

## Awo Training VI

At this point in the training the student should begin the process of interpreting *Odu*. This aspect of *awo* training takes a lifetime of study and as your wisdom increases so does your ability to interpret *Odu*. The material in this installment in the series is based on my experience of studying *Odu* without the luxury of constant guidance from elders and an extended *egbe*. In Ode Remo the young men assist the grandfathers whenever they do divination and the training is hands on.

Print out the *Meji Odu* from Ode Remo by Sina Kuti in the classroom section of this website. There are two short verses for each of the *Meji Odu*. Take the time to memorize this material. My elders say Spirit will speak to you with whatever oracle you use as long as you use it in a consistent manner. I am suggesting that the use of *Odu Ifa* be approached in stages, starting with reading the *Meji Odu* a similar to the traditional use of 16 cowries. For purposes of learning how to interpret *Odu* only use a practice *opele* to get a daily reading. After memorizing the *Meji Odu* throw the practice *opele* as part of the daily morning prayers. Take the senior leg of the *opele*, for example in the *Odu Ogbe Iwori*, *Ogbe* is the senior leg. Recite the verse of *Eji Ogbe* that were memorized. Then in the course of the day notice when the *Odu* manifest in the real world. In my experience the *Odu* will manifest at least three or four times. Until you are able to identify the *Odu* as real experience in the real world, effective divination simply is not possible.

Based on my experience of divining in this manner I found that each *Odu* had its own inherent characteristics. *Eji Ogbe* represents perfect alignment of head and heart, and represents the manifestation of personal destiny. *Oyeku Meji* represents end of cycles. The end of cycles brings a blessing of peace. *Iwori Meji* is transformation through spiritual development. *Odi Meji* represents rebirth the creation of something new from the transformation of the old. *Irosun Meji* is the blessing of inheritance from the ancestors as expressed through natural aptitude. *Owonrin Meji* is the principle of chaos or random disruption as manifest through *Eṣu* in His manifestation as trickster. *Obara Meji* is the transcendence of the ego as represented through the story of *Oba ko so*. *Okanran Meji* represents the beginning of new cycles as a result of internal transformation. *Ogunda Meji* is the process of removing obstacles that block the manifestation of personal destiny. *Osa Meji* is radical change caused by Forces in Nature. *Ika Meji* is the ability to draw in *ase* as a prelude to the manifestation of effective *ofo ase* or the power of the word. *Oturupon Meji* is transformation or the release of toxins that occurs as the result of the natural healing of infectious disease. *Otura Meji* is mystic vision, the ability of the *ori* to experience connection with Source. *Irete Meji* is the principle of determination and the manifestation of positive will. *Ose Meji* is the ability to project our prayers to the Immortals in *Orun*. *Ofun Meji* the answer to prayers from

the Immortals in *Orun*. These definitions are not etched in stone; they are subject to personal interpretation, evaluation and analysis.

After the *meji Odu* become familiar as metaphysical principles you can start to combine your understanding of each leg. Again based on my experience the right leg tends to represent that which is already manifested in the world and the left leg tends to represent that which lays dormant in latent potential. In simple terms the principle on the right leads to or supports the principle on the left. For example *Oyeku Odi* and end of cycles leads to rebirth. I use these metaphysical keys as triggers to unlock the meaning of the actual written *Odu* in the process of interpretation. At times the written verses are obscure and unfamiliar to a Western understanding of religious symbolism. These keys to the symbolic understanding of *Odu* came to me through meditation on the meaning of *Odu* and I continue to be amazed at how accurately they illuminate the hidden meaning of specific verses. As *awo* study the deeper meaning of *Odu* it would be a wondrous blessing if we could come together and share our personal process of unlocking the layers of mystery in each verse, ase.

*Ire*

*Awo Falokun Fatunmbi*

*Egbe Ifa Ogunti Ode Remo*