

*The
Spiritual Journey
of
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Heeding the Call to Becoming a Healer

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Preface

I do not think I can ever say when I knew exactly that mine was a path to be a healer, it could have been when at four or five I decided that I wanted to be a General Practitioner, after a visit to the doctor. Maybe it was when I first went with my mother or my great-grandmother to a traditional healer and I saw them in their regalia and they had us blow the bones and answer, “Makhosi” to the messages they gave us. Although the moment, is not clear I always knew that I was different, not as in better, but just not like other children my age in my thirst for knowledge for the esoteric and all that was historical.

From a young age, I felt a pull to the land and a curiosity about every part of my people’s traditional practices, even though my upbringing was in many ways westernized and very Christian. I was a headstrong, precocious and very knowledgeable young one almost to the embarrassment of my mother and great-grandmother who helped raise me. Although I understood very little of what was happening, I remember that most of my dreams were an omen of something to come in the family and it was many a night that I would be visited by one or other of my fore-bearers. I lived for much of my young life in a self-created world, where I spoke and played with spirits and was pulled to learn about ancient civilizations.

I must have been 10 or 11 when I first remember being told, that I was a child of the ancestors and that in time I would have to take up my calling. At the time, much had been lost to me about the ways of my people as I lived a life with one foot in black Africa and another in the white world. It probably was not until just before I was scheduled for an operation a few years later, that upon having a consultation with a faith healer from the Zion Christian Church who spoke in a language which my mother could not understand, yet I was familiar with, I began to understand and embrace my destiny. I never saw this man again, yet what I learnt in that one meeting with him, began to transform my life slowly from one of ignorance about my people, traditions and culture to an opening for many of my life lessons to come. It would take chance meeting, though I have learnt that nothing is by chance in this world, with a man from across a few oceans, to be awakened to the power of healing that I held in my hands.

It was about this time, that I would feel a need to begin healing the wounds I felt were obstacles in expressing my authentic self and in fulfilling my life path. This journey would take me along many roads and to many countries in an effort to complete on both current and past life cycles. My voyage would take me in and out of a number of faiths in an attempt to answer the call, which was beginning to resound louder in my head and heart. It would be not until, I returned home to South Africa from my many forays into other lands, that I would be picked out in a crowd at a friend’s traditional healing graduation that a name would be given to what ailed me. I was a twasa.

With this new understanding I was able to move forward in a more informed manner as I did my healing, as I begin to understand that part of being a twasa was availing myself of the opportunity to heal all my wounds, while also bringing balance to my life. The process would take me places where I would in the past rather not venture as those places were still raw with the pain and hurt of things left unsaid or undone. One

of the gifts of being a twasa is that you get to bring about healing not only for yourself, but for your entire family both living and in the spirit world, clan and community. Being a twasa I was called to learn the truth of my people and to cement my identity in the knowledge of a way of life that was slowly becoming extinct.

Being a twasa called me to go through the dark closets of my family, and breathe in the dust while getting in knee deep and at times getting swallowed by the murkiness of all that was kept shut up in there. The process like so many in this time, provided me with a deeper understanding of who I was and what shaped people's way of being in the family, creating a break which enabled me to open up myself to relationships which may have in the past seemed unthinkable. I continued with the dusting off and the cleaning up, of past deeds, as a way of creating a new future and the whole time messages began coming. The clearer I got as to what I had accepted and stepped into, the more I climbed on the roller coaster ride of fear and resistance, as I had yet to learn how to listen for and hear the voice of Spirit, but even in all the confusion there was a push to continue to my quest.

Across the world in an Eastern land, where my lessons would put me in a position to test my commitment to being a traditional healer, by bringing into my life people and situations of pain, courage and the ability for the human spirit to reach out and not only survive but overcome and win. This time would provide me lessons in pride of identity and the depth of the ability of the soul to endure, which would serve me well in a future that was unknown in that moment. It was also during this time that I would learn that even though we are different, we are the same. Instead of building divisions we need to acknowledge and honour each other while recognizing our own power and constructing foundations that can stand firm for all those who will come after us as they accept and honour who they are.

So much of my training went on in the world, that when the time for the intensive work to be done, before I graduated as a Sangoma, at first there was a part of me that feared that because my process did not look a certain way, I could not have really completed my cycle. But in time I have learnt that the process looks different for each individual and that is a testament to our unique-ness. I have also learnt when you give yourself over to the process, the birthing of the healer in you is painless and a wonder filled experience, which brings you close to the wonder that you are. Know that your journey will take on many roads, some will be bumpy and uncomfortable, others so smooth you will want to walk them over again, remember that whatever the voyage looks like, pack Acceptance, a Spirit of Abundance, lots of Trust and Faith and Willingness to step into the unknown time after time.

Let your path be lighted by the Great Spirit from whom we all come, the Spirits of the Earth, Water, Fire and Air, yours and my ancestors and allow Love to be a big part of the experience.

Introduction

Many answers to our ills may lie in the past. That is not to say that we are going backward, but in order to go forward we need to understand the past. This is part of the process of approaching life in the African tradition. There is not a single university in Africa, even now which teaches our people the truth about themselves and their heritage. There is not a single school in South Africa even now which teaches our children about what it means to be an African, the significance of our traditional practices. Our children who will stone a Sangoma to death, and burn an Inyanga with petrol soaked car tires even now, as they do not know, and were never taught that Africans were once kings of civilization. They were founders of the amazing Olmec Civilization, whose breath taking relics carved in eternal stone still amaze visitors in museums to this day. Our children who would gladly spit at the face of a Sangoma, who hate the traditional dress of their people, would gladly put on a highland kilt not knowing the meaning of the colours or history, or a sari.

Tradition - The way of your people

Africa - Where all life began

Medicine - Health

Woman - Creation force

As we look back into our past in an attempt to move forward into an unknown future there is a call to listen for the ways of our ancestors. Pause, breathe, and hear the sound of the drum it is calling to you, your feet hit the ground and your body moves as the vibration of the drum resounds through every atom of your body. You know it's time to surrender to the force that breathed life into you; though the inclination to struggle is present you remember that part of the training process to becoming a healer is being one with your true self - The Original Solution to Life. Welcome Home - your time of healing has come. Know that your journey to being a Healer begins with Healing yourself.

As you begin to walk this new path, you will notice that many things will seem familiar, while there will be times when you may try to withstand the progression of what is so for you in the each moment. Remember in those moments when you feel a need to struggle that nothing can flow, when there is blockage. Be prepared to clear yourself in every aspect of your life, beginning with telling yourself the truth. In the beginning it may seem difficult and there may be a part of you, who will protest at seeing, and hearing the truth of who you are in the world, but it will make you feel lighter. With time you will be able to face truths of who are in your relationships and what causes you to be a certain way in life. As truth becomes integrated into your life you will find that you no longer need to be other than what you are - a beloved part of Spirit. Once you get that you are a reflection of Spirit, then your journey as a messenger of Spirit, will be a blessed light filled trip.

As with any journey you need to be prepared and this story is of how I prepared for my Spiritual travels, which many a time looked unmapped, but as I looked closer I

saw each one of the signposts and landmarks sometimes along the way at other moments after the experience, even in this moment as I sit and reflect, I know and see.

Remember as you travel the road to being a healer; you need to see yourself as a healer. This charges you to live your life as a healer in all aspects of your life. Use every area of your life as an opportunity to heal. An African medicine woman is conscious, constantly manifesting and creating balance with anything that is in off key in any situation in life. You set the tone in all areas of your life, from your training space to all your relationships whether they are personal or with each of your clients.

HISTORY

The information being shared is of a very ancient and powerful form of healing and requires the greatest respect. Whether you like me are on your journey to being a healer or you are just looking for a deeper understanding of the African Tradition Healer, I wish you well on a path which may take you along many tracks that are older than time, which have been rarely travelled yet, are consistently walked upon.

Ubungoma is the earliest spiritual practice known to mankind, dating back at least the beginning of tribal living. Shamanic healing is where the roots of healing lie, as these were the first practitioners to heal in tribal communities. Sangoma is a word referring to a person who goes into an altered, trance-like state for the purpose of contacting the compassionate spirits who help them in healing an illness both by physically identifying the disease and also the spiritual causes. Before the advent of modern medicine izangoma or traditional healers were usually doctor, psychiatrist and religious leader within traditional communities.

Throughout the centuries in the Americas, Africa, Asia and Australia, these traditional healers have interacted directly with the spirits to divine information, perform soul retrievals, assist souls in crossing over, and perform various rituals and ceremonies within the community. It is the responsibility of the shaman practitioner to heal both the living and those who have passed onto the spirit world. In healing those who have passed over, the shaman assists souls who are at unrest or afraid to cross over to a place of peace and light.

Traditional healing -shamanism- continues to be the dominant healing mode in African culture. In Africa the medical profession as part of official health care recognizes traditional practitioners. With approximately 200,000 healers in South Africa alone, consulting to 80% of the general population, the traditional healers continue to practice as they have for thousands of years.

Traditional African healing is for all people of Africa. More and more of this ancient healing technology is being exposed to different cultures from all around the world and confronted by a myriad of diseases with roots in spiritual malfunctions which modern medicine appears not to be able to cure. Our own traditional method of medicine in South Africa and the African continent, which focuses on symptoms that can be seen and those, which cannot be physically explained, is able to address many of these symptoms as well as the unanswered questions in most people's lives.

What is a Sangoma/Traditional Healer?

A traditional healer or Sangoma, as referred to in African tradition, is someone who has gone through an initiation process and entered into “the African spiritual doctorhood”. A “Twasa” is the process of training in the traditional way, which is an initiation into working with the ancestors and in that process it is a healing of both worlds.

Sangomas divine with or without bones, going into a trance and relay messages by channeling spirits, which often sounds like a strange voice. They communicate with ancestral spirits directly to perform an individual and community diagnosis and treatment. Sangomas work with powerful forces, and are required to stay conscious to walking the path of light. The Nyanga divines with the bones looking at the general health of the client in relationship to family and the broader community. They will often prescribe a medicinal herbal remedy, which is often given through dreams with the help of their ancestral guides. They are not only herbalists and diviners, but also psychologists and diagnosticians who treat a patient holistically. The Sangoma is like a specialist while the Nyanga is like a general practitioner.

A person does not just decide to become a Sangoma because it would be a nice thing to do or they see sangomas and like their style of dress; it is an inborn condition and a calling from the ancestors to do this specific work. Life before Twasa is one of great difficulty, sometimes of sickness - emotional, physical or psychological and one in which many things in life go wrong with little understanding as to the cause, when your heritage has been lost to you and no one can give you a reasonable explanation to the cause of your challenges. This is usually due to one's resistance or inability to understand the call to be a healer as many of us have lost our way as we interact in this modern world and have few opportunities to understand our purpose and path in this life. When you fail to connect the coincidences or messages being related by those who have gone before you, one is likely experience continuous mishaps, usually becoming slowly worse with the passing of time from being unable to retain a job, fighting with your loved ones, constantly feeling suffocated when in a love relationship or always feeling a great sense of inexplicable pain or sorrow that has no tangible explanation in your life experiences. The condition of being a twasa is rarely spontaneous, though there are some cases, in most instances it is transmitted down heredity lines of a family or clan bestowed by the ancestors, but because of the movement of our families and Christianisation of our people, we have lost the core of our identity.

A traditional healer is a person who has maintained or re-established his/her contact with the ancestors. Through this contact he/she has access to all the knowledge they impart. Since the ancestors are also part of another world they have contact with other beings to which they can introduce the healer in an effort to teach and expand the healer's knowledge base of ailments and cures the manifest them in many hidden manners. A traditional healer also communicates with plants, which divulge their healing secrets, but this can only happen when the healer is willing to put themselves at one with nature, thereby creating an opening for nature to support the growth of a healer as a herbalist. Just as any western student needs to learn how to access the knowledge of his civilization through libraries, so the student of traditional healing

has to learn how to access information through interaction with the spirits, plants, animals, the sound of the drum and all the elements of nature.

Throwing of the Bones is a medium of divining used to predict, diagnose and to treat illness. This is also used to detect cases of ill luck, negative influences or dishonour toward the ancestors. Bone throwing is not a game for charlatans, who have no respect for the communion between the bones, the ancestors and the sangoma. The diviner's set of bones is very personal and may consist of sticks, bones, claws, teeth, hoofs, shells, coins and dice or other objects, which 'speak' to the diviner.

The divination process is a one-to-one consultation, which although originally and traditionally done within the community, is now predominantly practised privately. It lasts for approximately one hour, though a timeframe is not specific, dependant on what each clients ancestors have to communicate. The diviner will tell you what appears in the reading. There then follows a process of exchange in terms of analysing your present circumstances. It is not only a process of healing your own life but also the lives of those who came before you: we look at the influence of your lineage and the effects it has on the present. It is a life diagnosis and a journey into the specific ills that trouble your life and do not allow you to reach your full potential. The throwing of bones is: *“an art of reading the patterns of the universe, so that the flux and permanence of “what is” can be admired and the interdependency between all things can be intuited”*.

There are some healers whose communication with the ancestors is through abalodzi, who sound like the tweeting birds or whistling, bringing the message to the healer and community. Some healers will divine by becoming the conduit for the message from the spirits, becoming possessed. These healers will speak to the clients higher self, and when heard the words being given have a profound impact

Traditional healing is based in tribal tradition and has probably existed for approximately as long as tribal structures are thought to have existed before the first city-states appeared about 7,000 years ago. It is founded on the experience of the human as part of his/her family and clan. The clan experience goes beyond the living in the physical realm, including the ancestors of the group. Keeping in contact with the ancestors and following their guidance contributes greatly to the physical and spiritual health of the individual because it imbues him/her with a sense of belonging, purpose and identity within the community.

In western society one is taught that only the physical world exists. Visions are seen as a hallucinatory product of the psyche in which it is inappropriate to indulge. Failure to conform to this norm could result in being put into the nearest psychiatric ward. But consider what the possibility is in believing what so-called insane people see and hear might in fact exist, or that when someone says that he/she can feel the pain of others he/she is probably telling the truth. Should one experience these phenomena and decide to ignore them, one might successfully suppress their direct meaning, which in the African context may upset the ancestors, which may result in illness or bad luck.

The Calling

Instead of a clear message one might suffer a throbbing headache as if someone were knocking to get attention or drilling a hole to create a tunnel for Spirit to move in and out. In other cases intuitions may express themselves as a pounding of the heart, a sense of great fear or palpitations that have no medical cause. For everyone the message may occur in a different manner, whether it is a physical ailment, psychological or recurring accidents. These symptoms usually manifest when one considers acting against the wishes of the ancestors. In Nguni society this condition is known as Twasa.

The cure for this illness lies in accepting ancestral messages, best achieved by the study of traditional healing. This acceptance marks the start of a traditional healer's training. Acceptance may occur as a traditional ceremony, which may include a blood sacrifice (chickens or goat) and coming together of the family to acknowledge the healing line within the family. The Twasa then needs to start listening for messages particularly through dreams and visions, which often lead to finding her own teacher. Often the twasa dreams of this teacher before meeting her, in other instances the Twasa will meet the teacher, as if by chance, and will feel an immediate sense of recognition. A Twasa may even wake up at the door of a teacher some night after having sleepwalked there for many kilometers.

Acknowledgment of the ancestors plays an enormous role traditionally and rituals are performed by burning incense or by meticulously preparing a frothing Muti (ibhudlu) mixture in a clay pot, both to clear the air and to call up the ancestors. Ancestors or forefathers are appeased by means of an offering of meat, beer, herbs and barks. The ancestors care for daily matters concerning life, acting as intermediaries to the great creator 'Nkulunkulu'

In South Africa, as in so many other parts of Africa, the start of formal training is demonstrated by the wearing of white beads and a red cloth are presented to the student by the teacher. These are a visible sign that the student has accepted the call of the ancestors and the beads are named incimbi (chains), since the student is now chained to a new path, cannot leave it and must obey the ancestors. Soon the trainee is taken to meet the water spirits, and later the forest spirits, depending on what their ancestors ask for.

Twasas (trainees), undertake intense training with a strict mentor for any length of time up to three years in addition to having a natural knowledge of herbal remedies. Ancient secrets are handed down from expert to pupil as part of an age-old tradition. Thus the energy resulting from the interconnection between the spiritual world and this world is perpetuated, renewed and passed on from one generation to the next.

After much work with people and plants under the guidance of her teacher and having learned how to dream and to interpret these dreams the student is ready to demonstrate new abilities at the intwaso ceremony. Clan, friends and the local community are invited to a festival in celebration of what the ancestors are making known. During this celebration a goat is slaughtered in honour of one of the ancestral lines. Here the student displays his/her ability by explaining his/her latest dream or diagnosing the condition of a bystander simply by looking at him/her and listening to

the ancestor's advice. Once the spirits arrive, they sit in the beaded loops of the diviner's head regalia, speaking into her or his ear. Only the diviner can 'tune in' and hear the voices. The diviner is often referred to as 'The Chosen One', and is an incarnation of an ancestral spirit. The most psychic of the diviners are usually women.

The diviner's functions are many in divining, counseling and healing everyone who comes into their environment. Their life's work is to be the tone of the community as a teacher, healer and priestess ensuring the health and well being of all from the smallest child to the chief himself with no favour or prejudice on any individual rank or financial means.

At this ceremony the student adds more beads or tassels to his/her previously unadorned ceremonial skirts, as made known by the ancestors through dreams and/or visions. For each Twasa the requests of their ancestors may be different from a broader band of beads, the bladder, gall bladder and tail of the goat are added to the headdress. The strings of white beads around the neck may be lengthened and have bits of the chin goatskin sown onto their ends. At this time the student usually receives a special traditional healer's name.

Later (sometimes even years) a second goat is slaughtered to celebrate the other ancestral line. At this ceremony, pieces of its skin may be added to the skirts and the Twasa now wears a band of fox skin around the head to indicate that she is becoming more astute/intuitive. The student is also awarded a digging stick to collect roots and other medicines. It is important that the student should have found her own ancestral colors by this time so that the spirits can reveal themselves through the colors she wears. These are usually revealed in a dream or a vision.

In the final graduation ceremony a cow or bull is slaughtered, a cow for a female student and a bull or ox for a male, unless the ancestors make a different request. The tail skin of the beast is pulled over a stick, beaded and carried as a symbol of having completed the training process. The qualified healer now also wears a closed cap made of the skin of the family totem animal and many more beads. The totem animal and beads each represent an aspect of power and wisdom. The totem animal is significant to the healer as it is taken with the hope the special quality or power of the animal will assist the healer in his path as she/he restores to health those who come to her/him. At this time the new healer now reveals the medicine that has helped him become whole again. The ceremony is performed at the home of the graduate's family. It is a homecoming and the whole community is invited to witness a display of the graduating student's knowledge and abilities on the student's return from his/her teacher's kraal/home.

Cattle horns are displayed on the sangoma's indumba (healing hut) and are offered up in memory of a family's forefathers. Stones anointed with Muti are placed on roofs and various parts of the homestead for protection from negative influences. Dress and regalia of a sangoma can signify clan, status and age. Headdresses vary immensely, some containing sacrificial parts of the animal kingdom. In most African communities it is generally the privilege of the chief or the chief's counselor to wear a leopard skin, but so esteemed are diviners for their skills that in their case an exception is made and skins are often donned together with selected jewellery for protection

The whole training lasts anything from few weeks to 15 years for some this may mean a time away from their birth family for the duration of the training. The healer must undergo their own transformational expeditions and crossings for their Sacred Self before becoming a healer. A healer's ability cannot be separated from the environment in which they work, as the ecosystem will be the provider of the remedies to be used in healing and in connecting to the ancestral spirits.

The ongoing communication between these two worlds sustains the interconnectedness and continues the circle of life, which forms a significant part of African life both in terrestrial and mystical realms.

Nature's Healers

Western medicine has for many years misunderstood the basic interaction between Healer, plant, animal and patient. Plants and animals each have emotions and to match the emotions with what the patient feels and needs is the secret of treatment by the traditional healer. The first step is being in tune with all that is a part of your world, then recognizing each plant or animal needed to heal. In the Nguni tradition the names for the plants describe what they do, not what they look like. Finally you have to experience the emotions of the patient by sympathizing with the patient.

In one's journey to becoming an African Traditional Healer the Twasa will be blessed with many teacher's whom know the plants and the animals. Their knowledge has been given to them by teacher's who have come before them and at times the learning has come direct from the world of the ancestors through dreams. Africans being a people that have lived close to nature, traditional healers are able to live co-dependently with the source of the natural remedies, which will provide the cures needed by their patients.

Natures herbs are used in ritual steaming and baths, which are done in the traditional manner, by making a fire, heating the rocks, sitting in a steamer and steaming in the medicines which have been prescribed. These steaming practices are done at sunset and or sunrise and make use of the elemental world around us.

The wildebeest is one of the holiest animals in Africa. It is believed by the various tribes to possess powers of expelling negative spirits and other evil influences from the land and the tail of the wildebeest is used by shamans and sangomas as an instrument for exorcising evil spirits from people and from places. To African people the zebra is an animal sacred to the great Earth Mother, an animal whose spoor possessed a power to take away infertility and other female illnesses from African women.

Sometimes the cure can be the remembrance of the natural rhythms of life – eating healthy, sleeping sufficiently and exercising adequately. Nature can at times be the only physician able to restore you back to your optimum health, taking in pure unpolluted air, listening to melodies of the babbling brook or the whisperings of the wind.

Channeling

As a twasa under goes the healing, she/he become more familiar with the beat of the drum as one connects their feet with the earth from where we all come and return. In some aboriginal cultures one will take a psychedelic drug to connect with the spirit world, in Africa it is the boom of the drum that pulls us closer to the world of the ancestors. By moving to the beat of the drum one has an opportunity to not only get grounded through tuning into the sounds made by the drum, but this is an opportunity to let go of the physical self and to be one with the spirit world, an opportunity to re-connect with oneself, the unfolding, unwinding, untying oneself or spreading one's self apart. The beat of the drum accompanied by the rattles around the feet of the healer, the chanting and singing, the pounding of your feet are what is needed to for the ancestors to enter the space and bring messages to those present.

Often there will be a fire around which the healers will dance as they prepare to trance, as the drum is often played in the early morning hours or the late evening hours. The fire also allows for the fire spirits to be acknowledged as the water, air and earth spirits are acknowledged in other aspects of one's journey to being a healer. The community will make an outer circle, while the healers dance around and close to the fire most usually with their "shoba" (tail of their totem animal) and their assistants playing the drum, clapping or chanting close to the inner sanctum of the circle.

As the healer goes into trance she/he will usually reel, stumble and sometimes even fall, squat with arms stretched outwardly to steady her/him. As they are not in a state of awareness, the assistants need to not only interpret the messages given at time, but also act as caretakers should the healer move to close to the fire or experience distress during the trance. The healer's eyes will look vacant as they begin to soar the ancestral spirits to concede on behalf of an unhealthy baby, a childless woman or an ailing elder. With time, the healer will find her/his natural rhythm which will allow for the ancestors to presence themselves and help with any healing needed by those present through healing by laying of the hands. When the healer is ready to return after healing those present, the assistants will help make the re-entrance in the physical realm easy by massaging sand, burning incense or providing water. As they continues to divine and heal with the knowledge received during the trance, they will go around the group present spending longer with those they interceded for with the ancestors, at times screaming as they exorcise infirmities.

Registering

The process of registering ones self is the coming into the consciousness of listening, taking an inventory or recording self to be a listening for the call of what life is calling you to be. Most often the process requires an awakening or taking in what life is saying to you. For most humans it takes registering for a class, course or sport to move from the possibility to the being of reality.

By registering yourself, you show a willingness to experience the opportunity being brought forth into your life. When one registers they create an opening for something to occur, as this is a step to letting go of FEAR. When you register, you create a state of mental and emotional receptivity for what need to be done.

The Divine asks are to be willing to move into our divinity and does not remember or count our errors along the way neither does Divine judge our methods or choices as we move along our path. Even when we do not know what is present for us, we are asked to develop wisdom, judgment and courage through willingness. Willingness infuses our consciousness with the Spirit of Love, igniting a spark of divine judgment and building while fostering a courageous character.

Commune with God and trust that the answer will come forth, listen and act on what your heart says, for Spirit will always guide you along your path. Willingness strengthens the connection between the physical mind and the spiritual/divine mind. When you are willing and register to build a spiritual foundation you will be protected and guided every step of your journey, even when people become upset and attack you for disturbing the status quo. You may be the only vessel available to the Divine at any given time and you must avail yourself to be the messenger to pour forth the wisdom of Divine.

When you've moved through willingness and registered yourself for a life walking, and being the vessel which provides healing for all those with whom you come into contact, be prepared for the potholes, thorns and other of life's hiccups as the world will not fall into accord with you, though you will find cooperation. When you are willing to give up everything, the Divine will replace it with ten times more. Remember as your Divine nature unfolds, you are willing and registered to do more than play at life.

First you need to move out of resistance and fear into Love and the willingness to register yourself for the call of Spirit, will be Divinely present. Being that you may be the only vessel available to the Divine in the moment, you may be the only reflection of the Divine there is, so step out on faith and register for a life filled with more than you can imagine. Be the only Holy Book that each individual you encounter reads. Be one with the flow and ebb of life and know that even with the turbulence along the way, Divine guidance and protection is always present.