

THE CREATION STORY

By SOLAGBADE POPOOLA

In the beginning that signified the end. It was the beginning of the beginning and the beginning of the end. It was the beginning of existence and the end of nothingness. It started in a sporadic but gradual manner. It started at a time that was timeless. It began in a form that was in itself without form. It started with a Being that cannot be described with any adequacy. This Being is neither a 'he' nor a 'she'. The Being is neither human nor superhuman. It has neither flesh nor blood. It has no water. It exists in a body bthat is in itself without body. ***It is the universal spirit of the universe.*** That is the Being which started the universe from nothingness. It is not from the void as some people say, because void itself is something. The universe started from nothing, absolutely *nothing*. The universal spirit that began the universe is known and addressed as **Akamara**.

In the corpus of Odu Ifa in **Osa Gunleja (Osa Ogunda)**, Ifa states that there are five stages of the creation before existence in the universe, especially in the planet earth can reach the stage of perfection. It is the fifth stage of existence that is the ultimate. In this Odu, Ifa says:

Iri tu wili tu wili

Iri tu wili tu wili

Iri tu wili-wili

Koo tu reke-reke

Dia fun Origun

Ti nloo s'eda ibu orun ati aye ni'gba ijinji

Iri tu wili tu wili

Iri tu wili tu wili

Iri tu wili-wili

Koo tu reke-reke

Dia fun Olu-Iwaye

Ti nloo p'ero si ibu orun ati aye in kutukutu owuro

Iri tu wili tu wili

Iri tu wili tu wili

Iri tu wili-wili

Koo tu reke-reke

Dia fun Baba-Asemuegun-Sunwon

Ti nloo yan ipa fun ibu orun ati aye ni'gba iwase

Iri tu wili tu wili

Iri tu wili tu wili

Iri tu wili-wili

Koo tu reke-reke

Dia fun Olofin-Otete

Ti yoo tuu iwa wa si'le aye

Ni'jo to nloo gba ado iwa l'owo Olodumare

Ni'jo ti won yoo tu iwa s'aye

Horo eepe kan soso

O wa di agbon eepe kan

Agbon eepe kan lo da aye

Iri tu wili tu wili

La fi da aye

Oun la bu da ile

Ki ire susu o waa su piripiri

Ire gbogbo wa d'asuwa

Origun lo bi Olu-Iwaye

Olu-Iwaye lo bi Baba Asemuegun-Sunwon

Baba Asemuegun-Sunwon lo bi Olofin Otete

Olofin Otete lo ru agbon eepe wa sile aye

Olofin Otete gbe agbon eepe da Ile-Ife

Ire gbogbo wa d'asuwa

Sikan ni Mogun

Agiriyan ni Morere eerun

Asuwa ni Morere eeyan

Asuwa da Aye

Asuwa da Orun

Asuwa da sile

Asekun-Suwada ni'gba iwa a se

Asekun-Suwada nigba iwa a gun

Asuwada ni'gba iwa a ro

Irun pe susu won gb'ori

Irun agbon pe susu won a di ojontarigi

Omi pe susu won a d'okun

Odo pe susu won a d'osa

Igi pe susu, won a di'gbo

Eruwa pe susu, won a d'odan

Irawo pe susu, won a gb'orun

Agbon pe susu f'owo t'ile

Ita pe susu bo'le

Giri-giri o tan ni'le aladi

Giri-giri o tan l'agiyan eerun

Asuwa ni t'oyin

Asuwa ni t'ado

Asuwa l'eeran nhu ni'nu oko

Asuwa ni ti osusu owo

Asuwa l'eeran nhu ni'nu ahere

Asuwa ni ti Elegiiri

Opo eniyan tii la a pe l'ogun

Asuwa laa b'odan

Asuwa l'esu fii je'ko

Asu opo suu laa ba yindinyindin ni'nu ile e won

Asu opo suu laa ba yaya l'agiriyan

Asuwa opo suu laa ba ikan ninu ogan

Asuwa opo suu la ba ekunkun l'eti omi

Asuwa opo suu laa ba labelabe l'odo

Asuwa opo suu laa ba oore l'odo

Asuwa opo suu laa ba lamilami

Ewe adosusu kii duro l'oun nikan

Asuwa opo suu laa ba ebe

Asuwa opo suu laa ba lgi Erimi

Asuwa opo suu laa ba eja egbele l'okun

Asuwa opo suu laa ba egungun

Akaraba egungun

Bo ba si je l'odo

Gbogbo eja ni te lee

Alasuwada mo be o o

Ki o ran iwa susu wa

Ki o ko ire gbogbo wa ba mi o

B'ori kan ba sunwon

A ran Igba o

Ori Origun-Aseda sunwon

O ran mi

B'ori kan sunwon

A ran igba

Ori mi to sunwon

Lo ran yin

Ori i yin to sunwon

Lo ran mi

B'ori kan ba sunwon

A ran igba

-Osa Ogunda

Translation

May the dew burst out quickly

May the dew burst out rapidly

May the dew burst out continuously

And be so vast throughout the expanse

These were the declarations of Ifa for Origun

When going to coordinate the creation the vast expanse of the Universe

In the very dawn of time

May the dew burst out quickly

May the dew burst out rapidly

May the dew burst out continuously

And be so vast throughout the expanse

It was also declared for Olu-Iwaye

When going to sooth and pacify the hotness of the universe

In the dawn of life

May the dew burst out quickly

May the dew burst out rapidly

May the dew burst out continuously

And be so vast throughout the expanse

And also declared for Baba Asemuegun-Sunwon

When going to assign roles and order

To the vast expanse of the universe

In the dawn of creation

May the dew burst out quickly

May the dew burst out rapidly

May the dew burst out continuously

And be so vast throughout the expanse

And also declared for Olofin Otete

Who would steer the boat of existence to the earth

When he was going to collect the mini gourd of destiny of from Olodumare

When the wanted to steer the boat of existence to the earth

A grain of sand

Metamorphosed into a basket full of sand

A basket full of sand was used to create the earth

Let the dew burst quickly

That was the command used to create the universe

It was also used to create the lands

So that the cluster of goodness and wellbeing should gather henceforth

All goodness and wellbeing then cluster in harmony

Origun begot Olu-Iwaye

Olu-Iwaye begot Baba Asemuegun-Sunwon

Baba Asemuegun-Sunwon begot Olofin-Otete

It was Olofin Otete who carried the basket of sand to the earth

Olofin Otete created the land of Ife (for habitation)

(Olofin Otete- A primordial name for Oduduwa)

Indeed, all the goodness and wellbeing became cluster in harmony

Sikan ni mogun (Sikan are tiny little insects cover Ogun shine)

An anthill is the abode for emmets

Groups of human beings cluster together

The creations of the planets were manifest in clusters

Likewise that of the heavens

The totality of creations in cluster began since the beginning of time

Human hair cluster together and situate on the head

Human beard cluster together and turn thick and bushy

Drops of water cluster together to become mighty seas

Brooks cluster together to become lagoons

Trees clump together to become forest

Grasses clump together become a savannah land

Stars cluster together and situate in heavens

Hornets group together to reside on the wall of a house

The red ants cluster together on the ground

The nest of aladi insects is never bereft of occupants

An anthill is never empty of emmets

Bees cluster as swarms

Ado cluster as swarms

Eeran grasses grow in clumps in the farmhouse

Elegiiri usually fly in flocks

A large number of people moving together is an army

Banyan plants are found in tufts

Esu, locusts devour plants in plagues

Maggots are found clustering together in their abode

Yaya insects are equally found clustered in Anthill

The white ants are found clustered in large anthill

Ekunkun are also found clustered in the water

Oore plants are found in clusters at the riverside

Dragonflies move in plagues

Adosusu plant does not grow in singles but in tufts

A heap of earth for planting is seen in clusters

Akaraba fish

When it feeds in the water

All other fishes go follow it in droves

Lo, the maker of this perfect order, Alasuwada, I beseech you

Please send a conglomerate of good essences

And bring abundant blessings and *ire* to me

If one *Ori* is good

It will extend to 200 others

The *Ori* of Origun the creator is blessed

And it affects me positively

If one *Ori* is blessed

It extends to 200 others

My *Ori* that is blessed

Has affected you positively

Your *Ori* that is blessed

Has equally affected me positively

If one *Ori* is blessed

It will affect 200 others.

In this Odu Ifa explains the sequence of the creation of the universal as follows:

Stage 1: The emergence of Akamara in the universe and the dawn of life is shrouded in mystery. As soon as Akamara emerged according to Osa Gunleja, the first thing that Akamara created was a grain of sand. It blew its mighty breath into the grain of sand and it first of all developed into a basket of sand and from the basket of sand, hot gases in form of dews began to ooze out with a mighty explosion for uncountable period of time. The whole universe was engulfed in these gases and dews. There was no physical or liquid matter in existence at that period. The gasses and dews are integral parts of Akamara. The mightiness of the whole universe today is just the breath of Akamara. The implication of this is that as vast and mighty as the universe is, it is just an infinitesimal part of Akamara, the universal spirit of the universe, which came into being from the breath of this Being!

The second assignment was the creation of another universal Being which can be called a higher Irunmole to begin the process of coordinating the gases and dews as they ooze out to form the stars. This higher Irunmole is known

as **Origun**. This was how the stars were created in various forms and sizes. The formation of stars which **Origun** was given the assignment to do continues up to this day. The expansion, solidification and formation of gases and dews into stars is a continuous process from the dawn of life up till today the assignment which Akamara gave to **Origun** continues without end. That was the work that was accomplished in stage 1.

Stage 2:

The solidification of gases and dews into stars and other heavenly bodies brought about another development. It is discovered that these stars and other heavenly bodies were too hot and would not be able to accomplish the mission which Akamara designed them for. These stars needed to cool down from their ultra high temperature to a normal temperature. It was also realized that the stars would solidify much quickly if the temperature was lower. This was the reason why Akamara created another higher Being to cool down the temperature in the stars and other heavenly bodies, The name of this higher being is **Olu-Iwaye** Being a universal spirit, **Olu-Iwaye** succeeded in this assignment, thereby making it possible for the stars to solidify much quickly.

Stage 3:

As soon as the stars and other heavenly bodies had been stabilized through the assignment being performed by **Olu-Iwaye**, the creation in the universe moved to the third stage. In this third stage, many things happened. The first thing was the creation of another super Irunmole called **Baba Asemuegun Sunwon**.

It was discovered that the stars and other heavenly bodies created at that time had no particular movement pattern. This made the stars to collide and crash into one another. The crashing resulted into mighty explosions. The function of this Irunmole was basically to make all the heavenly bodies to rotate in an anticlockwise manner in order to stop what Ifa calls "*The war of the Stars*". When this was done, the stars and other heavenly bodies stopped crashing into each other.

This fact was further buttressed in a stanza in *Ogbe Ofun* where Ifa says:

Ota Agidi

Gbongbo Agidi

Agidi gbongbo ni je laarin apata

Adifa fun Irawo saasaa

Ti nse ologun lalade orun

Kogun ma ja waa o

Irawo saasaa

Ogun o jorun

Translation

The stubborn rock

And the stubborn root

It is the stubbornness of the root that enabled it to live in the midst of rock

Ifa's message for the Twinkling Stars

Who were the warriors of heaven

May we not be victims of war

The Twinkling Stars

There is no war in heaven

In this stanza, Ifa describes the stars as warriors of heaven. The assignment given to ed **Baba Asemuegun Sunwon** was to ensure that there was no war in heaven. That was the assignment that ed **Baba Asemuegun Sunwon** had been

doing from time in memorial up till today. The anticlockwise rotational pattern that all stars and other heavenly bodies follow today are the handiwork of ed **Baba Asemuegun Sunwon**.

Baba Asemuegun Sunwon also created planets and other smaller heavenly bodies from the stars. That was how all the planets in the universe were created from the stars. This work of **Baba Asemuegun Sunwon** continues up till this present day. The implication of this is that the gases and dews continue to ooze out up till this present time. The cooling down and solidifying the gases and dews into becoming stars continue up till today. Forming planets and other smaller heavenly from the stars continue up till today. Just like the works of **Origun** and **Olu-Iwaye**, the assignment given to ed **Baba Asemuegun Sunwon** continues up till today. The assignments of these great higher Irunmole will continue *ad infinitum*.

In our own solar system, which is our own star, **Baba Asemuegun Sunwon** created seven planets in the beginning. The solar system, especially the planet earth, was handed over to a female higher Irunmole called **Aye**. (it should however be noted that **Aye** is not part of the 401 Irunmole who used to travel from heaven to earth and back to heaven). The planet earth was '*the home of Aye*'- meaning '*Ile Aye*' and not '*Aye*' as many people erroneously refer to it.

In order to service the solar system, **Akamara** created 801 Irunmole. The major assignment of these Irunmole is to see to the development, peace, harmony, progress, and sustainance of the solar system.

Aye was on the planet earth alone and lonely. This was the reason why **Aye** sought the service of one of the 801 Irunmole known then as '*Forankun kan soso Owu*' whose name was later known as **Orunmila** to come and perform Ifa consultation for her. At this period in time, there was no such thing as *Ikin, Opele* or *Iyerosun*. As a matter of fact, there was no plant or animal on the planet. When *Fonrankun kan soso Owu* arrived, he told **Aye** to place her hand palm down on the ground. Doing this, the Odu **Oyeku Logbe** appeared on the ground. In this Odu, Ifa says:

Fonrankun kan soso owu

Awo Aye lo dia fun Aye

Aye nbe loun nikan soso girogiro

Ebo ni won ni ko waa se

Translation

Fonrankun kan sos owu

The Awo of Aye, cast Ifa for Aye

Wyen Aye was living a lonely life

She was advised to offer ebo

Forankun kan soso owu, nay **Orunmila** told **Aye** that she asked for consultation because she was feeling lonely and without companion in her home. She was told that another Being which would be greater than her and even the 801 Irunmole who are assigned to take care of the solar system in general and the planet earth in particular would soon appear. She was advised to offer ebo. She complied. The content of the ebo material is not for this occasion.

The important thing about the ebo that was offered was that on the 303rd day, a Being, and almighty Being, emerged from the pot where the ebo materials were put. The pot was bringing forth rainbow throughout the 303 days. The power, the might, the force, the influence and the authority of this almighty Being was totally overwhelming.

Both **Aye** and ***Forankun kan soso owu*** bowed their heads in supplication for this Being.

What is the name that this almighty Being would be called? The name was ***'Olodu-Ikoko ti ntan Osumare'*** meaning – “the owner of the pot that brings forth the rainbow light”. This name was later abbreviated to **Olodumare**, the almighty Being.

As soon as **Olodumare** emerged on the scene, Ifa consultation was performed. Just as **Aye**, **Olodumare** placed his hand palm down on the ground and the Odu ***Idin Aisun (Odi Irosun)*** was revealed. In this

Odu, ***Forankun kan soso owu*** explained that in the whole solar system, no being would command as much power, force, energy, authority, or influence as **Olodumare**. ***Forankun kan soso owu*** also stated that **Olodumare** would have no child and would not be able to sleep or doze even for a moment. In this Odu, Ifa says:

Olosun idi l'omode nda

Omode kekere kii da Idin Aisun

Idin Aisun Ifa kifa

Dia fun Olodumare Agotun

Oba a t'eni ola legelege f'ori s'apeji

Ni kutukutu owuro

Ebo ni won ni ko waa se

Olorun nsunkun

Omo araye sebi ojo lo ro

Ekun omo l'Olorun nsun o

Translation

Olosun Idi is for the child

Idin Aisun is not for a child

Idin Aisun is a delicate Odu

These were the declarations of Ifa to Olodumare Agotun

He who spread the mat of honour over the sea

In the dawn of time

He was advised to offer ebo

The Heaven weeps

Human beings mistaken it for rainfall

It is the issue of childlessness that the Heavens are crying over

This Odu made it clear that **Olodumare** cannot sleep and he cannot beget any child of his own. Instead of **Olodumare** to beget any child, he normally shed tears of rainfall that makes it possible for all the beings on earth to beget children and multiply.

Olodumare commanded the 801 Irunmole to his presence. He divided them into three groups – 200 Irunmole permanently on the right hand side of **Olodumare**; 200 permanently on his left hand side; and the remaining 401 travel back and forth from heaven to earth.

As soon as this was completed, the assignment of populating the planet earth began. **Olodumare** sent **Ogun**, the Irunmole in charge of metals and creativity, the matter architect, suveryor, planner and pathfinder to come from heaven to earth in order to make the world habitable. When **Ogun** was coming, he came with other Irunmole such as **Ija** and **Osoosi**. They brought plenty of wood and sticks from heaven to the planet earth. When they began their assignment, they had nothing to eat. Before long, hunger set in and they started to eat the wood and sticks that they brought. This could not sustain them at all because the wood and sticks proved to be inedible. This made them to return to heaven to report their failure to **Olodumare**.

Next, **Olodumare** sent **Obatala** to come and make the world habitable. **Obatala** brought plenty of water along. He also came with other Irunmole such as **Alaananu**, **Oloore**, **Sungbemi**, **Magbemiti**, **Losootoro**, **Eroko**, and **Larogbe**. They began the work; but before long, they too realised that only water could not sustain them on the planet earth. They returned to **Olodumare** to report their failure.

After this, **Olodumare** sent **Orunmila** to come and make the planet earth habitable for other beings. When **Orunmila** was about to depart, he went for

Ifa consultation in the home of a group of awo called **Agba dudu Orimo**.
During Ifa consultation, **Eji Ogbe** was revealed. In this Odu Ifa says:

Agba dudu Orimo

Dia fun Orunmila

Baba nlo se ile aye

Nigba ijinji

Ni kutukutu owuro

Ebo ni won ko waa se

O gb'ebo o rubo

Translation

Agba Dudu Orimo

They cast Ifa for Orunmila

When going to make the earth habitable

In the very beginning

At the dawn of time

He was advised to offer ebo

He complied

The group of Awo told **Orunmila** everything he would need to bring with him to have success on his mission. Some of the important items he was told to bring was seeds and food. They also told him to use the wood and the water that **Ogun** and **Obatala** had already brought. **Orunmila** offered his ebo and brought all the materials indicated by the group of Awo in heaven. Orunmila was successful in making the planet habitable for other beings. As a result of

what happened at that particular point in time, Olodumare gave Ogun the name “Baba Jegi-jegi”, the wood eater; he gave Obatala the name “Baba Mumimumi”, the water drinker; and gave Orunmila the name “Baba Jeun-jeun”, the food eater. These acts still happen up till today. Whenever we wake up in the morning, we will wash our mouths with either chewing sticks or brushes. After this, we will rinse our mouths with water. We will also take our baths with water. After this, we will eat our food. This is in recognition of the works done by Baba Jegi-jegi, Baba Mumi-mumi and Baba Jeun-jeun.

During this time period, only 6 pots existed on the planet in where water was located. Orunmila started cultivating the land and planted seeds. The first plant to germinate was a plant called Tete-Abalaye, which in Ifa is the most sacred plant in the world.

When the planet was ready and had water, plants, animals, etc. Olodumare sent to the planet some beings called **Eniyan** so that they could live with **Aye** permanently. These beings for a long time lived in harmony with **Aye** on the planet but as time passed they started destroying the planet and other planets. They were corrupted because of the extensive esoteric and spiritual powers that they possessed. **Olodumare** then became angry and after giving them many chances to change their character which they ignored, **Olodumare** finally decided to remove them all. This is when **Olodumare** ordered the waters that were underground in the world to rise and drown the **Eniyan**. The six pots later became the six oceans of the world. All the waters with **Olokun** and **Olosa** formed more than three quarters of the surface of the world. Many of the **Eniyan** tried to run away and save themselves. Some climbed to the highest mountains in the world, others hid themselves in caves, and others climbed into the holes of trees etc. Some of these **Eniyan** survived. In other words, not all of them died. And some of these **Eniyan** still live on the planet with us to this date.

Stage 4

The world was full of water and **Olodumare** decided to rebuild the planet. **Olodumare** decided to send **Obatala** again to make the planet habitable. **Obatala** accepted the job but failed to accomplish the assignment again. **Olodumare** then ordered an Irunmole called **Olofin-Otete**, also known as **Oduduwa** to make the planet habitable. Before starting the job, **Olofin-Otete** decided to consult Ifa with **Orunmila** before going to the planet. The

Odu that was revealed was ***Okanran Ajagbule*** (**Okanran Owonrin**). In this Odu, Ifa says:

Okanran Ajagbule

Onile lo l'aare

Ajeji o m'ese ile e to

Dia fun Oodua

Nijo ti baba nr'aye omi

Ebo ni won ni ko waa se

O gbebo, o rubo

Translation

Okanran Ajagbule

The owner of the land is always right over the land

A stranger knows now how to walk on the land

This was the declaration of Ifa to Oodua (Oduduwa)

When going to the earth that was covered with water

He was advised to offer ebo

He complied

He completed his ebo and followed all the instructions **Orunmila** gave him. **Oduduwa** rebuilt the planet, he used the basket of sand which Akamara used to create the universe, spread it over the water and the areas where he spread the sand to become solid earth again. He lowered the waters and grew the plants.

Meanwhile, **Aye** the owner of the planet in the solar system gave birth to a child called **Ayin**. **Ayin** turned out to be a worthless child. In the peak of his misbehaviour, he sold the solar system belonging to his mother to **Oduduwa** at an unbelievably cheap and almost worthless price. He sold it in order to get the skull of an animal from **Oduduwa**! In ***Okanran Ajagbule***, Ifa made it clear that the selling of the seven planets in the solar system to **Oduduwa** was the reason why two more planets were added to the solar system in order to complement the male energy in **Oduduwa**. A stanza in ***Okanran Ajagbule*** says:

Otito awo Aye

Dia fun Aye

Aye nsunkun oun o bi'mo

Ni'wonran ola, ni'bi ojumo tii mo

Ebo ni won ni ko waa se

O gb'ebo, o ru'bo

Igbati yoo bii

O bi Ayin

Eni to bi'mo to gbon

Lo r'omo bi

Eeyan to bi asiwere

Lo p'adanu omo

Dia fun Ayin

Ti yoo ta'le fun Oodua

Nitori akokoro ori eran gbigbe

Ayin to ta'le ni won n le kiri

Eyin o mo pe Ayintale omo lasan ni?

Translation

Otito, the Truth, the Awo of Aye

He cast Ifa for Aye

When she was lamenting her inability to beget her own baby

She was advised to offerebo

She complied

When she would give birth

She begot Ayin

Those who give birth to children endowed with wisdom

They are the ones who have children

Those who gave birth to fools

They are the ones who lost the opportunity of having children

These were the declarations of Ifa to Ayin

Who would the lands to Oduduwa

At the price of the skull of an animal

Ayin who sold the land was the one being chased about

Don't you know that Ayin who sold the the lands was a worthless child

This was how the solar system increased from seven to nine planets. The name of the solar system still remains Ile **Aye** because **Ayin** sold the land to **Oduduwa** without **Aye's** consent.

Olodumare then decided to create a different type of life called “Human Beings” which are also called **Eniyan**. (It is important to note that the first beings and us human beings are both spelt as **Eniyan** but the accents on the word Eniyan are different)

When it was time to create the first human beings, **Olodumare** did so all by himself. The first human being so created by **Olodumare** was named Ninibinini, or **Eni-bi-eni**, meaning ‘**the one in our likeness**’ who was a woman. The name was later adjusted to **Ninibinini**. In other words, the first human being created was a woman and not a man as some other scriptures indicate. **Olodumare** *personally* created this woman. **Olodumare** then brought this woman to earth by himself and passed her through **Odo Aro** and **Odo Eje**. He then handed this woman over to **Oduduwa** who had been given the assignment of populating the earth as wife. In between **Oduduwa** and **Ninibinini**, they gave birth to eight sets of twins making a total of 16 children. This was how creation on earth changed to procreation. It is not known for sure how many of these children were males and females but it is important to state that these first 16 children have nothing to do with the first 16 Odu Ifa. They are different.

In a stanza in **Oyeku Logbe**, Ifa says:

Paa l’akisa n gbo

Oodun ogede ni o fa ya paara-paara bi aso

Dia fun Olodumare

L’ojo to n gbe Ninibinini bo wa’ye

Ebo ni won ni ko waa se

O gb’ebo, o ru’bo

To ba k’eni-k’ola dede

K'aye Olufe o baje

Omoniyorogbo a si t'aye Olufe se

Translation

With ease does a rag tear

A fresh banana Iraf cannot tear into two like a cloth

This was the declaration of Ifa to Olodumare

On the day that he was carrying Ninibinini into the world

He was advised to offer ebo

He complied

If it remains a day

For the world of Olufe to spoil

Omoniyorogbo will intervene and mend the worle of Olufe

As time passed on, these children began growing up and maturing and they began to look at each other in a sexual way because they were starting to go through puberty. One of the Irunmole called **Omoniyorogbo** noticed this and informed **Olodumare** about what was happening and in order to avoid incest (Because incest is a taboo in Ifa) **Olodumare** ordered **Esu Odara, Ogun, Obatala,** and **Orunmila** to create more human beings so that they could procreate with the first 16 children. **Esu Odara** was in charge of supplying the sand which he got by returning to **Akamara** to carry the same basket of sand which **Akamara** used to create the universe, which was also used by **Oduduwa** to bring forth solid land on earth when it was flooded with water, **Ogun** was in charge of creating and oxidizing the bones of men and women. This is why men are known as **Okunrin** (Hard Iron) and women are known as **Obinrin** (Soft Iron). **Obatala** was in charge of molding the bodies of men and women and **Orunmila** was in charge of consulting Ifa during the

whole process and supervising. Please see my new book, *Ifa Dida; Vol 2* which came out today on the full story in **Ogbe Ofun**

The first human beings created from the sand by these **Irunmole** were black in color. These Irunmole created 2000 human beings using this sand. As time passed, **Olodumare** decided that 16 and 2000 human beings were not enough to cover the planet. So he ordered **Esu, Ogun, Obatala** and **Orunmila** to create more human beings. They accomplished this task, but this time, they decided not to use sand but parts of animals, plants, trees, birds etc. to create 2000 more human beings. They later created other groups which were yellow and then red in color.

After this process was finished, one of the members of **Obatala** group named **Oluorogbo** with the help of some of the other members of **Obatala's** group decided to create even more human beings. They are the ones who created the white group.

It is also important to know that during the whole process of creating the black, yellow, red and white groups, one of the members of Obatala's group named **Edun Beleje (the Ape)** who was very mischievous, is the one responsible for causing deformities of all types in human beings. Many blame **Obatala** for this but it wasn't **Obatala's** doing but the fault of **Edun Beleje** who was a member of **Obatala's** group. The blame was put on **Obatala** because as we all know when the members of group does something wrong, the leader is always held responsible for what his members do.

It is also important to note that during this state the ground on the earth was united. In other words it was one, pangaee, and all human beings lived together during this period. But as the ground began to spread and break apart, the groups also began to separate.

Stage 5

We are still in the 4th stage but we are now moving into the 5th stage. Ifa says that during the 4th stage human beings will be doing almost the same things the first **Eniyan** (beings) did. In other words, we'll be destroying the planet, we're going to have many powers (technology), we are going to have many wars, many are going to die, and we are going to reach a stage where

we will be forced to return to a more balanced and traditional way of living to save ourselves. Ifa says that not everyone is going to want to live traditionally but many others will do it.

WHAT DOES IT MEAN TO LIVE TRADITIONALLY?

Answer: Living in the way our ancestors did. In other words, living in balance with nature and with everything on the planet. We need to stop wasting and using up all our natural resources in an ignorant but arrogant manner. We need to stop the abuse of our fellow man in all parts of the world. We need to stop using technology that destroys the environment and contaminates it. We need to stop wars. We need to stop destroying the natural environment, etc. We have to relearn to live in harmony with all that exist on the planet. We must live in a communal fashion where everything we do: our jobs, our relationships, how we make money, how we use technology, etc bring benefit, not only to the individual but the community.

WHAT IS CONSIDERED TO BE THE COMMUNITY?

Answer: The community is everything that exists on the planet. In other words, its not only your neighborhood, your city, your region, Nigeria. The United State, Colombia, Europe, Asia etc. The community is the planet and everything that lives on it. It is taboo to do something that only brings benefit to the individual. Also, we need to start doing things that not only bring benefit to human beings but to the animal, plants, trees, birds, fish, the earth etc.

Ifa says that after all the chaos that will happen, those that survive will be more intelligent, wiser, and they will know how to use technology and our natural resources to maintain balance in the world. These people are going to have a philosophy of life that is more communal that individualistic. They are going to know how to work, not only with communities where human beings live, but with the communities of the fish, birds, plants.etc

That is the whole essence of **Asuwada Eniyan**

Aboru Aboye.