

Ancestral Lineage Healing Online Course: Live Call #8, April 20th, 2019

Please excuse any typos and inaccuracies in this transcript.

Daniel: All right. We're recording now. It's mid April, 2019. And this is the last live conference in this run of the ancestral healing course and in that vein I'll say a few practical things at some point, but I want to start by appreciating for one that I'm still on the road and in Oahu at present, Waimanalo beach in Windward, Oahu. And doing some teaching and just reading in the land and people here. Just nice. Had a talk last night, 15 people. Very nice.

Daniel: And to also express that I appreciate all of you and the depth attending that you've been doing some of which I hear about through Facebook or personal messages or if you're doing social practitioners. But mostly, I suppose through Facebook and its heartening to see people really taking the work to heart and really having breakthrough with your people, and embodying the teachings and really owning your own relationship with your ancestors.

Daniel: Appreciation for you all, and appreciation for the folks that I had to meet in person, that's about 10 or 12 people in the course in Australia that I had a great fortune to meet in the last few weeks, so happy for that. Let's get into it with the questions, but mostly when I read people shares that you're really heartened by the attending that's happening, so thank you each of you for that.

Daniel: If you want, go ahead and raise your hand with stuff you could ... I see a question from Evald, Sweden. I'll go ahead and take you off mute if you would like, so you can speak at all to -

Evald: Hmm?

Daniel: ... how's your heart, how you doing? What's your question?

Evald: There is Evald from Sweden, north country. I tried to explain what I'm doing and if we compare what we call as ancestors with these common name up [inaudible 00:02:37] family [inaudible 00:02:37] group, is it just different words?

Daniel: Yeah.

Evald: For-

Daniel: I understand I think, I can try to speak to it a little. And then if it doesn't capture what you're curious about, circle back on it. I don't know, it was the first answer. It's complicated and I don't want to add to the dogma about that stuff. It's weird to me too. I dreamt last night about the Dalai Lama and anytime I even think about him a

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second, I want to cry, just sobbing. And I have this tenacious strong connection with Tibet in the dream time.

Daniel: Obviously not Tibetan, and I don't have some story about what I need to do with it, but it's one of a small handful of places and times on earth that I have a tenacious soul level connection with, so I'm like, okay, just cried my face off in the dreams about the Dalai Lama.

Daniel: Respect to just the fact that we have affinities, and who knows why. Traditions that recognize the soul that were comprised of is multiple or that multiple souls comprise what we are, would say that some are connected to blood ancestors and some are connected to other times and places. That's one way to start to make a story about it. Is to say that those are, you could say past life memories are kind of somatic or soul level memories from other incarnations as a common map before it.

Daniel: In Yoruba culture to reference one framework, there is a difference between Egungun and Egbe. Egungun is the ancestors and the collective spirit of the ancestors, especially of blood. But it could be others as well. And Egbe is different. Egbe is like ... People will translate that is Astro-Mates or soul family or something like that.

Daniel: And there's overlap with the ancestors and there's a recognition that they're kind of similar, terrain or mystery but different. They're in different priesthoods and there's ... They're different. And Egbe is like your particular crew or soul family, I guess. Your mates in the other world is how people translate it for whatever reason. And if you've seen the Netflix series Sense8, that would be an example. Like the cluster, that would be an example of like an Egbe or like your soul family on a small scale.

Daniel: And my sense of it is that you can have ancestors who also happened to be part of your soul family. And when it's like that, there's a double association. I feel that with my father's father's lineage, I don't feel it in quite the same way with my dad's mom's lineage. Although they're fantastic and I loved them. I don't, when I look at them, I feel like I'm in relationship with an aspect of what I am. And it's a big, beautiful kind of energy, but there's not a sense that it's ... I'm looking in the mirror exactly.

Daniel: When I tune into my father's father's people, sorry for the background noise, it's leaf blower time, I guess. The sense is that I am [inaudible 00:06:19] that. I'm cut from the same mold. I'm from the same energy. One way to think about the different levels of resonance at different ancestors because folks who have worked with more than one lineage, you'll notice that you have some that feel really similar to who you are and some that are a very complimentary but different than your energy.

Daniel: And one way to think about the resonance with certain lineages is that you're also sharing the soul family or Egbe connection in addition to the ancestral connection.

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I'm practical about it. In a sense, the question so what needs done about it? It's good to honor what arises but also not need to do anything about that ritually necessarily. I've had a tenacious, strong, recurrent dream about learning French, but I have not learned French and I probably won't and so sometimes you just are like, okay, we have all these ties to other times in places and that's okay.

Daniel: Let me ... Is the sound disruptive in a little bit? Anybody? No it's not. Okay. I'll leave it then. Okay, does that speak Evald? Unless there are some different maps to think about that. I think they're-

Evald: Yeah.

Daniel: ... similar but overlapping. Yeah.

Evald: Yeah. When I tried to explain as what something like that's not the same the same, but it could be with some relations. It's just saying-

Daniel: Yeah.

Evald: Thank you.

Daniel: You're welcome. I would just add that we're not going to know which ancestral lineages we have the strongest affinity with until the healing has been done to have them be well seated. And once it's like that and once we can actually greet them in their exalted and well form, then we are able to see the aspects of ourselves that are like that. Then we can start to understand where real soul level of affinity is. If we try to conclude that before we're well and they're well, and we're well with each other, our perspective is going to be skewed based on just not having a full picture. Yeah. Good. Thanks.

Daniel: Others if you are inclined, hand raising is helpful. There we go, old school Nate. Yeah, go for it Nate.

Nate: This is a sticky question.

Daniel: All right.

Nate: I have three out of four of the primary lines pretty good and pretty solid, and what I've noticed for the past couple of weeks is something mind blowing that's never occurred. There has been within my body, as well as many other blessings that just all of a sudden on many levels have been happening, a strong comforting touch. Almost like a hug, almost like a positive touch you would give a loving family member and it's undescrivable. It's totally related to what's been going on and the work I've been doing.

Daniel: Great.

Nate: With regards to something far off in the future that I'm not anywhere close to doing now, but something one of the ancestors mentioned lightly as a suggestion is that the idea, and you talked about this, so I know you can answer it. The idea of letting an ancestor come into your body like in a possessive state, the once in a while to experiencing things. I'm wondering if you know from other people that have done it, who have had physical trauma. Does that physically rewire things? And is that also an opportunity? Did you think something far more than just a cool spiritual experience?

Daniel: Yeah. I just asked Seyta if she could share the link to the interview with Saskia on this topic about ancestral work and healing attachment patterns. That'll come into chat. [<https://www.youtube.com/watch?v=CZhRxvqqlM>] Yes, it's a perceptive and important question, Nate. Congrats on the awareness to see that there's a somatic shift and experience that's beneficial and kind. It's arising from the healing up in these relationships. And so I'll talk about it sometimes in this cheeky but also useful pop psychology five love languages way.

Daniel: And so what are the love languages with your people? Maybe they like words of affection, words of praise, gifts, quality time. What's the other one? I forget. And then acts of service. And then the fifth one is a touch or like affection, physical affection, cuddling.

Daniel: Possession is kind of like cuddling and if it's your thing I'll talk about that way. But it can be lots of things, but when we're talking about the ones you are beneficial and they're healed and well ... How trauma or attachment wounding because they're related, they're a little bit different lens to talk about it. Often similar thing, whether it's complex trauma, relational trauma or insecure attachment. How does that heal up? Because otherwise you can have a grin, psychological view of all of it.

Daniel: The way it heals up is having a different experience, having an emotionally corrective experience, having a loving relationship, some kind of kindness, some kind of steady, secure a relationship that read patterns things cause you were saying. And so can the ancestors provide that? Absolutely. They're not only kind of metaphysically or spiritually able to bring that stability because they are the face of family, the big neck, the face behind the face of family. They are psychologically well positioned to provide exactly that experience.

Daniel: In that way, it's a perfect place to go for that correction. Is something I said it in the moment and be intensive recently. It is Melbourne anyways, but in a zen retreat years ago, somebody said something kind of cheeky that stuck with me that it's never too late to have a happy childhood. Conflict with what crazy things say. But what was stuck with me about it is it are people, ancestors really can re-parent us.

Daniel: And that's huge. I mean, sure it's conceptually nice and all that. But actually to experience it is really, really big. I didn't feel ... My parents weren't abusive. They're actually kind people and so I'm good with them. They're still alive. They're still together, rarely as it is. But one thing they couldn't do so well is see me accurately just cause they hadn't ... We're different creatures, they hadn't culturally developed certain things. That's okay. And I was dropped in with my people, I don't know, a few months ago, I'm sorry if I've shared the story before.

Daniel: It's simple, but it sticks with me and I asked him, I'm like, "Damn! I'm kind of overworked and a little bit of a stressful, can I do less? Is there anything I can take off my plate?" And they were like, "We love you so much. And no, those are all things that we really feel quite strongly about happening, so love you. What we can give you though is to see you to see you. Excuse me, accurately." They're like, "Check this out. We see you." They're like, "We see you." I mean they didn't say it like this but it's like, "We see your invisible face tattoo. We see your soul and what you're doing here. We understand you."

Daniel: And I just let that in really. And it was like, "Oh, now all the work feels really fine." It shifted my experience of holding what I'm holding. One of the many ways they can bring a re-parenting experiences by really accurately seeing us on a soul level and actually seeing us plus like seeing our potential beyond what we can currently see. And that's precious. Yeah.

Nate: That was exceptional. Thank you for that. I wrote all that down and I don't need to digest that for quite a while, but part of me wonders with my stuff, and as the oldest and the role I've taken off for the family, to what degree do you have to caution about being selfish with ... Cause I don't want the goal of what I'm doing with the ancestralization to be re-parented.

Nate: And then there's another side to me that goes, "I don't know about all that. Let's just do one thing at a time." I guess let's just sit with, I don't know if you need to answer that specifically. But a good question that I was going to ask as a follow-up, how long would you wait personally or would you suggest from having the four lines done? And I also am very called to do the two extra lines, the grandparent level. How long would you wait before all the lines are solid? We got some good nines and eights all the way across the board and things are moving, and the homework is being done before going into this embodiment, possession type experience stuff. What's good wait time?

Daniel: That's also a good question. To speak to one thing you said briefly cause it's relevant for others. It's not selfish to be loved up by your people. We actually need in order to be maximally successful in delivering on our destiny to have us kind of unreasonable self love and self care. And it is self love when it's only for the sake of us. It's not necessarily bad and there's a case for that. But there's a way in which we can say, I want to be really resilient and well loved. I want to be really healthy. I

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want to be really financially resourced so that I can be of service. If our motivation is to be really useful to the world, then drinking in the care and concern for them is great.

- Daniel: I remember that one of the first times I was having an animal offered for me, somebody's praying over and has a rooster, and the animals are eating and nobody has to do that and everything. But that's how we do it in our tradition. And it was impactful. The prayer was really spot on. And I felt the [inaudible 00:18:36] of another life participating in my life in that way more consciously then, when I usually eat.
- Daniel: And the way it landed is like, oh, this ups the responsibility for me to make good use of my life. When we take in the blessing from them, appropriately puts a burden on us in a good way to maximize our life. All right, so let me respond on, Nate to the other great question about when is good timing for a state of embodiment or if the word lands for your possession to a degree that's right for each person knowing that it's a big topic and that could be a little bit ... A medium amount or quite intense. But when's good timing for it?
- Daniel: It's not inherently problematic to invite that kind of thing when you first connect with the guidance in the second step of working with the first lineage. Sometimes that just happens. The reason I don't put it there in the process is because in less people are very boundaried and are used to discreet beginning and ending of ritual process, which most people aren't. It can be tricky to discern between the ones who are well and the ones who are still in process.
- Daniel: If you're just pulling in the ancestry generally, then it gets kind of messy. You want the lineage to be healed up if possible. The last lesson that came out, and it was about a week ago, one of the steps in the part five of the process where you're asking that the lineage blessings fan out to recent generations, you're asking that they'd bless you up and then move through you in the world. That's a three part progression, like the step five in a sense with that, when you're asking the blessings to move through you, that's kind of indirect invite for a slightly possession kind of state.
- Daniel: You're saying, may I be a channel or a beacon or a conduit for the love of my ancestors through me to the world. May I comfortably be the their face. Once any given lineage as well, provided you're being clear that you're focused on that lineage, that shouldn't be a problem to allow that lineage to move through you bit. And if you are working with the math of the four of lineages, then having all four be well and well harmonized with each other would be even more conservative checkpoint to wait for before inviting states of embodiment.
- Daniel: But what happens then, and this is the last lesson that'll be out in a week or so, around the harmonization practices, let's say Nate or anybody you have now four

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lineages well on their own terms, and you go through the practice of having them be harmonized with one another. What emerges is like a complex sound or vibration or energy that is all four lineages together. You could think of the metaphor of like a symphony that includes the strings and woodwinds and everything tuned with one another, or sounding good is one complex energy.

Daniel: And in that way you can have an embodiment experience of the singular complex sound of your blood ancestors, which is recommended. It's cool. It's an experience of yourself really. The last thing I'll say about this, cause it's a rich topic and it's timely with where we're at in the course so given some time to it, is that this kind of possession, channeling embodiment stuff can be like a spike in intensity. It can feel really ritually like an altered state or it can be a gradually more and more comfortable just way of moving in the world.

Daniel: If you see people who are really dropped in folks and they're used to relating over years of time with their ancestors, they know that they are the face of their people and their ancestors can speak through them in a way that doesn't even look that different on an outward level. They'll just drop some kind of wisdom that you're like, what's going on? But they don't look any different. It's not like they lit a candle or did some chants or something. Something is moving through them. That's also them. It can look kind of seamless over time because of the ancestors or so of us there's such a familiar energetic signature.

Daniel: Yeah. Trust your sense on it and remember that, okay, this is the last thing. In so far as that there is an invitation for healing around trauma or funky attachment stuff, one of the ways we heal that is knowing that we have choice when we go into an experience. You can take one step into the current of the ancestral intensity and be like, "I'm going to go just as far today." Or, you can take two steps and realize you actually feel scared a little and you need to dial it back a little so then it gets dialed back.

Daniel: You work out with them, your choice, your titration, your pacing, your consent, all that. They're supportive of that generally. Good. Thanks Nate. [inaudible 00:24:30].

Nate: Awesome.

Daniel: Yeah, glad to hear your voice, I'm glad you're with us.

Nate: Thank you. Thank you.

Daniel: You're welcome. Others, what you got? I'm going to speak while we're here and waiting for others to chime in. I don't see others with your hand up yet. Cari. Let me speak to what I was going to say. Just on a practical note that if you wish to continue for the animism course that begins in early May, there is a discount for folks in this course. It's just \$25 and the registration stays open until June, 17th.

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When you go to register and you type in "ancestors2019". All lowercase, all one line. And if you type that in, you get the discount for that and we're going to have 25 supporters in the course.

Daniel: It's going to be great. All the details being the final email that's sent out. I want to make just an announcement about that. There'll be an invitation for feedback about this course in the final email that goes out and everybody here has access to all the things in the course per year, including the Facebook group. And if you want to download the audio or the other resources in the transcripts from the course, so you can have those for yourself and beyond the year, you're welcome to do that. Those are just some practical questions there are probably others, but let me not crash the vibe too much and go to Cari who might be Kerry, but you'll correct me. You're off mute. Go ahead.

Cari: Okay. I do usually go by Cari.

Daniel: Cari, okay.

Cari: Although I answer to Kerri by my Mexican neighbors. I've never done this before, so, so far, so good. I think I have a two part question. The first part is, specifically about the remains of our ancestors. My mother and father were both cremated and the ashes were divided among us, which means that their remains are all over the place.

Daniel: Sure.

Cari: And I know this is not uncommon and as a practicing pagan, I was fine with it because I had the idea that we are everywhere after we pass away, and we didn't really need a grave site to go to. But I'm starting to pick up some fragmentation in my mother, especially that is really pretty distressing that she's really feeling that exact thing. Course filled with guilt and I did it wrong and this kind of thing. I guess I just would like, if you could speak to that a little bit.

Daniel: How's your experience with the process here been Cari?

Cari: Well, I'm kind-

Daniel: Just in general. Yeah, go ahead.

Cari: Yeah, I'm struggling with it. I have had a lot of good progress in a lot of good interaction, but in the last few weeks it's just stalled out. I had a really short consultation with a practitioner and in that discussion at my fear came up. That I was fearful of going forward for a reason. I can't really figure out. I think I'm afraid of the pain, the amount of pain that is still present in my recent dead. This whole

business about the cremains might just be as a feature of that or, I don't know. I don't know what else it is.

Daniel: Which lineage have you connected with a guy or done that step? It's okay if not.

Cari: Yeah, I have. I have, I've been working with my mother's lineage and I've had a good interaction with the guide that she shows up for me pretty consistently. She's very kind and she's very nurturing to me. We've been working with the healing of the older dead and that's been going pretty well. But we got to the recent dead ... I saw my mother and her mother in the cocoon, which I visualize as a lab run through a double spiral on the land.

Cari: And they were unwilling to go forward unless they could both be accepted at the same time.

Daniel: That's fine. Sometimes-

Cari: Then ... But there was some resistance coming from somewhere. I don't think this was coming from me, it was coming from the older ancestors or maybe it was coming from them. Anyway. It was just still very fearful and-

Daniel: I guess. No, I understand. The important thing, I think, my impression is to really let the guides and the wetlands hold it. You don't have to personally heal your mom, your grandma, any of it. It's a really different approach to ritual than a lot of folks are used to of letting the results come about through relationship with the elder powers. I don't want to say there's not any need for grieving cause sometimes personally there is energy that we're holding that needs to move or we're empathic and were grieving in a sense in alongside the lineage in a way that's healing, but it's not through getting in touch. We don't need to directly contact the suffering necessarily for the dead who aren't yet well to shift.

Daniel: If you sense that things are fragmented in some way with your mother in spirit, the main thing really is to call in the guides between you and her. Make sure that they're holding her and the recent ones and rather than try to make a thing change necessarily dial up the intensity of that cocoon or net or container of prayer around them through offerings, through celebration, through celebrating what is awesome about these older ones and through personally trying to envision your mother and her mother in their highest, most exalted and healed selves.

Daniel: To hold that, it's like you're holding that seat for them among the ancestors. When they're ready to sit in it, you're like, I'm going to hold you in this light and not in a pushy way, but I'm just going to know that when you're ready, you're gonna see yourself for the sacred being that you are. And I'm going to let the older guides handle all that, how that goes, but I'm holding that vision for you. Sometimes just

holding the potential of others living in past is, I don't want to say the most we can do, but it's a lot.

Daniel: That's a way of not picking up the need to fix or save them, but also to participate in them getting what they need. In what you're describing, a lot of it's like just step away, step back a little. Resource really well with the guides and know that just hanging out with them and directing the prayer to with between you and them, it does move stuff and the timing isn't going to always be straightforward or whatever. You just lean in and stuff will move. Stuff will move inside water working over stone. Yeah?

Cari: Yeah. That sounds good. I feel kind of weird because I have this other layer going on and I think I expressed to you before that I'm writing a book about my mother and her mother. I'm, I'm at about a hundred thousand words right now. I'm writing the most painful part. It's a moving force in the work that I'm doing in the writing. And then I decided to try to do this as a support to myself and now it's all tangled up.

Daniel: I bet.

Cari: You're like, well, if they get healed then maybe I can't finish the writing or something.

Daniel: Now, one over. I imagine that one of the things the spirits might want from you is flexibility in how the story unfolds. It's probably not an accident that you stepped into this because we're made of stories.

Cari: Yeah.

Daniel: And they're like, "Oh, you want to tell our story? It's not finished being written yet."

Cari: Right, right. And then my daughter moved in with me and she's the next generation in the mother line. There's that whole complicated bit. Yeah, it's all getting really intense on all sides.

Daniel: Good. My sense is that you're right in it. Don't make any sudden movements and don't try to make a tidy understanding of it yet. There's too much in motion.

Cari: There's a lot in motion.

Daniel: Yeah. When there's in ritual, like when you're in sweat lodge for example, and there's a lot going on and there is some hot volcanic rocks six inches from you, the thing not to do is move fast. And in general with ritual, if you don't know what's going on, don't do anything at all. Or just stay in your lane, be real steady. You're-

- Cari: That's pretty much what I'm doing. Yeah. I've just been observing and waiting for something to happen. It's not happening, but I just keep dropping in and saying how's everybody?
- Daniel: Ask the well one's what you can do to support their work with the recent ones and whenever that is, do that and trust.
- Cari: Okay.
- Daniel: And then hold the vision of your recent ones being at peace even if they're not there yet. Yeah.
- Cari: All right.
- Daniel: Good. Thank you
- Cari: Thank you.
- Daniel: Great.
- Cari: Thanks.
- Daniel: Yep. That's good. I think I saw Robyn and then Raven. Yeah. Now you have to unmute from your side, Robyn I think. Oh, there. Oh, sorry. No, I messed it up. Go ahead. You're good.
- Robyn: No, it's okay. I messed it up myself. I think you've spoken about it a little bit, but I was wondering if you could talk a bit more about how when you get in line with your own ancestors, it can make it ... You can have a better way to also make peace with ancestors of place because I really feel that being from England, but living in Canada and how I'm on stolen land and it's a huge thing that I think about all the time and wanting to, yeah ... Just how to, how to do that.
- Daniel: That's good. Yeah. It's all the babies are squawking at each other. Mavis, Harrison. The other question came up last night as well here in [inaudible 00:36:28]. And there's not one straight forward answer of course, but in general, this is what I said last night and Kumu here, he was like, "Yes, all that's good." And then another person chimed in [inaudible 00:36:44]. First is really get to know your people and introduce yourself and them both to the land and the ancestors of land in a place.
- Daniel: Being able to ... It's like you can't do an old school long form introduction until you've actually gotten to know your people. Because if me and my people say hello and you haven't greeted your people, you can't speak like that really. You can try but you don't have the gravitas cause you're not in relationship with them.

- Daniel: Your ability to do a traditional hello increases when you're in relationship with your ancestors. The second thing is to try to understand the indigenous people local to where you're at. Are there any protocols that you can actually do by way of gifting or ceremony or anything that they welcome. Some places do, like we have it, both offerings in Australia, a welcome to country happen and that was lovely. And so that's a kind of service that at least many Aboriginal communities will offer if requested.
- Daniel: See if there are ways you can approach the living representatives of the ancestors of place respectfully. In lieu of that or in addition to that perhaps, you asked with your own ancestors, you lean into the question of, are there any offerings I can make or gestures of respect I can convey for the spirits of the land here? Human and other than human. And whatever those are provided they're within bounds of common sense, overstep sacred spaces and all that, make those gestures.
- Daniel: And that could look like cleaning up garbage in an area or it could look like you making a donation or could look like not necessarily ritual kinds of things. I'm not sure who's off mute. Everyone, just make sure you're muted. I don't, let's see. I'll try that again.
- Daniel: Tangible gestures of respect. If you can ask the spirits of the land what those are, then carry them out. That's even better. Also, remember that when you're in relationship with the other than humans, you have friends in common then with the local people. Like let's say you have a deep and direct connection with salmon and you happen to live in a place where salmon is an important elder being for the local people. And if you're doing things that are excellent for the salmon, word gets out with the human ancestors and indirectly with the living humans that you're an ally. Like if you're a friend of a friend, basically.
- Daniel: Be in good relationship with the other than humans who mattered to the local people, and that helps. It's not a substitute for direct action to end colonialist madness, but it ritually matters. It helps. And of course, the obvious thing is find ways to be a good ally around causes of sovereignty and justice and ending poverty. First nations empowerment things. Whatever those things are that are right for you getting involved in that way, it helps. It's part of being a good ally.
- Daniel: But the short answer is get well with your people and then engage in ancestral diplomacy essentially. Me and my people wish to understand how to show up well, who from the local powers could step forward to receive this good intent without meaning to play some burden on you all. The intent is good. How do I proceed? If you move humbly, you listen for the feedback, whenever you take a step that will tend to play out good. But it takes ears, so give it ears so that that matters. Yeah. How's that landing, Robyn? Yeah?

- Robyn: Yeah, that's helpful. For sure. I have done a lot of activist work. I'm in the social work field, which I know is really problematic in itself anyway. But, yeah, yeah, no, that's good. Yeah. [crosstalk 00:41:28] move home. And that's the only way I could do it in a good way [inaudible 00:41:33].
- Daniel: Yeah, perhaps. And perhaps it's important for you to be there.
- Robyn: Maybe.
- Daniel: Indigenous people don't own the earth. Nobody owns the earth. That doesn't mean you can just do whatever you want. But it is also true that the bigger elder powers might have business with you. That puts you in conflict with other living communities. If you are trying to only be good with the other living humans, you have internalized a colonialist framework of justice that's actually unconsciously replicating harm.
- Daniel: Your accountability is also to the elder powers who his bodies are the earth and the land and the elements. And if you come from that place, it's going to sort out. Sometimes the elder powers, his body has heard the land cause people to show up in ways that are actually intention with living representatives of the indigenous communities in that area. Because just being indigenous doesn't make you inherently wise and loving it. You're a human being. So it can be all kinds of ways.
- Daniel: It's important to not idealize indigenous people. I'm not saying you're doing that, but don't feel too guilty about yourself. I guess is what I'm saying. It will actually get in the way of being useful.
- Robyn: Yes. Yeah, I understand. Yeah. That's great. Thanks.
- Daniel: Thanks Robyn. Yeah. Good. Raven, yeah. And then Cecilia in Panama.
- Raven: Yeah. Hi. I have a few questions, but my first question and probably the most important one is I continued to kind of have, I think the word is like a femoral connection that my ancestor altar. I definitely can connect when I'm in the guided meditations, visualizations, I have a strong connection. All the work is going well that way, but when I'm not in that space, I'm still not really feeling super connected when I just sit at the altar and really just trying to trust myself and not looking for any kind of like, these are things that you must do. I don't know if there's some part of me that feels like I want more of a connection.
- Daniel: How many, if any, lineages have you worked all the way through to quite healed up?
- Raven: This is the first one I, I just completed last week on my mother's mother's.

- Daniel: When you say completed, I know what you mean. It's good.
- Raven: Yeah.
- Daniel: Nice work. Yeah, I get it. I'm not going to give you attitude about that. But my point is that sort of completion so to speak is to have the channel so carved out in your own energy body that you and them are like one of the masks they wear as your face. They comfortably inhabit or move through your body. And when it's like that, then we're back to where we started on the ultra conversation of your body is the altar.
- Raven: Yeah.
- Daniel: Not in a problematic way. In this is in the like your body is their body or their extension or the whole hive speaks through the individual bee.
- Raven: Yeah.
- Daniel: That's quality of sharing space that takes a little time to settle into once it's just coming online as a possible way of relating. If the lineage has just settled into a more healed with configuration. What I would say is keep tending with them so the whole lineage feels like eight or nine on that funny one to 10 scale and that you can attune to them.
- Daniel: Like you can notice your breathing or your heartbeat or the way your feet feel on the ground. It's just a shift of attention. You're like, "Oh, oh yeah, there they are." You find the way that they live within you and then you can rattle or vibrate that and it wakes up like shaking a rope with bells on it, the whole energy of lineage. But you know it lives within you so you can just turn your attention to it.
- Daniel: Now my point is just at that settling in so that you have access to that felt sense of connection at any time or most anytime. Sometimes you might just be moody and in a funk. Yeah, I don't fucking know. And then you can't connect. That happens. And this happens to me, whatever. I'm just tired. Like I was jet lagged the other day. I was trying to drop in and it's like whatever. I just was thinking, "It's not the same." But that aside, give it a little time basically, I think, based on what you're sharing. Yeah.
- Raven: Yeah. It does. I know that there's a part of me that's like, "Okay, the lineage is completed and I should feel blah, blah blah." And keep comparison in mind also to other people's experiences. I'm trying to be aware of that and not rush my own process, but I just wanted to hear some suggestions on how to facilitate that process and it just sounds like continue doing the work.

- Daniel: There's one other thing is that the different ancestors will want to relate differently with us. Some of them have a real parental energy and they really will be ... There's a comfortable like we're gonna hold you and parent you kind of vibe that's often present. Other ones are like fucking person up. We're just going to hang out. They want more of like a peer. Like we're part of a secret society. Just sit in your seat. You're in the circle now and, or whatever they ... It's more of a collegial vibe I guess.
- Daniel: And so some, it's possible, I'm not saying you're doing this, but it's possible that what you're wanting from them is actually different than the specific preferred mode of that lineage with you. And so notice what you're bringing to them. Because sometimes we have an expectation, which is a totally sacred good expectation that's actually going to be met more effectively with a different lineage or in a different place. The question is, how do you all in your healed state wish to relate with me. And allow them to set the tone for that. Yeah
- Raven: I like that. Yeah. Good. Can I just say one more thing? And elaborate obviously as much as you want. I had a kind of disturbing dream about one of the ancestors that I had thought had been welcomed after that process.
- Daniel: Yeah.
- Raven: And I continue to just be a little confused about the line between awake dreaming and [inaudible 00:49:19].
- Daniel: Yeah.
- Raven: Do you have anything to say about that?
- Daniel: It happens. In general just double check. Sometimes it's about us. Sometimes it's about old imprints clearing out. And sometimes it's actually what's going on, so just double check it. If you have a dream like that, drop in and be like, "Is there anything actually needs to happen here?" And the spirits will tend to be like, "Oh no, that's fine. It's not a thing."
- Daniel: Sometimes it is about us because it's a family typically. There's so many ways in which psychologically the recent dead can be a stand in for aspects of self.
- Raven: Right. Right.
- Daniel: But it could also be them. So you hold the "I'm not sure", and bring it to the ancestors and just be available if something does need to happen. Yeah?
- Raven: Yup.

- Daniel: Great.
- Raven: Yeah.
- Daniel: Thanks, Raven. Yeah, let's go to Cecilia. I think you have to unmute from your side. Yeah. Let's see. There we go.
- Cecilia: Great. Ready?
- Daniel: Yeah. [crosstalk 00:50:29].
- Cecilia: It's not a specific question, but I went in vacation and I went to something called tribal gathering and they got indigenous tribes from all over the world. And there you got some workshops and talkings and I was participating a lot in that. And I was translating in there. I was able to learn and to talk to Aboriginal people from Australia and also from Maori people, and all over the place. It was really moving for me to see all the things that, all the lectures on all the information that you gave us in there.
- Cecilia: And in this course to see it in person, walking around and to see how the people was relating to the earth and the ancestors and how they present themselves [inaudible 00:51:28] and all the meeting that they have for everything.
- Cecilia: And I went into a Maori talking, they were talking about ... The title was "Maori Ways", but they did some sort of free connection for the ancestors for the participants in there. It was like something really strong and it was really moving. They move a lot of energies and you can feel it and the people were so open and they were there.
- Cecilia: Since then I was so moved that I haven't been able to keep up with the course up to now.
- Daniel: Yeah.
- Cecilia: Yeah. I think that was too strong, a lot of energy moving and he took me a lot of time to process the pain. I thought that it was because I haven't my perfect altar for the ancestors and that book.
- Daniel: Yeah.
- Cecilia: But now I realize that there were a lot of things to process that haven't been able to keep on, on everything up to now.
- Daniel: Yeah. It's great, Cecilia. I know it's a general thing that I'd recommend if you're open to connecting with somebody for a few sessions, just cause that can give a lot

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of focus and energy to the work. But, there's moving for me also. There were Aboriginal and Moari folks in both of the intensives and Australia, which was as humbling and, and moving to me in a nice way. I try to be really conscientious to not seek in a hungry, awkward way like the approval of indigenous people.

Cecilia: Yes.

Daniel: When there's the opportunity to share in multicultural space and indigenous folks are like, "Yeah, it's good. We follow this is helpful, enjoyable, keep it up." It matters. It's nice. One thing I have seen again and again is, and this happened for the different participants who were multiracial Aboriginal and European ancestry, that generally the Aboriginal ancestors were in better shape in the drop in.

Daniel: It happened internally for those individuals and also in community that it's the more intact indigenous lineages and generalizing here. We're like, "Hey settler colonialist lineages, y'all need to get healed up so that we can have some important conversations we've been needing to have. Because until you're done being in the ghost confusion, we can't even have those conversations." And at the end of the three day training in Melbourne, it was very moving.

Daniel: One of the Scottish participants or recent arrival to Australia gave a very heartfelt apology to Aboriginal people in general in a grounded sincere way. It was good. It was not awkward. And I was like, "All right, 10 minutes left in the day. You're going for it with that." And there's three indigenous people, Maori and Aboriginal sitting right next to her.

Daniel: Then I was like, "How's that going to land?" Then one of the Aboriginal participants spoke about it from an appreciative place. About how it's been really meaningful to be in ritual space and to have it be respectful of the traditional etiquette and all that. Those types of interactions between my people and your people, the group level interactions that are longing to occur require a certain level of ancestral health to be carried out well.

Cecilia: Yeah, okay.

Daniel: Yeah, but great. I'm glad for you, Cecilia and I hope it's an inspiration to go deep with your own people because that's a powerful place to work from.

Cecilia: Okay. Thank you.

Daniel: Yeah. Good, thank you.

Cecilia: Okay. Bye.

Daniel: Yeah. Alex.

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Alex: Hello.

Daniel: Hello.

Alex: I've just finished working on my father's father lineage. Please bear with me because I think I might digress into the question, might ... Can I open up a little bit, but essentially I'm trying to make sense of something that came up around the booms strength practice and reflections around home and that question. I guess on a personal note, I've been both troubled and enriched by a sense of nostalgia, that has been very strong ever since I emigrated about 10 years ago from my home country.

Alex: And it's a consistent undercurrent, but it comes and goes. And at times it's stronger, and at times it subsides. It's there I think for somebody who's-

Daniel: Oh, yeah.

Alex: ... has two cultures and juggling between those two. That is, yeah, that is the personal side. And then there's the work with father's father lineage. There's that history of my great grandfather who committed suicide whilst he was in Egypt, and that was the place where he was working and his business failed and he committed suicide.

Alex: Out of all the four lineages, it's the one that has always pulled me mostly because of the fact of how much silence there is around that and how much unknown there is around where did he come from. And we don't know what happened to him. Many times there's a lot of silence around suicide. In the strengthening of the bones practice, I felt some healing going towards Egypt. But at the same time I really felt some connection in that between my nostalgia for home country and in that particular ancestor. I don't have a more specific question apart from just if you could speak to that and helping make sense.

Daniel: I think I understand. I think one piece of what you're sharing is a curiosity of is my own nostalgia fueled by the unresolved experience of my great grand father who also died away from home. I think, is a curiosity. Is that accurate that that's one connection that you're curious about?

Alex: Yeah, yeah.

Daniel: In so more generally, can our own affinities be a function of unresolved or incomplete experiences from our ancestors? Totally. I have a tenacious affinity with the US civil war, and a lot of it's ancestral in past life or who knows what. And so, yes, it can be like that and those things can shift once the dead themselves shift. You'll know once your great grandfather's really very well seated and in a very different condition, which it sounds like that's already underway. And when that has happened, you'll see what's left about the nostalgia.

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Daniel: And the lands that were from live in our body also. And so it's common for so many people, including multiracial people, including people who just live in other lands, to feel the hole of those places. I don't have a sense of rootedness really, with home. I feel that when I'm in Ohio, I felt that in the Bay Area. I felt that when I've been in Europe, I've held the sense of nostalgic home, and at least a couple of places at once.

Daniel: That longing for home is also a longing for Home with like a capital H, which is like the state of unitive, connectivity and intimacy with, you could say the other world. But really it's with our own self, with creation, with the underlying oneness if you will. Some of it is like that but the nostalgia and the longing is a child of the original longing. Meaning you could go there, you could enact literally the longing and then find that, oh, the longing just wanted you to go there so that longing could introduce you to it's parent.

Daniel: Then you feel the land and that's the Niki or wherever longing for all the children, human and otherwise. Then there's the sorrow of the earth, then there's the song of the stars beneath the sorrow of the earth. And you're like, "Wait a minute, where am I going now?" Then the message comes like, "You'll be dead soon enough. No rush, no rush." The challenge is how do we stabilize here that other worldly magic or intimacy and connectivity in this dimension?

Daniel: Just stabilizing that here is part of the remedy, is part of what's needed for the intense density that it clips our connectedness. Yeah?

Alex: Yeah.

Daniel: I think you get this, cause others are spoken to it as well, and Nate was speaking to it and the longing doesn't necessarily need resolution in some ways. The ask is that our heart is big enough to speak from that place and from that love and from that ... It's such a sweet energy that is a longing of child for a parent and so many different forms that the longing takes, but to increase it on purpose and increase our capacity to sit with that, that's good to go. Then we'd become poets and birds and all that. It's good.

Alex: Yeah.

Daniel: Thanks, Alex for the depth attending with your father's people has been inspiring what you've been posting on it. I hope you just keep with it and I know we're going to meet in September and I'm glad for that and, thanks.

Alex: Look forward to it. Thanks.

Daniel: Good. I wanted to make a moment here. It's fine if not, but I want to make a moment of any of the awesome supporters wanted to say a couple words on how it's

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been for you to be living these practices over the recent years. I see Seyta, Ela, Shauna, Kate, I think Tamira, Chi Young. If there's somebody else on here, I might be missing it. Don't feel like you need to, there probably won't be space for everybody to chime in, but if any of you did want to say a thing, it could be just encouraging for folks or inspiring if there is anything on your heart.

Daniel: And if there are ... Oh, Seyta. Yeah. You can unmute yourself, you have privileges. Go ahead.

Seyta: Yeah, I would love to share a little bit about that for everyone. And a couple of things really walking in this work with the ancestors as my main framework of support and having several well lineages. I just feel completely supported in having a council to rely upon for good advice that really knows me well. In a way that I didn't have previous to this. And I've also noticed over time that my relationship with my ancestors changes and there's been a lot of talk in this call about different ways to relate with different lineages and that sort of thing.

Seyta: It seems like a good time to mention that your relationship with your ancestors can really change and some lineages may step forward. It can be really different with different lineages. And then once you do harmonization work where it's like Daniel was talking about being their own special symphonic note or something. That will be prominent at some times in my life and other times specific lineages will step forward.

Seyta: And it's been surprising and beautiful to me to notice in my own experience how much the relationship changes. Sometimes it's just like, "I don't really feel that I'm online at all, but I have a sense that I actually feel in my body that it's more of a 'we' than a 'me' now. And even if I don't feel like I'm directly dropping in and asking my mom's mom's lineage guides specifically about something that I feel like is in their wheelhouse there. They're present and it's worth stressing I think at this point when we're at the end of the course and different people are at different stages and some of those are weaving their lineages together, that it can really change a lot in how they're relating to you lineage by lineage.

Seyta: Just over time and your own kind of ebbs and flows. That has been surprising to me over the last couple of years, but in a beautiful way, that continues to land in different ways in my experience.

Daniel: Great. Yeah. Thank you, Seyta. And thank you for your substantial service with making the course. How it is in helping people. That's great. Yeah. We'll see you here in a day in Hawaii. Tamira, you want to share a few words? And I'll say some other stuff as well. There's space if a third supporter wants to say a thing, but no pressure if not, but go for it. Tamira. You there? I think you're off mute. I don't hear you, sad. There's the tech thing. Yeah. Sorry. I don't know why the audio isn't

working for you, Tamira. Keep trying at it and if it comes through then go ahead and share then.

Daniel: Did you want to?

Tamira: Yeah.

Daniel: Yeah. Go for it. Yeah. We can hear you. Go for it.

Tamira: Okay. Yeah, actually just adding to what Seyta said. Not only that it's changing, but just the way that the relationship deepens and getting to know someone ...

Daniel: You just went off. Sorry. There we go. Please continue.

Tamira: Getting to know someone more deeply.

Daniel: Mmhmm.

Tamira: And so the richness and the way in which I can feel those relationships show up in my life, but it's not just, okay, now the line is healed and that's the thing that happens and now I'm done. Once that process happens, it's a continual process of how it shows up and how I feel that in my body [inaudible 01:09:35]. [inaudible 01:09:39] relationship.[inaudible 01:09:41].

Daniel: Awesome. Great. Yeah. Thank you, Ela. Tamira, did you want to try again?

Tamira: Can you hear me now?

Daniel: Great. Go for it.

Tamira: Awesome. Good. Yeah, I just want to say that this work just continues to just unfold and be so amazing. And through the course of this work, it's ongoing. It's like a lifelong journey. And I really feel that being in relationship to my people has helped me to better understand and even have access to who I am. The parts that aren't hidden beneath ancestral wounding. And just learning more about myself and being more accessible to me as a being in really being, having access to the gifts of my people, as they show up and live within me.

Tamira: And really feeling comfortable and supported and being in a body and being on earth, knowing that there are powers and my people that have my back that want me to do well. It's been really nourishing in that respect, and also as a parent, raising children and giving them a framework. The framework that I didn't have for relating with those powers and teaching them what I knew about them in the hopes that they will feel supported and be connected so that they don't have to go through all the things that I went through.

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Tamira: That's been really nourishing and really sweet in that respect. And also just to be able to learn, pay attention more closely to what they're bringing because they're so fresh from that realm. They have a lot of medicine and it's not filtered through wounding and life experience. And so it's really been refreshing to be able to open myself and receive their teachings that they're bringing forward at such a young age and to encourage them to lean into them.

Daniel: Awesome.

Tamira: Yeah.

Daniel: Thank you, Tamira. Yeah.

Tamira: Yeah.

Daniel: Thanks for your service with the course. It's great. Let me share a few things by way of reflection in the lesson that is still to be released in about a week. There's an invitation to try on if it's right for you, the role of the family ancestor person or a family ancestor person. It's not like others can't do that as well, but that you could, if it's right for you and sit with it, take it as one part of your spiritual or just life responsibilities to tend to the ancestors of your family system.

Daniel: Meaning that you make sure that they're well in spirit and you keep the lines of communication open between you and them and you just seek to have things be in a good way with the living family as much as is good for you and realistic knowing that some families are complicated. There's information about that in the book. We talk about in the next final lesson, but I wanted to name it here as a kind of concretizing of this work.

Daniel: If it really speaks to you to be that person in the family. And that's a kind of thing that you could do on your own. You could also have someone bear witness to you, a friend and ally practitioner. However, it would be good for you. Naming that cause it's a big deal and it's mentioned in the next lesson. There's that invitation. Please don't feel like you should do it because it's better to under commit and over deliver with valves.

Daniel: The other thing to name is just that, and it's implicit in what we've been talking about here. But it's ancestral reverence as lifestyle, really, rather than a specific practice, as of moving in the world. And one of the things about that as we tend to see individuals last as individuals and more as the face of a certain system or the fruit on a bigger tree or the mushroom amount of bigger mycelial network.

Daniel: It's actually really helpful, I think, for me it's helpful way of seeing the world and a more humanizing and kinder, softer way of seeing the world. It allows for the possibility of you and your people to have interactions into other individuals and

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their people. It brings more foreground their group to group, excuse me, the ancestral network to ancestral network interaction. That's where this work is developing toward, it's a focus of the second book which I fantasize about having time to write and the work that we're developing internally as a practitioner community.

Daniel: Yeah, if it seems like this work pulls for that way of moving in the world, it does. And it's weird, check it out. It's a nicer way to move in the world. And finally I should mention here, I think it's obvious maybe, but maybe not that there is a fourth practitioner training happening that begins in March of 2020.

Daniel: The application period is open now. We've received almost 50 applicants for the 35 spaces in the two months that the application window has been opened. We imagine will receive about double that or more than there are spaces for. If you're drawn to guide this work and you have the practice in healing hearts and you know from the spirits that that could be a yes from them. I would encourage you to apply if it's right for you, including if everything else is right, but the financial piece is an obstacle for you.

Daniel: Don't let that be a prohibitive factor in applying. If other factors are right for you, and especially if you are outside the United States or you have other language proficiencies or cultural proficiencies, that is something that we're hoping to bring more of that in. And it's good if you are drawn to that to have an experience of the session work that you would be learning to guide for others, so that's important as well. [<https://ancestralmedicine.org/practitioner-training-ancestors/>]

Daniel: Naming that briefly and, let me see. Nate, I see your hand up. Let's see what's up with the Nate and yeah. What you got?

Nate: This might not be something that you could answer now and I want to apologize to everybody. I didn't introduce myself appropriately. The other videos I watched and I was unable to join for those sessions because of work. I am Pacific northwest, specifically the home of the Chimacum first nation tribes who themselves called ??, was how they would call themselves, but they were mostly extinct.

Nate: I don't even know how to ask this question. In the animism course that's coming up or maybe even the next book. Last night, I did a three hour ritual at my mom's, no, my dad's mother's side. We had to wait until the full moon. The face ancestor requested it'd be done on the full moon. From where she is in the ... How do I say this? The problem in that line goes back to when it was unwell, is that her mother, and this is in the area of Norway Lensvik, which I've done research on going back many generations, was not a Homo sapiens sapien.

Nate: And I was told, will this work in the Homo sapien's side first? And then when I inquired as to how the ancestors are on the ... There were just troll. I'm like

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everything you're doing with the humans in terms of understanding our paradigm about death to just let it go for now. Have you had other practitioners come into their blood lines with more than Homo sapiens sapien?

Daniel: Yeah, sure. It's a common question actually. Besides the reality of other than modern human hominids that we have interbred with. More Neanderthals in Europe or Denisovians in other parts of the world. That is an emergent area of the science of course. But that aside, and there are the so-called, not mythic, but, I think Cecilia was speaking to the Maori teaching about ... I think you mentioned that about the importance of going far enough back or seeing where our ancestors are woven in are anchored in to the larger other than human community.

Daniel: I take it as a given along any given lineage that it's like that. It is addressed in one of the earlier lessons around affinity spirits, which is one way of presenting the topic, but it's really saying what are the bigger, other than human elders and powers as the deities, the ones just bodies are nature? Who are the ones that any specific lineage you're working with or in relationship with. And if there's a sense that humans as a form are very newly arrived children born out of older elemental land deities and forces. Yeah, that's what we are. We totally are. And we're stubborn, problematic, ill-tempered like child of these elder powers who needs healthy culture in order to mature well.

Daniel: Otherwise, we can unconsciously think that we are our parents in a way that we are ... There's a tendency to misuse power because we remember on some level that were made in these older energies. You can think of human misuse of power as a failure to appropriately contextualize how we were made of old gods. Rather than being in relationship to those elder powers, we act like we are them and cause damage.

Daniel: That's the stealing the fire irresponsibly kind of thing or not following the protocols. The protocols, their culture around ritual, are those are in place to temper the human psyche to be able to come into communion consciously with Wotan, elder primordial energies in a way that actually brings more love and wisdom into the world instead of just lights it up irresponsibly.

Daniel: It makes the culture of modern spiritual seeking a little bit volatile. Cause sometimes people intuitively or however they end up tapping into the old powers. They're not necessarily regulated energies. And so, if people don't have good psychological grounding and humility, then they become inflated by those powers and identify with them unconsciously.

Daniel: Thus they become annoying, at worse, they become just a harmful misdirection of old powerful stuff. Yeah, there's a risk when you get close to the old powers that you become a bad wizard and enact harm. But you know that, we've chatted about that.

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Nate: The wizard by my home, my land has become the altar for the ancestors. I mean, I have an ancestral altar near the room with the pictures and the tree and all the affinity spirits, but then the affinity spirits in the land out here. Like I've got a big garden I'm doing this afternoon, weasel showing up sea serpent, which is from us right outside the Discovery Bay here, which mirrors my father's mother's side up in Lensvik.

Daniel: Yeah.

Nate: And so this dance around where I am with the Chimacum who have a history of a hybridization with the Sasquatch Seatko. And with the nurse and the trolls, it's in my face. It's this really strong dance. While I'm we're focusing on the human Homo sapiens sapien of the six primary lines, while I'm waiting for all that to be done, should I just continue doing the land cleanup animism work and just pray that that side of my ancestry ... Because I don't want to ignore that side of the ancestry that goes way past where I'm at right now developmentally in the ancestral course.

Daniel: I understand. Yeah. Probably. Trust your instincts on it. I'll say a final thing here on it and then I'm tracking time, but it's basically the principle which I think you already get, Nate, is that the ancestors are like a converter switch around of intensity or the voltage with the other than humans. And one of the reasons that when you discover your lineage is connected to the lightning spirits or the trolls or the fae or the goddess of the ocean, or whoever it is, some other bigger thing, complicated thing, tricky thing.

Daniel: Reason it's important to still work with the humans along the line is they understand how to regulate and temper those energies in a way that's good for a human nervous system, and in a way that is generative and feeds life and isn't just a portal for inter-dimensional weirdness. And because power is intoxicating. That intoxication is not necessarily bad, but you need to have enough clarity and ethics within it to not cause harm.

Daniel: We work with the human ancestors so that the sacred can come through human form. And that we can expand into what's awesome about humans and humanity. Because if we don't reclaim human, we're toast. The only way through the trouble that we're in is to re-inhabit even more fully what is loving and worthwhile and kind about human form.

Daniel: The ancestors are human medicine, and that means being connected to so many other things and able to empathically align with many other things. Humans are shape, shifting, able to lie, complex chameleon creatures. When we're showing up well, are able to effectively love across many different kinds of forms. Our ancestors are why is about being in our humanity, which includes being well with the trolls and the Fe and the deep sea creatures and the lightening spirits.

Daniel: That's a reason to make sure to foreground the humans. Is there going to be a buffer for the wellbeing of our nervous system and our psychological integration. Rather than work with the trolls, you work with the humans who know how to work with the trolls.

Nate: Thank you. That's perfect. I appreciate that.

Daniel: I think we're ending on trolls. How did we get here? It's good. I say to everybody that I have a lot of love for this work and I have a lot of ... Just real gratitude for what you shared and for your trust and for the willingness to struggle with it. And it's kind of messy and kind of you're doubly challenging to me engaging in an online format, it's people you don't know and it's all the Facebook, which is a town kind of mess.

Daniel: I hope if I haven't have the opportunity to sit with some of you in person, there's the retreat next week in O'ahu, still have spaces and then I'll be teaching next in Portugal and then in Berlin, in Helsinki and Vienna and then in Darlington, England. And there are spaces for all five of those intensives this summer. There are other offerings from excellent folks who are trained in this work throughout North America in Ashland, Toronto, Louisville. Probably New York City soon. Asheville, Berkeley.

Daniel: Others, I might be spacing in this moment. [Atlanta, Minneapolis]. Victoria eventually. And reach out, be connected in person if you can be. It's a sweet way to connect with appreciation again for all of the supporters, for your dedication and for your service. It's really noticed and appreciated and has helped to lead the vessel for people to have a lot of big breakthroughs.

Daniel: So, awesome about that. Is there anything else that ... You can take a minute or two as needed, but is there anything else I said or any of the supporters that we need to say while we're here? I want to make sure there's a space for any of you to say a thing if you'd like to. Okay.

Daniel: Yeah, I'll say it's ... I do want to say it. If there's anything I've done or failed to do that has caused any harm or kind of upset for anyone during the course. Cause it's a lot of folks to track and it's doubly hard to track the relational subtleties through an online course, so if there's anything that's happened that feels unresolved or has troubled you, I'm interested and open to understanding that. And the same with Seyta and anyone from our staff helping to run things.

Daniel: And that I encourage you in the feedback or just directly to let us know how it's been for you. We want it to be really good and supportive to you and your people. Acknowledgement, if there's anything that's happened. Well, alright, and go ahead Evald. Yeah, if you need to peel off, it's fine. But there's one last thing from final word from Sweden. What you got?

- Evald: I'm unmuted.
- Daniel: Yes.
- Evald: Yeah. I realize it's on my father's side when I went back on the phone, a priest in the area where the worst hunting were taking place. And I realized that my relative was [crosstalk 01:31:08] [inaudible 01:31:08] order and giving responsible-
- Daniel: Yeah.
- Evald: ... to the burns 70, which is in two weeks. It's a local trauma, and the church hasn't been willing to deal, really, in an efficient way to heal this trauma against their own people. How do you handle in a wise way? [inaudible 01:31:52].
- Daniel: It's a question that if I had already developed the next layer of this work in cultural healing, if it were in online course format, which I suppose it probably will be eventually.
- Evald: Yeah.
- Daniel: That would be like the bridge to the next layer of stuff. The short answer for now is you get the lineage healed directly and then once the lineage is healed, you ask them and the elder ones in that line, "What actions can I take to participate in repairs around the harms that my people have enacted?"
- Daniel: And let them show you what those are. That's the short version. The bigger version is theoretically you could sit down with someone else's also, well with their ancestors who is connected to those troubles from the other side of it, and let their ancestors and your ancestors have a conversation through you about what needs to happen and what needs resolved.
- Daniel: It could be that you are also descended from ancestors who survived those troubles or who were impacted differently. Then that conversation becomes an internal conversation. Like so many people who have, which is really all of us in a sense, are descended from ancestors who both enacted harm and were harmed by those troubles. It's a big terrain.
- Daniel: For now, let's say get the different energies healed up, get them all with one another and ask them, "I'm aware of these historical troubles. What is my role in participating in a shift around them?" And they'll show you something and follow it from there and be in touch around how that plays out.
- Daniel: Yeah.
- Evald: Thank you very much.

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Daniel: Yeah. Thank you, Evald. And thank you everybody and stay in touch and we'll get the recording up real soon and, yeah. Just appreciate everybody. Okay. I'm gonna stop recording.