

*Blasfemia**

An Investigative Report on Fidel Castro's
Intelligence Gathering Religious Front Group

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*Spanish for blasphemy

Executive Summary

Key Findings

- The Yoruba Cultural Association of Cuba appears to be nothing more than a state-sponsored, intelligence gathering organization whose sole objective is to suppress the legitimate religious teachings and practices of Cuban Santeria, an Afro-Caribbean religion.
- The annual Ifá, an important religious forecast of Cuban Santeria, has been manipulated, misinterpreted, or censored by the Castro regime and the Yoruba Cultural Association for the purposes of sustaining and furthering the authoritarian control of the tyrannical regime.
- Individuals and organizations in the United States associated with, affiliated with or sponsored by the Yoruba Cultural Association appear to be catalysts to weaken or subvert U.S. laws against the Castro regime.

Recommendations

- The U.S. government, specifically the U.S. Department of Homeland Security and the U.S. Department of Treasury, should list the Yoruba Cultural Association as a foreign subversive organization.
- Known individuals and organizations in the United States associated with, affiliated with or sponsored by the Yoruba Cultural Association and their activities should be thoroughly investigated by the U.S. government. Opinion leaders and media should identify these subversive agents and sympathizers of the Castro regime as such and not as “religious” or “cultural” leaders.

Introduction and Background

In May of 2005, the Consejo de Latinos Unidos, a national non-profit advocacy group, took on bogus religious entities and organizations that were violating U.S. laws and offering tourism packages to Cuba under the guise of “religious” travel. The U.S. has strict travel policies to Cuba governed by the U.S. Department of Treasury.

At the time, the Consejo “called on the [the Office of Foreign Assets Control (OFAC) of the U.S. Department of Treasury] to investigate Sacerdocio Lucumi Shango Eyeife (a Miami for-profit corporation) with ties to the Yoruba Cultural Association (Asociación Cultural Yoruba de Cuba)—an organization based in Havana, Cuba that appears to collect hard-currency and useful intelligence for the dictatorship of Fidel Castro while fraudulently masquerade itself as a ‘cultural’ group [that] recruits members in the U.S.”¹

The Consejo also informed OFAC officials about U.S. based groups that appeared to have close ties to the Yoruba Cultural Association. “These groups, and not Churches, appear to dish-out credentials to anyone who claims to be clergy or a [Cuban] Santeria member, even letting so-called adherents apply online at their website. Since new, stricter travel guidelines to Cuba were established [in 2004], some ‘religious’ organizations have been letting pleasure seekers travel to Cuba by offering them ‘membership’ or ‘clergy status’ in exchange for a ‘donation.’ Some of these so-called ‘religious groups’ have agreements and close ties with the Cuban dictatorship.”²

In the past year, working with officials of OFAC, the Consejo has successfully had licensees of illegitimate “religious” entities either revoked or not renewed.

Cuban Santeria

Cuban Santeria is an ancient African religion variously known as Ayoba, Yoruba, Santeria, Regla de Ocha, or Lukumi. Cuban Santeria originated at least five thousand years ago in the country of Nigeria. It arrived in the island of Cuba with slavery and to the United States with refugees from the Cuban revolution. There are an estimated one million adherents and ordained priest members in the United States. Estimates from Cuba range between 75 to 78% of the approximate 11.5 million Cuban population that are members of African-based religions.³ The U.S. Department of State notes that “Afro-Cuban religions, a blend of native African religions and Roman Catholicism, are widely practiced in Cuba.”⁴

Many adherents of Cuban Santeria are harassed by the Castro regime because the faith is not officially registered with the government and because members are not part of the Cuban Council of Churches. As experts write:

“While the Cuban constitution recognizes the right of citizens to freedom of religion, the government de facto restricts that freedom. Twenty-two denominations, including

¹ News Release, Consejo de Latinos Unidos, May 15, 2005.

² Ibid.

³ “Brief Regarding Animal Sacrifice,” *CLBA Journal*, 2001.

⁴ “Background Note: Cuba,” Bureau of Western Hemisphere Affairs, U.S. Department of State, December, 2005.

Presbyterians, Episcopalians, and Methodists, are members of the Cuban Council of Churches (CCC). Most CCC members are officially recognized by the State, though several, including the Evangelical Lutheran Church, are not registered and are recognized only through their membership in the CCC. Another 31 officially recognized denominations, including Jehovah's Witnesses and the small Jewish community, do not belong to the CCC. The government does not favor any one particular religion or church; however, the government appears to be most tolerant of those churches that maintain close relations to the State through the CCC. **Unregistered religious groups experience various degrees of official interference, harassment, and repression.** The Ministry of Interior engages in active efforts to control and monitor the country's religious institutions, including through surveillance, infiltration and harassment of religious professionals and practitioners. The most independent religious organizations...continue to operate under significant restrictions and pressure imposed on them by the Cuban regime. All registered denominations must report to the Ministry of Interior's Office of Religious Affairs.”⁵

Yoruba Cultural Association

Because Cuban Santeria is so widely practiced in Cuba and because the Castro regime wishes to control or eliminate all large and independent entities it considers a threat to its power, the government established the Yoruba Cultural Association of Cuba (Asociación Cultural Yoruba de Cuba) as the official hierarchy and group representing the views and practices of Cuban Santeria. The Yoruba Cultural Association appears to be nothing more than state-sponsored, intelligence gathering organization whose sole objective is to suppress the legitimate religious teachings and practices of Cuban Santeria.

Archbishop Fidel Castro?

The Yoruba Cultural Association would be the equal of the Castro regime establishing the Catholic Cultural Association and appointing Fidel Castro as Archbishop. Although Fidel is not a true practitioner of any religious faith and probably an atheist, the Castro regime's objective would be met: a bogus organization representing Catholics is set up to dictate the official perspective in favor of the brutal regime.

What is more insulting though is that many media and opinion leaders around the world accept the official line from the Yoruba Cultural Association as legitimate perspective of the faithful of Cuban Santeria.

⁵ Ibid, emphasis added.

Fidel Castro's Illness

This summer, the world news media focused their attention on the announcement of Fidel Castro's illness and the temporary turnover of power to his brother, Raul on July 31. Fidel Castro's sudden disappearance sparked a wave of political speculation that has evolved since early August. The reactions, even today, are split between the anti-Castro exile community and those sympathetic with Castro's regime.

Many in exile voiced their skepticism and hope for the regime's demise. On the other hand, sympathizers of the Castro regime devoured the Cuban government's propaganda and expressed hopes of a quick recovery and best wishes for Fidel's 80th birthday.

Mysterious Surgery

Castro's illness was considered a state secret, but government officials and the government-controlled press provided a story line under the veil of "surgery" without any independent confirmation of facts.

Some examples:

"National Assembly Present Ricardo Alarcon said the government is under no obligation to reveal Castro's condition. And because he said, the country is under constant threat from the United States, 'we have the right and the obligation to not play their game. We are discreet, and we don't disclose things that are not indispensable at the determined moment,' he said."⁶

"Castro's chief of staff announced Monday night that Castro had suffered 'continuous intestinal bleeding' and needed surgery."⁷

"Former fighters in Castro's guerrilla group declared they are ready to fight for their country while he recovers from surgery, leading government newspaper *Granma* said Saturday."⁸

Stability and Enforcement

Although there are several ways to scrutinize this historic event, it is fair to say that the government's rehearsal in preparation for a post-Castro era was successfully executed. The government appears to have masterfully controlled the information and media access. The regime appears to have controlled the masses using various means of enforcement and containment. Some examples from news reports:

"'There's no danger of destabilization in Cuba,' Culture Minister Abel Prieto said on the Cubavisión report."⁹

⁶ "Cuba Insists Castro is Improving," *Miami Herald*, August 6, 2006.

⁷ Ibid.

⁸ Ibid.

“Military patrols were beefed up and reservists called in. The police presence increased on the streets, and members of neighborhood watch patrols announced plans to deploy. But people kept working and buses kept rolling. Only a quiet hush descended on Havana as Cubans awaited word of what would happen.”¹⁰

“Police patrols were quietly beefed up around the capital. Military reservists and decommissioned officers were ordered to check in. Communist Party rallies were organized daily in neighborhoods and workplaces to whip up support for the Revolution, including one Wednesday outside Miguel Enriquez University Hospital.”¹¹

“‘You choose the wrong time and the wrong place to ask about those topics,’ said a woman named Lupe who, like most Cubans, did not give her last name. ‘You could be plainclothes security...I don’t want trouble. I just want to work and feed my family.’”¹²

Even the Cardinal of the Catholic Church in Cuba chimed in on stability:

“Cuba’s Bishops Conference issued a statement calling on the islands Catholics to pray for Castro’s recovery and ask God to ‘illuminate’ Raul Castro. ‘Above all, our plea is that nothing breaks the concord among Cubans, nor disturbs the peace among us,’ Cardinal Ortega said, adding that the Church ‘would never accept in the least bit any foreign intervention.’”¹³

The comments by the Cardinal were echoed by Fidel Castro’s brother Raul, who has taken temporary control of the country. Raul Castro seemed to concur with the Catholic Cardinal on the issue of foreign intervention:

“Raul says, ‘we have always been disposed to normalize relations [with the United States] on an equal plane,’ although, ‘some of the empire’s war hawks thought that the moment had come to destroy the Revolution this past July 31. They should be very clear that it is not possible to achieve anything in Cuba with impositions and threats. We could not rule out the risk of somebody going crazy, or even crazier, within the U.S. government. What we do not accept is the arrogant and interventionist policy frequently assumed by the current administration of [the U.S.]’ Raul adds, ‘We would never passively allow the consumption of that aggressive act....’”¹⁴

On Sunday, August 13th, a recovering Fidel Castro appeared in government media wearing a red, white, and blue sweat suit and jogging shoes, holding a copy of *Granma* newspaper.

⁹ Ibid.

¹⁰ Robles, Frances, “Whatever Castro’s Prognosis, Change Expected in Cuba,” *Miami Herald*, August 13, 2006.

¹¹ Snow, Anita, *Associated Press*, August 10, 2006.

¹² “Cuba Insists Castro is Improving,” *Miami Herald*, August 6, 2006.

¹³ “Cubans Draw on Religious Traditions for Comfort,” *Associated Press*, August 7, 2006.

¹⁴ Borghese, Matthew, “Raul Castro Open to Relations with U.S.,” *All Headline News*, August 22, 2006.

To assure stability, the media strategy continued with the following story line: Venezuelan President Hugo Chavez visited Fidel Castro, joined by Raul Castro, in the first public appearance of the Castro brothers since the announcement of the illness.

“Assuring that the recovery will not take long and that [to claim] there are no additional risks would be absolutely wrong, [Fidel] pointed out and exhorted his people and friends to be optimistic but prepared for any adverse notice.”¹⁵

Unknown changes impacting on the stability of the society were not the only concern. Any changes in Fidel Castro’s authority would raise concerns regarding the economy as well. Most experts seem to agree that Fidel’s illness may lead to a change to a more open society. One in many such opinions is reflected by the dissident Oscar Espinosa Chepe:

“‘You have to remember [that] up to 70 percent of the people were born after 1959. They don’t understand anything different,’ dissident economist Oscar Espinosa Chepe said by phone from Havana. ‘They don’t know whether what is to come is good or bad, though most people think that if Raul maintains control, there would be some change, at least economically.’ Raul Castro and the new ruling group are expected to remain steadfast in their communist ideology, but at the same time try to find ways to put more food on Cubans’ tables –even if it means reforms toward a less centrally controlled economy.”¹⁶

¹⁵ Radio Cadena Agramonte, August 13, 2006.

¹⁶ Robles, Frances, “Whatever Castro’s Prognosis, Change Expected in Cuba,” *Miami Herald*, August 13, 2006.

Cuban Santeria and Ifá

Further observations of news reports from August showed a preoccupation with religious activities in support or against Fidel Castro.

Interestingly, the media failed to present and examine Cuban Santeria's annual Ifá forecasts.

What is Ifá?

Ifá is the central dogma of Cuban Santeria. To believers, the Ifá forecast is an annual event that reveals the word and will of God and establishes guidelines to be followed by Cuban Santeria adherents.

Published annually, the Ifá forecast is anxiously awaited every year by most Cubans, and its recommendations are taken seriously since it is considered a road map of possibilities that unfold during the year.

Therefore, the forecast is a major religious event that has significant importance in the Cuban population. The published forecast are formatted to reflect general guidelines specific to important changes in —social, political, health, natural phenomenon, economy, family, and relationship to divine sources. Most Cubans seek person to person details of the forecast, and adherents comply with what is believed to be divine instructions to maintain stability.

For analysis, we had Cuban Santeria experts and followers review information on the Ifá forecasts from the past three years.¹⁷ We had them focus on factors that may have substantive meaning in terms of the politics and social control of the island nation. The experts synthesized these published pronouncements with written, gospel passages which are called Pataki by adherents of Cuban Santeria.

Their conclusion:

“After reviewing these passages, we believe that the annual Ifá forecasts did foretell Castro's slow down, a possible transition in government and a more relaxed economic policy. The possibilities of chaos, invasion, foreign intervention, distrust, power struggle, and loss of sovereignty are also reflected in all three of the annual forecasts.”¹⁸

The Yoruba Cultural Association

The Yoruba Cultural Association, the state-sponsored, intelligence gathering entity which is the “official” Cuban Santeria organization in Cuba toed the line during the transfer of power and Fidel's intestinal surgery and recovery.

¹⁷ See Appendix A.

¹⁸ Church of the Lukumi Babalu Aye, September 5, 2006.

The most shocking evidence is the comments made by the leader of this fraudulent front group to the international media which confirms unequivocally that the Yoruba Cultural Association is an agency of the tyrants of Havana.

“[Yoruba Cultural Association] President Antonio Castañeda declined to provide details of ceremonies being held, ‘but many [rituals] are being held for the benefit of the country and many people have called us worried about the commandante.’”¹⁹

“According to news reports unidentified members of the Yoruba Cultural Association said they were collecting money to buy animals to sacrifice for Castro’s health. ‘Our position is to follow the plans of the gods, which are to understand and support the decisions taken by our maximum leader.’”²⁰

“At the Yoruba Cultural Association of Cuba, which represents 3,700 babalawos [high priests of the faith], president Antonio Castañeda declined to provide details of ceremonies being held...”²¹

Maximum leader? Commandante? It is obvious that Castañeda and his cronies are counterfeit followers of Cuban Santeria and serve as mouthpieces for the repressive regime.

Manipulating the Ifá

The most egregious actions by the Yoruba Cultural Association have been to issue an annual Ifá that subverts or goes counter to independent Ifá forecasts. Their goal is to reaffirm devotion to the Castro Regime.

Again, for analysis, we had Cuban Santeria experts review information on the Ifá forecasts from both the Yoruba Cultural Association and independent adherents. These published Ifá forecasts were issued the past three years.²²

We had the experts and followers of Cuban Santeria focus on factors that may have substantive meaning in terms of the politics and social control of the island nation. Both the independent and government issued Ifá were examined. The experts synthesized these published pronouncements with written, gospel passages which are called Pataki by adherents of Cuban Santeria.²³

Our experts concluded:

“The Yoruba Cultural Association intentionally issued Ifá forecasts that established a devotion not to the will or word of God, but a devotion to the will and word of the government of Fidel Castro.”²⁴

¹⁹ Rodriguez, Andrea, “Cubans Comforted by Religious Traditions after Castro Falls Ill,” *Associated Press*, August, 5, 2006.

²⁰ “Santeria Followers Sacrifices Doves for Cuba, Fidel,” *Reuters*, August 4, 2006.

²¹ “Cubans Draw on Religious Traditions for Comfort,” *Associated Press*, August 7, 2006.

²² See Appendix A.

²³ Ibid.

²⁴ Church of the Lukumi Babalu Aye, September 5, 2006.

Our experts looked at various pronouncements from the Yoruba Cultural Association's Ifá. Here is an example of the Yoruba Cultural Association's work to help preserve the Cuban regime through the Ifá they issue. From our experts:

“Using the Yoruba Cultural Association's Ifá from 2006, we were able to synthesize the pronouncement to the Pataki, or written gospel, about the horse and the wild boar. What is this passage about? Simply, a horse was being disturbed by a wild boar. The horse became tired of putting up with it. The horse went for divination. The diviner said to the horse you want vengeance but you should not because you can lose your liberty trying. The horse rejected the advice. The horse continues with his desire for vengeance and meets a hunter. The hunter agrees to help with the unbearable condition. The horse allows the hunter to attach a restraint, saddle, and ride on his back. The horse was blinded by his desire for vengeance. Together the horse and hunter pursued the wild boar until they killed him. Being satisfied by his vengeance the horse asked for his liberty but the horseman was Eshu—the divinity that guides destiny. Eshu realized how useful the horse was for hunting animals denied the petition and steered him to a stable where he tied the horse.”²⁵

As with many religions with faith-based stories, a highly probable interpretation is made:

“In this passage the powerful horse can be defined as a person living among its group freely. The wild boar can be defined as a single source that over time of continued abuse motivates the victim to cross the line of toleration resulting in plot and assassination at all cost. It depicts covert or mercenary operation that targets one source. Eshu [the horseman] can be defined as a single provider for the success of the plot. Eshu depicts an undercover or covert operative. His utilitarian ability and deception gains him an involuntary recruit [horse] for future assassinations. The passage can be applicable to governments, marginalized groups, and underworld figures.”²⁶

For political reasons, the passage alludes to the Castro regime.

“The Yoruba Cultural Association uses the following proverb in their Ifá: ‘Intelligence is more valuable than brutality.’ This refers to the character Eshu. In political terms it is wiser for the operative to await and bait, then gain a controllable valuable asset. Under the recommendations section of the Yoruba Cultural Association's Ifá, the advice places the Cuban regime in Eshu's character—divinity that guides destiny.”

The Yoruba Cultural Association espouses a wide range of recommendations and guidance in their Ifá, but the real goal is to preserve loyalty to the Castro regime among adherents of Cuban Santeria. The religious teachings and holy writings of Cuban Santeria are used by agents of the Castro government as blasphemy.

To allude to Castro (“the maximum leader,” “the commandante”) as divinity that guides destiny is blasphemy to followers of the faith.

²⁵ Ibid.

²⁶

Agents Abroad

Last year, the Consejo had uncovered a web of affiliated agents of the Yoruba Cultural Association that offered tourism packages to Cuba under the guise of religious travel. From San Francisco to Philadelphia, from San Pedro to Miami, we worked with the U.S. Department of Treasury to shut down these illegal operations.

Now, today, this very moment, many organizations and individuals associated with the Yoruba Cultural Association are working to impact and weaken U.S. laws against the Cuban regime. We believe these subversive individuals and organization are a threat to our national security and trade laws.

Conclusion

Reviewing recent events, media coverage, and analysis from experts, we conclude that the Yoruba Cultural Association of Cuba appears to be nothing more than a state-sponsored, intelligence gathering organization whose sole objective is to suppress the legitimate religious teachings and practices of Cuban Santeria, an Afro-Caribbean religion.

In addition, our experts have confirmed that the annual Ifá, an important religious forecast of Cuban Santeria, has been manipulated, misinterpreted, or censored by the Castro regime and the Yoruba Cultural Association for the purposes of sustaining and furthering the authoritarian control of the tyrannical regime.

We also believe that individuals and organizations in the United States associated with, affiliated with or sponsored by the Yoruba Cultural Association appear to be catalysts to weaken or subvert U.S. laws against the Castro regime.

We recommend the following:

- The U.S. government, specifically the U.S. Department of Homeland Security and the U.S. Department of Treasury, should list the Yoruba Cultural Association as a foreign subversive organization.
- Known individuals and organizations in the United States associated with, affiliated with or sponsored by the Yoruba Cultural Association and their activities should be thoroughly investigated by the U.S. government. Opinion leaders and media should identify these subversive agents and sympathizers of the Castro regime as such and not as “religious” or “cultural” leaders.

***Appendix A:
Published Versions and Synthesis of Ifá***

The Consejo de Latinos Unidos had the Church of the Lukumi Babalu Aye review, synthesize, and interpret the published versions of the annual Ifá forecasts. In Cuban Santería, gospel passages are called Pataki. Note that there is the independent version of the Ifá and then the Ifá issued by the state-sponsored Yoruba Cultural Association.

PART ONE: 2006 (INDEPENDENT VERSION)

Version: Comisión Organizadora-10th of October group [**Independent** by G. Diago.]; ODU/Subchapter: OGUNDA IRETE; Ofun Sa and Ogunda Bi Ode [in witness]

Prophetic Direction: Osogbo Arun Otorunwa (Diseases that suddenly appear from unknown and unexpected causes).

Diseases:

- Presence of diseases unknown to medical science.
- Presence of diseases of the brain- vascular related, in many instances with problems of sexual orientation.
- Presence of skin diseases.
- Stomach diseases.
- Serious upsets of the central nervous system
- Dysfunctions in hormones.

Social Interest:

- Modifications within the penal system.
- Ruptures of agreements.
- Sign that speaks of the danger of an increase in violence.
- Organizing economic negotiations to prevent loss of money.

Recommendations:

- Being careful with extreme confidence when delegating responsibility.
- Looking for the unity among neighbors and avoiding problems that could affect the cohabitation.

Proverbs:

- The one that confided his secret became a slave of it.
- Discretion is the biggest virtue of man.
- We can not deceive each other face to face amongst ourselves.

Metaphoric Message:

- The road became distant toward a neighboring land.
- The new leaves of Ikin Palm touch the ground and sprout again.

Synthesis of Pataki

This detailed section is normally excluded from published text. It has been included in this appendix as a reference point. Forecast interpretations derive from these stories that are called Pataki. The political examples are plausible interpretations by the Oba (high priest) of the Church of Lukumi Babalu Aye.

Section One

1.- La enfermedad de Obatalá. [Obatalá's Illness]

Pataki: Story Synthesis

In this passage Babá Lofun [Obatalá] senior among all earth divinities is the authority figure. Haughtiness had made him ill. He had no stability. And his head was ill. Under severe pain Orunmila encounters him and rituals were performed. Babá Lofun recovered his health.

Political Example (1): Obatalá can be defined as a political head of state that becomes ill and recovers. Haughtiness alludes to a condition of illness that requires a reduction of activity or work. A sudden downtime caused by illness can be viewed as an opportunity for political adversaries. A temporary condition or political vacuum was not clearly stated in the annual forecast. To clearly express it can be interpretive as supporting the strengthening of regime weakness. To clearly state it would be reason to be charged with a crime against the state.

2.- El jefe supremo [The supreme chief]

Pataki: Story Synthesis

In this passage Ogunda Keté was a soldier. The opposing forces killed the military chief and were winning the war. Ogunda Keté put on his dead leader's hat, directed the army, and won the battle. At the end other chiefs debated over the supreme chieftaincy. But all of the soldiers proclaimed Ogunda Keté as the supreme commander for his valor and dexterity. He became supreme chief.

Political Example (2): This passage alludes to the possible downfall of the ruling authority and unexpected replacement of authority. Fidel's illness caused temporary absence and turnover of power to his brother. This possibility was not addressed in the annual forecast. To clearly express it can be interpretive as supporting the strengthening of regime weakness. To clearly state it would be reason to be charged with a crime against the state.

3. Unnamed Story

Pataki: Story Synthesis

In this passage the central figure is an Awo who had ailments of the blood, chest, and respiratory system. He was well liked when he was healthy but when he became ill, he got rejected. The awo was very fond of Babalu Aye who was also fond of him. He told Babalu what was happening. Babalu told him to spread sesame seeds on the roof of each of his enemies' homes. When the sun came out the seeds began to pop and a grand epidemic

began to spread over the land. The son of Olu Popo was expelled. The people engaged in a counter ritual and that's how they saved themselves.

Political Example (3): Awo can be defined as an elder may it be-state, social, or religious. The awo is associated with Babalu Aye who has a powerful authority over human life related to illness. The rejection of the leader [awo] can be cause for retaliation against the entire—society or community. Retaliation in form of brutal force or ruthlessness can be sufficient cause for overthrow of the leader [awo]. This possibility was not clearly addressed in the forecast. To clearly express it can be interpretive as supporting the strengthening of regime weakness. To clearly state it would be reason to be charged with a crime against the state.

Section One; Subsection A
(Known as Ofún Sá: secondary witness odu)

1.- El tigre y Orunmila [The tiger and Orunmila]

Pataki: Story Synthesis

In this passage Orunmila is the authority figure and the tiger his godchild. The tiger became Orunmila's enemy and began to draw his claws. Orunmila noticed and did a ritual with a razor. He cut the tiger's foot and his hair entered his wound. The tiger saw the blood and died.

Political Example (4): This passage alludes to betrayal or treason by the closest or most trusted [tiger] sub-authority figure. It's where the sub-authority may attempt to replace the leader resulting in death to sub-authority. It can be defined as the under estimation of a sub-authority resulting in loss of life or authority status. This was addressed in the annual forecast. Although it can be interpretative in support of the regime it actually warns of a failed attempt.

2.- Ifá osobo.

Pataki: Story Synthesis

In this passage the central figure is the day and the night was the rival. The owl was intelligent and the days secretary. The day confided the secrets to the owl. The monkey was the most loyal friend of the owl. There was a time the day called upon the owl to prepare a ritual to take away the light from the night so that the night would have to pay tribute for having the light of the sun. The day had all of the heavenly body on his side except the moon who was the most proud. The day called charge the owl with a contaminated letter inviting the moon to a party. On the way to deliver the letter the owl met the monkey and told what the day was attempting to do. But the vulture was listening, flew away, and told the moon. In defense of the night the moon emitted its radiant light. The sun in defense of the day came out and a tremendous discord began to emerge. The sun learned that the owl and monkey had spoken and understood that what had happened to them was well employed because nothing that's to be done should be trusted in others. The owl was cursed and became a creature of the night. The monkey got scared and lost his speech. As punishment one can become blind, mute, physical

imperfection, etc. Those that lend themselves to wrong doing have a punishment of nature.

Political Example (5): The authority figure is the day. It can be defined as a greedy attempt to overpower or dominate another powerful opposing force without prior provocation. Failure of such attempt may be caused by intelligence leak, espionage, lack of discretion, or mishandling of top secret information. Those responsible for failure get severe punishment. This was not clearly addressed in the annual forecast. In part, it was presented in the recommendation and proverb sections. To clearly express it can be interpretive as supporting the strengthening of regime weakness. To clearly state it would be reason to be charged with a crime against the state.

3.- La traición del mono. [The monkey's treason]

Pataki: Story Synthesis

In this passage Obatalá is the central figure and the monkey was his confidant. The monkey knew all of Obatalá's secrets. Obatalá got a consultation where it was said that a person very close to him was going to betray him. Obatalá became annoyed and said the only one of his confidence was the monkey and he would never be betrayed by him. On the same day the monkey said in public that Obatalá had vices and bad habits which was slander but the people believed the monkey. The monkey had said this because he wanted Olofin to demote Obatalá and make him the governor. Obatalá did a ritual and was summoned by Olofin. The monkey accused Obatalá of being a drunk. Olofin realized that the monkey had lied and curse the monkey resulting in loss of speech.

Political Example (6): In this passage Olofin is the authority figure, Obatalá is secondary. The passage alludes to slander or accusations by an assistant or confidant attempting to replace the secondary authority. It can be applicable to high political figures like—General Assembly, Ambassadors, Cabinet members, and others. This was not clearly addressed in the annual forecast. To express it can be interpretive as supporting the strengthening of regime weakness. To clearly state it would be reason to be charged with a crime against the state.

Section One, Subsection B (Known as Ogunda Bi Ode: third witness odu)

1.- Metaolofin.

Pataki: Story Synthesis

In this passage Metaolofin is the authority figure with the powers to test mouthy, arrogant leaders. All the leaders failed the test and were incarcerated. Only Ogunda Bi Ode succeeded raising his stature and gaining the release of his relatives.

Political Example (7): Metaolofin can be a head of state or any other authority with the powers to incarcerate sub-leaders at will -detain, test, or challenge capabilities, including the powers to restore sub-leaders status. The passage alludes to the need for testing capabilities, the need for assuring submission and humbleness, and restructure of capable leadership among sub-leaders.

The main authority [Metaolofin] depicts actionable powers in non-democratic societies. This was not clearly addressed in the annual forecast. To express it can be interpretive as supporting the strengthening of regime weakness. To clearly state it would be reason to be charged with a crime against the state.

2.- Donde Orunmila comió abo dun dun. [Where Orunmila ate black ram]

Pataki: Story Synthesis

In this passage Shango was the King of Oyo. There was a forest full of rams and their king was a black ram by the name Asusu Masa. He presumed of being a witchdoctor with the ability of calling upon spirits of the night and commands them to destroy all of the enemies. In time Asusu's fame reached the King Shango who began to war against Asusu. Orunmila was Shango's diviner and he became gravely ill from Asusus's magic. Ogunda Bi Ode was Orunmila's secretary and he appeared. Orunmila recovered. Shango joined by Ogun and a weak Orunmila succeeded in killing Asusu.

Political Example (8): This passage alludes to escalating factors leading in to war by two opposing powerful states or groups. This can be defined as the US and allied nations being provoked by opposing nations or groups effectively causing invasion or war. It depicts a weakening period of the US and allies, recovery, and success in defeating opposition. This was not addressed in the annual forecast. To clearly state it would be reason to be charged with a crime against the state.

PART ONE: 2006 (YORUBA CULTURAL ASSOCIATION VERSION)

Version: Yoruba Cultural Association; Odu/Subchapter: Oyeku Obara; **Note: Witness odu's were not published.**

Prophetic Direction: Ire Ariku Lowo Orunmila [Blessing of health by divinity Orunmila];

Proverbs:

- The horse and the ox, only their master understands.
- Two people cannot sit on a chair at the same time.
- If one averts the rope, you'll never become tied.
- Intelligence is more valuable than brutality.

Missing in the original text:

- *A tough guy schemes another tough guy.
- *The horse only serves its master.
- *What can be done today with less, can be costly tomorrow.

Odu Synthesis:

- Brutal force should not be utilized instead use intelligence.
- It is a sign of war where intelligence shall always be victorious.

Recommendations:

- What we desire to obtain cannot be acquired through brutal force, rather with humility, astuteness, and intelligence.
- Preserve our secrets with more jealousy and rigor.
- We should guard from manipulation of skilful people, these can bear arrears y legal problems.
- Conjugate in a manner appropriate -to work with repose to avoid those illnesses linked to nerves [stress], mental, cardiovascular; respiratory, digestive, and dental.

Synthesis of Pataki

Again, this detailed section is normally excluded from published text. It has been included in this appendix as a reference point. Forecast interpretations derive from these stories that are called Pataki. The political examples are plausible interpretations by the Oba (high priest) of the Church of Lukumi Babalu Aye.

1.- El caballo y el jabalí. [The horse and the wild boar]

Pataki: Story Synthesis

In this passage there was a horse being disturbed by a wild boar. The horse became tired of putting up with it. The horse went for divination. The diviner said -you want vengeance but you should not because you can lose your liberty trying. The horse rejected the advice. The horse continues with his desire for vengeance and meets a hunter. The hunter agrees to help with the condition that the horse allows him to attach a restraint, saddle, and allow the hunter to ride on his back. The horse blinded by his desire for vengeance agreed. Together they pursued the wild boar until they killed him. Being satisfied by his vengeance the horse asked for his liberty but the horseman was Eshu [divinity that guides destiny] realized how useful the horse was for hunting animals denied the petition and steered him to a stable where he tied the horse.

Political Example (9): In this passage the powerful horse can be defined as a person living among its group freely. The wild boar can be defined as a single source that overtime of continued abuse motivates the victim to cross the line of toleration resulting in plot and assassination at all cost. It depicts covert or mercenary operation that targets one source. Eshu [the horseman] can be defined as a single provider for the success of the plot. Eshu depicts an undercover or covert operative. His utilitarian ability and deception gains him an involuntary recruit [horse] for future assassinations. The passage can be applicable to governments, marginalized groups, and underworld figures. The proverb “intelligence is more valuable than brutality” refers to the character Eshu. In political terms it is wiser for the operative to await and bait, then gain a controllable valuable asset. Under the recommendations section—first point, the advice places the Cuban regime in Eshu’s character.

2.- La trampa de Elegba. [Elegba’s trap]

Pataki: Story Synthesis

Elegba wanted to enslave the horse but he was small and he couldn't because the horse the tall and strong. Elegba went for divination and was told he wanted to obtain some thing that could not be done by force. In order to succeed it had to be with humbleness and intelligence. Elegba spread corn kernels by a tree while observing the horses. One horse wondered over and asked Elegba for some corn kernels. He agreed in exchange for the horse allows to be mounted and tie a rope in order to direct him through the path. The horse accepted and that's how the horse became dominated.

Political Example (10): This passage differs to the previous. Here Elegba takes the initiative -wanted to enslave [dominate] the powerful horse. The covert strategy and tactic is successful. In political terms it can be defined as conquering the superior or more powerful government through intelligent planning, strategies, patience, and tactical ability. It is covert, espionage, coercive, well thought deceptive scheme instead of open hostility. After the cold war the Cuban government has stated it is now a war of ideas. This position is applicable to this passage.

PART TWO: 2005 (INDEPENDENT VERSION)

Version: Comisión Organizadora-10th of October group [Independent]
ODU/Subchapter: Ofun Otura

Prophetic Direction: Ire ariku lowo Shangó (Benefit of good health or long life at the hands of the giver of waters).

Illnesses to Be Aware of:

- Contagious diseases. Be care of Leprosy or diseases that present similar symptoms.
- Neurological diseases
- Disturbances in the throat and vocal cords

Events of Social Concern:

- Great epidemics that can propagate across extensive areas or nations.
- Alteration in interpersonal relations and tragedies between neighbors.
- The rupture of agreements between friends through the machinations of a third party.
- Military interventions

Recommendations:

- Comply with the religious obligations you acquired
- Sign of espionage.
- A sign of sentencing.
- Make sacrifices to achieve your purposes
- Take care when giving shelter to strangers
- Only faith and prayer save

PART TWO: 2005 (YORUBA CULTURAL ASSOCIATION VERSION)

Version: Yoruba Cultural Association; Odu/Subchapter: Iroso Meji

Prophetic Direction: Ire Ariku Oyale Elese Orunmila [Benefit of good health or long life through the divinity Orunmila]

Health Concerns:

-Vision, psychological, suicide, nervous system, skeletal, arterial hypertension.

Recommendations:

-Efforts shall need to be doubled to achieve the objectives that are pursued.

-It is recommended to the highest governmental hierarchy and of other sorts to take the necessary measures so not to become victims of attempt on life that place physical integrity in jeopardy.

-Financial difficulty is forthcoming in general. It will be necessary to be careful with signing agreements and negotiations in order to avoid important effects on the economy.

-It is a sign of traps. We should be careful not to fall into them.

-We should be persevering in order to reach our objectives.

PART THREE: 2004 (INDEPENDENT VERSION)

Version: 2004 Comisión Organizadora-10th of October group [Independent]. Odu/Chapter: Baba Eyiogbe

Prophetic Direction: Ire Oma Alaye Unbelaye lowo Olokun [Benefit of intelligence through divinity Olokun]

Health Concerns:

-Cardiac

-Pulmonary (tuberculosis in particular)

-Neurological disorders, embolism,

-Serious central nervous system disorder motivated by stress.

Social Interest:

-Loss of religious elders and public personalities.

-Increase in foreign investments.

-Destitution of charge

-Treason or betrayal in high hierarchy.

-Radical changes in all social levels.

-Increase in the war for power.

Religious Orientation:

-Ifá demands from the religious to conduct themselves with decorum and dignity and not assume attitudes that can cause reason for religious or moral censure.

PART THREE: 2004 (YORUBA CULTURAL ASSOCIATION VERSION)

Version: Yoruba Cultural Association; ODU/Chapter: Ogunda Meji; Witness: Baba Ejiogbe

Prophetic Direction: Ire arikú oyale tesi timbelaye lese Orúnmila (Benefit of health or long life, through divinity Orúnmila)

Proverbs:

- Two that fight over same thing.
- The cut and transplanted plant reproduces resemblance to its original trunk.
- To know how to hope is of wise person.

Health Concerns:

Birth of the surgery, arterial hypertension, castration, toxic effects, hypertension arterial, ulcers varicose, care of mouth, stomach ulcers, digestive complications.

Recommendations:

- Ifá: That it foretells the increase of crimes. Therefore, it is recommended to stay within the law.
- Ifá: That we must avoid the lack of self respect, which creates discrepancies, aggressions and violence.
- Ifá: That it recommends the respect to the other people's right, considering this in social, religious, personal and governmental aspects.
- Ifá: That we do not have to use arms of any type.
- Ifá: That it recommends to always undertake the straight way not to fail.
- Ifá: That we must be careful of accidents and tragedies because the life or the health for always can be lost.
- Ifá: That to overcome the enemies, it recommends to clean the house with watercress, golden purl, paradise and honey of bee.
- Ifá: Countries that do not respect limits of territorial borders and that usurp the natural resources and others, they will enter international conflicts.

About the Consejo

The Consejo de Latinos Unidos, a national nonprofit organization which educates and assists Latinos and others in the areas of health care, immigration, education, and police protection, is supported almost exclusively by non-profit organizations. Consejo's national headquarters is located in East Los Angeles, California. Consejo receives no funding from insurance companies, political parties, or labor unions. In 2003, Consejo was credited by *The Wall Street Journal* with "a big win" after forcing the nation's second largest hospital chain, Tenet Healthcare, to change its aggressive billing practices against the uninsured by charging the uninsured the same prices insurance companies pay for the exact same care. In March of 2005, CBS' *60 Minutes* profiled the Consejo's work on behalf of uninsured patients.

About the Authors

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