

Ancestral Lineage Healing Online Course: Live Call #2, December 30, 2018

Please excuse any typos and inaccuracies in this transcript.

Daniel: We're recording now. It's sometime in late December in 2018, and it's the third ... it's the second schedule on really the third conference for the second iteration of the Ancestral Lineage Healing Course through my practice, Daniel Foor and Ancestral Medicine. Our time is going to be largely driven by questions, so if you do have questions feel free to already start to raise your hand or if you need to, type them in the chat or if neither of those work, send an e-mail to Seyta, S-E-Y-T-A@ancestralmedicine.org. I will mostly favor live questions, but also reference some that are sent in. This conference is happening a day before Lesson Four is released, and the first three of 14 lessons in the online course are laying the groundwork for the reconnection with the ancestors, which is the intent of the working tomorrow, and everything else that unfolds from that, from the lesson tomorrow. (coughing) Excuse me.

Daniel: This pause that we've been in almost a month now, we started on the third of December, is not how it happens with in-person sessions necessarily. Sometimes in in-person sessions often in that first 90-minute session with the practitioner we'll go through an assessment, and then go in to connecting with the guides in that very same 90-minute session. If you came to an in-person intensive we would already be at step two, which is tomorrow, is connecting with the guides. It's chapter six in the book, and we would get to that step even on the first day of an in-person training.

Daniel: What you're experiencing with the flow of this course is particularly slowed down and spread out at this first step. There are pros and cons to that. Now it's intentional, the pro if you will, is hopefully, it has allowed enough space for people to just get oriented in what we're doing, and also to explore without rush the importance of healthy energetic boundaries. That it is important not just with incarnate humans, and other incarnate beings to have good boundaries, and to say, "Hey, this is my space. You're not welcomed in my space unless you have permission," but to extend that ethic of consent and choice, and sovereignty if you will, to our relations with the unseen, with the other than humans, with the dead, and to really appreciate the impact of that, because engaging these dreams safely hinges upon really getting that ethic.

Daniel: I want to say that about the flow and the rhythm, on a practical note a few folks are continuing to have technical challenges with the course, just to log-in and accessing the lessons, and I'm sorry for that. Hopefully that hasn't been your experience, but for the folks that are having that, please persists, we're really proactively trying to figure out. I think we made it too good and then broke it, in terms of the different

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functions, and then the functions started to conflict with each other. It's a boring web conversation, but we're really proactively trying to fix that, but do try to clear your cache, and to look into troubleshooting link and then reach out directly, and nicely, but promptly whenever you have trouble, and we'll handle it. Thank you for your patience for anything like that.

Daniel: Last thing, before we really give it over to content here, is that I have just a few questions to reply to through the Ask Daniel option in the course. It's really fine to make use of that, and a few of them got routed to the spam filter so there is a slower response, apologies on that. If you haven't seen a response in like three to four days, feel free to just send a message, it could be like, "Hey, what's up?" Because we do have an ethic of having a quick turnaround time on those, and if you haven't seen the FAQ section it's actually quite extensive, and speaks to a lot of the more mental questions you might have about, "What about this? What about that?" We're trying to create a useful record of the learning and wisdom from past participants in the course, that and continue to participate as moved in the Facebook or the nord, the discussion spaces, so all that.

Daniel: I have things I want to say about where we're at in the process, but I want to let the questions mostly drive our time, let me start with that. I'm seeing a question from, I think the name is Samarra Burnett. Let me unmute you, Samarra, and if you would just share where you're calling in from, and go to the heart of it, what's your question, and that would be great.

Samarra: Hi, I'm calling from Ashland, Oregon, Southern Oregon on the West Coast.

Daniel: [Inaudible 00:05:22].

Samarra: Yes. My question is about experiences contacting ancestors, and I suspect that you may be going over answering some of my questions in the near future, and if that's the case just say, "I'll tell you that tomorrow." That's okay, but I'm feeling some unease about somethings that have happened, I just want to share and maybe get a little feedback.

Daniel: Go to the heart of it.

Samarra: I did a ritual with another group on the solstice, it was a women's circle, and there is no direct invitation to connect with ancestors, but it was certainly kind of a feeling of ancient tradition among women. I had a sudden vision of an old woman poking her head up out of a earthen cave, and kind of a sudden feeling of like, "Oh, this is an ancestor of mine," and a feeling of grief and gratitude, like an invitation to connect.

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I didn't know what to do with it or is this just completely my imagination? I just felt it, let it passed through me, but it's recurred out of the blue a few times for me, and I had visions of myself sitting in this earthen cave with the woman who is clearly welcoming me, and doing some things with herbs. I'm just ... I'm feeling this sense of invitation, and there's something here I don't know what to do with it, whether I should create a boundary or-

Daniel: Let me jump in.

Samarra: Please.

Daniel: It's a step ahead of where we're at. It's just one version, and what I'll say it will be more clear after the lesson's out tomorrow, but the protocol that will be shared tomorrow is once you're seeking to connect with the well ancestor you want to ask are you an ancestor on this lineage? Are you willing and able to assist with the healing work? Are you well with the lineage before you? Do you personally, Samarra, or whoever, have a real gut-level feeling of safety in, "Yeah, this is good," about it?

Samarra: Okay, great.

Daniel: Let's go on and proceed. There is a protocol or a sort of checklist of questions that help to establish safety, and it's probably great. I mean if it seems great it's probably great, and it's good to be discerning. Powers that are truly safe and wise, and loving won't mind getting carded and being like, "Are you really? Come on. There is a lot of stuff going on, is this safe?" They'll be like, "No, it's fine. Ask me your questions, do the background check," they'll be like that. If they get [inaudible 00:08:18] with being asked then that's probably a red flag.

Samarra: Okay, thank you.

Daniel: You're welcome. Glad you're with us.

Samarra: Thanks a lot.

Daniel: I'm going to go to Raven, who I think is maybe in Santa Cruz, and see if I can take you off mute. You might even do that from your side, Raven. You're off-

Raven: I got it. I'm calling from Santa Cruz, California.

Daniel: Great.

Raven: Glad to be here. I'm actually ... I think this is a question that may have been answered in the Ask Daniel section, but the last time I looked I couldn't find it. The basic question is I seem to get a lot of information from my dream time, and as far as assessment, and this preliminary boundary-setting stage, I just really want to get more clear on what to do or not to do with what seems like ancestors, especially recent ancestors, like mom and dad, and things like that, that are coming into my dream space. Is that [crosstalk 00:09:26]-

Daniel: Basically the protocol that I follow for how to relate with the recent dead or the ancestors in general isn't actually that different in dream time. It's possible that a dream is more about us, and it's more, not in a reductive way, a more psychological dream, but it's also possible that it's a dream of contact or that there are elements of both of course. The default for ritual safety is to ... There is a tension between those two frames, because if we see it as just a dream of contact we might miss ways that the dreaming is asking us to create our mature aspects of ourself. If we see it as just an aspect of self then we might collapse the relationship, and fail to enjoy the intimacy. There really is a need to hold the sacredness of both of those frames, and know that they can co-exist, and we can say, "Well, where is the energy at?," and follow what instinctively feels more alive of those two frames.

Daniel: If we are talking here about dreams of contact, the same sensibility applies of, "Are these ones deeply well or are they anything other than deeply well?" If it's anything other than clearly, decisively well then we respectfully hold a boundary on further contact, because in the dream often it's not lucid, there is not a sense of agency exactly, it's more like an experience that's already playing out. But when you wake up I wouldn't invite further contact unless there is a sense that there's a real quality of safety about it that still applies. In general, I don't encourage people to relate with the recent dead until they know that they're decisively well. Having said that, what happens is we have, how to say it? It's a funny example to reach to, but in the movie Contact, the friendly aliens visit Jodie Foster, and they are, sorry if it's ... the movie has been out for a while, sorry for the spoiler.

Raven: I'm familiar with this movie.

Daniel: It come to her in the form of her father who has passed, and she is like, "Oh, my God, it's you. It's so special." She's cracked open by it, and it's really sweet, and then her dad is like, "Sorry to be like this, but we're actually the friendly aliens, and we just needed to appear to you in this way because we know you love your dad." She is like, "What? That's that weird, okay," and then it plays out.

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Daniel: Relating with the ancient ones is a little bit like that because they have the challenge of coming through the ... Until we have a framework to relate with them, and a category for their possible existence then the tendency is for them to relate through the face of the recent dead. Sometimes we might have a dream of our father, grandmother, or something that words like, "Whoa, there is this really big other potent energy coming through. What is that?" Well, that's the face of the lineage wearing ... the energy of the lineage wearing the face of your grandmother, that's a different thing. The dreams of contact maybe contact with the individual or they maybe contact with bigger lineage, deity, archetypal forces that are wearing the face of certain deceased family members as well, but starting tomorrow and everything after that in the process, the default answer will be run it by your wise and well ancestors and see what they think. Because I want to encourage that as an internal discernment and guidance system for each of you. As those relationships get more online then that's where you ... you can bring dreams to them for example.

Daniel: It's tricky to interpret our own dreams, but it's possible also. Hopefully that speaks some to it. I know it's a big question, but basically hold it as if it's a dream of contact just in case, and know that it's still important to have discernment about how much you relate with the recent ones, and good.

Raven: Could I just say one more thing?

Daniel: Go ahead.

Raven: For me, I was really wondering if it was a period of assessment as well at the dream time if I was getting information that I should not, that I should set a boundary to not get more information. Does that make sense?

Daniel: Yeah, of course. If you have the wherewithal within the dream to set a boundary it's great, and what's important is to not ... to hold it a little bit lightly. The dead who are troubled certainly will try to get through to people in dreams, so that it could be just like that. It could be a very functional assessment, but double-check it when you're awake. That's all.

Raven: Thank you.

Daniel: Good. Thanks, Raven. I'm going to go to a question that Kristina in Czeska Republica sent in. Sorry, that it's Czech Republic. I lived in Prague for a little bit, but I forget all of my Czech. The question is about relating with a recent known ancestor even though they're not fully well, is it possible that they could still function as an ally or a helper? Yes, and also it is my framework, which might seem sort of rigid in this

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particular way, that if someone has passed and they are not yet an ancestor, it's actually a kind of enabling to relate with them a lot. That it encourages them to stay in relationship here rather than transitioning to become a well-seated ancestor, and that it's best to assist them, which in some approaches could involve some direct relating.

Daniel: I don't tend to encourage that because it's not ritually needed, and it makes the work a little less safe, but if the intent is to help them to transition to become a well-seated ancestor then interaction under those circumstances could make sense, but otherwise it's my emphasis in helping them to actually make that transition. I hope that is kind of across the board guideline, and in that sense I would say respect the relationship. Allow for there to be a change in the relationship, and know that once that person, the recent person who, Kristina, you may feel close with or anybody in the course may feel close with, a recent person who's passed, allow that to transform, undergo change, and then it can resume in a new form when that one is, when that ancestor is well. I would hold it in that way.

Daniel: Let me go to Samantha, and then we'll ... I see Judy also.

Samantha: Hi.

Daniel: Hey, good to see you.

Samantha: I'm calling from the South of England.

Daniel: Yup.

Samantha: I might just choose one, I've got quite a few, but I'll choose one question.

Daniel: Great.

Samantha: It makes sense to me that the dead are in different states of wellness, but at the same time it also seems to clash with some of the tenets of non-duality, that also makes sense to me. For example the idea of oneness and interbeing, and embracing, and welcoming all the different fragmented paths of ourselves, along those lines I might think that it would be good to welcome and embrace, and love the not yet well dead as well.

Daniel: Sure. Go ahead.

Samantha: Also, just by that kind of thinking, and according to many who have had near death experiences they have this experience of going back to wholeness and

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oneness, and they feel the love and the divine. I'd love to hear your thoughts on how our assumptions on this course relate with those kinds of teaching.

Daniel: It's good. Would you say that you have ... Now, I don't mean to say that you're dug in on the stance necessarily, but from the stance that you're exploring or using as a counterpoint to what we're talking about, would you say that from that perspective all incarnate humans are inherently well also?

Samantha: That's something that I started thinking about. From one angle, yes, and from another, no. It's kind of relative.

Daniel: Have you ever sat personally with someone who has real sociopathic dangerous personality traits?

Samantha: I haven't.

Daniel: It's something, it's an experience I've had a bit as a therapist, and having been assaulted, and stalked by somebody. I don't mean that to be me-centering, many people have much worse experiences in both things than I have, but I've met those energies that are very calculating and predatory, and dangerous. They exist in the world. They're part of the ecology of what is. I could, you know, of course you've ... I think you intellectually get that, if you look at the news it's like, "Whooo, some folks are dangerous humans." Any trouble in the physical, physically observable world that's happening, any cruelty, hatred or real malice has an unseen reflection as well. You can label it evil things start to get very polarized and dualistic in that way or you could say there are energies that are quite cruel, not empathic, self-serving, not very anchored in love at all, and that I would want to protect my children from. Such energies exist.

Daniel: I think it's a confused colonialist, dualistic if you will construct, to make some kind of artificial separation between the physical and the not physical, but really it's just one world. In that sense, yes ... Look, there's something that was pointing to it in the Facebook thread, but the way to get to reconcile the perceived difference between these two perspectives is to look at ... it's a confusion of the different layers of things. At one layer of things, of course, there is no Samantha and Daniel, there is no course, there is no lack of course, there is one thing talking to itself. There is no Earth or not Earth, it's one weird body, and it is also ... it's hurting itself, it's making love to itself, it's forgetting and remembering itself, it is one weird ass thing that think it's separate, and is part of the oneness.

Daniel: Sure, that's true, but that's not how we function when someone punches you in the face. The thought doesn't tend to be, "Whatever, punch myself in my face,"

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and it's much more relational, and there is a level at which it is part of the oneness to respect difference and respect diversity, and diversity of form. Yes, the soul is inherent ... You could think of the ancestralization process as anchoring one back into the inherent wholeness that we are sourced in and rooted in, and that doesn't happen automatically, anymore than it happens automatically during incarnate life. The death of the body, sure, it's death, but it's just a point in the journey of the soul it doesn't ... It's not my experience, I guess, that just shedding the body automatically causes all the layers of what we are to become inherently wise and kind. That tends to be a reflection of choices over time, of ethical behavior, of being rooted in some kind of larger field of whole and well energy.

Daniel: There is another way of getting at this, which is that some cultures are looking at situations where people have been well-cared for during life, ritually or spiritually, and aren't really ... like some of the same cultures would be like, "Yes, it's all one, but if people are murderers or kill themselves, well then they are in a tormented experience after death." It's like, "Well, wait a minute. You don't share those teachings. I thought we were sharing the non-dual teachings. We're putting on a good face." If you dig in to some of those cultures in South Asia or wherever those teachings come from, and they'll be like, "Oh, yeah, of course there are hell realms. We just don't talk about that as much." Some of the teachings get shared in an incomplete way also, but it's a bigger conversation that can be unpackaged more, but let me speak to the going into the light thing.

Daniel: Now, the people who have a near death experience and are filled with terror because they are dragged facing all the people that they have harmed during life, and feel they come rushing back to their body because of the terror of confronting the consequences of their actions. Those folks don't tend to post about it Facebook. They aren't like, "Hey, I don't know other people who went into the light, I just had a bad car accident, and I'm like, wow, I better do better because that's going to suck if I die like that. I do not want to die ever." Some people report terror at that, but it's not as fun to compile those accounts and be like, "Look, we all go into the light," and you're going to be terrified of death. Some people emphasize that, but it tends to be in a more moralistic way.

Daniel: Also, going into the light, it's really just the first layer of things. You can go into the light and realize it's all love, and they'll be like, "Great, welcome to the first layer. Now, since you're so open-hearted you can face how you were an ass to people and listen to the consequences of that." That first layer of going into the light, it's really ... I think it's just the first layer, and it's not everybody's experience, I guess that's what I'll say. Not that you should do this, but if you have a solid, stricter practice, and powers that you already work with, ask them to introduce you to the ghost realms. I mean

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carefully, like from a distance, like you're at a zoo or something, and live stream, but from a distance.

Daniel: What I'm saying is if you doubt that there are not incarnate humans who are in a state of torment, it's really that there are. I don't know how else to say it, but you could ask your trusted powers to show you.

Samantha: It's just ... That's really helpful, everything you said, thank you for sharing it. I think what's been interesting for me is just realizing that I had that story, I don't know whether it's true or not, but that I had the story that when you die it is kind of just into the light and wholeness, and hadn't really examined that. The principles of this course, the assumptions that are laid out have been really interesting for me just to examine some of the stories that I've been ... that I haven't been examining.

Daniel: Stay with it. I mean stay with the inquiry, don't feel like you need to accept my perspective on it, but turn it over-

Samantha: No, I don't.

Daniel: And see what feels real. Great.

Samantha: I'm really grateful for that actually, the invitation for us to challenge things that really makes me more welcomed on the course, so thanks.

Daniel: Great. Thanks, Samantha. Cool. Let's go to Judy. Go for it, Judy.

Judy: Hi.

Daniel: Hey.

Judy: The question that I have is you brought up at the beginning of this session, that we're at the end of the year, and I know it's a little bit of an artificial construct, it's a Western construct, but I would really enjoy doing some things like a ritual that would make the end of the year and the beginning of the new year feel more meaningful to me. I was wondering if you do any types of rituals yourself or know of any rituals that allow you to find that meaning, and make it something more than just another day.

Daniel: I've done sleeping and all kinds of weird traditions, I think Salween or Halloween is probably my New Year or maybe the New Yam Festival in the start of June, that's when we do the reading for the year for Ifa tradition. Probably the Gregorian New Year is among the least exciting for me, but I suppose it's a time to just take inventory on your life, and you could ... The deity, the senior deity in a lot of ways is the Earth, and

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you put your hands in the dirt and you ask the Earth to cleanse from you whatever need she had from the previous year, give thanks and offerings, and you commit being all the way here in the coming year, and to really living your life fully.

Daniel: To ask that the Earth and the other powers, including your ancestors conspire to have you extremely on track with your destiny. That's the intent of a lot of the practices, to have clarity about what you're doing here, and the power and the capacities, the skills to actually enact that in service to life. Pray for those things in a general way, those that comes to mind in this moment, and for your ancestors to back you with it.

Judy: I like that answer a lot.

Daniel: Great.

Judy: Are there any specific questions that you ask when you are taking that inventory, that you like to ask?

Daniel: I don't know that I want to try to unpackage it more right now, just because it's a little bit, a field from the ancestral focus, but just basically say, "Make me a congruent person. Help the bullshit to clear out, and for me to be loving and wise, and in service to life." That's it.

Judy: That sounds really good.

Daniel: Good.

Judy: Thanks.

Daniel: Thanks, Judy. In Cincinnati, what's up?

Tom: Hi, Daniel.

Daniel: Hey.

Tom: Hi, everybody. Before the course started I went ahead and did some of the stuff that you recommended, which was I went ahead and did the 23andMe thing to look at genetic ancestry. I have the stories of my families, somewhat of the ancestry of my family, but you're always in question about that. It goes back to some of the ritual work that I've done before, ancestry work that I've done. I'm here in Southern Ohio, I've always had a huge pull to this area, and as far as being a part of the incredibly respectful, like I've always belonged here. Of course there's always in the back of my mind I'm like,

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and even in some of my ritual work, I had indigenous people coming through. Well, after looking at 23andMe there is not any indigenous as far as North America is concerned, [inaudible 00:30:43] people, of course other people always came through to, but with a lot of my-

Daniel: Hold on, are the natural affinity for indigenous ancestors is in place, as a settler colonial person?

Tom: Yeah, but it didn't feel like that to me. These are my people.

Daniel: I follow you. Look, all that ... There is how to be really conscientious of your social place and your position as a person of European ancestry in North America in the history of genocide and white supremacy, and just bad stuff, not just history, but history and ongoing oppression, and all that. It's critically important to know how to be a good ally, to show up, and rooted in a strong hard wire anti-racist, decolonizing ethic.

Tom: Yes. Yes.

Daniel: Do that and be aware of social impact. Now we're talking about ritual, it's my encouragement that folks get to know their ancestors of blood, and from there you can be in more grounded conversation with ancestors of place and of the land, and you can be in conversation with ancestors of the spiritual lineage that is not of your blood ancestry. The ancestors of place, I think it's a kind of arrogance for anyone, activists or otherwise, Native or otherwise to say, "Hey, you, Native indigenous ancestors you're not allowed to talk to white people." Really? I think it's awkward and potentially harmful even the ways that settler colonialist can sometimes claim, "Oh, I'm a big important person," or, "I'm so spiritual because a bunch of Indians are talking to me." Then you get into super awkward in races, etc. things, now having said that it's really the human ancestors who had lived in any given place on Earth are part of the ecology of that place, and it's their prerogative to communicate with humans who are not of that same demographic or blood ancestry, then they're going to do that.

Daniel: It's not my interest or I wouldn't encourage anyone else to tell them that they can't. You can say, "I am going to move myself from this place because this contact isn't working for me," or you can try to negotiate a boundary with them or understand what's needed, but that negotiation is going to go better if you're in connection with your own ancestors. It's like, "Hey, it's me, Tom, and my Germanic people saying wow, there's a lot of contact here, how do I navigate it?" You might have to be low key about it because you're a white guy and that's okay.

Tom: Well, I just think it kind of comes back to it's not ... of course I was being a [inaudible 00:33:46] for honoring it.

Daniel: There's a lot of background noise, so go to the heart of what you're saying.

Tom: Basically it was very honorable, it was just that these, definitely they were spirit guides.

Daniel: Sure.

Tom: They were a part of the ritual. They were the [inaudible] people coming in.

Daniel: If the locals want to be supportive to you I think it's rude to say, "No."

Tom: Yes, but-

Daniel: You're okay with it. You just need to be conscientious of how-

Tom: Right, that ... I guess what I'm trying to say was I thought maybe that I had a lineage to that, but then of course when my DNA came back that was X.

Daniel: It doesn't have to be blood related. All this obsession on blood is overblown. It becomes its own kind of colonialist thinking, and it's not necessarily how indigenous folks around the world construct identity, in this heavily blood based way. A lot of it is about how you show up, how you act, and how you have good ethics, are you acting as family?

Tom: All right, thank you.

Daniel: Thanks, Tom, that's good. Let me say a thing, I know there's other folks whose hands are up. The question has come up for some folks of setting a boundary with the dead who are not yet well seems to cause things to get worse at times, what's up with that? I would say I'd noticed that, that maybe 10% or less, I don't know, something like that, of the time that when we're resetting a boundary with the ones who aren't yet deeply well, things can feel a little turbulent for a minute. It's not that different from relationships with incarnate humans. If you have somebody who you're in a co-dependent on healthy, whatever it is relationship with, then you break up with them or a friend break up or whatever, a family, you stopped talking to them, they might not like it, and it might cause things to get really stirred up a bit, and that can affect your energetic system. It can be a process. It can be because of that.

Daniel: It can be just because you're learning to have boundaries and say no strongly for the first time in your life. It could be so many different things. I don't want to generalize and I don't want to say that it's somehow the fault of the person doing the practices that things become turbulent, but I will say that it can happen that there is a period of, where things feel more agitated or stirred when you're rearranging the homeostasis and the structure that's been in place for a while. It's usually an indicator that there has been some source of interference that's now being addressed.

Daniel: About boundaries, it is easy to construct boundaries as a personal thing like, "I'm going to have a boundary with you." Just like that, and that's legit, and also incomplete. It comes out of a very individualistic framework. Boundaries, for one we can't have an absolute boundary with anything, in so far as there really is a strata of reality where we're one body. It doesn't mean we can't have healthy boundaries, but I'm saying you can't absolutely separate from something else, like the lid is on the fish tank, there's just one thing happening here, especially with our own ancestors. The boundaries, they function at one level of rationality, and another level we can't make that harsh distinction. Sometimes boundaries are achieved through relational ways, and not about making an imaginary, I don't mean to demean, but like envisioning an energetic wall or bubble or sphere around you. You can do that, nothing wrong with that, sometimes that works well.

Daniel: Calling folks around you, who you know and trust, to establish a boundary can be another way of going about it. We tend to think of, "I have better boundaries," we don't often think of that as a relational move. We think of it as an individual like, "I'm going to make a boundary between me and you," but if I don't change anything about my energy body, that I just call three really tough friends to stand between me and you, that's probably even more effective than envisioning a golden egg of like, "My friends are going to kick your ass." I'm just so relaxed, but now there's people between me and you, so back up. That actually is an effective way of doing boundaries as well. It is to expand your relational network, and make sure that you have helpful, wise, kind beings. I don't mean to be aggressive about it, but it's okay to bristle defensively preparing your space. Even the topic of boundaries can be relational. Let me say just that on it for now.

Daniel: I think Susie had a hand up next. Let me go to Susie, I think.

Susie: Hi, Daniel and everybody else.

Daniel: Just say where you're from, sorry to interrupt.

Susie: Oh, I'm sorry. I'm from Charlestown, Rhode Island.

Daniel: Great.

Susie: My question is a little bit different from where you've been, but maybe pretty simple and it maybe something you're going to address later on, but when you speak of fragmented ancestor, are we talking about soul lost and how that relates to soul retrieval, and that [crosstalk 00:36:56]

Daniel: Yeah, basically. We're going to get lesson eight or nine into what, in Shamanic jargon you could call post-mortem soul retrieval. There's a thing, basically when folks are fragmented you could conceive of it in that way.

Susie: We're essentially going to be doing the same kind of thing that Shamanistic point now where people do soul retrievals.

Daniel: sure, you can call it that. More living ancestors handle it, but, yes.

Susie: I was recently in India, and had the privilege of watching a body be prepared for cremation. When they were washing the body they were slapping the feet of the body, and the idea of my understanding of it was to help the lost soul pieces return to the body.

Daniel: Good.

Susie: I just wondered whether, there is this piece of what we can do for people that we know are dying or whatever to help them before they die.

Daniel: That's all right, we're going to get there. In short you got the whole lineage before them deeply well and healed, so that the light so to speak is there waiting to receive them or the sacred dark or however that goes. That you are ... that the ground is cleared before them, that's one of the useful things, and it's like that then people can even be showed and they'd still work it out, it's the whole energy around them as well. Make sure the lineages are well. Make sure they have a good funeral. Slap them on the feet if they need it, but love them and pray for them, and it will get sorted out. Good.

Susie: Okay.

Daniel: Well, get to it more, Susie, but yes, it's like that.

Susie: But the word fragmented that's essentially what you're referring to.

Daniel: It is. I have a complicated relationship with neo-revival Shamanism things, I try to use less words that's illustrated in that particular vernacular or vocabulary, but

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yes, if we're putting on the core Shamanism techniques that there is a retrieval element to the ancestralizing of the dead, knowing different techniques-wise is that the ancestors themselves handle it rather than the practitioner.

Susie: Right, okay.

Daniel: Good. Thanks.

Susie: All right, thank you.

Daniel: I'm going to go to Sarah [inaudible 00:42:39].

Sarah: Hi, I'm Sarah, and I'm originally from the East Coast, from Connecticut, and I live now in Hawaii, in Kauai, the home of the ancient Hawaiian ancestors here. My question is that I was listening to the reply from last week or the last replay, and there was a ... someone was bringing up this idea or this question around abortions, and my mother and father had terminated three pregnancies before I came through. I wanted to just hear a little bit more around, because you were saying like, you were asking her how that was affecting her, I can remember her sisters, and Dan, I was just curious to hear a little bit more on that. Do you see that as reincarnating or as different ancestors coming through or how is that?

Daniel: It is possible but not a given that someone who is born in a family after there has been an abortion or miscarriage or still birth or a child who died young, it's possible but not a given that that person is the returning of the one who died before them. Sometimes it's like that, sometimes it's not, and that's not inherently bad if it's like that, but it can be important to identify a pattern of coming and going, and call that out and ritually address it if it's needed in a situation like that.

Daniel: I'm always hesitant to say too much about a topic that's out of the direct domain of my life experience in an embodied way, but the souls of those who are not incarnate for very long tend to transition home easier in my ritual experience with it. I want to mostly leave it right there in light of what's already been said on it, and to note that in two-thirds away through the course there's going to be a space where we circle back around it, around the topic because we're making sure that the lineage is healed before us, is also extending blessings to the recent ones. That can include the souls of those who passed, but otherwise I would say if it's really driving, if it's coming up in your direct connection with the spirits then hone in on what the question is and how it comes up there, but otherwise let me say that aside for this moment knowing that we're going to circle back to it, and to ... Does that feel ...

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Sarah: Yeah, I mean, or if you have any resources now, like practitioners who work with that.

Daniel: Irene Ammar. Seyta, could you type that in the chat for everybody. [www.ireneammar.com ~ and also she is on maternity leave. Elsa Asher is another great resource here, at www.elsaasher.com] There are others in our community who are midwives, doulas, and very keyed in to the relationship between ancestors and those returning, and the person in our community who has most developed that work is Irene. I would reach out to her, especially if there was questions about conception and pregnancy, ancestrally resourced birth and parenting, and all that.

Sarah: Okay.

Daniel: Thank you, Sarah. Good. I see Robyn. I'm going to, not in a bad way, but if folks have spoken in other video conferences I'm going to favor folks who haven't spoken at all yet first. Go for it, Robyn.

Robyn: Hi, I haven't spoken before. I have a baby here so I'm sorry if she makes a noise. I'm in Ontario, in Canada, from what I believe is traditional Anishinaabe [inaudible 00:46:43] way, migratory territory. I'm from England originally. My question on triangular brief, I had a very close relationship with my maternal grandmother who passed away, and after many ... throughout many years after she passed away I talk to her a lot in dreams. She came a lot, and it was a very positive relationship, until I had my first daughter, and she came in a dream, my grandmother and I introduced my daughter to her, and was so excited to say, "Here is your first great-grandchild." She was very cold and said, "No, there's nothing that happens after death. She is not my granddaughter, and we are not connected like that anymore."

Robyn: That's the last connection or communication I ever had with her, and actually was really scary. It was really weird and completely off-character for what she would have done when she was alive, and even after she had died for several years. I just wondered, do you ever have that experience where ancestors who have passed can really just all of a sudden, for whatever reason turn their backs or just go cold or-

Daniel: Yeah, sure.

Robyn: I noticed that they can change after death, just they were changing that way.

Daniel: It can shift in through a more healed state with the work of [inaudible 00:48:00], but yes, sometimes people have a certain level of wellness, but there's also

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aspects on a soul level. We know people through a certain lens, like my mom's mom spoiled me, but she was also repenting for the ways that she was difficult with my mom. My mom is just like, "Who is this woman?" I'm like, "She's great. She's grandma." We know people through our personal filter, and there can be things about her life that meant that she had a hard time getting settled after death. It can also be that the lineage before her wasn't unusually well or isn't unusually well. Someone can be pretty well during life and then passed and be like, "Man, it is a mess over here. There's not any good system to settle into." There are things that can cause someone to show up in spirit as less well than we might imagine them to be.

Daniel: Look, this whole class in a lot of ways is addressing things that ideally would get addressed in the funerary rights and the year after death, if it didn't get addressed during life. But because we have intergenerational breakdown of the systems and all that, then the trouble gets compounded, and so that it could be that the lineage before the one you're describing is actually in a tough state, and it impedes the, I think it's your great grandmother that you are describing from being more subtle. Basically it can all shift. Is that the lineage you're focused on in the course, do you know, Robyn?

Robyn: No, it's not the one I'm going to focus on.

Daniel: Okay, allow space for it to breathe now then, and focus where you're going to focus, and let those ancestors come online more for you and your child, and all that. Then once you're in connection with that source of wellness you can ask them further about this if needed.

Robyn: Okay.

Daniel: It will get more clear over time. It's the same for everybody, once you have the direct link up with your own ancestors online even more then you can bring a lot of the questions to them directly. Good.

Robyn: All right, thanks.

Daniel: Let me go to Taina. Taina, I'm going to unmute you.

Taina: What is that?

Daniel: Hello, yeah, Taina.

Taina: Yeah, hi.

Daniel: Hey.

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Taina: My question is about the-

Daniel: Can you share where you're calling in from?

Taina: Yes, I am in Brattleboro, Vermont.

Daniel: All right.

Taina: My question is about the discernment between ... I sort of experienced when something is coming through, ancestrally experience it in my body as an emotional or sensory experience that's larger than me that comes on really strongly. I sort of relate to my ancestral work the way I do in my ordinary community and social life, which is a lot of service and doing a lot for others, and maybe crossing my boundaries a little bit in terms of how much I am willing to take on for people. I think the ancestors come through me a lot in a way that feels like it can be overwhelming sometimes, almost like possessed with their-

Daniel: Stay with it I can hear you.

Taina: I'm wondering is this ... The process of setting boundaries, is it also like setting boundaries with the energy that's in my own body? I've been doing rift rituals and things like that to move the energy that comes through, but what's the process of that, of working with the energetic and emotional weight.

Daniel: Well, do you feel like you have a good mentorship, peers or your spiritual practice is working for you? Do you have a good community of support for what you're doing? Overall, I know it's a big question in this [crosstalk 00:52:42].

Taina: Yes.

Daniel: But do you feel pretty well-resourced in terms of your, the network of things around you in that way?

Taina: Yeah, that's a good question. I think I could probably step up my own personal spiritual practices a little more, and definitely plug into different communities like dance community, is a good place I think to move a lot of that energy, but it's a good reminder to-

Daniel: I ask because ... to jump in, but I'll ask because my impression from what you're describing is that you have a fairly open channel with the spirits and you're like, "Damn," they're leaning in on you, and you're like you have a good instinct for this kind of thing, and also you're like, "Is this too much? Where do I draw the boundary with it?"

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You're doing things to try to stay in balance with it, but there's also demand from them for you to shoulder some work. Is it like that?

Taina: Yes.

Daniel: That being the case it's important to call in to your life people who have more years of experience than you doing the kind of things that you're describing to ask them how they navigate it in a sustainable way. Because in order to do spirit work in a service-oriented way you need to accept that your energy body, and even your physical body will change because of it. There are certain agreements and consenting for the need for protection, and the need for devotion and practices and training in order to go from where you're at to another level of responsibility with it. You'll get a kind of, often this happens organically unless you're doing [inaudible 00:54:32] work, something it's equivalent of like a promotion. All the rules in your formula for balance is for shit now because you're in a different vibration if you will.

Daniel: You need someone who is acquainted with that level, because there are also protective and troubling energies that will troll that level of reality, and knock you down, and be like, "Hey, what's up? Welcome to the next level of things." You're like, "Wow, thanks for the warm welcome." All that is happening, but we don't have a good manual for it, and the second best is to find people who you trust to help you navigate it.

Taina: That's helpful. That's helpful. I feel like there's a little bit of I am seeing things that are, like things come through in all kinds of signs and ways, and sometimes it feels like so much information.

Daniel: Look, this stuff traditionally almost always happens in community, of the 300 people in this course maybe, let's say hopefully 200 people are going to actually do the practices. Hopefully more, but let's be realistic, and then let's say a 100 people are like really killing it in a good way with the practices, of that 100 there might be a third of them who have on a soul level a really pronounced ancestral affinity or calling, of the sprawling campus of different sacred powers, their affinity actually is with the ancestors in particular. Not necessarily the deities, the water spirits or the mountains or the plants, or 10,000 other things, but there's an actual calling to work with the dead, and what do you do with that? Well, there's not exactly a 1-800 like, "What do I do with this calling to work with dead people?" Sorry, it's a bad metaphor, but you know what I mean.

Daniel: It's not an obvious thing about what to do with that, and I'm trying to create structures for that, but I can only responsibly mentor so many people without compromising the integrity of the work. There is a need for it, amount of spiritual

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pressure on folks is exceeding the amount of available mentorship and all that. Just respect for what you're sharing, and know their ways to fortify, level up. I'm in my early 40's, and I've spent, since my late teen years I've been working with a teacher almost the entire time, and I still have teachers that I work with that are still in therapy, they'll do sessions with people. It's a constant work to keep that nervous system and energy body viable with responsibility.

Taina: Thank you.

Daniel: Thanks. Let's go to Tom, and keep it moving, and I'm going to say a couple of things. Go for it, Tom, you're on.

Tom from NC: Hi, Daniel, it's Tom from Weaverville, North Carolina.

Daniel: I remember. Good. Sorry.

Tom from NC: Regarding DNA testing 23andMe, I haven't done that myself, and there's a concern which maybe some other share about, genetic information being in a "wrong hands." I realize this is a personal decision for everyone to make, but did you have any reflections on such concerns?

Daniel: I haven't worried about it too much, but I'm also a privileged white guy, and I might be under-sensitive to some of what nags people around it. I think that if the troublesome powers really want my DNA they will find it, and I don't know. I just don't think about it too much, and I respect ... I don't think ... I would never pressure anyone to do a DNA test, but there's so many ways culturally that things could go wrong. I choose to operate under a paradigm that things will only go medium wrong, and to just continue doing what I'm here to do. Trust your instinct on it. I've chosen to participate in the DNA test, they're a little bit underwhelming to be honest, for me at least, because I have kind of a homogenous ancestry. They're like, "Yeah, you're a Northern Western European white guy," I'm like, "Yeah, got that." Trust your sense on it. I mean look into it and then trust your sense. I don't have more beyond that. It's a good question though, thanks, Tom.

Tom from NC: Thanks, and I also just want to reiterate how much I appreciate you, not only welcoming the queer community, but acknowledging the social gifts that perhaps we can bring to this ancestral work. I've been in spiritual communities where I haven't really ... there's been no prejudice against queer people, but there hasn't been that acknowledgement to maybe the difference.

Daniel: Absolutely.

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Tom from NC: Thank you so much.

Daniel: Thanks, Tom. Heterosexuality is a strange ancestral inheritance, it has affected a lot of lineages, and it's good for people, it's especially good for people who are cisgendered and heterosexual to celebrate and recognize their queer ancestors. I like to flip the script to that.

Tom from NC: Thanks, and it's-

Daniel: Sorry, I just muted you. Say again?

Tom from NC: Thanks for having your cat around too, I've enjoyed it.

Daniel: I know, she's there. Good. Cool. Let's keep it rolling, and let me call on Elisabeth, I think. I'm trying to make sure that folks who haven't spoken have a chance to speak up. I don't know if Elisabeth has spoken before, but I just ... I think you're off mute so go for it.

Elisabeth: Hi, I asked a question the last time around so I'm happy if somebody [inaudible 01:00:52].

Daniel: You have the mic, go for it.

Elisabeth: It was just a really quick question. I was really interested in this week when you spoke about discerning is this me or is this not me, and I find that really helpful and something to think about. It's like many other people on this course are very empathic. One thing I wanted to ask you about was is it possible, well, actually it is possible, but I'm just wondering about ghosts in your house. The more I become aware of that question the more I realized that there's definitely this stuff going on in my house, and I don't think it's [inaudible 01:01:32]. I've woken up in the night before and I've seen a woman and a little boy by my bed, so I know that there are presence in there. I'm just wondering if you have any tips on kind of ... because even though I'm doing all the boundary stuff that you lists, I haven't felt a particular shift around in my home, around there.

Daniel: Well, if there are folks that are still connected to where you're at the most thorough thing is to ask ... to have your trusted and well ancestors or other guides and spirit that you already know and trust, is to ask them, "Yo, can you just handle this? Will you connect with this lady in my house and help her to get where she needs to go?" They might be able to handle it, they'll be like, "Yeah, light a candle, set a glass of water, and it will be handled in the morning." They might be like, "Well, it's not quite that simple."

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Daniel: You go to your trusted powers, whoever they are and ask them what's needed. The core thing if folks only take a few things from involvement in this course, is ritually delegate almost everything to the trusted powers. Western-minded ritualists tend to weigh over effort, and get less effective results because of it, and to get into all kinds of hazardous terrains because of it. Generally speaking there are a lot of indigenous folks who have the intergenerational sensibilities to go to the elder, healthy, wise powers and let those powers take care of things. That's a basic ethic that can be relearned easy enough, although the conditioning is deep.

Daniel: With this situation, I would ask your trusted powers what needs to happen, and take it from there. I know it's a very general answer, but I don't ... No, I'm not presuming to know what the situation is there, but do handle it whatever it maybe, provided it's place-specific.

Elisabeth: Thank you so much.

Daniel: Thanks. In general with cases of haunting so to speak it's ... I can't see who's not unmute, and I don't know who it is, and there's a lot of people, if somebody knows tell me. It's usually the humans being haunted not the place, but it could be the place as well, let me say just that. I'm going to go to, I think Taina is not unmute. There we go, got you. Let me go to Sasha, because I don't think you shared before, and then next is Sumer and Isabela. Go for it, Sasha.

Sasha: Hey, I was wondering about marriage and about-

Daniel: It's complicated right here, yeah, go ahead.

Sasha: So many questions. No, but I am curious like how, not to take responsibility from my husband's lineages, but the other night like three in the morning my infant child woke up, and I got this really strong sense of his uncle who took his life being in the room with us. It was the first time I was like, "Wooh, this is interesting." I said a bunch of prayers, and I felt better, but then the question lingered like, I know that we've taken vows and [inaudible 01:05:23] work. I know I'm probably not responsible for him, because he's not interested in this at all, and things like talking to dead people is like not-

Daniel: But look, imagine if you're his uncle, wouldn't you reach out to you? It's sensible, right? Now you bring it up in this course, and with this ancestor guy like go, your husband's uncle, right? You said it's his uncle, right? Your husband's uncle who appeared and seemed unwell, right?

Sasha: Yeah, he did seemed unwell.

Daniel: How adaptive and effective of him to speak up, and it probably takes a lot of energy when you're in a troubled state to actually get through. Do we have a kind of moral or ethical obligation to assist those who come to us? It depends, not inherently, because there are so many beings in need, and I wouldn't want to say that anyone who comes into your field of awareness you're obligated to assist, but if it is your family then it is good for them to try to assist. You can ask your own trusted and well powers to extend kindness, and love, and healing to him, at the same time that you are asserting a respectful boundary at this time. It is possible to ritually work to ancestralize the people of your spouse or co-parent or partner, or ex even, the person who is the other parent of your child.

Daniel: You want to be fairly well-rooted in your own ancestry before getting very involved in that. It's better if you have permission, and if you have children together, in my view as long as you're working with the well ancestors of that other system, I don't think you inherently need permission from the living, because the living you're not actually your own ancestors, they have sovereignty and choice as well so you can approach them. It doesn't mean they're going to like it. You don't want to have the I'm happy to talk to all the dead people sign in your head lit up too bright, because then it makes a lot of work for you, and it's just like, "What is going on?" But it is normal that the troubled ones would reach out, and you get to decide how much you want to engage that.

Daniel: Be kind because they're suffering. If you're swimming and somebody grabs your foot it's a little upsetting, but those, that's the water we're moving in. You make sure you take care of yourself, and if you're the person in your home, I'm saying this to anybody, who is handling it, then you got to handle it. You're the witch in the house so handle it, like whatever, by whatever name. The spirits are going to light you up in particular because you're the early warning system or whatever. In some ways you might have expected me to say, "No, it's not your responsibility, that's his situation," but what I'm really saying is it is your ... it's in your domain of responsibility as a ritualist so embrace it and do what's needed to handle it, even if that includes temporarily setting boundaries for right now.

Sasha: That's a good reminder too, because I actually got the distinct feeling that he was talking to my daughter, that he was with my daughter while she was waking up, and that actually pissed me off.

Daniel: I don't want to say it should, but, yeah, it should. It doesn't mean there's bad intent.

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Sasha: Right.

Daniel: But you need that limit. Sometimes I ask in a big group, let's say if we had all 300 people here and I ask, "How many people, raise your hand, don't actually do that, but had during your childhood troublesome energies that were in the space, people didn't talk about them, but you felt that they were there, they were around and all that?" Then usually at least half the room raises their hand, and the other half is like, "Really? I had a nice childhood," or maybe not half, less than half of people who have a nice childhood, but anyways the ... Then the next question is, "How many of you who have just raised your hand could imagine that some of those unwell energies were from spirits, ancestors, etc., related to the family system who are not yet well and still hanging around and interfering?" A lot of people were like, "Yeah, that's the most obvious thing."

Daniel: I'm like, "Well, what if your experience was accurate?" What if instead of culturally gaslighting yourself and saying, "This isn't real," and what if you set that voice aside for a moment and be like, "Oh, maybe it's actually just like that." Then what? Well, then you end up signing up for courses like this to know how to deal with it. Glad you're with us. Thanks, Sasha, and be fierce about your boundaries with your little ones like, "If you want to show up, ghost in the house, talk to me, get in the queue, talk to me when I'm awake. I'll make a time once a week for it, show up then."

Sasha: Thank you.

Daniel: Thanks. Let me ... Somebody's waking upstairs, you can probably hear. Let me go answer some of the questions that have been sent in the chat. Can the ancestors have an influence on gender or the experience of queerness for those who are alive? Probably. I wouldn't want to suggest that it's going to make you more straight or queer or however you'd rather be, if you'd rather be one or the other just by talking to dead people, but I don't know that it's a fix for your straightness to talk to the dead, but I don't think you're asking from that place. I'm being kind of, you know teasy about it. I think that our gender expression or possibly even our gender identity can be an inherited ancestral gift or affinity from our different lineages.

Judith: Can I-

Daniel: Yeah, go ahead, Judith.

Judith: Can I clarify one of these? Because one of my wonderings is that let's say I have a very strong lineage or ancestors that are identified as male, and connecting a lot with me, and have a relationship with me. I'm not talking about sexuality, I'm just talking about connection, with that ... Can that influence also how I feel in terms of that

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part of myself or that non-binary part because of our connections or that have been unconscious or whatever? I have no problem identifying as non-binary, I prefer it personally. I'm just wondering like is there energetics that ancestors from lineages that can just show up in a big way.

Daniel: Yeah, of course. What happens, I'm thinking of women who are initiated to a Egun for example in Yoruba tradition. Now I don't want to say that qualities of a Egun, who is a deity of a iron and the smith, and boar and fighting, and herbalism, and all kinds of awesome things, but it's very, in a gendering way is a classically masculine sort of energy. It's very like dude, cop, soldier, tough guy energy, and women who are initiates of Egun might, not that it's a generalization even, but my take on those qualities, especially strongly during ritual or in a state of possession, and bring through those qualities. Now that same principle it could have so many different gendering in ways that shake up stuck binary understandings of gender.

Daniel: Could working with and activating the healed qualities of a lineage that's different from your gender identity in waking life bring out qualities that you don't usually express? Yeah, absolutely, and it leads to a more flexible and rounded out, and authentic sense of your own gender, if you will, to work with the diversity of different ancestral lineages. My way of relating with gender is not that different personally from my way of relating with different archetypal energies. Ideally we have some flexibility about our ability to experience such things, even if you're very cisgendered or your gender expression is very consistent with some of the cultural stories about how people of your body ought to be than ... that doesn't mean you can't have access to a very wide range of different sacred qualities, and still be able to bring those through. Our ancestral lineages each have a different kind of medicine or gift to them. You can draw on them to activate those different qualities.

Judith: I think it's helpful to hear you talk to it in relation to the archetypes, because I can understand it.

Daniel: Good. Thanks, Judith.

Judith: Thank you.

Daniel: Let me ... We got just a bit more time. I know there are questions we didn't get to, and if there are ones, Seyta, that are really that I should respond to just highlight it over the document in some different color I can see. Let me say a thing though about the lesson tomorrow that's out. Tomorrow's a shift in what we've been doing, and it's really the lighting of the firewood we've been gathering if you will. The intent is to connect with much older ancestors. The instructions are in the video, mercifully I don't

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have a need to recap all that right now, but to say that, that connection is very precious and it might come through easily for you. It might already be happening for you, and it might be something that takes a little while, and you struggle with it, but all those things are fine.

Daniel: We'll talk about it and their support for things if you get stuck a bit, but the attunement to the wise and well ancient ones in your own lineages, and the real expanding, and to feel a connection with them is what allows everything else to proceed in the work. Don't rush that stuff. Don't rush into healing, just come back into communication and felt relationship with them. I'm happy for all of you in advance around setting intent for that.

Daniel: Let me glance the questions here because it's good to keep doing that. What about on a living family who are suffering, how do we ... what do we do for them? You just love them really. Try to soften up our judgments of them if we can, and the living have autonomy, and for right now just continue doing your tending, and have kindness to them if possible. Sometimes we'll hold the living in a state of judgment, especially when the ancestors are present we don't actually have to do that. The folks who are acting very difficult during life will have to face all that when they die if not before, and it's part of preparing for death is to actually face those things. If you have things unresolved in your life, of course facing that is a good way to prepare to die. Really just love them, love them with the ancestors, let the ancestors help you to love them. Do it like that. That's what I got on that right now. Thanks.

Daniel: We're going to talk about it more as we go, but that's what I'll say right. Let me make space for Sumer real quick. (You can come down, hon, if you want, but the people are going to see the baby. She's great, she's even [inaudible 01:18:58] a cat.) Go ahead, Sumer.

Sumer: Once again, calling from traditional Salish, Coastal Salish territory, also known as Whidbey Island in Washington State. My question is in relation to my mother's father's lineage, that direction, excuse me, is definitely calling the strongest, and it's the healthiest, but there keeps being a bit of a delineation to my grandfather's mother going that route. I'm wondering if that's in conflict to the form that you're leading, like if I should ask them to just step down for a bit, but the route to both my mother's father's line, father's father's line they're both indigenous from the Sonora, and they definitely have showed up to be like for the least amount of time deeply impacted. It's not as far the journey to get to well relatives, but I don't know if it's in conflict for it to be-

Daniel: It's up to you. I probably would go with one of the main four, but folks, especially who love the work or end up doing the practitioner training will often work with the next four lineages, so eight total. There's a reason you can't work with them, I've done some of that myself. In position of the structure of the four lineages that I suggest looking at is also intended to correct for our own draw toward the shiny thing, or like a draw towards something that's really like what we'd rather identify with. I'm not suggesting it's happening in your case, so trust your sense on it. It's okay to do it that way, but that's my instinct in your case. Everybody else follow the rules, unless there's a need for an exception, in which case then break the rules too, but mostly follow the rules, but that's what it is, is that work. I'm like, "Here is the rules," and usually they're the rules, but sometimes not. Good. Let me ask Seyta, I'm going to take you off unmute for a second. Anything, Seyta, you want to ... I can't take you off mute, it's okay.

Seyta: I'm off.

Daniel: Yeah, go for it. Anything you want to add or express while we're here?

Seyta: Just really encouraged that people going with the pace that they're at with the work, and it's great to be in this group with everyone doing the work. I'm wondering if you want to speak for just a moment, there's a few people in the course that it's not their first lineage that they're working with. I'm wondering if you want to say a tiny thing about having other lineage guide support.

Daniel: Sure. Once the guides are ... Once the ancestors are well then they're just part of your team and your crew, and they're totally fine to support, that's the short answer. It's great, bring them in. Good. Thanks, Seyta. Thanks for your service with the course. I actually want to take a moment now that we're here, and let the other supporters to say hello. These are people really holding a prayer for the work, the supporters that are on the call. Kim, you want to say hi?

Kim: Hello, am I off mute?

Daniel: You are, yeah.

Kim: Oh, hi. Hello and welcome from Potawatomi land in Southwest Michigan, hello.

Daniel: Great. Thanks, Kim. Yey. I know there are others, Adrienne, which I saw next, and then Chi Young.

Adrienne: Can you hear me okay?

Daniel: We can.

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Adrienne: Okay. Hey, I'm Adrienne. I live in Northern New Mexico on traditional lands of the Tiwa people.

Daniel: You're from Western with white person land.

Adrienne: Yes.

Daniel: Northwestern European, yes.

Adrienne: Northwestern, yeah, my people are from British Isles, Germany, Ukraine, Russia.

Daniel: Cool, and the supporters, just for folks now who have completed the practitioner training, and they had been steep in this work and earned a place to guide session work for others as well. Thanks, Adrienne, glad you're with us. Chi Young?

Chi Young: Yeah, hi, everyone. My name is Chi Young Kim, and I currently live in Ashland, Oregon, land of the Chakma Shasta and other indigenous people, and just really glad that you're all here. It's been wonderful to read all of your post on Facebook, and NORD posts, just reach out if you need some more support or anything.

Daniel: Awesome. Thank you. Kate?

Kate: Hi, everyone. I'm visiting the home of the Wurundjeri people of Kulin Nation also known as Melbourne. We recently moved back here from Ireland. I'm really happy to be here supporting this call and everyone. It's lovely to read your posts and to hear your voices and see you, so great.

Daniel: Thanks, Kate. Great. I want to acknowledge you, Shauna, even though you're not technically in the supporter role, also a practitioner and part of our community. I just want to say hi, welcome.

Shauna: Thank you. It's good to be here, and to hear all the questions. I'm calling from the West Coast of Canada, in Victoria, British Columbia, the [inaudible 01:25:11] unceded lands of the [inaudible 01:25:12] people. My people are also Northern Europeans, and good to see everyone here, and thanks, Daniel and Seyta, and our supporters also.

Daniel: Thanks. I think there's just two others, and it is, it's nice to hear the voices of the supporters. We are really ... We work as a team, it's more effective and more enjoyable that way. Tamira, [inaudible 01:25:37], do you want to say hi, Tamira?

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Tamira: Yes. Hello, Tamira and North Carolina, Piedmont area, traditional Occoneechee territory, and it's a pleasure to be here with everyone, to be in the space, and to be in the community, and just grateful to be here, if you have questions fire on.

Daniel: You want to say where your folks are from?

Tamira: Yes. West Africa, British in British Isles. Holding it down for that wonderful mixture.

Daniel: Good. Thanks.

Tamira: Thank you.

Daniel: Then Ela, you want to say hi?

Ela: Sure. Hi, there. Hi.

Daniel: Hey.

Ela: I am in Cherokee land in Asheville North Carolina here on the mountains. My people are from the British Isles and Russia, Scotland, Ireland, Poland, and just happy to be here and support the folks who are making a really important reconnection with their own people, and to be witness on that, and see folks grappling and really striving to make the connections, and do the work.

Daniel: Great. Thank you so much. Respect to Elsa as well, Elsa Asher, who is not able to make the call tonight, but is one the supporters as well, and I think that's everybody. Last thing in this moment is people are at all different levels of skill in terms of your level of experience with ritual, and with relating with the spirits and all that. This type of thing we're doing to heal up ancestral lineages, if it seems a little bit like throwing people in the ... or you're jumping in the deep end or however, however you got there, that we're undertaking a kind of involved or sort of intense thing, it's true. It might go really smoothly for you, and if it goes like that, fantastic, great, you don't make it harder than it needs to be.

Daniel: I don't want to lose the folks for whom it's actually quite challenging, because you're also learning about intuitive self-other recognition, and about how to grieve, and about how to have boundaries, and about how to navigate cultural shame or cultural victimization, and complex things around identity, and how to do all that in an online course format, and how to pray out loud, and how to come in to this connection. It's about connection with your own ancestors for the first time, in ways that break agreements around, a colonialist agreement that call for a disconnection. There is

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actually a lot in what we're doing, and if it feels like you're flailing a little bit or like, "Wooh, like I just bumped into three new skills I need to learn. Great." That's totally welcome, and it is part of the process, and it is part of the course, and really just normal for what we're doing here. Know that all that's welcome.

Daniel: All the supporters are available for sessions, and all the folks in the directory for the most part on the website are available for sessions. If that serves you in your work because something about this format doesn't allow your quite good enough traction to know that that one-on-one contact, even just with one person for one session can be super valuable, and there are low income options for that to keep it really accessible. I require that of the trainees and it's just part of how we work to keep things accessible.

Daniel: Let's finish up. We'll do it like that. I say thanks to the ancestors for all the sacrifices that have been made for us to just be alive, and to sharing this time. We ask that you extend kindness and connectivity to the folks who are sleeping now or have other things going on, and couldn't make it in lifetime, and know that they're held in prayer, and good spirit for the work. Help each person leaning into make connection with wise and well ancestors in the coming days and weeks in this course, and for these old ones to step forward, and light up what we're doing in a potent and healing, and beneficial way this urgent times. We need you to step forward, we request that of you. Thanks. Thanks.

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