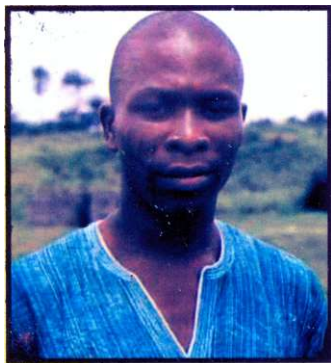


ÌWÚRÈ,

Efficacious Prayer
to
OLÓDÚMARÈ, The Supreme Force





About the book

It is one thing to pray; it is another kettle of fish to have the prayers answered. Some prayers are answered immediately; some have answers to prayers delayed while some prayers are not answered at all. Why? The procedures/steps to follow before praying and those things that we do to energize prayer in order to have it acceptable to Olodumare; These and many more are what readers will find out in this book **'Iwure, Efficacious Prayer to Olodumare, The Supreme Force'**. It is a must read not only for the practitioners of Ifa but for everybody irrespective of colour, race or creed.

Ejiodi Home of Tradition

Kaa Compound,

Alade Near Moniya,

Ibadari, Oyo State, Nigeria.

Tel: +2348189747423, +2348077285390.

E-mail: ejiodi@yahoo.com

Website: www.ejiodi.wetpaint.com

\$18.95

ISBN: 978-978-915-402-9

**IWÚRE,
Efficacious Prayer
to
OLÓDÚMARĚ, The Supreme Force**

**IWÚRE,
Efficacious Prayer
to
OLÓDOMARÊ, The Supreme Force**

Fáyeml Fátúndé FÁKÁYÓDÉ

©2011 Fayemi Fatunde Fakayode
E-mail: fffomoorurimila@yahoo.com
Tel: +2348034991873

All rights reserved

No part of this book may be reproduced or utilized in any form, or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system, without permission in writing from the publisher. For information, write Ejiodi Home of Tradition, Kaa Compound, Alade Near Moniya, Ibadan, Oyo State, Nigeria. Telephone: +2348189747423, +2348077285390. E-mail: ejiodi@yahoo.com

ISBN: 978-978-915-402-9

Cover designed by: Fakunle Oyesanya

Published by:
Ejiodi Home of tradition
Kaa Compound,
Alade Near Moniya,
Ibadan, Oyo State, Nigeria.
Tel: +2348189747423, +2348077285390.
E-mail: ejiodi@yahoo.com
Website: www.ejiodi.wetpaint.com

Printed in Nigeria^
+234-8023327706
+234-80611643493

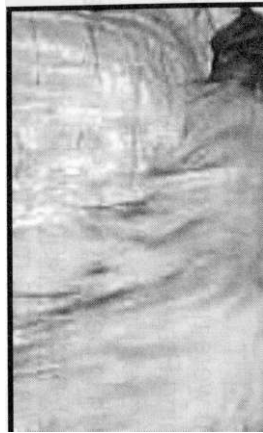
DEDICATION

I dedicate this book to **my father:**
OYĒWÚSI ÁMÓÓ FAKAYODE

Direct offspring of Fákáyódé Amólé
Grandchild of Oyêkúnlé
My father, Amóó, the peacock
Kindred of Ofá-mojó
The long yam that troubles the farmer
Ofa which condones no nonsense for her children
Let alone another city's children
I am not tired of fighting
Let no one pacify me
Whoever pacifies me at Ofa
Will have the fight turned over him
The poor ones in Imóká talk without confidence
The rich ones talk with authority
May Órisá enrich me profusely at Ofá
May Orisa enrich me abundantly aflyêrú
So that I live with confidence
So that I do with authority

My father, for you were used to waking me and others up for early morning Prayer in our family shrine, I have been used to *prayer* from my childhood; for your immeasurable faith in Destiny, expressed in utterances (mostly in songs) and through your actions, I have known what *destiny* is from my childhood; And I have understood their effects on each other.

Color profile: Generic offset separations profile
Black 150 lpi at 45 degrees



©2011 Fayemi Falunde Faka

E-mail: ffayemi@fayemi.com
Tel: +234803499101

ገጽ/ገጽ ስም ለጽሑፍ ስም ስጥ
ገጽ/ገጽ ስም ለጽሑፍ ስም ስጥ

No part of this publication may be reproduced without the prior written permission of the publisher.



HOMAGE

Homage to Olódúmarê, the Creator of the Earth
Homage to Olódúmarê, the Creator of the Heaven
Homage to Ilê, the mother earth
Homage to the Irúnmolê
Homage to the Igbaamolê
Homage to all the Órlsá
Homage to my father
Oyêwúsl Amóó: an offspring of Fákáyódé Amólé
Homage to my mother
Light complexioned woman: true kindred of Iresá
Homage to my Olúwo in Ifá Grove
Homage to my Ojúgbóná, who knew where Êdú was
Homage to my Iyánláfá who prepared delicious food;
She who carried Elégbára to Ifá grove;
She who carried Bákeré home from Ifá grove
Homage to Apêtêbl, the wife of Órúnrriilá
Homage to Ajágúnmálê, a chief priest in Heaven
Homage to Aráriisán, a chief priest in Heaven
Homage to Áhánámójá, who teaches one Ifá in
dream
Homage to Arábá, the head of all priests
Homage to all Órlsá devotees worldwide
Homage to my elders; both male and female
Homage to my mates; both on earth and in heaven
Homage to my junior ones
Unless I do without homage
My undertakings should never be fruitless.

ABOUT THE AUTHOR

Fáyernl Fátúndé Fákáyódé was born in 1974 at Aládé near Móríyá, Ibádán. His father is Chief Oyèwúsl Amóó Fákáyóde, who has risen to the position of the Akódá (Next position to the Árábá) Awo of Ibádánland as at present. His paternal grandfather was late chief Fákáyódé Amólé who was the Aránlsán Awo of Ibádán land before his death in 1972 while his maternal grandfather was late FáfémiÁrê mú of Ógo village, near Móríyá, who died in 1991.

Fáyemi Fátúndé Fákáyódé attended Islamic Mission Primary School, Móríyá and Apónmódê/Móríiyá High School, Móríiyá in the year 1980 to 1986 and 1987 to 1992 for his primary and secondary education respectively. He started learning Ifá from his father and one of his half brothers during his primary school days and was initiated into Ifá cult in 1987, the year he got admission into secondary school.

Also, he attended Adéyerríi College of Education, Ondo state where he studied History/Yorúbá between 1996 and 1998 and obtained Nigeria Certificate in Education (NCE). He obtained his Bachelor of Arts in Education, B.A (ED) Yorúbá Language from Obáfémi Awólówó University, Ilé Ifê in 2003. He proceeded to the University of Ibádán in 2007 for his Master of Arts (M.A.) Degree.

Fáyerní has authored many books including "Ósun, The Manly Woman" (his first book), "Ósun: Oríkl, Orín áti Llló Omi Ósun" and Yorúbá novels like "Óru Êêmó" and "Idáámú Oládépó" to mention a few.

He established Èjìódí Home of Tradition for training and propagating Ifá/Órísá Religion. Moreover, He has contributed his quota in various progressive organizations. Fáyemi was the founding Secretary of Adimúlá Improvement Movement (Aim). He was the secretary general of the then African Traditional Religion Students' Association (now Ifá Religion Students' Association). When he became the President, he used the platform of the organisation to agitate successfully for land allocation for Ifá\Orisa temple at Adeyemi College of Education, Ondo. He is the editor of Isele Magazine. Furthermore, he is the incumbent Secretary General of the Orunmila Youngsters International, Nigeria Chapter. His contributions towards promoting and propagating Ifá Religion in Yorubáland and beyond earned him many awards and chieftaincy title that he was installed as Ääre Agbéfága of Yorubáland on 18th September 2010. Today, he is a qualified trained teacher, author and a proficient Babaláwo (Ifá Priest) who has trained and initiated many people into Ifá/Órísá tradition.

ACKNOWLEDGMENT

The Almighty Olódúmarê is given most profound gratitude for giving me the inspiration to write this book. Also, I thank all the Messengers of the Almighty Olódúmarê known as Imolê or Órlsá.

I thank all the Babaláwo and Órlsá Priests and Priestesses. People like Olápósi Arê mú at Ilé-Ifê, Fáyemi Olálékan Fáwuyi, Fásúnmádé Olápádé, Late Chief Ojóawo Odégbolá, Fálékan Olápádé, DR. (Chief) Kóláwolé Kómoláfé, AcTífágbadé Oláewépó and Fádojú Kókúmó (Bábáldánrê) deserve appreciation for their contributions towards propagation of the ways of Órlsá. Kúnlé Adégbayĩ, my neighbour at Corps members' lodge, Eburutu Barracks, Ikot Ansar, Calabar, allowed me to use his computer free for typesetting a great part of this work in 2004. Also, when the manuscript and the diskette were lost in 2007 (nearly three years after our passing out), still having the work in his computer (not deleted, to my surprise and delight), he sent it to me through E-mail. Kúnlé, I thank you. May Olódúmarê guide you throughout your life.

One's achievement is determined/influenced by people around one who may be dream killers or dream builders. I thank all dream builders who have been encouraging me to make any dream of mine come true. People like Awo Aládé Shófú (Bábá) and his wife, Apêtêbílbísómí Shófú (Iyá) fall into this category. Other people in this category include Surveyor Dásólá Fádiran Adéfabi, Chief Gbóláhan Okêmúyiwá, Chief Fákúnlé Oyêsanya, Otúnba Kehindé Idowú Fágbohún and Chief Fákáyodé Olánipekun.

My able Secretary at Èjlódí Home of Tradition,

Akinwúnmi Sórinmádé (Ógúndáketê) is also appreciated for his efforts towards growth of the Home. May Olódúmarê reward you all abundantly.

This acknowledgment is not complete in case I fail to appreciate the financial and moral support from people like Fágběmi Fádára (Foued Saadouli), Jose Luis Cotto, Patience Santschi (Iyánifá Fágběmi), Fágběmijó Amósun Fákáyodé (Adam Peretz), Oyaseye Fákáyodé (Tina Peretz), Babá Káradé Akinkugbé, Bábá Ógúnkóredé Fákáyodé (Ralph Montalvo) and Awótéwógboyê Fákáyodé (Alexis Garcia). You have in deed made this project a success. You will never experience setback by the grace of Olódúmarê. Ase.

Importantly, I thank my wife, Fátóyin Amópé and my children, Ósúnwúmí Apêké, Fábúkólá Abiké and Fáfémi Arê mú. I commend them for their endurance, because I have not been having enough time for them because of my love for knowledge; reading and writing. May we reap the positive result in love.

In conclusion, to those who I have mentioned and all whose names are not mentioned, I say big "thank you". Once again I thank the Irúnmolê (401 Imolê), the Igbaamolê ojúkotún (200 Imole on the right side of Olódúmarê), the Igbaamole ojúkosl (200 Imole on the left side of Olódúmarê), the Órlsá and the Almighty Olódúmarê.

PREFACE

*ÈdúKilgbe Akäpö ti
AfÈimó ón sin won ni*

*Èdú fails not in blessing his devotee
If not improper worship on the part of the
devotee*

It is this message that inspired the author (being an Ifá priest) to write this book in order to show both historical and spiritual descendants of Odúduwá the salient things/steps to know/follow while praying so that prayers to Olódúmarê will be acceptable and requests will be granted. Historical descendants of Odúduwá are those who see him as their progenitor, i.e. those who take him as their biological ancestor (whether they follow this religion or not) while the spiritual descendants include all the practitioners (irrespective of race or colour) of Isele Religion known as African Traditional Religion, Órisá Religion or Ifá Religion, which the Odúduwá tradition gave birth to. It must be clarified that the Odúduwá referred to here is not the one said to have come from a far distance only to usurp power from the aborigines but the real Odúduwá who is one of the Imolê, who was responsible for the creation of the earth and the one whose name and title, the usurper (if there was any usurper indeed) adopted, which now put our history into confusion especially to those who do not like using Ifá verses in reconstructing History.

For prayer to be effective, the normal thing is to follow the right steps and to channel the prayer through the Messengers of Olódúmarê who are called Órlsá/Imolê. And everything must be done in the way that pleases

Olódúmarê as laid down in the scripture (which still remains incompletely documented) of the religion.

Ø

When this book was written, the dilemma which is not oblivious to the readers is between writing as an academic and writing as a practitioner. The book is written in a way that readers will know that the author is an insider in the religion. At the same time, in a way to buttress points, acknowledge the previous authors, be humble so as not to present oneself as an island of information and to recommend to the readers other useful works by the previous authors, academic style was employed.

Simple English is used with enough explanation so that the book will serve the expected purpose. The intention of the author, who is also an ardent practitioner of this religion, is*to deliver the divine mission so that more people will benefit from Órlsá/Ifá Religion. Read this book and make use of the steps discussed there. When the steps are followed, certainly, it will have positive impact on the lives of the readers.

The grace to read, understand and comply is with Olódúmarê; He will surely grant us all in the name of Órúnmlá.Ase.

Fáyerní Fátúndé Fákáyódé,
Ääre Agbéfága of Yorúbáland
Director of Éjlódí Home of Tradition
E-mail: fffomoorunmila@yahoo.com
Telephone: +2348034991873

TABLE OF CONTENTS

Dedication	
Homage	
About the Author	
Acknowledgment	
Preface	
Introduction	
Chapter one	
	PRAYER (IWÚRE)
1.1	When to Pray
1.2	In What Condition should one pray
1.3	Places for Prayer
Chapter two	
	PREPARATION BEFORE PRAYER
2.1	Offering, Sacrifice and Ákóse
2.2	Be a true Devotee
2.3	Honesty' Righteousness
i	Honesty to Oneself
ii	Honesty to Onēs neighbours
iii	Honesty to the Órisa
2.4	Purity of Body
2.5	Abstinence
i	Abstinence from Eriwo
ii	Abstinence on Eating
iii	Abstinence on Male - Female Relation
2.6	' Faith
i	Do not lose hope
ii	Perseverance
iii	Pray with optimism
2.7	Positions for Prayer
2.8	Concentration
Chapter three	
	PRAYER STEPS
3.1	Reverence
3.2	Invocation
3.3	Libation
3.4	Oriki (Eulogy)

3.5	Ifá Verses for the concerned	86
3.6	Thanksgiving	96
3.7	Forgiveness	99
3.8	Prayer Request(s)	100
	i. Quotation of Ifá Verse(s) for the Prayer Request	100
	ii. Items for prayer	129
3.9	Promise	136
Chapter four		
(4)	HOW OLÓDÚMARÊ ANSWERS PRAYERS	138
4.1	Immediate Answering	138
4.2	Delayed Answering	139
4.3	Reasons for Delayed Answering	142
i	For Onès Protection	142
ii	Human Character	144
iii	Unseen Negative Energy	146
	a. Eriwo	147
	b. Iyámi Ájé	147
	c. Elériini	148
	d. Ègún (Curse)	149
	iv Unrealistic Request	149
	V Human Destiny	150
Chapter five		
	WHEN YOUR PRAYER IS ANSWERED	154
Chapter six		
	SPECIAL NOTES	156
	i Items for prayers	156
	ii Intentional Interpolation	160
	iii Sacred Name of The Supreme Force	162
	iv Reactivation	164
	A. Reactivation of Órisa Temple And or Orisa Paraphernalias	164
	B. Reactivation of Tongue	164
	V Ákóse	171
GLOSSARY		
		178
REFERENCES		
INTERVIEW		
		182
BIBLIOGRAPHY		
		183

INTRODUCTION

Many people in Oóduá land translate "PRAYER" to "ÁDÚRA" or "ADÚA". Ignorance or misinformation prevents them from knowing that "ADÚRA" or "ÁDÚÁ" is Arabic and that "PRAYER" is 'MIRE" or 1WÚRE" or ¹ISÚRE" in our language. Raji, S. M. (1991 :vi) says in his book titled Iwúre Nibi Aseye" thatf Iwúre ni "ire fi a h wú láti inú ilê áti inú okán eni wá" meaning "prayer is the good thing that one is digging out of the land or from one's mind". To define ñWÚRE or ñWIRE or ñSÚRE, an **Oóduá language** word for prayer, morphology and phonology will be employed to really understand its meaning. The etymology of the word shows that it is a word formed by an inflectional morpheme Y and root morphemes "wú" and "ire". In another perspective, it is formed by an inflectional morpheme Y and root morphemes "wi" and "ire". The third perspective shows Y (an inflectional morpheme) and root morphemes "sú" and "ire".

The first root morpheme "wú" is a verb while the second root morpheme "ire" is a noun. It thus went through morphological and or phonological process:

1 + wú + ire =

1wú + ire =

By vowel elision:

Iwú + ire = Iwúre

Or

1 + wú + ire =

By vowel elision:

1 + wú + ire =

1 + wúre =

Iwúre.

Y is an inflectional morpheme which means "something that is used to..." or "the act of..."

while "wú" is a verb which is a root morpheme that means "to dig out/exhume" especially in Ibadan dialect where /h/ and /w/ are used interchangeably in words like "wú/hú" (to germinate) and "wú/hú" (to dig/exhume),

"ire" is a noun that is a root morpheme which means "fortune" or "good thing" or "something that brings happiness to one or makes one happy"

"wúre" is a compound-verb which means "to dig out/exhume fortune, good thing or something that brings happiness to one or makes one happy"

With that analysis, **prayer** can be defined in **Oóduá (Odúduwá) language** context as a process of bringing good things or fortune out of confinement. This is to bring fortune out of the cage in which it is confined and draw it to oneself/the person who requests it. The cage is "the land and one's mind". Those who believe that "lwúre" is from the mind compare the fertility of the mind with that of the land from which many good things can come out (Raji, S.M. 1991 :vi).

The process of digging out fortune is not through the application of cutlass, hoe and or digger but through request(s) to **Olódumarê** through any of the Energies called **Imole/Órisa**⁴ (both IrUnmqle^v and Igbaamolê/Órisá) who are His **messengers** with proper following of the steps laid down by the Órisá as recorded in Ifa, which is the holy Word of the heavenly **Olódumarê** sent through all the **Imolê/Órisá**.

In the second perspective, the first root morpheme "Wi" is also a verb while the second root morpheme "ire" is a noun. It went through morphological and or phonological process thus:

1 + Wí + ire =

lwi + ire

By vowel elision:

1wl + ire = lWire

OR

1 + Wí + ire

By vowel elision:

1 + Wí + ire =

1 + Wire =

iwlré.

"1" is an inflectional morpheme which means "something that is used to..." or "the act of..."

While "Wí" is a verb (root morpheme) that means "to say", "ire" is a noun (root morpheme) that means "fortune" or "good thing" or "something that brings happiness to one or makes one happy".

"Wire" is a compound-verb which means "to say good thing, say something that brings happiness to one or say something that makes one happy".

With this analysis, prayer will be defined in Odúduwá or Oóduá language context as a process of saying good thing, saying something that brings happiness to one or saying something that makes one happy.

This second analysis may also impose its derived definition on the first definition by claiming that:

It is through vowel coalescence that "Wí" + "ire" becomes "wúre" or "iwi + "ire" becomes "lwúre" i.e.:

"i" .f. "j" _ "Q"

According to the claim, V1 + V2 = V3

Other examples to buttress this claim in the language are:

Pa + iró = puró

Sá + aré = súde

Furthermore, some words that start with "i" in standard Oóduá language start with V in dialects like Éklí and Ijêsá. For instance in those dialects "isu" and "ilê" are "usu" and "ulê" respectively. Therefore:

1 + wl + ure =

ĩ + wúre =

Iwúre.

OR

1 + Wí + ure =

IWí + ure =

Iwúre (by vowel elision).

Looking at the third term Isúre", the first root morpheme "sú" is also a verb while the second root morpheme "ire" is a noun. It went through morphological and or phonological process thus:

1 + sú + ire =

Isú + ire

By vowel elision:

Isú + ire = Isúre

OR

1 + sú + ire

By vowel elision:

1 + sú + ire =

1 + súre =

Isúre.

"1" is an inflectional morpheme which means "something that is used to..." or "the act of..."

While "sú" is a verb (root morpheme) that means "to sow/to spread thing on the surface",

"ire" is a noun (root morpheme) that means "fortune/good thing/something that brings happiness to one or makes one happy".

"súre" is a compound-verb which means "to sow/to spread fortune, good thing, something that brings

happiness to one or to sow/to spread something that makes one happy".

With that analysis, prayer can be defined in Odúduwá/Oóduá language context as an act of sowing or spreading fortune/good thing/something that brings happiness to one or makes one happy, which one will reap either immediately or in the future.

With the explanation so far, either PRAYER is 'IWÚRE" or *|WIRE" or "ISÚRE" in Oóduá language, it is the process of drawing to one, saying or sowing (in order to reap/harvest) good thing or something that brings happiness to one/makes one happy. It is important to note that this thing that makes one person (the supplicant) happy may make another person or the enemy of the supplicant sad because a prayer for some one might be a curse for another person or the opponent.

CHAPTER ONE

PRAYER (IWÚRE)

Prayer can be described as communication to Olódúmarê through any Imolê/Órlsá and calling upon Him for assistance and provision of needs.

Prayer is an essentially indispensable thing for there is nothing human being can do without assistance from Olódúmarê. When one is being aided by Olódúmarê, it will be very easily possible for one to fell even the highest mountain in the World. Whatever surpasses man's power is very possible for man to control when he gets Olódúmarê's assistance through the Imolê and the Órisá. From odd Ifá Osáretê, a verse says:

Anìkánsun

B6 bã sCin abCiradi

Olódúmarê riikan rijijilójú oorun

A difá fúnÁjójì

TifilogielújCi lorêé dó

Won rii kó rúbo

Kó le réni bá a gbêrú dófi...

He who sleeps alone

If he is befallen by illness or evil of any kind

It is only Olódúmarê who wakes him up

Ifé revelation toÁjójì, the stranger

Who was going to settle in the forest

He was advised to make sacrifice

So that he came across helper...

The stranger complied. On getting to the forest, he was

unfortunate to meet nobody who could assist him whenever he had any problem. He did not exercise any fear for his faith was strong. One day, he gathered a huge load, which was very heavy that no single human being can lift. There was nobody to assist him in carrying the load as seen in the verse:

*Ajójidê êlújCi
Óderúkalê
Ó wo iwájú kô rériikan
Ówo êyín kô rêríikan...*

*Ájóji, the stranger got to the forest
He had a load
He looked forward only to see nobody
He looked at backward but saw no helper...*

The man feared not. He prayed to Olódúmarê as he was told the day he offered the sacrifice. He said:

*EzũyImä derCi Olódúmarê o
Njé êfúfu lèlê
Bä mi gbérú ýfi dófi
Ĕfúfúlèlê...*

*This burden has become Almighty Creator's own
Wind!
Assist in lifting and placing it on my head
Wind!*

After making the statement, he lifted the load, without much stress, up to his head. He was convinced that the lifting of the load surpassed his power but supernatural. It is certain that when one is in dilemma and nobody is ready to aid one, it is the heavenly Olódúmarê that one should depend on as Ifa says in the last lines of the

verse thus:

Enitikó lará

Olódúmarê ni égbójúlê olúwa re.

Whoever has no relative

His confidence lies in the heavenly Olódúmarê.

Furthermore, in Ogbêyónú, Ifá makes it clear that assistance from one's mother, father, creator and Ifa is needed to achieve great things in life. Here, Ifá tells the story of the ant who was unable to lift/carry huge things until it received aid from its mother, father, creator and Ifá. The verse goes thus:

Ofere gege

Ofere gúe

A difá fún Êêra ti n gbógun lo Ilú Êkun

Ohun ti n ko le gbé

Iyá mi jowó bã mi gbé e

Ofere gege

Ofere gúe

Êêrá n gbógun lo Ilú Êkun

Ohun ti n ko le gbé

Baba mi jowó bá mi gbé e

Ofere gege

Ofere gúe

Êêrá n gbógun lo ilú Êkun

Ohun ti n ko le gbé

Ori mi jowó bá mi gbé e

Of[^]re gú?

Êêra ú gbógun lo Ilú Êkun

Ohun ti n ko le gbé

Ifá mi jowó bá mi gbé e
Ofere gege
Ofere gúe
Êêra n gbogun lo Ilú Êkun

Ofere gege (perfect lifting)
Ofere gúe (Easy lifting)
Ifá revelation to Êêra (Ant) while going to the city
of Ekun

All that I can not lift
My mother, assist me to lift it
Ofere gege (perfect lifting)
Ofere gúe (Easy lifting)

I, Êêrá, am going on war expedition to the city of
Ekun

All that I can not lift
My father, assist me to lift it
Ofere gege (perfect lifting)
Ofere gúe (Easy lifting)

I, Êêra, am going on war expedition to the city of
Êkun

All that I can not lift
My Orl (Creator), assist me to lift it
Ofere gege (perfect lifting)
Ofere gúe (Easy lifting)

I, Êêra, am going on war expedition to the city of
Êkun

All that I can not lift
My Ifá, assist me to lift it
Ofere gege (perfect lifting)
Ofere gúe (Easy lifting)

I, Êêra, am going on war expedition to the city of
Êkun

1.1

WHEN TO PRAY

The truth is that there is no time that one should not pray. It is very pertinent to note that PRAYER is a must:

In the morning when we wake up;
At noon
Before bed;
In the midnight;
Everyday;
Every week (every 5th day);
Every month;
Every year

1.2 IN WHAT CONDITION SHOULD ONE PRAY?

There is no condition that an Ifá/Órlsá follower should not pray. It is very compulsory to pray while in:

Happiness;
Sadness;
Anticipation;
Every condition.

1.3 PLACES FOR PRAYER

As seen in the work of J. S. Mbiti (1975:144-149), there are man made places for prayer as well as natural places. The former consists of temples, Altars shrines and graves while the latter include groves, forests, trees, rivers, lakes, water falls, rocks, hills and mountains. People have to choose where to pray and the choice is influenced by some factors like environment the problem itself, the supplicant as well as the revelation during divination.

However, the former is man-created-places and man does not

need any divine message before he uses any. He created temples, altars and shrines for worship and prayer and graves can also be used for worship and prayer any time he feels like or when divination reveals so. There is no place where we cannot pray. We can see in some verses of Ifá that there is no place, where the I molê does not answer. This can be buttressed by a verse of Ogbêfún seen in Órúnmila magazine (1993:47) which goes thus:

Babaháláholo
Babaháláholo
Èmi ó ma mobi tójú Ifá wa o
Babaháláholo
Órisa tó fi gbogbo ayé fojú oróri si pátápátá
Baba háláholo

Babaháláholo
Babahalaholo
I do not know where Ifá places its
eyes(groves)(sic)
Babaháláholo
The deity that makes the whole world its
shrines
Babaháláholo.

For this, there is no place that any Imolê/Órlsá will not answer one if called upon. One can pray:

In Ile-Órlsá/Ilé-Imolê/Ilémolê (Temple);
In Ojúbo Órlsá/Ojúbo Imolê (Shrine)
At the river
At the grave
In ones bed;
While walking;
At dinning table;
At any gathering;
On seat;

In the office
At work;
Anywhere.

An Ifá Temple, Masifa, Nigeria

An Obátálá Shrine, Iséyln, Nigeria



An Ógún Shrine, Ibadan, Nigeria



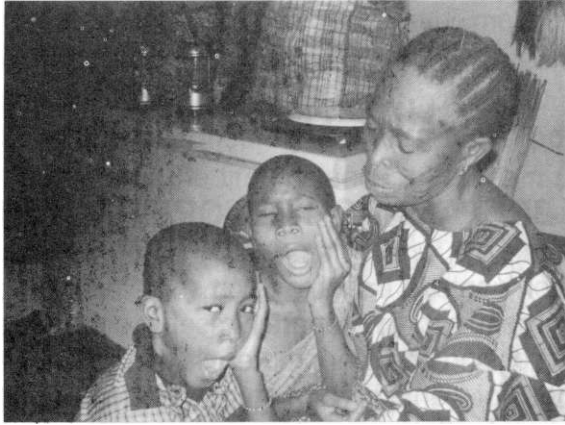
An Òṣù Shrine, Ìsẹ̀yìn, Nigeria



Inside Ifá Temple, Ibadan, Nigeria



Odudúwá Shrme^sẹ̀yin, Nigeria



A mother praying for the children early in the morning



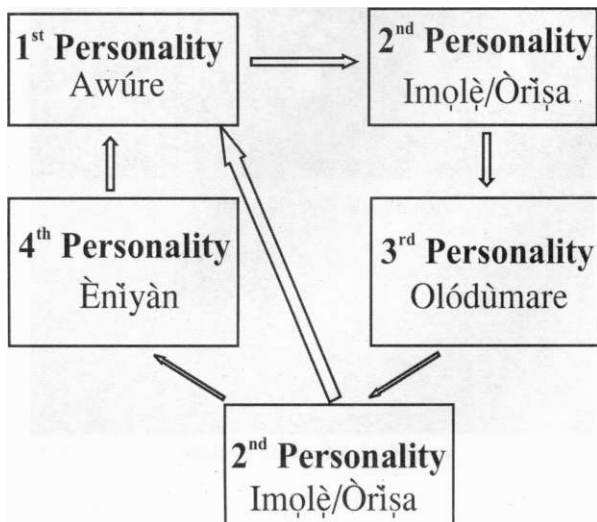
Agidan Hill, Oyo, Nigeria

CHAPTER TWO

PREPARATION BEFORE PRAYER

Whoever wants to travel to fetch something or for any other purpose should prepare himself in advance on the type of dressing and other materials that will be needed if he does not want to return empty handed. Before one can make a fruitful prayer, it is very mandatory for one to prepare oneself and the prayer itself very well before the time. This preparation for prayer is not about dress, but dress cannot be left out when physical holiness/cleanness is being discussed. Also, the message (prayer) itself travels from the source (the supplicant) through the chosen intermediary (Imolê/Òrìsá) to the destination (Olódúmarê). The Ifá/Orìsá prayer movement chain can be illustrated as below:

Prayer Chain



The personalities involved in prayer movement chain are four as shown above. The chosen Imolê/Órlsá appears twice; the Órlsá, while bearing the request, acts as the intermediary between the supplicant and Olódúmarê at the first instance, and again acts, while bearing the response, as the intermediary between the Supreme Force (Olódúmarê) and the person(s), the helper(s) (Ènlyán/Olúránlówó), through whom the supplicant will receive his/her blessing(s). This fourth (4th) personality, the helper(s) (Ènlyán/Olúránlówó) is optional in the prayer movement chain. This is so because the response may at times be directly through the intermediary (Imolê/Órlsá) to the supplicant i.e. without passing through any human being.

With good preparation and right steps, the good thing(s) asking of, will be received. A verse from odd Ifá Ófúntená (Ofun Oyeku), testifies to this thus:

Fáráhgéjǎ

Ni won f) fowó yo koóko sófi ilé

lldhló álóáíóAwo esê óké

Adifáfún ÒëŭnmIǎ

YóóróíiléAkápó...

Without trepidation

People throw grass on the rooftop

lólóhló sf/tó^/fó, theAwo beside a hill

Cast Ifá for ÒëŭnmIǎ

Who would descend into Akápó's house ...

When Orúnrrilá descended into Akápó's house, it would have yielded a very good result, but Akápó did not worship the way he was supposed to. His preparation was seriously inadequate and inappropriate: He prayed

with unholy/defiled body; he neither performed necessary sacrifice nor followed the proper steps. Eventually, he called upon his Babaláwo to know the reason behind his failures as seen in the verse:

*...AdifúfúnAkápó
Tṛíikindunötúngbeönmó...*

*...Cast Ifá for Akápö
Who said his Ikin has stopped blessing him...*

The Babaláwo told Akápö that he was the one harming himself. He was even informed of the descent and presence of Órúnmíiá in his house at present. He was told to make himself holy so that his voice would reach Órúnmílá. He was also told to make necessary sacrifice and always offer the demanded item(s) to his Órisá. He complied. Sooner, all that he was longing for were provided him. And he certainly believed that it was his failure to be holy and righteous at the initial stage that had impeded his achievement of success. On opening his mouth, he expressed his joy with song that goes thus:

*Áfáimóṅnsin wonnioó x2
Ēdú kii gbe Akápö ti
Áfétimd ón sin won ni*

*Unless for improper worship on the devotee's part
x2
Ēdú fails not in aiding any devotee
Unless for improper worship on the devotee's part.*

With the verse quoted above, it is obviously clear that there is no single Órlsá that fails in relaying his devotee's prayer to Olódúmarê, unless the devotee does not follow the right procedure for his prayer i.e. his

preparation is not sufficient, the right steps are not followed or when there is an "accident" along the "way" while the request/prayer is moving from the source to the destination.

2:1. OFFERING, SACRIFICE (EBO) AND ÁKÓSE

The most important thing about preparation before prayer is that one must not be disobedient to injunctions from Ifá. One should always consult Ifá whenever one sees something strange, observes something fearful, hears something threatening or at specified intervals. After making the prescribed or necessary offering, all the prayers said by that time shall reach Olódúmarê for the sacrifice will clear the path for the prayer from the petitioner to the destination. In Órúnmllá Magazine (1993:47), sacrifices are described as "the keys with which the doors of prayer are open". This is why many Ifá verses always reiterate and warn that:

*Rirúeboriigbeni
AírúRiigbêriiyán...*

*It is offering of sacrifice that favours one
Refusal to offer sacrifice does not favour one ...*

It is obviously clear in many Ifá verses that once a person prepares himself in advance by making prescribed sacrifice, his ways will be smooth for he has poured water in front and he has to trek on wet and cool path, not dry or wet one which may be hot. Let us hear what a verse from odd Ifá Ótúrá sáá says:

*Awo JiAwo ð sin eríikan
Ö1e nilójú ógbêiï*

*Ogbëi ò mö péni Awo f) sin
Óyájuolówólo
A ctifá fún Ā wódi Osë
Ti f) sawo relê Orfikéro...*

*Awo wakes up and works under nobody
The non-initiate (unbeliever) sees the act as
indolence
The non-initiate (unbeliever) knows not that the
person that Awo serves
Is much more in everything than the rich men
Cast Ifa for Āwódi Ósá
When he was going to Oriikáro's house ...*

AwócTi was told that danger awaited him there. To avert or overcome the danger, he was asked to make sacrifice whose items included three cocks, three big rats, three parrot feathers, camwood and water, which he did. On getting to the house of Onlkáro, he divined for the king whose wives were barren. The priest told the king that the wives would become pregnant if the prescribed sacrifice could be made. And the king complied.

The sacrifice was accepted. One of the wives became pregnant. Funny enough, people went to lie against the Babaláwo. They told Oriikáro that Āwócii was having secrete affair with the wife. The king was very infuriated but did not know what to do. In anger, he gave order that *Awódi Osá* should not go out of the town until the wife's delivery. He said if the child resembled Awócfi, the punishment would be death and if otherwise, he would be released. Awócfi was arrested and put under house arrest, but was very courageous for he knew that he had only done the king good and believed that the benevolent will not receive the punishment befitting the malevolent.

To his grave astonishment, when the wife put to bed, though there was no serious trait that linked the child to Awódi, he was sent for. The king alleged that the child's navel resembled that of Awócfi. He also said that he gathered information that whenever the mother was playing with the child, she used to sing:

*EwoomoAwddi
JCikújúke...*

*Look at the child of A wódi
Very healthy...*

Also, he said he heard people saying to the child:

Abidodo fúkê biidodoÁwódi

You with big navel like that ofAwódi.

The priest was very dejected and he started praying to Olódúmarê to rescue him from this false allegation. He took time several times to explain things to the king who listened not. Later, the judgment was passed that Awócfi be killed on the seventh day. On that day, the king put a stone inside a burning fire. When the stone became reddened with heat, the king said if Awócfi could take the object from the fire, he would be freed. And everybody believed that Awócfi could not take the object from the fire unless he wanted to get burnt.

Awócfi flew up. He prayed to Olódúmarê to deliver him from the hand of this king and the criminal litigation he was innocent of. The first and second time he tried to come down to take the object, the heat hit and repelled him. He could not flee for the security was very tight.

Later on, his prayer was answered. The fire was suppressed by divine water, which nobody except Awódi saw. He perched on the extinguished fire which seemed still burning high to the crowd. Being sent back by the heat, he flew up. As he got up, he heard people's voice saying "Awóci has taken the stone". To his surprise, he looked down at his legs only to see the claws red like live coal. He thought he had taken the object, but critically looking at it, he realized clearly that what was in his claws was not stone but an object made of parrot feather and camwood. He looked down to see people dancing, rejoicing and singing thus:

*Ewu iná Rii pa A wódi
Awódi, okú ewu*

*Burning fire can never trap downAwódi
Awódi, accept our congratulations.*

Awóci saw the king stand up and go inside. People danced home and Awóci himself flew home in happiness. On getting home, he reassessed the object and remembered the sacrifice he made with parrot feather, camwood and water the day he was going to the house of Oriikáro. It was clear that it was those items that Èsú used to rescue him.

My brothers and sisters in Órisá, can you see that it was the sacrifice performed in advance by Awóci that played the role of the water poured in front which gives one the opportunity to step on a wet ground. Sacrifice is a very important aspect of preparation before prayer. Think of the interval between the day that he offered the sacrifice and the day of problem - the gap was much. What of his prayer and the way the prayer was answered?

ÌYÁNLÊ

It is also important to put or pour on the floor small particle of the food or some of the liquid to be taken. It will be inadequate to interpret Iyánlê as libation because, the former goes beyond offering of liquid alone, but includes offering of solid food while libation lays emphasis on liquid only. In odd Ifálcaciï, Ifá says:

Kálánkádfi

Agagáiga

Öó hlá rfi tékiti léyin abuké

A difé fún Ilê

Ti serú äkõzä Barapetu

A difá fún ÖzũnmIä

Babáji Baba f) fomi ojú sógbêrê ire ...

Kúlánkádfi

Agagáiga

Ölò hlá rii tákiti léyin abuké

Cast Ifá for Ilê

Who was the first aid of Barapetu

Ifá revelation to ÖzũnmIä

When he woke up with thirst for good things ...

Órúnmllá was unhappy because he was destitute of money as against his previous affluent condition. He consulted Olódúmarê, Who told him he had not been acknowledging lie, the mother earth because, he had been taking things without sharing with Ilê (the mother earth) who produces those things. Olódúmarê told him to always give Ilê her own portion first. And any time Órúnmllá was to take anything, he would put or pour on the ground with the statement:

Ilê tire rêéo

*A-je kólúnje ó tó je
Il ê tire rééo
A-mukólómiótómu*

*Ilê, here is your portion
You who eat before the owner of the food eats
Ilê, here is your portion
You who drink before the owner of the water drinks*

The act of putting or pouring on the ground before eating or drinking is known aslyánlê. Órúnmllá has advised all his followers to conform with the order. Therefore, in many Ifá verses, we hear the advice:

*G bog bo äwörö Öpë
Ejé ä máa yénlê á tó jeun*

*All followers of Öpë
Let us put on the ground before eating*

*Gbogbo éwóró Öpë
Ejé ä máa yánlê ä tó mu*

*All followers of Öpë
Let us pour on the ground before drinking.*

Hence, Órúnmllá's child/follower is always called "Ayánlê" meaning, one who puts and or pours on the ground before eating and or drinking.

Thislyánlê is a very compulsory sacrifice that we must comply with each and every time we eat or drink. If the environment does not permit one to put or pour anything on the ground, one can put it inside the bowl meant for washing the hands or somewhere else, where it will later be disposed.

The place of **EBO (sacrifice)** cannot be measured in human life. Even someone who has great charms or medicines should not rely on them without constant making of sacrifice because those things can fail but **EBO**. Some people believe in the use of only drugs during problem while some combine the ingestion of drugs with prayer especially when ingestion of medicines has failed to yield efficacy. Also some people prefer application of only prayer for both preventive and curative purposes. In Sofowora A. (1979:195), Wánde Abimbólá says:

it is recognised that in some cases of ailment where after an initial herbal treatment, there is no obvious response, it is always considered necessary to consult 'lfá'; in those cases sacrifice may be recommended before continuing the treatment.

The above statement can be buttressed with the saying:

Bioogúnobájé
Ká fi ebo pelú e
Ebojéójuewé lo

When medicine is not efficacious
Let us combine ebo with it
Ebo is more effective than herbs

Note that though ebo and oogún Compliments each other, ebo is more powerful. This ebo is a ritual aspect of prayer and it owns the key which opens the gate for prayer. Therefore, efficacy of ebo allows efficacy of prayer and efficacy of the prayer leads to effectiveness of medicines.

Importantly, while making EBO, for effectiveness, besides

the odú and its opposite as well as the odú adabo like Ogúndáogbê, Owónrinogbê, Osáméji, Owonrinméjl, Ikáméjl, Iretéméjl, Óséwori, Otúraiká, Ówónrinobará, ìreteiwori and Obaráogbê, **Ósétúrá** should riot be left out. In some places, Ósétúrá is said last but before Ókánránósá, when making ebo while another school says it should be said twice, i.e. first (at the commencement of d process of ebo) and last. Ókánránósá is said last after we might have enquired from Ifá the acceptability of the process of the ebo. However, it is optional according to a school, depending on what Ifá says. This is because, after the last verse of Ósétúrá might have been said, and acceptability of the processes confirmed, Ifá will be asked whether Ókánránósá should be recited or not according to that school. The other school is of the opinion that Okanranosá should be compulsorily said. The opinion of the second school is corroborated in a verse of Okánránósá where Órisá sanctioned the presence/invocation of Okánránósá, known as Gblrari whenever ebo is being performed:

Inú omi ö turn gbúgbú
 Isale omi ö to taarata kanle
 Ori omi ö kúnjanin janin
 Ká pe onigbájámo fá a
 A difá fón Gbirári ti n sawo relé Oosa
 Gblrari Awo Oosa ló difá fóosa
 Nijó ayé Odsá ö gún rára ti d gún pin
 Gblrari wá sefá fóosa
 Ayé Oosa wá gún rára ó gún pin
 Orisá wá múwo abá lwo ase ó fi banu ó ni:
 Osábósá
 Orebóre
 Ánamú ni toga

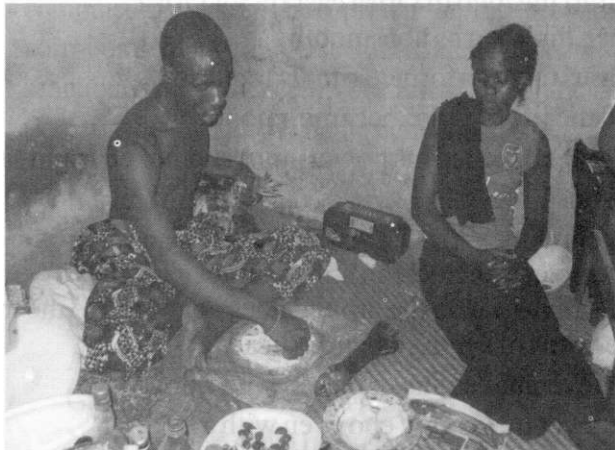
Itó tó bale k'í i pada sénu
Báábáá niwo agbo rnóri
Eni tó bá sebo lápá ajá
Eni tó bá sebo lése ágbo
Ti ko bá pe gbirari
Ki ebo re ó má da
Gbirari la óo máa pê sebo
Gbirari o dé Awo Órísá!
Eni to pe Gbirari lebo re ó da

The inner part of water is not impure
The bottom of water is not totally without dirt
The top of the water even when it is bushy
Can not involve inviting a barber for clearing
Ifá revelation to Gbirari
When going to the house of Orísá
Gbirári the Awo of Orisa cast Ifá for Orísá
When his life was not smooth
Gbirari then performed rituals for Orisa
And the life of Orisa became smooth
Orisa then picked his power-horn and licked it and said:
Osábósá
Ore bore
Whenever a chameleon aims a target it catches it
The saliva spat on the ground does not return to the mouth
The horns of a ram stick to its head
Whoever makes any ebo even with a dog
Whoever makes any ebo even with a ram
Who does not invite Gbirari
His ebo shall not be effective
It is Gbirari we shall invoke when making ebo
Here comes Gbirari, the Awo of Órísá!
It is he who invokes Gbirari
That his ebo will be effective

Note that Osádli is said when the client returns from Èsu or any other place where Ifa orders him\her to place the ebo.



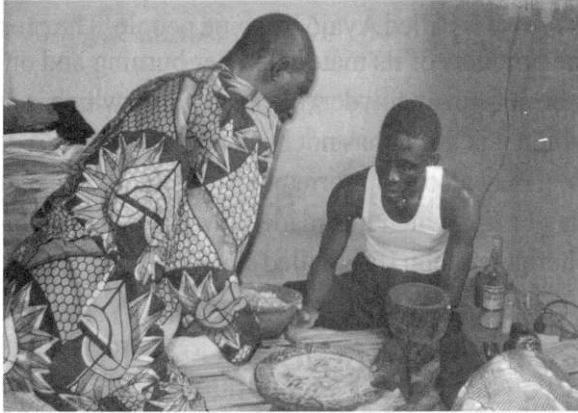
A babaláwo performing ebo for a client



A babaláwo performing ebo for a client

AKÓSE

Akóse is a form of prayer that is said when the necessary material(s) or its\their prepared outcome is\are available at sight and is\are being used or has\have been used.



A babaláwo performing ebo for a client



Ebo

It can also be described as the combination of materials to manipulate a situation.

Ákóse should be always done on every aspect of life. There are as many ákóse as the situations in life. Each situation has uncountable akóse. There are akóse for Áwúre (Prosperity), Asetáá (To overcome enemies), iyonú Ayé (Likeness/Favour), Ebe Ájé (Favour from thelyami), Ikólé (Building a house), Aseyori (Accomplishment), Isoyê (Memory/Retentive ability), Ääbö (Protection) and so on.

This Ákóse is called Ayájó by some people. The preparations or the products of its materials after burning and or grinding may be in form of powder (black or white) which is called ebu Ifá when it is not or has not been mixed with soap. If it is not soap, it may also be in form of statue (Sìgidi, when it is made of clay or Ère, when it is made of wood). To the non-initiates and herbalists, ebu Ifa is called êjò oogun.

2.2 BE A TRUE DEVOTEE

Who is a true devotee? A true devotee is someone who is faithful and honest and who follows the tenets of Ifá and does the will of Olódúmarê. One has to be a true devotee of the Órlsá. This is because "The father that one does not serve may be unwilling to fend for one". If a child does not serve his father properly, it will be hard before such a child may receive whatever he needs from the father. But when a child is performing the expected roles to his father, there will be hardly anything he will ask for, that is in the capacity of the father, which will not be given to him. If the father does not have the thing and knows that somebody close to him has such a thing, he will get it for the child. Even if the item has been given to someone else by the father before the child asks for it, especially when the person who is in possession of it is not doing expected things, the father may retrieve it from him and give it to the upright child.

In a verse of odd Ifáldinótúrá, we see how Obátálá collected good things back from his son called Nitfi who was not polite and caring and gave them to another child called Alrfi (who many people believe was not even his biological child but a servant) who was very polite and caring. This is what we see today in Obátálá's eulogy as:

A-fún-Niríi-gbá-fún-Áíríi.

He who gave to and took back from Niríi forÁíríi...

2.3 HONESTY AND RIGHTEOUSNESS

This is a very paramount issue in our preparation before prayer because it has to do with mind. It can be described as holiness of the mind. Without honesty and righteousness, one's preparation will only be to no avail; the person cannot exhume the good thing(s) that he is longing for from the confinement; the intermediary that he calls upon will not respond; the Ólsá that he wants to send to Olódúmarê will not be ready to assist; and Olódúmarê will not receive the person's request. Whoever is devoid of honesty and righteousness will only be moving around with bad deeds like lying, hypocrisy, theft, wickedness, conspiracy, traitorousness, fornication and adultery. All those social vices are enemies of prayer. A verse from odd Ifá Ówónrínwese points to the fact that adultery is a hindrance to effective prayer:

Ori burúkú ò gbóse
Áweedá ò gbóogun
Aláwóóbi seran
Omo aráyé te é mó on lára
A cffá fún Onisej é Mogbê Iráyê
Tí n se woléwode Oodua
Tó n gbebl aya Ooduá
Tó tún n salê Olókun aya Oodua
Ooduánáa ló paá
Êsú airú
Êgbaaitu

Alápata sofófó Elésljé
E ö rii bélésljé se bákú lo?
Ě1ă fori réré fon réré ooo
Ě1ă fori rêrê fon rêrê
Elésijé fon rêrê pe Olórun lókê
Önä özun mă jin
Olórun kőjé ooo

Bad head does not yield to soap
A stubborn dirt does not yield to medicine
When an unfaithful person denies an utterance
People refute his denial
Ifá revelation to Onisejé Mogbê Iráyê
Who was a close friend of Oodua
Who was a mid wife to the wives of Oodua
Who had a secrete affair with olokun, a wife of Oduduwa
It was Ooduá himself who killed him
Failure to perform ebo
Refusal to perform rituals
Alápatá revealed Elésije's secrete
Didn't you see how Elésijé died?
Ě1ă! What a profound calling
Ě1ă! What a grave lamentation
Elésijé called upon Olórun (God) in heaven
The heaven seemed very remote
Olórun (God) did not respond.

According to the verse, Elésljé was a person endowed with great spiritual power which he was using for both curative and preventive purposes and with which he delivered people. He was the family doctor to Odúduwá. Unfortunately, he later betrayed Odúduwá by having secrete affairs with Olókun. It was for that obscene habit

that Olódúmarê took the ase given to Elésljé. On the very day that the whole issue was revealed to Odúduwá, things went wrong for Elésljé, who called upon Olódúmarê in vain; Olódúmarê had forsaken him. He was at the spot, still kneeling and praying, calling upon the Almighty Creator, when Odúduwá met him and gave him capital punishment. As recorded in the Ifá verse, people who witnessed the event sang the song that is seen in the last five lines of the verse to ridicule Elésljé.

Note that Olódúmarê had forsaken Elésljé, therefore, his voice did not reach Him or He did not answer him. Honesty and righteousness as part of one's preparation before prayer cannot be taken with levity for it is with that that one will stay aloof from bad deeds.

Only few people have their prayers answered; majority have their requests not granted. This is because only few people are honest and righteous while most people are not. To confirm this, a verse from Ifá says:

*Olóóótó fi f) be láyé ǒ pógún
Öḡkă ibê ǒ mo ríiwón egbêfá ...*

*The honest ones on Earth are not up to twenty
The wicked ones amongst them are much more
than sixty score ...*

Another Ifa verse from Oturaogunda (Órúnmila: 1993:37) inter alia says:

*Otitode
Omiale lie
Ara yo mube ko wopo*

*Here comes honesty
The springing water at Ife land
Those who drink it are but very few.*

One has to be honest so that one's prayer is effective. A verse from Ogúndáogbê also says:

*Kúkíhdúkú sewe gerugeru
dpqlqpq oogiin won a si gunmo gale
Beriiyan Iqpo oogiin
Bolékeékonije
Inú rerejejú ewe lo
A dífá fún Órúnmila
Tó n lo rêé fi ikoko débi móle ninú igbó
A fi ikoko débi mole
Akokúmó
Pirigidi!
A fi ikoko débi móle*

*Potato with its many leaves
Too many charms intoxicate the owner
When one has too many charms
If he is not honest, it will be ineffective
Honesty is more powerful than charms
Ifá revelation to Órúnmllá
When he was going to cover evils with pot in the forest
We have used pot to cover misfortunes
We do not die again
Totally!
We used pot to cover misfortunes*

We cannot deny the fact that many people who claim to be honest and righteous have their prayers not granted while many who are dishonest and unrighteous have their prayers granted. The latter's achievements might be ephemeral for they might lose them eventually while the former will laugh last.

This can also be corroborated by a verse of Ogbeirete according to Odusami, A.O. (no date:4):

Bi iwájú Iká bá dára láyé
Êyln Iká kd ni sunwon
Ak i i filka derú kó gún gégé
A difá fún Otitó-inú
Omoafiltele te ile
Olódúmarê lóniile
lie ló nildájó
Êsan ni ti Odumárê
Oba asanfúnni gegé bi isé owó eni.

Meaning:

If the lifetime of the wicked is enjoyable
His death and afterlife will be unpleasant
One cannot accumulate things with wickedness for it to be peaceful
Ifá revelation to honesty
An off spring of he who initiates the mother earth with gentility
Olódumarê is the owner of mother earth
lie is the owner of judgment
Vengeance belongs to Olódúmarê
My king who repays each and everyone
According to his hand-work

Órúnmllá, our Lord and Saviour wants the requests of each and every individual granted. Also, he enjoins everybody to be honest and righteous every moment as can be seen in many Ifá verses:

Sófitó
Sódodo

*Be faithful
Be righteous*

HONESTY TO ONESELF

There are many people whose cases should only be likened to that of a dead, who does not greet or respond to greetings from his offspring let alone another person's offspring. Somebody in that category does not see the need to be honest to himself let alone people around him; whenever anybody in that caucus holds a stick, he may call it knife for himself; when he puts something in his palm, he presents the back of the palm to himself. Such a person does not carry out self examination to know where the problem lies. Even after knowing where the problem lies, he will leave leprosy untreated and embark on treating ringworm. He will continue complaining that the problem persists and "I have problem" will be the usual slogan. The real problem will not be disclosed to anybody around him, including those who will see his nakedness when he dies. An instance to corroborate this can be fetched from odu Ifa Óyêkúbára where a verse says:

*Ēkúté ilé kô rii muje ógiti
Kóyêé
A difá fún Lá£ilo
Tó dá egbó esé ósí
Tóloh mótiótún
Ēriiyan tó dá egbó si ese dsí
Toloh mó ti qtún
Ara re ló h tan je.*

*House rat that swears to deny licking fermented
melon*

*Can never escape the nemesis
Cast Ifá for Láéilo
Who had sore in his left leg
But continued treating his right leg
He who has sore in his left leg
But treats his right leg
Deceives nobody but himself*

According to the above quoted verse, Lasilo had sore in his left leg, but instead of treating the infected one, he went on treating the right leg; he showed and presented the right leg to people around him and his doctor respectively. People in this category are very many in this world nowadays; they continue deceiving themselves without seizing complaining of having problems to the people around them.

HONESTY TO ONE'S NEIGHBOURS

In one's preparation, after being honest to oneself, one must also be honest to one's neighbours. When one is honest to the people around, one will stay aloof from all bad deeds like conspiracy, betrayal, lying, hypocrisy, stealing and other bad characters that can affect the neighbours.

Without being honest to one's neighbours, one's prayer may not be acceptable before Olódúmarê. Such a dishonest person will be experiencing calamity upon calamity. For instance, Ifá informs us through a verse from odd Ótúrásáá that it is because of Hen's betrayal to Hawk, her bosom friend, that Hen loses some of her children one after the other and her prayer to Olódúmarê that non of her children be kidnapped is never accepted. Furthermore, in a verse from Ogbêsá,

íká was not honest to his friend, Olóore:

*Oore lo peika ko pë
A difafun Orunmila
Baba h lo reê te Olóore nifa
Oore ló pëika ko pé
A difafún drúnmila baba h lo re'e telka nifa ...*

*It is benevolence that is advantageous, not malevolence
Ifa revelation to ÖzunmIä
When he was going to initiate Olóore, the benevolent
person
It is benevolence that is good, not malevolence
Ifa revelation to Urunmila
When he was going to initiate Ika, the wicked...*

When Iká nailed Olóore's eyes against a tree with two long nails (one for each eye), the Almighty Olódúmarê answered Olóore's prayer; he was delivered/rescued. The incident even made him rich. But when it was the turn of Iká, the Almighty Olódúmarê did not listen to his prayer; and he met his Waterloo there. Then, Olóore sang in happiness thus:

i. Ó māmā gbenijúké x2
Ölll6! Aḡā mi o!
Ó māmā gbenijúkë.

It is more profitable than wickedness
x2
Righteousness! My people!
It is more profitable than wickedness

ii. Kīgbé ooeseêwóoo

Ohun rere!
Kiigbéoseéwó
Ohun rere!

It is not unprofitable, try it and see
Good deeds!
It is not unprofitable, try it and see
Good deeds!

Furthermore, it was because Iki was very honest to Agbó as seen in Ogbêsá, that the former's prayer was answered. He escaped the trap planned for him by Agbó and the evil planner himself fell into the pit.

Although, it is very difficult to be honest in the society where lying, hypocrisy and other bad deeds seem to profit their adherents at the expense of the adherents of honesty and righteousness, it profits one to be among the very few honest people on this planet Earth. If one can try to be one of the scanty honest people, all the person's prayer requests will always be granted because a verse from odd Ifá Otúráogúndá interalia says:

ÖW6 inO yóni lújekCi
Ó yä juró lo ...

Truthfulness is very satisfactorily profitable
It is very more rewarding than lies ...

My people in Órlsá, abstinence from bad deeds is very indispensable in our preparation. And if one wants to know what bad characters are, nobody is needed to assist in listing the characters. What one needs to do is to follow what Ifá interalia says in odd Ifá Ótúáwórl that:

Kágbégirébété
Káfigúnmo eye

*Whoever sees a pauper Should render necessary
help to him
He who does a thousand good deeds
Shall reap two thousand
Óódué, my Lord in heaven will give rewards.*

When one gives out part of what he possesses to a poor person, that is also an offering. Even, besides giving things to the poor, it is advantageous to be generous to people around us whether they are poor or rich. Whoever gives out is clearing road for his prayer request to be granted. Ifá tells us that the benevolent will not keep on basking in poverty as seen in Óbáráwórl:

*Babaláwo dúdú tééré
Ti fabéré ide fonná saájú
A difá fúnAKinwolé Ówáwá
Tótihsóore
Tó lóore ö tún gbêun mó
AKinwolé o Úwáwé!
Tolóorekórígbêo
Ówéwé!*

*A dark slender Babalawo
Who used brass needle to hold live coal in his front
while going
Cast Ifá forAKinwolé Ówéwá
Who had been doing good
But claimed that his benevolence yielded no profit
AKinwolé Ö wáwá/
The benevolent will not end up without reward
Öwáwäl*

HONESTYTOTHEÓRİSA

He, who thinks he is wiser than Olódúmarê and His

messengers, is but a fool. On this planet Earth, we have a lot of people who think that the Órlsá do not see them and all that they do. There is nothing you do in secret, which people will not later see or hear, let alone the Órlsá who are not oblivious of all that we do in secret or hidden places. A verse from Óyêkúlogbê (ÖwntIä, 2000:58) corroborates thus:

Ewo la f) se riilkókó
Tiojú Olódúmaré kō tó?
AdifáfúnJênmi
Tiisomo Osun
Ewo la h se riikokq
Tiojú Olódumarekotó
A difa fún Emilaayin
Túsqmo Obatálá
Jénmī omq Osun lóóseo
Emilaáyinlwq lomq Ohatala
Gbogbo özö!kókö
Ifé niyóó yojú ré gbangba

What are we doing in privacy
Which Olódúmaré is not aware of
This was Ifa declaration to Jenmi
The child of Osun
What are we doing in privacy
Which Olódiimare is not aware of
This was Ifa declaration to Emilaayin
The child of Obatálá
Jenmi you are a child of Osun
Emilaayin you are truly an offspring of Obatálá
All hidden matters

Ifá will expose and bring them to the fore

So far it is clear that all that we do in secret are no secret

to the Órlsá and Olódúmarê, we must be honest to them. Assuming they do not even know at all, so far they are our Lords who serve as intermediaries between us and the Almighty Olódúmarê, Why could not we be honest to them?

Many people are dishonest to the Órlsá. Whenever they have white objects in their hands, they call the objects black before the Messengers of Olódúmarê. Therefore, their problems persist because they do not follow the right path. In this category was Aiáo, whose case Ifá talks about in *inretêóbárá* thus:

Agba ìnamit suku wéle
Oro ko tan nileyii borqbqrq
Adifá fúnÁláo
Tóhparótan Èdúje
Aláo tó tokún borún
Tóhfenu kébiewúré

Agbáìnamú suku w'ele
Òdò ko tán nileyii borqbqrq
CastlfúforÁlëó
Who was deceiving Èdú
Ä1ä6 that put rope on his neck
And was bleating like a goat...

According to the above quoted verse, Aláo was told to sacrifice a goat. He thought the Órlsá did not see him, so he could deceive them. He put rope on his own neck like a goat: he placed the edge of the rope on his Ikin and started bleating like a goat. He then said "*here is the goat I was asked to sacrifice and it will be slaughtered now....*"

After that hanky-panky, Aláó would go back to his Babaiáwo to report that he had made the sacrifice. That had become Aláó's habit. Even at times when he placed the rope on his Ikin, and bleated, he would say that the goat would be tied down and not slaughtered until he might have received the thing for which he was asked to make the sacrifice, i.e. when the request is granted. He would go further to threaten the Órlsá that if his prayers were not granted, the goat would not be given to the Órlsá. Funny enough, whenever he received anything he prayed for, he would just go again with rope on his neck to deceive the Órlsá by bleating and lying that he had killed the goat.

However, as nobody can hide anything from the Órlsá, the Imole wanted Áláó to know that all that he had been doing were not hidden. He was feeling as if his legs and hands were tied like that of a goat that is about to be slaughtered. And he was experiencing grave pain. He could not hold bleating like a goat at intervals. Later, when he could not cope anymore, he confessed his sin. People were very surprised that Aláó could be so deceitful to that extent as seen in their expression:

Gbogboenu 1Ä1ä6 fif)parótanÉdüje...

Ä1ä6's deceit to Édú is thorough...

They condemned his action and said that he really deserved the punishment as seen in the verse thus:

Ä1ä6, owó Ifá të 6 more

Ä1ä6, you are now being caught by Ifá

My brothers and sisters in Órlsá, unless one is honest to

oneself and the neighbours, one's prayer can not be acceptable let alone being dishonest to the Messenger/Intermediary who will be sent to Olódúmarê. Without being faithful, the Órísá will not listen to one's prayer let alone taking the request to the proper destination. This is the reason that Órúnmílá emphasizes the need to be straight forward in several Ifá verses. Though many people see it as repetition, it is clear that, it is for the importance he attaches to it, that Órúnmílá always says:

Sófitó

Sódodo

Enifíobá sófitó

Nilmolêhgbê.

Be faithful

Be righteous

It is he who is faithful

That will be favoured by Imolé

2.4 PURITY OF BODY

All the Órísá/Imolé seriously abhor ungodliness. All they love is holiness. Whoever wants to pray must be holy so that the Imole he wants to pray through will not distance himself from him. If one is not clean, one may think the Órísá invoked is around while the Órísá is not. Let us raise a question here: What are the things that make our body impure? The issue of sexual intercourse and menstruation as things capable of making the body impure is controversial. Many people do not see them causing impurity while most people agree that they cause impurity to the body. The people in the second category believe that before prayer, whenever our body is not holy, especially after

sexual intercourse, if there is no course for emergency, the necessary thing is bathing or washing hands, legs, face and putting on clean or holy cloth. It is after that that one becomes holy according to them. And they support their belief with this verse of Ótúrúpónfún:

*Ēfin sópósópó ni topó
Ēfin sópósópó ni tóhdóko
Dókodóko abĕfin séwêlĕsewele
A difá fún Edun
Wónrfikó bofiOlú
Edun Ji kô wewó itérii itérii
Edun bofi Olú
Ofi 010 kô fin tótó
Adifáfún Iró
Wón riikó bórúnAjCiwórilrĕsĭ
Iró ji kô wesê lcas7 áwúró
Iró bórúnÁjúwórilrĕsĭ
Özun Ájúwórilrĕsĭ kô ðbä
Emó 1616 lawollopóó
Áfêrĕbdjó lawolgbarCikCi
Órêhtélé 16 jobl 16 pónka
Adifáfún Ikidêêrĕ
T6 f) sawo relê Olófin
Ikiji 6 wewó itérii itérii
Ikiji 6 wesê kĕs^wúró
Ó fowó Bă1ă Ūm-in
Ó fowó Bă1ă sóhún-ún
IkibofiOlú
Ofi Olú fin tótó
Iki Bözun Ájúwórilrĕsĭ
Özun ÁjCiwórilrĕsl ðbä
Iki, rfigbá tóogbófá
Emi lo pé léyin se?*

A wá ráwo lórítí
Afilki
Èlá sowó déêrê gbobije

Sad laughter is that of a widow
Amorous laughter is that of a adulteress
An adulterer laughs attractively
Cast Ifá for Edun
He was asked to help O10 appease his Ofi
Edun woke up and failed to wash his hands
Edun appeased the Ofi of O1 ù
The appeasement was not accepted
Cast Ifá for Iəö
He was to appease the ancestors of AjCiwón oflrésí
Iəö woke up and failed to wash his legs
Iəö appeased Ájúwón oflrésí's ancestors
The sacrifice was not accepted.
The tu 11 berg rat is the priest of road path
The spotted grass mouse is the priest of IgbarúkCi
Örêhtélé ate kolanut and licked his fingers.
Cast Ifá for Iki
While going to the household of Olófin
Iki woke up and washed his hands scrupulously
Iki woke up and washed yesterday's dirt off his legs
He stretched his white cloth this side
He stretched his white dress that side
Iki appeased the OfiofOlú
The appeasement was accepted
Iki appeased Ájúwón oflrésí's ancestors
The sacrifice was accepted
Iki, when you are a competent Babaláwo
Why did you come late ?
Behold, we have found a competent priest today
We have found Iki

È1ä, stretch your hands to accept kola nut

Additionally, according to these people, man should not wrap himself in his wife's or any woman's cloth praying unless it is confirmed holy. Woman should also have a special clean cloth for prayer, so that she will not be using the one she has used during menstruation or sexual intercourse and which has not been washed. But in her menopausal age, woman's cloth is always clean provided she has stopped having sex.

It is important to note that we are still unable to get evidence in Ifá to declare unclean the body or cloth used during menstruation or sexual intercourse, though most of the people interviewed declare it unclean. The above quoted verse which the people in the second category use to buttress their position is about neatness. The verse is not particular about sexual intercourse and or menstruation but general physical neatness.

2.5 ABSTINENCE

It is not necessary over emphasizing that there are some enemies that work against effectiveness of prayer. The enemies may be human, non-human or both, but the ones we are talking about here are not human beings. But things that serve as impediments to man's prayer. These shall be grouped into three and discussed separately.

ABSTINENCE FROM ÈRĪWÓ

Whoever will not allow one to be satisfied, even if one adds his portion of food stuffs while preparing food several times, he will eat very more than what is added as his portion and therefore leave one unsatisfied. Instead of adding his portion of foodstuff, why cannot one abstain from him when the food one is preparing to

eat is not a material one but spiritual food? For one's prayer to be acceptable, one has to abstain from whatever is capable of impeding the effectiveness of the prayer. È e⁴wo, v/È rfo, ⁴ inadequately translated/interpreted as "taboo" is a strong archenemy of prayer though enemies of prayer are numerous.

ABSTINENCE ON EATING

Especially, whenever we want to embark upon a special prayer, which has specific time, we must abstain from eating certain things or minimise our eating before the time; before Morning Prayer, one may not eat. And if it is necessary or compulsory that one eats because of one reason or the other, it is advantageous if one can eat Ate (a food devoid of salt, pepper and palm oil). People's belief in the power of the utterances when nothing containing salt, pepper and or palm oil has been taken is strong. Nobody will want somebody who has not taken any of the items to curse cast spell or say negative thing about or against him/her. Instead they encourage such a person to say positive thing (prayer) with his/her enu áijepo (the mouth that has not tasted palm oil), enu aijata (the mouth that has not tasted pepper) and enu aijiyo (the mouth that has not tasted salt). And when one sees such a person saying negative thing, one exclaims:

Háa!

Pelú enuaijepo!

Pelú enu aijata!

Pelú enu aijiyo!

Haa!

With the mouth that has not tasted palm oil!

With the mouth that has not tasted pepper!

With the mouth that has not tasted salt!

More over, according to the school, if it is annual prayer, for the preceding seven days or more, one may be taking Ate (white food or food devoid of salt, pepper and palm oil). We may even be taking fruits. Though this is not compulsory for everybody, it should be borne in mind that Obátálá devotees may follow that rule whenever Obátálá's festival is approaching.

ABSTINENCE ON MALE-FEMALE RELATION

As mentioned earlier, it is necessary that one takes bath after sexual intercourse before making any prayer if not an emergency prayer depending on the school to which one belongs as discussed under purity of body. If it is a prayer that has specific time, either annual prayer or a special prayer, whose date is fixed in advance, according to the school, it will be advantageous if one can abstain from sexual intercourse at least, for the preceding seven days.

The above position is supported by most people and can be supported with the point that there are some akóse that demand pre-preparation-sexual abstinence, post-preparation sexual abstinence or both. However, many people are also of the contrary opinion. Their argument is based on the fact that some akose even contain the materials getting through sexual intercourse. They also present the point that any utterance, prayer or promise made by either of the couple during intercourse is always effective. Furthermore on this, it is said that people do use act of sexual intercourse itself to make utterances effective. Hence we hear:

Adadëódaa

The sexual intercourse between us will judge

Or

Adadêyóojè Id oun ti mo so r'i bée

The sexual intercourse between us will make my utterance come true

2.6 FAITH

All Órlsá devotees should possess this quality. It is highly indispensable for anybody that put forward any supplication through the Órlsá to have deep faith. You should always be confident that your supplications will be treated positively. Having strong faith makes one rightly focused and not toying or gambling with one's life goals. Surely, faith in Olódúmarê gives birth to hope.

DO NOT LOSE HOPE.

Always have faith and hope in Olódúmarê and for yourself respectively. A man, according to a saying, "can survive forty days without food; four days without water; four minutes without air and only four seconds without hope". When a man is absolutely destitute of hope, he cannot live again, rather, he looks for the way to terminate his own life. This can be corroborated by a verse from Iworiobara where Ifá tells us story of a man who had lost hope and wanted to commit suicide:

*Ajakasii bahba loun bo tokun borun
Emi ni Mi atiwèje ò se?
A difá fúnlwórióbere
To h regbe reë so gódógódó b'i qmo eran*

*The person who feeds on big solidpap wants to hang
What do we expect scavenger to do ?*

Ifa revelation to Iwbfiobere

When he was going into the forest to hang himself

He headed to a forest along with a rope to hang himself.
He nearly committed suicide when he heard a voice,
which gave him hope with the following song:

fwóft ÖBëzë, mä másooo x2

Ire kũ ríiwéjú ooo

Irekiléyin

Iwdii Óbêrê, mä mä so.

Iwdti Obêrê, do not hang x2

Wealth awaits you in future

Wealth is pursuing you

Iwóti ÖBëzë, do not hang.

PERSEVERANCE

When you are requesting for something from Olódumarê,
what you need is to be firm and to persevere. In Ósétúúrá, Ifá
says:

Eire mi oja

Eire mid mú

Ma tenu bole

Ma maa kê tantantan

If my prayer is not effective

If my prayer is not efficacious

I will start using my mouth

I will be shouting without stop

More over, at time it sounds as if one's prayer will not be
answered and the request will eventually be granted even
when one has totally or almost lost hope. An example of this
can be seen in Ireteobara where Ifá days:

Eripêê
Ere pese
A difáfún Orúnmila
Lajq fi baba h lo ra Ojiyan lerú
Ebo ni wón ríi ó se
Ogbebqórúbo
Bó Bã pe fifi a máa sanni
Igbeyin ní dīin s'i
A difáfún Orúnmila
Lajó ü Ö/iyān erú re h sqgbqgbq äzün
To h nara kākā alaile dide
Ebo ni wón ni kó se
Ogbebo b rúbo
Ö/iyán / Erú n ni!
Okúó tan more!
Bérúbákú
O gbele kó o gberú sin

Eripese
Ere pese
Cast Ifä for Órúnmila
When going to buy Ófiyan as a servant
He was advised to make ebo
He complied
After a long period of perseverance, life becomes pleasant
It is eventually that matters become happy
Ifa revelation to ÖzünmIIä
When Ófiyan his servant was sick
When he was unable to stand
He was advised to make ebo
He complied
bfīyan! The said servant!
He is dead and all is lost!

*If the servant is dead
Dig the grave and bury him.*

The verse is about Omnmila who bought a servant with the hope to benefit from him. Despite the fact that he divined and made ebo before he bought the servant, the servant fell sick. He divined and made ebo during his sickness but to no avail. He eventually died and Omnmila was disappointed and dejected. He lamented that all was lost when the servant died. Èsú Odara told him to stop lamenting and find somewhere to bury the dead. To his surprise, when he was digging the grave to bury Ójijan, he found money and many valuable things.

PRAY WITH OPTIMISM

I If you have the faith that your request(s) will be granted, you have half-received your blessing(s), but if you do not have such a faith, you will not have trust in the Órlsá and you might have half-repelled your blessing(s). If one asks for another person's favour, and one utters statement like "I do not expect it done; it is just to test him" that means one only asks for the favour as a joke and does not really have trust in the person. The case is the same whenever one is praying without faith. It shows lack of trust in Olódúmarê and the Messengers whenever such a pessimistic statement is uttered or harbored. For one's prayer to be answered, one must be convinced with faith that it is accepted once it is said; one ought to be optimistic that Olódúmarê will surely grant the requests. A lot of people have lost their blessings through that pessimistic mind which by implication, means that Olódúmarê is not capable of providing them the blessings they ask for. From odú Ifá Ótúábará, we heard of a woman, Kékeréhsélé who was barren. Ifá was consulted and the message of Olódúmarê for her was that she would be pregnant very soon if she could make sacrifice. She made the

sacrifice, but as she carried the sacrifice to its destination, she made a statement that she did not believe that she could be pregnant through that ebo which was made of solid pap (corn meal) and palm oil. Whenever she was given Ifá medicine, before taking it, she would say that she did not believe that that charcoal-like and or chalk-like powder could make her pregnant. And her prayer was not answered.

Puzzled enough, her husband, Agbonnrêgún, called upon the Babaláwo again; they cast Ifá and told Kékerérsêlé that it was because of her disbelief/lack of faith that she had not been pregnant. She was told that she would only receive her blessing when she had strong faith and was optimistic that her prayer would be answered. It was then that kékerérsêlé was serious; she used Ifá medicine without uttering or harbouring any pessimistic statement. Sooner than later, kékerérsêlé was pregnant and delivered. She then rejoiced and they sang to praise the Babaláwo thus:

*AwolÓtCiá
Aṣṣ/ó1ÖBäää
Kékerérsêlé ló f) seyê méji o*

*ÓtCiáisatrueAwo
ÖBäää is a competent Awo
It was Kékerérsêlé who had been doubting.*

2.7 POSITIONS FOR PRAYER

There is no compulsorily specific position of body while praying, especially when the Órísá symbol is not physically present. What dictates body position and gesture during prayer in such situation is one's

condition, environment or the purpose of the prayer. One can pray while one is not before Órlsá symbol(s) for the Órlsá are ever present once invoked. However, when one wants to pray where the Órlsá symbol is present, the Órlsá concerned may dictate one's position; if the condition or environment permits or is conducive, one kneels down, stands, sits, crouches or even lies down. Órlsá are sent to Olódúmarê in crouching, standing, kneeling or sitting position as shown by the table below:

STANDING	CROUCHING	KNEELING	SITTING
Ogiin	Ohatfla	Огиин 1я	Ori
Esu	Oro	Osun	
Osun	Sango	Egungun	
Osoosi		Odu	
Ija		Oya	
Kori		Oke	
Asewele		Aje (Owo)	
Ona		Edan	
Aase		Olokun	

We should bear in mind that those positions are not strictly compulsory as situations may make the supplicant aberrant. As said earlier, one's condition of health, immediate environment, or the purpose of the prayer usually dictates one's position and gesture during prayer. Therefore, every position is acceptable to every Órlsá if one is unable to stick to the position choice of the Órlsá based on reason(s) or condition. The aberration in position does not hinder the effectiveness of one's prayer. Ifá inter alia corroborates this in Ósétúrá thus:

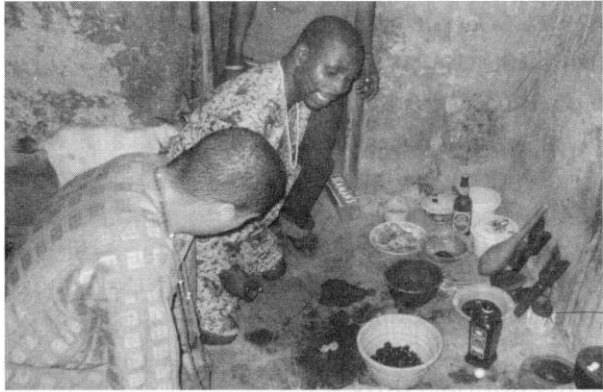
Bi mo dúró fi mo wúre
Iremikó séìgbá
Bi mo bêrê fi mo wúre
Iremikó séìgbá
Bi mo kúnlê fi mo wúre
Ire mi kô sáìgbá

*Bi mojókdó fi mo wúre
Iremikd sĔigbá
Bi mo diihule fi mo wúre
Iremikd saigba*

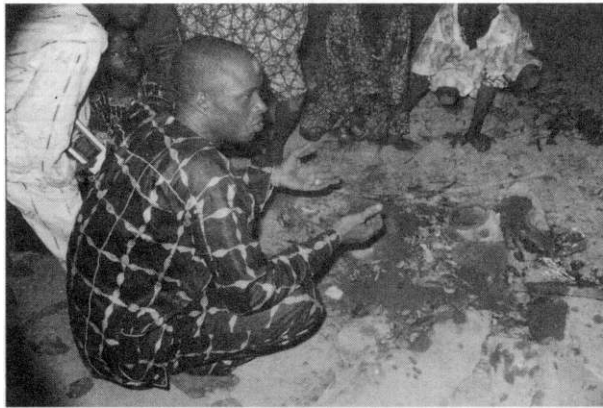
*If standing on my feet, I pray
My prayer shall be accepted
If in crouching position, I pray
My prayer shall be accepted
If on my knees, I pray
My prayers shall be accepted
If sitting down, I pray
My prayer shall be accepted
If lying down, I pray
My prayer shall be accepted*



Ọgún is being appeased in standing position



Ifá is being appeased in kneeling position



Prayer in a crouching position



A woman praying in lying position on Agidan Hill

An Órisa Priestess praying along the road

At times, through divination, Ifá may reveal that one should adopt a particular system while saying one's prayers. It may have to do with position of the body. For instance, in Ogbêsé, Mr. and Mrs. Olákúnmilójú were advised to prostrate nakedly to make their plea and say their prayers before the Órlsá. On this, the verse says:

*O laker ike sake
Ökan gbahdi o rb
A difa fun Olákúnmilójú
Omqkmrin llëërêke
A bufun Olákúnmilójú
Omqbinrin iléêrêkë
Nijq won sekin
E wlfálára p'emo sekin
E wifajeropë mo sekin
E wifún Órangún ilellapë mo sekin
Ögömäöðbebo*

Béênikó gbétútú
Áfikieboragilë
Kiemáa bekin

Olakerike sake
Ökan gbahdi ò ro
Cast If a for Olákúnmilójú
A man from a city on the hill
Cast Ifä for Olákúnmilójú
A woman from the city on the hill
The day they offended Ikin
Tell A lará that I have offended Ikin
Tell A jero that I have offended Ikin
Tell Órangún of the city of Ila that I have offended Ikin
The matter does not demand sacrifice
Neither does it demand rituals
But to strip yourselves naked
And make your supplications before Ikin

With that, instead of putting on cloth and kneeling down to appease his Órlsá, Olákúnmilójú always prostrated nakedly while praying

Additionally, while praying, one may close eyes or leave eyes open; all is right. Leaving eyes open is traditional while evidence to buttress closing eyes while praying is also not unavailable in Ifá.

Also, prayer may be said in silence if that is what situation demands; without pronouncing out any statement; one may be using the mind.

CONCENTRATION

While praying, one's attention should be focused on the Órlsá and Olódúmarê. One should allow the mind to

face where it is supposed to in order to prevent crash. One's mind should not be divided during prayer. Whenever we are praying, we should not think of something else. This is because different thought leads to different utterance(s) or slip of the tongue. Even if some issues are bothering one, those matters should be forgotten at that particular moment.

Moreover, the prayer must be from the bottom of one's heart and not something that one makes by force or imposition. If one is forced to pray, either for oneself or for another person, the prayer may not be accepted because it must be spontaneous before it can be efficacious.

CHAPTER THREE

PRAYER STEPS

Prayer should be well organized to be effective. It needs that proper organization to have proper transformation from the source through the channel to the destination. The smaller calabash should be placed on the bigger one and not vice versa to prevent breakage. This is also applicable to the case of the steps in prayer. The steps should be followed step by step as will be seen below:

3.1 REVERENCE

In a verse, Ifásays:

*ÄðBäzä hlá ríiyabé giporo oko
A cfiá fúrílbá tó f) somo Olódúmaré
Gbogbol wórólsópě
Ejé á máa júbé á tó sawo.*

*It is big torrent that destroys heaps in the farm
Castlfá forlbá (Homage)
Who is a beloved child of Olódúmaré
All followers of Öpě
Let us observe Homage (1bä) before doing things.*

The first step for prayer is reverence. We must pay homage to whom homage is due. The first set to give reverence to are the invisible forces. Those are the ones ranging from the Imolê (both Irúnmolê, Igbaamolê ojúkotún and Igbaamole ojukósi) and the Órlsá to the ancestors. The importance of this is for them to help us correct the abnormality in case there is any error as

human beings are fallible. Once we call upon them; give reverence to them, give them diiie honour, let them realize that they know more than we know and tell them to correct any abnormality for us, they will surely do so. An example of this can be found in odu Ifá Ótúrúpónmeji. And during our prayer while observing reverence or paying homage, we can even quote the verse, which goes thus:

*Ekún dekún aänũ
Iyêrê diyêrê ard
Özö dunnidunni dohun étibófi eni so
Kä kúnlê ká kára iwájú
Kúkúnlê ká kéro éyin
Aráiwájú niEégún
Ězö éyin ni Oiisá
Ewoyiyefiyeni
Owó kan ö ró sekeseke láwo
Esê kan ö se giiigiii Юпă
Ö tótó êniyán se ê beni 16zän táêé jé ?
Ojú se méji ó wóran
Esê semêjiótóná
Bébédi se méfi ó jókó léríi
Pêpê lawo ilê
ÖШ gégêrê lawo óde
Öðünnă ö dun Băză kó fohCin alákeji
Alápéáhdêdê ló kólé tán
Ókojúrésóddódoo
Kö mú un kanmi
Kö mú un kênkê
Kö yaruru rê sÓlorun
Kö fipilê rê titê riilê
Ó f) wOlódúmaré lójúlójú
Ó 0 womo aráyê lénulénu*

Áatan gêgêrê
 A difú fún Oyêpolú
 Omoïsdrd rílfê
 Baba rê fi éilê kú léhjeléfije
 Oyêpolú kô mo didá owó
 Kömoöᳵ alê
 Kö mo dkara ebo rii tíiha
 Kö bá won dÓtú lfê sodún fi
 Atófitófi pélébo h sebo
 Won wá kó ohun ord sɪʔ/ê
 Óbúpúrúsêkún
 Won rii ofi baba re ó máa zän o se
 Ó rii bómìni won kókó ta éilê
 Öun kó md
 Isdrd órunl
 Ewábánitóróyfise
 Isórdórun...

*Weeping has become weeping for mercy
 Iyêrê has becomelyêrê for lamentation
 One's ordeal has become what one tells one's Ofi
 Let us kneel to greet ourseniorones
 Let us kneel to greet ourjuniorones
 Ourseniorones are Eḍṅṅḍṅ
 Ourjuniorones are Óïisê
 See how enjoyable one's life is
 A cowry cannot make multiple sounds inside the
 plate
 A leg can never trek path
 How does one refuse to go on errand for an eminent
 person?
 Eyes, being two, see clearly
 Legs, being two, trek path conveniently
 Buttocks, being two, sit comfortably
 Pêpê is the home Awo*

*Ótitá gëgêrê is the visiting Awo
 Melon pod, being burnt by fire does not give
 lamentation sound
 When sparrow makes its nest
 It makes it face neither horizontal nor vertical
 It does not touch water (It is not made beside a river)
 It does not touch the roof totally
 It does not expose it to the sky
 It does not have foundation on the ground
 It looks at Olódúmarë in the face
 It looks at earthly beings in the mouth
 High refuse dumping ground
 Cast Ifé for Oyêpolú
 The child of a chief priest offlé
 His father died when he was a small kid
 Oyêpolú did not know how to cast Ifá
 Neither did he know how to fingerprint odCi Ifá
 Nor did he know how to perform rituals
 He had never followed his father to witness any
 festival at Ifë
 Let alone making rituals
 They then put down ritual items before him
 He started crying
 They said his father's spirit would aid him
 He said, "If water is to be poured down first,
 I do not know
 The past priests!
 Come and correct this ritual forme
 The past priests..."*

In the above quoted IFÁ verse, Oyêpolú presented himself ignorant and like somebody who was not impeccable. Therefore, people would not be surprised if he made any mistake. He had also already put the invisible priests or senior priests who had passed away including his father to task so that they would amend in

case of any error or abnormality.

On several occasions, time may not be enough for one to be quoting the IFÁ verses one is referring or making references to. In such a situation, especially during an impromptu prayer, one may be doing a kind of allusion (brief reference) just to point to what IFÁ is saying in essence. In that verse for instance, if one wants to make reverence or pay homage, one may say:

*I give reverence to the **IMOLĚ**, the **ÓiisÁ**, my ancestors as well as all the past priests. I call on you to assist me in making this sacrifice and or prayer acceptable. I implore you to please help me correct any abnormality during the course of making my sacrifice and or prayer. According to IFÁ, when Oyépolú, the child of a chief priest of Ifê wanted to make rituals and pray, he called upon the past priests to assist in case of any error and they rendered the help. His sacrifice was accepted and his prayer was answered. Therefore, I call upon the past priests to please render the same assistance as you did for Oyépolú...*

Making the above quoted allusion or reference is more or less the same thing with recitation of the IFÁ verse. But when there is enough time, especially while praying in the Ilé Órlsá, before any Órlsá, while making ebo or during an annual prayer, the right thing is to quote the verse directly as it is in the odd Ifá.

Furthermore, after giving reference to the past priests, one must also give reverence to the living Awo or priests who may be one's elders. Reverence must also be given to one's mates and junior ones. The relevance of reverence towards the effectiveness of prayer cannot be measured. Averse from odd Ifá Owónrínmèji says:

*OlóbónhCinbonhún ló wonúlkdkó ódú
Ó fowó méjéêjl dá gbêdu'idi
Ö dúri gbémúraja gbámuraja
A difá fún Ojúkórómlfó omo Olófin
Ó f) sebo rê ríikókó
Ó f) sebo rê ríibábá
Kö júb& Bábá
Kö júbá Yéyé
Kójúbá Olúwo
Kö júbá OjũðBöpä
Kójúbályúríifá...*

*A scarab beetle flew into a big pot
Using its two wings to beat its buttocks as drum
It hummed incessantly
Cast Ifá for Ojúkórómlfó, the child of Olófin
While making his offering in concealment
While performing his sacrifice in secret
He gave no reverence to his father
He gave no reverence to his mother
He gave no reverence to his Olúwo
He gave no reverence to his Ojúgbóná
He gave no reverence to his Iyáíifá...*

Ifá shows us here that all that Ojúkórómlfó was doing then was not fruitful: his sacrifice was not accepted and his prayer was not answered for it did not get to Olódúmarê. The reason was that he did not give reverence to whom reverence was due and honour to whom honour was due. But later, he turned a new leaf and gave due reverence to those who deserved it. All his prayer requests then were taken to Olódúmarê and granted favourably. Any time he wanted to embark on anything, he would say:

7bäbäbä
7bä yéyé
7bä Olúwo
7bä Oḷḷḍḅöpä
Ibályáriifá
7bä Páìpú
fbAdáso-mó-múró
Olówó ḍbä ä láyé
Ebora ḍbä á lórun
Iwérénjéje - Párakún Obáìsá
Ayáfibimo dá se
Kóró má sĒìgbá
Baba bú miseé
Asefin äæḍbä
Iyábá miseé
Asefin äæḍbä
Ofi bá miseé
Asefin ásegbé
Ikinbá miseé
Asefin ásegbé

*Reverence to my father
Reverence to my mother
Reverence to my Olúwo
Reverence to my Oḷḷḍḅöpä
Reverence to mýlyáriifá
Reverence to Páìpá-
Reverence to one who has cloth but lived naked
Lord! Accept it on Earth
Deity! Accept it in Heaven
Iwérénjéje - trailing shrub of the Arch-Deity
Unless I do without reverence
My rituals will never be unacceptable
Aid me in accomplishing it my father*

Meticulous aid that brings effectiveness and acceptability

Aid me in accomplishing it my mother

Meticulous aid that brings effectiveness and acceptability

Aid me in accomplishing it my Ofi

Meticulous aid that brings effectiveness and acceptability

Aid me in accomplishing it my I kin

Meticulous aid that brings effectiveness and acceptability

3.2 INVOCATION

The next thing is to call upon the Messenger that one wants to pray through. We can call upon or invoke any Órisá in any place whether there is the Messenger's symbol or paraphernalia at the place or not. It is the condition that warrants the prayer or the environment we are at that particular time that determines that.

While in lie Órlsá or before any Imolê, especially for special prayers, one will clench one's left fist in a way that the thumb and the index finger tips will meet to make a hole in-between. Now, the right palm will be used to beat the hole made by the thumb and the index finger to make a sound. One will now touch the ground and the Órisá symbol respectively with the tip of the right hand middle finger. One will do that for the first round, second round and the third time, i.e. the act of beating the hole with the right palm and touching the ground and the Órisá symbol respectively with the tip of the middle finger of the right hand will be performed three rounds. After each round, one will be saying:

"AkisalêH!"

After saying it three times, one will start the exercise again with the saying:

"Efigbúré!!!"

After doing it three times, the exercise will also continue for another three times with the saying:

"Ilémopê!!!"

"Mother Earth, I call upon you!!!"

We should note that each one will be done three times. It will continue with the saying:

"ÖzömpöH!"

"The Spirit, I call upon you!!!"

It will also continue and one will say:

".Mopê!"

".I call upon you!"

The empty space (.) is meant for the name of the Órlsá that we are trying to invoke. For instance when we want to invoke SÁNGÓ, we shall say:

"SMgómopê!"

"SÁNGÓ I call upon you!"

However, if time does not permit us, we can still invoke the Órlsá with:

"ĒlárówáH!"

"È1ä, descend down here!!!"

After saying that, we can now call upon the Órlsá through which we want to channel our prayer. For instance:

"Obétálarówá!!!"

"Obátálá, descend down here!!!"

3.3 LIBATION

Importantly, when we are before any Órlsá or where there is Órlsá symbol, we will pour water on the ground or the symbol because Ifá says:

Kátaéilê

Kä tá sénu

Kä mä jé tilê pð ju tenu

AdifáfÓmi

Ti'iségbórlre

Kinlahtaéilékú tó wúre?

Omi la f) ta Éilê ká tó wúre

Let us pour down on the ground

Let us pour into the mouth

One on the ground should not surpass one in the mouth

Declared Ifá for water,

Who normally comes before prayer

What do we pour down before observing prayer?

It is water we pour down before observing prayer.

Whenever we want to pray in a place where there is no any Órlsá symbol, we can pour the water or the wine on

the ground if the environment permits. Little particle of food can also be dropped.

3.4 ORIKI (EULOGY)

According to Ologundudu (2008:46):

"OiiKI are words and phrases that make people feel happy and strong about themselves. Oriki wakes people up and reminds them of their past achievements and accomplishments. It makes people want to do more and better."

We can sing the Imolê's/Órlsá's praise if we know it because, singing a Divinity's/Deity's praise makes the Divinity/Deity more willing to listen. After the Órlsá might have descended, we can eulogise or sing the Deity's praise as we know it. However, it is a fact that praise names/eulogies of the disciples of the ancient are now mixed up with those of the apostle they followed, i.e. the praise names/eulogies of the first/ancient followers may be found inside the praise names/eulogies of their Órlsá. Hence, when we eulogise Edan, we find praise names of Poóyê, Abêrîi, Olomo, Láanl and so on. Are the names those of the ancient disciples or of Edan herself? Another instance is that of Mójeléwú and Yemoja as well as Mójeléwú's sôn, who was a Sàngó priest, whose attributes together with that of the king of Öyö can be found inside Sàngó's eulogy today. If it is glaring, and not confusing, one may try to filter the praise words and separate that of the Órlsá/Imolê from that of his/her disciples of old. On the other hand, if it is

confusing or difficult, "we would be content to leave the past alone, stay within our secure spirituality and proceed with our future" (Wolé Sóyíńká, 1991:20). With this, we should believe that praising father/mother with the attributes of the children is an honour to the father/mother for it makes him/her happy and feel proud of the children. It is to show that the followers have done great things that earned them place/recognition within the praises/eulogies of who they followed.

We must however make sure that we only sing/recite his or her honour, respect, dignity and power or say only positive aspect of his/her attributes; we must not be pronouncing what can provoke the Órlsá or mentioning praise words that have no source. This is because, as seen in a verse of Ireteogunda, Orúnmlá tells us that whoever praises him as:

"Omooróiná..."

"He who is as hot as fire..."

Only wants to see him as fire. And whoever praises him as:

"Omo oḃẓn tó h bé yétiyêii lósán-án..."

"He who emits heat like sun in the noon..."

wants him to show his side as sun while the person that praises him as:

"Omodsókóde, κḃkũn, kófinjinríwáléáyé..."

"He who brings along wealth to the Earth..."

is the only person who wants to see him as the provider

of "wealth" and distributor of "blessings".

Let us cite examples of praise words or eulogies of some Órlsá:

ORI

OrlÁpéré

Atêtêgbeniju Órlsá

Orl lokún Ofi nide

Orl ti seni tá á á dádé owó

Orl ti seni tá á á têtápállêkê

Kó sÓrlsá ti dáni gbê léyin Oil eni

Enitógbón

Orlrêlónikógbón

Enifikógbón

Orlrê lórílkógó

Orilótldágbêláámú

Tó fi dá bii pé kó le roko tégbé rê

Iká kóféká rerú kásó

Orleniríiyoni

Atárl laláyánmó

Orlenirfipé kó yeni

Orl pélé

Atêtêiiran...

OrlÁpéré

He who is faster than Órlsá in aiding one

Orl is the jewelry

Orl that blesses one with crown of wealth

Orl that blesses one with beaded walking stick

No Órlsá blesses one without the consent of one's

Orl '

He who is wise

Is made wise by his Orl

He who is not wise
Is made foolish by his Orl
It is a farmer's orl that is harassing him
That it appears as if he cannot work as hard as his
colleagues
The wicked do not like us to relieve our burdensome
loads
It is one's Orl that delievers one
A man's Orl is his destiny ordainer
It is man's Orl that decrees success for him
Orl, I hail you
You who always remembers one...

OBÁTÁLÁ

Oba tapa tapa tí h gbóde Iránjé
Artire ríiwá
Atfiwá rfire
Okoabuké
Okparp
OkoArará borlpêté
ÓrópkoAfin
Afíojógbogbo tóbi
Ótóbi kóseégbé
Báhtábantarfinúálá
Obaáláfunfungbóó
Ósúnnlnúálá
Ójlrílnúálá
Ótinú áláldde
BabartláokpYemóó
Olá-se-é-wó
Arúgbó ilé Ifón
A-fú n-Ní rfi-g bá-fú n-Al rti
Ó-so-enlkán-digba-eni

Alágbêdeórun
Morlmorl tó h morl omo tuntun
Órlsá tó h se ojú tó h se imú
Órlsá-rtláalámó rere
ÓrlsáhláAlámólwá
ÓrlsáhláAlámóamópln
Alábááláse
ÓrlságbIngbín ríikin

The great king that dwelled in the city of Ifránjé
He who has blessings and good character
He who has ideal character and blessings
Husband of hunch back
Husband of cripple
The husband of dwarfs with big flat head
Örö, the husband of albino
He-who-lives-daily in gorgeous greatness
He-who-is-so-mighty that he cannot be lifted
Immense in white robes
The king in unstained white cloth
He sleeps in white cloth
He wakes in white cloth
He rises in white cloth
Venerable father, Yemóó's husband
It is enjoyable to see wealth
The oldest man in the city of Ifón
He who withdrew wealth from Níríi to Alríi
He who multiplies a single person to many
The spiritual world blacksmith
The head moulder that moulds children's head
Órisá that makes eyes and noses
Or1sá-hlá the owner of good clay
Órlsá-hlá, the owner of the clay that is used to
mould character
Or1sá-hlá, the owner of the clay that is used to

mould portion
He who has power of making things happen
A very wealthy Órlsá

ÓGÚN

Lákáayé
Oríilé owó
Olóná olá
Oríilé kángunkángun óde órun
Ógun ortijá oóle
Ejemu olúwonran
Adl grlglrl rebiljá
Osln Imolê
Ógún Olúláná
Enitólánáató wáyé...

Lákáayé
The owner of the house of money
The owner of the way of riches
The owner of the innumerable houses in Heaven
Ógún, the belligerent one, you are not cruel
The Ejemu of Iwonran town
He, who smartly armed with weapons, goes to the
fight
King among the Imolê
Ógun, the path creator
He who cleared path through which we came to
Earth...

ÓRÁNFĚ/SÁNGÓ

Óránfêorfiléiná
Sángóonibonórun
Olúbámbi arlgba ota ségun
Afirí wówó ójó sètê olótê

Aára wáá
Aára wóó
Aára wáwáhwówó
Sángiri
Lágiri
Ólágiri kákáká figba edún Bö
Ako ológbo ti wewu ododó
Aji feje agbo bójú
Aránmológun bómo lo
Ajágbe másebi kó tó pasebi
Olóógúnlklyá
Olóógúnlláyá
Oriígbêtugbêtu
Eégúntóhyonálénu
Sángóolówó eyo
Ekúnoko Oya
Áará bowó íja lálá
Iná gori ilé fejú
Ikú tii pani teni kan kii ké
Afosé yoni lójú
Afedún yofun
Afêéfm seni ni pelé
Afiná fohun bi óo soro

Óránfê, the storehouse of fire
Sángó, the owner of the gun in Heaven
Olúbámbi, who possesses two hundred stones with
which he conquers enemies
He who uses minor rain to destroy the rebels
The thunder that sounds "wáá!"
The thunder that sounds "wóó!"
The thunder that sounds "wáwáhwówó!"
He who cracks wall

He who splits wall
He who splits wall and sends in two hundred stones
The male cat that wears red cloth
He who uses ram's blood to wash his face early in the morning
He who sends one to the war without leaving the person alone
He who shouts at the bad person before killing him
The owner of the charm that makes one extraordinarily courageous
The owner of the charm that imposes fear on people
The owner of the charm that is used to control people
The masquerader that spits fire
Sángó, the owner of cowries
Leopard, the husband of Oya
The thunder with long hands of fight
The fire that spread on the roof
The death that kills one where nobody dares to weep
He who uses his axe to remove eyes
He who uses his stone to remove intestine
He who greets people with flame
He who speaks with fire

OYA

Ótíríí
Orĩilosin
Oyaolómúoyin
Oya tó mólólóblepo
Agbónájanyin
Oblnrintó rorójokolo
Ará ilé irá
Oyaatlínálápó
Oya a-rlná bora bi aso
Oyatiljóbliná
Oya,aláselór1aféfé

Oya, aláse lórl eji
Asoblnrin-sójê
Ásobĭnrin-ru-êkú
Aféfé búburú ti fé lumo asebi
Êfúúfú árá tll dojúlká délê
Órlsá tá ö rl ta rt bêêrê
Órlsá tó toil pmo rê dómú sí
Tá a bá wóya tá ó bá róya
Ká wóyadésó osún
Nibi tí gbé h fó búke si ara
Tá a bá wóya tá ó bá róya
Ká wóya désó obl
Nlbi tí gbé rt dá kerewú si enu
Tá a bá wóya tá ö bá róya
Ká wóya désó bátá
Nlbifigbéhjólékóto
Afinjú aya ti bóko re rode
Oya n lo niwájú
Sangó n bo léyin
Orlsa ti fategun sádá
Abégi nlá lule lóna oko
Akoni oblrin ti bóko bówú lójó ljà

OrTiril
Owner of the place of worship
Oya, the one with honey-breast
Oya, she who is light complexioned like palm oil
The one that is very hot
The woman that is fiercer than her husband
An inhabitant of the city of Irá
Oya, the one who has fire in her pocket
Oya, the one who has fire to cover herself like cloth
Oya, that blows like fire

Oya, the one who has control over wind
 Oya, the one who has power over rain
 One who is a woman but an Ójê
 One who is a woman but wears masquerade's
 costume
 The bad wind that befalls the evil doer
 The powerful wind that destroys the wicked
 The Órlsá who people ask for always
 The Órísá, who, for her children, possesses large
 breasts
 When we are searching for Oya
 Let's visit the cam-wood's shop
 Where she beautifies herself with camwood
 When we are searching for Oya
 Let's visit the kola nuts' shop
 Where she breaks kola nuts into her mouth
 When we are searching for Oya
 Let's visit the bátá drum ground
 Where she dances to elékóto beats
 Neat wife who accompanies the husband to parties
 Oya is going in front
 Sàngó is following from the back
 The Órlsa who uses air as a cutlass
 She who fells big tree on the way to the farm
 Brave woman who helps the husband remove cloth
 during fighting

ÓSUN

Ósunóyééyéénimó
 Awedekó tó wemo
 Yêyémiolówóaró
 Yêyémielésê osún
 Yêyé mi ajimó roro

Yêyé mi ablmo má yánkú
Yêyé mi alágbo áwóyê
Elétigbáróyé
Ógbágbá ti gbomo rê lójóljá
Aii báni gbó rtipa tomo...

Ósun, a very knowledgeable one
She who washes brass before washing child
My mother with hands coloured by dye
My mother with feet beautified with camwood
My mother who is always found neat
My mother whose child never dies
My mother, the owner of super-healing decoction
Ever ready to hear
The one capable of delivering her children
She who cares for one, concerning children...

ÓRUNMILÁ

Órúnmilá Bara Agbonnrêgún
Olójáláárin Eborá
Aráyé rórún
Elérlípín
Ajéjuoógún
Atórlenitiósuhánse
Ódúdú fi du orillémêrê kó má baá fó
Atóóbá jayé má jayá lolo...

Órúnmilá Bara Agbonnrêgún
Chief among the Divinities
One who sees happenings on earth and in
heaven
Witness to the act of choosing destiny
He who is more effective than medicine
He who repairs bad heads
He who give\$ longevity to Emêrê

One with whom one enjoys life without trepidation...

ODD

Odúológbóóójé
Sásá mójú ekún rewá
Ekún tli dá kólokólo yíra ká
Óró, aya Bara mi
Ebpratílgbemo
Onlbó til bohun ti kli tú
Ipákólofiiijêjê
Iwájúlofiiijêgbln
A-ko-epomáje
A-ko-ata máje
A-ko-ádimáfenubá
Yêyé ajórl lóbê
Yêyé tá ä á bá mulê lálkú
Yêyé tá ä á bá mulê ire gbogbo
Oblrintójuoblrinlo
Yêyé til fomú olá bpmo lénu
Ohun ti ko tóná lójú ogberi
Ohun ti ko téro lójú omúgo
Ináorltójówontójunágidi lo
Otónáojuná
Otéroojêró
OdúgbIgbêniogbêml
Onibó! ^
^|yá,májáyéóler1cTnmi

Odú the one with lead spear
Marks beautify the leopard's face
The tiger whose body is full of small-pox-like marks
Spirit, wife of my Lord
The deity that blesses her child

One-who-allows-secret-never-to-leak-out
 It is through the back head that you drink blood
 It is through the face that you eat snail
 One who rejects palm oil and does not take it
 One who abhors pepper and eats it not
 One who rejects palm kernel oil and never tastes it
 She who uses shea butter to prepare soup
 Mother, with whom one enters into covenant so that
 one will not die
 Mother, with whom one enters into covenant for all
 good things
 The woman that is supreme among other women
 The mother that puts breast of wealth in her child's
 mouth
 You are not up to a louse before an unbeliever
 You are not up to an egg of the louse before a fool
 You louse, the fire on head that burns them more
 than the real fire
 You are up to a louse and much more
 You are up to an egg of the louse and much more
 Odd, it is your blessings you should shower me with
 She-who-covers-up-things
 Mother, never allow people to know my life secret

EDUN

Êjlré
 Óflyákí
 Elésáokún
 Winniwlñni lójú orogún
 Êjiwórolójúlyá rê
 Ókan ni mo ró pé n óó bī
 Êjilówolétómi
 Bú mi kí n bá p relé
 Yin rrfi kí n padá léyin re
 Ó-dé-kilé-kún

Adódêdêterúterú
Owoléalákisá
Osoódoríigbaaso

Two together
You, who people branch to greet on sighting
You, who possess valuable beads
You, who the rival wife sees as too insignificantly
small
You, whose mother sees as two complete children
It is one I thought I would bear
Two entered my house
Abuse me so that I follow you home with trouble
Admire me so that I let you alone
You, who enter home to populate it
You, who enter home with valuable luggages
You enter the house of the one who wears rag
You make him owner of many cloths

ÏYAMI

Iyami Osorongá
Olókiki oru
Eye abapá we
Eye abese we
Eye abifin asa lése
Atapá jori
Atedo jokan
Atlfun je órónro
Afaifúnni lácTie sin gberan lówó eni
Afinjú eye ti 1 je láarin óru
Afojú ba okété soyln sese
Aké Karaá!
Aké kōrōo!

Eye asude sulêkê
Iyá nlá
Iyá agba
Ogogo niyeeé
Ogogo rumorumo
Aforí orulé se ona

Osorongá my mothers
The popular ones at night
The birds with moderate wings
The birds with moderate legs
The birds with majestic gait
You who eat the head through the arm
You who eat the heart through the liver
You who eat the bile through the intestine
You who demand for an animal where you did not
give a fowl
The scrupulous bird that go out at night
You who become happy at the sight of big rat
You who shout karaá!
You who shout koroo!
The birds that defecate both brass and beads
The great mothers
The elderly mothers
You with valuable feathers
The ones with multiplying honour
You whose route is on the roof

AJÉ

Ajé olókun
Ógúgú lúso
Oniso bddji
Asêwe dagba

Eni ti terú tomo n fojoojúmó wá kiri
Lábomo ti i bori aye
Ajiki
Ajiyin
Ajipe
Eni á múnsokun
Eni amúsedede
Eni á mú sológmniginni aso oba ti koná yanranyanran
Ágba Orisa

Ajé the owner of the sea
One who has shelters
One under whose umbrella people seek solace
You who elevates the junior one to the position of the senior
You who everybody seeks each and everyday
Labomo the power that rules the world
One who we wake up to greet
One who we wake up to praise
One who we wake up to call upon
One through whom we acquire beaded jewelries
One through whom we acquire golden jewelries
One through whom we acquire expensive cloths
Elderly one among the Orisa

EGBÉ
Egbé ogá ogo
Alábénú ä n sá si
Atélésin telé
Apo jojo bi êrúpe
Borokinin orun ti êé jé tayé ó té

Egbé the great ones

You under whose umbrella one seeks solace
You who the most reach people even follow
You who is as plenty as the sand
The comrades in heaven who prevent disgrace for the
ones on earth

EGÚNGÚN

Ará orun km in kin in
Ábalá
Arágo gbále
On! bebe aso
Tigbale se
Tigboro sé
Ara re á jópo aso
Egúngún tó tigboro sé
Ara re á jópo omoláganran
Egúngún tì ó láso kí i rode
Egúngún aláso lEgúngún êmi

The real inhabitant of heaven
Ábalá
You who has cloth to sweep the floor
The owner of many valuable cloths
Emerging from the grove
Emerging from the forest
The Egungun that comes out of the grove
His dress will be full of valuable cloths
The Egungun that comes out of the forest
His dress will be full of burr.
The Egúngún that has not enough cloth does not go
out
My own Egúngún is full of valuable cloths

EDAN

IyámiAbênI
Órótilgbénú Ilécti fohún
AlábénúáásáSí
Ikú ayé!
Ajibólá, ójeegun ósiká
Láaríi, 0jeegunêké
Poóyêfil mújêódálê
Enifiááluágbákí
Abomo-ón pö bl êrúpê
Iye omo abójá gbóórógbooro
Abiamo ti daso bomo lójó otútú
Héêpá! Imolê!
Kó kú kójómo réókú
Kó rúnkójómorêórún
Órófilfóru ógánjórIn
Agbani lówó oguri oso
Agbarii lówó ogun eleye
Agbarii lówó ogun ayé gbogbo

My mother, Abêrii
The spirit that talks from Ilécti
The one under whose umbrella people seek
protection
The death on Earth!
Ajibólá, the divinity who chews the bone of the
wicked
Láaríi, the divinity who chews the bone of the
dishonest
Poóyê, the one who sucks the blood of the traitor
The one for whom we beat ágbá drum
One, whose children are as plenty as sand
The mother with a very long sash
The mother that covers her child with cloth in the

colds

Your majesty! Deity!

She neither dies nor allows her child to die

She neither falls sick nor allows her child to fall sick

The spirit that walks around in the night

She who rescues one from the evil hands of the bad wizards

She who rescues one from the evil hands of the bad witches

She who delivers one from all evil hands

ÉSÚ

Ésúláálú

Aréyinjú légun lo

Bákeré ódádá

Ĕgbêléyinelébo

Ĕrĩĩrĩ léyin eni ó kóró Ódúmárê

Bákeré ò lórúnkún ejó;

Ĕsú Ódará ó lórl a gbérú lé;

Afi sóhsó abe

Ĕsú Bêlêkéókú Igbónná

Bákeréolówó eyo

Ĕsú tii sowó

Ĕsútiisomo

Ayigbln!

Oba Eborá nllé Kétu

Asánná

Ayêná

Óglrlglrl htónáse

Órlsá tii ponmo rêlúllájé

Órlsá til ponmo rêlúilóró

Ĕsú ríii kóre wálé

Elégbára rtil gbébo rókun

Elégbára nil gbébo rósá⁸⁴

Elégbára ríil kó gbogbo ibi rókun rósá
Onibodê ti dêná ibi

Êsú, the wealth of the city
One who possesses the eye balls that chases away
evil forces
Bákeré, the initiator
The support behind he who offers offerings
The devil behind he who rejects the divine message
of Olódúmarê
Bákeré has no knees to kneel for any litigation;
Êsú Ódará has no head of carrying load;
Only the knife-hedge-like one
Êsú Bêlêké, the dead man of the city of Igbónná
Bákeré, the owner of money
Êsú, the one that provides money
Êsú, the one that provides children
Aylgbln!
The arch-deity of the city of Kétu
The pathfinder
The path weeder
The path maintainer
The Órlsá that carries one on his back to the city of
money
The Órlsá that carries one on his back to the city of
wealth
It is Êsú that brings good things home
It is Elégbára that carries sacrifices to the sea
It is Elégbára that carries sacrifices to the lagoon
It is Elégbára that carries evils away to the ocean
The gate keeper who repels evil

3.5 IFÁ VERSES FOR THE CHOSEN ÓRISÁ

While praying, it is useful to quote at least, a verse of Ifá that is related to the Órisá concerned after the eulogy. Here are some relevant verses that can be used before some of the Órisá respectively:

1. EGÚNGÚN (Óbárabogbê)

Wórówóró gbáhteetê
Adífáfún Órúnmllá
Yóó ni aso kan
Yóó sí fi fún Eégún
Wórówóró gbáfiteetê
Egúngún h gbeni

Wórówóró gbáhteetê
Cast Ifá for Órúnmllá
He would have one cloth
He would give it to Egúngún
Wórówóró gbáhteetê
Egúngún surely blesses people.

2. OBÁTÁLÁ (Ówónrinótúrá)

Gbágánrán mójú
A cífá fún Abáriikósl
Tó rt re ile kētu
ÿyá ö bi mi mié Ifón
Baba ö bi mi rii Èjigbó köro
Aánú Órisá ló se mi
Ni kó jé Kí n mu emu
Ó fún ruru lówu
Ó kê riri IÈjigbó
Ifón réré ni mo ti wá o

Óná Êjlgbó ni mo rin
Olúayé e yá wá o
E wá wóró alápá kan
Olúayé e yá wá o
E wá wóró elésê kan o
Olúayé e yá wá o
E wá wóró tó rt rinru
Qba-rtlá laláse
Órlsá-rtlá laláse
Atátákoróko
Oba-rtlá laláse
Taa la óó máa sln?
Órlsá la óó máa sln bójúmó bá mó
Taa !a óó máa sln?
Órlsá la óó máa sìn bórún bá pé
Taa la óó máa sln?
Órlsá la óó máa sln bódún bá dé.

Gbágánránmójú
Cast Ifá for Abánlkósl
Who was going to the land of Kétu
Mother did not give birth to me at Ifón
Father did not give birth to me at Êjlgbó köro
It is because of my sympathy for Órlsá
That I have decided not to drink palmwine
He is white at Owu
He is bright at Êjlgbó
It is from far Ifón city I come
I passed through Êjlgbó
You earthly kings should come
And see the spirit with one hand
You earthly kings should come
And see the spirit with one leg

You earthly kings should come
And seethe Spirit that walks in the night
Oba-hlá owns the authority
Órlsá-hlá owns the authority
Atátákorlko
Oba-rllá owns the authority
Who shall we serve?
It is Órlsá we shall serve every morning
Who shall we serve?
It is Órlsá we shall serve every week (5th day)
Who shall we serve?
It is Órlsá we shall serve every year.

3. **ORI** (Ókánránósá)

Ókán sááá
Babaláwo Ejó ló dífá fún Ejó
Bi kö bá sl ori
ftse lá bá mú Ejó digi
Orl eni rii báni ségun.

Ókán sááá
Babaláwo of the Snake cast Ifa for the Snake
If not because of Oil (head)
We would use snake as rope to bound sticks
It is one's Orl (head) that conquers for one.

4. **ÓRÚNIVÍLÁ** (Ogbêgúndá)

Bi Egúngún tfi bá h se wón
Ki won ó móbl won ó mú bo Egúngún
Bl Órlsá ni bá h se wón
Kl won ó móbl won ó mú bo Órlsá
Bl êrriyán ni bá h se wón
Ki won ó yára múldóbálê gbooro

A dífá fún Têmitóógbó
Èyi ti somo blbi inú Ágbonnrêgún
Têmi tó ó gbó
Ifá bá mi gbó têmi
Taráyé gbogbo 1ö ó gbó.

If it is Egúngún that is punishing them
Let them take kolanut to appease Egúngún
If it is Órlsá that is punishing them
Let them take kolanut to appease Órlsá
If it is human being that is punishing them
Let them quickly make use of prostration
Ifá declaration to Têmitóógbó
Who was a child of Agbonnrêgún
It is high time I am catered for
Ifá, please cater for me
It is for all and sundry you cater.

5 **ÈSÚ** (Óyêkúbátúrúpón)

Orl esinsinótfiná
Afi-lhln-ln
Afi-óún-ún
Irú esinógbéblkan
Adlfáfún Bêlêké
Ókúlgbónná
Omoolówó eyo
Èsú kóre wá
Elégbára kóbi lo
Bêlêké darl orö sáwo nllé

Housefly's head has no louse
Swinging this side
Swinging that side
The horse's tail does not stay in one position

Cast Ifá for Bêlêké
Dead man in the city of Igbónná
The owner of cowries
Êsú, bring blessings
Elégbára, chase away evils
Bêlêké, usher wealth to Awo at home.

6. **EDAN** (Ógúndáméji)

Ölölö awo Edan
A dífá fún Edan
AKÍl gbókú Edan
Yööö ledan má rt se

Ólóló the Ifá priest of Edan
Cast Ifá for Edan
We never hear Edan's death
Edan always lives long with good health

7 **ÓSUN** (Ódiméjl)

Slyln keke\$lyin keke
Tiafinjú bájl
Aslyln keke sóko
Obúnji ríi kútúkútú yohfá
Iséápónólórl
Tiabiamolósandiê
Adlfá fún Orfijúmú Nákl
Omo aródóode gúnyán je
Óhsunkúnálríire
Wón rfi yóó nlre lópólopó
Ósunnikómáa bp
Óniásétó bábini
Iye wa Ótóró Êfón

Ósun Êwújí ni won bo rfi bê
Tóbáblni.

Incessant beaming of teeth
When a neat and responsible woman wakes up
She beams her teeth to the husband
A dirty and irresponsible one wakes up with trouble
The bachelor's destitute condition is not reasonable
That of the parent is reasonable to hear of
Ifá declaration to the king of Ijúmú Náki
He who possesses brass mortar for pounding yam
While longing for good things
He was assured of affluence
He was told to appease Ósun
He said so if the odu appears to one
Our mother, Ótóró Êfón
Ósun Êwújí is who one should follow
If the odd appears to one.

8. **SÁNGÓ** (Ótúrúponrosún)

ijan n titi
ljannfi
AdifáfúnOlpmo
Agbélé nawóolá
Taa ni h perl re?
Tóó!
ÊmióperlreAládó

ljan ntifi
ljan n fi
Cast Ifá for Olomp
He who stays inside and spread out his hands of
honour
Who is daring you?

Never!

I do not dare you Áládó.

9. **ÓRĪSA OKO** (Idinkáá)

ʋ|din kákáêjiká

Ĕji wonwon êfi won

Opélopé êjiká ti kó jé ki êwú ó bó

Opélopé baba rere tí se bni

Adlfá fún Órlsá-Okó

Agbálráwó

Ese ode"hn-in-hin"

"Háá-hln-in-há"

Ese ode"hn-in-hin".

Idinkákáêjlká

Ĕji wonwon êjl won

Thanks to the shoulders that hold dress on the body

Thanks to good father who gives birth to one

Cast IfáforÓrlsá-Okó

The elder stateman oflráwó

Greetthe hunter" Hin-in-hin"

"Háá-hín-in-há"

Greetthe hunter"Hin-in-in".

10. **DDI** (Ógúndáméji)

SáhkókóAwooilágbon

Adlfáfún Órúnmllá

Tórlilorêé bÓdúmulê

Sáhkókó dé, awo orl ágbon

Klbátêtê mó

KInti bÓdúmulê

Igbáti mobódú mulê

Nimodialájé
Sáhkókó dé, awo orl ágbon
fslbá têtémó
Kinti bÓddmulê
IgbátimobÓddmulê
Ni modioniregbogbo
Sáhkókó dé, awo orl ágbon
fsJbátêtémó
Kínti bóddmulê

Sáhkókó, the Awo on the coconut tree
Cast Ifá for Órúnmlá
While going into covenant with Odd
Here comes Sáhkókó, the Awo on the coconut tree
Had I known,
I would have entered into covenant with Odd earlier
It is when I entered into covenant with Odd
That I become rich
Here comes Sáhkókó, the Awo on the coconut tree
Had I known
I would have entered into covenant with Odd earlier
It is when I entered into covenant with Odd
That I have all good things
Here comes Sáhkókó, the Awo on the coconut tree
Had I known
I would have entered into convent with Odd earlier.

11. **ÓGÚN** (ÓdIméji)
Ódidífenudigun
Amó gbókêêrê fohdn yará
Eni gbóhdn ológbdró lókê
ArYí bi kö térin

Ópójuefónlo
Adifá fún Irin-wónwón, árêmo Ógún
Óójótí Irin-wónwón bá balê
Ni Irin-wónwón h ségun

Ódidí uses its mouth to prevent war
Leopard stays far but sounds as if in a nearby room
The person who hears Ológbúró's voice in a far
place
Will say if it is not up to an elephant
It is much more than a buffalo
Ifá declaration to Irin-wónwón, Ógún's child
It is on the day that Irin-wónwón lands
That Irin-wónwón conquers.

12. **EGBÉ**(ÓsáméJi)
Isáhsá méji ril kira wonjééjêêjé
Adifá fúnEgbéórun
Abúfún Egbé ayé
Bóróklnrí órun kll jé tayé ó té
Bóróklnrí órun e gbá wá
Ti ayé rt té lo

It is two abscondees that greet each other silently
Cast Ifá for the comrades in heaven
Cast Ifá for the comrades on Earth
Comrades in Heaven prevent those on Earth from
disgrace
Comrades in Heaven, come to our aid
The ones on Earth are about to be disgraced.

13. **AJÉ**(ÓyêkúwónrIn)
Opón Ifáabojútelú

Aásê ojú óde abáyá gbáráhgádá
Adífáfún Óslnríyí
Èyi tó rt se árêmo Olókun
Ajé lá bá ki
Ajélábáyln
Ká tó Ki Barapetu ówúró

Ifá tray with its deep face
Entrance gate with its wide chest
Cast Ifá for Óslnríyí
Who was Olókun's first child
It is Ajé we should greet
It is Ajé we should praise
Before we greet Barapetu in the morning

14. **ÏYÁ BÁBÁ, OFÍ AND IKIN** (Irosúnogbê)

Ókánkán lá ii slnkúlbi
Ikókóláhslnkúálê
Adífáfún Yêyéeni
AcTífáfún Babaeni
Adífáfún Orleni
AcTífáfún Ikineni
Ki mámálgbeniti
lyeeni
Kimámálgbenifi
Babaeni
Kimámálgbeniti
Orleni
Kimámálgbenifi
Ikineni

It is openly that one's relative is mourned
It is in secrete that one's secret lover is mourned

Ifá's declaration to one's Mother
Ifá's declaration to one's Father
Ifá's declaration to one's Orí
Ifá's declaration to one's Ikin
He never fails in supporting one
One's Mother
He never fails in supporting one
One's Father
He never fails in supporting one
One's Orí
He never fails in supporting one
One's Ikin

3.6 THANKSGIVING

Whenever one is given something, by showing gratitude, the giver will not have the cause to blame himself. But when one refuses to be grateful, the giver will not be happy as a verse says:

*Enifiaselóore
Tikódúpé
Bi olósè kóni lèrú lo ni
A difáfún Órúnmíla
Yóo máa soore legbelegbe káyě*

*Whoever is done a favour
That does not show appreciation
Is like a thief that robs one of one's belongings
Revelation of Ifa to Özünmüä
He would be doing favours to people*

During prayer, after the descent of the Imole invoked, one has to be grateful on what has been done in one's

life in the past to the present moment. If one is not grateful, besides the fact that one may not receive another thing, those things given to one in the past may be withdrawn and given to another person who is always appreciative. This can be corroborated with the fact that Obátálá withdrew blessings from Nirii and gave it to Alrli as seen in odu Ifáldinótúrá. This has become part of Obátálá's praise today thus:

*A-fún-Nirfi
GbáfúnÁiríi...*

*He who gave to Nirii
And took back from him forÁiríi...*

Whoever is not appreciative for the favour done him will not have access to another favour for it is when you appreciate one effort that the person wills to do more i.e. the giver gives out willingly when his previous generosity is appreciated. On this Ifá says:

*Mo dúpé
Mo gbore
ĔmidúpéÁná
Mo gbore órríirén*

*I showed gratitude
I received gift
I showed gratitude for Yesterday
I received another gift*

During the prayer, when we are giving thanks, if time permits us, we can even recite an Ifá verse fully thus:

*Tatétaté lawoltaté
Tójótójó lawoltojó*

Óyín p̄n̄m̄īp̄n̄m̄ī lawo abé ewé
A c̄f̄f̄á fún dkóókánl̄ér̄īif̄inwó Irúnmolé
Won f) lo réé féAná omo Óiisá
Won fê e won k̄d̄ dúpé
Óf̄isá gba omo ré padá
Ifit̄īi lawolf̄ibi
Ifipón lawoifipón
Óyín p̄n̄m̄īp̄n̄m̄ī lawo abê ewé
A difê fún Órúnmilá
Tó f) lo réé féAná omo Órisé
Óf̄ééódúpé
Óf̄is̄Ē k̄o gba omo ré pac/á
Ó t̄ún fún un r̄ii Ore, äb̄ũz̄öÄnä
Mo dúpé ooo
Mo gbore
Mo dúpéAná
Mo gbore drr̄īr̄án o

Tatétaté is the Awo ofltaté
Tojótojó is the Awo ofltojd
Óyín p̄n̄m̄īp̄n̄m̄ī is the Awo ofAbé Ewé
Castlfá for the four hundred and one Irúnmolé
While going to marry Änä, the daughter of Óh'sá
They married her but they did not show appreciation
Óiisá took his daughter back
Ifibi is the Awo ofl fibi
Ifipón is the Awo oflfipdn
Óyín p̄n̄m̄īp̄n̄m̄ī is the Awo ofAbé Ewé
Cast lfá for Öz̄ũnm̄Iä
While going to marryAnä, the daughter of Óiisá
He married her and showed gratitude
Ö/Ysá did not take his daughter back
He also gave him Ore, Aná's younger sister
I showed gratitude

*I received gift
I showed gratitude for Yesterday
I received another gift.*

One will thank Olódúmarê for what He has been doing in one's life. If one cannot recite the verse, one can just recite the last four lines, which is the song in the Ifá verse.

3.7 FORGIVENESS

There is no even a single day, time or condition in which we cannot commit sin or break taboo. Once a sinner has accepted the fault and is ready to beg, he will not stay long kneeling. This is why it is imperatively necessary to ask for forgiveness of sins before prayer. Let us listen to a verse from odd Óséretê where Ifá says:

*Úrúnmílálódiébê
Ifámolódiêrajééje
Ó ríibiÁwóró Öðŷn bújiríikútúkútu
Bósêbikósê
Kókúnlê
Kómáarawó
Kómáabêbê
Ó ríi Öðŷn yöö gbó ébê rë
Y60 s7 dá a lóhún ire tó ft toro...*

*Njé ĘbCíré dé
Awo olúgbébê
Bí a bá ráwo rere beni
Ä gbébê.*

*ÖzŷnmIä says it is pleading
Ifá says it is absolute pleading*

*He says when an Öðŭn devotee wakes up in the morning
Whether he has committed any sin or not
He must kneel down
He must be supplicating
He must be pleading
He says Öðŭn will pardon him his sins
He will answer his prayer...*

*Here comes Ębŭrê
The sage who knows how to convincingly plead
Whenever a good sage begs one
It is a must to show mercy*

Anytime we ask for the forgiveness of the sin(s) we have committed or the taboo(s) we have violated, mercy is certain. After the forgiveness, the next step is to present our request(s).

3.8 PRAYER REQUEST

Request is the paramount thing while praying. Therefore, it is the heart of prayer. This is what one needs from Olódŭmarê or what one lacks which one wants to have. Request, which is the heart of prayer, may be thoroughly single or hydra headedly single and it may be many. And the requests will be presented one after the other.

QUOTATION OF IFÁ VERSE(S) FOR THE PRAYER REQUEST(S)

While making each request, especially when there is enough time, one can be quoting Ifá verse(s) where Olódŭmarê has granted such a request in the past as reference and why Olódŭmarê should grant the present

request too.

Application of powerful words of imposition is necessary while praying. If those imperative pronouncements have no effect on Olódúmarê and the Imolê, they have on the other unseen spirits, which always want to serve as hindrance to the petitioner's message by attempting to destroy the chain or channel through which the statements or requests move from the petitioner through the Órisá/Imolê to Olódúmarê. The verse quoted makes the prayer manifest quickly.

Furthermore, as seen under Ákóse, some of these verses are in form of story telling us what the client of ancient faced and how he or she overcame the ordeal with the materials used for the preparation used to compliment the ebo and the prayer. The verse of Ifá for such preparation can also be used while praying and most efficaciously for some one who has used such preparation (Ákóse)

RELEVANT IFÁ VERSES FOR VARIOUS PRAYERS

(1) MORNING PRAYER (Iretêgbê)

Adábásúsú Awo won lóde Ajlrlkin

Adlfá fún won lóde Ajlrlkin

Eni tójítórlkinálájé

Adábásúsú!

1 wo lawo won lóde Ajlrlkin

Eni tójítórlkináláyá

Ádábásúsú!

ïwq lawo won lóde Ajlrlkin

Eni tójítórlkinábimo

Adábásúsú!

Iwo lawo won lóde Ajlrlkin

Eni t ó t ó rkin á nre gbogbo

Ádábásúsú!

İwo lawo won lóde Ajlrkin

Adábásúsú, the priest in the city of Ajlrkin

Cast Ifá for those in the city of Ajlrkin

Whoever wakes up and sees lkin will have money

Adábásúsú!

You are their priest in the city of Ajlrkin

Whoever wakes up and sees lkin will have wife

Adábásúsú!

You are their priest in the city of Ajlrkin

Whoever wakes up and sees lkin will have children

AdábásQsú!

You are their priest in the city of Ajlrkin

Whoever wakes up and sees lkin will have all good things

Ádábásúsú!

You are their priest in the city of Ajlrkin

(2) PRAYER BEFORE MEAL (Éjlogbê)

Ohun enu rl lenuje

Adifáfún Igbln

Tiyóójelêfikónikú

Igbínjelê omo awo!

Igbln jelê é fi kú mó

Igbinjelêomo awo!

It is what mouth sees that mouth eats

Cast lfa for Igbln (snail)

Who will eat soil and live long

Behold, igbín eats soil, you initiate!

Igbln eats soil and dies not

Behold, Igbln eats soil, you initiate!

(3) AGAINST DEATH (Óyékúmêji)

Igbúnwó kannú kó se é kányá
Adlfá fún Baba yekúyekú
Tí won rt pê ni Óyêkú sánpónná
KInióyekúnúlóriawo?
Êji-Óyê!
Ifá ni óyekú nú lórl awo

Elbow though touches stomach can never touch the
chest
Cast divination for Baba yekúyekú
Who is popularly known as Óyêkú
What will avert the death of the Awo?
Êji-Óyê!
It is Ifá that will avert the death of the Awo

(4) AGAINST LOSS OF CHILD (Ówónrlnméji)

Ókúta sán pé omo alámásêjê
AdifáfúnOwó
Omo ablmárún-ún jêrê árún
Omo Owó kii tojú Owó bó
Omo esê kll tojú esê rórún
Ikinmiógrlyándá
Ifá má jé n bó sonú lówó re
Ifá má jé kómo bó sonú lówó mi

Stones do crack but bleed not
Cast IfáforOwó
Who bears five children and benefits from each
Hand cannot be happy overfinger's death
Leg can never be glad over toe's demise
Ógrlyándá, my Ikin!
Ifá, do not let me get lost in your hand
Ifá do not let my child get lost in my hand

(5) FOR PROSPERITY (Ódíméjì)

Ódímúdimú Awo inú igbó
Adífáfún Olófin
Ódú ö yí gblrlgblrl janá
Olá mi ó yo sókê riigbá yTì o
Bilpórl iná bá gbepoje
ĩwá rê a si gókê

ÓcTimúdimú the Awo of the forest
Cast Ifá for Olófin
A very fat and short man
My fame will surely grow high
Whenever fire receives fueling
Its fame grows higher

(6) WIFE SELECTION (Óyêkúótúrúpón)

Óyêkú bátúrúpón
Mo rífá rere dá
Adífáfún Órúnmlá
Lójó baba rt sunkún alállóbrin
Tó rì fojoojúmó káwó botan
E wáewááfémi
Igbaewéokó
E tókêêrê wá e wá saya igi obl
Ewáewááfémi
Igbaomidan
E tókêêrê wá e wá gbowó

Óyêkú bátúrúpón
I have received a good revelation
This was Ifá declaration to Órúnmlá
While longing for wife
And always sleeping alone
Come and marry me

Two hundred leaves ofokó
Come from a very long distance to marry obi, kolanut
Come and marry me
Two hundred ladies
Come from a very long distance to take brooms

(7) HUSBAND SELECTION (Ogbêsá)

ïtelegbórigbó
ïtêlêgbórigbó
Adifáfún Êsúró
Ompalábálko
Tih sunkúnállóko
Êsúró ni n ó0 māmá fé o
Qmoalábálko
Abltelegbóhgbó
Abtêlêgbóhgbó

Itelegbóhgbó
Itêlêgbóhgbó
Cast Ifá for Êsúró
The child of the owner of a raffia-rope-hut
While longing for husband
It is Êsúró that I will marry
The child of the owner of raffia-rope-hut
The one with Itele gbóhgbó
The one with Itêlê gbórtgbó

(8) FOR FERTILITY (Ódiméjì)

Agbada nlgbaró ógêdê
Acfifáfún Èjì-Ódi ⁴
Arálresá
Ompafigba idesúmo
Kó sényán tó bimo bi Ócī o

OmoÓdí mámápó

Agbada nlgbáró ógêdê

Cast lfa for Êji-Ódí

An inhabitant of the city of Iresá

One who distributed two hundred brasses to children

Nobody bears many children like Ódí

Ódí's children are very many

(9) VICTORY(Ikáméji)

Tentere

AdífáfúnAkáára

Tírirogunilómi

Biágbémilékê?

Tentere

Ká sálgbémilékê

Ojúoróríilékêomi

Tentere

Ká sálgbémilékê

Ó^ibátá rii lékê odó

Tentere

Ká sálgbémilékê

Tentere

Cast Ifá for Akáára

While going to the war on the river

Won't it make me victorious?

Tentere

Won't but surely make me victorious

It is Ojúoró that floats over water

Tentere

Won't but surely make me victorious

It is Ósibátá that floats over river

Tentere
Won't but surely make me victorious

(10) ACCEPTABILITY (Óbáráméjì)

Kökörö gódógbá rii rt rln
Bienitóhforljó
Kökörö gódógbá rii ri rln
Blenitórtfidljó
Adlfá fún Fákáyódé omo Óbáráméjì
Ifákáyódémorlre!
lyólóríi emáa yó mómi

It is a big insect that walks
Like someone dancing with head
It is a big insect that walks
Like someone dancing with bottom
Cast Ifá for Fákáyódé, the child of Óbáráméjì
I, Ifákáyódé, I am Lucky!
It is iyó (salt) that says you should (yó) be friendly
with me

(11) POPULARITY (Ogbêká)

Ónákánfihínwá
Ónákantóhúnwá
Ipádéónálóseméjì
Ósensusimlñi
AdifáfúnAmóká
Ompdékúnrinlkeyo
Amókámá mádé
Ompdékúnrinlkeyp
Ifáótógégé
K1 won ó mó mi láwo

Bósú bá ié
Gbogbo ayé rīi mosú lókê

One path comes from this side
One path comes from that side
When two paths meet
They become grouped together
Cast Ifáfor Amóká
A gentleman from the city of Ikeyo
Here comes Amóká
A gentleman from the city of Ikeyo
Ifá, it is high time
They knew me as a competent priest
Whenever the moon appears
It is everybody that knows.

(12) AGAINST DISGRACE (Iretêwórl)

Ginrtgin láájayé
Fááfaa láájifá
Odún kan lá á jêrê oko ókú
Adifáfún ÓcTidêfirlfirl
Tihsealábáárlnkin
Óldêfirlfirl
Akll bákin rln kójú ó tini

It is with caution one enjoys life
It is without caution one enjoys free gift
The deceased's farm is only profitable the first year
Cast Ifá for Ódidêfirlfirl
Who was a follower of Ikin
Óldêfirlfirl
One never moves with Ikin and be let down

(13) POSITIVE LEGACY (Irosúnméji)

Itarúkú lawoltarúkú

Itarúkú lawoltarúkú

Itarúkú ta ta ta

AdlfáfúnIgbá

Igbá rúlá

Igbá rúkán

Igbá rúsu táákItaaki

Táabá wáyéeni

ftseláánígbá

Itarúkú istheAwo ofltarúkú

Itarúkú istheAwo ofltarúkú

Itarúkú ta ta ta

Cast IfáforIgbá

Igbá sacrificed okro

Igbá sacrificed garden egg

Igbá sacrificed a very big yam

When one comes to the Earth

One must have impact.

(14) VICTORY OVER LITIGATION (Ótúráméji)

Ofi lofi ejó

Obi lobllmórán

Emu Ógún lemu árájohjo

Adifáfún kékeré'lpápó

Abúfúnágbálagbálpápó

Ifá mo bá won rö

Moségun won

Kékerélpápó won kll fi léjó

Ifá mo bá won rö mo ségun won

The wine is the wine of Ejó
The kolanut is the kolanut of Imórán
Ógún's palm wine is the palm wine of Arájuhjo
Cast Ifá for a small boy of Ipápó city
Cast Ifá for an old man of Ipápó city
Ifá, I have case against them
I surely win them
The small boy of Ipápó was never found guilty
Ifá, I have litigation against them
I surely win them

(15) EVENING PRAYER (Ótúrágún-úndá)

Orí kunkun ápónrán
Adifá fún won rfi óde lwákú
Orl kunkun ápónrán
Adlfá fún won ni ódelwásún
Afiwá tó kú o, áfiwá tó sún
Etu niójíwá wa
Ójiji dé molópêré o
Ifá bóslléoji mi
Êlá!
Iwo ló rt sókú alé áná dááyê

Strongheadednessisthatofaxe
Cast Ifá for the people of lwákú
Strongheadednessisthatof axe
Cast Ifá forthe people of lwásún
Bothlwákú andlwásún
It is antelope that will regenerate our life
Here comes ójijí, a life generating force
Ifá, come to me and regenerate my life
Êlá!

You are the one who resurrects yesternight corpse

(16) COMFORT (Iwórlméji)

Gbálúkolgún
Gbáldko Igún
Atárligúnójá
Ójêrúáhán
Béêníkó seégégi
Adífáfún Èji-Iwórl
Èyitióó kéta odúwáyé
Mo kéta odú mo sinmi
Èji-Iwórl ló kéta odd wáyé
Mo kéta odúmosinmi
Inú kli roró
Kíldodoómá báadó
Mokéta odúmosinmi
Èji-Iwórl ló kéta odú wáyé
Mokéta odúmosinmi
Ilêllroró
K1 roróó ó má bá a dó
Mokéta odúmosinmi
Èji-Iwórl ló kéta odú wáyé
Mokéta odd mo sinmi

Gbálúko Igún
Gbálúko Igún
Igún's head is glitteringly
More than a hatchet
But it cannot be used to cut tree
Cast Ifá for Èji-Iwórl
Who would be the third odd on the Earth
I am in third position among odd and comfortable

It is Èjì-lwóri that is the third odd on the Earth
 I am in third position among odú and comfortable
 Stomach can never be so fierce
 For navel not to stay comfortably with it
 I am in third position among odd and comfortable
 It is Èjì-lwóri that is the third odd on the Earth
 I am in third position among odd and comfortable
 Land can never be so harsh
 For roróó leaves not to survive comfortably on it
 I am in third position among odd and comfortable
 It is Èjì-lwóri that is the third odd on the Earth
 I am in third position among odd and comfortable

(17) JOY (Iretêwórl)

Berúberú lawolláberú
 Sóddnkó sóddngbá lawollúká
 Afomidan wéréwêrêwéré selé
 Lawo ilé Alákólé Mêsín
 Adifáfún Órúnrríilá
 Baba rl sawo lo Sífê Ajáté
 Ifánióbuyósíí
 Gbogboóróti kö láddn
 IfánióbuyóSíí

Berúberú is the Awo of Aberú town
 Sóddnkó sóddngbá is the Awo of Iká town
 The one whose house is full of maids
 Is the Awo of the household of Ikólé Mêsín's king
 Cast Ifá for Órúnmllá
 While going to the city of Ifê Ajáté
 It is Ifá that will add salt to them
 All the matters that are devoid of sweetness
 It is Ifá that will add salt to them

(18) TO AVERT NEGATIVE SITUATION (Óbáraméji)

Sákótó mojalawa
Adifá fúnÁkúko gógóró
Ti rt lp rée saroji fún Olófin
Ójó pákúko
IrélcTi redódí
Asúbiawodiásúre
Bilyêóbárá bá paradá
Ádiókánrán
Asúbiawodiásúre

Sákótó Mojalawa
Cast Ifá forAkúko дөдögö
While going to make rain fall for Olófin
Rain fell on Akúk
Its bottom feather turned upside down
All the negative forces on Awo have now become
positive
When Ifá powder of óbárá turns upside down
It becomes ókánrán
All the negative forces on Awo have now become
positive.

(19) PROFIT (Ókánránmeji)

Eti tógbó áyún
Óunnáánlgbóábó
AdifáfúnOlókánrán
Ti ó foókan S0W0
Tiójêrê egbêrinóké
Ēröó sópê
Ewá bániríiwówóire

The earth that hears the beginning of an issue

Is the one that should hear its end
Cast Ifá for Olókánrán
Who would make business with a cowry
And who would gain sixteen million cowries
Followers of the Órlsá
Come and meet us in abundant wealth

(20) AGAINST CURSE (Irosúnogbê)

Ópê yá sêrê sêrê kanlê
Adifá fún won ni Ègún Aré
Nlbi won gbé ri fi wón ré tantan
AKíl fiagbe ré
K1 agbe má le kun aso rê láró
Olódúmarê jé n jisé to rán mi
Aklifiálúkó ré
Ki álúkó má le kun aso rê lósún
Olódúmarê jé n jisé to rán mi
Aklifi lékélêké ré
K1 lékélêké má le ki aso rê befun
Olódúmarê jé n jisé to rán mi
Aktifi Odideré ré
Ki Odlderé má le firélcfi rê bepo
Olódúmarê jé n jisé to rán mi
Ópê yá sêrê sêrê kanlê
Cast Ifá for the people of Ègún Aré
Where people cast spell on them incessantly
We never cast spell on blue-feathered-woodcock
For the blue-feathered-woodcock to be unable to
dye its feathers with indigo
Olódúmarê, let me accomplish my mission
We never cast spell on pink-feathered-woodcock
For the pink-feathered-woodcock to be unable to
dye its feathers with camwood
Olódúmarê let me accomplish my mission

We never cast spell on cow egret
For the cow egret not to paint its feathers with white
Olódúmarê, let me accomplish my mission
We never cast spell on parrot
For the parrot to be unable to put its buttock feathers
inpalmoil
Olódúmarê let me accomplish my mission

(21) ACCOMPLISHMENT (Êjlogbê)

Ĕnúsáá

Adifá fún Ogbê tó ri tórun bö wáyé

Ti won ríi kö ríi bése rê járl

Ifánító bá sebiitêmini

Iróniwonhpa

Ĕkéni won rise

Ó ni êmi óo bése têmi jáil

Okó kll mése oko álmá já a

Adá kll mése oko álmá já a

Afá-ré-kojá-óná

Nitilnúnurln

B1 kanranjágbón bá fenu múgi

Asltóóláradókê

Ĕnúsáá

Cast Ifá for Ogbê while coming to the Earth

When enemies said he would not accomplish his
mission

Ifá said if it is my case

They are only telling lie

They are merely deceiving themselves

He said I will accomplish my mission

Hoe never starts a farm row without accomplishment

Cutlass never starts a farm row without
accomplishment

Crawling across the path
Is the act of Inúnurín
When Kanranjángbón lays its hand on a tree
It climbs it to the top

(22) RECOVERY FROM SICKNESS

(Ótúráwón-ónrln)

Irin kóhbókóhbó ni won fi bó owú
Adífáfún Oriidêrê Agajl
Órtsógbógbóárún
Ó h nara káká alálle dlde
Órtyígbiri lójúiná
Ibi párapára lá rt bá ááyán
Ibi lágbálágbá lá h béja lódó
Rrl láparó h dlde oko ewe
Gbúrá rti ságbónrln gbégán

It is big iron that they use to dress anvil
Cast Ifá for Onidêrê Agajl
When he was sick
He was struggling in vain to stand
He was always beside fire
Ááyán tree is always found strong
Fishes run healthily in the river
Bush fowl moves healthily towards farm
Deer is always healthy in the forest.

(23) FOR SOUND HEALTH (iwórlméji)

Êjl-koko-Iwórl
Acfifáfún Agbe
Hsomo Olú-Igbó
Blagbe bájí

Agbe a lóun ti sebo Êji-koko-lwórl
Araóunslleko ko ko

Êji-koko-lwórl
Cast Ifá for Agbe
Who is an offspring of Olú-Igbó
Whenever Agbe wakes up

Agbe will say it has performed Êji-koko-lwórl rituals
And that it is very healthy

(24) FOLLOWERSHIP (Ódíméjì)

Ódidi kirimú kirimú Awo Orl
AdífáfúnOrl
Orl rt be lógbêré òin nkan
Eboniwonrīíkó se
Ógbéboórúbo
Ojú wá
Ojú wá bórdúró
Kêrêkêrê
Orlmiósáldeléni
Etí wá
Etiwá bórdúró
Kêrêkêrê
Orl miósáldeléni
Imú wá
Imú wá bórdúró
Kêrêkêrê
Orl miósáldeléni
Enu wá
Enu wá bórdúró
Kêrêkêrê
Orl miósáldeléni

Ódìcfi kirimúkirimú the Awo of Orl
Cast Ifá for the Orl
While living in isolation
He was asked to offer sacrifice
He complied
Eyes came
Eyes came to stay with Orl
Bit by bit
My Orl will no longer live in isolation
Ear came
Ear came to stay with Orl
Bit by bit
My Orl will no longer live in isolation
Nose came
Nose came to stay with Orl
Bit by bit
My Orl will no longer live in isolation
Mouth came
Mouth came to stay with Orl
Bit by bit
My Orl will no longer live in isolation

(25) AGAINST EVIL WITCHCRAFT (Ósáméji)

Atátá Kúrákúrá
Enueyeóleranókúta
Adífá fún Órúnmllá
Ifártbeláárinótáeleye
Enuyinólerán rnlo
Igba eja
Kiidárlsowéréê
Igbaeja

Atátá Kúrákúrá
Bird's beak cannot devour stone

Declaration of Ifá to Órúnmllá
While he was amidst hostile witches
Your mouth can never hurt me
Two hundred fishes
Can never withstand wérê leaves
Two hundred fishes

(26) SAFE JOURNEY (Óbáráwónrln)

Óbárá rnrln
Adifá fún Olóyúnúnhbéré
Tó rt rebi átókêdókê
Won rii kó rúbo
Ógbéboórúbo
Èrólpo, êró Ófá
E wá bámi nílwówó ire
Nláá báni lésêObárlsá

Óbárá rriin
Cast Ifá for Olóyúnúnhbéré
While traveling from place to place
He was advised to offer sacrifice
He complied
All and sundry
Come and meet us in god condition
In such condition we meet followers of Obárisá

(27) AGAINST GENERAL LOSS (Ogbêtúrá)

Jlnglncfinrln ni mo yó
Adífáfún Órúnmllá
Tó ti rt sehun gbogbo lófólofó láyé
Órúnmllá gbebo ó rúbo
Èmi ö ni sohun gbogbo lófólofó mó o

JinglncTinrln ni mo yö
Moti fi oóyó bokin

It is happily I rejoice
That was Ifá declaration for Órúnmlá
Who had been losing many things on Earth
Órúnmlá heard the prescribed ebo and complied
I shall no more lose anything
It is happily I rejoice
I have sacrificed oóyó to my I kin

(28) AGAINST LOSS OF PROPERTY

Atéwógbire
Adifá fúnAlágbêde Irádá
Ti il lo rêe ra Êmú lérú
Won ni Kin ni ó máa fi se
Ólounómáafimúrin
Êmú kli múrin kó bó
Ifá májé kire bó sonú lówó mi

Atéwógbire
Cast Ifá for the Black Smith in Irádá city
While going to buy Pincers as a slave
He was asked of its usefulness to him
He said he would be using it to hold metal
Whatever Pincers hold does not get loose
Ifá, do not let blessings get loose from me

(29) GOOD CHARACTER (Irosúngúndá)

Ajá suhán teyinteyin
Agbó suhán tirórótiróro
Ajá ó rii róró

Ejé á relé lo rêé mágbó wá
Ká mú bo Egúngún ilé Baba eni
Adifáfún Orl inú
Abúfúntóde
Orl inújówó
Jówódákun
Kóomába tódejé
Iwá riikán ló sóro
Orlkórii burúfiti
Tófi déAlê Ifê
Iwá riikán ló sóro

Dog is beautiful with its teeth
Ram is beautiful with its mane
Dog does not have mane
Let one goes home to fetch a ram
For sacrifice to one's household Egúngún
Cast Ifá for Orí-inú
Cast IfáforOrl-óde
Orl-inú please
Please, have mercy
Do not spoil Orl-óde
It is character that is important
No Orl can be totally bad thoroughly
Even rightfrom the beginning of the earthy
It is character that is Important.

(30) BOLDNESS (Ódiméji)

Agbá awo Ayá
LócTifáfúnAyá
Lójó tó h sunkún pé óun ö gbó
Ayá mi wá gbó tábl kö gbó?
Áyá mi ti gbó keke lésê Obárlsá

Osóklráyáahunmú
Ajéklráyáahunmu

Agbá the priest of Áyá
Cast IfáforÁyá
While lamenting that he was not bold
Am I bold or not?
I am being bold with the support of Obárlsá
Even, wizards can never hold tortoise's chest
Even, witches can never hold tortoise's chest

(31) PROTECTION (Ógúndáméji)

Amáná
Amóríí
Aáámóla
BótunlaomoYêyéê
Biósúránblósúrán
Akómó
Adifáfún Órúnmllá
Ifá ó rágá bpmo rê
Bi igúnlgemo
Ifá rágá bó rní
Ewé oori ríi rágá boori
Ifá rágá bó rní
Ĕfipónolánlrágábolê
Ifá rágá bó mi
Biacíiye bá pamo
Arágábóó
Ifá rágá bó rní
Bómi rtlá ti rí rágá bo yanrln lódó
Ifá rágá bö ml

We know yesterday

We know today
 We know not tomorrow
 Even, next tomorrow, its sibling
 Whether it will be unpleasant or not
 We do not know
 That was Ifá declaration for Órúnmllá
 When Ifá would protect his children
 Like the vulture in the city of Igemo
 Ifá, protect me
 It is the leaves with which solid pap is wrapped that
 protect it
 Ifá, protect me
 It is etiponola leaves that protect the soil
 Ifá, protect me
 Whenever a hen hatches chicks
 It protects them with its arms
 Ifá, please, protect me
 As plenty water protects the sand in the river
 Ifá, please, protect me.

(32) AGAINST ANGER (Ogbêgúndá)

Inú-bibllpmo Ógún
 Êdó-fúfú lpmplja
 Atétú, ablwá pêlé lomp Órúnmllá
 Inú-bibllmpópógún
 Nkóféoórlnibiyii
 Êdó-fúfú pmolja
 Nkóféoórlnibiyii
 Atétú, a blwá pêlé, pmo Órúnmllá
 lwoni mopê

Anger is the child of Ógún
 Hot temper is the child of lja
 Atétú, the owner of lwá-pêlé is Órúnmllá's child

Anger, the child of Ógún
I do not want you here
Hot temper, the child of Ija
I do not need you here
Atétú, the owner of good character, the child of
Órúnrrílá
It is you I want here

(33) PREGNANT WOMAN (Êjiogbê)

Agbára dá wón giirl wodó
AdifáfúnAboyúnOlúfê
Ifá rti oyún kö rí kú mó Aboyún Olúfê nlnú
lbi korokoroláá bómo inú ágó
lbi korokoro láá bá êkúró olómo kan
Atójóátêêrún
Ewéldinlêklikú

Torrent fast carries them to the river
That was Ifá's declaration for the pregnant woman of
Olúfê
Ifá said foetus would not die in the pregnant woman's
womb
Agó rat's foetus is always in good condition
The seed in a single-seed-palm-kernel is always
strong
Either in the dry season or raining season
Idinlê leaves are always alive

(34) AGAINST HYPNOTISM (Ódiméji)

Adírdíódi
AdlhdI öçŦ
AdifáfúnÊjlódi

Ti won rt gbójú oorun dê
 Tó rt gbélé ayétúu
 Iyán êsúrú kll wodó
 Áyá emlná kll wolo
 Ayá pápádipá kll wo êlúbó
 Epo tí a fi din ákára
 Kí i wo ákára ríinú
 Ebo ti a h ru tiiróko

Ara kóróbótó ni olúwéré fi san
 Ipa fí a h pa êêpo osê
 Ara ló fi rt san
 Pátákí ni ti osê
 Osê ó, se gbédó
 Ose[^] ó se gbélo
 Kinni Êfiódl fi tùmó?
 A[^]ínrln oko
 Ni Ejlódl fi tùmó.

Adlrtdl ódi
 Adlhdl öcfl
 Cast Ifá for Êflódl
 Who was been hypnotised while sleeping
 Who was delivering himself on Earth
 Êsúrú yam is never pounded in the mortar
 Erriiná yam does never surrender easily to
 grounding stone
 Pápádipá is never used to make yam flour
 The palmoil we use to fry beans cake
 Does not penetrate into its inner part
 The sacrifice we put besideirókó tree
 Is only making olúwéré fat
 The removal of Osê tree's bark
 Is only making it fatter
 Osê is always found principal

Osê cannot be carved as mortar
 Osê cannot be carved as grounding stone
 What does Éjiodí use to scatter the enemies
 ASinrln from the bush
 Is what Éjiodí used to scatter the enemies

(35) **MOTOR ACCIDENT** (Ówónrínméji)

Ojósúrétiti
 Ojóóbójó
 Osú pósêsê
 Osúóbósú lóná
 Ódómodé páhtêté orl
 Won kö rllhóóhó Olórun
 Páú yagada!
 AcTifáfúnÓrúnmilá
 Tó Æ lo te Ógún orYirê Jêbútú riifá
 Ogúndé
 OmpoiHlúalúgbInrin
 Ó bá bówó fáwo lójó kanljá
 Ógúndé
 OmportllúalúgbInrln
 L0j0ogun
 L0j0pd<?
 Ó bá bOw0 fáwo \ϕ kanljá
 Ógúndé

QmoorillúalúgbInrln

Days run fast
 Days do not catch up with one another
 Months walk slowly
 Months do not meet one another
 The young struggle arduously
 But could not see the nakedness of the Supreme

Being
Alas!

Ifá revelation to Órúnmllá

When going to initiate Ógún, oríirê alias Jêbútú

Here comes Ógún

One with a heavily sounding drum

Spare Awo on the day of anger

Here comes Ógún

One with a heavily sounding drum

On the day of war

On the day of hunting

Spare Awo on the day of anger

Here comes Ógún

One with a heavily sounding drum

36. AGAINST DISEASE (Ókánránméji)

Oyé mú

Oyé ò sán áará

Kúrukúru ò ta m̄pl̄nm̄ln

Akp áparó

Abo áparó

Wpn ò lagbe lórl sanran sánrán sanran

Acfifá fún Qlcjfin tó ft runt^

Anas\$ aya r̄p ft^ r̄p r̄p r̄p árún

Okánbi pmp r̄p ft rárún pr\$g\$d\$

Kóril dúdú ógbadúdú

Barapetu!

M̄p̄r̄p̄ bání kárún lp -

Kóríi pupa ógba pupa

Barapetu!

M̄p̄r̄p̄ bání kárún lp

Káláyinrl̄nógba áýlnrl̄n

Barapetu!

Mötö báni kárún lo \$ə'ʌə8
!ɾB!A

slimnuiO oí noiíBí9V9*t étI
The harmattan though tough; n 9 f | W

The harmattan does not produce thunder
-ru I | > tli.ilVö S9TT100 913H

The mist does not produce lightning
The male bush fowh - . • < 9 f 1 i o w A 9 1 B ^

The female bush * í o < 9 f 1 i o w A 9 1 B ^
They do not possess combs r9ΓΠ 0ə919í J

Cast Ifá for Olófin

Who was stinking like a dead 16w (o ** n J
X Anase, his wife vya^suffering from Dniínurijpysbeifit ;iO illness

Ókánbi, his child was suffering from spripus disuse

Let the one that needs black takes black 4 (

Barapetu!

Carry away all diseases for us

Let the one that needs red takes red

Barapetu* é m n n e A 0) 3BA3BIO T8I1AOA ㄣ

Carry away all diseases for us

Let the one that needs light blue tak\$ light blue

Barapetu!
Carry away all diseases No ? m Bi 6 m D > , m M
óisqêpM
óisqêoDA

37. AGAINSTELÉN(MDEVIL)(Ejiogbe) ónoW

Akógilápáfirare sokíin digi n ^ « πΓöÜ nftt éíibA

Adífá fun Eléninl W Í M Í Í ^ ^ éi byB φρνπǺ

Adífá fún Orúnmla toMorunbowáyê orno ldnê>ÍÓ

Ebpni wónnikó se

Ó gbébo ó rúbo

Eléiriíaiyé ol núié>I inèd ómóm

Elémrii orun 6C1"R B d e ö Γ n ö ^

Kò sóhun ti mo ra lówó yin

Elénlnaiyé plnúífed τ M φ τ φ M

Eléirií orun nhnfyê sd_B 0 πΠnΓyë!^
iuteqBisa

Ifá ni óó yoda bé won lóri.

гв 9v6ll 9w 'l'siiv lerlí Бэцзиз ol эгивэ этог г!
"fit! Mewho place fire woods on his shoulder makes himself a
rope ' .(3M:*8eГ)

Ifá divination to Elénini when coming to the Earth

Ifá divination to Orúnmila when coming to the Earth

noííBfteMeadvíMtómÍk^eb^tBrjiiqmi eriT fell si ò[&yÄ
m\ sfiepotopHed) orlw еноэглор iol si! moii (e)enil to

You Elénini on Earth

You Elénim in Heaven

I have not bought anything from you

You Elénini on Earth

ho ne ^g^gg g^ heaven

It is Ifá that will draw sword and behead you.

brē pārвA .óbégÓ ,ò{&yAЪ noíísnidmoo erlt 9is eseiev
ei..

ii. ITEMS FOR PRAYER

г е .

о и р

" .^'^ffibiSní

We do make use of some items, which may be edible or not during prayer,, though not compulsory unless ordered by Ifa. And when those items.ace available, depending on the purpose of prayer and or the Órisá we are praying through, we take them one by one and make use of verse(s) where Ifá talks about each, or just quote a line from such a verse to buttress the relevance of the item to the prayer This quotation of iine(s) where such item(s) feature(s) in Ifá is what is tagged Ofó. It should be noted that Ofó is just an aspect of Ifá verses. According to Raji, S.M. (1994) in his bdóic titled Ofó Aánú, there are differences between Ofó, Ógêdê, Áásán and Ayájó. He however agrees that Ofó can
J J, O I

appear in Ayájó while the vice versa is not possible. In 1971, Olábimtán has agreed as seen in Olátúnjí (1984:139) that Áyájó is in formfm\$\$\$- \$f&iN°Chave incantatory interpolations. Olátúnji agreed that "the

babaláwo are the most versed in incantations, and there is some cause to suspect that what we have as incantations per se are extrapolations from ese Ifá" (1984:145).

With that, so far Ayájó belongs to Órúnmílá, that means Ayájó is Ifá. The implication is that Ofó is just quotation of line(s) from Ifá for someone who cannot quote Ifá offhand i.e. those who can only remember few lines or do not intentionally or unintentionally want to quote the verse or narrate the story that gave birth to a particular Ofó, Ógêdê, Aásán or Áyájó because, it is in Ifá verses that we hear "why" and "how" Ofó, Ógêdê, Aásán or Ayájó was invented and the result(s) then. Therefore, Ifá verses are the combination of Ayájó, Ógêdê, Aásán and Ofó. Whoever is quoting Ofó, Aásán, Ógêdê or Ayájó is quoting Ifá verses though not in its complete form. For instance:

1. OMI (WATER)

OmodéklIbáomisótê
Ágbálagbá kll bá omi sótá

Younger ones never conspire against water
Elderly ones never make enemies with water

2. OTI (WINE)

Otí kllti lówújoárlyá

Wine is always seen essential in a party

3. OBI(KOLANUT)

Obl rĩ bi ikú

Oblríí bíárún
Obi ni bi gbogbo ibi

It is kolanut that pushes away death
It is kolanut that pushes away disease
It is kolanut that pushes away all bad forces

4. **ORÓGBÓ (BITTER KOLA)**

Orógbóniyóójékingbó
It is orógbó (bitter kola) that will make me gbó (live long)

It is bitter kola that will make me live long

5. **ATAARE (ALLIGATOR PEPPER)**

Ataare kll dí erú tirê láábó
Ataare kll blmotógó
Iyê ataare kll kú mó ataare nlnú

Alligator pepper's sack is always fully loaded
Alligator pepper never bears inactive child
Alligator pepper is always active

6. **OYIN (HONEY)**

Didúnniyyíndún
Bl pmodé bá r1 oyin a so ákára nú

Honey is always sweet
When a kid sees honey, he throws away beanscake

7. **IYÓ (SALT)**

Didúnniyyíndún
Tomodétágbá kll ko iyó lóbê

Salt is always sweet
Neither elderly ones nor the young object to salt in
the soup

riiBsb yews serisuq leril шпв!o>1 si i!
. 98S939b VBWB 89íí3Uq íBíí IUHBI/O/i Hi 3!

8. **IRÊKÉ (SUGAR CANE) Saccharum officinarum**

Órlsá lófiadúnfúnlrêké

Ninú gbogbo igi tó rt be lóko,lrêké ló dún jú

(A JO>! ЯЭТТШ) öäoöro fc

It is Orlsá who adds sweetness to sugar cane
Of all the trees in the farm, sugar cane is the
sweetest

9. **ERAN (ANIMAL)**

Rán ml rtikú ojó kán

Eran! ЯЗЯЯЗЯ ЯОТАЭША) ЗЯАА IА, G

Rán rfi rfikú ojó kán JBBi enJ UIE ID I IN EIBSJA
6D ol omicj ПЯ 91B si A

Die on my behalf when the day comes
Animal!

Die on my behalf when the day comes

evitOB syewie el leqqsq loisgiliA

10. **ADIYE (FOWL)**

Elédirógbonkúnú

Sara yêyê gbonkú nú

Elédiró, wipe away death

HsnsriW

11. **ÓRI (SHEA BUTTER)**

É v
Ero ní tí órí
Shea butter is always soothing

12. ÁKÁRA (BEANS CAKE)

Ibi fi won ti h rtlre

Akára!

Orl ié won ó ká rrií mó won

j, .

Where they have good things

Ákára!

Orl, let me be counted as part of them

Note: Here, "ká", a verb meaning "to count" is removed from the name "ékétè" and used for prayer. The phone or morpheme to make use in the name of any item is determined by the purpose of the prayer. For instance, if the purpose is selling, here, the supplicant might make use of the last syllable of the word which is "əä" (to buy). therefore, the statement will be:

mmb Qniised luó aeog noegiq yM

Äkäzä ló rii won 6 əäjä mi

It is beanscakéfakátè) that will make people buy (əä) my products

,9m oi mmb gniiesd ed lliw agnirll boog lsrlT

13. ÓGÊÊ (BANANA)

Ógêê tó bá ti pón

Ara kll niln

eíú sii 89vii giq ísrií nolmoo rííw ə 11

The banana that is ripe

Does not experience hardship

(TÄöo-3H)o>iuao 8Γ
S"lóaA 0Я idél ido>J ows hO

14. KÓNKÓ (FROG)

Kóhkó rt dún "hoo hóo hop!"

Ajogunibiepêyindá

shedO lo í99Í erii ls egnirii bsd geaulei bseii e'owA

Frog is sounding "hop hóo hop!"
All evil forces should turn away

15. ÌGBIN (SNAIL)

Èróniayélgbln

Snail's life is always cool and pleasant

16. EYELÉ (PIGEON)

Eyelémitiléúóróde

Gbúdúgbádá!

Nireómáalú wá bámi

Eyelé mi tóde lú wánú ilé

Gbúdúgbádá!

Nireómáalúwá bámi

My pigeon goes out beating drum

It is with merry sound

That good things will be beating drum to me

My pigeon comes home beating drum

It is with merry sound

That good things will be beating drum to me.

17. ELÉDÊ (PIG)

Gbêdêgbêdê layé h de elédê lórún

It is with comfort that pig lives its life

18. ÓBÚKO (HE-GOAT)

Oil awo kobi tábi kó kobi?

Orl awo kö sálkobi lésê Obárlsá

Does Awo's head refuse bad things or not?

Awo's head refuses bad things at the feet of Obárlsá

Note: "ko" is removed from "òbǔko" and the mid tone changed to low. It therefore becomes "kò" which means "to refuse". With that, it is made to be relevant to the prayer point.

19. EYIN (EGG)

Ayé e ké mi

Gêgêláhké eyinacTiye

People should take good care of me

It is with extra care we treat an egg

The link between the verse quoted or recited and the item is what produces efficacy. A Frenchman, Pierre Fatumbi verger noted and affirmed this in his book titled Ewé The Use of Plants in Yornbá Society (1995:14) where he says:

"I observed the existence of verbal links between the name of the plant, the name of its expected medicinal and magical actions and the odú, or sign of Ifá under which it is classified by the babaláwo. These verbal links are essential to help them memorise the knowledge transmitted by the oral traditions, believed to be the vehicle of ase(power)"

This means that they consider the written word to be entirely ineffective; in order to have an effect and in order to act, words have to be spoken either loudly or silently.

эноШт9f\ibnB"o/
rto\rt\N
IHbV9\9l 9til

Бшдат "ö# leloИ

oronsrto
дав9г\l
erttol



||HiY3 er
ëyA
éD90

Some o/'i/M? items of prayer during a naming ceremony fqQ^o

3.8 **PROMISE**^ пв leeи! ew eiBO Bífxe riiw si ll

Promise after presenting the request is to pledge-that a particular thing will be done to show appreciation after one might have received from Olódúmarê the thing one asked for in one's prayer. One has to do it wisely because pledge is like putting oneself in yoke if not done wisely. This is because if one fails to fulfill the promise, it may make one lose the benevolence and generosity of Olódúmarê or make one witness problem(s). An example of this can be seen in odú Ifá Ógúndáwórl where a verse shows the issue of Olurónbi who made promise tolrókó and did not fulfill; Then, it became a grave problem for her. qbd

oJ ЪЬпзггэ

ad] "d ЪэJ]тгпБтl agbslwomf eñii

Whenever people are in problem, they do make promise on impulse i.e. they do not think twice before making promise. This is why they pledge what they will be unable to fulfill. That was how Olúrónbi promised to sacrifice her child tolrókó, which she later found diffiSúlt
tofu|fj|| lartfbir OIOBIT

Moreover, it must be borne in mind that it is not compulsory to make promise before any Imolê. One may only do it to show how paramount the issue prayed

on is in one's mind or to one's life. But whenever we are to make promise, we must not allow the love of what we desire to govern our sense of thinking. We have to promise what we can afford. It is not compulsory to promise buying commodity; it may be what we will not pay to get. It is not compulsory to promise concrete thing, it may be abstract. The concrete things include what we can see and touch like money, cloth, house, animal, vehicle and so on while abstract things include 4 things that we can neither see nor touch which can only be perceived by our mind like faith, love, joy, grace, and soon.

By and large, it is important to note that one should only promise what is affordable. It is when one has fulfilled the promise that one is out of the yoke in which one has put oneself. It is better not to make promise than failure to fulfill it. It is not compulsory to make promise to unless Ifá makes it necessary during divination. When one wills to do'so, let *one* thirik vêry deep lest one promise too expensive thing that is not affordable or accessible. The э same thing is applicable when one wants to promise anything to one's Babaláwo or anybody who has done him a favour.

<гМШгХк

tf\0№ nu^ ë\ъ к

...&<}örAтСЛ úd к

ibnWd ertf) Шкло^ Ш 1гв0

нэ\o\mг rtl'vMsi eno &фгкло\ лэв0

..Дти1ог\эг

bníld э1Т .ээАпэвг rmoheq oí msrii blot íeenq Ы1 srIT
 9Л0 9иИ 9íííW bS9fí Síil OI ЯОО S 90í!h068 OI 8BW ПВТТ
 8iri oí msi B 90íiii068 oí 3SW muloioa nellowa riíiw

CHAPTER FOUR

HOW OLÓDÚMARÊ ANSWERS PRAYERS

Prayers are answered in different forms. It might be immediate or delayed.

4.1 IMMEDIATE ANSWERING

Whenever we pray to Olódúmarê for a particular need, if the answering or provision of the need is instant as if live coal meets gunpowder and produces fire instantly, this kind of situation makes we happy. Many times, how this happens seems magical to human beings. This is because earthly beings may not be able to explain how it happens. This is what we call miracle. Let us cite an example from odú Ifá Ódiméji:

*Akúkútakú
Akũllakũ
A difá fún AfQjú
AbúfCm Asópê...*

*Akúkútakú
Akúkútakú
Cast Ifá for AfW (the blind)
Cast Ifê for Asópê (the one with swollen
scrotum)...*

The Ifá priest told them to perform sacrifice. The blind man was to sacrifice a cock to his head while the one with swollen scrotum was to sacrifice a ram to his

ancestor. The blind man was sacrificing the cock, and was praying. As he wanted to make the cock touch his head, the animal struggled to escape and its arm's feather accidentally got into the man's eyes. The pain was too much for the man to help groaning. Eventually, he opened his eyes and realized that the eyes could see again. He then praised Olódúmarê and sacrificed the cock.

Also, the one with swollen scrotum took the ram to his father's grave for sacrifice. The ram's legs were tied together. As the ram was about to be slaughtered, it struggled and stretched its legs out of the rope. A leg hit the man's swollen scrotum and he screamed in great pain. As he managed to touch the swollen scrotum, he found that it has become normal in size. He was grateful to Olódúmarê and the ram was sacrificed.

Miracle can take place in any form, while we are praying on any matter if Olódúmarê is ready to give immediate answer to the prayer.

4.2 DELAYED ANSWERING

At times, Olódúmarê may decide to delay answering one's prayer. In this situation, as it is true that delay in receiving one's desire makes one despairing, one may lose hope for thinking that Olódúmarê does not accept one's prayer. In a situation like this, many people, because they are not endowed with enough patience, will be fed up. Even some people may blaspheme against the Ód?á and or Impl\$. An example of this can be fetched from odd Ifá Ógúndáy^kú where a verse reveals the story of a man called Álkúplá who always

went for consultation; he would perform the recommended sacrifice; he would also pray for prosperity. But, he had never received any blessing.

nisq BÍIT .rəyə a'nsm eri! oln! log vlislnsbioos isrliss
One day, Aikúlolá called upon his Ifá priests, they divined for him and told him to sacrifice rat to Ifá. He was annoyed; he said there was nothing else he had not sacrificed to Ifá. He said he had no money to buy rat, and that he could neither buy rat on credit nor go to the bush to hunt rat. He then carried his Ikin Ifá (Ifá sacred kernel), into the bush. He put it there and said Ifá should kill it himself if Ifá wanted to eat rat. He returned home. But to his grave astonishment, on getting to the spot the following day, he saw a lot of rats around the Ikin Ifá. Aikúlolá carried his Ikin Ifá and gathered all the rats. On getting home, he took out of the rats for the sacrifice to Ifá and sold the rest. It was then certain to him that the Órisá have power to do anything.

eísibsmmí ещ 1 yi * г эчвтОбöЮ ii isftsm yпв п
Always, Aikúlolá did invite Babaláwo for divination. He normally performed the prescribed sacrifice. His prayer was yet to be answered despite his efforts and faithfulness. He lived in absolute poverty. Sadness in his life grew higher everyday for too long anticipation saddens the concerned person.

gnnewans ^sist o) sös eb ysm èismúbóíG eemlí íA
One day, Aikúlolá was seriously angry; he thought over the fact that Ifá could do wonderful thing like killing rats but could not do what he had been praying for. He thought Ifá was only capable of killing and could even kill him one day. He carried his Ikin Ifá (Ifá sacred kernel) with the aim of throwing it away in the bush. As he was going, he heard a bird singing thus:

ÄШ1о1ä má dafá nŭ

Jêêje
Owó tó nfémafi bö
Jêêje
Ire gbogbo tó nfé ma h bö
Jéêje
Áìkùlólá má dafá nu
Jêêje

Áìkùlólá do not throw away Ifá
Please
The wealth you are longing for shall come
Please
The good things you are longing for shall come
Please
Áìkùlólá do not throw away Ifá
Please

That was why he carried his Ikin back home. He called his Babaláwo for divination and was asked to perform sacrifice to acquire his desire. The Ifá priests told him that the Imolê has the power to do anything for human beings, unless there is reason for the delay in answering such a prayer. He was advised to continue making sacrifice and praying for he would surely acquire his need when it was time.

Perseverance is recommended in this situation. With patience and continuous prayer, the answer will be received as shown by the following adages:

Isu atenumórán kll jóná.
The yam of a repeater does not get burnt

Akiké tó rt kégi ti kö dáké
Ó rii ohun tó fé gbá lódó igi

The axe that is cutting a tree without cease
Has something to derive from the action

4.3 REASONS FOR DELAYED ANSWERING

Some people will follow the normal steps for their prayer, and their preparation before prayer will also be normal, but they will have answer to their prayer delayed. If one has lost hope, when the prayer is eventually answered, it will catch one unaware with great happiness. One of the reasons behind such delay may be to avert imminent problems. At times, when Olódúmarê realises that the provision of one's desire will cause one problem or that something bad will follow the acquisition of the desire, Olódúmarê in his mercy to protect one will not grant the request. If the problem might have been averted after delaying the provision of the need for some time, Olódúmarê will delay it and provide it at the right time.

Through critical self examination, if one's conscience convinces one that one's preparation before prayer is enough and that the normal steps are followed, if one's prayer is delayed or not answered immediately, it should be known that Olódúmarê cannot refuse to answer His creature without reason. Therefore, we must not have the thought that Olódúmarê does not have concern for us in such situation.

i. FOR ONE'S PROTECTION

The reason may be that Olódúmarê suspends the answering in order to protect the person against imminent evil that may follow the desire. What would people say if one prays to buy a car, and the prayer is granted, but the car is bought only to have accident

which nearly or totally takes the owner's life? Is it not better to have one's prayer yet to be answered than to receive a blessing that will later lead to sadness? In a verse from Ika Káánrán Ifá says:

Ika kan soso ló wonú epo

Iyóku gbêêrán kan kan kan

A difá fCin Esinsin

T6 f) lo réê ra iyá Átê lérú...

Only one finger enters into palm oil

The other fingers get infected

Cast Ifú for Esinsin

While going to buy iyá ^fé (Mother of Átê) as an aid...

In the above quoted verse, Esinsin was seriously warned not to buy the slave that it wanted to buy at that particular time though the money was available. Esinsin did not take to the advice. It bought the slave, but it was unfortunate that its demise came through the slave. Its people were very sad and they lamented thus:

A ti se f) fowó rajá

Tó tún f) pani

How come that one buys an item

And it will later kill one

Was it not better for Esinsin not to get the money to buy the slave than getting the money with which he bought the slave that later brought about its demise? Was it not better if its prayer to see a slave was delayed or not answered than seeing the slave, which led to its death?

My people in Olódúmarê, it is better for one's prayer to be delayed than receiving a conditional blessing or a

blessing that brings along problem. In another Ifá verse, Aáyán (Cockroach) also bought a slave which became problem for it till today. The last lines of the verse from odd Ifá Óbáraósé say:

*Öbäza sêkún se pepe
AdifáfúnAáyán
Ti h lo rë e raAdiye lerii
Ëzöpo tdfé
Eyin ö mö pérúAáyén zä
Lómááyénje*

*Öbäzä sékiin se pepe
Cast Ifä forAáyán, the cockroach
When going to buyAdiye, the Hen, as a servant
All and sundry
Don't you know it was the slave bought by Aáyén
(Cockroach)
That made Aáyán (Cockroach) its prey*

For the above-mentioned reason, the best thing is to commit everything into the hands of the Órlsá after necessary sacrifice accompanied by incessant prayer. The Almighty Olódúmarê through the Órlsá would not like to give anybody something at the time when the thing will not be advantageous to the person. Whatever we request for, we should believe that Olódúmarê is capable of its provision unless there is a reason for the delay. Olódúmarê is the ever-knowing King, Who knows the consequence of everything.

ii. HUMAN CHARACTER

One has to be of good character to acquire good things. Bad

character can hinder the progress. In Irosunogúndá, Ifá inter alia says:

Ori inú jóó
Kóomábatódejé
Iwanlkan ló soro
On ko ni burn
Tó fl dé ale Ifê
Iwá nikan ló soro

It is clear that man destiny can be influenced by his Character. One has to be well behaved. Bad character can repel fortune in many ways. The person that is supposed to do one a favour would not do it when one does not behave well. Also, bad character makes the Orisa angry and incurring the wrath of the Ofisa hinders reception of one's blessing. The bad character also involves the legs in its bad work to negatively influence human destiny. In a situation like that, the person will not walk appropriately; he gets to a place either before or after the appropriate time of fortune. When bad character is using one's legs against one, the advice is that the person should first make rituals and prayers which will make the legs adamantly oppose the dictation of the bad inner head. To corroborate this, averse ofireteméji says:

Iwoote
Êmi ö te
A difá fólomo Alóri-rere-má-lése-rere
Ifájé ki n lóri rere
Ki n si lésê rere
Orirereni tiirêre
Ese rere lese eyelé
You are not initiated
I am not initiated
Ifá revelation to the person-who-has-good-head-but-bad-

legs

Ifá, let me have good head

Let me have good legs as well

The tortue is with good head

The legs of the pigeons are good ones as well

When the legs are not in conspiracy with the inner head against a person or when his inner head (character) is positively influencing the legs he/she will always walk timely to places especially when fortunes are available there. A verse from Odiméji is apt here. It says:

Mo dé rere

Mo fin rere

Mo mo lnn asiko fin lése

Wón sese kóhun oro sile ni mo wolé dé

A dífá fún Ájójí l godogbo

Ti n sawo lo sódelbini

Ta ni óo bá wa túnle yii se?

Ajdjlgodgbó!

N ni óo bá wa túnle yii se

I arrived in time

I walked-in in time

I made a timely arrival

They just put down valuable things when I arrived

Ifa revelation to Ájójí, the stranger

Who was going to the city of Ibirii

Who will redeem this land for us?

Ájójí godogbo, the stranger!

Is the one who will redeem this land for us

iii. UNSEEN NEGATIVE ENERGY

There are some unseen energies that work against efficacy of prayer, among these:

A.

ÊRIWO

Êriwo has been discussed earlier under abstinence in chapter two

B.

IYÁMIÁJÉ

This is also an energy in the category of unseen negative energy. This force, Iyami Aje, though has many positive works also has many negative works against human beings as can be seen in many Ifá verses. In such verses, Ifá calls them:

a.

A-kóni-lóro-láifojú-kanni

She-who-swallows-one's-fortune-without-sighting-one

b.

A-bólóhun-pinhun-lógboogba

She-who-shares-things-equally-with-the-owner

c.

A-íafúnni-ládiye-sln-gberan-lówó-eni

She-who-demands-for-a-goat-where-she-never-gave-them-a-fowl

d.

A-pani-má-waágún

She-who-kills-a-person-without-interest-in-his/her-property

All the above eulogies show the Iyami Ájé as an energy that can impede one's prayer. However, most of the eulogies of the Iyami Aje show the good works and therefore portray the force good.

C. ELÉNINI (DEVIL)

Eléniríí is another negative force. This force does not do any good at all. All it does is evil. It is this force that can be likened to the Satan of the Muslims and Christians. It prevents people from achieving their goals. In Êjlogbê, Ifá says:

Orunmlá wi ó bó poróporó ni mosIn
Ifá mi ó lé kerekese lórí odi olódi
Won ni lójó ti omo eku ti n se isé
Nibo ló kéré re jo si?
Orúnmilá ni Elénini ni kó jé ki omo eku ó kéré jo

Won ni lójó ti omo eni ti n se isé
Nibo ló kéré re jo si?
Orúnmila ni Elénini ni kö jé ki omo eni ó kéré jo

Orúnmila says it falls down like oranges
Ifá says it stands firm on the fence of somebody else
People asked that since rat has been working
Where has it kept the gains?
Orúnmilá says it is Elénini that has been blocking the
ways of the rat

People asked that since man has been working
Where has he kept the gains?
Orúnmilá says it is Elénini that has been blocking the
ways of the man

The force is very powerful and must be pacified when necessary and fought when necessary. It is with ebo and akóse that it can be overpowered as seen in Ifá verses. In the above quoted Êjlogbê, the last line says:

Elénini padá léyin mi

Elénini get away from me

D. ÊGÚN (CURSE/SPELL)

Êgún(curse) is another force that works against effectiveness of one's prayer. This curse can be directly on a person, the parents or lineage. It must be removed before one's prayer can be effective. It can be from the mouth of parent or any other person offended or feel offended. An example is seen in Óbaráogúndá where a verse tells us about Olúyege whose mother cursed:

Ilekun imo ni ro tijefije
Adifá fún Olúyege ayaÁgbonnirêgún
Tilyá re n fi sêpê morunlé
Tilyá re n fi sêpê morúnna
Tilyá re n fi sêpê morun-susu-bi-isu

The door made of palm frond sounds gently
Ifa revelation to Olúyege, a wife ofÁgbonnirêgún
Whose mother was casting property-destroying-spell on
Whose mother was casting wealth-destroying-spell on
Whose mother was casting total-demise-spell on

iv. UNREALISTIC REQUEST

It is observed that many people do not know what next to ask for or demand from Olódumarê. They ask for what is in the second stage when they have not even achieved or get to the first stage. The prayer request must be something that is realistic. It should be properly in order. A person who does not have wife has to pray for wife before he prays to have a child.

A person who needs a house which he wants to construct by himself, i.e. he does not want to buy a house, has to possess a portion of land first. In Ogbeirete, Ifá says:

Ogbê wá te kára ó ro won
Eni n wálwákúúwá
A ri íríkuúri
A difá fúnÁpón ti ko láya nilé
Tó n toro omo lówó Órisa

Ogbê get initiated for you to be comfortable
He who pursues unrealistic goal
Will get unpleasant result
Ifá revelation toÁpón, the bachelor
Who does not have a wife at home
But keep on requesting child from Orisa

The verse tells us about a bachelor who instead of praying for a wife first, just demanded for a child from Orisá. The result was a swollen stomach like pregnancy. A full story of this verse can be seen in Ojú Ósupá by Oladiipo Y. and Olajide O. (1973:33-34)

v. HUMAN DESTINY

Another thing that usually causes delayed answering is destiny. It might be predestined that it is during one's old age that one will build house but the person will start praying for house right from his/her youth. It is because human beings are unaware of their destinies that they are enthusiastic towards achievements on earth. A verse from odúlrosúnósé inter alia says:

Akúnlé, ay an êdá
A dáyé tán, ojú f) yúnni

*Eda ò se tunyan
Aflbaatayéwa
A difafun won nilsahsabe
Nijq ojú ire hpqn won
Esode Kin-in-in gbayii o
HaaHin-inHaa
Esode Kin-in-in*

*We knelt down and chose our destinies,
We arrived on Earth, we become impatient
The destiny can not be rechosen
Until when coming back to the Earth
If a revelation to the people oflsahsabe
When they were longing for good things
Greet the hunter with Kin-in-in
HaaHin-inHaa
Greet hunter with Kin-in-in*

Human beings apportion blame to the Órlsá whenever they are unable to accomplish a particular thing. There are many instances to buttress this in Ifá. But, some people at times know that the faults are that of their destinies and not that of the Órlsá as seen in a verse of odd Ifá Óbáráógúndá: According to the verse, when Mówúrní was longing for child, she was making sacrifice, praying and taking medicine but all were proving abortive. During that time of predicament, the message of Ifá to her was not to point accusing finger at any Órlsá. She was told that the Órlsá were playing their parts to gladden her but her destiny was yet to allow the effectiveness of the prayer. Whenever Mówúrríí was thinking about her barrenness, she remembered the message of Ifá, believed it and always repeated it thus:

Kö kap Eðǎpðǎn

KókanÓìsá
Abániwáyê eni 1òzò kàn

It is not Eðũpðũn's fault
It is neither the fault of Óìsá
One's destiny is to be blamed.

While longing for anything, one must not cease making sacrifice and prayer to Olódúmarê through the Órlsá. If one calls upon them, they normally help one in appealing to one's Oil (spiritual head). Órúnmllá, who is the witness to human Fate, is always available to advocate for one before one's Head. Órúnmllá is the one who knows one's destiny and the way to appeal to one's Head if the destiny is faulty. We should also know that it is improper to reprove any Órlsá for delay in prayer request answering is not their fault but that of the destiny as seen in a verse of Ógúndábêdé which says:

Bi a bã gungi, fi a déréwé
Bi a bá déréwé tán, ä t\ b71ä fún un ni
Adifáfún ÖzũnmIä
Tó se Elé fill pin wáyé...

If we climb tree and get to the apex
On getting to the apex, we must come down
Cast Ifá for ÖzũnmIä
Who will be the witness of Fate on Earth....

Órúnmllá is the witness of fate; He knows the destiny of each and everybody; He knows how to appeal to the Head and how to repair the bad Heads. But we should not reprove him. This is why the last lines of the verse say:

Ohun e fi e bófi so

*Ofiniebá so
Kòkan Ifá
Èää eni 1òzò kǎn*

*Direct any blame you have to Ofi
It is Ofi you should blame
The fault is not that offá
One 's Èdá is to be held responsible*

Órlsá followers, do not forget that besides the above mentioned reasons that can delay or impede effectiveness of one's prayer, there is virtually nothing that one prays for, if one follows the right steps, that will not be granted. If there is delay, with sacrifice, prayer and patience, the desire will be achieved. On the issue of destiny, if it is one's destiny that is causing delay or hindrance, what one has to do is to just continue praying with right steps to Olódúmarê through the Imolê; they will surely repair the Head and the destiny will be reshaped to normal. There is no destiny that the Órlsá cannot reshape. In such a situation, one has to run to Babaláwo to table one's problem before Órúnmllá for he is:

*Eléiilpin
Atófifikósuhán se....*

*The witness of fate
The repairer of bad Ofi...*

CHAPTER FIVE

WHEN YOUR PRAYER IS ANSWERED

When you receive what you are asking/praying for, that means your prayer is effective and your request is granted. What you should bear in mind at that time is the adage that "the hunter who makes offering after killing a game does not do it because of the game but because of another time". After receiving something from Olódúmarê, the best thing is to fulfill promise if there is something like that. If there is nothing like promise, the necessary thing is to give **THANKS** to **Olódúmarê** and His **Messengers (the Órlsá)**. Importantly, one must not forget to show appreciation to the person through whom Olódúmarê through the Imolê/Órlsá has done it. The gratitude to show to such person may be a face-to-face one while the gratitude to Olódúmarê and the Órlsá can be shown through speech or offering of sacrifice in any form and at any place; it may be in any lie Órlsá, before symbol of Órlsá and so on.

Thanksgiving or appreciation is very important for Ifá says:

Enifiaselóore

Tikódúpé

Bi oiósá tó kóni lêrú lo ni...

Whoever is being done a favour

That does not show appreciation

Is like a thief that robs one of one's belongings...

It is very indispensable for you to show gratitude for your life is worth thanksgiving. Also when you are appreciative, it will be very easy and not difficult for you to receive another thing from Olódúmarê. In fact, Olódúmarê will even be happy to give to you whatever you ask for and even what will be useful to you, which you do not request for. People should always show gratitude for the favour done them in the previous time to receive another one. To buttress this, a verse of Ifá ends with a song, which we should always sing thus:

Mo dúpé
Mo gba Ore
ModúpéÁné
Mo gba Ore Òpíḡǎn.

I show gratitude
I receive gift
I show gratitude for Yesterday
I receive another gift.

CHAPTER SIX

SPECIAL NOTES

I. ITEMS FOR PRAYERS

Always, in prayer, we make use of some items and use either the name of the items, the quantity, quality or what constitute the item itself to buttress our point(s) in prayer. At times, it will be a direct quotation from Ifá verses or our own intentional interpolation introduced into the prayer as we progress during supplicating exercise. If one is being carried away, one may unconsciously make mention of an item to buttress one's point. However, many people do wonder to know how related an item is to the point(s) of the prayer. They will not understand the chain between the item and the point of prayer that the item is supporting. This happens especially to those who do not understand Odúduwá language because, after translating a prayer thus:

Obi rii bl ikú

It is *obi* (kola nut) that *bl* (pushes away)
death

It is kola nut that pushes away death

The English version of the prayer does not show us the relationship between the item "Kola nut" and the verbal phrase "pushes away"

w

hat to bear in mind is that in prayer, the items to be used are made to have connection with the purpose of the prayer. Most often, a verb that forms a part of or a

morpheme from the item's name will be used as an imperative verb to make mandatory the intention of the supplicant or to manipulate the natural energy needed in order to make things happen the way we want. In the *above* prayer for instance:

Obi (Kola nut) = a noun

Bi (to push way) = a verb

The verb "bi" is removed from the word "obi" which is a noun and its tone changed to mid. There is no relationship between the noun "kola nut" and the verb "to push away" in English language, but in the Odúduwá Language version of it, there is relationship between "Obi" and "bi", though the meaning that "bi" has there has nothing to do with the meaning that "bi" has if pronounced together as "Obi"

It is important to note that the verb "bi" from the noun "obi" when it retains its low tone can also be used for another purpose and to mean another thing. For instance:

Obi ló rti ki o máa bi

It is *obi* (Kola nut) that says you should *bi* (vomit)

It is Kola nut that says you should vomit

The meaning that "bi" has here is "to vomit" and Kola nut is used here for prayer to make one vomit (probably to vomit poison that one has taken).

More over, the items are used symbolically in prayer. At times, it is the name of the item or the item itself that will be symbolically meaningful to the point(s) of prayer. For instance, if we are using a goat (*ewúré*) for ebo to push away death, the name "*ewúré*" will not be used. Instead,

"eran" which is the common name for all animals will be used. Here, we shall say:

Eran, tēnrríiríkú

*'Eran (Animal), ǎän ríí (help me carry) ríikú (death)
Animal, help me carry my death
(Animal, die on my behalf)*

Note: The word "eran" which should be seen as a root morpheme is not treated as such. Instead, it is seen as a bi-morphemic word which can be analysed as "e" + "ran" where "e" is an inflectional morpheme while "ran" is a root morpheme (a verb). This verb, "ran" has mid tone and it means "to flatter". But for the purpose it is about to serve, it must be made related/relevant to the prayer point. Therefore, the tone is manipulated and the mid tone becomes low. Hence, "ran" (to flatter) becomes "rán" (to help carry...). The verb "rán" which means "to help carry (a burden)" is derived from the noun "eran". If we are using the goat for ebo to make one win peoples support or friendship, the name "ewúré" which is the specific name for "goat" will be used (not "eran" which means animal). We shall say:

E wúré 16 ríí e Bă mi ré.

It is ewúré (goat) that says you should ré (be friendly/make friends) with me.

It is goat that says you should be friendly/make friends with me.

Note that "ré" which means "to be friendly/to make friends" is a verb removed/derived from the noun

"ewúré" which means "goat". But except in Ifá, "ewúré" is seen as a root morpheme which cannot be broken. Many of the words considered mono-morphemic in "Yorúbá" grammar are seen bi/multi-morphemic in Ifé/Otisá spirituality; some words that we consider to be root morphemes in "Yorúbá" grammar are treated not as such in Ifé. For instance, in addition to the above examples, people will treat the word "Isu" (yam) as a root morpheme (mono-morphemic word) in the grammar, where as, In Ifá, it is not. We can use two examples from Ifá to buttress the point:

Isu ló níl Kí o máa su

It is **isu** (yam) that says you should **su** (defecate)
It is yam that says you should defecate

Here "isu" is treated as: i + su = isu,

T = inflectional morpheme which means "what" or "something" while "su" is a verb which is a root morpheme that means "to defecate".

Secondly, in a verse from Ótúráméji, we hear:

Ohun fi eye su Silê ló rĩ jé isu

It is what **eye** (bird) **su** (defecated) that was named **Isu** (yam)

It is what bird defecated that was named yam

Also, here, the word "isu" is treated as: i + su = isu.

After translating a prayer, we may not understand why a particular item is used for a particular prayer unless we say it in Odúduwá Language. Therefore, it is highly

necessary for anybody who wants to practise Ifá Religion irrespective of tribe or race to have knowledge of the Ifá language (Odúduwá Language), which is erroneously called "Yorúbá Language".

ii. INTENTIONAL INTERPOLATION

There can be intentional addition of line(s) to the Ifá verse that we want to use for prayer. But when we do that, the listeners or those that are around should be very careful so that they will not count such line(s) as part of the verse. Also, the speaker (the supplicant) should also be meticulous so that he will not add such line(s) any time he wants to quote that verse in another place or for another purpose besides prayer. Such intentional interpolation can be after the line that shows that the client in the verse performed the recommended sacrifice. For instance:

Eboniwónríóse

Ógbêboórúbo

**Oj6 tó rúbo*

**Mo rú tēmi*

He was advised to offer sacrifice

He complied

** The day he offered his sacrifice*

** I offered my own too*

The last two lines that were asterisked are intentionally interpolated. This is necessary whenever we want to quote a verse for prayer.

The implication of that interpolation is to affirm that one's prayer should be answered; because the supplicant of the ancient time made his sacrifice and his prayer was

answered, and when he made it, spiritually, the present supplicant has also made his own.

Moreover, whenever a verse is being used for prayer, when the supplicant reach any line that looks like prayer or that was used as prayer by the ancient client, the line can either be changed to become prayer for the present supplicant/client or be accompanied by the present supplicant's/client's own prayer. This will be by substituting the name of the ancient client/supplicant with that of the present client/supplicant. The last line of the below Ifá verse is an example:

Adifáfún Ogbê...

Ti won ríi kó ríi bése rê jáfi

Óríiróniwonftpa...

Ó ríi öun ó bése öun jéfi

**Ó ríi êmi lúgbájú ó bése mijúfi...*

Cast Ifú for Ogbê...

They (enemies) said he would not accomplish his mission

He said they are only telling lies...

He said he will accomplish his mission

**He said I, Mr/Mrs... will accomplish my mission...*

Furthermore, the supplicant can also add his own prayer as will be seen in the example bellow:

A difá fún Irin-wónwón, äzëmo Ödün

Ojó fi Irin-wónwón bê balê

Ni Irin-wónwón ft sêgun

**Ifê jé Ki n sêgun ótá mi*

Cast Ifá for Irin wónwón, Ógun's child

It is on the day that Irin wónwón landed

That Irin wónwón conquered
**Ifá, let me conquer my enemies*

The last line is not part of the original verse but intentionally added as prayer.

iii. SACRED NAME OF THE SUPREME FORCE

In this Religion, the real and sacred name of the Almighty Creator is Olódúmarê. Names like Olórun, Olú-өгип, Adédáá, Asêdáá and so on are just His attributes. While praying, the message should be sent through the Órisá to the name "Olódúmarê",

In fact, it has been revealed that the word "GOD" which many people want us to believe as the name of the Almighty Supreme Force is just the combination of the initials of three of His attributes namely Generator, Originator and Determinator. In his book titled African Traditional Religion - We Are No Pagans, Wálé Egbérógbé inter alia says:

"... "GOD" - the word coined out from the "initials" (G-O-D) of some of the "attributes" of the "Supreme Force" and joined together to make up for one word "name-identity" as "GOD" which became an Episcopal "order" adopted at Constantinople in the first Century A.D. at the first "Word Convention of Christians" to serve as theological acceptance for the name of the "Supreme Force" and for purpose of evangelism by all Christians in the World ..."

It is more rewarding if one can use the real name which is sacred rather than making use of His attribute(s) which ought to be used to complement the real name. This, to some people may look like imposition of Oóduá language on the people of the World because, as reported by Chief Adédojá Alúkó "It gladdens the heart to note that Ifá is no longer a religion of the heathen but is now practiced by both white, yellow and black in its pure form and mingled with other religions as in Santeria".

To be candid, Oóduá language must be understood by anybody who wants to follow the Órlsá irrespective of the race or cultural background because, the scripture of this religion loses its beauty as well as its efficacy in translation. It is therefore advisable for any practitioner of this religion to make use of the names concerned properly in the original language (not in the translation) and aspire to understand the original language with which Olódúmarê sent the Message because "... is best in its native language ..." Chief Adédojá Alúkó (no date:iv). According to Chief Mrs. Olúsaánú Kólájo, the Iyánifá Ágbáyé, during an informal interview in her house . êdê Ijinji ni êdê Yorúbá.... dun nikan ni a si le fi ki Ifá tabl pe ofo ..." meaning "...Yorubá Language is the primordial language. ... and it is it alone that can be used to recite Ifá verses or say incantation. ..." This is to say that the practitioners world over have to learn Yorubá Language.

Additionally, the names of the Messengers or Divinities/Deities known as Órlsá/Imolê should not be translated, i.e. Sàngó is Sàngó, not god of thunder and Ógún is Ógún, not god of iron. Their common name, Órlsá, must be translated neither to God/Goddess nor to god/goddess at all. It is surprising today that not only

foreign but many African and even Oóduá scholars still translate Órisá to either God/Goddess or god/goddess. They translate Sàngó to god of thunder, Osun to goddess of river and so on despite the fact that they have been warned even since early 1970s by Judith Gleason, (1971:113), a foreign scholar, who says:

"Properly speaking, Orisha ought not to be called gods at all. They are forces, living attributes, revelations, dramatizations of a complicated religious idea for which we in our land have no real equivalent".

iv. REACTIVATION

A. Reactivation of Órlsá Temple And or Paraphernalia

After defiling the temple of an Órlsá knowingly (which may be intentionally or unintentionally) or unknowingly, there is need for cleansing with some Ifá preparations or rituals to reactivate the spirituality of the place. It is however advisable to go to Babaláwo for proper reactivation. Do not do it yourself unless you are competent to do so.

B. Reactivation of Tongue

Everybody is born with spiritually active tongue to make effective prayers. The degree is higher on the tongues of those who grew upper teeth first. Hence the saying:

Ahuyárê Rii Wi tirê kó má se

One who grew upper tooth (first) does not pray without effect.



Annual reactivation of Ikin

The upper tooth is called "eyin ökë" or "yárê". Any body in that category is called "Eléyín ökë" (the owner of upper tooth or the one who grew upper tooth (first)) or "ahuyárê" (one who grew upper tooth (first)).

However, it is a pity that through experience, our ancestors realized that the havoc done by those people is more than the good. Therefore, preparation/medicine was invented to prevent its growth or neutralize the power on such tongues. When a child is about to grow teeth, such preparation/medicine will be made/prepared to make him/her grow lower tooth first. This preparation/medicine whose items are not always excluding but not limited to the sand of a flowing river is always backed up with Ifá verse such as:

7sálê lodó sën kii sën ökë

River never flows upward but downward

And if the child has grown the upper tooth first, Ifá

medicine will be used to neutralize the power. Most people believed that the tooth must not be allowed to stay long but be removed and the tongue neutralized or rendered powerless after the removal of the tooth. For rendering powerless or neutralizing such tongue whether the tooth was removed or not, the service of Babaláwo (Ifá Priest) is needed because of the rituals involved.



Adede *An object for tongue reactivation*

For people who do not grow upper teeth first and those whose upper teeth grown first have been removed and or neutralized, reactivation of tongue is needed at intervals. And because of the fact that there are some factors or things that also kill bit by bit the spiritual power on the tongue and therefore render the tongue spiritually inactive, reactivation should be done at intervals. These spiritual enemies include some edible things, utterances, taboos and other external forces. The Babaláwo know how to reactivate one's tongue for one. At times, the Babaláwo will consult Ifá to know the necessary sacrifice or ritual to perform before the proper reactivation. Tools that may be prepared for reactivation might be consumable or non-consumable; it may be in form of water to drink or take a bath, stick to chew, needle to lick, powder to lick or make incision with, soap to lick or take a bath, object to talk with and so

on. Some are to work for a day, seven days, a year and soon.

The items used in reactivation may include some of the following:

(1) Eyin yárê (A removed upper tooth grown first):

Ahuyárê kTi Wi tirê kó mã se

The utterances of someone who grew upper tooth first do not go without effect

(2) Alágemo (Chameleon):

Ä bǎ ti alágemo bá dá ni 0/7sá.f) ðbǎ

It is all the proposals of the chameleon that the Óiisé sanctions

(3) Ákeekêé (Scorpion):

0Ó/Ó lord äkeekêë múni

It is on the very day that scorpion stings one that its venom is felt.

(4) Ata (Pepper):

Öö/ó loró ata h mú ahón.

It is instant that the tongue feels the impact of pepper.

(5) Oti (Alcoholic wine):

Ojó a bá mufi lofi t\ pani

It is on the very day that one takes alcoholic that intoxication takes place.

(6) Êtúlbón (Gun powder):

0/Ó iná bá fi ojú ba étú ríi ðbǎ

*It is on the very day that fire meets gun powder
that explosion occurs.*

(7) Ewé iná (Stinging nettle):

Känkän lewé inájómo

Stinging nettle leaf stings one without delay

(8) Ewé êslsl (Itching nettle):

WáráiA/ää ni ti êsisi

Itching nettle leaf itches its victim instantly

(9) Ewé lááll (Henna leaf): Lawsonialnermis

Ojó a bá lé lááii rii mowó

*It is on the very day that one applies henna leaf
that it colours the hand.*

(10) Ahón ejd olóró (poisonous snake's tongue):

Enu lejóh ford

It is in the mouth that snake harbours its venom

(11) Ataare (Alligator pepper):

Omodé kiije ataare kó má ta jëjjeti

Äðbã1aðbã kiije ataare kó má ta jáijSi

*Small kid does not eat alligator pepper without
feeling its impact*

*An elderly person does not eat alligator pepper
without feeling its impact*

Note:

Ataare is very common when we are discussing reactivation of tongue in Ifa. Almost everybody is aware of this item and its usefulness in our land. Some people even hold the belief that it ought to be used for reactivation before any verse of Ifá

is chanted either for preventive or curative purposes. Apena Taiyawo Ogunade(2001 :xiv) advises his readers thus:

"To activate the mouth, seeds of atare (alligator pepper) should be chewed. 7 seeds for female users and 9 seeds for male users, before the chanting of these odú".

(12) Dámoríitó (Spilanthes uliginosa):

Odj6 ni dāmoriitó f) dá omo ríitó

It is instant that dāmoriitó leaf stops saliva

(1-3) Eld (Indigo leaf): Lonchocarpus cyanescens

Èèdi kil di êlú kó má le másó

No hypnotism can make indigo leaf unable to colour the cloth.

(14)Akúko (Cock):

Bi àkũko bã ko, egbé rê a gbe ê lóhún

When a cockcrows, its comrades support it

(15)ìráwé (Fallen leaves):

Íráwé kí'i dájó ilě kó súná

Fallen leaf does not sleep halfway while coming down

(16) Ógúnná (Live coal):

Öö/ó loró iné f) múgi

It is instant that the impact of fire is felt by wood

(17) Kongollu (stick used to beat dundun drum):

Ojó a bá fopá kan llu ni dún

ǺpǺnkoko koyln má korl odide
 Cast Ifá for each of the Irúnmole
 While going to receive sword from Ogún
 Ogún asked whether it is by fight or play
 They said fight
 Ogún refused to give the sword to them
 Páki laá só
 Itápá niterukú móle
 Ǻpankókó koyln má kori odide
 Cast Ifá for Órúnmila
 While going to receive sword from Ogún
 Ogún asked whether it is by fight or play
 Órúnmila said play
 Ogún gave the sword to Orúnmila
 They asked to know how Órúnmila achieved it
 He said among the trees, people like cotton tree
 People use game only to play
 It is with sweetness people talk of honey
 It is cotton that will make my matters attractive to
 people
 So, they must be giving me fortunes
 It is with sweetness we talk of honey
 People should talk about me with sweetness
 It is for play we use game
 Let all the people play with me
 Let no one fight with me.

Note: The above ákóse can be seen as examples of the ones that can be done to prevent unwanted situation or done when the situation arises. They can be done as part of preparation for the prayers and their verses may be useful during prayer as seen in this book. However, there are some ákóse that can only be made only when the situation arises and to arrest such situation. The

v. AKOSE

(1) ÁWÚRE (PROSPERITY)

Bu iyerosun si ojú opón Ifá. Te Iyerdsun náa ni Ikáméji. Pe Ifá re si i. Po Iyerdsun náa mó aádún. Maa je é diedie. Ifá ti o máa pê si i niyí:

Olákáyé
Ese kájá
Oglgi legelege ti se iko Olorun
Olákáyé la á pe Ifá
Ese kájá lá á pe Êsu Odára
Óglgi legelege ti se iko Olorun 1ä á pe eyin Iyami
Aje
Êsìx Odára ni n saádún
Ifá ni n se elékúté
Iyami Osoroiga ni n be 1ekǎ ti n sepo
Won pa won po ó dimule
Won ni eni tó bá mo idi re ni won óó kókún ajé lé
lówó
Êmi lágbájá moidírelónii
E wá kókún ajé lé mi lówó
Áádún ló ni ki oro tēmi dún nilé ayé

Put Iyerdsún on the Ifá tray. Print Ikáméji on it. Recite the below Ifá verse. Then, mix the Iyerdsún with aádun. Eat the aádun bit by bit:

The honour that covers the whole world
The one who rules over every market
The slender shadow, the emissary of the Supreme
Being
The honour that covers the whole world is the name

we call Ifá
 The one who rules over every market is the one we
 call Êsú Öäärä
 The slender shadow, the emissary of the Supreme
 Being is the one we call Iyami Aje
 Êsu Odára is the one who makes aádún
 Ifá is the one who makes elékúté
 Iyami Ósoronga is the one who produces palm oil
 You made this thing a secrete
 You said wealth will be given to only who knows
 the secrete
 I know the secrete today
 Come and give the wealth to me
 It is áádún that says my life should be sweet in
 this world

(2) ÁWÚRE (PROSPERITY)

Bu Iyerosun si ori adá. Te Iyerosun náá ni Ejiogbê. Pe Ifá
 re si i. Da Iyerosun náá si inú omi. Fi omi náá we. Ifá re:

Êmi lomo Olúkénké
 Êmi lomo Olúgenge
 Êmi lomo Olú fi gbogbo ara ké mi ké mi
 Êmi ni Atéwógbire omo Ágbonmlrêgún
 Eni tó léku méji kó fi okan ké mi
 Êmi lomo Olúkénké
 Êmi lomo Olúgenge
 Êmi lomo Olú fi gbogbo ara ké mi ké mi
 Êmi ni Atéwógbire omo Ágbonmirêgún
 Eni tó léja méji kó fi okan ke mi
 Êmi lomo Olúkénké
 Êmi lomo Olúgenge
 Êmi lomo Olú fi gbogbo ara ke mi ké mi
 Êmi ni Atéwógbire omo Agbonmlrêgún

Eni tó léye méji kó fi okan ké mi
 Êmi lomo Olúkénké
 Êmi lomo Olúgenge
 Êmi lomo Olú fi gbogbo ara ké mi ké mi
 Êmi ni Atewógbire omo Ágbonmirêgún
 Eni tó léran méji kó fi okan ké mi
 Êmi lomo Olúkénké
 Êmi lomo Olúgenge
 Êmi lomo Olú fi gbogbo ara ké mi ké mi
 Êmi ni Atewógbire omo Ágbonmirêgún
 Eni tó nire méji kó fi okan ké mi
 Önä ki i di mó aládaá
 Ki oná ire máse di mó mi
 Êjlogbê gbé ire têmi ko mi

Put Iyerosún on a cutlass. Print Êjlogbê on it. Recite the Ifá verse. Put the Iyerosun inside a bucket. Add water to it. Use it to bath. The verse to recite:

I am the one who people give things to
 I am the one who people pamper
 I am the one who people wholeheartedly give things to
 I am the one who uses his palm to receive blessing,
 the child of Ágbonmirêgún
 Whoever has two rats should give me one
 I am the one who people give things to
 I am the one who people pamper
 I am the one who people wholeheartedly give things to
 I am the one who uses his palm to receive blessing,
 the child of Ágbonmirêgún
 Whoever has two fishes should give me one
 I am the one who people give things to
 I am the one who people pamper

I am the one who people wholeheartedly give things to
 I am the one who uses his palm to receive blessing, the child of Ágbonnirêgún
 Whoever has two birds should give me one
 I am the one who people give things to
 I am the one who people pamper
 I am the one who people wholeheartedly give things to
 I am the one who uses his palm to receive blessing, the child of Ágbonnirêgún
 Whoever has two animals should give me one
 I am the one who people give things to
 I am the one who people pamper
 I am the one who people wholeheartedly give things to
 I am the one who uses his palm to receive blessing, the child of Ágbonnirêgún
 Whoever has two fortunes should give me one
 The path can never be blocked for the person with cutlass
 So, my path/road should be open
 Ejiogbe, carry my fortune meet me.

(3) ÌYÓNÚ AYÉ (TO RECEIVE FAVOUR)

Ewé owú. Gún un mó ose. Po oyin die mo on. Te lyeardsún ni Èjlogbê. Pe Ifá re si i. Po lyêrosun náa mó ose yen. Fi omo ayo kan si inú ose náá. Maa fi ose náá we.
 Ohun re:

Páki laá só
 Itapá niteruku móle
 Ápánkókó koyin má korí odide
 A difá fun okookán ninú Irúnmolê
 Wón n lo rêé gba ida lówó Ogún

Ogún ni eré ni tabi Ija
 Wón ni Ijá ni
 Ogún kó fi idá lé won lówó
 Páki laá só
 Itapá niteruku móle
 Ápánkókó koyín má korí odide
 A difá fun Orúnmila
 Ti n lo rêé gba idá lówó Ogún
 Ogún ni eré ni tabi Ija
 Orúnmilá nin ere ni
 Ogún fi ida lé Orúnmila lówó
 Wón ni Orúnmlá o ti se se é
 Ó ríí ninú gbogbo igi tó n be lóko
 Owú ni wu wón
 Eré la n bá omo ayd se
 Moránin la n wirán oyin
 Owú ló ni ki oro tēmi náa wu aráyé
 Ki won ó máa fún mi nire
 Didúndidún la n soro oyin
 Didundidún ni káyé ó máa soro mi
 Eré la n bá omo ayo se
 Eré ni ki gbogbo ayé máa bá mi se
 Ki won máse bá mi já

The leaves of cotton wool tree, grind it and mix it with soap. Mix a little honey with it. Put Iyerosun on the Ifá tray. Print Êjiogbê on the Iyerosun. Recite the verse. Mix the Iyerosun with the soap. Put one seed of (a seed like pebble which is used for) number game (caesalpinia bonduc) inside the soap.

Use the soap to bath. The verse to recite:

Páki laá só
 Itapá niteruku móle

Apankókó koyin má kori odide
 Cast Ifá for each of the Irúnmole
 While going to receive sword from Ogún
 Ogún asked whether it is by fight or play
 They said fight
 Ogún refused to give the sword to them
 Páki laá só.
 Itapá niteruku mole
 Ápankókó koyin má kori odide
 Cast Ifá for Órúnmlla
 While going to receive sword from Ogún
 Ogún asked whether it is by fight or play
 Orúnmllá said play
 Ogún gave the sword to Orúnmlla
 They asked to know how Orúnmlla achieved it
 He said among the trees, people like cotton tree
 People use game only to play
 It is with sweetness people talk of honey
 It is cotton that will make my matters attractive to
 people
 So, they must be giving me fortunes
 It is with sweetness we talk of honey
 People should talk about me with sweetness
 It is for play we use game
 Let all the people play with me
 Let no one fight with me.

Note: The above ákóse can be seen as examples of the ones that can be done to prevent unwanted situation or done when the situation arises. They can be done as part of preparation for the prayers and their verses may be useful during prayer as seen in this book. However, there are some akóse that can only be made only when the situation arises and to arrest such situation. The

akóse under this category include but not limited to the ones for headache, cough and stomach upset.

GLOSSARY

Áádun: parched corn ground and mixed with palm oil

Aákáará: Broken piece of calabash

Aáyán: Cocroach

Ááyán: A type of tree

Adániwáyé: The creator

Afêrêbójó: A type of animal

Agó: Striped rat

Agbá: A type of drum that is used in IlécTi, the temple of Ógbóni or shrine of Edan.

Ajáté: He who eats soup that lacks salt, pepper, palm oil and all other ingredients.

Ajóji: Stranger

Akê: A bush rope for tying rafters together

Akisalê: A heavenly Divinity

Amóká: One who is known everywhere

Asinrln: A rat with an offensive odour and poisonous bite.

Atê: Gum

Awócfi: Kite

Áyá: Chest

Bákeré: Ęsú

Bátá: A type of drum

Dámotfitó: *Spilanthus uliginosa*

Ębúré: An edible vegetable

Elékóto: A drumming/dancing beat for Oya and Egbé

Emêrê: One who is destined to die young

Erriiná: A trailing plant bearing fruit on a stalk

Ęsúró: Roe-buck

Ęsúrú: A species of potato of a yellow colour with a slightly bitter taste

Esinsin: Housefly
 Etigbúre: A heavenly Divinity; water leaf
 Éfipónolá: Boerhaviacoccinea
 Ewé êslsl: Itching nettle leaf
 Ewé iná: Stinging nettle leaf
 Ewé idinle (Portulaca Quadriflida L., Portulacaceae
 Chickenweed Purslane.
 Ewé lááfi: Henna leaf (lawsonia inermis)
 Ebo: Sacrifice or offering
 Edá: Creation (Elédáá = Creator)
 Edú: Orúnrríilá
 Ejemu: Achieftaincy title.
 Ejó: Case, litigation
 Êlá: An Imolê
 Elégbára: Êsú
 Esêhtayé: The Ifá divination for a newborn baby
 mostly done on the third day
 1dinlê: A kind of leaf
 Ifón: An ancient city
 ʋlgbá: Time
 Igbaamolê/Igbamolê: The 200 Divinities
 Igbín: Snail
 "Igbórl: The Ifá Divination for somebody before his/
 her marriage or initiation
 ʋljká: The malevolent
 Ikeyo: Ability to be very versed in Ifá verses
 Ikin: Ifá sacred palmtree
 Ikosêjayé: Another name for Esêhtayé
 IlécTi: Place of meeting for Edan followers
 Ilé-Orisá: Órisá temple
 I móká: Another name for the city of Ófá
 Imolê: Divinity
 Imórán: Advice

Iránjé: An ancient city
 iresá: An ancient city
 Irúnmolê(Irínwó Imolê): The 400 Divinities
 Iyánlfá: Ifá priestess or the woman who carries
 Elégbára to and from Ifá grove during
 initiation who may be an initiated priestess or
 not
 Iyêrú: Another name for the city of Ófá
 Iyó: Salt
 Obi: Kolanut
 Odú: A female Órlsá who is a wife of Órúnmllá and
 must not be seen by non-initiate, any Awo
 Elégán and any female
 Odúduwá: One of the messengers of God in Ifá
 Religion who was responsible for the
 creation of the planet Earth.
 Odúlfá: Ifá chapter
 Óglrlyándá: Órúnmllá
 Ójijí: Dalbergic Lactea Vatke, a kind of leaf or Electric
 fish
 Ojúbo Órlsá: Órisá Shrine
 Ojúgbóná: An Ifá high chief or the Awo who carries
 Ósun staff to and from Ifá grove during the
 initiation; he must be an initiate; he plays
 the role as assistant cum attendant to
 the new initiate. He also runs errands
 during the program.
 Ojúoró: Pistia Stratiotes, a species of pondweed, it is
 a green weed that covers surface of water
 Olódúmarê: The almighty creator in Odúduwá
 Language
 Olókun: Odúduwá's wife, an Órlsá
 Olóore: The benevolent
 Olúwéré: Another name for Irókó tree

Olúwo: Godfather; Spiritual father; Head Priest
Ori: Head
Oil inú: Inner head, character
Ori óde: Physical head
Órlsá: Messenger of Olódúmarê, Deity
Orö: An Órlsá cult in which women do not participate
Osê: Baobobtree
Ósibátá: Nymphaea Lotus, a species of pondweed, it is a green weed that covers surface of water
Obárisá: King of the Orlsá (Oba Órlsá)
Ófá mojó: An ancient city popularly known as Ófá
Qjê: An initiated member of Egúngún cult
Okó: Hoe and a leaf that looks like a hoe.
Olófin: king
OlóyúnbéreiAkindof reptile animal
Oóyó: Corchorus Oliturus (tiliacees)
Órúnmllá: The wisest Órlsá
Owó: Hand
Oya: Órisá of wind
Roróó:Akindofleaf
Wérê: Tephrosia Vogeli (Papilioncees), a leaf that is poisonous to fishes
Yorúbá: The erroneous name given to a tribe in south western Nigeria since the nineteenth century.

REFERENCES

INTERVIEW

1. Chief Mrs Olúsaánú Kólájo, Iyanifa Agbayejle Ife
2. Chief OyêwusiÁmoó Fákáyodé, Akoda Awo, Ibadan
3. Chief Fákúnlé Oyêsanyá, Erinmi Awo, Alakuko, Lagos
4. Babalawo Fayemi Abidemi Fakayode, Ibadan Nigeria
5. Chief Falere Odegbola, Aseda Awo, Ibadan, Nigeria
6. Chief Ayotunde Osun Owolabi, Masifa, Nigeria
7. Babaawo Faniyi Ajani Akingbala, Ibadan, Nigeria
8. Babaawo (Barister) Olusegun Okedairo, Ado-Odo, Nigeria

BIBLIOGRAPHY

- Abimbólá, W. (2006) Ijiniê Ohún Enu Ifá. Apá Kin-1n- rfi.
Ibadán: University Press Pic.
- Adédojá, A. (no date) The Sixteen (16) Major Odú Ifa
from Ilé-Ifé. Florida: Indigenous Faith of
Africa (IFA) Inc.
- Adéwálé, I. O. (2002) The Plant of Traditional
Medicine Nigeria: Adewura Natural Medical
Centre
- Agboolá, F. (1990) Ojúlówó OriKi Ifá (Apá Kiini)
Lagos: Project Publications Limited
- Amponsah, K. (1974) Topics on West African
Traditional Religion. Religious Studies
Vol. 1. Ghana: McGraw-Hill.
- Apena Taiyewo Ogunade (2001) Ifá Foods for Restoration of
Spiritual and Physical Balance. (2001) Lagos:
Koto Books
- Awóbúlúyi, O. (1990) (edd) Yorúbá Metalanguage:
Édêlpêrl Yorúbá, Volume II. Ibadan:
University Press Limited.
- Bámgbósé, A. (1992) (edd) Yorúbá Metalanguage:
Édêlpêil Yorúbá, Volume I. Ibadan:
University Press Pic.
- Bámgbósé, A. (1990) Fonólóji áti Gtrámá Yorúbá
Ibadan: University Press Limited
- Dennis Akomeah (No Date) The Book of Ten
- Egbéróngbé, A. (2003) African Traditional Religion -
We Are No Pagans. Lagos: Nelson
Publishers Limited.
- Elébulbon, Yerrtl. (2000) The Healing Power of
Sacrifice. New York: Athelia
Henrietta Press.
- Epégá, A. A. and Neimark, P. J. (1995) The Sacred

- Ifá Oracle. New York:
HarperSanFrancisco, A Division of
HarperCollinsPublishers.
- Fákáyódé, F. F. (2004) Osun, The Manly Woman.
New York: Athelia Henrietta Press.
- Judith, Gleason. (1971) ÓRISHA: The Godsof
Yorúbáland. New York: Atheneum.
- Kómoláfé, K. (1995) African Traditional Religion:
Understanding Ógbóni Fraternity. Lagos:
Ifá-Órúnmlá Organisation
- Kulevich, J. John (2005) GOD IN HEAVEN. I AM ON
EARTH AND I UNDERSTAND WHY:
The Benefits, Pitfalls and Misconceptions
of Orí, Ifá and Órìshá Worship. U.S.A: Ilé
Órúnmlá Communications.
- Lijádú, E. M. (1908) ÓRÚNMLÁ. AdóÈkífi: Omolayó
Standard Press of Nigeria.
- Odúsáml, A. Ógún. (no date) 1wé Ipadá Wá Ilé OMO
AD Ú LÁWÓ Si N Ú 1 Si Ni É I LÉ TABIÁLÁYÉ
NÍ I PAISIN ÓYINBÓ ATITI LÁRÚBÁWÁ.
Lagos: Adéolú Printing Works
- Ógúnránfi, J.I. (2006) Èkòlséhbávè Yorúbá. Lagos:
Kingson Publishers
- Ógúnránfi, J.I. (2006) Asá, ÈsInátilse Yorúbá. Ondo:
Lekoba Publishers
- Ókédáiró, O. (2006) Africanism. Nigeria: Kofo-David
Graphics
- Oladipo Y. & Olajide O. (1973) Oiú Ósupá, Apa Kinni.
Ibadan: University Press
- Olátúnjí, O. (1984) Features of Yorúbá Oral Poetry
Ibadán: University Press Limited.
- Ológundúdú Dayo (2008) The Cradle of Yorubá Culture
USA: Centre for Spoken Word\Institute of
Yorubá Culture

- Pierre Fatumbi Verger (1995) Ewé The Use of Plants in Yorúbá Society. Brazil: Editora Schwarcz
- Raji, S. M. (1991) 1wúre Nlbi Aseve. Ibadán: Oriibonójé Press and Book Industries.
- Raji, S. M. (1994) OfóÁánú. Ibadán: Ridwan R. Press.
- Rolf, B. and Gerd, H. (1994) AdúnrfiOlórlsá.A Portrait of Susanne Wenger. Germany: MACHART
- Sóyinká W. (1991) The Credo of Being and Nothingness Ibadan: Spectrum Books Ltd