

**Ifá** Iwa (Lesson 18) **Ọṣẹ Ifá** Ritual: **Afọṣẹ** Pt III.  
**Oju Odù** (4)

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 continues to grow thanks to you. Thank you for joining us for another lesson in our Video Blog Series. Remember, as a member of our **YouTube 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 need to connect on a more personal matter.

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 I also ask you to **Share** this resource with your family, friends, associates. You never know who might be the very person that 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: **Ọṣẹ Ifá** Ritual: **Afọṣẹ** Pt III. **Oju Odù** (Pt. 4)

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 the binary characteristics of nature as they observed its presence everywhere around them.

### **Group Exercise:**

Let's do a learning exercise together as an **Egbé**. 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 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 must sink our roots deeper and deeper in order to grow higher and higher and bear more fruit.

A member of our **Egbé** shared his insight about the binary nature of blood, red and white blood cells each with its own unique function. That made me think about the binary characteristics of our veins and arteries, one carrying blood to the heart, and the other carrying the blood away from the heart. You can read his entire comment and my response in the comments to the last **Ifá Iwa** video lesson.

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've presented its:

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

In this lesson we are looking at the last set of four of the **Méjì** Group of the Sacred Odus 13-16

(13) **Òtúrá Méjì - Òtúráméjì** - (*Otun-opon* - east, light, positive, masculine, fire). **Aboru Aboye!**

This **Odù** speaks about victory over enemies and refers to deserters (which can apply to those who leave the battlefield, whether the battle be physical or spiritual). It can also relate to those who abandon the spiritual work of **Ifá (Òrúnmilà)**. Remember, we have been charged with the responsibility of bringing about the Good Condition for every human being. This **Odù** speaks of peace of mind and freedom from all anxiety which are both characteristics of the Good Condition. It encourages us to be gentle and mild character. It predicts success in buying and selling and advises us to appease **Èṣù**. The **Odù** points out the importance of getting sufficient rest and says that the person for whom this **Odù** is cast must exercise good time-management. It also advises **ẹbọs** to **Ògún, Yemoja, and Ifá**. This **Odù** says that the person for whom it is cast is in a good position to make money and enjoy a good family life. Related to the use of the tongue (the vehicle of **ofo ase**) and where incantations are born. It speaks of the manifestation of mystic vision.

I I  
II II  
I I  
I I

(14) **Ìrẹtẹ Méjì - Ìrẹtẹméjì** - (*Osi-opon* - west, darkness, negative, feminine, water.) **Aboru Aboye!**

This **Odù** speaks of death, enemies, and evils. It is related to **Òrìṣà Soponno** and advises a sacrifice to **Soponno** to overcome sickness. Also, **ẹbọ** to **Òrìṣà Aje**. It says, "It pays to stop to conquer." It proclaims that humility is an important virtue and warns against enemies. It calls for total dedication to **Ifá**. It advises us to propitiate our **Orí** and says that the person for whom this **Odù** is cast is likely a **Ọmọ Òrúnmilà**. This person should learn to relax. This **Odù** is also close to the Mother Earth deity (**Iya Ile**). Iyaami are prominent in this **Odù**. This person is working against their **Orí**, that is, against their destiny. We cannot simply walk through life and let things happen, we have to take an active role. Without action, **Orí** is stagnant.

I I  
I I  
II II  
I I

(15) **Ọsẹ Méjì - Ọsẹméjì** - (*Ori-opon* - north, heaven, masculine, positive, spirit.) **Aboru Aboye!**

This **Odù** speaks about good fortune, victory over enemies, and prospect of having many children. It implies not only victory over enemies but control over difficulties. The person for whom this **Odù** is cast can have long life but must care for health. They should believe and trust in **Ifá**. Sacrifice to **Ọṣun** for love, marriage, and financial prosperity. It also advises **ẹbọs** to **Şàngó** and **Òrúnmilà** to overcome enemies. In **Ọsẹméjì Ifá** teaches us that only sacrifice can save human beings. Life is unpleasant without sacrifice. Lack of faith or self-confidence is always a tragedy. **Ọsẹ Méjì** creates abundance through prayer. Abundance and fertility are a result of the proper use of **ofo àṣẹ** (power of the word) in prayer (*aladura / Íwúre*). In the **Odù Ọsẹ Méjì** the power spoken of is the spiritual power that manifests as **Ofo Àṣẹ** or the ability to have our prayers heard by the **Immortals** in **Orun**. **Ọṣun** is considered keeper of the mysteries of abundance.

I I  
II II  
I I  
II II

(16) **Òfún Méjì - Òfúnméjì - Òràngúnméjì** - (*Ese-opon* - south, earth, feminine, negative.) **Aboru Aboye!**

Speaks about greatness, spiritual protection, and warns that one's family should not mock strangers. It signifies good monetary fortune, and calls for patience and compromise, invoking the **Law or Reciprocity** - Give & Take. With right *ẹbọs* success is guaranteed. It addresses the issue of pregnancy. It also says that the person for whom this *Odù* tends to be generous and wise. They may also suffer from respiratory problems. Advises *ẹbọs* to **Aje** and **Olókun** for money and says to take care for the poor and needy. **Òfún Méjì** from the elision '**O Ofun**', which means 'like the spirit of whiteness' with whiteness being a reference to pure consciousness in its primal form. **Òfún** is the **ase** or spiritual power that generates consciousness in the **Immortals** who guide creation. **Òfún Méjì** teaches us that everything we see in the physical world is created by light (and sound). **Òfún Méjì** is related to supernatural manifestations.

II II  
I I  
II II  
I I

When you twice cast your **Obi Afọsẹ**, you will form the right and left leg of an **Odù**. Your **Odù** might be one of the 16 **Oju Odù** or one of the 240 **Amulu Odù**.

My hope in sharing these brief overviews of the **Oju Odù** is that you will come to see the breath, 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 (19) we'll look at how the **Oju Odù** relate to each other within the context of the **Opon Ifá**, the divination tray of the **Babaláwo**.

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. **Àşẹ! Àşẹ! Àşẹ o!**

**Ki Olódùmarè, Òrìşà, ati Egun fifun e ni  
Itona, Imoye, ati Opo Ire!**  
My **Olódùmarè, Òrìşà**, and **Egun** bestow on you  
Guidance, Wisdom, and Abundant Blessings!

**Ifokanbale!** Peace of Mind from **Olódùmarè!**  
**Ajolo Ajobo!** We go out together; We return together!  
**Àşẹ! Àşẹ! Àşẹ o!**