

Sacred *Odù Ifá* Series: November 2025 Release
Sacred *Odù Ifá Èjì Ogbè* (1)

Alàfià ati Ife Brothers and Sisters!
Orí ire 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! *Àşẹ o!*

If you have been studying with me for a while, welcome back. I'm grateful for your attendance and support as we travel together into the wisdom of *Ifá*.

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

Àşẹ! Àşẹ! Àşẹ o!

If you are new to these video lessons, I'm Baba Umar, *Oluranse Emese* (Voice of the Emese), Member of the *Isoro* Traditional Council of Chiefs in Ile-Ife, Nigeria, *Olúwo* of the House of Umar, and *Babaláwo* of *Ile Awo Òrìṣà* (the House of the Mysteries of the *Òrìṣàs*). You can learn more about the *Emese* and the *Isoro* Council in the description section below and on our website. A link to our website is also in the description section below.

Our topic in this video is: Sacred *Odù Ifá Èjì Ogbè* (*Ese*: Humans become *Òrìṣà*!)

Over the next several lessons we will be looking at a few *Ese Ifá* from Sacred *Odù Èjì Ogbè*. So, let's start by talking about *Odù Èjì Ogbè* as a whole.

Part 1: Spiritual Significance of *Odù Èjì Ogbè* in the Sacred Oracles of *Ifá*

Name: *Èjì Ogbè*

- *Odù Ifá* Type: *Méjì*- a Major *Odù*, consisting of two identical sets of marks
 - *Ogbè* above/right and *Ogbè* below/left
- Position: First of the 256 Sacred *Odù Ifá*

Part 2: Core Spiritual Themes of *Èjì Ogbè*

a. Creation and Divine Order

- *Èjì Ogbè* is often regarded as the primordial *Odù*, marking the beginning of existence, light, and cosmic order.
- It is associated with *Olódùmarè*, the Supreme Being, and represents the moment when light emerged from darkness - symbolic of the birth of the universe.
- It governs the concept of destiny, wisdom, and divine alignment.

b. Clarity, Truth, and Purity

- The energy of *Èjì Ogbè* is transparent, luminous, and truthful. It aligns with *Otito* (truth) and *Imọlẹ* (light).
- It represents spiritual clarity, righteousness (*ìwà pẹlẹ*), and the path of divine wisdom.

c. Orí and Personal Destiny

- *Èjì Ogbè* affirms the power of your *Orí Inu* (inner head/spiritual consciousness).
- This *Odù* teaches that when a person is in harmony with their *Orí*, they will prosper and fulfill their destiny.

We've spoken about the Hypnosis of Social Conditioning and how we, you and I have been deceived, indoctrinated, and conditioned to think of ourselves as less than who and what we truly are created to be. *Olódùmarè*, Supreme Consciousness challenged itself to conceive of a creation, and then to incarnate into that creation in a host of avatars all built on the same fundamental blueprint. We call that blueprint *Ifá*.

Ifá ni ki Isin! (*Ifá* is not a religion!)

The dynamic part of this divine plan was that the Supreme Consciousness decided to enter the creation and to forget, as the avatar, that it was and is the architect of the entire creation. It is through that window of forgetfulness that your enemies influence and even control your choices and behaviors. And it is through the wisdom of *Ifá* that you can deflect, block, and circumvent the tricks of your enemies, and eventually remember who you really are. Let's look at an *Esè Ifá* to explore this point further.

Part 3: *Eji Ogbè / Ogbè Mèjí* (1.1.1) Humans Become *Òrìṣà*

This *Esè Ifá*, speaking of the fact that humans become *Òrìṣà*, reminds us that each of us is here to manifest the beauty and grace of being human, *Èniyàn* (Chosen). *Chosen for what?* Chosen to be caretakers of this planet, and guardians of all life that dwells on her!

Àbọ́rú Àbọ̀yẹ̀!

Òrúnmìlà ní, èniyàn ni ń di Òrìṣà.

Òrúnmìlà said, it is human beings who become *Òrìṣà*.

Ifá mọ pé èniyàn ni ń di Òrìṣà.

Ifá knows that it is human beings who become *Òrìṣà*.

Ifá ní, Odùdúwà tí ẹ ń rí yìí, èniyàn ni nígbà tí ó fì dára sí ayé.

Ifá said, *Odùdúwà* whom you see, he was human when he did good on earth.

Léyìn ikú rẹ, a bèrẹ sí í rántí rẹ.

After his death, we began to remember him.

Òrúnmìlà ní, èniyàn ni ń di Òrìṣà.
Òrúnmìlà said, it is human beings who become Òrìṣà.
Ifá mò pé èniyàn ni ń di Òrìṣà.
Ifá knows that it is human beings who become Òrìṣà.

Ifá ní, Òsàkà Òséré mágbò tí ẹ ń rí yìí, èniyàn ni nígbà tí ó fì dára sí ayé.
Ifá said, Òsàkà Òséré mágbò whom you see, he was human when he did good on earth.
Léyìn ikú rẹ, a kò gbàgbé rẹ mọ.
After his death, we did not forget him.
Òrúnmìlà ní, èniyàn ni ń di Òrìṣà.
Òrúnmìlà said, it is human beings who become Òrìṣà.
Ifá mò pé èniyàn ni ń di Òrìṣà.
Ifá knows that it is human beings who become Òrìṣà.

Ó ní, Şàngó tí ẹ ń rí yìí, èniyàn ni nígbà tí ó fì dára sí ayé.
He said, Şàngó whom you see, he was human when he did good on earth.
Léyìn ikú rẹ, a bẹrẹ sí í rántí rẹ.
After his death, we began to remember him.
Òrúnmìlà ní, èniyàn ni ń di Òrìṣà.
Òrúnmìlà said, it is human beings who become Òrìṣà.
Ifá mò pé èniyàn ni ń di Òrìṣà.
Ifá knows that it is human beings who become Òrìṣà.

Ifá ní, óun náà jẹ èniyàn nígbà tí ó fì mọ ogbón, tí ó sì fì dára sí ayé.
Ifá said: he himself was also human when he was wise and did good on earth.
Nígbà tó padà lọ sórùn, tí àwọn aráyé kò tún rí i mọ,
When he returned to heaven and people of the world no longer saw him,
Wọn bẹrẹ sí í rántí rẹ.
They began to remember him.
Wọn kò gbàgbé ìmòràn tí ó fì sílẹ.
They did not forget the counsel he left behind.

Nítorí náà, èniyàn ni ń di Òrìṣà.
Therefore, it is human beings who become Òrìṣà.
Èjì Ogbè / Ogbè Méjì (1.1.1)

Spiritual Significance & Traditional Interpretation

Part 4: Core Message - The Sacred Continuum Between Ayé and Òrun

This *Èṣẹ* from *Èjì Ogbè*, the very first *Odù*, establishes the most fundamental metaphysical principle of *Ifá*: *Èniyàn ni ń di Òrìṣà* - "It is human beings who become deities." (Deity – a person or thing revered as a god or goddess.)

In the cosmology of *Ifá*:

- *Ayé* (the physical world) is not separate from *Òrun* (the spiritual world).

- Instead, both form a continuous cycle of existence and transformation.
- When you as a human being live with *ìwà pẹlẹ* (gentle, balanced character), *ogbón* (wisdom), and *Àṣẹ* (divine authority rightly used), you elevate your essence until your consciousness becomes one with the *Òrìṣà* order.
- Thus, divinity is a human potential, not an external gift.
- This is a central doctrine of *Ifá* ethics: perfection of *ìwà* transforms mortality into immortality.

Part 5: Historical Context - The Exemplars of *Òrìṣà*hood

The *Ẹṣẹ* mentions revered ancestral figures:

- *Odùdúwà* - the divine founder of *Ilé-Ifẹ* and progenitor of the Yoruba people. His transformation into *Òrìṣà* occurred through his *ìṣe rere* (good deeds), moral leadership, and contribution to cosmic order.
- *Òsàkà Òséré mágbò* - a lesser-known but locally venerated ancestor recognized for his heroic virtue and wisdom. His remembrance demonstrates that sainthood (*Òrìṣà*hood) is not reserved for kings alone but for any person of extraordinary *ìwà rere*.
- *Ẹàngó* - historical *Alaafin* of *Ọyó* who was later deified as the *Òrìṣà* of lightning, justice, and truth. His elevation shows that powerful forces of nature can align with human destiny when channeled through discipline and integrity.

By naming these individuals, *Ifá* grounds its teaching in cultural memory: to remember the righteous dead is to sustain divine consciousness on earth.

Part 6: Philosophical Implication - Immortality through *Iwà*

Ifá teaches that the only true immortality is through *ìwà rere*, righteous conduct that preserves one's *Orí* (divine consciousness) beyond death. When humans act in harmony with *Òrúnmilà's* wisdom:

- Your name (*Oriki*) becomes an energy vessel through which *Àṣẹ* continues to flow.
- Your memory becomes a spiritual shrine in collective consciousness (*àkójópò ọ̀rún ayé*).
- To “remember” is not mere nostalgia — it is a sacred act that keeps *Àṣẹ* circulating between generations.

Part 7: Esoteric Layer - *Òrìṣà* as States of Consciousness

From the esoteric (*awo*) perspective of the *Ilé-Ifẹ* lineage, each *Òrìṣà* represents an archetypal force or *ipò-ìmòlẹ* — a purified vibration of consciousness achieved through initiation, discipline, and alignment with one's *Òrì*.

When *Òrúnmilà* says,

“*Mo tún jẹ èniyàn nígbà tí mo fi dára sí ayé*” — “I too was human when I did good on earth,”

- he affirms that even the highest emanation of wisdom underwent human experience and refinement.
- Therefore, *Òrìṣàhood* is not mythic distance but the flowering of human potential into cosmic harmony.

Part 8: Moral and Communal Teaching — The Living Standard of *Ìwà*

This *Èṣẹ* functions as a moral compass within Yoruba culture:

- It discourages blind worship of *Òrìṣà* as distant deities.
- It emphasizes *itàn àtẹ̀yìnwá* (ancestral history) as living pedagogy (teaching method).
- It teaches that *Ìwà Rere* — patience, humility, honesty, and service — is the pathway to deification.

In this sense, *Èjì Ogbè* redefines holiness:

- Holiness is humanity perfected by moral wisdom.
- *Ifá's* sacred hierarchy is not divine favoritism, but the natural ascent of consciousness through ethical living.

Part 9: Theological Summary (*Ilé-Ifẹ́ / Ìṣẹ̀ṣe* Orthodoxy)

- *Ènìyàn ni n di Òrìṣà* – Human virtue is the seed of divinity
- *Ìwà pẹ̀lẹ́* – The true sacrifice (*Èbọ*) of transformation
- *Rántí* (Remembrance) – Spiritual continuity between ancestors and descendants
- *Òrìṣà* – Elevated human consciousness united with natural forces
- *Ifá / Ọ̀rúnmìlà* – The divine witness of all human potential

Part 10: Closing Interpretation — The *Ifá* Ideal of Self-Deification

In *Ifá* theology,

- The goal of human life (*ìpinnu ayé*) is to align one's *Òrì* with the divine design (*àyànmọ́*).
- When this alignment is achieved, *Òrìṣàhood* is realized.
- *Èjì Ogbè*, as the first *Odù*, establishes that *Ifá* is not a religion of worship alone but of transformation - from human limitation to divine expression.
- “*Ènìyàn ni n di Òrìṣà.*” To live rightly is to become divine.
- To remember rightly is to keep divinity alive.

Àṣẹ! Àṣẹ! Àṣẹ o!

Remember, if the content of this channel is helping you to grow, then the Law of Reciprocity says that you should in turn, help the channel to grow by clicking the Like and Notification buttons, Subscribing, Commenting, and Sharing, so that others can also benefit from the wisdom of *Ifá*. I

read each of your comments and really appreciate your insights, questions, comments, and expressions of gratitude and encouragement.

Ki Olódùmarè, Òrìṣà, ati Egun fifun e ni

Itona, Imoye, ati Opo Ire!

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

Ifokanbale! Peace of Mind from Olódùmarè!

Alafia ati Ife! Peace and Love!

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

Àṣẹ! Àṣẹ! Àṣẹ o!