

Ancestral Lineage Healing Online Course:

Live Conference #1.5 – Dec 22, 2018

(please excuse any typos or inaccuracies)

Daniel: Great. We're now recording. This is Daniel, it's the second, or bonus, call 1.5 in the 2018-2019 Ancestral Lineage Healing Course through my practice with ancestralmedicine.org and it's good to gather. We are in rhythm with the lessons that are being released between the second and third lesson. Third one will be out on Monday. The first was an overview and introduction to how to even approach the topic of talking to dead people, when we weren't raised with the framework for that and the second was a guided assessment into how are your, what I consider, your primary lineages. How are they actually doing, in the present? In spirit? Different from our story about them, different from how we want them to be, whatever it is, how are they actually. Trying to discern that, reset some boundaries if needed and decide where we're going to focus for the duration of the course, what lineage.

Daniel: The lesson out on Monday will actually be a slowed down integration moment before trying to connect with ancestral guides and that lineage of focus. Part of the focus on the lesson on Monday is around how to maintain strong energetic boundaries, how to expand into historical and even genealogical knowledge about your people and how to just clear the way and have a bit of a framework for relating with older ancestral guides and teachers because that's not something a lot of folks are up to. It's not something most people were raised with.

Daniel: Go ahead even now while I'm saying a few things by way of intro and if you know you've brought a question you can raise your hand now and then I'll get to it. Because folks aren't raised with this kind of framework, it's sensible to slow down and make sure we know what we're about instead of just diving in. As I said last teaching I believe, the systematic and slow nature of the work is for ritual safety. We're not trying to drag it out into an unnecessarily long online course. It's really about teaching to the worst case scenario. Of someone who's found lineage from physical and sexual abuse and trauma and disconnection and a lot of un-metabolized ghost-y, hateful, kind of spirit stuff.

Daniel: There's some folks in the course who's lineages are actually in that condition and that can be safely addressed by a so-called lay person or someone who's not an initiate in some traditional system, you're not a specialist in ancestral mediumship and all that. This is important and it's worth really appreciating because this work would be seen by many people as a religious specialist kind of work. It's repair work. We talked about that in lesson one. I was chatting with a friend and a student

who's an initiate in Sakha tradition and Yakutia in Siberia, Eastern Russia. She said one of the differences is, is the norm there that the shaman-like person would be expected to deal with this kind of thing. That it wouldn't be the uninitiated individual who's guided through it.

Daniel: I'm like, "Oh, yeah? Yeah, no doubt". I'm intentionally making what is usually reserved for religious specialists systematic so that it's safe enough to share with people because we're in crisis and there's absolutely no way there's going to be enough religious specialists to handle it. So that being the case... if it seems slowed down, then trust that it's possible that there's a rationale to that and be steady with it. Let me say that much.

Daniel: I don't want to be dramatic about the risks of the work but there are when the dead are troubled, like when the living are troubled. There can be rowdy, contentious, problematic things that happen. We start by practicing the skill of setting energetic boundaries. Or just boundaries, more commonly. Because, the folks that are not incarnate, are people like us. The folks who are not human, in the shape of their body or their pattern of their consciousness are people, all the same. These are interpersonal relationships we're having with the dead and it's important to legitimize them because if we don't take them seriously we're like, "Oh, you don't really need boundaries, it's just my imagination".

Daniel: You wouldn't say you need boundaries with your imagination but if there was someone who busted into your house and just wanted to sit on your lap you be like, "Get out of here". Right? It's imperative from the start that we operate as if the dead are real. They're as real as we are. I'll say that they're at least that real.

Daniel: Let me...follow your questions. I find this more dynamic in the teaching and sharing to do it like that and so, I see Isabella has a hand up. I'm going to unmute you and invite you if you would just to say, Isabella, where you're calling in from and then we'll hear what you got.

Isabella: Hello. I'm calling from Carrboro, North Carolina.

Daniel: Great.

Isabella: But I was born and raised in the Transylvanian part of Romania.

Daniel: Yeah, I remember we spoke last call. Go for it, what's up?

Isabella: I sent in a question for you about abortions.

Daniel: Mm-hmm (affirmative)- I did respond to it but is that the question you have now?

Isabella: No, no. I have a follow up question today.

Daniel: Okay.

Isabella: You asked how my sister was doing, my younger sister, after my mother's 13 abortions and she's not bad she's just quite troubled. You raising that question it kind of... I had to think of myself, and I was wondering what kind of symptoms are for spirits not really waiting to be born but they are here.

Daniel: Yeah. Let me speak to it Isabella. Is it okay in a general way if I share with the group some of what was in your question to me?

Isabella: Yes, I don't mind.

Daniel: Okay great. Thank you for speaking up. Isabella was speaking, in the question to me also, of her mother and her mother's mother having many abortions in, I believe, it's probably Romania. A country where it wasn't legal and it was very difficult conditions and then after this Isabella's youngest sister was eventually born and how to think about that ancestrally. Okay, so it's kind of an esoteric question but let's un-package it because there are some assumptions about the work that are good to know about.

Daniel: I think there's some difference between children, at whether it's pre or post birth, who return or die not by the choice of the parents and then the ones who return because the choice has been made to end their time here. What I said to Isabella is a general principle. It's good I think, with the ancestors and holding a space for it to speak directly to the souls or the spirits of those who the adults are saying, "We do not wish to continue with welcoming you here at this time", to face what's happening and to address the consciousness and the intelligence of that soul. It's not my place to say how people need to process through such a thing but there is an intelligent being or soul involved. Because of that, it's good to let it be relational.

Daniel: Now, what I did speak to as well in the question was in the case of, I want to say women, but it's also people of different gender identities who carry children and have the experience of miscarriages or still-births, or they lose the child. Right? Even though they wished to carry the child to term in those situations or a child dies young in age, very young. In Yoruba culture, one of the ways to think or talk about this is called Abiku, is the born to death or born to die, it sounds a little grim in translation. The sense is that the agency of the soul, it's someone who's not committed fully to being here, or

for whatever reason is coming and going in a way that intentionally or unintentionally has the impact of causing distress or real pain and suffering for the living. It's a shift of perspective that there's no blame in any way assigned to the one carrying the child or conceiving a child but rather to the ancestor returning, who is coming and going and exhibiting a lack of commitment to being here.

Daniel: What I asked Isabella is, is your youngest sister seem really rooted here in the world because after a situation of a lot of coming and going for someone to stay it would be seen as higher likely that they may be one of the souls that has gone and has come back and may struggle with being all the way here. Some adults are identified as souls with this quality, who nonetheless mature into adulthood and may continue to struggle with embodiment and being all the way here. Now, I'm not saying everybody who struggles with that it's because of this phenomena, but it's worth considering. Asking yourself, am I committed to actually being here, and has that always been the case?

Daniel: So if you're like, "Yeah, I'm not that committed to being here on some level, and I've kind of always felt like I'm half in, half out". If you don't know what I mean, good for you. Some people really have that experience quite acutely. If you have that experience or you know people who do, it is possible to ask the well ancestors to help you to become more anchored here and to commit to fulfilling your destiny and your purpose in being all the way here. To repair the energetic systems and lineages around you for that purpose.

Daniel: That's again, a bit of a specialized topic and let me be clear, I hope that I didn't generalize about how those experiences of miscarriage or abortion or any of that are for people, it's not my place or desire to make generalizations about that. Only to say that, when you have a framework that the ones taking birth are ancestors returning, then how you understand intentional or unintentional ending of life early on, is different. That has real emotional, psychological implications and how we hold that and how we hold people through those loses and challenges.

Daniel: So, good. Let's keep the questions coming. I don't see any yet. There is question that came in from, I don't know if it's Kerry or Cari, about family constellation work. I'll speak to it now, succinctly because it's a method that a lot of people have had contact with. I probably won't speak to it again in the course after this because it's not something I'm very knowledgeable about but of the two or three hundred people maybe that, maybe it's not quite that many, but a lot, who ask me about it or share with me experiences with it.

Daniel: My impression is that sometimes participants in this methodology, which is developed by a German man, Bert Hellinger, sometimes people derive a lot of benefit, full stop. And also, sometimes people are asked to aspect or embody or kind of anchor the dead of another person. To stand in for one's deceased relatives and I can say that I would never ask an individual to do that because they may intentionally or unintentionally do an exceptionally good job of embodying them. At which point you are incarnating or in a typically unstructured or half conscious possession state, channeling the dead of someone else and that is a role that I reserve for ancestors only, not the ghosts, and initiated people who know what they're doing and have a good reason to be channeling. For that reason, that aspect of the methodology looks at times for me, from a distance, like people tinkering in ritual terrain without always having the full ritual safety protocols in place. For that reason I have some reservation about how, at least some people, hold that work.

Daniel: That would be my main consideration if you find benefit in it, show up with your work boots on, with your energetic sensitivity in place, and stay fully embodied and incarnate in your own space, with your own loving and wise ancestors around you. If you do that you'd probably be fine but the dead can be dangerous just like the living. That doesn't mean we avoid them but safety does matter, it's important. It's real. To say a more general critique of some ways of approaching the ancestors... and again, I don't mean this from a snotty teacher place, do keep the questions coming. I don't see anyone else with a question yet and ideally with the questions keep them anchored in your own experience with the assessment. I'm interested in how it's going for you with the work itself.

Daniel: What I was going to say is that because of the history of racism and colonialism and a tendency to judge and shame tribal, Indigenous, earth honoring ways of knowing. Many people, I don't want to say we, but many people, most people even, probably most people in the course will tend to see connection with the ancestors in a doubtful way. Is this just my imagination? Am I just making this up? There's a risk in that. For one, it's good to be discerning. It is possibly to make stuff up but if I see a car coming at me in the street and I'm like, "Am I just making this up? Is this just like a fantasy car?", and I don't move out of the way of the vehicle I could get hit. It's important to relate with the ancestors as if they're real. They're not just psychological process. It's not just an idea about them. We're operating from a more animist or ritual framework that sees them as legit persons. Right?

Daniel: Great. I do see some folks who have their hand up. I see Bonnie and I'm going to unmute you. Happy to hear from you Bonnie, go for it.

Bonnie: Hi, I'm calling in from Patwin land in Davis, California.

Daniel: Great.

Bonnie: Related to what you were just talking about, I wanted to ask a question because I tend to be a pretty watery person and really approach things by feeling into things through my body and with that I also, have a pretty strong need to set clear boundaries.

Daniel: Good.

Bonnie: So I've been working a lot with that in the last week and there is one lineage of mine that tends to feel like it's intruding a lot. And, when I ask for space it gives space but then it kind of comes back.

Bonnie: -mm-hmm (affirmative)-

Bonnie: Then last night I actually had a dream where I was in someone else's house and there was a unwell, ghost essentially, is how I felt, and that presence actually took possession of my body and I was not in control of my body anymore. And then, I woke up out of that. I'm feeling the need to really get clear and set really clear boundaries because I know I tend to be open and I'm wondering if you can share some ways to approach that.

Daniel: Sure. Thanks Bonnie. I'm going to go ahead and mute you again. I'm glad you're with us.

Daniel: A lot of folks who come to this work either have a lot of what we consider elemental water in your constitution, so, a lot of empathic receptivity and or you had a shit hard childhood and you learned to really relax and extend your energy body to anticipate danger. If you had an unsafe childhood then it's very adaptive to become psychic and to be in constant alert mode in order to survive. Either way, it means you end up in a boundary defused or open habit with your energy body. The advantages to that are, you know, when you're around awesome things it's like you're experiencing all those awesome things. Of course, the disadvantages you're speaking to is it can be hard to set limits.

Daniel: You can fight your temperament a bit and try to be more boundaried. Try to pull your energy in. Try to be more concentrated in your body and engage with physical practice, make sure you're rooted in your core and you're eating well, you're grounded, all that. That's one thing. And, be more fiery, and say no and set limits. You can also call helpful, trusted, wise, kind powers around you and ask them to help hold the space around you. You can do things that make your physical space itself, especially your sleeping space, warded and protected. Things like aromatic plants and smoke and

ones that are right for you. Also, setting up talismanic stuff that has a protective intent and prayer type things. Just having strong intent and prayer before you sleep that it be a protected space and...

Daniel: Of course the long term strategy of becoming more psychologically healed, fierce, connected to your purpose and whole helps with boundaries. Practicing saying no to other living humans, getting good at your no. It's not that different with spirits. Those are a few things and if you have a lot of this kind of watery temperament, it's important to cleanse your space more often as well. That can include changing your clothes more often, wearing lighter color clothes, using your bathing and shower in an intentional ritual way to cleanse off. Doing things where you're really maintaining good and consistent energetic hygiene because you'll tend to sponge and take things on.

Daniel: So, those are a few things, and yeah, thanks for speaking up Bonnie. Good. I see that Tom has a question so, let me go to Tom.

Tom: Okay, hi Daniel can you hear me?

Daniel: I can, yeah. Great.

Tom: Great. It's Tom, Cherokee country in Weaverville, North Carolina. I tend to get a lot of information from my dream life. I also tend to have a lot of dream static. The other night I dreamt, actually of my partner's unwell ancestors,

Tom: -mm-hmm (affirmative)-

Tom: Who were trying to contact me and it was kind of a, just a bad feeling so the next day at my alter I set a decree, cleared my space and invited only well ancestors to me. The next night I had dream in which there was a man there who was speaking about synchronicities and I wanted to hear more about what he had to say and he actually gave me his name. It was a good feeling but again shall I... my question is would you go ahead and assume that this is a well ancestor, or should I proceed more cautiously?

Daniel: I had a dream the other night of being in Hades' elaborate Vodou ceremony. I woke up and it kind of stayed with me for part of the day and I didn't do anything else about it because my dance card's kind of full. Meaning that, with the dreams, I wouldn't assume so much one way or another. Or, you could double check a thing when in a waking state. If it is a spirit, being, ancestor, etc, etc who presents to you in the dream time in a beneficial way, you could see in a resource place like a meditative state when you drop in while awake, is this one also available to me here? Or was it a very specific kind of contact? Double check it, cross check it while you're awake. And, if

that one is awake, or sorry, is available in a waking state, you could take it from there. Yeah.

Daniel: We'll be talking, not yet but soon, about the protocol for a screening basically. A well ancestral guide to make sure they are as well as they seem. In a sense I'll defer that question for a little bit. Trust your sense on it. The usual thing is, whoever your trusted team of spirits helpers is already, let them let any new folks in your space. Take it slow like that if you're meant to go deeper with this one that's presenting then they're not going anywhere.

Daniel: I would allow for the trust to build slowly, and then with respect to your partner, this is a question that's good for a lot of folks is, it is for one, it can be common when you just look toward this whole aspect of reality for there to be from their side, from the dead side like, "Oh, they're paying attention, look. Tom's available to help us and [inaudible 00:25:24] and then they're all up in your scape and you're like, "Wait a minute, I didn't say that". Bit by bit so, there's a need to have stronger boundaries than average when coming into this work because the need is so profound and the amount of suffering is so profound in the ghost worlds. We're not trying to just respond to everyone who has a need.

Daniel: We're coming very intentionally, methodically, safely, to heal up one ancestral lineage thoroughly and when that goes well, to that with another, and another and another until there's a sense of greater ancestral wholeness personally. Then they can assist you in how to participate in the even larger collective healing in a way that's good for your destiny. Being real methodical about it is important, not that you're doing otherwise, it sounds like you held your center quite fine with it. But, they'll be demanding sometimes. Thanks Tom. I know it's a general kind of answer but I hope it lands okay.

Tom: Yeah. That's great Daniel. Thank you.

Daniel: Yeah. Glad you're with us.

Tom: Thank you.

Daniel: I'm going to go now to Marie. Yeah, is that true? No?

Marie: Can you hear me?

Daniel: I can. Great.

Marie: Good. I'm calling from Central Australia, I'm French.

Daniel: Oh yeah?

Marie: Yes. Calling from Arundel country.

Daniel: Great.

Marie: My question is about... well I've been living in Australia for six years now, I almost don't speak French anymore and I'm even struggling speaking French and I'm calling my ancestors in English. My question was, the first one is about language. Is languages important? I'm assuming no, but I'm still struggling with that because I talk to the spirit of them in English, and I tend to call my family in French but I'm really struggling and it's just requiring too much effort. That, and the second question was more about the fact that I've been blocked by spirits. I mean, spirit lands here, it's like a person. I'm working with Indigenous people so sometimes I go to the community and come back with stuff and I learned how to deal with that. I'm pretty good with boundaries but I'm still very cautious about the fact that I'm calling some of my ancestors that are coming from the other side of the planet to a land that I'm not belonging to and so I have to pass this territory thing and I don't know anything about that. I would like to have your insights.

Daniel: Yeah. Let me speak a little to it. It's good. With language, go with where the energy's at. I think the spirits read emotional, heart level energy more so it's better to speak in whatever language is going to actually bring the heart and the connectivity. Unless it's a prescribed ritual situation that calls for a certain language. You might find that speaking to your own ancestors in French, because they were French speaking, is kind of dynamic or you might find that you have more energy in English. You go with wherever the energy's at, it's fine.

Daniel: I would sometimes pray to my ancestors in Spanish, or Yoruba, they're probably like, "Whatever dude". They didn't speak those languages, but if I'm in the mood it kind of gets me out of my cognitive mind a little bit, so it's fine. You probably have but if you haven't it's good to do whatever sort of welcome to country or acknowledgement of land ceremonies are available to you, for one. I think you were wondering if I call my ancestors to be present with me, is this its own kind of settler, colonialism where I just imported a bunch of French ancestors to central Australia?

Daniel: It's an interesting frame but I actually don't think it increases the ecological footprint to work with your ancestors there. To the contrary, I think it helps you to be a more whole and responsible and regular size person because when settler colonialists... I'm going to generalize here, historically at least, in a lot of parts of the world, has been European ancestor people. When, I'm going to say we, speaking to white people for a moment, when we disassociate from our own ancestry we become ghost like

and actually more suspicious and more problematic and less fully human in our relating with both the land and the more First Nations Indigenous people wherever we're at.

Daniel: From anything I've learned it's better for the Aboriginal or Indigenous people of the place, for the settler colonialists who are also there, to become very spiritually whole and healed and from that awareness there can be more effective reparations, more effective ally-ship, and more effective heart level appreciation for the damage that's been done because then we can see it in our own lineages as well. I think it's a good thing and then what happens, once you and your ancestors are well, you and them together can more properly introduce yourself to the dreamings that are the land there and to the living elders. You're a more whole person, you can relate more effectively.

Daniel: That's nice, yeah.

Marie: Thank you.

Daniel: Thanks, yeah. I think there was a question from...

Daniel: Evald in Sweden. Welcome. I am trying to unmute you, maybe you could... yeah, go for it.

Evald: Hello. I am Evald from Sweden. I think Norse country.

Daniel: Mm-hmm (affirmative)-

Evald: I don't have it clear when we one time we talk about ancestors, and we talk about reincarnation, and who is still ancestor and...

Daniel: I think it's the reincarnation question, yeah?

Evald: Yeah. It's a bit mind-fucking.

Daniel: Yeah. Let me try to make it more messy. Let me see if I can ruin the question. Good. I'm glad you're with us, I'm going to put you back on mute for a second.

Daniel: The important question before the question is, is it really true that what we think of as a soul is just one thing? I would suggest, based on old Norse cosmologies, Yoruba traditions, Lakota tradition, Mongolian tradition, any traditional system that I've had the fortune to just be around enough to get a sense for it's basic premises. Any of those systems, and not in the same way, but they tend to say what we think of as a soul, or the animating force, is not just one thing. It's a mixture of different things and

those different things have different journeys before incarnation and after the death of the body.

Daniel: There's not just one storyline. We're not just one thing. At best, we're a coordinated team of different energies. I'll give the very short take away from Mongol tradition, where I learned about from Sarangerel Odigan, passed in 2006, is that one of the three souls we're made of takes birth only once and does not reincarnate. That one is unique to human beings. The second one, takes birth, rebirth, rebirth, rebirth but it doesn't tend to follow the bloodlines. Animals have that soul also, other than human animals. Then a third of three souls, the Amun, also reincarnates and does tend to follow the bloodlines. Animals share that one as well.

Daniel: There is reincarnation. There's not reincarnation. It follows the bloodlines and it doesn't follow the bloodlines. Right? So, all of the above. Traditional wisdoms have space for all of the above. When my teacher's father passed in 2013 in Nigeria, he's buried in the house as is traditional in Yoruba culture. I arrived there two weeks after he passed. He was a very respected elder, and then I was there six months later maybe, and my teacher, his son, who's still alive, him and his wife had a baby boy.

Daniel: That baby boy, Kakayode Babatunji was divined to be the reincarnation of the respected teacher, the grandfather who had died. I've asked my teacher several times and I've gone back. I'm like, "Oluwo, I have to explain to people in America, let me make sure I got it". I'm like, "Your son Kakayode, is your father returned", like "Yes, Baba", "and just because he's your father returned doesn't mean he tells you what to do, correct"? "Correct. Of course he does not tell me what to do and just because he's returned doesn't mean you stop relating with your father in spirit". He's like, "No Baba, of course not". It's like, "Your father is both here, and there?", and he's like, "Yes, of course. Why would you ask such a silly question. It's a both, and". The way I look at it his son is like a dipper from that pool or from that river.

Daniel: It doesn't diminish the lineage for there to be one who's returned. It's a both, and, kind of situation. Hopefully that clarifies a little bit. We'll explore it more as we go, too. Thanks.

Daniel: I'm going to keep rolling with some other questions. I see Catarina, sorry if I'm saying your name wrong and I'm going to unmute you.

Catarina: Yes. That's right.

Daniel: Great.

Catarina: Can you hear me?

Daniel: I can.

Catarina: Yeah.

Daniel: Where are you calling from?

Catarina: I'm calling from Finland but I'm from Madeira Island, Portugal.

Daniel: Great.

Catarina: You already answered more or less my question, one of the questions. That was, I'm finding a little bit difficult to connect with my ancestors and one of the difficulties that I'm finding is exactly that of being here in Finland. I feel kind of confused, not really knowing how to make having the impression that I connect with, or that I need to respect first the spirits here or you know? I don't know exactly what it is but I feel confused and not able to go forward.

Catarina: -Okay.

Catarina: Then...

Daniel: Go ahead.

Catarina: And then I would also like to share that I'm actually finding quite challenging, to go into the exercise, I appreciate very much your care about safety and all that.

Daniel: Mm-hmm (affirmative)-

Catarina: I guess I'm one of those that had a troubled childhood.

Daniel: Mm-hmm (affirmative)-

Catarina: My psychic capacities are a little bit developed. Yes. I'm finding it quite hard, a little bit afraid.

Daniel: One of the things that's super important, this isn't a skill that we usually practice in spiritual circles, is looking at a thing without trying to connect at all. We're just observing what already is and if you can observe what's happening with your different lineages without them even knowing, that's even better.

Daniel: -Mm-hmm (affirmative)-

Daniel: Let's say you're in a situation and suddenly you open your eyes but you don't move yet. You're just like, "Huh, where am I at? What's going on here? Let me just really carefully notice what's already going on". Be like, "Oh, there's that part of my childhood. Got it. Noted. There's this other energy. Whoa, I haven't even thought about this one". The sense is to try to get the information in the assessment without disturbing the ecology of things at all. Now, the exception to that is that I am inviting you and others when needed to reset a boundary with any who are up in your space and have a sort of intrusive or unhelpful energy, by virtue of being up in your space. There is an invitation to reset boundaries with ancestors.

Catarina: Can I just say something more? I feel quite powerless in many of the situations. I sometimes go to bed for example to sleep and I feel quite disturbed and something happens and I try to set my boundaries and I don't feel it working actually.

Daniel: Yeah.

Catarina: Then it's quite challenging. I almost have to give in or...

Daniel: I understand, do you have any powers in spirit that you trust or feel good about? Any guides, teachers, deities?

Catarina: I think I'm suffering a bit of what you already talked to. Also, thinking is it my imagination or... I have had quite a few experiences but never that I've looked for them. It just happened and some of them I was quite scared, enough with some of them I appreciate but I'm still always with this doubt, if it's true or not.

Daniel: You might consider, and I'll show this, it applies for everybody, the benefits of doing even just one personal session with one of the practitioners. The exchange is super reasonable, if you need it we have low income sessions, if that's helpful for people. If not, it's great to pay the folks for their time. One of the things generally, Catarina, you have to go with what's available. If you put your hands on the earth there, on the land there in Finland, and you're like, "Holy Mother Earth, by your many names, be with me now. Protect me. Fill my body with love and healing and goodness". If that's your way in, then you do that. Whatever it is.

Daniel: If you're like, "I just like the archangel Michael, we have this thing". Then you do that. You go with what you are able to access, at first. You're building a fire, you're not like, "Oh, I don't know. I like pine more than maple". No, you just use the wood that's available. You get something going and then from there trust that it is a little bit of a connection and safety and blessing that you can expand out from, bit by bit. And, that it is possible and that it might be that you're totally right that you're learning new skills, that you haven't been supported with.

Daniel: Be kind with yourself about it but also be a little bit tenacious in the sense that these are learnable things. Be hopeful and kind with yourself and keep leaning in. Yeah? The boundary setting actually gets easier once you're in direct relationship with potent, wise and kind ancestral helping spirits.

Catarina: Okay.

Daniel: Yeah.

Catarina: Thank you.

Daniel: Yeah, good. I'm glad you're with us. I'll be interested in how this play out for you, so thanks for speaking up.

Catarina: Thank you very much.

Daniel: Good, yeah. Tracking a lot of rich questions that folks are sharing here with me. I see a question from Yoyin. Do you wish to... if you want to speak aloud go ahead and unmute yourself. I think the question though is about deciding which lineage to focus on. In general, go with what's already most well because you're going to have the most success with that. There are all different kinds of exceptions to that, it's not always the case. I know I speak to it in the lesson itself. I used to have people, this is kind of embarrassing, to focus on where was least well because you're going to get the most work done there. That's true but some people were like, "Damn, this method is a little rough". Now, I have people focus on where things are fairly healed, and to expand into that and then to build off that resilience.

Daniel: In general, go with that and also if you notice in the assessment when you're looking at... okay, how are the recent ones in this line, in spirit? In the present remember, because we're not talking about how they were during life. You're not saying, "I just need to tune into my opinions of them". You're asking how are they now? And, how were the ones before them? Three, five, ten generations back now, how are the real farther back ones doing now? If you look in the farther back ones and you're like, "Oh man, there's a lot of vitality and heal and goodness there". That's an indicator that if you choose to focus there it's probably going to go well because then the next step, where we're headed, is to make connect with those more ancient ones first.

Daniel: If you can already notice that there's vitality there, that's probably a good choice. Great. Let me say just that. I'm going to go to Holly, who's actually Shai. Good to see you. And then, Ayellet after that. I'm tracking, I got you. You're... sorry, you're off mute. Good to see you buddy.

Shai: Hi.

Daniel: Hey.

Shai: Good to see you too. I was doing this practice of the second class and...

Daniel: He's in New Mexico.

Shai: Yes. New Mexico, Taos, New Mexico. Now, I was doing the second, the last class practice and it was very powerful for me. Really strong and important and I really appreciated the boundary. It felt immediately so good and so right. I was going the way that it went, I couldn't really follow it exactly like... the part where...

Daniel: The lineage part? Your mother's mother's father...

Shai: Yeah. Then you have let's say my grandmother and then I'm kind of nervous with too much mind. If I know, between me knowing something about this lineage or do this grandmother and then while I get, where is it coming from? Is my assumptions?

Daniel: Yeah, for sure.

Shai: Too much mind and actually I'm mentioning my grandmother specifically because I went through each one and I really like the directions and everything that you were guiding felt so right. I had one ancestor which is my grandmother but she was born in Iraq, in Basra. It was so foggy and vague, I didn't feel she's in a good place. I couldn't... each of the other ancestors, I could actually... kind of see and feel a specific, I don't want to call it a problem, but an issue...

Daniel: Sure.

Shai: That is affecting me directly and come directly from the lineage that I am focusing on.

Daniel: Yeah, good. Is it okay to jump in with some things?

Shai: Sure.

Daniel: Yeah, good and send regards to Holly and the family too.

Shai: I will.

Daniel: A couple things from what Shai is speaking to. For one, if you have a hard time even seeing one lineage in particular, is you have a hard time seeing anything it's

possible that your intuition is not functioning very well in that moment for other reasons. But, if it's clear, clear, I don't see anything, clear, on the different lines, it's lineage specific. That can be because it's too much, it can be because it's too fragmented, it's not one distinct signal. It's a jumble of different of things and trust that. Trust that there's actually something other than wellness there.

Daniel: It is super common and it's what we do in a default way to project our experience of the recent family onto the older lineages and to see everyone through that lens. If you know your recent family were really off putting people in some way, or really overtly harmful, you're going to tend to have a harder time seeing ancestral blessings along that lineage. Even if it's a thousand years earlier, the tendency will still be to see the older ones through that projection onto to them from the recent ones. That's because generally, most people here are not raised with the framework for the more ancient ancestors before remembered names, even though the remembered ones are just a very small fraction of the overall ancestors.

Daniel: The point about the very structured linear approach, we're looking at two lineages of women, two lineages of men. I know I'm using, as I spoke to in the earlier call, gender binary, gendering language. When I say lineage of women, lineage of men in a very basic way you could say it lineage of egg and sperm. It's a bit less poetic. I don't mean to assume so much even about the gender identity of these ancestors. That being the case there is a need to be both proactively celebratory of trans, queer, gender non-conforming folks while also recognizing the mystery of lineage. There's something about a group level consciousness that is sacred in this work. It's important and it breaks us out of the conditioning of individuality.

Daniel: Respect to the extra efforting for any queer folks that need to find their way out of the binary language, yet, retain the lineage structure in a way that works for you because the invite in the four primary lineages is two lineages of women, two lineages of men, all the way back. That leaves out most of our ancestors, but, it digs four really deep wells, you could say. That's a start to really internalize a way of relating with them that can extend beyond those four lineages if you care to.

Daniel: Good. Let me say just that. Let me go to Ayellet for another question.

Daniel: You might need to unmute there. I'm trying to unmute you here and it's not working so usually you need to...

Ayellet: Yeah, it's okay.

Daniel: Yep.

Ayellet: Okay. I say hello from Berlin.

Daniel: Ah.

Ayellet: Yeah.

Daniel: Nice.

Ayellet: I haven't yet introduced myself in the Facebook group.

Daniel: Mm-hmm (affirmative)-

Ayellet: Because I'm like, "Too many things are going on with me".

Daniel: Mm-hmm (affirmative)-

Ayellet: What I would like to ask is, many things coming up to me. I tried to make the lineage thing and I used crystals. I went up to my grandparents, which I knew in my childhood, I met only twice. One grandfather, the father of my mother. The other ones, they passed away and I never seen them.

Ayellet: And then...

Daniel: Let me ask a clarifying question for you, Ayellet. Are you looking also at the much older ancestors, before them?

Ayellet: I haven't looked yet, no. I didn't come to it.

Daniel: Okay.

Ayellet: But, there is a jump, my parents came from Yemen and I started before I did this lineage thing, I started to look for more information about the Jewish Yemenite community or history in Yemen. There was always a big gap between my parents and myself, but I was born in Israel to old age parents and there was a big gap in communication that I didn't really understand them and they could not really understand me.

Daniel: Let me jump in for a sec Ayellet. For one, it's nice that you're in Berlin. I'm hoping to be teaching there in six months, in July, so maybe we meet in person, it'd be nice. What's important about this approach is that we begin with much older ancestors. Just to start with let's say...

Daniel: -Okay.

Daniel: Your first connections will be with ancestors at least five hundred, if not a thousand or two thousand years ago.

Ayellet: Oh my God.

Daniel: No, hear it though. The sense is they're not in the past, the ancestral spirits dwell in the present and the ancestors who are rooted in love, and wisdom and kindness function as a collective group energy. They work together. In a sense, it's not a thousand years ago, it's a strata or a layer of ancestry that we're seeking to tap into, even though we're not going to have those names. We're not going to know the history, except in a maybe very general way about where they probably were.

Daniel: What happens with this work is we reach as far as we can with the genealogy and with the knowledge of history. Which is really sacred, what we can know, is really great to try to know. It's useful and some people will never know the names of their parents and some people will know ten or more generations. Both types of people can have a very profound, direct relationship with their ancestors. You'll hear me sometimes under emphasize the genealogy because I want to be very inclusive to people who don't have access to that.

Ayellet: Mm-hmm (affirmative)-

Daniel: Circumstance, or oppressive reasons, or whatever it is. There's a point in the course, a little ways in, where the relationship between these ancient, wise, kind, ancestors and the recent remembered ones, the recent known grandparents and great grandparents, where they meet and that's the lineage connection that we're seeking to restore. [inaudible 00:55:52] Yeah. You follow with that?

Ayellet: Yes.

Daniel: I know I interrupted. Did you have a specific question you also wanted to make sure I spoke to?

Ayellet: No, what I wanted to... I feel that I would also like to... Okay. You told me to connect to the ancient ones and when I put those stones, I had a strong feeling that I want to connect with my grandmother, the mother of my mother but she died when she was forty. I wanted to connect to, my mother had two children before me that passed away, of course I haven't met them but it was never spoken. I feel a strong feeling that want to connect with those souls.

Daniel: Yeah, if you choose to focus... I'm going to go ahead and put you back on mute here just to make space for others but I'll speak to what you're sharing and I'm glad you're with us.

Daniel: If your choice of where to focus is your mother's mother's lineage, which is a fine choice I imagine, what's important is to not try to connect yet, with your grandmother or any of the recent ones. The next thing we'll do, not even on Monday but the Monday after when the lesson four is out, is to seek to connect with much older, profoundly wise and healed and whole grandmothers on that lineage for example. Then only in partnership with them do you eventually approach your grandmother. So, that's where we're headed but there's a kind of round about way that we come there for ritual safety and for the sake of lineage. Yeah? Good. Sorry, I know I muted you. We're good? Yeah?

Ayellet: Yes.

Daniel: Cool, thank you, yeah. Good. I see Yoyin did you have... I think I spoke to what you were asking. If I didn't I don't see your hand up in this moment so let me go to Kaye in this moment and then...

Daniel: Are you there Kaye? Somehow I think I lowered your hand, sorry. I'm going to call on Elisa and then we'll go to Kaye and then Elah. Go ahead Elisa.

Daniel: You're off mute now. Go ahead.

Elisa: Okay, hi.

Daniel: Hey.

Elisa: I am actually on island of Oahu, so, Indigenous Hawaiian lands here. I'm in the middle of the ocean, I'm a very watery person, I'm learning a lot. Thank you, there's been so many of my questions answered already. The one that feels most pressing in the moment is, I'm a mother of four children and specifically, I feel like I need the reminders of how to also work with placing boundaries upon them in protection during this process because I'm really aware, especially with my two youngest ones, who are very attuned to the spirit world and they're speaking more about that since I've even been just engaging more intensionally with this work. I'm really curious if you just have some simple reminders that probably will be like, "Yeah. Of course, that".

Elisa: That I'm meeting that right now also as a way of-

Daniel: You mean how to retro-ly tend to them or how to actually proactively include them in some way?

Elisa: Feels like including them, yeah. I feel like actually speaking those questions, including them, yeah.

Daniel: So you know how it's our responsibility to teach young people choice about their space and about their body and that some people are safe, some people are not safe and all that sort of the stranger danger stuff but with the spirits. Not that you want, of course, young people, or anyone to be inherently afraid but to encourage them to notice, to discern between this is a thing that feels safe and this is a thing that feels not safe. Can you think of examples you felt, a sense of contact, something that's not physical in the same way but is real? And, it felt good and safe and whole and something else that felt different than that. Okay. Can you think of something where you weren't sure, an in between but then it got more clear later. Right?

Daniel: Teaching discernment and encouraging young people to trust that they know what they know. That's a great start and then helping them just to know that they can call on kind, wise, energies. To look where that heads is having your ancestors love your children through you. They're holding you while you're holding your children and they're also your children too. It's tricky like that.

Daniel: [inaudible 01:01:34] We'll get into that more but for now I think you can also ask any among the dead who are not yet well that they're also not around your children. Same with your partner's ancestors. That they are also not around the younger ones.

Elisa: Thank you for addressing that specifically. That was another kind of weave in there around that because I've really been aware of that and speaking with my partner as well but curious about my level of ability to influence that as well for the children who come from and then my older children have a different father and really feeling that as well to work with what you just spoke around placing that protection.

Daniel: Yeah, good.

Elisa: Yeah.

Daniel: Yeah, good. Thanks for being with us.

Elisa: Yeah, thank you Daniel.

Daniel: I'm going to go to Kaye, who I think I missed before. If you still have a question you can unmute yourself go for it, I'm not finding that I'm able to unmute you here.

Kaye: I think I just unmuted myself.

Daniel: Yeah, you did. I can hear you. Go for it.

Kaye: Great, thank you Daniel. I'm calling from, or I'm sitting in Pownal, Maine.

Daniel: Great.

Kaye: Home of the Wabanaki people and I just want to let you know briefly, there are thirteen of us who are in an ancestral medicine study group. [inaudible 01:02:55] last night and we're just loving it. I grew up in the foothills of the Blue Ridge mountains in North Carolina and one of my favorite people in the world was my grandma. My maternal grandma, who was a very small farm tobacco farmer.

Kaye: I spent a lot of time with her and a few years ago I had a dream, you know those dreams that really doesn't feel like a dream, it's something else and I've been searching and I saw this big room and a veil. A blue [inaudible 01:03:31] and there was my grandma, standing like this, before she had passed a few years earlier. I remember being so happy and I said, "Grandma!", and I started going to her and then I could feel my consciousness sort of being sucked through my crown chakra. I was horrified and it took every ounce of my energy to sort of pull it back in and I was still working on that after I woke up, it was terrifying. That hasn't happened again but I started getting concerned about this. I saw the interview, or the teaching with you and Baio Akamalathe, I'm saying that correctly?

Daniel: Yeah, go ahead.

Kaye: He was talking about being pulled into the water [inaudible 01:04:22] ancestors and I was thinking because it was horrifying, I love my grandma so much and what was happening. Anyway, I don't know if you have any thoughts about...

Daniel: Yeah, it's good to be committed to being here. So you don't die prematurely and if the spirits are like, "Why don't you come hang out", you're like, "Sorry, I've got to change a diaper, or whatever", whatever you need to do. It's not such a concern with the well ones but for the ones that have not yet profoundly well in spirit they can have a kind of pull on our energy body.

Daniel: Look, in a sense there are risks of engaging in all this but there are risks in avoiding it too. I think the risks of avoiding it are greater because then things are just happening unconsciously. It's not like if we just don't think about it, it's not happening.

Kaye: Mm-hmm (affirmative)-

Daniel: Our ancestral influences either conscious or unconscious, we don't get to opt out of it. The main thing is just to be anchored and committed. Strongly committed to being here and I will say this to everybody as a generalization, don't connect with any of your recent dead people yet. If you already do that and it's already totally awesome and healthy and great, okay. That's an exception but so many people, I'm like, "Here do this", and then people go, "I'm going to do this instead". "No, do this", and you're like "Shh, go do this instead". It comes from a strong conditioning to see the ancestors as only the recent ones. I cannot say that it is safe for you to assume that just because you like someone, or have a good impression of them for some reason that they're profoundly well in the lineage that's profoundly well, connected to the ancient ones and to the Holy sources of life that sustain the Earth.

Daniel: For the sake of caution, follow the method and if you follow the method in months you'll be very directly and very safely connecting with your known recent people. That is where we're headed, I'm not judging anybody's people but I'm saying...

Daniel: I'm not saying you're doing this, okay? But, anybody goes directly to your recent ancestors and it's like, "Oh, I've taken your course and I started talking to my grandpa and then I got my chakras blown open and the plates are falling off the wall, whatever. Stuff started happening. I'm like, "I didn't tell you to do that, don't do that". So, don't do that, it's not a good idea. The dead who are not yet settled, they have their own trajectory. Don't assume they're well yet.

Kaye: Mm-hmm (affirmative)-

Daniel: I don't mean to be so fired up about it toward you, Kaye, but that's what comes to mind. Is to discerning in that way.

Kaye: No, I really appreciate that and that was several years ago. When I first started reading your book, there was a lot of stuff that started kicking up and certainly, I've been following religiously, I'll say, your suggestions. I was having a lot of dreams that were pretty clear to me, troubled ancestors and as soon as the vibrant ones were around me the dreams stopped. I felt very safe.

Daniel: Great.

Kaye: I haven't had any of those experiences and it's actually been very, very beautiful. I feel them with me and really anchored in a way I've probably never felt. So, thank you.

Daniel: I'm glad to hear it and thanks for the others who are taking the course. Good, I'm going to go ahead and mute you and go to Sophia and then Elah, I think. In, New York City, I think. If you know how to unmute yourself, Sophia, go for it. Yeah, you're off mute, go for it. Sophia? Yeah?

Sophia: I decided to take this course because I think I have lots of unsettled ancestors.

Daniel: Where are you calling in from Sophia?

Sophia: I'm calling from Northern California.

Daniel: Great, yeah, go for it. What's your question?

Sophia: My parents were in World War II and I was born in a refugee camp during that time. While I was an infant, my father died in one of the camps. My mother remarried and I've had a troubled history with my mother. She died three years ago and about two years ago something happened in her basement as we were getting her house ready to sell. I have not felt the same ever since. I've just been struggling with this, doing all kinds of healings. I have my own small online business, I work with flower essences. Everything I've tried has not kind of...

Daniel: How'd the assessment go? Did you find a lineage of focus?

Sophia: It was really hard for me.

Daniel: Yeah. Do you have the sense that the real difficulty in the recent ones is over shadowing the ability to perceive some of the older stuff?

Sophia: I think that's a really good question. I think the trauma has been so intense with my family and that was visited on me that I'm just having a difficult time connecting with the ancient ones.

Daniel: Do you have any pets?

Sophia: No.

Daniel: Do you have any folks in your life that you have a really largely, kind of sweet and connective experience with?

Sophia: I do.

Daniel: Great. You can access that feeling, right?

Sophia: This possession has been happening for the last couple of years, it's not been very easy to access that. I'm very watery, I don't have a sense of boundaries, which is really difficult.

Daniel: Part of what you'll see about my teaching style is, I tend to throw people into the deep end and be like, "You got this". I hear that you have a lot of legitimate hardship that you've come from and also a kind of story that has settled around it of like, "Man, that's hard". And, maybe a quality of stuck-ness a little and part of what I'm suggesting is that you almost move quicker than the story and know that the sweetness that you have experienced in your life is a quality that you can call in from the more ancient ancestors.

Daniel: As soon as you have a little bit of that quality, you just start feeding little twigs into it and paper, and getting it burning, burning, burning, burning and place your focus there. Other things can start to shift. Now, you might find it's useful to connect with a practitioner for a session or two to get some traction with stuff but the healed, whole energy is very available to you. It's just a matter of repairing that pathway of connection, which is really doable. Yeah?

Sophia: I understand what you're saying. I've worked for a long time and I belong to a meditation center that I spend five months of the year, so I'm aware of all that.

Daniel: Cool, yeah.

Sophia: This is something that I was just not prepared for.

Daniel: Uh-huh.

Sophia: Had a life before my mother died and before this possession happened two years ago, so it's not like, I spent my whole time doing this. The frustration is...

Daniel: There are some folks among the practitioners, Maris [Bergrune], is one of them, who have proficiencies in deep possession work. Yes, Maris is trained with Betsy Bergstrom in compassionate depossession work. Somebody as...

Daniel: Malama, good to see your name. I remember meeting in Berkeley.
[referring to chat]

Daniel: If you're saying there's been a possession kind of thing, if I take you at face value that, that's what's happening, there's people trained in it that can help you with it. Specifically, that.

Daniel: You may have already sought them out. I don't know.

Sophia: I haven't done that and that sounds like a great idea.

Daniel: Great, yeah. Look at the practitioner directory and make a session with Maris. She's maybe four down on the practitioner directory. [www.livingvoicemedicine.com] Thank you Sophia. Be tenacious about it. I want to see a shift for you.

Sophia: Thank you, Daniel, lots.

Daniel: Elah, go to the heart of it.

Elah: I've got to go to the heart of it...

Daniel: Speak up, okay?

Elah: How about now?

Daniel: Yeah, barely but yeah go for it.

Elah: Maybe I'll try to throw my headphones on. Can you hear me now?

Daniel: I can, just lean in and go for it.

Elah: Basically, I know you suggest choosing first the lineage that's most well and that right now that feels like my mother's mother's lineage. I'm feeling still quite conflicted about that because my mother's father's lineage is a lineage that has a lot of force in my life personally and people I feel very connected to but feels not quite as well. My experience is that I have high direct and indirect contact from three out of my four lineages, including those two. During the assessment process, I felt what perhaps was a spirit from my mother's father's lineage sort of spontaneously entering through the maybe not strong enough protective boundary that I'd set. I did some clearing and hopefully cleared that.

Elah: Feeling a related topic is that I feel moved to change for the past six months of so I've felt moved to change my last name. Which is my father's step father's name, a man I don't feel connected to, to my mother's father's name, the lineage where the spirit came.

That's just another aspect of feeling very drawn to that lineage in a way I don't totally understand. Then at the same time not sure if it's-

Daniel: Take a minute and drop in and see if you can notice your heart and gut instinct quality, right now. Let me know what that feel present for you. I know I'm putting you on the spot but hang with me if you can.

Daniel: Just give me a signal when you're there a little bit. If you've got to pick from that place, what are you going to pick?

Elah: Yeah. I think the wise thing to do is to choose the one that feels more well.

Daniel: That's probably sensible and if that's what's coming through in this moment, go with that.

Elah: Yeah.

Daniel: Seriously, don't get paralyzed in the choice. You're not like, "All my other ancestors are being vaporized", or something. There's just an orderliness to it, to allow, you know. If they're cool they'll be polite, and handle thing one at a time. Sound good?

Elah: Yeah, I think that makes sense.

Daniel: Great, don't doubt it. Just go with it. Yeah, seriously, there's a need to just move with it. Good, thanks, I'm glad you're with us. Good to see you again. Cool. There's a question that Margaret wrote in. When connecting with the well ones, you're in a state of beautiful, nurturing energy. It's all loving and well and then suddenly the ancestors wanted sex and it was startling and made you back the fuck up and the question, are you right in assuming that any energy or being that tries that, while also presenting itself as a well ancestors needs to be blocked from your space? That you worked hard on boundaries but that was surprising.

Daniel: No. It's not correct that, that's categorically problematic. Let me un-package it a bit. It happens on occasion and there's lot that can be said about it. There's a great podcast, *Bespoken Bones*, by a student and friend, Pavini Moray. [www.bespokenbones.com] That has a lot of different interviews about the intersection of sex and the ancestors etc. For one we're here through the sex of our ancestors. Even though ancestors, are associated understandably with family and family invokes all the appropriate taboos around incest. At the same time, it's through the life force energy, it's through sex, hopefully consensual, not always. Of course there can be conception in a non-consensual way. More often at least, consensual sex is the alchemy or the magic through which beings get conceived and we come into the world.

Daniel: Occasionally folks have erotic experiences with their ancestors. What's important is that all the same things around consent and choice apply there. In that situation if that were to occur, again, or if you drop back in. You could be like, "Alright. That was a little too forward", or something. "Slow it right down" and be like, "Well this is a new paradigm for me, I don't know if I'm into whatever's happening energetically". In a spirit space it can also be that things get registered in our intuitive perceptions as sex when there more so there's an energetic communion or not necessarily harmful possession state as being invited.

Daniel: You'd want to slow down the whole thing. From a very choice based, consent based place. Be like, "Well, I don't have to, I can pull the plug on all this and just shift focus and go watch Netflix. But, let me slow down and see what's actually happening here. Hey ancestors, what are you inviting? What is this"? Because, some people do an erotic experience of their well ancestors and it doesn't have to be creepy, it can be a very ecstatic communion type thing. It hasn't really been my experience with the ancestors but some people do report that. As long as there's choice in it and consent, then it can be okay, basically. I don't find that it actually tends to happen a lot but it depends. It depends how you're hardwired. Margaret, I can take you off mute, if you're open to it and see, is there anything else you want to add because I know it's kind of [inaudible 01:20:21]? I just took you off mute, do you want to say a thing?

Margaret: Okay, well first, just that that was really helpful.

Daniel: Cool.

Margaret: That was helpful as I was having some kind of doubt, obviously I wouldn't have asked the question, I suppose, right? I think if anything I'm overly conscious about the boundaries and I think I was applying sort of incarnate to [inaudible 01:20:57].

Daniel: Yeah, probably. That doesn't...

Daniel: Yeah, it doesn't mean because there was a quick contraction that it's inherently safe either. It's okay to return to that and explore in a slowed down way what's actually going on.

Margaret: Other than trying to get, as we do, a real sense of the wellness of any entity or being or other one. How does one tell?

Daniel: How do you tell if it's safe, so to speak?

Margaret: Yeah.

Daniel: Yeah it's a great question. You don't always know really. Sometimes you get to know a person then you're like, "Damn", and sometimes you think they're unsafe and you're like, "Huh, I misjudged you, you're kind of fine, actually". You don't always know, you readjust in the moment. You remember your own resilience so that if you misjudge a situation and you need to be like, "Huh, I'm going to reevaluate my assessment". Then you do that and it's fine. You change your mind, it's okay to change your mind. Energies, we're going to talk about this in two lessons so remember you're not trying to connect at all yet. Your question, in a sense is paced faster than where we're at.

Margaret: Okay.

Daniel: Right now the practice is just on knowing what it feels like to actually have others who are uninvited out of your space.

Margaret: Yeah.

Daniel: And, how do we discern what's safe? I actually want to delay it for now, as a question. It's a good question but because we're not there yet, I don't want to give the impression that we're actually trying to connect with the ancestors yet.

Margaret: Oh, yeah. That makes sense. Thank you so much Daniel.

Daniel: Yeah, thank you. Good, we're almost at time. I'm going to take an extra five minutes only, because I'm having a good time and there are some other questions. I'm going to ask that the other questions that haven't been answered, that you would, if you asked a question it didn't get responded to, please send it in the Ask Daniel function and I'll respond to it in written form and let you know. It will be available to everyone in that way.

Daniel: Yeah, good. Let me go to Mia and then, sorry I just lowered your hand but if you could take yourself off mute Mia. I just did, oh, sorry. Go for it.

Mia: Thanks Daniel.

Daniel: Yeah.

Mia: I want to discern whether-

Daniel: Remind us where you're calling in from.

Mia: Oh, thank you. I'm phoning from Denman Island, in British Columbia, Canada. [inaudible 01:24:08] territory. I'm hoping to discern whether I am using some type of racial discrimination or my people are better than your people attitude around the situation I'm encountering.

Daniel: Okay.

Mia: Many years ago I was connected to what I thought was a Mongolian ancestor, even though I'm from many, many generations of Ashkenazi Jews and a grandmother on another side that my family pointed out that, "Oh, there must have been a rape back there somewhere, or there must have been a...". She just casually dropped some sort of comment that really rang with me. I got very interested in whether I had Mongolian ancestry because of the history of Siberian and Mongolian shamanism.

Mia: -mm-hmm (affirmative)-

Mia: That might have landed in me somehow but I dropped that thread across that line and I wondered if it had something to do with an ancestral resistance to letting another line in. Or whether it's something I could pursue, or is it me trying to get away from my own ancestors and try to bring in more types of ancestors?

Daniel: Yeah. Let me ask a question first. Did you have a sense of which lineage you want to focus on based on the assessment?

Mia: A different line than that one. This was from my father's father's father's line that I had that vision. I was going to focus on my mother's mother's mother's.

Daniel: Okay, good. So, in a sense in this moment it's a bit more of theoretical question, in the sense that you're focusing on your mother's mother's lineage...

Mia: Can I add a tiny bit to round it out? I don't want to take too much time.

Daniel: Go ahead, yeah.

Mia: The felt sense of connecting with that hoped to be ancestor was great joy, great fulfillment, satisfaction, now I feel full. Living without and walking without now, feels like I've let someone go. It's difficult to discern.

Daniel: Yeah, good. Let me riff on it a little bit. I'm going to put you on mute, just because the audio's being a little strange but I'm glad you're with us Mia and if it doesn't get spoken to then circle back with the written in question as well.

Mia: Sure.

Daniel: There's a bigger conversation we're going to be talking about throughout of putting the historical, knowable things in conversation with the spirit guided things and both are important and both have their own kind of intelligence. It's important to not just throw out what you know, historically, about your people and what is sort of tangible and knowable. It's also important, especially because we're working with blood ancestors here. It's also important to allow for surprising things to happen and work with much older lineages to happen with the way the spirits are moving, as well. There needs to be a balance with both in this work. Both have gravity and need to be in conversation with each other.

Daniel: It's also really common that we have ancestral favoritism. The dominant story, for example in North American, is that people of European ancestry will tend to minimize African and Native and other than European ancestries because of the structural advantages to being white, interpersonally as well. In spiritual circles that gets turned on its head and a lot of white people I meet are super excited to have any amount of other than white ancestry because white people in spiritual circles, when they're not busy being annoying white people become a different kind of annoying white person who have terrible cultural self esteem and would seek to unconsciously redeem that by identifying with any sort of brownness and blackness in their ancestry. Which is totally fucking awkward. Don't do that.

Daniel: It's tricky because it might actually be there. It's important to not dismiss the complexity and diversity in ancestry that is there and as Mia was saying, sometimes the circumstances by which it is there, are through non-consensual, oppression based dynamics. So all that is up in the mix. Because of that, I tend to feel a little more settled when people begin the ancestral engagement working with lineages that are clearly congruent with the cultural identity that you're rolling with. If you're a white person, regardless of what your story about yourself is, if other people would roll up and be like, "That's a white guy", then you probably want to start with a European lineage just so that you're not avoiding your own cultural heritage in how you're working. Now many people, including many people in the course are beautifully multi-racial and multi-cultural and you need to balance what I'm saying here as a general guideline with what the spirits are showing you and all that.

Daniel: We'll stay in conversation about it and this work does touch really intimately on identity and that self esteem and cultural self esteem as well. Know that there's space for all that. It's important and we'll be getting at it. Elisabeth? I want to get in a last question from Elisabeth and then we will for reals finish up for today. I'll say a few last things and then we'll finish. Go ahead Elisabeth.

Elisabeth: Hi Daniel. Hi everybody.

Daniel: Hey.

Elisabeth: Sorry, I've lost my voice a bit so I hope I'm not too quiet.

Daniel: You're great, we can hear you. Where are you calling in from?

Elisabeth: I'm calling from Scotland.

Daniel: Great.

Elisabeth: But I'm obviously English, as I'm sure you can hear. I wanted to ask because I did the assessment, and I'm really... somebody else mentioned this I think, earlier on when I had the chance to just listen in a bit, while I was at work, about being very empathic and not being very boundaried and that's me. I think naturally, because I'm very watery, but also because I had a terrible childhood which totally made me have to kind of be aware of danger, like you mentioned.

Elisabeth: Also, I used to work as a medium and psychic, so I'm kind of naturally quite, you know... it's really easy for me when these things want to be able to sort link in it straight away it kind of comes so fast. I really solidified my bubble and as soon as I heard you say, "Call in your father's father's lineage", I don't know a huge amount about my father's father's because he died before I was born and my dad was a lot older than my mom. It was quite scary because straight away my grandfather appeared as a zombie and at first he just seemed unwell and then it was like he was kind of lunging at me. I'm not sure whether it was symbolic or my projection.

Elisabeth: -Yeah.

Elisabeth: When I looked back in the lineage I found it really hard to see, which is not really like me. I was like, "Why is this so hard", it was kind of foggy and-

Daniel: Go to the heart of it, just in light of time but I'm following everything you're saying.

Elisabeth: Yeah. When I went to my father's mother it was also like that, quite...

Elisabeth: -Yeah.

Elisabeth: She appeared kind of like a vampire, it was... Then on my mother's side that didn't happen at all, it was very bright and mostly very well. My question is now,

when I sort of felt into what would be the right thing to do, my immediate instinct was to go to the very worst one.

Elisabeth: I'm just on the phone, I'll be out in a sec.

Elisabeth: Was to go to the very worst one but that feels quite scary and I just wondered if you could speak about its...

Daniel: No, go to the well ones. Start with your mom's side.

Elisabeth: Okay.

Daniel: Seriously.

Elisabeth: Okay and what about this, seeing people as, the thing that I really wanted to ask about was seeing people, if you see them as kind of not human, what's that about?

Daniel: That's alright, they probably need some work.

Elisabeth: Right.

Daniel: It's a fixer-upper at the moment. If they're presenting as a zombie it's like, "Whoa, needs some work".

Elisabeth: Yeah.

Daniel: Sure, it could be more about your perception of them but you know... A teacher I worked with years ago, Lousia Teish, cool person, Orisha priest.

Daniel: -Mm-hmm (affirmative)-

Daniel: Lead in possession once, she's saying, "Not all who walk on two feet and fully human, and those who are not fully human have the power to make a crack in the calabash of the world". It came as a warning from the spirits, just because someone presents as human it doesn't mean that what's moving through them is fully human. If you sense danger it could be because there's danger. Now, strategically in this work, you go into the focus with your mom's side. Whichever of those two lineages is most well, get used to sitting not just with well but with potently, decisively well, all the way through lineage energy. Then probably look at the other lineage on your mom's side and get used to sitting in a field of such profound wellness that the repair work that sounds like it's needed on your father's side isn't as daunting. It can happen in a safe and systematic and protected way.

Elisabeth: That's good. Thank you very much.

Daniel: Yeah, I'm glad you're with us. We say thanks, everybody. We'll have the recoding up, we'll get a transcription of it up as well. The next lesson is out on Monday, the one after that will be the following Monday. We'll continue to intersperse these times that track what's happening with the lessons. In addition to these you can just submit a question directly to me. You can speak up on Facebook or on the Nord discussion group and you can connect directly with a practitioner if needed. We are holding a prayer, even in this moment, I ask the ancestors to weave folks in and help people to have the good sense to reach out for the different forms of support that are available from you and from the network of living humans holding the prayer that is this course. And, for people to feel confident and good about their ability to navigate relationships with their own people for the intent of personal healing, healing of our families and getting good with the Earth and with others.

Daniel: With that we say thank you also to Seyta and the supporters and to really everybody in this course leaning in with your trust and care and consideration. Ashe.