

Ifá Iwa (Lesson 16) **Ọ̀ṣẹ́ Ifá** Ritual: **Afóṣẹ́** Pt III.
Oju Odù (2)

Greetings: **Oriire fun owo!** (Good Tidings to you!)

I pray that you are feeling awake, aware, and elevated in mind, body, and spirit wherever you are, and whatever may be happening around you!

Àṣẹ! Àṣẹ! Àṣẹ o!

I am **Baba Umar, Oluranse Emese**, (Voice of the Emese), Member of the **Isoro** Traditional Council of Chiefs, **Olúwo** of the House of Umar, and **Babaláwo** of **Ile Awo Ọ̀rìṣà**. This **Ile** (Spiritual House), our website, and these video lessons are sanctioned by the **Isoro** Traditional Council of Chiefs in **Ile-Ife, Nigeria**.

Opo Ire (abundant blessings) to our **Egbé**, our online community of Subscribers that is growing daily. Thank you for joining us for another lesson in our Video Blog Series. Remember, as a member of our **Egbé** you can support each other's spiritual journey by posting your questions and uplifting comments in the comment section below. You can also email me using the link in the description section below.

If you are new to these video lessons, we invite you to click the links below to become a **Subscriber** and member of our **Egbé**. Also, click the **Notification** button to stay up to date, and **Share** this resource with your family, friends, associates, and anyone who you feel may benefit from this wisdom.

Homage to The One Who Sends, and to those who are sent!
Homage to **Ọ̀rìṣà** and **Egun!**

Our topic in this video is: **Ọ̀ṣẹ́ Ifá** Ritual: **Afóṣẹ́** Pt III. **Oju Odù** (2)

Each of the 256 **Odù Ifá** has its own name and its own signature. The signatures of the **Odùs** are based on a binary mathematical system that pervades the African Worldview across the entire cultural landscape of the Motherland. Our ancestors recognized this binary characteristic of nature as they observed its presence everywhere around them.

- Day contrasting with night
- Heaven contrasting with earth
- External contrasting with internal
- Hot contrasting with cold
- Dry contrasting with moist
- Masculine contrasting with Feminine
- Superficial contrasting with deep
- Individual contrasting with Indivisible
- Rest contrasting with motion
- Contraction contrasting with expansion

This binary system makes each signature of the **Odù Ifá** as unique as your and my personal signatures. You can review our earlier lessons in this series to refresh your memory about the binary system of **Odù Ifá**.

The first step in entering into the world or cosmology of the Sacred **Odù Ifá** and the cultural mindset or perspective of our ancestors is to recognize these unique signatures. That process begins with the names and signatures of the **principle, primary, or major Odùs** called **Oju Odù**.

In these next few lessons, I will present these **Odùs** in sets of four (4) for ease of study and memorization. For each **Odù** I will present its:

- Name
- Cosmological quadrant
- Esoteric or metaphysical correspondences
- A very brief summary of the content character, quality or energy of the message of the **Odù**

(5) **Ìrosù Méjì / Ìrosùméjì-** (**Otun-opon** - east, light, positive, masculine, fire).

Speaks of people who are always popular and held in high regard by friends. This person should propitiate their **Orí** and **Ifá**. Speaks of dealing with emotional & financial difficulties. Offering right sacrifices and refusing to harbor evil thoughts & ideas will lead to success. **Ìrosùn** is a reference to ancestral lineage. **Ìrosù Méjì** is one of Shango's **odù**. **Orí** and its protection is a very important concept in this **odù**. If married, should heed your wife's advice.

I I
I I
II II
II II

(6) **Òwónrín Méjì / Òwónrínméjì-** (**Osi-opon** - west, darkness, negative, feminine, water.)

Speaks of victory over enemies and false accusations. Calls for moderation in all things. Predicts money and spouse for one who is poor and single provided he or she offers the right sacrifice. Stresses importance of **ẹbọ**. **Ẹbọs** should be offered to **Òrìṣà & Egungun**, but should also feed the people as well. Clearer thinking is required to achieve success.

II II
II II
I I
I I

(7) **Òbàrà Méjì / Òbàràméjì-** (**Ori-opon** - north, heaven, masculine, positive, spirit.)

Speaks of the tendency to impulse buying and the problems it may cause. Says the person may be a victim of wishful thinking. There may be regrets because of hasty decisions. This person must propitiate their **Orí**. **Òbàrà** means strength, or 'Spirit of Strength'. This **Odù** reminds us that human will cannot become stronger than that which created human consciousness.

This **Odù** contains the story of **Şàngó's** transformation into **Òrişà**.

Òbàrà, represents the transformation of the person's consciousness by the fire of **Şàngó**. This **Odù** predicts that poverty & want will be followed by prosperity & happiness.

I I
II II
II II
II II

(8) **Òkànràn Méjì / Òkànrànméjì** - (**Ese-opon** - south, earth, feminine, negative.)

Predicts good fortune but cautions to beware of enemies. Signifies problems, court cases, suffering, & evil vibrations. Says it's time to compromise to mitigate problems. This person tends to hit the nail on the head in actions & speech. This person is determined and therefore can sometimes appear aggressive & domineering. They tend to be a non-conformist. Must take care of health as they are infection prone. Calls for sacrifice to **Şàngó** and **Èşù**. Stresses that the heart is from where our emotions emanate, and the locus of psychic energy. Points out that the mind is part of the **Orí** complex. The function of emotions is to tell us when we are either in alignment or out of alignment with our higher self. Reminds us that both the heart and mind have their own peculiar consciousness.

II II
II II
II II
I I

My hope in sharing these brief overviews of the **Oju Odù** is that you will come to see the breathe, the vastness, and the depth of the Sacred **Odù Ifá** and how the Sacred Oracles of **Ifá** speak to all of the possible issues that we as human beings might be confronted with on our journey in the **l'oja**.

In our next lesson we will discuss the signature of the next four (9-12) of the **Oju Odù**.

**Ki Olódùmarè, Òrişà, ati Egun fifun e ni
Itona, Imoye, ati Opo Ire!**

My **Olódùmarè, Òrişà**, and **Egun** bestow on you
Guidance, Wisdom, and Abundant Blessings!

Ifokanbole! Peace of Mind from **Olódùmarè!**

Ajolo Ajobo! We go out together; We return together!

Àşẹ! Àşẹ! Àşẹ o!