

Foundations of Ancestral Healing

Am I Just Making This Up?

January 11, 2022

Daniel: Welcome, everybody. It's January 11th, 2022. And I'm Dr. Daniel Foor. And I'm here in Western North Carolina's traditional Cherokee lands in the United States now and settling in for an hour teaching on Am I Just Making This Up? And this is an introductory but also not teaching to relating with the spirits, the ancestors, and all the things that are not only living humans.

Before we get into it, because I don't want to just talk and talk, let me offer a prayer. And when I pray, I sometimes draw a little bit on my training and involvement in Yorùbá tradition. So if I'm praying in another language, it's Yorùbá. And while I'm doing that, if you would, take a moment and also gather your own presence and know that we're sharing the space with a couple hundred good people around the world. And let's also be in presence with one another.

[prayer offering]

Thank you to the powers that back me. Thank you to the ancestors and to the good Earth here and the other spirits. And help me to be a chilled out and useful teacher for members to breathe and relax and help the people here to get whatever's good for their lives and for the tech to hold and for other time to be driven by what is relevant and useful and just kindness to everybody, having a real hard time with the world, with the pandemic, with all the things that are kind of tough right now. Àṣẹ.

So, hey, the context of this chat is it's a lead up to the ancestral healing online course, ancestral lineage healing online course. It starts in about a month. We'll put the information in the chat about that. The registration's open for that. There's got scholarships if the cost is prohibitive and all

that. And this and the subsequent three talks this month, they're free. They're open to everybody.

And they're a process of me going through some of the most common concerns and fundamentals about relating with the ancestors to try to speak to those. And the topic here about Am I Just Making it up is the most common, common question that I get as someone who's been teaching and guiding ancestral healing work since 2004, maybe. And I should pause to say a little bit, just tiny bit, more about my background for folks who are just encountering me or ancestral medicine for the first time, my own ancestors or early English and German cellular colonialist in North America from the state of Ohio. I wasn't raised with any kind of framework for any of this.

But I sought it out early in life. I was involved in shamanism, paganism, LSD, and things that cause one's assumptions to get a little sideways. And so, I started to research and learn about things and has been 25 years of doing that. And so, I'm a Doctor of Psychology of background in religious studies. I've traveled a bit. And I'm a full-time ritualist who happens to have a specialization and work with the human dad, the ancestors, as well as a larger animist, a relational value set. So, that's where I'm coming from.

I'm particularly interested in cultural change and how we do better on earth, because we're really tanking it as a species right now. And I want to participate useful in getting that turned around. So no lack of work. So why this topic? Why does it matter?

Well, I think ancestral healing matters for all kinds of reasons. But one of the reasons is that generalizing here, we often tend to be conditioned to think of ourselves as very individual in a way that's isolating. It leads to bad choices, unhappy relationships, bad politics, like unjust systems and all that.

And so coming from a more interdependent relational frame is good on all kinds of levels. And one place to start with that is recognizing that our particular human form means we're part of a lineage of other humans. Yeah. We'll talk in a later talk in a couple weeks about why the focus on blood ancestors so much.

But for now, just the idea that there are ancestors, there are human folks who are not incarnate right now, you can dialogue with them, your people, other people's people, the dead. That's normal. It's fine. It's complicated. That's the starting assumption. And that's very possible even if you weren't raised with that. I wasn't raised with it. I've had to figure it out and study with people and learn it. And that gives me a kind of advantage of it's like the advantage of a convert, in the sense, you have to like learn the religion in a fresh way. You have to learn the language in in a fresh way.

If you've learned a second language, you probably understand the grammar of it better than the language, that's your native language, because you've had to really make a study of it. So if you come into the topic of, "Yeah, like ancestor healing, that sounds good." Trauma is painful and disorienting. I want to resolve some trauma or I want my family to be better or I'm convinced that it's culturally useful to be in some kind of relationship with my ancestors. I'll give it a try. Whatever brings you to that, you're going to bump into the challenge if you're not already used to it where it's, yeah, it's intellectual. It's interesting. There's a framework.

And now, you're at the point in the process where it's like, "Okay. Time to start talking directly to your ancestors." At that point, it's not intellectual anymore. It's exponential. It's a different thing. So you take the course. You do a session with somebody, whatever through the approach I've developed or other people. There's a point where you're actually relating, and that's unpredictable because you don't know what they're going to say. You don't know what's going to happen if you step into relationship with them.

To do that, you almost certainly are going to bump into a kind of conditioning that says, "Is this okay?" And it can be a lot of different questions. Is this okay to do? Is it possible to do? Is it possible for me to do? Am I just making it, up cetera? So that's what I want to slow down and unpackage a bit here because it's a kind of.. It's entangled, compressed bundle of questions that people often bring. And they're actually really important and really tender questions.

And I think they're at least five different questions here, which is, "Are the spirits real? Are the ancestors real? Is all that unseen stuff actually real for anybody?" And then is anything real, which most people aren't taking it quite there? But you can take it there if you want. That's a whole another kind of mystical are we having this conversation kind of question?

And then, a third one is even if the spirits and all that and the gods and all that weird stuff is real, is anybody able to perceive it? So there are some folks who settle there. They're like, "Yeah, that's probably real." But that's off limits to humans. Don't mess with it, or, you know. So, it's there. But it's not engageable.

And then the next gate way is, am I personally able to perceive it? So maybe, it's probably real. Some people can perceive it. But that's like a thing other people do. And then, the even more specific one is maybe all that's real. And I can relate with God and the Archangel Michael and the polar bear spirit. But I'm going to take a pass on the topic of my own ancestors. So there's a very ancestor specific aversion that can happen as well. It's okay to relate with certain powers that are deities or faces of God. But not the dead. It's too dangerous. It's taboo. It's edgy. It's something.

So all those questions can be bundled up in the thing. The most common one and the one I'll circle back to in a moment, because I want to open it up to Q&A before so long is am I able to trust my own ability to relate with the spirits?

But before we get there, are they real? Well, when I hear people ask that question, my reaction, I feel sad about it. It's a painful kind of question to come to. It really is like I'm married and we have two young kids in the house. That's demanding. When it's hard, I'm not like, "Are my kids real? Is my wife real? Is this actually happening?" I might be like, "The pandemic is really stressy or I need personal space or I might have a whole list of thoughts." But are the kids real are not one of the things that I ask.

And it's because the framework that I've inherited culturally legitimizes other physically incarnate humans as a kind of person. And this has to do with a whole kind of animist frame of who gets to be a person and who isn't. And we have a Republican neighbor, like [inaudible 00:10:35]. He's got a big old Trump banner on his house. And sorry to talk about him like that. And I can confess that I'm just not a Republican. But respect everybody's humanity.

But I've been conditioned from my own situation here in the United States to have a version or to expect the worst from folks who have a really different view on those things. And so, I might be listening to that person in his driveway. And then, he says something and then I'm like, "Wait, you're that whole thing like you..." I don't know if I can trust you at all. I don't know if you're a full person, because I'm going to see you through the lens of that identity.

We do that with wounding around race, around gender, around ethnicity, nationality, whatever. We make people into the whole group thing. If you're a bisexual person, your queer person, you're having a relationship with the same sex, same gender person. And you have a conflict, you're internalized homophobia or aversion like bigoted aversion that you may have internalized might be like, "Oh, well maybe I'm not really queer. Maybe, I'm not really gay or maybe there's a doubting of yourself that..." When I have a conflict with my wife, I'm not going to be like, "Well, maybe, I'm not really straight." It's not really one of the thoughts I have

because there's a privileging of certain kinds of views and certain kinds of people, right?

And this happens with the spirits too. When we have a perception of a thing, it's easy then to go so quickly into doubt. And that doubting of the can I trust the other, are they real, it comes from a cultural wounding that if you're like me and you weren't raised with a framework that nurtured your ability to relate with your ancestors, the earth, the deities, the sacred, the unseen, those forces, all of them, it's because at some point in your lineages that got dropped, it got intentionally set down. It got brutally forced out of people. But it was discontinued for some reason, often a difficult reason that has to do with colonialism or cultural harm or power over misuse of power, where the effect was if you claim those things openly, you don't have access to worldly power.

How many people do you know like people in positions, of political power, or whatever it might be who would be open about talking to spirits or getting a message from a river or talking to their ancestors openly? Indigenous folks can do it generally because a lot of other than indigenous folks project and displace their own relational longing onto indigenous people in a kind of messed up idealization thing that lets less indigenous people off the hook from having to do the hard work of coming back into relationship to reclaim their own relational framework.

So even though the question of like, "Man, am I just making a shit up when you're trying to relate with the ancestors," might seem like a sort of innocent or straightforward question. It comes out usually of a it's a byproduct of generations of cultural disconnect where your people were not allowed or not nurtured along and relating with the powers.

I was mad for a while at my parents because I didn't get that. And then I'm like, "Oh wait, their parents didn't get that, and their parents didn't get that, and their parents didn't get that," so that I can be mad at Roman Empire. But that's only so productive. So when did it break down? Yeah.

And the point is pick it back up. So how do we pick it back up because the spirits, they're getting patient with you?

They're like, "Okay. You're mad that nobody helped you. But right here, we got a lot to say to you. Just pick up the phone. And so, yeah. I'll say one other thing about this piece of are the spirits even real, which is that it doesn't matter if you believe in this stuff. I teach this for a living and train other people on how to facilitate ancestral healing. I feel really ambivalent about whether or not I believe in it.

I got to go upstairs and help make dinner in a little bit. Do I believe in my family? I mean, if I say it that way, it's like, "Do I believe they're good people?" But what we're really saying do I believe they exist? Yeah, I guess so. I don't burn a lot of time thinking about it. I act as if. So, there's a real pragmatic way of moving that's not about doctrine. It's about what you do. That's how most of the world moves. The emphasis on belief, if you notice that your mind goes to like, "Well, what do you believe? What do I need to believe?" There's a very Protestant way of moving in the world. And it comes out of an imprint that doctrine is more important than what you're actually doing. Yeah.

So I already spoke a bit about is anybody able perceive the spirits? Well, what I would say from my observation over the years is some people you don't really have a choice because they're like, "Hey, I'm showing up in your dreams, or you're going to see dead people whether or not you want to." So some people just have that going on and they're more like, "Oh, man, this is like, I wouldn't have signed up for this consciously." But I guess I need to deal with it now.

If that's already happening for you, for sure, deal with it. Find a framework for it. It'll be easier because a lot of people know how to help you with that. That's fine. It's also totally fine to recognize, hey, other people are having these interesting experiences of relational intimacy and guidance and healing and connectivity.

And they seem like people got some good stuff going on. I want in on that. That's not happening for me currently. I would like to participate in that. Totally, that's fine. That's about moving toward a thing and saying, "I wish to come back into relationship." Nobody helped me with this before. But I'm ready to learn. Fantastic. You don't need to have a calling to come back into relationship. You don't need to be called by the plants to learn about the local plants in your neighborhood. You don't need to have a calling in some big way. You can just choose it. It's learnable. Like ritual, spirituality, all that stuff, it's learned.

Sure. We come in with some disposition and occasionally people are like, "Oh, I'm so mystical. And I got born in a really awake state." Cool. If that happened to you, then you figure out what to do with it, and get a framework. But most people don't have that going on. They're just drawn to a thing. So it's fine. We're here to grow our souls a bit. It's fine just to approach.

And then, the real question is like, "Am I able to trust what I'm perceiving?" That's the most interesting question in a lot of ways. The other ones you can have like intellectual deconstructing, the cultural stuff and contrast, a reductionist, colonialist, epistemology that says only living humans are real and contrast that with an animist, relational epistemology that recognizes all kinds of beings. And we talk about all day the intellectual layers of it.

But when you get down to it and you're like, "Well, it's possible," I'm not sure if I'm really connecting totally. That's a very pragmatic and a very different question. That's a really juicy, important practice question. And the first thing is even people who have been doing it for a long time have that challenge.

If you've ever tried something like a meaningful relationship, a marriage, a friendship, a student-teacher relationship, you might notice the am I sure I'm really connecting question craps up there as well. The am I really coming through clearly am I hearing you clearly, are you hearing me

clearly, that question is important in any kind of relationship, even ones that we don't question at all their legitimacy.

So what's good about that is that we can take a ton of what we know about what works and what doesn't work with our existing relationships with other living humans and transfer a lot of that sensibility into our attempt to grow our receptor sites and come back into relationship with our ancestors, the land, deities, whoever it is because a lot of it is going to be similar.

I'm thinking of someone I dialoged with in one of the courses maybe a couple years ago. And she's having trouble connecting with her ancestors. And I said, "Well, do you have other sacred powers or guides or spirit friends that you connect with?" No, I'm like, "Okay," because if so, then you can start to wonder is that feeling of connections something you could access in this new place?

So I asked, "Are there other living humans you feel connected to anybody you're close to in your life," trying to see if there's a reference point for what connection feels like? No. I don't have that either. I'm like, "Oh, okay. I believe you. That's hard. Are there any animals, plants, pets, any other folks of any kind in your world that you feel any connection with?" No. Okay. That's important information. It means there's not a lot of other relational intimacy to draw on and transfer in.

And it means that the work is kindling a fire. So now, we begin where we're at. And that's okay. A lot of people have never been shown any kindness at all. And so, the idea of just jumping to relating with one's ancestors, when one's family is often a source of real pain, that's a leap, right? So it's one of the things that can get in the way as it were, or be an obstacle to the direct connection.

Also, we spoke about the conditioning. The conditioning can include if I reconnect, I'm breaking a cultural taboo by people on some level, made an agreement to stop doing this kind of thing or the religion I was raised

with said, "It's not okay to do this kind of thing." And if I do this, I don't know what's going to happen. There might be some unknown consequence that comes from coming back into relationship with my people.

And that's real. That's heavy. And it requires slowing down and being willing to question what happened? How did the disconnect happen? And are you willing to open it back up because what follows from reconnecting is relationship. And relationships are unpredictable. Your people might be like, "You make the actual reconnect." It's going well like, oh, this is great. This is really expansive. I like it. And then, they're like, "Hey, now, we want to talk about what you're spending your time with."

Your life is in the wrong place. It's not lined up very well with your destiny. You might need to make some choices. Damn. Not I want to have my comfortable life. And now, I invoked a mess because now I have ancestors up in my space. And they have this whole other story for me. And now, you get to deal with them a little bit. So there's a fear that it's going to work that can function as an obstacle as well, because then, there are influences in your world.

And another two other obstacles, I mentioned, and then I'll say a few kind of suggestions and we'll be in dialogue, one is, and I said it earlier, but it's the failure to distinguish thinking about a thing from relating. We do this so much. I've been conditioned as a US citizen, American white guy to do this like a lot, like PhD person.

So thinking about a thing is not the same as really exponentially getting into do it. You can think about your ancestors and reflect on them all day long and for years and do cultural healing, trainings, and think about them and think about them, talk about them, and do geology, and talk to other people about them, and read about them, and all that.

And then, if you actually were to interview them and they're like, "Hey, this person is doing a lot of thinking about you," ae they actually connecting?

Are they in a relationship with you? And ancestors might be like, "We would love that. Could you let them know we're waiting? We're actually really happy to talk to them. They have a very formulated idea about who we are. But we haven't gotten in a word about any of it."

So, actually, relating with them as a living dynamic, existing force collection of force people, community in the present is completely different from just thinking about them. It just is. And that distinction can't be overstated enough. And it really makes all the difference in a lot of ways. So that's important to notice as a kind of a hazard to not fall into.

And the other is you don't need to reinvent the wheel on this. There's a strange taboo that I've noticed in spirituality or whatever kind of weird job I ended up with as a spiritual teacher that it's like people think that they shouldn't need, or it's shameful to accept support when it comes to your spiritual practice, your spiritual life as if you're just supposed to know. My dad likes cars, and he just thought I should know about them because I'm male growing up.

It made me so angry. I'm like, "I don't know about... I don't actually care about them very much." But what made me mad is the assumption that I should know about them just because, because that's what dudes do, is they know about cars. And a lot of people I meet at least have internalized a view that if you were to ask for help with something like prayer or something connecting with the ancestors, it's a similar taboo that people have around going to couples counseling.

We should just know how to do this, right? It's relationship. It's what humans do. You should just know how to do it. Yeah. Good luck. I mean, it's not always that easy. So sometimes there's a need to invite in support. So what I'd say is you don't have to reinvent the wheel. If you know that you want to learn a language, working with a language tutor is really quite efficient. Same if you know you want to learn how to do some ancient, slightly esoteric form of sorcery. You kind of need a sorcerer or teacher mostly, unless you're really tapped in.

And if you want to learn how to reconnect with your ancestors, just a little bit of support upfront from any reasonably reliable source will go a long way. Notice if you've internalized a kind of block or a shame around just letting other living humans help you because you feel like you should just know how to do this stuff.

Part of the shame in it is like going to someone and saying like, "I know I'm an adult, and I should know this." But my people kind of broke our own culture and I didn't get it. And that's embarrassing. Sorry. Can you help me? I'll pay you. And that's okay. That's super-efficient to actually say, "I need a little help with this." It's okay. Yeah. I'll say a few other things. And then I'm interested if folks... if you have questions or whatever.

So how do we support the reclaiming of this capacity? One, we experience relationship in different ways. Your way of experiencing the ancestors isn't necessarily going to look like somebody else's. We tend in English, at least in the weird spiritual subculture in the United States to reach for language that really favors a visual channel, the seen and unseen. The seen and the unseen like seeing spirits. Do you see the ancestors? How do they appear to you?

It's a very sight-based way of about intuitive knowing. For some people, it's not visual at all. It's somatic. You know on a body level when they're present. For other people, you hear. There's like they're just speaking to you. You don't see them. But you can sense them and you hear them. For other folks, maybe, they come in your dreams, and it's harder for you to connect when you're awake or they manifest through different synchronicities in the waking time that you're like, "Oh, they're here. I can sense them," or there's just a spark, a feeling like, "Oh, yeah. I can sense them. They're present. Hi." Whatever it might be, part of our task up front is to reactivate or remember how that knowing is for us. And to honor that, and maybe you get some help from other people who know in a similar way.

Fortunately, I'm not a super somatic person. So, I'm not processing everything through my body and all that. I don't envy that way of knowing. It's a really traditional and powerful way of knowing. And it's not the only way. And so, when people have a strongly somatic way of knowing, I can give them some tips. But I'm often like, "Go work with this person if you want to be awesome at that," because I don't have that same lived experience.

So people know in different ways just like we navigate relational intimacy with other living humans in different ways. We have different love languages. We have different ways that we know we're in connection. That matters because if you compare yourself to others, you're going to have a harder go at it because you're not honoring your own way of knowing, the ways of knowing.

Another, and I said this before, but I want to underscore it, it's never going to be perfect. I'll see people connecting with ancestors. They have a good groove about it. They're my people. I feel they're at my back. I love them. It's going well. Life's going well. I tuned in. They told me to do this. I did it. And things fell apart. What's going on? I feel dropped or I don't believe in it anymore. Well, it's possible there's some wisdom to the thing that fell apart and all that.

It's also possible that you just misread the message. So sometimes, we misunderstand them or we didn't really slow down and get a whole council approach. You tuned in quick. And one of the tricky powers you work with was like, "Yeah, sure. Do that." And you heard it as, "Yeah. Sure.. You should do that." And they're a little different because the first one is like, "That'll be interesting. Go for it."

And so, it's important to allow for the fact that we're going to miss the mark. When we have misunderstanding with a friend, our first go to isn't, "Well, you must not be real then." But we'll do that with the ancestors. That'd be rough if every misunderstanding we just canceled people's entire reality. So don't do it like that. Be easy on ancestors. They're such

a bad pun and say they're dying for reconnection. They are. They want to reconnect the... Sorry.

Another thing is that these are really complex relationships and we have been conditioned to feel mistrustful already of them or to idealize them either way as a mess. Idealizing people is a kind of aggression. It's a problem. It's a kind of projection that distorts their complexity and their humanity.

So it doesn't mean we shouldn't engage. It just means that when it's working, one way we'll know it's working to reconnect with whoever, but the ancestors in this case is that we'll start to project all of our unresolved longing and pain and stuff onto them. And it's just what we do. That's what we do when we love somebody. We bring them our pain, and our longing and all of it. And it makes a mess of it. But it also is the potential for healing.

And so, look for the patterns that you find in your own life to repeat and show up again when you're relating with the spirits or the ancestors or the others, because they're actual people. They're just not incarnate human people right now. No problem. But if we don't account for that, we could get spun out and surprised by it. If you prefer like God on the rocks, you're like, "I'll take the monotheism style. That's my preference," we're going to do the same thing with God be like... And if we're really anxious and we're not sure about ourselves to be in our human relationships and be like, "Is this okay, God, I'm not sure." I did a prayer the other day. Did you like it? Should I do this? I don't know if I should do it.

And I chanted that thing. But I don't know. I'm not very good at it. Please, love me still. You know what? I'm being dramatic. But there's a way in which we're going to bring our same patterns to whoever we're relating with That's cool. That's good news actually. It means there's a potential to work it out. We wouldn't project on people if we didn't care about them, right?

Last two things maybe are that. And then, we'll see some questions. With the ancestors in particular, and I feel really strongly about this with the blood ancestors, we don't really get to opt out of relationship. We can choose for that relationship to remain unconscious or not very conscious, or we can bring it conscious. But it doesn't get to not happen because it's structural.

The mushroom doesn't get to opt out of influence from the mycelial network. It's an outgrowth of tree. It doesn't opt out of relationship with the branches and the trunk and the roots or the leaf. Sorry. You get the idea. It's like part are the same picture. And it's t's different. If it's Lord Krishna, respect to Krishna. But I don't necessarily have any particular relationship with Krishna. If you're born into a family that's really into Krishna, you might not get to opt out of that totally either because it's all tangled up with your ancestors.

But for most people in the world who are not born into those lineages, you typically have some amount of choice, whether or not you relate with Krishna or not. It's an approachable, big elder deity who isn't relating with all the people all the time. So certain powers, you have some choice, whether or not you approach. The ancestors is a structural thing. It's where we're hardwired into the collective spirit or wisdom of the human form and species.

And for that reason, it's my own bias that it's worthwhile to have some basic maintenance and relationship with them. A lot of traditions around the world will have that kind of approach of I've seen this in Yoruba culture. I've seen it in other traditions, put it that way, that everybody is expected to do just a little bit of honoring and tending and family level housekeeping and maintenance with the ancestors.

Some people might specialize in that. That's an available specialization to work with the human dead. But everybody needs to at least keep your own house clean. And that's the family shrine or whatever it is. There's a sense of this is part of the mandatory short list of powers as you kind of

need to deal with. Beyond that, you might be called to this or that specialization. Maybe, you work with the water spirit or the plants or whoever it is. But that's more specialized. Everybody needs a little bit of tending to their own human connection.

And finally, it takes practice. You can't just roll up and be like, "I tried to connect with them once. It didn't work." They didn't roll out the red carpet and caused me to have a vision of the ancient grandmothers receiving me and melting open my heart chakra. Therefore, they're not real. Ancestors are like, "Damn. You're stubborn. This is high bar. How do you expect this to do that?"

And so, we got to work at it a little bit. Sometimes, there's the fear of actually connecting without us meaning to can show up as a kind of entitlement. It's like, "Okay. I tried that once." From their side, it's really very sad how much disconnection has happened for so many people because we're in this place in the world where things are lit right now, not just the pandemic. Of course, the pandemic's a mess.

But the ecological catastrophe that we have invoked on ourselves on top of the legacies of colonialism and occupation of land and just treating each other badly, it makes for a lot of compounded, intensifying grief and loss and pain. And so, it's a tough environment from which to be become an adult, become a spiritual, emotional grownup.

And on top of that, the ancestors are like, "Oh my God, folks. We've done this. We've lived and died, and died, and lived and died, and lived and died doing this. We actually have some perspective we could share on it." And we would like it to turn out well for you. It pains them for so many people to not reach out to them and to not have those pathways of resourcing with them.

And so, when we come at it and we're impatient, I want it to be fixed right now. And they're like, "Oh, honey, y'all spent 600, 800 years breaking this thing. It's going to take more than 10 minutes. Give me a day and we can

see a little shift." But when it's been broke for a minute, it might take just a little bit of time to shift it up again.

So it's important to practice at it. Yeah. I would say that. The stakes are high, and they have to do with coming back into relationship with the rest of life. A lot of people, I'll say, "Okay, say a last thing and then raise a hand if you would." And I want to especially invite the people who don't readily claim a lot of space or maybe are from more marginalized backgrounds however you understand that to speak up first or more, if you wish. And, yeah. I lost my train of thought. So I'm going to trust it's going to come back. I see Ray and then... How are you doing, Ray? Good to see you. What you got?

Ray: Hi. I apologize for the noise. I'm in a cafe.

Daniel: [crosstalk 00:41:20]

Ray: Yes. Thank you. [crosstalk 00:41:23]. I'm just going to read the question because I really [crosstalk 00:41:27] that out.

Daniel: Go for it.

Ray: Okay. So my question was, what does one do about ancestral teaching that one's destiny is meant to embed with and across many cultural and human experiences? This is something I've been receiving like a signal around [crosstalk 00:41:52].

Daniel: Ask it again. It's a little noisy. But ask the question again.

Ray: Okay. What does one do about ancestral teaching that one's destiny is meant to embed with and across many cultural and human experiences? I've been receiving this destiny signal for a while around while also still wanting to be mindful of not disrespecting or appropriating cultures that are not my own.

Daniel: Okay. You're talking about what do you do when you're called by the ancestors, not of blood, of a different tradition.

Ray: Right?

Daniel: Yeah. Okay. Yeah. I can speak to it a little bit. It's a little inconvenient, right? It's like, "Man, I'm going to blow myself up on social media if I do this." But I'm going to blow myself up with the ancestors if I don't do it. Oh, man. So it depends if there's openness within those traditions for you to approach for one. It's a big question. But a few I would say is, one, make sure you are deeply honoring your own ancestors of blood also because it's possible that the nutrients you're seeking to get on a soul level from the other tradition are actually accessible in your own blood lineages.

But you just have overlooked them or you're not ready to see them. So it's important to actually take a deep, direct relational inventory with what is accessible to you through your bloodlines. And it could be that your ancestors and blood are like, "Yeah, go do that other thing." That'll be good for you. My ancestors were like that with Yoruba stuff. I'm like, "Should I do this? I'm super white." And they're like, "Yeah, go do it. You'll be a better person." I'm like, "Okay." So then, I went and did it.

And Yoruba people are like, "That's fine, whatever." They're not fussed about it. And so, you have more backing if you bring your own ancestors along. Beyond that, you need to be mindful, assuming you're welcome in those traditions that aren't of your blood. And a lot of people are welcoming, not everybody. But a lot of people understand what it means to come respectfully. And if there is a pathway to come respectfully, do that. Know that the stakes are high, because if you mess it up, you're messing up the ancestral diplomacy between you and all your people and all those other people.

So you have to really understand that you're a kind of inter-lineage diplomat, I guess. And so, the stakes are high to not mess it up. But it's not a problem. I mean, people have been sleeping with and mixing with

and traveling and studying things that aren't of their own blood lineage group for a long time.

Sometimes, the obsession on blood lineage is its own replication of colonialist, racist trauma that needs to divide everyone up into groups based on bloodlines. And so, there's a thing about honor your ancestors and don't just be rude and disrespectful to other people's cultures. But if you're obsessed about blood, you're probably replicating more colonialism than you intended to because that's its own weird trip to be only obsessed about that.

But, yeah, it's complicated. And then, be mindful of the impact and how you show up and all that is inconvenient sometimes to be called the things. And it can happen a lot of ways. You can be a black person in a US called Druid tradition, and you're like, "Oh, man. Okay. I got it." This wouldn't be my first place to hang out. But if the spirits want me to do that, let me be open.

So it's not always ungrounded, idealizing white people going to do more melanated traditions. It happens in all kinds of directions that the spirits give us inconvenient, cultural inclinations. I would rather have the humans mad at me than the spirits usually. But that's a couple things. Let me go to Laura I see in my screen, I know I'm jumping around here a little bit. But I want to favor folks who haven't heard from before. Yeah.

Laura:

Yes. Hi. Thank you for your work, by the way. I took work with one of your practitioners over the past two years. And the ancestors have been beating on my door, waking me up at 3:33 every day. And I present this to you as a divine mission. I've been working with them. This is not a long question. But I purchased land in Warwick, Rhode Island that used to house slaves and auction them off.

And they told me to. And I've been working with the ancestors as I've been walking down this path. And I'm at this place right now where I'm getting opportunities that are really big and I am absolutely terrified of

them, and they keep pushing me into them. And my confidence isn't there. Do I have to just fall into the [inaudible 00:47:11] with them and keep walking. I mean, there's a lot happening. So I [crosstalk 00:47:19]. Yeah.

Daniel:

Thanks, Laura. I can try to say a kind of general thing because it's a longer conversation. But I think it's a total myth that we will never be given more than we can handle for one. Sometimes, we're given so much we'll be crushed by it if we try to do it ourselves alone. Sometimes, we're given more than we can handle anyways. And we take on a big thing and then we get assassinated or something happens. So, our safety is not guaranteed any which way.

But it's a really common pattern that we're cruising along spiritually and then our reward, the way we know it's working is we get more responsibility. It's like, "Oh, can I just hide and/or throw up?" Never mind. There's a fear about it because maybe it's more visibility. Your life is going to change. It's vulnerable, whatever it is.

And one thing that's really important, a really nice response to bring to them is like, if you want me to do that, you're really, really going to have to back me and step up and back me in that because that feels really vulnerable. So, if we assess what we're being asked to do, based on the current conditions of our life, we're going to say no more often than we should, because if we say, yes, typically it also comes with a whole new set of support and backing.

We need to remember to actually take that in when we say, yes, be like. And it's fine to say, "Yeah. I'll say yes to that." But show me. Show me how you're going to make it work a little bit. Reassure me a little bit if I say yes to that. Is that land all right?

Laura:

Yeah. They've been knocking on my door giving me downloads. I've been writing. I've been chanting. I've been drumming. They've been running me rampant. And I never thought to ask them, "Can you beef me up? Can

you help me? Can you..." I mean, I asked them for help. But not on that level of guidance, and, yeah. Okay.

Daniel: No. We can take care of our destinies by ourselves. We need each other to handle it. And we'll be given a work that's too big for us. And the only thing we can do is say, "Yeah. I can if that's what you want me to do. But you got to take care of these other things or it's not going to be possible." And so, it's not only appropriate to ask them for help. It's appropriate to be a little assertive with them and be like, "I will only agree to these things you're asking me to do if you show me and commit to me living person here, that you're going to back me in that," because if I step out and then you don't have my back, no good. So yeah. That's fair. If they're calling you to do something, they got to show up for as well. Yeah.

Laura: Yeah. Thank you. Thank you [crosstalk 00:50:52] That was very helpful. Thank you.

Daniel: Yeah. Thanks for your service also with the land. Don't ever underestimate how important the care for the dead is.

Laura: Well, the land is... I want to thank you for that because the land, my idea is to bring people of color to own historical pieces of land so the history doesn't get lost. And you can't say the history got lost because now we own the history. And now, we're going to redistribute the history and bring back the truth.

Daniel: Good. Thank you for your service. Yeah.

Laura: Thank you so much.

Daniel: Aron. Aron, yeah.

Aron: Hello. Thank you. I'm not exactly sure. I mean, I know why I'm here. But I sort of gotten a different message while I'm listening. I have a lot of problem working. And I have a lot of anxiety about it. And it feels like I'm being called, but really hard for me to find what that is because I feel like

I'm not doing anything for myself, for my kids, for my family. And I just have a lot of anxiety about that. And sometimes, I just have this feeling that there's something the ancestors want me to do, and I just can't figure it out. I might ask you to answer this. Just guide me. Help me find on my own.

Daniel: Yeah. Do you have any powers, any way that you already source guidance like a spiritual practice, connection with any aspects of the sacred? Yeah?

Aron: Yeah. I meditate every day. I have a practice, and I do that in the morning usually.

Daniel: Is there a sense in any of your approaches to meditation of connecting with others, connecting with the divine, the Buddha's or whatever? I don't know your approach to meditation but any aspects of the sacred? Yeah.

Aron: Yeah. I mean I'm Jewish. But I'm sort of, I know it's hard to say, I mean, animistic kind of, it's sort of an alternative perspective.

Daniel: Do you feel able in that dropped in? When you're in a place of connection, have you tried to bring this kind of anxiety turmoil that you're describing into the practice?

Aron: Not beyond the whole idea of feeling more calm and that kind of thing for meditation moving.

Daniel: Because you don't necessarily want to make it go away as a... Animals before they mold, they're like, "Itchy, doesn't feel good. Something needs to change." So the irritating feeling isn't necessarily a bad thing. But you want to find ways to actually move it or work with it.

One of the principles is that you want to have an even stronger, more full, more complete vessel or relational cooker to bring it to. So how do you invoke even more support that's strong enough to hold whatever is beneath that or whatever is in the different layers of what you're feeling.

And that might look like doing some sessions with somebody, having somebody else increase the amount of holding for what you're experiencing and in that way, what I mean is sometimes, it's like your psyche is giving you a signal, something needs attention. But it's not totally opening up or shifting because the conditions aren't safe enough yet. The vessel isn't solid enough to hold what's beneath it yet.

So one of the things you can do is bring in more support, more backing. And it might look like something you do on your own. You're like, "All right, I'm carving out three hours. I'm lighting the candles. I'm saying all the prayers, the Jewish prayers, the Buddhist prayers, all the prayers I got." And you really create a cooker of a container. And then you're like, "I'm hurting and I feel confused and I'm not sure what to do." Please help me. Okay. And then, you bring as much vulnerabilities as you can, and you see what moves from there and what guidance comes through. Yeah.

Aron: Okay. Yeah. That seems like a [crosstalk 00:54:56]. I mean it doesn't mean anything exactly yet. But I'm having some feelings where that goes. I mean I feel the way I connected with my father is through singing. And for various reasons, we stop doing that with each other. And that's sort of an a wound or whatever. I just feel like I might need to sing. That's just-

Daniel: Good. Yeah, exactly. Then, if you get a breadcrumb, that's all you need so you know you need to sing. Once you're singing and you're actually singing and you're singing without... you're leaning into it, the next thing will happen. Yeah. Thanks. That's good. Let me go to Tyreesha.

Tyreesha: Thank you, Daniel. Thank you for this [crosstalk 00:55:48].

Daniel: The connection's a little slow. I can see you. It's possible because of the connection speed. You might need to drop the video. [crosstalk 00:55:59] Yeah. The connection speed, the clarity of the signal. Try it again, yeah, without video. Go ahead. Oh, I can't hear you unfortunately. Let me invite you, if you would, Tyreesha, to send your question in by chat. I'm just not able to hear you. Yeah. Bummer. I'm sorry. I can't hear you. [crosstalk

00:56:27] It's slightly better. Give it a try. Go to the heart of it. We'll see if the connection holds. Yeah. It's not quite working. If you would, just put it in the chat, and I'll see if I can get to it in that way. I'm going to go to another person and put you back on mute. Sorry. The connection speed wasn't quite getting there. I see Shera Maher.

Shera: Hi. So you were talking about how important it is to connect and to reach out to the ancestors. And I asked [crosstalk 00:57:09] he said, "I wanted to find out about the ancestors on my dad's side because my dad has passed." And he said, "No need to rehash the past." He said, "If you're trying to find out what your destiny is, it's too ascend." And that was it. And I just kind of wanted to know what your feedback was.

Daniel: Yeah, I can. I'm just trying to address the other sound interference. Let me just reflect back, Shera, that I heard you, that when you tuned in with your father, the guidance that you got was more about you just need to ascend.

Shera: No. I asked my uncle who's sick right now and I'm worried he'll pass before I get to ask more questions about my ancestors. My dad has already passed. It's been about 10 years. So he's the last living person that I could kind of ask to get to know more about my ancestors. As just a prelude to I am trying to connect with them. But like you said, "I don't want to have a sense of entitlement." And I actually had kind of turned my back on my ancestors for many years thinking, "Oh, this is my life." It's just a Western silly way of thinking.

And then, I had a dream where my dad came and gave me some information in the dream. And I started looking into it. And in fact, I started looking into the Ifa, the Yoruba that you're talking about. So it's so cool to be here. But I really am to totally new at that. So somebody I've been working with said start asking your family members about ancestors that you don't know.

So I asked my uncle who's 85 and not doing very well, and he cut me off and he said, "There's [inaudible 00:59:02] I don't want you to have to revisit the past. It's not important. And if you want to know your destiny, what creator wants you, it's to ascend." And it kind of was this whoa. I do believe that I guess. But I don't know.

Daniel: Yeah. The living can choose for all kinds of different reasons to not facilitate you getting to know the history. And that's sad when it happens like that. Often, they believe they're being helpful or they have their own conditioning and their own kind of cut off or whatever it might be.

But the main thing is don't let that stop you from coming a direct relationship with your people. They're right here. It's very available. Everybody can connect directly with your own ancestor. Very available. There are some reasons to use a bit of discernment and structure up front because not all of the dead are equally safe in spirit or well to relate with. So it's not great form to be like, "I'm having a party. I'm inviting everyone on Facebook." I need to be discerning about who you invite. Not everyone is equally safe and well. But once you learn even just a few basic ways to navigate, they're so available, the relationships.

Shera: Would you say that that's something that would be addressed in the course that you're doing online because-

Daniel: Yeah, absolutely. There's no prior knowledge or experience assumed from the course. The course itself is stepping people systematically and safely through a process of getting to know in a safe and healing way one of your blood lineages and to partner with older ancestral guides and teachers to bring about whatever healing might be needed along that bloodline up to and including your father, if you were to work with that lineage or whoever it might be.

So also, it's really important to not take our experience of the recent family, which often enough involves things like abuse or dysfunction or things that are really hurtful and project that onto all the ancestors. If it's

like you're at the beach and you're at the part of the beach where there's some garbage and a rotted fish, man, the beach is terrible. I mean, the ocean is terrible. The ocean's just like, whoa, back up. You have one little part of the beach that's having a bad day. Don't blame it on the whole ocean.

So the whole of humanity is your connection with your ancestors is mostly with those before remembered names is vast, is big. There's a lot going on. And so, it's important to not project our experience of just the last few generations onto all that.

Shera: That was really inspired. Thank you because I think you're right. I was projecting that I was afraid to contact them because of things that happened in my life. But thank you so much.

Daniel: Yeah. Thanks. Thanks, Shera. I'm enjoying this space and the kids aren't awake from their afternoon nap yet. So, I'm happy to hang out a bit longer and keep responding to some questions. I see Tyresha. Thank you for sending in the questions. So let me read that and try to respond. I know the connection speed wasn't there. I see that you wrote, "I've recently connected with my wise and well ancestors from my Arapaho lineage. Congrats. I'm Afro indigenous. I'd like to know how to increase reciprocation from them. I smudge with white Sage every Sunday to talk and connect with them."

Great. And the best way to know how to feed the connection with your ancestors is to ask them what they want and to ask them. And think of it... There's this funny pop psychology, but kind of useful thing about the five love languages, which are different ways that people experience love, so physical touch, gifts, acts of praise, or words of appreciation, acts of service and quality time, I think is what there are.

So you apply that same thing to your ancestors, gifts or offerings. Maybe, they want food or drink or some kind of song or dance, offering. Quality time is just sitting in presence with them. If you've reconnected with them,

just sit with them. That might be their love language. You might tune in with him, and they'd be like, "Yeah. Yeah. You don't need to meditate. Go help your brother. He's having a hard time, and we can't get through to him."

So it's acts of service. They're like, "They're all about the doing," or maybe they like the cuddling, which is like, "Hey, would you mind if we just shared your physical form for a while? You'll feel better after. Don't worry. Just do a little channeling." And you're like, "Okay." And then... I was cuddling with the ancient grandmas, cool, or maybe it's acts of praise where you allow them to love you. You love them. You celebrate them. You talk about them with other people. You name them. You speak about them openly. Those are just some examples.

There's no one set way to do it. But I'm assuming your question is how do I nurture along the relationship and actually thank them, allow in their support of me. And they'll let you know really. Bring that question to them. At a certain point with the spirits, you end up avoiding talking to them, because they're always giving you stuff to do. And so it's like, "Okay, I'm good. We're good. I have my homework. I'll get back to you in three months." But ask them what they would like. Ask them how to deepen the relationship, and they'll show you because there's not just one right way to go about that. Yeah. I hope that lands okay. Yeah. Good. Thank you. Tyreasha, for the question. Let me go to Raneesha.

Raneeha: Thank you. I'm assuming you can hear me okay.

Daniel: I can. Yeah.

Raneeha: Brilliant. Okay. So thank you for this session, for your offerings. I've been doing quite a lot of work on my own past traumas. And I'm kind of at this junction now where there's a very specific area of my life where I just feel quite stuck.

And when I look back, I realize this pattern is they're pretty much in all of my ancestors, mom, grandma, and beyond. And I don't know what goes

on in my father's area, because I'm disconnected from that branch completely. And my work so far has been, well, I'm stuck in this area, and I'm just going to do as much work as possible to kind of shape the pattern from my body, whether it's somatically or psychologically or energetically. And I'm just going to try and shape that.

But I've never actually made a connection directly with the ancestors in order to work on that. It's like, I'm just trying to share it because I'm so hurt or it's just painful for me. But what I'm hearing is actually that maybe actually orientating towards them might be the thing that might actually support this because I'm finding it very it hard to just do it on my own. And I wonder if you had anything to add to that.

Daniel:

Just to confirm one thing you're saying, Raneesha, is you have the sense, at least, some of the challenge you're naming is connected to your mother or her mother, and who knows beyond that. But it's at least somewhat a lineage thing. Yeah. So that's super common. I mean, as a therapist and a PhD in psychology, I think most of what therapists work with is ghost trouble. Really, it's unmetabolized intergenerational trauma that gets intellectually bundled up as if it's an individual thing when it's really a systemic thing.

But really, the systemic thing extends into the so-called unseen, which includes the actual ancestors who themselves are not yet at peace. And so, what we're really talking about is the troubled dead, the dead who are not yet ancestors continuing to exert influence on the living because how could they not were part of the same system? Therefore what? Therefore, it would be really instinctually understandable to be like, "I need far away from that."

But the counterintuitive thing is the need to go deeper into it. You're trying to get a hook, unhook a hook, right? If you're deeper into it to get released from it. And the way to go deeper into it is typically to go to the even older grandmothers. So was that pattern in place with your great grandmother, your great-grandmother, your great, great, great grandmother?

And eventually, you're going to say something like, "Well, I don't know about her really." And that's the leap into direct intuitive knowing because chances are it wasn't in place in the same way 15 generations ago. So there's some point at which it wasn't like that. And connecting with those ones and letting them surround the ones who were impacted by that wounding, whatever the source of it and help them to have healing. At that point, once the dead themselves are received by the ancestors, you as the living person have just a regular size problem now.

You're not the physical manifestation of two to eight generations of patriarchy and doom and whatever it is. And it's just a regular size problem and one that the ancestors have specific antidote for and blessing for. So the remedy is near to the poison often and or implicit within it. The burden or the poison or the problem, so to speak, is often what it looks like when the blessing is not anchored. It's not manifest. It's not being supported by the world, but to get at all that, you need to call in the older ancestors because another thing my therapist colleagues sometimes do, not always, I don't mean to pick on therapists, but I did the training, I did my hours so I can do that is they'll sometimes relate with individual problems.

They'll try to transform collective level burdens and problems with individual level skills. I have the problem. I have the impression that you're describing, Raneesha, this problem seems to be systemic or more than just me. And yet, I'm not sure what to do besides apply really effective personal level skills. But it's not quite getting at it. Yeah, I believe you. It's systemic. You won't get at it on a personal level. You need to go systemic on it. You need to call in the bigger, older, powerful elder ancestors to try to get at it.

Raneesha: Okay. That's really useful because I've never tried that. So it's actually going further beyond to a point where it wasn't there and then getting help from there and see.

Daniel: Yeah. A way to say it is like, I can't shift this and spirits might be like, "You can't. You're right." But we could. If you asked us for help, we could help you with that. But you can't personally like, "Well, damn." Okay. Well can you help? Then, that's a different conversation. Yeah. So good. Thanks.

Raneeha: Yeah. That's something you said asking. So thank you. Thank you for that.

Daniel: Yeah. Thanks for what you brought. Let me go to Glen. Hi, Glen. Let's mix it up.

Glen: Can you hear me okay?

Daniel Foor: I know I'm not following the order, everybody. Have mercy on me here. There's a lot of people. It's a little bit instinctual. I'm trying to get a decent mix of humans here. So, I can hear you Glen. Go for it. Yeah.

Glen: Thank you so much for picking me. A couple of years ago, I started working as a healer. And I do personal energy work healings. And in doing that, it has led me on a whole new way of life. And when I saw the ancestral healing, it was a natural thing for me to jump at it because when I started the healing, it was a thing that I was just naturally gifted at doing, hadn't done it for most of my life. And then every time when I'd done it the past few years, results were just fantastic. And I was very encouraged by the people who came to me. So I kept on going.

Recently, everything I'm doing is going to the ancestral side of everybody that I'm working with. And quite recently, I was working on who was an elderly European gentleman who went to be a priest early in life. And he left halfway through, got married, had a family, moved on in life. And now, he's had a few bouts of cancer. He has a lot of severe discomfort in his life.

When I was working on him a couple of weeks ago, I always hold the feet. I do Reiki and I don't usually touch the body. But I always hold the feet just because it's what touches the earth. And there's a lot of messaging

there. And in that time, I have an uncle who was a priest in Ireland who died 1980. When I'm holding this gentleman's feet, this priest came back as a different person. He was a priest in a long time ago in an older church. He came back now fresh, very alive, very awake. And he had an energy that is totally relevant to living today in a very refreshing, very free, and very, very bright sense.

And this was the energy that I'm working with now. And also, he has his hands on my shoulder. So in the healing of it, again, a lot of this healing is for myself, because a lot of myself is with the past. And I've got as much dark as anything. I didn't want his hands on me. But they were loving and inviting. And this is the energy that's flowing through me and into others.

So I feel blessed and lucky that I'm involved with this and just want to continue this and learn from it. And I found there's no limit to where this energy works. And I felt another project that I'm taking on in the Irish history and in their-

Daniel: I'm going to invite you. I could respond a little... But I would invite you to be a little, little succinct just in light of the group. Okay. But would it feel supportive to respond a little to what you shared?

Glen: Please. Yes, and thank you.

Daniel: Great. Just a few reflections, I mean, it sounds like what you're doing is working. So, great. Defeat in a lot of traditions are seen as a point of connection between the living and the dead and the Earth being a big container calabash or like spirit house for the souls of the ancestors. And the dead can change. People who were a dysfunctional pain in the ass during life can actually work it out and show up at some point. They don't automatically do that. But they can and show up and be like, "Hey, I'm back. I work some stuff out. Sorry about how I was. And can I help? You want me to help you channel some stuff? I know how to do that."

And so, they can show up in a new way. So we want to be open to that. We do have a choice about whether or not we can get engage, or we can

decline to engage. But we do want to allow for the dead to change. That's really important. They can shift, and that brings up the need for forgiveness and healing and a new kind of relation and all that. And it's just important for anybody who's winging it with ancestral healing type work to make sure that you're connecting and resourcing with those among the dead who are really healed and well and wise and kind, and that you recognize the distinction between those two. Yeah.

Glen: Thank you.

Daniel: But yeah. That's great. Thank you.