

Sacred *Odù Ifá* Series: December 2025 Release  
Sacred *Odù Ifá Èjì Ogbè* (Ese 1.1.2) Status of *Orí*

*Alàfíà 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*: The Status of *Orí*!)

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. We'll continue from last month's lesson talking about the Core Spiritual Themes of *Odù Ifá Èjì Ogbè* as a whole. In the last lesson we covered Part 2 of the overview of *Odù Èjì Ogbè* as a whole:

- a. Creation and Divine Order
- b. Clarity, Truth, and Purity
- c. *Orí* and Personal Destiny

Let's continue from there:

Part 2 (Con't): Core Spiritual Themes of *Èjì Ogbè*

- d. Stability, Success, and Blessings
  - It is one of the most auspicious and positive *Odùs* in *Ifá*.
  - It brings longevity, elevation, favor, peace, and prosperity.
  - However, its blessings are conditional upon good character, truthfulness, and self-discipline.
- e. *Ìwà pẹ̀lẹ́* (Good Character)
  - *Ejì Ogbé* teaches that character is the foundation of all spiritual and material success.

- No matter how favorable your destiny, if your character is flawed, your success may be delayed, denied or even reversed.
- f. Communication with *Orun* (Spiritual Realm)
- It represents open access to divine communication.
  - Those who receive or are born under *Eji Ogbé* are (considered to be) spiritually guided, often called to leadership or priesthood.

### Part 3: *Eji Ogbè / Ese* (1.1.2) Status of *Orí*

*Eji Ogbé / Ese* (1.1.2) - This *Ese* speaks of the elevated Status of *Orí*.

*Àbọ̀rú Àbọ̀yè!*

*“Gbòngbòn ni ñdun nígbà tí ohun kan bá ṣubú sáyìn,*  
*“A loud sound is heard when an object falls down,*

*Wọn ṣe Ifá fún Alágbèdẹ̀ Òkun tí wọn ń pè ní Orí.*  
 They cast divination for the blacksmith of the ocean called *Orí*.

*Orí ló dá Ọ̀ya sí Ilé Ìrà.*  
 Orí created Ọ̀yà in Ilé Ìrà.

*Orí ló dá Ẓàngó sí Kọ̀sọ.*  
 Orí created Ẓàngó in Kọ̀sọ.

*Orí ló dá Òrìṣà-ńlá sí Irànjé.*  
 Orí created Òrìṣà-ńlá in Irànjé.

*Orí ló dá Ògún sí Ìrẹ.*  
 Orí created Ògún in Ìrẹ.

*Orí ló dá Èṣù Òdàrà sí Kétu.*  
 Orí created Èṣù Òdàrà in Kétu.

*Orí ló dá Òṣun sí Ìjùmú.*  
 Orí created Òṣun in Ìjùmú.

*Orí ló dá Òrìṣà Ọ̀kọ̀ sí Àgbà Ìràwọ̀.*  
 Orí created Òrìṣà Ọ̀kọ̀ in Àgbà Ìràwọ̀.

*Orí ló dá Ègún sí Ọ̀jé.*  
 Orí created Ègún in Ọ̀jé.

*Orí ló dá Ìyà mi sí Ọ̀tà.*  
 Orí created Ìyá mi (the Mothers) in Ọ̀tà.

*Orí ló dá Ọ̀rúnmilà sí Ọ̀kè Ìgè̀tì.*  
Orí created Ọ̀rúnmilà in Ọ̀kè Ìgè̀tì.

*Orí ló dá mí sí Ilé Ayò.”*  
Orí created me in the abode of joy.”  
*Èjì Ogbè / Ogbè Méjì (1.1.2)*

*Àşẹ! Àşẹ! Àşẹ o!*

Now let's deep dive into the Spiritual Significance & Traditional Interpretation this *Ese Ifá*:

#### Part 4: The Core Teaching Orí as the First and Highest Creative Principle in Human Destiny

This *Ese Ifá* is one of the clearest, most powerful declarations in the entire corpus that *Orí* stands above all Ọ̀rìşà when it comes to your and my destiny/fate.

*Èjì Ogbè* is the *Odù* of:

- Light
- Primordial beginnings
- Expansion of consciousness
- The original word of *Olódùmarè*
- Order, growth, and forward movement

In this *Ese*, the *Odù* elevates *Orí* to the status of the divine artisan - “*Alágbèdẹ Ọ̀kun*” - a blacksmith working in the cosmic ocean of pre-existence.

This metaphor is not decorative. It is revealing a metaphysical truth:

- *Orí* is the craftsman that shapes every person's (and thing's) spiritual architecture before manifestation.

The “loud sound when something falls backward” is symbolic of:

- A cosmic announcement
- The impact of destiny descending from *Orún* into *Ayé*

This positions *Orí* as the one whose decisions “echo” throughout one's life.

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#### Part 5: Why the Verse Lists the Origin Points of the Ọ̀rìşà

The enumeration of the towns of origin for major Ọ̀rìşà is a traditional way of showing:

- Each Ọ̀rìşà has its own sacred geography rooted in specific soils, lineages, histories, and mythic events.
- But *Orí* is the one force that determines their manifestation in the world. This is a radical theological point in *Ifá*:

- Even the *Òrìṣà* themselves rely on *Orí* to enter existence. *Òyà*, *Ṣàngó*, *Òrìṣà-ńlá*, *Ògún*, *Èṣù*, *Òṣun*, *Ègún*, *Ìyá mi*, *Ọ̀rúnmilà* - these are not ‘created by *Orí*’ in a literal biological sense.
  - Rather, *Orí* is the principle that assigns, fashions, and approves the destiny pathway through which each *Òrìṣà* becomes known and experienced by humanity.

This aligns perfectly with classical *Ile-Ife* theology where:

- *Orí* is the seat of personal destiny
- *Àkúnlẹ̀yàn* (what one kneels to choose)
- *Àkúnlégbà* (what *Orí* accepts)
- *Àyànmọ̀* (the unchangeable core of destiny/fate)

Thus, *Orí* is being presented as:

- The architect of destiny even for the divine beings. (The Blacksmith of the Ocean)

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### Part 6: The Subtle Doctrine Hidden in This Ese

- “*Orí* precedes personhood, divinity, and manifestation.”
- In *Ìṣẹ̀ṣe Ife* theology, before anything “becomes something,” its *Orí inú* (inner head) is defined in *Orún*.

This Ese affirms:

- *Òyá* cannot be *Òyá* without the *Orí* assigned to her path.
- *Ṣàngó* cannot be *Ṣàngó* without the *Orí* that shapes his destiny of rulership, thunder, justice.
- *Èṣù* cannot carry *Àṣẹ* unless *Orí* authorizes that path.
- Even *Ọ̀rúnmilà* — who knows all destinies — required his own *Orí* to become who he is.
- In fact, a blade of grass cannot grow as a blade of grass without the *Orí* that shapes the laws that govern the nature of grass in all its characteristics.

This makes *Orí* the divine identity behind every expression of purpose. *Orí* gives divine identity and purpose to the sun, moon, stars, planets, waters, plants, stones, mountains, insects, birds, you, and me.

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### Part 7: The Verse Is Ultimately About You

The last verse in this *Ese* is about you.

- “*Orí ló dá mí sí Ilé Ayọ̀.*”
- *Orí* created me in the abode of joy.”

This declaration is a powerful affirmation of:

- Self-recognition (Escape the Hypnosis of Social Conditioning – know who you are!)
- Destiny ownership (You are responsible for your pre-birth and after-birth choices!)
- Spiritual authority (You are a divine being with immense spiritual powers!)
- Inner sovereignty (You have supreme and independent power and authority to choose!)

It means:

- Your *Orí* consciously placed you in the realm of joy, purpose, and fulfillment.
- This is not boastful - It is an acknowledgment of your divine assignment.
- Remember the 4<sup>th</sup> Truth of *Ifá* - It is your birthright to be happy, successful, and fulfilled!

When you internalize “my *Orí* created me in *Ilé Ayò*,” (the abode of joy) you are taking responsibility for:

- walking your chosen path,
- honoring your inner wisdom,
- refusing to deny the greatness encoded within you.

This is why *Babaláwos* recite this verse when reminding someone that *Orí* never betrays the person it created.

- “*Orí ló dá mí sí Ilé Ayò.*”
- *Orí* created me in the abode of joy.”

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### Part 8: The Ile-Ife Interpretation (*Ìṣẹ̀ṣe* Tradition)

In the classical (non-syncretized) *Ife* approach:

- *Orí* is the only divinity that follows a person through all incarnations.
- *Òrìṣà* accompany us by affinity or initiation, but *Orí* is constant across all your lifetimes.
- *Orí* is the only being that accepts sacrifice on your behalf.

This is why the proverb says:

“*Orí ni a fí í gbéyìn orí burúkú.*”

- Your *Orí* will carry you out of misfortune.

*A kì í fí Òrìṣà gbéyìn orí burúkú.*”

- No *Òrìṣà* is tasked with that responsibility.

If you neglect *Orí*, no ritual elsewhere can compensate. This is the logic of this proverb.

Let me know in the comments how this lesson enhances your understanding of your *Orí*. *Àṣẹ o!*

*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!*