

Ifá Iwa (Lesson 17) **Ọ̀ṣẹ́ Ifá** Ritual: **Afóṣẹ́** Pt III.
Oju Odù (3)

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** (3)

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

Group Exercise:

Let's do a learning exercise together as an **Egbe**. This can turn out to be a wonderful growth experience for each of us. I want you to think of maybe three (3) examples of the binary principle that permeates the creation blueprint and the **Sacred Odù Ifá**. Then post your observations in the comment section below. Don't just post the three examples you come up with but also say something about what you learned from at least one of your observations. For example, while I was thinking about us doing this exercise, I thought of two more examples of the binary principle:

(1) We have a right hand and a left hand, a right side of the body and a left side. We also have two hemispheres of the brain, right and left. What's interesting in terms of the binary principle is that the left hemisphere of the brain controls the right side of the body, and the right hemisphere controls the left side of the body. Look at how deeply the binary principle is woven into the divine plan for creation. This may also tell us something about how our **Orí Ode** (physical **Orí**) and our **Orí -Inu** (Spiritual **Orí**) depend on and interact with each other.

(2) I also thought, OK! In the plant kingdom, the plants have roots (below ground) and aerial parts (trunks, stems, branches, leaves, and seeds). Notice that when the plant matures and its seeds go to the ground, the intelligence embodied in the seed knows that the roots must grow down, and the aerials must grow up. Then I asked myself, what wisdom is there in this observation for us as human beings. For example, although the seeds are born in the air (in the aerial part of the plant or tree), they must be planted in the ground in order to express their full potential (their natural gifts and talents). *Could it be telling us that we must dig deep into the foundational knowledge of the Ifá tradition in we wish to be able to manifest the branches, leaves, flowers, and seeds of our acquired knowledge?* Certainly, if we want to be able to share and teach **Ifá**, and maybe even become an **Iyàloriṣà** or **Babaláwo**, we have to sink our roots deeper and deeper in order to grow higher and higher and bear more fruit.

Ok! Post your observations in the comment section below so that we can all grow from each other's insights!

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**.

A first step in entering 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 few lessons, I have been presenting these **Odùs** in sets of four (4) for ease of study and memorization. For each **Odù** I 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**

In this lesson we are presenting Sacred Odus 9-12

(9) **Ògúndá Méjì - Ògúndáméjì**- (**Otun-opon** - east, light, positive, masculine, fire).

Speaks of victory and relates to **Òrìṣà Ògún**. Speaks of Good fortune belonging to **Orí**. Warns of fighting, disputes, & imminent hostility. Warns us to watch out for traitors or deceitful friends. Encourages us to offer right *ẹbọ* to **Ògún** and to propitiate **Orí**. **Ògúndá Méjì** is a sign sacred to **Ògún** and provides wisdom regarding masculine energy and its function. It is the primal impetus for evolution at all scales, levels, and dimensions. **Ògúndá** is the impulse to build, create and protect those things that shift human consciousness and therefore bring about **Titayo** (transcendence) and **Iparada** (transformation).

Note: This is the **Odù** that incarnates **Ògún**, the god of iron and war.

I I
I I
I I
II II

(10) **Òsá Méjì - Òsáméjì** - (**Osi-opon** - west, darkness, negative, feminine, water.)

Predicts plenty of children and riches. This **Odù** relates to **Òrìṣà Oosaala (Obàtálá)** and the witches. Implies lack of courage the tendency to run from a fight or opposition. Much travel. Good managers of other people's businesses. Easily frightened, won't take risk. Stresses need for spiritual help against bad dreams & witches (**Àjé**). Enemies who are planning harm. *Ẹbọ* to **Şàngó** for strength and victory. A sign sacred to the **Iyàámi** and the female powers (**Àjé**). *Oya* is born in **Òsá Méjì**. Speaks of ancestors, and the awesome powers of Mothers. The Feminine principle in **Ifá** is the awesome power to create and destroy. Women must be respected.

II II
I I
I I
I I

(11) **Ìká Méjì - Ìkáméjì** - (**Ori-opon** - north, heaven, masculine, positive, spirit.)

Long life. Unsuccessful attempts to harm you, but you are protected. Signifies many worries and calls for restraint. Constantly on guard. Cannot trust family or friends for help. Must propitiate **Orí**. *Ẹbọ* to **Òrúnmìlà** and **Ògún**. A reference to the idea of drawing in power in anticipation of making effective prayer and effective invocation. The principle of contraction (**Isokí**), the feminine principle. It refers to the gathering of personal power, **aṣẹ** (*ashe, ache, axe*). The deep breath we take just before chanting **oríki**. Speaks about one's latent or achieved personal powers. The foundation of the collective power of **Egbe**. **Power over the world is the birthright of the Mothers.**

II II
I I
II II
II II

(12) **Òtúrúpòn Méjì - Òtúrúpònméjì - Ọlọgbónméjì** - (*Ese-apon* - south, earth, feminine, negative.)

Speaks of twins. Warns that an attack from witches is imminent. Relates to **Egúngún**. Signifies endurance. Rugged, tough, with dogged determination. Sacrifice to **Egúngún** and **Òrìṣà-Nlá (Ọbàtálá)**. Tendency to be complacent. Must listen and respect views/opinions of parents and elders. Can be overly bold, stubborn, and confused. Invokes infectious disease as part of the cycle of degeneration and rebirth, but disease carries with it the potential for immunity from future contact with contagions. The answer as to the source of disease, and the information **Òrìṣà** needed to maintain a strong immune system.

II II
II II
I I
II II

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 (13-16) of the **Oju Odù**.

Don't forget to do the Binary Principles exercise and post your ideas in the comment section below. Also, remember, if you are deriving some personal benefits from these video lessons, click the like button, so that you can communicate with **YouTube's AI algorithms** that this channel and these videos should be given more presence in the video news feed.

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

My *Olódùmarè*, *Òrìṣà*, 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!
Àṣẹ! Àṣẹ! Àṣẹ o!