

## Ancestral Lineage Healing Online Course: Live Call #6, March 16, 2019

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

Daniel: We are now recording. This is Daniel, it's mid-March 2019, and it's a live call for part two of the Ancestral Lineage Healing Course. Our time is going to be driven by your questions, and the place where we're at. The progression is, in the book, it would be at the end of chapter seven. In the five steps, it's the end of step three, which is to say in less jargony terms, assisting the older ones along the lineage to become deeply well and healed.

Daniel: I believe the next lesson that's out is on grief, and forgiveness and emotional healing. That's further expanding into this intent to ask the older ancestors who we've made connection with, hopefully ... if not it's okay. But, asking those ones to start to really heal up the lineage that came after them, all the way up to the very near span of the remembered dead. Being systematic about it, and that's the step we're on.

Daniel: If you happen to be tracking at the same speed at which the lessons are coming out, which most people aren't, and that's normal, it's fine. I'm going to turn to the questions, and let that be what is driving the time. Then I'm going to rely on you all to speak up from your experience about what supports you with the work. Some of these I'll attribute to people, but mostly I want to make sure that I'm getting the heart of it across.

Daniel: A few of them, unfortunately, we had a little bit of a glitch in the Ask Daniel function, where a handful of the questions didn't get through to one of us, unfortunately. Apologies, sincerely for that. We found them now, so we're answering them. But we just found them two days ago. Some of the questions and speaking to her, were asked a little bit ago.

Daniel: One that's recurrent is, what if I don't have kids? This model seems very lineage bloodline based. What if the any given blood line, or all of them stops with you? Let's say your parents didn't have any siblings and you're their only child, and you're not going to have kids. By choice or by circumstance, or whatever it is. It's totally fine. That's the first layer of answer.

Daniel: I don't have the story, and I don't have the story that the ancestors have the story, that people ought to have children, period. In guiding a bunch of people through this work in the last 15 years, sometimes the ancestors are like, "We are so proud of you to choose to not have children. Having children is such a tremendous sacred pain in the ass; way to not do that." That there's actually a sense of rejoicing from them.

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- Daniel: Sometimes the people who don't have children are especially recruited by the ancestors, to be the one to 10 in that family system, to the relationship between the living and the dead. I think sometimes on a practical level, because they may theoretically have a bit more free time, and it's a sacred responsibility that weaves them into family.
- Daniel: Also, for some reason it's hard to explain. When people don't have children, there is a different kind of ... I don't know, just a different kind of accessibility to the spirit world. I don't know how to describe it, and it's a generalization maybe. But, I don't have the view that having children is better or more important.
- Daniel: I think the ancestors, generally speaking, are fond of children because that's them returning. There's a tendency for them to want to look out for young ones, and all that. But, the relevance of doing this work is not diminished if you don't have children. Because one, you're also healing up this aspect of the collective in a way that impacts others. You're clearing the way for your own death.
- Daniel: You're participating in an act of service, and an act of having your own house in order. It allows you to live more fully. Preparing for death increases our ability to live, to live well on the present and therefore to die well. It's still relevant work, and the ancestors are great in lots of ways, including to help us to clear up our path and destiny.
- Daniel: No big thing about it if you don't have children, unless it's a big thing for you. In which case that's a big thing, and everybody's experience is going to be a little bit different of that. But, the main thing is to not make a story that you project onto the ancestors, that you shouldn't do that.
- Daniel: The one thing I'll add around that is that, the ancestors will sometimes have a bias that it's good for you to fulfill your specific destiny. If it really is not your path to have children, but you have internalized a story that you should, the ancestors may interrupt that story and actually seem to be acting to prevent you from having children, and vice versa.
- Daniel: If it really is an important and sacred part of your life trajectory, if at all possible to do that, even though you have resistance to it, then they may encourage you to work at that resistance. Seeing based on that, like they have an agenda, but that's more use specific. Them helping you to do what you specifically are here to do, which might include parenting as part of your learning.
- Daniel: I was lukewarm for a lot of years about having kids, and then something shifted with an initiation I did. Spirits are like, "Yeah, why don't you do that? You're going to learn some stuff, you will have to no access to otherwise." Hey, they were right, and it's good. [inaudible 00:06:14] Great.

- Daniel: Let me postpone this question about the relationship between psychology and the ancestors, because it's big and layered; it can get all conversational. We'll circle back to that in a moment.
- Daniel: Feel free also, while I'm answering these ones I have, to ask other questions. There's a question from a fellow Ohio person, Susan, about, is it normal that the experience of the ancestors for her, is not really vivid and isn't matching this big visionary equality that some folks in the course are experiencing and share about? Which is great and fine and welcome. Of course the answer's yes, it's fine.
- Daniel: You don't need the radio all the way in full blast to hear the music, for one. If you get quiet internally having a really faint, but understandable, clear signal is just fine. There are things you can do to increase your intuitive, perceptual channels. They're not always going to be audio or visual. Like, I saw a vision of acts or I heard this message. It's not going to look the same for everybody.
- Daniel: We've talked about that some in the course, but it's critically important to kindly honor how your own intuition is regrowing. You've seen an area that's hit by a volcano, for example, or there's the slopes of Mount Mount St Helen's when they're regrowing a year, even a year after. Then especially two to five years after. Everything's regrowing in a unpredictable kind of way there.
- Daniel: We're in that cultural place, a lot of us, around this work. How your own intuitive neurons and perceptual channels regrow, you got to honor that and go with it. It's not going to look the person next to you. Notice, in this space of being with others, doing this work, notice when you get into contracted comparison consciousness, and when you're actually in this sympathetic joy of "Oh, so and so person in wherever is having a good time, I'm happy for them."
- Daniel: That's the spirit ideally, that we can bring to each other. But, no, the reclaiming is possible. But it happens, it's like we're in rehab, sometimes rehab takes awhile. We're in a cultural rehab moment, and that's okay. It's okay if you need some kind of almost intermediary energy to support that, or like a booster kind of thing.
- Daniel: I don't smoke cannabis anymore. I kind of miss it, I spent a lot of years enjoying that. When I did, it was super easy to drop [inaudible 00:09:39] with the spirits. That was one of the things I liked about it. It's like, "Ah, the channels are open." You could think of it as a booster and mediator thing. In meditation, whatever your practices are can be like that.
- Daniel: Don't be shy about using what helps you, provided it's in balance in your life, to get to a state of connectivity. It's okay. Session work is like that. I have so much going on in my life, I'm like a pilot that spends a lot of time administering the airport instead of flying the planes. It helps me to have someone else hold space for me to drop in.

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- Daniel: There's something about that one-on-one, somebody spotting you that makes it easier for me personally. That's one of my so called crutches, but it's not a problem. We do what helps us to drop in. Drumming is like that for a lot of people. Don't worry about doing what you need to get there.
- Daniel: There's a question from Raven. Matter of fact, I've spoken to this maybe, so be succinct on it. Is it okay to work with more than one lineage at once, or should it be sequential? Don't want to add to the dogma in the universe, or I don't want to see this approach to the work become concretized in the way that can feel dogmatic. Either way is okay, that's the big frame.
- Daniel: The advantages that I see about working one lineage at a time, and at depth, that caused me to have that be generally the default, unless there's a reason to do otherwise our. Are that we can bring online one archetypal or sacred quality that the lineage carries, and really get to know that quality in our life, and as ourselves and to seat that in our consciousness. To carve out that specific sacred energy, in a thorough way.
- Daniel: That's part of why I teach the whole sequence in a slowed down way, is I ideally would love to see for each of you, for you to have one at least one lineage that's so vibrantly healed and well all the way through. So that, you know what that feels, and you have a reference point for how good it can be with the other lineages, even though the content and the quality of those energies are different.
- Daniel: Having a reference point is useful, and doing one psychic renovation project at a time is more my habit. But if it's your habit to work at a couple of things at once, that's okay too. Some people do it that way and it's super fine. I don't want to make a a rule, there's no rule about that. You follow what is good for your sense.
- Daniel: Just be careful that if you're working more than two lineages, and you're jumping around with that, that you're not avoiding the real drop-in and accountability in connection with any one of them. Sometimes we'll make that pattern in life, where we have 18 shallow friendships and nobody really knows us, so don't do that thing. As long as you're not doing that, that's fine.
- Daniel: Let me go to Sasha to shake up the energy a little bit, with some body other than me talking. Then I'll keep chewing through the questions. Sasha?
- Sasha: I have two questions and they're related. The first is, I'm wondering if there is a list of where I can find more on grief rituals, or exercises around grief. I'm working on my mother's mother's line and something really traumatic happened. My great-grandfather was murdered and my grandmother was raped by Imperial Japanese Soldiers, on the same island, on the same day.

- Sasha: I've been feeling really called to go to that island, and just to cry, and pray and do all these sorts of things. We're going, and I want to have a good plan so that I feel really ... I don't know, satisfied with my experience. I've just been playing it in my head, and again, it's a little bit intimidating, because I'm already crying everyday just thinking about it.
- Sasha: I'm wondering if there's a resource on grief ritual in general?
- Daniel: I understand.
- Sasha: Then the second question is, I'm wondering if there's a list of exercises, in narrative and storytelling. I was really interested in the reading, and just about how we've learned through storytelling. I was wondering if there are any practitioners that had weaved that into their work? Yeah, those are my two questions.
- Daniel: Those are really more than two actually. It's good, I'm teasing you a little bit. When do you go? That's a big trip.
- Sasha: Yeah.
- Daniel: How soon are you going?
- Sasha: Oh, October.
- Daniel: That's good. Monday the lesson design grief and all that, so there's gonna be some readings and resources on Monday; you're right on track there. [Seyta 00:15:11] to just put in the chat an online course is launching from one of our beloved community members, Shauna on grief. It's very, this approach compatible. The resources in the lesson out Monday, will include some stuff from me directly, some readings.
- Daniel: I believe a little from [Malidoma 00:15:33], or [Sobonfu 00:15:34], also [Martine Prechtel 00:15:35] has some good things to say about grief. I haven't read Francis Weller's work, but I hear really good things about him. Those are some starting places, ritually speaking. Ask again after you've engaged those resources, if you don't feel that they're meeting what you need around the grief piece.
- Daniel: Importantly, it's good to make sure that the ones that you are going to honor what the pilgrimage to the land there, are already well before you get there, if possible. Otherwise, you could end up, because you're in a heightened place of contact where defining trauma happened for them, of pulling that energy into your space in a way that is more intense and ritually mergey with troubled energies, than needed for a good outcome.

- Daniel: If you get them as well as they can be before you go, then the work with the land is going to be only really intense, instead of really, really intense. Because you're also encountering the collective field of energy, of the trauma that happened there. Because it wasn't just to your two specific relatives. It's a whole, historical big event. You're putting yourself in that field of energy.
- Daniel: That really surfaces the question of, how do we work with ancestors at place and of land, safely and effectively. And how do you partner with your blood ancestors to bring healing to the ancestors of place, who might be blood ancestors or they might not, when that's needed.
- Daniel: Chapter 10 of the book is all about that, and it's something that I would encourage doing a couple sessions with select people in our community around, before you go. Because that's a big ... especially if you are a bit boundary diffuse, then you could become the lint brush for all the ghostly stuff in that area. Then just come back, and be like, "I thought it was going to be good, and now I'm sick. What's going on," and ghosts and everything.
- Daniel: I'm not saying it's going to be that, but what you're describing is, you're kind of driving for the heart of the mess, which is great. That's where a lot of ritual activity happens, and be prepared. Yeah.
- Sasha: [inaudible 00:18:19] helpful.
- Daniel: Yeah, you got something?
- Sasha: Should I ... maybe this is too soon, but-
- Daniel: No, no. Just prepare for it. Start preparing now. It's going to be great learning. I don't mean to discourage you. Trust your instincts on it, but also trust your instincts that it was good that you ask the question. And so, start preparing about how to do work with ancestors of land in place at historic trauma spots. I know about that. I've done that. It's doable.
- Daniel: But if you just want to come out at mindfully, lots of offerings and, yeah, good. Story, on my overwhelming to do list is the item of within our fellowship, getting a couple of people who want to curate stories of people's encounter in this work, and what's coming from it?
- Daniel: I don't have a specific ... I mean, the blessings and burdens section that we already covered, and it's at the start of chapter seven in the book, is the point in what I've written publicly so far, that's most about re-storying or re-patterning of: identifying what the blessings are, anchoring them personally in your life, and seeing how they function as antidotes to the burdens and the troubles.

- Daniel: That's a, a re-storying piece, but otherwise ... do you have a more specific question on the story piece? I mean, partly I'm like, tell the stories. That's the short answer. But what's the heart of the question part on it, Sasha, yeah?
- Sasha: Partially me geeking out, because I actually work in learning design. I've been sharing with some of my local friends just about my grandmother, and about the island and where my great-grandfather was murdered and all these sorts of things. I feel so ... oh gosh. I feel so much grief when I think of ... I feel so much joy when I think about honoring her in this way.
- Sasha: For me, I think there's just so much power in my ... I can feel my grandmother even though she's not well yet. I can feel her being honored, because her daughter's daughter decided to prioritize this. There's just something about laying the groundwork for my daughter, and it's just ... man, there's just so much there. And it's funny, because it's me.
- Sasha: But I'm also viewing it, not as me. I'm also seeing myself, or something that, you know? But, I think it is really powerful. I also was inspired once by, you did an interview with Amber Magnolia Hill. I think she talked about writing a fictional story about her ancestors, just to, or sorry, [inaudible 00:21:35] fictional.
- Sasha: She wrote a story about her ancestors, and that was curious to me. I wondered, I don't know, how arts can weave into- [crosstalk 00:21:44]
- Daniel: Look, anyone can artistically, creatively, beautifully bring through inspiration from their people. That's great. It depends if you're coming from the angle of artist, who is drawing some on ritual. Or ritualist, who is doing straight up spirit work through the medium of artistic pathways. They're slightly different in their vibe. Not totally separable, but kind of different.
- Daniel: Meaning, going into a state of actual merging or light possession, or less light possession, with your ancestors. Then dancing, or singing, or painting or whatever it is. That's a whole different undertaking. Or writing from a channel place as a story. Where we're headed with this, remember this whole course is repair work.
- Daniel: Once your larger ancestral or cultural energy body is repaired, there are different kinds of maneuvers that become possible. You can ... what's the name of the island?
- Sasha: [inaudible 00:22:52]
- Daniel: No, I'm not going to say it right.
- Sasha: [inaudible 00:22:55], you can say it. [inaudible 00:23:00]

- Daniel: Okay, once your lineages are deeply well, and your ancestors are well seated, you can intentionally lower yourself into the piranha tank of that layer of trauma there, in that island in that time. And if you ritually know what to do, it's you like you intentionally attract the trouble, so that it can be transmuted.
- Daniel: But if you do that unconsciously, before you're ritually ready, then you're just piranha food; it doesn't actually work ritually. There are layers of cultural and land healing, that become possible once your lineages are well. That is the most important thing for the type of work you're alluding to, is to become really fortified with your own ancestors. So that, you could do those more edgy and systemic kinds of ritual work, without getting tanked by it.
- Daniel: So, good. Thanks, Sasha. Yeah.
- Sasha: Thanks.
- Daniel: Yeah. Good. There's a question from, Susy Sigrid in [inaudible 00:24:14] about offerings, an old question. Sorry, I never answered it before, but I got it. The offering question is, I think you were saying you leave out some offerings for the spirits, and a lot of times those get received, or they disappear, the offerings are taken.
- Daniel: It's caused you to wonder, who are they being directed to? Is it possible to feed the wrong spirits? Is it a good idea to feed the troubled spirit, so they take the offerings instead of you, that kind of thing. Like, to say more about that. Did I get that right? Yeah? Okay, cool.
- Daniel: The question of offerings is a big layered topic, and it really is a question about directing energy or feeding overall. Think of food in a less literal sense, such that it includes attention. We're feeding one another in this moment. Just focusing your attention on other being, is a kind of food. And so, is it possible to focus attention in a way that isn't wise or doesn't get good outcomes?
- Daniel: Yeah, of course. It is possible to give energy, or even give energy in the form of a literal offering, in a direction that is not a beneficial one. Yes, offerings or just a sub category of feeding. Which is, in the biggest sense, it takes many different forms: literal and not literal, physical and not physical.
- Daniel: For what we're doing here, my main recommendation is to stick with one of two intentions for offerings. One, is offerings to feed directly the connection between the healthy guides and well ancestors, as a way of strengthening, and nourishing and maintaining the relationship. Just amplifying, putting energy into the system, strengthening the connection, period.



- Daniel: A slightly different intent is, to direct offerings again, to that same group. To the wise, kind, loving, well ancestral guides and teachers. For the intent that those offerings then are directed by those well ancestors, to those still in need. That's different than giving the offerings directly to those who are still in need. It's an important ritual distinction.
- Daniel: You're saying, "Hey, wise elders who are overlooking the situation. I see that your healing up these potentially rowdy or complicated energies. I brought you something to assist you in your service. Since you requested that I bring a glass of cold water and a piece of toast with Jelly, I brought you that." And so, you bring it to them and then they redirect it.
- Daniel: It's important to recognize that there's a slightly different intent there. They might want whiskey and candy themselves, and they might want you to make a bowl of chicken noodle soup for the ghosts, or something. It could be different, for the different ones. Offering practice can have so many different forms.
- Daniel: We do, for example, in Yoruba tradition at times make offerings to appease or substitute ... so, may you take this instead of me kind of offering. If you're going to try that offering, make sure that it is being driven by your well ancestors requesting it from you, and let them oversee it. Because it's a bit of an edgier type of thing, that's ideally happening within the context of an established tradition or protocols, I think.
- Daniel: I just wouldn't mess around with that too much, but it happens, there is precedent for it, for sure. Offerings can function in a lot of ways. It is good to be intentional about who you're giving them to. And one way to do that is, to actually call them and feel them present. Let them know what you've brought, present that to them, pause and listen for that feeling of like, "Oh yeah, well they've received it. It's good."
- Daniel: Another way to be discerning about it is, to have a shrine or a spot or a designated area. That can increase the accuracy or clarity, of making sure it gets delivered in the right place. Yeah. Let me take you off mute, just to see if that lands okay, yeah? Go ahead, if you can there. Yeah? I don't think I can ... yeah, go ahead.
- Susy: Yeah, thank you. This is very helpful. I had an offering practice before, and now I really have this intention and give the offerings to the well ancestors or ancestral guides. But I also placed offerings for elemental spirits before, for example, for nature spirits.
- Daniel: Yeah.
- Susy: Yeah. And it wasn't so clear.

Daniel: That's not bad to do that, either. I don't want to discourage a spirit of generosity. It's also possible to ask your ancestors, to make sure that your offerings to the land, to the water spirits, to the trees are well delivered. They're not fully separate energies, so you can ask them to assist you with the practices that you were doing previously, as well, if you want.

Susy: That's a good idea. Thank you very much.

Daniel: Yeah. Okay. Thank you. Okay. Let's go to a Samarra, so you have your hand up, and I just took you off mute, and ... oh, sorry. If you just let us know where you're calling in from as well. I know Sasha was calling, I think from New York.

Samarra: I'm calling in from Seattle, Washington.

Daniel: Great. Yeah.

Samarra: The land of peoples who I don't know, but yeah, certainly feel their presence here. My question is about inviting my ancestors to begin healing their offspring, really. The people who came after them. Having the sense of, on my father's father's line, this ancestral spirit, beginning to invite his son to pass over, to transition into a greater healing, healed state.

Samarra: I felt really bewildered, why would I be necessary to facilitate this thing that's, this is a father and son. Surely, his energy would be reaching to heal his line. Why is it that something this, we'd have to wait for so long, for me to make this invitation? It just felt like, why is this necessary? It feels so strange. Does that make any sense?

Daniel: It does, yeah. It's a question that's come up before, and there's a person, I don't know. The name doesn't show up in the chat. Can I speak to why the well ancestors aren't already doing this? Are we important for this healing to happen, such that it wouldn't happen if we weren't involved, that kind of thing. Why are we needed? Is it like that? Yeah.

Samarra: Yeah, exactly.

Daniel: There's a handful of things, I'll name it succinctly. One is, they're polite, and we haven't asked them to intervene a lot of times. And so, there's something important about asking them to help. There's a consent or permission piece.

Daniel: Another is that, and this is one of the big ones, is that there is an inseparability or connectivity between this dimension and their dimension, which are really just one world, but they're functionally speaking not exactly the same. For us to be involved, and to remember them, moves things somehow. This world and ancestors, we

mirror each other really strongly. And so it's like when we move left, they move right.

Daniel: When we turn attention toward them, it causes things to move there as well. And we have an important role to play. There's a circuit of connectivity, a loop that gets completed when we engage, and that's part of it. There's a stitch of connectivity, that's part of the repair of the worlds that can become disjointed from one another, for us to just engage and turn toward them.

Daniel: Another reason they don't handle it is, because the whole system is a hot mess and has been for a bunch of generations usually. Depending on where are your people from, and what their circumstances. And so, the intergenerational compounded trouble, is what we're born into sometimes. Then, the system is no longer self-correcting, once it's gone far enough off the tracks.

Daniel: If someone comes from a really intact system, advanced as to reverence, and then the child is just a difficult person and doesn't want to be respectful, the ancestors will probably still handle things. But if it's 1500 years of that in a row, that's fucking broke, system's broken. It's not just going to self-correct anymore. And part of that is. that we haven't been feeding energy into the relationship. So, there's a disrepair that we inherit.

Daniel: And also, they are handling it sometimes. Sometimes it does get handled. That's also true. And sometimes, they handle it in a round about way, by recruiting living relatives to get involved. Even to achieve things, like softening or understanding about gender, and different spaces. That you would somehow be less welcome in an all male space.

Daniel: So, there's all kinds of pragmatic ways to get at it, to that question. Does that response [inaudible 00:35:31] Samarra? Yeah?

Samarra: Yeah. I guess the mystery of it isn't going to disappear, and that's okay.

Daniel: Well, we're not ... it's a little bit ... oops, sorry. [inaudible 00:35:41] microphone off. I mean, this may be a funny metaphor, but think of the different hemispheres of the brain. There's something when we're contacting them, or vice versa, that's really a corpus callosum kind of ... it's lighting up the left/right conversation.

Daniel: Or we're saying Yoruba tradition, "Igba." The calabash for the world. The two halves, one half has got the ancestors, and the other half has got the living, but it forms a unity. That unity is important, those relationships need tended. It is essential for human, as a form, to have an intact body. To recognize that we have one foot in the visible, one in the invisible. That connectivity, if our wellness is to mirror the larger system, we need to be involved. Our participation is important. Yeah.

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- Daniel: And that's enjoyable, so all that. Tending this work has the impact, to speak to one psychological element of softening our sense of individuality. And helping us to remember, that we're actually more of a rhizome, or mycelium, or part of a bigger organism. That, sure, I respond to Daniel. I get that I'm an individual, I'm the only one that has to pay my taxes, that thing.
- Daniel: But, it is also true that the one speaking here, that I don't own these words, that they're not ... I'm not only this individual. That's true for everybody. This tending calls for that remembering. Yeah. Thanks. That's good. And it's a question to live into.
- Daniel: Let me go to another one here, that is from a little while ago. It's from a participant in Europe. I'm not sure if she wants to be named, so, I'll just respond to the questions. There's three. One is, the family patterns seem to be repeating, or getting even more acute or more intense from doing this work. Is it good to reach out to a practitioner?
- Daniel: I mean yeah, probably. I'm going to say, yeah, that's good in most cases, if you're wondering about it. just because having the individualized support is nice. But sometimes it ... the usual metaphor I reach for is coughing up a hairball. I have cats here, and so it's like coughing up a systemic cultural hairball. That you start bringing healing to a system, and there can be a purge. Or, a pattern needs to ... it becomes heightened a little bit on its way out.
- Daniel: It needs to really have its last moment to be there, before there's a shift. I don't like to suggest that that's going to happen, because it's not like it's necessary. That things become a little more intense, or the fever spikes before breaks. But it is a common enough pattern that, in order for something to really clear from the system in a decisive way, it has to be experienced a little bit on the way out. It can be like that, but it's not always like that.
- Daniel: There's a question about this individual's recent ancestors, some of them were part of the Nazi party, Nazi Germany, wanting a kind of redemption, or wanting to improve their reputation. The person is sensing that, and is that something good to give attention to or not? And what I would say is, it's better to work with the lineage focus.
- Daniel: And so if one's, let's say father, or grandfather, or grandmother or whatever, were part of Nazi Germany, and in a not good way, the approach would still be the same; to make sure the lineage before them is healed. And so, if they want to improve their reputation, so to speak, the way to do that is to get right with the lineage before them.
- Daniel: And from that place, from that accounting and reckoning with the older ancestors, then they can face the consequences of their actions, and then be in a position to

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actually work for the good. Wanting to do better is great, and should be encouraged. But alone, it's not enough. We need to actually do better. To do that, we need a certain amount of resilience, and intactness and wholeness to achieve it.

Daniel: A dear professor of mine, Albert [Mosley 00:40:38], for African philosophy years ago, said, "It's great to be generous. It's even better to have something to give." And so, that applies here. It's good to leverage the ancestors who want to do better, to be like, "Okay, if you do, then we need to get the whole lineage before you healed up, so that you can be well seated. And you can be effective in your impulse to do better."

Daniel: A lot of indigenous teachers that I have sat with, many of whom are not white people, are adamant about this. [Malado Sumay 00:41:17] is one person, [Kuma Ramsay 00:41:19] is another, the Hawaiian traditionalist. Joseph [Rael 00:41:24], Beautiful Painted Arrows, Pueblo Ute teacher has said the same thing.

Daniel: The idea is that, it's not useful and it's not sexy, to hold your ancestors in a perpetual state of judgment, even if they were Nazis. It doesn't actually achieve a lot. What is suggested instead is to, in whatever way ritually gets the results, and this approach is one way. Have them become healed up, so that they can get busy making repairs.

Daniel: This is drawing on [inaudible 00:42:00] teachings, in this moment. The folks who were really problematic during life, once they get it, are often highly motivated to be part of the fix after death. It's part of their assignments, it's part of their repair. It's good for us to not deprive people of the chance to work for the greater good, including people who behave very badly during life.

Daniel: We do it in a systematic way, and it's not our role to hold the dead in perpetual judgment. It's not that interesting as a stance. It doesn't mean you have to celebrate their actions during life, but you recognize that they change.

Daniel: The third and last question from this participant is, the person's daughter was described in the question as being high needs, a bit. Could that be related to unresolved ancestral trouble?

Daniel: It's possible. You know, I never like to say that, or presume to diagnose all the complexities that would go on with a person. And, is it a good idea for the parents of any given child to one, make sure there's not acute, really intrusive interference from the unwell dead. As a baseline, it is good to make sure that's not the case. As basic spiritual energetic hygiene.

Daniel: Beyond that, is it great for parents, biological or otherwise, caregivers, to make sure that your own lineages are very healed up. And that those ancestors are bringing blessing, and protection, and love and resilience through you to your child.

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- Daniel: Totally. That's great. Would you mind, Sada, printing a link to Irene's course? Irene is one person in our larger fellowship, who specializes on the intersection of parenting and ancestral healing. Irene Ammar, A-M-M-A-R. So yes, it's a great service to our youngers, to ave the lineages healed up and to let their love move through us as parents, to bless our children.
- Daniel: Don't feel guilty about it, if you haven't done that. Just if you're willing, consider doing it and that'd be joyful. Yeah. Good. Okay.
- Daniel: Let's go to Hannah. You have your hand up. Can you ... yeah, go for it.
- Hannah: Hey, there. So, I'm calling in from Nevada city, California, the homelands of the Nisenan people. So, right after connecting with my well and bright ancestor, my partner and I conceived. I am now pregnant, and it came through a number of different ways in which we were working to not be that way.
- Hannah: And, I just am really struck by the timing, and just feeling a little bit of overwhelmed with my newness in this work, and the amount of trauma in my heritage around miscarriage and abortion. And, just wondering any words that you have around how to navigate this?
- Daniel: So kindly, for yourself. Without the support, and vulnerability you seem to be bringing right now, let me say .... this is not just on a practical level, but it's also that.
- Daniel: But, we'll say in Yoruba tradition, that children bring the wealth with them from heaven. And so, the one on the way, however all the many ways everything can unfold that one is coming with all kinds of gifts and resource, that offsets the profound disruption to sleep, and personal space and everything else that will inevitably occur.
- Daniel: I want to say congrats. I understand from what you said, it wasn't planned, and yet. It sounds from what you're saying, that it's a trajectory that you're finding your way to embrace. Yeah? Okay. What occurs to me, I don't know you, I don't know your story and all that. Is that it's an opportunity, because we ... this is also therapist's mind here ... at every age, even in in utero now, as a parent, you get to relive every age you went through as your child goes through that age. Sounds not boring, right?
- Daniel: The opportunity in that is from the very start where you're at, to model this other cultural way of being. That allows yourself to be held, that allows yourself to be supported, and resourced and to feel the backing of ... it's like you allow the elders who are your well ancestors, to parent through you, and to hold you while you hold the little one.

- Daniel: And, reach out a bunch. Network, be connected to other people doing this work. There's a ton of parents who are doing an ancestrally resourced parenting. It's like a thing. It's not the first story I've heard of ancestor focused ritual overriding, what seems to be otherwise quite sound contraception. Yeah, that'll happen. How does that land? Yeah?
- Hannah: Very well. Very well. I can feel just the opportunity for the transmutation of my own process, in all of these different ages. It's been really powerful and really opening, I feel so much support. So, thank you.
- Daniel: Yeah. It's good. You will not have the challenge of boredom.
- Hannah: Thank goodness.
- Daniel: Right. Thanks, Hannah. Good. Let me see what else, others? If anybody else says your hand up, that's fine. If not, I'll eventually get to the question, avoiding with Moshe, about the nuances of psychology and all this.
- Daniel: There's a question of from a bit ago, from [Ayella 00:49:04], about whether or not to include the living in our way of holding the prayer cocoon, or how do we work with the living? It's in one of the lessons that's, toward the end of the course. For now, we just ask that the living be blessed and well. I mean, we're not focusing on them at times.
- Daniel: We're focusing on healing up the system before them, so they're not in the cocoon really. In a weird way, it's like a, "Hey, why don't you go be with the ancestors?" So, don't put them in the cocoon. I mean it's fine if you did that, just correct it. Just love them for now.
- Daniel: Eventually the plan is, to have whole lineage to be well and the love of that whole ancestral lineage to move through your heart to bless the thing family. But for now, just take it bit by bit, like that.
- Daniel: There's a question from Michelle, a bit ago. Basically, a lot of anxiety, depression, alcoholism have been present on both sides of her family. Those can be hereditary issues. Is it the DNA reflecting back the effects of troubled ghost stuff, or is it that the DNA makes us more susceptible to those influences? It's kind of a, is it the body rendering us open to the spirit trouble or is spirit trouble causing the body to be like that?
- Daniel: This one of those questions, right? Yeah, is the answer. It is important to not get into too much of a binary frame. The split between the physical and the spiritual, that is still maintained in a lot of contemporary so-called spiritual culture, is one that doesn't have a lot of basis and a lot of indigenous systems.

Daniel: The idea that there's the spirits and then the body, I know that's the way I talk about it some too, but it's not really that. It is both/and. So we are healing up the body, when we heal up the unseen lattice work or matrix of energy that we're embedded in. And when we do things that improve the health of the body, that tends to have a good reverberation for the subtle energy as well.

Daniel: The chain of influence moves in both directions, things move up and down the tree as it were. So, really hold the both hand on that, is what I'd say. Yeah. Good. Other live questions, anybody got something? I have more I can keep chewing through here.

Daniel: There's a practical question from Judy about two things. One is the language I'll sometimes use of the ancestral guide versus using the plural language. This is actually a great nuance to unpack for a sec. I may have spoken to it elsewhere, but the ancestral guide, if you will, is the ... people are going to experience this in different ways. That's what caused me to slow down, to be careful about what I say.

Daniel: So your experience may not match this, but in general, what I want to encourage you to work to access is, a collective group level experience of the healed ones on your lineage, your focus. And so, it's the ancestral guides, the well ones, the ancient ones the, if this is how they present you, the grandmothers, the grandfathers, that there's a collective energy, a group energy.

Daniel: And the more the dead who are not yet well, on the lineage between them and you become well, the bigger that collective gets the future, the fewer that are in that healing cocoon or that transitional state. Until you get to the point, where all the ancestors in that lineage are part of this big collective energy. And so any given one of those bees, can speak for the hive. any one of those ancestors theoretically can wear the mask, that is the lineage.

Daniel: As part of masks technology ritually, that it allows for a bigger energy to be focalized, into one voice in one face. When we do [inaudible 00:53:52] ritual in Yoruba culture, which is the embodiment of the collective wisdom of the ancestors, and people are veiled head to toe, so you don't know who's speaking, and one's voice changes and becomes more gravelly and not even identifiable.

Daniel: Sometimes an individual ancestor can speak through the masquerade, through the medium who's channeling ancestors. Sometimes the lineage speaks, and sometimes it's a collective energy that's speaking. It's not known or differentiated which specific ancestor it is. The mask, masquerade is a megaphone or prism where the ancestors as a group can speak.

Daniel: When I start to favor the guides, the well ones plural, on a lineage, I'm saying, "Let it be a group energy." Having said that, sometimes people experience in that group



energy in one big potent form. So, the guide actually starts to feel more like you're interacting with the deity.

Daniel: Or like the bees have come into the configuration of one big bee, made out of thousands of bees. So, you're interacting with the big singularity. It's made out of a lot of ancestors. It can look a lot of ways.

Daniel: I see your question, [inaudible 00:55:29], do you have a sense of how long that phase typically occurs? Yeah, I'm not sure what you mean actually. so let me keep going to not get pulled in this moment, but type a little more, if you don't mind.

Daniel: That's the response to the question for Judy, about a guide, singular or plural. It is possible to have other healed, well ancestors from other lineages assist with the healing that's happening on a different lineage of focus. I find that that tends to happen when there's just a need for a boost, in some way.

Daniel: Because you want ideally the wellness on your lineage of focus, to be the main driver of the repair. Because that's the energy that's becoming more seated, in your own experience and all that. Even if you don't relate with those ones a lot over time, and it's just more for getting the lineage healed up now. So, good.

Daniel: I see a question from Robin. Let me go there. You're off mute, Robin. Go for it.

Robyn: Hi.

Daniel: Hey.

Robyn: I have a question. It doesn't directly relate to the lesson that we just had, but it's come up in the past couple of weeks. What would be your experience or thoughts on this situation that's happening to me? Which is, one of my well end sisters is offering the invitation for me to be initiated or trained by her, in the ways that she was in at that time of when she was alive or, when her people were alive.

Robyn: I'm interested in it, not sure, overwhelmed, I don't know. I'm just wondering if it's come up ever before, or what you think about it.

Daniel: It's definitely come up before. What's your sense, what's your first instinct on it? I mean, you said a little bit, but say a little more if you can.

Robyn: Yeah, I'm interested in it. But yet, I think it's something that would be quite rigorous and demanding. I have three young children, and I'm in school, so I don't really have time. Well, not the time, the energy to really engage in it in a deep way. It's something I wouldn't do for a while, but I'm interested in it. What I'm worried about is, not having a physical human counterpart to balance things off.

- Daniel: Where are they from? What's your best sense of where they're from?
- Robyn: Neolithic Britain. Well, maybe Mesolithic, like late Mesolithic.
- Daniel: So, yeah. There's not an unbroken lineage of practice for sure. There are people working with those land spirits and mysteries, so it's not a complete lack of others. But it's certainly a re-enlive and reconstructed, received again type tradition. It's arising out of the land, really. And the ancestral memory.
- Daniel: So, on the one hand there's the go for it answer, which is fun and unpredictable and interesting. And then, the more tempered a nuanced answer would say, acknowledging the invitation, be in relationship, go slow about it and get to know your other lineages also, for balance.
- Daniel: Because they might be like, "No, train as [inaudible 00:59:08] tree people." Or, "No, train as Welsh farmers." But, "No, train ..." So, everyone's like, on the one hand, everywhere you look, the universe is like, "We would love your attention. Sure. Let us talk to you." So, you tune into your house plants, are like, "We could tell you all kinds of things you didn't know. [inaudible 00:59:25] happening when you're not in the room," whatever.
- Daniel: And so, it's voices in conversations all the way down in every direction. That being the case, go slow with it, and get a more full picture. So that you can say, "Is this coming from their enthusiasm, or is this invitation congruent with my own destiny, and actually good for me, also?" If so, if you slow down, you'd feel your way through it and you'd determine it actually is good for you, as well.
- Daniel: Then proceed and under commit and over deliver with the invitation. It'd be like, "Great, give me the first lesson. I need six months, I'm a mom." And if it's 12 months, then you're going to have to accept that. It'll be like, "Okay, well here's your first lesson, work with fire," or whatever. Trust your sense on it, and negotiate it as you go along. Yeah.
- Daniel: But, typically those invitations are in good faith from the ancestors. They're excited. They're like, "You're one of us. We love you. We want you to have the magic." Be like, "Okay, what's the fine print?" So, that's all, yeah.
- Robyn: Right.
- Daniel: Good, Robyn. [inaudible 01:00:49] Have Fun with it, but ask them questions back. Yeah. Good,
- Robyn: Yeah, for sure. Thanks.

Daniel: Yup. Others, if you have questions, keep them coming. Especially folks who haven't shared, especially arising out of your own experience of the work. That was the question from Angela, from Facebook. How are people checking on information given to us by our ancestors? Are people doing divinations? Are they asking other people, are they using tarot, things that?

Daniel: That's a fine question. I think a lot of folks don't necessarily double, triple check it. I sometimes will use a form of yes, no divination. Or, even [inaudible 01:01:36] divination. It's like [inaudible 01:01:37] Yoruba tradition. But it makes me a little intuitively lazy, if I use it too much. Sometimes the spirits will be like, "Why are you divining? We just told you. Dude, you teach this work?"

Daniel: Just like, "Slow down, we just told you." And be like, "Oh, okay. Nevermind." It's like if you're having a conversation with someone and it's clear, and you can hear each other. And you're like, "Oh, could you write that down? I just want to make sure that I heard it right." It'd be, "Really? I can repeat it." You're like, "No, no, write it down. I want to see it written down." Then it starts to awkward socially.

Daniel: Sometimes, they will just want us to trust. That's also a very ancient kind of way of working. We don't always need to use another physical cross-checking system. If you do, find some kind of yes, no divination tool that sits right with you. Don't overuse it. Divination can bring out the crazy in us.

Daniel: And it's great, and also easy to misuse. It can play into our shaky sense of confidence, around hearing the spirits. That muscle or that capacity gets built up through practice, and through trusting in what we believe we're hearing. Check it with other people, as well. I have a friend who's very psychic, that I will sometimes do a session with, to get, "I think this is true. Is this actually true? And, what do you see about it?"

Daniel: She's off sometimes, too, so I still don't take it as truth. But, it's getting a second opinion. Getting a third opinion. It's okay to double, triple check a thing. But there's not one right way to do it, and don't be too reliant on that, I guess is what I'd say. It is good to trust your body sense about things, but the trusting your body wisdom is also not always great.

Daniel: Sometimes I want to drink a whole lot of coffee, and just eat candy, and what the body wants isn't always wise. Come on now. I don't know what bodies you have, but it's not always the voice of wisdom. So yes, trust your semantic intelligence, and also that is just another vote at the table of wisdom. Wisdom is slow, it's iterative, it requires a lot of input typically, and it's messy and tedious.

Daniel: Allow that space for gradual hashing out, that non flashy, slowed down consensus based approach usually gets better results. Good.

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Daniel: Just scanning other questions, anybody else, feel welcome to raise a hand. There's a question from Monique Marie, asking about spirit marriages, and does that connect to ancestry? It's a topic that feels a little specialized to me. It's a concept, if you will, that I am familiar with from Mongolian tradition, that people can experience a kind of spirit spouse, or partner.

Daniel: Sometimes that can have a neurotic component to it, sometimes not. Sometimes it's a sense of just real profound, interdependence or interconnection. Or working together from, I guess you'd say spirit guide, who might be an ancestor of blood, or a place or something. So that's recognized as a kind of thing that can happen.

Daniel: In Yoruba tradition, when you're initiated to the deity, it's kind of a marriage, and it's kind of also that you're the child of that deity. It's a little more like you're a child of that one. But, what to say in the context of this work? It's not something that comes up a lot here. I think it's important to know what it's to be the beloved child. And to be held, and nurtured, and cradled and cared for kindly by the ancestors.

Daniel: Once we can take that in, and be really cherished by them, then we have a better chance of becoming an emotional adult. If we can achieve that, which a handful of people achieve ... not that you can't still mess it up, then it's possible that you can have a more lateral or peer kind of relationship with weird, big powers.

Daniel: It still doesn't mean that you're the same as them necessarily, but it is okay to negotiate with the gods, her to say no to them. Or to say no to the ancestors, or your elders. The first configuration though, is really drinking at the well of the healing energy that they bring. So that ... we can have some of that ragged, cultural damage that we've taken on, be eased of it. Then once we're healthier, we're more robust, and we can ... and there are new conversations the spirits can have with us.

Daniel: I would be slow to dive in to a direct spirit marriage experience with the ancestors, unless you have a strong container for that, and you're feeling really psychologically resourced. That's a more general answer, without knowing the specifics of your situation, Monique. Not presuming to speak to that. Okay? Great.

Daniel: Other questions that folks have? I see. Okay, let me actually speak, Moshe, to ... it's not just you, it's somebody else. [Julianne 01:08:01] was asking about, the relationship of psychological work in ritual. Of course, it's a big question, and there are risks in either way. We could say a lot about this, but let me say a couple things as it relates to this work.

Daniel: One risk, if you go just psychological, is that you see troubled ghost energies, unresolved bigger ancestral patterns, as an aspect of yourself that you need to integrate. If I went to the doctor, and I had this big vampire bat stuck to my neck, and I was just like, "I have this thing in my neck, it's like itch, it's uncomfortable,

but I really need to integrate it. I'm just going to put some cream on it and it's going to resolve."

Daniel: Doctor would be like, "Dude, you have a big vampire bat. We need to actually get it off of your neck. It's not going to facilitate the treatment, for you to integrate that into your body. That's a not you thing. We need to get that one out off of your body." There are things in the subtle energy realm, including the ancestors, that are more that.

Daniel: If I go to the doctor and have a cut on my hand, and I'm like, "There's this intrusive thing at the end of my arm, and it's very painful. I need to have a de-possession on it, to get this thing off." And the doctor's like, "Dude, that's your hand. We actually don't want to de-possess your hand. We're going to treat the cut with some Neosporin, it's going to smooth out. You'll get used to it. You need to reintegrate that hand into your body."

Daniel: I'm using silly metaphors, but self/other recognition is very, very important for our immune system, for our survival, and it extends to the unseen. It's one of my critiques of something like somatic experiencing. It's great for what it is, or [inaudible 01:10:08], your body oriented psychotherapy; really great stuff.

Daniel: What is incomplete, as an animus ritualist about it, and I don't know. I'm sure some people hold this element as well, but I know not everybody holds it. Is that, if you recognize anything you're experiencing on a body level, as some aspect of self or some internal aspect, then the impulse would be to seek to integrate things based on this, heroic ethic that pervades psychotherapy.

Daniel: That I'm going to move toward what's difficult, and assimilate it, because I am a great therapy client/great therapist. And I crave difficult, edgy shadow work, therefore difficult things, I will move toward them and integrate them. Now that is a noble ethic, but it's not necessarily skillful, if we don't have good self, other recognition.

Daniel: Just integrating a thing into yourself becomes a weird, subtle ... like, you're the Christopher Columbus of subtle energy. You're like, you're this weird colonialist. Like, "I found a thing, it is now mine." Like, "Don't do that." It's just like, notice. What is it? Is that me or not? That's a really important [inaudible 01:11:30] question.

Daniel: And, great to honor body wisdom. I'm not criticizing sematic experiencing or stuff like that, beyond this specific point. So, that discernment of, "Is it me or is it not me?" is especially tricky with the ancestors. Because, as a kind of thing, they're both you and not you. We're up that system, and also they're not only us. So, it's a both hands with that.

- Daniel: Do the good therapy, do the healing, you kinda need to do an all of the above approach. Move at the right speed, and feel it out, and allow for a lot of emotions and a lot of feedback from people around you. Gradually it does get more clear, what's what. So, let me say just that much.
- Daniel: But thanks, Julianne, Moshe and others for ... it's a rich topic, rich with lots of layers. Yeah. I see Banta 01:12:35], you have your hand up, so go for it. Yep.
- Banta: Yes. Can you hear me?
- Daniel: Yep.
- Banta: Okay. My question is, can you share a little bit more about how the well ancestors, if they have been in their incarnate life, if they were slave owners, colonizers. Once they are well, how does that work, that they can somehow contribute to cultural healing in the spirit realm? Does that make sense? Does the question make sense?
- Daniel: You're saying, can they contribute to healing?
- Banta: Yes, yes.
- Daniel: Oh, yeah. No, they ought to. They've been bad, [inaudible 01:13:21], and it's the same. I imagine some people on the call, have made some dumb choices in your life. I've made a few. None that radically compromised my life, I don't think. But, it doesn't rule out doing better in the future. We're as old as dirt, and the dirt's as old as the stars. We're not going anywhere, until the end of time.
- Daniel: We can change our name, and die and rearrange the parts. But, the lid is on the fishbowl, there's no out, so to speak. It's not gonna get worked through, until everything's worked through. We can exile permanently, or we can try to make it permanent. It's really just for the duration of our life, people who behaved badly.
- Daniel: But all it does is, create a schisms and splits in our psyche and in the cultural body. I'm not saying or suggesting that we do that, but there's an laziness to it. I think it's a heart level laziness, to just file people into the unforgivable camp. It is legit to say, "I do not have it in my capacity to on these people. They hit too close to home, for my heart to be able to focus there, I need to have a personal limit."
- Daniel: That's very different and very self-responsible, than saying, "I have concluded personally, that these beings are metaphysically incapable of change, and therefore worthy of permanent condemnation." So, yeah, people make bad choices.
- Banta: But, how do they contribute after well, to ... I mean, what kinds of ... I understand that they can become allies and they can-

- Daniel: It's a question of how did the dead, in general, contribute to-
- Banta: Right. Yes, that's my question.
- Daniel: Yeah. Through us in subtle ways, and all kinds of ... Bent, it gets a little into the ritual animus worldview. Like, do you believe there are unseen forces that are leveraging things? I suppose I do at the end of the day, and it's kind of, "We're here, aren't we?"
- Daniel: Also, having the dead be well, contributes to the children returning being healthier, too.
- Banta: Okay.
- Daniel: Yeah. It does, and yeah, let me say that. It's a nuance, it's a big topic. But, how does that look? Let me just nod to it in this moment, and [inaudible 01:16:22] lots of ways, and it's gets into a bit of a faith thing, I suppose. Yeah. So, thanks, Banta.
- Daniel: I see, I don't have the name, but I'm gonna take you off mute. I think ...
- Angela: Angela [inaudible 01:16:35].
- Daniel: Angela, great. Yeah. Where are you calling in from?
- Angela: Southwest Wisconsin.
- Daniel: Great.
- Angela: Indigenous lands of the Ho-Chunk, Sauk, Fox and Lakota.
- Daniel: Great.
- Angela: Thank you. I was hoping that, you might be able to address a little bit about dreams. I've been working a lot with my boundaries. I did a beautiful session, and after the session night with the practitioner, my dream shifted to a much more supportive place. And then this morning, I had another very intense dream. It felt it was speaking to a different line, than what I'm working with.
- Angela: And so, I'm wondering if you could speak a little bit about the ancestral realm, and the dream time realm, and the dovetail and talking. Because I'm a big dreamer, and so is this my own psychology? Is this the dream time? Is this the ancestors? It's confusing.
- Daniel: Yes. You know, it's, going to drop that question when we've got nine minutes left.

Angela: I know.

Daniel: No, it's good. It's a big question. For whatever reason, I'm thinking of the Greek goddess of wisdom, Metis, and how she transforms herself into a fly, and so that she's swallowed by a Zeus. You could be like, "Oh, just got eaten. That's no good." But you then, you hacked into the system at that point. So you're working, from the inside out.

Daniel: Dreaming can be like that, for folks who have a strong inclination in that way. It's almost you go limp, and allow yourself to be ingested by the whale, by the dreaming. And so, in a sense it's almost like when that's happening, it's like, don't move. Let it move through you, or let it pass through. Or be still until the transmission as it has gone through.

Daniel: As the lineages get healed up, I would be surprised if the tone of the dreams didn't shift into a more settled energy. My impression from our exchange and from this moment is, that you probably are just tapping into the collective energy or spirit of the thing. And so it's really a question of, can you by temperament and training, allow that to just be information.

Daniel: And to record it, as a way of moving it out of your body, or whatever helps you to not carry it all day. To allow that to just be information, and then keep things moving with it. Not that you're saying this, but I don't see so-called nightmares are really disturbing dreams as any kind of bad thing. It's just less comfortable data. Yeah, it's actually invitation to a deeper relationship, in a lot of ways. Yeah.

Daniel: And, and it can be like the ancestors saying, "Boo, we're big, and troubled and scary." Yeah, like, "Okay. It's fine." Like, "You can't handle this." Like, "Okay. That's fine. Thank you." Good. Does that land okay, Angela? Yeah?

Angela: Yeah, yeah. [crosstalk 01:20:04]

Daniel: I mean it's a general answer, but it's like, don't let things get stagnant. Just keep turning the compost, and keep working with the wise elder powers and calling them in, and you should be fine. Sometimes they'll give you more than you might imagine you can handle, because you'll need to call on help with the old ones to resolve it.

Angela: So, in this situation, like the dream this morning where I felt it was calling in a different line. Then, I need to call him the one I'm working on and say, "Can you please help me, again?" I mean I keep asking them, "Make sure, make sure my boundary, my cocoon's tight. Because I really need it tight, so I can do my work in the waking world." And they did, and then now this new lineages coming in. I'm like, oh, can they help with that? Can they set that boundary?



Daniel: Sure they can. Yeah, they can. And then they might also, you might be getting the information on where you focus next, when it comes to that. But yeah, sure. You can ask the well one's for whatever you need, outside of this very prescribed focus of the lineage work we're doing. That's fine. And yeah, just take it like, in that way, just hold the dreams as much as you can, as weather moving through as well. It's like, "Okay, yeah, I note it." I wouldn't assume you have to do a thing about it yet. Yeah.

Angela: Right, right.

Daniel: Thank you. Thanks. There's a question from Hilary, around your experience of the Lions. It feels more like a collective energy of knowing, or very energetic and it doesn't feel so human. It's more animals, nature, et cetera. Is that a off track? Do you need to move forward in time a bit? It's hard to say generally, but it's probably fine.

Daniel: The main thing is that you can also find some human life form, within the swirl of energy that presents as the lineage. So it's good to also have human ancestral energy in the mix. That matters because you want to ground the energy and the recent dead, eventually. That whole, the sacred qualities, as gets seen through the lens of the recent ones and then yourself.

Daniel: So you want to be able to see them in yourself and be able to redeem, if you will. I don't know if that's the right verb, human as a forum. To re-enliven, to re-inhabit, to make a kind of repair about our specifically human form. That's implicit in this work. So it's good to also have access to the human quality. But, you can't push out it sometimes that comes over time. Good.

Daniel: Um, great. There's a [Dinah 01:22:55], and also Ella, is there a big difference between healing four lineages and eight lineages? Well, not necessarily. The more, the better, I think. This probably won't happen, but if somebody asked me to incorporate this curriculum into high school, let's say. And it was just something you needed to handle before you graduated high school, to make sure you were tempering the dysfunctional effects of your childhood, I'd go with four lineages. I think that's a good baseline.

Daniel: If you feel a specialization, and a call to the work and you have access to that, and you want to expand it beyond that, that's okay, too. To your work even more than he just to eight, or some people have gone 16. It's kind of intense and involved, but it's okay. You're working within the collective, anyways.

Daniel: You're using the link of body and blood and bone as a leverage point to try to do some healing in the collective spirit of humanity, so that's great. I can think of a lot worse ways to spend time, than doing that. So great.

Daniel: If I missed questions, I am sorry to have missed them. I would invite you to resend them. We will be tracking closely now, to make sure none of them get missed. There's a new lesson out on Monday, on emotional embodiment in grief, and emotional healing aspects of the work. I know I say it every time, but keep speaking up for what you need.

Daniel: Me and the other supporters in the course, besides being attentive and responsive, we care about how everybody's doing. We care a lot about the work, and want to see people be well met. So that means it's up to you, because it's a bigger group of people, to speak up for what you need. Because we will be responsive.

Daniel: If for some you don't get a response within three, four days, max, it means something happened. We're responsive, so seriously, repeat it. Because we've had more than we would like, tech glitchiness around the course. Hopefully, that hasn't impacted on people too much. We're a little perfectionistic, high standards kind of people. So if you don't get a response in a couple of days, tell us. Be like, "Yo, where's my response?" That's fine. We want to hear that.

Daniel: A reminder that there are in-person intensives happening in this work in Minneapolis, in Toronto, in Ashland, Oregon, in Oahu, still spaces for that. I'll be co-teaching that with Kuma Ramsay, he's a Hawaiian traditionalist. Spaces are almost full in [inaudible 01:26:00] Mindi, in a couple of weeks in Australia, they're definitely full in Melbourne.

Daniel: Then in the summer in Portugal, Germany, Finland just got confirmed. Finland, love it. And go Tasha, with the thumbs up. Yes. And Australia and England. And then, the applications open for the practitioner training if anyone is super called to this. Also Louisville, Kentucky, and Decatur, Georgia, and I think that's it for the confirmed ones.

Daniel: The final thing I'll say is that, the registration is open and everybody here, if you want to be part of it, you get a discount because you're here, for the animism course that starts in May, May 13th. And so, it's this format plus small breakout groups, and it's all the things that our ancestors, the land, the other than humans, all that. So it's actually not all ancestors, all the time.

Daniel: That course will be exciting, and that'll be our second time doing that. It's got a lot of extra offerings as part of it. Anything Sada, the co-creator here, that we need to add over in this space?

Daniel: Okay, appreciation again, for all the supporters. I see Chi Young Adrienne, I know there are others here, Ela. Sorry for not catching everybody, but thanks. Keep pulling the prayer for you all, and keep up the good work. The recording will be up tomorrow, and that's what I got. Thanks.