Awo in Training Part IV

In the previous lesson I suggested learning the single legs of Ifa in order of seniority. Learning that material becomes the foundation for the next step, which is learning the sequence of all 256 Odu. This becomes important during divination because seniority is a determining factor in the process of determining orientation. There are a number of methods used in Nigeria to organize Odu so there is no correct way to do it; there is only the way of your lineage. I will start by showing the process as it is done in my lineage in Ode Remo, then I will show the process as it is done in Lagos as an alternative method.

The easiest way to understand and learn the sequence is to imagine the entire corpus of Odu verses is organized into 16 books. The first book is all the Odu called meji meaning the right and the left leg are identical. Book one is as follows:

**BOOK ONE**

Ogbe Meji
Oyeku Meji
Iwori Meji
Odi Meji
Irosun Meji
Ouronrin Meji
Once the *Odu meji* are memorized in sequence the rest of the *Odu* are remembered through the use of a simple formula that does not require the route memory of the entire remaining 240 *Odu*. The formula is this: the remaining fifteen books of *Odu* go through all the combinations of a particular single leg, minus the verses that are senior.

What does that mean?

The second book of *Odu* includes *Ogbe* combined with the remaining fifteen legs. Combined *Odu* are read from the right to the left. Each book starts with the primary *Odu* of that book on the right, then the *Odu* flips. For example the first chapter of book two is *Ogbe Oyeku*, the second chapter of book two is *Oyeku Ogbe*. Book two then uses this pattern to move through the *Odu* in sequence as follows:
BOOK TWO

Ogbe Oyeku
Oyeku Ogbe
Ogbe Iwori
Iwori Ogbe
Ogbe Odi
Odi Ogbe
Ogbe Irosun
Irosun Ogbe
Ogbe Owonrin
Owonrin Ogbe
Ogbe Obara
Obara Ogbe
Ogbe Okanran
Okanran Ogbe
Ogbe Ogunda
Ogunda Ogbe
Ogbe Osa
Osa Ogbe
Ogbe Ika
Ika Ogbe
Ogbe Oturupon
From this point book three is all the verses with *Oyeku* minus *Ogbe*, *Oyeku* and *Oyeku Ogbe* because those two chapters appear in book two. If you understand the structure of the system at this point you should be able to recite the order of sequence of the remaining chapters without having to memorize them by route.

**BOOK THREE**

*Oyeku Iwori*

*Iwori Oyeku*

*Oyeku Odi*

*Odi Oyeku*

*Oyeku Irosun*

*Irosun Oyeku*
Oyeku Ovonrin
Ovonrin Oyeku
Oyeku Obara
Obara Oyeku
Oyeku Okanran
Okanran Oyeku
Oyeku Ogunda
Ogunda Oyeku
Oyeku Osa
Osa Oyeku
Oyeku Ika
Ika Oyeku
Oyeku Oturupon
Oturupon Oyeku
Oyeku Otura
Otura Oyeku
Oyeku Irete
Irete Oyeku
Oyeku Ose
Ose Oyeku
Oyeku Ofun
Ofun Oyeku
BOOK 4

Iwori Odi

Odi Iwori

Iwori Irosun

Irosun Iwori

Iwori Owonrin

Owonrin Iwori

Iwori Obara

Obara Iwori

Iwori Okanran

Okanran Iwori

Iwori Ogunda

Ogunda Iwori

Iwori Osa

Osa Iwori

Iwori Ika

Ika Iwori

Iwori Oturupon

Oturupon Iwori

Iwori Otura

Otura Iwori

Iwori Irete

Irete Iwori
Iwori Ose
Ose Iwori
Iwori Ofun
Ofun Iwori

BOOK 5

Odi Irosun
Irosun Odi
Odi Owonrin
Owonrin Odi
Odi Obara
Obara Odi
Odi Okanran
Okanran Odi
Odi Ogunda
Ogunda Odi
Odi Osa
Osa Odi
Odi Ika
Ika Odi
Odi Oturupon
Oturupon Odi
Odi Otura
Otura Odi
Odi Irete
Irete Odi
Odi Ose
Ose Odi
Odi Ofun
Ofun Odi

BOOK 6

Irosun Owonrin
Owonrin Irosun
Irosun Obara
Obara Irosun
Irosun Okanran
Okanran Irosun
Irosun Ogunda
Ogunda Irosun
Irosun Osa
Osa Irosun
Irosun Ika
Ika Irosun
BOOK 7

Owonrin Obara
Obara Owonrin
Owonrin Okanran
Okanran Owonrin
Owonrin Ogunda
Ogunda Owonrin
Owonrin Osa
Osa Owonrin
Owonrin Ika
Ika Owonrin
Owonrin Oturupon
Oturupon Owonrin
Owonrin Otura
Otura Owonrin
Owonrin Irete
Irete Owonrin
Owonrin Ose
Ose Owonrin
Owonrin Ofun
Ofun Owonrin

BOOK 8

Obara Okanran
Okanran Obara
Obara Ogunda
Ogunda Obara
Obara Osa
Osa Obara
Obara Ika
Ika Obara
Obara Oturupon
Oturupon Obara
Obara Otura
Otura Obara
Obara Irete
Irete Obara
Obara Ose
Ose Obara
Obara Ofun
Ofun Obara

BOOK 9

Okanran Ogunda
Ogunda Okanran
Okanran Osa
Osa Okanran
Okanran Ika
Ika Okanran
Okanran Oturupon
Oturupon Okanran
Okanran Otura
Otura Okanran
Okanran Irete
Irete Okanran
Okanran Ose
Ose Okanran
Okanran Ofun
Ofun Okanran

BOOK 10

Ogunda Osa
Osa Ogunda
Ogunda Ika
Ika Ogunda
Ogunda Oturupon
Oturupon Ogunda
Ogunda Otura
Otura Ogunda
Ogunda Irete
Irete Ogunda
Ogunda Ose
Ose Ogunda
Ogunda Ofun
Ofun Ogunda
BOOK 11

Osa Ika
Ika Osa
Osa Oturupon
Oturupon Osa
Osa Otura
Otura Osa
Osa Irete
Irete Osa
Osa Ose
Ose Osa
Osa Ofun
Ofun Osa

BOOK 12

Ika Oturupon
Oturupon Ika
Ika Otura
Otura Ika
Ika Irete
Irete Ika
BOOK 13

Oturupon Otura
Otura Oturupon
Oturupon Irete
Irete Oturupon
Oturupon Ose
Ose Oturupon
Oturupon Ofun
Ofun Oturupon

BOOK 14

Otura Irete
Irete Otura
Otura Ose

Ose Otura (This is the seventeenth Odu in sequence for reasons that will be explained)
There are two things to notice about this formula for determining seniority. Each chapter gets smaller and smaller as you move through the sequence and there is no chapter for Ofun, because when you get to Ofun it has already been included in all the previous chapters. Based on information contained in Odu verses when Ogbe Meji and Ofun Meji appear in sequence during divination Ofun Meji is considered senior to Ogbe Meji. This is because in Ifa cosmology when twins come to earth the youngest goes first and the oldest goes last. When Odu came to earth the same thing happened, the
youngest went first and became the oldest, which the oldest came last and became the youngest. *Ofun Meji* is senior to *Ogbe Meji* in deference to their relationship in *Orun*. *Ose Otura* is the seventeenth *Odu* coming right after the *meji* of the first book. The reason for this is because the invocation of *Ose Otura* causes the 16 *meji* *Odu* to copulate giving birth to the remaining 240 *omo Odu* or the children of *Olodu* the elder parents of the *omo*.

The system used in Lagos is straightforward and involves the use of seventeen books, in which the first book is the *meji* as in the method of organization used in Ode Remo. The remaining books go through the sequence with the *Odu* leg of a particular *Odu* appearing on the right as follows:

**BOOK ONE**

*Ogbe Meji*

*Oyeku Meji*

*Iwori Meji*

*Odi Meji*

*Irosun Meji*

*Owonrin Meji*

*Obara Meji*

*Okanran Meji*

*Ogunda Meji*

*Osa Meji*
Ika Meji
Oturupon Meji
Otura Meji
Ose Meji
Ofun Meji

BOOK 2

Ogbe Oyeku
Ogbe Iwori
Ogbe Odi
Ogbe Irosun
Ogbe Ovonrin
Ogbe Obara
Ogbe Okanran
Ogbe Ogunda
Ogbe Osa
Ogbe Ika
Ogbe Oturupon
Ogbe Otura
Ogbe Irete
Ogbe Ose
Ogbe Ofun

BOOK 3
Oyeku Ogbe
Oyeku Iwori
Oyeku Odi
Oyeku Irosun
Oyeku Oronrin
Oyeku Obara
Oyeku Okanran
Oyeku Ogunda
Oyeku Osa
Oyeku Ika
Oyeku Oturupon
Oyeku Otura
Oyeku Irete
Oyeku Ose
Oyeku Ofun

BOOK 4
Iwori Ogbe
Iwori Oyeku
Iwori Odi
Iwori Irosun
Iwori Owonrin
Iwori Obara
Iwori Okanran
Iwori Ogunda
Iwori Osa
Iwori Ika
Iwori Oturupon
Iwori Otura
Iwori Irete
Iwori Ose
Iwori Ofun

BOOK 5

Odi Ogbe
Odi Oyeku
Odi Iwori
Odi Irosun
Odi Owonrin
Odi Obara
Odi Okanran
Odi Ogunda
Odi Osa
Odi Ika
Odi Oturupon
Odi Otura
Odi Irete
Odi Ose
Odi Qfun

BOOK 6

Irosun Ogbe
Irosun Oyeku
Irosun Iwori
Irosun Odi
Irosun Owonrin
Irosun Obara
Irosun Okanran
Irosun Ogunda
Irosun Osa
Irosun Ika
Irosun Oturupon
Irosun Otura
Irosun Irete
BOOK 7

Owonrin Ogbe
Owonrin Oyeku
Owonrin Iwori
Owonrin Odi
Owonrin Irosun
Owonrin Obara
Owonrin Okanran
Owonrin Ogunda
Owonrin Osa
Owonrin Ika
Owonrin Oturupon
Owonrin Otura
Owonrin Irete
Owonrin Ose
Owonrin Ofun

BOOK 8

Obara Ogbe
Obara Oyeku
Obara Iwori
Obara Odi
Obara Irosun
Obara Owonrin
Obara Okanran
Obara Ogunda
Obara Osa
Obara Ika
Obara Oturupon
Obara Otura
Obara Irete
Obara Ose
Obara Ofun

BOOK 9

Okanran Ogbe
Okanran Oyeku
Okanran Iwori
Okanran Odi
Okanran Irosun
Okanran Owonrin
Okanran Obara
Okanran Ogunda
Okanran Osa
Okanran Ika
Okanran Oturupon
Okanran Otura
Okanran Irete
Okanran Ose
Okanran Ofun

**BOOK 10**

*Ogunda Ogbe*
*Ogunda Oyeku*
*Ogunda Iwori*
*Ogunda Odi*
*Ogunda Irosun*
Ogunda Owonrin
Ogunda Obara
Ogunda Okanran
Ogunda Osa
Ogunda Ika
Ogunda Oturupon
Ogunda Otura
Ogunda Irete
Ogunda Ose
*Ogunda Ofun*
BOOK 11

Osa Ogbe
Osa Oyeku
Osa Iwori
Osa Odi
Osa Irosun
Osa Owonrin
Osa Obara
Osa Okanran
Osa Ogunda
Osa Ika
Osa Oturupon
Osa Otura
Osa Irete
Osa Ose
Osa Ofun

BOOK 12

Ika Ogbe
Ika Oyeku
Ika Iwori
Ika Odi
Ika Irosun
Ika Owonrin
Ika Obara
Ika Okanran
Ika Ogunda
Ika Osa
Ika Oturupon
Ika Otura
Ika Irete
Ika Ose
Ika Ofun

BOOK 13

Oturupon Ogbe
Oturupon Oyeku
Oturupon Iwori
Oturupon Odi
Oturupon Irosun
Oturupon Owonrin
Oturupon Obara
Oturupon Okanran
Oturupon Ogunda
Oturupon Osa
Oturupon Ika
Oturupon Otura
Oturupon Irete
BOOK 14

Otura Ogbe
Otura Oyeku
Otura Iwori
Otura Odi
Otura Irosun
Otura Owonrin
Otura Obara
Otura Okanran
Otura Ogunda
Otura Osa
Otura Ika
Otura Oturupon
Otura Irete
Otura Ose
Otura Ofun

BOOK 15

Irete Ogbe
Irete Oyeku
Irete Iwori
Irete Odi
Irete Irosun
Irete Owonrin
Irete Obara
Irete Okanran
Irete Ogunda
Irete Osa
Irete Ika
Irete Oturupon
Irete Otura
Irete Ose
Irete Ofun

BOOK 16

Ose Ogbe
Ose Oyeku
Ose Iwori
Ose Odi
Ose Irosun
Ose Owonrin
Ose Obara
Ose Okanran
Ose Ogunda
Ose Osa
Ose Ika
Notice in this system there are seventeen books and each book has fifteen chapters. The reason for fifteen chapters is because there are no meji in all the books from two to seventeen.

The method from Ode Remo is interesting to me because when it is written from right to left using the images of Ode it creates the symbol of the pyramid based on the mathematical angles that create the golden mean which is represented by the Ifa symbol of the snail. I cannot believe this is a coincidence and do believe it is part of the mystery of understanding the nature and function of Odu a glimpse into hidden awo within the system itself.

Ire
Awo Falokun Fatunmbi