

Ifá Iwa (Lesson 21) **Rere Iwa** – The Good Condition:

Greetings: **Oriire fun owo!** (Good Tidings to you!)

I pray that you are feeling awake, aware, and elevated in mind, body, and spirit wherever you are, and whatever may be happening around you!

Àṣẹ! Àṣẹ! Àṣẹ o!

I am *Baba Umar, Oluranse Emese*, (Voice of the Emese), Member of the **Isoro** Traditional Council of Chiefs, **Olúwo** of the House of Umar, and **Babaláwo** of **Ile Awo Òrìṣà**. This **Ile** (Spiritual House), our website, and these video lessons are sanctioned by the **Isoro** Traditional Council of Chiefs in **Ile-Ife, Nigeria**.

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Homage to The One Who Sends, and to those who are sent!
Homage to **Òrìṣà** and **Egun!**

Our topic in this video is: **Ọṣẹ Ifá Ritual: Rere Iwa**: Understanding the Good Condition, and the cycle of good and bad fortune.

There are a set of mundane questions that bind us together as a species. Things that we all have to deal with in our everyday life situations.

- Health Life
- Social Life
- Financial Life
- Educational Life
- Relationship Life
- Family Life
- Spiritual Life

Orí Juju, Orí ami, Orí Alafia.

The confused head is the head that points to the peaceful head.

There are also a set of metaphysical questions that bind us together as a species.

- *Who am I?*
- *What am I?*
- *Why am I here?*
- *What is my purpose or destiny?*
- *Why can't things just go smoothly?*
- *Why do I have to deal with these problems?*
- *What can I do to make my life better?*

The Sacred **Odù Ìrosù Ìwòrì** (78) describes the Good Condition as commanded by **Olódùmarè**.

This is the Sacred Social Contract that humans have with **Olódùmarè**, and every individual, in every successive generation has a part to play in fulfilling that agreement.

By living **Ifá Iwa**, and sharing by way of our example, we each contribute to the attainment of **Rere Iwa** (the Good Condition) for all of humanity.

This Odù says: (speaking of why we are here, why we continue to be reborn, and what it means to bring about the Good Condition.)

Aboru Aboye!

“Kafinudidun see, Ènimaalọ-komaalọ Ènimaadèhin-kodèhin Dandan èniyàn liayan ki wọn mure’lọsayé. Mọrantan awo Ọrúnmilà ni ó dífá f’Ọrúnmilà. Ó ni àwọn ọmọ-aráyé nbọwa biileere ọrọ kan. A niki Ọrúnmilà rúbọ: Eja, igbá èkọ, Ọrúnmilà gbọ ó rú. Nijokan, àwọn orişeku, or’emèrè, ole ati gbogbo àwọn èniyàn majekit’èniyàn-sunwọn gbarajọ wọn tọ Ọrúnmilà wa. Wọn ni Ipaara ayé yi su wa Ọrúnmilà!”

Nitorinaa kiojọwọ jẹki a simi si ọrun. Ọrúnmilà I eyin kole şaimaa paara òde-ayé titi eyin o fi de ipo rere naa ti Odùduà ti yan fun gbogbo èniyàn.

Lẹhinna li eyin yoo simi si ọrun. Wọn ni: Kini ipo rere naa? Ọrúnmilà niki ẹ jẹwọ ọbùn. Wọn ni: A jẹwọ ọbùn, Olúwa dáşọ ró wa. Ọrúnmilà ni: Ipo rere naa li ayé-Amotan ohungbogbo, ayọ nigbagbogbo, wiwa laisi ominu tabi ibèrú ọtá, ija-ejó tabi eranko buburú niran, laisi ibèrú ikú, àrùn, ejo ofo, oşó, àjé tabi.

Èşù, laisi ibèrú ifarapa omi iná, eré oro tabi iwọ, laisi ibèrú aini tabi oşì, nitori agbara inú yun, iwàrere ati ogbón. Nigbati ẹko kale mọ nitori irora tio wa ninu rẹ fún olúwa ohun-ini naa ati mimọ abukù tio wa ninu iwà yi fun wa niwájú.

Odùduà ati àwọn ẹgbẹ rere miran ti o wa ni ọrun ti nba wa ş’ore, ti w n si nfẹ ire si wa, pe wọn o kọ wa silẹ. Ao pada sinu òkùnkùn ayé, a ko niiri àwọn ẹgbẹ rere na mọ tabi iranwọ wọn, pe ao san ohun naa tiaji pada dandan. Mimọpe bẹẹ ni

iwaburúkú gbogbo ni akowaba, ewu ati abukù wọn ni ọṭọṭọ, ohun ti yoo gbe wa de ipo rere naa: Ogbón ti o pọ to eyiti a le fiṣe akoso ayé, irúbọ tabi iwà ifẹran ooreṣiṣe fun gbogbo èniyàn tiṣe alaini tabi ti o nfe iranlọwọ lọdọ wa, itara fun tabi sisa ipa lati fi kun ire tiowa li ayé laiṣe ire tia ti ni lo. Àwọn èniyàn yoo maa lọsi ọrun wọn yoo si maa padawa s'òde ayé lẹhin iparada (ikú) wọn, titi ẹnikọkan wọn yoo fi de ipo rere naa. Ọpọlọpọ ohun rere liowa li ọrun ti ayé koitiini ti ayé yoo si ni dandan. Nigbati àwọn ọmọ Odùduà pejo, àwọn ti o yan lati ko ire wasi òde ayé li a npe ni: Èniyàn.”

“Let us do things with joy.
Those who want to go, let them go.
Those who want to return, let them return.
Definitely, humans have been chosen to bring good fortune to the world.

Ominiscience (The all-knowing one) the diviner of *Ọrúnmìlà*, divined *Ifá* for *Ọrúnmìlà*, who was told human beings would come to ask him a particular question. He said that *Ọrúnmìlà* should a sacrifice of fishes and two hundred grains of cornmeal (*agidi*). *Ọrúnmìlà* heard and performed the sacrifice.

One day, all kinds of people, good people and those who do not allow good in other people's lives, gathered together. They then went to *Ọrúnmìlà*. They said, “Coming back and forth to earth tires us, *Ọrúnmìlà*. Therefore, please allow us to rest in heaven “

Ọrúnmìlà said, “You cannot avoid going back and forth to earth until you bring about the good condition that *Odùduà* has ordained for every human being. Only then, you may rest in heaven.”

They asked, “*What is the good condition?*”
Ọrúnmìlà asked them to confess their ignorance. They said, “We are ignorant and would like to be given knowledge by *Olódùmarè (Olúwa)*.”

Ọrúnmìlà said, “The good condition is a good world. A world in which there is full knowledge of all things; happiness everywhere. Life without anxiety or fears of enemies. Without clashes with snakes or other animals. Without fear of death, disease, litigation, losses, wizards, witches, or *Èṣù*. Danger of accidents from water and fire, without fear of poverty or misery because of your **wisdom**, your **compelling desire for good character** and your **strength, inner power**. When you refrain from stealing because of the hardship the owner suffers and the disgrace with which this behavior is treated in the presence of *Odùduà* and other good spirits in heaven, who are always friendly and often wish us well. These forces can turn their backs on you and allow you to return to the darkness of the world. Bear in mind that you will not receive any favors, and whatever is stolen will be repaid. All evil acts have their repercussions.

Individually, what will be needed to attain for good condition in the world is:

Wisdom that is fully adequate to govern the world as a whole, **Sacrifice**, or cultivating the habit of doing good to the poor or those who need your help, **desire** to increase the world's prosperity rather than destroy it, and not let any good at all be lost.

People will continue to go to heaven, and they will go back and forth to earth after their transfiguration, until everyone has achieved the good condition. There are a lot of good things in heaven that are still not available on earth and will be obtained in due course.

Thus, when all the children of *Odudua* gather together, those chosen to transfer the good things into the world are called *Ènìyàn*, human beings, or the chosen ones.”

Ìrosù Ìwòrì - Ìrosù'wòrì (78)

- *Why can't things just go smoothly?*
- *Why do I have to deal with these problems?*
- *What can I do to make my life better?*

This Odù also says: (speaking of the need for the flow of life, positive and negative.)

Aboru Aboye!

“Biajẹ adùn titi laijẹ ikorò diẹ sii, ayé a maa su niijẹ Ẹniti kò jẹ ìpónjú ri komọ adùn ọrọ. A daa fún àwọn Àgbẹ ti nwipe:

gbogbo ìgbá ayé iba jẹ kiki òjò, ayé iba dùn-adùntán. Wọn ni àwọn a rúbọ ki Bara Agbonnìrègún jọwọ ye gba wọn.

Ọrúnmilà niki ẹ wa rúbọ nitori wèrè yin ati pe ki ayé le

maawa bi Oòduà tida ayé si, ìgbà-òjò ati ìgbà-ẹrùn kioma tase. Ẹbọ: Ewúré méré, ẹgbàarin owó ati bẹbẹẹ. Wọn ko rúbọ.

Ọrúnmilà wa jẹki òjò rọ pupọ li ọdún naa titi a ko firi oorun rara. Ènìyàn bẹresii Ẹ'okùnrun. Wọn si kú pupo ninu ọdún naa, ohun-ògbìn ati bẹbẹẹ ko dára. Wọn pada wa rúbọ pelu ẹbẹ. Ọrúnmilà ni eru goke. O di méjóméjọ. Ewúré di mejọ ati ẹgbàájọ owó.”

“A life having the taste of sweetness without any bitterness is boring. Anyone who has not experienced destitution will never appreciate prosperity.

This *Ifá* was divined for the farmers (*agbe*), who said that if all the seasons were the rainy season, the world would be melodious. They said they would offer sacrifice and appeal to *Bara Agbonnìrègún* for help.

Ọrúnmilà said that they should perform sacrifice because of their madness and that the world should remain as ordained by *Oòduà*: the rainy season and the dry season unaltered.

The sacrifice: four she-goats, eight thousand cowries, and so on.

They refused to sacrifice.

Ọrúnmilà caused the rain to fall heavily throughout the whole year without sunshine. People became ill and several people died that year; crops and so on did not thrive. They went back to Ọrúnmilà to apologize and perform the sacrifice. Ọrúnmilà said the sacrificial materials had been doubled. The sacrifice had become eight she-goats and sixteen thousand cowries.”

Ìrosù Ìwòrì - Ìrosù'wòrì (78)

Planet Earth is a special place and the experience of being *Èniyàn* (an *avatar* of *Olódùmarè*) is the most prized experience in all of creation. When you understand this, you will appreciate every aspect of your life, the ebb and the flow, the ups and the downs, the good and what you think of as bad.

***Ki Olódùmarè, Òrìṣà, ati Egun fifun e ni
Itona, Imoye, ati Opo Ire!***

My *Olódùmarè*, *Òrìṣà*, and *Egun* bestow on you
Guidance, Wisdom, and Abundant Blessings!

Ifokanbale! Peace of Mind from *Olódùmarè!*

Ajolo Ajobo! We go out together; We return together!

Àṣẹ! Àṣẹ! Àṣẹ o!