

WALKING THE WAY OF HEALING



A TRAINING MANUAL FOR
KILUBANSA
HEALING MINISTERS
SISTER ABIGAIL HESTER, OFC

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Sister Abigail Hester, OFC

Order of Franciscan Clareans

Dedication

To Kilubansa, Diwata of Wisdom and Restoration,
who called me to the sacred path of healing—
and to all who walk barefoot toward the wounded,
with plants in their hands and prayers on their lips.

Acknowledgments

I offer deep gratitude to:

- **Kilubansa**, whose spiritual guidance continues to shape and stretch me.
- **Rolando Gomez Comon** and **Luntiang Aghama Natural Divine Arts Shrine of Healing Inc.**, for sharing ancestral wisdom with grace and trust.
- The teachers of the Earth—plants, rivers, mountains, winds—who have mentored me in silence and song.
- The Order of Franciscan Clareans, whose witness to justice, simplicity, and love forms the ground I stand on.
- The many clients, companions, and fellow healers whose stories have woven themselves into my own.

Preface: My Journey to Kilubansa Healing

There was a time when I believed healing came only through systems—medical, religious, institutional. But I was broken in places they couldn't reach. My heart ached not for more doctrine, but for connection. The Earth whispered her name to me: Kilubansa.

Through dreams, ritual, and listening to the land, I came to know her as a Diwata—one who weaves fire, water, air, and earth into balance. I did not invent this path. It was revealed to me, and it humbled me. As a Franciscan Clarean nun, I began to see the sacred interweaving of Indigenous wisdom and Christian simplicity, of folk practice and divine presence.

This manual is not just a training guide. It is a sacred invitation—for you, future healing minister, to walk the path of Kilubansa with reverence and responsibility. May your hands be blessed, your heart be open, and your roots be deep.

In healing and holiness,
Sister Abigail Hester, OFC
Kilubansa Healing Minister & Franciscan Clarean Nun

Part I: Foundations of Kilubansa Healing

Chapter 1: Who Is Kilubansa?

Kilubansa is not merely a myth, an idea, or an echo from an ancient world. Kilubansa is a living Diwata—a spirit of harmony, wisdom, and earth-born healing. She came to me not through textbooks or doctrine, but through dreams, whispers in the wind, and moments of holy stillness beside running water.

In the traditions of the Filipino people, Diwata are spirits of nature, guardians of forests, rivers, and mountains. They are not gods in the Western sense, but neither are they symbolic. They are real presences—embodied energy, ancestral memory, and divine grace made manifest. Kilubansa is one such presence. Her name was given to me in a vision, and her spirit confirmed through practice and prayer.

Kilubansa reveals herself as a Diwata of balance—between the elements, between body and spirit, and between ancient wisdom and present healing. She does not ask for worship, but for partnership. She invites us to walk beside her as healers, not in dominance, but in reverence.

Her colors are **deep earth brown, plant green, sunrise gold, and river blue**. Her essence is found in:

- The hands of a midwife birthing life with herbs and chants.
- The breath of a forest after rainfall.
- The tears of those who ache for justice.
- The sacred laughter of those who find healing on the margins.

To follow Kilubansa is to enter into a covenant with life itself—to see all creation as alive, interconnected, and worthy of healing.

Chapter 2: The Kilubansa Healing Tradition

The Kilubansa Healing Tradition is not a religion. It is a *way of being*—a lifestyle, a spiritual calling, and a set of practices rooted in humility, earth-based wisdom, and relational healing.

Kilubansa healing draws on:

- **Elemental balance**—honoring Earth, Air, Fire, Water, and Spirit in both body and surroundings.
- **Herbal and folk medicine**—using plants not as commodities, but as living allies.
- **Energetic sensitivity**—learning to feel what is beneath the surface, to listen with the whole body.
- **Ritual and prayer**—calling on the unseen world to join in the work of healing.
- **Community and justice**—never separating personal healing from collective liberation.

This path is accessible to all, but it is not for the faint of heart. It requires decolonizing your mind, softening your ego, and honoring the stories of those who came before you.

Healing in this tradition is not a one-way offering—it is a dance. We do not fix others. We accompany them. We walk barefoot on holy ground, hand-in-hand with spirit, kin, and creation.

Chapter 3: The Ethics of a Healing Minister

To be a Kilubansa Healing Minister is to carry sacred trust. With that trust comes deep responsibility.

1. Consent Is Sacred

Never offer healing without permission. Energetic boundaries must be honored just as physical ones are. Ask. Wait. Listen.

2. Compassion, Not Control

Healing work is not about dominance or saviorism. We are not here to fix people, but to support their innate capacity to heal.

3. Confidentiality and Respect

People come to you in vulnerable states. Protect their stories. Do not share details unless given explicit permission.

4. Cultural Humility

This tradition is rooted in Filipino spiritual heritage. If you were not raised in these traditions, approach with humility, not appropriation. Acknowledge your position, ask for guidance, and walk with respect.

5. Boundaries and Protection

You cannot pour from an empty vessel. Ground yourself. Cleanse regularly. Do not let others drain you, spiritually or emotionally. Your safety matters.

Part II: Training the Body, Heart, and Spirit

Chapter 4: Personal Preparation and Spiritual Discipline

Before you can serve as a healer to others, you must first cultivate wholeness within yourself. This does not mean perfection—but it does mean devotion. A Kilubansa Healing Minister is not just someone who knows techniques, but someone whose **very presence is medicine**. That kind of presence comes through deep, ongoing practice.

1. Establishing a Daily Practice

Your daily rhythm is your spiritual backbone. Set aside sacred time each morning and evening for:

- **Grounding and breathwork**
- **Connection with the elements** (a small altar or nature walk)
- **Listening** (dream journaling, intuitive silence)
- **Prayer to Kilubansa and the ancestors**

Keep it simple. What matters is consistency, not complexity.

2. Attuning to the Elements

Each day, listen for the voice of the elements:

- **Earth** – How does your body feel? Are you nourished, rested, rooted?
- **Water** – What emotions are stirring in your spirit?
- **Fire** – Where does your passion burn today? What inspires you?
- **Air** – What thoughts or insights are floating through your mind?
- **Spirit** – Where are you being called to deepen, to trust, or to let go?

Your body is an elemental altar. Learn to read its signals.

3. Cleansing and Protection Rituals

Just as you brush your teeth, you must cleanse your energy:

- Use herbs such as **burning guava leaves**, **pandan water rinses**, or **lemon balm tea** for energetic clearing.
- Carry **protective amulets** (a stone, a piece of ancestral cloth, or a charm) to shield your spirit.
- Say aloud each morning:

"I walk with Kilubansa. I am rooted, protected, and clear. No harm shall pass through me. Only love may dwell here."

4. Fasting, Feasting, and Listening

There may be seasons when your body asks for simplicity—a fast from meat, from media, from speaking. Listen. At other times, healing may come through a sacred feast shared with loved ones. Honor the body's rhythms and trust your intuitive knowing.

Chapter 5: Herbal Knowledge and Earth Medicine

Kilubansa healing is deeply grounded in **plant wisdom**. Plants are not just medicine—they are kin. Every leaf, root, bark, and blossom carries a story. Your work as a Healing Minister is to build **relationships** with these green allies, not to use them as tools.

1. Honoring the Spirit of Plants

Before harvesting, always ask permission. Speak aloud to the plant. Offer a prayer, a strand of hair, or a song. Take only what you need. Thank them with sincerity.

2. Building Your Herbal Ally List

Start with 5–10 plants that grow locally. Learn their:

- Botanical name
- Traditional uses (Filipino and global)
- Energetic signature (cooling, warming, drying, moistening)
- Ritual use (e.g., mugwort for dreams, guava for purification)

Suggested starter herbs:

- **Guava** – anti-infective, spirit-cleansing, gut healer
- **Lagundi (Vitex negundo)** – lung support, cough remedy
- **Sambong (Blumea balsamifera)** – kidney support, detoxifier

- **Ginger** – fire medicine, digestive and circulatory stimulant
- **Pandan** – calming, aromatic, used for protective baths

3. Creating Sacred Remedies

You'll learn to make:

- **Infusions and decoctions**
- **Herbal oils and salves**
- **Poultices and compresses**
- **Healing teas and ritual baths**

Each remedy is made with **intention**. Speak prayers into the water. Sing while stirring your salve. Hold the herbs to your heart before giving them to another.

4. Keeping a Plant Journal

Track your interactions. Record dreams, reactions, intuitions. Over time, you will form a personal plant medicine wheel—your circle of healing friends.

Chapter 6: Energy and Spirit Work

Not all wounds are visible. Some reside in the spirit-body, the emotional field, the ancestral echo. Kilubansa Healing Ministers are called to work not only with herbs and hands, but with **energy**—the subtle lifeforce that moves through all creation.

This is not magic or fantasy. It is spiritual ecology. Energy healing is as old as humanity and rooted in the rhythms of creation.

1. Sensing Energy

Your first task is to **notice**. Every person, place, and plant radiates energy—what some call aura, qi, or breath. When you walk into a room, how does it feel? When you touch someone's shoulder, what do you sense?

Try this simple exercise:

- Rub your hands together briskly for 10 seconds.
- Slowly pull them apart and hold them 3 inches apart.
- Move them gently toward and away from each other.
- What do you feel? Heat? Tingling? Resistance?

This is energy. And you have the power to direct it—with compassion and consent.

2. Clearing and Balancing Techniques

Kilubansa Healing draws from Filipino, Indigenous, and contemplative traditions. Here are a few methods to learn and adapt:

- **Ancestral sweeping (pagpag or espíritu clearing):** Use a bundled herb, a cloth, or your own hands to “sweep” stagnant energy off the body. Always begin at the crown of the head and move downward, ending at the feet.
- **Elemental realignment:** Invite the elements to cleanse and restore:
 - *Water:* Sprinkle sacred water across the body for emotional healing.
 - *Fire:* Pass hands or smoke over the body for energy and purification.
 - *Earth:* Place stones or touch the ground to draw out heaviness.
 - *Air:* Blow gently across the crown or heart to reset breath and spirit.
- **Breathwork for grounding:** Sit with feet flat on the earth. Inhale deeply for four counts, hold for four, exhale for four. Repeat with your hand on your heart and belly. This centers you before and after any spiritual work.

3. Calling in Spirit Helpers

You are not alone. In this work, you walk with Kilubansa and many unseen allies:

- **Anito (ancestors)** who bless your line
- **Nature spirits** who guard certain plants and places
- **Guardian spirits** specific to your calling

Before any healing session, light a candle or incense and say:

*I call upon Kilubansa, Diwata of healing.
I honor the ancestors whose blood I carry.
I ask the spirits of the land to walk with me.
May this space be sacred. May this work be true.*

Learn to **discern**—not every spirit is trustworthy. Anchor your spirit with boundaries, prayer, and protective rituals.

4. Soul Retrieval and Trauma Holding

Sometimes, energy work becomes deep healing of soul fragmentation. This happens when a person has been wounded by violence, abandonment, or grief so deep that a part of their spirit “hides.”

As a Kilubansa Healing Minister, you do not force that part to return. You create a safe space for it to come home. This may include:

- Speaking their name with reverence

- Inviting the inner child back with comfort
- Holding silence, tears, or song
- Using an object (doll, shell, cloth) to embody the soul's return

You are a **compassionate midwife** of spirit. Always offer grounding, rest, and gentle touch after this work.

Chapter 7: Ritual Leadership

To be a Kilubansa Healing Minister is to become a **ritual leader**—a guide of ceremonies, a keeper of sacred time, a weaver of spirit and intention. Ritual is not performance. It is **presence**. When done with humility, it becomes a bridge between worlds.

You do not need elaborate tools or theatrics. You need clarity, groundedness, and connection to Spirit. The ritual flows through you—not from you.

1. Creating Sacred Space

Every healing ritual begins with intentional space-making.

- **Physically:** Sweep the area. Arrange items with care—plants, stones, water bowls, candles, feathers, ancestral photos.
- **Energetically:** Use herbs (burnt or brewed), breath, sound (bells, bowls, voice) to clear energy.
- **Spiritually:** Call upon Kilubansa and the spirits of the land. Ask permission and blessing.

A basic opening invocation:

*"In this place, may only love and healing dwell.
I open this space in the name of Kilubansa,
in the name of the ancestors,
in the name of the Sacred Breath
that gives life to all."*

2. Components of a Healing Ritual

All Kilubansa-inspired healing rituals follow a natural flow:

1. **Grounding** – Help the recipient settle into their body (with breath, prayer, touch, or stone).
2. **Cleansing** – Sweep, sprinkle, or smudge away stagnant energy.
3. **Invocation** – Call on Kilubansa, ancestors, elements, and spirit allies.
4. **Intention Setting** – Ask the recipient to speak (or whisper) their healing desire.

5. **Main Ritual Act** – This may be an anointing, herbal blessing, laying on of hands, or guided visualization.
6. **Integration** – Silence, stillness, song, or shared tea to help the energy settle.
7. **Closure** – Thank all spirits, release the space, and return fully to the body.

Always end with grounding:

“The ritual is complete. You are held. You are whole. You are here.”

3. Rituals for Specific Purposes

Here are a few ritual types that you may offer as a Healing Minister:

- **Cleansing & Protection**
Use guava leaf water or burned herbs to sweep off illness, fear, or spiritual heaviness.
- **Grief and Letting Go**
Hold space for tears. Offer fire rituals with written words, or floating flowers in water.
- **Blessing the Body**
Use infused oils or herbal powders. Touch the heart, belly, and feet with prayer.
- **Initiation or New Beginnings**
Call the four elements to bless someone stepping into a new chapter.
- **Ancestral Remembrance**
Light candles. Pour libations. Speak names. Let the ancestors be present and honored.

4. Your Role as Ritual Leader

You are not a guru or master. You are a **servant of the sacred**.

- **Be present** more than perfect.
- **Adapt to the person’s needs.**
- **Watch for signs**—tears, breath shifts, goosebumps, energy changes.
- **Trust the flow.**

Ritual leadership means **holding**—not controlling. You hold space, hold silence, hold mystery.

Part III: Becoming a Kilubansa Healing Minister

Chapter 8: The Path of Initiation

There is no single way to become a Kilubansa Healing Minister, but there is a path—a spiral of deepening, of remembering, of returning. This is not a profession to be claimed lightly. It is a **calling**. A sacred covenant. And it requires initiation.

Initiation is not about prestige. It is a **threshold** moment. You are no longer simply a student. You become a vessel. And in doing so, your life ceases to be entirely your own. You now walk with others' pain, joy, trauma, and rebirth in your hands. You now walk with Kilubansa.

1. Signs of Readiness

You may be ready for initiation if:

- You have developed a consistent spiritual and healing practice.
- You are regularly being sought out for support and healing work.
- You have received confirmation through dreams, spirit signs, or mentors.
- You are both humbled and strengthened by this call.

Readiness does not mean you are perfect. It means you are willing.

2. Spiritual Discernment

Before initiation, engage in a period of **discernment**, lasting 1 to 3 moon cycles. During this time:

- Fast from distractions that dull your senses.
- Deepen your elemental practice.
- Seek guidance from Kilubansa through prayer and nature immersion.
- Ask your ancestors and elders for confirmation.

Keep a dream and vision journal. Record everything.

3. Ritual of Initiation

Each initiation will be unique, but it generally includes:

- **Purification:** A cleansing bath with sacred herbs (e.g., guava, pandan, lagundi).
- **Vigil or Retreat:** A time of solitude in nature or sacred silence, listening to the land.
- **Offering:** A handmade gift or ritual item created to honor Kilubansa and your spiritual lineage.
- **Witnesses:** One or more trusted guides or peers to witness and affirm your calling.
- **Elemental Anointing:** You are touched with each element—earth (clay or soil), air (feathers or breath), fire (candle or oil), water (blessing), and spirit (prayer).
- **Naming and Blessing:** You may receive or claim a spiritual name. You are blessed and welcomed as a Kilubansa Healing Minister.

Words may be spoken over you:

*“You are called, not by the world, but by Spirit.
You are named by Kilubansa.
You are now a minister of healing and wholeness.
Walk gently. Speak truth. Love boldly.”*

4. Living Your Vow

After initiation, your life is no longer ordinary. It is a walking ritual.

You are not expected to know everything. You are expected to:

- Keep learning.
- Keep praying.
- Keep listening.
- Keep walking with humility and power.

You are now part of a spiritual lineage—a network of healers past, present, and future. Tend that lineage with love.

Addendum: Recommended Training through Luntiang Aghama

While this manual provides a spiritual and practical foundation for becoming a Kilubansa Healing Minister, I want to wholeheartedly recommend a formal training path for those seeking deeper initiation and mentorship.

Rolando Gomez Comon, known with reverence as **Ama**, is a respected Filipino healer and spiritual teacher. Through **Luntiang Aghama Natural Divine Arts Shrine of Healing Inc.**, he offers a comprehensive and culturally rooted **training course in Indigenous Filipino healing arts**.

His teachings are rooted in ancestral wisdom, elemental balance, and sacred responsibility. For those who are serious about walking this path with humility and depth, **Ama Rolando's course is a powerful complement to your journey.**

 Learn more and explore training opportunities at:
 <https://landasnglahi.com/>

We honor the elders and teachers who make this path possible. May we walk with gratitude, integrity, and devotion.

Chapter 9: Creating Your Healing Ministry

After initiation comes the sacred and often vulnerable work of stepping into service. A Kilubansa Healing Ministry is not built overnight, and it does not always look like a clinic or a brand. It is a life—a way of being, serving, and staying rooted in healing presence wherever you go.

This chapter offers guidance on how to begin your ministry with integrity, clarity, and community support.

1. Start Where You Are

You don't need to be a full-time healer with a fancy website. Begin with what you have:

- A quiet space in your home
- A bundle of herbs and oils
- A heart ready to listen
- A sacred altar and willingness to serve

Offer healing to friends, neighbors, and those who ask. Allow your practice to grow through word-of-mouth and relationship.

The most powerful ministries are often the most humble—tea shared on a porch, prayers whispered in grief, hands anointing without fanfare.

2. Offerings and Services

As a Kilubansa Healing Minister, you may be called to offer:

- Herbal consultations
- Energetic healing and clearing
- Ancestral or elemental rituals
- Grief support and trauma companioning
- Spiritual direction or prayer work
- Community blessings, rites of passage, and house cleansings

Define what feels most authentic for you. Do not overextend. Let your ministry reflect your gifts.

3. Accessibility and Justice

Kilubansa healing is rooted in **mutual care, not capitalism**. Ask yourself:

- Can I offer services on a sliding scale?
- Am I reserving time for those who cannot pay?

- How do I ensure my space is welcoming to trans, disabled, poor, and neurodivergent people?

Healing that does not center the marginalized is not Kilubansa's way.

"May the medicine I offer always be a balm for the excluded and a challenge to systems that harm."

4. Accountability and Ethics

Stay grounded by regularly checking in with:

- **Your own spiritual health:** Are you staying clear, humble, and connected to the elements?
- **A mentor or elder:** Continue learning and receive feedback.
- **Community:** Listen when people share their experience of your care.

Avoid spiritual authority that isolates or elevates. Instead, embody **compassionate leadership** rooted in community dialogue and transparency.

5. Sustainability and Self-Care

You are not infinite. To avoid burnout:

- Set clear boundaries around your availability.
- Schedule regular personal retreats.
- Cleanse and recharge after sessions.
- Say “no” when your body says “not now.”

A burnt-out healer cannot offer true healing. Remember:

"You are not the source—you are the channel. Care for the channel."

6. Let Spirit Guide the Shape

Some ministries take the form of public workshops, others are quiet one-on-one circles. Some evolve into collectives or clinics; others remain part of your daily life, quietly integrated.

Let Kilubansa, your ancestors, and your soul guide what your ministry becomes. Don't rush. Let it unfold.

Chapter 10: The Blessing and the Burden

To walk the Kilubansa path is to accept both a gift and a weight.

It is a blessing to be trusted with healing—to hold another's sorrow, to anoint their wounds, to help them remember their wholeness. It is also a burden: to feel deeply, to be available in a hurting world, and to carry the invisible labor of spiritual service.

Both the blessing and the burden are holy.

1. The Blessing

- You become a vessel of peace in a violent world.
- You witness transformation and resilience.
- You gain deep intimacy with the earth and spirit.
- You walk in the footsteps of ancestors who healed before you.
- You are never alone—Kilubansa walks with you.

Healing work changes your life. Your eyes open to beauty others ignore. Your heart expands to hold sorrow and joy side by side. Your hands become holy tools.

2. The Burden

- People may expect too much from you.
- You may be misunderstood by family, faith communities, or systems.
- You will encounter suffering, resistance, and exhaustion.
- You may feel the spiritual weight of trauma not your own.

There will be days when you doubt your calling. That is normal. The burden reminds you that you are human. It calls you back to humility, to boundaries, to rest.

3. Staying Grounded

To carry this path well, develop habits of spiritual hygiene and protection:

- Regularly cleanse your space, your body, and your energy.
- Take breaks from holding others.
- Cry when you need to.
- Surround yourself with people who pour back into you.

- Return again and again to the earth, to Kilubansa, to breath.

Repeat this blessing often:

*This is not mine to carry alone.
I am the vessel, not the source.
The Earth holds me.
The Ancestors guide me.
Kilubansa walks beside me.
I am enough.*

4. You Are the Prayer

More than any chant or ritual, your **life** is the healing offering. The way you move through the world—with kindness, with truth, with grounded presence—is itself a ministry.

Let your smile be a salve. Let your breath be a prayer. Let your footsteps bless the ground.

In time, others will see in you not just a healer—but a living prayer. A walking blessing. A minister of Kilubansa.

Appendices

Appendix A: Daily Prayers and Chants

Opening Prayer to Begin Healing Work:

*Kilubansa, Spirit of Life and Balance,
I come to this work with humble hands.
May my presence be peace,
my breath be clear,
my heart be open,
my words be true.
May healing flow through me, not from me.
I am the vessel. You are the source.*

Cleansing Chant (repeat while smudging or sweeping):

*Away, away, all that is heavy.
Leave this body.*

*Leave this space.
Light return. Breath restore.
Spirit rest. Spirit rise.*

Prayer of Protection:

*I call on Kilubansa to encircle me.
Earth beneath, fire within, water around, air above.
No harm may enter.
Only healing, only truth, only love.*

Appendix B: Herbal Allies of the Kilubansa Path

Herb	Energetic Qualities	Traditional Uses	Spiritual Role
Guava Leaf	Cooling, drying	Wound wash, gut healer, antimicrobial	Spiritual cleansing, protection
Lagundi	Drying, dispersing	Coughs, asthma, respiratory wellness	Breath rituals, voice restoration
Sambong	Drying, purifying	Kidney support, diuretic, detox	Release, emotional clarity
Ginger	Warming, stimulating	Circulation, nausea, vitality	Igniting energy, courage, clarity
Pandan	Calming, aromatic	Scented bath, nervous system soother	Peace, dream work, gentleness
Lemon Balm	Uplifting, soothing	Anxiety, digestion, mood balance	Emotional comfort, dream clarity

Appendix C: Sample Ritual Outline

Ritual of Healing and Balance (30–60 minutes)

1. **Prepare the Space**

Sweep, light incense, arrange elemental symbols (stone, feather, candle, water bowl).

2. **Open with Prayer**

Read the *Opening Prayer to Begin Healing Work*.

3. **Cleansing**

Use guava leaf water or smoke to cleanse the recipient.

4. **Elemental Invocation**

Call on Earth (rooting), Water (release), Fire (vitality), Air (clarity), and Spirit (guidance).

5. **Anointing and Laying of Hands**

Use oil or salve. Touch head, heart, hands, and feet while speaking personalized blessing.

6. **Silence / Rest**

Invite recipient to rest quietly with breath, or offer tea.

7. **Closing Blessing**

Thank the spirits. Seal the ritual with protection and gratitude.

Appendix D: Recommended Resources

Primary Training Recommendation:

- **Rolando Gomez Comon (Ama)**

Luntiang Aghama Natural Divine Arts Shrine of Healing Inc.

 <https://landasnglahi.com>

Courses in Filipino Indigenous healing, certification, and mentorship.

Additional Resources:

- The Order of Franciscan Clareans

Blog: <https://franciscanclareans.blogspot.com>

For contemplative Christian integration and justice-based spirituality.

About the Author

Sister Abigail Hester, OFC, is a Franciscan Clarean nun, healing minister, and spiritual writer rooted in both queer Christian mysticism and Indigenous-inspired healing practices. Trained in herbalism, natural health, trauma-informed caregiving, and contemplative ritual, she walks with the Earth and the margins.

Through dreams, prayers, and embodied experience, Sister Abigail was called to the path of Kilubansa—a Diwata of balance, restoration, and healing. With humility and love, she offers this manual to equip future healers, honoring both spiritual lineage and living community.

She lives simply, loves boldly, and prays with her feet.

Final Blessing

*May you walk with the wind at your back
and the ancestors at your side.
May the herbs speak clearly,
and your hands never tire of tending.
May Kilubansa whisper guidance into your dreams,
and may your healing presence ripple outward—
from one body to another,
from one spirit to a whole world of possibility.*
