



This reading is for the followers of the *Ifá Foundation*; if you are a member of this *ilé* (house) or resonate with our teachings, then this reading applies to you.



The Reading for 2024 was performed by **Ìyánifá Olúfadeke** (*Vassa*), **Oluwo Ifákáyòdé** (*Kyle*), and **Oluwo Ifájuyitán** (*Javier*).

Dafá (*Ifá Oracle Divination*) revealed **Ìrẹ̀tẹ̀'dírí** (aka **Ìrẹ̀tẹ̀ Ìdírí**), an Odù that strongly encourages you to make the necessary changes in your lives to make it better. However, it also speaks of your reluctance to change, often preferring for things to remain the same, much to your peril. Thus, **Iré** (*on-path, blessings, good fortune*) is contingent on how much effort you put in. **Ìrẹ̀tẹ̀** means "conquering good fortune," note that the word **Iré** is part of the name. While **Ìdírí** is an Odù associated with the womb and childbirth, figuratively speaking, what sort of future are you conceiving?

The reading for this year refers you to the following **ẹ̀ṣẹ̀ Ifá** (*Ifá Divination verse*) as the "take-away" wisdom for the 2024 reading.

"Ijoko- àgbà-biik'eni-ma-dide-mọ, Àgbà-m'ọpa-l'ọwọ divined Ifá for the grinding stone (Ọlọ). Ọlọ did not want to get up from where she was sitting. She was asked to sacrifice two pigeons, forty-four hundred cowries, and gbégbé leaves. She heard and sacrificed. Ọlọ would always have someone to carry her."

One interpretation of the above **ẹ̀ṣẹ̀ Ifá** (*Ifá Divination verse*) is that we cannot be like a stone if we want to get somewhere in life; something must change to create movement. Furthermore, there is a big emphasis on improving health and well-being, so consider what is literally being said: we need to exercise more as it's unhealthy to live a sedentary life.

Òràngún Mejì (*aka* **Òfún Mejì**) is the Odù that emphasizes **health**; it is the 16th Odù in seniority in the order of 256; the egg represents it, a reference to the calabash of creation, hence, the possibility of all things waiting to manifest. **Òfún** literally means "*to give out whiteness,*" a reference to the illumination of the mind where we gain a new perspective. **Òràngún Mejì** states that humans came to this world to either do good, be wicked, or do nothing. In essence, you have a choice in how you live your life. In the context of health, your well-being depends on your choices; you can take a proactive approach to improve your health, pick up bad habits from others, or do nothing at all.

Health is defined as "*Mind, Body, and Spirit,*" where our bodies remain the predominant focus, needing the most attention. Nevertheless, a holistic approach to health is essential to well-being.

Ọ̀sanyìn (*aka* **Osaín**), the Ọ̀riṣà that holds the secrets of natural medicine (*e.g., roots, herbs, plants, minerals*), is one that we need to get to know better this year as it deals with healing through nature's natural resources.

- **Ogbèkà** (*aka* **Ogbè Ìkà**) came out for "*Body,*" the Odù speaks of knowing your body and having common sense; if, for example, you already know that certain foods don't agree with you, then don't consume them. Ifá calls on you to respect your body and consume more whole foods with **Àṣẹ** (*good energy*) that are rich in nutrients and fiber.

Ìkágbè (*aka* **Ìkà Ogbè**) came out for adopting a more plant-based diet and herbal detox; this is a personal choice, of course, so consider it a recommendation; the point is to be more "*mindful*" of what you consume and get educated about healthy living.

* Note that **Ìkágbè** is a mirror image of the Odù **Ogbèkà** above, meaning that what we consume will reflect on our bodies.

- **Ìrẹ̀tẹ̀'Rosù** (*aka* **Ìrẹ̀tẹ̀ Ìrosùn**) came out for "*Mind,*" the Odù speaks of understanding pressure; there's the good stress you feel from competitive sports where everyone follows the rules, then bad stress from situations you have little control over. **Ìrẹ̀tẹ̀** makes us more determined; at the same time, **Ìrosùn** slows us down. **Ìrẹ̀tẹ̀'Rosù** is teaching us to be more resilient and learn when it's appropriate to push forward and when to fall back and wait to conserve our energies. If you're constantly pushing, you'll get frustrated and burn out; if you pause indefinitely, you'll start to procrastinate and get stuck. It's important to understand that stress is relative to how you perceive it; how you manage it contributes to your overall mental health.
 - **Ìrẹ̀tẹ̀'wónrín** (*aka* **Ìrẹ̀tẹ̀ Ọ̀wónrín**) came out for "*Spirit,*" the Odù speaks of retaining a place of honor. In other words, your words and actions must consistently reflect **Ìwa-Pẹ̀lẹ̀** (*kind and gentle character*); your spiritual well-being is dependent on it. Strive for a spiritual routine, as in daily prayer, meditation, and offerings on designated days.
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How do we stay aligned with our destinies in 2024?

To navigate our destinies, we must understand the lessons from these two Odù: **Òtúrá Ọ̀wónrín** for **Ibi** (*bad fortune*) and **Ìká Ọ̀túrá** for **Iré** (*good fortune*). We can expect situations that will challenge our character, faith, and inner peace, requiring effort and the right frame of mind. On the other hand, adversity makes us more resilient. Remember that these burdens are transient; we can move on to better things as soon as we learn from them.

Òtúrá-Wónrín (aka **Òtúrá Ọ̀wónrín**) for **Ibi** (*bad fortune*) speaks of the need for "*spiritual and physical awareness*" to prevent problems and gain a better perspective on issues of life and death; these are the things that can trip us up this year.

The following **ẹsẹ Ifá** (*Ifá Divination verse*) illustrates this and is the "*take-away*" wisdom.

"The Omniscient One knows those who wickedly shoot others. The people of the farm know the people of the town. Travelers of the Earth and travelers of heaven, we will see each other again. Termites do not scatter without reassembling."

Ìká Ọ̀túrá for **Iré** (*good fortune*) speaks of the end of trouble and the beginning of good fortune. We must respond to challenges with calm and wisdom; it's important not to overreact. For those who adhere to **Ìwa-Pẹ̀lẹ̀** (*kind and gentle character*), bad fortune will not take you down.

The road to **Ìwa-Pẹ̀lẹ̀** starts with accepting who you are, faults and all, without judgment. It is only through embracing your truth that you begin to grow. Remember that it takes time to develop **Ìwa Rere** (*good character*); as the saying goes: **Sùúru ní baba Ìwa Rere** – "*patience is the father of good character.*" But once you embark on this journey of self-discovery and character development, your life will improve significantly. **Ìfé** (*love*) and **Sùúru** (*patience*) are qualities that you should strive for as it is the foundation of **Ìwa-Pẹ̀lẹ̀**.

The following **ẹsẹ Ifá** (*Ifá Divination verse*) illustrates this and is the "*take-away*" wisdom.

"Ìká pushed me; I never fell. Ìká is sending evils to my home; my home did not scatter. All good things are accumulating; this was divined for Ọ̀rúnmìlà."

Ọṣun is the primary Ọrìṣà for 2024 (*known for joy, relationships, prosperity, childbirth, and sensuality*); this was revealed by **Ìká Ọtúrúpọ̀n**. You must seek people who reflect your values, support your spirituality, and help you grow. The people in your life do not necessarily have to share your beliefs, but they shouldn't take you away from your path, either.

Ìrẹ̀tẹ̀ Ogbè is the Odù that came out for "*Relationships*" and speaks of joy and fulfillment; through regular worship of **Ọṣun**, any new as well as existing relationships will increase in intensity.

Ọṣun is the deity of sweet waters, essential to life; she is depicted carrying an *abẹ̀bẹ̀* ("*hand mirror*") representative of "*self-reflection*" and "*personal relationships*"; we intuitively seek a person that complements us and reflect our values.

Ọṣun manifests herself through "sensuality," we experience joy through the five senses, "*touch,*" "*taste,*" "*smell,*" "*sight,*" and "*hearing.*"

Ọṣun loves "*honey,*" offer it regularly, but for her to accept it, remember to first taste it.

Ọtúra-Wọ̀nrín (*aka Ọtúra Ọwọ̀nrín*) came out for the offering of "*honey,*" and note that is the same Odù that came out for **Ibi** (*bad fortune*), this means that whenever things are going wrong (*e.g., relationships, prosperity, health*), offer honey to **Ọṣun** to remove the bad fortune and restore harmony.

Regarding health, **Ọṣun** rules over the digestive and reproductive systems.



Ọsanyìn (aka **Osaín**), the Ọrìṣà of natural medicine, will help us find our way to better health; this was revealed by **Ọtúrá-Egúntán** (aka **Ọtúrá Ọgúndá**).

Ifá tells us that **Ọsanyìn** fell from the **Ọrun** (heavens) like a star and buried itself deep into the ground in a place that was subsequently named **Irawo** (star), giving rise to the spread of plants throughout the Earth; thus, **Ọsanyìn** is star-born.

Note that the name **Ọsanyìn** is made up of the words **sán** (to increase health) and **yìn** (to boil or create through fire), giving us a better understanding of what he represents. **Ọsanyìn** is a healer who teaches us how to make medicine by combining plants, water, and fire.

Ọsanyìn is a close companion to **Ọrúnmilà**, the Ọrìṣà of wisdom and divination. The Babaláwo carries a staff called **Ọpá Ọsanyìn** forged out of iron, which he plants in the ground at the places he visits (*the tip that goes on the ground connects him with Osanyin*). The staff is the connection to the secret knowledge of plant-based medicine that the Babaláwo can tap into through divination. **Ọsanyìn** energy is concentrated at the root of all plants and trees; birds are naturally drawn to trees and perch on their branches, and thus, **Ọsanyìn** gives them refuge; in turn, birds spread seeds; they have a symbiotic relationship.

Initially, **Ọsanyìn** kept his secret knowledge of plants from humanity; upon repetitively being asked by **Èṣù** to divulge the secrets to them and still refusing, caused **Ọsanyìn** to lose one leg, one arm, one eye, and the loss of his voice; **Ọsanyìn** is said to only speak through birds, known to be the sacred emissaries of the **Àjé** (*the mysterious and unfathomable powers of Ìyáàmí*). The **Ọpá Ọsanyìn** staff is thus depicted with a central bird perched on the top and birds encircling it in a sort of ceremonial gathering of nature's forces who came to bear witness. **Ọsanyìn** is depicted as standing on one foot (*covered in mud*), just like the **Ọpá Ọsanyìn** staff of the Babaláwo.

Note that **Ọsanyìn** was also one of the Ọrìṣà for 2023.



Guardian Ancestor is the third energy you must connect with, as revealed by **Ìrètè-Tutu** (aka **Ìrètè Òtúrúṣòṅ**);

Your **Guardian Ancestor** has a unique role in advising you during challenging experiences. You can discover who that is by creating a family tree and then, through divination, determining your guardian; typically, it's someone four or five generations ago. While it's nice to know the name of your **Guardian Ancestor** when they were alive, that is no longer relevant as they are in spirit form now; you invoke them in your mind when you need guidance, then listen to your intuition and pay attention to your dreams.

If you want to recall your dreams, 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 and revealing if you pay attention.

To give you more perspective, your **Guardian Ancestor** stays close to you throughout your life while your other Ancestors come and go. The **Egúngún** (*collective wisdom of all ancestors*) has an even broader scope; if we trace our ancestry far enough, we're all connected.

Your **Guardian Ancestor** and your **Guardian Òrìṣà** are linked to your **Orí** who guides your destiny. The **Orí** resides on the crown of your head, and offering to your **Orí** strengthens those bonds.

Ìrètè-Tutu (aka **Ìrètè Òtúrúṣòṅ**) speaks of following the rules and not crossing authority figures (*those who have power over you*) lest you lose your place of honor; you must set a good example; it gives us the following **ẹṣẹ Ifá** (*Ifá Divination verse*) as the "take-away" wisdom.

"Ọkà (the python) lives in its father's house and has its own poison in its mouth. Ere (the boa) lives in his father's house and has its own vengeance. The honor given to the elephant is that although not tall, it has a long mouth. Ẹyọ (one) is the quality of mariwo (young palm fronds); this was divined for Obàtálà Ọṣẹṣẹ-ìgbó, who was going to sit down in one place and be fed by the four hundred Ìrúnmọlẹ. He said that if he gave any one of them an order that was not obeyed, they would all collectively question the one.

Destiny: Òfún-Túrá (aka Òfún Òtúrá).

Òfún-Túrá speaks of the need for ongoing **Ebó** (*sacrifice/offering*) to strengthen your destiny and stabilize relationships; don't give up on people too quickly; some relationships are appropriate and beneficial but require time, trust, and dedication for strong bonds to form.

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 **Òrúnmilà** is present as **elẹ̀ẹ̀rí-ipín** (*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. That said, difficult life experiences can steer you away from your destiny, so it is essential that you get regular divination readings and make prescribed **Ebó** (*sacrifice/offering*).

Success: Ìrosù'Túrá (aka Ìrosùn Òtúrá).

Ìrosù'Túrá speaks of things being good for us even if we do not like them; to succeed, you must be willing to put up with people you don't like and perform tasks you would rather not do.

Ìrosùn is the energy of endurance and caution; "*measure twice, cut once*" to avoid making mistakes. It asks that you pause and think about what you're doing. **Ìrosùn** will slow you down, but you don't need to rush; it's more important to get it right so that you don't have setbacks. **Ìrosùn** also refers you to ancestors, so invoke your **Guardian Ancestor** to help you find success.

Family / Inner Circle *: Òtúrá-Bàrà (aka Òtúrá Òbàrà).

* Your inner circle includes close friends that you consider family.

Òtúrá-Bàrà speaks of not violating **Èèwò** (*taboos*), for example, doing things that you know are wrong or that detract from **Ìwa-Pèlè** (*kind and gentle character*), it could be as simple as cutting corners, being deceitful, or gossiping about others. Perhaps, in a life reading, you were told to avoid certain things (*e.g., certain foods*) as they are detrimental to your well-being.

As **Òtúrá-Bàrà** applies to your family and friends, re-evaluate any bad influences that may be causing you problems; you do not need to go along with others to please them.

Victory over Difficulties: Òfún'gbè (aka Òfún Ogbè)

Òfún'gbè talks about strong opposition that you will likely come across; it may be people with bad character or evil intentions that we must watch out for, or we may run into legal problems. Your **Guardian Ancestor** can stir you away from danger, so listen to your intuition.

The reading refers you to the following *ẹsẹ Ifá* (*Ifá Divination verse*) as the "take-away" wisdom.

"Òfún nọ'ra, Aja nọ'ra divined Ifá for ọlọbahun ijapá (the tortoise) when he was going to the marketplace with ewele (monsters). He was advised to sacrifice three cocks, sixty-six hundred cowries, and lobsters so that he may return safely. He heeded the advice and performed the sacrifice."

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