

Awo Training Part 3

After the *Ifa* prayer cycle is in place the next step is to learn the marks of *Odu*. The markings of *Odu* are made up of single and double lines. The lines are grouped in two pairs of four markings. Each group of four markings is called a leg of *Odu*. The verses of the scripture are represented by 256 sets of double legs organized in a specific sequence. In my experience the easiest way to learn the marks is to learn the as single legs as follows:

I	II	II	I
I	II	I	II
I	II	I	II
I	II	II	I
<i>Ogbe</i>	<i>Oyeku</i>	<i>Iwori</i>	<i>Odi</i>
I	II	I	II
I	II	II	II
II	I	II	II
II	I	II	I
<i>Irosun</i>	<i>Owonrin</i>	<i>Obara</i>	<i>Okanran</i>
I	II	II	II
I	I	I	II
I	I	II	I
II	I	II	II
<i>Ogunda</i>	<i>Osa</i>	<i>Ika</i>	<i>Oturupon</i>

I	I	I	II
II	I	II	I
I	II	I	II
I	I	II	I
<i>Otura</i>	<i>Irete</i>	<i>Ose</i>	<i>Ofun</i>

It is important for later steps in the training process to learn the *Odu* in the order of seniority. Different lineages have different orders of seniority. There is no right order, only the order consistently used. Spirit will speak to you through the system you use as long as you use it consistently. The above listed *Odu* are presented in the order of seniority as used by *Egbe Ifa* Ogunti Ode Remo.

When I first learned the single legs I marked them on two by five flash cards and sorted through the sequence until I memorized it. If you use flash cards remember to indicate the bottom of the card with some kind of mark so you do not memorize the marks up side down. When you have memorized the marks take an *opele* (divination chain) and practice reading the legs in combination. Remember the marks are read from right to left, the right leg then the left leg. Most *opele* have tassels on the end with an even and odd number of strands. The reason for the different in numbers is so that one side of the *opele* is always used as the right side and the other side is always used as the left side. I use the even numbered side as the right side and the odd numbered side as the left side. Some diviners do it the other way around. Again there is no right way, only the way you do it consistently.

Practice recognition of the marks with the *opele* until the identification is instantaneous and occurs as quickly as you see the mark hit the mat.

Ire

Awo Falokun Fatunmbi