

Sacred *Odù Ifá* Series: February 2026 Release  
Sacred *Odù Èjì Ogbè* (Èsè 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* - Èsè 1.4: Finding a Knowledgeable Babaláwo

In our last several lessons we've been exploring some of the *Èsès* 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 *Èsè* 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 *Èsè 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 – Èṣẹ 1.4:*

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

*Àbọ̀rú Àbọ̀yè!*

*“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 tòṣà dósà  
Ká tóó rí dòdòdò 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 dífá 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 mórùn 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 *Ẹṣẹ*

1. *Èjì Ogbè jẹ Odù ìmólẹ àti ìmọ́ mímọ́.*  
*Èjì Ogbè* is an *Odù* of light and sacred knowledge.
2. *Ẹṣẹ yíí n kọ wa nípa ìṣòro rírí olóòótó awo.*  
 This *Ẹṣẹ* teaches us about the difficulty of finding a true and authentic *Babaláwo*.
3. *Ó n fí hàn pé ìmọ́ Ifá gidi kì í jẹ ohun tí a rí ní kánkán.*  
 It shows that true *Ifá* knowledge is not something found quickly or easily.
4. *Ìrìnàjò pípé, ifaradà, àti idánimọ́ nì a fí n dé ìtósọ̀nà tòótọ́.*  
 Long journeys, patience, and discernment are required to reach genuine guidance.

### Apá 2 — Core Spiritual Themes

1. *Ìwádìí ìmọ́ gidi.*  
 The search for true knowledge.
2. *Ìṣòro idánimọ́ olóòótó awo.*  
 The difficulty of recognizing an authentic *Babaláwo*.
3. *Sùúrù àti ìrìnàjò ẹmí.*  
 Patience and spiritual journeying.
4. *Ìyàtọ́ láàárín ìmọ́ tí a kó jọ àti ìmọ́ tí a jẹ.*  
 The difference between collected knowledge and embodied wisdom.
5. *Ìwà pẹlú ìmọ́.*  
 Character joined with knowledge. This is the mark of an authentic *Babaláwo*.

### Apá 3 — Core Message of the *Ẹṣẹ*

1. *Ẹṣẹ yíí n kilọ pé kì í ṣe gbogbo ẹni tí ó pè ara rẹ ní awo nì olóòótọ́.*  
 This *Ẹṣẹ* warns that not everyone who calls himself a *Babaláwo* is authentic.

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

#### Apá 4 — Historical Context

1. *Ní iṣeṣe ibílẹ̀, àwọn akẹ̀kọ̀ọ́ Ifá máa ń rin jìnnà láti wá olùkọ́ gidi.*  
In traditional practice, Ifá students often traveled far to find true teachers.
2. *Ilé-Ifẹ̀ ni a ka sí ìpílẹ̀ ìmò àti ìtàn Yorùbá.*  
Ilé-Ifẹ̀ is regarded as the spiritual and historical foundation of the Yorùbá people.
3. *Ìrìnàjò sí Ilé-Ifẹ̀ túmọ̀ sí padà sí orísun.*  
Traveling to Ilé-Ifẹ̀ symbolizes returning to the source.

#### Apá 5 — Philosophical Implication

1. *Ìmò láìsí iwà kì í pé.*  
Knowledge without character is incomplete.
2. *Olóòótọ́ awo ni eni tí ìgbésí-ayé rẹ̀ ń jẹ̀ ẹ̀rìí.*  
A true Babaláwo is one whose life is the evidence.
3. *Ọ̀nà tó jìn jẹ̀ àyẹ̀wò ọ̀pọ̀lọ̀ àti ọ̀kàn.*  
A long road is a test of both mind and spirit.

#### Apá 6 — Esoteric Layer

1. *Òkun àti ọ̀ṣà jẹ̀ àpẹ̀júwe àgbáyé ẹ̀mí àti ayé ènìyàn.*  
Oceans and rivers symbolize spiritual and human realms.
2. *Àgbẹ̀ àti Àlùkò jẹ̀ aami iran àti ìmò tí ó ṣowọn.*  
The parrots symbolize rare vision and uncommon wisdom.
3. *Ìgbín jẹ̀ aami sùúrù àti ìlọ́ra.*  
The Slug represents patience and slow, careful movement.

#### Apá 7 — Moral and Communal Teaching

1. *Àwùjọ́ gbọ̀dọ̀ bọ́jú tó eni tí wọn ń pè ní awo.*  
The community must be careful about whom they call a Babaláwo.
2. *Iwà rere dá àwùjọ́ dúró.*  
Good character stabilizes the community.
3. *Ìtanrànṣẹ́ ẹ̀mí lè fa ibànújẹ́ púpọ̀.*

Spiritual deception can cause deep suffering.

### Apá 8 — Theological Summary (*Ìṣẹ̀ṣe / Ilé-Ifẹ̀*)

1. *Ifá jẹ ìmọ Ọ̀rúnmìlà fún ìtọ́sọ̀nà ayé ènìyàn.*  
*Ifá* is the wisdom of Ọ̀rúnmìlà for guiding human life.
2. *Ọ̀rúnmìlà n fẹ̀ òtítọ́, ìwà, àti ìrísí rere.*  
Ọ̀rúnmìlà values truth, character, and good conduct.
3. *Olóòótọ́ awo jẹ aṣojú Ọ̀rúnmìlà lórí ayé.*  
A true *Babaláwo* is a representative of Ọ̀rúnmìlà on earth.

### Apá 9 — Closing Interpretation

1. *Ẹ̀ṣẹ̀ yíí n sọ pé: má ṣe yara yan olùtọ́sọ̀nà ẹ̀mí.*  
This Ẹ̀ṣẹ̀ says: do not rush in choosing a spiritual guide.
2. *Ọ̀nà á jìn, sùgbọ̀n òtítọ́ wà ní òpin ọ̀nà.*  
The road is long, but truth is at the end of the road.
3. *Sùúrù, ìwà, àti ìmọ ni yóò dá Babaláwo gidi lójú.*  
Patience, character, and knowledge define a true *Babaláwo*.

Ẹ̀ṣẹ̀ kókó fún ìrántí (Key verse for memorization)

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

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

*Ki Olódùmarè, Ọ̀rìṣà, ati Egun fifun e ni*

*Itona, Imoye, ati Opo Ire!*

May Olódùmarè, Ọ̀rìṣà, 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!