

Ancestral Lineage Healing Online Course: Live Call #5, February 24, 2019

Please excuse any typos and inaccuracies in this transcript.

Daniel: Great. So, we're recording. It's Daniel. It's late February 2019. This is the first live conference for the second part of the Ancestral Lineage Healing Course through our practice with ancestral medicine. The intent is for your questions and what's alive and useful and interesting for you about the work to drive the time. So, let's it be like that.

Daniel: I want to say one thing upfront, which is that there's an importance in this work of imagining an outcome, of being able to envision a thing. Because for most of you, you weren't raised like me with any of this. So, it's something you're coming back into, and you're learning about as a grown person about okay, there's a kind of reality to the ancestors so they have impact. That's something worth considering. We can actually engage them and they engage back like, oh, interesting, real implications. Yet it's choppy sometimes because you're not used to doing that kind of thing. You're reclaiming just the capacity to navigate that kind of relationship, et cetera, et cetera.

Daniel: One thing is important is to be able to imagine, to try on the possibility that, for example, that your lineages could actually be profoundly healed where they're not already, and kind and helpful and backing you. That the things that you associate with genuinely beneficial spiritual forces or qualities can also occur through your own lineages. That's what we're working toward, of course, with this practice and to repair what's needed. So we're in a state of ancestral health. From there there's 1000 different directions that can go.

Daniel: But what I'm saying is, it's okay to imagine it. It's not the same as it happening. But to be able to picture a thing, to be able to envision the good outcome is actually really important. If you haven't allowed yourself the opportunity to imagine it, I want to encourage that. It's part of breaking up stock or calcified assumptions that prevent us from making connection.

Daniel: I know there's a lot of terrain we could cover. Of course, the most recent lesson is making the turn from just understanding the nature of the troubles and blessings and burdens and all that. I believe the most recent lesson actually got into how to bring the healing to the lineages. So, I apologize for not tracking that even more closely. [inaudible 00:03:09] please correct me if we're on the blessings and burdens lesson, but we're at turning point in work in any case of actually starting to directly receive and heal up those who are not yet well among the lineages. Let me go to your questions, and let me let that drive the time.

Daniel: I'm going to start with Kristen. You can go ahead and unmute yourself if you would. And just remind us where you're calling in from if you would.

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- Kristen: I'm calling in from Maine, United States. My question is, I'm getting a sense that Odin is involved with my lineage. He's the all father from the Norse mythology. When I went to meet my guide and asked him if he was well with all the ancestors before him, I got the impression that it went all the way back to the originating father. And then as I studied more about the Norse mythology, I learned that it was Odin.
- Kristen: And then I've been getting certain ... I've been interested in runes before I found out that Odin was the one who discovered the runes. My guide has hung my cocoon of healing ancestors up in a tree, which he's calling me, the tree is me, it's my tree, that kind of thing. There's just lots of little things like that, that are making me think that Odin is involved.
- Kristen: Sometimes when I'm talking with my guide, it seems like it's Odin instead of my guide, or they're kind standing together. I was just wondering if you speak in that-
- Daniel: I'm happy to. It's good. It's a common occurrence. In one sense, we spoke into this in the earlier lesson on the spirits of affinity that are connected to the lineage, but not human, per se. Like your lineage may be connected with wolves or lions or whatever it is. So their quality of like a totemic teacher, guide, animal, plant, elemental, et cetera.
- Daniel: That's one way that this association between the human and the other can occur. It's also quite common cross culturally, that what we might think of as deities or aspects of the sacred something, you could say arc types if you're going to be psychological about it are associated with certain lineages. That could be something like the Virgin Mary, Odin, could be some quality of the sacred in whatever tradition it might be. So, that happens.
- Daniel: The gods, if you will are made partly of human ancestral consciousness. I'm an initiate in several priesthoods in Yoruba tradition. One for example is Oshun. You'd say Orisha, goddess of the ocean river and was found in Nigeria. And also a goddess of the other things as well but also river deity. Part of her consciousness is all the ancestral and living initiates of her priesthood.
- Daniel: I don't believe that any of my ancestors of blood were initiated into her priesthood because I'm not Yoruba by blood ancestry. But the initiates have different river deities from my own blood ancestries are naturally resonant with those ancestors of her priesthood.
- Daniel: When you call on your people, it's natural and normal that a whole mess of different energy shows up. Like the Kalia is a Irish Scottish Celtic goddess, land goddess deity that appears for me in one of the many lineages on my father side. For me with that lineage, I can reach for the human form with those grandmother's. But what more readily appears as her this big collective swarm like thing. It is the Kalia.

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Daniel: That's common, I guess is what I'd say. I'm trying to think, practically therefore what will say it's roll with it, it's fine. What you want to make sure is that there is an ancestral component that you can access if needed, that they can appear in human form if needed. That's useful.

Daniel: With deities like any other kind of person, it's just important to respect your own boundaries and sovereignty. It's a little bit like negotiating with dragons. They're big, demanding, complicated, smart collectives and different things. So, you want to just do the dance of trust and don't swear your life to Odin unless you really want to do that. Don't be mindful about it, but it's super normal.

Daniel: Remember the human, other than human relatedness in indigenous or animist, or [inaudible 00:09:04] cultures, it's really a relationship with kinship, and we're all bound up together. When you die, that interrelatedness isn't going to go away. Our experience of the human and the other than human is still all bound up after death, so that lineage is also connected to wolves and crows and storms and certain things that Odin also is made out of. So, roll with it. Common is good. Does that respond to Kristen?

Kristen: It does. Yeah. Thank you.

Daniel: Cool. Thank you. Great. Others simply raise your hand if you'd like. There's some questions also in the ... A question from [inaudible 00:09:54] I was saying asking for too much healing can reverse the healing effect. I don't remember saying that or I'm not yet logging on to what I may have meant. It ties into another question from Julianne about receiving blessings, taking in blessings. I don't necessarily have a concern [inaudible 00:10:25] but help me to remember what I was getting at, I'm not placing it yet, about asking too much of the ancestors.

Daniel: The reason that could get a little weird is if you're not also doing what you need from your side to manifest a thing. If you're praying for money and you don't apply for a job or you don't work or make any effort at all, then they might be like, dude, it's hard to help you when you're not meeting the prayer. You need to work with us a little bit.

Daniel: That said, it's actually great to ask them as elders for what we need. It is a healing opportunity to actually take in the love and the care from them and to be the precious grandchild and face of the lineage. That's one type of experience, one configuration of energy that it's really important to allow for is to just be held and loved and specifically seen and cared for by them. Everything else, all the other healing that is part of the subsequent steps of the process that we're going to get into follows from that quality of attunement and receiving their love and blessings.

Daniel: There's a question that relates to this. I believe it's from Trilby on the Facebook group of, is it important to be polite or have a deference or etiquette with them? Or

is it okay to freak out on them a little bit? If you're feeling to freak out, or, I don't mean to minimize it, you know what I mean, bring the intensity and the messiness. It's a great question actually. I had a friend years ago who shared in a sheepish way of having just destroyed her ancestor altar in a fit of rage toward them.

- Daniel: My first response to this was really happy for her. It seemed really authentic and I wouldn't do that every day, it's going to weird out the relationship if that's your usual approach. But there's something about the intimacy of being authentic, that's actually a really great form of approach. Both have their place.
- Daniel: There's a habit in modern Western cultures at least to flatten all relationships and to not allow for hierarchy. If you come to a tradition teacher and you're like, what's up bro, good to see you, why don't you train me in some of that mystical stuff you're doing? They're probably going to not be impressed at how you're approaching because there's not a sense of operating within the student teacher dynamic, which is really useful for what it is. Also there's a time to drop that and be really honest and authentic and messy.
- Daniel: So, both have a place. There was a recording made of Sensei as the founder of Aikido. It's a nice story about it. The recording of him demonstrating Aikido and he does all these amazing techniques and moves and I go, could you do that again? And then the recording of him, he does totally different things. I'm like, no, we need to do that again, those totally different things. And I am, I'm doing it again. Is making the point, of course to the people filming that the access code is always changing. The formula for what is intimacy is always a little different.
- Daniel: One day politeness and deference might be their authentic expression. The next day, it might be just letting it rip a little. You might say, "Hey, people, I love you, but I got to unload a bit on a few things. So let me bring the pain to you. And then they'll hold it. You're not going to break your ancestors. It's better to be authentic. That's my take on that. And be mindful of impact also, both.
- Daniel: Good. Let me see if there's a hand up before I go to other questions. I do not see that yet. So, keep with the hand up thing, if you would. There was a question, I think, from Marissa about the Romans in the Facebook group, and about the shock of Roman aggression toward the tribal peoples in Northern, Western Europe. Starting, I think, not to speak for Marissa, but starting to contact some of that on a heart level, or seeing the ancestral impact. Yeah, Roman Empire had a profound impact on the tribal peoples of Europe. More generally, that kind of colonialism whether it's the British in India or the Dutch and British and Germans in southern Africa or the Portuguese in what's now Brazil or the Japanese in parts of China or or. You get the idea, or the Mongols in Baghdad in the 1200s or et cetera, et cetera. Or the Aztecs let's say in the 1200s around neighboring tribes or tribal nations in what's now Mexico.

Daniel: So, power over dynamics are not unique to European colonialism. Wherever people are experiencing oppression and disruption, yeah of course it's awful and it is ancestrally conveyed oftentimes. Meaning that we are down lineage from those troubles, and this is what we're working out together. Is trying to just get current with life. So much of how we're bad with each other culturally and really harmful and unkind and damaging is replay, a recreation, an unconscious replicating of the harms that were done to us ancestrally speaking.

Daniel: Part of the intent of this work is to understand brain conscious, interrupt those cycles and to live a different story. So, how do you do that? Well, it's not just an internal job. We are seeking to address the actual ancestors who lived those experiences. Make sure if they're not already in healed state that they are now and recruit their help for cleaning these things up. Which is really doable. I know some of you are already of course, having traction and engaged in that.

Daniel: So, yes to seeing as a European ancestored person, the impact of the Romans or your own Roman ancestors. Also from that place, having empathy for how those same kinds of processes are playing out still in the present for a lot of people. There's just no time in this work exactly. The troubles will sit there and wait 2000 years to be felt. Staying patient. Good. Thanks.

Daniel: Don't see hands up yet. I'm going to keep moving through the questions. There is a question for Monica on Facebook and feeling humbled by the lack of knowledge of history and historical timelines. I train people in the work and the most consistent proficiency that people in the community are like, about is the historical knowledge. Most people don't have that, and that's okay. It's okay. We're not taught about those things in general. Unless you seek it out, you're not going to know.

Daniel: What I want to encourage, for one, be super loving and kind with yourself if you don't know all the history. One thing to do is don't just make it up to fill in space. Don't be that person where somebody asked you for directions and you're so polite, even though you have no idea, you just give them some directions. Don't actually make shit up just to compensate. That said, you can totally trust your instinct about stuff and go light on the story and heavy on the direct experience and be fine, seriously.

Daniel: You can also use the region of the world where you believe your people to be from as an opportunity to expand into historical knowledge of it. Wikipedia and YouTube are really nice for this. You can be like history of England, history of South Africa, history of wherever, and you can have a five minute, a 20 minute, an hour and a half version of that. Start with a few five to 10 minute versions of what you want to learn about until you start to see a few big intersections and get the broad skeleton first that you can then start to hang the specific information on. So, thinking a real wide pattern outline form, and it can help to get some of the historical knowledge. But it's not critical. It's not really. It's helpful, it's enjoyable to

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me, but I don't want to create any perceived barrier between anyone in their own ancestors.

- Daniel: Ancestors are a living dynamic, collective or community of different forces and people that are available in the present. Free from concept and history and form. They're right here. That's most foundational. Trust that. For real, be good with yourself about that. It's okay. We're never going to know enough so to speak.
- Daniel: Good. Looking at questions again, they're coming through. I see one we've touched on the topic of offerings. Could I speak to the power and importance of offerings? Yeah, there's something about making it physical and tangible in this dimension. We think the physical world is super real. Because that's a spectrum of density we're operating on. Sometimes if you have a big opening, or you ended up ingesting some strong substance, or you are six days into this end retreat, or something happens spontaneously where the bottom drops out, you're like, whoa, solid things are not solid anymore. The so called physical world is also transparent. Weird.
- Daniel: What I mean to highlight there is just that even this so called dense reality we're working in is malleable, and the spirits and the reality that is the ancestors they intersect this dimension in all kinds of places. When you make a physical offering, you're really offering a quality of energy, a kind of vibration or a kind of life force energy or like you would offer a smell or a song or a movement. There's an energetic signature to it. You're saying, may you make use of this life force or this form. There's an actual action of generosity of practicing kindness and relationship with it. And then there's an act of feeding, of strengthening I think, and there's an act of making a stitch between this world and the not visible to us world, the unseen world so to speak.
- Daniel: That stitching together is really part of what's most important about it is we're drawing them close. We are making it literal here. It's a little bit related to the difference between praying out loud and just thinking for someone's well-being, You can pray silently, of course. But when you pray aloud, you're moving your jaw, you're moving your lungs and your belly and your body. There's something more visceral about it. The practice of giving a feeding is ancient. When we reenact those patterns that the spirits respond, we're saying it's real, so to speak, and the spirits are like, whoa, indeed. Let's really do this.
- Daniel: If you're not used to the offering, practice, have fun with it, play around with it a bit. It works. People wouldn't keep doing it for a couple hundred thousand years if they didn't get results. Our ancestors aren't stupid people. This is an old practice, they're onto something. It's worth slowing down and being interested in what they were up to.
- Daniel: That highlights a question, I think it's from [inaudible 00:25:16] on the Facebook group of ... I hope I'm capturing it right, of noticing you felt connection between

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[inaudible 00:25:24] tradition, so Yoruba based traditions. Most of Yoruba in Brazil and your temple ancestors are from southern India. Saying, well, there's not an easy historical link there unless we go way back to migrations out of Africa through South Asia. But how far back so to speak can we go in this visioning? Well, there's no limit to that, you can go back to 4 billion years to the first so called biological life on Earth, I think that's the timeline. You can go back just 300,000 years to the first Homo sapiens sapiens. We've been at full behavioral mundanity I think for about 80,000 to 60,000 years before leaving continent Africa. Meaning language, culture, jokes, fire, things like that.

Daniel: Usually, a few thousand years is plenty or less depending on where you people are from. But at a certain point when you're going back, so to speak, what we're really saying because all this is happening in the present, is you're saying what strata of ancestral consciousness is going to be most useful or just available to connect with, and what are the different lessons and medicines at these different stratas? There's how far back do you need to go in order to tap in to the sufficient amount of healing energy to make sure that your whole lineage's ancestral lives. Going that far back, it's usually not more than 1,000, 2,000 years. The oldest interruptions in ancestor reverence don't tend to be a lot farther than those timelines. But there's no reason you can't go even farther back.

Daniel: The farther back you get, the more, instead of individual wells, you hit the water table and underground caves and the magma beneath Earth. There's a connectivity. The older you go, the more collective the energy tends to be, and the more you're working with human as a form. The more you have access to the original texts, so, the source code, if you will, and the library of humanity to be so esoteric or new age or both about it.

Daniel: That's cool, that's exciting to touch into as long as you come back and ground it in your everyday life. It's also possible to see, Young have this way of thinking about it. I don't think it's totally false. Everybody's got their partial filter, but his way of speaking about it was patterns in the collective unconscious that they're recurrent themes or forms, if you will. I think there's some truth to that. I think there are similar conclusions that humans arrive at all around the world and that those similar conclusions in a sense are intelligent old powers looking back at us. I guess we are speaking to different ones of you in different places.

Daniel: You can go there, just keep it grounded and down to Earth. Because the more you're poking at the weird old gods that hold up life, the more they'll want to be in relationship and then it's good to reach out to other people who are doing that so you don't go crazy. In a nice way. I'm saying, if you do too much ritual in isolation you can accidentally kick a door open that doesn't close. So, watch out for that.

Daniel: Let me see if I may also ... Heather, I see you have your hand up? Help me out here. I'm getting in the weeds. You need to unmute it from your side.

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- Heather: Can you hear me, okay?
- Daniel: I can. Go for it. Just remind us where you're calling from.
- Heather: I am calling from Chico, California. Usually here with Malama, but alone today. We have a little cohort here in Chico.
- Daniel: Okay, [inaudible 00:30:11] goes to her. I enjoyed meeting him some years ago.
- Heather: He's wonderful. Ancestral lands of the [inaudible 00:30:16] I am just so enjoying the class. Thank you. It's been real deep lately. My question is about this response that I got to the ancestral burdens. The message came that interruption in purification rites was one of the ancestral burdens specifically and then there was no visual with it. There was some water, but nobody was doing anything with the water. I feel really lost in a sea of anthropological research about your purification rites. I wonder what you would suggest doing with that if there's some good resources to go-
- Daniel: Have you tapped in a felt way to connection with the guides?
- Heather: Following that, what are the ancestral burdens thing?
- Daniel: No, I'm just saying the earlier steps, have you tapped him with the guides? In a felt way, made the connection?
- Heather: Definitely. Yeah, definitely.
- Daniel: Are they available enough that if you notice them right now, you could find that in your awareness?
- Heather: Find the connection with them?
- Daniel: Yeah.
- Heather: Yeah, there's something that I'm required to do to do that. But yes, I would have to go get it and put it over my head.
- Daniel: Yeah. Okay. It's almost like becomes this, giving each other a hard time answering the community. But part of my answer is to bring the question you're bringing to me to your ancestors. To tune in with them, dropping with them and being in that state of attunement and then be like, what from this research, what from these messages do I really need to know? I'm not saying you're doing this necessarily because they might want you to hear a thing, but it can be possible also to get a little bit up in the data and the information and all that. So, what do I need to do with this? What do I need to do with this?

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Daniel: Another way to think of it is remember that some of your recent people are in a 24/7 state of confusion in isolation and suffering. Every bit of folklore that you try to tease out and piece together is a moment you're spending on the equivalent of ancestral Netflix while other people are suffering. I don't mean it a pointed way, but I'm saying it's important to really stay in touch with how much suffering there is in the ancestral realms. Not to take it on, but to allow it to keep us focused. I'll be like, okay, we lost purification ritual, do you want me to do something? Show me how to do it, what do I need to do? Bring it back.

Daniel: I'm always holding that question. It's a little bit, too efficiency might sound very poetic in a way, but some part of me is like okay what do I need to do about it? Therefore, what? Sounds good, sounds good, I'm busy, what do you need me to do? It's okay to focus it in that way. That's more of a general answer, but that's what comes up when you're asking is that land okay?

Heather: I've treated it like a research question. So, I'm going to have to adjust.

Daniel: Where are your people from on that line?

Heather: In that line, mostly Cornwall, England.

Daniel: War happens a lot. That's what I thought of when you spoke of it is, is it a lineage of your grandpa's?

Heather: Grandmas?

Daniel: Yeah. Okay. Either way it's not that so much matters in terms of question, but in a lot of traditional cultures that are taking care of life and noticing subtle energy and things like that, when really tough things happen, there are rituals of purification and cleansing. If we don't maintain those, then troubles build up. When they build up, they get passed along. When that happens for 1000 years, you can fill in the blank, right?

Heather: Okay.

Daniel: Thanks Heather.

Heather: Thank you.

Daniel: Glad you're with us. Others, I don't see hands up right now. So I'm going to go back to the document questions. Judas is asking about the practice of making an ongon. I did. I spoke to that, it's a Mongolian practice I learned from a friend and teacher serving her ongon has passed now. I work with it a little bit differently now, because I've started to stylistically take on a little bit of the Yoruba style to relating with ancestors, but we still have a few different consecrated things. We have an

[inaudible 00:35:31], which is like a stick. Sometimes it's a bundle of nine sticks, sometimes it's one curved stick. It has a focal point for the ancestors as a collective. But the ritual principle is the same as an ongon. It's just for the ancestors as a whole.

Daniel: I think you're asking, would you recommend a person who's working with that practice of making a consecrated focal point of the ongon, to do that for each of the lineages? You can, I've done that. It's nice as a practice. And then what happens over time is you might continue to work with them. You might combine them, you might decommission one ... It works in different ways. I made a very elaborate collage. I used doing like magazine cut out pictures. I made a big mandala collage of the different ancestors and lineages and all that. And then I moved, and I'm like, I took a picture of it for sentimental value and then recycled it.

Daniel: What happens is, it's important to allow the way you experience your ancestors to change over time. They've become for me a bit more blended in the way I experience them. But you can't really get to this one harmonized complex sound of your blood ancestors until you've acknowledged a few of the different lineages on their own terms. If you don't even know people well, you can't just ask ... That's not the best metaphor. The metaphor I use in the book is a good symphony. If the strings aren't individually tuned and then tuned with each other and then the woodwinds are how they need to be ... Each section is sounding well with itself and then sounding well with the other ones. And then you get a complex single sound.

Daniel: So, how you ritually play with that and work with that can look a lot of ways, and it changes over time. What I would say, is notice what serves the relationship. Notice what brings intimacy to the connection. If you are doing a practice and it starts to feel kind of stuck or wroted, adjust. If you're doing a practice that seems weird, but it's actually getting results. It's like ah, this is cool. It's kind of working. Go with it. That's the things to track with working for you.

Heather: Thank you. I appreciate it.

Daniel: Yeah, good. You're welcome. Having a consecrated something for the lineage allows the offerings ... It's like a portable altar. So, you feed that. You can have those set on your shrine but traditionally Mongolian culture, people would wear them oftentimes. Certain girl would wear their ongons, some of them at least. They'd be part of the shaman costume if you will or working suit. When you go into possession with your people you're often wearing the ongon. So, it becomes a trigger for states of possession as well. We do that during the Yoruba culture.

Heather: Mine it's not my all. It's a bone actually that I decorated and it's on my altar. But when I meditate or when you do a guided meditation I bring it and I want to really connect more deeply, I just place it on me and I can really feel the connection. I talk with them through that too.

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- Daniel: Good. That's great.
- Heather: In the day or whenever I walk by.
- Daniel: Yeah, I made a really fancy something years ago and then I lost it. I was like, damn, I lost the thin. The spirits were just like, you're getting too attached to it. You don't need your fancy or whatever you made to talk to us. That's annoying. So, we took it away. I'm like, okay. Let it be organic, and what serves the connection?
- Heather: Okay, thank you.
- Daniel: Yeah. Good questions are happening. I'm going to see if anybody's got a hand raised. I do not see that. Feel welcome to do that still anybody. But I have a stack of questions here that [Satan 00:39:52] is feeding me. Question from Raven, I believe in Facebook. Can I speak more about working ritually with ancestral blessings and burdens? I know that's the most recent lesson. Especially Raven, I think you were saying that you only received images or not specifics. So, two different questions. How you, meaning anybody gets the information is going to vary. That's totally, totally normal and fine.
- Daniel: It might vary from day to day, and it might vary from lineage to lineage, and it's totally fine. You might think that your intuition isn't functioning, but it just went less visual and is actually functioning in a much more potent different channel than you're used to. Our whole person, all the sensory channels, all the subtle channels, the symbolic dream, weird meaning level that we're made out of, all that is as big antenna of possible communication with the thing that is the ancestors in this context.
- Daniel: That thing that is the ancestors is doubly interesting because we're also made out of that. It's not an outside thing only. If we were all focused on communicating with oak trees, you can make some kind of mystical case that you're also an oak tree, but it's less compelling to say that you're also in your own ancestral lineage. We're also trying to communicate with something that we're made out of.
- Daniel: The way it comes through the open to however that is. If it isn't clicking easily, or you're just getting a certain kind of data you're not sure how to work with it, it sounds basic, but keep at it a bit and keep shaking at it and see if you can get more information or get that information through another channel. You might need to be persistent a little but, that's one thing. But in general with the blessings and burdens, what's most important is that you identify the blessings and the gifts and the positive inheritances that you want to reinstate in your own life as an embodiment of the lineage. If you ... Yes, I'm back. Hello/ The call dropped for just a moment for a strange reason. It looks like it's recording. Can folks hear me okay?

- Daniel: Okay, I'm going to hope that doesn't happen again. I'm going to unmute everybody. Alrighty, so it is. If you know what gifts your people want you to embody, and you embody them, oftentimes that takes care of whatever burdens need transformed because they're so inseparable from one another. If you already know what the burdens and troubles are you can often infer what the blessings might have been. They're really closely related to one another.
- Daniel: When we're doing this work long form, which we are in this space and it slows down way, it's useful to say oh, what are the troubles? What are the positive inheritances? But when we're really honing in on what's most important is like what are a few qualities of awesomeness that I'm down lineage from, from these ancestors that I need to embody now in my life to do right by them? That's the heart of it. And then what do you need to do to actually embody them? So, good.
- Daniel: There's a question just saying that what ... The question's coming up again, what if you're not getting a lot from trying to drop in? It sounds basic. But part of what I want to say is act entitled about it. There's not a lot of times in life where it's really a good look to act entitled. But when it comes to relating with your own ancestors, act a little entitled about the appropriateness of reclaiming that relationship. Be stubborn about it. If it's not clicking try a session or a few. If you ... I haven't had this message come to me. But if you try a couple of individual sessions and you're still not getting breakthrough, I would love to hear about it personally. People scream my messages a little bit but I'll get that one. I'd be like, who are you working with? How did it go? But seriously, I feel, not to be cavalier about it, but if you are tenacious about it and you reach out for help and it still isn't clicking at all, I'm sincerely interested in what's happening and want to be helpful to you. Because it's a capacity that almost everybody has to bring these relationships conscious.
- Daniel: I believe that. The pathway to get there isn't going to be the same for everybody. So, stick with it, try it through different channels, try it when moving, try it in your dreams, try it when you're awake, try it when you're other than sober. Try if you do that. Try it in different modes and see what comes through, according to your own constitution of what you need. But let's say just that.
- Daniel: What other questions do we have coming through? If you haven't spoken in the course I'm totally interested in how it's going for people. If you have a question and you want to share your voice here, it's cool. I like from my side, don't share just in this codependent way because I need that, but it's invited. We would love to hear from people.
- Daniel: In the meantime, I'm going to the written questions which are all good as well. [Natividad 00:46:44], great. Go for it. Hopefully, you can unmute yourself there. I can hear you.

Natividad: Good morning. I'm back in my ancestral, actually in my grandparents' home. This is the Southern Konkani tribe in the Mountain Province of the Philippines.

Daniel: Great.

Natividad: I had a question. You were talking earlier about doing things in the physical, in the present reality. I had an experience of being in a sweat lodge. Both my deceased mother and my deceased grandmother, her mother were present. For some reason I needed to be there to complete the healing between them. My take on that was because I'm downline to my mom and my Lola, it was like, what they needed to heal or what my mom couldn't give me was also a part of that healing. And then the other thought around that was that because they were in the physical reality, it was important for me to be there in the physical as well for that healing.

Natividad: I was wondering how true that is and what your thoughts are about that?

Daniel: I want to make sure I'm hearing the question part of it, just that it seemed important that you're physically present with them for the healing that needed to happen you're saying?

Natividad: Yes, yeah.

Daniel: Well, I think you know already. That is my first sense. It's really good form, and it's not easy work. But it's good for us to do our very very best to make the most of our family connections. It's not always going to be possible. I'm speaking a little bit to a different thing. To your question Natividad, I think you know the answer already, which is fine. I think you're saying that it was important for you to really be present in caring for your mom and your grandmother, that lineage. So, yeah, I respect that and hear that. Go ahead. I was going to speak to a different thing, but go ahead. Let me make sure I'm following you.

Natividad: I was hoping you'd speak more about the need for things to be done in the physical. There's an aspect of it that I believe is true, but I was trying to understand it more from other contexts.

Daniel: Well, the-

Natividad: Because here's the thing, too is, from the Native American, I've learned that part of why we put the tobacco into the cloth is to bring the spiritual aspect that we know into the physical. That gave me an indication that it really is important because we are in the physical to have things in the physical reality. However, also with the girls, they don't have a lot of physical plants and medicines where they come from in the higher Andes. A lot of their things is more from an energetic perspective. I was trying to understand-

Daniel: We have a practice that we're doing in our tradition called [inaudible 00:50:54] cleaning someone's spiritual head. I'm going to just mute you here Natividad for the sound. There's a bit of staticky sound. It's one of the rituals I've talked to my teacher about it, that it's really best to do that in person because you're cleansing or feeding someone's actual spiritual light or their head, their guiding light. If you can't you can use a calabash as a substitute, or you can feed the earth directly, or you can feed your consecrated palm nuts, or you can use a plate or some kind of icon, or you can use the consecrated Ori crown. there are maybe five other ways to do it if you can't do it in person.

Daniel: So, do it in person, definitely. Except if you can, in which case there's five other ways. That's been my sense from traditionalist, so that informs my own temperament that it is nice when it's an option to do things in person. But I'm slow to say it is better or more powerful, or it should be that way. Because many people don't have either the ability to travel or their family's abusive, or something's happened where it's just not going to be possible. I don't want folks to feel discouraged in that way.

Daniel: The physical is the crossroads of many other planes of reality. When we can make it tangible and physical, that's excellent. When we can tend to these ... Part of the reason besides that, it's culturally useful that I encourage people to focus on ancestors of blood at least as one part of their practice, one piece of it is to recognize the sacredness of the body, and to see that this body even if conception occurred non-consensually. It's not a happy tantric union that occurred with your parents, and they might not have parented at all.

Daniel: But nonetheless, there's a body level connection with those lineages of ancestors that proceed you. When traditionalists say it, and they'll say it often enough, you need to be really good with your mother and father. I'm like, "That's great. My therapist self is like, some mothers and fathers are really dangerous and terrible people." Still though, I'm bias that work with the body connects a kind of circuit. So, work with ancestors of blood, there's a kind of [inaudible 00:53:44] or repair of the perceived split between the physical and the non-physical. So, that repair is implicit in the work.

Daniel: So, great thanks Natividad for your question. I am seeing a question from Elah, I think I know we chatted before. Having the sense that your ancestor guide is confirming that your work with your mother's mother's lineage is completed and healed up. We're going to get to the steps for that. But how would you make use of the momentum that you have for the practice when you're tracking faster than the lessons are coming out? That's a very practical question.

Daniel: It's totally fine to work with another lineage in the meantime. You can read the book and skip ahead or do some sessions with people or stuff like that. But if you're going just with the course and things actually feel quite good there, rather than talk

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through those steps that will be part of the future lessons, I would say, let it be that good. It's truly okay to start a cycle of tending on another lineage. Nice work and trust that if it seems that good, it probably is. There'll be further kinds of integration that are shared. So, I'm good on that.

- Daniel: You took it off mute, but I can't hear you still from your side for some reason.
- Elah: Can you hear me now?
- Daniel: I can, go for it.
- Elah: I'm not really getting that much clarity about how to decide which or even from my guides that which line to go to next? Do you have a suggestion besides asking my guide?
- Daniel: It doesn't matter that much, really. As long as you stick with it, don't overthink it. Go with the one that's most ready. When you look intuitively, you'll be like all right, which one are you most ready to level up a bit? You'll get a sense and go with that.
- Elah: Thank you.
- Daniel: Yeah, good. Nice work. Glad to hear it. I see a question from [inaudible 00:56:06] How do you know when you healed one part of your lineage for your father's father's lineage? For you, it was easier to work with that lineage because it was one that came forward when you initiated your [inaudible 00:56:27] and came through from your ancestors, as your father transitioned years ago before you decided to set down with the Yoruba tradition.
- Daniel: I can speak to it. Do you want [inaudible 00:56:41] to just speak directly and take you off mute if that's okay? Are you there?
- Segbon: Hello.
- Daniel: Hey there, am I am I saying your name right? I don't want to mess it up.
- Segbon: Yes, [inaudible 00:56:55]
- Daniel: Okay, great. It sounds like you're saying that the initiation to [inaudible 00:57:01] priesthood is already disposed things to be in a good way with your father's father's lineage. And that the work is also moving forward here through the practice, yeah?
- Segbon: Yes, that's correct.
- Daniel: Great. Insure it the way you would know if a lineage is ... There are some test questions and stuff that will get turned in future lessons. But the intent is for all of

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the ones along that lineage to be well seeded ancestors and to be well with one another. Is your father still here? Has he passed?

Segbon: Oh, he's passed. He transitioned in the early '90s.

Daniel: Okay. The criteria would be, is your father his father, his father, his father, are they all well, individually all the way back through time if you look intuitively along the lineage. If so, are they well with one another? And is there the sense that the blessing from the ancient grandfathers can be transmitted all the way through that lineage without obstruction through your father to you?

Segbon: I would say yes, because I've seen the change within my dad's side of the family, personally. We don't talk to each other and as of late, all of a sudden we're all communicating, and we're discussing family lineage things. We're talking about going to the Bahamas where my dad's mother and father were born. So, we're communicating a lot more and we weren't doing that at all great.

Daniel: That sounds great. Unless you have an instinct to do otherwise, it could be that you work with your father's, mother's lineage. And then as we move further through the course, there are going to be some additional practices, some of which will be like, Oh, just confirming that it's as good as it seems. Some might be like, oh, well, that's an extra layer. Let me go back and add that.

Daniel: Once both of those images are well, there's a practice of harmonizing both of them with one another. Picture each being really excellent from your grandmother all the way back, your grandfather all the way back, and then them being braided really beautifully through and around your father in spirit, and then you embodying the combined blessings of both of those lineages on your father's side. And then of course, that same pattern gets played out on your mom's side as well.

Segbon: Thank you very much, I forgot, It's Sam from Ohio.

Daniel: Oh that's great. Are from-

Sam: Out way in New York.

Daniel: That's great. Thanks [inaudible 00:59:42] it's good to have you with us.

Segbon: Thank you.

Daniel: Your name it has to do with wisdom, Ogdon, is it like that?

Segbon: [inaudible 00:59:51].

Daniel: Yeah, [inaudible 00:59:53] brings his wisdom. I just got a question from Durelle. I feel that the will or the intention the ancestors trump's our own will or intentions. No, totally not? No, I don't. I don't feel like any being can be completely trusted all the time, including the ancestors. Everybody's got their own trajectory, their own intention. Some trajectories are more rooted in love and wisdom than others. But we still have to make our own decisions and be accountable for those.

Daniel: I think I shared this last time, I might not have. I've been teaching two online courses. The guides, my ancestor guides told me years ago to stop working or I was going to stop working with the teacher. I was really conflicted about it. He was a narcissistic jerk and I was also learning a lot, and I was young and I had a spiritual teacher crush like young people do on their teachers. But I really wanted to be done. So, I asked my ancestors and they're like, "Oh, you should keep working with him." I'm like, "Really?" No, I'm going to be done anyway. So, I did it anyways.

Daniel: And then after they're like, "Good job. Way to pass the test." I'm like, you suck. Don't say that. It was this teaching moment from them and me and like, but you're not my mother either. Like where we are, kind of. But don't always do what we say. It was we shouldn't always do what anybody says including ourselves. Get a second, third, fourth opinion and usually go with that is what I do.

Daniel: I've been doing this for a minute, and [inaudible 01:02:09] can attest to this, it's really tedious but I will get like a bunch of opinions on stuff before I do anything. The more responsibility I have, the less quick I am to do anything. It's terrible, really. It's so sluggish and methodical. But I make fewer mistakes. Get eight different opinions and weigh them out and then bring to the ancestors and double check it the next day and then [inaudible 01:02:39] on it and then ask another eight people then decide. So, good.

Daniel: Let's do Ellen and then [inaudible 01:02:49]. So, yeah, go for it Ellen.

Ellen.: Hi Daniel. Can you hear me?

Daniel: I can.

Ellen.: Great. I live in Colorado, but I'm in Poland. You and I talked from-

Daniel: Yeah, good. Yeah, I remember.

Ellen.: I also did a three day program in October.

Daniel: Yeah, great.

Ellen.: I'm not so clear, it's a little late so my head is fuzzy I drifted off. But I wanted to, since you invited the contacted, it felt right. I started this class a little late. It took

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me a while to catch up but I was able to catch up while I was here. I guess a couple of thoughts, one is that some of the classes, some of the recordings in part one, one or two times I got it. That there was a lot of flexibility for it to really become something that works for me. In terms of, in my case, connecting with ... Because what happened as you may or may not remember is I've had these spontaneous, very powerful ancestral connections here.

Ellen.: Now, this is, of course, a much more structured and deliberate approach to exploring further or being more-

Daniel: Yeah, I understand.

Ellen.: On one level, I had this little breakthrough of seeing how it could organically connect with some practice I've already been doing, which was my conduit originally. On the other hand, I'm still trying to bridge and not just keep it to that because then what would be ... I've specifically had a lot happen on my mother's side but not my father's and I was trying to start working on my father's mother's side. It's just like a total haze really both on my father side I would say.

Ellen.: There may be resources that I haven't checked out yet, but even though I've done some geological work, I don't have a great sense where these people were more than 1000 years ago, say. I need something to anchor in to connect.

Daniel: Let me make a suggestion and think it's good to hear your voice Ellen, and thanks for holding it down from Poland. The first thing is, it's true I intentionally try to keep what I'm teaching very skeletal and based on core principles or underlying values or something like that, but not convey hardly anything about style. That's very intentional. I don't wish to create more dogma in an already highly dogmatic, uptight universe.

Daniel: Like with ritual, it's art. I want to be joyful for people. I want people to see here are the core underlying principles, improvise. There are times to even break these rules, but consider them as guidelines for the play, because I'm not teaching a tradition, I'm teaching a set of core values, something like that, or a method that can be adapted. I'm glad that that clicked.

Daniel: The other principle I would share with anyone is the useful aspect of triangulation, and of bringing in a third outside influence. The ... I heard the sound of our daughter in her little cart just moving in the ceiling above me. If you go to see a therapist as a couple, let's say, you're bringing in a third influence. If you have somebody mediate a conversation, you're bringing in a third influence. If you read a book with somebody, this course is functioning as a triangulated, third influence between you and your own ancestors. If it's working well, it's going to disappear in a sense, because then it's just you and your own ancestors if the course serves its function.

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- Daniel: If you let's say, have made great connection with your mother's people, and then you're finding that the ancestors on your father's side are harder to access, use the vitality of the connection from your mother's people as the pivot or triangulation energy to access the ones in your father side, as a general principle. It's the same if you have a great connection with the Archangel Michael, or a certain Orisha or deity or something. You are trying to connect with this new thing that isn't working that well. Go to where your connection is strong, and see if you can use that as a transition or a bridge or a pivot point to triangulate the signal into this new terrain.
- Daniel: Notice the state that you're in and what helps you get into really connective, receptive state and then from that state, try the same practice that you're trying. In general, that can help. It's a relational approach to getting unstuck. That's what I would suggest. And reaching out to a practitioner is another beneficial triangulation, or bringing another force in.
- Daniel: Good, let's go to Moshe and then Tom. Thank you Ellen for that.
- Ellen.: Thank you.
- Daniel: Can you-
- Moshe: Yeah [crosstalk 01:09:11] Daniel.
- Daniel: Hey.
- Moshe: That's great. Thank you for all your help via email.
- Daniel: You're in Detroit, yeah?
- Moshe: Yes, so Detroit. I am in the traditional lands of the Anishinaabe peoples and tribes. Let's see, what was my question. I've been, as you know, feeling, stuck is not really the right word, but I'm not receiving clearly. I made a one on one appointment and that was great but also I'm not sure to what extent it moved me forward. But then I dropped in the other day and I had this sense of ... This is a question and sharing, I guess, to be honest, maybe it would be useful for other folks is, I dropped in and there was this sense of, instead of trying to get whatever stuff I'm at perfect and super clear that's not happening then just to move forward with the lessons that I was preventing myself. I was slowing down the process by trying to get super clear.
- Moshe: I did that, and I did I don't maybe less than five with the healing of the in between ancestors. Things definitely came through. Maybe I wish this or that was clear, but it was real in a way that trying to get the previous stuff super clear was not at all being constructive.

- Daniel: Good. Remember we worked this process over at three days training intensives. So, its really slowed down and spaced out here. For better or for worse, it's the most slowed down form of it. I know I interrupted you, but did you-
- Moshe: No, I'm done.
- Daniel: Part of what I hear Moshe you're saying, which is good for others to notice as well is sometimes we just seem to shake it up and to be a little super spiritual about it. To raise our vibration a little bit to actually shift our energy and to notice where we're at. We might not get any breakthrough, and then we might wake up at 4:30 in the morning one morning and be like, the veil is open. Now, is the time. And then you sit down and then you do the practice, and then it works. You're like, Oh, got it because the spirits are like, yeah, your energy is kind of funky.
- Daniel: You're whatever you need to do survival day and you're not very tapped in, and you're not very receptive. But we got you at 4:30 in the morning and now we can talk or whatever it is. Sometimes we just need to be real attentive to what quality of energy we're bringing this stuff, and make sure we're bringing our love and sorrow and care and humanity to all of it, and talk to them. Be like, I love you all. I'm struggling here. I want this to click. I know that there's a reality to this, I'm having a hard time tapping into it. Back me in it, help me out. To plead with them. Let it be a little messy and lean in. Sometimes it's like that.
- Daniel: Don't worry about ... Also, the communication isn't going to be strong and crisp and clear all the time. Sometimes it'll be like an accurate thing that you hear on the radio through the fuzz. It's like, okay. No, I got the message, I did. It was a little staticky but I heard you, noted, and then you proceed with that. So, it gets stronger. It's good.
- Moshe: I just want to clarify. I'm hearing you say also that this process doesn't have to take 10 weeks. The duration is done much more quickly.
- Daniel: Oh, yeah, totally. No, it doesn't have to take a long time.
- Moshe: okay. That's super useful to hear also, I think probably for those of us that are-
- Daniel: Yes, it does. In this case, then that's perfect.
- Moshe: Okay. Thank you.
- Daniel: It takes what it takes. Yeah, thanks Moshe. I think Tom is next in Weaverville, I think? Yeah. Go for it, Tom.
- Tom: Yes, I'm in Weaverville, hi Daniel.

- Daniel: Hi.
- Tom: I'm still struggling with this idea that all the messages that I seem to be getting from my ancestor are the messages that I "want to hear". I know you've spoken very eloquently about how does it feel in your body the difference between when you feel like you're, "making something up," and how does it feel in your body when you're pretty sure that the message you're getting is authentic? That's been very helpful.
- Tom: I'm just kind of sharing this with you. But is there anything else you might wish to share with me at this time?
- Daniel: Is the message you want to hear feel true on a body level to you?
- Tom: I would say, yes. It makes me happy. I've been going with that. Like Moshe has been saying, just going with each lesson also, not being too hung up-
- Daniel: You could create some suffering if you wanted. I know there's lots of ways to do it. No, seriously, though. One of the hardest kinds of intuitive messages to hear is the one you're expecting.
- Tom: Okay.
- Daniel: Because we'll tend to associate messages that seem really surprising with accuracy because they stand out from our own stream of consciousness. The awareness spirits are tuned in with us and are like no, you got it. It can't be that. There's vision from the heavens. No, you got it. Like, no, I can't be like, oh, Jesus. We need to tune up the intensities so Tom will believe it, or whatever. You follow me though-
- Tom: Well, yeah very much. I think you know Terence McKenna once said, in speaking of the psychedelic experience for example, that for him the stamp of authenticity was always that he could never make this up with mushroom journeys and things like that. I can identify with that, but with this work, maybe it's you're speaking to something else.
- Daniel: Yeah. Also, you might be working with the lineage that's very spiritually and archetypally similar to you.
- Tom: Yes, I feel that that's true.
- Daniel: We'll often end up starting with a lineage that we're really drawn to, or there's similarity. Now, you get to working with the lineage that's less like you, and it'll feel more like you're developing a new muscle in your capacity.
- Tom: Okay.

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- Daniel: You're like, okay, this is cool, but this isn't my root energy, but it's cool. It's different. I got it.
- Tom: Yeah. Okay.
- Daniel: Yeah, thanks, Tom.
- Tom: Okay, thank you.
- Daniel: Derek?
- Derek: Hi.
- Daniel: Hey.
- Derek: I identified in Boulder which is historically [inaudible 01:16:46] Can you hear me?
- Daniel: Yeah, I can hear you. Go for it. It's all garbled, but yeah, go for it.
- Derek: Okay. What I'm wondering about, one the inspirations for deepening into this work is that I'm getting married this fall.
- Daniel: Congrats.
- Derek: Thank you. I'm just curious to know a little bit more about combining of bloodlines in that way, and milk lines and that sort of thing. If there's anything particularly potent that you'd like to speak to about that.
- Daniel: Yeah, sure. I had the good fortune to officiate maybe 10 weddings. Every time I asked the ancestors of each of the two folks getting married to step forward and to give their blessing to the marriage. Whether its opposite same sex, however. To know that marriage it's an active family making, and it's an active linking karmically two groups of ancestors in that active family making. Whether or not there's children or new humans that come of it, or parenting involved and all that.
- Daniel: I suppose especially so when there's new humans being generated from it, but even if not. Ideally, your own ancestors are deeply well and at peace and backing you. Your partner's ancestors are deeply willing to pay some backing them. You are able to give offerings and acknowledgement to one another's ancestors as a more ancestral dowry or gesture of support. Thanks for this lovely human I'm choosing to marry. I want to treat them so good and have our partnership be blessed. Here are some offerings love to you, respect to you.
- Daniel: There's a harmonizing of your ancestors and ancestors of your partner. That's a nice practice to bring. It's a nice practice to bring before the wedding and perhaps

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incorporate into the ceremony and ongoing. Anyone that you're in partnership with, even if you don't choose to express it in the form of marriage, it's nice to intend your two sets of ancestors play well with one another. As a person in our community who's really quite passionate about this ancestral dating app. We had all four lineages well, and then you get access to a certain level of the dating app, all that. I'm like, oh jeez, that's super culty. But it's also kind of practical. Does that respond to it, Derek?

Derek: Yeah, that's helpful. Thank you.

Daniel: Yeah, that's good. Thanks. Cool. There's a question Robin had on Facebook about your father's passing. It highlights our actions we can take when someone recently dies. In general, you ask that your ancestors and whatever other powers you already work with as a team collectively extend kindness and love and blessing and healing to the soul of the one who's passed, and then not in an intrusive way, not trying to make anything happen. You're not suggesting that death is unnatural, you're not assuming that they're stuck, or you're not intervening. But it's possible to just love a person without getting all interventiony. That's an important distinction.

Daniel: If you wish to make that prayer, that focused, very heartfelt prayer a notch more specific, you can ask that the wise and well and healed ancestors or forces that ideally look out for that one who's passed, step forward to receive them in some way. That if you hold intent, let's say you work in hospice and you're with people who are dying, you don't want to get all up in it, unless that's how you work, and people have asked you to get all up in it, in which case has a different skill set.

Daniel: Even so, the prayers basically, may the wise and kind ancestors of this one who is passing, may they step forward so that they can receive their beloved child when it's the right time. May all the systems to be in place for a natural, no problems, no stickiness, no trouble with the transition.

Daniel: If someone has lived an unwell life, one, they're probably going to find death a little confusing because there's a confrontation of sorts that happens with death. It's spoken to really beautifully and a bit intensely in the Quran is one influence for me as a student and former practitioner of Islam as an earthquake or turning inside out. The things that seem solid will become destabilized, and that we'll have to face the consequences of our actions. So, there's a reckoning.

Daniel: How beautiful, what a gift because we can't have love without accountability. I was speaking last night to a Hawaiian elder who I'm fortunate to be co teaching with in Oahu in April and [inaudible 01:22:39]. He was speaking about Island consciousness and how if we think of the Earth as an island, then we all have to work it out with one another, because he is now leaving the island, so to speak. Belonging requires this quality of accountability. When the dead who have lived in a difficult way are met by the older ancestors, that sometimes occurs. What a gift to

the one who lived in a troubled way to be faced with the repercussions of their actions because then they can make another choice, they can start to make repairs for what's happened.

Daniel: Wishing that the well ancestors receive the person is not in conflict with that person getting the gift of accountability. It's actually part of how that happens. Good, thanks Robin. [inaudible 01:23:46] you had a question and then we're going to be out of time soon. Yeah, that your guides during the visioning turned into more of a stone form, I think you're saying and we're showing you the different memories and the messages recorded within the stones. Is that accurate?

Robin: Yeah. It's like I've gone from being personal to more like a student temple.

Daniel: Good. I'm proud for you. Right. As long as they're in human form and still available, it's okay. In Mongolian tradition, Buryat Mongol tradition as taught by Sarangerel Odigan to be specific. One of the main kinds of helping spirits that shamans or anyone who cares to work with the helping spirits works with, is the aspect of the soul. Because the soul is not just one thing, that settles into a certain place in the natural world, or becomes a human ancestral spirit that's rooted in a place in nature and is available in this dimension because of that.

Daniel: If a spirit is hanging out inside and dwelling in the consciousness of the stone for 1000 years, is the stone a human? Is the human a stone? Are we sure that they're two different things? Is the relationality of the other than human world partly because it's saturated with human ancestral consciousness? Probably a little like that. So, it's good, roll with it, basically. If it feels good in your body and you trust okay, well, they're connected to the stone people. Great. Yeah. Good. I hope to see you in Helsinki.

Robin: Yeah. I like it.

Daniel: Okay, we're close to time here. Seyta just posted a nice interview. I'll have it on Facebook and all that as well. But we did get into the conversation. We could post it in the group as well. It was a nice conversation about ancestors as well with a Hawaiian traditionalist.
[<https://www.youtube.com/watch?v=ss40YMkRxGw&t=2650s>]

Daniel: Thanks everybody. Your dedication to work, your questions here, your presence with everything is nourishing to me also. I know it sets up a really conducive field of support for the tending that's happening. So, keep claiming your space in the work, asking for what you need. I believe I've responded to all the questions that were sending to me directly. It's totally fine to make use of that and to reach out to supporters, to practitioners and post on Facebook, in our space, whatever it is. Claim your space with the work. I feel happy to hear about how it's going for folks.

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Anytime people are sharing about that, it's nice for me and for our team. We're grateful and keep it up.

Daniel: I'll say a final thing that in the just next few months, if you're in New South Wales, Mullumbimby, in Oahu, or you need a good reason to go to Oahu, or if you're in Ashland, Oregon or Toronto or Minneapolis or Decatur, Georgia or Louisville, Kentucky. Those are a few places where ancestral intensives will be happening. Just a reminder that I'll be teaching in Portugal, in Germany, Finland, Australia, and England in the summer. We'd love to see folks in person, if any of those work out. Thanks.

Daniel: Anything else Seyta we need to say before we wrap up? No? Great. Okay. Appreciate you all. Thanks to the ancestors. Keep leaning in, keep showing up. More soon. Bye.

Kristen: Thanks, Daniel.