



# ORUNMILA MAKES PEACE WITH AWON IYAMI

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Who are the iyami eleyinju ege? olokiki oru? afiju eleye ti nti obo bi? Afiju eleye ti tobo we, ti tobo soro, ti tobo muje eniyan? It has come to my attention that many people accuse awon iyami (mother's of natural power) wrongly for their own mistakes or curses they bring on themselves.

In our class this week we shall learn many things about the IYAMI: How do they operate, How do people offend them, How do we appease them, How do we seek for their affection and not hatred, How do we protect ourselves from their anger, How can we prevent ourselves from of their wickedness, even when we offend them.

Many people do not even realize that the wicked people supersede the witches in their wickedness. But people only mix them up. A wicked fellow is different from awon iyami. Some people's wickedness is greater than that of the iyami.

AJE is whom you called and answered. Who would you call his name and turn a deaf ear. If you don't offend them they wouldn't bother you unless one goes beyond his or her boundary in most cases. They were weapons to all stubborn and disobedient children.

I rather ask for their happiness and favor than waging war against them. Once they support any actions of humankind, the sky shall be the person limit but when they wage war against anyone, only Olodumare and Orunmila with his wisdom and history of the highest order from IFA, such person will be free.

If life's good for you, it is because the earthly mother are beside you and allowed you. If otherwise, they are behind it.

Here is one out of many verses and Akose IFA that describe how Orunmila rescued and settled the dispute between the human beings and awon yami from OSA MEJI:

**Semi ki n se o, ni mugi oko gbade bori**  
**Erimi owu ni ko fibi wuje wuje tele**  
**Omi ibara ni won nmu Nile ibara**  
**Omi yewa ni won n mu Nile ketu**  
**Oleyo mumi ode ibadan**  
**Sefa fun arunlojo omo eniyan**  
**Sefa fun arunlojo omo eleye**  
**Awon omo eniyan lo koko**  
**Dale sawon eleyeooooo**

Translation/meaning If you do me and I do you God no go fess (God will not be offended)

A cotton wool has no stamina to hold the ground firmly  
People of ibara town drink from ibara water  
People of yewa domain drink from ketu river  
While the ibadan people drink from oleyo stream  
Cast IFA for a group of people and also make a declaration to group of eleye ( iyami)

This is one story from many numerous verses and Akose that reveal the potential of awon yami. The human being are the first to betray the trust of awon iyami, which made them to destabilize the works and the way of humankind. The human beings went to ejiogbe to please help them out from the troubles and misfortune appointed on them by the awon iyami.

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# *Awon Iyami licks honey of forgiveness*

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Ejiogbe called the attention of awon iyami to narrate their own side of the story. Ejiogbe discovered that awon iyami were not guilty of the allegations from the statement made by both parties, therefore he implored them to punish them the more.

The human being move to oyeku meji house for the same complain on the awon iyami. OYEKU did the same thing by asking the both parties involved to narrate what transpired between them. OYEKU Meji also blamed the human beings for their misbehavior and create a contract between them. This is how they visited all the 15 odus from EJIOGBE TO OFUN MEJI EXCLUDING OSA MEJI, which was supposed to be the 16th person to visit.

It was the same statement they all made towards the human beings' complaint. Human being's life became disastrous and characterized by damages upon damages. They finally decided to go to ORUNMILA at oke igeti. Luckily for them, Osa meji was visiting Orunmila that same day so they met Osa Meji in Orunmila's place. The human beings burst into tears without saying a word. Orunmila elerin ipin, odu Ori ilemere, ti kije Kori ilemere kofo, olu mopin, Olu Moran to mo oyun gbin ninu ikarahun has seen all their troubles and worries.

He ask summoned the awon iyami to meeting. Immediately, when awon iyami saw Osa meji, they were all perplexed. Orunmila asked Osa meji to plead on behalf of the human being. Orunmila knew that if he allowed them to explain, the human being will be guilty. Orunmila brought out a bottle of honey. He gave to awon iyami. Osa Meji also brought out part of a branch of the tree in which the iyami is forbidden to swallow due to the agreement between them and Orunmila.

Orunmila commanded them to lick the honey. They did and they swallowed it because it was sweet. Since no one will spit out honey, awon iyami must forgive and forget. The reason why human beings forgot to go to Osa Meji's domain can happen to anybody. When tribulations and worries have befallen someone, he or she will not remember where to begin or go. The direction of one's head matters a lot in spirituality. It is one's head that will directs one to salvation. Also, a good Elder will not summon an innocent person together with the offender for interrogations on the same table if he is really trying to help matters. The more the explanation the more the conflicts.