

# Ep #213: The Path of Coherence with Fabeku Fatunmise

## Full Episode Transcript



With Your Host

**Simone Grace Seol**

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Welcome to *Joyful Marketing*! I'm Simone Seol, and I teach you how to get your life coaching practice fully booked, without having to pay for ads, buy Instagram followers, or complicated sales funnels. It's not rocket science, and you can do it too. Listen on to find out how.

Simone Seol: Hey friends, today something happened that I did not think would ever happen in my lifetime. And yet, here we are. I'm sitting here with one of my oldest, most, honestly, revered teachers of all things business and spirituality. His name is Fabeku Fatunmise.

The way I've been telling people on social media, is that for the past, however many long years, the only way you knew him and were able to benefit from his work, is if you knew a guy, who knew a guy, who knew a secret handshake. It was all, you know, enter a coded message on a door; it was all very, very secretive.

And for reasons that we're going to talk about today, he has decided to come out of hiding and let you meet him. I'm so excited. I'm so honored that he agreed to come talk to me, talk to you in this podcast episode. We're going to talk about one of the most important things that I ever learned from him, that has, sort of, become a guiding light for my business. Not from day one, because I didn't know him on day one, but maybe like, day two. It's been a long while.

I can't wait for you to learn from him. Because what you're going to learn today is probably going to change your life, should change your life. And then, he has something really exciting to tell you about. So, could you tell us a little bit about how would you describe yourself? Because you're such a... You don't fit in any conventional box, and it takes people a while. Like he's a this and a that. And he's, oh my gosh, why? This genius? I don't understand, you know?

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Fabeku Fatunmise: For sure. So, let's see, I am an artist. I've been a visual artist my entire life, since I was a little tiny kid. I'm a teacher. I'm a writer. I'm a poet. I'm a business consultant, for the last 15, 16, 18 years, whatever it's been; it's been a minute. I'm somebody who buys too many shoes. I'm the caretaker of a cat that is internet famous, and kind of ridiculous, but also kind of cool. Yeah, I guess, yeah, I'm a whole lot of different things...

Simone: The mac and cheese connoisseur.

Fabeku: ...that all come together...Yes, there's always that, of course.

Simone: So, tell us about coherence. That's one of the ideas, that I learned from you, that has changed everything for me. And I know so many other people feel the same way. How do you define it? Why does it matter? And how do you know whether you have it in your business, or whether you don't? And yeah, what's the difference?

Fabeku: Yeah, so, it's such a big thing, because it's such an important thing to me. You know, it certainly is at the heart of what I do with the business work. But I think, more fundamentally, it's just sort of at the heart of what I think matters to people; as a human being, in business, in life, in your relationships, within yourself, within spiritual practice, all of it.

And so, the way that I define coherence, is the whole of who you are pointed in the same direction at the same time. Right? At all levels; your mind, your body, your heart, your spirit, your soul, your focus, your actions, your intentions, your purpose, what you're building, why you're building it. You know, everything pointed in the same direction at once. And...

Simone: I want to pause there for a bit, because that's big. I want it to sink in. Every part of you pointed in the same direction, your actions, your

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words, your intentions. And someone like me would probably add, like, your consciousness, your unconsciousness, your willpower, your magic, everything.

And if you think about it... I just want to pause here and let it sink in. Because it's actually this such a big idea. And the alternative to everything pointing in this direction, is some thing's going in one direction and other things pointing in other directions.

What happens when you have a car, and some wheels are pointing in one direction and some other wheels are pointing the direction, is that you go nowhere. So, you got that everybody? We paused. Let it sink in, because every time he talks about it, I still have to let it sink in for a while. Okay, everything pointed in the same direction. Okay.

Fabeku: So, you know, at the simplest level, just as a basic example, business leaders all the time... Let's say somebody is marketing a thing, right? They've got a new thing; they're putting it out into the world. There's a part of them that's excited, and they want to share the thing. They think it helps people, they want to do it, they want to make money, they want it to work.

But if there's another part of them, for example, that, let's say, is afraid of taking up space, or being visible, or being seen. What happens, is when they put the marketing out, whatever it is; no matter how well-crafted it is, no matter how hard they worked on it, no matter how beautiful the design is.

So, the marketing is an outward moving transmission, right? It's saying, hey, look at this thing I'm doing. I'd love to do it with you. Let's do this thing. But then, there's a part of themselves, whether it's their mind, or their heart, or their body, or whatever it is, that is pulling inward.

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So, there's a dynamic that's moving outward, and a dynamic that is literally pulling in the opposite direction. So, what that automatically does, is it reduces the forward movement. So, you're literally working at cross-purposes with yourself, right? And, this happens all the time.

And then, what happens is, the reason that that becomes difficult for people is, the thing doesn't work, or it doesn't work as well as they want, or they're struggling. And the problem is when people don't understand coherence and the deeper pieces that support it, and the pieces that work against it, then they start thinking; well, maybe I need to redo my copy, or redesign my website, or take new photos.

I'm not saying that stuff doesn't matter, it does matter. But if we're talking about issues of coherence, that's not the problem. Right? So, then somebody, you know, spends a ton of money redoing their website or, you know, rewriting copy, and then they still... Then they put a new forward moving thing out, and they still have that pulling back thing within, inside.

And then, if that happens enough, then they think; well, nobody wants this, or this isn't good, or I shouldn't be doing this, or I don't have the skills. When in reality, it's like how about we just get all of you lined up? And to be clear, that's a simple, not always easy thing, right? And so, I don't want to minimize that, I don't want to act like it's; oh, well just, you know, get it together and point in the same direction. That's not real.

But it's a big deal. And, this happens at every level. So, I see it with artists all the time, right? They make a work, they want to share their work, but they're afraid of what people are going to think. Or, are they going to sell it? Then, either they don't share it, or they share it in this way that has all of this kind of incoherence static around it.

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So then, when they transmit it, when they share it, there's the thing they're sharing, and then there's that pointed-in-a-bunch-of-different-directions thing and the static that that creates. And so, then, they either get no response or weird response. And again, because they don't know what that means and why that's happening, they assume; well, nobody likes my art. Or, you know, as an artist, I'm not good. That's not it. That's almost never what it is.

One of the things that's important to understand about coherence, and this is kind of a good news-bad news thing is, it's a process, it's not a destination, right. So, there's no such thing as; I'm coherent. And I'm here, and that's it, and I'm done. And forever, and ever, and ever, I'm coherent.

Sometimes we're coherent in this minute, or in this day, or in this hour, or in this thing. And then, we're out of coherence again. And so, I'm always a little hesitant and skeptical when people pretend that they've got it all sorted, and they're fully aligned, or fully coherent, or fully congruent.

It's like, I don't really know anybody that that's true for, in that kind of broad spectrum, all the time, way. And so, it really is a matter of constantly checking, right. In the moment, you might be fully coherent, but then, let's say, when you go to share it, or when you go to work with that client, or make that art, or build that thing, there's something that isn't coherent, right.

The thing I've said a million times is, the place that you create from shapes what you create, there's no way for it not to. And so, if you're creating from an incoherent space, that's one thing. If you're transmitting from an incoherent space, that's another thing. And so, when I say it's good news-bad news, it means that, you know, nobody just lands on coherence and has it nailed, and that's it.

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The good news is that you can always course-correct, you can always re-cohere. Not only can you always, you have to always be doing that, right. It's not ever a thing that stops. And so, I do think that one of the mistakes that happens, and one of the ways this gets sneaky, is people sometimes mistake coherence for something that feels good, right?

Or, they will mistake discomfort for incoherence. And I'm not saying that that's never true. But coherence isn't always necessarily the most comfortable thing. Because sometimes, in order to keep coherence, or to re-cohere, we have to exceed our capacity, to expand our capacity. And that's inherently uncomfortable.

And so, I struggle a little bit when people say; oh, well, if it's right, if it's aligned, it always feels good. I, for me, that hasn't been true. And in all the work that I've done with people and building businesses, that's almost never true, right.

I think, sometimes there's a weird thing of; well, if it feels good, it's coherent. Well, it could feel good to kind of hide back and not share your thing. Because you feel safe, and you keep safe, on some level. That doesn't mean it's coherent.

And it can feel uncomfortable, you know, because one of the things I tell people with their business, like, for most people, consistently marketing stuff is difficult. So, I always say, you know, think about the amount of times you're sharing something. And you probably need to share it four to six times that amount of time, for to be minimally effective.

There's always this long silence, and people hate when I say that, but it's true. And so, not only is that effective, but that's coherent, and it's also uncomfortable for most people. So, I think that we have to be very careful with equating coherence with comfort. Sometimes coherence feels

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amazing, it is the most comfortable, coolest thing in the world. And sometimes it can be difficult, for sure.

Simone: Yeah, I go looking for coherence and sometimes, in my conversation with you or another mentor, I know there's gonna come a point where I'm like, oh, fuck, you know? And then, I cry a little bit. So, that's definitely a part of it.

Having said that, this might be like a basic question, but I know that everybody's gonna be thinking it, so how do you know when you're coherent? If it's not just comfort, if it's not just feels good.

Fabeku: There's two things I always say. First of all, coherence always vets itself. You never have to guess whether you're coherent. It will affirm itself; it will show the fruits of that work, without exception. It may not be immediate, and sometimes it is, but it will always verify itself. And, that's important. So, you never really have to guess, ever. The other part of it is,...

Simone: Alright, is it like, if you have to wonder if it's coherent, it's probably not. Is that what you're saying?

Fabeku: Well, here's the thing. There's a lot of metrics that we can use and work with, or even in the moment, we don't have to wonder. But in the absence of those metrics, yeah. There might be a thing of like, is it, or isn't it? And, I get that.

And sometimes, in the moment, there's that wondering just because it's new, and we're not sure, or again, we don't have those metrics that we can assess it with. But eventually, whether it's in the moment, or in a week, or in a day, or whatever it is, coherence will always circle back and let you know, this is the right thing. This is the coherent thing, right.



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The other part of it is, so when I talk about the whole of who you are pointed in the same direction, there's a momentum with coherence that's unmistakable, right. And when we can sustain it over time, sometimes it almost feels a little bit like being super conductive. And the reason for that, is because the resistance that's present, when we're pointed in a bunch of different directions, that goes away.

So, in the absence of resistance, and in the presence of coherence, momentum is just a natural part of that. I mean, there's kind of no way for that not to happen. What that means, is that people are able to do things more effectively, sometimes faster, but always with more momentum and more effective momentum, than when they're incoherent.

And so, a lot of times... Again, this is that weird balance between, you know, if you're having a hard time getting or sustaining momentum, and we've moved past the point that it's just about that sort of initial discomfort, there probably is something that's incoherent. And here's the other part, I think that inherently, our soul has this wisdom that will always know something's incoherent.

So, here's an example. There was somebody I was working with recently, with their business. They had a couple of offers, and everything was right; their website was great. Their marketing was great. They're an incredibly skillful person. But they had a couple of offers in the mix, that they weren't entirely thrilled about.

They didn't hate them, it wasn't that. There was just kind of like, meh. And so, either they weren't marketing stuff that much, because they were afraid people were going to show up for the things they didn't really love. Or, they had a hard time marketing it. And again, they were doing that kind of outward pushing, and then inward pulling thing.

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And I said, “Well, hey, you could really just take these off the table.” And they were like, “Wait, what? I can do that?” I’m like, “Well, not only can you, but you have to do that.” Because what happens is, when your soul recognizes incoherence, it will start flipping switches and turning momentum off.

Because, why is it going to move you forward in the direction of coherence? Because our soul is always trying to move us into greater coherence, not lesser coherence. So, at some point, that absence of momentum, to me, is always an indication of incoherence. Because when you’re coherent, again, you have to have momentum, you just have to, there’s no way for that not to be there.

So, you know, that’s always one of those things; I look for the presence of momentum and the absence of momentum, when I’m talking about coherence.

Simone: That’s incredible. Do you remember, a while ago we were doing some work, and I told you, it literally feels like my body is thawing from a freeze. And I felt this, not like metaphorically, but like physically, as you know, the ends of my fingers were tingly. And I felt like my body had been in a freeze, and it was thawing.

And it felt like coming home to myself. It felt like; oh, this is how I was supposed to be. And there was a deep sort of sense of brightness in my body and in my spirit. And I think you said something like; that’s coherence. And I was like; oh, yeah, you know. So, it can feel like that.

I think, so many people spend so much of their lives in incoherence, that it could feel like maybe it’s all you’ve known. And for much of my life, it was all that I’ve known, and I know intellectually, about coherence. And even now, I have to work to get coherent. So, I just wanted to say that.

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Fabeku: Well, and the other thing that I want to add to that is, right, I think that incoherence is the norm for people. Because most of us don't grow up, in either families or cultures, that have an awareness of coherence and practices in place to support coherence.

The other part of this though, is that incoherence is never sustainable. Right? And now listen, people might sustain it for years, they might sustain it for decades, but because that's not our natural place, and because, again, our soul is always trying to move us to cohere. At some point, that incoherence becomes unsustainable.

And I think that part of the way people sustain it for so long, not because they want to do, but because they don't know other options, is there is that kind of numbing out and distracting themselves kind of a thing. And so, it can feel like; well, I'm just going to shut down all of the signals and cues around coherent so I can keep rolling. Because I literally don't know what else to do.

And so, I think that thawing thing you're talking about, a lot of people experienced some version of that. Because as you start to angle yourself back in that direction, all of those things that got shut down, start turning back on.

It's like, you just walk through the house and turn on all the lights. And suddenly, the light in the far corner is on, and now light next to you is on, and the light in the dining room is on. And, it all just starts to sort of come online again.

Sometimes that happens the second you begin orienting, or reorienting, toward coherence. It's amazing.

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Simone: So, this is what I want everyone to experience. And I think it's bananas, like knowing what I do now, because of working with you. I think it's bananas that nobody ever teaches this to us. It's insane. Like, what? And, we wonder why life is so hard. We wonder why business is so hard. We wonder why we run up against the same walls over and over again. So, I want everyone to experience this.

Ah, that's what coherence is. Oh, this is all the ways I'm incoherent. So, you're going to be teaching us about this. And you're going to be making your teaching about this accessible. And before I ask you about that, I have to ask, how did you learn about all this? Like, did you just wake up in the middle of the night with a vision of, this is what coherence is. You know, from the gods.

Fabeku: In fact, I did not, I did not. So, the way I started learning about this, is 25+ years ago, I became a student of very specific spiritual practice that is, over here, it's called the Ifá Orisha tradition. Traditionally, it's called the Ìṣẹ̀ṣẹ̀ tradition. It is the cultural and the spiritual legacy of the Yoruba people of southwestern Nigeria, and that surrounding area.

And within the Ìṣẹ̀ṣẹ̀ or the Ifá Orisha tradition, there's a concept called Orí; O-R-I is the word. And that's a Yoruba word that literally means "head." At a deeper level though, it has to do with this bigger expanded part of you, that is both connected to the soul, and kind of bigger than that. And also, has a lot to do with our way through the world. And, destiny. In a way that destiny means something kind of way different in that context, than what people usually think.

But really, everything that I know about coherence, I learned through my quarter of a century study and practice of the tradition, but very specifically, of Orí. Because everybody has Orí, right? You have an Orí, I have an Orí,

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every stone, plants, animal, everything, everywhere on the planet has their Orí. And within your Orí, is everything that is coherent for you.

So, they are all the sort of coordinates or qualities of your coherence, and of my coherence and of my Orí. And through the practices... There's an entire body of practices around this, that have to do with ways of connecting with that, and ways of, and this is my language, not the Yoruba language, but ways of cohering with your Orí.

And what I've understood, is that there's nothing in your life that your Orí is not connected to; from the tiniest thing to the biggest thing that could ever happen. And our degree of coherence with our Orí, has everything to do with our ability to move through the world in alignment with our destiny, right?

Now, again, destiny, in the Yoruba concept, this is not about fate or predestination. I want to be super clear, because destiny is a weird word for people. Within the Yoruba concept of destiny, there are some fixed elements, but mostly they're very fluid elements; the majority of the elements of destiny are fluid.

And so, what that means, is that in the process of cohering with your Orí or not cohering with your Orí, all of those flexible elements either move in a way that supports you, and moves you toward your medicine; your presence, your goodness, your reason for being here. Or, it moves you away from that, right?

And there's an entire idea around Orí, that every goodness that we can experience has to come through our Orí. And what that means, said in another way is that the more coherent we are with our Orí, the more we can experience those goodnesses in our lives, right?

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And so, through all of these years of practice and study of Orí, that really, is what's taught me about really, everything I know about coherence, it all goes back to that piece, for sure.

Simone: So, is it fair to say that a study of your own coherence is a study of your Orí? Like, are they almost synonymous in some ways?

Fabeku: For me they're completely synonyms, right? Because there's an idea, there's a proverb, a Yoruba proverb that says, "What my Orí has for me, is for me. What your Orí has for you, is for you," right? And so, at the root of that, there's a recognition that everybody has a particular road through life that is entirely right and coherent for them.

And finding that road, cohering with that road, cohering with all the spiritual medicines that you have inside of you, in your soul, in your Orí, that's the way you move in the direction of that goodness, and of that road.

If I try to move down your road, how do I do that? Because I'm not you and I don't have your medicine. I can't walk your road, you can't walk my road, right. At the most basic level, with the business stuff, that's why for me, I'm always... The work is not, you know, here's the blueprint for how to do things. It's what's coherent for you, based on these very specific metrics, and medicines, and all these other pieces.

I talk about the soul medicine, the communal anchor, and the identity lens. All of that stuff, is just different facets of these medicines that are connected to your Orí, right. And when you have access to these things, you always know, you always, at least, have sort of signposts or markers that point you in the direction of what's coherent, right.

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And again, this is with money, relationships, work, everything, it doesn't matter. This Orí is literally connected to every single thing in the world, in your world.

Simone: And the way you talk about it, the Orí isn't like a metaphor, it's not like a nice construct. It's very much a living thing, that is real and exists, and has a relationship with you, right? Tell us about that.

Fabeku: Yeah, so here's the tricky part about Orí. Orí is a spirit, but Orí is not... So, you are your Orí, I am my Orí. It is not a separate external othered something. And this is where the language gets difficult, because we talk about it as if it's something that is separate from you. The way I talk about it, is that it's distinct, but not separate. So, you are your Orí, right.

And so, probably better said, you are a part of your Orí. Your Orí is really the biggest, deepest part of you. There's a part of your Orí that is literally anchored in your physical body. So, there is an embodied somatic aspect to your Orí that is as here as your flesh and blood and bone.

There's a part of your Orí that lives in, however you look at that, the spirit realm, the invisible world, those are not even separate things. They are connected, right? So, the way I look at this, is if you imagine starting in your body and extending all the way out into the invisible realms, all of that's Orí. And so, you are a part of that something right?

It's important to understand that, because if we look at Orí as something outside of us, or separate from us, that we've inherently... First of all, we've misunderstood Orí, but we have separated ourselves from the thing that is more us, than any other us that we have. Right?

Simone: Language is so limited. Is it fair to say...

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Fabeku: Totally agree.

Simone: Is it fair to say it's like the most quintessential essence of who we are?

Fabeku: 100%? Yes.

Simone: Okay. So, it's not like an external entity guiding us. It's like our own most quintessential essence, guiding us, and then other parts of us can be on board or not, right?

Fabeku: Yes.

Simone: Got it. Okay. I am still a student of this. I'm trying to wrap my head around this. I think it might be difficult because there aren't exact analogs in sort of our western frameworks. So, I think this might be a good time for you to tell us about how we can access this work, to take it deeper for ourselves. To learn about coherence.

Fabeku: Yeah. So, you know, the first thing that I would say about the Orí stuff specifically, is that... You know, my first elder, the late Oba Adebolu Fatunmise Ile-Ife, one of the first things that he told me when he taught me about Orí is, "Tell as many people as you can about this." He said, because everybody has Orí.

It wasn't, tell as many people practicing the Ìṣẹ̀ṣẹ̀ tradition as you can. It was, tell as many people everywhere as you can about this, because everybody has Orí. And I've taken that very seriously. Right?

And, you know, there obviously, parts of Ifá Orisha practice that are not relevant to people that are not practicing. So, there's not really a reason to



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talk about that. Orí is not that, because again, everybody has an Orí. And so, you know, that I think is just sort of as a starting point, right?

Because when you hear what it is and where it comes from, I think it can understandably be easy to think; oh, well, that's a thing for people who practice Ìṣẹ̀ṣe. Well, right. It's a thing for everybody. Right. It's a thing for everybody. And that's not my opinion, that comes from my Yoruba elder, who was a very well revered eighth generation elder in his lineage. Right.

And so, you know, that's an important thing to understand. There are lots of different ways to ask Orí. One of the very simplest things... So again, I said that Orí literally means “head,” in Yoruba. And one of the simplest ways is, when you get up in the morning, you can kind of hold your head in your hands and just greet your Orí. It doesn't have to be some complex formal thing.

You know, a lot of times, I'll just put my hands on my head and say, “Good morning,” you know; I'd love for the day to be this or to be that. Or, just thank you for the goodness of the day. Or, you know, allow me to more fully cohere with my destiny. You know, whatever it is. It can take two seconds; it doesn't have to be a complicated thing.

And then, at the end of the day, you can do the same thing and say, “Thank you for the goodness of the day. Allow me to be even more coherent tomorrow. Allow me to have an even greater understanding of coherence tomorrow.” From there, there's a lot of other more, not necessarily complex, but more involved practices with Orí.

Simone: Which you're gonna teach us?

Fabeku: Yes, I am.

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Simone: Where?

Fabeku: Right, yeah. So, starting in January, I'm doing a 20-month training called, Cohering with the Spirit of Destiny.

Simone: Hold on, hold on. Twenty as in 2-0?

Fabeku: Two-zero. And the reason for that is, there's two reasons: One, mostly because this is material that is big and deep, and there's a lot to it. And I think, in order to cover it well, we need space, right? Listen, I think life, for everybody, is such at the moment that we just need spaciousness, right? So, you know, we're not going to try to cram a ton of stuff into three months, right.

Were everybody's just kind of feeling overwhelmed because there's too much. We have space to move through things. And we're going to go all the way from the very beginning. My working assumption is that everybody listening is going to be new Orí. So, we're going to cover everything from the ground up.

And we're going to move into, you know, some of these practices I'm talking about, ways of connecting very directly with Orí. And more significantly, ways of cohering, with your Orí. Very concrete, practical, easy ways. Including ways of working with art, music, and sound, and, you know, all of these other pieces that, you know, are available to everybody.

Because that's kind of it, right? There are pieces about sort of understanding the language of Orí. I mean that more in the sort of symbolic language of Orí. Yeah, there's a lot to it. And to me, it's a thing that it will very literally change your life in a million ways. And so, I think for that reason, we need some space to do that.

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Simone: I am going to be there. What I'm most excited about is becoming even more of myself. Because I think I pride myself on "I am so myself, I'm filled with myself," and I love that about me. And I know that I've only scratched the surface. And, I know that there's so much deeper I can go into to being really me.

And if you listen to this podcast, everybody, you know that, I think, that's not just a nice to have. It's not tangential, it is the thing if you want to market effectively, coherently. Which is to say, with the kind of momentum that you deserve to have. So, that's what I'm personally looking forward to; getting to meet even more of me.

And this is the first, like I said before, this is the first offering that Fabeku is really making accessible to a really wide range of people. And, hey, I better see you in there, it's going to be amazing. And before we, you know, wrap up, we have to address the elephant in the room.

Which is, given everything that you said, if you're just listening to the podcast, you might not know, but Fabeku is a white dude. And I know that you have a lot to say about how to approach indigenous practices and beliefs if you're not from that tradition, if you're not from that lineage.

And I know that you're very conscientious about the way you show up to it, the way you handle and talk about the work. And that's part of what you teach others. So, could you teach us a little bit about that?

Fabeku: Yeah, that's been a thing for me since day one, in approaching the Ìṣẹ̀ṣẹ̀ tradition. The first time I went to my elders house, when he was still in Atlanta, I sat across the table from him and I said, "Do I even have the right to be here?"

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Simone: Hold on, can we just back up? I've always been so curious; I don't know if this is something you share. How did you even meet these people? Like, how did they find you? How did this happen? Are you from Ohio originally?

Fabeku: I am, yes. Yeah. So, this was 25 years ago. It's a little easier now to find people. Not so much, then. Initially, I met some people who I thought were reliable teachers, who, in fact, were not. It was kind of a mess of a situation; taught me a whole lot. So, it was useful in that way.

But I had a friend, who I had actually met through those people, that said, "Hey, a friend of mine has been initiated by this elder from Yorubaland, from Nigeria, and he's in Atlanta. Do you want me to connect you?" And I said, "I would love to connect with him."

I called him and we talked, and we talked a couple more times. He said, "Hey, you know, come down, come to Atlanta." And at that point, we were living in North Carolina. And so, I came down. And you know, we established a relationship. And, I worked with him for a lot of years.

He initiated me a number of times, at different levels, into the tradition. Starting in 1999, and then again in 2001. And yeah, on my very first visit, I said, "Do I even have a right to be here? And please, tell me no, if not. It matters to me." I didn't walk in with a sense of entitlement. I didn't walk in with; oh, yeah, no, of course, I can do whatever I want. If I want to do this, I can do this.

I said, I need to know if I have a right to be here. And he said, absolutely. And even still, after having spent a lot of time training with indigenous elders, after being very deeply initiated, after being given formal permission from my elder to teach and to train and initiate people. Twenty-five years

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on, I am still fully aware that I am an outsider to the tradition and the culture; and I will never pretend otherwise.

Because to me, one, that's just not true. And it's also, very disrespectful to the people that are born into that culture and tradition. And so, I feel like part of my work, over that time, starting with myself, and also then how to share this with people, is getting clear on the places that we get sideways, when we approach any traditional culture that we are not we're not born into, right.

I think that one of the things that we have to do, is we have to defer to the people who are the caretakers of those cultures and those traditions, to tell us what is and isn't appropriate. And we have to respect that; whether we like it or not, whether it's comfortable, whether it's convenient, whether we wish it were different.

It doesn't matter, we have to respect that because it's literally their culture, it's their tradition. It's not ours, so we don't know, we don't know what those lane markers are. And so, we have to actively ask that. And, we have to defer to that. And that's appropriate. It's respectful, it's necessary.

The other part of it is, I think that we have to be very willing to set our assumptions aside when we wade into something, right. So, for example, one of the things I see a lot... Orí is unlike anything else. I've practiced a number of different practices and spiritual practices, over the years. I've never seen anything else like Orí.

The problem is, sometimes, when I talk, and I understand why people do this, but when I talk about it, people say; oh, you know, Orí is like a guardian angel, your higher self. No, Orí is Orí. A guardian angel is a guardian angel. For example, any father, there are spirits called Orisha, and there's a spirit called Ọṣun.

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A lot of times people will say... Ọṣun is the spirit that's connected to money, and love, and beauty, and a lot of things. but a lot of times people will say, oh, so Ọṣun is like the Yoruba of Venus. No, Ọṣun is Ọṣun.

Simone: I think of whitewashing.

Fabeku: Right, exactly. right. Ọṣun is Ọṣun, Venus is Venus. And what happens is... I think that I understand why people... I don't think it's generally bad intentioned. I think people do this, because they're trying to find similarities, so that they can understand.

Simone: Make sense of it. Yeah.

Fabeku: But the problem is, similar is not same. Those are different things, right. And so, when we say Orí is like a guardian angel, suddenly we have put a worldview on to it, that is not inherent to it, and is not coherent with it. And so suddenly, then we are seeing Orí through a lens that reshapes and remixes and distorts what Orí is, right?

We have to be willing to set aside those expectations and those assumptions. And we have to be willing to understand that it's going to take a second to understand. Again, that's partly why this thing is 20 months long, because I want to consistently say, "It's this, not that," right? Because to me, the lens needs to be, fundamental to coherence, the lens has to be clear.

And if we're saying Orí is this, Orí is that, instead of Orí is Orí, then we actually don't know what Orí is, right? And so, I think anytime we approach a culture or tradition that is not our own, we have to look at; what lenses am I using? Am I trying to see this through a lens that's familiar, which again, there's nothing wrong with that. But we have to be able to recognize that and set that aside.

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I think the other part of it is too, I think it's important to look at the idea that, you know, these are traditions that, in a lot of situations, people have literally given up their lives to maintain. And so, people that are outside of it, we're not entitled to anything in any of these traditions. And when we have access to it, I think we have to learn to carry it well.

And sometimes, again, that means asking the elders of those traditions, how do I carry this in a respectful way? Not how do I want to carry it, not how do I feel entitled to carry it, but how do I carry it well. And if there's an answer to that, that's difficult, then I think our work becomes; how do I how do I dismantle and take apart the pieces within myself, that make carrying it well, difficult? That's the work. That's the work.

Simone: So good. Even those words just land like medicine. Just to sort of restate, you know, maybe it's obvious, I don't know. You have permission to invite us into the study of Orí.

Fabeku: Absolutely.

Simone: And, it is a place where we belong. We want to ask, you know, do we belong? Do we have a right to learn about this?

Fabeku: Yes. So, I mean, I've been teaching and talking about Orí for a couple of decades, now. I've been teaching it very actively, in private spaces, for the last four or five years with people. And that's really, why this new course is happening. Because I realize that it's just time to go more into it and go deeper into it, and to do a little more than scratch the surface.

But this training is ultimately happening because of that encouragement that my elder gave me, a couple of decades ago, to share this with as many people as possible. And that's, in part, why I'm making this visible.

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Because like you said in the beginning, I don't... I've been teaching for 30 years; I don't share stuff widely.

It's like you said, you have to know somebody who knows somebody. And so, I'm doing this because this work is that essential. And because, again, my elder said, this is a thing to tell everybody about. For sure, I care too much about the tradition and the elders that have taught me, you know, to share stuff that's not accessible to everybody, and that's not appropriate for everybody.

Orí is absolutely appropriate to every single person all around the planet. If you're willing to engage with it in a respectful way, it's absolutely appropriate for everybody.

Simone: So, just to bring it down to really simple words, you are welcome to learn about this, welcome to this course, if you are an artist, if you are an entrepreneur, if you are a practitioner of some sort, if you are just a human being. Like, right? Everybody?

Fabeku: Absolutely. And the other point that I want to make, is that this is absolutely connected to and from the spiritual tradition of the Yoruba people. But this is not a course on religion. You can be you can be an Ìṣẹ̀ṣẹ practitioner, you can be an agnostic, you can be a Buddhist, it doesn't matter, right? Because one of the things that the Yoruba people say, is that your Orí is your religion.

So, whatever is in your Orí, whatever your path is, that's still Orí, right? I've taught this to people that are of all different faiths and no faiths. Because, you know, that's what it is. I also want to be clear that this is not me teaching you how to practice the Ìṣẹ̀ṣẹ tradition. This is one very specific thing within that tradition, that is available to anybody from any faith, in any walk, period. Yeah, that's important.



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Simone: That was really important to say, thank you. Okay, so wait, what is this called? I just know it as the Orí thing that Fabeku is doing.

Fabeku: Right. So, it's called Cohering with the Spirit of Destiny, and it starts in early January.

Simone: Perfect. How do we go find out about this? How do people go to attempt to stalk you more?

Fabeku: Right. You can go to my site [Fabeku.com](http://Fabeku.com), which is F-A-B-E-K-U. [Fabeku.com/cohering](http://Fabeku.com/cohering), C-O-H-E-R-I-N-G. Everything you need to know about the training is there.

Simone: We'll link the links in the show notes.

Fabeku: Yeah, I'm on Facebook®. Theoretically, I'm on Instagram®, but not so much on Instagram. But yeah, I'm fairly accessible at this point.

Simone: Amazing, fairly accessible for the first time in a long while. Like, I said, I'm gonna be there. Go. It's very accessibly priced. It's a long, generous journey and container. And like I said, I cannot wait to get to know myself even more, and to become even more of myself.

It was so interesting to hear you say that your Orí is your religion. I think what that gets to, for me, is that there is something sacred about taking your own coherence seriously. And, about pursuing that path. It's the sacred isn't like, when you go to pray to God, or gods, which I certainly do. And you are sacred, too. Your essence and where it points to is sacred. And, how you relate to that is also a sacred process.

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So awesome. Like I said, I'll leave the links in the show notes. Go stalk him some more. Get curious about all the weirdness. And, I will say weirdness, in the most reverent way. Get curious about all of this magical stuff.

I will see you in Fabeku land, and I'll also talk to you next week. Thank you so much for being here Fabeku.

Fabeku: Thank you.

Simone: And, we'll talk later, bye.

Hey, if you want a shot of fresh inspiration and actionable tips to improve your marketing every single week in your inbox, you better get on my email list. Sign up to receive my free e-book called, *20 Unsolicited Copy Tips*. It's been known to get people to come out of the woodwork and ask to work with you. So, get on that link in the show notes, and I'll see you in your inbox next time.