

# Hidden Wisdom

*Holistic, Interdisciplinary  
Orisa Healing*

June 2017



Orisa Lifestyle Academy



**Obafemi**  
LIVE THE MEDICINE

## Dreams

**Ala ko ni eri.** Dreams have no witnesses. They play themselves out on the dreamscape, where the individual is at one with the raw, unfiltered consciousness of the Ancestral Promise.

**Ori is the seat of destiny.** As the indwelling Supreme Consciousness that lives within each individual, ori is the most significant component of Personal Priesthood.

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## Awo: The Yoruba Mysteries

Throughout the history of humanity, and in every civilization, there have been individuals whose purpose was to assume responsibility for the collective ethos. These individuals have been called luminaries, saviors, philosophers, sages, prophets, masters, magicians, priests, healers and seers. Through wise teachings, miracles, and esoteric texts, these men and women have helped to advance human spirituality around the World.

### Mysticism

In books like **Stolen Legacy**, we learn that these holy individuals undertake various spiritual missions and have belonged to different eras, regions, religions, sects, secret societies, and esoteric orders. Still, in spite of their diversity, there is a common heritage that unifies all of their works. Scholars like **J.A. Rogers** and **Dr. Yoseph Ben Jochannan** helped to reveal the African origins of the ancient mystery schools which helped to cultivate illuminated master teachers in all races and eras, and then send these enlightened messengers to work for specific missions dedicated to the evolution of humanity.



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imo (knowledge)  
experience, training, certainty

SOURCE: ObafemiO.com

## Orisun Inu

Seek Your Inner Source

### **Ori: Nine Facets of Human Destiny**

**Ori is the seat of destiny.** As the indwelling Supreme Consciousness that lives within each individual, ori is the most significant component of Personal Priesthood.

#### **1. Ayanmo: That Which is Chosen and Remains**

It is the aspect of destiny that you choose and stays with you. Once chosen, ayanmo cannot be changed. Thus, if a person is prosperous they say ‘*ayanmo tire ni*’ (that is his own destiny). Ayanmo is synonymous with predetermination and fate. For instance, the Yoruba say ‘*ayanmo ko gboogun, ori lelejo*’ (Ayanmo is unchangeable, it is a matter with Ori) or ‘*Ayanmo mi, ko si eni to le yi pada*’ (My destiny is from Olodumare, no earthly creature can change it).

#### **2. Akunleyan: That Which One Kneels to Choose**

Another aspect of prenatal choice that is carried out by Ori is called akunleyan. These are your natural gifts and talents, or lack thereof. Akunleyan can be changed. Of the person who cannot seem to accomplish his desires, the Yoruba sometimes say, “*O fe se rere, sugbon akunleyan ko gba*”. (He wants to do well but his Akunleyan does not allow him). Again, the Yoruba confirms the strength of Akunleyan, in the usage of words such

as “*A kunle a yan eda, a d’ele aye tan oju nkan ni*” “We knelt down (in heaven) and choose our destinies, but when we arrive on earth, we become inpatient”

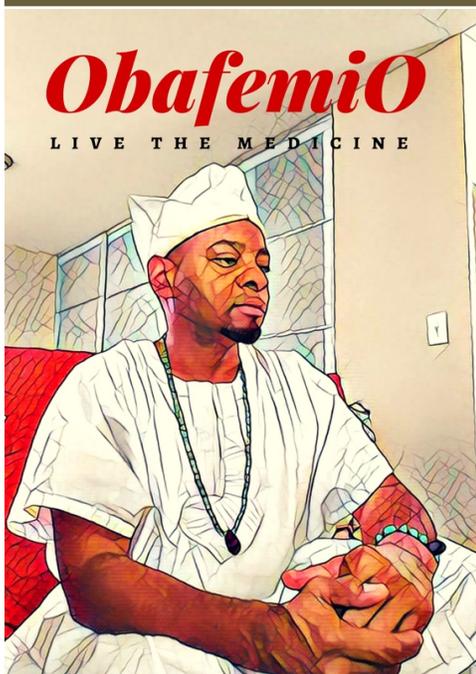
#### **3. Akunlegba: That Which is Received While Kneeling**

In close relation to Akunleyan is Akunlegba, which are gifts and attributes which have been received from the Orisa. Akunlegba complements akunleyan and can be changed as well. In **Olodumare, God in Yoruba Belief**, Bolaji Idowu writes: “*Akunlegba lo wa l’owo eda Ko s’ogbon owo Ko’s ogbon omo*” That which is chosen kneeling is what the creator holds. There is no (other) means of (possessing) money. There is no (other) means of (possessing) children.

Therefore, prenatal choice is performed by Ori but the content or manifestation of that choice is kadara.

#### **4. Akosile: That Which is Written Down**

This refers to the Odu Ifa (sacred text) that has been written down in heaven. The elders say, ‘*Ako-sile to gbe*’ (That which is written down has dried up).



# Ori

## The Supreme Divinity

**Ori siwaju** is that aspect of personal destiny that goes before you. It is often responsible for the phenomena of synchronicity and otherwise inexplicable coincidences of fate.

Whenever Ifa advises my clients to appease ori siwaju I know that there is something unexpected on the horizon and the individual must "expect the unexpected." That is, Ori enables the orisa and ancestors to appear at crucial moments in your journey.

Surely, you have had those encounters that made a sharp, incisive challenge to what were once fixed conceptions of reality. Call it a paradigm shift. That is the power of ori siwaju at work.

It means all that has been written in the "Book of Destiny" is set in stone. 'A-ko-sile ko lee tase' means that it has been written down and will certainly come to pass.

### 5. Ori Baba/Ori Iya: The Paternal and Maternal Soul

The maternal spirit is symbolized by *Ori Iya*. Mothers are even deified, as expressed by a Yoruba wise saying, which reminds us, "*Orisa bi iya ko si. Iya la ba ma a bo.*" It means, "There is no deity like mother. It is the mother who is worthy of being worshipped." The paternal spirit is your conduit to spiritual identity. Whereas the seat of royal authority resides in the palace, the paternal authority of each family lineage is housed in the *agbole*, or extended family compound. This way, the Ancestral Promise is handed down to you by way of ori baba.

### 6. Ori Isese: The Ancestral Memory

Ori isèse is the 'ancestral guardian soul', which is that aspect of your identity that you inherit from your lineage. According to òrìsà lifestyle, each person has a sponsoring ancestor who is charged with the duty of conducting the soul to its destination in the earthly body. In Fon cosmology of Benin, this is called the *sê-djoto*. It is the one who accompanies each of us at his birth, follows and watches us all our lives, and empowers us with ancestral wisdom.

### 7. Ori Ode : The Physical Head

Ori Ode is the physical head. Ori ode is regarded as the outer shell for ori inú, the inner head. While ori ode governs everything anatomical and psychological, ori inú governs everything subtle, energetic and metaphysical. Ultimately, òrìsà lifestyle seeks to establish and maintain harmony between the two aspects of ori. However, there is a frequently recited prayer that reminds us that ori inú is the greater of the two; it says *Ori inu mi ko ma ba ti ode je*, which means "May my inner head not spoil my outer one."

### 8. Ori Inu: The Inner Head

*Ori inu* refers to that aspect of your destiny that can be changed and is also extremely influential. That is, ori inu has the unique ability to dramatically alter the quality of your life, for better or worse. This is why the elders will sometimes say, "*Ori-inu eni nii ba nii s'aye eni*", or "One's ori-inu makes his life for him." It means that your ability to succeed in the marketplace of life is entirely dependent upon how you show up in the world and how you choose to exhibit your natural gifts and talents.

### 9. Ori Apere: The Perfected Self

The position of maximum spiritual elevation and perfection is called Ori Apere. It is the pinnacle of human existence and represents the total optimization of human character, ability and purpose. As such, it is safe to say that Ori Apere is the ultimate stage of spiritual maturity.



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And while considerable attention has been given to the historical relationships between the Nile Valley, the Mediterranean and Europe, very little has been said about West African mysticism and its influence on the African Diaspora. More specifically, in the same ways in which the ancient Egyptian mystery schools are source of Western alchemy, mysticism and Gnosticism, West Africa is the source of the **Pan African Mysteries in Diaspora**.

**The Yorùbá Mystery Schools** have been particularly influential. In traditional Yorùbá thought, there is no such thing as "religion", as it is known by the Judeo-Christian traditions. For the Yorùbá, there is only sacred culture, the way of the originals, summed up in the proverb that says "Let's do things the way they used to do them so that things may turn out the way they used to turn out."

Consequently, the Yorùbá regard the sacred as an aspect of culture that requires no controversy, competition, nor evangelical crusades. The sacred is simply regarded as a natural aspect of life itself. Stated differently, the organizing principles of Yorùbá indigenous knowledge systems are characterized by their spiritual, philosophical, cultural and ecological interdependence. According to philosopher Adébáyò Adésànyà, "This is not simply a coherence of fact and faith, not of reason and traditional beliefs, nor of reason and contingent facts, but a coherence of compatibility among all the disciplines. A medical theory e.g., which contradicted a theological conclusion was rejected as absurd and vice versa. This demand of mutual compatibility among all the disciplines... was the main weapon of Yorùbá thinking. God might be banished from Greek thought without any harm being done to the logical architecture of it, but this cannot be done in the case of the Yorùbá... Philosophy, theology, politics, social theory, land law, medicine, psychology, birth and burial all find themselves logically concatenated in a system so tight that to subtract one item from the whole is to paralyze the structure of the whole."

There is an incontrovertible sea of evidence revealing the predominance of Yoruba healers in the African Diaspora who have been responsible for maintaining a superior knowledge of divine and natural laws.

The goal of HIDDEN WISDOM: Holistic, Interdisciplinary Orisa Healing Methods is to introduce you to ways to work independently in the healing traditions of your choice and, responsibly integrate Orisa Lifestyle into your practice. The result will be a unique



## Personal Priesthood

The antidote to spiritual materialism is Personal Priesthood. Destiny cannot be bought. Identity is not limited to beads, pots and titles. Transformation is a process. Three Disciplines of Personal Priesthood:

- 1 **Self Discovery:** Study sacred texts. Observe, accept and study your natural gifts and talents.
- 2 **Personal Rituals:** Perform daily rituals that cultivate and refine your natural gifts and talents.
- 3 **Sacred Service:** Master your natural gifts and talents in support of the people and causes you are destined to serve.

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community of seekers, practitioners and devotees who are actively engaged in the psychological, philosophical, aesthetic, ritual, contemplative, and phenomenological exploration of Personal Priesthood.

### Personal Priesthood

Personal Priesthood stresses the importance of spiritual development over spiritual materialism. You cannot satisfy your destiny by merely acquiring beads, pots and titles.

According to the teachings of IFA, you realize your destiny by helping bring about the Good Condition.

Four principles of Personal Priesthood are:

1. There is a Supreme Being, defined as "OLODUMARE"
2. ORI is your personal portion of OLODUMARE'S consciousness
3. In the presence of OLODUMARE, ORI chose your NATURAL GIFTS & TALENTS.
4. The natural method of elevating your spirit is by using your NATURAL GIFTS & TALENTS to support those people you are destined to SERVE.

These four principles are organized around the law of ANCESTRAL PROMISE. From this perspective, the soul is eternal, and evolves through a series of incarnations in the material world.

Ifa teaches us that "Earth is a marketplace; heaven is our home." It means that life in the material world is a temporary stage, where the soul gains the opportunity to learn and develop its potential.

Reincarnation is the process through which the soul returns to Earth through the family lineage in order to deliver on the ANCESTRAL PROMISE.

### Spiritual Inheritance

Ancestral Promise and the Yoruba mystic heritage are inseparable. Each family lineage – **AGBOLE** – is the custodian of one or more healing modalities, each of which has been passed down, one

generation after another.

The spectrum of Yoruba traditional medicine includes herbalists, dream diviners, bone throwers, local surgeons, traditional birth attendants, general practitioners (*gbogbonise*) stroke and hypertension healers, bone setters (*teguntegun*), traditional pediatricians (*elewe omo*) and traditional pharmacists (*lekuleja*).



### Awon Imoran, Yoruba Mystics

The mystics are more esoteric members of the healing community. Ifa defines the mystics as *Awon Imoran*, the knowledgeable soothsayers. They include:

*Eni ti n wo omi*, One who water gazes. *Eni ti n teo obi*, One who casts kola nuts. *Eni ti n teo yanrin naa*, One who is a sand cutter. *Awon I a pe ni imoran*, they are called mystics.

(Holy Odu ObaraOfun)

In addition, Yoruba mysticism also includes charmers, necromancers, stargazers, mediums (*oso*), priests, and medicine men. Each is distinguished by their use of magical charms, amulets and incantations in their practices. The sources of healing wisdom include Olodumare, Orisa, Visions, Dreams, Animals, Signatures, and Spirits. Each of these disciplines and their sources is integral to a complete and comprehensive SYSTEM. In order to participate fully in your Personal Priesthood, it requires systems thinking. When all the components work together, they create a spiritual balance we call the Good Condition.

# Alchemy & Mysticism

<i>Element</i>	<i>Function</i>	<i>Meaning</i>
<i>Mythology</i>		
<i>Dreams</i>		
<i>Symbols</i>		
<i>Rituals</i>		
<i>Ceremonies</i>		
<i>Music</i>		
<i>Dance</i>		



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## Personal Priesthood Certification

One Year Program

1. Intro to Yoruba Spirituality
2. Sixteen Essential Traits of Personal Priesthood
3. Fundamentals of Orisa Lifestyle
4. Yoruba Mysticism & Holistic Medicine
5. Personal Priesthood Practicum
6. Personal Priesthood Residency

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