressurize him in extracting the information about the secret of Méééyé's success. Eventually, he succeeded in getting the secret out of Méééyé. He visited the same Babalawo méééyé consulted but he did not offer any sacrifice. He too visited the farm of Òbùró and plucked only one seed when he had the opportunity to pluck more. He deliberately threw the seed into the sea and jumped into the sea. To cut the long story short, he found himself at the palace of Olókun. Olókun asked him what brought him. His answer was "bless me as you had blessed somebody before". Then Olókun knew that the cat has been let out of the bag. The secret has been leaked. He still decided to help him by giving the same instructions. He plucked one of the seed from the beautiful tree shouting *kámi kámi kámi* (pluck me), he even said Olókun must be stupid asking to pluck from the ugly tree. He was directed the same way to throw the seed on the floor of his bedroom after closing the door. When he got home, he made sure everybody had gone out. He closed his bedroom and threw the seed on the floor, and then a python appeared and struck him to death. This was the end of Alásejù (The greedy, foolish and idiot)

**ÈKÓ/ÀGBÉYÈWÒ/LESSON/COMMENT**

We shall continue to emphasize the importance of offering sacrifice. *Ènì bá rúbọ̀ lésù rígbé* (Èsù supports those who offer sacrifice). Ifa divination is the solution to hardship, poverty and general discomfort. *Méèyè*, after offering the sacrifice, had the disappointment of plucking just only one seed while others were plucking twenty and thirty, but can you see where the one seed he plucked had taken him to. I know Èsù was at work. Why did the only seed fall into the sea? God and Orisa knew what they were doing; he had to follow his destiny which led him to greatness.

Now lets look at the stupid friend, *Alásejù*, the greedy, who wanted to reap where he did not sow. What was given to him as gift was not enough to keep body and soul together. He could have started with one trade or the other but he chose to be greedy. What an insatiable animal. He went for Ifa's consultation for the fun of it without any intention of offering any sacrifice. He wanted to compare his destiny with that of *Méèyè*. What his friend got he believed he must get the same. He was lucky initially that he didn't get drowned before getting to *Olokun*.

Despite his arrogance, *Olokun* still decided to help him but you can only take the horse to the river, you can't force it to drink, he was not destined to be rich. His greediness prevented him from following instruction. He got what he deserved. Painful death!!! I know that you will never sympathize with him.

Generally we should try and follow our own destiny without trying to imitate or copy other people's destiny. A traditional song goes as follows:

*Emá forí wórí mo bẹ̀yìn ara mí  
Emá forí wórí mo bẹ̀yìn ara mí  
Ówó tẹ̀nì kan ẹ̀lẹ́ ẹ̀nì kan fítẹ̀*

**Meaning:**

Don't compare head with head, I beg you my people  
Don't compare head with haed, I beg you my people  
The trade in which someone succeeded is the same trade  
another person failed in

You can't say because you see a successful *Babalawo*, you want to become one without going through Ifa's training. Have you checked to know your own destiny?

**9. Aténú Rosùn (Iretẹ̀ Irosùn)**

**Akólé- Iwà àgbèrè rẹ̀ẹ̀ yí ló sọ́ọ̀ dí ẹ̀ranko**  
**Theme- Your adultery has turned you into an animal**  
**Odu Ifa- `Iretẹ̀ `Irosùn**

*Atẹ̀ nù rosùn yọ̀ dọ̀rùdọ̀rù  
Adifa fun Adéyíolá  
Èyí tí ẹ̀ se aya Ọ̀rúnmilá  
Tí ẹ̀ sọ̀ ma ẹ̀ se alá Ọ̀sányìn  
Esu alá ẹ̀sù áítù  
È ó ríá ọ̀jọ̀ nì bí tìn ẹ̀*

**Translation:**

Atẹ̀ nu rosùn yọ̀ dọ̀rùdọ̀rù (alias of *babalawo*)  
Cast divination for *Adéyíolá*  
Who was the wife of *Ọ̀rúnmilá*  
But will be having sexual affairs with *Ọ̀sányìn*  
Those who fail to offer sacrifice to Èsù  
And follow spiritual advice  
Can't you see that Ifa's prediction has come to pass?

**The Story**

This is a story that will show that it is tragic for the wives of *Babalawos* to engage in extra marital affairs.

Adéyíṣá was one of the wives of Ọ̀rúnmilá. She was very beautiful and Ọ̀rúnmilá loved her very much but unfortunately Adéyíṣá was having carnal knowledge of one of the servants of Ọ̀rúnmilá, Ọ̀sányìn. He specializes in the pharmaceutical department of Ifá. He is a master of herbs, leaves and roots. He is a practitioner of traditional medicine. With the use of herbs and roots, he can cure any disease, if the situation of Orunmila client involves the use of herbs, he would be called upon. Because of his proficiency in herbs and roots, he is well respected. He is also an expert in both positive and negative medicine. Though he passed through Orunmila school, he is feared by most people because he can deal with you spiritually if you step on his toes but Ọ̀rúnmilá is still his master and he accords him respect.

But Ọ̀sányìn could not take his eyes off Adéyíṣá's beauty. He proposed to her to be his mistress. After some refusal, Adéyíṣá agreed to be having extra marital affairs with him. She knew it was not right; she too could not resist him. After all he was almost powerful and popular like her husband, Ọ̀rúnmilá. They started to engage in sexual relationship.

One day, Orunmila slept and had a nightmare. The dream was so scary that he had to send for a priest, *Atẹ̀nurosùn yọ̀ dárudáru* to divine for him and household. Through Ifá, it was revealed that one of the wives of Orunmila was committing adultery and she was advised to stop this illicit affair so that she does not lose her life.

"The guilty are always afraid", Adéyíṣá was very disturbed with this revelation and she started asking herself questions; "has Ọ̀rúnmilá found out about her affairs with Ọ̀sányìn? Is he faking the bad dream to warn?" She was restless and decided to stop this ungodly relationship but it never took long before Ọ̀sányìn sent for her. They still missed each other, she informed Ọ̀sányìn of Ọ̀rúnmilá's dream, divination and the warning. Ọ̀sányìn assured her that nothing harmful shall come upon her. She should trust him, has she forgotten that he is a master of herbal medicine. He is an expert in black medicine, juju and charms. He knows what is called *gbétugbétu*, power to kill human sense and *àsegbe*, power to be

free from sins. He would do these two medicines for Adéyíṣá, they resumed their sexual relationship.

First, Orunmila's sense of thinking shall be eliminated with *gbétugbétu* and even if he caught Adéyíṣá physically having affairs, the *àsegbe* would take care of that. He made some incision on Adéyíṣá's head (*gbẹ̀rẹ̀*) and she returned home. When she was to pray with Ọ̀rúnmilá during Ọ̀sẹ̀ Ifá (Ifá's day for prayer and offering) Ọ̀rúnmilá noticed two small horns (*lwo*) on Adéyíṣá's head, it was exactly where Ọ̀sányìn had made some incision. He pointed this to her, she ran out to look herself in the mirror, it was true she had horns, the prayer session ended and Ọ̀rúnmilá said he would do something about it because of the love he had for her. Adéyíṣá rushed to Ọ̀sányìn with this new development, he too was surprised, he had forgotten he was dealing with the master who knows the end before the beginning, he still reassured Adéyíṣá that she would get better, he made some incision (*gbẹ̀rẹ̀*) to the two knees Adéyíṣá again, she returned home. On the day of Ọ̀sẹ̀ Ifá, she was about to kneel down in front of Ifá when the two knees turned to *Ápata* (like a goat's knees). Orunmila pointed this too to her and shamefully she ran back to Ọ̀sányìn who made the third incision on her buttocks assuring her this would be the end of her miseries. The prayer session had also ended when she returned.

On another day of Ọ̀sẹ̀ Ifá, Ọ̀rúnmilá prayed for longevity, victory and success. He broke the two loaves of kolanut and threw them to determine whether his prayers and wishes are accepted. Ifá demanded *Èjẹ̀balẹ̀* (blood sacrifice) from Ọ̀rúnmilá. It was then Orunmila remembered to invite Adéyíṣá to the prayersession. He did and Adéyíṣá came, immediately she knelt down, a tail sprang out of her buttocks and suddenly Adéyíṣá turned into *Ewúró*, a she-goat. Ọ̀rúnmilá immediately slaughtered the she-goat and gave the blood to Ifá. This is where we got our theme for this story "*Iwa àgbéeré rẹ̀ ẹ̀ yí ló sọ̀ di eranko*", your adultery has turned you into animal

**EKÓ/AGBÉYÉWÓ/LESSON/COMMENT**

What benefit can a reasonable person derive from adultery? You should say goodbye to your immoral activities immediately you get married. Adultery is bad and should be condemned in all ways. Immediately you are cheating on your husband or wife you are betraying a trust. It is a delicate affair, apart from spiritual problems. What about physical problems? Your mistresses or boyfriend might be carrier of diseases. Do you want to infect your husband or wife? This story really relates to women most especially the wives of Babalawos.

Since you are married to Ifá, why would you engage in illicit affairs, have you forgotten Ifá has eyes, ears, nose and mouth to expose you. If you are a Apetebi you better stop it. The end cannot be sweet, you should let Adéyíṣá's case teach you some lessons. Despite the warning, she still went ahead with suicidal tendencies.

To you evil doers, masters of juju, charms black medicines, you think you can do medicine to cover your sins, you are lying, have you forgotten that "Báa lẹ̀ pọ̀ oógùn, báa lẹ̀kẹ́, èké ò ní jẹ̀ kó jẹ́, inú rere jẹ́ ó jẹ wé lẹ̀" meaning "if you possess too much medicine, if you are insincere, your untruthfulness will render your medicine impotent; good character triumphs over herbs".

You cannot get away with your evils, leave married women alone. Your wickedness cannot save you just like Ọ̀sányìn who was cursed by Orunmila. To everybody, there is nothing hidden in darkness that will not come to light. Be contented with what you have and you always have peaceful night.

**10. Ọ̀gúndá méjì**

**Àkọ́lẹ̀ – Nitori ẹ̀bọ riru rẹ̀ ati àlẹ̀kun oore níṣiṣe, Ọ̀pónjù rẹ̀ ẹ̀ nbọ wa dayọ̀**

**Theme - As a result of your compliance with the instruction of sacrifice and your benevolent behaviour, your tribulation shall turn joy**

**Odu Ifa - Ọ̀gúndá méjì**

*Oore kí gbé  
Ìkà kí rẹ̀ danú  
Àsoore Igrédọ̀ bí ẹnì pàdánú oun gbogbo lórí  
Adifa fun Àgànná  
Tii yoo jolókó lẹ́hìn ikú baba rẹ̀  
Kí ló fàgànná jolókó  
Oore lo fàgànná jolókó  
Oore*

**Translation:**

Benevolence is not futile  
Wickedness is not forgotten  
The act of benevolence without showing appreciation in return is like one has lost many things  
These were Ifa's messages for Àgànná  
Who will be crowned Olókó after the death of this father  
What made Àgànná to be crowned Olókó  
Benevolence makes Àgànná to be crowned Olókó  
Benevolence

**The Story**

There was a king named Olókó which means King of Ọ̀kò. He had many wives but yet to have children. People got worried about his childlessness. Who will succeed the king after his demise. His wives too were anxious. There have been several divinations on this issue without any sign that any of the wives would conceive, though Ifá had told them not to lose hope. Ifá urged the Queens to love one another and do away with malice, hatred and blackmail. God would answer their prayers one day. For the words of God to manifest, something happened. The most senior Queen approached the king for discussion that would be remembered for ever.

She said *Kábíyèsí* meaning your royal majesty, would you agree to the suggestion to pick one of your slaves and make her your wife? The king was shocked; he asked the senior Queen the purpose for that suggestion. The Queen responded, "if you make love to her and she conceives, there would be a cry of a baby in the palace which may bring further children". She said "*Orí ọmọ ní rípe ọmọ wáyé*" meaning "Head of a child brings further blessings of children."

It would be for their own benefit too if it would bring their own children. The King asked, "have you thought about it well? Is that the consensus of the other Queens? Would it not divide the kingdom? Would they live together in harmony? Would there be peace and love". All the answers were yes. The King had nothing to lose but everything to gain if it would give him a successor.

He gave the approval. One of the slaves was made a new junior Queen. As if it was a magic, she conceived, other Queens started to conceive one after the other. It was miraculous. The plan had worked. The slave turned queen had a baby boy named *Ágànná* while others delivered too. The palace is now full of children. Everything was going on as planned. There was peace, they all lived together happily. Then suddenly hatred started. The other Queens ganged up against the last queen (the slave). They started to condemn her and her son, the first prince. She didn't know how to do anything any longer. It was complaint galore. They told the king they could no longer live with the slave and her bastard, so they said. The King was shocked by this new development in the palace. He called them to order but he was overwhelmed by their intimidation and harassment. He advised them to desist from this wicked act but they did not listen. They claimed a slave would always be a slave. They were at the king's throat and he finally succumbed to their blackmail. The slave and her son have to leave the palace for the bush. They have to relocate to a small hut in the forest. What a calamity? A Queen and a prince now lived in the forest. Can we call this grace to grass?

They accepted the eviction in good faith. The other Queens have had their way. They have succeeded in removing their way. They have succeeded in removing their enemy, so they thought, but God was not sleeping as we go on with the story.

What's supposed to be their means of livelihood? They were given nothing. The prince *Ágànná* had to settle for farming to survive with his mother. When the pain and hardship became so unbearable he had consult the above set of *Babalawos* named above. *Ágànná*, the prince consulted *Oore kil gbe*... and others. The *Odu* as mentioned was *Ógúndá méjì*. They advised him to offer sacrifice and continue to do the favours at all times. They said his hardship would turn to joy in future. He should not lose hope; he was able to do the sacrifice with the little he earned from farming. From his harvested crops e.g yams, he would roast them and give people going to and from the farms. He would even give them water to drink. He would start singing to people's ears that his destiny is from God. People would mock him. What a tragic destiny. You will live in the bush while your juniors live in the palace. Every year the King celebrates his festival. He would still go to the palace to felicitate, yet he would go back to the farm.

Some elders asked him if they could intervene and beg the King for him to return but he would say "leave my father alone". Then he would go back. The inevitable happened. The King *Olókò* died, the Queens and their sons were already celebrating to succeed the King, but ascension to the throne has to be traditional, no King is installed without the consultation of *Ifá Oracle*. It was not to be by seniority but divine intervention. All the names of the princes were collected to be divined upon. The contestants were about 20. One after the other, the *Ifá* priests checked who the next King would be. I know the reader of this story would guess right who would be the King. All the 20 names were those in the palace, the legitimate sons of the deceased, so the Queens thought. *Ifá* picked none of them. Then an elder remembered *Ágànná*. He asked "Didn't he have a son before these people. Yes people answered. Then let's check him.

To the disappointment of the Queens and their sons, Ifá chose Àgànná to be next Olókò. Immediately, message was sent to the forest for Àgànná and his mother Queen to be brought back to their deserved place. Àgànná and his mother cried the tears of joy. Then Àgànná asked the audience including those who mocked him in the forest, "Do I have a good destiny? Was my destiny from God? They all answered yes.

### ÈKÓ/ÀGBÉYÈWÒ/LESSON/COMMENT

Women again! I am sorry to say that because my mother is also a woman. I mean trickish women again. It's very common with human beings that they can go to any extent to get something. Once they get their desire, they sing another song. Why did they have to send the junior Queen and her son away? What have they gained by this devilish act? They did not have the fear of God in them. If God wanted to behave like human beings, he could have taken back the children he gave them through Àgànná, which one is better, to be childless for ever or have sons who will not be made Kings. I think a reasonable person would prefer to have children, who will never be kings than for them to be Kings be barren for ever. They could still have been grateful of God for the blessings extended to them through slave. Why did they defy the words of Ifá? They were warned by Ifá and the King himself. They had to inflict pain on their fellow human beings. People of the world, if your behavior is like that of the Queens, you better put a stop to it because the end would be unpleasant.

The next puzzles are, why did the King allow women to override him? Didn't he possess the authority to rule over them, more or less being a royal father? Well, this is debatable. Yes he could have reprimanded them but the joy of having many children in the palace beclouded his sense of reasoning. Yes he had some blame. How could you treat your first son that way? To relocate to a bush without adequate financial support. This is unpardonable. Who knows, the action and the depression that could have followed might have contributed to his sudden death. He might also have guessed what the result would be in the end.

Now to Àgànná, how many people can endure such suffering. To have been fed with golden spoon only to end up eating with your bare hands. What a transformation? Many people would have resorted to fight but Àgànná was calm. He followed his destiny. He was still doing favours despite discomfort. Àgànná was a gentleman to the core. He had the opportunity to reconsider but he declined. He did not want to offend his father. He respected his decision, how many of us can accept that. I know it's very hard to do but he did it and that makes it achievable by anybody. The advice I can offer in this respect is to be more prayerful by doing the necessary things. Firstly, consultation of Ifá oracle. It worked for him. They said he would overcome and he did. We just need some patience for the words of Ifá and Olódùmàrè to prevail. They would really manifest no matter how long it takes.

Now to the mother of Àgànná, her actions are really commendable. She accepted her fate without resorting to witchcraft and negative reactions. Like a wise saying *fijá fẹ́lẹ́run já fẹ́wọ́ lẹ́rán* meaning "leave the matter to God to fight for you". He who laughs last laughs best. We should all learn from another great story. Don't forget Ọ̀runmila is great historian of Ife "Ọ̀pítàn ifẹ́"

### 11. Ọ̀gúndá fún ún

**Akóle- Àsẹ̀ ọ̀jọ̀ tí ẹ̀niyàn yíó ló láyẹ̀ nḡ ẹ̀dọ̀ Ọ̀lódùmàrè  
Èdá kẹ̀dàà kan tí o ńgbèrò láti yi padà ńwá ọ̀nà Ịparun**

**Theme- The authority on the days a person will live on earth is with God; Any human who tries to change the will of God is awaiting destruction**

### Odu Ifá- Ọ̀gúndá fún ún

*Ọ̀gúndá fún ún  
Ọ̀run funfun yín*

*Adifa fun Oja ti se aya Aláḍó Ẹ̀wí  
 Nijo ti risunkún alalábímọ  
 Riru ẹ̀bọ̀ nii gbeni  
 Àrú kii gbé nlyán  
 Koipe kojina kawa bani lárúúṣẹ̀gun  
 Àrú sẹ̀gun laa bani lẹ̀ṣẹ̀ Obáṛiṣá*

### Translation

Ògúndá is immaculate  
 While the sky is also white  
 Cast divination for Oja, the wife of Aláḍó Ẹ̀wí  
 Who was downcast in search of a child  
 Offering of sacrifice is favourable  
 Non offering of sacrifice is not favourable  
 At long last, we were victorious  
 One is usually blessed with victory at the Obáṛiṣá

### The Story

The woman named Oja was one of the wives of King Aláḍó Ẹ̀wí known as Oba Aláḍó Ẹ̀wí. She was downcast in search of children. She visited the two Babalawos named above. They divined for her and the Odu Ifá was Ógúndá 'fun. They revealed to her that she would be blessed with three male children who are destined to be Babalawo. She was asked to offer three she-goats as sacrifice. Due to her financial situation, she was able to offer one-she goat.

After the sacrifice, the Babalawos made use of remnant of pounded yam (Emọ̀ iyán) to produce fertility medicine for her. She took it and conceived and gave birth to a baby boy as predicted. The baby was named *Ẹ̀lẹ̀mọ̀ ní rítayán*. The name refers to the ingredient, pounded yam that was used to produce the herbal medicine for her.

After some time, she was able to find money for another goat. The sacrifice was performed by the Ifá priests. They used an ingredient called Ọ̀kọ̀ to produce another medicine for her. She gave birth to another boy who was named *Ajagúnna sọ̀kọ̀ fírí*.

Finally she found the money to complete the ceremony by offering the third goat. After the sacrifice, they made use of Ẹ̀mu (palm wine) to produce medicine for her. The third male child came and was named *Jámgbórúnkún abinú ẹ̀mu jírínkínkín*.

As prophesized by Ifá, the three of them named as follows:

1. Ẹ̀lẹ̀mọ̀ ní rítayán
2. Ajagúnna sọ̀kọ̀ fírí
3. Jámgbórúnkún abinú ẹ̀mu jírínkínkín

They started Ifá training under knowledgeable and competent Babalawos, they faced their studies conscientiously and excelled. They got their freedom and started their carrer as Babalawos. They were very successful. They had so much money and built their own house together. They lived together in their house, they did everything in common, and they hardly stayed at home because of their numerous spiritual responsibilities. They travelled here and there. They had to bring their mother from the palace to stay in their own home. They didn't want the house empty while they performed their duties outside the town. Their father, King Aláḍó Ẹ̀wí passed away and another prince from another Royal family was installed as the new King. The new King, Aláḍó Ẹ̀wí also engaged their services as priests just as they were doing for their father during his lifetime.

One day, they were invited from a very far distance. They had to travel over the ocean (*Ẹ̀hin Odi*). They never envisaged that they would spend so many years abroad. They had too much work to do overseas but, they always checked themselves up spiritually as they always believe "*Bí ọ̀nì ẹ̀rẹ̀ kọ̀nì ọ̀lẹ̀ rírí lomú Babalawo dífá ọ̀rọ̀ ọ̀rún*" meaning "the fact that today's events differ from tomorrow necessitate the Babalawo to consult Ifá oracle every five days.

Therefore, they invited other Babalawos to divine for them, every Ifá day (*Oṣẹ Ifá*) which occurs every five days.

In their latest divination, they were asked to offer sacrifice to avert some danger ahead and to return home because of some

unpleasant situation at home. They were spiritually instructed to offer a goat as sacrifice. This goat must have some marks on the head to indentify it from others. (*Obukọ́ tó lámí*) they did. This goat was killed and the head taken to Èsù, the recipient of the offering. As advised, they returned home.

Their first point of call was the palace of the new King, Aládó Èwí. The King was very happy because he had missed them. They were diviners for the new King too before their departure. He welcome them and told them them they came at the appropriate time because he had been longing for Ifá's consultation. He wanted them to divine for them. They were getting set to consult Ifá for the King when suddenly a woman was rushed into the palace by a hostile crowd for the King's approval for her execution because she was a witch. The penalty for witchcraft was death sentence.

The three Babalawos immediately recognized this woman as their mother but they didn't show it. This woman had already been beaten. What was the offence of this woman? She had refused to die. She was the oldest woman in this community while the young were passing on; this woman had been sucking the blood of the youths to elongate her own life. To prove she was a witch, they found the head of a human in her pot of soup and the King should verify by authorizing the pot to be brought to the palace to prove their claims.

Since they have something as an exhibit, the King ordered for the pot to be brought without anybody opening it. It was at the glaring of everybody when this pot was brought to the palace. Was that the pot? The King asked them, they replied yes. The King ordered the pot to be opened and when this was done, it was a goat's head that was found in the pot. The accusers were shocked. How could it be? The King said "you can now see that you have accused this woman falsely. You must not do this again. The King was about to release everybody including the woman when the three Babalawos intervened. They asked the audience to give them the details because they were shocked too. The goat's head that was found in the pot was the same goat they offered as sacrifice before they

returned home. They were able to identify the goat because of the goat's head.

The accusers admitted they had nothing concrete to prove that the woman was a witch. They only felt concerned that people younger than her had already died yet she lived. They had tried several times to kill this woman spiritually but all efforts failed. They had to plan something. They went to a cemetery to retrieve a corpse; they cut the head and put it in the woman's pot. They were still astonished that the corpse's head turned into a goat. It would still prove their point that the woman must be a witch. Now everybody understood the drama. The three Babalawos asked the King, what would you have done if this woman had been found guilty of this crime? The King answered, she would have been stoned to death. The King answered, they would have been rewarded with gifts. The Babalawos continued. Now the reverse is the case, what would the King do? Suddenly the King realized the wisdom in the statements of the Babalawos. The accusers now to face death penalty and the woman set free with honours.

The King ordered the execution of the accusers for their admission of guilt and fabrication of evidence. It was at this point, the three Babalawos identified the woman as their mother. They told the gathering that it was Ifá which instructed them to return home because of danger ahead. They had to sacrifice a goat and they were surprised to find the goat's head in the pot of their mother. The magical nature of Ifá was proved in this situation. The woman was begged and compensated for her troubles. She was honoured with the title "Yéyè Qba". Meaning "the mother of the King". The woman got reunited with her children, the three Babalawo who promised not to leave their mother again. If they have to perform spiritual responsibilities, they would rotate so that at least one person would stay with the mother. The mother, Qja still lived long to witness her grand children before she passed on.

**EKÓ/AGBÉYEWÒ /LESSON/COMMENT**

Destiny comes to play in this story. It was not designed by God that deaths have to occur according to seniority, while some people have a short time others have long time. It depends on your "Àkúnlẹ̀yàn" destiny. You can't kill a woman for living so long except you are questioning the Almighty God. He has the authority to provide or take away life.

The people in question were so wicked and they deserved their punishment. They have to go to the extent of fabricating evidence after all previous efforts failed. Those who died before this woman had their own destiny.

Now we have to analysis the efficacy of ebo (sacrifice). We have said several times that "Ènì tó bá rùbọ̀ lẹ́ẹ̀sù rígbè" meaning "Èsù supports those who offer sacrifice". We can now see why a goat had to be offered as sacrifice. Ifá knew what was going to happen. That was the reason the Babalawos were instructed to return home immediately. It is very clear that Èsù exchanged what was in the pot. The words as of Ifá are unlimited. We must have faith in sacrifice. It was sacrifice that brought these children to earth.

It is also good to listen to instructions; there is a wise saying that obedience is better than sacrifice. It is advisable to follow the two. It was predicted that the children would become Babalawos. They followed their destiny and were successful.

What major lesson can we draw from this story? Those of us who still have old people to take care should continue to do their responsibilities. Some children get impatient with their old ones that they throw them at foster homes being operated by other people. If you cannot take care of your biological father and your mother, how do you expect other people to do your job for you conscientiously? Some people even commit silent murder so that their old one can join their ancestors in order for them to be free.

There was an example from another story of a lady who cooked worms for her blind mother and called it macaroni. The blind woman ate it and prayed for her "omọ yóó sẹ́rú rẹ̀ fun ọ" meaning "your child would do the same for you". she couldn't respond with Àsẹ or Amen to the prayer because she wanted the woman to die. If you fall into the category of people behaving this way. You must stop it. Remember God exists. You have no authority to take a life belonging to God.

We must be patient and pray for long life too because there is a law of retributive justice. The author prays for longevity, good health and success for every one of us. ÀSẸ

**12. Ọsẹ Ogbè (Ọsẹ Afibisólóore)**

**Àkọlẹ- Rántí Ilérí rẹ̀ nìgbàtí ara bá tù ọ  
Kí lẹ̀dẹ̀rẹ̀ náà kólẹ̀ baà ba ọ kalẹ̀**

**Theme- Remember your promise when you are comfortable  
So that the comfort can last forever  
Odu Ifá- ỌSẸ AFIBISÓLÓORE (ỌSẸ OGBÈ)**

*Àdáfọ̀sọ̀rọ̀ lalẹ̀  
Babalawo Gbúke  
Adifá fún Gbúke  
Tii se arẹ̀mọ̀ Ọba  
Koipe ko ilina  
Èyin ó rí Ifá ọjọ̀ nni bí tin se*

**Translation**

*Àdáfọ̀sọ̀rọ̀ lalẹ̀  
The babalawo/Ifá priest of Gbúke (a hunch back)  
Cast divination for Gbúke  
Who is the eldest Son of the King  
Before long  
The divined message came true*

## The Story

Gbúke, a hunchback, was the eldest child of a King. He was aware that no prince with physical deformity would be installed as a King in Yorùbá land and this was a great concern for him. How would he become a King if his father passed away? He was ashamed of himself and sometimes queried God, why he was created in such way. Why was he different from his peers? He had been nurturing this depression for a long time before he was advised to seek spiritual solution to his problem. They told him, with Ifá, nothing is impossible.

He therefore visited the Babalawo, *Adáfọ̀sọ̀rọ̀ lalẹ̀* who divined for him and this Odu *Ọ̀sẹ̀ Ogbè* was revealed. The Babalawo told him, the alias of this Odu is *Ọ̀sẹ̀ afibişólóore* meaning Ọ̀sẹ̀, the ingrate. He told him that his deformity is not incurable if he could offer some sacrifice but the most important warning is that he should not betray his benefactor. He must not behave like Ọ̀sẹ̀ who showed ingratitude to his helper. He must always keep to his promise. The *ẹ̀bọ* is important so also the warning. He was told no matter how long the favour has been rendered to him, he must not forget to show appreciation at all times. The sacrifice was done by the Babalawo after he had supplied all the ingredients which included pigeons, roosters, snails, ducks and goat. After the invocation and chanting, the offering had to be taken to the forest under a tree called *lrokò* by himself (Gbúke)

He did as was directed. He put the sacrifice under the tree as he was about to leave, he saw a big snake, *Erè* (python) which wrapped him up with its tail and stretched him; he lost consciousness. After some time, he regained consciousness. He looked and touched his back, the hunch has disappeared. What a miracle? Ifá is great. The snake was beside him. The snake in its voice calmed him down not to get scared. The snake said I have removed your hunchback. What is your promise to me? When he got his senses back, he told the snake that he would be grateful forever. The snake asked, how would you show appreciation? He said he would never kill or eat a snake for the rest of his life and it

would be a taboo to observe in his generation and the next generation.

Then the above theme was drawn "remember your promise when you are comfortable so that the comfort can last you forever". The snake disappeared into the forest and he left for home. When people saw him, they were surprised. Even the Babalawos did not expect the miracle on the day of offering of the ritual. They thanked Ifá and Ifá thanked *Olódumare*.

The natives of the town rejoiced with him. Though his father, the King, was still alive, but they know the successor. Nothing would prevent him from occupying the throne when it was time. The time came. The King died and Gbúke was made the next King.

As was the custom, any new King must be served with fresh animals killed in the forest as a way of celebration for 3 years, though not compulsory for the King to eat from it. He could taste or give it out. The first year, they hunted for animals; there was no animals in the forest. They only found snake. They reported to the King because he had instructed them not to kill the snake in accordance with his oath. He insisted the snake should not be killed. The second year, it was the same situation. Don't kill the snake.

The third and final year for this ceremony to be over, no animal found except the snake. Then suddenly, the power abuse that had wrecked many leaders took over him and ordered that the snake be killed. He asked, even if he would not eat the snake, why wouldn't the ceremony of serving the king with fresh animals occur during his reign? The hunters returned to the forest to kill the snake but the snake stopped them requesting them to carry it to the King for confirmation. The hunters granted the request and brought the snake to the palace. The snake asked "is it true that you ordered the killing?". The King answered, yes, with another question. "Are you superior to the King?" The snake questioned again. "Have you forgotten your promise?" The King answered that the promise had expired. He instructed the hunter to shoot the snake. As the snake

was shot, the King Gbúke, fell from the throne and the hunchback returned. He was instantly dethroned. What a calamity!

### THE LESSON/COMMENT/ Ẹ̀KÓ/ÀGBÉYÈWÒ

Yes, with God and Ifá, nothing is impossible. This is one of the miracles of Ifá, the significance of ẹ̀bọ. This is to emphasize here that "ìgbónràn sán àn ju ẹ̀bọ rírú lẹ̀" (Obedience is better than sacrifice). The sacrifice cured him but did he follow injunctions? Promise is a debt is a wise saying.

This is the main problem of human beings. They can't keep promise. When they are looking for something they promise heaven and earth but when they get what they are looking for, they forget the promise. Boys would tell lies to woo girls. Politicians will tell lies to get to positions and forget the electorate. This is bad. Husbands would promise their wives only to renege later. Fathers would promise children gifts if they do well in schools but would not honour those promises. I can go on and on. The government functionaries would promise not to abuse their office but end up in stealing so much money. We forget God exist.

Now, let's discuss spiritual oath taking. Many practitioners of Orisa worship forget their oath. This should stop. The gods are awake to remind you of your oath.

*Bo gbórí ilẹ̀ to jẹku o*  
*Bo gbórí ilẹ̀ to jeja*  
*Bo gbórí ilẹ̀ to mumi*  
*Bo gbórí ilẹ̀ to ẹ̀sẹ̀ báǹjẹ̀*  
*Aṣẹ dọwọ̀ ilẹ̀ ta jọje*

#### Translation

If you walk on earth and eat rat  
 If you walk on earth and eat fish  
 If you walk on earth and drink  
 If you walk on earth and betray the oath  
 The earth is there to award punishment

Let's do the right thing and have the fear of God in us. To people like Gbúke, you have to learn from this. A wise saying goes "Oore pẹ̀ asiwéwé gbágbé" meaning only the mad people forget favours rendered after a long time.

The King Gbúke was stupid. He had alternative not to eat animals from the bush, yet he thought his superiority over the snake was unquestionable but he forgot how he was several years back. He was not wise enough to think that the snake might have been sent by God to test his character. This Odu, Ọ̀sẹ̀ Ogbè forbids the children of this Odu from the Ifá's groves during initiation to eat snakes.

You don't eat your benefactors. The only time to test human beings is during comfort. Some people behave badly when they get to the top. That's why Yorúbá say "Tí ayé bá yẹ̀ wọ̀n tán iwá ibáǹjẹ̀ ní wọ̀n ríhú" meaning "when they become wealthy and famous, they misbehave" we shouldn't let this be our goal. When you get to the top, don't forget your old friends especially people who might have contributed to your achievement. We should always remember who we are and where we come from. We shouldn't promise what we feel we cannot fulfil. We should hesitate to make an oath because it would haunt us for the rest of our lives. We should do the right thing at the times and may God and deities support us.

### 13. Ogbè Atẹ̀

Àkọ́lẹ̀- Nitori ìgbéraga, àfọ́júdí ati àítẹ̀lé ọ̀rọ̀ Ifá ní Ẹ̀yọ̀nu yí ẹ̀ dé bá o

**Theme- As a result of your arrogance, despicable behaviour and disobedience to the divine message, you are bound to experience these inconveniences**

Odu Ifa- Ogbè atẹ̀

*Omí gbọ̀n*  
*Pankará gbọ̀n*

*Pànkàrà kí jẹ́kí omi ó tẹ̀ dún rí  
 Bọ́júmọ́ báimọ́ a máa lé tẹ́tẹ́ lórí omi  
 Adifá fún Ẹ̀yẹ̀  
 Tíi sọmọ́ Olókunsẹ̀niádé  
 Níjọ́ tí níwọ́ kọ́ mọ́ránínán yàn n nínlí  
 Ero pọ́ ero ọ́fá, ẹ̀ní bá gbẹ́bọ́ ríbẹ́ kó rúbọ́*

### Translation

The stream is wise  
 The calabash is also wise  
 The calabash will not allow the stream to sink it  
 Every morning it floats on the stream  
 Cast divination for Ẹ̀yẹ̀  
 Who is the daughter of Olókunsẹ̀niádé (Divinity of the Ocean)  
 When looking for a husband to marry  
 People of the world, you are advised to follow divined's  
 message

### The Story

The deity of the Ocean, Olókunsẹ̀niádé had a daughter named Ẹ̀yẹ̀. During her third day divination when she was born, *Esé ritayé*, was performed and it was revealed that her husband would be a Babalawo who would take care of her. Ẹ̀yẹ̀ was a beautiful girl from birth. Her beauty made her to be so proud and arrogant. Her parent had informed her of her destiny but she told her parents not to be primitive and conservative. Never would she marry a Babalawo, she said. When it was ripe for her to settle down with a man, she refused. She was looking for a perfect husband, someone who would be so handsome. All the suitors who were not even Babalawos were rejected by her. She would also find one fault or the other in all men. Her father was worried about her. She would spend so many hours looking at herself in the mirror. No man was good for her. Her father would ask her, what do you want to do now? Marry a Babalawo you said no. she said she was still looking for Mr. Perfect. A handsome man with no blemish.

The parents decided to take her to the Ifá priests mentioned above for consultation. They insisted that her destination would be the home of the Babalawo destined for her. She left arrogantly the house of the priests.

To prove her father wrong, she decided to marry someone whom she thought met her standard. She married Akukọ́ (The Rooster) she had not spent much time with Akukọ́ when she decided to leave him. She claimed Akukọ́ was fond of eating people's corns without consent. She couldn't stay with a thief. So, she left him.

Her second marriage was to Odíderẹ́ (the Parrot). The marriage didn't last long. She left Odíderẹ́ claiming Odíderẹ́ gossips. He always get involved in matters that did not concern him. She couldn't stand such a man.

She took her time after her separation from Odíderẹ́. She decided to remain divorce, she was still looking for Mr. Perfect and complete man most especially very handsome.

Àròní, a spirit of the tree left its abode and went to the market of Èjìgbòmẹ̀kùn, a market where you can get everything you need. The spirits too were aware of Ẹ̀yẹ̀' s situation. They knew what she wanted, so this ugly spirit of a tree in the forest went to the market to borrow handsome face, eyes, ears, nose and a beautiful body of a human with no blemish, stains, pimples, spots etc from the market of Èjìgbòmẹ̀kùn. Everything now complete, the ugliest spirit of a tree is now very handsome. He waited for Ẹ̀yẹ̀ to come to the market and approach her. Oh! What a beautiful creature. "People like this exist, yet his father wanted her to marry an old ugly Babalawo". He proposed to her and she accepted her proposal immediately. He would want to marry her but he would like her to follow him to his family for introduction. Ẹ̀yẹ̀ was stupid not to inform her parents first before she followed a vampire who then took her to his den, the forest. "Where is your home?" She asked. The ugly spirit said we are already home. It still didn't occur to her until the ugly spirit returned the parts of the body of a human simultaneously. Then she saw the ugliest thing she had ever seen in her life to be her

husband. She ran for her dear life. I doubt if the best sprinter in the world would have done better than her.

Coincidentally, she ran to the house of the Babalawo, she was to marry. The spirit pursued her, but on getting to the house of the Ifá priest, he turned back. The Babalawo had just put some offering that would drive away evil forces in front of his house. Ẹyẹ was saved as a result of this sacrifice. The Babalawo was still not ready to attend to Ẹyẹ. He was attending to his wives' request. Some needed money to go to the market; some needed money for clothes and other things. Ẹyẹ was watching. She saw how good the wives were looking. They looked so neat and well fed. She thought, so Babalawo's wives can be so comfortable while she was running for dear life. "If this man had not put his offering at this time, would she have escaped?" The man she was supposed to marry rescued her. She must run no more. She has reached her destination.

Then the Babalawo after finishing with his wives now faced her. What has brought you to my place? She said she has come home. "Which home?" Querried the Babalawo. "Our home of course? I have realized my mistakes. I have to be one of your wives as predicted many years back". She pleaded for forgiveness. The Babalawo asked "have you informed your father?" it was here she narrated her experience to the Babalawo. Then the Babalawo made the above statement that "as a result of your arrogance, despicable behavior, and disobedience to the divined message, you are bound to experience these inconveniences.

Olókun had been looking for his daughter when he was informed of her whereabouts. Olókun was happy that her daughter was now with her destiny. There would be traditional ceremony to mark the marriage.

### **COMMENT/LESSON/ ÈKÓ/ÀGBÉYÉWÓ**

*Ọrọ Ifá, bí kó sẹ lówurọ, bóbá pẹ títí asẹ lẹjọ alẹ.* The word if Ifá, if it doesn't manifest in the morning will come true in the night is the way I want to describe the situation of the "so called beautiful girl in

the world". Her beauty made her arrogant and insulted so many people. She disobeyed her parents which was ungodly. Ifá and other scriptures talk of honouring your parents so that your days can be long. We mentioned this earlier in this book from the Odu Ifá Iwori meji. Those who obey their parents and show respect to elders shall live a peaceful life. The case was not with Ẹyẹ. Yorúbás say "*obinrin sọ wá nù, ọ ló un ọ rílé ọkọ gbé*" meaning "A lady loses a character and she is complaining of having no husband, who would marry a bad character lady?"

One could say that Ẹyẹ was very lucky. She could have lost her life. She had her stars to thank. Anyway she was destined not to die but to taste some difficulties. She learnt her lesson in a big way.

What is wrong in marrying a Babalawo? There are so many reasons why Ifá would instruct girls to marry Ifá priests. There could be problems with women that only competent Babalawos can solve. It might be to prevent barrenness, sudden death, astral problems, witchcraft and enhance general well being.

This is very common among educated girls. Who feel Babalawos are inferior but some of them are getting wiser now. Even, if for any reason, the girl or lady cannot marry the Babalawo, there are many options that can be considered. It may be true that the Babalawo may be too old old for the lady. Ifá would give other alternatives that would be acceptable to both parties. The ladies concerned should show respect to Babalawos and not end up like Ẹyẹ. Babalawos are responsible human beings.

To extremely beautiful ladies, there is no perfect man. Your beauty is a gift from God and we should always remain grateful to God. You should be humble at all times and never regard any other person inferior. We know all men are attracted to beautiful ladies. You have to be cautious. Many men will come with their evil intentions. Yes you could be selective but you should not insist on beauty and handsomeness alone.

Some men are really goodlooking but they lack wisdom and intelligence. Their behaviours are like animals. Would you like to get married to an handsome goodlooking man who would beat you up for just no cause as a result of drunkenness? Beauty is not everything. Yes, everybody wants attractive things but other important qualities must not suffer.

It is the same situation with handsome men looking for beautiful women. Yorúbàs say "Ìwá ẹ̀wá" meaning "character equals to beauty". Let's look for character. Beauty is a gift but we should not throw character away.

Parents have a role to play in the character building of their children, though some children are ungovernable. Until they learn in a hard way, they will never give up. The example was the father of Ẹ̀yẹ̀, Olókunsẹ̀niade. He tried his best, may be his best was not good enough. We must monitor our children from birth and teach them before they become adult.

#### 14. Ìwòrì Ọ̀bàrà

Akole - Fún ire nlániá ti ẹ̀ ẹ̀ fún mí yí

È yín kò jẹ́ ẹ̀yẹ̀ oko mó ... Èyẹ̀ ilé ẹ̀ẹ̀ ò ma jẹ́

Theme - For the big favour you done for me, you are no longer birds of the forest...You will now be known as birds of the house (Pigeons)

Odu Ifa : Ìwòrì Ọ̀bàrà

*Ajakaṣu tó tokun borun*

*Emi ni ki akéwé orí ó ẹ̀*

*Adifá fún Ìwánsẹ̀*

*Ti nrenú ẹ̀gbẹ̀ lo réé pokun so nitorí owó*

*Kó ẹ̀pẹ̀ kó ẹ̀lì ná, káwá báni bọ̀lá ni pẹ̀rẹ̀gẹ̀dẹ̀*

#### Translation:

The consumer of good food still contemplates suicide

What do you expect of the carrier of garbage?

Cast divination for Ìwánsẹ̀

Who was going to the forest to commit suicide because of money

Before long we would be blessed with a lot of wealth

#### The Story

The man, Ìwánsẹ̀ was a rich man. God blessed him with a lot of money. He built several houses and was honoured with several titles. He had several servants working for him. He had several wives and children. They have invited him for donation to several projects in many places. He was a great philanthropist.

Then suddenly, things changed. He was losing money gradually until he sold all his properties. What could have been responsible for his present position, nobody knew. Here was a man who had put smile into many people's faces. He was a benefactor of many people. He had enriched a lot of people. They adored him during the old days.

Now, people started to desert him. People left his organization, when he could no longer pay their salaries. His most trusted friends he had helped deserted him. He was alone. Even some of his wives left him when he could no longer feed them. He became depressed. People no longer reckoned with him, he became Mr. Nobody. What would he do. Then he remembered God. He visited many spiritualists but his situation did not improve.

He was ashamed to go to public places. Somebody who had several horses and clothes would be seen in rags. He had visited several Ifá priests who had assured him that the glorious days would return but had to patient. He had offered many rituals without any positive result. The message had always been the same, be patient.

Then he lost faith in all spiritual matters and decided to end his life. Of what use was a life without no money, friends and family? He asked himself. He considered various options to end his life. Put knife into his throat? Take poison? Get drowned? Visit forest where dangerous animals like lions, tigers, and leopards lived? Use rope to hang on a tree? Yes, he decided to choose the last option, hang on a tree.

Then, suddenly some positive thought occurred to him. Why not try to visit Ifá priests for the last time just to listen to what they would say but his mind was made up. He visited the two Babalawo:

*Ajākāṣu tó tokun bọrun  
Emi ni kí akéwé orí ó ẹ*

Meaning:

The consumer of good food still contemplates suicide  
What do you expect of the carrier of gabbage?

They consulted Ifá, the Odu, Ẹ̀wórí Ọ̀bàrà appeared. They counseled him that he should stop the silly thing going on in his mind. He was shocked. How did they know? They told him "the downfall of a man is not the end of his life". He should do ẹ̀bọ and remain prayerful. He would shine again. God still has wonderful things for him, that his situation was a test of time, that his hard times would not remain permanent. He decided to offer the sacrifice but still thought to commit suicide.

He had to take the offering to a spiritual tree called Ẹ̀ròkò. He was happy the Babalawo mentioned a tree. He would end his life on the tree. He took a rope along without the knowledge of the Babalawo. He put the sacrifice down under the tree and looked left and right to see if there was anybody around. There was nobody around. He put the rope around his neck and was about to hang on the tree when he suddenly heard some song:

*Má bílínú pokún so ra rẹ o  
Má bílínú pokún so ra rẹ*

*Ire tó ríḃọ kó lẹ̀ jẹ  
Má bílínú pokún so ra rẹ*

Translation:

Stop the foolish anger to commit suicide  
Stop the foolish anger to commit suicide  
So that you don't forfeit the goodness awaiting you  
Stop the foolish anger to commit suicide.

What a nice and reassuring song but he was determined to die. He tried the hanging the second time and the singing returned in a loud voice but he was still adamant when some birds flew at him and started beating him with their feathers. This put some scare into him and decided to run for his dear life. As he was running, the birds pursued him and this created more fear for him. Suddenly he fell into a pit and lost consciousness. After he regained his consciousness, he looked at his surroundings. He was in a pit full of treasures, money ancient beads etc. it was a pit of fortune. There was no bank at that time. People had dug the pit to hide their fortunes there. They have passed away without anybody knowing the hidden fortune. He made sure there was nobody around and then removed everything to his home. He became rich again and remembered the birds. He brought them home to live with him and changed their abode. He said "for the big favour you have done for me, you are no longer birds of the forest, you will now be known as the birds of the house". This was how PIGEONS came about to live with humans.

### EKÓ/AGBÉYÈWÒ/LESSON/COMMENT

Why is it that we remember God only when we have problems? This was the situation with Ẹ̀wánsẹ. He believed he could no longer taste bitterness after getting to his position. One of my teachers of the religion told me he got scared when he made his first million and he decided to consult Ifá oracle so that his wealth could multiply and be consolidated.

I have always remembered his philosophy. It is easier to go down than to remain on top. When you are on top, many people see you including your adversaries who would like to bring you down. Yorubás says "Éniyàn ó fẹni fọrọ, á fọrọ eni". Meaning "People don't want you to be successful but your destiny". Now when you become successful, you should be more prayerful and consult Ifá from time to time like it is said "Bí óní sẹrẹ kọ lẹta rírí lo nmu Babalawo dífá ọrọdún" meaning "The unpredictability of daily events necessitates Ifá priests to divine every five days". Iwánsẹ had the money to be consulting the Oracle everyday to guarantee his continuous success but he failed to take this step.

Therefore he witnessed another side of life. Nobody could blame him for his depression. He lost faith in everything. He could have died if not for his last minute decision to seek spiritual help. People in the same situation with Iwánsẹ should learn from this story. "The downfall of a man is not the end of his life". What makes a man is his ability to get up after falling down. We must avoid depression. Depression is a terrible mental disturbance. We must not let our sorrow lead to suicide attempt. You gain nothing if you die but you can still gain a lot if you live. Iwánsẹ lived and gained back his lost fortune. Ifá has come to light again. We must believe in it. Ebo is indispensable. It rescued Iwánsẹ from death.

For those who deserted Iwánsẹ when the bad time arrived, they were put to shame when the good times returned. The wives who left him could not return because of their action. Those who remained with him enjoyed the returned fortune. We must always show good character and stand by our friends who need help. A friend in need is a friend indeed.

### 15. Ọgúndá Iwòrí

**Àkólé -** Èdà tó sọ pé Ọ̀sà kan kó létí tí fi ngbọ̀rọ̀  
Kò lójú tí fi ríran; Kò lẹnu tí fi nsọ̀rọ̀;  
Yìò ríjà Ọ̀sà Àkúnlẹ̀bọ̀

**Theme -** Any one who says a deity has no ears to hear  
No eyes to see

**And no mouth to talk  
Would witness the wrath of the deity**

**Odu Ifá - Ọ̀gúndá 'Wòrí**

Ọ̀gúndá ní lápó  
Iwòrí ní kò lẹfá  
Ọfá kan sọsọ ní ríbe nínú ọpó tí rímí joro mí joro  
Adifá fún èrìlọ̀jọ̀ Èrò  
Wọ̀n nìọ ọjá Èjìgbòmẹ̀kùn  
Adifá fún Àjìbẹ̀fundé  
Tí nìọ ọjá Èjìgbòmẹ̀kùn  
Adifá fún Irokò gogo ẹbá ọnà  
Èrò'po èrò Ọfá eni bá gbe'bo ríbe ko ru'bo

### Translation:

Ọ̀gúndá has no sheath  
Iwòrí has no arrow  
There is one arrow inside the sheath which is dangling precariously  
Cast divination for a group of people  
They were visiting the ancient market of Èjìgbòmẹ̀kùn  
Cast divination for Àjìbẹ̀fundé  
Also visiting the ancient market of Èjìgbòmẹ̀kùn  
Cast divination for Irokò tree by the road side  
People of the world, you should endeavour to offer sacrifice  
When you are spiritually advised to do so

### The story

A group of people with the intention of visiting the ancient market of Èjìgbòmẹ̀kùn for their trade, decided to consult the three Ifá Priest named below;

Ọ̀gúndá ní ọ lápó  
Iwòrí ní kò lẹfá  
Ọfá kan sọsọ ní ríbe rínú ọpó tí rímí joro mí joro

**Translation:**

Ògúndá has no sheath

Iwòrí has no arrow

There is one arrow inside the sheath which is dangling precariously

The three Babalawo divined that they would be successful in their business and that they should offer sacrifice which included two pigeons each, two roosters each, etc. They did.

The Ìròkò tree also visited the three Babalawo for fame and success. The Ìròkò tree was also advised to offer 16 pigeons, 16 chameleons etc. as sacrifice. He complied. The two sacrifice of the group of people and Ìròkò tree were accepted and therefore succeeded in their mission. The group of people were making good money from their trade. Ìròkò tree too was being blessed by the group of people who would come to request for favour from Ìròkò tree and vowed to reward Ìròkò with various materials such as pigeons, roosters, hens, goats, rams, sheep, food items etc which they did. The group of people will request from Ìròkò tree that if they made good money, they would reward him with some of the listed items. On their return from the market, they would fulfill their promises. Ìròkò tree became famous while the group of people made profits from their trade.

There was a woman called Ajíbẹ̀fundé who always mocked the group of people going to the Ìròkò tree. How could an ordinary tree do them favors? They must be stupid. She too consulted the three Babalawo listed above for her trade in the ancient market. She was also advised to offer sacrifice which she did. But she was warned to respect with other peoples' faith and under no circumstances should she promise what she cannot fulfill. The sacrifice also helped her too in her trade. She engaged in selling beads. The business was doing well for her.

Then one day, she decided to test the ordinary tree. She had her beads on a tray not worth more than 10,000 cowries (money spent in those days). She requested and vowed to Ìròkò tree that if she get 200,000 cowries from the beads, she would offer her daughter,

a fairly complexioned lady, APÓNBÉPORÉ in marriage to Ìròkò tree.

She thought it was an impossible task. How can the beads worth about 10,000 cowries be sold for 200,000 cowries? People could not be so crazy to do that. She went to the market. Then, the impossibility happened. While she would expect 100 cowries for a bead, people would pay her 10,000 cowries. She thought, was this real or a dream? It went on like that until everything was bought for 250,000 cowries. This showed 50,000 cowries more than the expected target. She got scared and took another route home away from the Ìròkò tree.

When she got home with so much money, her husband questioned her. She tried to offer flimsy excuses but her husband insisted he knew her beads was not worth more than 10,000 cowries, how come 250,000 cowries. The husband thought; is this woman committing adultery? Ajíbẹ̀fundé gave non-detailed information about the Ìròkò tree but the husband did not understand until the night when a tall man knocked on their door. The husband opened the door and saw a huge, tall man at their door. He called his wife to come and meet her concubine. Ajíbẹ̀fundé responded by shouting that she never engaged in extra marital affairs. She started to cry as a result of his accusation. Then she saw the tall man too who introduced himself as the Ìròkò who had come for his wife.

The husband said he had not given out his daughter in marriage to anybody. The Ìròkò responded with a song;

*Onfikalukú jẹ́jẹ́ ewúré, ewúré ewúré  
Onfikalukú jẹ́jẹ́ ágútán, ágútán ágútán  
Ajíbẹ̀fundé jẹ́jẹ́ ọmọ rẹ, ọmọ rẹ Apónbẹ̀po  
Ajíbẹ̀fundé o, jain jain Ìròkò jain jain*

**Translation:**

While some people vowed to offer goats for a favour  
And some people vowed to offer sheep for a favour

Ajibefundé vowed to give her daughter Apónbepore for a favour

Ajibefundé, Ìròkò has come to take his wife away.

Both husband and wife started to cry, and their daughter, a beautiful lady, whom marriage suitors had come for her hand in marriage, joined her parents to cry. Ajibefundé said she was only joking with the tree she called ordinary. She did not mean it. She didn't know that there was a spirit living inside the tree. She pleaded for forgiveness, the husband and the daughter requested for clemency but the Ìròkò responded by the following words, the above theme:

*Èda tó sọ pé Óoşa kan kó létí tí fi ngboro  
Kó lójú tí fi ríríran  
Kó lẹnu tí fi rísórọ  
Yia rija Oosa Akunlebo*

#### Translation:

Any one who says a deity has no ears to hear  
No eyes to see  
And no mouth to talk  
Would witness the wrath of the deity

The damage was already done. The Ìròkò tree took Apónbepore away.

#### ÈKÓ/ÀGBÉYÈWÒ/LESSON/COMMENT

This story will teach people who regard our deities superstitious some lessons. Though our divinities are not made in human form but they have eyes to watch, ears to listen, nose to smell and mouth to talk. Take Ifá for instance, the sacred nuts are put in a bowl and if you feel you can do anything to it, you are committing suicide. So also the other divinities. You might be seeing stones but Sàngó exist, you might be seeing metals and iron but Ògún exist, you might be seeing stone but Èsù exists, you might be seeing water, stones, brass, immaculate combs etc but Ọsun exists, you might be

seeing small cowries, white chalk, shear-butter etc but Ọbátálá exists, you might be seeing trees but Ìròkò Olúwéré exists.

This was where Ajibefundé goofed. She thought everybody was stupid visiting the tree. How can an ordinary tree render them financial services? She felt. If she didn't believe in gods why did she offer the sacrifice? Was it to test Ifá too? She failed to heed warnings. She got what she deserved. But for her daughter, Apónbepore, it was very unfortunate. She didn't commit the crime she was being punished for. Ìròkò could have taken Ajibefundé away instead of her daughter. Some people would feel that it was an oath she took which must be fulfilled. Well, there are some verses in Ifá which penalized the children for the sins of their parents.

What about the innocent father of Apónbepore? The authority to give hands in marriage rests with fathers. But in this case, his wife inappropriately gave the consent on his behalf. Would the husband punish the wife for this error? Your guess is as good as mine.

#### 16. Ìdin àárín (Ìdin Ọwọnrín)

**Àkólé - Otító ati àllójú kòkòró rẹ ló sọ ọ di Olówó**

**Theme - Your truthfulness and ungreediness transformed you to a wealthy man**

**Odu Ifá - Ìdin àárín (Ìdin Ọwọnrín)**

*Ìdin wọnrín wọnrín Awo Orí*

*Lo difá fun Orí*

*Orí sawo tífi Orí gbade*

*Ìdin wọnrín wọnrín Awo Ọrùn*

*Lo difá fun Ọrùn*

*Ọrùn sawo tífi ọrùn gba èjìgbá liẹkẹ baba mokun*

*Ìdin wọnrín wọnrín Awo Ìdì*

*Lo difá fun Ìdì*

*Ìdì sawo tífi Ìdì gba mọsáajáasọ ọba tí rítanná yanranyanran*

*Ìdin wọnrín wọnrín Awo ilẹ Ọrunmila*

*Lo difá fún Orunmila, baba yio gba isu èwúrà ní káà Olokun  
Ero'po, ero Ofa, tant ípé Orí abósíkú lorí ọkọ  
Èyin ó mó pé Orí abọrọ kú lorí ọkọ  
Ìbí Olúwa mii gbé wá  
Àkóróró máá rá débé, àkóróró*

### Translation:

Ìdin wónrín wónrín, Priest of Orí (head)  
Cast divination for Orí  
Orí performed spiritual duties and was rewarded with a crown  
Ìdin wónrín wónrín, Priest of Orùn (neck)  
Cast divination for Orùn  
Orùn performed spiritual duties and was rewarded with several beads  
Ìdin wónrínwónrín, Priest of Ìdì (buttock)  
Cast divination for Ìdì  
Ìdì performed spiritual duties and was rewarded with expensive robes of the king  
Ìdì wónrínwónrín, the Priest of the house of Orùnmilá  
Cast divination for Orùnmilá, who will be rewarded with yams at the palace of Olokun  
People of the world, who said the husband's destiny was full of poverty  
Don't you know that the husband's destiny was full of wealth  
Wherever my good destiny is  
I would crawl there majestically.

### The Story

Orùnmilá asked three Babalawos, his juniors to accompany him to the palace of King Olókun, the deity of the Ocean. He had been invited by Olókun for his annual festival. But before they left, they consulted another Babalawo called Ìdin wónrín wónrín who had performed sacrifice for the four of them. Ifá had predicted they would return with several gifts and fortune but they should be truthful in their divination and be contented. The Babalawos on the

entourage of Orùnmilá were called Orí (Head), Orùn(Neck), and Ìdì (Buttock). They arrived at the palace of Olókun.

Orùnmilá casted Ifá for Olókun and the Odu, Ìdin Orùn appeared. As customary, the Babalawos present have to interpret their own version of the Odu. It was Orí that first came forward to chant the Odu. He said, for the successful tenure of the Royal Majesty, the King must offer one of his crowns as sacrifice. He knew there would be many crowns in the palace and he was interested in one of them.

The second Babalawo came forward. Orùn (Neck) also chanted and said the King must offer some of his beads as sacrifice. He was also interested in some of them.

The third Babalawo, Ìdì (buttocks) also delivered his own message. The Orba must offer some of his shinning robes and garment as sacrifice. He was also interested in them.

Now, it was the turn of the master, Orùnmilá to deliver the divine message of Olódumare, Ifá to the King. Orùnmilá said the king had six tubers of yams in one of his rooms. These yams should be offered as sacrifice for longevity, good health, victory and success of the king. King Olókun was shocked. How did he know? He must be the only truthful Babalawo. Others had already eyed what they wanted. They knew they were available. What could six yams do to a man. He was speaking the truth, the divine message of God. He must be a genius. He must be adequately compensated without telling him directly.

The three other Babalawo too were shocked. This man must be a fool. What would he want with six tubers of yams despite many treasures staring at them in the palace. They hope this man would not take their own materials away.

King Olókun thanked them and informed them to be prepared for the sacrifice. He left them and entered one of the rooms containing six yams. He ordered his servants to open up the yams and put

several treasures including gold, diamonds, jewelries and money hidden in the six yams and sealed them. He presented all their request, crown, beads and clothes including six yams as sacrifice. The sacrifice was done accordingly. Olókun thanked them and they left.

When they got to Ọrúnmilá's house, Ọrúnmilá wives welcomed them. They saw in their hands several gifts and the women were happy that their husband had finally made it.

When they got inside the house, everybody sat and watched. The wives were watching too. Orunmila called Orí (Head). He said, Orí. You interpreted the Odu and got Adé (crown). Here is your crown. He gave it to Orí. He called Ọrùn (Neck). You interpreted the Odu and got Èjìgbàràilẹ̀kẹ̀babamókùn (Beads). Here they are. He gave them to him. He called Ịdì (Buttocks). You chanted and got "mósáájá asọ ọ̀ba tí ntanna yanranran" (expensive) clothes and fabrics of the King shinning). Here are they. He gave them to him.

The wives were shocked. All the expensive things gone. Ọrúnmila said, for me I divined and got six yams. Please take them my wives. I want you to cook some for me. They all busted into a cry, insulted Ọrúnmilá, and called him names like *Tifunkórán* meaning hungry man. They exposed their displeasure by spiritual song called *Iyẹ̀rẹ̀*.

Ìdín wọ̀nrín wọ̀nrín awo orí lodifá fún Orí .....hen  
Orí sawo títí orí gbade .....hen  
Ìdín wọ̀nrín wọ̀nrín awo ọ̀rùn lodifá fún ọ̀rùn .....hen  
Ọ̀rùn sawo títí ọ̀rùn gba èjìgbàràilẹ̀kẹ̀  
baba mokùn o .....hen  
Ìdín wọ̀nrín wọ̀nrín awo Ịdì lodifá fún Ịdì  
Ịdì sawo títí Ịdì gba mósáájá asọ Ọ̀ba tí ntanna yanran yanran  
.....hen  
Ìdín wọ̀nrín wọ̀nrín awo ilé Ọ̀runmila lo difá fún Ọ̀runmila o  
.....hen  
Ọ̀kọ awọ̀n sawo títí o gba isu éwura ní káá Oldkun  
Ero lpo ero ọ̀fa eyin o mope abosiku lori ọ̀kọ wa /4ce

### Translation

Ìdín wọ̀nrínwọ̀nrín priest of Orí cast divination for Orí  
.....yes  
Orí performed spiritual duties and was rewarded with a crown  
.....yes  
Ìdín wọ̀nrínwọ̀nrín priest of Ọ̀rùn cast divination for Ọ̀rùn  
..... yes  
Ọ̀rùn performed spiritual duties and was rewarded with  
expensive beads .....yes  
Ìdín wọ̀nrínwọ̀nrín priest of Ịdì cast divination for Ịdì  
Ịdì performed spiritual duties and was rewarded with  
expensive clothes of the King .....yes  
Ìdín wọ̀nrínwọ̀nrín priest of the house of Ọ̀rúnmila cast  
divination of Ọ̀rúnmila .....yes  
Their husband divined and got six yams at the palace of  
Olókun  
People of the world, don't you know our husband's destiny is  
full of poverty....

The three Babalawos, Orí, Ọ̀rùn and Ịdì left immediately on hearing this devastating song. The wives decided to pack their luggage to leave Ọ̀rúnmila but they were lucky they have not completely left when Ọ̀rúnmilá decided to cook one of the yams himself. He got a knife and cut one of the yams. What comes out of the yam was mystery, uncountable treasures. He took the second open it, unquantifiable wealth. When they saw this, they all rushed back. They didn't allow him to open the third one himself. Women? Ọ̀rúnmilá looked at them with disdain. They were immediately on their knees begging. Ọ̀rúnmilá pardoned them and the house became the house of treasure. Ọ̀rúnmilá became very wealthy.

After this period, Orí was faced with financial difficulties and he had to sell the crown to who could afford it. Ọ̀rúnmilá bought it from him. Ọ̀rúnmilá became the owner of the crown.

Ọ̀rùn was also in financial mess. What would he do to survive? He remembered his Èjìgbàràilẹ̀kẹ̀baba mokùn, the expensive beads. He had to sell them to save himself and his family from agony and

disaster. Who could buy these materials? He remembered Ọ̀rúnmilá. He came begging. Ọ̀rúnmilá bought the expensive beads from him.

Ìdì, the owner of "mósáájá aṣọ oba tí ntanríá yanran yanran", the expensive gown and fabrics of the King, became hungry and had to sell those materials to Ọ̀rúnmilá. Ọ̀rúnmilá became the proud owner of *Adé*, (crown), *Ẹ̀jìgbàràlẹ̀kẹ̀babamòkun* (the expensive beads) and *mósáájá aṣọ oba tí ntanríá yanran yanran* (the king's fabrics).

The King Olókun invited everybody to his palace the following year. Ọ̀rúnmilá's wives accompanied him. They had a surprise for Ọ̀rúnmilá. Immediately Olókun welcomed everybody including the three Babalawos to the palace, the wives chorused simultaneously with *Iyẹrẹ* song

Ìdìn wọ̀nrínwọ̀nrín awo Orí lodifá fún Orí..... hen

Orí sawo tíí Orí gbade ..... hen

Ìdìn wọ̀nrínwọ̀nrín awo ọ̀rún lodifá fún Ọ̀rún ..... hen

Ọ̀rún sawo tíí ọ̀rún gba ẹ̀jìgbàràlẹ̀kẹ̀ baba mokùn o

.....hen

Ìdìn wọ̀nrínwọ̀nrín awo Ìdì lodifá fún Ìdì ..... hen

Ìdì sawo tíí Ìdì gba mósáájá aṣọ Obá tí ntanríá yanran yanran

.....hen

Ìdìn wọ̀nrínwọ̀nrín awo ilẹ̀ Ọ̀rúnmilá lodifá fún Ọ̀rúnmilá o

.....hen

Ọ̀kọ awọn sawo o gba isu ẹ̀wùrà ni káá Olókun

.....hen

Eropo Ero ọ́fá ẹ̀yìn ó mọ̀pẹ̀ orí abarọ́ ku lorí ọ̀kọ wa...

### Translation

Ìdìn wọ̀nrínwọ̀nrín priest of Orí cast divination for Orí

.....yes

Orí performed spiritual duties and was rewarded with a crown

.....yes

Ìdìn wọ̀nrínwọ̀nrín priest of Ọ̀rún cast divination for Ọ̀rún o

.....yes

Ọ̀rún performed spiritual duties and was rewarded with expensive beads .....yes

Ìdìn wọ̀nrínwọ̀nrín priest of Ìdì cast divination for Ìdì

.....yes

Ìdì performed spiritual duties and was rewarded with expensive clothes of the King .....yes

Ìdìn wọ̀nrínwọ̀nrín priest of the house of Ọ̀rúnmilá cast divination for Ọ̀rúnmilá .....yes

Their husband divined and got six yams at the palace of Olókun

People of the world, don't you know our husband's destiny is full of wealth .....yes

All eyes gazed at Ọ̀rúnmilá in his majestic position. King Olókun too was very pleased and unsurprised when he declared *Òtítọ́ ati àlójú kòkòrò rẹ̀ ló sọ́ ó dī olówó*. Your truthfulness and ungreediness transformed you into a wealthy man. He thanked Ọ̀rúnmilá again for his divination because he felt the efficacy of the *ẹ̀bọ*. He rewarded Ọ̀rúnmilá again with assorted gifts.

### EKÓ/AGBÉYÈWÒ/LESSON/COMMENT

This is a great lesson for all practicing Babalawos and devotees of Ifá. We must follow the principles and integrity of Ọ̀rúnmilá. Truth, honesty, sincerity, contentment etc should be our goals. We have to interpret the divine message of Olódùmarè correctly. Our objective should be to make the clients happy. We shouldn't let material gain influence our decision making in respect of *ẹ̀bọ*.

We must not fabricate our own ingredients for sacrifice. It must be determined by Ifá itself. For example you can't ask the client to offer his only automobile as sacrifice or his house just because his house attracts you. We must be considerate. You mustn't suggest sacrifice that would allow the clients to doubt your integrity. We should use our wisdom in dealing with the clients. Fingers are not equal. While some can afford some sacrifice, some cannot. Ifá is flexible, therefore we should use our brain.

Let's consider the situation of the three Babalawos. They have been warned to speak the truth and desist from greed. They didn't heed the warning. Why somebody demanded for a King's crown or his beads and garments. Though in some Ifá's stanza, it might be required to demand for clothes, night wears but not in this case. It was only Orúnmilá who interpreted correctly and got the reward. He was not greedy and untruthful.

How many Oluwos (masters) would behave like Orúnmilá. Even the junior Babalawos thought Orúnmilá would deprive them of their earnings. Yes, some Oluwos would take the larger portion. Some would even take all. After all, they were only subordinates. They got the job themselves.

If Orúnmilá had used their behavior at the ceremony to deprive them of the stolen gifts, there was nothing they could do. He had enough grounds to punish them for their excesses. In most cases, the declaration of ẹ̀bọ is usually left with the Oluwos. Oluwo can allow the juniors to name their ẹ̀bọ. This is to control some youthful exuberance or inexperience. At times the junior Babalawos would call on their masters to choose for them. The masters know the clients capacity.

The junior babalawos should be not be in a hurry to suggest ẹ̀bọ when their masters are present but if the divination is being controlled by them they are at liberty to use their initiatives. The junior Babalawos could have waited for Orúnmilá to name the sacrifice and they could all have benefitted.

Orúnmilá's silence during the interpretation of the divined message of God should also be regarded as commendable. He did not want to disgrace the three Babalawos in the presence of a novice (Ọgbẹ̀rì) or uninitiated. In this circumstance, Olókun was the novice. We can't wash our dirty linen in public. If Oluwo (masters) needed to rebuke their juniors, it should be done privately.

We have so many successful and wealthy Babalawos. If you ask them their source of fortune, they will tell you that their truthfulness

has helped them a lot. The main secret is patience and endurance. Apart from offering sacrifice ourselves we should not forget ọ̀kọ̀ṣẹ̀ or Ọ̀wùrẹ̀ (process of using herbs and other things to prepare medicine to enhance our well being).

Now, to the women, what have we learnt from this story? Why would you call your husband bad names because he was doing professional duties? The wives of Orúnmilá were so insulting and unrealistic. Did their life depend on what Orúnmilá would bring from the King's palace? They even had to disgrace Orúnmilá in the presence of his juniors. They were so mean to call their husband's head the destiny full of poverty. They refused to cook the yam. But they were very lucky. Ifá still loved them otherwise they would have been allowed to leave and other women replaced them.

*Ifá majẹ́ kí ẹ̀ni ẹ̀lẹ̀ni kọ gbaṣe wà se o. ase.* Ifá, don't let me be replaced when sharing goodness. The wives of Babalawo, Ọ̀pẹ̀tẹ̀bì should be very careful. Money should not be the deciding factor for love and affection. If you are married to Babalawo, you are married to Ifá; you shouldn't call your husband names by abusing him. A Babalawo is highly respected in public. Therefore, all Ọ̀pẹ̀tẹ̀bì should try to behave like Osunlayọ who loved and adored her husband. Orúnmilá's wives tried to make amendment by now proclaiming that the destiny of their husband is full of wealth.

May all Ọ̀pẹ̀tẹ̀bìs all over the world continue to enjoy the blessings of Ifá. Aṣẹ.

## Chapter Six

### NOT TOO DIFFICULT TRANSLATED LONG VERSES TO IFÁ

#### 1. EJI OGBÈ

Orúnmlá ló dení, Ifá moló dení  
Ení lodifá fún Nínlọ́tá ọmọ nílẹ̀ Olufón  
Orúnmlá ló deji, Ifá mo ló deji  
Adifá fún Ọyédeji ọmọ oké Itasẹ  
Orúnmlá ló deṣá, Ifá mo ló deṣá  
Adifá fún Ọláńl rítawónlọ́rẹ̀ tii sọmọ wọn nílẹ̀ kúta  
Orúnmlá ló deṣin, Ifá mo ló deṣin  
Ẹ́rín nì wọn rírín fónrín ọtí  
Ẹ́rín nì agbàrá rírín kodó lóná  
Adifá fún Ẹ́rínmọ́jẹ ọmọ Eléwé ládógba  
Orúnmlá ló dánún, Ifá moló dánún  
Adifá fún Ọwọ́ abí mánún-ún jéré arún  
Orúnmlá ló deṣá, Ifá mo ló deṣá  
Ifá ilẹ̀ Ifá oko nì tẹ̀rúkọ  
Adifá fún Ablá tì ó lanu sliẹ̀ fún Ifá kífá ó tó de  
Orúnmlá ló deje, Ifá mo ló deje  
N ọ́ kí je oyé, N ọ́ kí je iyáwo  
Ije ọ́fọ́ nì kó sunwọn  
Adifá fún Lájinní ọmọ Ogúnlẹ̀ asọtẹ  
Ọmọ atekolẹ̀lẹ̀ bẹ̀mọ́ lórí  
Orúnmlá ló dejo, Ifá mo jọ dejo  
Asọ́ tó jóni láaró, ẹ̀wú tó jóni láawọ  
Epo ẹ̀pá jọ pọ́sí ẹ̀lírí, apá ahun jahun ọ̀pe  
Adifá fún Abijọ́ tii sọmọ wọn lódé Igbájo  
Orúnmlá ló deṣán, Ifá mo ló deṣán

Olówó ọ́ mi lodi ásán gbó asọ, áwó gbó ẹ̀wú  
Bí abá ríkí Ọlọ́já lákẹ́sán  
Wọn á sí má léwú káskásí  
Akẹ́sán lodifá fún báilẹ̀ ọsá  
Orúnmlá ló deṣá, Ifá mo ló deṣá  
Wíwá láawá Babaláwọ́ kótó wá rúbọ́ fún nì  
Adifá fún Olúpo ọ̀wáwá ọmọ Agbórí ẹ́sin wágon  
Orúnmlá lódi ọ́kánlá, Ifá mo ló lé  
Èlé nì áadirú ẹ́jọ  
Orúnmlá ló dí ẹ́jílá, Ifá mo ló lé  
Èlé láá dirú àllọ́rán  
Orúnmlá ló dí ẹ́táíá, Ifá mo ló lé  
Èlé láá dirú ọ̀wá ọ́gá  
Orúnmlá ló dí ẹ́rínlá, Ifá mo ló lé  
Èlé láadirú Ọ̀nì Álákanésú  
Orúnmlá ló dí ẹ́ẹ̀dógún, Ifá mo ló lé  
Èlé láá dirú ẹ́ẹ̀dógún, Ifá mo ló lé  
Èlé láá dirú ọ̀wá ọ́gá ogírígbẹ̀du, ámọ́tá ẹ̀de  
Ọmọ Oníguru agun fowọ́ ọ́lábajẹ̀tẹ̀  
Orúnmlá lodi ẹ̀rínlógún, Ifá mo ló kó  
Iḍí nì gbẹ̀póngbẹ̀pón tii mọ́ pón gbẹ  
Iḍí nì ọ̀njá ayọ́ tii mu áyo rẹ́ jẹ  
Iḍí nì Orúnmlá tii bá ẹ̀pẹ̀tẹ̀bí rẹ́ ẹ́rẹ̀nú  
Odidi ẹ̀nyán nì fii wọn mí lórí  
Áwọ́yọ́ wọn lù arókun  
Áwọ́yọ́ wọn lù arọ́sa  
Ábọ́ ọ́kun ábọ́ ọ́sá ká maá bá áwọ́yọ́ jeku jeja  
Káwásegbá olojọ́ itení itení  
Ká sọ́ midá kámá baá damí sálejọ́ rere lára  
Adifá fún Lámoju tii ẹ́ ẹ̀yá Ejiogbẹ̀  
Tii ríí omi ojú sọ́gbẹ̀rẹ̀ ọmọ nígbáti yíó bí  
Ó bí ọ́tọ́tọ́  
Ó bí ọ́rọ́ rọ́ rọ́  
Ó bí ọ́tọ́tọ́ láá jẹ́pá  
Ó bí ọ́tọ́tọ́ láá jẹ́ Imumu  
Ó bí ọ́torí ntorí láá fọ́rí  
Ó bí kálẹ̀ baá fii ontorí torí tani lọ́rẹ̀  
Ó bí ẹ́hán

*Óbí ehó*  
*Ó bí tẹ̀rẹ̀ níbijó*  
*Óbí gbádá ní ayó*  
*Óbí kódé ibi Ọ́subú yẹkẹ*  
*Ọ́subú yẹkẹ ọ́ fọ wọ tẹ̀ díẹ̀ ába*  
*Awọ́n Ọ́dífá fún omi*  
*Ti nlo re ba ọ́sá pínwá*  
*Ìwá omi ọ́ bukún*  
*Èkún Ọ́tẹ̀ Ọ́a bomi*  
*Ìwá omi ọ́ bukún*

### Translation

Ọ̀rúnmílá says it is one, I also chorus that it is one  
 Ení was the one that cast Ifá for Níníọ́lá, the offspring in  
 the home of Olúfón  
 Ọ̀rúnmílá says it is two, I chorus that it is two  
 Cast Ifá for Ọ̀yédèjì, the child of the mount of Ọ́tasẹ̀  
 Ọ̀rúnmílá says it is three, I chorus that it is three  
 Cast Ifá for Ọ́lání Ọ́tawóníọ́rẹ̀, the offspring in the household  
 of kúta  
 Ọ̀rúnmílá says it is four, I chorus that it is four  
 It is with laughter that they makes the fire for brewing liquor  
 It is with laughter that the flood meets with the stream  
 These were ifa's messages for Èrínmọ̀jẹ̀, offspring of Eléwé  
 ládógba  
 Ọ̀rúnmílá says it is five, I chorus that it is five  
 This was the Ifá cast for Ọ̀wọ̀, hand, the one that gave birth to  
 five and also profited from the five  
 Ọ̀rúnmílá says it is six, I chorus that it is six  
 Ifá cast for Abífá, the one that would open his mouth for Ifá  
 so that free gifts could come in  
 Ọ̀rúnmílá says it is seven, I chorus that it is seven  
 I will offer the seventh day ritual of chieftaincy  
 I will offer the seventh day ritual of marriage ceremony  
 The seventh day ritual of grief is undesirable  
 This was the Ifá cast for Lájinní, the offspring of Ọ̀gúníẹ̀  
 asọ̀tẹ̀, the one that uses herbs to behead an enemy  
 Ọ̀rúnmílá says that it is eight, I chorus that it is eight

It is the cloth that befits one that should be worn  
 The outer covering of groundnut resembles the coffin of Ọ́lírí,  
 while the arm of tortoise resembles ahun ọ̀pẹ̀  
 This was the Ifá cast for Abijọ̀, the offspring in the land of  
 Ọ́gbájo  
 Ọ̀rúnmílá says it is nine, I chorus that it is nine  
 The clothes are meant to be worn until they fade get old and  
 disused  
 When we are greet Ọ́lọ́jà at ákẹ̀sán  
 They would be blessed with abundant clothes  
 Akẹ̀sán was the awo who cast Ifá for the chieftain of ọ́sá  
 Ọ̀rúnmílá says it is ten, I chorus that it is ten  
 Babaláwo are always patronized in order to make an ebo  
 offering for one  
 This was the Ifá cast Olúpo ọ̀wáwá, the one that rides on a  
 horse to a war  
 Ọ̀rúnmílá says it is eleven, I chorus that it is eleven  
 Ifá I say that it is more than enough  
 Ejió's load is always packed overloaded  
 Ọ̀rúnmílá says it is twelve, I chorus that it is twelve,  
 Ifá I say that it is more than enough  
 Aílọ̀rán's load is always packed overloaded  
 Ọ̀rúnmílá says it is thirteen, I chorus that it is thirteen, Ifá I say  
 that it is more than enough  
 Owá ọ̀gá's load is always packed overloaded  
 Ọ̀rúnmílá says that it is fourteen, I chorus that it is fourteen  
 Ifá I say that it is more than enough  
 Ọ̀ni Àlákánẹ̀sú's load is always packed overloaded  
 Ọ̀rúnmílá says that it is fifteen, I chorus that it is fifteen, Ifá I  
 say that it is more than enough  
 Eẹ̀dógún's load is always overloaded,  
 Ifá I say that it is more than enough  
 Owá ọ̀gá ọ̀gírígbẹ̀du's load is always packed overloaded,  
 Amọ̀tá ẹ̀dẹ̀, the offspring of Ọ̀rígúru agun fọwọ̀ ọ́lábajẹ̀tẹ̀tẹ̀  
 Ọ̀rúnmílá says that it is sixteen, I chorus that it is sixteen,  
 Ifá, I say that it has gathered  
 It is from the base that a carver starts to carve a tray

It is from the base that a winner in ayo game begins to win ayo game

It is from the bottom that Orúnmílá plays with his àpètèbí  
A whole human being is what I was rewarded with  
Àwòyò travels across the sea and across the lagoon  
The return from the high seas and the lagoon  
For us to wine and dine with Àwòyò  
With spick and span, let us clean the calabash of olojo Let us beware in throwing out water so that we don't throw water on a good visitor

This was the Ifa cast for Lámoju, the mother of Ejiogbé  
The one that was lamenting for inability to bear a child  
When she was to bear a child  
She gave birth to ọ̀tọ̀tọ̀tó  
And also gave birth to ọ̀rọ̀rọ̀rọ̀  
She gave birth to ọ̀tọ̀tọ̀ láá jẹ̀pá and ọ̀tọ̀tọ̀ láá jẹ̀ Ẹ̀mumu  
She gave birth to ọ̀tọ̀rí ńtọ̀rí láá fọ̀rí  
She gave birth to kálẹ̀ baà fi ọ̀ntọ̀rí ńtọ̀rí tani lọ̀rẹ̀  
She gave birth to ẹ̀hán  
She gave birth to ẹ̀hó  
She gave birth to tẹ̀rẹ̀ ńbíjọ̀  
She gave birth to gbàdà ńbí ayọ̀  
She gave birth to kóde ibi Ẹ̀já ọ̀subú yẹ̀kẹ̀  
Ọ̀subú yẹ̀kẹ̀ ọ̀ fọ̀ wọ̀ tẹ̀ diẹ̀ ába  
These were the awo who cast Ifa for omi, water  
The one that was going to share destiny with ọ̀sá, lagoon  
The destiny of omi is never reduced  
Omi is always found full to the brim  
The destiny of water is never reduced

## 2. EJI OGBE

*Ifá lódi eré sẹ̀sẹ̀ rísá gẹ̀sin, mo lo di eré sẹ̀sẹ̀, rísá gẹ̀sin*  
*Ágbígbó ní wọ̀nrán ní rísawo ọ̀lọ̀páá ọ̀jẹ̀*  
*Agbe máa gbóhùn mí rókun*  
*Álùkò máa gbóhùn mí rọ̀sá*  
*Ìtí yanrín yanrín máa gbóhùn mí rọ̀run alákeji*

*Ìbá ní rẹ̀gún awo ile Ágbomírẹ̀gún*  
*Adifá fún Ágbomírẹ̀gún Ọ̀lọ̀já orlbojo*  
*Nijọ̀ tí nfomí oju sọ̀gbéré ajẹ̀*  
*Orúnmílá ní a ọ̀ ráwo rere kóse fá fún ní mọ̀*  
*Wọ̀n ní awo rere ríbẹ̀*  
*Ó ní áwọ̀n wo ní*  
*Wọ̀n ní áwọ̀n ọ̀nà táráta awo rere ní wọ̀n nse*  
*Orúnmílá ní kí wọ̀n lóree ké sí wọ̀n wá*  
*Ọ̀na táráta dé ọ̀ se fá fún Orúnmílá*  
*Ìgbá yí ọ̀dún máa yí kọ̀dún*  
*Ajẹ̀ wa kúnlé ẹ̀rì ẹ̀rì ẹ̀rì*  
*Ifá lódi eré sẹ̀sẹ̀ rísá gẹ̀sin, mo lo di eré sẹ̀sẹ̀ rísá gẹ̀sin*  
*Ágbígbó ní wọ̀nrán ní nsawo ọ̀lọ̀páá ọ̀jẹ̀*  
*Agbe máa gbóhùn mí rókun*  
*Álùkò máa gbóhùn mí rọ̀sá*  
*Ìtí yanrín yanrín máa gbóhùn mí rọ̀run alákeji*  
*Ìbá ní rẹ̀gún awo ile Ágbomírẹ̀gún*  
*Adifá fún Ágbomírẹ̀gún Ọ̀lọ̀já orlbojo*  
*Nijọ̀ tí nfomí oju sọ̀gbéré aya*  
*Orúnmílá ní a ọ̀ ráwo rere kóse fá fún ní mọ̀*  
*Wọ̀n ní awo rere ríbẹ̀*  
*Ó ní áwọ̀n wo ní*  
*Wọ̀n ní áwọ̀n ọ̀nà táráta awo rere ní wọ̀n nse*  
*Orúnmílá ní kí wonlo ree ké sí wọ̀n wá*  
*Ọ̀na táráta dé ọ̀ se fá fún Orúnmílá*  
*Ìgbá yí ọ̀dún máa yí kọ̀dún*  
*Aya wa kúnlé kítí kítí kítí*  
*Ifá lódi eré sẹ̀sẹ̀ rísá gẹ̀sin, mo lo di eré sẹ̀sẹ̀ rísá gẹ̀sin*  
*Ágbígbó ní wọ̀nrán ní nsawo ọ̀lọ̀páá ọ̀jẹ̀*  
*Agbe máa gbóhùn mí rókun*  
*Álùkò máa gbóhùn mí rọ̀sá*  
*Ìtí yanrín yanrín máa gbóhùn mí rọ̀run alákeji*  
*Ìbá ní rẹ̀gún awo ile Ágbomírẹ̀gún*  
*Adifá fún Ágbomírẹ̀gún Ọ̀lọ̀já orlbojo*  
*Nijọ̀ tí nfomí oju sọ̀gbéré omọ̀*  
*Orúnmílá ní a ọ̀ ráwo ọ̀ rere kóse fá fún ní mọ̀*  
*Wọ̀n ní awo rere ríjẹ̀*  
*Ó ní áwọ̀n wo ní*

Wọn ni áwọn Balùwẹ pèsẹ awo rere ni wọn nṣe  
 Ọrúnmlá ni kí wọn ree ké sí wọn wá  
 Balùwẹ pèsẹ dé ọ se fá fún Ọrúnmlá  
 Igbá yí ọdún máa yi kọdún  
 Ọmọ wa kúnlé wéndẹ wéndẹ wéndẹ  
 Ifá lódi eré sésé rísá gẹsin mo lo di eré sésé rísá gẹsin  
 Ágbígbó ni wónràn ni nṣawo ọlọpáá ọjé  
 Agbe máa gbòhùn mi rókun  
 Àlùkò máa gbòhùn mi rọsá  
 Iti yanrín yanrín máa gbòhùn mi rọrun alákeji  
 Iba ni rẹgún awo ile Ágbomirẹgún  
 Adifá fún Ágbomirẹgún Ọlọjá orlbojo  
 Nijo ti nfomi ojú sògbéré aṣọ  
 Ọrúnmlá ni a ọ ráwo rere kóse fá fún ni mọ  
 Wọn ni awo rere ríbe  
 Ó ní áwọn wo ni  
 Wọn ni áwọn ọfí gángá awo rere ni wọn ríse  
 Ọrúnmlá ni kí wọn lo ree ké sí wọn wá  
 Ọfí gángá dé ọ se fá fún Ọrúnmlá  
 Igbá yí ọdún máa yi kọdún  
 Aṣọ wa kúnlé ríbi ríbi ríbi  
 Ifá lódi eré sésé rísá gẹsin, mo lódi eré sésé rísá gẹsin  
 Ágbígbó ni wónràn ni nṣawo ọlọpáá ọjé  
 Agbe máa gbòhùn mi rókun  
 Àlùkò máa gbòhùn mi rọsá  
 Iti yanrín yanrín máa gbòhùn mi rọrun alákeji  
 Iba ni rẹgún awo ile Ágbomirẹgún  
 Adifá fún Ágbomirẹgún Ọlọjá orlbojo  
 Nijo ti nfomi ojú sògbéré esin  
 Ọrúnmlá ni a ọ ráwo rere ko se fá ni mọ  
 Wọn ni awo rere ríbe  
 Ó ní áwọn wo ni  
 Wọn ni áwọn Eẹkán gángá awo rere ni wọn ríse  
 Ọrúnmlá ni kí wọn lo ree ké sí wọn wá  
 Eẹkán gángá dé ọ se fá fún Ọrúnmlá  
 Igbá yí ọdún máa yi kọdún  
 Esin wa kúnlé batakun batakun batakun  
 Ifá lódi eré sésé rísá gẹsin, mo lo di eré sésé rísá gẹsin

Ágbígbó ni wónràn ni nṣawo ọlọpáá ọjé  
 Agbe máa gbòhùn mi rókun  
 Àlùkò máa gbòhùn mi rọsá  
 Iti yanrín yanrín máa gbòhùn mi rọrun alákeji  
 Iba ni rẹgún awo ile Ágbomirẹgún  
 Adifá fún Ágbomirẹgún Ọlọjá orlbojo  
 Nijo ti nsunkun kóun ọ má kú bọróbó  
 Ọrúnmlá ni a ọ ráwo rere kose fá fún ni mọ  
 Wọn ni awo rere ríbe  
 Ó ní áwọn wo ni  
 Wọn ni áwọn ọkẹ gángá awo rere ni wọn ríse  
 Ọrúnmlá ni kí wọn lo ree ké sí wọn wá  
 Ọkẹ gángá de ọ se fá fún Ọrúnmlá  
 Igbá yí ọdún máa yi kọdún  
 Ewú wa kún rí gbẹru gbẹru gbẹru  
 Titi la ọ máa yinyin láwo  
 Titi la ọ máa yinyin láwo  
 Ọnà tárátá  
 Titi la ọ máa yinyin láwo  
 Balùwẹ pèsẹ  
 Titi la ọ máa yinyin láwo  
 Ọfí gángá  
 Titi la ọ máa yinyin láwo  
 Eẹkán gángá  
 Titi la ọ máa yinyin láwo  
 Ọkẹ gángá  
 Titi la ọ máa yinyin láwo

### Translation

Ifá says that mounting a horse should be done with ease  
 I responded in affirmation  
 Ágbígbó (hoopoe) in Iwónràn was the awo of ọlọpáá ọjé  
 Agbe (blue touraco) take my voice to the high seas  
 Àlùkò (maroon touraco) take my voice to the lagoon  
 Iti yanrín yanrín, take my supplication to the heaven  
 Iba ni rẹgún, the resident awo of Ágbomirẹgún  
 He cast Ifá for Ágbomirẹgún Ọlọjá orlbojo  
 When he was lamenting his inability to succeed financially

Ọ̀rúnmilá inquired if there was no more good awo to prepare  
 Ifa work for one  
 They responded that awo was available  
 He asked who the awo was  
 They replied that ọ̀nà tàràtá was really a good awo  
 Ọ̀rúnmilá the sent for him  
 Ọ̀nà tàràtá came and did Ifa work for Ọ̀rúnmilá  
 By the following year  
 There was abundant financial success  
 Ifá says that mounting a horse should be done with ease  
 I responded in affirmation  
 Àgbígbò (hoopoe) in Iwọ̀nràn was the awo of ọ̀lọ̀páá ọ̀jé  
 Agbe (blue touraco) take my voice to the high seas  
 Àlùkò (maroon touraco) take my voice to the lagoon  
 Ẹ̀tí yanrín yanrín, take my supplication to the heaven  
 Ẹ̀bà nǐ rẹ̀gùn, the resident awo of Àgbomírẹ̀gún  
 He cast Ifá for Àgbomírẹ̀gún Ọ̀lọ̀já oríbojo  
 When lamenting his inability to have good spouse  
 Ọ̀rúnmilá inquired if there was no more good awo to prepare  
 Ifa work for one  
 They responded that awo was available  
 He asked who the awo was  
 They replied that ọ̀nà tàràtá was really a good awo  
 Ọ̀rúnmilá the sent for him  
 Ọ̀nà tàràtá came and did Ifa work for Ọ̀rúnmilá  
 By the following year  
 He had plenty wives at home  
 Ifá says that mounting a horse should be done with ease  
 I responded in affirmation  
 Àgbígbò (hoopoe) in Iwọ̀nràn was the awo of ọ̀lọ̀páá ọ̀jé  
 Agbe (blue touraco) take my voice to the high seas  
 Àlùkò (maroon touraco) take my voice to the lagoon  
 Ẹ̀tí yanrín yanrín, take my supplication to the heaven  
 Ẹ̀bà nǐ rẹ̀gùn, the resident awo of Àgbomírẹ̀gún  
 He cast Ifá for Àgbomírẹ̀gún Ọ̀lọ̀já oríbojo  
 When he was lamenting his inability to have children  
 Ọ̀rúnmilá inquired if there was no more good awo to prepare  
 Ifa work for one

They responded that awo was available  
 He asked who the awo was  
 They replied that Balùwẹ̀ pẹ̀sẹ̀ was really a good awo  
 Ọ̀rúnmilá the sent for him  
 Balùwẹ̀ pẹ̀sẹ̀ came and did Ifa work for Ọ̀rúnmilá  
 By the following year  
 There were plenty children at home  
 Ifá says that mounting a horse should be done with ease  
 I responded in affirmation  
 Àgbígbò (hoopoe) in Iwọ̀nràn was the awo of ọ̀lọ̀páá ọ̀jé  
 Agbe (blue touraco) take my voice to the high seas  
 Àlùkò (maroon touraco) take my voice to the lagoon  
 Ẹ̀tí yanrín yanrín, take my supplication to the heaven  
 Ẹ̀bà nǐ rẹ̀gùn, the resident awo of Àgbomírẹ̀gún  
 He cast Ifá for Àgbomírẹ̀gún Ọ̀lọ̀já oríbojo  
 When lamenting his inability to have befitting clothes  
 Ọ̀rúnmilá inquired if there was no more good awo to prepare  
 Ifa work for one  
 They responded that awo was available  
 He asked who the awo was  
 They replied that Ọ̀fí gángá was really a good awo  
 Ọ̀rúnmilá the sent for him  
 Ọ̀fí gángá came and did Ifa work for Ọ̀rúnmilá  
 By the following year  
 There was abundant clothes at home  
 Ifá says that mounting a horse should be done with ease  
 I responded in affirmation  
 Àgbígbò (hoopoe) in Iwọ̀nràn was the awo of ọ̀lọ̀páá ọ̀jé  
 Agbe (blue touraco) take my voice to the high seas  
 Àlùkò (maroon touraco) take my voice to the lagoon  
 Ẹ̀tí yanrín yanrín, take my supplication to the heaven  
 Ẹ̀bà nǐ rẹ̀gùn, the resident awo of Àgbomírẹ̀gún  
 He cast Ifá for Àgbomírẹ̀gún Ọ̀lọ̀já oríbojo  
 When lamenting his inability to have horse to ride on  
 Ọ̀rúnmilá inquired if there was no more good awo to prepare  
 Ifa work for one  
 They responded that awo was available  
 He asked who the awo was

They replied that Eèkàn gàngá was really a good awo  
 Ọ̀rúnmilá the sent for him  
 Eèkàn gàngá came and did Ifa work for Ọ̀rúnmilá  
 By the following year  
 He had a lot of horses  
 Ifá says that mounting a horse should be done with ease  
 I responded in affirmation  
 Agbígbo (hoopoe) in Iwọ̀nrán was the awo of Ọ̀lọ́páá oje  
 Agbe (blue touraco) take my voice to the high seas  
 Alùkò (maroon touraco) take my voice to the lagoon  
 Ifí yanrín yanrín, take my supplication to the heaven  
 Ibá ní rẹ̀gùn, the resident awo of Àgbomírẹ̀gùn  
 He cast Ifá for Àgbomírẹ̀gùn Ọ̀lọ́já oríbojo  
 When he was full of anxiety for the attainment of long life  
 Ọ̀rúnmilá inquired if there was no more good awo to prepare  
 Ifa work for one  
 They responded that awo was available  
 He asked who the awo was  
 They replied that Òkè gàngá was really a good awo  
 Ọ̀rúnmilá the sent for him  
 Òkè gàngá came and did Ifa work for Ọ̀rúnmilá  
 After so many years, his head was full of grey hairs  
 I will forever praise you as a good awo  
 I will forever praise you as a good awo  
 Ọ̀nà tàràtá, the good awo  
 I will forever praise you as a good awo  
 Balùwẹ̀ pẹ̀sẹ̀, the good awo  
 I will forever praise you as a good awo  
 Òfí gàngá, the good awo  
 I will forever praise you as a good awo  
 Eèkàn gàngá, the good awo  
 I will forever praise you as a good awo  
 Òkè gàngá, the good awo  
 I will forever praise you as a good awo

### 3. EJI OGBE

Ó kórò rígbá obì ní sọ orí ọ̀lọ́já níkórò  
 Adifá fún orí awo áfin  
 Nijọ ti rítorun bọ wáyé  
 Wọ̀n ní kórú egbẹ̀rín ọ̀kẹ owo  
 Orí awo áfin rú egbẹ̀rín ọ̀kẹ owo  
 O délé ayé  
 O ndaso egbẹ̀rín ọ̀kẹ owo bora  
 Ó ríwẹ̀wù egbẹ̀rín ọ̀kẹ owo sọ̀rùn  
 Ó lẹ̀gbẹ̀rín éntyán lẹ̀dọ̀  
 Ó rífi ojojumọ̀ ní àşẹ̀kùbọ̀ egbẹ̀rín ọ̀kẹ owo lẹ̀wọ̀  
 Orí awo áfin  
 Lóşefá sángó kíşl ẹ̀kùn  
 Ó rígbé áwo baba rẹ̀ sọ̀jú kó ríran  
 Ó rí sọ̀kó òko rẹ̀ ó balẹ̀  
 Orí awo áfin  
 Lówá sefá fún sángó kíşl ẹ̀kùn  
 Ó rí gbé áwo baba rẹ̀ sọ̀jú kó ríran  
 Ó ríşókó òko rẹ̀ ó balẹ̀  
 Orí awo áfin  
 Lówá sefá fún sángó kíşl ẹ̀kùn  
 Ó rí gbé áwo baba rẹ̀ sọ̀jú ó ríran  
 Ó ríşókó òko rẹ̀ ríbalẹ̀  
 Ọ̀gbanran lolóhùn oró  
 Alùkó lolóhùn baba  
 Agbe ní ríşólóhùn móferége mófejege  
 Adifá fún şóşá  
 Nijọ ti ntọ̀run bọ wáyé  
 Ó wá tọ̀ Olodúmaré lọ  
 Olodúmaré ko egbẹ̀rín éntyán fun  
 Pé kó máa kó wọ̀n bọ sode Isalú ayé  
 Ókó wọ̀n délé Aye  
 Ó rán igba lẹ̀bí igba náá ó dẹ̀ mọ̀  
 Ó rán igba lẹ̀jó wọ̀n ó bọ  
 Igba lóyún wọ̀n ó lẹ̀ bí  
 Igba yágán wọ̀n o tí ẹ̀ rọ̀mọ̀ bí rárará  
 Ní bá nílọ̀ lóşú ọ̀nà ó pade Şángó Kíşl ẹ̀kùn

Tí rígbáwo baba rẹ sọ́jú tí ríríran  
 Tí nǹkọ́ tó kó rẹ sí ríbalẹ̀  
 Ó ní sángo kí sí ẹ̀kùn, ta ní ba ọ se tiẹ tó fida báylí  
 Sàngó kí sí ẹ̀kùn ní orí áwo áfin ní  
 Sàngó kí sí ẹ̀kùn ní kó máa tọ orí awo áfin lọ  
 Sòòsá wá dé ọdọ orí awo áfin  
 Ó ní orí awo áfin gbá mí o  
 Orí awo áfin ní é é tí rí  
 Sòòsá ní lgbá tí ọ̀un nti ọ̀de ọ̀run bọ wá sode Isáilú ayé  
 Ọ̀un tọ Olodumare lọ  
 Olodumare ko ẹgbẹ̀nín ẹ̀nlyán fún ọ̀un  
 Ọ̀un bá kó wọn délé ayé  
 Ọ̀un bá ran lgbá lébi lgbá náá ọ̀ dé mọ  
 Ọ̀un ran lgbá lájọ lgbá náá ọ̀ bọ  
 lgbá lóyún nínú wọn ọ̀ leébi  
 lgbá yágán wọn o tí ẹ rọmọ bí rárará  
 Ọ̀un bá nọ ọ̀un pade Sàngó kí sí ẹ̀kun lóná  
 Tí rígbáwo baba rẹ sọ́jú tí ríríran  
 Tí nǹkọ́ tó kó rẹ sí ríbalẹ̀  
 Lohun bá ní ta ló ba ọ se tí ẹ tófi rí báylí  
 Ló bá ní lwo orí awo áfin ní  
 Ó ní kóun ọ wá ba ọ ko bá ọ̀un náá se tóun  
 Orí awo áfin wá se fá fún Sòòsá  
 lgbá ẹ̀nlyan tó rán lébi wọn daríde  
 lgbá tó lóyún wọn ríbmọ  
 lgbá tó tí yágán wọn kúrú lágán wọn rírmọ bí  
 Ní Sòòsá bánf tó un ló wá da báylí  
 Ló bá filé pòntí  
 Ó fóná sẹkà  
 Ó fagbada dfran  
 Ó yí ágbá sí mọrun ákú  
 Wọn tọwọ bogidan  
 Ló wá se lẹ Imu  
 Ní Ọ̀kánkánlénrinwó Irúnmọlẹ̀ ní wọn baje wọn yó tán  
 Ní wọn bá bẹrẹ sí lllá ágbá  
 Sàngó lóun lágba  
 Ọya lóun lágba  
 Ọ̀sá ríá lóun lágba

Ọ̀gún lóun lágba  
 Ẹ̀sú lóun lágba  
 Ọ̀sun lóun lágba  
 Ọ̀rúnmlá lóun lágba  
 Orí awo áfin yojú síwọ̀n níbi wọn gbé ríjé  
 Ó gbé sángo, ọ́ juú sí kóso  
 Ó débẹ, ọ́ jọba, wọn rígbáde de lórí  
 Sòòsá ibi orí dami sí yíl dára, Sòòsá  
 Ó gbé oya, ọ́ juú sílé Onírá  
 Ó débẹ, ọ́ jọba wọn rígbáde de lórí  
 Sòòsá ibi orí dami sí yíl dára, Sòòsá  
 Ó gbé Ọ̀sá ríá, ọ́ juú sí ránjé  
 Ó débẹ, ọ́ jọba, wọn rígbáde de lórí  
 Sòòsá ibi orí dami sí yíl dára, sòòsá  
 Ó gbé Ẹ̀sú ọ́ juú sí kẹtu  
 Ó dé bẹ, ọ́ jọba wọn rígbáde de lórí  
 Sòòsá ibi orí dami sí yíl dára, sòòsá  
 Ó gbé Ọ̀sun ọ́ juú sí ljunmú  
 Ó dé bẹ, ọ́ jọba wọn rígbáde de lórí  
 Sòòsá ibi orí dami sí yíl dára, sòòsá  
 Ó gbé Ọ̀rúnmlá, ọ́ juú sóké lgefi  
 Ó dé bẹ, ọ́ jọba wọn rígbáde de lórí  
 Sòòsá ibi orí dami sí yíl dára, sòòsá  
 Ifá jẹki níwó lówọ kí ngbọrẹrẹ kí ndlji  
 lgba lewé Olágbọrẹrẹ  
 Awọyọyọ lónf kire gbogbo máawọ yọyọ tómi bọ  
 Bakára bá wónú epo apókíki ajé sùsú  
 Ifá jẹki wón o gbọsí tẹmi karí ayé  
 Baa bá tí fári tán ní irun lmlí tún bọ  
 Ifá jẹki ire gbogbo kó bọ mí pítí pítí

### Akóse

lgba ewe ogbọ  
 Ewe awọyọyọ pupọ  
 Irun orí afátán  
 Àkara elépo méréndinlógún  
 A o jo gbogbo rẹ pọ  
 A o tẹ ni Ejlogbe

A o pe oṣo rẹ si (Ifá yí)  
A o ma lo pẹlu Ẹkọ tutu tabi omi lasan

### Translation

A very big kolanut is it that knocks the market leader on the head

This was Ifa 's message for Orí awo áfin

When coming from heaven to earth

He was advised to offer ebo with 800 bags of money

He complied

Orí awo áfin rú ẹgbẹrin oke owo

When he got to the earth

He was covered with clothes worth 800 bags of money

And was wearing clothes worth 800 bags of money

He was blessed with 800 people (at his beck and call)

And was having excess of 800 bags of money

Orí awo áfin was the one who made Ifa work for Sàngó Kísí ẹkùn

Who was using his father's consulting plate to divine but could not foresee anything

He was throwing stone but the stone could not touch the ground

Orí awo áfin then made Ifa work for Sàngó Kísí ẹkùn

He later used his father's consulting plate to divine and was able to foresee

He was throwing stone and the stone was able to touch the ground

Ọgbanran lolóhùn oró (alias)

Àlùkò lolóhùn bàrà (alias)

Agbe ní rísọlòhùn móferége mófejége (alias)

These were the awo who cast Ifa for Sòòsà

When coming from heaven to earth

He went to approach Olodumare

Olodumare gave him 800 human beings

To bring to the earth

When he brought them to the earth

He sent 200 people on errand but failed to come back

He sent 200 people on a journey but could not return  
200 became pregnant but could not deliver  
200 became barren but could not bear the fruit of the womb  
at all

When going on the way, he met with Sàngó Kísí ẹkun  
Who was using his father's consulting plate to divine and was  
able to foresee

He was throwing stone and the stone was able to touch the  
ground

He then asked Sàngó Kísí ẹkùn who was it that helped you to  
become successful

Sàngó Kísí ẹkùn replied that it was Orí awo áfin

Sàngó Kísí ẹkùn advised him to approach Orí awo áfin

Sòòsà went to consult Orí awo áfin

He asked Orí awo áfin to help him

Orí awo áfin asked what was it?

Sòòsà said when he was coming from heaven to earth, he  
approached Olodumare

Olodumare gave him 800 human beings

To bring to the earth

When he brought them to the earth

He sent 200 people on errand but failed to come back

He sent 200 people on a journey but could not return

200 became pregnant but could not deliver

200 became barren but could not bear the fruit of the womb  
at all

When going on the way, he met with Sàngó Kísí ẹkun  
Who was using his father's consulting plate to divine and was  
able to foresee

He was throwing stone and the stone was able to touch the  
ground

He then asked him who was it that helped him to be  
successful

He was told by him that it was you, Orí awo áfin

He advised him to approach you so that you can also help  
him

Orí awo áfin then made Ifa work for Sòòsà

Thereafter the 200 humans that were sent on errand came back  
 The 200 people that were sent on a journey returned  
 The 200 women that became pregnant delivered  
 The 200 that were barren also became fruitful and started to bear the fruit of the womb  
 Šóòšà then wondered how successful he now became  
 He then prepared enough drinks  
 And enough food for all  
 And more than enough meat to eat  
 They were rolling àgbá drums in the heaven of immortality  
 They beat ogidan drums  
 He made a big feast  
 And all the 401 Irúnmọ̀lẹ̀ ate to the fullest  
 Thereafter they started a brawl for supremacy  
 Šàngó said he was supreme  
 Oya said she was supreme  
 Óòsà ríá claimed he was supreme  
 Ógún also claimed he was supreme  
 Èšù claimed he was supreme  
 Ọsun claimed she was supreme  
 Ọrúnmílà also claimed he was supreme  
 Orí áwo áfin saw them while they were fighting  
 He carried Šàngó and threw him into the land of Kòso  
 When Šàngó got there, he was made a king and was crowned  
 Šóòšà, the place where I am being placed by Orí is good,  
 Šóòšà  
 He carried Oya and placed her in the home of Irá  
 When she got there, she was made a queen and was crowned  
 Šóòšà, the place where I am being placed by Orí is good,  
 Šóòšà  
 He carried Óòsà ríá and placed him in Ìránjé  
 When he got there, he was installed a king and was crowned  
 Šóòšà, the place where I am being placed by Orí is good,  
 Šóòšà  
 He carried Èsù and placed him in Kétu

Hen he got there, he was installed a king and crowned  
 Šóòšà, the place where I am being placed by Orí is good,  
 Šóòšà  
 He carried Osun and placed her in Ìjùnmú  
 When she got there, she was made a queen and was crowned  
 Šóòšà, the place where I am being placed by Orí is good,  
 Šóòšà  
 He carried Ọrúnmílà and placed him in the mount of ìgẹ̀tí  
 On getting there, he was made a king and crowned  
 Šóòšà, the place where I am being placed by Orí is good,  
 Šóòšà  
 Ifá, let me be successful financially  
 And let me be prosperous  
 The leaves of Ọlágbòrẹ̀rẹ̀ are two hundred  
 Awọyọyọ has declared that all ire in life be coming in multiples towards me  
 If ákàrà, fried bean cakes get into the palm oil, it will beckon aje (money)  
 Ifá, let me be well known throughout the world  
 The more we shave our head the more it is covered with the new hair  
 Ifá, let me be covered with all ire in life

#### **Ifa preparation:**

200 leaves of ogbo  
 Plenty awayoyo leaves  
 Your shaved hair (complete)  
 16 palm oil-fried bean cake  
 Burn everything together  
 Spread on opon Ifa and print Eji Ogbe  
 Chant the odu  
 Use a little bit with cold corn meal (eko) or water

4. **Ọ̀yẹ̀kú Mèjì**

Títí tí lórí ogbó  
 Bíríbirí lókò ọ́ dẹ̀  
 Bẹ̀ẹ̀ lomo aráyẹ̀ ríşẹ̀  
 Ọ̀mọ aráyẹ̀ tìl se ra wọn kíí sẹ̀nì  
 Adifá fún Ọ̀násókùn tí yio joba lode Ọ̀yọ́ rẹ̀rẹ̀  
 Iku dúdú níl kosún dúdú  
 Adifá fún itú ríńá ọ̀kọ ewúré  
 Iku pupa mi kosún pupa  
 Adifá fún Ágbò mọ̀mọ ọ̀kọ Águtan  
 Airahun kún níl kunlẹ̀ pa dódódó  
 Adifá fún Elédíro ókókó  
 Tí yio sọkọ ágbégbọ́ yanran yanran yanran  
 Rọ̀rọ̀rọ́ bí éyí rọ̀rọ̀rọ́ bí éyí  
 Adifá fún Bajatẹ̀rẹ̀ tí nsọmọ kúnrin lẹ́ẹ̀gún  
 Rọ̀rọ̀rọ́ bí éyí rọ̀rọ̀rọ́ bí éyí  
 Adifá fún Oró tí nsọmọ kúnrin lẹ́orán  
 Rọ̀rọ̀rọ́ bí éyí rọ̀rọ̀rọ́ bí éyí  
 Adifá fún Kọ́júpọ́n ajagemọ́ lóhun lóhun  
 Áwọn mètẹ̀ta ní wọn parapọ́ wọn p'alábukẹ̀  
 Wọn mọkún rẹ̀ẹ̀ d'alabarọ́  
 Wọn p'alabarọ́ wọn mọkún rẹ̀ẹ̀ d'alabukẹ̀  
 Áyá ọ̀mọ ojo ríşẹ̀ ipókán ipókán  
 Áyá ọ̀mọ ojo ríşẹ̀ ipókán ipókán  
 Ọ̀ba ọ́ bá şlgun lúbínrin ríńá bá wọn lọ́  
 Nbá múmú mú ma mú  
 Nbá tátátá ma tá  
 Nbá şelẹ̀ bá kan jímá jímá  
 Ọ̀gbọ́gbọ́ iyáwó kó sarẹ̀wá şakin  
 Sábẹ̀şẹ̀ lóró tégún lọ́fá  
 Eni tí ọ́ sojo kó má mohún şakin  
 Eni tí ọ́ şakin kó má mohún sojo  
 Páúsá mèjì rísawo rojúguná  
 Akérgbẹ̀ mèjì nsawo rode Áró  
 Ịşẹ̀ igbá kíńfí tí adé ode áró  
 A bá wọn ríşọ́ lóloye lóloye  
 Ọ̀rúnmilá ní kí lẹ̀ ríşẹ̀ lóde áró tẹ̀ ẹ̀ fíńşọ́ lóloye lóloye

Wọn láwọn ngbe iyáwó kan ọ̀tún ní bẹ̀ ní  
 Ọ̀rúnmilá ní pẹ̀lẹ̀ ọ́ oniyáwó ágbéle  
 Şé kí nbá ọ́ lọ́?  
 Ịtáki lóná tápá  
 Ódí lşẹ̀ Igbá kejì a bá wọn lóde áró  
 Wọn ríşọ́ lóloye lóloye  
 Ọ̀rúnmilá ní lẹ̀ ríşẹ̀ lóde áró tẹ̀ ẹ̀ fí ríşọ́ lóloye lóloye  
 Wọn láwọn ríblímọ́ kan, ọ̀tún ní bẹ̀ ní  
 Ọ̀rúnmilá ní epẹ̀ lẹ̀ ọ́ ará ode áwúré  
 Ọ̀mọ abímọ́ kako bí eyẹ̀  
 Ịtáki lóná tápá  
 Ó dí lşẹ̀ Igbáíkẹ̀ta ẹ̀wẹ̀wẹ̀ a tún báwọn lóde áró  
 Tí wọn ríşọ́ lóloye lóloye  
 Ọ̀rúnmilá ní kí lẹ̀ ríşẹ̀ lóde áró tẹ̀ ẹ̀ fí ríşọ́ lóloye lóloye  
 Wọn la wọn ríşoyẹ̀ kan ọ̀tún ní bẹ̀ ní  
 Ọ̀rúnmilá ní olóyẹ̀ náá dẹ̀  
 Wọn ní olóyẹ̀ náá rẹ́e  
 Ó ní yíş gbógbógbó olú yẹ̀yẹ̀ tuyẹ̀  
 Ó ní yíş gbógbógbó olú yẹ̀yẹ̀ tuyẹ̀  
 Ó ní yíş gbógbógbó bí ọ̀ba líú áso  
 Ọ̀ba náá lş gbógbógbó lş fọmọ́ Owú ran ọ̀rídẹ̀ sọ̀rún  
 Ọ̀mọ Owú jejeje ọ́kú bí ịkó tí  
 Ịkófí jejeje ọ́ kú bí Okini abẹ̀rẹ̀  
 Okini abẹ̀rẹ̀ jejeje ọ́ pọ́rńá  
 Páúsá mèjì rísawo re Ojúguná  
 Akérgbẹ̀ mèjì rísawo re alẹ̀ odó  
 Adifá fún Ọ̀rúnmilá  
 Ifá rísawo lọ́ orí ápata arágbá rísáńá  
 A bá baba arúgbó kan jókujókú nílşẹ̀  
 Ó rí pe éwó isu kọ́ sọ̀tún ún  
 Ó rí pe éwó ewúńá sọ́sí  
 Ó rí fí éwó kókó lẹ́fá  
 Ó ní kawá jẹ̀  
 Mo lé míl ọ́ jẹ̀  
 Ó níeetírí tí mo fí léńfí l ọ́jẹ̀  
 Mo ní wọn tí ní kí nma jẹun lóde  
 Ó wá mú ọ̀wọ́ oyín ọ́ fí rítọ́mí lẹnu itọ́rọ́ itọ́rọ́  
 Ó nífọ́wọ́ ádó tọ́mí lẹ́tẹ̀ itọ́rọ́ itọ́rọ́

Igbá tí mọ́ deḗ wọ́n ní mọ́ jẹun lóḍde  
 Mọ́ lé mí ọ́ jẹun lóḍde  
 Wọ́n wá láwọ́n ọ́ ná mí  
 Mọ́ lẹ̀ni tó bá lóún ọ́ ná mí  
 Réré á subú lu réré  
 Réré á subú lu réré mọ́lẹ̀  
 Ègún èwọ́n á subú lẹ̀gún áta  
 Ègún áta á subú lẹ̀gún èwọ́n mọ́lẹ̀  
 Ohun rere á subú lu ra wọ́n  
 Bé bé já asljà lujà mọ́lẹ̀  
 Wọ́n ní áwon taló kọ́ mí báwọ́nyí  
 Mọ́ ní áwon ọ́rọ́ko rídágbáá  
 Áwọ́n ọ́jọ́ perúkú terúkú  
 Áwọ́n ọ́jọ́ perúkú terúkú mọ́lẹ̀  
 Áwọ́n ọ́jọ́ perúkú terúkú mọ́lẹ̀ danindanin  
 Áwọ́n ná dáwọ́jọ́ wọ́n pa lyá ikú nígbé lójà Èjìgbómẹ̀kún  
 Ikú gbọ́ nílé ọ́ han bí ágan líyẹ̀  
 Ó méré ọ́ fí ẹ̀ẹ̀sin  
 Ó méré ẹ̀kúnfá  
 Ó fọ́ tọ́tọ́ ákẹkẹ́ pa kẹ́sẹ́ ljà mọ́jẹ́l dain dain dain  
 Ikú té orí Igbá  
 Igbá Igbirámú alá  
 Ikú té orí Irokó a gún regejéjé  
 Irokó agún regejéjé Igbirámú alá  
 Arun rídáfá èjì rídíbó  
 Okan ẹ̀soṣo ní hanjú ọ́pọ́n  
 Áwọ́n sore ẹ̀sísí  
 Lódífa jọkán Fáyúnrẹ̀  
 Lọ́jọ́ tán ní ikú ilé ríbọ́ wá á ba tóde ríbọ́ wá á ba  
 Kẹ̀ni mǎ finú hán fóbínrin  
 Obínrin lẹ̀dálẹ̀, obínrin léké  
 Wọ́n tọ́ Olójóńgbódú obínrin ikú lọ́  
 Wọ́n ní kinni ikú nje  
 Wọ́n ní ikú a máa jekú  
 Wọ́n ní ikú a máa jeja  
 Wọ́n ní ikú a máa jeyẹ̀  
 Wọ́n ní ikú a máa jẹran  
 Ikú jekú tán ọ́wọ́ ikú ríwá irtí irtí

Ikú jeja tán ẹ̀sẹ̀ ikú nígbọ́n irtí irtí  
 Ikú jeyẹ̀ tán ikú di yẹ̀ yẹ̀  
 Ikú jẹran tán ikú di rán an rari an  
 Arun rídáfá èjì rídíbó  
 Okan ẹ̀soṣo níhanjú ọ́pọ́n  
 Áwọ́n ẹ̀sore ẹ̀sísí  
 Lódífa jọkán fáyúnrẹ̀  
 Wọ́n lo di Olóyẹ̀yẹ̀ tawa nígbáyí ọ́  
 Oyẹ̀ ní kú ọ́ máa yẹ̀ lórí wa  
 A meku tú ọ́ fín  
 Oyẹ̀ ní kú ọ́ máa yẹ̀ lórí wa  
 A meja tú ọ́ fín  
 Oyẹ̀ ní kú ọ́ máa yẹ̀ lórí wa  
 A mẹran tú ọ́ fín  
 Oyẹ̀ ní kú ọ́ máa yẹ̀ lórí wa  
 Kini yóó yekú nú lórí awo  
 Èjì Oyẹ̀  
 Ifá ní yóó yekú nú lórí awo  
 Èjì Oyẹ̀

#### Translation:

The longevity head is eternal  
 The boat is capsized suddenly  
 That is the work of the humans  
 The humans who are showing wickedness to one another  
 These were Ifa's messages for Onásókun  
 Who would become the king in the land of Oyọ́ réré  
 Black Death is it that rubs his body with black camwood  
 This was Ifa's message for Ikú dúdú ní kosun dúdú  
 The same message was revealed to itú rílé, matured he-goat,  
 who was the husband of ewúré, she goat  
 Red Death is it that rubs red camwood  
 This was the Ifa cast for Ágbó mọ́mọ́, matured ram, who was  
 the husband of Ágútán, sheep  
 Alrohun kún ní kúnlẹ̀ pa dódódó (alias of awo)  
 Cast Ifa for Elédro okókó, matured rooster  
 The one who was the husband of agbẹ̀bọ́, matured hen  
 Rọ́rọ́ bí ẹ̀yí rọ́rọ́ bí ẹ̀yí (alias of awo)

He cast Ifa for *Bájáṣẹrẹ ti nsomọ kúnrin lẹ́ẹgún*  
*Rọrọrọ bí ẹyí rọrọrọ bí ẹyí (alias of awo)*  
 He cast Ifa for *Oró*, the young man in the land of *Ilorán*  
*Rọrọrọ bí ẹyí rọrọrọ bí ẹyí (alias of awo)*  
 He cast Ifa for *Kójúpọn ajagẹmọ lóhun lóhun*  
 The three of them conspired and killed the hunchback  
 They used his rope to tie the cripple  
 They also killed the cripple and use his rope to tie the  
 hunchback  
*Áyá (mind), the child of ojo* was flustering  
 And was becoming unsteady  
 If the king had summoned a war against the land of women, I  
 would have followed the soldiers of war  
 I would have captured and taken as many captives as  
 possible  
 The beautiful bride cannot be pretty and be brave as well  
*Sábẹẹ lóró tẹgún lófá*  
 The coward must not prove to be brave  
 The brave must not pretend to be lazy  
 The two *Pánsá* (potsherd) as fire stand on the fire  
 The bottled gourds are always taken to Aro's social function  
 The very first time that we got to Aro's social function  
 We met people dancing with legs in rhythmic ecstasy  
*Orúnmlá* asked them the reason for their dancing with legs in  
 rhythmic ecstasy  
 They responded that they were celebrating a new marriage  
*Orúnmlá* greeted the new bide and asked whether to follow  
 her  
*Itáki lóná tápá*  
 The second time, we met them at Aro's social function  
 We met people dancing with legs in rhythmic ecstasy  
*Orúnmlá* asked them the reason for their dancing with legs in  
 rhythmic ecstasy  
 They responded that they were celebrating the birth of a new  
 born baby  
*Orúnmlá* greeted them, the inhabitants of *awúré*  
 The offspring of those who give birth like the birds  
*Itáki lóná tápá*

The third time, we met them at Aro's social function  
 We met people dancing with legs in rhythmic ecstasy  
*Orúnmlá* asked them the reason for their dancing with legs in  
 rhythmic ecstasy  
 They responded that they were celebrating a new chieftaincy  
 title  
*Orúnmlá* greeted them and asked for the new chief  
 They showed him the new chief  
 He prayed that the chief will live long  
 He will be blessed with longevity like a king of *áso*  
 The king lived long by using a ball of metal to make a  
 longevity charm  
 The ball of metal rusted and became small like an ear swab  
 The ear swab rusted and became small like a needle  
 The needle rusted and disappeared  
*Ìkótí jejeje ọ kú bí Okini abẹrẹ*  
*Okini abẹrẹ jejeje ọ pódá*  
 Portshed, *Pánsá mójí* (tortoise re *Ojúgúná*)  
 The two bottled gourds practice their *awo* at the bottom of the  
 river  
 These were ifa's messages for *Orúnmlá*  
*Ifá* was going on spiritual mission to the top of *aragbá risalá*  
 rock  
 He met one old feeble man there  
 He was preparing a yam porridge on the right  
 He was preparing a yam porridge on the left  
 He was placing the cocoyam porridge on Ifa  
 And invited us to eat  
 I declined the invitation  
 He queried why I refused to eat  
 I responded that I was warned not to eat outside  
 He now used his hand of honey to smear my mouth  
 He used his sweet hand to touch my lips  
 When I got home, I was reprimanded for eating outside  
 I said that I didn't eat outside  
 They said they would beat me  
 I told them that whoever that ventures to beat me  
 That rare tree will fall over one another

The chain spikes will fall over the pepper spikes  
 The pepper spikes will fall over chain spikes  
 All good things will fall over one another  
 Trouble will also be escalated  
 They asked who taught me this expression  
 I responded that they were *òróko òdàgbáá*,  
 They were *òjò perúkù terúkù*  
 They were *òjò perúkù terúkù mọ́lẹ̀*  
 They were *òjò perúkù terúkù mọ́lẹ̀ danindanin*  
 They were the ones who killed the mother of *ikú* at  
*Èjìgbòmẹ̀kùn* market  
 When *Ikú* heard at home, he became furious  
 He climbed and rode on an elephant  
 He used the snake as the rope to spur the elephant  
 He used two different scorpions as-a weapon  
*Ikú* landed on *ìgbá* tree  
*Ìgbá* fell to the ground  
*Ikú* landed on *Ìròkó* tree that stands tall  
 The tall *Ìròkó* tree also fell to the ground  
 The five are consulting *ifa*, while the two are holding *ibo*  
 determinants  
 The only one is it that scratches the centre of *Opon ifa*  
*Àwọ̀n sore ẹ̀sìsì* (alias)  
 He cast *ifa* for *Fáyúnrẹ̀*  
 When they told him that death from within and death from  
 outside are approaching  
 Let nobody expose his secrets to a woman  
 Women are treacherous, they are cunning  
 They approached *Olójórigbódú*, the wife of *ikú*, death  
 They asked her what was *iku's* taboo  
 They gave *iku* *eku*, rat  
 They gave *iku* *eja*, rat  
 They gave *iku* *eye*, bird  
 They gave *iku* *eran*, beast  
*Ikú* ate rat, his hand began to shake unsteadily  
*Ikú* ate fish, his leg began to shake unsteadily  
*Ikú* ate bird and became weak and feeble  
*Ikú* ate beast and became completely helpless

The five are consulting *ifa*, while the two are holding *ibo*  
 determinants  
 The only one is it that scratches the centre of *Opon ifa*  
*Àwọ̀n sore ẹ̀sìsì* (alias)  
*Lóólífá jòkàn fáyúnrẹ̀*  
 It has now become *Ọ̀lọ̀yẹ̀ẹ̀rẹ̀* (avertable)  
*Ọ̀yẹ̀*, death will be averted on our head  
 We have offered a rat and was accepted  
*Ọ̀yẹ̀*, death will be averted on our head  
 We have offered a fish and was accepted  
*Ọ̀yẹ̀*, death will be averted on our head  
 We have offered a bird and was accepted  
*Ọ̀yẹ̀*, death will be averted on our head  
 We have offered a beast and was accepted  
*Ọ̀yẹ̀*, death will be averted on our head  
 What is it that will avert death on the head of *awo*  
*Èjì Ọ̀yẹ̀ (Oyeku mejì)*  
*ifa* will avert death on the head of *awo*  
*Èjì Ọ̀yẹ̀*

##### 5. Ọ̀bàrà Mejì (Good for Ọ̀sẹ̀ Ifá)

*Èlá panibá panibá*  
*Èlá panibá panibá*  
*Aáyán lawo ẹ̀bá ilẹ̀*  
*Aláámù lawo ẹ̀bá ọ̀giri*  
*Akán lawo Ọ̀mílálẹ̀*  
*È sọ fun ẹ̀lẹ̀bọ kó lọ tọ́jú ẹ̀bọ rẹ̀ ní rúrú*  
*È wí fun ẹ̀lẹ̀tutù ọ̀pẹ̀ kó lọ tọ́jú ẹ̀tutù rẹ̀ ẹ̀ ní títu*  
*Ìyá mìlì lọsìn ẹ̀rábá nífẹ̀*  
*Báábá mìlì lóréré awo*  
*Ọ̀réré awo rọ̀run kó dé*  
*Wọ̀n ní kó sí aláwo nílẹ̀ yí mọ̀*  
*Ifá ní ọ̀ kú ẹ̀wọ̀n amú isá ipòrògún*  
*Àwọ̀n ọ̀ lẹ̀wọ̀ wọ̀n ọ̀ lẹ̀sẹ̀*  
*Kọ̀rọ̀hun ní wọ̀n fì rímọ̀giri*  
*Ọ̀rúnmlá pé wọ̀n, wọ̀n ọ̀ jẹ̀ pé*

Wọ̀n láwọ̀ tán  
 Orúnmilá ní awó kú  
 Wọ̀n ní kó sáwọ̀ rere nílẹ̀ yí mọ́  
 Ifá bá bínu  
 Wọ̀n ní baba dákun dábo má binu o  
 Bí asẹ̀ bá mo mi atán nínú asẹ̀  
 Bí ẹ̀gẹ̀rẹ̀ bá mo ajọ́ dānu  
 Ojọ́ omọ́ kẹ́kẹ́rẹ̀ bá bá wọ̀n nájá eétán  
 Yán yán yán ní rítán nínú igbá wọ̀n  
 Élá ẹ̀ wá kóowá gbé mí  
 Bí o sẹ̀ rígbẹ̀ omọ́ rẹ̀ lóklírmọ́ lóklírmọ́  
 Ẹ̀wọ́ lo ní ká re ká ká lọ́ rée sẹ́kẹ́  
 Ẹ̀wọ́ loní ká re Ọ́dán ká lọ́ rée fa okun  
 Ká ba lé gbẹ̀lé lka rẹ̀ sí rere  
 Adifá fun Orúnmilá  
 Ti nlo ree gbe ojọ́ ọ̀sẹ̀ níyáwó  
 Yẹ̀yẹ̀ ojọ́ ọ̀sẹ̀ ní ríse ajé lode Ọ́kun  
 Bá bá ojọ́ ọ̀sẹ̀ ní ríse ẹ̀jìdgbàràlẹ̀kẹ̀ lode Ọ́fà  
 Ojọ́ Ọ̀sẹ̀ páápáá ní nṣe Ọ́lọ́wọ̀rán Ọ́ba asọ́ tí rítán ná yanran  
 yanran yanran  
 Njẹ́ owo tuntun ó pé ó tó sẹ́ẹ̀ dé o  
 Ó ní nijọ́ Ọ̀sẹ̀  
 Njẹ́ aya tuntun ó pé ó tó sẹ́ẹ̀ dé o  
 Ó ní nijọ́ Ọ̀sẹ̀  
 Njẹ́ omọ́ tuntun ó pé ó tó sẹ́ẹ̀ dé o  
 Ó ní nijọ́ Ọ̀sẹ̀  
 Njẹ́ eṣin/okọ́ tuntun ó pé ó tó sẹ́ẹ̀ dé o  
 Ó ní nijọ́ Ọ̀sẹ̀  
 Njẹ́ ẹ̀regbogbo ó pé ó tó sẹ́ẹ̀ dé o  
 Ó ní nijọ́ Ọ̀sẹ̀  
 Ọ̀sẹ̀ ló lowó  
 Ọ̀sẹ̀ ló niregbogbo  
 E sọ́ fun aláṣọ́ Osùn kó wá tẹ́

### Translation

Èlá panibá panibá  
 Èlá panibá panibá  
 Aáyán, cockroach is the awo by the house

Aláámù, lizard is the awo by the wall  
 Akàn, crab is the awo of the soil  
 Please inform those who comply to offer ebo to keep it up  
 And inform those who comply to the offering of rituals to keep  
 it up  
 My mother was the deity worth worshipping  
 My father was the leader of the Awo  
 The leader of Awo went to the great beyond and never  
 returned  
 They inquired if there was no more awo available in the land  
 Ifa responded that it remained the amù Isá Ipòrógún  
 They neither had the hands nor the legs  
 They had nothing to hold the wall  
 Orúnmilá call on them but they refused to come  
 They wonder if there was no more awo available  
 Orúnmilá responded that they were still available  
 They said that there was no more proficient awo in the land  
 Ifá then became annoyed  
 They pacified him and pleaded with him not to be annoyed  
 If the net takes in water, the water will drain out completely  
 If a strainer takes in water, the water will completely drain out  
 of it  
 The day a child transacts illusory business  
 The will surely be sold out completely  
 Ela, please descend and come and support me  
 The way you normally support your child  
 You have asked us to go home and procure the rafter  
 You have asked us to go to the plain and procure the rope  
 So that we can make the home good  
 These were Ifa declarations to Orúnmilá  
 When going to marry ojọ́ ọ̀sẹ̀ as a wife  
 Yẹ̀yẹ̀ ojọ́ ọ̀sẹ̀ (Ojose's mother) is it that procures ajé (money)  
 in the sea  
 Bá bá ojọ́ ọ̀sẹ̀ (Ojose' father) is it that procures the beautiful  
 beads in the town of Ọ́fà  
 Ojọ́ Ọ̀sẹ̀, herself procures the beautiful and shining royal  
 clothes  
 The new money, has taken so long to arrive

Today is the day of Ojose (worship day)  
 The new spouse has taken so long to arrive  
 Today is the day of Ojose (worship day)  
 The new child has taken so long to arrive  
 Today is the day of Ojose (worship day)  
 The new horse has taken so long to arrive  
 Today is the day of Ojose (worship day)  
 All good things of life have taken so long to arrive  
 Today is the day of Ojose (worship day)  
 Osè, the worship day is full of money  
 Tell the owner of a camwood cloth  
 To come and be initiated

#### 6. Ogbè yónú (Ogbe Ogúndá)

Ogbéba awo Alára  
 Lódifá fun Alára ejí ásá  
 Omọ oṣù ti nle keregbe lẹgbẹ ẹ ọrun  
 Ogbéba awo ajero  
 Lódifá fun Ajero  
 Omọ Ogbólú kánránjú jalẹ  
 Ogbéba awo Ẹwí  
 Lódifá fun Ẹwí agbádó  
 Omọ amú rere sọrun ara re  
 K'Alára ó sẹ bọ  
 K'Ájeró ó sẹ bọ  
 K'Ẹwíl agbádó ó sẹ bọ  
 K'Alára ó yandẹ  
 K'Ájeró ó yandẹ  
 K'Ẹwíl agbádó ó yandẹ  
 Ọdẹ Alára doko ó páso Óórá  
 Ọdẹ Ájeró doko ó pájānā ẹfọn  
 Ọdẹ Ẹwíl Agbádó doko ó páso kán erin gbórigán gbórigán  
 Ẹwíl doko Ẹwíl ó bẹ rin  
 Átọdẹ Alára Átọdẹ Ajero  
 Wọn lọ rere kun erin Ẹwíl Agbádó  
 Omọ amú rere sọrun ara re  
 Ẹwíl gbọ rílé, Ẹwíl kungá Ẹwíl kungá salẹ odó ebeyí

Winwín ojú Ẹwíl gbọ páró gbọn páró  
 Winwín ojú Ẹwíl gbọn pẹrẹ gbọn pẹrẹ  
 Ẹwíl ní kí wọn bá ọun sọ fun Alára  
 Kí wọn bá ọun gba itan erin ná á wá  
 Alára ní ọun tí gbe fun awọn Olorí níso  
 Ẹwíl tún gbọ rílé Ẹwíl kungá, Ẹwíl kungá salẹ odó ebeyí  
 Winwín ojú Ẹwíl gbọn páró gbọn páró  
 Winwín ojú Ẹwíl gbọn pẹrẹ gbọn pẹrẹ  
 Ẹwíl ní kí wọn bá ọun sọ fun Alára  
 Kí wọn bá ọun gba apa erin náá wá  
 Alára ní ọun tí gbe fun awọn olorí níso  
 Ẹwíl tún gbọ rílé, Ẹwíl kungá, Ẹwíl kungá salẹ odó ebeyí  
 Winwín ojú Ẹwíl gbọn páró gbọn páró  
 Winwín ojú Ẹwíl gbọn pẹrẹ gbọn pẹrẹ  
 Ẹwíl ní kí wọn bá ọun sọ fun Alára  
 Kí wọn bá ọun gba Óoyá erin náá wá  
 Alára ní ọun tí mu fun awọn omọ tuntun  
 Okéfogbó wọn fi riyarun orí odójọ fónḡa fónḡa  
 Ẹwíl ní kí wọn ó sọ fun Alára  
 Ọun yíó pa ilé irá ku ogún  
 Ọun yíó pa Oké ljeró ku ogbọn  
 Ọun yíó pa ẹrígí dúdú abẹ lko ku ẹta leuje leuje  
 Alára ní Ẹwíl ó leẹ jagun  
 Ẹwíl délé, Ẹwíl ritaá mára ogún  
 Adétutu ti rísarẹmọ Ẹwíládó ó ní kẹwíl ó dáfa  
 Ẹwíl loun ó ní dá fá  
 Adétutu ti rísarẹmọ Ẹwíládó  
 Ó ní kọrọ ó tó báyii k'Ẹwíl ló un ó ní fá dá  
 Adétutu ti rísarẹmọ Ẹwíl ládó  
 Ó wá lo ree kési  
 Awọn Alápaaridẹdẹ tí rífrú nami frú náké  
 Ó ní k'Ẹwíl ní egbẹrin ẹko  
 Ó ní k'Ẹwíl ó ní egbẹrin akará  
 Ó ní k'Ẹwíl ó ní egbẹrin okẹ owo  
 Ẹwíl kẹbọ ó rúbo  
 Ipánpá dégun já  
 lko kogun lójú  
 Olufẹe kun fẹ

Èrú láfí rídá bara wa  
 Èwí pa ilé irá ku ogún  
 Èwí pa Òkè ljerò ku ogbón  
 Èwí pa érlgí dúdú abẹ́ lko éfa lénje lénje  
 Èwí pẹ́lẹ́ omọ arẹgbẹ́rin ẹ̀kọ sẹgun  
 Èwí pẹ́lẹ́ omọ arẹgbẹ́rin àkára setẹ  
 Èwí pẹ́lẹ́ omọ arẹgbẹ́rin ọ̀kẹ owó ná  
 Omọdẹ Adó t'Èwí lááse  
 Ágbá Adó t'Èwí lááse

**Translation:**

Ògbébá, the awo of Alará  
 He cast Ifa for Alará ẹ̀jì asá  
 The offspring of the moon that stays gingerly by the heaven  
 Ògébá, the awo of ajerò  
 He cast Ifa for Ajero  
 The offspring of He-who detests trouble  
 Ògébá, the awo of Ewí  
 He cast Ifa for Èwí agbádó  
 The offspring of He-who-uses-rere to appease his spiritual  
 being  
 Let Alará offer ẹ̀bọ  
 Let Àjeró offer ẹ̀bọ  
 Let Èwí agbádó also offer ẹ̀bọ  
 Let Alará choose his hunter  
 Let Àjeró also choose his hunter  
 Èwí agbádó will also choose his hunter  
 Alara's hunter got to the bush and killed aso oora (a kind of  
 animal)  
 Ajero's hunter got to the bush and killed a big buffalo  
 Èwí Agbádó's hunter also got to the bush and killed a big  
 elephant  
 Èwí got to the bush and saw the elephant  
 Both Alara and Ajero's hunter  
 Went to cut Èwí Agbádó's elephant to pieces  
 The offspring of He-who-uses-rere to appease his spiritual  
 being  
 Ewi heard and became annoyed

He also became so restless  
 He sent a message to Álárá  
 To send the thigh of the elephant to him  
 Alara responded that he had given it to the king's consorts  
 Ewi also heard and became annoyed  
 He also became so restless  
 He sent a message to Álárá  
 To send the whole forelimb of the elephant to him  
 Alara responded that he had given it to the king's consorts  
 Ewi also heard and became annoyed  
 He also became so restless  
 He sent a message to Álárá  
 To send the comb of the elephant to him  
 Alara responded that he had given it to the new born babies  
 And they were using it to comb their hair  
 Ewi then sent a message to Alara  
 That he would reduce population of Ira town to twenty  
 That he would reduce that population of Ijero to thirty  
 That he would kill all those hiding in other places to remain  
 three people  
 When ewi got home  
 He started preparing for war  
 Adetutu who was the first daughter of Ewi advised him to  
 consult ifa  
 Èwí responded that he would not consult ifa  
 Adétutù, the crown princess wondered why Ewi should not  
 consult ifa over this pertinent matter  
 Adétutù, the crown princess then went to call on  
 Alápáàndèdè, the one that wags its tail in and out of water  
 He advised Èwí to offer 800 cornmeal  
 And to offer 800 fried bean cake  
 And to offer 800 cowries (money)  
 Èwí complied  
 War then started  
 It became so fierce  
 Èwí conquered the town of irá and reduced the population to  
 twenty

Ẹ̀wí conquered the town of Ẹ̀jèrò and reduced its population to thirty  
 Ẹ̀wí also killed even those in the hiding places  
 Ẹ̀wí, the royal highness, the offspring of he who used 800 commel to become victorious  
 Ẹ̀wí, the royal highness, the offspring of he who used 800 fried bean cake to quell uprising  
 Ẹ̀wí, the royal highness, the offspring of he who spent 800 cowries  
 For the youths of Ado town, Ewi's wishes are their command  
 Even for the elders, Ewi's wishes have become their command

### 7. Ogbè Atè

Ifá lódi olúnwówó tìwó  
 Mo lódi Igbongbón átóròhùn dóròhùn  
 Ifá lódi ajáúpapá  
 Ifá mi elépe gbóde  
 Ifá lóunjí láárọ̀ kutúkutu  
 Ọ̀rún gbọ̀ ariwo yeéyá nítá bába ọ̀n  
 Nígbáti ọ̀n ó yọ́jú wá  
 Ọ̀rún rẹ́pe iyá ọ̀n ni wọ́n rísin lọ̀ ilẹ̀ ọ̀kọ  
 Ọ̀n wí pé iyáwó pẹ́lẹ̀ o  
 O ó bí bí ọ̀sán bí ọ̀ro  
 Ẹ̀plẹ̀ ọ̀rọ̀ mọ́ta ásoqosí  
 Wọ́n ni háá Ọ̀rúnmilá  
 Wọ́n ni éyí tó ríse yí  
 Wọ́n ni yíó sún ọ̀ lẹ́sẹ̀ síwájú  
 Ọ̀rúnmilá ní Igbá tí ọ̀n wọ́ ọ̀rún ọ̀n wá  
 Ọ̀n ní sálubátá ilẹ̀kẹ̀ pẹ̀rẹ̀ pẹ̀rẹ̀ pẹ̀rẹ̀ lẹ́sẹ̀ ọ̀n méjẹ́jẹ́  
 Ọ̀n ní sẹ̀ ohun tí rísúnyan lẹ́sẹ̀ síwájú rée  
 Wọ́n ní bí ó bá sún ọ̀ lẹ́sẹ̀ síwájú  
 Yíó wọ́ ọ̀ lórún  
 Ọ̀rúnmilá ní Igbá tí ọ̀n wọ́ ọ̀rún ọ̀n wá  
 Ọ̀n ní sẹ̀ ohun tí ríwọ́ni lórún rée  
 Wọ́n ní bí ó bá wọ́ lórún

Yíó ká ọ̀ láyá  
 Ọ̀rúnmilá ní Igbá tí ọ̀n wá ọ̀n wá  
 Ọ̀n ní sẹ̀ ohun tí ríkani láyá rée  
 Wọ́n ní bí ó bá ká ọ̀ láyá  
 Yíó dé ọ̀ lórí  
 Ọ̀rúnmilá ní Igbá tí ọ̀n wá ọ̀rún ọ̀n wá  
 Adé lóun bá  
 Ọ̀n ní sẹ̀ ohun tí rídéni lórí rée  
 Ifá ní tó bá sẹ̀ ohun tí rísúnyan lẹ́sẹ̀ síwájú rée  
 Ó ní mo wá dúpẹ̀ lẹ́wọ̀ ọ̀rún mí gbáyi o  
 Ifá ní tó bá sẹ̀ ohun tí ríwọ́ni lórún rée  
 Ó ní mo wá dúpẹ̀ lẹ́wọ̀ ọ̀rún mí gbáyi o  
 Ifá ní tó bá sẹ̀ ohun tí ríkani láyá rée  
 Ó ní mo wá dúpẹ̀ lẹ́wọ̀ ọ̀rún mí gbáyi o  
 Ifá ní tó bá sẹ̀ ohun tí rídéni lórí rée  
 Ó ní mo wá dúpẹ̀ lẹ́wọ̀ ọ̀rún mí gbáyi o  
 Ọ̀rúba tẹ̀ lórí ilẹ̀ ẹ̀ lẹ̀  
 Ọ̀ba tẹ̀ lórí ọ̀rúba  
 Adé tẹ̀ lórí ọ̀ba  
 Ẹ̀yẹ̀ ọ̀kinníni tẹ̀ Adé  
 Esinsin tẹ̀ lórí Ẹ̀yẹ̀ Ọ̀kinníni  
 Ẹ̀yẹ̀n wíwíwí lẹ́yin esinsin  
 Adifá fún Ọ̀rúnmilá  
 Yíó sẹ̀ ọ̀n gbogbo ribiti káya tókankan ó ní hun ún  
 Ifá májẹ̀ kí hun mí o  
 Ahun ágbó kii hun mọ́lẹ̀, Ahun  
 Ewé ọ̀rúsa áyá ahun kíi hun ilẹ́jẹ́  
 Ahun ágbó kíi hun mọ́lẹ̀, Ahun  
 Mo méwé ahun shahunjẹ  
 Ọ̀rọ̀ gbogbo kó leé hun mí mọ  
 Mo méwé ahun shahunjẹ

### Translation:

Ifá says that is a noisy situation  
 I responded that it has become an exchange of pleasantries  
 Ifá says that it is a commotion  
 And a tumultuous atmosphere

Ifa says that he woke up early in the morning  
 And heard a strange noise outside his father's dormain  
 When he took a glance  
 He saw that it was his mother that was being taken to a  
 groom's house  
 He then prayed for her  
 That the new wife will beget many good children  
 By the three unflinching resolutions  
 They responded that what I had done would shift my feet  
 forward  
 Orunmila said that when he looked at his feet  
 He saw beaded sandals in his two feet  
 He asked them if that was what really shift one's feet forward  
 They told him that if it has shifted your feet forward  
 Then it would be a burden on your neck  
 Orunmila said that he looked at his neck  
 And saw beautiful coral beads on his neck  
 He also asked them if that was what becomes a burden on  
 one's neck  
 They told him that if it has become a burden on your neck  
 Then it would also be a burden on your chest  
 Orunmila said that when he looked at his chest  
 He saw beautiful damsel laying on his chest  
 He then asked them again if that was really the burden on  
 one's chest  
 They said that if it becomes a burden on your chest  
 It will cap your head  
 Orunmila said that when he looked at his head  
 He saw a crown on his head  
 He then asked them if that was what really caps them on the  
 head  
 Ifa says that if that was what shifts one's feet forward  
 He said that he now thanks his Ori  
 Ifa says that if that was what becomes a burden on one's  
 neck  
 He said that he now thanks his Ori  
 Ifa says that if that was what really becomes a burden on  
 one's chest

He said that he now thanks his Ori  
 Ifa says that if that was what caps one's head  
 He said that he now thanks his Ori  
 Oriba, the throne stays on the ground  
 Oba, the king stays on throne  
 Ade, the crown stays on the king  
 Okin, the peacock's plume stays on the crown  
 The fly stays on the plume  
 A crowd of people behind the fly  
 These were Ifa's messages for Orunmila  
 When he would carry out several feats and yet would be  
 unfettered  
 Ifa, do not let me be fettered by whatever forces  
 Ahun agbo does not disagree with the deity  
 The chest of the tortoise does not disagree with the ground  
 I have taken the leaves of ahun to cook and eat ahun,  
 tortoise  
 No matter whatsoever can hinder me  
 Because I have taken the leaves of ahun to cook and eat  
 ahun, tortoise

## 8. Òfún Nogbè

*Kámú Igbónwọ ọtun*  
*Kámú kanra wọn ikẹlẹngẹ ikẹlẹngẹ*  
*Torí kámá baá tanra wa je*  
*Kámú Igbónwọ ọsì*  
*Kámú kanra wọn ikẹlẹngẹ ikẹlẹngẹ*  
*Torí ká má baá taura wa je*  
*Adifá fún ilẹ*  
*O nmenu sẹrahun omọ*  
*Igbá tí yíró bíl*  
*Ó bí ọgbá*  
*Kámú Igbónwọ ọtun*  
*Kámú kanra wọn ikẹlẹngẹ ikẹlẹngẹ*  
*Torí kámá baá tanra wa je*  
*Ká mú Igbónwọ ọsì*  
*Ká mú kanra wọn ikẹlẹngẹ ikẹlẹngẹ*

*Torí ká má baá tanra waje*  
*Adifá fún ilẹ̀*  
*Ó nmẹnu sẹ́rahun ọmọ*  
*Ìgbá ti yio bí*  
*Ó bí Èkùn*  
*Kámú Igbónwọ́ ọtún*  
*Kámú kanra wọn ikẹlẹngẹ ikẹlẹngẹ*  
*Torí ká má baá tanra waje*  
*Ká mú Igbónwọ́ ọsì*  
*Ká mú kanra wọn ikẹlẹngẹ ikẹlẹngẹ*  
*Torí ká má baá tanra wa je*  
*Adifá fún ilẹ̀*  
*Ó nmẹnu sẹ́rahun ọmọ*  
*Ìgbá ti yio bí*  
*Ó bí Erelú ọmọ sẹ kẹta*  
*Kámú Igbónwọ́ ọtún*  
*Ká mú kanra wọn ikẹlẹngẹ ikẹlẹngẹ*  
*Torí ká má baá tanra waje*  
*Kámú Igbónwọ́ ọsì*  
*Kámú kanra wọn ikẹlẹngẹ ikẹlẹngẹ*  
*Torí ká má baá tanra waje*  
*Adifá fún ilẹ̀*  
*Ó nmẹnu sẹ́rahun ọmọ*  
*Ọrúnmilá ni kó lẹ́ bímọ́ mọ́*  
*Nitorí gbogbo ayé ti mọ́ àwọn ọmọ mètẹtẹ*  
*Wọn wá rídárá*  
*Ilẹ̀ ló bọgbó*  
*Ilẹ̀ ló bẹkùn*  
*Ó wá ferelú ọmọ sábiyẹ o*

**Translation:**

Let us take the right elbow  
 To touch one another  
 So as not to deceive each other  
 Let us take the left elbow  
 To touch one another  
 So as not to deceive each other  
 These were Ifa's messages for Ilẹ̀, mother earth

When lamenting for being childless  
 By the time she gave birth  
 She gave birth to ọgbó  
 Let us take the right elbow  
 To touch one another  
 So as not to deceive each other  
 Let us take the left elbow  
 To touch one another  
 So as not to deceive each other  
 These were Ifa's messages for Ilẹ̀, mother earth  
 When lamenting for being childless  
 By the time she gave birth  
 She gave birth to Èkùn, leopard  
 Let us take the right elbow  
 To touch one another  
 So as not to deceive each other  
 Let us take the left elbow  
 To touch one another  
 So as not to deceive each other  
 These were Ifa's messages for Ilẹ̀, mother earth  
 When lamenting for being childless  
 By the time she gave birth  
 She gave birth to Erelu as the third child  
 Let us take the right elbow  
 To touch one another  
 So as not to deceive each other  
 Let us take the left elbow  
 To touch one another  
 So as not to deceive each other  
 These were Ifa's messages for Ilẹ̀, mother earth  
 When lamenting for being childless  
 Ọrúnmilá said it was impossible for her to bear a child again  
 Because the whole world was already aware of them  
 They were then chanting in lamentation that:  
 Ilẹ̀ gave birth to ọgbó  
 Ilẹ̀ also gave birth to ẹkùn  
 And then installed erelu as ábiyẹ

## Chapter Seven

### IWURE TO GREET IFÁ IN THE MORNING/FOR BLESSINGS

#### 1. Ejiogbe

*Ifá ni, táabá tiji  
Ká ma a tọrọ òun gbogbo lọwọ Olúwa wa  
Kí Olúwa wa ó lé ba ẹe oun gbogbo fún wa  
Adifá fún Alásuwádá  
Tii somọ bíbí inu Agbonmírégún  
Owó tí mo ní kó tó  
Alásuwádá paradá  
Ire gbogbo tí mo ní kó tó  
Alásuwádá paradá*

#### Translation:

Ifá says, when we wake up  
We should ask for everything from our God  
So that God can do everything for us  
Cast divination for Alásuwádá (spirit of blessing)  
Who is the biological child of Agbonmiregun  
The money I have is not enough  
Spirit of blessing, let me have it in abundance  
All goodness I have is not enough  
Spirit of blessing, let me have it in abundance

N.B- you can ask for other Ire e.g wife, children, houses, cars, titles etc

#### 2. Ogbè dí

*Ádábá Şuşu  
Awo wọn lóde Ájíríkin  
Difá fún wọn lóde Ájíríkin  
Wọn ni tí wọn bá tí nǝl lójojúmọ  
Kí wọn máa kí ikin wọn  
Ifá mo jí mo kí ọ lónl  
Ko o-wa fún mí lówó tẹmí  
Ádábá Şuşu iwọ ma lawo Ájíríkin  
Ifá mojí mo kí ọ lónl  
Kó o wá fún mí láya/tdkọ tẹmí  
Ádábá Şuşu iwọ ma lawo Ájíríkin  
Ifá mojí mo kí ọ lónl  
Ko o wa fún mí lómọ tẹmí  
Ádábá Şuşu iwọ ma lawo Ájíríkin  
Ifá mojí mo kí ọ lónl  
Koo wa fún mí nllé tẹmí  
Ádábá Şuşu iwọ ma lawo Ájíríkin  
Ifá mojí mo kí ọ lónl  
Kó o wá fún mí ni ire ọkọ tẹmí  
Ádábá Şuşu iwọ ma lawo Ájíríkin  
Ifá mojí mo kí ọ lónl  
Kó o wá fún mí niregbogbo tẹmí  
Ádábá şuşu iwọ ma lawo Ájíríkin*

#### Translation:

Ádábá şuşu  
Diviner of people of Ájíríkin (waking up to glance at Ikin/Ifá)  
Cast divination for people of Ájíríkin  
When they wake up everyday  
They should greet their Ikin/Ifá  
Ifá, I wake up to greet you today  
Please give me my own money  
Ádábá Şuşu, you are the diviner of people of Ájíríkin  
Ifá, I wake up to greet you today  
Please give me my own wife/husband  
Ádábá Şuşu, you are the diviner of people of Ájíríkin

Ifá, I wake up to greet you today  
 Please give me my own house  
 Adábà Şùşù, you are the diviner of people of Ajíríkin  
 Ifá, I wake up to greet you today  
 Please give me my own children  
 Adábà Şùşù, you are the diviner of people of Ajíríkin  
 Ifá, I wake up to greet you today  
 Please give me my own house  
 Adábà Şùşù, you are the diviner of people of Ajíríkin  
 Ifá, I wake up to greet you today  
 Please give me my own car  
 Adábà Şùşù you are the diviner of people of Ajíríkin  
 Ifá, I wake up to greet you today  
 Please give me my own multiple blessings  
 Adábà Şùşù you are the diviner of people of Ajíríkin

### 3. Òwónrín Sogbè

Orúnmlà ní ká sọpẹ  
 Ifá mo ní ká sọpẹ  
 Ó ní tọmọ eku bájl  
 Kó sọpẹ lọwọ Olódúmarè  
 Olódúmarè lóun á fi ọnà álkú hàn án  
 Orúnmlà ní ká sọpẹ  
 Ifá mo ní ká sọpẹ  
 Ó ní tọmọ eja bájl  
 Kó sọpẹ lọwọ Olódúmarè  
 Olódúmarè lóun á fi ọnà álkú hàn án  
 Orúnmlà ní ká sọpẹ  
 Ifá mo ní ká sọpẹ  
 Ó ní tọmọ ẹyẹ bájl  
 Kó sọpẹ lọwọ Olódúmarè  
 Olódúmarè lóun á fi ọnà álkú hàn án  
 Orúnmlà ní ká sọpẹ  
 Ifá mo ní ká sọpẹ  
 Ó ní tọmọ ẹran bájl  
 Kó sọpẹ lọwọ Olódúmarè

Olódúmarè lóun á fi ọnà álkú hàn án  
 Orúnmlà ní ká sọpẹ  
 Ifá mo ní ká sọpẹ  
 Ó ní tọmọ ẹni bájl  
 Kó sọpẹ lọwọ Olódúmarè  
 Olódúmarè lóun á fi ọnà álkú hàn án  
 Njẹ Ówónrín sọ gbé mo dúpẹ  
 Orúnmlà mo dúpẹ  
 Ẹláwọyẹ mo dúpẹ  
 Olódúmarè mo dúpẹ  
 Lọwọ rẹẹ fun oorun tí mo sùn lati alá ọnà  
 Ẹ wá jimi sí Imọlẹ aláyẹ ní ọwúrọ yí  
 Mo gbé apá ọ ẹ ẹ gbé  
 Mo gbé ẹşẹ ọ ẹ ẹ gbé  
 Mo lanu mo sọrọ  
 Mo lajú mo dran  
 Ọrọ ọnu mi kọjo tí wéré  
 Ọrọ ọnu mi kọjo tí asínwín  
 Ẹtí mi gbọrọ ọnu ọmọ enikejíl mi  
 Ẹlẹyí tópẹ ọ ju ọpẹ lọ  
 Jékí nlè ma dupe nigbagbogbo  
 Orúnmlà bara Agbọnmiregun

#### Translation:

Orúnmlà says let give thanks  
 Ifá, I say lets give thanks  
 He says, if Rats wake up  
 They should give thanks to God  
 God will bless them with longevity  
 Orúnmlà says lets give thanks  
 Ifá, I say lets give thanks  
 He says, if Fish wake up  
 They should give thanks to God  
 God will bless them with longevity  
 Orúnmlà says lets give thanks  
 Ifá, I say lets give thanks  
 He says, if Birds wake up  
 They should give thanks to God

God will bless them with longevity  
 Orúnmílá says, let's give thanks  
 Ifá, I say lets give thanks  
 He says if Animals wake up  
 They should give thanks to God  
 God will bless them with longevity  
 Orúnmílá says, lets give thanks  
 Ifá, I say lets give thanks  
 He says if Human beings wake up  
 They should give thanks to God  
 God will bless them with longevity  
 Ówọ̀nrín Sogbè, I thank you  
 Orúnmílá I thank you  
 Èlawoye, I thank you  
 Olódùmaré, I thank you  
 For giving me nice sleep from last night  
 You make me up to be alive this morning  
 I lift my hands and they are lifted  
 I lift my hands and they are lifted  
 I lift my legs and they are movable  
 I am able to speak  
 I open my eyes, I can see  
 My utterances don't sound insane  
 My words are normal  
 I am able to hear with my ears that another person says  
 These should be appreciated  
 Please let me continue to give thanks at all times  
 Orúnmílá, life saver.

#### 4. Irosùn àwòyè (Irosùn Ìwòrì)

*Tqmq bájf omq a kí baba rẹ*  
*Adifá fun Olomq Ajlwoye*  
*Oye Ifá lẹmi yio ma wó*  
*Ti mo bá jf*  
*Tqmq bájf omq akí baba rẹ*

#### Translation:

When a child wakes up, he greet his father  
 Cast divination for Olomq Ajlwoye (child who observe)  
 I observe and greet Ifá  
 When I wake up  
 When a child wakes up he greets his father

## Chapter Eight

### ÀKÓŞE (Ifá's Medicine)

Àkóşẹ is a division of Ifá where you have to make use of herbs, leaves, roots, iyerosun (Ifá's divination powder) to produce medicine. It is different from Ẹ̀bọ̀ riru (sacrifice and ritual). Babalawos may suggest the use of these medicine after performing the usual sacrifice. These medicines could have been directed by the Odu Ifá that was casted as I have done in some verses in this book.

There is a verse in Odu Ifá Ògúndá Kẹ̀tẹ̀ which goes as follows:

*Bi a bá tí rígbẹ̀bọ̀ ní ká maá rúbọ̀  
Bi a bá tí rígbóògún ní ká maá sòògún  
Nítorí óògún ló ní ojú kan lẹ̀pẹ̀njú  
Ẹ̀bọ̀ lóní ojú gbogbo  
Adifá fún Àjàlá orí Òkẹ̀  
Tí yio ma bọ́kin rẹ̀ bí ẹ̀ni rísọ̀dún  
Bí á bọ́kin lá Àjàlá  
Bí á bọ́kin lá Olówá*

#### Translation:

Whenever we are spiritually advised to offer sacrifice, we should do it

Whenever we are advised to use spiritual medicine, we should use it

Because spiritual medicine has short-run effect

While sacrifice has long run effect

These were Ifá's messages for he- who lives on top of the hill

Who takes care of his Ifá as if celebrating festival

Àjàlá prosper while propitiating his Ifá

Despite the significance of Ẹ̀bọ̀, we still can't do without these spiritual medicines. Ọ̀rúnmilá, our messiah has taught us

various aspects of these medicines. They are categorized as follows:

1. Ifá Àìkú- Spiritual medicine for longevity
2. Ifá Àjinde, Alafia- Spiritual medicine for good health
3. Ifá Asẹ̀táá- Spiritual medicine against enemies's attack
4. Ifá Ìsọ̀rí/Arọ̀bí- Spiritual medicine for protection against disasters
5. Ifá Afórán- spiritual medicine against litigation and trouble
6. Ifá Ọ̀wọ̀- spiritual medicine for safety
7. Ifá Olẹ̀ Ọ̀jà- Spiritual medicine against burglary, theft and robbery
8. Awure Ọ̀lẹ̀- spiritual medicine to enhance wealth
9. Awure Ẹ̀yọ̀nu- Spiritual medicine to enhance love
10. Awure Afarò/Ọ̀jà títà- Spiritual medicine to enhance more patronage in one's business.
11. Ẹ̀bẹ̀ Awọ̀n iya mí àjẹ́- Spiritual medicine against witchcraft
12. Awure Asekole- Medicine for Building of houses

#### 16 ÀKÓŞE (Ifa preparations)

Since you can't expect to get all these mentioned above in a book because that is the secret of being a successful babalawo, you will still have the benefit of sixteen of these, nothing hidden. Enjoy yourself

#### 1. Ifá Àìkú, Àjinde Ara - Ifá medicine for long life and healthy life - Irente Gbe

*Ẹ̀yẹ̀ Àparó mejì  
Ewé Ajilékegé  
A ó jo pọ̀  
A ó lọ ọ̀ta mejì mọ̀  
A ó tẹ̀ ní Irente gbe  
A ó pe Ifá sí*

*A ọ ma fi mu ẹkọ tutu tabi omi lasan*

### Ohun Ifá

*Irente Gbe*

*Awo Alákísá lódífá fún Alákísá*

*Til yáá nfonkú fọ́ta díde*

*Ẹbọ ní wọ́n ní káse*

*Ó gbẹbọ ọ́ rúbọ*

*Ifá o Ẹ̀jre lóníl Ifá o Ẹ̀jre*

*Ógiri áparò*

*Ifá o Ẹ̀jre*

*Ode gbangba láá béwéajilékegé*

*Ode gbangba láá físlọ*

*Gbámúgbámú lara ọ́ta níle*

*Irente Gbe wa gbebi kúro lóníl mí*

### Translation:

Two partridges

The leaves of Ajilékegé

Burn together

Grind two stones with the burnt items

Use powder to print Irente gbe

Chant the Odu

Use with cold cornmeal or water

### Ifá Chant:

*Irente Gbe*

*The Awo of Alá Kísá, he cast Ifa for Alákísá*

*Who was suffering from lack of sound health*

*He was advised to offer ebo*

*He complied*

*Ifá, you have woken up well today*

*Ógiri áparò*

*Ifá, you have woken up well*

*The leaves of ajilékegé are found outside in the open*

*They are also left off outside*

*The stone is always strong*

*Irente Gbe, please come and ward off evil from my head*

## 2. Ifáóòyí (Medicine to stop dizziness) Ejiogbe

*A o tẹ Iyerosun ni Ejiogbe*

*A o pe Ifá yi si*

*A o da sinu omi tutu*

*A o gbe mu*

### Ofo re

*Óyérin yéfọ́n*

*Óyéfọ́n yérin*

*Óyéfọ́n ye pátákó ọ́dí*

*Ikú ọ́yí kíl pa Ọmọ Ejiogbe*

*Arún ọ́yí kíl se ọmọ Ejiogbe*

*Ọmọ Ejiogbe ni lámọ́rín*

*Kíkú ọ́yí má páá*

*Karún ọ́yí má séé*

*Iyerosun ni kóo fi sún ọ́yí kúrò lara Lámọ́rín*

*Omi tutu lóní kí ọ́yí ọ́ mí jáde lara Lámọ́rín*

*Ejiogbé ko gbé ọ́yí kúrò lara Lámọ́rín*

### Translation:

Print Ejiogbe on a tray with Iyerosun

Say the chant

Mix it with a glass of water

Then drink

### The chant

*Óyérin yéfọ́n*

*Óyéfọ́n yérin*

*Óyéfọ́n ye pátákó ọ́dí*

*Dizziness cannot kill the child of Ejiogbe*

*Dizziness cannot afflict the child of Ejiogbe*

*Child of Ejiogbe is Mr/Mrs.....(name of the person)*

*He must not die the death of dizziness*

*He must not be afflicted with the disease of dizziness*

*Iyerosun, remove dizziness from.....*

Cool water, bring the dizziness out of.....  
 Èjìogbẹ̀, take away the dizziness.

### 3. Ifá Ọ̀wò (protection against accidents) Ogbé Alára

A o tẹ̀ Iyerosun ni Ogbé Tùá  
 Ni atẹ̀lewọ̀ osi, A o pe ọ̀fọ̀ yi sí,  
 A o fi diẹ̀ sa orí, A o fẹ̀ eyi tókù dānù

#### Ofo re

Gbarún gbadà ni wọ̀n fi n̄sáágun  
 Èsín lómọ̀ ọ̀gún  
 Ọ̀kọ̀ lómọ̀ ọ̀gún  
 Abéré lómọ̀ ọ̀gún  
 Obe lómọ̀ ọ̀gún  
 Ádà lómọ̀ ọ̀gún  
 Ibon lómọ̀ ọ̀gún  
 Okọ̀ lómọ̀ ọ̀gún  
 Bálù lómọ̀ ọ̀gún  
 Ifá majekí emi lagbaja ẹ̀ gégé jámbá ọ̀mọ̀ ọ̀gún kọ̀ọkan  
 Iyèròsùn lóní kibi náá ọ̀yẹ̀  
 Ogbé tua ni káo fi tú gbogbo ibi ká kuro lori Lámorín

#### Translation:

Gbarún gbadà ni wọ̀n fi n̄sáágun  
 Hoe is a child of Ọ̀gún (Deity of Iron)  
 Axe is a child of Ọ̀gún  
 Needle is a child of Ọ̀gún  
 Cutlass is a child of ọ̀gún  
 Gun is a child of Ọ̀gún  
 Automobile is a child of Ọ̀gún  
 Aeroplane is a child of Ọ̀gún  
 Ifá, don't let me face any disaster from any child of Ọ̀gún  
 Iyèròsùn would prevent the tragedy  
 Ogbé tūá would clear all dangers from the road/ air for  
 Mr/Mrs.....

#### The preparation for the above

Put Iyèròsùn on your left palm  
 Print the Odu- Ogbé tūá  
 Say the chant  
 Rub little on the centre of your head  
 Then blow the rest into the air.

### 4. Ifá Ọ̀wò (medicine for travelling Purpose) Èjìogbẹ̀

A o tẹ̀ Iyèròsùn n̄i atẹ̀lewọ̀ Ọ̀sì  
 Ni Èjìogbẹ̀, a o pe ọ̀fọ̀ rẹ̀  
 A ó fẹ̀ dānù

#### Ofo re

Taridá  
 Taridá  
 Aláfíá ẹ̀rọ̀ oodùá  
 Kí taridá ó síwájú  
 Kí taridá ó tẹ̀ le  
 Aláfíá ẹ̀rọ̀ Oodùá  
 Kọ̀ síwájú emi lámorín  
 Ní ibi tí mo ríọ̀ yí

#### Translation:

Put Iyèròsùn on the left palm  
 And print Èjìogbẹ̀, then say the chant

#### The chant

Taridá  
 Taridá  
 Aláfíá ẹ̀rọ̀ Oodùá  
 Kí taridá ó síwájú (let taridá be in front  
 Kí taridá ó tẹ̀ le (let tanda follow  
 Aláfíá ẹ̀rọ̀ oodùá  
 To be in front  
 And I wíl follow behind

Wherever I'm (name) travelling to

### 5. Awúre Olómi Èjìlogbè (for money)

A o tẹ̀ ìyèròsùn ni Èjìlogbè, A o pe Ifá si  
A o da sinu omi tutu, A o mu

#### Ofo re

*Olúmúre wá láápe Ifá  
Ajámúrewá láápe Èṣù òdàrà  
Òbúrínbúrín mú re wá láápe àwọn iyá mi ajé  
Ènìkan kí bómílsótá  
Omi lama búwé  
Omi lama búmu  
Kí ẹ̀ lẹ̀ gbé ire ajé tẹ̀mi wá fún mí  
Èjìlogbè ní kí ẹ̀ fi gbé ire ajé náá wá  
Ìyèròsùn lonl kí wọn o fi ire ajé sùn mí bọ*

#### Translation:

Print Èjìlogbè with ìyèròsùn powder and  
Say the chant, Add this to a glass of water  
Then drink it

#### The chant

Olumúréwá is the name of Ifá  
Ajámúrewá is called Èṣù Òdàrà  
Òbúrínbúrín múrewá is the name given to ìyá mi ajé (witches)  
Nobody fights with water  
We bath with water  
We drink water  
Go and bring good money to me  
Èjìlogbè help to bring the money  
Ìyèròsùn let them come to me with money

### 6. Awúre Olóbi Èjìlogbè (for money)

A o tẹ̀ ìyèròsùn ni atẹ̀lewọ̀ osi ni Èjìlogbè

A o wi ẹ̀lẹ̀ awẹ̀ obì abo kan si  
A o pe ọ̀fọ̀ rẹ̀, A o jẹ̀ gbogbo ẹ̀ pọ̀

#### Ofo re

*Asọ gbó kí wọn ó ráwọ  
Èfufúù fẹ́ẹ́ kí kẹ̀gbè fọ̀hùn oró  
Adifá fún Gunnugun  
Orọ ajọfẹ̀ wọ́lú  
Ófẹ̀ ayé ni N ó jẹ̀ nítẹ̀mí  
Èmi kó ni jlyá ibẹ́  
Kírá  
Ajíjobí kí ráre  
Èjìlogbè wa gbere tẹ̀mi fún mí  
Ìyèròsùn lo ni kí wọn o fi ire ajé sùn mí bo*

#### Translation:

Put ìyèròsùn on your left palm and print Èjìlogbè  
Put a female lobe kolanut on it, say the chant and eat

#### The chant

Asọ gbó kí wọn ó ráwọ (an old cloth exposes the skin when torn)  
Èfufúù fẹ́ẹ́ kí kẹ̀gbè fọ̀hùn oró (the wind blows and makes the bottle gourd give a whistling sound)  
The Ifa cast for Gunnugun, the vulture  
Which eats freely into the town  
I shall eat freely to be rich in this world  
I will not experience hardship therein  
It lacks nothing  
Kolanut eater does not lack anything  
Èjìlogbè, bring me fortune  
Ìyèròsùn let them bring money to me

### 7. Awúre Àyájo Èjìlogbè lori Ifá (for money)

A o yọ̀ ọ̀bọ̀ obíadié sinu ẹ̀fẹ̀ owu  
A o gbelé orí Ifá  
A o bu ìyèròsùn le lori

A o tẹ ni Ẹ̀jìlogbè lorí Ifá  
 A o pe oṣo rẹ si  
 A o ta oṣi oyinbo si

**Ofo re**

Aní kìn lẹ̀wọ̀dọ̀  
 Ọ̀wàrà ní kìn ọ̀dẹ̀ Ẹ̀jẹ̀ṣà  
 Ọ̀gbólú àjẹ  
 Ẹ̀gbọ̀dọ̀ Ẹ̀sẹ̀gùn  
 Ọ̀kúnrin gbindingbindin bí igbá àdì elépo  
 Ẹ̀sù rẹ̀kerẹ̀ke ló síkẹ̀fà yín  
 Ẹ̀yìn mẹ̀fẹ̀fá lẹ̀ kí jẹ́ kí Awo ó tẹ  
 Ẹ̀yìn mẹ̀fẹ̀fá  
 Ẹ̀yìn mẹ̀fẹ̀fá lẹ̀ kí jẹ́ kí Awo ó tí  
 Ẹ̀yìn mẹ̀fẹ̀fá lẹ̀ kí jẹ́ kí ojú ó tí Babalawo  
 Ẹ̀ má jẹ́ kí n tẹ  
 Ẹ̀ má jẹ́ kí n tí  
 Ẹ̀ má jẹ́ kí ojú ó tí mí nígbà kọ́ọ̀kan  
 Ẹ̀ má jẹ́ kí ọ̀lokunrin olobinrin wọ̀n ó dúró nílé wọ̀n  
 Tí wọ̀n yoo fi maa mú ọ̀wọ̀ wọ̀n wa fun mí  
 Àtọ̀sán àtọ̀ru fúró ẹ̀dìẹ̀ kí dúró  
 Ẹ̀jìlogbè kò lo ree gbe olóore temi wa fun mí  
 Àtẹ̀rú atọ̀mọ̀ lẹ̀ga oṣi óyínbó rímú  
 Kí ọ̀gá mí kò mu tẹ̀rú tọ̀mọ̀  
 Ẹ̀yẹ̀ròsùn ló ní kí wọ̀n ó fi re sùn mí bọ̀

**Translation:**

Remove the vagina of a hen and put it in cotton wool  
 Put it on your Ifá  
 Add Ẹ̀yẹ̀ròsùn on it  
 Print Ẹ̀jìlogbè with the Ẹ̀yẹ̀ròsùn  
 Say this chant  
 Then add little/a shot of gin/alcohol on it

**The chant**

Aníkin lẹ̀wọ̀dọ̀  
 Ọ̀wàrà ní kìn ọ̀dẹ̀ Ẹ̀jẹ̀ṣà  
 Ọ̀gbólú àjẹ

Ẹ̀gbọ̀dọ̀ Ẹ̀sẹ̀gùn  
 Ọ̀kúnrin gbindingbindin bí igbá àdì elépo  
 Ẹ̀sù rẹ̀kerẹ̀ke ló síkẹ̀fà yín  
 The six of you doesn't let Ifá Priest to be ashamed  
 The six of you doesn't let Ifá Priest to be ridiculed  
 The six of you doesn't let Ifá Babalawo to be disgraced  
 Don't let me be ashamed  
 Don't let me be ridiculed  
 Don't let me be disgraced at any time  
 Don't let the males and females stay in their house before  
 they bring their money to me  
 Day and night, the hen's vagina doesn't stay  
 Ẹ̀jìlogbè, go and bring my benefactors  
 Both servant and master get drunk with alcohol  
 Let the drunkenness bring servant and master to me with  
 money  
 Ẹ̀yẹ̀ròsùn, let them come with wealth to me

**8. Awure oloti Ogbè Atè (for money)**

A o bu Ẹ̀yẹ̀ròsùn sí àtẹ̀lewọ̀ ọ̀sì  
 A o tẹ ni Ogbè Atè  
 A o pe oṣo rẹ sí  
 A o daa senu, a o fi oṣi loo

**Ofo re**

Àpàta kuru  
 Ọ̀kúúrú pàtá  
 Yẹ̀yẹ̀ mí yẹ̀yẹ̀ lájẹ  
 Yẹ̀yẹ̀ mí, yẹ̀yẹ̀ lójá  
 Yẹ̀yẹ̀ lójá ní ríṣe yẹ̀yẹ̀ ẹnì  
 Ẹ̀sówó ọ̀nà ní ríṣe báá ẹnì  
 Ẹ̀mí náá lómọ̀dẹ̀ ọ̀wá pàá Ifá  
 Báá ríá Ọ̀ṣẹ̀rẹ̀mágbó tóní kí nma forí rẹ̀rù kí nto lájẹ  
 Ó ní mí ó se mó yín  
 Mó ní mó mó yín  
 Ó ní ijọ́ tí omọ̀dẹ̀ bá mu oṣi níjọ́ náá ní oṣi rípaá  
 Ó ní ijọ́ tí agbalagba bá mu oṣi níjọ́ náá ní oṣi rípaá

*Kí o ga q̄tí oyínbo mí  
Kí o mu olówó, kí o mu ọ̀lọ̀rọ̀, kí o mu éniyán s̄ánkóşánkó  
Ogbé Atẹ̀ ko wa gbé mí láwo lónfí  
Ìyèròsùn lóni kí wọn fi ire ajé óde óntí sùn mí bọ̀*

**Translation:**

Print some ̀yèròsùn on your left palm  
Print Ogbé atẹ̀  
Say the chant  
Then drink with a shot of Gin/Alcohol

**The Chant**

Apáta kurú  
Ókúúrú pátá  
Yéyé mí, yéyé lájé  
Yéyé mí yéyé lójá  
Yéyé lájé ní n̄şe yéyé ẹnì  
Yéyé lójá ní n̄şe yéyé ẹnì  
Ìsówó ọ̀nà ní n̄şe bábá ẹnì  
Émi ná lomódé ọwá páá Ifá  
Great father, Ọ̀şèrèmọ̀gbò, says I must not carry any load on  
my head before getting money  
He says why don't I know you  
I say, I know you  
He says, the day a child drinks alcohol is the day he gets  
drunk  
He says, the day an elder drinks alcohol is the day he gets  
drunk  
Let my drunkenness of alcohol  
Catch the rich, the wealthy and important personalities  
Ogbé atẹ̀, let spiritual assignment today bring me luck  
̀yèròsùn let them pay me well today.

**9. Awure Atefe Ejiogbe (for money)**

A o tẹ̀ ̀yèròsùn ní Èjìogbè ní atẹ̀lewọ̀ Osí  
A o pe ọ̀fọ̀ rẹ̀ sí,

A o fẹ̀ sí atẹ̀gùn

**Ofo re**

*Ọ̀bẹ̀ kí sọ́já laa pẹ̀ Ifá  
Ajá gbangba ké sí wọn lape Èşu  
Ọ̀rọ̀ pọ̀ ní kún a ọ̀ rẹ̀ni rere bá sọ̀ lape ̀yá mí Ajé  
Éntí é ẹ̀şe tí mo fi rípeyín  
Mo ní torí owó ní  
̀yèròsùn májẹkí wọn lẹ̀ gbe owó ọwọ̀ wọn sùnlọ  
Ódọ̀ émi lágbaǵá ní kí wọn maa gbe bọ̀ wá  
Èjìogbè ní kẹ̀ fi gbe ire ajé ndá wá*

**Translation:**

Print Èjìogbè with ̀yèròsùn on your left palm, say the chant  
and blow it into the air.

**The chant**

Ọ̀bẹ̀ kí sọ́já is the name of Ifá  
Ajágbangba ké síwọn is the name of Èşu  
The mind is full of thoughts but nobody to discuss with is the  
name of ̀yá mí Ajé  
They ask, why do I call them  
I say its because of money  
̀yèròsùn don't let them take their money away  
They should bring it to me (say the name of yourself)  
Èjìogbè should help to bring the money.

**10. Awure Eyonu Olóyin Èjìogbe (for love and money)**

A o tẹ̀ ̀yèròsùn ní Èjìogbè  
A o pe ọ̀fọ̀ rẹ̀ sí, A o da sinu oyin  
A o ma la

**Ofo re**

*Ọ̀lágbayé laape Ifá*

*Qlágbokùn laape Èsù Ódára*  
*Ènu tó sówó ilú tó jéré ilú laape iyá mí Ósòròngà*  
*Èmi pélu yín tajo sówó ilú yí kajo jere ode ilẹ̀ yi lonii*  
*A kí foyin senu ká pòsé*  
*Moranyin laa wíran oyin*

**Translation:**

Print Ẹ̀jìgbẹ̀ with Ẹ̀yèròsùn powder on a tray  
 Say this chant, mix it together with honey  
 Then lick in bit

**The chant**

*Qlágbayé is the name of Ifá*  
*Qlágbokùn is the name of Èsù Ódára*  
*Those who do business and make profit in a town is the*  
*name of iyá mí*  
*Ósòròngà*  
*I do business with you in this town lets make profit together*  
*Nobody takes honey and complain of bitterness*  
*Honey is always sweet*  
*Let people love me with kindness and wealth*

**11. Ifá Owó (for protection)**

*A o tẹ̀ Ẹ̀yèròsùn tabi eérú, tabi yèpẹ̀ ni Ẹ̀jìgbẹ̀*  
*A o pe oṣo rẹ̀ si*  
*A o ma fi sarí*

**Ofo re**

*A kí fi ẹ̀sín pa orógbó*  
*A kí fi ọ̀kọ̀ pa obi*  
*Èewọ̀ ọ̀rísá Ẹ̀nikan kí ọ̀kẹ́ e mọ̀wọ̀ fún esinsin*  
*Ejẹ́ kí olówo o lo*  
*Ówọ̀ ejẹ́ kí olówo o lo*

**Translation:**

Print Ẹ̀jìgbẹ̀ with Ẹ̀yèròsùn or ashes or sand  
 Say this chant  
 Then use it to rub the centre of your head to avert  
 Any kind of danger or trouble

**The chant:**

*We don't use hoe to break bitter kola*  
*We don't use the axe to break colanut*  
*Abomination, nobody closes door to flies entry*  
*Let the protected go*  
*Protection is for the child of Ifá*

**12. Ifá Afòran (to prevent litigation and trouble) Irú ekùn**

*A o tẹ̀ Ẹ̀yèròsùn ni Irú ekun (Ireté ọ̀sẹ̀) ni atelewo Ọ̀sí*  
*A o fi ọ̀nfá obi kan si*  
*A o pe oṣo rẹ̀ si*  
*A o jẹ́ papọ̀*

**Ofo re**

*Mo balágemọ tẹ̀rẹ́ kangẹ́ lórí ewé*  
*Alágemọ tẹ̀rẹ́ kangẹ́ olewe ó rá mọ́ mí lójú*  
*Mo bá árọ̀nì gidígba lójú odó*  
*Árọ̀nì gidígba dodó ó sán ló*  
*Afẹ́rẹ́ láape Aye*  
*Aláhánrán gúnkán laape ógún*  
*Ógún pa erin ó mérin rá*  
*Ógún pa ẹ̀fọ̀n ó méfọ̀n rá*  
*Ógún pa Ágbátréré o lówo kan soṣo ó murá*  
*Gbogbo ẹ̀ran tí ógún pa ápagbé lójẹ́*  
*Gbogbo nkan tí mo ba nse nile aye kí nségbé*  
*Kí wọ̀n má lẹ́ kan esé temi kun nkan burúku*  
*Eewọ̀ oríṣa, a kí ka esé ọ̀nfá kún obi*  
*Mo mura mo mujẹ́ láparó nké*  
*Iru ekun wa ba mí segu ibi*

**Translation:**

Mark Ireṭe Ose with Ẹ̀yẹ̀ròsùn on your leftpalm  
 Put Órífà (the fifth of obi having three edges) on it  
 Say the chant  
 Then eat everything

**The chant**

I meet a chameleon on a leaf  
 The chameleon disappears from my sight  
 I meet a monster on the river  
 The monster turns into a stream and flow away  
 Aféfé is the name of Earth  
 Aláhànràn gúnkàn is the name of Ógún (Iron god)  
 Ógún kills an Elephant and get away with it  
 Ógún kills a buffalo and get away with it  
 Ógún kills a big animal with one horn and get away with it  
 All animals Ógún kill, he gets away with them  
 All my actions on this earth should not be questioned  
 So that they don't count me among the evil doers  
 Abomination, Órífà is never counted among the good Obi  
 The bird Àparò gets away with everything  
 Iru ẹ̀kun let me triumph.

**13. Awùre orí Èsù Ọ̀sálogbè (for money)**

A o tẹ̀ Ẹ̀yẹ̀ròsùn nì Ọ̀sá logbè lorí Èsù  
 A o fi owo eyo kan tì kò lujú le lori  
 A o pe ọ̀fọ̀ rẹ̀ sí

**Ofo re**

Sááá ọ̀fà  
 Àsùbí ẹ̀jì  
 Ọ̀jọ̀ gídìgídì tì tujá ifẹ̀  
 Àwálúú nì ya yín ríjẹ̀  
 Èsù Ọ̀dàrà wá lo ree wífún  
 Àwálúú Ẹ̀yà yín kò wá fún mí Ọ̀pọ̀lọ̀pọ̀ owó  
 Èsù Ọ̀dàrà májẹ̀ kí owó ná ó pé

Ifá májẹ̀ kí owó ná ó pé  
 Èsù oródo kí nájá pé  
 Ẹ̀yẹ̀ròsùn májẹ̀ kí ajẹ̀ ná ó sùnná tì yóó fidẹ̀  
 Èsù Ọ̀dàrà oókan ọ̀so tó kù lẹ̀wọ̀ ọ̀ mí nì mó mú wá fún ọ̀  
 Kí o wá fún mí Ọ̀pọ̀lọ̀pọ̀ owó  
 Ọ̀sá logbè logbè owó ná wáá fún mí

**Translation:**

Go to Èsù whether inside or outside  
 Put Ẹ̀yẹ̀ròsùn on Èsù  
 Mark/print the Odu Ọ̀sá logbè  
 Put one cowrie without back hole on it  
 Say the chant

**The chant**

Sááá Ọ̀fà  
 Àsùbí ẹ̀jì  
 Ọ̀jọ̀ gídìgídì tì tujá ifẹ̀  
 Àwálúú is the name of your mother  
 Èsù Ọ̀dàrà, go and report to  
 Àwálúú, your mother, to come and give me plenty of money  
 Èsù Ọ̀dàrà, don't let it stay long before the money comes  
 Ifá, don't let it be too late before the money comes  
 Èsù oródo doesn't trade for too long  
 Ẹ̀yẹ̀ròsùn, don't let it take much time before the money comes  
 Èsù Ọ̀dàrà, the last money I have, I have brought to you  
 Please bless me with money several folds  
 Ọ̀sá logbè, bring the money to me

**14. Awùre orí Èsù Ogbè atẹ̀ (for money)**

A o tẹ̀ Ẹ̀yẹ̀ròsùn nì Ogbè atẹ̀ lorí Èsù  
 A o fi obi oloju mẹrin kan sí  
 A o pe ọ̀fọ̀ rẹ̀ sí  
 A o wa bu epo sí

Ofo re

Erú kúkúrú mọsá laape Ifá  
 Agbò segíni mọsá laape Èṣù Ọdàrà  
 Alápatà ni kòkò orí eran kẹran laape Iyà mi ajé  
 Èní èétírí tí mo fi òpèyín  
 Mo ni torí owó ni  
 N ó kọ owó ode ilú  
 N ó kọ ire gbogbo ode ilú  
 Obi ni kẹ ẹ fi bi ire aje náà wá  
 Obi ni kẹ ẹ fi bi ire gbogbo náà wá  
 Epo lo ni ki nri owo Ifá pa  
 Ogbé atẹ wá tẹri ire ajé sími

Translation:

Go to Èṣù whether inside or outside  
 Put some Iyéròsùn on Èṣù  
 Print Ogbé atẹ  
 Put one colanut with four lobes on it  
 Say the chant  
 Then put palm oil on it

The chant

Erú kúkúrú mọsá is the name of Ifá  
 Agbò segíni mọsá is the name of Èṣù  
 Alápatà ni kòkò orí eran kẹran is the name of Iyà mi ajé  
 They ask, why do I call them?  
 I say its because of money  
 I don't refuse offer of money in the town  
 I don't refuse offer of all goodness in the town  
 Obi (colanut), you should use to bring the money to me  
 Colanut, you should use to bring all goodness to me  
 Palmoil, please let them bring Ifá's money to me  
 Ogbé atẹ, come and bless me with prosperity.

15. Ose Awure Owonrin wese (to remove misfortune)

A ọ lo ewe Ajé mọ oṣẹ dúdú  
 A ọ tẹ Iyéròsùn ni Owonrin wese (owonrin Oṣẹ)

A ọ pe Ifá si,  
 A ọ pa eyelé kan si, A ọ ro èjẹ re è si  
 A ọ pò pọ, A ọ ma fi wẹ orí lódò/okun

Ofo re

Ọwónrín wẹṣẹ wẹṣẹ  
 Bomubómú wẹṣẹ  
 Adifá fún Alakán  
 Tí rílo reé wẹri ọṣi nu sókún  
 Iṣẹ mīlán  
 Ọrọ lókú  
 Mo bọ nú ẹri mo wẹṣẹ nú  
 Gbogbo ara ni sẹfunṣẹ fún fi ríṣẹfun ajé  
 Apátún apási leyelẹ fi nkore ajé wolé  
 Owonrin wese wa silẹkún ọla tẹmi fún mi

Translation:

Leaf of Ajé should be grinded with black soap  
 Print Owonrin wese with Iyéròsùn on a tray  
 Say the chant  
 Slaughter a pigeon and put the blood on the soap  
 Mix everything together  
 We take to bath the head at the ocean/sea/river/lagoon

The chant

Ọwónrín wẹṣẹ wẹṣẹ  
 Bomubómú wẹṣẹ  
 Cast divination for crab  
 Who was going to bathe the head of misfortune at the ocean  
 My misfortune has been washed away  
 I step into the ocean to battle misfortune away  
 The leaf of sẹfunṣẹfun always brings money  
 The pigeon with its left and right wings being money  
 Owonrin wese, open the door of wealth for me.

16. Aparun Ipara Irentè Osa (cream for good health)

A ọ lo ewe Ọdúndúndò mọ orí

A o tẹ̀ Ẹ̀yẹ̀ròsùn ní Ẹ̀rẹ̀tẹ̀ Ọ̀sá  
 A o pé pọ̀pọ̀ mọ́ ọ̀rẹ̀  
 A o má fí para

### Ọ̀fọ̀ rẹ̀

Kóko wẹ̀rẹ̀ wẹ̀rẹ̀ wẹ̀rẹ̀ awo odò  
 Adifá fún odò tí nsogbogbo arun tí nnara káká aalledide  
 Bì àwodè san, ọ̀dúndún efidò bí àwodò san

### Translation:

Grind the leaf of Ọ̀dúndúnò with shea butter  
 Print Ẹ̀rẹ̀tẹ̀ Ọ̀sá with Ẹ̀yẹ̀ròsùn  
 Say the chant, mix it with the shea butter  
 Use it to rub all parts of the body to kill diseases

### The chant

Kóko wẹ̀rẹ̀ wẹ̀rẹ̀ wẹ̀rẹ̀ priest of the sea  
 Cast divination for the sea which its afflicted with multiple  
 diseases  
 Sea was cured by Ọ̀dúndún efidò.

### Resources

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# IFÁ

OHUN ENU OLODUMARE  
(IFA: GOD'S SACRED MESSAGE TO MANKIND)



*Chief Aurodiran O. Agboola*  
Araba 7 @ woronsokiland

# OJÚLÓWÓ ORÍKÌ IFÁ (Apá Kíimí)



Lati owo  
Àgbà Awo, Oloyè A. Fásinà Agboolá  
Arabà Èkó

## ABOUT THE AUTHOR

Chief Awóḍíran Òkánlâwón Agboḗlá was born on the 1st of March, 1960 and hails from Òṣogbo, Òṣun State, Nigeria. His father, Chief Àkánó Fáṣínà Agboḗlá was a proficient babaláwo and was conferred with chieftaincy titles among which are Àwíṣe of Lagos, Àràbà of Lagos, Bòbagúnwà of Ògèrè Rémọ̀, and Máyéḡún of Òṣogbo.



Chief Awóḍíran Òkánlâwón Agboḗlá is also an accomplished babaláwo who was conferred with titles in recognition of his contribution to the propagation of Ifá and traditional belief systems, his competence and versatility in Ifa practice. The titles include Erinmì Awo of Ìjọ Òrúnmílà Atò, Aṣojú Awo Àgbáyé, Ààrẹ Awo of Lagos Mainland, and Àràbà of Òwòròṣòkí, Lagos. Chief Awóḍíran Òkánlâwón Agboḗlá was formerly the financial Secretary of International Congress of Òrìṣà Culture and Tradition. He holds the position of Lagos State Scribe for the Association of African Traditional Religion, Nigeria (AATREN). He is a member of the Board of Trustees, International Council for Ifá Religion; Member of the Board of Trustees, Àjọ Babaláwo Alewélegbò (Association of Ifá and Herbal Practitioners); President and Chief Consultant, Òsá Olóyàn-àń Temple, Lagos Nigeria; Founder, Chief Priest and President of Indigene Faith of Africa, Ìjọ Òrúnmílà Atò, USA Chapter; Foundation fellow and Head of Department, Faculty of Ifá Òrìṣà Studies, International Institute of Religion and Cultural Studies, Lagos Nigeria; Former Secretary, Attestation and Accreditation Committee, Lagos State Board of Traditional Medicine, Lagos Nigeria; Patron, Faculty of African studies, University of Lagos. Chief Awóḍíran Agboḗlá is also the author of the book entitled IFÁ OHÚN ẸNU OLÓDÙMARE.

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