



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 is applicable to followers of that group. If you follow the teachings of the **Ifá Foundation**, this reading is for you.

2021 Path: **Ọṣé-Rosù** (aka **Ọṣé Ìrosùn**)

We look forward to 2021 with much anticipation as the Odù for the year, **Ọṣé-Rosù** brings relief from pain and hardship. The energies of **Ọṣun**, **Ọsanyìn**, and **Ègbé Ọrún** (*your spiritual group*), will play a significant role in our lives throughout the year as we seek **joy**, **health**, and **wisdom** from these spiritual energies, respectively.

Ọṣé-Rosù talks about a new reality, rediscovering the **joy of life (Ọṣé)** while **mitigating risks (Ìrosùn)**; a shift in consciousness has already taken place; a new way of thinking. Life will gradually start to return to normal, but it will be unlike what we had before the pandemic, so it will be essential to adapt to a **new normal**.

Ọṣé-Rosù is like reaching for the honeycomb to extract the “**honey**” without getting stung by the bees. It calls for a gentle touch, awareness of our surroundings, and respect for those things that can hurt us.

Ọṣé appears on the *right-leg* of the Odù, which is our temporal side, what we’re consciously aware of at a given moment.

Ọsẹ is the creative process that inspires us to achieve great things; it is an energy of exploration and experimentation. As an Odù associated with **Ọṣun**, the five senses are enticed by beauty and pleasure, the joys of life. **Ọṣun** makes us inquisitive and beckons us to experience life.



Ọsẹ has the qualities of “*water in motion*,” like water flowing down a stream, adapting to the changing environment, following a path of least resistance; this versatility, however, is not a weakness; water’s gentle touch can still wear down a huge boulder that obstructs the way.

Ìrosùn appears on the *left-leg* of the Odù, the preconscious side that shows the potential of how we’re likely or **should** respond.

Ìrosùn is the energy of endurance and caution; “*measure twice, cut once*” so that we don’t make mistakes. It asks that we pause and think about what we’re doing. We don’t need to rush; it’s more important to get it right so that we don’t have setbacks.

Ìrosùn is also known as **Olósùn**, a reference to a spiritual force called **Òòsùn** that listens to what flows from our consciousness, the inner voice that alerts us when our desires don’t reflect good character and when our intentions will get us in trouble.

Blessings of Iré

Ọṣẹ-Rosù brings a promise of **Iré** (*on-path, blessings*) to take away the pain and hardship, as revealed by **Ìrẹtẹ̀ Ìwòrì**. However, we must continue to live up to the principles of **Ìwa-Pẹ̀lẹ̀** (*kind and gentle character*) to receive it; if not, we will experience **Ibi** (*stagnation, resistance, unhealthy attachments*), the downside of **Ọṣẹ-Rosù**.

Ìrẹtẹ̀ 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. **Ìrẹtẹ̀** means “*conquering good fortune*,” note that the word **Iré** is part of the name.

Ìwòrì is the fiery or passionate energy that wants to come out, and when we’re able to channel it in some creative pursuit, it takes us far in life. **Ìwòrì** is about motivation, ambition, and drive.

We need to continue to do the character work for the blessings of good fortune to unfold.

Most influential energies for 2021:



Oshun, as indicated by **Ọwónrín Mejì**

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

Oshun is depicted holding an **abẹbẹ** (*fan & mirror*) that she uses to calm the turbulent waters (*emotions*) within us; it is also used to stir up our excitement. The **abẹbẹ** as a mirror gives us “*self-reflection*” and a greater awareness of the world around us, essential to growth and healthy relationships.

Oshun also wears five brass/gold **idẹ** (*bracelets*) that jingle like a cascade of water when she gives us her blessings.

Oshun will lavish us with blessings of wealth and prosperity; however, it is essential that we honor **Oshun** by paying it forward, and there are many ways you can help those in need. **Altruism** strengthens our bond with **Oshun** who ask that we share prosperity, love, and care for one another.

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

To attract **Oshun** to your shrine, give her an **abẹbẹ** (*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 Ọrìṣà of beauty like shiny and beautiful objects.

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

Oshun is speaking to us through **Ọwónrín Mejì**, so it is essential to understand how she is helping us.

Ọwónrín Mejì is always **transformative** in some way; it is where **Èṣù Ọdàrà** (*one who can do and undo*) gets its power to shape our world. Here we find another **Èṣù** praise name called **Ẹlẹgbàrá** or **Alàgbàrá**; it translates to **àla** (*dreams*); **bàrá** (*strength*). So, it becomes imperative that we keep good thoughts and intentions for we will get what we wish for. This is why we need **Oshun** to lead the way to “**joy**” by encouraging good thoughts, a loving heart, and being more open to what life has to offer.

Ọwónrín Mejì is a necessary “**clean-up**” or “**reset**” that must occur before we can move on with our lives. When we fail to recognize the need for a path correction, we experience it as **radical change**, the chaotic feeling of not being in control.

Ọwónrín is a transformative energy challenges our ability to **endure upheaval** while we find our footing; it urges us to stay in the moment and not run away from the experience and face it. Ultimately, we're rewarded by ending up in a better place. **Ọṣun** will bless us with her **sweetness** to make it all more palatable; seek her help whenever life becomes devoid of joy.

Ọwónrín brings to our awareness people and their differences; we're not alone in this world and must learn to coexist with one another. **Ọṣun** appreciates diversity, and as the **Òriṣà** of relationships, she will help us rekindle friendships and meet new people who may be radically different from us; be open to them.

Offerings to Ọṣun

Ebó (*offerings*) are in **two parts**, those that you can do yourself at your shrine, and those done on your behalf by **Babaláwo** and **Ìyánífá** at the **Sacred Òriṣà Gardens**. Priests will gather to create "*spiritual tools*," perform "*healing rituals*," and "*initiation ceremonies*."

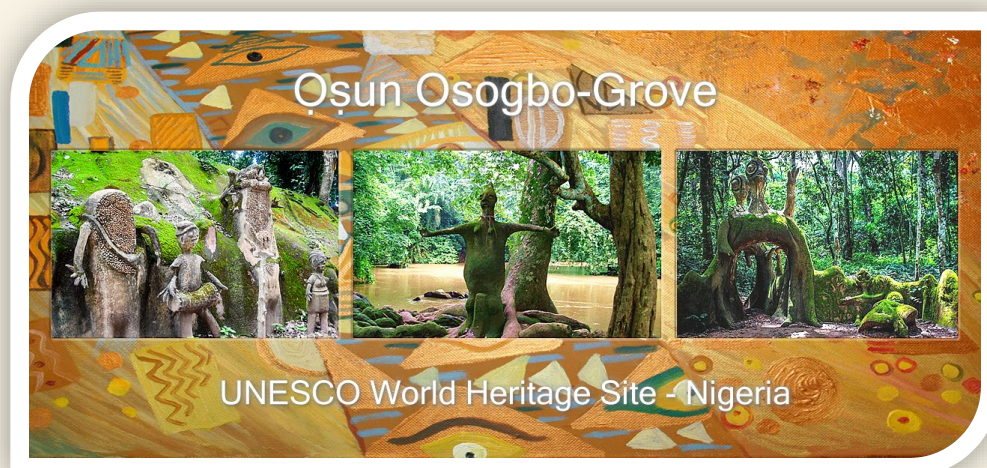
Part I: Please make the following **Ebó** (*offerings*) to **Ọṣun** at your shrine.

- **Champagne** - Ọkànràn Meji
- **Flowers** - Ìrosùn Ogbè
- **Carrot cake** - Ìrẹtẹ Ọkànràn
- **Chocolate eggs** - Ọtúrúpòn Ìwòrì

Note that **ALL** the offerings that **Ọṣun** requested are "**celebratory**" and should be accompanied with **dance** (*movement of some kind*), **Oríkì** ("*invocation chant*") and **Àdúrá Orin** ("*prayer song*"). So, put some music and party with **Ọṣun**.

Since the reading indicated **Iré** (*on-path, blessings*), you may **partake in the offerings** with your family and friends. **Òriṣà** are not only in nature, they also within you.

Part II: Look for a comprehensive "**New Year's Ebó - Checklist**" on the last section.





Oṣanyìn (aka **Oṣain**), the Òrìṣà of “plants” and “holistic medicine” is the second most influential for 2021. **Oṣanyìn** encourages us to live healthier lives, grow our own food, and bask in nature.

This was indicated by **Ogbe’Túrá** (aka **Ogbè Òtúrá**, aka **Ogbè Alárá**). You will note that this was the primary Odù for 2020.

It makes sense that we would carry over some influence from last year since “health” will continue to be a concern in 2021 and remain at the forefront of everyone’s awareness.

Ogbe’Túrá is the Odù that tells us, “*there can be no peace without sacrifice.*” **Ebó** (offering, sacrifice) and **Èèwò** (taboo) are therefore essential. This Odù is **Funfun** (white, purity, tranquility), so anything that detracts from purity and cleanliness is **Èèwò**.

Ifá tells us that **Oṣanyìn** came from the sky, a shooting star that fell from **Òrún** (heaven) to the **Ayé** (earth plane) and sank deep into the ground causing the first plants to emerge.

The name **Oṣanyìn** is made up of “**sán**” (“increase health”), and “**yìn**” (“to boil something with the aid of fire”) a reference to the making of medicine.

Òpá Òòsùn, the staff of the **Babaláwo** / **Ìyánifá** have a special significance here. It has a bird on the top that acts like a beacon and stands guard for the presence of the **Àjé**. The base of the staff is infused with “herbs,” the power of **Oṣanyìn** to ground disruptive forces when the staff is inserted into the ground.

Offerings to Oṣanyìn

Part I: Please make the following **Ebó** (offerings) to **Oṣanyìn** (aka **Oṣain**) at your home.

- **Invocation – Oríkì** (“invocation chant”) with a “**Sekere**” (gourd with a net of beads) or “**Şéré**” (gourd rattle).
- **Feed the Earth** - **Òwónrín Ìrètè**
 - plant seeds
 - feed the birds.
- **Grounding** - **Ògúndá Òsá**
 - Herbal foot bath
 - Meditate in nature
- **Aromatherapy** - **Ogbè Òsá**
 - Essential oils
- Yorùbá “**Turari**” (incense) - ritual cleansing to disperse negative energies. Available through Spiritual Tools website

Part II: Look for a comprehensive “**New Year’s Ebó - Checklist**” on the last section.



Ẹgbé Ọrún (*your spiritual group*), is the third most influential for 2021.

This was indicated by **Ìwòrì Meji**.

Ẹgbé Ọrún (*translates to “society in heaven”*) and consists of a group of souls in the astral plane whose collective wisdom is to guide you, they support your **Orí**.

Prior to an incarnation, we make a pact, a sort of “**spiritual contract**” with our **Ẹgbé** group; they agree to watch over us and guide us while we promise to fulfill our destiny in life to develop **Ìwá-Pẹ̀lẹ̀** (*kind and gentle character.*)

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, your “*astral double*” in the **Ẹgbé Ọrún** calls you back home.

Ìwòrì Meji is the third most senior Odù in the order of 256 and plays a significant role in shaping our character by expanding our awareness. It warns about gossip, judging something hastily or rashly, “**perspective**” is born in this Odù; discernment is a skill that requires introspection and seeing situations with different eyes.

In **Ìwòrì Meji** we find a reference to **ojú** (*the eyes*). The **Ìkín** (*sacred palm nuts*) used in **Dafá** (*Ifá Oracle Divination*) have four eyes, one pair to look outward, another pair to look inwards, giving the diviner the ability to see how a person is doing outwardly as well as inwardly. The **àdán** (*the bat*) and animals that can navigate in pitch darkness are born in this Odù.

The significance of **Ìwòrì Meji** appearing for **Ẹgbé Ọrún** tells us that our **spirits** are the extension of our physical eyes, they can see beyond and advise us.

Ìwòrì Meji is the fiery and passionate energy eager to come out, and your **Ẹgbé Ọrún** spirits want to help you, but as objective observers will only intervene and advise when you asked; they communicate with you mainly through prophetic dreams and intuition.

Offerings to Ẹgbé Ọrún

Part I: Please make the following **Ebó** (*offerings*) to **Ẹgbé Ọrún** at your shrine.

- **Honey** - Ogbè Ọsá
- **2 Coconuts** - Ìrẹ̀tẹ̀ Meji
- **Pumpkin pie** or **roll** - Ọ̀túrúpòn Ọ̀wónrín
- **Shaman’s Rattle** (*e.g., gourd*) for invocation - Ọ̀sé Ogbè

Part II: Look for a comprehensive “**New Year’s Ebó - Checklist**” on the last section.

Supplemental to the main reading:

Dafá (*Ifá Oracle Divination*) was cast for the following areas for more specificity.

Destiny: **Ọwọnrín Ọtúrúpọ̀n**

As indicated in other parts of the reading, the elements of **chaos** are present. We'll need to navigate disruptions, particularly when planning a trip; health-related mitigation will play a big part in all our decisions.

Ọwọnrín will **test** our ability to endure hardship and navigate disruptions; where is the breaking point where we compromise character? Resist the urge to take the easy way out.

Ọtúrúpọ̀n is composed of the word “Ọtú,” which means “*endurance*,” and “pọ̀n” to “*manifest truth*.” It is an Odù that uncovers something hidden, which leads to a discovery, something that we didn't know about ourselves.

Ìwa-Pẹ̀lẹ̀ (*kind and gentle character*) must be our primary objective to advance our destinies.

Health: **Ìwòrì Ogbè**

While much of the focus was on avoiding contagion during 2020, “**mental health**” was largely ignored, particularly in young people and the elderly. Prolonged isolation has a detrimental effect with long-term consequences.

In 2021, mental health will come to the forefront, and we'll be compelled to find creative ways to address it. **Ọṣun** will help us find a creative outlet as well as help us connect with others in a meaningful way.

Ìwòrì is the fiery or passionate energy that wants to come out, and when we're able to channel it in some creative pursuit, it takes us far in life.

Ogbè is an expansive type of energy that we can't ignore because it's so intense. New experiences and breakthroughs are possible with this Odù.

Ọsanyìn (*aka Ọsain*) will play a central role in the area of “**health**,” urging more **holistic** solutions that take into consideration physical, mental, emotional, and spiritual needs.

Success: **Ọyèkú Ìrosùn**

Ọyèkú is the absence of light and is associated with the **unknown**, and that uncertainty can make us feel anxious and fearful. However, **Ọyèkú** in **Iré** (*on-path*) grants us “**protection**,” alike a door closing so that we don’t go through a bad experience.

Ìrosùn is the energy of endurance and perseverance, a cautious energy that gives us pause, but it slows our progress, which can be quite **frustrating**.

Predictably, the pandemic made us choose between health over prosperity. As a result, many businesses permanently close their doors, and many more continue to struggle. Nevertheless, some companies re-invented themselves and even prospered.

When a door closes, we also need to re-invent ourselves and find another way. **Ọyèkú Ìrosùn** reminds us not to cut corners nor compromise our “character” to achieve success.

Relationships: **Ògúndá Ìrètè**

Relationships built on “**trust**” will endure and become even stronger this year, but a certain amount of effort is required because relationships are under pressure.

On the temporal side, we have **Ògúndá**, which is one part “**strength**” and one part “**wisdom**,” it combines the energies of **Ògún** and **Òrúnmìlà**. We understand that we need to take relationships to another level and need to draw on experience.

On the emotional side, we have **Ìrètè**, which means “*conquering good fortune*” (*note that the word Iré is part of the name*). **Ìrètè** applies constant pressure to garner a positive response to the challenges that we face in relationships; can you and your significant other work as a team and support each other?

Ọṣun will have a central role in personal relationships.

Family: **Ọsẹ Ọsá**

Family needs are fluid; they are continually changing, and while collectively, a family may experience the same challenge, don’t overlook the needs of the individual.

Keep in mind that each family member has a different level of maturity, needs, and experience to cope. Don’t assume that everyone is on the same page; be flexible and compromise; communications are critical to a functional family. If you need

help or advice, don't hesitate to involve the family; allow them to be part of the solution.

Òsé has the qualities of “*water in motion*,” like water flowing down a stream, adapting to the changing environment.

Òsá is like the marketplace where people come together, negotiate, and some agreement and exchange occur.

Victory over difficulties: Òtúrá Òfún

The essence of **Òtúrá Òfún** is that a “**calm and quiet mind**” always makes us more receptive to **wisdom**, and that will help us overcome difficulties.

In the fast pace of our daily lives, we tend to overreact without the presence of mind to consider the consequences. Many of the difficulties are self-imposed.

Òtúrá is a **peaceful** and **gentle** energy that keeps us spiritually attuned to our destiny and is mainly concerned with our character's perfection.

Òfún means “*to give out whiteness*”; the beacon of light that helps us find our way out of the darkness. A spark of “*wisdom*” that allows us to see people and situations in a different light.

Wisdom advice from the elder priests:

Message from *Iyanifa Vassa*, **Olúfadeke** and *Oluwo Fágbamílà*, **Philip John Neimark**:

It is easy to get discouraged when life gets tough, but at the same time, we should not lose sight of the fact that we have **Ifá** to guide us through it all. There's no denying that 2020 was a difficult year for most of us, yet we have learned so much and have managed to navigate the challenges with courage and wisdom.

2021 looks very promising, and with **Ọṣun**, **Ọsanyìn**, and **Ègbé Ọrún** leading the way, we can expect more **joy**, better **health**, and **wisdom** in our lives.

We should not turn away from our spirituality when life gets complicated; that's when we need it the most; nor should we neglect it when life is good either; nurture an ongoing relationship with Ọriṣà and your spirit guides. Make it a point to acknowledge them each day, be it a *prayer*, *chant*, *offering*, or simply saying *thank you*. It doesn't have to become a chore or a burden on your time; you can find 15 minutes a day. To put it into perspective, think about how often you lovingly pet your dog, or have a conversation with a family member during the day.

Àṣẹ (*blessings*) from all of us.

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

Deepen your spirituality through the practice of “**selfless service**,” a sort of continuous **Ebó** (*sacrifice/offering*) that you offer discreetly, without seeking praise nor expecting something in return.

The act of “**selfless service**” will keep you in harmony and alignment with your **destiny**.

It is the role of **Orí** (*consciousness*) to guide your **destiny** through experiences that contribute to the development of **Ìwa-Pèlè** (*kind and gentle character*), and part of that is the awareness of how your thoughts and actions affect others.

Orí is at the root of the word **Òrìṣà** which translates to “*shard of consciousness*,” and there’s a *divine consciousness (God)* in everything in the natural world. Embrace the notion that everything and everyone is holistically connected.

Examples of “**selfless service**” and the **Òrìṣà** that it resonates with:

- See “*trash*” on a nature path, pick it up and discard it in a garbage bin.
 - **Onílè** (*Oh-nee-leh*), the “*spirit of the Earth*” thanks you.
- Feed a stray dog; support ASPCA; settle a dispute; contribute your physical strength.
 - **Ògún** (*the spirit of iron*) a stabilizing force, thanks you.
- Practice holistic medicine; grow medicinal herbs; care for a sick person.
 - **Ọ̀sanyìn**, aka **Ọ̀sain** (*the spirit of medicine*)
- Share your knowledge and wisdom, counsel others.
 - **Ọ̀rúnmilà** (*the spirit of wisdom*) thanks you.
- Donate clothes and items of comfort; create something of beauty.
 - **Ọ̀ṣun** thanks you.
- Give aid to children, nurture and support their upbringing.
 - **Yemoja** thanks you.
- Teach “mindfulness”; mentor a student; start a blog to share knowledge.
 - **Obátálà** thanks you.
- Grow and donate vegetables, volunteer your time at a soup kitchen.
 - **Òrìṣà-Okò** (aka **Òòsàoko**) thanks you.
- Help an immigrant assimilate to a new culture.
 - **Ọ̀yá / Yánsán** thanks you.
- Bring people together; lead a group; inspires people with your words.
 - **Ṣàngó** thanks you.
- Provide guidance or help someone that has lost their way; give someone a lead to a job.
 - **Èṣù** thanks you.

Àṣẹ (*blessings*)

Message from **John Vorus** - *Oluwo Adélabú*

So, **Òwónrín Meji** is the shamans' Odù. In the "Sacred *Ifá Oracle*," **Àjé** (the witches) are mentioned in two of the **Patakí**, and childbirth is the subject of the third.

Patakí 1: (*Edited*)

Ifá divination was performed for ológbò ojigolọ (the cat) who was going to visit the city of the Àjé (the witches.) He was told he would return safely if he could sacrifice a sheep, 2 pigeons, and Ifá leaves (grind some brass filings and lead with werejeje seeds and rub it over an incision made under the eyebrows.) He heeded the advice and made the sacrifice. Ifá medicine was applied as directed above after he made the sacrifice.

This story is talking about a cat who, working with *Ifá*, that travels to a rarified place or dimension (*the city of the witches*). It describes a truth about cats; they have the quality of having 2 paws in this world and 2 paws in the other world. In this story, by working with an **Ìyánífá** or **Babaláwo** that we can attain some of these same qualities.

The arrival of **Òwónrín Meji** on the part of the practitioner foreshadows the capacity for round trip journeys or heightened access to the world of the spirits, going in deeper with a client or with one's own practice, particularly if you work with the **Ìyámí**, or engage in high-level ancestral channeling.

If you are not initiated and receive this Odù, you could be in for a culture shock and experience the "*controlled chaos*" that this Odù is sometimes is known for.

Patakí 2:

Gọṛọmaafinyun, Gọṛọmaafibọ divined Ifá for 165 animals when they were going on a journey. They were asked to sacrifice a black cloth (cloth is an indication of Gèlèdé / Egúngún.) Ológbò (the cat) was the only one who performed the sacrifice. Arriving at their destination they met with the witches who devoured all the animals that refused to sacrifice the black cloth.

The cat was seen from a distance covering himself with a black cloth he had 4 eyes like the witches who decided not to kill him because he was one of them. The cat returned singing Gọṛọmaafinyun, Gọṛọmaafibọ!

In this example, we again see the cat going on a journey, but this time with the arrival of the **Gèlèdé / Egúngún** or *Sacred Masquerade* in the appearance of a cloth. Cloth sacrifices often come up in the **Patakí**, in this case we can see the offering applied in a way that indicates many deeper things. The cat applies this black cloth as a way of disguising its appearance before going on its journey, and when encountering the witches (*who, it should be noted, show otherworldly*

behaviors), the cat appears in a way in which the witches accept the cat as one of their own.

The act of disguising one's image during shamanic work is, mysteriously, a worldwide tradition that goes back at least tens of thousands of years. The fact that it is a worldwide tradition is the indication of a successful practice, and the **Patakí** gives indications as to why this might be. There appears to be a correlation between donning ritual wear and your ability to go in deeper into healing work with a client. Going by what I read in this story, and what I see in working in **Ifá** (*as well as in other traditions around the world*), this type of clothing could be as simple as a white head covering, and as complex as the most elaborate costumes displayed in the various sacred masquerades of **Ifá** in Nigeria. There are many more mysteries around this **Patakí** and ritualized masquerade that are noteworthy.

Patakí 3:

Oloirekoire, Oloorunkoorun divined Ifá for Opaḳeṭe when she was going to the delivery room. She was advised to sacrifice two hundred Ikoti (long hair pin,) two hundred needles, two hundred rats, and two hundred fish. Opaḳeṭe obeyed and sacrificed. She became productive as Ifá predicted.

And finally, the completion of the round-trip journey of life, a child completing its round-trip journey from the otherworld to this world in the form of a successful childbirth.

Message from **Brian Madigan - Oluwo Olańipèkun**

As **Òwónrín** moves us out of errors in judgment, and upside-down thinking, it also cautions us to move methodically and patiently forward to truly integrate the internal shifts that have happened and ensure that we are now on the correct path.

Remember that **Ìwòrì** is also very introspective. The passion and drive come from deep within us. It calls us to embrace our own truth and trust our inner guidance.

Ìreṭe's push is to solid day to day practice. To shore up our lives by engaging spiritually in a consistent manner. This is even more important for the initiates among us to remain in balance with the energy.

It's a great reading for moving out of this crisis and into our new world. To start engaging again but in healthier and more centered ways. I am looking forward to seeing how it unfolds.

With gratitude, Love and Blessings,

Brian

Message from **David Graham** - *Oluwo Ifáfóre*

Àláfiá all, and wishing you the blessings of long life, good health, and abundance the New Year. Thankfully, the New Year's reading portends the strong possibilities of blessings and abundance for 2021, assuming we hold up our end of the bargain!

Historically, the primary Odù of **Ọṣẹ-Rosù** signifies an end to suffering, and abundance coming. It has also been known to signify a sudden increase in wealth!

On our everyday side, we see **Ọṣun**'s energy as the operating energy for the New Year. This means we must approach our everyday endeavors with more joy, movement, curiosity, and even sensuality in order to be successful. This is a sign that predicts an abundance of all kinds. Not just money, although making money this year should certainly flow more easily. But an abundance of health (*also demonstrated as the primary subset for the year*), longevity, relationships, and family. Indeed, this would be a great year for those looking to conceive, as it belongs to Òrìṣà **Ọṣun**, the Òrìṣà typically associated with conception.

Coming on the heels of 2021, **Ọṣẹ-Rosù** implies we should “*kill our problems with kindness.*” Indeed, after a year of much fear, confusion, and conflict - this sign is a blessing. It implies that we should, and are likely to, flow around our problems as a river flows around a boulder. We should use more sweetness, just like the honey which belongs to **Ọṣun**, to conquer difficulties and get things done this year - especially regarding health. This may be a year of long lines at doctors' offices, confusing information about vaccines, and general congestion with all things, health related. It is important to take a deep breath, smile, and radiate positive energy during all of this to be successful. Remember, you will ALWAYS get more with honey than you will with vinegar.

Assuming we can navigate this (*we come Iré, so we should*), the energy of **Ìrosùn** awaits us. **Ìrosùn** is always about the “*big picture*” and thinking LONG term. In fact, it could be literally seen as claiming the inheritance of our **Ancestors**. This means that in our emotional and spiritual life, we can expect great advancement and evolution of not just our own life but of our entire lineage. Perhaps a sign that predicts the evolution of all humankind as a species - with an eye of the big picture of who we are and why we are here? This sign demands that we take a moment and look at all events before taking action to ensure that they are long term in nature and not just a “*quick fix.*”

From our health to our relationships with others, to the way we make our money, our path must be good for us, our community, and the planet as a whole for the long term in order for us to succeed. **Ìrosùn** has been called the “*slugging through the mud*” Odù. And while it is not an easy sign to navigate, it is ALWAYS rewarding for the long term if handled appropriately. The journey will not be simple, but if we stay focused on the objective and put one foot in front of the other, we will get what we truly need.

Nicely enough, the reading for 2021 comes with **Iré**, through Odù **Ìrètè Ìwòrì**. This Odù calls for persistence and determination in our daily lives. We can expect pressure that we must allow to propel us to new heights rather than make us break. This will lead to positive transformation (**Ìwòrì** - *literally the character of consciousness*) with our emotional development and spiritual growth. **Ìwòrì** is associated with fire, fire at the center of the earth, and the fire inside each of us. It is this fire, this passion, that drives us to succeed and change things for the better!

In the area of **Destiny**, with **Òwónrín Òtúrúpòn**, we see that things which appear chaotic always happen for a reason and with purpose, and in order to navigate them, we **MUST** take care of our physical, mental, and emotional health. It will be crucial to balance our head and heart this year (*thoughts and emotions*) in order to stay in alignment with our destiny. Prayers and offerings to **Èṣù** will be useful in this regard. Always remember that **EVERYTHING** happens for a reason. We do not live in a vacuum, and there is a cause and effect to everything in the Universe. Just because we do not know what it is at the time does not mean it isn't so, and that it will not ultimately be good for us.

For **Health**, the highest subset of the year, we see **Ìwòrì Ogbè**. The passion that leads to positive conflict, and drives us forward, leads to open roads to all areas of health. A pleasant Odù indeed on the heels of 2020 and Covid-19. Expect great advances forward with Covid-19 treatments and preventatives for 2021. Also, make sure to take action to be proactive and passionate about your physical health for the New Year. Make sure to consider all possible outcomes and then pull the trigger! Whether this concerns diet, exercise, medications, vaccines, etc. This will lead to an opening of road, opportunities, and possibilities in your emotional/spiritual health. As well as a stronger alignment to your highest self! Which is ultimately **Ifá's** prime directive.

For **Success**, **Òyèkú Ìrosùn** and the overwhelming support of all those who have come before us! **Òyèkú** shows strong support from our **Ancestors** to our daily endeavors in our careers, investments, and community obligations. It is important that we look to them for guidance in these matters in the New Year. Along those lines, it is critical that we check our motivations and make sure that they align with our long-term thinking and values; for the benefit of ourselves and those who will walk in our footsteps. After all, what good is all the money, success, and accolades if we destroy the planet and our communities in the process. This Odù reminds us that we are all **ONE PEOPLE**, regardless of race, color, creed, sexual preference, and lifestyle. All we all must live/work together on this planet to succeed.

In the area of **Relationships**, we see **Ògúndá Ìrètè**. Time to roll up our sleeves and get to work on our relationships with others! **Ògúndá** calls for hard work, determination, and honesty in order to remove any blockages in our everyday relationships. This will result in positive pressure leading to good fortune in our important emotional relationships. It will also be critical to apply an "Ifá" worldview to our relationships in 2021 for them to flourish and to work at their highest

potential. It is an excellent year to “renew” any relationships that feel stale and add a spiritual component to them.

For **Family**, we see the Odù **Òsé Òsá**. Once again, we see **Ọṣun**’s energy at play here. This indicates a great year for anyone looking to conceive a child! Simply take your prayer request to **Ọṣun**, either at the river itself or to her shrine if you have access, along with a small offering, and ask her to bless you with happy, healthy children. Also, be prepared to offer a “thank you” once your prayer is answered. In a less dramatic and more practical sense, it is essential for everyday family issues this year to tackle them with movement and sweetness and not allow ourselves to become stuck or stagnant. Think of moving like water and being sweet like honey. This will lead to positive changes and abundance in our long term, essential aspects of family life.

Finally, for serious difficulties in 2021, we see the Odù **Òtúrá Òfún**. A very spiritual and elevated Odù for overcoming SERIOUS issues. It will be vital that we stay calm, cool, and proactive to get things done. It’s crucial that we keep **Orí Tútù** (*cool-headed*) in 2021.

It will also be important for everyone to connect to spirit (*through prayer, Oríkì, heart song, etc.*) for assistance and guidance in facing daily difficulties. This will lead to miracles manifesting for us in the New Year! Look for aid from **Obàtálà** (*and Ifá if you are an initiated priest*) to help solve serious problems, if and when they arise in the New Year.

As always, this is just the “*tip of the iceberg*” for what **Ifá** predicts for 2021 - but it’s a great place to start! Remember to keep this reading on hand and refer back to it often, as needed, throughout the year. Each weekly reading and monthly Icofa MUST be evaluated within the context of the yearly reading. And of course, you can always reach out to the **Ifá Foundation** throughout the year for **Ebó** you can do and continued guidance. Our love and blessings to all. **Iré. "Ogbo ato o!"**

A message from “**Omilade**,” an **Ọṣun** priestess.

Greetings,

The Offerings for 2021 can be a little overwhelming at first, but if you take it stepwise, you will find it manageable and satisfying to your soul and the **Òriṣà!**

See the 2021 **checklist**, you may already have some items that need recharging or want to add new ones: contact **Iyanifa Vassa**, **Olúfadeke** for the herbs, etc., and the protocol for recharging tools.

Share your comments on our [Facebook page](#).

Much Love, Omilade

Checklist

These offerings can be made by you at your shrines

Ọṣun

This one is easy, have a party for **Ọṣun** (*even if it's a virtual party*)! And enjoy and share all of the offerings. Pick a day and set it all up and put on her altar. Sing and play **Oríkì** (*"invocation chant"*) and **Àdúrá Orin** (*"prayer song"*).

Yèyé O! O Ọṣun!

- Champagne** - Ọkànràn Meji
- Flowers** - Ìrosùn Ogbè
- Carrot cake** - Ìrètẹ Ọkànràn
- Chocolate eggs** - Ọtúrúpọ̀n Ìwòrì

Ọsanyìn (aka Ọsàin)

- Invocation – Oríkì** (*"invocation chant"*) with a "**Sekere**" (*gourd with a net of beads*) or "**Şéré**" (*gourd rattle*).
- Feed the Earth – Ọwónrín Ìrètẹ**
 - plant seeds
 - feed the birds.
- Grounding – Ọgúndá Ọsá**
 - Herbal foot bath
 - Meditate in nature
- Aromatherapy – Ogbè Ọsá**
 - Essential oils
 - Yorùbá "**Turari**" (*incense*) - ritual cleansing to disperse negative energies. Available through Spiritual Tools website

Ègbé Ọrún

These offerings can be done at your shrine.

- Honey** - Ogbè Ọsá
- 2 Coconuts** - Ìrètẹ Meji
- Pumpkin pie** or **roll** - Ọtúrúpọ̀n Ọwónrín
- Shaman's Rattle** (e.g., *gourd*) for invocation - Ọsé Ogbè

Checklist

Empowering Ceremonies done by a Babaláwo / Ìyánífá on your behalf:



Ọṣun

Odù Ceremony:

- ❑ **Ìyèrè Ọṣùn** (*Ifá powder*) sacred termite dust from the *Iròsun tree* will be used to mark the following Odù along with a prayer in your name and your family. The *Ifá powder* will then be collected and spread over the river rocks at the sacred **Ọṣùn** garden.
 - **Ọṣẹ-Rosù** - *the Odù cast for the year 2021*
 - **Ọwọnrín Meji** - *the Odù cast for the Ọṣùn*
 - **Ìwòrì Ọtúrá** - *the Odù that indicated this empowering ceremony.*

Ọṣùn River Ceremony:

- ❑ Priests will gather at the water's edge to invite **Ọṣùn** into your life.
 - **Oríkì** (*"invocation chant"*)
 - **Àdúrá Orin** (*"prayer song"*)
 - Ceremonial bell ringing and dancing.
 - Chanting "*your name*" to **Ọṣùn**.
 - Food offerings to **Ọṣùn**
 - Recharging of your **Ọṣùn** spiritual tools.
 - River water will be collected and kept at the **Ọṣùn** garden for five days to charge, then shipped to you.



Ọṣùn Bird Ceremony:

- ❑ A unique feather ritual where we gather feathers from birds associated with **Ọṣùn** and make a pair of bouquets to be used in staves. A prayer on your behalf is made; one bouquet remains at the **Ọṣùn** shrine, the other is sent to you.

Checklist

Empowering Ceremonies done by a Babaláwo / Ìyánífá on your behalf:



Òsanyìn (aka Òsain)

- ❑ **Igbá Òsanyìn (aka Òsain)** – The energy is captured in a gourd to hang at your shrine. To be use in your healing rituals. Includes the following:
 - Èṣù for Òsanyìn path.
 - **Eleké** (Necklace / Pendant)

It will hang at the Òsanyìn garden for about a month to “charge”, then it will be shipped to you.



- ❑ **Òsanyìn** healing crystal - Òtúrùpòn Ogbè
 - Clear crystal is blessed and charged at the Òsanyìn garden. To be hung in your home, by a window, to capture the healing sunlight.
- ❑ **Òsanyìn** planting ceremony
 - Select from four plants to be added to the Òsanyìn garden.
 - The dedication ceremony will include your name, prayers, and chants.
 - You will see your plant when you visit the gardens.
- ❑ **Òsanyìn** shedding ritual to deal with past traumas.
 - A “handheld Harpoon” carved out of **Elk bone** will be sent to you with instructions. The blessed spiritual tool is to be used in ripping and puncturing holes on old clothes to be discarded as part of a shedding ritual.

Checklist

Empowering Ceremonies done by a Babaláwo / Ìyánífá on your behalf:

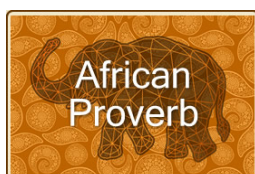


Ẹgbé Ọrún

- ❑ **Dafá** (*Ifá Oracle Divination*)
 - Find the origin/name of your **Ẹgbé Ọrún** spiritual group.
 - Determine if the spiritual contracts you made with your **Ẹgbé Ọrún** spirits are being honored.
 - List of **Ebó** (*offerings*) to make to realign with your spirit guides.

- ❑ **Initiation into Ẹgbé** mysteries. Includes instructions on how to work with them.
 - **Ìkòkò Àwẹ Ẹgbé** (*two consecrated pots for male and female energies*) it allows you to connect to your **Ẹgbé Ọrún** spirits. One of the pots holds water that would be used for healing.
 - **Abẹbẹ Ẹgbé** (*a round fan, usually made with leather and decorative beads*)
 - **Ọpá Ẹgbé** (*staff*) use to obtain the support of your spirit guides.

- ❑ **Ìrèké** (*sugarcane*) planting ritual.
 - Ceremonial opening of the earth at the **Ẹgbé** shrine at the Sacred Gardens to place the **Odù** for the year, along with offerings.
 - Praise your **Ẹgbé Ọrún** spiritual group with **Oríkì** (*“invocation chant”*) while we plant fresh live sugarcane. We invite you to come and see the progress of its growth one day. This ritual is about planting sweetness into your lineage and creating new growth for your visions to manifest.



~**African proverb**: “The best way to eat the elephant standing in your path is to cut it up into little pieces.”

Meaning: Anything daunting and overwhelming can be accomplished a little bit at the time.



Spiritual Tools

Sacred Alignment Empowerment Healing Goals

We have a large selection of items for you and your sacred altars at [Spiritual Tools](#) including these 2021 tools. Order personal divination, initiations, and healing rituals.

Ọṣun



Ọsanyin



Ègbé



Àṣẹ Àṣẹ Àṣẹ