

SECRETS OF THE ODUS OF IFA

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BABA EJIOGBE

This Odu is masculine, and is the Messiah of Ifa.

This Odu is called the Odu of the double language.

It is the direct child of Metalofin and of Aiye.

It's secret Oriki is: "Djobe."

This is where the igi Aragba (Ceiba Pentandra) became sacred.

In this Odu, the water, the palm trees, the spinach, and the Ashe Kola were formed.

It is the master of the respiratory system.

In this Odu, the spinal column, and the sternum, the sustainer of the rib cage, are formed.

The blood vessels and the lymph nodes are born here.

This is where the buzzard descends on the bodies of the cadavers.

The beginning of all things.

It represents the rays of the Sun, the East, and the newborn.

It speaks of human will.

The celestial body that it governs is Olorun (the Sun).

It's day is Oye Arikun (Sunday).

It's favorite colors are: White and Orange.

**BABA EJIOGBE ALOKUYE IRE AYO MOWADE ABATA BATU AYA ORU OSHE
BAMU OBARABANIREGUN IRA AFIBAN BEMI EKRU OBATALA OGBONI ADIFAFUN
BOBO ORU GBOGBO LOGBO ESHU OMA MUMA OTOLO OLE AFEKAN ADIFAFUN
OBATALA. OSHEREIGBO OBE. ITANA AMBINI OBATALA EYELE MEDILOGUN
ELEGBO.**

**BABA EJIOGBE ADIFAFUN ORUNMILA NIGBATI ONLOGBA ASHE LOWO
OLODDUMARE ORUGBO. OLODDUMARE SEWA FI ASHE FUN NIGBATI GBOGBO
KIYE OTIGBA ASHE LOWO OLODDUMARE NWON SINWO TO GBOGBO EYI TI OWI
SINSHE LATI IGBA MOWA NI AMUPE ASHE.**

**BABA EJIOGBE ONI WAYU OWO OBA ENI EYO WODU ODE ADIFAFUN IFA
LOYA TINSHOMO BE GBOGBO KOEYEBE AGBEGBOADIE LEBO. EMI LENO, OWO
BOYURINA ONA DAKE ADIFAFUN ORIBIDE, ADA, ARIDA, TUTU AGUTAN LEBO,
OPOLOPO OWO ADASILE KOAILE KOSIBO ASHERI LEBO.**

**BABA EJIOGBE ALALEKUN MONI LEKUN OKO AYA LOLA OMODU
ABOSHUN OMO ENI KOSHE ILEKE RISHI KAMU ILEKE OMO LORI ADIFAFUN
ALADASHE IMAPOPAPERERO TIMBABELEDI AGOGO.**

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BABA EJIIOGBE ORUNMILA NIODERE ODORE LAYORI ERAN.

“ “ “ “ **EKU.**
“ “ “ “ **EYA.**
“ “ “ “ **ADIE.**
“ “ “ “ **EURE.**

NIODERE LAYORI ASHAMA IKU.

“ “ **ARUN.**
“ “ **OFO.**
“ “ **EJO.....**

**KETA SIBORU SIKORDA ELERIPUIN ORINI MOGUE OKUN ORUNMILA ISOTA,
ORUNMILA LORUGBO.**

Suyeres:

ASHINIMA ASHINIMA IKU FURIBUYEMA.

“ “ **ARUN FURIBUYEMA.**
“ “ **OFO FURIBUYEMA.**
“ “ **EJO FURIBUYEMA.....**

AWO OSHEMENIE, OSHEMENIE OSHEMENIE.....

BI ABA BOKU BI ABA IMU ISALE AGBON NI NIPARI RE.

**AY LALA AY LALA AY LALA ASULALA ASULALA ASULALA.
AWURE ALA AWURE ALA AWURE ALA LA APOSHADA APOSHADA
APOSHADA.**

**OYU ABERE ONI PIN ENE SALU WO GBARE OGBO EKO ADIFAFUN
ORUNMILA NLA BAKU MU LE LEKULE MO BA KU MILE NI OKU ME MO
DIGBA EWE AKE ADERE OMIFERE TEMI KA KIN LA RUN.**

Dinde Oban, was an Omo Obatala and he told his Omo to not enter into works of black magic and to not carry any charms of black magic. He did not follow Obatala's advice, and Alosi (the Devil) made him his slave.

In this Odu, Obatala and Oshosi are put together and given Akuko and Eyele.

Everyone in the home must do Ebbo and Kofibori Eleda.

This Odu speaks of Loss and Tears.

ODEMATA EMATA ATA ODDE ORUKO OYE OYE EKI AWA MOYI.

There is a child that does not know his/her father or mother.

This is where Obatala went out to look for Oshosi in the woods, because Oshosi believed that he did not have a mother or father.

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When this Odu is seen, the client's body is cleansed with anil (blue-colored mineral balls) mixed with water and that water is also thrown onto the floor, is left there for a short while, and finally, it is mopped up.

This is where Olofin abandoned the earth, because of the smoke coming from the newly created cigars that mankind began to produce.

In this Odu, it is prohibited to smoke in the Igbodu Ifa.

When this Odu is seen, the person must stay in their home and not make any unnecessary trips out onto the street for a period of 7 days, between the hours of 12 Noon and 6 P.M.

Baba Ejiogbe speaks of 3 brothers; one a child of Orunmila, another a child of Obatala, and the other, a child of Yemaya.

Baba Ejiogbe is a disaster in affairs of the heart, to avoid this, the person must do an Ebbo with: Eyele meta fun fun, awa merin, osun, efun, etc. Unyen on the hill, and the Ebbo is left there.

Prayers must be offered to Obba, Obatala, to the Orisha that speaks in the Osode and the Guardian Angel of the person.

Baba Ejiogbe speaks of masks (hypocrisy).

This Odu speaks of blindness or lack of vision.

There is a messenger spirit of Azowanu (Saint Lazarus) that walks with the person.

The person must give themselves 7 baths with Ewe Papito de la Reina.

The person must walk along the beach and give fruit to the ocean, asking that his/her footsteps continue to be sure and triumphant.

Every 2 months, the person should give 1 Adie to their Eleda and put on Asho Aperi after the rogation.

The head is refreshed with a ceremony that is done at the foot of the Awo's Osun of Extension and large white roses.

Kofibori Eleda with 1 Eya Bo.

The person should not use striped shirts, because it will attract legal problems.

There are problems with the heart, especially the mitral valve.

Do not get involved with anything that does not concern you.

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Do not receive or take messages at night.

Do not enter any home, no matter how much confidence you might have, if first you are not invited to enter, so you will not suffer through an embarrassing moment.

You cannot be in homes or places that are not well lit.

Do not allow any child to roll around on the floor, especially in your own home.

There is a neighbor that likes to speak with you to know what you are up to.

In this Odu of Ifa, Olofin wanted to Kofibori with an aikordie.

Baba Ejiogbe speaks of the levels of the sea, and their fatal consequences.

Do not do things solely for monetary considerations, because you will have difficulties.

This Odu speaks of the hunter that was going through hard times because he was unable to catch anything and he decided to consult with Ifa, and Orunmila told him: “You must do Ebbo with 1 belt and 3 Ofa.”

This Odu speaks of the butterfly that burned her wings because she wanted to fly before her time.

This Odu speaks of the battle of the Ekute with Oshun, Ogun and Oshosi. Oshosi captured him because he represents justice, Oshun sentenced him, and Ogun killed him.

In this Odu, Olofin Kofibori Eleda with Aikordie Medilogun, that is why these go on his Adde.

You cannot gamble or become a gambler, because you will go bankrupt.

You cannot have 3 women at the same time, you should have either 1, 2, or 4, but never 3.

If the person is white, the person that they live with should be either white or black, but never mulato(a). If the person is black, the same applies, either white or black, but never mulato or mixed.

AKUA LERI OKANLE OKELU OKAN DILOGUN OKUN.

There is a stick that is played in Heaven and Earth.

The battle between the Earth, the Water and the Plaza:

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The Earth, the Water, and the Plaza each wanted to be the most important here on earth, and there began a great discord between them and they argued so much, that the Aya heard them and said to them: “All three of you are arguing for nothing, because neither one of you will ever get to be the most important here on Earth, because all of you are of equal worth and you should all live in peace and harmony together.” Hearing this they said, “What do you mean? We don’t understand.” The Aya told them, “All three of you are of equal worth because if the water does not fall on the earth, the earth does not produce and there is nothing to sell in the plaza. If there is no earth, the water could not fall on her in order to produce.” In this way, the Earth, the Water, and the Plaza were content and convinced; and the Earth told the Aya, “No matter how far you walk, you will never get lost.” The Plaza told the Aya, “When you have nothing to eat, come and visit me, for at the very least you will feast on bones that you will find.” The Water told the Aya, “If you fall into my domain you will never drown,” and that is how all three of them reconciled and became friends of the Aya.

Baba Ejiogbe wanted to hunt in the woods, and Ifa told him: “First do Ebbo, or you will encounter tragedy therein.” He did not do it, and he left for the woods. While Baba Ejiogbe was in the woods, it began to rain and he started to look for shelter. While searching, he noticed a great hole in an apparent rock and entered. That hole in the supposed rock, however, was the anus of Ayanaku, who quickly closed his anus, and Baba Ejiogbe was trapped inside. His family began to look for him, but to no avail. They decided to go to Orunmila’s house for a reading, and thereafter did the recommended Ebbo. A great desire to defecate overcame Ayanaku, and this is how Baba Ejiogbe escaped the anus of Ayanaku.

The owner of this Ifa, must perform Ebbo before leaving his home on a trip, to avoid difficulties in his/her path.

Ebbo: Akuko meji, adie meji, atitan ile Oya, atitan erita merin, atitan nigbe, atitan elese Oke, atitan Odde, eku, eya, epo opolopo owo.

Once there was a man, a child of Oshosi, who wanted to go hunting in the woods of Onikorogbo, but before he did so, he went to Orunmila’s house, who saw this Odu, Baba Ejiogbe, and Orunmila told him: “You must do Ebbo with all of the Eni Adie that you have in your home, so that you will not encounter Iku.” The hunter did not perform the Ebbo and he left for the woods, but did not find any animals to hunt. After walking a great deal, he bumped into Iku and they began to hunt together. They both came upon the home of Alakaso and found two Eni Adie, and Iku told the hunter: “You can take them home.” The hunter offered to take only one so that each could take one home, but Iku refused. A short while later, the hunter arrived home and cooked the Eni Adie and gave them to his children to eat. Later, Iku arrived at the hunter’s home and told him: “I’ve come for my part of the Eni Adie because there is famine in Isalaye Orun and there is nothing to eat.” The hunter said: “My God, my children and I have already eaten the Eni Adie.” Iku then killed the hunter and his children.

Orunmila and Oshun did not have a stable place to live because wherever they went, the people of that town threw them out. One day, Orunmila and Oshun began to look for another place to live. When they arrived at the banks of the ocean, Oshun observed how a whale tried to eat some macaos (turtles), so she got 5 Adanes and threw them at the whale, killing it. The macaos, in appreciation, gave Orunmila and Oshun their home so they could finally have a stable place to live.

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The owner of this Ifa, should have 2 macao shells filled with the following ingredients inside: Atitan ile, eru, obi, kola, obi motiwao, gold, silver, eku, eya, epo, agbado, gbogbo ewe, anari okun. They must be cleansed, prepared and they live inside of the person's Ifa.

Jesus Christ carried the cross, and there came a time when he could no longer support it because it became much too heavy for him to bear.

The person can no longer carry the burden that he/she has in their life.
This Odu requires humility and patience.

You have a family member or acquaintance or intimate friend that has a problem with their teeth, tell him/her to take good care of them, because they may end up having to wear dentures.

In this Odu, the person has very unusual thoughts with a great deal of frequency and feels pressure and pain in their back and waist.

If the person does not do what Ifa requires him/her to do, he/she may see themselves homeless, or having to ask their family for financial assistance. This assistance will come at the price of always reminding you of the help that they have given.

Ewe of the Odu: Almond, Ewe Karodo (canutillo blanco) and Eberiyoko.

In this Ifa, Elegbara is called: Arabobo Opuko Eshu Na Lapue. Eshu Alampe.

Ewe Atikponla is called: Okutakue.

Orunmila is called: Abambombo, and this is why Orunmila is given Obi without bread.

In this Odu, 2 Adie are given to Orunmila.

When the son of the Babalawo with this Odu goes to do Ifa, the Babalawo puts inside of his Ifa, 1 Eni Gunugun, so that the Babalawo's life does not become endangered.

The owner of this Ifa must bury 7 Elegbara in 7 different places of the city where they live or work.

Obatala must have lit for him a special candle for Umbo Ile, on a white plate with: eni eyele, almond oil, ori, and the first and last names of the parties involved.

In this Odu of Baba Ejiogbe, is born that the Babalawo must always have an Opele in his pocket.

The owner of this Odu, must never cut open Obi for a rogation ceremony.

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In this Odu, an Obi is covered with efun, and oti is blown on it. For 16 days, this obi is presented to Olorun before bedtime and when one wakes up. At the end of the 16 days, the obi is taken to the top of a hill when the sun just falls under the horizon, and this obi is presented to Olofin and to one's head. The person asks to be relieved of disintegration and destruction caused by embarrassment and suffering.

The owner of this Ifa, should take 3 baths in one day, with white flowers mixed with water, that must have first been put to Olofin.

The ladder of Ifa, takes each Babalawo to wherever he deserves to be taken, depending on his merits as a human being.

Ifa says: To give financial help to an older woman that you separated from because you two no longer got along, and whom you replaced with a younger one. That woman curses you to this day, because she is going through a great deal of suffering because you left her, and Orunmila is not happy with you. Orunmila wants you to help this woman so that in this way, your difficulties can be overcome as well.

Odedere was the woman of Orunmila, and he threw her out of his home. He later had to go to the plaza and give her money, 2 obi, and take her back to his home so she could once again be his woman, in order for Orunmila to begin to prosper again.

Everything at this time is in a state of disintegration. Receive Orunmila in order to prosper.

You will get married this year, and everything will turn out well for you.

Do Ebo with: 2 adie fun fun, 1 bucket, 1 handkerchief, ori, epo, fufu, intestines of the adie of Orunmila.

Ifa says: That for all of the knowledge that you possess, someone else has to instruct you, and no matter how clean you may be, another person has to help you keep your body clean. Don't you see that even a knife has to have its handle installed? You must be humble.

When Orunmila came into this world, he was the youngest of all the Orishas. He began to make war with the rest of the Orishas y defeated them all, but he was left without any friends or allies. He then understood that this was no way to live, because one tree alone does not make a forest.

Ifa says: Many strings make cloth, and that is how you must live with others.

You have stomach problems.

You will marry and only then, will you be happy.

Today you are poor, but tomorrow you will be wealthy; you will have stability.

You must perform an Ebo for Olokun, because Olokun wants to eat.

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Olofin was sick and he asked to see Orunmila, who performed an Osode and saw this Odu of Baba Ejiogbe and told him: “Iku is after you and wants to take you with him, so you must do an Ebbo with: charcoal, efun, osun, and do not light any candles for 7 days.” Olofin did his Ebbo and when Iku arrived, Iku said: “This is not Olofin.”

In an Osode, if the Odu of Baba Ejiogbe comes in Osobo Iku, the ingredients of the Ebbo are put in 8 small packages with a malanga leaf in each of the 8 packages. The money is also divided into 8 equal parts, and are put on the corner of the house of the person who has come to do the Ebbo.

Ifa says: To find your spouse you must do Ebbo so that the good luck that you are looking for, will arrive and help you live a better life.

Ifa says: That the person that is believed to be sick, is not ill, he/she is an Omo Obatala. Do not allow this person to eat hens and have her do Ebbo with: eyele meji, oguele mesan, etc., so that Iku does not take him/her right away, but rather when it is his/her time.

Ifa says: That you don’t know if you are coming or going. Everything in your life is upside down. Your head is in turmoil and you are going to have problems with your feet.

In your home, is a person that has stomach problems, and chest pains. That person must do Ebbo so he/she doesn’t die and can overcome his/her enemies.

Ebbo: Akuko, eku, eya, glass bottle, mask, eku, eya, epo it must be taken to a hill, so the person can have peace of mind.

Onikekere was a Prince of the town of Ido, who was very adventurous and liked to travel from place to place. One day, he went to see Orunmila, and he saw this Ifa, where Orunmila told him: “You must do Ebbo, so that you may travel to where you want to go, and you don’t lose your crown.” The Prince performed the Ebbo and went on his trip. Shortly thereafter, the King of the land of Ido died, and the royal counsel decided to find the Prince in order to crown him King. They finally found him, and he became the newly crowned King of Ido.

Ebbo: Agutan, awado, ewefa

Ifa says: That you are not from this land (state or country), and that you have an inheritance from your father, who died, and someone is looking for you to bestow this inheritance on you.

Someone is going to send you a letter or will personally call on you to request your presence at a particular place that will benefit you.

Ifa says: That you changed your name because of some traumatic situation, and that people know you by another name (nickname, etc.)

Although you are a person that comes from a good family, you are going through hard times in a foreign land.

Ifa says: That the good fortune that you enjoy, is do in large part, to your spouse.

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When it came time to construct the home of Obatala, all of the Orishas went to help, except for Oke, who refused to go. When they asked Orunmila the reason, he said: "Oke is angry." Obatala then cursed Oke.

Receive Orunmila so that in this way, the roads can open up for you, because at this moment they are closed.

At the beginning of time, Oshun governed the world, but she renounced her position due to all of the gossip and betrayal of the people whom she governed. Everything started to fall apart, and the people began to look for Oshun once again in order to restore her as Governor, but they could not find her. They then went to see Orunmila, who saw this Odu, and did Ebbo for the people with ekute, which he gave to Elegbara. After Elegbara ate his ekute, he took out his horn of virtue y pointed it at the 4 corners of the world and saw where Oshun was hiding. Elegbara took Orunmila to where Oshun was hiding and Orunmila took her home with him, married her, and she became an Apetebi of Ifa.

Ebbo: Akuko, adie meji dun dun, the clothes that you had on when you did the Osode, eku, eya,

Do not argue or physically abuse your spouse. Do Ebbo so that you can have stability and tranquility.

The story of the mountain and the King's diviner (Awo).

Be careful not to offend or mistreat your mother, so she does not curse you.

The Ebbo is performed with ewe eguiere, which is the lemon grass, 4 white handkerchiefs, 4 dun dun and 4 pupua, 1 eko that is divided into 3 pieces and each piece in each group of handkerchiefs. If the mother of the person is still alive, the Ebbo is taken to her door, if she is dead, it is taken and placed at the door of a church.

The path of Aye:

Avoid quarreling with your spouse and avoid at all costs, abandoning the home, for if you do, another woman will take your place and you will be living on the streets and die of a broken heart, and at best, you will have to share your husband with another woman.

This Odu prohibits quarreling with your mother, father, siblings, or members of your religion.

The person should not get upset over matters of lack of money, clothes, food, etc., because these moments of difficulty are a test of your Guardian Angel. During your most difficult moments, sing and laugh, so that this test can pass quickly.

During an Ita of Atefa, Ita, Iyoye or Ita of Orunmila or Ita of Ikofa or of Awofaka, if this Odu of Baba Ejiogbe comes in Osobo Iku, a ceremony known as Ashinima must be performed with 1 eyele fun fun and pomegranate.

Ebbo: 2 glass bottles, pomegranate, charcoal, akuko, eyele meji fun fun, eku, eya, epo, agbado opolopo owo.

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Ebbo to keep Iku away:

You take a dead, rotting animal corpse that is found by the side of the road, and this animal's body is put into a basket. The interested party is cleansed (sarayeye) with adie fun fun and the adie's juju (feathers) are placed into the basket. The 2 adie are given to Oduduwa. The basket is placed at the entrance of the home of the interested party, the number of days that Ifa decides.

Ebbo due to Arun:

Leri abo, igba ni anari, adie, the clothes that you have on. The person stands naked, while the anari is poured over the person's body. It is picked up, and it goes in the Ebbo.

Ebbo for the Awo of this Odu:

Akuko, etu, eyele, 3 different igi, 1 eni adie, 1 eni etu, 1 eni eyele, 3 juju of each of the aforementioned animals, asho ara, eku, eya, epo

Ebbo to refresh the oshe:

Ebbo with 1 akuko, 2 adie, 3 oshe (soaps), 1 awan (basket), 3 ota, eku, eya, epo Sarayeye with the 3 soaps, that are placed in the basket with juju of the animals. The animals are for Eshu and Orunmila. The basket is left at the 4 corners, the 3 ota are buried in the patio of the house.

Ebbo for business: Akuko meta, 1 small house, dirt from the corner of the business, eku, eya..... After the Ebbo is finished, 1 akuko for Elegbara, 1 for the corner and 1 for Shilekun.

In this Odu, Orunmila and Oshun are the ones to work with. The person must do 3 Ebbos in one day. Path of Oshun and the Ideu.

1st Ebbo:

Osiadie fifeshu, 1 guiro, eku, eya, epo, eya tutu meta. The Awo must ask Orunmila where the Ebbo must be taken, the person takes it there, returns to the Awo's home, prays to Elegbara, drinks a glass of water and rests for a while.

2nd Ebbo:

1 jio jio, 1 igon (large container) of water, 1 guiro, 1 eleguede, eku, eya, epo, agbado..... The Ebbo is taken to the same place, and the person does the same as above.

3rd Ebbo:

1 owunko, 1 adie, asho aperi, 1 cooking skillet, 1 guiro, 16 eyele, 16 strips of asho fun fun, eku, eya The Ebbo is taken where Ifa designates and the interested party then goes straight home after dropping off the Ebbo.

Note: When Baba Ejiogbe does not call for Ebbo, an eagle is placed in a container with water, it is presented to Obatala together with 3 eyele fun fun. When the eagle dies, it is opened and it is given 3 eyele. The leri, else and okokan of the eyele, are dried and ground into a powder and are mixed together with iye of pumpkin seeds, ewe bleo blanco, ori, efun, leri of the eagle; This Odu is marked, and an Ishe Osain is prepared with this.

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Spell to ascend within the government:

You make a small mountain made of cotton. Inside this mountain, the name, picture, personal item of the person responsible for the decision. You also put in oni, ori and efun. You take 2 itana and smother them with ori and they are lit in front of Obatala from Thursday to next Thursday, on either side of the mountain of cotton. A handful of white lilacs are also placed in front of Baba. Before going to the interview, the person must give themselves 8 baths with ewe dormidera and 8 ewe campana blanca. Every time you go to an interview, you take some iye of ewe dormidera, ashes of juju of eyele fun fun, efun, you mix them all together, then put some on your face. Every time that the candles finish, every Thursday another candle is lit. When the person gets his/her promotion, something must be done for Obatala.

Intori Iku:

An infusion of 16 leaves of ewe canutillo is taken at breakfast and dinner.

Intori Arun:

Eyele is given behind Elegbara. There are problems with the mitral valve.

To eliminate Ogu (witchcraft) from the stomach:

An infusion of the roots of ewe pomarrosa, roots of ewe peonia, and ewe abanico de mar.

So that the Awo can speak Ifa well:

An Ishe Osain is prepared with a pure silver coin.

To resolve a problem:

Leri eku, leri eya tutu, obi kola, igbin.

To resolve problems with women:

A smoked ekute is tied by the waist with a body necklace of Osain, and placed in front of Orunmila. Orunmila is then given adie meji dun dun.

Spell against impotence:

You take 2 nails, and cut them to the length of the person's penis, they are washed in omiero of ewe grenguere. This ewe, is then eaten in a salad. An Ebbo Teteboru (of the Odu) is performed, and after the Ebbo, one of the nails lives with the Awo's Ifa, and the other lives with the Awo's Ogun.

To avoid problems with the Ahijado (Godson):

You take 1 akuko fun fun, you clean yourself with it, you take an obe and open it along the chest; a cowrie shell that has been washed with Elegbara is put inside, along with epo, a paper with the name and Odu of the Ahijado; this is put in front of Elegbara. The Odu of the Ahijado is prayed, along with Baba Ejiogbe. The akuko is placed on top of Elegbara, and when the sun falls, it is taken and buried at the edge of the ocean, and the following words are pronounced: "When this rooster escapes this tomb of his own accord, then and only then will the friendship between (Name of Ahijado) and (Name of Padrino) will end, and not until then."

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To eliminate the Arayes (enemies):

You take a black plate and place it over the Odu of Baba Ejiogbe, on top of this plate, you place an igba (gourd container) with 7 different types of drinks. Around this, you put 16 pieces of obi with 1 atare each. You then give Orunmila 2 adie dun dun, and 1 adie fun fun. The adie fun fun is the last to be given, and the eyebale (blood) is also spread over the contents of the black plate, as well as Orunmila. You then light 2 itana. This spell is to be performed outside, and after 16 days, everything is picked up and taken to the corner. The black plate and the igba are put away for another occasion.

To overcome the Arayes:

You take 3 guiros that have long necks, in one you put almagre, in another efun, and in the last, charcoal of Osain. The Opon Ifa is used to consecrate them. Iyefa is put inside each one, they are tied together with 3 strings and are given 3 adie; 1 fun fun, 1 pupua and 1 dun dun. The adie fun fun is the one given to the guiro containing the efun, the adie pupua is for the guiro containing the almagre, and the adie dun dun for the one with the charcoal of Osain. The 3 guiros are placed in front of Elegbara, and victory is assured.

To help with health problems:

Osode with Ire Ashegun Ota or Ire Aye, Obori (rogation) with etu meji; 1 fun fun and 1 colored. If the person is Omo Shango, Obori with aparo meji. The eyebale should fall from the leri of the person onto Shango.

Spell of Baba Ejiogbe:

In a small wooden box, you put a tinaja (clay container); into which you add water, ilekan ni ibu losa, eku, eya, epo, agbado. To this, you give 4 eyele fun fun, the heads are placed in the box, and the box is covered. On top of the box, you place 2 obi covered with efun, you place this box next to the headboard, underneath the bed of the interested party. At precisely one year from the date that this spell is performed, the obi are broken and thrown away, and water is added to the tinaja. Another 4 eyele fun fun must be given to the ingredients inside, the leri of the eyele again must be placed inside, and the box is closed anew. Two new obi covered with efun are placed on top of the box, then the box is placed at it's original location.

Spell for Elegbara to work hard:

Take 1 igba with omi tutu, you put 16 ila, iyo and Iyefa; everything gets mixed together with the tip of the Irofa, while praying Baba Ejiogbe, afterwhich this mixture is poured over Elegbara.

Ishe Osain Umbowa:

1 silver coin, okokan ni etu, omu ni eure, atare, Iyefa. Before closing the Ishe Osain, a mouthful of omi charo (agua bomba) is dispersed on this. The Ishe is covered with leopard skin and is placed behind Orunmila.

To make people that owe you money, pay:

Ebbo with 1 akuko for Ogun, and eran malu. You take some of the Iyefa of the Ebbo with a bit of iye of leaves and seeds of ewe maravilla, this afoshe is blown from left to right at the street entrance outside for a period of 3 days.

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This Odu of Ifa requires that it's owner, place pieces of gold and silver inside of his Orunmila.

To avoid economic difficulties:

16 obi, 16 iwereyeye, 16 cotton balls, 16 silver coins, 1 underwear or undershirt of the 4 ritual colors, that must be worn for 9 days, after, all this except for the obi is placed in front of Baba with 1 small metal ladder that has 16 steps. The obi is taken and thrown into the sea, allowing the waves to take the obi with them.

Spell with Oshosi:

1 itana is lit, oti and asha is blown to Oshosi, so that he can help us triumph in life.

To prosper:

2 adie fun fun are given to Baba, 2 eyle fun fun for Oshun, 1 osiadie for Elegbara, and 2 eyle fun fun for the person's leri with ori and efun; the person also must take 6 baths with ewe albahaca cimarrona, pinon de rosas (acacia), ewe prodigiosa. The house is also cleansed with these baths.

To keep Iku away:

1 leri owunko, the hairs are burned, made into a powder, and smeared on the face as well as on Shilekun Ile. After this, the Awo must do Ebbo with the leri.

To keep Iku away:

1 owunko, metal shavings, 201 leaves of ewe alupada, which is the igi purio de rangar or igi yaya mansa. A kutu is opened in the kitchen, 1 asho fun fun with the Odus of Oshe Tura, Baba Ejiogbe and Otura She written on the cloth with osun naburu, is placed into the kutu. On top of this cloth is place the 201 leaves of yaya mansa and on top of this, the metal shavings. The interested party touches the owunko's leri with his leri 3 times, so the owunko's leri can take the place of the interested party in the eyes of Iku. Elegbara is placed beside the kutu, he is given obi omi tutu, as well as the kutu, calling Iku. The owunko is sacrificed, giving eyebale to Elegbara, and the kutu. The leri of the owunko is thrown into the kutu, the body is stuffed with the known ingredients and placed at the foot of an aragba. On top of the leri, is placed opolopo epo, then this is covered with an ikoko in which is written the Odus of Egun, all this is covered with sand up to the top. On this sand is placed 3 ota in order to locate a small furnace or stove in which logs or vegetable carbon is burned for a period of 16 days, allowing the sand to harden, and turn into stone. This spell is done so that Iku and Arun will forget about Awo Baba Ejiogbe.

Intori Arun:

Mamu ewe romerillo, rabo de zorra, pinon de rosas and ewe firin aja.

Secret for ofikaletrupon and to keep obini desperate:

Pine resin diluted in water. With the middle finger, this water is spread over the obini's clitoris, while mentally praying the Odu of Baba Ejiogbe.

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Cream for okuni ofikaletupon odara:

Camphor cream, iye of palo no me olvides, palo espuela de caballero, and palo parami. You pray Oshe Tura, Iroso Fun, Otura She, Okana Yeku, Okana Sa Bilari and Baba Ejiogbe. This cream is rubbed on the penis.

Oparaldo:

This Oparaldo is done with Elegbara. It has all of the normal ingredients for an Oparaldo, plus 1 eyele fun fun, 1 jio jio, the 3 asho, and the ewe. The ritual is performed as is customary. On the asho is written the Odu Odi Fumbo, a circle is drawn in which is written the Odus of Otura Niko, Baba Ejiogbe, Okana Yeku. The interested party stands with one foot on one side of Baba Ejiogbe and the other, on the other side, standing directly above the Odu with Elegbara behind the person and 2 itanas lit. The Oparaldo is performed with the eyele, which is wrapped up in the 3 asho, calling and singing to Elegbara. After this, Elegbara is cleansed with the omiero and is given the jio jio. The ara (body) of the jio jio is then taken to nigbe (bushy area) and left there with eku, eya, epo, agbado

Special Oparaldo of Baba Ejiogbe:

3 are performed the same day.

First: At 6 a.m. with; asho dun dun and fun fun, itana, oti. The omiero is prepared with leaves of ewe yewere or ewe ciruela amarilla, marpacifico, alamo, granada, almacigo, paraiso, algarrobo. This omiero is to bathe in after the Oparaldo. All of the clothes are tossed into the river, after which the person puts on fresh clothing and shoes.

Second Oparaldo:

1 Osiadie dun dun, asho dun dun, fun fun and pupua, itana, oti. The Odu of Baba Ejiogbe is written. The omiero is prepared with ewe: escoba amarga, rompezaraguey and paraiso. This Oparaldo is performed at 12 Noon.

Third Oparaldo:

This Oparaldo is done at 7 p.m. 1 osiadie, eran malu, 9 asho of different colors. The eran malu is wrapped up with the 9 asho and then tied to the left foot of the osiadie. The omiero is prepared with ewe: algarrobo, granada, albahaca morada. Remember the itanas and oti. The Odu of Baba Ejiogbe is written. After the Oparaldo, the interested party bathes with the omiero and kofibori eleda. These 3 Oparaldos that are done the same day, have one variation which is the following:

An Ebbo - Oparaldo is performed, the Odus Omolu are prayed. After this, the first Oparaldo is performed, the person enters to bathe with the omiero, the second Oparaldo is performed, the person enters to bathe with the omiero, when the person finishes bathing, the Ebbo is completed with the praying of the Mejis. The last Oparaldo is performed, the person bathes, and exits from the Awo's home to throw away the Ebbo and the 3 Oparaldos.

This is done with jio jio meta y osiadie meta.

Oparaldo:

1 palo of corazon blando of the height of the person, 9 asho of different colors, 2 eyele. Eyebale is given to the palo, and the ara of both eyele are tied with the 9 asho to the tip of the palo. This is taken to the river, where the palo is made to stand straight and if the ikole unyen the eyele, emi odara.

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Oparaldo for health:

1 eyele dun dun, 1 osiadie dun dun, 1 obi, 4 itana, oti, ashola fun fun, 1 wooden coffin, asho fun fun, dun dun and pupua, a few flowers. The Omiero is prepared with ewe aberikunlo, algarrobo, albahaca, almacigo, ceiba, canutillo, escoba amarga, yagruma and oti. The person should take 3 baths with: ewe algodón, ceiba, prodigiosa, oti, perfume and the eyebale of 1 eyele fun fun. The person lies on their stomach on top of an estera (mat), then the ashola fun fun is placed over the person. You take an obi, clean the interested party, then with a hammer, break it behind the person's head. Then you clean the person with an osiadie and the eyebale all over the feet. Then, moyuba Egun and obi omi tutu. All of the ingredients of the Oparaldo are placed inside the wooden coffin, it is closed, then taken to the cemetery. Everyone who participated in this ceremony, must ebomisi ara with 3 baths. There needs to be 4 Awos, 2 at the head and 2 at the feet of the interested party, apart from the person who takes this Oparaldo to the cemetery, who must either bury it at the foot of an abandoned grave or throw it into an open grave. This person must be given a derecho of \$11.00 for his participation.

To make an offering to Obatala by way of the Odu Baba Ejiogbe:

A plate is prepared as if it were for Shango, the Odu Baba Ejiogbe is written on it, then obi omi tutu, to see if Obatala will receive this offering, if he says yes, the offering is placed on the plate.

The earth was corrupted in such a way that Olofin thought of destroying it, but because of his great love of mankind, he decided to give mankind another opportunity for redemption. Olofin called forth Orunmila and ordered him to come down to earth and remedy the situation. Orunmila, annoyed, replied: "How is it that you can think that I would be happy to live among such a corrupt creation? and after redeeming them, why would I choose to have them as my representatives on earth?" Olofin tried to convince Orunmila, and he persisted so much, that Orunmila finally said: "Very well, I will complete your mission, but you must descend with me." Olofin responded: "So it will be, if that is your wish, however, on the sixth day, I must return."

This is the reason why the ceremony of the Unyen Ni Olofin, in the ceremonies of Ifa, are realized on the sixth day and having finished this ritual, Olofin is removed from the Igbodun Ifa.

Olofin accompanies the Awo during the first year of his religious initiation.

Orunmila accompanies the Awo during the first 7 years, and then visits the Awo every 41 days.

The Awo cannot mamu obo or ofikaletupon obini intori idi, or ofikaletupon obini on Thursdays.

The Awo that receives Oduduwa, cannot ofikaletupon with the obini on top of the Awo. He is the one that must be on top, in order to avoid losing his sexual potency.

In this Odu of Ifa, the ceremony of Awuan Foguede is born.

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Eshu Akueleyo:

This is the monster of this Odu of Ifa, in order to prepare it's secret, following must be realized:

You place 1 palangana (large container) with water and various cowrie shells, then you place 1 eya eyo (anguila) and it is left there to die. At that moment, it is given eyele meji fun fun. The leri of those eyele fun fun, with the elese and okokans go into the secret of this Eshu, along with the eya eyo.

The water, the cowrie shells, ilekan, 21 consecrated ikinis, eru, obi kola, osun, obi motiwao, atitan enigbe, atitan isale, atitan from the middle and top of a hill, atitan from a dried well, atitan from the tomb of a President or a War General, leri and elese of gunugun, leri and elese of owiwi, 21 atare, 21 black peppers, 21 Chinese atare, 21 atare oguma, eku, eya, epo, agbado, 7 abere, 7 fish hooks, 1 aikordie. The wet cement is given 1 jio jio and 1 eni adie. This Elegbara lives on top of a hoe and on top of this is where he always eats.

Eshu Obasin Laye:

This Eshu is the companion of Oduduwa and lives inside an igba that is planted inside an ikoko.

His secret is placed inside a large seashell, that must first be cleansed with omiero. The tail of the shell is removed, then, once it is cemented to the ikoko, the cement around the shell is adorned with 21 cowrie shells. The secret of this Eshu is the following: chameleon, leri aparo, atitan from a dump, shell of eni adie and eni eyele, 3 ikinis, ilekes of all the Orishas, elese and okokan ni eyele, eku, eya, 21 grains of agbado, 21 atare, roots of the following: ewe oriye, ewe atikponla, ewe ceiba, ewe alamo, ewe prodigiosa, ewe almacigo, ewe jobo, ewe llanten, ewe algodón, ewe bleado blanco finito, ewe bamboo and ewe curujey. Palos of the following: amansaguapo, cambia voz, batalla, cocuyo, ramon, parami, cedro. Ewe of the following: ortiguilla, ewe ina, cardo santo, pata de gallina, ewe erani, prodigiosa, itamorreal, escoba amarga. Also atitan from an ant hill and ants themselves.

Note: The following Odus must be prayed; Oshe Bile, Eshu Obasin Laye, Oshe Omolu Laroke, Ogbe Sa Laroye.

Eshu Agbanikue:

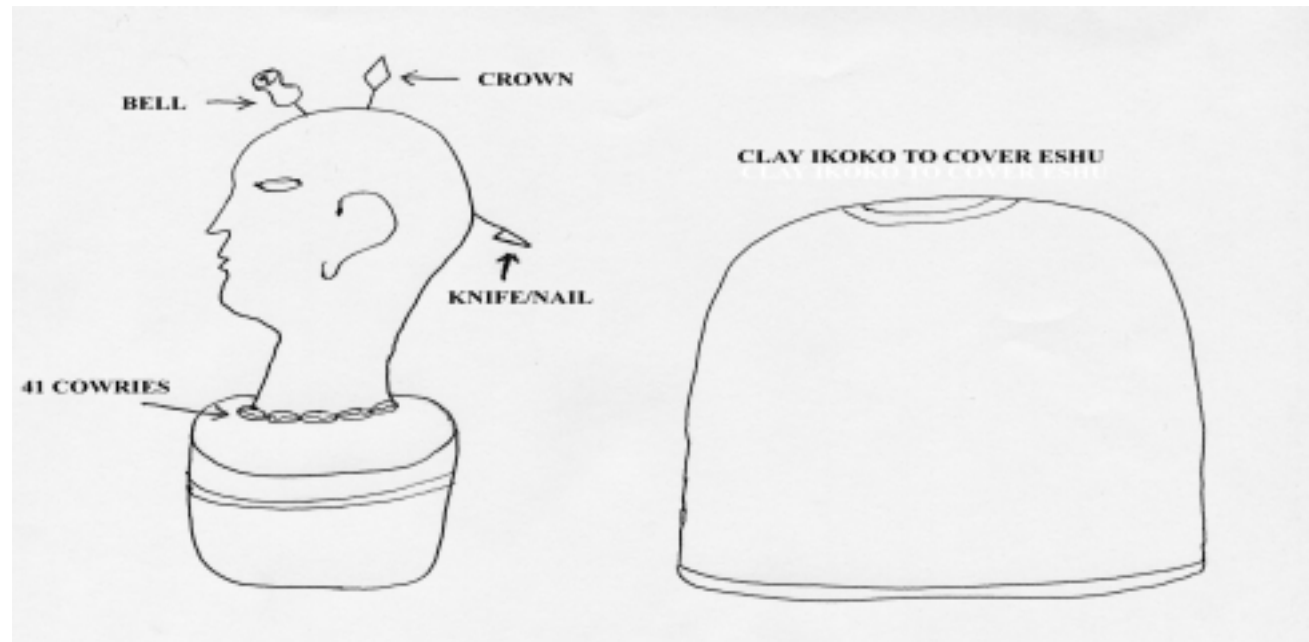
This Elegbara is from the land of Arara (Dahomey). It lives inside an ikoko and is covered with another ikoko.

Secret: ilekan, atitan of the shoes of the interested party, leri ekute, leri akuko, leri owunko, 3 cowries for the mouth and eyes, 41 cowries to adorn him, atitan from an ant hill, 21 atare, eku, eya, epo, oti, oti kana, leri gunugun, leri parrot, juju ni gunugun, black-eyed beans, eru, obi kola, osun, orogbo, anun, arida, 1 ota from a hill, root from a ceiba, from a jaguey, from a jobo, 21 ewe and 7 strong igi (must ask). The Awo goes to an ant hill, takes some atitan, mixes it with 21 atare, epo, amala, black-eyed beans, agbado. To this is given 1 jio jio dun dun; the body is torn apart and mashed in with the mixture, then all of this is bundled up in asho fun fun. At home, this mixture is placed into a small basket, which is tied to an owunko keke and akuko. The animals and the basket are taken around the Awo's property 3 times, then they are brought into the sacrificial room. The owunko and akuko are given to the Awo's Elegbara making sure to let some eyebale fall onto the previously prepared mixture that was wrapped with the asho fun fun. The animals are later cooked and eaten, but the leris are left in the sun to dry, then they are pulverized, and mixed with what was wrapped in the asho. With the ota

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inside, the Eshu is prepared with a small bell on it's head, then a little further back, his corresponding crown of Orunmila with the juju, and around it's neck, encrusted into the cement, are 41 cowrie shells. Towards the back of the head, his flattened nail/blade. When he is finished, he is ritually cleansed and given 1 akuko and 1 osiadie.

In order to feed him, an igba with the following ingredients is prepared: 7 atare, amala, epo, eku, eya. This is placed in front of this Eshu, then he is given the akuko and osiadie. The leri of these animals are placed inside the igba at the moment of the feeding, then this igba, with all of it's ingredients, are taken to a hill. Eshu Agbanikue is covered with 1 ikoko and is covered with mariwo. He is covered because if someone where to gaze upon him directly, that person would go blind.



Ifa says: That you will have 3 male children with your spouse, then a female child, whose name will be Mapukun, and this child will be in her mother's womb for longer than expected. This because, just like a woman, will want to bring with her earrings, bracelets, combs, etc. She will be very vain in her beauty. She will be a child of Orisha Yewa, who will have much good fortune. After that child, the mother will have a male child, who will depart this earth very quickly, and if he does not die, will be a very sickly child that will cause the parents many tears, and will cost them much money.

Olokun did Ebbo with eyele meji and kopua ona. After the Ebbo, the eyele are taken to the four corners, so that in this way, if any roads were closed before, they may be opened.