

Sacred *Odù Ifá* Series: February 2026 Release
Sacred *Odù Èjì Ogbè* (Esè 1.4) Knowledgeable Babaláwo

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! *Àṣẹ 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*!

Àṣẹ! Àṣẹ! Àṣẹ 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 Èjì Ogbè* - *Esè* 1.4: Finding a Knowledgeable Babaláwo

In our last several lessons we've been exploring some of the *Esès* in Sacred *Odù Èjì Ogbè* and looking at the spiritual and cultural significance of *Odù Èjì Ogbè* as a whole.

- *Eji Ogbè* teaches that when you walk in truth, honor your destiny, respect your *Orí*, and maintain good character, the universe aligns to support you.
- It reminds you that the light of *Olódùmarè* shines most brightly through those who live righteously, and that clarity, balance, and peace are divine birthrights for those who remain on the path.

Before we dive into this *Esè* let me encourage you to practice reading and reciting the *Yorùbá* parts of our lessons. In this way you will:

- Become familiar with the *Yorùbá* language.
- Expand the neuro-network of your brain.
- Tap into the energetic frequency of the *Ifá* tradition.

Before we dive deep into the message of this *Esè Ifá*, let me make a few general comments:

Many of you can relate to the idea of it being difficult to find a *Babaláwo* close to you. And since I receive request for *Ifá* serves even from individuals in Nigeria it is also true that it can be difficult to find a *Babaláwo* who you can work with and rely on with confidence. So, keep these points in mind.

- You should see the results from the offerings that you make. *Ifá* says that if you make an offering to an *Òrìṣà* or your ancestors, this offering will provide you with an optimal result.
- If you do not see a result, it is very likely that you do not have the minimum knowledge or even the *Àṣẹ* (the spiritual power to make the offerings manifest) to solve the problems. (Time to reach out to a *Babaláwo*!)
- *Ifá* may advise you to start within the Yoruba culture, however, it would not be essential to start by making sacrifice to solve any problem. In other words, don't eliminate the power of your *Orí* and your own intuition from the equation when trying to solve your problems. Your *Orí* and *Egun* can guide you to a solution without you first making a sacrifice.
- You should be clear on which lineage you are aligned with, and you should have excellent results with the priest who makes offerings to the *Òrìṣà*'s on your behalf.

Eji Ogbè / Ogbè Mèjí – Esè 1.4:

This *Esè* is speaking of finding a knowledgeable *Babaláwo*.

Àbòrú Àbòyè!

A ó t'òkun dókun
Ká tóó rí wínní wínní Agbe
 We will travel from ocean to ocean
 Before we can see the little species of blue parrot.

A ó tòsà dósà
Ká tóó rí dòòdò orùn Àlùkò
 We will travel from river to river
 Before we can see the species of brown parrot with a goiter on its neck.

À bàà tòkun dókun
A ó tósá dósà
 If we travel from ocean to ocean
 And if from there we travel from river to river

Ká tóó rí olóòótó awo
Ódì Ilé Ifè Akèlúbéké
 Before getting a real *Babaláwo*
 We will arrive at *Ilé Ifè Akèlúbéké*.

A difá fún ìgbín
Ó nsawo lo sòde lléyò
 They cast *Ifá* divination for the Slug
 When he went to the town of *Lléyò* to practice *Ifá*.

Ó wá mékún sekún igbe
 He made her cry a cry crying.

Ó móhùn sèyèrè

He made his song a lament song.

Ó ní: Ènìyàn án wón o

He said: (true) human beings are scarce.

Ènìyàn àn sòro

Human beings are difficult.

Ká tóó rí Olóòótó awo

Before getting a real *Babaláwo*

Ònà á jìn."

We will have to travel far."

Àṣẹ o!

Èjì Ogbè / Ogbè Méjì (1.1.4)

Apá 1 — Spiritual Significance of the *Esè*

1. *Èjì Ogbè jé Odù ìmólè àti ìmò mímó.*

Èjì Ogbè is an *Odù* of light and sacred knowledge.

2. *Esè yíí n kó wa nípa ìṣòro rírí olóòótó awo.*

This *Esè* teaches us about the difficulty of finding a true and authentic *Babaláwo*.

3. *Ó n fí hàn pé ìmò Ifá gidi kí í jé ohun tí a rí ní kánkán.*

It shows that true *Ifá* knowledge is not something found quickly or easily.

4. *Ìrìnàjò pípé, ifaradà, àti ìdánimò ni a fí n dé ìtósónà tòótó.*

Long journeys, patience, and discernment are required to reach genuine guidance.

Apá 2 — Core Spiritual Themes

1. *Ìwádií ìmò gidi.*

The search for true knowledge.

2. *Ìṣòro ìdánimò olóòótó awo.*

The difficulty of recognizing an authentic *Babaláwo*.

3. *Sùúrù àti ìrìnàjò èmí.*

Patience and spiritual journeying.

4. *Ìyàtò láàárín ìmò tí a kó jọ àti ìmò tí a jé.*

The difference between collected knowledge and embodied wisdom.

5. *Ìwà pèlú ìmò.*

Character joined with knowledge. This is the mark of an authentic *Babaláwo*.

Apá 3 — Core Message of the *Esè*

1. *Esè yíí n kilò pé kí í se gbogbo eni tí ó pè ara rè ní awo ni olóòótó.*

This *Esè* warns that not everyone who calls himself a *Babaláwo* is authentic.

2. *Ìmò Ifá gidi fé àkókò, ìrìnàjò, àti ìdánwò.*
True Ifá knowledge requires time, travel, and testing.
3. *Eni tí kò ní sùúrù lè ʂubú sínú ìtanrànṣé.*
One without patience may fall into deception.

Apá 4 — Historical Context

1. *Ní ìṣeṣe ibílè, àwọn akékòdó Ifá máa ní rin jìnà láti wá olùkó gidi.*
In traditional practice, Ifá students often traveled far to find true teachers.
2. *Ilé-Ifè ni a ka sí ịpìlè ìmò àti ìtàn Yorùbá.*
Ilé-Ifè is regarded as the spiritual and historical foundation of the Yorùbá people.
3. *Ìrìnàjò sí Ilé-Ifè túmò sí padà sí orísun.*
Traveling to Ilé-Ifè symbolizes returning to the source.

Apá 5 — Philosophical Implication

1. *Ìmò láìsí ìwà kì í pé.*
Knowledge without character is incomplete.
2. *Olóòótó awo ni ẹni tí ịgbésí-ayé rẹ ní jé èrí.*
A true Babaláwo is one whose life is the evidence.
3. *Ònà tó jìn jé àyèwò ọpọlọ àti ọkàn.*
A long road is a test of both mind and spirit.

Apá 6 — Esoteric Layer

1. *Òkun àti òṣà jé àpèjúwe àgbáyé ẹmí àti ayé ènìyàn.*
Oceans and rivers symbolize spiritual and human realms.
2. *Àgbé àti Àlùkò jé aami ìran àti ìmò tí ó ʂowọn.*
The parrots symbolize rare vision and uncommon wisdom.
3. *Ìgbín jé aami sùúrù àti ìlóra.*
The Slug represents patience and slow, careful movement.

Apá 7 — Moral and Communal Teaching

1. *Àwùjọ gbódò bójú tó ẹni tí wón ní pè ní awo.*
The community must be careful about whom they call a Babaláwo.
2. *Ìwà rere dá àwùjọ dúró.*
Good character stabilizes the community.
3. *Ìtanrànṣé ẹmí lè fa ibànújẹ púpò.*

Spiritual deception can cause deep suffering.

Apá 8 — Theological Summary (*Ìṣèṣe / Ilé-Ifé*)

1. *Ifá jé ìmò Ọrúnmìlà fún ìtósónà ayé ènìyàn.*
Ifá is the wisdom of Ọrúnmìlà for guiding human life.
2. *Ọrúnmìlà ní fé òtító, ìwà, àti ìrísí rere.*
Ọrúnmìlà values truth, character, and good conduct.
3. *Olóòótó awo jé aṣoju Ọrúnmìlà lórí ayé.*
A true *Babaláwo* is a representative of Ọrúnmìlà on earth.

Apá 9 — Closing Interpretation

1. *Èsè yíí ní sọ pé: má ñe yara yan olùtósónà èmí.*
This *Èsè* says: do not rush in choosing a spiritual guide.
2. *QNà á jìn, sùgbón òtító wà ní òpin qnà.*
The road is long, but truth is at the end of the road.
3. *Sùúrù, ìwà, àti ìmò ni yóò dá Babaláwo gidi lójú.*
Patience, character, and knowledge define a true *Babaláwo*.

Èsè kókó fún ìrántí (Key verse for memorization)

- *Ká tóó rí olóòótó awo,*
Before we can find a true *Babaláwo*,
- *QNà á jìn.*
The road will be far.

Let me know in the comments how this lesson impacts on your spiritual journey in *Ifá*. *Àṣe 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!

Àṣe! Àṣe! Àṣe o!