

Sacred *Odù Ifá* Series: July 2026 Release  
Sacred *Odù Èjì Ogbè* (Èsè 1.9) *Àtò Ifá* (Methodical Planning)

*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! *Àṣẹ o!*

If you have been studying with me for a while, welcome back. I'm grateful for your participation 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 *Ilé-Ifè*, 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 in the description section below.

Our topic in this video is: Sacred *Odù Èjì Ogbè* - also called *Ogbè Méjì* and *Èjì-Onilè*  
*Èsè 1.9: Àtò Ifá* (Methodical Planning)

### Introduction

This *Èsè* of *Èjì Ogbè* is one of the most profound teachings concerning destiny, divine order, patience, preparation, and methodical planning. It teaches that nothing in creation attains greatness accidentally.

Honor, achievement, leadership, and fulfillment emerge through a process established long before visible success appears. Within *Ìṣẹ̀ṣẹ̀* understanding, this *Èsè* also reflects humanity's Sacred Agreements with *Olódùmarè* before entering *Ayé* (the world).

### Part 1 – Spiritual Significance of the Èsè

This *Èsè* emphasizes that success is not an event but a process. The *Èsè* introduces *Àtò Ifá* (Methodical Planning) as a primordial spiritual force that governs order, organization, preparation, and proper sequence.

- The teaching reveals that before any manifestation can occur in the physical world, it must first exist as a structured possibility within the invisible realm.
- The praise of youth in the first two lines of the *Èsè* demonstrates that greatness begins long before its fruits become visible.

Just as:

- A cow destined for honor begins as a calf.
- A prince destined to ride horses begins as a child.

Likewise:

- A priest begins as a student.
- A leader begins as a servant.
- A prosperous elder begins as a disciplined youth.
- A fulfilled destiny begins as a spiritual agreement.

The *Ẹṣẹ* teaches that destiny unfolds through stages ordained by *Olódùmarè* and supported by proper planning.

### Part 2 – Core Spiritual Themes of the *Ẹṣẹ*

1. **Divine Planning** - Nothing occurs randomly in creation. The universe operates according to sacred design and divine order.
2. **Preparation Before Manifestation** - Visible success is always preceded by invisible preparation.
3. **Respect for Process** - One must not rush destiny. Every blessing has its proper season.
4. **Sacred Agreement Before Birth** - Human beings enter *Ayé* carrying agreements made before *Olódùmarè*.
5. **Humility Before Divine Wisdom** – In this *Ẹṣẹ* the devotee acknowledges: “I do not know how to plan my life better than *Ifá*.”
6. **Trust in Divine Timing** - What appears delayed may be developing according to sacred order.

### Part 3 – Translation of the *Ẹṣẹ* (Yorùbá / English)

*Odù Èjì Ogbè Ẹṣẹ 1.9: Àtò Ifá (Methodical Planning)*  
*Àbọ́rú Àbọ́yè!*

*Ni kékèré ni jabajaba ti ní iyí ní gàá*

It is from youth that a cow possesses honor in the manger.

*Ni kékèré l'omọ ọba ti nílá lórí ẹṣin*

It is from youth that a prince possesses honor upon a horse.

*Díá fún Àtò Ifá*

These were *Ifá's* declarations for *Àtò Ifá* (Methodical Planning).

*Èyí tí í ẹ̀ bàbá Eriwo*

Who is the father of all organization and orderly arrangement.

*Èmi ò mọ Àtò Ifá*

I do not know the plans of *Ifá*.

*Èyí ó bá tọ̀ lò jẹ̀ rere*

Whatever *Ifá* has properly arranged for me is what I accept as good and beneficial.

*Àṣẹ! Àṣẹ! Àṣẹ o!*

## Part 4 – Core Message of the Èṣẹ̀

The central message: What Ancestors want you to know.

Destiny unfolds according to divine order, and wisdom lies in aligning oneself with that order rather than attempting to force outcomes prematurely.

The Èṣẹ̀ teaches that:

- Greatness requires preparation.
- Blessings require development.
- Destiny requires patience.
- Success requires structure.
- Fulfillment requires trust in divine timing.

The individual who refuses preparation often misses destiny. The individual who respects preparation becomes capable of carrying and fulfilling their destiny.

## Part 5 – Historical Context of the Èṣẹ̀

In traditional Yorùbá society:

- Social status and responsibility were not bestowed suddenly.
- Children born into noble families were trained from an early age for future leadership.
- Likewise, livestock that would become valuable assets required years of careful nurturing.

In ancestral experience, practical realities became spiritual metaphors. The elders observed that:

- Crops require seasons.
- Children require training.
- Priests require initiation.
- Communities require organization.

Ifá used these familiar images to teach that spiritual destiny also develops gradually.

The concept of *Àtò* became associated with order, preparation, administration, and the proper arrangement of things.

## Part 6 – Philosophical Implication of the Èṣẹ̀

This *Èṣẹ̀* rejects the philosophy of chance. Nothing meaningful emerges from disorder or randomness. I define 'chance' as the intersection of individual choices, not as randomness.

*Ifá* teaches that reality unfolds according to:

- Cause and effect.
- Divine law.
- Spiritual agreements.
- Proper sequencing.

Philosophically, this *Ẹsẹ* teaches that freedom does not mean willy-nilly or absence of structure. Rather, it states that true freedom is realized through alignment with divine structure.

The wise person asks: “*What is the proper order for this?*” before asking: “*How quickly can this happen?*” or “*How soon can I get this done?*” “*How quickly can I accomplish this goal?*”

#### Part 7 – Esoteric Layer of the *Ẹsẹ*

At an esoteric level, *Àtò Ifá* represents more than planning. It represents the cosmic intelligence that organizes existence itself. Before stars appear, trees grow, rivers flow, or souls incarnate, there exists divine arrangement. Thought and *Àṣẹ* (Spiritual Power) precede manifestation.

Within some *Ìṣẹ̀ṣe* interpretations, *Àtò* may be understood as one of the invisible organizing principles through which *Olódùmarè* administers creation.

So, the final lines of the *Ẹsẹ* become a profound spiritual surrender:

*Èmi ò mọ Àtò Ifá* - I do not know the plans of *Ifá*.

This is not a sign of ignorance. It is an expression of wisdom. It acknowledges the limitations of human perception as compared to divine intelligence.

#### Part 8 – Moral and Communal Teaching of the *Ẹsẹ*

This *Ẹsẹ* teaches communities to:

- Plan before acting.
- Prepare before leading.
- Train your children before assigning responsibility.
- Build foundations before expansion.
- Respect elders who understand long-term consequences.

It also teaches individuals:

- Avoid impulsiveness.
- Avoid shortcuts.
- Avoid impatience.
- Avoid envy of another person’s timing.

The community prospers when its members understand preparation. The community suffers when decisions are made without forethought.

#### Part 9 – Theological Summary Based on *Ilé-Ifẹ̀ / Ìṣẹ̀ṣe* Orthodoxy

According to *Ìṣẹ̀ṣe* understanding:

- *Olódùmarè* is the source of all destinies.
- *Orí* chooses destiny before birth.
- *Ifá* reveals destiny.

- Proper sacrifice and character help align you with your destiny.
- Divine timing governs manifestation.

This *Ẹsẹ* teaches that human beings cannot fully comprehend the totality of divine planning.

- *Igba Olódùmarè nìgba!* - It is the time of *Olódùmarè* that is time!

Therefore, in this *Ẹsẹ* the devotee says:

*Èmi ò mọ Ààto Ifá* - I do not know the planning of *Ifá*.

This statement expresses faith that *Olódùmarè's* wisdom exceeds human understanding and that divine arrangement ultimately seeks the fulfillment of right destiny.

### Part 10 – Closing Interpretation

This *Ẹsẹ* of *Ẹjì Ogbè* teaches that destiny is not merely a destination—it is a carefully ordered journey.

- The calf becomes the honored cow.
- The child becomes the prince.
- The student becomes the priest.
- The seeker becomes the elder.
- Nothing worthy emerges fully formed.
- Everything unfolds according to sacred order.

The greatest lessons of this *Ẹsẹ* are:

- Trust the process established by *Olódùmarè*, prepare diligently, act with patience, and allow destiny to mature according to divine timing.
- The person who cooperates with *Ààto Ifá* walks steadily toward fulfillment.
- The person who fights divine order often delays the very blessings they seek.

### Part 11 – Authentic Yorùbá Proverb

*Bí a kò bá pète, a kì í Ẹ̀ṣẹ̀yọ́rì.* - Without proper planning, success is not achieved.

Another proverb closely aligned with the spirit of this *Ẹsẹ* is:

*Ohun tí a bá fẹ̀ Ẹ̀lọ́la, kí a Ẹ̀ ìmúrasílẹ̀ rẹ̀ lónìí.* - Whatever we desire to accomplish tomorrow, we should prepare for it today.

### Summary Teaching in One Sentence

*Ààto Ifá ni ìpilẹ̀ ayànmọ̀ rere.* - Methodical planning is the foundation upon which good destiny is fulfilled.

This *Ẹsẹ* on *Ààto Ifá* (Methodical Planning) serves as an important bridge between the concepts of sacred destiny, right conduct, and the gradual unfolding of one's purpose in *Ayé*. It reminds us

that while human beings often focus on outcomes, *Ifá* continually directs our attention to preparation, character, and alignment with divine order.

As you review this lesson, I especially encourage reflection on the phrase:

*“Èmi ò mọ Ààto Ifá.”* - “I do not know the plans of *Ifá*.”

Within *Ìṣẹ̀ṣe* thought, this statement can be understood not as uncertainty, but as an expression of humility before the wisdom of *Olódùmarè* and the mysteries of destiny. It is a recognition that the visible world reveals only a small portion of the greater design.

As expansive and complex as all of this (creation) is, it only scratches the surface of the Realm of Infinite Possibility that is *Olódùmarè*.

*Àṣẹ*

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Brothers and Sisters, I appreciate you taking a moment to Like, Comment, and pose your questions about this lesson. And if you haven't already done so, please subscribe, click the notification button, and share these lessons widely.

Remember that I'm here for you, along with Baba OriSagbemi and Baba Okunlade. We are available to do consultations and readings to assist you on your journey. Just send me an email to express your interest and needs.

*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!*