

Ancestral Lineage Healing Online Course: Live Call #7, March 31st, 2019

Please excuse any typos and inaccuracies in this transcript.

Daniel: We're now recording, it's April 1st, in Australia at least, yeah, 2019. In the Ancestral Lineage Healing Online Course part two, the lesson has been released. I'm working with the more recent dead, the one coming up will be less than this. More integration, work with the bones and starting to stabilize from the work that's been done. We're in the integration and diving deeper integration, diving deeper. We're in a moment of diving deeper by working with the more recent dead. If you happen to be one of the people who is working at that rhythm, which many people are not, then that's totally fine. That's going to happen no matter what.

Daniel: I'm going to start by touching on some of the questions that came through for the Ask Daniel function or maybe on Facebook. I appreciate everybody's understanding that the response time has been just a little slower on those. Sorry. Full stop.

Daniel: Having said that, I'll start going through some of these questions and then raise your hand also on the live chat here and we'll mix it up so it's not just me talking, talking to actually hear from some of you. If you have questions, speak up on that. Steve was asking about a translation of the opening prayer. Yeah, it's really different every time. It's an invocation of the deities in Yoruba, but it goes something like, praise to the deities, praise to the ancestors, praise to the earth who combs her (but it's not gendered in Yoruba) hair with a rake, and who is everywhere and may help me to know how to speak to people. I'm trying, please respond. Bring us your wisdom, your kindness, your coolness and good character. Help me to know how to take care of people. We're here to meet about the ancestors.

Daniel: I'm just like, this is what we're doing, lean in. Something like that. A little different each time, but acknowledgement to the bigger powers, including the ancestors. A question from Flora in Austria about any ideas or way to approach it when a person is feeling spiritual pushback and they sense that a strong energy is trying to pull you away or discourage deeper connection and instill the fear of one's gifts, or do I just proceed to work in the usual way with the guides?

Daniel: That's a great question. In a general way, there's a few principles you want to follow when you sense that there's a lot of static around you and stuff like that. One, to use a herd metaphor is move to the center of the herd, don't isolate. Get around people you know and love and trust. That can include living allies, other folks doing this work, or session work or just trust in people you can be around. Because whether it's internally generated fears, which are their own kind of trouble in a big way, or externally sourced things, either way, they're enough to throw us off our trajectory if we're not careful.

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Daniel: [Hey, babe, could I ask you just to close the sliding door if you would please. Thank you.] So, don't isolate is the first thing. Another is to really resource with what's already working. Instead of going to war with the troubled energies to anchor and strengthen your connection with the healed ones. That helps. It can seem like you're avoiding the trouble. But it's actually a really adaptive strategy to work with the trouble is to become really ... Go to step two in the process and get stronger, stronger, stronger there with all of it in terms of their connection and syncing in with the guides, so that's one thing.

Daniel: And then of course the let them handle it. Let them handle the big stuff and work all ... We talked about this in chapter eight of the book. I forget exactly which lesson it is here, but the big kinds of curses and funky troubles like that. You don't typically want to take them head on. You want to work everything around the situation that you can and get that as well and as healed as you can. Heal up everything you can reach, and then the big stuff that's still persisting, move real slow and deliberate around it and let the ancestors handle it. If you go to war even a little bit with a big pattern, you become that trouble. It wants you to go to war with it. So, careful on that strategy. Hopefully that lands.

Daniel: That's the main trap is like, oh, it's a problem. I'm a courageous healer type person, I should move toward it. Or it's a fear, I should move toward it. Nobody in the natural world does that. Usually, if it's a dangerous thing, you move away from it. Don't just dive into the mess because and give things time to breathe, and they'll change. Sometimes doing nothing at all is a really excellent strategy because things then start to shift.

Daniel: There's a lot of other questions, but I'm going to keep glancing if there are hands up. I don't see anybody's hand raised here. I don't see any questions in the chat yet. So, I'm going to keep going to the questions that have already been sent in. From Elah, in, I believe New York, how do you discern ... This is that question again? It's a good one, Alex and Marsha and other people been asking it, how do you discern some internal aspect of self from an external energy, and wondering if there might be some gray area between the two? Like how on one level we are ancestors, both well and unwell.

Daniel: Yes, there's a ton of gray aspect and it's critically important to not collapse the two. Both are true. There are levels that need respected on things. It's true that this is one organism speaking to itself, and that with many different names on this call. There are not 55 people on this call, it's a 55 headed human, so to speak. And that's weird and true, and also not practical truth most of the time, because, of course, we're also different. In the wrong context, it's creepy to be like, it's all one body. In another context, it's mystical and helpful and useful.

Daniel: There's a time to say, I am my people. That's structurally true in a sense. And then there's a time where that's actually really problematic because you collapse the

boundary between you as an individual and this bigger system that you're part of. If you collapse that boundary completely, then you're not able to use fully leverage and work with favoring the more healed energies, aligning with them, healing up the troubled spots.

Daniel: In general, both are true, they dance well together, or you have to learn how to hold both, and which one gets better results in the moment. Truth is very pragmatic in that way. Which filter is going to get you the most loving, kind, grounded, self-responsible results in the moment? That's the general way to navigate between those different filters.

Daniel: But more specifically, you're talking about self-other recognition. That is a notch more tricky when the topic is the ancestors because it's true that we're part of the lineage, and that we're also of them. I would say that the self-other recognition thing, it takes a while. I found therapy to be really useful over the last 25 years. In when we do a lot of introspection, there tends to be a sense of like, oh, these are things I didn't even realize for me that I need to recognize are parts of me that were unconscious. These are things I thought were me, but are actually messages or interjects or internalize things that upon introspection, I realized they're not authentically me. I can shed those a bit, and I can see them, they're me in the big mystical sense, but in a practical sense, I'm like, no. No, I no longer subscribe to that, whatever it is, or these are words somebody else said to me, but they're not my truth.

Daniel: That sifting, good introspection by whatever means does help with our self-other recognition, which is, it's also boundary practice. It's a very deep level of boundary practice. The immune system in that way is the physical reflection of what we're talking about, because it operates on this very self-other level.

Daniel: In general, we want to start with this work. Now, there are more advanced, if you will, levels of practice. But what we want to start with, I am my people in a big sense, but specifically I choose to identify with and align with what is healed and whole and well for my people. My ancestors, not the ghosts, if you will. To partner with those ones, to let them drive a process, to heal up what isn't well in the larger system. Over time, once you have a real basis with ritual, and you're psychologically able to have a lot of flexibility, is it possible to say I am also the poisons of my people? I intentionally bring them in to transmute them.

Daniel: You can do that, but don't start there. Because if it gets somatically stuck, it gets stuck in your energy body, it's not a good look, you're going to not like it. It's a rich question. It's a question that has a lot to do with wisdom and lived experience. You could start by having like a gut check, like, is this me? Is this authentically me? Just feel your way through that. But there's no substitute for like 10, 20 years of grinding introspection for that. It's a great question, though. Those are some general principles.

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- Daniel: I see, there are other questions, Elah, I hope I'm getting your name right, and we talked about it. But I'm going to circle to others first. I see Robyn and if you're on the call, I think you might be, is that you on the left? I see Robyn with a Y. If so, take it off mute, and go ahead and you can speak your question, but I will start to read it. Oh yeah, are you there?
- Robyn: I'm here.
- Daniel: Yeah. Great.
- Robyn: I emailed you a question. Is that the one-
- Daniel: Yeah, it is, about a line fully healed, that one? I have it here. I was going to speak to it. Do you want to speak to it more relationally?
- Robyn: Sure. Yeah. I did the lesson that we just had, where I saw the last three most recently deceased grandmas enter into their lineage, I guess. I was wondering once you've done that, is there anything else you need to do before you can start directly communicating with them? My sense is that it's going to take a little bit of an adjustment time. It's not going to happen overnight.
- Daniel: Generally, it's fine. Let the guides, the real elder anchor ones on the lineage function as a chaperone. Where it's like a supervised visit with the recent dead. In that, it'll establish ritual safety to the degree that it's still needed. Remember in that progression of just died, on the way to the ancestors, been received and now is established as an ancestor.
- Daniel: When you help someone who's been a ghost for let's say 20 years even. It's like they were on the way but they got lost. Then, they begin the stage of just arrived at the ancestors. In that sense, it's true that they might need a minute. They just got enrolled after the fact in ancestor boot camp so they haven't quite graduated to like ... They can write letters but they don't get the visit home or something. I don't know what the metaphor is, but there often is a need to get settled. So, give it a moment. You can say, hey guide, helpful powers, I'm excited to talk to these ones in their new condition. Let me know when that is good. Because you don't want your enthusiasm to drive it.
- Daniel: There's some other integration pieces that are going to happen in the last few lessons. But basically, it should be fine. The main thing to track for it, there's just one thing to remember in how you discern if one who seems well is actually well, is are they surrounded by and connected to other healed whole well ancestors? Do they have access to a group field or energy? If so, that's typically a good sign. So, yeah, good. Thanks, Robyn. Yeah, nice work on things.

- Daniel: Let me go to a question from Carol M. in South Africa. I hope you enjoyed the South African resources this last lesson. I was thinking of you and Litha and so many others. How much of the lineage is healed? Oh, you're just saying it's hard to perceive how much is healed. I could just speak to it. Is it okay here? Yeah. Feel welcome to take yourself off mute if you need to.
- Daniel: There's a bigger question of what if you struggle with the intuitive, direct perception aspect of this type of practice? I may speak to that generally. Look, there are other ways than this way we're doing it to get these similar results. The way it happens in a lot of established traditions is that there are rituals to handle this, and the rituals are assumed to work. There's not a sense of needing to look behind the curtain at how they're working. It's just, do the rituals and the things will occur, and that's all. You can check later and make sure they occurred.
- Daniel: But this approach is a little bit like getting behind the scenes and noticing, is it occurring or actually being more hands on about it. There are useful things about that. But what's important to know is it's fine if your way of knowing or your way of perceiving isn't weighted toward this type of practice over time, you can develop those capacities. If there's a practice, you work at it. But even if that may not be your strong suit, and if so, that's fine. It's really just one way of working.
- Daniel: For me, I find that having someone else hold space for me, makes a big difference. My mind is just all over the place sometimes. It settles me when someone else is like, okay, drop in now. I'm like, oh, I can. Thanks. It's one of the things that I find really nice about the session format is the intimacy of someone else tracking you to drop in with the work.
- Daniel: I know you've done that some Carol. Have you found in general that it's easier in that space to drop in? Let me take you off the mute. Oh, you got to take yourself off mute. Yeah. Not so much necessarily. I can only see you. I can't hear you if you're there, Carol. I see you, but ... In any case, respect to the ... Just finish with your specific question. What do you do if you can't tell?
- Daniel: Try in the less ritually complicated space. Just do an intuitive gut check. Double check, triple check it. Does it seem good? Is it seem good? If so, proceed. If not, stay with it and then you can feel that or sense it on a body level. If you proceed and then you sense ah, static, then you might have been off and you go back. If it feels like you're moving through a new room slowly in the dark, it's okay, just move slow. You'll get where you're needing to go if you slow down and honor your pace with it. Try that and trust that what you're up to is working. I don't know the details, but that's my sense. Yeah. Thanks.
- Daniel: Okay. I noticed some folks have a hand up. Let me go to Robin. Go for it, go for the heart of it, Robin. Yeah.

Robin: Hello, so you are in Australia?

Daniel: I am, yeah.

Robin: I'm in Zimbabwe.

Daniel: Great.

Robin: Hopefully this is still on topic for everyone. I'm invited to do a singing and ceremony with some people here locally who I had known when I was eight when I was here. The question came up, one of them was teasing me and saying oh, you aren't afraid of the black magic here if we do ritual together. I thought, maybe I am a little bit concerned. I just want your thoughts on how to stay steady and protected in a ritual that's unfamiliar to me.

Daniel: Sure. Cheers on the work that you're doing there. I'm going to go and put you back on mute. One of the best protections is just staying in your lane and not getting involved in things that aren't yours to get involved with. Almost like, if I have to look at ... If you do a breakdown of the last 300 people on earth who stepped into a harmful magic problem in the last day, and we really analyzed what happened. I would guess two thirds of those situations include people stepping into a situation where they didn't really need to be. That's the first thing.

Daniel: Another is stay just really resourced with your powers, in your own space, stay in your own body space. Know that even the language, like black magic ... I'm not saying you have any bad intent. The language black magic has of course racist connotation and it comes out of a polarizing good and evil paradigm, which is probably probably in part of Christian introduction to Zimbabwe.

Daniel: There's an internalized self-loathing or a judgment of one's own cultures of origin that can be a thing. Which isn't to say there is an actual sorcery in harmful ways, because there is. Just try not to piss the wrong people off. That's the main thing. If it happens, then go to the even stronger wizards to know how to deal with it discreetly, in a way that doesn't make more trouble with the first wizards that you made mad. You should be fine. But if you step in something, then acknowledge that it happened and go fix it with somebody else quietly and effectively. And then don't return to that spot. That's the main thing.

Daniel: If you like anybody, are doing any kind of leadership in any way, expect that you're going to be attacked. Maybe whatever the form, the form of change, but things will come at you. It's complicated. There's that. Thanks, Robyn, enjoy. Play safe. Good, let me go to another question or document. Sorry. I don't mean to make light of that, it's real stuff.

Daniel: I see from Raquel in Colombia, I think in [inaudible 00:22:39] the concern is about burying your friends' father's ashes on your land, and that you've agreed to bury your friends father's ashes on your land. Difficult death, guides give the go ahead with the recommendation for a little ceremony. Intuition says it's likely to get into a mess after socially with spiritually if anything doesn't go well. I don't know. Just my first instinct is to trust ... If the guys are saying it's okay to trust, it's okay to not feel like if something arises to not feel like you need to necessarily know ... If you get a sense from the land itself and from your ancestors that they welcome the returning of the remains to that area, you do little ceremony around it. I don't have a sense it's a huge deal. If someone, like a traditional people or anybody really is already using an area for some other kind of intent, or ritual purpose or whatever, then of course you need permission before you start putting remains there. This happened in Panther Meadows in Mt. Shasta and the corrupt people were like, dudes, white people, we have a half dozen sacred spaces that we're trying to maintain and you come put your ashes here because you think it's so goddamn white light and spiritual. Please put them anywhere else.

Daniel: If you know that there's people doing a ceremony in a place, don't just put a bunch of ashes there. But that doesn't sound like it's the case. Don't stress it too much. If the spirits want to show you something, until you know better, you get a pass on some things if your heart is in the right place. And then if you know better and you try to do the same thing, then you'll get a consequence because you know better. But do your best with it. Just be loving, and let your ancestors hold it, it'll probably be fine. Don't be afraid. That's my impression on that question. But if you get instincts to the contrary, then trust that too. Thank you Raquel. I hope you and your family are well there in Colombia.

Daniel: Let me go to another person. I see, Tom, and then Ayellet. Go ahead, Tom in Weaverville. Can you unmute? Yeah, go for it.

Tom: Thanks, Daniel. I sent you an email question and I'm just going to repeat it here for the call to have you riff on it a little bit, as you said. I'm a little concerned about a local cemetery here that we can see from our bedroom window. There's maybe 10 or 20 headstones there of local families who have lived in the area for a couple hundred years. I have a strong sense that there's some unwell energy there, and I'm a little bit concerned about its impact on our home and family. But also, I'm wondering if there's something I or we can do to address that.

Daniel: Yeah, for sure. In general, it's not my sense that cemeteries inherently tend to be a source of disturbance, although they can be. There are certain basic honorings that if they're not done, they can, I suppose lead to a gradual imbalance. In terms of your own space, really amplifying what's working and feeding and tending with the spirits of the land right where you're at is a great antidote to any harmful side effect maybe of disturbance from the nearby cemetery. Make sure that you're feeding intending with where you're at. Continue with the immune system metaphors, have

a robust immune system yourself energetically with the land and then they'll be less consequence or susceptibilities to outside impact.

Daniel: Now, in the cemetery, you can layer up with the connection and support of your own ancestors, and just go there and make some offerings in a general way and they'll respect to you acknowledgement to you. If you want to do a very culturally neutral offering, it could be water, for example on the graves and just be like respect, respect to your lives. I don't know you, but I wish well for you. It's okay to do that, the basic honoring with sacred smoke or water, something like that. You'll know what it is.

Daniel: Beyond that, I would say that you could learn through what we're doing even in the next lesson, which focuses in part on the bones, and honoring the bones. If you ancestralize your own people, and also help them to be healed in the in the way that the dead remain connected to the remains or the bones. If you address that with your own lineages, then you could use those principles to craft a little bit more involved honoring or blessing for the ancestors of place where you're at.

Daniel: But that is the focus of the next lesson that's coming out, is ancestors of plays and bones and all that. We'll touch on it there. But mostly just hold the vision of a good energy around the place and ask, is it my role to get involved? That's the same question I'm speaking to Robin about. It's a very important question. If you want to have longevity in spirit work, and not just get zapped and terrified and run away from it or whatever, is to say, well, is this my fight? Is this my situation to get involved in? If so, well, you need to win it and lean in. But if not, then don't get involved.

Daniel: Take it like that, take it slow, be curious, give some basic acknowledgement, and then pause about whether or not you want to get more involved. If you do, it's also a question you can bring to certain people in the fellowship that have that life experience. I've done a lot of cemetery work, so, I respect it. It's a nice piece of service if you're inclined to it. Thanks, Tom.

Tom: Okay, thank you so much.

Daniel: Yeah. Good. I got another question from Anne, I think. The question is who to include in work with your mother's, father's lineages? There's two guides and then ... There's a question about should you include your mother's, father's, mothers people, or just stick to your mother's, father's, father's, father's people? If the other kind of eighth lineage mother's, father's, mothers people show up? That kind of question.

Daniel: It is a good question. In the question is really how adamant should we be on the lineage focus when others are pushing for attention from the ancestors? I know it's not the popular answer, but in general, I'm like be adamant about it. Because if

you're like oh well, there's space for you to oh yeah, you can get involved here. You can come along too. Then it depends on your temperament, but it can flood the ritual space in a way that ... Because we have thousands and thousands of different ancestors. Of course, many of us share ancestors, or all of us in a certain point share ancestors here.

Daniel: It's important to follow the steps with the repair of and lineage, at least until you get really settled with how this is moving through you. At least until you have two or three lineages really healed up. Like in a lot of disciplines, the structures are especially important up front until you get really used to working within them. Once you're used to working with them, you can relax them a bit. But I'm reluctant to say up front, yeah, go ahead and do it that other way, because you can get into trouble a little bit.

Daniel: Now, I'm not saying that would happen in this case. So, Anne, trust your sense on it, let the guides oversee whatever would happen, all that. But in general, be like respect and I'm going to focus here for right now. And get one lineage all the way well so that you have a baseline for how that feels. Once you really know how that feels in your body then extend that to another lineage. To know that really awake and enlivened state can feel very different from one lineage to another. There's not just one way it looks.

Daniel: And then you can get more flexible about the practice in general. I'd say, more structure up front and it depends also how much background you have in ritual. If you have 30 years of talking to the spirits you're probably fine. So, yeah, good. Okay, let me go to a Ayellet. I think-

Ayellet: Hello.

Daniel: Hello [foreign language 00:32:31]

Ayellet: Good, danke. [foreign language 00:32:35]

Daniel: [inaudible 00:32:37] at all, that's all I got, sorry.

Ayellet: [foreign language 00:32:38]

Daniel: I got nothing of what you had for a question.

Ayellet: [foreign language 00:32:45]

Daniel: I still don't know.

Ayellet: [foreign language 00:32:50]

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Daniel: Yeah, good.

Ayellet: Okay. I'm not really doing a structured work. I haven't come to even start the second part, but I'm doing a lot of research, watching a lot of YouTubes about them. They emanate Jewish culture. This brought me to deep understanding what is going on with my family; with my mother, sister, brother, where I never felt I belong to. There I'm receiving answers why I never felt belong to because I always wanted to know the truth. It was like suppressed, oppressed, suppressed, oppressed. Now I understand-

Daniel: Stay with me Ayellet. I'm going to just pause the video for a second because I need to get the charger, but I'm totally following in with you. So, please continue.

Ayellet: Okay. What I have come to learn is that the culture in Yemen was to be suppressed. That's why I could not understand my mother. I felt frustrated because I was born to a modern society in Israel. Now my mother is 97 and I haven't been there for two years, and I just went there last week first time, returned last week for 10 days because she told me she's feeling unwell and I wanted to see her because I don't know any time she can pass away.

Daniel: I'm following you. Go to the heart of it if you have a specific question. Otherwise, I could say a little in response to what you've shared.

Ayellet: No, the question is if because I feel now that there is a deep healing going for me through this interacting intensively with my family. The question it's I do like a backward walk-

Daniel: Look, there's a handful of people in online teaching especially but also in in-person intensives who are a little bit, Ayellet, have a process like yours where I'm like, this is the process. People are like, I'm just going to do this instead. The one part of being a teacher level wants to be like, do the steps, do the steps. But what I've come to see is like, it's not always going to happen that way for people. Are you asking, is your process, it's happening through outer events? It's not going to follow the model. Is that all right? Does that work?

Ayellet: Yeah.

Daniel: My response is yeah, sure. If you take just one thing that you apply in this process that looks different for you, it's the discernment between the dead who are not really-

Ayellet: Excuse me, I want to stop you because I don't understand the English word discernment.

Daniel: Ah, to distinguish, to notice a difference between two things.

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Ayellet: Okay.

Daniel: To notice the difference between a healed, whole, healthy ancestral energy, and a troubled energy that's ghosts, difficult, not healed energy. If you can see those two different qualities of energy or those two types of energies through your interactions with living family, through what you're learning about the history, and basically say, I'm going to align with the healed energy. I'm going to feed that. I'm going to make that stronger, and I'm going to ask that healed energy to dry out or to heal up, what is still troubled, and what is still in a difficult state.

Daniel: That's the most important thing's to notice the difference between those two energies and learn how to feed the healthy energy.

Ayellet: Great. Because what I wanted also to note is that I'm feeling now peace with the non-peace of those who are not in well-being because I know that they're there. Before it used to touch me very much. Now, I feel more at peace. I can relate to it more with peace.

Daniel: It's good, Ayellet. Allow ... I assume the sound just changed but that it's still workable. Is that correct for people? Yeah, okay, good. Let the healed energy, and for everybody else to see the principle. This is how you would talk to someone who is not going to get involved in ritual, but nonetheless is a little bit curious, and you allow what is healed and whole to love the troubled energy through you. You don't have to rescue the troubled energy. But you can allow that bigger healed energy and love to reach the trouble through you and be a channel for that healed loving energy.

Daniel: Yes, in Yemen, and a lot of parts of the world, Yemen included, a lot of the traditional wisdom has been lost and diminished. There's been a lot of harmful energy from Judaism. There's been a lot of Wahhabi and Salafi kind of extremism within Gulf Arab culture toward other kinds of Islam, and there's been a lot of hearted energy that has hurt the loving dynamic traditions through part of that region. Respect-

Ayellet: I know for firsthand, my parents came to Israel in the immigration called magic carpet.

Daniel: I'm going to, Ayellet, make space for some others for their call, but I am sorry to cut you off a little just to make space for some of the others questions. But respect in the process and how its unfolding for you. It's good.

Ayellet: Okay.

Daniel: Yeah. Thanks.

- Ayellet: Thank you.
- Daniel: Yeah. I see the question from summer. Let me look to others who have written in to make sure that those are spoken to others. There's just a few. Okay, let me go to Sumer. We have time for those two.
- Sumer: Hi there.
- Daniel: Sorry Anne, I unmuted somebody else. Go ahead Sumer. Yes.
- Sumer: Okay, I was wondering if it seems more interruptive to the work if there's an expectation that for me personally, when I first started approaching ancestor work last October before this program started, I've been in a chronic state of dizziness for five months now. A lot of interesting information has unfolded but I don't know if having the expectation of doing this work as a way to try to eliminate my symptoms is actually gets in the way of expectation in that way.
- Daniel: That started when you started doing this work?
- Sumer: Not specifically. I had started a very basic course with somebody, but they didn't frame it with the boundaries that this work has with your form. Immediately, my family we observe Dia de los Muertos, and literally the day after I've been essentially on a ship is what I've felt like in variables.
- Daniel: Is it your sense that what's happening with that is that there's other than you energy that's in your space in an unhelpful way? That's the picture you're giving. Is that the sense?
- Sumer: It's like a mix. Sometimes it feels less like an affliction, and at some point that feels more like an isolation booth while I'm looking into places. That it kind of forces me to have to be way more-
- Daniel: How long have you been doing ritual consciously on purpose?
- Sumer: Since my teens. I grew up with the Tachiyoga people in California doing ceremony with them.
- Daniel: If you had to say like 10 is I fully embraced what I understand to be my life calling, and one is like I'm hiding under the bed, I will not do it. Where are you on that spectrum?
- Sumer: I'm like a five, six. It's like I go back to six and I go back to five because it's real. I've had some teachers I've had to break up for it with essentially because-
- Daniel: Yeah, that'll happen. Go ahead.

- Sumer: I feel like I haven't gotten enough instruction to be able to be safe fully in the work.
- Daniel: Yeah, of course. Safe-ISH is about as good as it gets, by the way. But yeah.
- Sumer: It's human beings one or another.
- Daniel: Well, I ask because, let me describe a thing that can happen and tell me instinctively if you sense it's in this category of thing. It could be like, you have something in your ear canal that you need a doctor visit for. But it could also be that, and also, it could be that the spirits are like, now's the moment in terms of if you open the door a little bit, and then they stick their foot in the door. It'd be like, oh, no, you're not getting that one closed. Then you're like, ah, it's dizzy in here. Because something just shifted in your equilibrium. The only way ... I'm not saying this is true, but it couldn't be true. The only way it gets resolved is actually going through that door and to consent to a kind of initiatory process where your center of gravity is different. You consent to train and work with them and go deeper with your past. They're going to give you a hard time until you accept it.
- Sumer: Got it. It feels applicable. I've been doing the allopathic, naturopathic and the spirit work. Its been interesting. I found that I look great on paper, my health looks great on paper. Based on test, this spirit component it's confusing because it fatigues me and I have small children also. There's a little bit of, I feel like I've been in practice to have been able to learn how to yell at creator and get them out now and then. Which has been helpful because its felt taboo for most of my life. But in turn, I'm like okay, I'd like to get on this ride.
- Daniel: Well, yeah. What I'm saying the dizziness might be a function of fighting it as much as ... I don't know. See a doctor, do the usual thing sounds like you have been. I'm not presuming to say what it is, but I'm presenting a type of thing that isn't often considered that can happen. Do you have a mentor? Have you done sessions with this work? Is there anybody you're working with in a one on one way?
- Sumer: Not presently. The last teacher I had, I feel like he was about five years ago, and it was an important break up. But his form was really good for me and it came from some of my ancestry out of Mexico. But there's been a lull and I've been hyper focused on family and daily-
- Daniel: Just from your Facebook posts, I have the impression that you've been really impacted or cracked open by this work in some way. And that you've discovered some things on a family level that were surprised.
- Sumer: Yeah. Through this shake up, I found out my biological father is not my biological father. [inaudible 00:47:14] Before a lot of this started I have a friend who is on a journey with cancer. I made her some medicine and she's Italian. I delved into that

and it felt really familiar, but I didn't think much about it. And then I found out he's Sicilian. Like actual biological father.

Daniel: There's some stuff stirred. That's big. I would encourage doing a couple of individual sessions with somebody in this work. Just to reiterate it, it's not self-promotional, because it's not with me, and I'm not making money on it. But there are super low income sessions available as needed. If you have resources and paid people, but it's accessible, that's the point. Having just a few focus sessions, it would be good. You seem in an unscripted informal initiatory zone of energy.

Daniel: In that space, it's good to have as much help through that as you can. So, call it in. May or may not make the dizziness diminish. But, keep it not stagnant, well, it's not stagnant, but it'll keep things moving.

Sumer: Thank you.

Daniel: Yeah. Thanks, Sumer and nice work. Hang in there.

Sumer: Okay.

Daniel: Good. I see Marie has a question but let me go to these others real quick here. From Lauren. If you're on the call go ahead and take it off mute. I'm scanning the question real quick. I see that you're working with the lineage and then a lot of old anger was stirred up such that you couldn't sleep, you're replaying old arguments. Is it from the work? Is it because you were just under-resourced that day? Should I have stronger boundaries? How to think about things when a lot suddenly gets stirred up.

Daniel: Without presenting the specifics, Lauren of what was happening for you, I can say in general that once we get to a certain level of healing, it's a basic principle on trauma, once there's a certain level of wellness that actually can catalyze the somatic, psychic, hairball of old stuff to move out. There's a coughing up you're experiencing or touching of old things on their way out. Hopefully it's that type of process where there's an extraction of something from your energetic space or psyche in a way that brings lasting relief.

Daniel: Another way to think of it is if anyone's ever tried marriage, for example, you notice, just have to marriage and bonding another human. You notice that if it's going well, it's really lit up. That means it's going well, because all the old attachments stuff and all the old, whatever it is, that suddenly is, you hit a layer of depth with the connection, where it's game on. Stuff that was not present until that layer of depth is suddenly in the field. That means it's working. It can feel like whoa, what went wrong? Why is all this disturbing stuff arising? But that means that the conditions are such that there can be a healing or a different kind of experience occurring at those levels.

Daniel: Within that, in the context of this work, it is good to re-anchor with the healed and well ones, which you might not be able to always sense them or feel them. But if there's a thunderstorm, you know enough to know that the sun is still there just because we can't see it. It's okay if you can't always tap into them. But it is good to try to do that after the turbulence has passed. Resource with them. Make sure that your energy is staying clear and your field this thing clear from other heavy stuff. But trust that there can be a psychological healing of old pain being transformed. If it's like that, that's great. Don't get too freaked out by it. Just allow it to happen. If you can, at a pace that's right for you. It's called tie trading or moving in the right intensity level for you.

Daniel: We don't always get to choose that, but we can try to hold intent that it happened at the right pace. I hope things have smoothed out, but that's what-

Lauren: Yeah, actually they did. You can hear me? My video is not working. It was just that one night it was very unusual because it was so intense. And then after that, it didn't come up again. It was just, like you said, it was like a storm passing and then things got better after that.

Daniel: Great. Yeah, it happens. It's important to not be too attached, speaking to everybody here, to any specific one experience or any ... If something really needs to be known, it'll repeat, or we can double check, and it will still be there. They'll be all kinds of different things that arise. It's like, okay, well, intense thing happened, moving through. Just to have an easygoing attitude about the psychic weather on any given day. Yeah, thanks Lauren, that's good. Let me go to Marie.

Marie: Hi, good morning. Good morning on my side, from Australia. Sorry. I would to acknowledge the Aranda people from this country that I live on. My question is about ... I'm a bit late in the course because of life, work life and also because of the following problem. Since I've been starting this course, I noticed that I have to get out of my house to do it. Basically, of where I live, clearly. Almost get out of town completely. Its been five years I've been living in this town and it's pretty common that any shamanic work and your way works better outside of town that in town. I'm not sure what was there before, but obviously, it's something pretty strongly still here.

Marie: But what I noticed is that every time I've been doing the work here, my mother in France will call me to tell me that she had some very important dream happening, my sister as well. Without knowing what I was doing here, something would happen to them in their dream life. I was wondering, the fact that I can't obviously practice property from home here could have an impact on the fact that they get my ... I don't know if it's impacting on them or not. Obviously, since I started this course, my mother who has been facing addiction issues for 45 years is completely off now, which is like a miracle. But anyway, there's big change coming in the family, and I don't know if it's linked to that work or not.

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- Daniel: Sure. It's a good question, Marie, and thanks for honoring your rhythm with everything. It's hard to ever know. I'm practical about stuff. I'm more interested in, do I need to do something about it rather than what's true? Or its like, If hold it as true that this work is affecting the family, which seems to be the best explanation sometimes when the synchronicities or the connections are so obvious like what you're describing, then it's like oh, maybe some of this is real.
- Daniel: If you hold it like that, then that's fine. Then what matters is therefore, what would therefore, I think you would just continue to do the work because there are some good shifts if your mother is sober, I think you said and things like that. So, keep with the work, it's good. Honor where you need to be to do the connecting with the spirits, that's fine.
- Marie: Yeah and there's no way to ... I've been trying to force to do it from home because obviously it's convenient, but it didn't seem to work. Did you ever meet this kind of situation?
- Daniel: It could change over time. It can have to do with who else is in the space and also just our home is associated with a certain kind of consciousness usually. You can try having a designated space in your home where you do the work. That's one of the ways that altars and [inaudible 00:57:10] function is they're a trigger for a different kind of consciousness or attention. But trust your sense of what you need to be doing with that. Just be really pragmatic about getting the actual work done for now, and worry less about understanding how it works.
- Daniel: It's like take the medicine and then read the label later.
- Marie: Thank you.
- Daniel: Yeah, I'm glad you're with us Marie, it's good to hear your voice. Thank you.
- Marie: Thanks. I'm looking forward to you in two weeks in Melbourne.
- Daniel: Oh, great.
- Marie: I'll be here. Thank you. Amazing.
- Daniel: Okay. Take care.
- Marie: Have a good day.
- Daniel: A question from Mary, your brother is among the recent dead. When you get there, you want to include him. How or when do you do that? Assuming it's the son of your father, you share the same father, my habit would be when your father's father's lineage is well, that he would be welcomed into the company of those ones.

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Now, whichever lineage you've been focused on, you can just ask them to bless your brother. You don't even have it be ancestors, you can ask whoever you're working with in spirit to extend kindness and love and prayer for him. You can always do that. But if you're talking about a really thorough ancestralization process for a sibling, I understand in some ways, this is gender normative, if you will, but I tend to have the women go with the mother's mothers lineage and the man with the father's father's lineage and the trans people go with wherever they're identified. The gender non-conforming, gender queer people go with wherever they go. There's no script about how that should happen besides to actually let the ancestors guide it not a certain ideology about how it should look.

Daniel: Once you get into spirit driven terrain, you actually let the spirits guide it. That's the most important thing. Just love on him and let the ancestors love him. I see a question from Sasha. In one of our readings, is from our team practical, it was mentioned that a person in the family might absorb a lot of intergenerational hurt or grief of the lineage, your mother's brother in your case and his children, and how that person is sometimes treated as a sacred person. Can I say more about it. Other than doing the work is there anything else you can do to support?

Daniel: No, doing the work I think is the active bit by bit, taking some of the burdens that they've been strapped with off of them, or lightening the load. There's not a big ... What do we call it? It's the sense of a scape goat, but it's something you sink energy into. Some traditions have a name for those things, but the thing you project all your negativity on to, for example. We have some humans like that, or sometimes people get full of rage and projection and confusion and relate with other people like that. When that happens, they're trying to offload a bunch of personal pain into somebody else.

Daniel: When a living person is the receptacle of that undigested pain from the ancestors is quite a burden. It's not a given that they have the means to transform it. Sometimes they just slowly die or have a really troubled life and don't get out from under it and just drink themselves into a corner, or whatever. There's no good outcome guaranteed. But helping the underlying problem to be resolved so it doesn't actually need to play out like that, of course, is the thorough long term fix.

Daniel: To get your ancestors well, to see them blessing your mother's brother, and to allow your shared ancestors to love him through you, and to even if a way arises, even if it's soul to soul and not out loud, to thank him for the way he's carried a thing or to see someone, sometimes you can't really change another's condition, but you can see them accurately. It's really important to not underestimate the powerful benefit of seeing someone accurately.

Daniel: That's a gift that's important to not undervalue in a situation like this. You don't want to freak them out too much. Depends how open he is to it. But to the degree that he can hold it, mirror back to him what you see. It's good. Thanks Sasha. Are

we good on that? Yeah? Okay. Others feel welcome to keep asking questions. Let me see what else we have from the document. There's a question from Elah about how do you distinguish the meaning of different visions? For example, is that literal perception, historical fact vs symbolic truth and stuff like that?

Daniel: It's a big topic, we spoke into it some, it's a fine question. I tend to hold what comes through in vision as not necessarily historically accurate, or it doesn't necessarily matter that it'd be historically accurate. Most Americans' understanding of history is rudimentary, and that's okay. It means though, that if you're not careful, you could do a lot of making up of things. It's better not to do it like that. But what I would say is, if you're shown some kind of vision, one of the best things to do is to get on Wikipedia, and be like what was going on at this time? Does this actually check out and let it be a catalyst?

Daniel: Sometimes there's a dialectic, there's a back and forth. There's an invitation to engage and then you get more context and then you engage more and then you get more vision. Ancestrally guided history research is lovely. That's a great way to go with it. In general, you want to ask though, what is being asked of me here? Or is it just to listen? Be pragmatic about a lot of the vision stuff, they might just be like, it's fine. It's just vision. Sometimes thinking and sometimes even envisioning is a psychic off gassing. Picturing like a geyser like a steam vent. We see all kinds of rainbow patterns, interesting things happening in visions and possibilities, but there's no need to even write them down always. Dreams is hours and hours of dreaming.

Daniel: That's okay, you just wake up, make your coffee. Sometimes it's like that. Don't be too attached to them. Sometimes they're really important to remember. Good. One more or two more, let's see. What's the deal with flirtatious ancestors?

Daniel: We spoke to this I feel like in a different call, but it's not inherently problematic if the well ancestors present in a flirtatious or even erotic way. Some people have a directly erotic experience of their older ancestors. I understand it comes into tension with the taboo of family, the incest taboo, basically because ancestors equal family, family equals don't have sex with them. Yet, family having sex with each other is how most humans come into the world. So, there's a confusing family is where sex does and doesn't happen kind of thing.

Daniel: The main thing is that all your usual ethics around consent and choice and all that are in play. If what you're believing to be your ancestors are showing up in a creepy way. You'd be like, backup, we're not going to do it like that. But if it's just a lot of vitality, that you experience is erotic, whereas explicitly erotic, it's not inherently bad, it's up to you if you wish to engage in those ways if the ancestors present like that. Some people experience it like that, and it's fine. Just decide how you want to be with it.

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- Daniel: Also, the categories of like, this is erotic energy and this is not. Some of that, when there's a lot of spiritual vitality in the mix, some of those categories in a subtle energy way can be held different than how we culturally construct them. We could experience something, we can register it as erotic, and the ancestors are like, this is just life and birth and death and how it's all holding together. They don't make a separation in the same way sometimes. Some of it is cultural, I guess. But move slow when that's in play. Make sure you're not checking out. Make sure your own path stuff isn't getting lit up. Make sure you're in your place of choice. Be like oh, do I feel good about where this is headed or something other than that? Good.
- Daniel: Let's see, Alex have you headed yet to Thessaloniki to transform all the ancient ghosts in your fathers lineage?
- Alex: I'm going slow with that.
- Daniel: That's good. That's wise. How are you doing?
- Alex: Just a question around the guides that I'm coming up with. I get a sense of the trouble of exile in the lineage I'm working with. I'm wondering, is it possible that the guides whilst living had a hand in the trouble?
- Daniel: Oh, yeah.
- Alex: But whilst in the dead form are actually willing to help out?
- Daniel: Absolutely. That's a classic kind of thing. It's really precious. It's a great question. Appreciate the implications of it. It's not different ... Look, let's take out this whole live, dead nonsense and say, is it possible that somebody caused harm and then later chose to participate in remedy at harm? Yes. It could be that there was an event that included their death somewhere in that storyline. But the dead can cause harm and then choose to remedy the harm that they caused during their previous time while they were dead still. So, change can happen.
- Daniel: In general, and Malidoma Some emphasizes this. It's not of course the only one but it's one who I first heard really underscore at him and Joseph Rael but they're adamant, and I agree with them that the ones who cause the trouble sometimes are the most motivated to help with the repairs. It's beautiful when it happens. It's different than how we think of the ancestors, if we fix them based on whatever they did during their life. We say once you die, you cease to exist, you become static. You're frozen in time forever. It's a kind of harm that happens. It says you cannot change or learn or grow anymore. You're done. You're frozen. Pretty stagnant, staying there forever.
- Daniel: Now, is there a need for the living to have a spirit of forgiveness, such that we allow them to change? Yeah, totally. But it's part of their work. When we harm people,

and we're like, oh, that was stupid, let me do better. I'm willing to apologize, and make repairs, whatever. When we're in that state, we want ideally the world to be receptive to us when it's sincere. The least we can do is be receptive to others when they're sincere. That includes the ancestors. Yeah, absolutely. How's that land?

Alex: Yeah, it lands. I appreciate it's not a black and white situation.

Daniel: It's not at all. That black and whiteness approach is really dangerous, bad news.

Alex: Yeah. Thanks.

Daniel: You're welcome. This is the messiness of people who are real elders or mystics or spirit working people or whatever you want to call it. People are looking out for this stuff on a community level, is you can't exile people. You can say, okay, I have a boundary, or you've chosen to leave. Now, you're outside or whatever. I'm not saying you can't have boundaries and levels of access and stuff like that. But in a big, holistic way, even when people are behaving terribly including up to the point of execution, you can't exile them.

Daniel: In Yoruba culture, when people are traditionally executed for just behaving like terribly in the communities like you're being so terrible. You've earned an expedited ticket home. Your trip to the marketplace is done now. Ritually then they were ancestralized. People would actually take care of them ritually after their death. Because to do other than that is to create a ghost in the community. We can't abandon even those who are ill behaved because we create a split in our own psyche, and it creates bigger problems later.

Daniel: I know it's unpopular in a time when there is a tendency to be so much fixation, righteousness and posturing and people striving to be good boys and girls. But once we move past that kind of like, I want to be the good child, then what's beyond that is a profound commitment to even the bad children, so to speak.

Alex: Good.

Daniel: Thanks, Alex. I'm glad you're with us. I'm glad to meet this summer. I see a question from Judith. I think there's a question of when to move forward and when to reinforce the previous work. It's a more specific question. But in general, it's always a good approach to reinforce, reinforce, reinforce and in general, the lesson coming out on Monday around work with the bones, it's good to engage that you can do it otherwise, but it's good to engage at once the whole lineage who's now passed between you and the old ones. That whole lineage as well.

Daniel: I tend to wait until things are really settled there, and then proceed to the next layer, proceed to the next layer. In general, honor the sequence and be thorough about it. Remember, I said up front, that there are three ways that people tend to get spun out

with this work. One is our own stuff around stories or projections are too up in the mix, our own personal healing, which is sacred, but then we just need to slow down and work with that for a minute.

Daniel: Another, is if we're not trusting the guides and letting them drive it. But then the third, which makes me think of it, is if we're skipping steps or moving too quickly. The remedy for that is just to reinforce what's already been done. It's like you're letting a cup intentionally overflow instead of trying to pour it out. Let it become almost uncomfortable to stay where you're at in the current step. And then that'll drive your engagement to the next step. Did that speak to it, hopefully? It's a more general thing. Go ahead.

Judith: No, that's great. I also have been talking right here with Seyta, who has been really supportive of that question. I just wasn't sure and I'm just going to redo three, and then go just to four, just to see if once I hit the two to three generations back and see how that feels, and then I'll move forward from there. I feel like I got my needs met with Seyta and what you said now, so thank you.

Daniel: I hope so. Sound just went off on me. That's okay. Banta was asking, at what point would there be an opportunity to bless your stepfather's lineage? The process doesn't seem to explicitly include step parents and stuff like that.

Daniel: You're correct that it doesn't, but at any point, basically, what I would say is once at least one lineage is well, which I know that is the case where you just concentrate the energy with them, and then ask for anyone on that lineage of your step father to step forward and receive gratitude and receive ... Allow there to be an exchange and interaction that happens. In addition to just holding a prayer and lesson for him as a person. Really at any time. It's partly because there's so many different possible configurations of family that it's hard to script it. But at any time is the short answer.

Daniel: Let me know if there are specific questions on how to do it, but give it a try and follow your instincts first. Just sit with your people, they'll know what needs to happen. There's a question from Elah in New York again about how do you maintain a deep connection with the first guide and build a new connection with the different second one?

Daniel: It's actually a nice question because the way I translate it is what's helpful in developing archetypal or sacred multitasking or honoring differently sacred qualities all at once? That is the cultivation of wisdom in a lot of ways. The ability to be these profoundly generous, abundant, nurturing, witchy grandmas at the same time that you're edgy, intoxicated warrior dude, shape shifter, wolf people. All the different possible qualities. So many different ... We could talk about it in terms of how do you honor the Mercurial quickness and edginess of nettles while also

honoring the qualities of the herbs and plants and the morning flowers? Also honoring the transformative, weird energies of owls in the dense forest at night.

Daniel: There's hundreds of different spectrums of sacred energy and they're all inside of us. The thing we think is our center opens to a big, big space full of all the things. That can be the stabilizing if we touch it all at once. But bit by bit we're seeing, oh, this quality, I'm also this. I see how this lives in me. Also this as well, and also this as well. It pulls for us to create spaciousness, to have our sense of self, a really welcoming guest room to use as the roomie in translation for that.

Daniel: We have the capacity to allow space for all those things to be within us. That's exactly where the heart of the work is in a lot of ways. So, it's a good question. We're close up on time. I'm really glad the internet didn't die here. It's a little bit rural. I am glad for all of you. I'm glad to be in Australia and excited about some teaching this evening and this week. We have full trainings in [inaudible 01:20:40] and almost how long will they be? Those are full in Melbourne. If anyone is here listening to this is on the wait list for Melbourne, let me know. I don't think anybody is. But I'm glad for the two trainings happening. There's still space for Hawaii in about a month. We have about 10 people so far. That'll be more intimate training there. Things are going good.

Daniel: I don't need to talk about all the trainings, you know those are happening. The animism course is starting in a bit here. It officially starts in May, but there's some lead-up stuff. If you're interested in that, you know there's a discount for folks here [use discount code ancestors2019 at checkout for \$25 off the full course], but it'll be different to what we're doing here, and not all ancestors all the time. Everybody's welcome to that, and be well resourced with lots of supporters.

Daniel: Shout out to folks who are not speaking up a lot here or who are not on the calls live that me and the other supporters really are continuing to hold in prayer and receptivity to anything you need. Even if you haven't been speaking up throughout, if you're suddenly like, I had a question or I need a hand, then do that, it's fine. We're here for you and care about what's happening.

Daniel: I'm touched by the depth of everybody's attending, even though I do read the Facebook space. I'm a little maxed on Facebook these days, and so I'm not getting into all comments, but I appreciate you all. Guys are asking me, am I coming to Australia again in 2020? I don't think so. I don't know but I don't think so. I've just been invited to New Zealand. So, we will see. More opportunities than I can say yes to. So, hopefully the other teachers will be interested in those possibilities.

Daniel: Anything else? Any of the supporters' appreciation for all of you or need to express while we're here. It's welcome. Just appreciative of all of you. I see Marina. Do you need to-

Marina: Hi.

Daniel: Hi there. Go ahead.

Marina: Hi. I just wanted to say a quick Hi, I could feel myself withdrawing from the course telling myself everybody's more advanced and farther along and that I shouldn't participate. I just wanted to challenge that by doing the opposite and saying, hi, I'm here. I imagine there might be other people like me who are thinking, oh, my God, this stuff is so far out. I just wanted to say hello, you're not alone.

Daniel: That's great. Where are you calling in from, Marina?

Marina: I'm calling from Gainesville, Florida, [inaudible 01:23:50] land. Really, really just delighted to be here with you all now.

Daniel: Yeah. Good. I'm glad. Thanks for speaking up and claiming your space.

Marina: It's okay to not know everything yet, right?

Daniel: All those people on the chat, those are more spiritually evolved people than you-

Marina: I thought so, I thought so. Okay. Thank you.

Daniel: [inaudible 01:24:17]

Marina: That's my sense. Okay.

Daniel: Super good. Glad for you to be here. Everybody else who isn't speaking up or who doesn't even engage us until after the course has ended then you're going through the recordings six months from now. Be hopeful about, it doesn't matter if you like me or the course, or this approach and it's not the point of it. It matters that you can have direct healing connections with your own ancestors and that they're as far from you as your body, your blood, your bones. That's good that there's kindness there. It's a source of real kindness and healing that you can tap into.

Daniel: Whatever gets you to that, that's the point. So, honor that. Thanks everybody for your presence and your participation. Be thinking well of you all in our time here in Australia. Stopping the recording now.