



Abọru Abọye Àbósíse (pronounced: *Ah-boh-ruu Ah-boh-yay Ah-boh-she-shay*)

Each year, senior **Babalawos** and **Ìyánífás** come together to perform **Dafá** (*Ifá Oracle Divination*) on behalf of their communities for the upcoming year. Readings differ from one community to the next because the reading applies to followers of that group. If you follow the teachings of the **Ifá Foundation**, this reading is for you.

2022 Path: **Ìrètè Ọ̀bàrà**

Ìrètè Ọ̀bàrà reveals that the year 2022 will call on us to be more assertive in creating a better future; we must apply our intellect to solve problems together and tap into the collective wisdom of **Ègbé Ọ̀rún** for guidance. The world faces many challenges that affect us all in one way or another, global warming, pandemic, famine, border disputes, and social inequalities, to name a few.

Ìrètè Ọ̀bàrà speaks of "*medicine to control difficulties*" so we can glean that the *Covid-19* pandemic will remain part of our lives for the foreseeable future; nevertheless, it is becoming more manageable, and we're learning to live with this new reality.

Ìrètè means "*conquering good fortune*," note that the word **Iré** is part of the name. **Ìrètè** always has spiritual implications; it is the type of energy that drives us to better ourselves. It does this by applying constant pressure to get us to react in a manner that reflects good character.

Ọ̀bàrà is associated with strategy, courage, and leadership; Animals with "*cloven hooves*" are associated with **Ọ̀bàrà**. The "*cloven hooves*" represent a split path, a fork on the road

where you must choose a new direction. The choices we make now will determine our future.

On a personal level, **Ìrètè Ọ̀bàrà** say that "**you**" control your destiny through the choices you make in life. While it's a sign of **empowerment**, it comes with responsibilities. **Ìrètè** calls for spirituality, while **Ọ̀bàrà** calls for pragmatism, it's a delicate balance that we must maintain. Therefore, **your choices should be made holistically**, "*mind, body, and soul*" need to be in harmony, a peaceful mind, a healthy body, and be spiritually aligned with your destiny.

Ọ̀bàrà is associated with **Şàngó**, who was once a king and ruler before being deified. Consider that the Odù, **Ọ̀bàrà**, contains the word **Ọ̀ba**, which means "*king*"; it implies power, strength, and responsibility. A "*king*" has many subjects that look up to him and follow his lead; they respect him, but holding on to power requires a calm, contemplated consciousness; it requires patience and wisdom. In this context, the reading says that you must play this role; and will need to set a good example for the people in your life; plan for the future by developing a strategy that reflects your vision of the future.

Ọ̀bàrà draws wisdom from those that have come before us, **Egbe Ọ̀rún** (*your spiritual group in astral plane*) and **Egúngún** (*Ancestral voices – the collective wisdom of all ancestors*). All this to say that you will not be alone; spiritual support will be available when you need it.

Ìrètè Ọ̀bàrà is accompanied by the following **ẹ̀sẹ Ifá** (*Ifá Divination verse*) that speak of what matters to you. Ifá says **you** must be **sweetened**; the sacrifice is the entire bottle of **honey** and **two hundred cowries** so that what's important to you don't spoil.

Àdùnmọ̀ọ̀ mí dé ò Oloro Oloro
Casts divination for Ọ̀rúnmilà
On this day, Ifá started doing things that sweeten
around the world.
Would my things be sweetened? He asked
They said his things would be sweet.
He then called on the priests Àdùnmọ̀ọ̀ Oloro
They prepared an Ifá portion for Ọ̀rúnmilà
They offered his sacrifice to all and sundries
concerned
His things became sweetened
He was dancing
He was rejoicing
He was praising his Babaláwo
His Babaláwo was praising Ifá
He said it was exactly as his Babaláwo had said
Àdùnmọ̀ọ̀ mí dé ò Oloro Oloro
Casts divination for Ọ̀rúnmilà
Ifá started doing things that sweeten around the world
My desire is really here
Oloro



Ọ́rúnmìlà please let my things be sweetened
My desire is here
Oloro

The balance of Iré -vs- Ibi

The balance of "Iré -vs- Ibi" leans **Iré** for "good fortune," meaning that we should do well this year provided we follow the wisdom conveyed in the reading.

Ọ́sẹ́'dí (aka **Ọ́sẹ́ Ìdì**) indicates **Iré** (*on-path, blessings, good fortune*). It requires action, being assertive, and not hesitating to make difficult decisions. We must also hold wrongdoers accountable for their bad character lest they continue to disrupt our lives and influence others to do the same.

Ìrẹ̀tẹ́'Rosù (aka **Ìrẹ̀tẹ́ Ìrosùn**) indicates **Ibi** (*off-path, struggle, bad fortune*) for those that fail to heed the wisdom of the reading. **Ìrẹ̀tẹ́'Rosù** warns of impending and unforeseen difficulties befalling them for not proactively addressing problem situations and letting it fester. **Ìrosùn** is the energy of endurance and caution; "*measure twice, cut once*" so we don't make mistakes. It asks that we pause and think about what we're doing; our actions or lack of them have repercussions.

Areas of Life

Considering what has been said so far, we now take a closer look at specific areas of life.

Order of precedence:

1. **Relationships:** Ìwòrì Ogbè
2. **Family:** Ogbètúrá (aka Ogbè Òtúrá, aka Ogbè Alára)
3. **Success:** Ìrẹ̀tẹ́ Ogbè
4. **Health:** Ògúndá Ìwòrì
5. **Victory over difficulties:** Òtúrá Ìdì
6. **Destiny:** Òfún Ọ́sá

Ìwòrì Ogbè came out for **Relationships**. First, there is a big emphasis on rebuilding **personal relationships** and reconnecting with one another in a more meaningful way. One consequence of the pandemic lockdown has been social isolation. At the same time, same household relationships are getting strained as we're spending too much with each other. We need to strike a balance between spending too much time with some people and not enough with others. **Ọ́ṣun** will help restore joy and playfulness to help us have more fulfilling relationships. You will need to create a more positive social atmosphere for maintaining the well-being of family and friends; children need social interaction and positive examples of relationships to develop their social skills.

Ogbe'Túrá came out for **Family**; this an Odù that reminds us that "*there can be no peace without sacrifice*," **Ebó** (*offerings, sacrifice*) therefore, is necessary to maintain balance. The Odù is **Funfun** (*white, purity, tranquil*), so anything that detracts from purity and cleanliness is considered **Èèwò** (*taboo*). **Ègbé Ọrún** is your spiritual family; very important to strengthen and harmonize these spiritual relationships; pray that they are elevated to higher spiritual realms.

Ìrètè Ogbè came out for **Success**; an Odù that tells you to create your fortune; **Ìrètè** means "*conquering good fortune*," note that the word **Iré** is part of the name. **Ogbè** is full of possibilities and opportunities; negative thoughts are the only thing limiting you. Pray to **Ìyáàmí** (see *write-up below*) and remember that **Ìrètè** always has spiritual implications; it is the type of energy that drives us to better ourselves. It does this by applying constant pressure to get us to react with good character. The indication of **Iré** means that your options will be illuminating and transformative; be open to new experiences as they will provide breakthroughs to help you advance your objectives. Just don't wait for opportunities to fall on your lap; you must seek them out.

Ògúndá'wòrì (*aka Ọgúndá Ịwòrì*) came out for **Health**; emotional fatigue and mental stress will need to be addressed. As the main Odù indicated, we must take a holistic approach to health; "*mind, body, and soul*" need to be in harmony; a head-cleansing is advised for your **Orí** (*consciousness*) that resides on the crown of your head.

Òtúrá'dí (*aka Ọtúrá Ịdí*) came for **Victory over difficulties**; an Odù that talks about the "*child succeeding the father*"; your success will be greater than your predecessors. Pray to **Şàngó** to help you develop a strategy and plan of attack. You have the tools and resources to be victorious; remain calm during challenging times, and you will be able to figure things out.

Òfún-Sá (*aka Ọfún Ọsá*) came for **Destiny**; there's a need to work with **Ọyá / Yánsán** to learn how to manage change and the unexpected. The path to your destiny remains rocky, and it will take some finesse and adaptation to get around the challenges you face throughout the year; propitiate your **Orí** (*consciousness*) regularly. Nevertheless, the promise of **Iré** (*on-path, blessings, good fortune*) is there; you just need to do the work, make an effort. As my friend always says, "*rollercoaster up, rollercoaster down? What kind of day do we have today?*"

Most influential energies for 2022:

1. **Ègbé Ọrún** (*your spiritual group*) as revealed by **Ọfún Meji** (*aka Ọràngún Meji*)
2. **Ìyáàmí**, as revealed by **Ọsá Meji**
3. **Şàngó**, as revealed by **Ọsá Ogbè**
4. **Ọyá / Yánsán**, as revealed by **Ogbè Ọsè**
5. **Ọşun**, as revealed by **Ọwónrín Ọtúrá**



Ẹgbé Ọrún (*your spiritual group*), is the most influential spiritual force for 2022; this was revealed by **Ọfún Meji** (*aka Ọràngún Meji*)

Ẹgbé Ọrún (*translates to "society in heaven"*) and refers to a specific group of souls in the astral plane that you belong to, and whose collective wisdom is to guide your **Orí** (*consciousness*) while you're on the Earth plane.

Ẹgbé Ayé (*translates to "society on Earth"*); they are the souls from your **Ẹgbé** group that incarnated with you, and now play a significant role in your growth, and you, in theirs.

It is essential to understand that, unlike **Ọrìṣà**, the energy of **Ẹgbé** is more temperamental and less patient; they are more like you and me.

Before our souls incarnate on the Earth plane, we make a pact, a sort of "**spiritual contract**" with our **Ẹgbé** group in heaven; they agree to watch over us and guide us while we promise to fulfill our destiny in life and develop **Ìwa-Pẹ̀lẹ̀** (*kind and gentle character.*) They are a sort of guardrails that keeps on our path, and they block us when we stray too far from our destiny. People who have problems with their **Ẹgbé** are a result of not living up to their expectations, the spiritual contract, and they must be appeased through offerings and making the required changes to their lives.

An "*astral double*" or "*higher self*" remains in the astral plane; this is the **purest essence** of who you are, while another part of you incarnates in the physical realm with a blank slate, no memory of your origin. Throughout your incarnation, you may get glimpses of who you are as you awaken to their presence. At the end of physical experience, you and your "*astral double*" in the **Ẹgbé Ọrún** reunite.

Belonging to an **Ẹgbé** group means that you're not alone; you can count on their support, as long as you also look after them; you win and lose as a team, so be a good team player; pray for them to be elevated to higher spiritual realms, and pray to them when you're stuck.

Ọfún Meji is the 16th in seniority, but also the 1st, a position that it shares with **ÈjìOgbè**. The reason is that **Ọfún Meji** is the last senior Odù to appear, signaling the end of a cycle and the beginning of the next, it about "continuity," the *circle of life*.

Ọfún Meji, also known as **Ọràngúnméjì** means "*to give out whiteness*," a reference to the illumination of the mind. It teaches us perspective by showing us contrast, the "Aha!" moment when suddenly it all makes sense, and we can walk away from a life experience or lesson with more knowledge and wisdom than when we started. Contrast may include hardship, the vital role that "struggle" plays in teaching us.

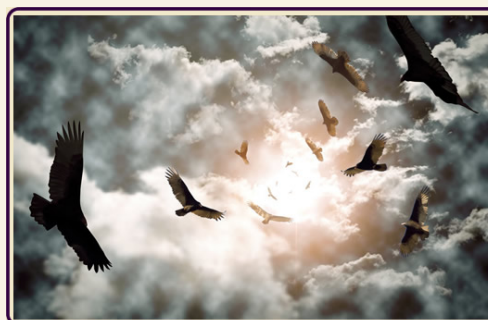


Ọsá Meji revealed **Ìyáà mí** (*"The Primordial Mothers"*) as the next most influential force 2022.

Ìyáà mí (*Ìyá mí* literally means *"My Mother"*) and refers to the vast and immense powers of **"creation."** The **mothers'** essence is omnipresent in the **"cosmos"** where stars are born and die, as well as in a mother's **womb** where life takes shape. Their role is to enforce the natural laws established by **Olódùmàré** (*God*) and function as *"creators," "sustainers,"* and *"destroyers,"* the cycle of life and death.

All female **Òriṣà** are considered **Ìyáà mí**, such as the better-known **Yemoja**, **Ọṣun**, **Ọbà**, and **Ọyá**. But other divine manifestations are essential to understand; **Ìyá mí Ọṣòròngà** (*the powerful mother who owns the birds of the night*), **Agbàláàgbà** (*Old and Wise One*), **Ìyá-Ayé / Onilẹ̀** (*the Earth*), and **Odùduwà** or **Odù**, praised as **Yewájọbí** (*Mother of All the Òriṣà and living things*).

The Yorubá word *"Èlẹyẹ"* means *"birds,"* and **Ìyáà mí** is associated with all birds, particularly birds of prey like vultures, hawks, and owls; the **Ekodidé** (*red parrot feather*) of the African-grey parrot also has a special significance, a sort of beacon to draw power. **Èṣù** carries this feather and is the intermediary that reestablishes a harmonious relationship between **Ìyáà mí** and the sixteen **Òriṣà-àgbá**, or sixteen primordial **Odù**, the sixteen paths.



Àjẹ is the name of the mysterious and unfathomable powers of **Ìyáà mí**. Additionally, some male **Òriṣà** like **Èṣù**, **Obátálà**, and **Ọgún** are said to be bestowed with this power because of their crucial role in creation.

The three types of manifestations of **Àjẹ** are, **Àjẹ Funfun** (*white or tranquil*), **Àjẹ Pupa** (*red or passionate*), **Àjẹ Dúdú** (*black or hidden, concealed*). People who respectfully worship *"The Mothers"* and honor womanhood can tap into the power of **Àjẹ Funfun** and use it to manifest *"wealth and prosperity."*

The name **Àjẹ** is also used to describe a person who possesses an excess of **Àṣẹ** (*blessed, life-giving powers*), either inherited by birth or gained through initiation. Power, however, is neutral; it can create as well as destroy. So, one must first become aware of it to learn to wield it without hurting yourself or others; the power of the word can both bless and curse.

In the diaspora, **Àjẹ** is synonymous with *"witches,"* but this is a misleading translation and oversimplification. Moreover, the word *"witches"* coined during colonization carry negative connotations born out of colonizers' fear of the unknown and beliefs and does not

accurately reflect their essential roles in creation. Instead, "The Mothers" are better described as the "architects of existence" and **Àjé** as their spiritual power to create, sustain, and destroy.

The **Gẹ̀lẹ̀dẹ̀** festival is a masquerade of colorful masks and ritual dance to commemorate **Àwọn Ìyá Wa** ("Our Mothers,") which includes ancestral women, deities, and the elderly and influential women of the community.

Ọ̀sá Meji is the senior Odù that revealed **Ìyáàmí** ("The Primordial Mothers") as the second most influential energy for 2022.

Ọ̀sá Meji means "run away," a restless energy associated with "the wind," the storms that bring about change and transformation; an Odù that is closely associated with **Àjé** and its complexity. Here we also find the transformative power of **Ọyá / Yánsán**, the "Spirit of the Wind."

Ọ̀sá Meji describes how **Odù** was given her powers and how **Ìyámí Ọ̀ṣòròngà** came to the world.

The following **ẹ̀ṣẹ̀ Ifá** (*Ifá Divination verse*) describes one encounter between **Ọ̀sá Meji** and **Ìyáàmí**.

Ọ̀sá Meji consulted **Dafá** (*Ifá Oracle Divination*) before leaving **Òrun** (Heaven) for **Ayé** (Earth), and the oracle predicted an encounter with a powerful **Ìyáàmí** and that an **Ebó** (sacrifice/offering) was needed to ensure safe passage between Heaven and Earth. The offering was to be made to **Èṣù**, **Ifá**, and **Orí**. But **Ọ̀sá** was restless and too eager to leave and failed to sacrifice, and consequently, without their crucial help, became lost and disoriented.

When **Ọ̀sá** finally arrived at the river crossing that divided Heaven and Earth, **Ìyámí Ọ̀ṣòròngà** was there; I will help you cross and show you the way if you take me with you, said **Ìyáàmí**. She convinced **Ọ̀sá** to swallow her and carry her in the belly. But after crossing the river, **Ìyámí Ọ̀ṣòròngà** refused to leave. **Ọ̀sá** threatened to starve her by not eating, but **Ìyámí** said that she would eat **Ọ̀sá** from the inside out.

Ọ̀sá consulted **Dafá** (*Ifá Oracle Divination*) once again, but this time, it called for a considerable sacrifice known as **Ìpèsè**, that includes **Èjẹ** (blood). The sacrifice was to be made in the forest and include palm oil and the offering wrapped in a sacred white cloth; this enticed her to leave the belly to partake of the sacrifice.

There is a lot of symbolism in the story to ponder, and there are other similar stories that tell how **Àjé** crossed from **Òrun** (*the spiritual realm*) to **Ayé** (*the physical realm*) in a womb.

Ọ̀sá Meji also refers to the story of creation where **Olódùmàré** (God) assigned **Obàtálà**, the power to sculpt and mold consciousness, **Ògún** the power of metallurgy for humans to evolve, and **Odù**, the power to give life, "motherhood." **Odù** received an **Igbá** (a Calabash) with **Eyẹ** (spirit bird) inside named *Aragamago*, and when **Odù** takes hold of

it, she becomes **Ìyámí Òṣòròngà** (*the powerful mother who owns the birds of the night.*) The **Igbádù** or **Igbá Ìwà** are the names given to describe the "Calabash of Existence" that belongs to **Odù**; a **Babaláwo** requires the creative power of the "womb," the **Igbádù** to become a complete entity and perform their **Ifá** work, which includes divination and initiating others.

Offerings to **Àjé** are not done at a shrine; they are made outside, ideally where birds congregate.

Recommended reading on **Ìyáàmí** and **Àjé**

- "Our Mothers, Our Powers, Our Texts – Manifestations of Àjé in Africana Literature" by *Teresa N. Washington*
- "The Architects of Existence - Àjé in Yorùbá Cosmology, Ontology, and Orature" by *Teresa N. Washington*
- "In Praise of Our Mothers" by *John Mason*



Ṣàngó was revealed by **Òsá'Gbè** (*aka Òsá Ogbè*) for developing a strategy, planning, and having a vision of the future. Where do you see yourself in one year? Five years? Ten years?

Òsá'Gbè tells us that whatever plans you have must support "*mind, body, and soul*"; ask yourself, will your goals and objectives ultimately give you a peaceful mind, a healthy body, and be spiritually aligned with your destiny?

Òsá'Gbè warns that being overly temporal would risk your well-being; your plans should include time to enjoy life with your loved ones; Remember that **Ṣàngó** loves life!

Paying tribute to **Ṣàngó**:

The name **Ṣàngó** comes from a historical ruler, the 3rd **Alaafin** (*translates to: "man of the palace"*) of the Yorùbá **Oyó** empire ~ *circa 1200*. He was a mighty warrior that was deified upon his death. A charismatic leader and communicator credited for having the strategic vision to unite the **Oyó** empire at a time of much strife and in-fighting.

The **Yorùbá** believed that **Ṣàngó** was the reincarnation of **Jàkúta**, an ancient **Òriṣà** known for hurling stones at evildoers from the sky. **Jàkúta** is the son of **Agayú**, the **Òriṣà** associated with the volcano. Therefore, today, it's common to pay tribute to **Ṣàngó** when

his name is mentioned to acknowledge that he was a beloved **Alaafin**. So, when his name is said, we say.

Káwòò kàbiè sílè Şàngó ~ (*loosely translates to long live the ruler Şàngó*)

Káará wòò wòò wòò ~ may be said afterward.

When **Şàngó** speaks, "*the call to battle*," he is not one to be ignored; its thunderous voice echoes and strikes fear, shaking the ground below our feet. When lightning illuminates the night sky, we get a glimpse of "*the truth*," the harsh realities we face.

Şàngó is a wonderful energy to align yourself with when there's a battle to be fought. Still, he's more than a warrior, **Şàngó** is a cheerful and charismatic Òrìşà that lends its powerful voice to the "*orator*" - the public speaker who is persuasive, articulate, and eloquent with their words, be it a salesman, a politician, a singer, a lecturer, or storyteller.

Curiously, he favors and protects people that don't have a voice, *e.g.*, "*physically unable to speak*"; "*language barrier*," or "*speech impediment*."

When one envisions a warrior, we may not imagine someone that is approachable and friendly. However, **Şàngó** is one of the most loved and relatable Òrìşàs; he evokes camaraderie, friendship, and celebration, he insists that you appreciate and enjoy those moments in life when there are no battles to be fought. Furthermore, he favors the sound of drums, music, and loud parties.

Şàngó is always depicted wielding his **Oxê**, which is made up of **Edùn Àrá** (*thunderstone*) that attracts lightning. The thunderstone in weapons predates the iron age. Therefore, **Şàngó** is associated with thunder. The 2-sided Oxê indicates preparedness, resilience, and resourcefulness; if one blade goes dull, there's still a fight in me to keep fighting.

Şàngó represents **strategy**; it has both the power to wield war and the wisdom to avert it, which at face value may appear as a contradiction, something for you to ponder, is a fight worth the trouble. **Şàngó** is equally adept at going into battle with you and helping you talk your way out of difficult situations.

It would help if you invoked **Şàngó** whenever you face **adversity** and any situation that requires courage, adaptation, and strategy. **Şàngó** will also help you with public speaking, interviews, and dealing with bullies and other oppressors.





Ogbè'sé (aka **Ogbè Ọsé**) revealed **Oyá / Yánsán** as the **Ọriṣà** to help us navigate change. **Ogbè'sé** speaks of good news and calls for celebration.

The Yorùbá say that **Oyá / Yánsán** is the embodiment of the **marketplace**, and there are two ways we can interpret this. When we don't take it literally and explore what it may imply, the marketplace could be a colloquial way of referring to the **physical world** in contrast to the spiritual world.

Ifá teaches that we come to the marketplace or physical world to experience life lessons, learn through interactions with others, with the ultimate desired result of gaining wisdom. It is the role of **Oyá** to intervene when there's stagnation or refusal to transition to the next life experience.

In a literal sense, the marketplace implies that **Oyá** influences commerce, money, and goods changing hands and the changeable and unpredictable (*volatile*) qualities that it represents, including situations beyond our control that require our adaptation.

Oyá is often depicted wearing a **mask**, for she represents the **unknown**; she guards mysteries that will only be revealed when we reach a certain level of wisdom and awareness. **Oyá** rules over "**change, transition, and transformation**," which is a big source of anxiety and fear for many of us.

Oyá being a **warrior Ọriṣà** encourages us to face our fears and accept the inevitable; she gently pushes us forward to the next experience. Accepting change is like having the "*wind on our backs*," and life progresses smoothly, but resisting change only invites a whirlwind storm to force a change. Therefore, regardless of who your guardian Ọriṣà is, always pray to **Oyá** to be by your side during challenging and transformative periods of your life.

Oyá is the "*Spirit of the Wind*," She plays a vital role in our lives, for she helps us transition from one phase of our lives to the next. Infancy to childhood, adolescence, young adult, mid-life, old age, and ultimately crossing over at the end of our lives. Each phase is helpful and appropriate **until it's not**, and we must grow up and transition to the next stage. It's a reminder that we must live each phase of our lives fully, for once they pass, we can't be left with regrets and try to go back to relive them.



Change is uncomfortable, change is scary, but change is inevitable. Resisting change is like holding your breath; you can only do it for so long before you're gasping for air. Change should be a welcome opportunity to start a new life experience. Anyone who fears change is not in touch with the cycle of life or nature's rhythm (*constant movement*). **Oyá** is intrinsically aligned with cycles. We also seek her help when we're stuck in a pattern of detrimental behavior such as substance abuse or other destructive behavior.



Ọwónrín Ọtúrá revealed **Ọṣun** as the **Òriṣà** to help us with relationships.

You may recall that in last year's reading, **Ọṣun** was the most influential **Òriṣà**; this is because our well-being is dependent on having healthy social interactions, and it continues to be a challenge this year too.

Ọṣun is the beloved **Òriṣà** of the river and sweet waters, who teaches us about ourselves through relationships. Love, prosperity, and sensuality are the driving force.

Ọṣun is always depicted holding an **abẹ̀bẹ̀** (*fan & mirror*) that she uses to calm the

turbulent waters (*emotions*) within us; it is also used to stir up our excitement. The **abẹ̀bẹ̀** as a mirror gives us "*self-reflection*" and a greater awareness of the world around us, essential to growth and healthy relationships.

Ọṣun also wears five brass/gold **idẹ** (*bracelets*) that jingle like a cascade of water when she gives us her blessings. **Ọṣun** will lavish us with blessings of wealth and prosperity; however, it is essential that we honor **Ọṣun** by paying it forward, and there are many ways you can help those in need. **Furthermore, altruism** strengthens our bond with **Ọṣun**, who asks that we share prosperity, love, and care for one another.

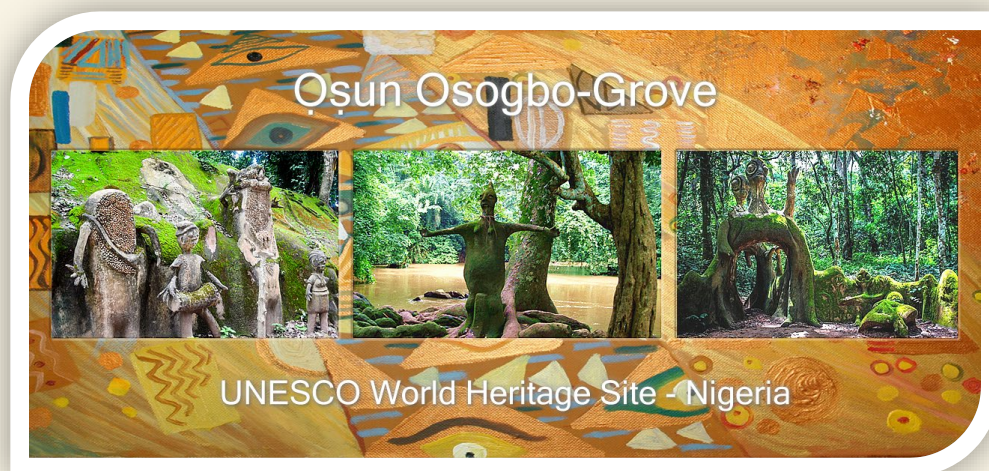
Ọṣun manifests herself through "**sensuality**," where life is experienced through the five senses, "**touch**," "**taste**," "**smell**," "**sight**," and "**hearing**."

To attract **Ọṣun** to your shrine, give her an **abẹ̀bẹ̀** (*fan & mirror*) and five brass/gold **idẹ** (*bracelets*), as well as objects that resonate with the five senses. The shrine must be kept clean and continually changed to maintain her interest. The **Òriṣà** of beauty like shiny and beautiful objects.

Ọṣun loves "**honey**," but you must **taste it first** before she accepts your offering. Other popular offerings include "*sunflowers, cinnamon, oranges, pumpkin, yams, and cakes.*"

Ọṣun is speaking to us through **Ọwónrín Òtúrá**, so it is essential to understand how she is helping us in 2022. You may recall that in 2021, it was **Ọwónrín Mejì**; this tells us that it's a continuation of that energy, as there's a continued focus on "**relationships.**"

Ọwónrín Òtúrá is telling us that a "**clean-up**" or "**reset**" is necessary before we can move on; letting go of resentment is an integral part of healing relationships. Remember that **Ọwónrín** always insists on **correct thinking** (e.g., *positive, logical*) to benefit from transformative change. So respond calmly, and **Ọṣun** will bless you with her **sweetness** to restore joy in your life.



Wisdom advise from the senior priests:

Message from *Iyanifa Vassa, Olúfadeke*



Welcome, **Ifá** community. I am very honored to nurture you with the wisdom from the 2022 Reading of the Year. **Òrúnmilà** guides us to be initiates of change. To now expand and elevate ourselves and then embrace how to do the same for others. The path of **Ifá** provides us with incredible tools to learn about what our sacred codes are, why we are here, and the path for lineage and personal healing.

2022 is the year for us to show up and do more with what we have... for ourselves, for our families, and for all those that share this great planet with. We are guided to build stronger relationships with the Mother's... **Ìyáàmí**, **Ọ̀ṣun**, and **Ọyá** to open ourselves and see life with an expanded perspective. Building personal strengths and moving into what your roles are in creating change. As you walk vibrating your highest **Ìwa-Pèlè**, you will attract others to do the same. Seeing we are all part of a cosmic universe, it is time for us to change from a life of competition and conflict to a life of sharing new discoveries and how to be nurturers of creating a sweeter, more harmonious life. We can live honoring and respecting one another and build stronger bridges to transform what was into a much higher vibrational lifestyle.

I see the seekers. I see there are more and more !!! Thank you! We, that walk the path of **Ifá**, know change is possible. We know that we can manifest change. 2022 is the year we can initiate change from the inside out... WE ARE A PART OF THIS POWERFUL MATRIX, IFA. So let's get ready... tap into your vibrational escrow, and let's go.

We are looking forward to sharing the strategy of creating this amazing journey with you. So be ready to be what you want to see! We are the generation that will be the bridge of this huge convergence of climate, economic, health, and human conflict.

With enthusiasm, light, and love,

Odù Ifá, Ìyánifá Vassa, Olúfadeke, Nana, Ìyáàmí

Be sure to check out the Spiritual Tools for you in 2022.

<https://spiritualtools.org/2022-manifesting-ebbos-amp-tools-c133/>

Message from **Javier Lujan - Oluwo Ifájuyitán**:



The reading for the year speaks of "**Empowerment**," which means we'll need to make a genuine effort to better our lives. The opportunities will be there, but so will the challenges and setbacks. The key is not to get discouraged and keep trying; remember that it comes with **Iré** (*on-path, good fortune*), so your efforts will eventually pay off.

Deepen your spirituality through the practice of "**selfless service**," a sort of continuous **Ebó** (*sacrifice/offering*) that you offer discreetly, without seeking praise or expecting something in return; it will keep you in harmony and alignment with both your **destiny** and your **Ègbé**. Some examples include donating to the needy, sharing your knowledge and skills, and mentoring.

I believe that we'll start to break free from the grips of the pandemic by the middle of Spring 2022; plan for the future.

Remember that **your choices should be made holistically**, "*mind, body, and soul*" need to be in **harmony**, a "peaceful mind," a "healthy body," and spiritually aligned with your destiny.

Blessings! **Oluwo Ifájuyitán**

Message from **Ìyálòriṣà Dr. Dawn Omilade**.



Ìrètè Ọ̀bàrà Contemplation

Abọru Abọye Àbósise to my fellow priest and priestesses and our community. I was inspired to comment on two areas. I pray it will uplift and add to the clarity and movement of our community.

As the energy 2021, Odù **Ọ̀ṣẹ-Rosù** (*aka Ọ̀ṣẹ Irosùn*) begins to slow down, and **Ìrètè Ọ̀bàrà** fills in. Let us take a moment to think about the energy of the Odù **Ọ̀ṣẹ-Rosù**. It essentially opened our eyes to the possibilities of improved joy and happiness through Ọ̀riṣà **Ọ̀ṣun**, **Ọ̀sanyin**, and our **Ègbé**. This energy has not left us completely. Interestingly, **Ègbé** and **Ọ̀ṣun** are still two of the "lenses" that we

will see with and work with for 2022. As we begin to see **Ìrètè Òbàrà** through the lens of **Ọṣun** walking with **Òwónrín Òtúrá**. Imagine **Ọṣun** filled with **Òwónrín Òtúrá** walking along the energetic path of **Ìrètè Òbàrà**. **Ọṣun** will help us this year to join relationships, whether that is marriage or business partnership. The energy of **Òwónrín Òtúrá** is a true love binding energy and coupled with **Òrìṣà Ọṣun** will bring wealth from the union. Remember that wealth has many forms, and this is not just about monetary value but also does not exclude it. As **Ọṣun Òwónrín Òtúrá** walks the path of **Ìrètè Òbàrà** there must be precautions taken. Especially in the area of communicable diseases, including sexual diseases. Sexual promiscuity needs to be addressed or the thoughts of extramarital relationships. In the area of non-intimate relationships, envy and gossip are diseases too. As you begin to elevate in 2022, keep in mind that there will be talk amongst others that will be unflattering and untrue. Doing your **Ebó** and keeping in alignment will allow you to continue your elevation without stress. Working with the fan of **Ọṣun** to stay cool under pressure and the mirror to deflect the evil eye will prove to be one of your secret defenses.

Egbé Ọrún comes as our primary force this year with the Odù energy of **Òfún Meji**. In 2021 **Egbé Ọrún** came with **Ìwòrì Meji**. **Egbé Ọrún** is again here for us as the community coming out to support us in our endeavors. Last year was our year to reset, learn from the past, and prepare for the future. The future is here, 2022. In the **Eṣẹ̀rindínlógún (the 16 Oracle)** **Òfún** is the most senior not **Ogbè**. And many that divine recognizes **Òfún** as the true leader and head mother Odù. Similar to how Kehinde allows Taiwo to go first and taste the world, all while being the true senior child. Our heavenly mates are bringing undeniable wisdom and guidance to us this year. When **Egbé Ọrún** speaks, listen. When we support our **Egbé**, our **Egbé** supports us in choosing the righteous path and allows us to return where we began. The true point of this life is to become a venerated ancestor and sit at the feet of **Olódùmàré** next to the innumerable **Ìrúnmoṣe** in **Ọrún**! Through **Òfún Meji**, it is possible. Recall that **Òfún Meji** was first but became last. Showing us that whatever begins will also end and that taking a seat at the end can be the beginning. It is all perspective!

Shift your perspective in 2022. What you may have perceived as bad or good, first or last, may not be what it is. Alicia Keys told the world that her Soul Mate husband Swizz Beats was not originally for her. He was actually a turnoff and opposite of everything she thought she wanted. Only to find out that he was everything she needed! Our **Egbé Ọrún** will support our needs to fulfill our destiny if we stop, listen, and reset. Stop running around filling your basket at the market with your wants. Tune into and listen to your needs. Start filling your basket at the market with your needs geared toward fulfilling the promise of your destiny. You have the power, the tools, and the knowledge of the collective **Egbé Ọrún** on your side. Make it happen in 2022!

Many blessings,
Ìyálòrìṣà Dr. Dawn Omilade

Message from **David Graham** - *Oluwo Ifáfọre*



Oluwo Ifáfọre is sharing his insights in a separate audio file; be sure to listen to his wise advice.

