Abstract

Ifá is the natural wisdom and knowledge concerning all life activities divinely revealed to Òrúnmilà by Olódúmarè, God in Yorùbá belief. It is the living foundation and custodian of the deity, moral, economic, language, religion, healing arts, tradition, culture and metaphysical orders. However, the concern of this paper is on the moral contents of the natural laws in Ifá corpus. Basically, there are two fundamental codes of natural laws in Ifá divination under which all other laws in Ifá exist. The first law enjoined every human being to acknowledge Olódúmarè as the Supreme Being and father of the universe who created all things. While the second law says “do unto others what you want them do unto you.” However, it is quite unfortunate that, today, these laws that linked human relationships with the Supreme Being and the dos and don’ts of the divinities and those that hold the society together in harmonious relationships are no longer in proper use. This is evident in the lack of fear for the Creator, mismanagement of public funds, embezzlement and political killings, to mention a few. The purpose of this paper, therefore, is to examine the natural laws in Ifá and suggest how it can help sustain our fragile democracy as it did in the traditional society in the past for the sake of our future. The paper is premised on Matthew Flanagan’s theory of divine commands which asserts that what is moral is determined by what God commands, and to be moral is to follow his commands.

Keywords: Natural laws, Ifá divination, morality, Òrúnmilà, divine commands.

Introduction

What is Ifá divination? This is the question that readily comes to the minds of anybody that hears the word. Ifá divination is the word of Olódúmarè that had been in existence since the establishment of the world¹. It is natural wisdom and knowledge concerning all life activities given to by Olódúmarè. Although Ifá is not a philosophy, but it has a lot of concepts with philosophical issues. In it is the living foundation and custodian of the deity, economic, religion healing arts, metaphysical order as well as moral and a host of other virtues. Ifá is infinite source of knowledge – imọ ạmọn ị mọn ọnà¹ that talks virtually about everything one can think of, including science of nature, animals, plants, incantations, divination, human and their nature with their peaceful

²M. Akin Makinde, 1988, African philosophy, culture and traditional medicine, Athens; University Center for international studies, 5.
coexistence with the aid of moral laws given by *Olodumare* and some more generated from this natural laws by the people.

Among the Yoruba, *Ifa* is the potent source of having an insight into the future. More importantly, it is the source of morality and ethical values of the society. Though *Ifa* is the word of *Olodumare*, He however, commissioned *Orunmla* to be in charge of this word for the benefit of humanity and other divinities. According to Adewale, when he was sent to the earth by *Olodumare* on a mission to restore order and teach human beings the science of nature and the art of proper living (i.e. moral virtues), he was given the word of *Olodumare* that is known and called *Ifa*. *Orunmla* came to the world with the entourage of heavenly beings known and called *Irunmolè*. They were the first inhabitants of the earth and *Orunmla* was their mouth piece. They spent a long time on earth and later ascended to heaven.

After *Orunmla* had ascended to heaven, his disciples, known and called Babalawo-Ifa priests in Yorubaland continued in the tradition he laid down till today. However, it is quite unfortunate that western civilization has led to the neglect of *Ifa*; the word of *Olodumare* thereby created a vacuum against its development, particularly the moral and ethical aspect of *Ifa* as we have in other religions like Christianity and Islam that are failing us today as a nation. Though they preach moral, they have little regards for ethical virtues. Do we then say that all religious truth lives within one tradition, and therefore, that anything outside such a tradition is wrong? Or can we assume that there is no truth in other sacred traditions but only in one, particularly one’s own or in the case of Nigeria, in Christianity and Islam?

Our nation is in disarray because we have neglected our past and God given rules. What we have in place are insecurity, voodoo economy, political killings religious intolerance and many other social vices. To get out of the woods, therefore, this paper examined the natural laws in *Ifa* and offered suggestions on how it can help us sustains our fragile democracy as it was in the days of the natives for the sake of our future. The theoretical framework for this paper is premised on Mathew Flanagan theory of divine command that says what is moral is determined by what God commands. Therefore, to be moral is to follow the command of the creator. One may then ask, what is morality is all about, and what is the role of *Ifa* divination as agent of morality?

**What Morality is all about and the Roles *Ifa* Divination as a Moral Agent**

Morality is the principle concerning the distinction between what is right and what is wrong. It is about good and bad behaviour. It is a conformity with self-code, doctrine or system of rules or wishes of God, or how to behave with the norms of social behaviour. Looking at this with the laws or wishes of God, we still realise that morality depends on God. According to Dostoevsky, if there is no God, then we won’t be talking about right or wrong. As a result, everyone would go about doing whatever he/she like. Therefore, morality in his view, depends on God.

Looking at this from the Yoruba traditional religion’s perspective, we shall realize that *Olodumare*, in his words *Ifa*, through *Orunmla* prescribed some natural laws to guide our behaviour and conducts toward *Olodumare*, divinities and fellow human beings. *Orunmla* enjoined everyone to live at peace with God and fellow human beings in accordance with these laws. There, he teaches

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3 M. Akin Makinde 1988, African philosophy, culture and traditional medicine, Athens; University center for international studies,
5 Ifagbemi Yokelepękun, (Babalawo Ifa priest), *Personal Interview*, Apete, Ibadan, 10th, July 2020
6 C.L. Adeoye, 1979, *Asa Ati Ise Yoruba*, Ibadan: Oxford University Press, 9
that we should all love one another. According to Òrùnnilà, it is through this love for fellow human beings that happiness comes when one devotes one’s time to the selfless service of other members of the community or country. This implies that if one truly loves his or her fellow being, there won’t be killing, cheating, seduction, embezzlement, misappropriation of public funds, stealing and some other social vices.

Out of different means of articulating the divine mystery and different paths leading to it, Ìfá divination is one and whole indivisible source of this mystery. According to Lucas, Ìfá is the oracular deity, the most popular and most important in Yorùbáland8. Ìfá is turned to for guidance and for ascertaining the will of Olódùmarè as regards the matter of the past, present and the future. All important events in life is referred to Ìfá for its guidance and advice. Ìfá is consulted in marriage relationships, friendships, kingship, chieftancy, economic, political and religious matters. As said earlier, this Ìfá is neither human worship rather, as written by Salami9 in his word, the divine message of Olódùmarè to the entire world.

Although Ìfá is in possession of knowledge of several branches as said earlier, but knowledge of this surpasses the moral and ethical teachings of Ìfá. This evidence in most of Ìfá is available in both major and minor Òdù’ìs. Hardly do we see any chapter or verse of Òdù that does not talk about one moral instruction or the other, directly or indirectly. Most of these moral teachings are either taught in proverbs, wise saying, or stories.

Some of these moral teachings of Ìfá are found in natural laws given to humanity to guide our conducts among human beings, and our relationship with the divine begins and finally with Olódùmarè the Supreme Being10. The first of such natural laws is the one that enjoined human beings to acknowledge Olódùmarè as the Supreme Being and father of the universe who created all things. This is evidence in many Ìfá chapters and verses. Both divinities and mankind were advised to worship Olódùmarè. According to Òdù Ọfún-sé11 Ìfá says divinities acknowledged the supremacy and headship of Olódùmarè. There Ìfá says;

| Ori gbó kéké, idánda ọ̀rùn | Ori gbó keke, Ilanda geere |
| Eruku yomù Awo won ọ̀dù ọ̀rùn | Eruku yomu the initiate in heaven |
| A dìfà tún gbogbo ọkànlèrùnò Irùnmọ̀ié | Ìfá divination was performed for all the four hundred and one divinities |
| Wón nlo réé gba isin nilé Olódùmarè l’ọ̀dù ọ̀rùn | They were going to obtain worship at Olodumare’s house in heaven |
| Eruku – yomi a dé ó | Erukuyomu we’ve arrived |
| Olódùmarè mo dé ó | Olodumare I’m around |
| Mo wà yìn ó o. | I came to pay homage. |

In the same vain, Òrùnnilà, the custodian of Ìfá, also advised all mankind’s to direct all its worship to Olódùmarè. Though one may wonder why he gives such an advice it is because a lot of people, particularly people from different faiths, hope and belief that the Yorùbá and Africans in general worship idols. This assertion had been argued several times that Africans do not worship idols. Rather, these divinities or the so called idols are just servants, errand boys and girls of the creator, Olódùmarè. It is undeniable in those days that people directed their worship toward the divinities, the concept that was not peculiar to the Africans alone, rather the whole world. However, the fact

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remains that mankind knows that both the divinities and the spirits were created by Olódúmarè. They also know that they (divinities and spirits) possess some qualities and powers that mankind do not have. Thus people tend to fear and reverence them. However with the advice of Òrũnmilà through ìfá, mankind re-established its commitment to worship Olódúmarè through these divinities. Áràbà Oláyemí, an informant sited Òsètúrù that attested to the above fact:

Ọyèlè yelè
Ìfá ní ká máá júbá Olórún
Torípè, oyiín sì
Ọyín à lọ ni kókó ịgị
Ọyèlè nyelè
Ìfá ní ká mà a júbá Olórún
Ọ ní lọjọ kan l’áfòmọ̀ yọ̀ lórún òpẹ̀

Ọ ní lọjọ kan l’ójijifo ọ̀ lọ̀lè Olódúmarè látéfẹ̀
Ọ ní lọjọ kan ní ọ̀un Òrũnmilà yó sì nílè ayè.

Tí ọ̀un ó ròdó òrùn
Ọ ní won ó ní baba olóòre ọ̀rù
Baba tí i gbàm ni kójọ ịbì
Ọ ní nje ngbàyì
dì e mì júbá mì pèlù Olódúmarè bì?

Oyele yele
Ìfá says we should be paying homage to Go
Because bee will depart
Oyele yele
Ìfá says we should be paying homage to God
He says the parasite will depart from the palm tree

He says one day Ojjijere will go to the house of
Olodumare in a wind form.
He says he, Orunmilá would one day migrate
from this world,
That he would go to heaven
They would say a benefactor has gone
the father that rescue on evil days
He says then
Would you be paying homage to me?

In Odù Òṣé-iretè, Ìfá also advised that it is important for mankind to serve, worship and venerate Olódúmarè, the self - existing being. In the Odù, Ìfá says,

Ewé layè,
Gbôngbọ̀ èniyàn nbe lóde òrùn
A dìlà fún Òrũnmilà,
Njọ̀ ni ọ̀ju mú ibà Olódùmarè wàlè ayè

Ọ fì nkọ gbogbo wa,
Ọ ní kà mà sì fùrù pe èsù
Kì à mà fùrù pe èsù òdàrà
Ọ ní kà mà fù fùwè ìrókò p’ewè ọrìro

Kà mà fùwè ìgbàgbà p’èwè ọgbọn
Awà tà sìlè kótò tà sènu,
Èdùmàrà mà lágbà
Àwọn tí wùn tí sùrù pè sùrù
Èdùmàrà mà lágbà
Àwọn tí nfwè ìrókò pèwè ọgbọn
Èdùmàrà mà lágbà

The world is a leaf
Man’s root is in heaven
Ifa divination was performed for Orunmilá
On the day he will bring Olodumare’s homage to
the world
He taught every one of us
He says we should not misconstrue Suru for Esu
We should not misconstrue suru with Esu Odara
He says he should not misconstrue iroko’s leaf
for oriro’s leaf
We should not refer to plantain leaf as coconut leaf
It will splash on the grand before mouth
Edumare is supreme
Those that referred to suru as suru
Edumare is Supreme
Those that referred to iroko’s leaf as coconut’s leaf
Edumare is Supreme.

As a divine decree for humanity, Òrũnmilà teaches mankind never to mistake truth for falsehood. This is Olódúmarè’s law to all living beings that established the sacredness of truth. It is sad to say that truth has eluded Nigeria as a nation. Rather than truth, we celebrate falsehood, greed,

13 Araba Olayemi, Babalawo - Ifa Priest, Personal Interview, Ilaporu, 12th September, 2020
14 ** Edumare is the shorten form of the Supreme Being’s name called Olodumare in Yoruba belief system.
unrighteousness and other social vices. Besides, the above Odù explained that there is no substitute for Olódùmaré the Supreme Being that must be worshipped and feared. But the question is, if we truly fear and respect this God and his laws, Nigeria ought not to be experiencing what she is experiencing today. Ìwó́rì wòdín15 is also in support of the above assertion. According to the Odù, Ifá explained that:

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A njowú Olórun ni
Íbósi Olódùmarè lawo nké
Bi a ni won ó kínni léhin
Won a fègún sówó
Eni a ni ó féni lọjú
F'ata sénu
Opó à bá fèyin ti
Ikán ti műdí ë je tán
Eni a ni ó finú hán
Jáláro kíri eni.
A dítá tun gbogbo ọmọ èníyàn.
Won dorí kodó
Won npe Olódùmaré ní baba.
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The second law established that we should do unto others what you want them to do unto you. This is what Adebowale16 called the golden rule in his work. According to him, since no one likes to be killed, no one should kill another man. No one wants his property stolen; this indicates that no one should steal other person’s property. No one admires a liar, therefore, we should endeavour to tell the truth and stand by it. These and so many others are the fundamental code of national laws that constitute the foundation of all ethics and moral laws all over the world. Somadhi17 was elaborate in her own exploitation of these laws. She identified sixteen of these laws in Odù Iká Ìfúnr, which included ability to tell the truth, not to mislead people, not to deceive people, not to claim wisdom that they lacked, to be humble and never be egocentric, not to be treacherous, not to break taboos, respect the weak, the poor, the feeble and be nice to them, respect to the elderly, to render selfless service to others. This is the reason why the Yorùbá would say or always say that “Òfì ti è sílè gbó temí èlèní, Òríṣà ókè - Olódùmarè ni i ì bá a gbó tíè - whoever devotes his time to help others, it is God that helps such a person. This is evidence in one of the informants assertion in Ìróṣùn mèjì18 on this interpersonal relationship that;

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Ákùko f'ógbé lèbè lèbè se’yi
A dítá tun Ìpílíkì
Ti ó ti sílè
Ti ó ngbó temí èlèní kíri
Wón ni èbo ni kí Ìpílíkì rù
Ìpílíkì gbèbò nbè ò sì ru
Ígbà tó rùbọ náa tán,
Wón ni kí ó má a lò tún tí ọmọ èlòmíràn ní
dù Ju ti ara rè lọ
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We are only envy God
We are only proclaiming Olodumare’s might
If we ask for their support
They turn deaf ears
The one we rely on for assistance
Happened to be a wicked one
The pillar we ought to lean on,
Has been devoured by termites at the base
The person we intend to confide in
Is a talkative
Cast divination for the all human beings
They became pensive
They are referring to Olodumare as the father.

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Ígbà tó rùbọ náa tán,
Wón ni kí ó má a lò tún tí ọmọ èlòmíràn ní
dù Ju ti ara rè lọ
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The cock decorates itself with its comb
Ifa divination was performed for Opiliki
That abandons his work
That concentrates on other people’s task
They told him to offer sacrifice
Opiliki yielded and performed the sacrifice
After he had performed the sacrifice,
He was told to concentrate the more on others
Than his own

15 Fagboungbe Ibíyemi, Babawo- Ifa Priest, Personal Interview, Mokola, Ibadan, 24th September, 2020
18 Fatoba Adefeji, an Ifa Priest, Personal interview, 26th August, 2021.
What Ifá is saying here is that, the custodian of Ifá (we should note that Ifá is used for Òrùnmilà interchangeably by people because of their closeness) will intercede on behalf of the person that the divination was performed for before the creator - Olódùmarè. This is the primary responsibility of the divinities for mankind, and this is the reason why human beings offer them foods of all kinds and some other materials in form of ẹbọ- sacrifice, for them to present our petitions very well before the creator. Another informant also speak about the truth as an ethical concept which is the most important of all the virtues. According to him, Ifá advised us in Odu Ejiogbé¹⁹ that;

Sọ́tító, Say the truth
Sòdodo Be honest
Eni sọ́tító Whoever say the truth
Nímálẹ́ ngbẹ́ Will be aided by the gods
Tóripé, sèkè sèkè, sèkè títì Because the deceitful was so engrossed in deceit
Ọ́ kú sójú iná, That he died in the public
Sòdájé sòdájé, sòdájé títì The treacherous was so engrossed in treachery that
Ọ́ kú sódáj oörün He died in the open place
Onínlùn ire ọ̀rè títì The benevolent was so engrossed in benevolence
Ọ́ kú, forí l’ajere ọdè That he died and rest in peace
Ọ́ kó owó mẹ́jẹ́jí ọ̀rì ọmọ́ ténté He placed his two hands on his children
A lá ifá fún Òrùnmilà Ifa divination was performed for Orumila
Ifá nṣawo ẹ̀fẹ́ aṣèkẹ́ Ifa was on expedition to deceitful Ife town
Ọ́ nṣawo ẹ̀fẹ́ aṣódájé Ifa was on expedition to treacherous Ife town
Ọ́ nṣawo ẹ̀fẹ́ aṣódódo... Ifa was on expedition to truthful Ife town

These and many other Odu are what Ifá advised us to include into our society to edify human for everyone to leave at peace. One may wonder what all these have got to do with governance in Nigeria. However, before we answer this question, it is important to make a critical work at the Nigerian governance.

The Relevance of Natural Laws in Ifá as a Model for Good Governance

In the traditional religion of the Yorùbá, and Africans in general, though Olódùmarè is physically absent on earth, everyone must love him as the Supreme Being, acknowledge him as the father of the universe and creator of all things. Ifá, the word of Olódùmarè is the author and custodian of all things that Olódùmarè created. Òrùnmilà in turn was given the authority to care for this world of Olódùmarè because of his wisdom. As earlier said, Ifá is recognized all over Yorùbá land, Africa and the world in general. The truth in Ifá cannot be over emphasized and its laws are strictly obeyed by our forefathers. Good lessons derived from Ifá in those days are still in place and ardent devotees still obey and make use of them till today. Though there are great changes in the ways of doing things now. Nevertheless, obeying the laws, then made all things easy and convenient for our forefathers. For instance, in those days, in Yorùbá land, our forefathers will only use stone to indicate how much they wanted to sell their goods where there was no one to stay by such goods, especially beside the road to their respective farms. Any passersby who were interested in buying the goods would count the stone and drop the amount in monetary value

¹⁹ Fatile Gbenga, Babalawo- Ifa Priest, Personal Interview, 27th Inalende, September, 2021
without taking more than the required goods or paying incomplete, inadequate money that was not in commensurate with the goods taken.

This is because they were aware and knew in their hearts that where there is no man, Olodumare is there. Therefore, their belief in Olodumare was so deep that they were always afraid to do evil. Besides, they also opined that whatever things they do on earth here, they are going to render account before the creator at the end of their life in the land of the living. This is the reason why Ifa priests always sing the song below;

Ká má síká láyé21, We should not be wicked on earth
Torí à ún ròrun, Because we are going to heaven
Ká má síká láyé o o o, We should never be wicked on earth
Torí à ún ròrun ún, Because we are going to heaven
'Abá tì dé bodé, When we get to heaven’s gate
Aó rojó o. We shall surely give account of our deeds

Again, the second law that says do unto others what you want them do unto you that Somadhi22 explained in elaborate manner in Odù Iká Olú as part of several Ifa laws that guide Babaláwo and Òrínmílá followers is pertinent to everyone who practices Yorùbá religion through Ifa. This is where these laws are relevant. It could be a model for good governance in the sense that all that they preach, all that they advocate for in their religion, love, truth, peace, accountability, prudence in spending and a host of other social vices are what our political systems lack. By emulating these Babaláwo and the followers of Òrínmílá, we hope that things will change for the better in Nigeria. Although we are not saying here that there are no few bad ones among the Babaláwo who sometimes deviates from these laws, yet the point remains that such bad eggs, where found among them, would be seriously warned, punished and eventually be sent packing if they refused to heed warnings. All the Babaláwo interviewed admitted that there are a few bad eggs among them but they are not afraid because if they are not found, they take solace in after life judgment of Olodumare who is going to judge according to every deeds. Besides, kò sèní tọ ma síkà t’ólorun kò ni dá léjó-no wicked man will escape the judgment of the creator. Ifa explained this in Odù Ìdín-Èrin23 that:

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<tr>
<th>Ìdín arinrin morin</th>
<th>Ìdín arinrin morin</th>
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<tr>
<td>Ìdín arinrin morin</td>
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<tr>
<td>O bá ní ní nín,</td>
<td>O bá ní ní nín,</td>
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<tr>
<td>Kó o múgi àyín bòwálé</td>
<td>No one will praise you tomorrow</td>
</tr>
<tr>
<td>Èníkan kó ní o yín bò dòlì</td>
<td>Ifa divination was performed for Ori</td>
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<tr>
<td>A dífà tún ori,</td>
<td>O gbà mòsààjì aṣo gbá tó koná yanran yan ran ran ran</td>
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<tr>
<td>O ṣàwọ títì ó fì gbadé</td>
<td>Ìfà divination was performed for Òrúnmílá</td>
</tr>
<tr>
<td>Òrùn ṣàwọ títì ó gbèjìgbàrà lèlèkè</td>
<td>Who divined to the level of receiving a crown</td>
</tr>
<tr>
<td>Bèbè ǹdi sàwọ títì,</td>
<td>The neck divined and collect expensive beads</td>
</tr>
<tr>
<td>O gbà mòsààjì aṣo gbá tó koná yanran yan ran ran ran</td>
<td>The buttocks divined</td>
</tr>
<tr>
<td>A dífà tún Òrùnìmìlà</td>
<td>Received expensive clothes</td>
</tr>
<tr>
<td>Ò sàwọ títì ó gbà èbùbù ìṣu wálé…</td>
<td>Ifa divination was performed for Òrùnìmìlà</td>
</tr>
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<td></td>
<td>Who divined and receive half cut of yam</td>
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21 Ogunyemi Ojo, Babalawo- Ifa Priest, Oral Interview, Inalende Ibadan, 16th September 2021.
22 Aina Adewale Somadhi, 2008, Fundamental of the Yoruba Religion; Orisa Worship, San Bernadino, USA: Ile Orùnìmìlà Communications, 17
23 Ifalere Odegbeimi Odegbola, 2014, Ìwé Ifa Mimo: Èsin Akoda Òlódùmáre, Ibadan: Odegbola Traditional Global Services, 196
The four of them went to divine for Olofin, where they all prescribed for Olodumare. Ori- head lied by prescribing crown and lots of money as sacrifice; the neck prescribed expensive beads and lots of money as sacrifice, while the buttocks prescribed expensive clothing and lots of money. It was only Orunmilà that did not lie in his own prescription of half cut of a tubal of yam and little money. They all went away with their prescriptions. Shortly after that, Ori- head, orun – neck and bebe idi- buttocks were sick. They had to offer those things they cunningly collected as sacrifice before they were okay. This is what gives good Babalawo confidence that “Eni bá kànjú gba kókóró olá, ile kùn ìbàmọ̀ ni yìò fì șì kẹyin” he who was in a hurry to get the key to riches will use the key to open the door of sorrow at the end. At least all the Babalawo interviewed agreed with this assertion.

Conclusion

Ifá is the pathfinder of the Yorùbá. As confirmed by Orunmilà himself when he was leaving the world, that whatever one desires in life, one should ask Ifá for guidance. It is Ifá that will foretell about epidemic outbreak, diseases and so on. It is also Ifá that tells the type of sacrifice to offer to avert calamity. For peaceful co-existence, Ifá plays a big role. In fact, in a thousand and one things that the Yorùbá might try to do, Ifá is not left behind. In governance, installation of new king, chieftaincy taking and smooth running of government in those days in Yorùbá land, Ifá took preeminent position. Therefore there is nothing wrong in tapping some wisdom from Ifá, the source of our ancient beginning. This does not necessarily mean we are backward or uncivilized. Islam, Christian, Judaism and Buddhism among others are traditional religions of some people. They are not superior to Orunmilà’s testament that Ifá represents. Just as we are receive wisdom and knowledge from these foreign religions, so also we can derive wisdom as it used to be in the past to direct our affairs in our own ways rather than adopting corrupt system.

To maintain a political stability in the country, political office holders should be ready to obey Olodumare’s laws that will help them to be truthful in their dealing with public funds and the citizen, rather than paying lip service. Through the fear of God, they would stop killing people in the name of politics. When they realize that they cannot create, then they will not kill. With all these at the back of their minds, there would be free and fair elections when they realize that the law of Olodumare is all about love and truth, then they would be accountable to the electorate, thereby minimizing to the barest minimal, if it cannot eradicate mismanagement of public funds, all these put together will bring out the good leadership in them.

Besides, it is high time we took our culture seriously and made use of valuable things in it to better our social life. It is high time we re-discovered our nationalism and our wealth so as to liberate ourselves from the slavery, shackles and thralldom of western civilization and government that is not yielding the desired results. It is their own God given system and it is working for them. Therefore, our on will also work for us if we desire it. This would be a better world if the power of love replaces the love of power. Ifá divination would be of great help in this direction.

** Edumare is the shorten form of the Supreme Being’s name called Olodumare in Yoruba belief system.

References


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