



Dafá (*Ifá Oracle Divination*) revealed **Ògúndá Òtúrúpòn**; it speaks of spiritual growth and tells us that sometimes life becomes very challenging, and we may be tempted to take the easy way out, don't. Remember that being on a spiritual path does not mean avoiding responsibilities; it means seeing the big picture and realizing that you are not alone because you have divine support, spiritual guidance, and tools to help you overcome adversity.

This Odù informs us that good fortune results from improved behavior and that blockages and difficulties are dissolved with spiritual development. With **Ògúndá Òtúrúpòn**, we are likely to encounter a conflict of some sort in our day-to-day experience which serves to test and validate the level of our character. Having the courage to face those circumstances in the daily life which challenge our character is necessary. We must be honest with ourselves about ourselves in order to identify those aspects of our life and behavior which need to be transformed. Being honest about our shortcomings, limitations, and character flaws lays the foundation for change. We are meant to build a new foundation which stands upon **Ìwa-Pẹ̀lẹ̀** (*kind and gentle character*).

Ògúndá is one part "*strength*" and one part "*wisdom*," a blend of the **Ògún** and **Òrúnmìlà** energies; this means that we'll achieve success through hard work and determination, in combination with our intellect to come up with common-sense solutions.

Òtúrúpòn is made up of the words **Òtú**, which means **endurance**, while **pòn** is about manifesting **truth**. In essence, it refers to the strength of your **character** when faced with challenges and responsibilities.

The balance of Ibi -vs- Iré

Ọkànràn'Túrúpòn (aka **Ọkànràn Ọtúrúpòn**) for **Ibi** (*struggle, going off-path*) says:

"It is through learning Ifa that one understands Ifá. It is through missing one's way that one becomes acquainted with the roads. One always wanders here and there along a road he has never used before."

Ọkànràn'Túrúpòn encourages us to use our mistakes as an indication of how to move forward. Having the courage to admit the failures of the past and even revisit the circumstances in which we failed gives us an opportunity to become better than we were previously. In other words, we are meant to use our failures as lessons to inspire us to be better today and to show us where we still need improvement. If we have the courage and humility to do this, our weaknesses can become our greatest strengths.

Some circumstances or "tests" in life require repeated attempts to master and integrate into our experience, so we should give room for mistakes to show us the way. When the road is unfamiliar to us, we will likely wander there for some time until we understand the lesson and what it requires of us.

Ọkànràn'Túrúpòn in the **Ibi** position encourages us to be honest with ourselves in connection to our past mistakes. Doing so sets the foundation to experience the good fortune that results from improved behavior, as mentioned in the primary odu.

Ọkànràn'Túrúpòn tells the story of how **Ọsanyìn** lost the use of his leg. **Olódùmàré** (*God*) covered up a calabash and invited **Ọrúnmilà** to discover its contents through **Dafá** (*Ifá Oracle Divination*). **Ọrúnmilà** had to then make a sacrifice, and **Ọsanyìn** insisted on accompanying **Ọrúnmilà** even though he was told via divination to stay away. **Ọsanyìn** dropped the knife he was holding onto his leg, causing a severe wound; **Ọrúnmilà** had to carry **Ọsanyìn** home. **Ọkànràn'Túrúpòn** is saying that **Ọsanyìn** experienced **Ibi** (*bad fortune*) because he was adamant and didn't listen to wisdom, and you will too if you choose to ignore wise advice.

Ọgúndá'Kaa (aka **Ọgúndá Ìká**) in **Iré** (*blessings, good fortune*) says:

We must direct our attention to what lies ahead of us. We are likely to encounter a situation in which we could be falsely accused of something. This calls for us to be well-established in integrity and good character, even amid conflict or with other people with ill character. There must be an alignment between our thoughts, words, and deeds to avoid being falsely accused of misconduct or theft. If our behavior or disposition resembles those around us, who do not display good character, we are likely to be seen as such.

Ògúndá'Kaa (aka **Ògúndá Ìká**) also cautions you on money matters and speaks of the need to mitigate the economy's volatility. **Iré** (*blessings, good fortune*) is possible, but it will take considerable effort.

Reading sub-sets:

Destiny: **Ìwòrì Egúntán** (aka **Ìwòrì Ògúndá**) – same Odù as for **Success**.

It calls for timely actions to avoid lost opportunities; indecisiveness prevents you from advancing your "**destiny**" and achieving **success**.

We need to learn when to push forward when the energy is beneficial and when to wait when it's not; timing is the key to success. Opportunities don't stay for long, **Ìwòrì-Egúntán** calls on us to be more decisive.

You already know what you're passionate about and willing to work for, so don't vacillate when you already have an answer; procrastination is a lost opportunity that leads to regret.

Think of "**destiny**" as a sort of navigation map imprinted on the crown of your head where the **Orí** (*your consciousness*) resides; a plan that leads to experiences that the soul desires and ultimately leads to **Ìwa-Pèlè** (*kind and gentle character*).

Ifá teaches that **Òrúnmìlà** is present as **elẹ̀rì-ìpín** (*witness of fate*) when the soul goes to **Àjàlá** (*the sculptor*) before an incarnation to choose an **Orí** and get their lot of fortune (*blessings and challenges*). The **Orí** is also assigned a guardian **Òrìṣà** before embarking on the human experience to learn and evolve. There's no judgment if the soul chooses an easy or difficult life to speed up its evolution.

Ìwòrì Egúntán came out for both **destiny** and **success** (*e.g., prosperity, goals, and objectives*), meaning that they are tied together; when you're aligned with your destiny, success will soon follow as everything falls into place.



The reading takes a **holistic view of health and well-being** and outlines these four areas in the order of preeminence: Emotional, Mental, Spiritual, and Physical.

Emotional Health: ÈjìOgbè (aka Ogbè Mejì)

ÈjìOgbè is the most senior Odù in the fixed order of 256; it means to "*lift both hands to heaven and receive both the good and the bad.*" The analogy is that we can't see in the dark, but neither when we look directly into the light; this means that we must learn to put things into perspective for the sake of our emotional well-being.

ÈjìOgbè calls on **Sùúrù** (*the spirit of patience*) to help us process events in our lives so that we don't get overwhelmed. The **snail**, which is sacred to **Obàtálà**, is born on this Odù; it reminds us not to rush to judgment or overreact emotionally to situations; give yourself a chance to process events at your own pace, and only respond when you are calm. Remember that spiritual growth and wisdom come from life experiences, including adversity.

ÈjìOgbè says, "*he who is wise, is made wise by his Ori*"; this is the outcome of experiencing life on earth with the right spirit.

Mental Health: Ìrosùn Ogbè

When we take a holistic view, we realize how closely mental well-being is dependent on a healthy body, emotional balance (*e.g., managing stress levels*), and spiritual grounding (*e.g., being able to see the big picture.*)

Ìrosùn Ogbè tells us that the mind regularly needs to slow down to find clarity, so "**meditation**" is highly recommended. At the very least, you must allocate time during the day for the mind to disconnect from overstimulation (*e.g., electronic devices, media*). A nature walk, for example, gives the "**mind**" a break and time to heal and recharge. Moreover, daily walks improve your physical health.

Spiritual Health: Ìrosùn Ìwòrì

Ìrosùn, also known as **Olósùn**, is 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 or when bad intentions or wrong choices will ultimately get us into trouble. It speaks of our desire to develop **Ìwa-Pẹ̀lẹ̀** (*kind and gentle character*).

In nature, **Ìrosùn** represents the rivers that flow through the landscape to sustain life. In the human body, it is symbolic of the bloodstream and menstrual flow. Spiritually, it represents our ancestors, the continuation of our bloodline. **Ancestor veneration** is essential to spiritual health, as much as caring for the rivers in nature that sustain life.

Patakí (*oral narrative or parable*) tells us that when **Ìrosùn** first came to earth, he failed because he had not made the necessary sacrifices and encountered the wrath of **Yeye Múwa**, *the spirit of misfortune*, so **Ìrosùn** had to make a bigger sacrifice and try again. It is reminiscing of the saying "*measure twice, cut once*" so we don't make mistakes.

Ìwòrì is associated with the **eyes** and our ability to see beyond what's in front of us. So, for example, the **Ìkín** (*sacred palm nuts*) that we use in divination has four eyes (*the dots on the nuts where it sprouts*); one pair looks outwards, and another looks inward. **Ìwòrì** reminds us that when you are in trouble, seek **Dafá** (*Ifá Oracle Divination*) for guidance.

Spiritual "**enlightenment**" ultimately comes from being able to endure "*trials and tribulations*." The lack of joy and peace that comes from adversity often causes us to turn to spirituality. Always remember that you're not alone; your Orí, Ancestors, and Òrìṣà support you.

Focus on long-term spiritual goals rather than short-term gratification, and you'll be happier.

Physical Health: Ọkànràn Ọtúrá

Ọkànràn translates to "*what flows from the heart (ọkan = heart)*," so as you can guess, in this context refers to your cardiovascular system, the need to be physically active. It is also an Odù that advises avoiding quarrels and physical confrontations; **Ọtúrá** tells us to respond calmly to such situations.

Make a resolution to stay physically active throughout the year; commit to at least 15 minutes daily, so you don't feel burdened, then gradually do more; it can be as simple as going for a walk. Remember that having a routine is vital to creating healthy habits.

Lastly, be conscious of what you eat and drink; being "**heart-healthy**" requires making good choices.

Relationships: Ìrètè Mejì

Ìrètè Mejì is the 14th Odù and has profound spiritual implications for someone on a spiritual path. It means "*conquering good fortune*," note that the word **Iré** (*good fortune*) is part of the name. Ìrètè always applies pressure to get us to react in some positive way and become better. For relationships to continue to grow and remain meaningful, we must continuously work at it and not take each other for granted.

Ìrètè Mejì is a highly spiritual Odù, and in this context, it is essential for healthy relationships that you respect each other's beliefs, even if you follow different faiths.

Family life: Ọsẹ̀ Ọ̀gúndá

Ọsẹ̀ Ọ̀gúndá is indicative of a lot of movement and effort dedicated to Family life; this means that much of our attention will be directed toward supporting the needs of our family members.

Ọsẹ̀ is a creative energy that has the qualities of "*water in motion*," like water flowing down a stream, adapting to the changing environment. Family matters will require us to be more flexible and make a more significant effort to adjust to situations.

Victory over Difficulties: Ogbè'Yẹ̀kú (aka Ogbè Ọ̀yẹ̀kú)

Ogbè'Yẹ̀kú tells us that we must combine our "*analytical mind*" with "*intuition*" to figure things out; you can see the polarity of this Odù; **Ogbè** is pure light, while **Ọ̀yẹ̀kú** is pure darkness. The analogy is that we can't see in pure darkness nor in pure light. So to achieve "*victory over difficulties*," we must use both; we can't just rely on one of the other; we must use all our skills and hidden talents.

Ogbè is illuminating and can show you the way; new experiences and breakthroughs are possible with this Odù, and in this context, it shows the potential to see our way to break through any obstacles.

Ọ̀yẹ̀kú being devoid of light indicates the unknown, our blind spots, and what we can't see can sometimes hurt us. However, on the positive side, **Ọ̀yẹ̀kú** is linked to our ancestors, and they can see for us; we simply need to listen to our intuition.

Òrìṣà to help you

Ogbè Ọkànràn revealed that Ọgún is the primary Ọrìṣà for 2023.

Ọgún will carve a path for you when none exists. So even if you don't see a path forward, ask Ọgún to create a new one. As a warrior Ọrìṣà, Ọgún will give you courage and strength to face life's challenges. Moreover, Ọgún will ground you as he is a deep earth deity, a hot energy reminiscent of the earth's core that helps you take decisive action when needed. Being grounded is a colloquial way of saying to reconnect with what really matters because everything else is just noise that perturbs the mind and keeps you away from your destiny. Finally, Ọgún will help you simplify your life and give it focus.



Dafá (*Ifá Oracle Divination*) revealed that in addition to Ọgún being the primary Ọrìṣà for 2023, you should also work with these three Ọrìṣà to help you stay aligned with your destiny.

Ẓàngó as indicated by Ọsá Meji (*the 10th Odù in seniority in the order 256*). Ọsá Meji means "run away," a restless energy associated with "the wind" and the storms that bring about sudden change and transformation.

Ọsá Meji teaches us that change is necessary and inevitable, and we need to learn to be flexible and adapt. At the same time, Ẓàngó teaches us to have a contingency plan for the unexpected so we don't get rattled when it happens.

Ẓàngó was a king and a leader with many responsibilities for his people. 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. He was a warrior with a cool head known for "**strategy and foresight.**"

Consider the analogy of the chess player who can see the whole board and calculate the many possibilities and outcomes with each move. A good chess player knows they must be willing to make sacrifices (*e.g., a pawn to advance an objective.*) Of course, difficult choices are part of the battle, but if we focus on the end-game, we realize that sacrifices are necessary. Just the same, we can't be tempted by short-term gratification, taking your opponent's piece just because you can lack foresight; ask yourself, what does this action ultimately get me?

Şàngó teaches you to use your head; a warrior must be wise and use their power judiciously. Learn from mistakes and accept the consequences of bad decisions that put you and others in peril. There's a time to fight and a time to walk away to fight another day.

Ọsanyìn as indicated by **Ọwọnrín'Rosù** (*aka Ọwọnrín Ìrosùn*)

Ọwọnrín speaks of our ability to endure hardship while **Ìrosùn** our attempts to prevent and mitigate it; thus, **Ọsanyìn** is giving us the healing power to endure (*e.g., physically, emotionally, mentally, and spiritually*) recover from the aftermath.

Ọsanyìn is the Ọrìşà of plants, herbs, and roots and therefore holds the secrets of medicine. Ifá says that **Ọsanyìn** fell from **Ọrún** (*heaven*) and sank deep into the ground to form the initial origins of vegetation, a place called **Irawo**, which means "*star*," thus, **Ọsanyìn** is star-born.

The name **Ọsanyìn** says a lot about what the Ọrìşà; the name is composed of **san** (*increase of health*) and **yìn** (*to boil or create through fire*), a reference to medicine, combining plants, herbs, and roots, then boiling them to make potions. **Ọsanyìn** also has an affinity with birds because they spread the plant seeds across the land.



Ọsanyìn is closely related to **Ọrúnmilà** and said to be the younger brother, represented by the **Opa Ọsanyìn** (*a staff forged out of iron with a bird on top, surrounded by other birds*); the **Babaláwo** plants it on the ground to gain the knowledge and power of medicine from **Ọsanyìn**.

Ọwọnrín'Rosù tells us to pay attention to our dreams, for ancestral voices will convey wisdom this way. Tell yourself before you go to sleep that you want to remember your dreams; if you

wake up during the night, quickly write down what you recall; lucid dreams will become more frequent if you pay attention.

Obàtálà as indicated by **Ìká'wòrì** (aka **Ìká Ìwòrì**)

In **Ìká'wòrì**, we find the presence of *inúkògún* (the self-injurer,) the one who throws ashes at others and it blows back at them. When people continuously perceive the world as hostile, they tend to be defensive and don't realize how much their negativity contributes to the animosity and spoils their good fortune. **Ìká'wòrì** is an Odu that can empower you but only when used with good character.

Obàtálà rules the mind and belongs to a class of spirits known as *FunFun*, which translates to "the whiteness of white, or splendor." In this context, **Obàtálà** resonates with purity and cleanliness and asks that you be mindful of negative thoughts and speech. Clutter and dirt also disturb the mind, so work on decluttering your home and keeping your environment clean.

Obàtálà has a serene demeanor and will always bring clarity and calm to your life. Remember that anger issues will keep you from manifesting your destiny; work with **Obàtálà** to find serenity when you recognize this behavior in yourself.



Finally, we always need to work with **Èṣù**, our **Orí**, guardian **Òrìṣà**, and our **Ancestors**.