

Ancestral Lineage Healing Online Course: Live Conference #1

(please excuse any typos or inaccuracies)

- Daniel: We're recording now. This Daniel Foor. This is the first of eight 90-minute live conferences for the 2018 to '19 ancestral lineage healing course through my practice ancestral medicine. We have 100 folks on the call and another 200 or so who are in the course. We say respect and kindness and goodness to the others who are not able to be with us live right now that you're held in prayers. We're still tracking and interested in how you're doing.
- Daniel: Mostly, our time here is going to be driven by your questions. There are a few ways to send those questions. If you don't mind, the chat is probably the easiest if you can do it on the right or you might need to submit it from the bottom of the visual, unzoom, and just type your question there and maybe your name and where you're from.
- Daniel: If that doesn't work, you can raise your hand through zoom and like a call on you and if that doesn't work, you could send an email to seyta S-E-Y-T-A@ancestralmedicine.org. In that way, hopefully, you'd be able to get your questions in. Some folks have already sent questions through the Facebook group. We're going to let that mostly drag the time. The first two lessons ... This our little ancestor returning upstairs, you can hear.
- Daniel: The first two lessons that, hopefully, you've been able to engage. I know there is a little bit of tech challenges as some folks had. If you've had that at all, be really tenacious with Seyta and Daniel Caleb, our tech support and we'll make sure we get it handled. I believe the response has been really quick and the tenant. We want to get that handled if you have that. Just persist. We'll take care of it.
- Daniel: The first two lessons have basically been, hopefully, you had a chance to engage them. It basically had been about a framework for relating with the ancestors and I would guess if we were all in a room, I'd be like how many people have been raised with the framework for how to have direct sustained relationship with your recent and more ancient blood ancestors and maybe 5% of you would raise your hand. If you're in that 5%, I'd be like, "Good for you." What's your story? What a blessing that you got that, but most people didn't get that.
- Daniel: It is sensible to slow down and notice in other cultures that have maintained those frameworks what the basic assumptions are about that work. That was the focus of the first lesson. I'm not going to repeat it all here as it gets boring. Then the focus of the second lesson out last Monday is the actual assessment, the first step, which is actually the most difficult step in the work because it's not about connecting with anything and we're

used to spiritual practices being connective or being focused on energies that are as well or more well than us.

Daniel: A lot of the ones among the recent dead especially if your family is a little special like a lot of families are, your recent people might not be super vital in spirit. Resetting boundaries with some of the recent dead if needed and just observing without trying to connect calls for some skills we're not used to practicing with the unseen. It can be emotionally complicated and charged and all that as well.

Daniel: We're going to talk about that and the way people can get snagged with it. You'll notice if you haven't already that my approach to the work is really structured. It's like that in purpose for ritual safety because we are in a terrain where a lot of people are ... Somebody asks where am I. I'm in Swannanoa, North Carolina, Buncombe County, Western North Carolina, traditional Cherokee and other people's before that is territory. We're in a territory with this work that a lot of people delegate to religious specialists because it's repair work. We're in crisis on the earth if you hadn't noticed and there's not really a lot of time to be super formal in particular about everything.

Daniel: Yet, there is a need to have the ritual safety and sensibilities about it. The reason that this approach to ancestor reverence is as structured and formulaic as I've presented it is that over the last 15 years or so of engaging with ancestors, I found that if your intent is to heal up and assist those who are not yet well, then you need to approach with the same caution you would exert if you were working with living humans who are not yet well.

Daniel: You know that not all living humans are safe, and it's the same with the dead and yet that doesn't mean we abandon them. It doesn't mean we don't. We can't usefully bring care and love to them, but we want to be discerning in how we approach. The structure that's really present in that first step of the assessment that was released it is coming from that spirit of ritual safety. If you're not super watery and empathic, maybe you're like, "What's this whole safety topic," but if you're kind of boundary diffuse because you had a shit childhood or because you're just very watery, you might notice that you're an energetic sponge and whatever. You're within 100 yards if you're feeling it.

Daniel: Well, that is a gift and a challenge all at once. If you're focusing on the dead who are still troubled, you're going to feel it in a way that is no good for you unless you have boundaries. That's what we're about in this first teaching tonight is how to be an open-hearted rhinoceros with great boundaries and like spiritually connected joyful and boundary with the ghosts.

Daniel: Let me say that much, and let's dive in with some questions. I love to hear where folks are from when you share a question. Let me start actually with one of the ones that was sent in because I want to make sure to not lose track of them. One of the questions is from Melanie. You might also be in the call. Sorry if you are. There's just a lot of humans to track here. The question is for the unwell recently deceased folks that we've set boundaries with. Look. Let me give some context.

Daniel: When I say unwell, this isn't a permanent condition like I'm not saying stigmatized, abandoned, disconnect from or exile your family. It's the opposite of that. I'm saying if any among the dead are not decisively healed and well, then you're saying to them, "Look. You all need to be anywhere in the universe except right up in my energy body." Why don't you step 10 feet back on the other side of this friendly bubble or whatever it is, so we can sort this out in an orderly way that doesn't give me migraines or whatever.

Daniel: You're just asking for a little space. It's not a I reject you because you're not all love and light or something like that. The question is for Melanie, for the unwell recently deceased folks we've set a boundary with but we sense that they continue to want to connect, are there safe ways we can honor them now without inviting them to directly interact with us, and if so, what might some of that be like.

Daniel: It's a great and common question. To not lose it on the chat, if any of the ... maybe Seyta, are you able to harvest those questions and send them to me in an email? Hopefully, I don't see you on the screen. It's going to work better that way. Otherwise, I'll get swamped in it. This question about what to do with the dead who we care about and want to interact with us, but we've intuitively assessed, there's something other than profoundly well, they're different sort of contradictory ways to answer that.

Daniel: One of them is that in many, many cultures there's a period after the death of the body and after that first stage of the funeral rites which are often within the first week or two, there's a stage of turning away between the living and the dead, and that it can be for just a few months. It could be a year in a few months. Usually, it's somewhere in there, but it's that second stage of like, "Okay, you died. You're on your way now. We buried, burned, whatever you. We turn away from each other for a bit. We don't call you back."

Daniel: There's a lovely tradition in its some branches of Southern American hoodoo voodoo culture of, look, I mean maybe as well, but in any case, Southern American African-American culture, rearranging the furniture in the room of the one who's died which is a, I think, it's lovely. It's a way of saying that, "Look, things have changed. You need to go to your new status now."

Daniel: From that sensibility, if someone is assessed to be deceased but not yet a seated ancestor, it actually can do them a disservice to do a lot of engaging. It's the protocol is like I don't want to call your attention here once you go be in your next status, please. That's one thing.

Daniel: Another is, of course, we can always pray and have loving kind intent toward folks. There's a way to do that without calling their attention to you. It's almost like you're projecting an image of yourself in the other direction from these troubled ones and praying there or something like you're asking the lighthouse in the other direction to turn on or something like may the prayers may be well and may you get where you need to go but, for now, the suggestion is to come into relationship with the older wise and well ancestors and ask them to be the ones to handle all this because between now and when we talk again, this would mean invitation to connect with older ancestral guides.

Daniel: What's important is they hold the work. They're the ones who carry out the work. This intent of bringing healing where it's needed to our bloodlines and our ancestors of blood. It's not through personal effort that it'll happen. It's through trust and relationship and connection with the ones who are already well. We ask them to handle it. I've seen it modeled in other spaces, but I've seen it especially strongly modeled in native North American spaces through a sweat lodges and teepee meetings and such.

Daniel: The folks that I've seen in ceremony who carry a real gravitas of a cultivated elder, someone who's probably advanced in years, and they've just grown up around ceremonies and all that, there will be a lot of energy moving and a lot of magic in the ceremony, a lot of things happening. But the impression is that they're not necessarily making a lot of effort. It's more like they show up and they're like, "Hey, spirits I'm connected to, make things happen."

Daniel: Then, those things happen. They're calling on the relationships that they have cultivated over the years and cultivated over the years and asking those trusted spirits and powers and ancestors to make the stuff happen. The potent ritual outcome as a result of the relationships that have been cultivated. We're going to be working in that way and the ones we're cultivating relationship are with our own older wise and well ancestors. For that reason, don't engage a lot yet right now with the recent dead. We love them, but allow there to be a little bit of a space between you and them, and it'll get sorted soon.

Daniel: Let me glance another question. Does anyone have a question who wants to do the raise hand the thing? I don't see that happening. I'm going to go to more written questions. I'll go to another question. Wait. Sorry. I see a question from Seyta. Keep an eye on the chat. There's 100-person limit. Weird. I hope that's not a problem.

Daniel: If anyone listens to this later and wasn't able to get into the chat, we're going to totally handle that. Sorry if that's happening to you. I'm looking at other questions that have been sent in. Thanks for your patience, everybody. If you are in the call and you have a raise-hand thing you want to do, that's a little more connected to me, but there's someone who's asking about the condition of ... It's Sarah. It is a name. It is asking about the condition of her mother in spirit who was a complicated person like a nice person but also had a lot of mental health challenges that you feel drawn to work with her and yet you're not sure if she's well in spirit.

Daniel: What's important is we're not intellectually assessing the condition of the dead. This is super important. Take it to heart really like you can have a lot of the story that someone is a loving and kind person, and they're actually on a soul level kind of fragmented. You could have it, and it doesn't take bad intent or bad motivation to be something other than vibrant. You can have someone who's really kind of a shit during life and not very kind to you, but they have a lot of intactness.

Daniel: You just don't like them very much or they don't show very kindly with you. On soul level, they're great actually. They could be an annoying a harmful like culturally off-putting person. Actually, on a soul level, either before or after the time of death bring a good amount of wellness to what happens then. It's important to not assume that we understand the condition of those who we knew about or we knew personally during life when we're in such a challenge to teach through ... The sound of my daughter screaming. I'm going to just focus in. That's good. She's upstairs with her mom.

Daniel: This is important culturally too because a lot of folks feel either inherent pride or cultural shame about their ancestors. A lot of European ancestors people, white people in the United States, for example, are getting a bit more conscious or maybe come from a lineage of people that are more conscious and realize that racism and essentially white supremacy if you prefer to call it that is, we're recording now, epidemic. Still a problem in so many levels, fatally toxic.

Daniel: Because of that, we'll have an understandable feeling of cultural shame at being white. Well, it's understandable. It's still white centering. It's actually not unusually constructive to hang out in that for so long. It can mean that it's hard for folks with European settler colonialist ancestry in the Americas, for example, the same in South Africa, Australia, other places where harmful colonialist genocidal behavior has been carried out toward European people.

Daniel: It can be common to have the view that my ancestors couldn't possibly be well in spirit because of their whiteness. Well, yeah. That's understandable conclusion, but that doesn't actually check out with the spirit level of

things because people are individuals. It's possible for people to ... Like when people die and there's I could go into the light thing, the light so to speak is I'm like, "You're looking really white. I don't know if we can do this," like there is a reckoning with the actions that we have perpetuated while on earth, but to view any group, your own ancestors included in a monolithic way isn't ... That doesn't really match up with the spiritual level of how things work from my experience.

Daniel: The condition of the dead, we come with an open mind about it. People we like may be suffering. People we don't like may be more well than we anticipate. It's good to keep an open mind about it. We'll talk more about the cultural levels of stuff. I know I'm riffing a little on in a charged terrain there but it's an important part of our work. Let me glance at my communications from ...

Daniel: There are some questions coming in. Great. Do the healthy ancestors see those of us here on earth sometimes the spirit world seems better than life here on earth and why a break between this one and lesson three? This from Judy in Colorado. There's a fundamental distinction that's really important in this work between the dead who are well and at peace essentially ancestors and those who are not yet well, the not-yet ancestors who are still in a transitional stage between their incarnation here and actually becoming seeded as an ancestor, the ones who get kind of stuck.

Daniel: In general, the ones who are ancestors and more well in spirit, the relationship is easier between them and us here. It still needs maintained, but it's not ... Do they see us? Yeah, some of them. I think they're a big community just like here. Do we see them? Yes. Some of us see them. Some of us who choose to turn our attention to the dead have conscious direct relationships with them and those among the ancestors or the dead who turned their attention to us may also have relationships with us.

Daniel: For me, the metaphors that organize how I approach all this are like two-halves of a calabash to reference Yoruba culture, the Igba/Calabash of orun and aiye or the spirit world and the physical world or like a city divided by a river and the living around one side and not incarnate ones, right now ones are on the other side. To die here is to ideally cross the river and post up as an ancestor to die there is to be born here.

Daniel: There's traffic between these two worlds. The ghost, so to speak, are the ones in the river or the ones who tried to cross but came back. They're an inherently displaced energy. In a way, you could say that the ... I haven't taught it this way. There's such a mirroring that the living humans who are being really eaten by ghosts or who are really fragmented or half here in half in spirit world, I imagine those folks show up like ghosts in the ancestor realm because they're living folks that are kind of in the ghost world when they don't need to be yet.

Daniel: Most of the ancestors aren't focused on us and vice versa. They have their own affairs, but some people, probably a few of you even may be called to give attention to the relationship between the living and the dead. Often, it's one person in a family who possibly to your annoyance is designated by the spirits to handle stuff. It's not ... Sometimes, the way that looks as you get just floored my ancestral trauma and you work out a third of it in therapy and then have diminishing returns is you're like, "Damn," like I'm not getting traction on the rest of this.

Daniel: Yeah, because it's bigger than just your opinions about your parents. I mean I can pick on therapists because I'm a therapist, but some of the therapy is awesome, but some of it also has limitations because it doesn't always look to the older roots of the trouble. People often get called unconsciously to carry the blessings and the burdens both of family. If that's your condition, the only way really is to resolve, to handle it.

Daniel: Maybe, you can try to set it down, but you've probably made some agreement before you came here and so you're stuck with it until you work it out. This approach, I think, in my experience is one way to get at it. That's what we're raining for. Yes, I am seeing your message Seyta. I'm going to try if I can to make you a co-host, and I'm going to thank everyone in advance for your patience because we are bumping into a little bit of the thing about limits. I don't see you yet, Seyta, but I want to.

Daniel: Where is the fearless Seyta? I do not see you on the call even. You got bumped out. Shoot. Thanks, everybody, for hanging here. I don't know what to do about that. Yeah, one sec. Let me take another question while I'm trying to have Seyta. Seyta is on the call. Great. Now, I'm back to trying to find her. Sorry, everybody.

Daniel: Does that make a difference?

Daniel: It does. I can hear you now. I still don't see you.

Daniel: Sorry for the technical glitches here.

Daniel: There you are. Great. Now, I'm going to go to make host.

Daniel: Great. I'm going to try to get everyone else in the call right now. I'm going to turn off [crosstalk 00:24:28].

Daniel: Great. You're now the host. Thank you Seyta. Back to spiritual things. Question from Jason, the not living. It's interesting. There's an ancient Egyptian way of talking about the dead that referred to the ancestors as the living ones so where the dead relative to them, but I know what you mean. They're not incarnate right now once. The ancestors can inadvertently or intentionally impact the living for good or ill.

Daniel: Can we unconsciously impact the nonliving, the ancestors, not yet ancestors? Not only can we. We automatically always already do it. We are inseparably native to them and vice versa. When we play out the harmful stupid destructive patterns that we are predisposed to play out that they set in motion, we reinforce their own stuckness when we transform the troubles and live with ethics and love and dignity, we do right by them and inherently help them.

Daniel: When we do unconscious things like desecrate graves or underwrite war that leads to famine or treat people terribly, we incur a debt that affects not just them but our children. We are the recipient of unpaid debts of our people. If you have noticed your cultural position, you know that you have ancestral ledger of unpaid debts and also blessings that have been generated by your people.

Daniel: We are inseparable affecting one another all the time. The opening strategy is to take on all the blame because you can't say I want to reclaim the blessings of my people, but I don't really want to get all up in all the bad stuff that happened. We're super interconnected. This whole thing about having a boundary with them, it's at an intermediate level of depth which matters.

Daniel: It's the level of which we have boundaries with other living humans like we really are separate, and we have boundaries. It's okay to say no for sure. There's a level at which were one body talking to itself, one chatty weird organism. Both things are true. On that level, we can't help but impact them and vice versa. We can relate consciously or unconsciously with the ancestors. We don't get to not relate with them. We just get to choose if the settings are conscious or not conscious. Good.

Daniel: Scanning some other questions here. If we have a lineage in the assessment that feels overall pretty healthy and one that's just really not well at all, can the mostly-well one help the one that's in the weeds before during the work and the well lineage? Yeah. Kind of. I understand what you mean. Look. I'm very cautious in how I approach the work. If you haven't, let me speak to both really lineage. It seems quite well, and one that seems really super unwell in both of those situations because from 2005, 2004 when I started guiding people in this work until recently, well, I'm going ... I don't know a few thousand people have stepped through it mostly in North America.

Daniel: I would say that average outcome of the assessment is that one of the four lineages seems pretty well, maybe not amazing but like, ah, there's some goodness there. Two out of four are not a disaster, but mixed, not yet ready to babysit the kids in that intermediate zone. Then, one of the four is like, whoa, this is dangerous. I kind of want to throw up boundary, I mean double boundary. What the fuck is that like unsafe and some people

experience all four of their lineages in that way not because they are a paranoid person but because all four lineages are actually like that.

Daniel: Some people are born into a family system that is down lineage from a tremendous amount of unresolved pain and trauma and abuse and funk. Some people happen to have a lot of ancestral privilege or inherent goodness that they're born into. It really runs the full spectrum, but if you notice, a lineage is pretty well. What I will do in an individual session if I was sitting with someone is say, "Okay. Your most recent person is well."

Daniel: When I say well, that's in the 7 to 10 spectrum. It's in the spectrum of they'd be safer on the kids, you wouldn't be freaked out if they appeared in your room at night. There is tangible love and kindness and presence and your gut like inner child is like this is safe, I'd like it. If it's in that range, then, I'll ask, "Okay. Are the ones before this one in that range?" If you look back three, 10, 15 fifteen generations or all of them in that range of wellness. Are all the ones before those in this range of wellness all the way to the ancient grandmas and grandpas. If it's a yes on all that, then the next question is are they well with one another all the way through, not only individually well but connected to one another in a like a well lineage formation.

Daniel: If so, great. No need for any repair there. That's where we want to get with all the lineages. Then, it's okay to actually relax that boundary, ask for a blessing, have that sweet, connected, love you my God, you're my people, we're one moment and expanded to that. That's good. If it's mostly well, mostly well, mostly well and then kind of dips and then is well, and it's mixed, I don't ask that people drop the boundary because think of it like drinking from a well.

Daniel: You're going to get the least healthy thing in the water in your energy about if you drink from that. You could have a gallon of spring water and a teaspoon of arsenic, and it's going to have ill effect if you drink it. Don't commune with any among the dead who are not yet decisively well as a guideline. I'm not going to ask anyone to do that in this course. If you're doing that, I can't stop you from doing it, but it's not because I said to do it.

Daniel: I'm saying don't do it. It's not needed to help them. I don't do that. This is my day job, but I don't talk to the troubled dead. I let the other powers handle them. I want a long life. Let me speak to the situation of the lineage being quite troubled in the one to three range. That range, in general, are the dead who are either fragmented, sometimes, hateful sometimes just very blown out or confused or beyond confused usually like not able to accurately self-report. There's a real like ... It's the folks that you meet in your waking time when you're like something is really off here.

- Daniel: I just need to back up and move away from this person in this situation. It can be that there are other than human spirits that are in a possessing kind of way up in the space. We'll talk about that later but the thing that causes your inner child to be like, "I'm freaked out," this is no good. If you notice anything like that among your recent people, first, trust that you're probably noticing it because it's there.
- Daniel: Don't do this self-gaslighting cultural dismissal of your own intuition and be like, "Well, it couldn't possibly be that bad." Let me just love them and let them in my space. Don't do that. Actually, hold the boundary and that sometimes is less simple than it sounds. Just hold the boundary because, sometimes ... If this doesn't describe you, no problem. I am going to get to the questions. I'm riffing for a second because this is important for a number of people here.
- Daniel: I didn't have a really traumatic childhood fortunately. When I say, "Oh, just set a boundary." I'm also socialized as a guide. I have access to a selfish disposition if I need it because, guys, they're conditioned that way. I haven't been conditioned to be caretaking and all that. The action of just setting a boundary and telling someone else, "No, you cannot be in my space, I'm not giving attention to you, back the fuck up," It's not a discussion. That's a skill that not everyone is good at with other living humans.
- Daniel: The skill here is the same with the dead. Sometimes, it's your deceased mother or father or grandparent or whoever it is. It could be your child who's passed who's actually not at peace. Typically, adult child but it's possible and it's okay to have limit with them. To do that, you may need to call upon ones who are deeply well, who you're already in relationship with, not ones you're just meeting but ones you've been in relationship with a bit and flex energetically be dropped into your body and work at it and expand.
- Daniel: Be like the sun. The sun doesn't have trouble with things getting in its space really because it's busy emanating being the sun. We can talk more about ways to establish boundaries but the need for them is real in the work. Sometimes, we're setting a boundary in a situation where it's been needed since our childhood that the troubled energies have been around us for a long time. I know it's kind of creepy sounding, but it happens like that. A lot of traditional approaches to healing, the ones who are troubled are a major source of interference and concern for the living so like that.
- Daniel: I am looking for the folks who have their hand up, and I'm not easily seeing that. I see that some folks are saying that Nikki and yeah. Help me out here. Why am I not seeing that? Let me see if I can find it this way. Sorry. We're still sorting out the smoothness of the tech part. There's Nikki. Got it. I see it. I'm going to take you off mute even though I don't

see you trying to take you off. You probably need to unmute from your side. There [crosstalk 00:36:12].

Nikki: Hi, Daniel.

Daniel: Great. Go for it.

Nikki: Yeah. I think you go to the participants and click there to see who all has their hands right.

Daniel: Yeah. I got it now. Thank you. Go for it.

Nikki: I was in the Nevada City retreat last weekend. One of the things that came to me throughout that process but even more at the closing end of the ritual closing that I can imagine is going to come up a lot for me in the different lineages is even in the context of ... I was working with my most healed line. Then, going back so the healing ancestor in this instance went quite a long ways back that would probably be more in the mentality of these kinds of practices, but yet my more recent ancestors who are Christian were also healed.

Nikki: I felt though that there was and will continue to be, I guess, difficulty that I don't know how to perceive with say even if a line is healed, there's still people who live their life in a very perhaps strong religious belief system or spiritual belief system working with different gods, different ideas of where they're going to go, so when they died, they went different places and trying to like have this strong light coming back from [inaudible 00:38:04] source energy through my ancestors into me and have everybody working in alignment, it felt like not like it wasn't just a thing of healed versus unhealed. I'm not trying to convert people either here.

Daniel: Yeah. Now, let me jump in. I think I can speak to it. It's great. No. Thank you. I'm glad for your participation in the training last weekend. We're certainly not trying to convert the dead, but it is possible to have core values and to say love, wisdom, kindness, connectivity is preferable to hatred, isolation, suffering, and disconnection. There's a general favoring of a healed connective quality. That doesn't mean our ancestors can't be rowdy and full of personality and super all kinds of ways.

Daniel: There's nothing that's being held in a culturally kind of compressed way about the way we're constructing wellness. It's my sense that a lot of the dead relax a bit on their religious identity in Dogma especially once they become more well in spirit. There's a great ethic from Mahayana Buddhism of the Bodhisattva, and I think it's from the Bodhicharya about there from Shantideva from I think it's eighth century to that.

- Daniel: In this English translation, it goes something like may it be a bridge and a boat for all wish to cross the water. May I be a doctor and nurse in medicine for all sick beings who need healing. May I be light for all those who are in darkness. May I be Jesus and Mary for all who need to see Jesus in order to join the dead. May I be [inaudible 00:40:02]. May I be [inaudible 00:40:05] for the Yoruba traditionalists. I mean Shantideva didn't say this, but you get the idea.
- Daniel: May I become the face of deity for those who are in need of a hand. May I be a deep state of peace for atheists who would freak out at seeing [inaudible 00:40:23]. Maybe I whatever's needed. May the healing come in the form that's needed for those who are being healed. We come at it like that. I mean we're not there yet in the process so much but yeah. Does that speak something, Nikki, or ...
- Nikki: A little bit just to add ... [crosstalk 00:40:52]
- Daniel: Sort of the heart of it.
- Nikki: See, like for example, I mean it was coming up the whole time, but especially came up at the end of the ceremony. We did a ritual and we were singing essentially Native American song. I felt that my grandpa who I had had like very ... like no problems communicating with all love throughout the weekend like she got like really weirded out by that.
- Nikki: I mean I don't want to put words to his thoughts but I felt like there's unrest within him about like worried about where I might be, and he's not as dogmatic as a lot of other ancestors. I know I have another lineage where there is magic and then how that's going to run in with other.
- Daniel: Let me jump in for a sec here [inaudible 00:40:52] because it's sequentially a little bit pacing where we had to ... I [inaudible 00:41:54] the course. I'm going to put you back on mute, but I'm going to speak to it a little bit and keep circling back if it doesn't get addressed through the course.
- Daniel: If the dead, for anybody, are coming with dogmatic vibe, ask the elders to step in. It's important that we hold our own center. Sometimes, those ... If the dead are really trying to micromanage us about culture and stuff, then there may still be healing that's needed for them. We'll talk about it.
- Daniel: Some people are from very multicultural lineages. There's a need to harmonize different lineages of practice within their own heart space. That's a great discipline unto itself, but let me say just that for now and thank you, Nikki. I'm going to continue with ... I see Kate and then some others, a good number of people with their hands up, Kate, and then Ash

maybe. Go for it, Kate. I don't know how to take you off mute so you have to do that yourself there. I'm not able to.

Kate: Can you hear me?

Daniel: I can. Go for it. Thanks. If you would just share where you're calling in from because it's connected.

Kate: I live in Salem, Massachusetts.

Daniel: Great.

Kate: [crosstalk 00:43:23] city. I watched the BBC Documentary, the epigenetics film. I'm so lit up by it, and I've been studying epigenetics for a while, and I just wanted to ask you how you feel about ... No. I don't see anything on the screen anymore. Am I still there?

Daniel: You are. I can still hear you.

Kate: Cool. It's established that trauma can be passed down genetically. What do you think about the possibility for healing our genetics and passing on healing epigenetically?

Daniel: It's a great question. They'll come from Ohio. I actually have a minor in environmental science, and I don't like to make shit up and be new-age like fucking to line your chakras and you're good ... You're just going to like heal everything guy.

Daniel: Well, having said that, what the science says is that there's neural plasticity and there's genetic plasticity to a degree. We're not going to change, I think it's called our phenotype like I'm not going to be ... Hey, babe. Anyways, this will ... Some people with parents, you got that. It's possible for certain markers and certain qualities that have been activated in our lifetime or before our lifetime to harmful qualities to essentially be deactivated and other ones that are beneficial to be activated.

Daniel: You think of a panel of switches, some of which are harmful, some of which are helpful, that are the inheritance settings of our blood ancestors. The question is what does it take to go deep enough to actually shift that body level physiological setting like we need to be dwelling in a different body state moment-to-moment. I think it's a similar level of depth that it takes to heal attachment trauma from childhood or things that are really strong imprints.

Daniel: You need to be body level. When your lineages are healed, if you're actually feeling that effect and dwelling day after day in a different energetic posture. I think at a certain point, it is the case that like certain switches

move into more desirable configurations. It's possible to ask our ancestors to cause our body to reflect their new healed condition. I don't like to be too woo about it. Yes, there can be healing. That's what I've seen and I believe that.

Kate: Amazing.

Daniel: Thanks, Kate.

Kate: Thank you.

Daniel: Isabella. Sorry, Ash. I was going to call in Ash next. Go ahead, Ash Johns.

Ash: Thanks.

Daniel: Great.

Ash: I think these questions are just going to run quite right into each other. I posted in the group chats. You can ignore it ...

Daniel: Ash, where are you calling in from?

Ash: Yeah. Thanks. I'm in Fort Lauderdale, Florida. Are we defining well within the context of the lineage of well like within your family of wellness? Are we defining this as the well-being of a whole collective meaning someone's line let's just say that has traumas around racism, oppression, brutality of many, many different traumas as we all carry? Are we saying that they are well and elevated into the highest greatest healthy ancestor that has all of that cleaned up? But I just kind of want to understand the context and the depth around that.

Daniel: I see lineage as an intermediate setting between individual and collective. Let's talk about someone who ... Well, you could say someone who's descended of ancestors who lived through the transatlantic slave trade or through the different kinds of oppressions as the Jewish folks or whatever it might be.

Daniel: If someone is like, "I know that there's collective level trauma in my lineages." What I'm saying first off is don't assume when you go to actually greet them anything about their condition in the present. They might be like, "Yeah. Of course, those things completely were awful." Hi. It's me in the present. This is how I am now. My existence through all time and space is not defined by my hardships.

Daniel: It could be. I think when people suffer terribly, the odds are a bit higher that they're going to continue to be in a difficult state after death, but it's not a given. It depends on a lot of factors that someone richly look after

them. Did they have a practice during life? Do they have a lot of soul-level resilience going into those hardships?

Daniel: We're looking for like in order for the lineage to be well, all the individuals in the lineage need to be well. This approach focuses on a set lineage of individuals with the intent to have those individuals become well so that lineage is then well.

Daniel: Once that lineage of individuals as well and it can function as like a collective current or river, that becomes a space from which to expand into the collective wounding in trouble. Makes sense/

Ash: Yes, it does. Thank you.

Daniel: I'll say last thing about it. It's super common especially for folks who are empathic is to go right for the collective suffering. You can do that but unless you're very skillful in grieving and ritual and know how to work from a state of possession in a beneficial way, odds are you're going to become a ghost magnet and just like try to channel a bigger kind of trouble, then, you're going to be able to metabolize with your energy body, but if you get your blood lineages deeply well, you'll be able to move. It's a more advanced kind of work to do cultural healing or repairing the collective.

Ash: Part two. It's really quick as well. Thank you. I have experience with myself and also other people I've worked with where I would still use the language of ancestors have come forth to offer advice wisdom protection that is seated in their definition of love. However, that definition of love has also been hindering of what the actual individuals in my case myself, my desires were.

Ash: It's almost to give a metaphor. I love that you're a metaphoric man as well. I love that. It's as if a mom really loves her child so much that she's suffocating. The child cannot on its own. When I did the lessons few exercises my very first time feeling the shivering and my body of them being like, "I've been here to protect. We've cultivated such a great relationship. Why would you want some space?"

Ash: It did become because of my connection with them, and the work that I already do, it did become a very interesting conversation of being like calm down, everyone, calm down. Hold on. Hold on.

Daniel: We love you so much.

Ash: Hey, breathe.

Daniel: Here's the approach to temper that if it comes up for anybody, as you go to the elders of the ones who are loving in a very specific way that may not actually see the fullness of your destiny. If you work this process and, of course, you have access to the material for at least a year after the course, if you work this process with your other lineages as well, what you end up with is direct connection with much older pre-colonialism, pre last hard 2000 years or whatever. Your timeline is could be less. Hopefully, it's less for you.

Daniel: Ancestors, the old ancient wise ones, and the lineage after them all the way up to your parents assuming they've passed. If they're still alive, you can't make living people become more conscious. Bless them. You can heal up the energy around them. You work with the lineages before your recent ones and you have these four lineages that are like rivers of distinct fantastic blessing and goodness and healed energy, specific gifts that come to you. They're different. They have a different vibe, different quality, a different set of blessings that come to you along those lineages.

Daniel: Those four lineages can sit like a group like elders around you. Sorry. I just did some background noise on you, people. There's a collective field of blessings with them, and each has their own medicine, their own good qualities to bring. If any one of them is getting too dominant, you revert to like a council approach. She's like, "Okay. Yeah. My grandmas think I need to be doing this." Is that what my other ancestors think? Let's have a counsel on it and see what they say.

Daniel: At that point, I mean people get vetoed if they're out of line. Good. Thanks, Ash. Yeah.

Ash: Thank you.

Daniel: Let me say two things here in the recording. We're not going to ... I'm going to keep doing questions until we're done. I'm not going to get to all of them. I want you to send them on the follow-up if they don't get spoken to here. .Also, we have a tech thing where we have totally never realized it before, but had more than 100 people and something about the zoom plan doesn't allow that. Sort of fix it. We're going to have another call like a bonus call to make up for it because some people weren't able to get in.

Daniel: Let me just say that's going to happen now. We'll handle it in a responsible way. I see Kate. No. We already called on Kate. Isabella. Let's go with Isabella. You're off mute now, Isabella.

Isabella: Hello. Thanks for taking my question. I live in Carrboro, North Carolina right now.

Daniel: Great.

- Isabella: But [inaudible 00:54:28] this course, I do like that. I'm indigenous actually. I was born and raised in Transylvania but [inaudible 00:54:36].
- Daniel: Sure. You're in Romania, you're saying?
- Isabella: Yeah. But I am Hungarian from Romania. I'm not Romanian.
- Daniel: Good. Great.
- Isabella: Growing up, I've seen a lot of, I don't know, spirits or ghosts or I don't know. I grew up next to the Foor [crosstalk 00:54:56] life for me with all kind of things. Being in a very conservative Christian Church, this is just evil, the whole thing. For me, to do this work, it's a big stretch, but I think you realize that I to do it. Really, I think I have to figure out what all these spirits were and what they wanted from me.
- Isabella: I did the exercise of finding out how the images are. I really put up all the boundaries I could because this is ... I don't think ... I mean growing up I didn't think that any good thing can come from this. It's just all evil.
- Daniel: [crosstalk 00:56:03] that people related to you in that way.
- Isabella: I mean the church that's what it does even today.
- Daniel: No.
- Isabella: [crosstalk 00:56:15] I will rot in hell right now, but whatever. I did my father's ... father because that's the first thing you ask. I didn't know much about him really not much and he came ... I mean that lineage came like, wow, these are really good. These are really healthy people, but I didn't find any ancestor to work with. It's just the whole thing, and that was creepy too because good things ... I did not expect that but from my father's mother, from my grandma's father so my father's side, I mean she has just attacked me. That lineage just that was creepy. My mother's side, it was just all not very well.
- Daniel: It sounds, Isabella, like the most well of the poor was your father's father side. Is that right?
- Isabella: Yes. But I did not know him but the little thing I knew from that day and age, it's also ...
- Daniel: No. Let me say a few things here. Sorry to just jump in. It's just in light of time. For one, you probably know this, but it especially in Hungary because of the different history of settlement with the Magyars, the [inaudible 00:57:44] shamanic or more indigenous animistic traditions are a little bit still alive, but they are more recent historically. There's a

very rich history if you're not already aware of it of spirit work and things like that in Hungary.

- Daniel: Two, it is my impression from what you're describing that you're probably one of those people who from a from birth really that it was your role in the family to be tapped in to the spirits and tapped into all the unseen and all of that. What you're describing is how challenging it is to be raised in a cultural environment that doesn't support that and respect on that.
- Daniel: That's super hard, and this expression that has become more popular of gaslighting of denying a person's experience and telling them you're not having that experience. It's a kind of cultural gaslighting to say, "Well, you're not relating with the spirits. That's not real. That's not real." You're not having that experience. That's very harmful. I'm sorry that it was like that for you and know that it's my view and the view of many also Christians that I know that it's very normal and wholesome and healthy to seek to bring love and kindness to those who are suffering whether they're seen or unseen.
- Daniel: There are many Christians who actually would see it in a different way than what you were taught about it. Finally, the lineages that we know during life are not necessarily the ones that were going to be close with in spirit. I knew my father's father least of all of my grandparents. He died when I was seven. I, in spirit, feel especially connected to that lineage.
- Daniel: I'm not saying that you necessarily have a strong affinity with that lineage. know until you get to know all four of them over time if you choose to do that but know that it's not a problem. In fact, it's common that a lineage you didn't know much about it all during life when you look in the assessment, they're like, "Hey, what's up? We've been with you the whole time." You're like, "Weird, that's news to me."
- Daniel: Respect and the courage, Isabella, that you're bringing to just engage the work. We're glad you're with us.
- Isabella: How should I approach that? Yes, that's what I think.
- Daniel: For now, let the ritual focus be on maintaining clear boundaries with all four of your lineages and then when the next lesson is out, the focus will be on connecting with the ancestral guides on that lineage of focus and your father's father's lineage, much older ones. We just haven't gotten to that step yet. Great. Thank you.
- Daniel: Let me glance these other written questions that are coming in. See if there's one here. There's a question about do we extend the ... In the assessment, we're looking at these four lineages. You could look at eight. You could look at 16 but then you're like, "What are you doing?" I limit it

to four because I find that two is not enough and any more than four is a flood of information.

Daniel: It's not like we're not also impacted by the other four, I mean the other 16, et cetera. But if you hold the intent and see it through to have four of your lineages become deeply well, then you'll notice it like it gets it something. Those four lineages tend to have a disproportionate amount of influence for whatever reason.

Daniel: With each of the four, remember, there's three considerations we looked at. How are they in spirit? How much are they impacting us? Then, resetting the boundary with them which might not be needed because they might not be up in our space or it might be needed quite a lot because they've been in our space a lot. There are two things I want to speak to. One is direct versus indirect impact. The other one is about extending that boundary to more than just us.

Daniel: With respect to this distinction between direct and indirect impact, it's a little ... I'm still unsettled on the right languaging for it. Hang with me here. The indirect is structural. It's a given. It's the assumed nature of the influence. It means you're down lineage from a thing. If you come from a long lineage of people who are profoundly fractured and unwell, you can't help ... It would be a little bit impacted by that even if you're thriving in your life. It's still going to at least require a little bit of like some part of your psyche is managing or tempering the way that you're still connected to that unwellness.

Daniel: You can't make a boundary with that really because it's inherent, structural. If the roots are unwell, it's going to affect the trunk like we're part of the same ancestral mycelium or organism. Sometimes, in addition to that, there is what I would consider direct impact meaning the dead are not yet well and also they're up in your space. They're around you. There's an occasional or intermittent or consistent energetic intrusion or clingy ghostly funky in your space thing that's happening.

Daniel: It means they haven't transitioned and they're around you. Now, sometimes, it's that they haven't transitioned, but they're around your brother or they're around your child. You might be like, "Yeah. My mom died. I don't think she's very at peace, but I don't feel her around really." I mean my daughter has gone to the hospital three times in the last year since she died but I don't know. I don't really think about my mom very much.

Daniel: I'm not trying to make you afraid, but I'm saying that sometimes the ones who are not well gravitate toward other family than you. What you're asking for in that is their direct impact. You're saying are the dead up in my space in some way. If so, the intent here is to ask whatever guides and

helpers and teachers and spirit that you already know and trust. Were your connection to deity would either earth however it is for you, God, however it is.

Daniel: Ask that those ones or that one to help you in resetting a boundary. You're saying to the ones who are not yet well, "Hey, you need to be anywhere in the universe except for up in my space and except for around the space of my children." It's okay to extend that boundary setting intention to your children and you can try to extend it to folks like living parents or siblings and all that. But the more you get into the terrain of adult relatives, I think it is a little tougher to get up in it in that way.

Daniel: Of course, the more thorough fix is to help those who are not yet well to become ancestors and then they're not up in anybody's boundary in a bad way. That's the long form. But the short form is ... The question is can you include others in your boundary setting. Yeah. You can try. The other question so I remember it tracking a lot here.

Daniel: I already spoke to it. That's fine. Good. Let me see whose other hands are up. I see Marina. Let me look. Sorry. Yeah. You're off mute. Go for it, Marina.

Marina: I might cry [crosstalk 01:06:30]. Thank you.

Daniel: Where are you calling from?

Daniel: Yes. I am calling from ... [inaudible 01:06:41] here in Gainesville, Florida. [inaudible 01:06:47] people. First, I just want to say ...

Daniel: Let me pause you there for a sec, Marina. For folks who don't know, you may have noticed a lot of people in the course introducing themselves and where they're at and including an acknowledgement to the native or First Nations indigenous people of that land, if they're not themselves or if they are themselves native and indigenous, this is good manners. It recognizes a history of settler colonialism and the way that ... That's actually really an important part of our course because it has to do with ancestral harms in connection to land and all of that.

Daniel: If you don't know who are the earlier inhabitants of the land where you're at, it's a very noble thing usually, and it's good in a lot of settings to give acknowledgement to that when you introduce yourself. Thanks, Marina, for that. Go ahead.

Marina: Yeah. I just want to say thank you for holding this space. I'm very, very ... I swear I'm going to talk to where the words can get out, but I'm very new to this work, and it's just tremendously powerful. I don't want to cry but I'm

crying. There's just tremendous powerful even just to sit here in this space. Thank you.

Marina: The question I wanted to ask and I put this on the North group and I also answer them very grateful to them and I just had a hunch also just to ask here as well to see if there's any additional insight you had. I've just started doing last six months or so family tree research and hired a genealogy coach. These people existed and meeting with this person once a week and recently came across a lot of information all in one quick session about a great grandmother that I feel very connected to and I had the sense for the first time.

Marina: So sorry.

Daniel: Go to the heart of it. We're with you.

Marina: Thank you. I'm working on it. Had the sense for the first time I feeling a sense of rootedness of having a people in a way that I never felt before since being born, and it was tremendously powerful. I felt something open very, very strongly. I went to sleep at night and then had all these nightmares about sexual abuse in that lineage of things I didn't know consciously about, never thought about and woke up in [inaudible 01:09:24] thinking holy shit. What doors did I open? I don't want to do that anymore.

Marina: I might be jumping ahead to where we're going in the course. I just wanted to see if you had any insight for how do I keep this connection to this ancestor I feel very close to but also, whoa, maintaining boundaries.

Daniel: There's layers that wish to speak to that. That's good. Let me riff on it a little. I'm going to generalize here because we have a tremendously beautifully diverse group of people in this course but I'm going to say many if not most of the folks even in the course of diverse ancestries are probably socialized and conditioned to think of themselves in a very individual kind of way. That's very common in modern Western cultures and it's harmful. It's cultural damage, and it enables a way of being in the world that doesn't have enough accountability to others.

Daniel: As we start to learn about our interconnectedness, one of the things we realize is like, oh shit, this means we're connected to all the abuse of freaky unhealthy damaging stuff as well. Yikes. It's not just about being connected to the trees and the butterflies. We're connected to all of it like you can't say it's all one and then it's like, hey, and talk with us and we're all related except things I don't like. That's not really how it goes. It's like there's a sense of profound interrelatedness that I'm riffing a little bit in a popular Lakota sort of affirmation of relatedness when I say that.

- Daniel: But we can't say we're all related and connected and then pick and then choose so much. Yes, there is an opening up of an awareness of what's already there. It's like we're opening doors to the room of the house we're already living in, and it can wing you a little freaked out by it. It's like, whoa, but what I would say is you're not putting anything there that isn't already there when you discover trouble.
- Daniel: But you might realize that there is a need to cleave to and be in relationship with healed and whole elders in spirit also more than there was before because you're saying I want a more full picture of reality. The spirits are, "Like, okay. Are you sure?" I mean say it three times, and we'll start to show you. Then, it can feel overwhelming and flooding emotionally.
- Daniel: They're like, yeah, we're happy to bring you that more full picture but you're going to need to learn to accept support and guidance and to be in relationship with the protection maybe for the first time in your life because a lot of people don't think about it. The visible is just a small fraction of the bigger ecology of what's real.
- Daniel: For that reason, we set some boundaries and we start early in the process in the next lesson of calling on deeply well and wise ancestors, and we let them guide a very systematic process of bringing healing to a lineage of our people, and we start with our own blood ancestors because it's culturally sensible and it helps us to get seated in our cultural position and to work from that position.
- Daniel: If you're going to practice traditions that are not of your blood as I do, many other people do, it's really especially important to be in relationship with your own ancestors in blood so that you can approach with integrity and kind of neutrality, humility where you're not trying to become something other than what you are. That's why I'm generalizing here. Native folks and black folks are like, "You're being a weird white person," when you come in this clingy, grabby, like ghosty way to other traditions.
- Daniel: I'm certainly not saying you're doing that or anybody in particular is doing that. I mean I've done that myself and fast. It happens and, sometimes, a few back as I go handle your weird awkward white self for a while and then come back when you're less awkward and we can like just hang out and take it from there. It's actually super good advice and it's like saying you have a lot of gifts and blessings and confusion and all kinds of things that are fruitful to work with. In that way, I do see this work as a kind of contribution to cultural repair in that way. Thank, you, Marina. I hope I spoke to your question somewhere in there and we kind of riff on.
- Daniel: Learn how to hide under the skirts of the elders like under the big deities and powers. We need their protection. It's okay to be a child relative to the.

Good. Let me hear from Sean. I don't want to mess up your last name. Go for it.

Sean: [inaudible 01:15:03], Daniel. Thank you and thanks for hosting all of this and pulled in the space. It's pretty, pretty incredible and the last name is [Cayenne 01:15:13] just so you know. There you go. I'm calling in from ... Well, I guess the land of the [inaudible 01:15:22] peoples what we now call the Olympic Peninsula in Washington State. I just have a question. I guess it's kind of two-part really but more we've been obviously looking back at ancestral reverence.

Sean: My question is about looking forward to care for descendants. I'm a father of four kids. I guess my question is quite practical in that how do we safely introduce our children to this work in essence, [inaudible 01:15:54] special reverence and ritual both. Then, how do we make sure that they're safe in that process.

Daniel: I think the first thing you do is you make sure your own lineages are deeply vibrant and well and healed and whole. Then, once that's the case and if you're co-parenting with the other parent, ideally, that person would do a similar thing if they're open to it. You first metabolize the trouble that if not metabolized has the risk of affecting your children. You make sure that you're transmitting and embodying the blessings of your people that you're an incarnate face of your well and wise and loving ancestors and that your partner is that as well.

Daniel: You just emanate that generally. Then, you practice doing it when you're with your kids so that your ancestors are loving your children through you that you're ... like your ancestors are holding you while you're holding your kids and that there's a transmission that's happening really comfortably and easily in the moment.

Daniel: Another thing is to talk to your kids as the big adult souls that they are in a way that doesn't freak them out in this age appropriate and it's playful but recognize that children aren't child's souls. You could say that they're full souls or adult souls. Relate with them in that way and that'll be good. But once your ancestors are profoundly well and wise and with you consciously, just ask them, "Hey, anything else you want me to bring into how I'm relating with my children?"

Daniel: One thing they'll probably say is, "Well, your children ..." You have more one child, huh? Sean. Sorry.

Sean: Yeah. I've got four.

Daniel: Four? Great. The ancestors would probably say, "Well, Sean. You may have noticed all four of them are different. Let's talk about their different

destinies because each of them have different needs, different medicines, different gifts." We don't want to relate with children generally the same because every child has different means. The ancestors are like you may have noticed this one is kind of super sensitive. Let us show you how they're connected with the water spirits along your grandma's lineage. You might show them how to care for those spirits and this other child is not very like that at all. They're kind of a bulldozer and they need to work with Warthog spirit or whatever.

- Daniel: You find out what their particular needs are. But that's a couple things because the children ... [crosstalk 01:18:31]
- Sean: That's super helpful.
- Daniel: For me, I don't really have a category for descendants. It's just ancestors returning. I know what you mean by it, but they're just ancestors coming back. Sometimes, with our [crosstalk 01:18:44]. Go ahead.
- Sean: I'm a Chinese medicine practitioner too so we see the world in the elements as well and that it's funny that you brought up water for sensitive children because we do have a sensitive child and that's the kind of archetype that she fits quite well which is that water element. We work with her in that way, but this is a great extension really in a way of that.
- Daniel: Great.
- Sean: Thank you.
- Daniel: Thank you, Sean. Enjoyed this. Let's go to Elah. How am I on saying your name?
- Elah: That was pretty good. Elah. Can you hear me okay?
- Daniel: Yeah. I can. Great.
- Elah: Cool. I'm Elah. I'm coming in from Lenape Canarsie territory in Brooklyn, New York. My pronouns are they/them. I'm feeling a little nervous and kind of tender and also really blessed to be doing this holy work. There's a couple different things I want to ask about. I've been taking it slow. I've only gone through the first week. I haven't actually done the lineage assessment yet but I had an experience a couple years ago.
- Elah: My father's father, my father's biological father basically visiting me and he's a very unwell spirit and it was a very harmful experience. I felt like almost possessed would be too strong but like something in that spirit and kind of overcome with trauma of his trauma and also my father's trauma ...

but there may have been some abuse in some way. This man was only in my dad's life for about nine years.

Elah: Then, my dad had a stepdad who was in his life and who was also in some ways a harmful person. I'm just sort of wandering about in terms of boundaries and lineage and feeling kind of confused about those two lines.

Daniel: You did the assessment practice overall?

Elah: No. I haven't done it yet. The second lesson..

Daniel: [crosstalk 01:21:07] Some of it will get clarified there. In terms of step family, I see chosen family, adoptive family, et cetera. It's hard to generalize about it because people have radically different experiences and some people feel not much affinity to adoptive or chosen family and others feel more connection to them. In general, it's like you have two sets of ancestors when that's the case.

Daniel: I recommend first doing healing and getting to know ancestors of blood and working from that foundation and then bringing in and honoring in a way that's right for you ancestors of chosen family and adoption or step family and to see what might need to happen there. That's a general answer about that type of thing about the funky trauma energy being up in your space. No respect on that. Here's the tricky thing like to give an example and this is for the ancestors who are already well.

Daniel: In Yoruba culture in southwest Nigeria and other places, one of the ways the ancestors are worked with is through the [inaudible 01:22:29], through the masquerade, very colorful head-to-toe cloth. The initiates are where and when they're wearing that cloth. They are seen as an incarnation or an embodiment of their collective spirit of the dead.

Daniel: Folks will back up from them often, not always, but the census that ... what a blessing that they've come, "Oh, they're dangerous." Like the living, the dead are both awesome and dangerous. When we come into this work, when the need is profound because the lines have been down for so long, imagine in their world like that phone actually rings and they're kind of like, "Don't." They rush for the phone and like, "Who's going to answer it, and don't freak out and like don't scare them and you just ...: You want them to call back be like ... There's a whole conversation like hello.

Daniel: Sometimes, they're like we're suffering. It depends who gets to the phone first. You can get the ghost. They're like help us. You're like, "Whoa." I just paid for this course. What was going on. We got to have a boundary with them. That's the practice really, and that's emphasized in the second lesson, but that's what I'd say is as an invitation ritually is to work on boundary practice and to ... like I'm just chatting now. I don't personally

know how it is for you but first impression I would guess you're more of the sensitive type than the ...

Elah: Rhinoceros.

Daniel: The upside of that is empathic ability to read your situation by feeling into it. If you work like that with the ghost, it's a lot like learning about the mushrooms by eating them. You will learn about them but some of them are poisonous. It's a tough way to learn about them. There's a way that I'm asking everyone to work at the frontend of the process that is boundaried and intentionally not merging with the energies around you. That's a skill set to practice here.

Daniel: If you find that it's challenging to re-establish that boundary, then speak up their support and we can chat it further.

Elah: Thank you.

Daniel: You're welcome. Thanks for being with us. We're going to extend the time for 15 minutes. If you need to peel off, of course, it's fine. I respect their grace time but we're in a nice groove and there's a lot of folks and there's a bunch of folks who are understandably probably grumpy because they weren't able to join because of the 100-person limit thing. We're going to fix that, make another call that everybody's welcome to and extend the time here a little bit.

Daniel: Next person I think is, Eva, I think. Would you like to still speak?

Eva: Yes, hi.

Daniel: Great. Go for it. Where are you ...

Eva: [crosstalk 01:25:52] literally just on my way out the door. You already answered one of my questions earlier.

Daniel: Where are you calling in from, Eva?

Eva: I'm sorry. It's Eva.

Daniel: Eva.

Eva: Eva. Like in Wall-e and I'm calling from Dearborn, Michigan.

Daniel: Great.

Eva: One of my questions you already answered earlier it was ... I don't remember exactly which one but it doesn't matter. The other one that

came to me was we were talking about asking the recent dead, the recent unwell to not be in our space but what do you do when that recent unwell person is somebody that you really miss and that you really want in your space even though having them there is not necessarily the most healthy thing for you. Like in my case, it's my mother whom I miss incredibly

Daniel: That's a really tender and really important question. Thanks for bringing it in. That's good.

Eva: Thank you.

Daniel: Let me try to speak. There's a question from Alex in England from Greece that's very similar in the chat about feeling like a dissonance between opening the relationship with the ancestors and starting that with closing a door so to speak. Let me speak first to Alex's layer of the question. I kind of spoke to it earlier but I'm suggesting that when you are not incarnate, it's even easier to have a collapsing of boundaries like if you had a family gathering and everybody sat on your lap or crawled upon your back, another person was like sitting on your face and someone else was laying on top of you and they're like, "Hey, glad to see you." You might be like, "What's going on? Back up. I need a little bit more space than this." I just need you not in my aura like I need 10 feet of space.

Daniel: A little bit, it's like just step back for a moment. Another thing is important is there's a boundary that we're setting is totally temporary. It's a function of the fact that there is repair needed. There's a kind of damage that's occurred in the relationship between the living and the dead. It's a temporary ritual safety and working space that's being created. It's not in any way ... It's not like you couldn't even like relate with them.

Daniel: I don't advise it but I'm saying it would be better to just say all right, everybody back up. If you have something you need to say, just say it from on the other side of that line, and I'll try to hear it, but having the breathing room of not having them right up in your space, for some people, it's actually a really big deal and a new feeling. If it's not the case for you, great. You might not need it in the same way other people do.

Daniel: In the case of your mom, there's a way of grieving that encourages those who have passed to fully embrace their new reality as an ancestor, and it's sort of like I love you, I miss you, I know that as we move through this process of separation that on the other side of that will be an opportunity to reunite in a different way, in a new way.

Daniel: Relating with someone who hasn't left yet although they may have passed however long it's been ago is ritually actually very different than relating with someone who has left, who has become a well-seated ancestor as well with the other ancestors and is now able to safely reengage.

- Daniel: I don't presume to know, Eva, the condition of your mom in spirit but based on what you're saying, I think it might be the case that she's not as well seated as she could become. The boundary is a temporary turning away that supports you in this case your mom in joining the elder ones before her so that you can then re-engage in a different and safe way. It's temporary if that helps at all.
- Eva: The separation is always difficult. I guess that's just something that needs to be sat with and discussed with [inaudible 01:30:48].
- Daniel: Well, I would say it gets discussed. If you want to be ritually safe about it sort of speaking gets discussed with the elders of the lineage. I mean imagine that when you die, you don't actually become unseen here. You just put on like a different uniform or something. Let's say you put on like I don't know a yellow shirt so your ... This doesn't make you whatever [crosstalk 01:31:20] just become very radical in working-class. No, but you, let's say, you put on a yellow shirt. It means you're on team, not incarnate but everyone else can actually still see you.
- Daniel: When somebody dies, ideally, a whole team of people in yellow shirts rolls up and is like, "Hey, we got this yellow shirt for you." Ideally, they'd put on that shirt and they're like, "All right. I'm on this team now." I had to play by these rules and there's like all that. But what happens is that welcome team often doesn't come because of the cultural damage and then so a person is neither here nor there like they don't have on the blue shirt that says you're alive and they don't have on the yellow shirt either.
- Eva: Attend our own needs and desires for them to stay with us be the thing that keeps them moving on that yellow shirt?
- Daniel: No. What if I say yes to you?
- Eva: Then, that would make a lot of sense, and I would feel like an a-hole but I would also feel like there's work that needs to be done, and I'm glad to be in a place where I can start doing it.
- Daniel: Then, I'll say yes it can be a factor. Yes. Good.
- Eva: All right. Thank you very much.
- Daniel: Thanks, Eva. Good. Let me ... Thanks, Alex. I'm glad that landed well. Let me take a question from ... Is it Sumer? Sorry. Checking the chat. I see Janet in having a hand raise. Let's go with that. I see Sumer with your small person there. Go for it.
- Sumer: Yeah. Multitasking. I say this kind of ties as a, for one, I'm calling from traditional Salish territory on [inaudible 01:33:12] Island in the Puget zone

[crosstalk 01:33:19]. But I was wondering about potentially since I am making both my children in my body that I was embodying also them part of my partner's lineage, if there's ever any sort of aspect of like residual tendrils or anything like that needs to be cleared up like and even just my experiences of both pregnancy. It was so significantly different and it was kind of hard to even track where some things that showed up are coming from. That's my question.

Daniel: Let me just break it down as a guy how that is. No. One of my first answer and not to be sarcastic is trust your sense of what you know and if you sense that could be the case, then explore it and trust it. Let me see if there's anything I can say with confidence about that. Well, inside, outside the body, our children are returning often from some lineages more than others especially if one or both of your children have an especially strong affinity with one of your partner's lineages, then certainly just by being who they are, the energy of that lineage is going to be very up in your space especially so in utero but also right now.

Daniel: In that way, it's selfishly desirable to have the lineages that our child is connected to well because it sort of brings the blessing into their field and ours by extension. I could say that much. If there are ways that you feel there are ritual completions and acknowledgments about the portal that is opened between the worlds when growing and birthing a child, then I would trust your instincts on the importance of some type of ritual follow up and know that there are people who specialize in that.

Daniel: Of course, I don't personally but if you send me an email, I can share with you the names of people who I trust in that domain who are moms and ritualists and all that. Trust your instincts on it. The children, our ancestors returning. There's a lot to be said there. Thanks. It's good. Let me say a thing before I lose track of it and we'll finish soon is that I want to make an explicit welcome for folks who are one of the earlier folks asking question. I want to make ... It was supposed to welcome for people who are trans, queer, gender non-conforming who are not ... one who may prefer ways of referring to themselves that are not in the binary they/them pronouns or pronouns other than what may visually imagine.

Daniel: We have a way of respecting one another in a basic identity level like that and beyond that, to say that there are elements of this approach that might feel really locked into a binary way of speaking about the dead, and it's not the case for me that I'm making any assumption about the sexual orientation of anybody's ancestors. We all have queer, non-heterosexual, non-gender conform or gender non-conforming ancestors, all of us, even the super cisgender straight folks in the course.

Daniel: I'm not making and you don't need to be straight to make children, and I'm not making any assumption about the gender expression of our folks

because a lot of the ancestors are expressing themselves in ways that are wildly divergent from our often more narrow understandings of gender. Not making any assumption actually about the biology of the ... There is some assumption that folks carried an egg, carried a sperm. There's a sort of genetic making of the human thing that's happening.

Daniel: But the respect to the intersex ancestors or those among our lineages of chromosomal variation , and I am, in my language, making an assumption of sorts when I use the language of grandmas and grandpas or the women or men, things like that about gender identity but it's not my intention to hold that assumption very tightly like it is the case, for example, that not all humans who give birth are women and that not all of our ancestors who gave birth necessarily identified as women in the culture they were in.

Daniel: Being diversely expressive in your gender identity or your sexual orientation is often a gift from the ancestors. It's an ancestral inheritance that actually brings you into affinity and closeness with other folks in your lineage who carried those some of their blessings. If that's not needed for you, that's okay. I want to make sure that our space is very welcoming to folks of all different kinds of expressions in that way. Good. We're almost at time.

Daniel: Let me say the if you had a question and we didn't get to it, please ask it. Please, send it in a follow-up. What we can do is take a lot of the ones that came through that we've harvested and respond to them in the FAQ section as long as we can find your email to let you know we've done that. If you haven't logged in to that, there's a ton of questions that have been responded to in there, and we hope that that is a useful resource for you.

Daniel: I know that the lessons are full of information that could feel overwhelming. Basically, we have the video, a couple extra things that relate directly to the video, and then a whole bunch of cultural other things if you got a lot of free time, and don't feel like you need to absorb all that before you move to the next lesson.

Daniel: We also say to saying to me privately, sorry, to out you like that that we have transcripts now for the lessons for anyone who would find that a benefit of their recordings. Don't get bogged down in all the material. We want it to be a kind of course that meets different learning styles, and it actually meets you on a heart level and helps you to come into relationship with your people.

Daniel: What I can't do is know if you're struggling. I'm going to ask you to reach out and speak up if you're having a hard time if it takes a day or two to get back to you, then, okay, but reach out really like you paid for it. Make use of it. Act kind of entitled in a friendly way. That's appropriate. The link I just sent for the practitioner directory, I'll say that I require people of

training the work to do a certain number of low income sessions because a bunch of people just finish that training in October. It means that there is a ... If you would like to work with a practitioner directly, go to the page and go to the bottom of it.

- Daniel: There's an application for low income sessions if you need that. If you don't need that, then pay the trained folks for their time and let us know, and we'll pair you with someone. It's helpful to do one-on-one work with all this especially if you get snagged with it. All those folks are under my supervision, and if they give you a hard time, I'll give them a hard time. Give it a try if you want.
- Daniel: Finally, let's hold a good prayer for each other and really know that there's over 300 people around the world knocking on the door are the old ones and stirring things up for them a little bit. We're in that [inaudible 01:42:39] together in the coming months.
- Daniel: Be good with each other. Look for another opportunity soon, probably this week to drop in again if you want to join again. I'm going to make a completion prayer and we'll do it like that. I say thank you, everybody. We say thanks to the ancestors for your kindness and your consideration for the sacrifices you've made so we can just be here and remember you and praise you and we ask that you extend kindness to those who are grouchy because they couldn't get in the course tonight or who are suffering and struggling in some way, help the people who are most at risk of going underwater to be woven back in and we're showing up for you.
- Daniel: Please, show up as well. Thanks and thanks to the supporters and to Seyta and to everybody for your presence and trust. [inaudible 01:43:46] Good. Let me stop the recording.