

## IFA IWA (Lesson 6) *Ise Isin ati ti Ilana Isin*

**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!**

***Ase! Ase! Ase o!***

**I am *Baba Umar, Oluranse Emese, (Voice of the Emese), Member of the Isoro Traditional Council of Chiefs, and Babalawo of Ile Awo Orisa.***

Thank you for joining us for another lesson in our Video Series. We're continuing our discussions on *Ifa Iwa*, with the intention of assisting you to establish your own regular *Ifa Practice*.

**Our topic for this lesson is: *Understanding Ceremony (Ise Isin) and Ritual (ti Ilana Isin)***

The *Ose Ifa* ceremony (*Ise Isin*) is a formal sacred observance; a solemn rite. It's the formal activity we conduct on the occasion of *Ojo Ose*, the first day of the *Ifa 4-day calendar*. This ceremony is a way of bringing **commitment** and **discipline** into your practice of *Ifa*. It will enhance your *Isopo* (connectivity), your connection with your *Egun* (ancestors) and the *Orisa*, and it will also further your knowledge of the **Sacred Odu Ifa**.

I was advised by my mentor, a member of the *Isoro* Traditional Council of Chiefs that in *Ile-Ife* a *babalawo* might devote an entire week to an *Ose Ifa Ceremony* that includes his entire family and all of the household deities.

*Ojo Ose* (the first day of the *Ifa 4-day calendar*) belongs to *Orisa Obatala (Orisa-nla)* who according to *Odu Ifa*, chose first, on the day that the 4-day *Ifa* calendar was established..

*Odu Ifa* also says that *Orisa Orunmila* established or inspired the *Ose Ifa* ceremony by deciding that *Ojo Ose* would be the day that he would take care of the needs of all of the other *Orisa*.

Let me read from this Sacred Odu Ifa (*Oturupon Otura* (237)) so that we understand the Yoruba calendar:

Remember,

***Bi owe! Bi owe ru Ifa soro!***

Like proverbs! Like proverbs is how *Ifa* speaks!

***Alakoneri*** ("a dream has no witness"), the diviner of *Alara*.  
A person does not behave restlessly and beg for another man's feet to move restlessly.

This was the basis of divination for *Orunmila*, who was going to beg for daylight (sun) from *Olodumare* (God) so that he could have power over the sun.

**He was told to sacrifice** sixteen snails, sixteen fowl, sixteen goats, and thirty-two thousand cowries.

**Orunmila obeyed and sacrificed.**

Then **Olodumare** said that he could not give him control of the daylight but would let him know the names of the days and the things that are most suitable to do on those days.

**Notice:**

- **Orisa-nla** was the first to choose a day.
- **Orunmila** chose the second.
- **Ogun** chose the third.
- **Sango** chose the fourth. “

“These four days are the days for all the **Orisa** worshiped in Yoruba land: **Ijebu, Egba**, and so on. Therefore, there are four days in the week. But our fathers used to say that they worshiped their **Orisas** every fifth day; it is the four days that they called five days. To standardize the days of these **Orisas**, the market days of all the lands or towns mentioned from **Ile-Ife** are every four days, which make a week. In another arrangement, our fathers have another seven days with their meanings:

**Ojo Aiku** - The day of Immortality.

**Ojo Aje** - The day of the Goddess of Riches.

**Ojo Isegun** - The day of Victory.

**Ojo'ru = Ojo-riru tabi, Ojo Isisile**. The day opens the door and goes out.

**Ojo'bo** - The day of the return of the sun to its normal course.

**Ojo Eti**- The day of trouble or quarrel.

**Ojo Aba-(Eemo) meta** - The day of three wishes or the day of three wonders.

Take notice that only one **Orisa** has a day named for it within the seven days. This is **Aje** (the goddess of riches).

**Orunmila** did not create these seven days for worshipping any **Orisa**. He created them for the purpose of observing marriages and birthdays, for starting a business or moving into a new home, and so on. The days of the **Orisa** week go in cycle within these seven days for important observance of whatever may happen on the day of the **Orisa**. Twenty-eight days, which are seven **Orisa** weeks, make a month.”

(The seven (7) **Orisa** weeks = 28 days = 1 **Ifa** month)

Sacred **Odu Oturupon Otura / Oturupon-Tura** (237)

As a devotee you use this day (**Ojo Ose**) to attend to the relationship between you and your **Egun** and your guardian **Orisa**, and between your physical **Ori** and your Spiritual **Ori**, your **Ori Inu, Ori Apere**, the Carrier of your Destiny.

A **ritual** (*ti ilana isin*) is a pattern of behavior regularly performed in a set manner. The ***Ose Ifa Ritual*** is the prescribed procedure for this spiritual practice. It implies the observance of the set forms of ***Ifa Iwa*** as taught and practiced in ***Ile Awo Orisa***.

Therefore, the ***Ose Ifa ritual*** is how you perform the various elements of the ***Ose Ifa ceremony***.

As a devotee, you use the ***Ose Ifa ritual*** to exemplify that you are ***Iyawo Orisa***, a Bride of the ***Orisa***, meaning that you have chosen to devote yourself to serving the ***Orisa*** as much as you seek to have them serve you.

Beginning in ***Ifa Iwa Lesson 7*** we will present the actual elements of the ***Ose Ifa Ritual***.

***Ki Olodumare, Orisa, ati Egun fifun e ni***

***Itona, Imoye, ati Opo Ire!***

My Olodumare, Orisa, and Ancestors bestow on you  
Guidance, Wisdom, and Abundant Blessings!

***Ifokanbole!*** Peace of Mind from *Olodumare!*

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

***Ase! Ase! Ase o!***

(see Video Lesson 6 for detailed discussion.)