

Ancestral Lineage Healing Online Course:

Live Conference #1 Q&A Follow-up

(please excuse any typos or inaccuracies)

Morning everybody. It's Tuesday, December 18th, I'm Daniel recording the follow up on the live conference we had this past Saturday. As people know, I believe there's going to be a redo or ... not a redo, but another bonus conversation this coming Saturday, because there was a limit with the Zoom technology about how many people could join, and that sucks for you if you got locked out.

So, what I want to do here, and I don't know if we'll do it again in this way, but there were a lot of questions that came in that didn't get responded to. So, I'm going to take possibly even a half an hour - 20 minutes, to try to respond to some of those here and make that available in the most efficient way. If you submitted a question through the "Ask Daniel" function, then that's still going to go in the FAQ and be responded to there. But these ones I'm going to respond to in this way.

So, from Jacqueline, "Can a spouse's recently deceased ancestor be affecting one's spouse?" Yeah. Sure. Yes, can you ask for protective boundary around your spouse? Yeah, you can ask for it. It's going to be more effective if they participate in that as well, but you can intend the whole Earth be protected from harm, and if you're super powerful, it might work. Sorry. I don't mean it in a sarcastic way, but you can try is what I mean.

The more power, if you will, ashe, life force, energy you can bring to it through your guides and whatnot, the more effective that's likely to be, but the dead tend to most often affect their relatives 'cause there's an inherent link through blood. Good.

From Carrie, "What do I recommend if it's difficult to feel into certain areas or lineage, like there's blankness or confusion? Should you repeat the assessment or just continue along and assume it's going to be all right?" If there's a blank spot in the experience of a lineage, it's often because things are not ready to be seen. You're being shielded from something that's too intense. It's too close sometimes, but often it's an indicator of something other than wellness, right? And unless you're really, truly guided to focus there, which you're probably not if you're looking at which lineage is most well, then for now it's probably okay to set it aside and just make sure whatever boundary you need to have is okay to have there.

So, remember in the assessment we're just trying to sense are things basically well or something other than that. Reset boundaries and discern where to focus. So, there's lots of reasons it can be blank, but for now, just let it be. Yeah.

Question from Shoshona, "I'm cis-gender, but when in a meditative state the gender binary stops making sense how it does in secular life. I found the assessment hard, because I couldn't remember who were my grandpas, who were my grandmas, and which lineage to follow." Sure, on a soul level, spirit level, if you will, there is ... I don't want to say there's not gender, but it's way more fluid and malleable and playful even in my sense. So, there is polarity. There is diverse expression, but it's certainly not rigid or locked in. So, when you're tracking a lineage back, and working with this intermediate level scale, so not individuals, not the whole collective, but a specific lineage, it can be useful sometimes to picture things almost like a thread or a river or some kind of connective rope or vine that is the mystery of birth and conception. So, there is, gender identity, gender expression aside, there is continuity of being born and of returning and that continuity is reflected in our cellular body level experience.

So, see if you can follow. Ask your own intuition and your own well-powers to show you how they want you to see the mystery of blood as one lens through which to consider connectivity. That doesn't need to suggest that the folks you're looking at conform to any particular kind of expression of gender, anything like that. So, you know, be playful with it and see how that lands. You know? 'Cause there's a benefit to working at the scale of lineage rather than individual or collective. So, explore that level of scale. Good.

Renata - "Is there a way we can help our child's lineages on their father's side?" And more generally if you have children, is the co-parent or other human involved? Is it possible for you as a practitioner, as an individual to ancestralize or address the ancestors of the other person involved in making the human you're caring for? Yeah. But get well with your own ancestors first, basically, because that relationship will allow you to then constructively engage with the other ancestors of your child or children.

I don't want to say it's a more advanced move, but it's a bit more advanced. So, it's a type of undertaking that can be good to connect with a practitioner around as you're a notch outside of the safety and kind of sponsorship of working with your own direct blood ancestors, but totally possible and you can ask your well-powers to kind of shield and protect your younger people from any harmful influence from their other parent's side. It's a common and good question. Great.

Question from Marcella, "I spoke to the need to trust the ancestors and that brings up the concern of neglecting our personal responsibility. How do we distinguish between what's our personal responsibility versus just entrusting that to the ancestors?" Yeah,

it's good. There's kind of two questions in there. One, we tend to over-identify with our own troubles. A lot of those troubles are inherited troubles. So, my approach is basically clean up the ancestral mess and notice what's left. And what's left is the personal way in which you as an individual can make harmful or stuck choices. So, there's no abdicating personal responsibility in the process, but there is an assumption that at least some of what we identify as personal is actually ancestral. So, that's one level.

The other is we totally have self-responsibility in the process. What I'm saying is for the intent of elevating the ancestral lineage, we want to trust in the guides, because they are more skillful at it. So, I'm saying we're going into the rainforest and there are local guides and I'm like, "despite the shiny nature of the frogs and the other things, don't touch them. Trust the guides." So, that is more about a question of expertise in this terrain. So, it's important for folks to work from an embodied stance where you're trusting your gut as an indicator about safety. Not that the body instinct is always correct, but it's often more tapped in than just mental only. So, yeah. Working from an embodied place, recognizing the seniority of the ancestors, but still being responsible for our choices and questioning a hyper-individualistic framework. Yeah, so that's how I'm holding it. We're totally personally responsible. In a sense I'm saying we're responsible for also the mess that our ancestors made, so let's participate in cleaning it up by coming back into relationship. Yeah, I'll speak more on that if I didn't get to it, Marcella, but that's what I have on that.

From Kia Ora Pauline in Aoetaroa, New Zealand about the question of ethics of calling and healing boundaries for an adult daughter. Your daughter has Maori ancestry, which is not your ancestry. You're European. You're wondering if by linking with Maori culture through your daughter does this bring that into your lineage even though it's not through blood? I think I'm grasping your question, but I don't know how it is in Maori culture, but I know in many different traditional cultures around the world, if you're part of the family, then you're part of the family. It's family-based tradition, and so if you are holding your connectivity with the ancestors of your daughter who are Maori, on a heart level as family, then it's my understanding you come with humility and relationally and reciprocity, good values. It's my understanding that it's not like you need to claim to be Maori on Facebook, but you operate as if you're family and that this is probably just fine. I think. I think that it's okay for you to wish for safety and healthy boundaries and connection to love and wisdom for your daughter even though her ancestry may be different than your own and there may be a history of harm between your two different sets of ancestors.

We're asked to participate. A lot of the cultural healing happens in an inter-personal, one on one relationship kind of way. So, all that trouble is there in the field, but also the possibility of healing is in the field as well. So, hopefully that speaks to it.

Jen from Brussels saying, "I heard you talk about children who are ancestors that have returned. Since your daughter is one of those, in a sense all of the children are, if we're working with the lineage that the child is from and we notice that lineage has a high impact on your life, how do you address the need for boundaries when there's an ancestor spirit that's in your child?"

Yeah, I think I spoke to it in the FAQ also, but that's a layered question. Just because a child's a returning ancestor doesn't mean that that ancestral spirit disappeared and came back into this body. It's as if there's a dipper full of consciousness from that lineage or river that's poured into a new person, but it doesn't make the water go away from where it was exactly. So, you still relate with them as if they're different basically on a pragmatic level. I can give more examples about that. We'll talk about it more as we go, but you don't necessarily do anything different with the process. It's possible that if you feel resilient and resourced and you want to focus there, because you see that it's so impactful. It could be a choice to focus there. I used to at the beginning of teaching all this in 2005 and beyond, have people focus where things were most difficult at first. I realize that's not the best approach, but sometimes that's called for. So, make sure you reset the boundary. Don't make too many assumptions about what's happening, and don't necessarily relate differently with it.

We could say more about it, but there's a both/and about them being different and also being connected to the same lineage. So, we'll say that for now.

From Monique, "Many traditions have stories about the fae or the elemental spirits or the land spirits being connected to the blood line." We're going to say more about that in a future lesson, so let me just set that question aside for the moment. And asking also that in this work stuff got stirred up. It wasn't like I came to the work and then it became easy. So, yeah. It can be the effect that there's a sense of things get kind of more opened up or agitated before they get more clear. That isn't usually the case, but it can happen. I would say identify strongly with what's already healed and well and whole. Be really in your body and try to just be very grounded and systematic. Continue to reach out for support and work on the boundary practice. That can help a great deal, but things like, work on the practices for boundaries, which we've named some of them. That's a question I can say more about.

"Be steady with it" is kind of my general answer. It's hard to say more without knowing the specifics of any given person's situation, but usually things become more calm, more quiet. Call in the really healed and well ones, and past a certain point it should smooth out a bit. So, thanks for that, Monique.

Another question from Melanie. We spoke to this about what happens if the recent ones want to still connect to set boundaries, which we spoke to that in the recording before.

From Sara, "What if they're just pushy?" Indeed. Sometimes they are. Sometimes the boundary practice is something you reaffirm two, three times a day until it becomes less needed. So, drop into that practice. And it can be brief. You can be driving to work, whatever, and keep reaffirming it until when you drop in next you realize the boundaries are holding.

Carol asks, "any advice about how to prevent the intellect blocking intuition?" That's a big, layered question. We're actually going to talk about it more in the next lesson and probably the call on Saturday. For now, definitely don't go to war with your intellect, 'cause the intellect can be intuitively driven. You can be having mental connections that you're making that you mistake as just mental when it's intuitive. So, don't set up an opposition between the intellect and intuition. See if you can let the intellect be like the passenger with the driver's ed brake. Like, you get some control, but you allow the intellect to explore riding instead of driving. And make sure you're connected to your heart, your emotional body, your physicality. Try to allow space for all the above. So, don't set up an opposition. And I think you get that in the question.

Another thing I'd say is give yourself permission to imagine, to make stuff up and then in that look for the feeling of actual contact assuming you're trying to make contact. Remember in the assessment you're not, but moving forward from step two with connecting with the guides and all that we'll be seeking to make contact. So, give yourself permission to loosen the controls a little on what comes through. You can sift through that to see what's alive and what's less alive. Good.

Tom's asking, from Asheville, what led me to this work and blessings that I've received as a result. That's kind of a big storytelling question. Let me speak to it more in a different moment. I want to make sure I get through all these, but it's a fine question. I'm going to set it aside for just this moment. Sorry, Tom.

I spoke to the question about the blankness already. There's a question about reincarnation from Marie Eleaine, and I feel like I spoke to it a little just earlier. That it's a both/and ... we'll unpackage it more as we go to, but multiple things can be true and if you have the book, check out Chapter 11 in the book. We talk about different kinds of spirit contact. Or sorry, different, multiple souls and how the soul is not just singular. So, I'll speak in main group to that perhaps on Saturday. It's going to come up more as we go. So, hang with it if you can. It's kind of a more esoteric question now.

From Erin about the bodies and how that's still relevant. We have explicitly dedicated time for working with the bones and burial and all that. So, it's in Chapter 10 of the book, but we're going to explicitly get way into it. So, I'm gonna set it aside for now.

And a question I think also from Erin about choosing which line. It's okay if you have someone who passed recently. You're saying your father passed last year and that doesn't rule out focusing there. Once we get to the recent ones, if they've passed very recently, then there's some differences to consider. Otherwise it's okay if someone who's died recently, if you choose that lineage 'cause you're not working with the recently deceased one. We'll talk about how to work with the recently deceased in Lesson Eight or something. But we're not there yet in the process. Good.

From Kate, "Is lighting a candle and praying for someone who is unwell the same as communing with them or drawing them in?" No. It's not necessarily the same. I think it's great to pray for folks. You can think of it in terms of offering practice, which we'll speak to. If you're making an offering that you wish to benefit the dead who are not yet well, don't give that directly to them unless you have training in how to do that, but instead give it to the well ancestors and guides and ask them to direct it. So, if you're making a charitable donation that works in an area that's conflictual, instead of going there yourself. So, in that sense you're not calling the ones you're praying for to the candle so to speak, you're saying may god, may the spirit of fire, may the well and wise ancestors, may the spirit of love reach so and so, but that can be done in a way that's not intended to call them to you. So, that's a distinction that you want to hold.

From Catarina, to deepen into the boundaries topic. Let's aim to do that on Saturday when we're all together. It's important.

From Janet, yes, it is true that we first bring forth and call on the ancient ancestors before in any way trying to contact the recent ones.

That's what I noticed that was sent to me from the questions in the chat, so hopefully this brief follow-up speaks to a few of those and I look forward to joining you all again on Saturday. We'll record that session. We'll have this up in the archive or in the course page and also have transcriptions for both.

Thanks everybody.