

# **IFA OF THE YEAR 2014/2015 CAST AN OKE ITASE, ILE-IFE ON SATURDAY, JUNE 7, 2014.**

Today, the 7<sup>th</sup> of June, 2014, all Awo the world over gathered at the World Ifa Temple in Oke Itase, Osun State in order to cast the Annual Ifa for the whole world. During Ifa consultation, **Odi Ogbe (*Idin Iwinlara*)** was revealed.

For those born by this Odu during Ikosedaye of Itenifa, there is the need to feed their respective Ifa with **two *obi*, kola nuts, four *orogbo*, bitter kolas, *oti*, liquor and plenty of *epo*, palm oil**. Those who were not born by this Odu may also do this Ifa feeding.

Ifa foresees *Ija*, Contention this year. In order for all Awo the world over to avoid this contention, there is the need to procure two ***eku emo***, brown rats each and use these rats to rub every part of our body. The rats will be placed on top of Esu Odara an *epo* will be poured on them. This is to be done irrespective of whether we are born by this Odu or not. Doing this will bring victory over *Ija*, contention, *iku*, death, *arun*, ailment, *ofo*, loss and all other evil principalities. Doing this will also make it possible for all Awo to be the recipient of all ire of life.

NOTE: although the term AWO is used throughout this synopsis, the messages apply to ALL Ifa, Orisa, Egungun, Egbe, etc priests and all those who may not be priests but who practice and follow the principles and philosophy of the Ifa/Orisa tradition

## **MAIN MESSAGES OF THE IFA OF THE YEAR**

**ODI OGBE**

**ODI OGBE**

**IDIN EKUTE**

# IDIN IWINLARA

## IDI GBEMI

1. Ifa says that it foresees the *ire* of longevity for all Awo in this year. Ifa advises that all Awo need to offer ebo in order to enhance their long lives on earth. Each Temple, group and/or individual needs to offer **one guinea fowl and money** as ebo and feed *Ifa* with **another guinea fowl**. Once this is done, longevity is assured by Ifa. This is the message of Ifa on this aspect:

Ogereji-mogbo

Dia fun won n'illu ibi a kii gbee ku

Won ni ki won ru'bo si laiku araa won

Won gb'ebo, won ru'bo

Ko pe ko jinna

E waa ba 'ni l'aiku kangiri

Nje Ogereji-mogbo Awo ire ni o

Enikan kii da Idin'gbe ko yan ku

Ogereji mogbo Awo ire ni o

Translation

*Ogereji-mogbo* (name of Babalawo)

He cast Ifa for the inhabitants of the town where longevity is assured

They were advised to offer ebo

They complied

Before long, not too far

Come and join us where we enjoy long live

Ogereji-mogbo, you are truly a good Awo

One cannot cast Idin-Gbe, for one to die prematurely

Ogereji-mogbo, you are indeed a competent Awo.

2. Ifa says that too many Awo are facing series of tribulations and seemingly insurmountable crises at the moment. Ifa says further that there are grand conspiracies and intrigues against all Awo the world over. Adherents of other faiths are making all efforts in their power to suppress and overwhelm all Awo in order to ensure that they do not amount to anything in the scheme of things, either in their social circles, communities, nations or in the world at large. Ifa says that the fiscal economic policies of most nations in the world will be such that most Awo will find it difficult, if not altogether impossible to succeed. Ifa however assures all Awo that they will spring out of any tribulations which they may be facing. Ifa says that all Awo will be free of any form of conscription or forced labor that may confront them at the moment. Ifa says that our Mother **Osun** will be instrumental in setting all Awo free and restore them into their rightful positions. Ifa says that all Temples or Awo need to offer ebo and to **propitiate Osun** in order to enjoy the favor of women folk. The ebo materials are as follows: **two pigeons, two hens, two roosters and money**. The stanza states thus:

Idin gbe mi ki n gbe o  
Orisa gbe mi l'atete o j'ori ako esin lo  
Dia fun Orunmila  
Ti n loo ya'wo l'owo Iku  
Ti n loo sin'gba l'odo Arun  
Ebo ni won ni ko waa se

#### Translation

Idin lift me up and let me lift you up  
"Orisa, please lift me up" cannot be higher than being placed on a horse  
This was the message of Ifa for Orunmila  
When he was going to borrow money from *Iku*, Death  
And was also going to serve as the pawn in the hands of *Arun*, Ailment  
He was advised to offer ebo

In this Odu, Orunmila was serving under *Iku* and *Arun* in order to offset the debts that he owed them. *Iku* asked Orunmila to work in his farm from morning till late afternoon every day. *Arun* asked him to resume work in his

own farm from late afternoon to the dead of the night. By so doing, Orunmila had no time left for himself.

One day, Orunmila went to consult Ifa on how to be free from this forced labor. He was advised to offer ebo and he complied. While he was offering the ebo, *Iku* and *Arun* had been expecting him to come and work in their farms. When they did not see him, they went to his house in search of him. On seeing them, **Orunmila** took to his heels and they pursued him. He ran towards the stream. On getting to the stream, Orunmila jumped into it and found **Osun** taking her bath inside the stream. He begged **Osun** to come to his rescue. **Osun** covered him with her cloth.

When *Iku* and *Arun* got to the stream, they could not see him any longer. They asked Osun if she saw Orunmila around the stream, she responded that she had been busy swimming and cleaning herself up in the stream and she had no time to look at anyone passing by the stream. The two of them were not convinced and they waited a little bit further. That was when Osun accused them of trying to indecently look at her naked body while she was taking her bath. Hearing this, they reluctantly left the side of the stream.

Thereafter, Orunmila thanked Osun profusely and later got acquainted with her. They met together on several occasions and she later conceived and gave birth to a baby. When the baby grew up he was named by Orunmila as **Idi-Gbemi**, my genitalia gave me support.

3. Ifa says that all *ire* of life await all Awo this year. Ifa assures all Awo that they have the opportunities of becoming successful and wealthy people in this year. Ifa says that most Awo had not achieved much in recent times simply because they lacked the ability to interpret the real messages of Ifa for them. Ifa says that all Awo must strive to reach the place where things will be put in their proper perspective for them. This Odu, if properly interpreted, will lead all Awo to the stages

where they will be able to consummate their fortunes. Ifa assures all Awo that they will also be bestowed with honor and respect. In this wise, there is the need to propitiate **Oosa-Oke**.

Ifa says that there is a particular woman who is in dire need of a child. The woman shall be blessed and shall bear a child. She needs to offer **one she-goat and 600 units of currency in six places**. Ifa also advises all Awo not to allow themselves to be overwhelmed by anxiety. They shall overcome their adversaries.

Ifa says that there is a particular Temple head, community leader or national figure who has some people (about six) planning evil against him/her. Ifa assures this person that these conspirators shall not succeed. Ifa advises this leader to make a feast and invite several people to the feast. Ifa says that the six people who are planning evil against him/her are very close to him/her. They too shall attend the feast and will try to cast a spell on this leader. Ifa assures this leader that the conspirators shall fail woefully. On the above, the stanza states thus:

Ogbologboo yunyun nii d'ade  
Agbalagba ejo ni o k'omo re l'eyin yooyooyoo lo o je  
Mariwo ope ba'le s'enu gbadu-gbadu  
Dia fun Orunmila  
Won ni oro o Baba o j'ebo  
Bee ni o j'etutu  
Ayaafi ko maa lo s'orun osan gangan

Translation

A big *Yunyun* tree it is that wears a crown  
The big snake does not wander about with its offspring in search of food  
The palm fronds drop down and reveal their scattered mouth tips  
These were Ifa's messages for Orunmila  
When his Awo told him that he needed not to offer ebo  
Neither should he perform any rites  
He only needed to proceed to heaven unceremoniously

In this Odu, Orunmila took his one she-goat and 600 units of cowries, the only possessions that he had in his life, and headed for the house of *Iroko-Agunregejege*, his bosom friend in order to bid him farewell before he proceeded on his journey to heaven. He told him he would sleep overnight and the following day he would be on his way to heaven.

While going to heaven, he met *Aruko-ya-legun-o-di-Oosa* (Oosa Oke). She asked Orunmila where he was going. He told her that he was going to heaven. She asked why; and he narrated to her how Ifa was consulted for him and how he was advised not to offer any ebo but to proceed to heaven. *Aruko-ya-legun-o-di-Oosa* asked him to tell her what Odu was cast for him. He explained that it was Odi Ogbe. She asked him to go back to his house. She told Orunmila that it was time for him to be bestowed with the title and honor of his ancestors. She predicted for Orunmila that he would be bestowed with the title of **Alakotun**. She then advised him to bring **one she-goat and 600 units of cowries** for ebo. Orunmila complied and then turned back to go home.

As Orunmila was about to bring out his snuff container from his cap where he had kept it, his Opele fell down and the Odu **Idin-Gbe** was revealed again. Orunmila called *Aruko-ya-legun-o di-Oosa*, also known as Orisa Oke back. He told her that she had never conceived or given birth to any child before. He told her that if she could procure **a she-goat and 600 cowries in six places**, she would be able to conceive and give birth. She went and bought another she-goat and gave it to Orunmila with 600 units of cowries in six places. Orunmila offered ebo and made Ifa preparation for her. She too offered ebo for Orunmila and both of them left for their respective homes.

When Orunmila got home, his family members had been looking for him to come and receive the title of **Alakotun**.

On the other hand, Oosa-Oke also conceived and gave birth to a baby.

Part of the messages of Ifa for Orunmila as stated by Oosa Oke was that on the day that he would be conferred with the title, six enemies would show up and would be praying negatively for Orunmila. Truly, when

Orunmila had been conferred with the title, the people showed up. She had however told Orunmila to repeatedly say as follows;

Otun Awo won l'ode Aba  
Osi Awo Abosise  
Atotun, atosi kii ru'bo tire ko ma fin  
Atotun, atosi kii ru'bo tire ko ma da  
Asewele ni won se'fa fun  
Tii s'omo'kunrin d'epe nu  
A ba d'egun-d'epe l'awo l'ori, ko le ja

Translation

Otun, Right, the Awo of the inhabitants of Aba town  
And Osi, Left, the Awo of Abosise  
Both right and left do not perform their ebo without being accepted  
Both right and left do not perform their ebo without being endorsed  
They perform Ifa works for Asewele  
Who was also known as Omo'kunrin D'epe nu  
Even if curses and negative spells are cast on Awo  
They will surely amount to naught.

These six enemies came to visit him and asked him to procure six kola nuts for them on the Ifa divination tray in order for them to pray for him. They then started praying negatively for Orunmila with the use of **Ase**. Esu Odara appeared on the scene and told Orunmila not to keep quiet but to respond as he had been instructed by Oosa Oke. He began to state as follows:

Asemoleri d'epenu (l'ee meji)  
A ba d'egun-d'epe l'awo l'ori ko le ja  
Asemoleri d'epenu  
Egun, epe, isasi ko ma le ran mi  
Asemoleri d'epenu

Translation

*Asemoleri depenu* (Twice)  
If curses and negative spells are cast on Awo, they can never be effective  
Asemoleri depenu

Be it curses, spells, they cannot have any effect on me  
Asemoleri depenu

One year after this incident, Orunmila had become a prosperous man. He then decided to go and visit the woman who made Ifa work for him that turned him to a successful person. He set out to the house of *Aruko-ya-legun-o-d'osa* (Oosa-Oke).

On the other hand, the woman too decided to go and visit Orunmila who made Ifa work for her that turned her into a proud mother. The two of them took the decision, unknown to each other, on the same day. They set out on their journey on the same day. They met each other at the junction of the three crossroads. Orunmila chanted *iyere*, saying thus:

Ta lo so mi d'oloba o  
Orisa-Oke  
Lo so mi d'oloba o  
Orisa Oke

Translation

Who made me a king?  
Orisa-Oke  
She was the one who made me a king,  
Orisa oke

Orisa-oke then responded with *iyere* thus:

Ta lo so mi d'olomo o  
Iba-Igbo  
Ifa lo so mi d'olomo o  
Iba-Igbo

Translation:

Who made a proud mother?  
Iba-Igbo  
Ifa was the one who made a mother  
Iba-Igbo



4. Ifa advises all Awo not to spill blood on their Ifa whenever they want to offer any animal to Ifa. Ifa says that they should spill the blood on the ground in front of Ifa or round the Ifa container on the ground. Ifa says that spilling blood on Ifa Odi’Gbe is a taboo. On this, Ifa says;

Ogereji mogbo, Awo won l’ode Ido  
Dia fun won l’ode Ido  
Ni’jo aye e won ja, to ro  
Ebo ni won ni ki won waa se  
Eyin l’eyin o mo’hun eewo  
Igba eyin p’eran tan  
Le d’eje si Idin-Gbe l’oju  
Eyin l’eyin o mo’hun eewo

#### Translation

Ogereji-mogbo, the Awo in the town of Ido  
He cast Ifa for the inhabitants of Ido  
When their lives were completely down and out  
They were advised to offer ebo  
It was because you could not recognize what is forbidden  
When you slaughtered a sacrificial animal  
You poured the blood on Idin-Gbe  
It was because you have not recognized your taboo

5. Ifa warns all Awo not to be too money-conscious this year. Ifa says that as important as money is, human relationship is more important than it. If all Awo develop very cordial relationship with their fellow human beings, if they put human consideration in the front burner in all their activities, the world will become a better place to live in and there will be more joy and peace in the world than ever before. In the

same vein, Ifa says that all female Awo or their daughters who plan to enter into any form of sentimental relationship such as marriage, engagement or introduction should do so with love and understanding. They should not give money any premium in their considerations. It is a serious **taboo** for them to place money over human consideration. This will prevent our female Awo and their female children from experiencing pre-mature deaths.

There is the need for each of those who are about to enter into nuptial ties to offer ebo with **one mature he-goat and money** for each of their female Awo and/or children. On this aspect, Idin-‘Gbere says;

Bi a ba pe l’aye  
A o l’owo  
Bi a ba dagbadagba  
a o l’oro  
A o le ji ni kutukutu  
Ka mo bi a ti yan’pin eni o  
Iwinlara ni won se’fa fun  
Tii somo Ikin l’oke Apa  
Eyi ti n lo ree fe eniyan  
Tii s’omo Awujale  
Ebo ni won ni ko se  
O gb’ebo, o ru’bo  
Funfun l’owo fun  
Owo o t’Eeyan  
Eeyan l’omo Awujale

Translation

If we live long  
We shall be rich  
If we grow old  
We shall be wealthy  
We cannot wake up early in the morning  
And know exactly how our destinies are chosen  
These were Ifa’s declarations to Iwinlara  
The child of Ikin at Oke Apa land  
When going to marry Eniyan

The child of Awujale  
He was advised to offer ebo  
He complied  
As important as money is  
It is not as important as human being  
Human being is the child of Awujale

6. Ifa says that prior to the time that all those who were present at Oke Itase this year were initiated into Ifa, there were nagging problems agitating their minds. Ifa assures us that these problems had been resolved in our favor by the Deities on the very day that we attended this ceremony at Oke Itase.

Ifa also enjoins all those who had not been initiated into Ifa to do so as quickly as possible in order for them to benefit from this blessing. Ifa however warns us not to turn our backs on the Awo who initiated us when our fortunes arrive. Ifa says that many Awo shall become great and they will accomplish all their hearts' desires. On this, Ifa says;

Dugbedugbe laa lu'lu Ogun  
Dugbedugbe laa lu'lu Ija  
B'ekute ile ba mo'tan  
To m'Ogun, to mo'ja  
Aa da'ri iku jin-in  
Dia fun isekuse t'oun ltekute  
Won n lo ilu Agba Iresi  
Won n loo te Obaleyo Ajori n'lfa  
Ebo ni won ni ki won waa se  
Won gb'ebo, won ru'bo  
Nje Ifa kan ti mo te ni mo fi d'oba  
Ifa kan ti mo te lo la mi  
Ifa kan ti mo te lo so mi d'oba

Translation  
With strength do one beat Ogun drum

With energy do one beat Ija drum  
If a mouse knows the history  
And understands the working of Ogun and Ija  
The mouse shall be spared of untimely death  
This was Ifa's message for Isekuse and Itekute  
When going to initiate the Oba of Oyo into Ifa  
They were advised to offer ebo  
They complied  
The Ifa initiation I underwent turned me into a king  
My initiation into ifa made me prosperous  
My Ifa initiation made me a king

7. Ifa says that there is the need for all Awo to offer ebo for us not to be in bondage. All Awo need to offer this ebo on a regular basis. We also need to offer ebo to avoid a situation where illness will trap us down in one place.

Ifa advises all Awo to offer ebo with **one mature he-goat and money**. They also need to add **one agbe**, blue touracoo and **one aluko**, maroon touracoo feather to the ebo. After this, each Awo needs to grind another agbe and aluko feathers together, mix the powder with *ori*, shea-butter, and use the cream to rub every part of his/her body.

Ifa also warns all Awo not to allow anyone to snatch away what is very precious to them. Ifa advises all Awo to strive to protect what is valuable and important to them in order not to lose such things. At the same time, Ifa warns all Awo not to covet anything that is precious to others. This includes spouses, properties, jewelries, e.t.c. On this, Ifa says;

Butubutu ona Eyo, ab'ara lomulomu  
Dia fun Alagotun Oke Apa  
Won ni ko ru'bo  
Ki Babalawo o ma gba obinrin re lo  
Alagbede ni o kan'kun, Awo ile Agbonniregun  
Dia fun Orunmila

Ti n sun'kun alail'obinrin  
Yoo loo ba Alagotun l'alejo  
Ebo ni won ni ko waa se  
O gb'ebo, o ru'bo  
Nje aaro da won duro o o, aaro  
Butubutu ona Eyo  
Da won duro o o, aaro  
Agbe gbe mi de'le o o, agbe  
A kii r'ajo, ka ma de'le o o  
Agbe gbe mi de'le

#### Translation

The sand on the road to Oyo land is fine in texture  
He cast Ifa for Alagotun of Oke Apa land  
When he was advised to offer ebo  
So that a Babalawo will not snatch his spouse from him  
*Alagbede ni o kan'kun*, the resident Awo of Agbonniregun  
He cast Ifa for Orunmila  
When lamenting his inability to have a wife  
And will be the guest of Alagotun  
He was advised to offer ebo  
He complied  
Now, *aaro*, please tie them down, *aaro*  
The sand on the road to Oyo land  
Tie them down, *aaro*  
*Agbe*, please carry me home, *agbe*  
We cannot go on a journey  
Without returning home  
*Agbe*, please fly me home, *agbe*

8. Ifa says that most Awo shall be blessed with long life and victory. Even though threat to life will come from many angles, they will nonetheless overcome them all.

Ifa advises each Temple or Awo group to procure **two brown rats (*eku emo*) and money**. They need to use the brown rats to rub every part of their body. After this, they will place them on Esu. Any time that they feel that there is any threat to their lives, that is what they need to do and the threat will disappear instantly.

For ebo, they need to offer ebo with **one bearded he-goat and money**. That is the message of Idin-Iwinlara in this stanza: On it, Ifa says;

Ariri Mariya  
Ariri Mariya  
Arira nii g'ori Agia  
Ogbo ona a jin koto  
Awon Agija Awo Oko  
Dia fun Orunmila  
Ni'jo ti Baba n lo ree wo'lero isu tuntun l'odun  
Won ni oro o Baba ko gba ebo  
Bee ni ko gba etutu  
Ayafi ko maa lo s'orun osan gangan  
Agija Awo Oko lo ni ki Baba lo ree wa nnkan ebo wa  
Baba gb'ebo, o ru'bo  
Baba ko waa ku mo  
Nje Ariri Mariya  
Ariri Mariya  
Arira nii g'ori Agia  
Ogbo ona a jin koto  
Awon Agija Awo Oko  
Ifa da Idin-'Gbere s'odun

Translation

*Ariri Mariya*

*Ariri Mariya*

*Arira nii gori Agia*

*Ogbo ona a jin koto*

*Awon Agija Awo Oko*

They were the Awo who cast Ifa for Orunmila

When he planned to celebrate the Annual New Yam festival

They declared that his matter did not need any ebo

Neither did it require any *etutu*  
He only needed to proceed to heaven unceremoniously  
*Agija Awo Oko* was the Awo who advised Orunmila to procure ebo materials  
And Orunmila complied  
The threat of death then disappeared  
Now, *Ariri Mariya*  
*Ariri Mariya*  
*Arira nii gori Agia*  
*Ogbo ona a jin koto*  
*Awon Agija Awo Oko*  
Ifa cast Idin-‘Gbere for his Annual Festival celebration

9. Ifa advises all Awo to seek Ifa’s opinion on any journey that they may wish to undertake before they embark on such journey. No matter how important the journey may be, as long as Ifa advises the Awo not to go, please let the Awo stay at home.

Ifa advises each Awo group, Temple, and/or individual who is planning to go on a trip to offer ebo with **two mature he-goats and money**. They also need to feed **Ogun** with **one rooster, palm-oil, two snails, one land tortoise, roasted yam and corn, palm-wine, raffia-palm, a small amount of shea-butter and money**. On all these, Ifa has this to say;

Iku d’eyin Awo Etu  
Dia f’Etu  
Iku d’eyin Awo Oloburo  
Dia fun Oloburo  
Won ni ki won ru’bo si l’aiku ara a won  
Oloburo nikan nii be l’eyin ti n s’ebo  
Iku waa p’Etu  
Oloburo a si gbe’le  
Nje Iku d’eyin, Idin-‘Gbe!

Translation

*Iku deyin*, the Awo of *Etu*, the Antelope

He cast Ifa for the Antelope

*Iku deyin*, the Awo of Oloburo

He cast Ifa for Oloburo

They were advised to offer ebo

Only Oloburo complied

Death snatched away *Etu*, the Antelope

Only *Oloburo* was spared of untimely death

Behold, Iku-deyin, Idin’Gbe!

10. Ifa warns all male Awo never to be too inquisitive about the movements of their spouses. At the same time, Ifa says that they do not need to doubt the fidelity or otherwise of their spouses. Ifa admonishes them to leave all those to Ifa to judge. Ifa will always provide solutions for all Awo to understand better the kinds of women that they have chosen as wives.

Ifa advises each of the male Awo who are in the marriage market to feed Ifa with **melon soup cooked with lot of beef and pounded yam**. They also need to offer ebo with **black-eyed peas, cotton wool, one medium sized basket and money**. The cotton wool will be placed at the bottom of the basket; the black-eyed peas will be poured on top until the basket is full of the peas. It will then be placed under the foot of **Iroko tree or by Esu shrine**. If this is done, the Awo will be spared the agony of losing their eyes, their wife, their peace of mind and space. On this, Ifa says;

O lè beere nibeere-kubeere

O le bèèrè nibèèrè-kubèèrè

O le beere oro de’bi okooroko gbale-gbale

Dia fun Olofin ota’ja-t’oju

Ni’jo ti Oju oun Aaye aya re e nu u

Ebo ni won ni ko waa se



O gb'ebo, o ru'bo  
Mo r'Aaye, mo R'Oju o  
Mo r'Aaye  
Eni ti ko r'Oju kii s'Edu o  
Mo r'Aaye, mo r'Oju

Translation:

You can ask too many questions  
You can ask incessant questions  
You can ask questions to the very limit  
These were Ifa's declarations to Olofin, who would sell his goods together  
with his eyes  
When his eyes and Aaye his wife got missing  
He was advised to offer ebo  
He complied  
Now I have seen Aaye, my wife and Oju, my eyes  
I have seen Aaye  
Those who have no peace of mind  
Cannot have time to serve Ifa  
I have space, and I have peace of mind

### **Affiliated Irunmole/Orisa of Odi Ogbe**

1. **Ifa** – for guidance, peace of mind, direction, elevation and destiny identification
2. **Ori** – for overall success, fulfillment of destiny and elevation
3. **Esu Odara** – for victory, sanctuary, protection and success
4. **Egbe** – for general success, comradeship and well-being
5. **Ogun** – for protection and direction
6. **Oke** – for long life and vitality
7. **Sango** – for victory over adversity and spiritual elevation
8. **Aje** – for wealth and success
9. **Obatala** – for happiness, children, elevation and support
10. **Egungun** – for ancestral support and elevation

11. **Osun** – for victory over conspiracy, compatible spouse and success

### **Taboos of Odi Ogbe**

1. **Must not eat, use or kill rabbit** - to avoid losing those who could help him/her
2. **Must not discriminate in the choice of spouse** - to avoid losing the spouse that has been destined for him/her
3. **Must not be too inquisitive** - to avoid losing one's eyesight and lack of peace of mind
4. **Must not be killing rats and mice** - to avoid losing important friends or well wishers
5. **Must never put blood on your Ifa** - to avoid spoiling one's life destiny
6. **Must not say what he/she is not sure of** - to avoid the anger of Ifa

### **Aboru Aboye**

**Solagbade Popoola**  
**Chairman, Ethics and Scripture**  
**International Council for Ifa Religion**