

## OBI DIVINATION

Obi divination is the oldest form of Ifa divination systems known to mankind. It is based on a sacred kolanut called *OBI ABATA* which has four separable segments: two males and two females, representing the primary masculine and feminine forces of the universe.

The introductory chapters examine the nature of the obi and provide the necessary guidelines for divining. The main part of this book deals with the nine unique obi characteristics and their meanings in the sixteen single major odus of Ifa. The odus are the key to understanding the different patterns of change that govern all life.

Obi divination is the guide that tells you what to do about your destiny, health, money, love and business relationships.

This obi divination book is useful for practitioners and all seekers of knowledge and wisdom.

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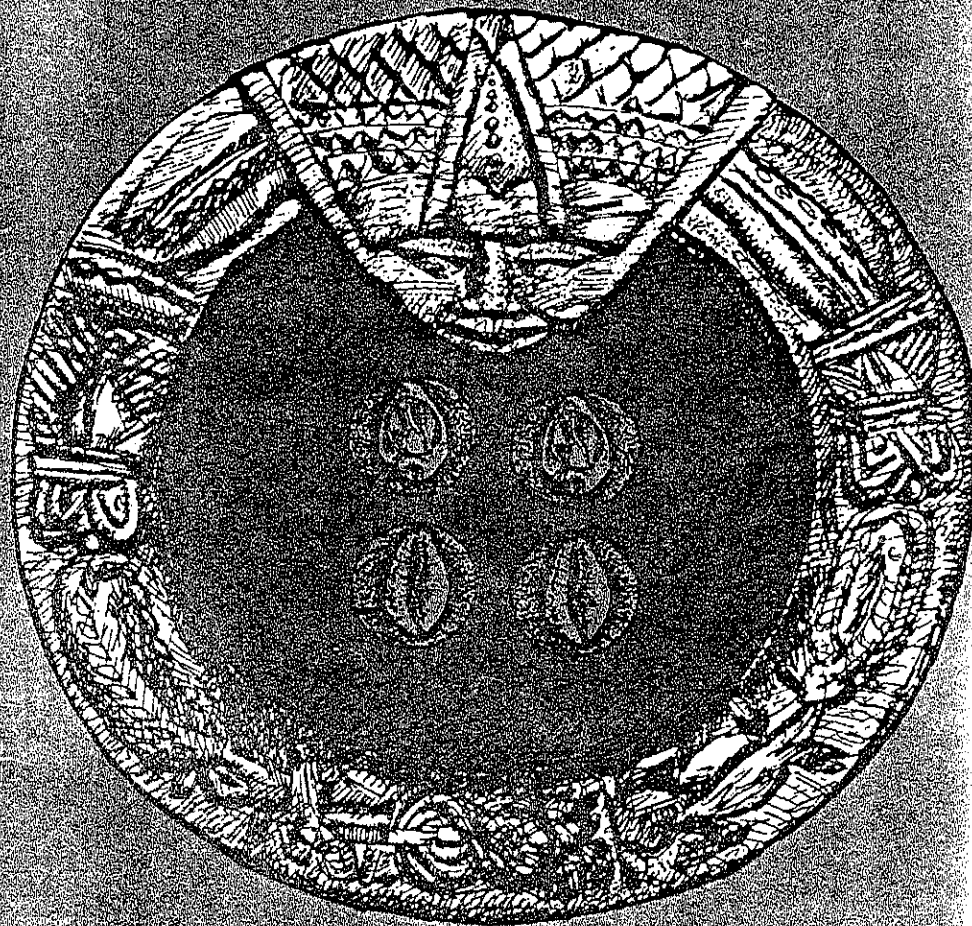
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## OBI DIVINATION



AFOLABI A EPEGA

## APPRECIATION

First thanks for help on this book must go to my wife, Olujumoke Epega, who worked joyfully with me through the years.

I am also indebted to my artist and friend, Mr. Kwabena Boscia, who took his time to illustrate the Opon lfa, the obi and its segments.

Lastly, I am deeply grateful to Oluwo Carlos C. Collazo who designed an obi (a cowrie backed with coconut shell) that can be used in divination as a substitute for the original Obi Abata.

To my wife  
Olujumoke Epega  
and my children  
Olawole, Oladeji, Adeola and Titilola  
Their love, support and understanding  
made it worthwhile

## DEDICATION

This book is dedicated to my father, Patriach D. Olarimiwa Epega, the author of the revised edition of *The Basis of Yoruba Religion*.

It is also dedicated to my grandfather, Rev. D. Onadele Epega, the famous Ijebu historian and celebrated author of Ifa books, who founded the Imole Oluwa Institute in 1904 for the publishing and teaching of Ancient Wisdom of the Yorubas. He was the first to teach Ifa Divination by correspondence.

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### OBIDIVINATION

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## OBİ DIVINATION

### Introduction

In today's rapidly changing world of uncertainty, we cannot ignore the need for the knowledge that can be gained through divination. The ancient Yoruba of Nigeria used divination as one of the channels of communication with the spiritual world and also as a guide for making vital decisions.

Divination is an intrinsic part of all African cultures. In West Africa, there are four important oracles of Ifa divination practiced by the Yoruba who live in the south western states of Nigeria and people of Yoruba descent in Ghana, Togo and Benin (formerly Dahomey):

- a) The sacred sixteen palm nuts called *ikin*.
- b) The divining chain called *opele*.
- c) The sacred sixteen cowries called *eyo owo* or *erindinlogun*.
- d) The sacred kola nut called *obi abata*.

Obi divination is the original and most valuable form of Ifa divination systems performed by the ancient Yoruba. The spirit-like quality of Obi Abata suited it for use in divination because it splits into four separable segments: two males (*ako meji*) and two females (*abo meji*). These segments represent a balance in the cosmic forces of the universe: the positive and masculine force, and the negative and feminine force. It is believed that all the changes and transformations taking place in the universe result from the interaction of these two cosmic forces.

Either a man or a woman can divine the obi. Unlike other Ifa oracles, obi does not prescribe sacrifice. It is regarded as an oracle of great influence and can be used daily.

- When the obi is cast, the combinations of the two males and two females segments produce the sixteen major odus that represent the basic principles underlying the phenomenal changes of the universe. The system of obi divination is based on the identity of opposites and the mathematics of four raised to the fourth power ( $4^4$ ), thus giving a total of 256 possibilities.

An obi tree is considered sacred in the Yoruba tradition. It grows freely in southern Nigeria and neighboring countries. It can also grow in the warm and temperate climates found in some regions of the Caribbean and South America. The obi nut can be red, pink and white in color, and many grow in various shapes and sizes. Obi is a source of caffeine and cola for beverages. It is used in the production of wines, liquors and several herbal medicines.

Obi divination does not only reveal the best course of action to be taken in every event in life, but also provides a spiritual advantage. Today, obi divination is practiced world-wide, in most of West Africa, Europe, Cuba, Brazil, Haiti, Trinidad, Puerto Rico and the United States.

## Chapter One

### How to divine the Obi

Before we discuss how to divine the obi, it is best that we familiarize ourselves with the objects that will be used for divination. The figures shown in this chapter should be studied so that the nomenclature used will be better understood. Figure 1. is a drawing of the fresh obi nut.

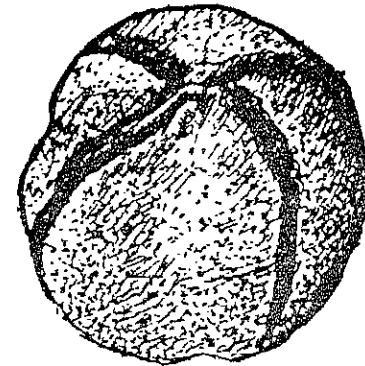


Figure 1. Fresh obi nut

The fresh obi nut is pried apart by using your two thumbs. When it is opened, it separates into four segments. Two segments are male, two segments are female. Figure 2 is a drawing of the opened obi, revealing the four segments.

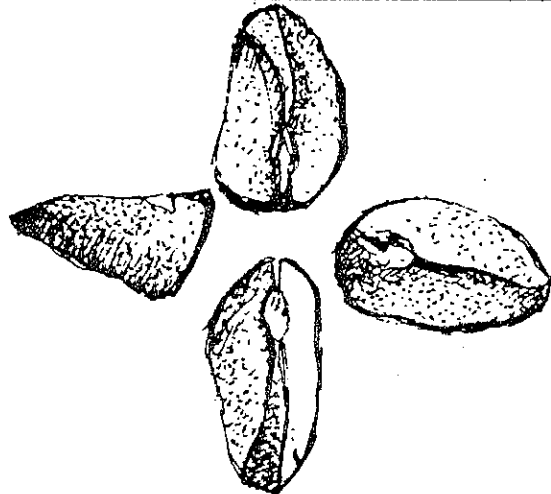


Figure 2. Fresh obi segments

Figure 3. shows the male segments. A male segment is called ako. The male segment is identified by a line running through the inner surface that rises to a point at the bottom of the obi segment. Figure 3 shows the male segments; one with the "head" up, the other with the "head" down.



Figure 3. Fresh male obi segments

The female segment is called abo, and it is identified by the same line running through the inner surface, but it splits into two lines at the bottom of the obi segment in a fork-like manner. Figure 4. reflects the fresh female segments of the obi.

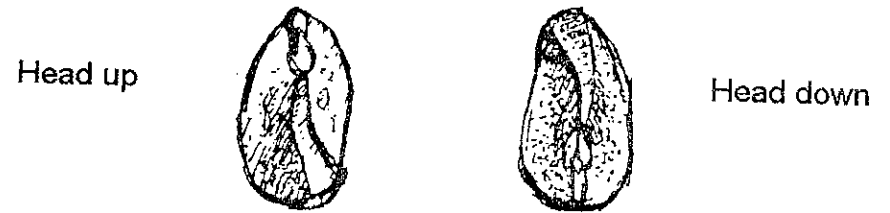


Figure 4. Fresh female obi segments.

Because of the difficulty in obtaining the fresh obi in its original form, one of our students, Oluwo Carlos C. Collazo, designed a substitute obi (a cowrie shell backed with a coconut shell) that has met the needs of the New World devotees. Figure 5. is an illustration of the Substitute obi segments.

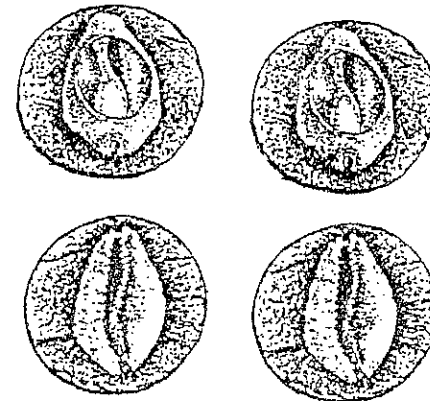
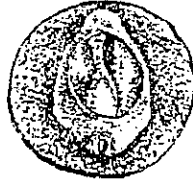


Figure 5. Substitute obi segments

Figure 6. is an illustration of the substitute male obi segments. Figure 7. is an illustration of the substitute female obi segments

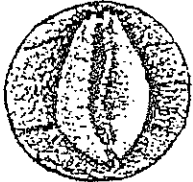


Head up



Head down

Figure 6. Substitute male obi segments



Head up



Head down

Figure 7. Substitute female obi segments

Obi divination is best performed on a divining board (Figure 8) called an Opon Ifa. In Yoruba cosmology, the Opon Ifa symbolizes the universe which is denoted by the Heaven (Orun) and the Earth (Aye'). The heaven represents the masculine force which directs the beginning of things, and the earth represents the feminine force which gives them their completion. The Opon Ifa also represents the four cardinal points of the universe. The top of the board represents the North, the bottom represents the South, the right represents the East and the left represents the West.

These four cardinal points are also used to symbolize the four fundamental elements of nature: Air, Earth, Fire and Water.

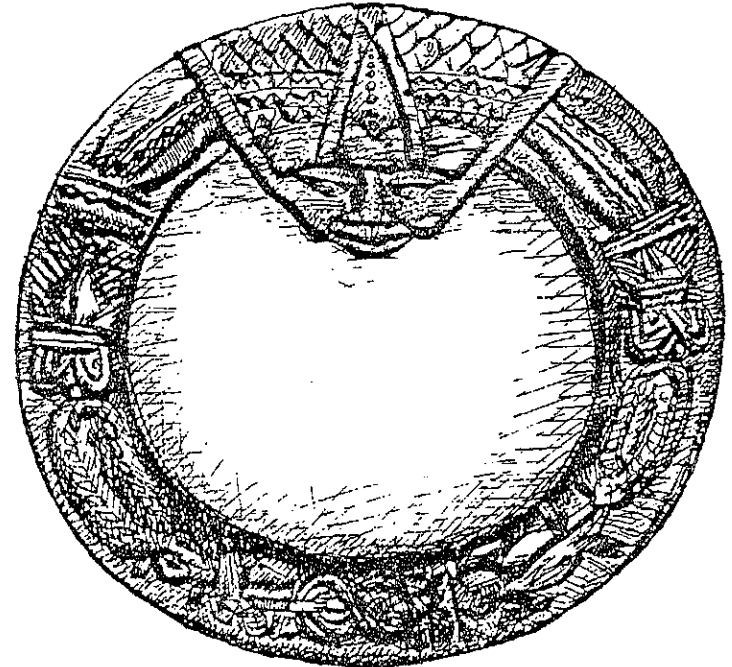
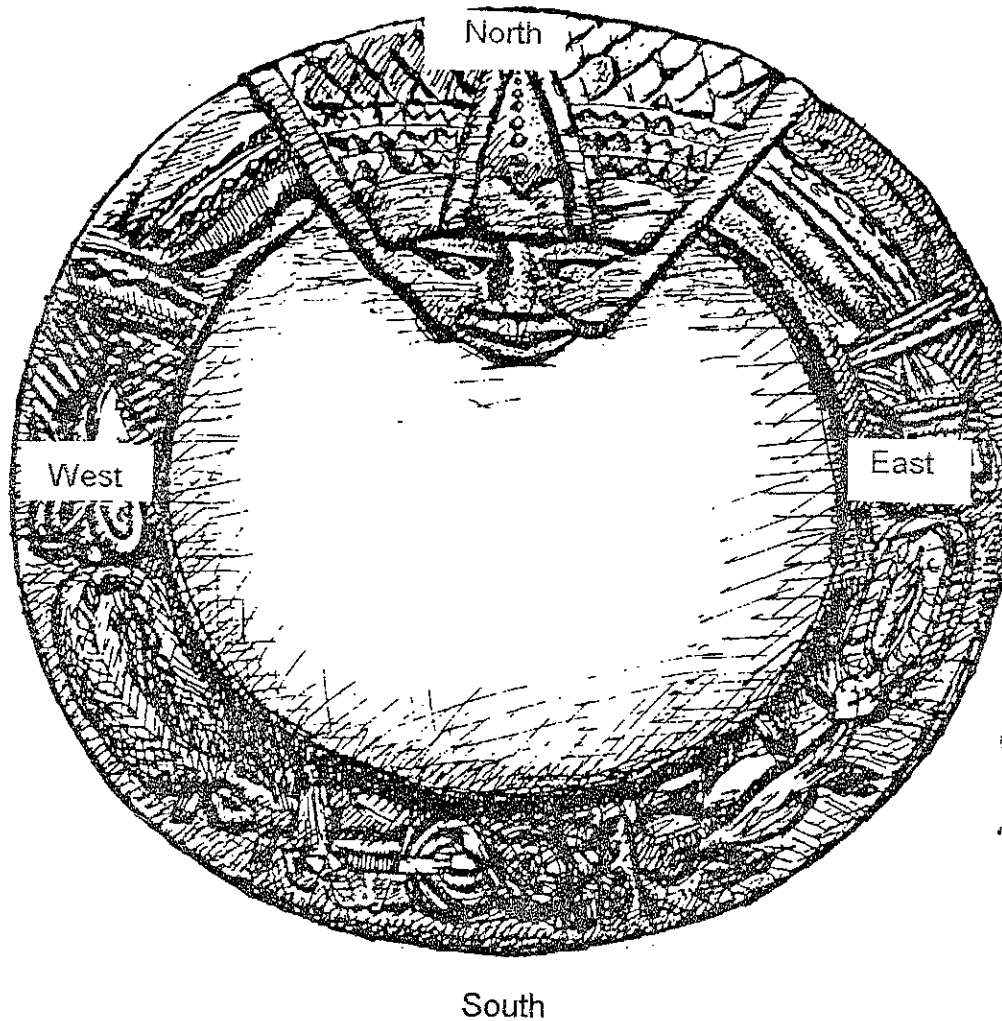


Figure 8. Opon Ifa

The four cardinal points indicate the positions of the four major odus within the obi divination system: North (1) Iwori-Spirit, South (2) Idi-Rebirth, East (3) Ogbe-Life and West (4) Oyeku-Death. Yoruba philosophical thought suggests that every human being is first a spirit emanating from Heaven, and has to incarnate in order to live on Earth. He or she lives



through Life which ultimately terminates in Death. This is only regarded as death of the physical body. The Yoruba believe that the spirit continues to exist after the death of the body. All things in the universe including plants and animals undergo this cosmic cycle of life. Figure 9. illustrates the four cardinal points in relationship to the Opon Ifa.



South  
Figure 9. Four Cardinal Points

It is important at this point that the student-diviner understands the significance of the four cardinal points with regards to interpretation of the Obi once it has been cast on the divining board. Thus the diviner should make note of the following:\*

- a) Ori-apon is the Top (North) of the Opon Ifa denoting distant places, the sky or the heaven; abode of the orisa (deities), spirits and ancestors [masculine; positive; Beginnings] Air
- b) Ese-apon is the Bottom (South) of the Opon Ifa, denoting the earth or dwelling place for people, animals and plants. [feminine; negative; Completion] Earth
- c) Otun-apon is the Right (East) of the Opon Ifa denoting matters of the home and the inquirer. ♂ Fire
- d) Osi-apon is the Left (West) of the Opon Ifa denoting matters outside of the home and the neighbors. ♀ Water

Figure 10. represents the four fundamental elements of nature and their relationship to the Opon Ifa. Figure 11. represents the cosmic cycle of life and their relationship to the Opon Ifa.. Figure 12. represents the four major odus and their relationship to the Opon Ifa.

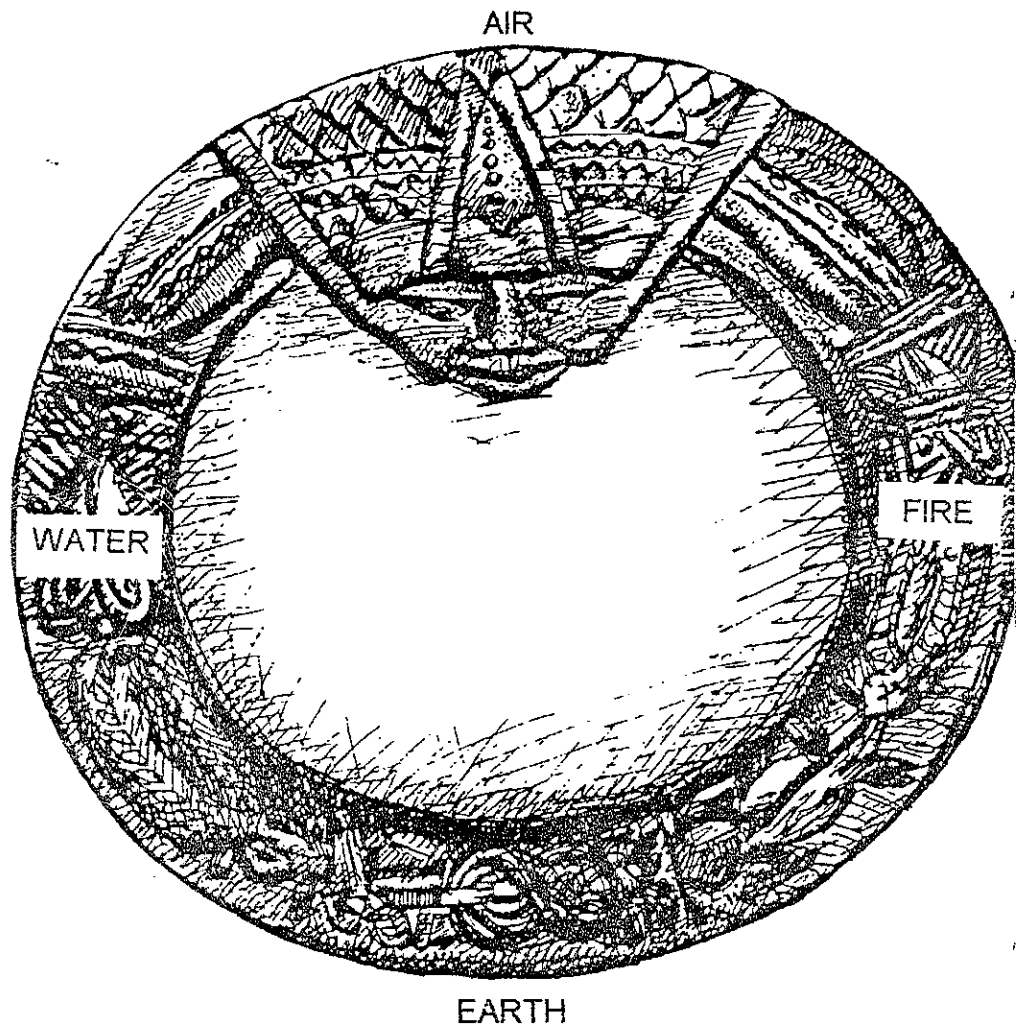


Figure 10. Four Fundamental Elements of Nature



Figure 11. Cosmic Cycle of Life

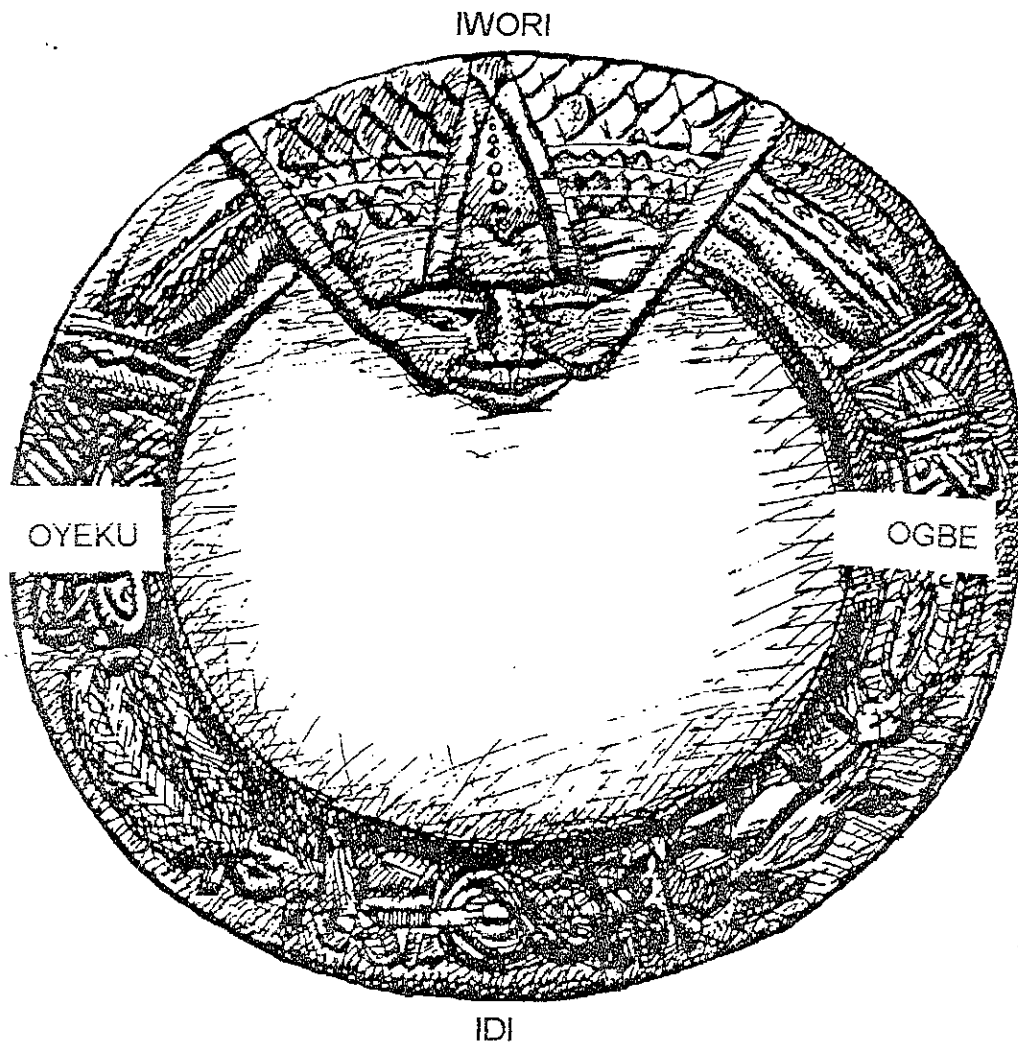


Figure 12. Four Major Odus

### Principles of Light and Darkness

When consulting the obi, a segment may fall with its inner surface up or down. If it is up (concave), it symbolizes the principle of light. If it is down (convex), it symbolizes the principle of darkness.

Obi is an oracle that we can all consult. Simply follow the steps outlined below:\*

1. Take a fresh obi and split it into its four segments; or take the four segments of the substitute obi.
2. Hold the segments in your cupped hands.
3. Meditate in silence for a few minutes on your question.
4. Invoke the four segments by saying three times: **Akinmoran! Akinmoran! Akinmoran!**. This means, "May the divine spirit in heaven come and assist the diviner on earth."
5. Ask your questions.
6. Cast the four obi segments on a clean ground; flat plate or a divining board (Opon Ifa).
7. Study the pattern of the odu produced.
8. Interpret.

Note: The consulter can ask the obi one thousand and one questions in a day, but it is not right to ask the same question twice in one day.

### Nine formations of the Obi

The obi oracle has its own unique and peculiar language which has to be carefully studied to be understood. Each answer makes a unique pattern similar to that of one leg of the Opele. The patterns which are only characteristics of the obi will appear in the sixteen major odus of Ifa in nine formations.

The formations are as follows:

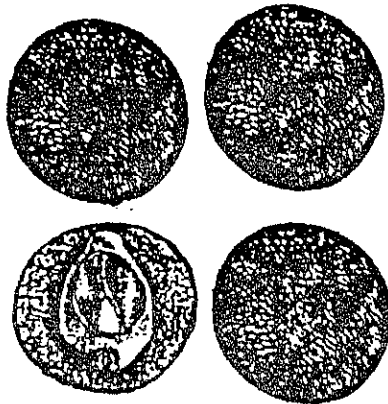


Figure 13. Ilera Formation

1) When one male faces up, it signifies ILERA i.e. health and triumph. (Figure 13.)

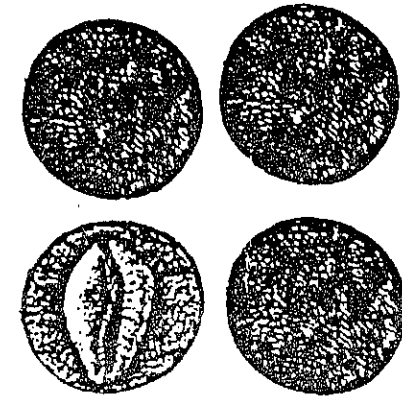


Figure 14. Aje Formation

2) When one female faces up, it signifies AJE i.e. wealth and money. (Figure 14)

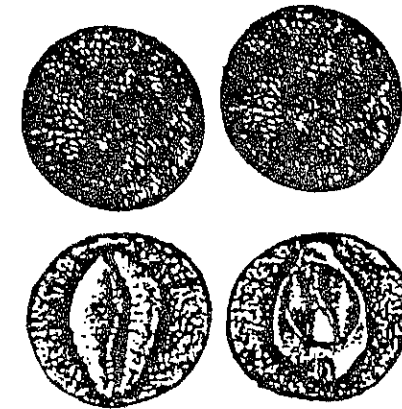


Figure 15. Ejire Formation

3) When one female and one male face up. It signifies EJIRE i.e. friendliness. (Figure 15)

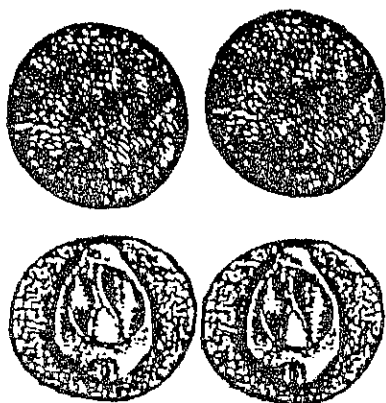


Figure 16. Akoran Formation

4) When two males face up, it signifies **AKORAN** i.e. crime, hardship, quarrel or conflict. (Figure 16)

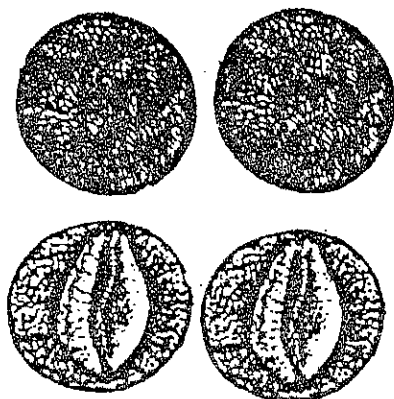


Figure 17. Ero Formation

5) When two females face up, it signifies **ERO** i.e. calmness or mildness. (Figure 17)

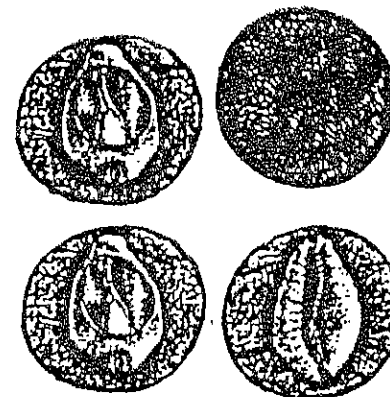


Figure 18. Akita Formation

6) When two males and one female face up, it signifies **AKITA** i.e. Success after hardship. (Figure 18)

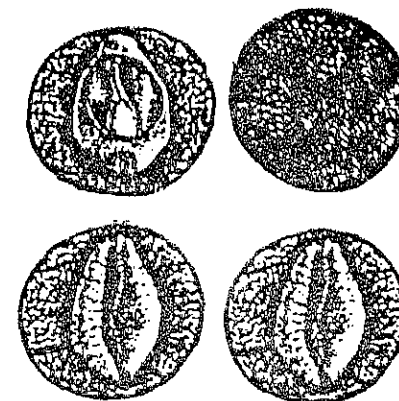


Figure 19. Obita Formation

7) When two females and one male face up, it signifies **OBITA**, i.e. no exertion, no quarrels, living at peace. (Figure 19)

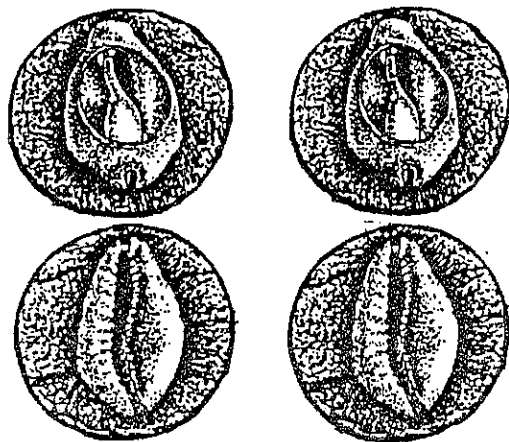


Figure 20. Ogbe Formation

8) When all four segments face up, it signifies **OGBE**, i.e. general well-being. (Figure 20)

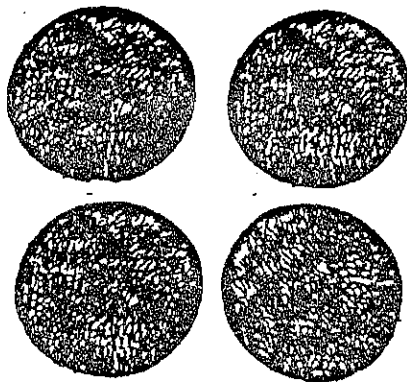


Figure 21. Oyeku Formation

9) When all four segments face down, it signifies **OYEKU**, impediment. (Figure 21)

, To get an accurate interpretation of the Obi divination, it is essential to consider the position and direction to which each obi segment is pointing. A male segment pointing up (North) and a female segment pointing down (South) are said to be pointing in their proper directions, and a proper direction indicates a good omen. A female segment pointing up (North) and a male segment pointing down (South) are also said to be pointing in improper directions, and an improper direction indicates a bad omen.

## Chapter Two

## Interpretation of the Obi Abata Oracle

There are nine basic characteristics associated with the interpretation of the Obi Abata oracle.:

**Ilera:** Good health, singleness of purpose and good prospects.

**Aje:** Good fortune, financial prosperity and comfort. This pattern brings good news.

**Ejire:** A good omen for all undertakings if no other segment is obstructing its path. This speaks of friendship when one male and one female segment lay open together.

**Akoran:** A quarrel or trouble possibly relating to a court case. It is often described as a difficult problem or conflict if the two male segments are not separated by a closed segment called Ooya.

**Ero:** A peaceful rest. It is considered a good omen if there is no other segment separating the two female segments.

**Akita:** Good health; controversy among enemies; joy and may predict the birth of a male child.

**Obita:** Brings peace, happiness, comfort; no quarreling or trouble.

**Ogbe:** Light and happiness. From this pattern you will derive confidence, long-life and prosperity. There are

occasions when it does not foretell a good omen. It is often described as **Alafia** which means peace.

**Oyeku:** Darkness, death and many obstacles. From this pattern you derive unhappiness, sickness and great fear. It may sometimes offer protection, avert sudden death and dangers.

The position and direction of each obi segment often play a vital role in the interpretation of the odu cast.

1. When a closed segment is placed on top of the other segment that is open, it is regarded as protection; but if it is below it may be construed as an obstruction.

2. When two male segments (Akoran) are separated by Ooya such that one male is at right and the other male is at left, this means that it is possible for Ooya to covert what may seem bad into good.

3. When Ooya separates two female segments (Ero) such that one female is at the right and the other female is at the left, it means Ooya may possibly convert what seems good into bad.

4. If Ejire is separated by Ooya, each segment will take on its own meaning. The one at the right is said to refer to the inquirer and the one to the left is said to refer to the inquirer's enemies, friends, neighbors or others. The positions of the segments will determine if the Ifa is good or bad.

5. When one male from Akoran is on top and the other at the bottom, you will consider the one on top before the one at the bottom.

6. The same reasoning as in number 5 will apply to Ejire or Ero, Ifa may foretell a good omen on top and a bad omen on the bottom or vice versa.

7. In Akoran when two males stand tail to tail, it means there is disagreement. If they are head to head, it means agreement or confrontation. It may be two males quarreling or conferring on a given situation or problem. If one head is positioned up and the other down, it means the first male will win over the second.

8. In Ejire, if the male and female segments lay head to head this usually means friendship between husband and wife or a male and a female. The Ifa foretells a good omen. If they are placed on top of each other, with both the male and female pointing towards the right of the Opon Ifa, then the Ifa foretells a good omen. Usually it will refer to peace, joy and happiness coming to the inquirer. If the male points downward and the female points upward, it is not a good omen. The male may be seen as sick and the female as healthy.

9. If in Ejire, Ero and Akoran the segments do not point in the same direction, the Obi divination can be interpreted as follows:

- If the male Obi segment points its head towards the top of the Opon Ifa, then it is a good omen, when there is no other segment in the way.

- If the male segment points its head toward the bottom of the Opon Ifa, then it is considered a bad omen, indicating frustrations.

- If the male is pointing towards the right then it is a

good omen, meaning good fortune is on its way home or that a male is coming back from a journey.

- If it points towards the left, it is indicating that the male is going on a trip, or good fortune is leaving.

- If a closed segment blocks the path of an open segment, then it means that the male or female is blocked.

- If a female is pointing up towards the top of the divining board, it is a bad omen. It indicates there may be a financial problem because money is going out.

- If the Aje points downward or to the right, it is a good omen because money is coming in.

10. In Ero, if the two females lie head to head on their sides, it is a good omen. But it is a bad omen, if one is pointing down while the other is pointing up. It can indicate two females quarreling, or there is disagreement in a matter. If one female is pointing towards the left while the other is pointing towards the right, it can be considered good, because it brings joy and balance between the feminine forces of the inquirer.

11. In Akoran, when the head of one male points towards the top and the other male points down, this is considered a bad omen for the latter, indicating a disgraceful situation. When both males are lying sideways and pointing towards the right or home, it is a bad omen indicating problems relating to matters of the home. When both males are lying sideways and pointing outwards, it is a good omen, indicating that problems at home will disappear. If there is a gap between the two males, it may mean losses.



### Chapter Three

#### Obi Abata Characteristics in Odu Ifa

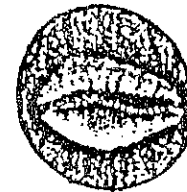
In order to fully understand the real interpretations of the Obi Abata oracle, it is essential that the students learn by heart the recognized order of the sixteen major odus of Ifa divination systems.

The first two major odus, Ogbe and Oyeku are the two cosmic forces that constitute the male and female principles. Ogbe and Oyeku and the fourteen major odus formed by their combinations represent all the activities of the universe. The odus are divine forces which are applicable to every event in the past as well as in the future. Each odu indicates that there is an order and pattern in the events of human life.

A short and simple method of interpreting the Obi Abata divination is provided by the Odus which are determined by the positions of the principles of light and darkness. When a segment of Obi Abata is facing up (open), it is regarded as a principle of light and is marked as (I). When a segment of Obi Abata is facing down (closed), it is regarded as a principle of darkness and is marked as (II). This principle of duality in the odu is represented by the masculine and feminine forces in the western world. Like the universe, the odu consists of a pair of opposites: the finite and infinite, the male and the female, active and inactive, odd and even, hot and cold, good and evil, positive and negative. The odus are regarded as the expanding and contracting principles of human experiences or the lucky and unlucky aspects of life.

The meanings of the Obi Abata characteristics in the sixteen major odus are as follows:

ODU 1



OGBE



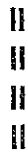
Ogbe is a symbol of light because all the obi segments are open. It is regarded as the positive aspect of life. Ogbe

signifies happiness and good general well-being. This odu is usually considered to be a good omen if the segments are pointing in the proper directions. Ogbe marks the beginning of all things in the universe.

ODU 2



OYEKU



Oyeku is a symbol of darkness because all of the obi segments are closed. It is regarded as the negative aspect of life. Oyeku signifies death, sickness, worries, conflict and disappointments. Although this odu is usually considered to be a bad omen, it may offer protection or aversion from dangers. Oyeku gives all things their completion in the universe.

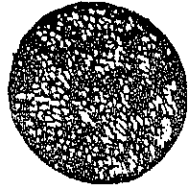
ODU 3



IWORI



Iwori has two principles of light and two principles of darkness. In Iwori, Akoran, Ero or Ejire may be located between the two obi segments that are closed. If it is Akoran, it may imply court cases, disturbances in the community, society or country. In case of either Ero or Ejire, you can interpret them according to their respective positions.



ODU 4

IDI

I  
II  
II  
I

Idi also has two principles of light and two principles of darkness. In Idi, Akoran, Ero or Ejire may be separated by two other obi segments that are closed. If a male segment is on top and points up or to the right, then the odu is good. If a female segment is at the bottom and it points down or to the right, the odu is good.



ODU 5

IROSU

I  
I  
II  
II

Irosu has two principles of light and two principles of darkness. This odu may have Akoran, Ero or Ejire on top of the other two obi segments that are closed. If a male segment is on top and is pointing up or to the right, no matter how difficult things may be, one will rejoice at the end. But if Akoran is at the top, it may bring worries. Then the odu is not so good.

ODU 6



OWONRIN



Owonrin has two principles of light and two principles of darkness. This odu has two obi segments that are closed on top of Akoran, Ero or Ejire. If a female segment is pointing down or to the right, then the odu is good.

ODU 7



OBARA

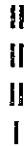


Obara has one principle of light and three principles of darkness. In Obara an open obi segment is on top of three obi segments that are closed. If it is a male segment pointing up or to the right, then the odu is good. Joy with good health is predicted.

ODU 8

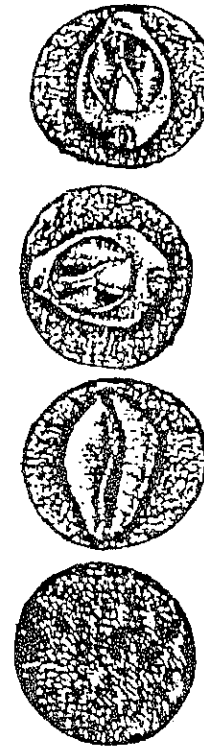


OKANRAN



Okanran has one principle of light and three principles of darkness. In Okanran, three obi segments are closed on top of one that is open. If it is a female segment pointing down or to the right, then the odu is good.

ODU 9



OGUNDA



Ogunda has three principles of light and one principle of darkness. This odu may have Akita or Obita on top of the closed segment of obi. The interpretations will be influenced by the direction to which the Akita or Obita may be pointing.

ODU 10



OSA



Osa has three principles of light and one principle of darkness. This odu may also have Akita or Obita with a closed segment of obi on top. The meaning will depend on the direction to which Akita or Obita may be pointing.

ODU 11



IKA



Ika has one principle of light and three principles of darkness. In Ika, Ilera or Aje may be located between two obi segments that are closed at the top. If the male segment points up or to the right, then the odu is good.

ODU 12



OTURUPON

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||  
|  
||

Oturupon has one principle of light and three principles of darkness. In Oturupon, the Ilera or Aje is located between two obi segments that are closed at the bottom. If the male points up or to the right, then the odu is good.

ODU 13



OTURA

|  
||  
|  
|

Otura has three principles of light and one principle of

darkness. This odu may have Akita or Obita with a closed obi segment located between the two open segments at the top. If the male segment on top points up or to the right, then the odu is good. If the female segment at the bottom points down or to the right, then the odu is good.

ODU 14

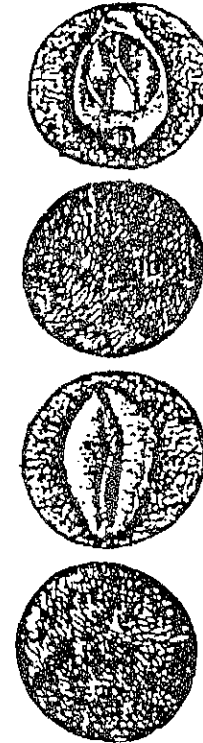


IRETE



Irete has three principles of light and one principle of darkness. This odu may have Akita or Obita with a closed obi segment located between two open segments at the bottom. If the male segment on top points up or the female at the bottom points down, then the odu is good.

ODU 15



OSE





Ose has two principles of light and two principles of darkness. This odu has Akoran, Ero or Ejire with one open segment on top and the other open segment is located between two closed segments at the bottom. If the male segment on top points up or to the right, then the odu is good.

ODU 16



OFUN

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||  
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Ofun has two principles of light and two principles of darkness. This odu has Akoran, Ero or Ejire with one closed segment on top and the other closed segment situated between two open segments at the bottom. If the female segment is at the bottom and points down or to the right, then the odu is good.

## Chapter Four

## Typical Questions

Obi divination, a form of geomancy, has parallels throughout Africa and world wide. It will accurately answer any questions if you query it in a proper manner. All you need to do is to meditate on your questions before casting the oracle for a simple yes or no answer. Although Obi can answer a thousand and one questions in one day, it is important to \*remember that you should not ask the same question twice in one day. Obi can easily reveal what is hidden and obscure.

The following list of typical questions can be reliably answered by obi:

## Part I

1. Is my ultimate destiny good or bad?
2. Will I experience good or bad fortune?
3. Will I live a long life?
4. Will I regain my health?
5. Will I obtain everything I desire?
6. Will I obtain the favor I wish from a certain person?
7. Will I get the advancement or promotion I want?
8. Will a certain friendship be advantageous?
9. Will the patient recover from his illness?
10. Is my friend honest and faithful?
11. Is my marriage going to be a good marriage?
12. Will I win or lose in a law suit?
13. Shall I take a trip at this time?
14. Should I go to (X), (Y), or (Z)?
15. Should I pursue a career in (X) or (Y)?

## 16. Must I relocate in order to succeed?

## Part II

1. Will there be a change in my life this coming year?
2. Will my present bad fortune change for the better?
3. Will my speculations prove successful?
4. Do I relate well to people?
5. Was the dream that I had a good omen or bad omen?
6. Will the outcome of the dream be positive or negative for me?
7. Shall I recover my stolen property?
8. Is it true that this woman is pregnant?
9. Will this pregnant woman have a boy or girl?
10. Will it be expedient for me to go to court over this matter?
11. Is it true that this illness was caused by my enemies?
12. Will (---) agree to be my wife, if I ask her?
13. (---), the man who went on a trip, will he return home?
14. (---), the woman who went on a trip, will she return home?
15. (---), owes me money, will he/she be able to pay me today?
16. Is (---) a reliable friend, can I confide in him/her?

### Summary

Obi is one of the systems used for Ifa divination from the earliest of time. Ifa is the truth that guided our ancestors.

The goal of Obi divination is to help the individual develop a relationship with the cosmic forces that govern our world. It produces the odus which are the basic patterns governing all human activities. The odus can be invoked and used for prayers to overcome difficulties and to attract good fortune.

Obi divination is quick and easy; all that it requires is a sense of psychic, and analytical ability. Questions and matters affecting one's destiny, health, love and marriage, money and wealth, friendship, happiness and prosperity can be accurately answered by the Obi. Christians and Muslims turn to obi diviners in quest of success in careers, in business ventures, to ward off accident or injury to self, family and property.

Anyone using the obi for divination must therefore specify whether the question is personal or for his or her mate or client. The answers may be applied to fit from the husband to the wife, or wife to husband, children, society, community, city or country.

Through obi divination, a harmonious life can be maintained.

## IFA

### *The Ancient Wisdom*

Dr. Afolabi A. Epega reveals for the first time to the general public the ancient wisdom of the Yorubas who live in Southwestern parts of Nigeria and other parts of West Africa. This ancient wisdom, known as Ifa, reflects a time-honored tradition on which the Yoruba philosophy, arts, music, customs, science, medicine, culture and religion are based. Hidden for centuries, Ifa is a nature religion that helps to develop realistic relationships with the natural forces which govern the universe.

- ◆ This book teaches:
- ◆ The Yoruba system of belief.
- ◆ Belief in one God (Olodumare) with the worship of a multitude of deities.
- ◆ How to identify and recognize, fixed order of the odus of Ifa.
- ◆ How to divine with 16 palmnuts and the divining chain - Opele.
- ◆ How to divine with Obi (a sacred kolanut) and 16 cowries.
- ◆ The significance of sacrifice.

Dr. Afolabi A. Epega, author of Obi Divination has studied with his father and other known Ifa priests and has created a synthesis of their Ifa divination techniques. Through his extensive travels all over the United States, Brazil, Puerto Rico, Trinidad and Europe, Dr. Epega has succeeded in bringing this knowledge of Ifa Systems of divination and belief to the public at large.

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## Odu Obi Abata (male/female)

1. Ogbe – meaning the crown of a bird's head  
This Odu denotes well-being and all the good blessing in life.  
Ogbe is also associated with Isegun (victory).
2. Ilera – meaning good health  
This Odu denotes wellness of ones self and his or hers ascendancy.  
Ilera is also associated with success and a sense of certainty.  
Ilera warns against confrontation.
3. Ero – meaning (to) calm or cool down  
This Odu denotes peace and relaxation.  
Ero is also associated with nourishment and is a loving sign
4. Aje – meaning wealth or financial success  
This Odu denotes prosperity in the sense of making money or profit.  
Aje is associated with abundance and good fortune and a sense of comfort and financial stability.
5. Ejire – meaning friendly twins who bring smiles to faces  
This Odu denotes friendship and partnership that leads to success.  
Ejire is associated with good news for all undertakings.
6. Oyeku – meaning one who adverts or shifts death  
This Odu denotes a warning, it alerts the individual to unseen forces.  
Oyeku is associated with very powerful protection.
7. Akoran – meaning ?  
This Odu denotes problems, trouble, and quarrels  
Akoran is associated with courage and determination and the use of strength and force.
8. Obita – meaning ?  
This Odu denotes peace and contentment  
Obita is associated with domestic issues and reminds one to keep good character.
9. Akita – meaning ?  
This Odu denotes success through trial and tribulations  
Akita is associated with controversy and reminds one that it is his or her character that will lead them to success.

