

## Ancestral Lineage Healing Online Course: Live Call #4, February 3<sup>rd</sup>, 2019

**Please excuse any typos and inaccuracies in this transcript.**

Daniel: Alright, so we're recording now. It's early February something. Early 2019, and this is the last live conference for part one of two of the second round of the ancestral lineage healing course that I, Daniel Foor offer through Ancestralmedicine.org. Our time today for this 90 minute call will be largely driven by what's happening with you all, and great to raise your hand if you have questions. Type them in the chat, or if needed send them to the Seyta S-E-Y-T-A @ancestralmedicine.org. We'll try to get to all those questions. If they can be at least a little bit related to ancestors or the course, that's favorable. They don't have to be right on the step that we're on in the process. To reiterate, so what we're doing here is tethered to the online lessons obviously. If you happen to be tracking along at the rhythm, you and things are clicking literally, which is super totally fine if not.

Daniel: If it happens to be that way, I imagine it's that way for some folks, then you will have connected with a much older, presumably a much older ancestral guide or teacher along a specific bloodline or ancestral lineage of focus that you decided on some weeks ago in the process. Having expanded into that connection you will then have asked that guide, which is really the face of a bigger collective field of energy, or group energy, or lineage energy of wellness, we'll have asked them to step in and ... Sorry, just trying to mute folks. If you're not on mute and you're able to fix that, go for it. You will have asked the field of energy, the group energy that we sometimes refer to as the guide, to step in and surround, or contain, or hold it in a cocoon or net of prayer, the lineage between you and those old ones. Accepting the living and you're not in the cocoon generally yourself, but the ones who are not yet ancestors, but who have passed are held in a healing prayer and intention.

Daniel: If you get to that point, that's actually a sweet spot to arrive at in the process. It is a moment where you can, in a sense, unburden yourself of carrying the heaviness of that lineage so acutely in your own energetic space or physicality. There's a sense that the well ancestors, these guides or teachers can almost spatially in a sense be between you and the most recent dead. The troubles contained in the group of ones that are already well, it's like they can walk around the perimeter of that contained tremble. At that point, the pattern is more clear of where we're headed, I would hope. Those who are not yet profoundly well in that healing container will eventually become well, and that the love and kindness and intervention from the ones who are already well seated can help those who are not yet there to transition. I pause here and I think it's like a legit move to break the course up into two parts. You really could work it from just this point through offerings, through ...

Daniel: The sense is you're letting the whole lineage marinate or cook in this vessel of prayer from the older ones. Now we'll get in part two, into how to specifically facilitate and move along more quickly, and more hands on way the ancestralization

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or the healing of, or the transitioning of the not yet ancestors, and that healing cocoon into the lineage. Having said that you really could just ritually dial up the prayers and offerings, and intentionality, and ritual focus of using just what we've done so far. It's a low intervention, slower but still effective way, to achieve the same result, which is that all of the dead along the line are really quite settled and they're well. They're well with one another. They're able to function in a group healed way. That quality of divinity or archetypes, or sacred other than human elemental forces, is also in any interesting way represented along the lineage.

Daniel: You see that they are manifestation of the really diversely, the diverse forms of the sacred takes. You know that in your body, you know it in your life, etcetera. That's the point, of course. Let me say just that I could riff and teach and use the time for that, but because you've chosen to be here right now, you make use of the more specific live interaction, if you would. It can be also to just say succinctly if you would, because we're a bigger group, there's 80 people here now, you can share how it's going if you go to the heart of it. If you have a question that's arising from your own process that's what we're here for. Let me go to Hope. Just say your name and where you're calling in from. Then just go right to the heart of the question. You're off mute. Go ahead.

Hope: Hi Daniel. Hi everyone. This is my first time in this course. I've also done the shift course. I hope it's okay to ask this question. We were moving into the other course, to the [inaudible 00:06:16]. You've just mentioned them and I've been working with the dwarf for about 40 years, not understanding that I have till I got to this location on the central coast in Australia. I wanted to know whether this section can also work with understanding what I can do with the dwarf that has always been very small for almost 40 years, and once we got here became very, very tall. I'm backing into a mountain so I've got space for that. I'm just wondering if that's going to be something that I could ask about?

Daniel: I feel like I actually wasn't understanding. It sounded like you said dwarf.

Hope: Yes, I did. I didn't know that I would be working with a dwarf. I did some spiritual rescue work, which is normally with humans crossing over. This one time I turned into a little pink fairy and it ended up being with this dwarf that was having difficulty. That dwarf, after 10 years, has turned up and has followed me over 30 years.

Daniel: Have you made connection Hope, with love lineage ancestors in the process here?

Hope: Yes, I have and that seems to have fall second place where the dwarf keeps coming in. I acknowledge him. I've changed his name. From some of your talks in the last session I believe that I am now related somehow to the-

Daniel: Yeah. Let me riff on this for a minute and see how it lands. I'm going to put you back on mute. In a sense the bigger question is there is a persistent appearance of a seemingly other than human, or at least other than ancestor force or being or whatever that continues to show you in the visioning space. What do I do with that? For one; The first thing is to make sure you have self esteem. None of this is pointed at you, Hope. I don't know you, so I'm saying it in a general way. How this matters is that if we're not careful and you drop into spirit work and be like, "Oh, somebody showed up. I should relate with them." You wouldn't do that if you were dating, hopefully. You want to make sure that this being is one that you have really reason to believe is able to assist you in fulfilling your destiny here on earth or that you have some kind of important business with.

Daniel: Just because the spiritual fore or being or deity or whatever it is or magical pink persistently appearing dwarf, whatever shows up, it doesn't mean that, that is inherently beneficial one way or another. We need to be able to discern what's good, what's not good. Persistence alone, it's not enough of a criteria. I've been stalked before. Just because I'm being stalked doesn't mean it's a good idea to relate with the person stalking me. Now, I'm not saying intuitively that's what's happening here one way or another. That's the first thing. The second thing is how do you discern what's helpful, what's not? For me, my own ancestors I take as a good screening or vetting or almost like spiritual chaperone kind of energy. I will want to ask them, "Is this other than ancestor's one that's appearing? One that's actually beneficial for me to relate with in my path, in my walk." They might be like, "Yes. No. Or tricky in between." In that way there's a benefit to getting really well seated with your own ancestors first.

Daniel: They function as a relational compass or protectors in a sense. They can help you to discern what's helpful, what's not helpful. I see them as screening some of those connections. Another thing is that the other than human power, spirits, whatever, and we'll get into this a little bit more in the animism course in the northern spring, is they're less regulated. If you're relating with the lighting spirits or something or the deity of a mountain or the goddess of the ocean or something, those are big forces that could crush your life. They don't tend to, but they could. There's enough voltage there that they're not necessarily compatible with your specific nervous system. There's a need to regulate intensity. Sometimes people go into possession who happen to be open or really tapped in with these elemental or other than human forces and are really blown out by it for a bit. Even when people go into possession with, let's say the spirit of the river, sometimes they're really going into possession with the ancestral priesthood of the spirit of the river. The ancestors are functioning in psychic converter intensely regulating bridge force in a way.

Daniel: If I want to relate with the spirits of lighting, it's actually better for to say, "Hey, human ancestors of mine what you got on the spirit of lighting? I don't want to fry my nervous system or be up for three weeks on accident because I asked the question, "Can you interpret here?" So there's that. Those are some general

principles. Beyond that we would need to dialog it more, Hope, to know what role this one is appearing for you has. I don't want to make assumptions around it. Let me see if there's anything else you want to add to that. I know they're just speaking in a general way. You're off mute again. Go ahead.

Hope: Okay, so I have asked and my father said, "Yes, yes. Go. Go." The thing about this is that I didn't know even that this dwarf was coming with me. When we got to this particular location, which for me is the last one, all these birds started dropping, dying and having diseases and coming in. We're working with getting them to the vet. At that point when he helped the specific bird, that I even named, to die, as in didn't die while he was here, he really increased in size, about 30 feet. I don't know how to communicate because he's there on the mountain outside. I guess I was just asking. I do know that [crosstalk 00:13:17].

Daniel: My first impression, Hope, is that the type of appearance that you're describing is consistent with things like mountain spirits or spirits of place. The beings that present in a small stature way, but actually have a lot of power that are a type of land spirit. They're tricky and it's important to be very grounded and discerning in your relationships with them. Beyond that I'm hesitant in this form to presume to say much more. Besides that your own wise and well ancestors and possibly support and mentorship would help you to discern through it.

Hope: I've just thought, I will ask the [Go-in-gy 00:14:02] the aboriginals who were part of this land, to help me understand.

Daniel: You could. That raises a whole other set of complex questions about etiquette. Yes, I understand what you mean in general. I'm going to go ahead and put it back on mute. Let me speak to that briefly. This applies to people of settler, colonialist ancestries. I'm assuming, Hope, that at least a lot of your ancestors are from Europe, you're living in Australia. It can apply to people of whatever ancestry in a place where the ancestors of that land are different than your ancestors of blood. It's good to have your own ancestors be well unto themselves and they're well with one another. They're within you. There's a wholeness of your immediate blood lineage system. From that place you can do ritual. There's stuff like this in chapter 10 in the book around ancestors and spirits of place. You can do ritual to at least acknowledge the earlier ancestors of the land and often the ones with living representatives. The protocols from place to place vary. If you're doing a private small scale, for my people to the ancestors of this land, I can humbly respect and acknowledgement. Here's a very basic offering.

Daniel: It's hard to mess that one up too much. Just don't get really super involved with it, but communications from you and your people will carry more gravitas than communications just from you. There will be a great sense of impact. That's how the elder spirits, who inhabit the land, who are the land, see us anyways, is a face of the system. They will notice if we are inhabiting that reality consciously or less

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consciously. If we inhabit it consciously, of course, they can reveal more of themselves and things move along. Good. Thanks everybody. A question to chat, if the other than human spirits have already been really clearly identified as connected to one of the ancestral lineages then they're more comfortably part of your relational landscape. It's like they've been vetted by your people. You might have to learn how to relate more comfortably with them still. Like the crow, for example, which is yeah we call them animals, but the animals are deities. They're weird. They're not really animals. The western concept of animal is boring when it comes to how they actually are.

Daniel: The weird deity thing that is crow has appeared in my mother's mother's lineage over time. When I encounter that one I'm like, "Oh, we're friends. We're great." There's a familiarity. When I see horse I'm like, "[inaudible 00:17:12] not my medicine." It's different than me. Sometimes your affinities ... the other than humans that you're comfortable and close with and able to be a little more relaxed with will be a function of who you ancestrally inherit affinity with. Good. Let me go to Ayellet. Oops, I'm sorry. I just did the lower hand thing. Yeah, go for it.

Ayellet: Hi, hello.

Daniel: Hello.

Ayellet: Yeah. I decided to work with my mother matrimonial lineage. My question is if it's possible to work also with the live ones or only with deceased ones?

Daniel: Sure. In this process the fifth of the five steps that we get to in the second part of the course does include, to a degree, how to relate to the living, but because people's families are anywhere from kind to dangerous it's hard to generalize too much. It's a whole nother topic of how to relate with living humans. Having said that the general principle is that if you become in a healed and well way with the ancestral lineages that you share with any living human person, ostensibly part of your family, you can allow those ancestors to love and bless that person through you even if you don't like the person. Even if you're not going to be in contact with them, because they're dangerous. You can still ask your own shared people to bring kindness and healing to them. Not in a weird pushy way, but just may they be well. May they have what they need.

Daniel: That's a relief typically. It doesn't always lead to an improvement in relationship with the living, because the living are stubborn. People are going to have their patterns. We can absolutely heal up, if it's needed, the condition of the ancestors in the shared lineages with those living people. We can heal, we could say, our perception of the living family. When I say heal part of what I mean is come to see the annoying qualities of living family through an intergenerational lens.

Ayellet: Sorry, the what? [crosstalk 00:20:19]

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- Daniel: The annoying qualities, the qualities that are very difficult about living family. When we see them [crosstalk 00:20:26]
- Ayellet: [crosstalk 00:20:26]
- Daniel: ... intergenerational lens then we can realize the ways that our parents disappointed us are actually the legacy of damage from racism and colonialism and white supremacy and capitalism and all this. It doesn't mean our living family becomes more awesome necessarily. We can have a kinder assessment of them and to see them as a face of a bigger system. That can be helpful.
- Ayellet: Yes, very much. Yeah.
- Daniel: Great, yeah. Otherwise I would say, Ayellet, is to continue to focus on healing up and getting to know the shared ancestors of other living family. Then often that will have subtle or sometimes bigger impact on your experience of other living family. Good.
- Ayellet: Okay. Thank you very much.
- Daniel: Yeah, thank you. I'm going to favor, as we're going, questions from folks who haven't spoken much yet, but I don't always remember everybody who spoke in all the conferences. I'm going to go to Margaret here. Sorry, let's go back to the pattern of saying where you're from, if you would. I just took you off mute, Margaret.
- Margaret: Thanks Daniel. I'm here in St. Louis, Missouri, which as I understand it, is Osage and Mississippian and some other Native indigenous people's [inaudible 00:22:02] land.
- Daniel: The connection, Margaret, is a little bit choppy, but I can hear you, so go right to the heart of what your question is if you would.
- Margaret: Okay. This is the one that I said on Facebook. Should I reiterate that one? Can you hear me okay?
- Daniel: Yeah, I can hear you. Just go to the heart of it.
- Margaret: Yeah. Part of my family's story on my dad's mother's side was that she came from indigenous people of the Americas. She was born in Creek, Oklahoma. Actually, it was a big part of my upbringing even though the story was also that they had passed as white. These aren't people who would romanticize that. They really had some racism on that side of the family. It's a little bit confusing to me why they would think something like that if it weren't true. I had done a wild work on my mother's mother's line. I went in a couple weeks ago for lesson five to do work on my

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mother. My father's mother's line. I feel like my pre-conception about those stories caused me to get in my own way. There was just this flat wall.

Margaret: They were like, "You don't understand who we are so we're not going to talk to you right now." I'm not saying I heard that. That might have also been my oppressed impression, but the one other part that I want to add to this, and I'm trying to be brief, but it's complex, is that I had, leading up to that, a few weeks of dreams and other synchronicities in waking life that led me to believe that, that ancestral line was asking me to perform a certain kind of healing to a place here in St. Louis that had been a creek. I didn't even know about this creek until this all started, but that had been a gathering place for trade for many years. Until settlers came and basically ruined it, polluted it and filled it in. There's lots of synchronicities with that place actually going back several years. Anyway, I'm just confused. I went in again week later and-

Daniel: Let me jump in, Margaret and speak to some of what you're sharing, yeah. Thank you for speaking up. I'm going to put you back on mute. If I don't get to the different parts then circle back through the main process. Even if it's not a live question for you so much, how do we hold lineages that historically have experienced a lot of oppression with other lineages that have enacted oppression. Then also, what if you get a directive from the ancestors to do something that's involved? Should you go for it, or how to think about that. The first question, of course, is a big one about belonging and cultural mindfulness and all that. It's really an alive question for people who are very obviously multi-racial or who, whether through happier stories or more oppressive stories ... To a degree we all have lineages where there are more regional types of tension and things like that.

Daniel: As someone who's of more geographically and culturally homogenous ancestry, someone who's Norther, Western European, mostly by ancestry, I don't live the same experience of someone who's both German and Jewish. Not that those are inherently incompatible. Or someone who is Native North American and European settler, or so many different examples. Someone who's aboriginal Australian and British settler or colonialist. When it's like that the principle that I encourage people to follow is get really healed up with one lineage at a time. It's not always the case that you're going to begin with the lineage that has the most cultural privilege and is closest to what you're passing outer cultural identity is. That would be the conservative, the safe thing to do. If you're white passing, whether or not that's complicated or whatever, you might work with your European lineages first in order to make sure that you're not bypassing the accountability and the learning and the responsibility that comes from understanding your social position. That's really just one factor.

Daniel: Sometimes in the actual spirit work ancestors can be like, "No, you're going to go over here first. This is where the energy is at. Please work with your native ancestors first. Then if the spirits show you that it's respectful to listen. Work with a

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lineage at a time first. Don't rush to have everybody all get along. It doesn't work in cities. it doesn't work in communities. it doesn't work in the community that is your own heart and psyche. Each group needs the safety and anchoring in it's own internal awesomeness first. Then once that lineage is deeply heeled, and on its own terms, and really just vibrant, great. Then they can hold down and anchor a prayer for this other lineage to have in group healing and to work out their own historical timeline and the blood road or the bone road all the way back to the ancient ones. Have that be all the way healed, all the way up to you. When there's two or more lineages it's then possible to seek to harmonize those two or three or four within the space of your own heart.

Daniel: We get into that in part two of the course. If you rush to have everybody get along before each of the lineages is well on their own terms it's going to be more difficult. It can be forced and choppy. It's not time for that yet. There's a sequence that does matter. In group healing followed by inter group healing is usually a safer more sound progression. It's potent work to do that. Sometimes the big cracks in the collective calabash are reflected in your own personal heart and blood and body and bones and cells in a way that your body is a visual physical manifestation of the historical troubles. To heal that, within yourself ancestrally, sets you up to be an inherently healing energy for the collective troubles. That's powerful. That's not a small thing. The other question that I'm drawing from what you shared is what if the ancestors ask you go do some healing or do some bigger ask? I don't drop in as much as I might with the spirits these days. It's all work in a lot of ways.

Daniel: The more things that get worked out with them the more they're just giving you stuff to do. Until I have my current to do list done I'm like, "La, la, la, la I'm busy." The spirits will give you stuff to do. That's good for them. You get to decide whether or not you're going to do those things. It's really important to be pragmatic and down to earth and know how to say no. I had a teacher I was working with 15 years ago. He was a really difficult person. I was learning a lot. These very spiritual teachers are a pain in the ass, is the demographic generally. He was that, and bless him. I asked my guides, my main ancestors, "Would I keep working with this person? Man, he's killing me." They were like, "Yes, you should do it. You should definitely do it." I sat with it and I'm like, "No. I'm not going to do it." Then I broke with him. I had a spiritual teacher breakup.

Daniel: I went back to them. I expected them to be like, "Why didn't you listen to us?" They were like, "Great, you passed the test." I'm like, "That's terrible. Don't do that." It was confusing but also it was adulting with the spirits. It's up to us. We have to be responsible for what we're doing. Sometimes they'll give you things that you shouldn't do. Sorry, if that's destabilizing news. They're tricky. The spirits are tricky too, like humans. Good. Thanks. It's okay to say no. More specifically is we have to be discerning what bigger wounding type things we'll take on. If you're going to do work with areas of historic trauma in the land it's my bias that it's really good to get healed up with your own ancestral lineages first.

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- Daniel: It will add a layer of protection and fortification to your energy body. If you are drawn to do that really sacred and interesting needed work I don't mean to discourage it. I'm just saying err on the side of talking with others who have done it, network a bit and be a little methodical about it. Good. Thanks for the share. I'm going to go to Eva. You have to unmute from where you're at Eva. Go for it and share where you're at if you would.
- Eva: Hi. It's Eva and I am in Dearborn, Michigan. This is my cat, Miss Malca. I wanted to know if there is a really intentional way of politely approaching your ancestors for healing work? I'm working with a male line, which has been bringing up a lot of triggering for me. I come from a background of being very badly abused by men. Trusting that this male ancestor, he says that he's here for me and he wants to help me through this process, not so easy. It's bringing up a lot of shit that I don't necessarily feel like I can talk to my therapist about because this is totally out of her realm. I'm not really sure how to address these issues with him without them being like, "Hey, I don't trust you." Or without all of this baggage landing on him or how to navigate that once we do have those conversations.
- Daniel: Don't worry about that with ancestors. Don't care take them. That's the first thing I would say. If you're feeling with them is like, "The fact that you might be trustworthy kind of makes me want to throw up. I hate you. I want to fight you. I love you. This is confusing [crosstalk 00:33:46]." If it's that-
- Eva: [crosstalk 00:33:48] stay away.
- Daniel: Yeah. Well, you don't have to care take. It's a great thing to bring up, so thanks for bringing it up. It's common that it happens I the work. First thing is normalize it's cool. It's part of the healing. I've had a lot of times over the years in trainings where people aren't connecting. It's not always. It's probably statistically most common that it's a woman connecting with elder male ancestors, but it could go a lot of different ways along different gender configurations but let's say this type of example. The connection isn't quite happening, now ask. "Have you ever had really trustworthy, heart aware, elder male humans in your life?" People are like, "No."
- Eva: No.
- Daniel: "I haven't." I'm like, "Yeah, totally, so this is a new thing." A couple principles. One is titration or pacing. Go bit by bit. The thing not do is to be, "I'm totally out of here. I'm just going to close my eyes and completely trust. Avoid those two extremes and try to stay present and regulate your own experience. Stay true to yourself. Don't care, take the ancestors and be like, "We're in advance of establishing trust. I'm going to move at my speed with it. No problem." If they're trustworthy they'll be like, "We get that. There's reasons you wouldn't trust. Sorry all the things happened. Take your time. We're right here." That's one thing.

Another, bring with you to that space of encounter any trusted allies, guides, teachers that increase your felt sense of safety.

Daniel: If you show up with the arch angel Michael and your polar bear guide and the Virgin Mary and 14 other spirit helpers, if the elder grandfathers are as they seem they're going to be like, "Great. You feel safe. You brought your team. Hello team." That's fine. Another is just to try on, it sounds funny in a way, but try on in the abstract this ... because this quality of trustworthy elder male energy is a category of thing in the universe. If you notice your system is like, "Whoa," gets lit by it. That's probably a healthy thing. That's probably-

Eva: [crosstalk 00:36:31]

Daniel: Say again.

Eva: How do you mean by lit?

Daniel: I just mean activated. I remember the first time I encountered a really elder guy who could really see intuitively and spiritually and he could see me and wasn't just teaching at me. I was in my mid 20s and it was the weirdest feeling. I felt like some other deeper structure in my being was mapping it. I was sketching it, like the courtroom sketches that happen. It was like I was trying to internalize the patter so I could be that myself. I was internalizing the energy. I did eventually and then I fired him because he wasn't as cool I as I thought he was, but I got the pattern in any case. I don't mean to make it about me. The part that I'm speaking to is your progression here is slowly. It's your own rhythm, provided the energy you're encountering is trustworthy. Do all those checks. Again, don't just close your eyes and trust, but go through the discernment and stay in your place of choice. Choice, like consent, it's moment to moment. You can always shut it down if you need.

Daniel: Then come back the next day and be like, "Yeah, I shut that down. I'm back," or whatever. You have a choice. They're not going anywhere. The progression is basically starting by being able to receive that kindness until it's healing you up, healing you up. Then once you've received that kindness so much then you're able to extend it to others. You become that. You can hold that. Of course, that isn't limited to the gender or body that you inhabit. I'm assuming you identify as a woman, but it's not safe to assume. Let me say it in a general way then. Some one who is a woman cis, trans, however, it's quite possible to deeply and profoundly embody a quality that might get characterized as a sacred masculine.

Daniel: There are many sacred masculines, plural. There's an invitation to notice what specific quality of safety and healing and goodness are these grandfather's bringing to you and see that it's also a quality that's an expression of the earth and the natural world as well. It's not only human. Yeah. There's a lot that can be said about this.

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It's a really important topic. It's a way in which the ancestral work is also catalytic for psychological healing. How does that land?

Eva: Most of it lands really well. I'm having a hard time with the bringing my team. My team, until this work, was my dead mother.

Daniel: Yeah, sure. I get that.

Eva: And the unhealthy ones that I've had to now push out of my energy field. Those were my people and I can't call on them [inaudible 00:39:45] other vacuum-

Daniel: Yeah, I follow. You could if you cared to. You could seek to connect with one of the older grandmothers as well and call in any kind of spiritual ... That could look a lot of ways. I tend to start people off working with the ancestors and that works well for a lot of people, but for a lot of other people it's like, "Man, humans are dangerous. Why we got to start here? I like oak trees and the sun." If it serves your process to slow down, have a session or two or reach out to somebody who facilitates more spirit guide connection stuff to connect with the spirits of the land or animal or elemental power or something like that, that could compliment the process that you're describing.

Eva: What I'm hearing is that I should talk to the guide who I worked with earlier in our sessions and set up an appointment with her to do some of this meditative work.

Daniel: If you did a one-on-one session with someone it's a good space. Whatever increases your felt sense of safety and helps you to remember that you have choice, so you feel resourced to experiment with trust building. Go with that. Honor your rhythm with it and know that it's really sacred healing work.

Eva: Okay. Thank you.

Daniel: Thank you. Yeah, it's great. Thanks.

Eva: Thanks.

Daniel: Oh good. Questions coming in. I see Robyn and then I'm going to go to some others. I'm bouncing around a little, just because I see familiar names from other calls. Robyn, if you can unmute yourself.

Robyn: Hi. I'm not next. I feel bad.

Daniel: I know. You skip in line, make people jealous, that's fine. I'll take the brunt.

Robyn: I've spoken before as well.

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- Daniel: Oh my goodness. That's fine. I will get to Samantha and Laura next and they'll forgive you. Okay, go.
- Robyn: Okay, I'll try to make it quick here. I just wanted to put my hand up because I got a couple of things going on that are really relevant to what a couple of other people have said here. With Eva, I totally had the same thing. It was very difficult for me to connect with the masculine line.
- Daniel: Where are you calling from Robyn?
- Robyn: Oh, I'm in Ontario.
- Daniel: Great.
- Robyn: I think I'm on Ojibwa Chippewa land. I'm still trying to figure it out actually, because they're migratory, I think.
- Daniel: Okay, yeah go for it with your question.
- Robyn: Yeah, so I had a hard time connecting with the masculine line, my mother's father's line. After a while I thought, yeah, I think it's because it's the masculine. Just like you said, that I haven't had that example in my life before. That was hard to connect with. I ended up going with my pure maternal line and made a really positive connection. Also in relation to the first person that spoke I'm the person that had the spider thing going on. This spider is just really not leaving me alone. I feel like I've really opened the gateway to something that I just have no power against or control over.
- Daniel: Is it okay to reference what you shared with me individually in this moment?
- Robyn: Yeah. When I tried to contact my pure grandfather ... Oh, sorry, my maternal grandfather line, one of the grandfather's that I met had a real connection with the spider. Whoever this tribe or clan was they were spider people. What's the word I'm looking for? They revered the spider. It showed up very strongly. Then I didn't want to connect with them. I didn't feel that comfortable so I tried to cut it off. After that I had a dream that my middle daughter was bitten by a spider. Then after that I've been having a lot of dreams about spiders and spiders are just showing up in weird places like there was one on my toothbrush. There was one just walking across the oven when I was cooking. I don't know, there's just spiders happening all the time.
- Daniel: Go ahead. I think I can start to respond to it, but is there more context you want to say before I say anything?
- Robyn: Only that I'm feeling like I've tried to do a lot of boundary work with the spider. I'm not against having the spider in my life or connecting with it, but it's just too much

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too soon. Even when I try to push back against it, it still keeps coming. Yeah, it's just how to keep the boundaries strong on this one and how to relate.

Daniel: Yeah. Let me speak to it in a general way. I'm not super psychic everybody. I know people who are like that. It's fine if you have that gift. I'm more of a tracking priest-like ... I see patterns, but I'm not straight up psychic. What I would say is that it is important to have choice around your relationship with different spirit energies that show up and to be able to say no, generally. There are exceptions sometimes. There are times where something is really coming in, in an initiatory kind of way. You don't have to say yes to it, but saying yes to what's there and exploring a thing rather than shutting it down could lead to a more interesting and worthwhile outcome. There are all kinds of times where the things that are happening in a spirit level mirror our own growth edges, psychological healing, unresolved traumas or the unresolved traumas and healing that's needed from our own ancestors. Spider, like the other animal teachers, is a really complicated and somewhat more edgy, but beautiful and deadly and amazing and complex kind of intelligence.

Daniel: It's important to be discerning and curious and if possible have guidance from somebody on it and to have support of someone who's navigated spirit stuff a lot. I would encourage a session again, or making sure that you can connect with a practitioner. Robyn, or anybody that's having a sense of a persistently appearing, other than ancestor for or spirit or something like that, that you feel is being really pushing at you or having a demand on you. For a lot of people we're taking this whole terrain that's been so fucking compressed by the history of cultural damage and unzipping it a bit. Like, "Oh, let's just open up the conversation with the spirits." Sometimes that goes really in an orderly way. Other times there's a sense that things had been quite compressed and shut off and non-acknowledge for a long time. There can be a sense of a lot of activity all at once and a need to hold your center and have support within it. If it takes more than just a little effort or a session to handle a thing, well yeah.

Daniel: Sometimes it's really big, persistent, complicated forces we're working with. If you follow it, if you follow what is unfolding and you do it with support and you try to call in your wise and loving human ancestors it's probably going to resolve in an interesting and satisfying way. I like working with the ancestors because they know about human form. All the other spirit forces in the world don't necessarily know what it's like to be in this form. There's something about the ancestors. It's like the voltage is compatible. They know what it's like to be really worked out in their humanity and how to relate with spider and pink mountain spirit dwarf and lighting and bottom of the ocean thing in a way that doesn't wreck your system. They're less flashing in that way, the ancestors, but they're safer to relate with, you could say. I know it's a very general answer, Robin, but take it seriously is what I would say, as a general thing. If it's happening, if it seems that persistent, take it seriously. I would say do some session work around it. See what needs to happen.

Daniel: Yeah, good. Thanks for speaking up again. Sorry for anybody if I'm not able to get into the specifics of your case. I have to extract the principle of it. It's presumptuous of me to know specifically what's going on in your case unless I slow down and we have that dialog. It's also my habit to have you ask your people what's going on. It's better than me being like, "As an authority this is what it is." Good. There is a question from Taina. I hope I'm getting your name right. Then I'm going to go to Laura and Margaret and Tom. The question is I talk about people getting clear on their purpose on earth and having boundaries with people that don't support that. How do I suggest people get more clear about it? Can ancestors help in that or do they have their own agenda? It's a big important question. How do we get more clear about our specific destiny or path? It's a question that's actually really good to be haunted by and tormented by.

Daniel: If there's a question that you want to grab you and not let you go that's the right question. It's great to be wise and loving and kind and useful and all that. It's even better to be specifically yourself. If you're doing you're specific soul level kind of thing you're going to end up being probably most useful in the longterm and set up a really beneficial energy to be around. It doesn't mean you have a long life. You could still get assassinated or hit by a car or something. You're going to be in your potential, probably. You're odds are better of that. The ancestors I do find the well ancestors, so not all among the dead, but the ones who are well, I do find that they can assist us in remembering that. We are exploring what are some of the gifts and blessings of the lineage. That's in the lesson that's out tomorrow. Along each of these lineages there are specific inheritances that are good medicines from that line.

Daniel: If you get to know just four lineages, which doesn't actually take that long, and you get to know four different bundles of awesomeness and blessings and goodness that come from those lineages then just sitting with those particular gifts moves us into greater clarity about what we're doing here. Often, there's a sense of they're going to give you one piece of it. If they gave you the whole story you'd get scared and you wouldn't fulfill it. The part of us that what's to be like, "Okay I'm ready to ask the question," [inaudible 00:51:38] dropped in with my ancestors and like, "What's my purpose on earth?" They're like, "Yeah, keep doing this thing you're doing now." They didn't want to tell me. Why is that? One of the reasons they don't tell you is because they don't want to freak you out. They'll tell you as much as is good for you to know right now. That's important. Do they have their own agenda, yeah, sure. They can, I suppose. That's why it's good to go with the counsel approach instead of just one lineage.

Daniel: That's how I balance that out. They will have their own agendas. You can't really trust anyone completely. Sorry. That's how I feel about it. It's really great to be trusting and many humans and other than humans warrant our trust. At the end of the day we need to really be fully responsible for our own choices. It's like that with our ancestors too. You can't, at the end of a life or at the end of the day be like, "But my ancestors told me so." That doesn't get you off the hook. If you take their

counsel to heart you're going to tend to make better choices. I'll do divination and I'll be like [inaudible 00:52:56] said to do this so I'm going to do it. Now, if it doesn't work out I can't be like, "But I'm entitled to a good outcome, because the spirit said so." I can come back and be like, "Why did you tell me to do that? That didn't work." Then we have a conversation, but I still choose it. That's important. Yeah.

Daniel: Let me say a last thing about this topic and destiny, because it's actually a really important one. The idea that we have an individual destiny that is separate from family and culture is little bit too western and individualistic in a problematic way. The idea that our destiny, so to speak, is the same as our vocation and how we earn money and in an often exploitative capitalist system is problematic. How you buy groceries and what's good for your specific soul here on earth are kind of different questions. If you can get those two to overlap awesome. Bonus. It's not always going to happen like that. So many people get super swallowed by bigger cultural currents and forces and the moment that they're in. That's not a bad thing, necessarily. I feel like my choice to focus on cultural healing as a vocation is a function, partly, of being born into a weird cis gendered white American upper-middle class white guy form and be like, "Whoa, this system is a little jacked up, or a lot jacked up. There are responsibilities that come from that.

Daniel: It's not that I think of it so consciously in that way. I guess I do now. My point is what our purpose is is necessarily and appropriately embedded in our ancestral lineages and our cultural sense separable from that. That's fine. We're not in isolation. Good. Thanks for that. I know that man's okay. Yeah, I see a followup from Margaret. Yeah, there was the piece, in your question, about concern about the people, settler colonialist ancestry. How do you honor, let's say, Native American ancestry or African ancestries when you are essentially white, white presenting or you weren't raised with the more recently indigenous cultures, or those cultures are not accessible to you, but they're still part of your blood and your body. That's an important question and there's not one straight forward way to handle it. There's some ways not to handle it. You don't reject the very ancestors who also are your body, because you're going to get blown up on Facebook if you acknowledge them. People are going to be like, "You're a terrible white person because you acknowledged your Native ancestors."

Daniel: That's a little bit extreme, but you don't reject your more historically oppressed people just because it doesn't really work to claim it in an outer way. You also don't do what, I've had teachers in past do this, one of the teachers I fired bless that person, be 1/32 Native American and 31/32 European ancestry and lead with the Native identification. Now, that's weird. That's awkward. It is using an element in one's ancestry to claim inclusion in a group that one is not really a part of except through this connection of blood and ancestry, which is something. It matters, but it's not the same as being in a relationship with living representatives of that group or having the lived experience of being raised in that way. If you're not having

living relationships with those communities then you just honor the spirit level affinity in a grounded and chill kind of way. I have a little bit of Slovak and apparently Croatian ancestry. I was just learning about mostly English, Irish, German, a little bit of French a little bit of Austrian.

Daniel: I'm not any of those nationalities. I go to Germany and be like, "Hi. American. What's up?" I'd probably weird out Germans if I was like, "I'm celebrating my German heritage." They'd be like, "Great. We had a really bad experience with that recently. You're making us nervous." I'm American. That's my personal experience and yet the visions come of these older places and of Europe and the spirits from those places are all up in my business. Both things are true. You have to let your identity be as weird as it needs to be and have the invisible face tattoo and the invisible viking haircut or whatever. Then just do the right thing culturally for your circumstance and be humble about it and not need to claim it on Facebook. I guess? It's messy, that's my sense of it.

Daniel: If we're being aware of our impact and we really cultivate an anti-oppression frame for our life we'll tend to do the right thing most of the time. I think that a lot of more historically marginalized groups, if you come with relational ethics and humility and take a genuine interest in how that living group is doing, and then you legitimately share blood ancestry with that group, a lot of people, it can be a kind of in to a dance of cultivating trust and relationships. Not always, but often. There's a lot to be said about it. That's a good question. Let me go to Laura. Go for it, Laura. I don't know how to unmute you from here.

Laura: I've got it. Thanks.

Daniel: Yeah, go for it.

Laura: I want to ask about timing and when to do the four [inaudible 01:00:32] given that we're up to this point in the course what do you recommend in terms of bringing in other lineages? At least [inaudible 01:00:42].

Daniel: Yeah, we're going to move through the latter steps of the process of working at depth with one lineage in part two of the course. If anyone hasn't signed up for that, but would like to, just be in touch. We'll work it out to make it accessible for you. It is possible to start tending with another lineage at the same time as your ... to do more than one at once. It's my habit to do one thing at a time, but that's just how I am, my personality level. What my intent is with the course is to be very thorough and systematic about a process so that you see the steps and then you can apply those same steps in another setting. It's up to you on your rhythm with it. Some people find that if you have the time, you have the bandwidth and you really want to start attending with another lineage at the same time that's fine.



- Daniel: A disadvantage is that when you're tending with the lineage in a sense you're carving out, in your psyche, this space for a certain kind of archetypal deity sacred quality. Sometimes it's nice to really carve that channel out really deeply with the work along one lineage. Then when that's really seated in your sense of self then to do that again with another lineage. That's an advantage of being a little bit one at a time about it. There's also urgency. It's a personality. It's a style question. Look, I make this all structured, but in reality it's not some referee. You do what is right for your about it. Does that speak to your question about it?
- Laura: Yeah, it does. Thanks. I found such relief in coming to this week six, with having the ancestors hold, the lineage. You know, feel that place between. Yeah, it's got me wondering.
- Daniel: The focus now goes to what to do about all those ones being held in the containment. The intent is to get them all healed up. Once they're all healed up then there's not a need for boundary in the same way. Then we arrive at zero and we get out of ancestral deficit. Good.
- Laura: Thank you.
- Daniel: Thanks Laura, yes. I think Margaret shared already. I think. Correct me, Seyta, if that's off. Let me go to Samantha I saw had a hand up. Did you want to still share, Samantha? If so just unmute and then Tom.
- Samantha: Yeah. Great.
- Daniel: Okay, go for it.
- Samantha: Thank you. Can you hear me?
- Daniel: I can. Yeah, go for it.
- Samantha: Yeah, I'm calling in from the South of England and had a question about affinity spirits. One we've been shown some different affinity spirits do you recommend, as we did with our ancestral guide, do we seek to connect directly in any way in the visioning space? I'm yet to get to the stage in the process where we're healing the lineage in between with the affinity spirits being part of that.
- Daniel: Yes, often a part of it. It depends. They can be quite prominent or they can be no so prominent. There's a lot that can be said. There are coexisting levels of this work. One level is there is the human guides. There's the other than human spirits of affinity that are part of the lineage. They're two separate things. Full stop. At another level when you hear, for example, some Native North American people might say a thing like, "We're descended from salmon or bear" or something like that. Or people might say we're in Oratia tradition that, "Our people are Ogun

people, descendant of or connected to that deity." There might be lineage of working with, let's say, Krishna or Shiva in South Asia. Sometimes, what folks are saying is, "Our sense of self, it's not like there's the ancestors and then there's the deity. The ancestors and the deity arise from the same thing." The thing that is your grandmothers and the thing that is wolf and the thing that is pines and then the starry northern night sky, they're the same thing. They're from the same palette.

Daniel: The grandmother's speak through the wolves. The wolves know intuitively the thoughts of the grandmothers and the pine trees. When you see the stars they're all looking out from within you, and weird, you're also that. Put it another way, you're ancestral lineage is an affinity spirit of wolf, let's say. It depends where you're standing in conversation.

Samantha: Yes, it's interesting you say that because the ancestral guide that I'm connecting with, and one of the affinity spirits that she showed me, they could be interchangeable, because the qualities are so similar. That's another thing that came to my mind. Yeah, it really connects what you just said with what I've experienced.

Daniel: It's related to this topic of self esteem. We can act in a way to change policy with the earth because it's the right thing to do. That's a fine reason to make those changes. We could act to change policy, because instinctively smashing your own hand with a hammer, there's nothing intuitively good about that. It's not like I shouldn't harm someone else. It's like I shouldn't harm my own body. That's the level at which we need to internalize it, is that this body is also the earth. I'm sure you get that already. It's good to know it and know that your people have known it for a long time and you're just dusting off an older knowing.

Samantha: Okay, great. Thank you.

Daniel: Yeah, thanks. Good. I'm going to go to Janice and then Tom. You're off mute Janice. Just share where you're from if you would.

Janice: Yes. Thank you. I'm here on the Taos Pueblo area and right on the edge of the actual pueblo. This is the ancestral pueblo, house pueblo and land, for sure. Northern New Mexico.

Daniel: Great.

Janice: Thank you. My question, I've been getting some great support from the supporters, and thank you all. The team and everything.

Daniel: Great.

Janice: Thank you. Specifically I talking about what Samantha was talking about a little bit. I'm curious. I'm working with my mother's father's lineage. I've had a really great

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connection that went really far back it seemed. The affinity spirit seemed very present and integrated with them as well. I'm in the process of healing up the lineage, or they are working on healing up the lineage between me and them. I'm not clear how long that could take in a sense? Does that make sense?

Daniel: You're wondering how long the healing up tends to take?

Janice: Or what's involved in it, yeah. That's why it's a little similar to what you were just saying to Samantha. I'm having other new questions come up. I feel like I'm in a fog almost now that, that work has been initiated. I felt a sense of feeling disconnected, but there's a lot came up for me personally, which is okay. I'm doing that work on my own. I have a tendency to-

Daniel: Yeah [crosstalk 01:09:39]

Janice: Yeah, go ahead.

Daniel: Let me jump in a little. The main thing not do is let things get too stagnate. Remember the work I'm inviting each of you to undertake with your ancestors is not inner work. It's not work on your psyche really. You're repairing. You're calling in elders to assist and repairing a system that you're connected to, that you're a part of, but which is also much bigger than you. The reverberations, personally, could be anymore from not very much to in any obvious or quick immediate way, or quite substantial. Changing the composition of the water upstream from where you're at, if it's already pretty well or you might not notice a lot of impact on you personally, directly. You might not feel it a lot. It's this thing happening and it's like, "Okay, it's happening." Or you might find that it stirs all kinds of things in you, because the movement or the unsettling of an old pattern to allow for a new kind of field energy to emerge, it might seem like you set something in motion over there.

Daniel: Then you come back and you're like, "Oh." You're in your therapy or all this stuff and then the relationship blows up in your life. Then you're working on that. You're like, "Oh my God." Then you come back and you realize they're connected. That same pattern that is being healed up in the lineage is being healed up in your own life. In the lesson out tomorrow on blessings and burdens, I think that's where is, tomorrow, it is important to understand that the troubling themes on the lineage often will show up as troubling themes in our own life. Conversely the antidotes, the healed qualities, the gifts in the lineage can be gifts that are already activated or are possible to light up in a good way in our life.

Daniel: In terms of how long it takes it just depends if you lean in. Sometimes things move quick. It depends how much time you give to it as well. Sometimes it's in a month or two months a whole lot of stuff shifts. Sometimes it takes a year for all the things to go from really gummy and heavy and funky to spacious and clear and healed up.

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There's not a set duration with it. If you keep at it, typically things will keep moving.

Janice: Will you describe then what you mean by keep at it? I feel like that's mostly what I'm doing. Yet [crosstalk 01:12:29].

Daniel: If you're open to it do a couple sessions with people. Look, I hate to do this to the practitioners a little bit, but because I require them to do a certain number of low income sessions you could do them for almost free. If you just go to the low income form on the practitioner directory page ... Pay the good people if you can, but if you aren't able don't let that stop you from enjoying the benefit of someone else holding a space for you with work. It really does tend to move things along quicker. That's one way to lean in. Another thing is just to make dedicated time for the practices and be thorough about the homework and some of the invitations and the lesson. Set aside the time for it and do the work in a dedicated way with others if you're able. Hold on one second. I'm going to try to turn a light on so I don't look too creepy here. Okay, a little better. Does that speak to it Janice?

Janice: Yes. Can I ask one other thing?

Daniel: Go for it.

Janice: I don't know if this also relates to my personal space, but the dream time, the dream space seems so overly activated since I've been connecting with ancestors and specific people and personas and issues and things like that are showing up, which is more articulated than usual. It's almost like it's becoming a whole other thing of a distraction maybe you would say.

Daniel: It's a lifestyle we're talking about here. If you're like, "Hey ancestors, I want to do this." Or you want to heal up this lineage in a really contained kind of way? You want to let your life be driven primarily with your connection with the unseen, which is the bigger reality of which you're just one little manifestation. You're like, "Oh, I guess the second." If that's what we're about then sure it can stir stuff up. With this course, look if you're doing the practices sometimes you're going to get literature up by stuff. The way I see it is there are resources to connect with. How to say it? I'm a pragmatic person who's committed to keeping stuff accessible. I want to give you the least possible amount of virtual technology to make use of and trust that if you need more than that you'll reach out for it. Rather than burden you with a bunch of stuff that you may or may not need.

Daniel: If you, Janice, or anybody in the course is like, "Man, I just dumped out the spirit purse and there's 400 things and a third of them are alive what is going on? Now my life is lit up with all kinds of dreams and everything." Then it could be that you have opened a door to a bigger landscape of relationship with the spirits that's a really great invitation. It's important to call people into your life that can help you

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with it and help you to know how to navigate that whole other landscape. Not implying that you don't already have that, but the ancestral landscapes are fraught with a lot of unmetabolized trouble. Yeah, good.

Janice: Thank you, Daniel.

Daniel: I'm glad you're here.

Janice: Yeah. I'm really glad I'm here too. I've been very supported by everybody too.

Daniel: That's great.

Janice: I've made a commitment over 20 years ago to work with the unseen, but have never had this kind of clarity and articulated way that you are bringing forward, so thank you so much.

Daniel: Great. Thanks Janice. Yeah. The ancestors, we're doing body practice here as well. We're working with our extended body. I know I said I was going to call on you Tom. I'm sorry to be like this. I'm going to go to Alex first, because I know we chatted before. Then I'll call on you. I'm sorry. I just muted, unmuted.

Alex: Yeah, hi.

Daniel: Go ahead Alex. Yeah.

Alex: Can you hear me?

Daniel: I can.

Alex: Yeah, great. I'm calling from London, just a little bit outside of London, England. Really quick, about connecting with the ancestral; It started off initially there was this, I think mentioned it on the Facebook group, there was this giant figure. Which then tended to separate. There was a more humanly sized person, group of people and the tree. They sort of thing that I got was that the humans would merge with the tree and then they would become giants. Now the giant is somehow out of the picture. I was just wondering about that.

Daniel: Your roots are Greek, at least in part, yeah?

Alex: Yeah.

Daniel: Be curious, if you don't already know, what trees and what specific types of trees in Greek tradition, from the part of Greece you're ancestrally from on this lineage.

Alex: It was a fur tree.

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- Daniel: A fur, okay. Good.
- Alex: Which is quite directed related with Pan.
- Daniel: I don't know about that one.
- Alex: The fur tree in Greek mythology was a nymph that Pan fell in love with.
- Daniel: When you name certain powers they become present, especially in this type of context. It is rich, what you're describing. There are psychological levels of devotion with the land who is the sacred mother and how when the masculine is in alignment with the land the stature of men is such that they could wield power responsibly or be in a position of leadership because they have the blessings of the mothers and are going to act in alignment with life. There that way of talking about it.
- Daniel: There is a way of exploring what's being presented to you through the lens of the world tree and the way that the trees connect dimensionally, the heavens and the earth, the seen and the unseen and have this quality of uprightness and a pathway of communication or column or pillar of consciousness between the stars and the earth and how humans mirror that same kind of structure. There is a cultural healing level of connecting the gut and body instinctual wisdom with the mind and the stars and the heart as the unifying energy of the two. Then there's Pan, which is a whole situation. Have fun with that. Let him show you what they want to show you, but let it be joyful and celebratory and relational. Good. Thanks.
- Alex: Should I engage relational connection with Pan?
- Daniel: [crosstalk 01:21:01] Sure. The answer from that direction is like, "Sure. Let's do it." Pan is kind of a yes flavored deity. Ask your ancestors to assist you in regulating the level of intensity that's best for you in that engagement. However, because this deity is absolutely part of the ancestral and land inheritance of your people I think it would be rude to not engage at least a little. Yeah, give it a go. Good.
- Alex: Cool.
- Daniel: Thanks buddy.
- Alex: Great, thanks.
- Daniel: I told you I was going to call on you Tom. How's it going?
- Tom: Great. I must say I'm very curious about your amusement to the appearance of Pan, but I'll leave that riff for another time.

Daniel: [inaudible 01:21:59]

Tom: Just a general question. It's circling back to maybe lesson one. I would like to air it again. You've talked about how those who seemed well in recent life may not at all be well on the other side and vice versa. I wondered if you would talk about that a little bit more, maybe how you've arrived at that understanding, because it does seem so counterintuitive. I just wanted to hear some more words about that if you could.

Daniel: Oh, sure. We know people through the face of them that presents to us. I knew my grandmother as someone who generously spoiled me to compensate for feeling like she had abandoned my mother. I'm like, "Grandma is great. She gives me candy and McDonald's and all the good things and protects me from my brother. Who doesn't like grandma?" It's a certain filter through which to experience her. She actually was pretty great in spirit also, but we can have a good experience with someone and not know the fullness of them. That's the first thing. Also, people can be really well in a cultural context that is unwell. If someone's a really good ... I could give dramatic examples, but if the culture encourages problematic behavior and people are seen as well adjusted within that culture then that doesn't mean their soul is going to be well because of it. It depends on how we're defining wellness. A lot of people front happiness because there's a lot of unresolved pain and difficulty in their own heart that they've compartmentalized.

Daniel: Some of the most beautiful depictions of reality after death, that I've encountered from Quran. In the Quran some of the verses have this quality of the earthquake or of the turning inside out. What is inside becomes external. There's a shattering, a cracking open. There's nowhere to hide and in that turning inside out that happens when the body is dropped there is a revealing of what has been hidden or compartmentalized. That sucks if you've been compartmentalizing a lot. It's very jarring. Your whole defense structure melts down and then you're distressed. The people who are intuitive see that you're a mess and everyone else is like, "We're so sad. Such a nice person died." There can be a disconnect. It's important to not assume too much about someone's condition based on your opinion of them during life. Some people can actually live in an unhealthy culture, but on a soul level work it out [inaudible 01:25:06] change as well.

Daniel: Let's say you had an ancestor who is a Nazi and who has got swept up in or consciously participated in all the [inaudible 01:25:16] of Nazi Germany. You can, in your mind, be like, "Nazi's were bad, therefore this ancestor must terribly be horribly bad and must suffer eternally. If I recognized that they could change in spirit that must mean that I like Nazis." Well, no it's not really that simple. People who act badly or very badly during life can actually continue to change and grow and work shit out. That doesn't mean you should inherently trust someone just because they've died. It means that it's important to not make too many assumptions about their state now based only upon their condition during life. The dead really do

change. Even the dead who's politics were radically different than yours. It's going to be interesting teaching in Berlin and Vienna around some of those topics. Yeah, let me say just that, Tom. Thank you.

Tom: Thank you.

Daniel: We're coming up on time and I want to say a few things here. One, I want to thank Adrienne. Could you say hello Adrienne? Oh, there you are. Yeah. Oh, sorry. I just muted, unmuted you. Try that again. I won't interfere. Go ahead.

Adrienne: Hey everyone.

Daniel: Hey. You may have noticed communications for Adrienne, who is now along with Seyta, part of the official communicates as Ancestral Medicine team, making things happen. Thank you, Adrienne.

Adrienne: Yeah. Reach out people if you need. I'll get back to you as quickly as I can, email-wise.

Daniel: Great, which is pretty quickly, which is pretty awesome.

Adrienne: We try. We try.

Daniel: Appreciation to our supporters. To Chi Young, to Kim, to Tamara, to Kate and Kim. I think I just said that. Elsa, hope I'm not forgetting anyone. Ela. Appreciation to the support crew that's been helping to anchor everything. I'll mention very briefly that people may know that I'm also teaching a little bit through an online course network called the shift network. There's a four series continuation class that starts on Monday through early March. It's every week or two. It's just four series kind of thing. It is a little bit different than what we're doing here. If you would like information about that we'll include a mention of it in the reminder for the lesson that's out tomorrow. You can find that in there. You're invited there. The registration is different. It's through that whole system, a shift. The content actually is a little bit different than what we're doing here. If you're just really into what we're doing and you want to checkout what's happening there we'll be talking about the ancestors and psychological healing, cultural healing, and work with synchronicities, work with dreams and work with your own death and helping other people who are dying.

Daniel: That's a little bit different. That's happening. It's a worth a mention. I know some people ask questions that didn't get spoken to here. Remember that you really can submit them and I'll address them in some way. If anyone, at any point, has a question that hasn't been addressed in our time just circle back around to it. I'm committed to getting back to everybody. Speak up on it. For folks who aren't continuing, for the second part of the course, if it is something you're willing to do

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we would like feedback on things that could be improved upon or that work well for you. You could just send it and we'll include a reminder also in the email out tomorrow reminding you that the lesson's out about feedback and how to give that if you'd like it. I'm going to be teaching in Australia and Hawaii in April. I'm excited. I haven't announced it publicly yet, but it's going to be a collaborative event with a traditional Hawaiian teacher in Oahu in April, so I'm excited about that.

Daniel: In Europe, I'll be teaching in Portugal, in Berlin, in Austria and in England and probably in Finland between July and September. It would be great to connect with anyone in those places if you're moved to. There are lots of events in North America guided by people that have trained that are going to be happening too. I'm in Berkeley next weekend, et cetera, et cetera. If it is enjoyable for you to connect with people in person of course it's more intimate in a lot of ways than online setting. Find a way if you'd like to link up with some of that. There's probably some other bits. I'll include them in the message that's out tomorrow. I appreciate everybody.

Daniel: I know there's a ton of people who didn't necessarily speak up here or you're not claiming a lot of group space. I see you. I'm glad you're with us. When it is a moment that you need something ask for it and respect the work that each of you are doing with your people. It's precious to them also for you to pause and look over your shoulder and remember who you are and where you're coming from and what you and your people are about. Thanks for that. Keep at it and be hopeful about it. I think that's it for our time. Yeah. Yeah, just be steady with the work. Thanks. I'm going to stop the recording now.