

The dynamic nature of a herd

What is the difference between group and herd? To understand a herd/how a herd works, you must first understand yourself.

You see a small transparent blob, a simple composition of information, of memories, you might say. Each individual becomes a synthesis of the experience contained in the life bank, as when Savannah was created.

We are a unique condensation of the total life experience, and our creativity consists of creating new memories from this base. Events and experiences that do not yet exist before we are born. In this way, every experience, negative or positive, is extremely important. It's these experiences that carry life forward. In this way, it can be said that the most primal task for everyone - regardless of their role in the herd - is to **experience**. Experience, let go, experience, share, hand over - the natural cycle of life. If you falls out of this rhythm, one cannot understand the whole either. So, by letting go, everything is tied together. By not owning, not holding. This creates breaks, like cuts in the thread of life. We do not own the experiences, our role is only to be present. The rest occurs in surrender, there is a small pause - then the intensity and presence of the experience increases again. Like a pulse or rhythm. A pulse of life. The movement of the herd, as a whole, also consists of such a pulse, the development follows exactly this pattern.

Then you see a lot of horses, close together. Each of these individuals are fully aware of who they are in relation to each other. Each member of the herd carries the others on the inside, the self consists mainly of the sheath around it. That which gently and tenderly carries and holds all the others within. Caring, benevolence and wordless love are what the self consists of, and what holds the herd together. There is really no other unifying force. Fear may bring a group closer together, and automatic protection increases - but the unifying force is not fear, but wordless, unconditional caring. So, if our task is fundamentally to experience, we contribute to maintaining the living space (which makes the experiences possible), through **caring**. That which encircles the herd, what allows us to see it, to feel it - is the caring, unconditional love.

The fact that it will be a herd in this case, and not a single solitary individual, seems to be fundamentally about a wish for closeness - rather than pure survival.

The survival mechanisms, the knowledge of how to survive in a group came later - the longing for cohesion, meeting others, came first. Then/from that, instincts developed. The instincts arise from the handing over.

First, the presence - your own unique experience. Then the handover, where qualities larger than the individual, and beyond the individual's own control, can be created. In Foxy's case, for example, it's about reflexes. In the handover, certain characteristics of the individual are given/arise. Much like receiving a gift, each time you hand yourself

over. Experiencing this then becomes the responsibility of the individual. And in the nature of giving, the gifts given must also be for the benefit of the whole, the whole of life- since the gifts also come from the source of life, they must be for the good of life. Nothing else would be possible. Therefore, these gifts also bring a sense of reverence, respect, and self-respect. One becomes who one is meant to be, while also surrendering to life itself, on a spiritual, "impersonal" level. One is responsible for who one is and becomes in this evolution, but one does not own anyone, not even oneself. One is constantly serving a higher and longer-term purpose than one can see for oneself. Therefore, it cannot be will-driven either. (That would decrease the purpose).



Then the image changes to describe people. You see individual people, in a group, but not (consciously) connected. And the feeling in the image is anxiety. There is an anxiety and a restlessness, which is extremely palpable and tangible. Foxy and the others interpret that anxiety as a fear of dying, of not being able to do things - of not surviving on their own, or as a species. That fear looks completely different, or doesn't really exist if you've surrendered, like a natural herd works. But the human being is a solitary animal, not a herd animal, as they see it - really. We have not made up our minds. We need others to survive, but we haven't yet created an inclusive circle, consisting of the kindness she described earlier. It's as if we're not yet sure whether to surrender, or

whether it's simply "safer" to continue on our own. However, this capacity for caring is within us, and we can awaken it, if we want to. But as a species, we have not made up our minds, and therefore we have no collective experience to consciously lean on, as other species have. We are born with the sense that we may have to fend for ourselves, but also with a worry and fear that we may not be able to. Then it's up to the individual. We could build herds, as animals do - and sometimes do - but to do this, we need to practice. And we must be receptive to learning from those who already have this experience, and who have done it before.

Initially, when we study a herd, we see only what we expect to see - frightened and insecure solitaries, approaching each other with great hesitation; do I want to join in or not? Should I take the risk of surrendering, or not? Perhaps it's safer to stay put. At least then I know what I'm not losing. We're not really moving in a line forward, but in many ways, we're stomping on the same spot. To surrender, or not to surrender? To participate, or not? The importance of living in **relationship** with the environment. Not standing by. Taking from someone else also lets me know what I'm getting. The other person has already taken the risk of developing. I don't have to do it myself, I can just take part in the final product, but I don't have to go the actual way - I believe. Perhaps a person needs to feel that this is not possible, or an extremely strong knowledge that there is something else, to move away from this apparent safety - to actually take the "risk" of participating. We need the mixture of other species, of other experiences, which are outside our own memory bank, for this to be possible. Which is also what Funny highlights - it breaks down thought barriers and allows us to take part in more thoughts than our own, our own closed circles.

One can now see the incredibly sophisticated system of constantly evolving characteristics of each member of the herd. One can discern a thread, a kind of foundation, but everything else - including this foundation - is also in a state of constant flux. Constantly. It never stops. Only in as a punctual rest, as Foxy described earlier. But you can also see that the features form what look like smaller clusters. In these groups, there is an intensification of the sharing of similar experiences. This also increases the contrast with others, to whom one is less similar. The difference or contrast constitutes a dynamic of moving to and from each other, as well as helping to define oneself through both what one is in an identical reflection, but also in what one is not, through the opposite. The evolution is endless. The possibilities and combinations are endless.

Human herd/animal herd - humans imagine that the structure is based on personal will. Therefore, it becomes important *who* - who will be elected, who decides etc. The better balance one is in, the more the ability for decisions to go beyond the small circle of personal gain is expanded, so that it benefits the whole. Another imbalance could be thinking exclusively about what is good for others and excluding oneself, and then there is still no entirety. Foxy feels that she is a great individual. Her range as a person, is greater than her

role. Her role as the warden of the herd is more like a universal coincidence. At the same time, you can see how she is completely devoted to her role. Because she is larger, the role thus grows to encompass all of her. It means she doesn't have to elbow her way through or compete with anyone to know her place. She doesn't feel threatened. She fills her entire space. First, she is aware of how big she is in her totality. Then she fulfils her role with this wholeness, whereupon everything fits there. Thus, she does not have to enter anyone else's space, and no one has to enter hers. There is an immediate balance. There is a soul consciousness that is difficult to define. You also feel the opposite, that you clearly feel your whole self, every detail of the physical creation. You see steps/ stages, like circles - increasing outwards like ripples on water. The physical and the spiritual become aware of each other. A process that continues throughout life. One would think that the physical and the spiritual become conscious of each other when one is born, but there is also an unconsciousness, like an oblivion. Then the individual dedicates himself to getting to know himself, for the rest of his life.

There are no fixed roles. You never know what you'll find on this journey of self-discovery. Few individuals would have come to know themselves fully before life is over. Every life is in a sense unfinished, or incomplete in nature. We are here for such a short time and *consciously* for an even shorter time. Soul consciousness doesn't need not be definable, but it needs to be experienced. Consciousness has made the move. The link between mind and consciousness. One experiences the body through the senses.

Thoughts and feelings are included here. Experiences linked to physical creation, whether measurable or not. The soul is not experienced through the senses and thus cannot be experienced by the body. But it can be experienced by consciousness. Consciousness can both remember the body and at the same time move towards the soul. When one can sense the soul and connect the two, then one has created an extended circle.

The dynamics of the herd are designed to give physical survival a chance. Because there is so much to discover, and it never really gets finished, it can be said that there is something natural in wanting to live as long as possible. But one would not put any value on it and that a short life would be wasted in some way.

The difference between different bodies on a soul journey is not as great a transformation as what happens within the individual. Changing bodies does not have to be an interruption, the process of self- awareness is still going on. Consciousness is very exciting. It is where we connect this side and the other, the spiritual and the physical. Being aware of the difference between the impermanent and the perpetual becomes more concrete with the role of consciousness.

Foxy remembers herself as young, and she has a great alertness then. She understands that it is so significant that her story must be partly about it. Savannah also has an alertness, but there the emotional presence is a larger part of her character. Basic story.

basic character. Then you can go far from that core.

You must start from something that is tangible, and that you are not trying to rewrite. This is where people get into trouble, when they value themselves and others according to how they judge them. How I interpret you becomes a truth, more than what actually is.

When people see each other, we find it difficult to do so in a way that makes the other discovers themselves. We are seen more through the filter of the other's opinion. Then we can feel cornered or have a lot of defense mechanisms in relation to others. The other person's opinion of me will then affect my perception of myself. Therefore, other people can also influence me to lose touch with what is true in myself.

Much of the horses training is about dismantling the blinds so that there is someone to meet. A place where consciousness is given space to connect these worlds. A more immediate experience that all life is constantly going on, will go on, and has gone on in some form. Realizing this fully, one finds a peace that is not dependent on external circumstances. One will be affected by external circumstances as long as one has a body, but that is not the same as losing oneself in them.

Difference between pain and suffering.

Mistral has moved his circles very far in the movement between body and soul. He is far out in his circles and could complete this *here*. What is a completion about?

You never finish, but you can complete. Consciousness in the outer circle towards the soul dissolves in the very strong light that is there - there you cannot put something together, the particular ceases. But is made visible in the light of what one might call divinity and is reborn. There we have to die and be reborn while still alive. One is re-created in the encounter with the divine. To do this while living is to bring a piece of heaven with you. Why not do it, if it were possible? Liliko - a multitude of tiny dots of light that have an exceptional alertness. All-seeing, divine presence, to be alive is to be awake. That which makes matter alive is not asleep but consists of some kind of constant wakefulness. One of the tasks of a herd is to maintain this wakefulness to some extent.

That alertness is not turned on all the time, equally in everyone.

The wakefulness is more like a moving awakening all the time, and making sure that torch never goes out is one of the herd's fundamental tasks. Why choose a herd, a grove of trees, the symbiotic life where all species are needed for any species to survive? Moving the wakefulness between ourselves is what the courses are all about. That humankind can be part of these structures, where the dynamic is that the alertness is kept alive. What makes human beings destructive is **unawareness** - the opposite of alertness.

You can see her with the other hens. They circle around each other. If you look it's a very well-coordinated dance. At first, it may look like you're moving here and there, and everything just happens to be happening. If you look more carefully, you see a clearer picture of precision. A reminder - everyone reminds each other. When one

individual reminds another individual, the divine responds with a huge reminder. A very small effort lets through an enormous divinity.



Defenders and attackers (the defense spectrum)

One can see a densification of the circle around the herd, like a thick line of ink. This is somehow both an outer and an inner boundary. If one imagines that the herd consists of the same individuals/same soul consciousnesses having shared similar experiences over a long period of time, and sequentially through those who are born and die, then this group could be defined by outsiders through this encirclement/circle. But is it really needed? Individuals already know all the other members of the herd and through surrender there is also a constant awareness of the whole, which is also trusted. Why is an outer, or inner, boundary needed? And who are you, if your basic tasks in the herd relate to this (outer) boundary? In this case, the boundary is something as concrete as predators. Once one has acquired an experience, it must be spiritually surrendered, so that the experience can be useful to life. This happens on a soul level. But the

experience also lands in the purely physical body.

The reach of the physical is not very great. Many of these experiences do not even reach one's own consciousness in an entire lifetime. You could say that these experiences stay in a limited area- while also being shared with all other life.

Since the group shares general experiences such as environment, common experiences, genes, a more distinct form develops over time. This is the boundary itself. Of course, it does not look like a line, or a circle. It exists within and between all individuals and extends geographically as far as the experiences of the specific environment reach. And it's this boundary that a predator crosses, in search of food.

You are born and die; you are eaten and eat. No one objects to that. But each individual life also strives to preserve and further develop itself, as a respectful responsibility, and as a natural instinct.

Zander is one of them, who is aware of what is happening at the border. And from that awareness he also has a discerning function. He decides what to pass in or out, with the best interests of the individual and the group in mind - based on what he can discern at the moment and based on his own/everyone's experience. The action also consists in concretely and physically removing what should not be on the border or retrieving what has disappeared. He is a defender with discerning functions. This is his basic character.

Defenders take care of and protect others. They give their lives for the whole. They don't back down. It would be more natural for them to die than to back away.

There are spiritual aspects to this. What is basically protected is the common experience and the individual life. So, you are also protecting specific individuals if you have to choose. But somewhere here the task passes to the attacker. **The attacker** is quick and reacts exclusively in the moment and on pure reflex. The defender has a conscious, will-driven, deliberate and supervisory function.

Coordinators and peacemakers (the structural spectrum)

You see the coordinator and the peacemaker together, as if there is a link between them. Which then leads into the memory bearer. On the other hand, you could say that all roles lead into the memory bearer, no matter which way you come from.

Saga describes an awareness of everything. The first image - that everyone contains everyone - in her consciousness. Just as the defenders are extra aware of the circle around them, so the structural individuals are aware of all the members of the herd, simultaneously. They are constantly seeing where everyone is, and where they are going. They see more clearly than those involved what their actions are likely to lead to. With that insight, the other individual also becomes aware of himself, seen from a larger perspective. It is therefore important to stress that the coordinator's role isn't to decide what someone else should do. It only points out the possible consequence - it helps to raise individual awareness of a specific action or process - the rest is up to the individual. As with the defender, **the coordinator's** role is largely will-driven and involves maintaining a long, continuous focus. Awareness is the task, but physically it can also be effective to seek out the individual whose awareness you want to raise. A coordinator is usually persistent and mobile.

The peacemaker differs from the coordinator in that the latter constantly relates to the individual. To make the individual aware. The peacemaker relates to the void between. The peacemaker embodies the dynamic movement within the group. If the coordinator is the individual - the focal point - then the peacemaker is the movement in between - the void in the circle, between the individuals. A bit like the scout is the surrounding environment, the peacemaker is the atmosphere in the room. By adding a consciousness where from the beginning it was only a movement between consciousnesses, so changes the dynamics. It can be said that the peacemaker's role is less will-driven and more direct/reflexive in comparison with the coordinator's role. A peacemaker is often invisible. Especially when dynamic changes occur. You are possibly more visible in between. And with these new solutions become visible, which were not possible before. The peacemaker has a creative role, while what is created becomes impersonal. The role of the peacemaker plays out in what is not yet conscious.

As for the peacemakers, it's a matter of time. It's like moving in time and room, outside the present. You also move outside of what individuals think and feel exactly right now. It's like listening to an echo.



The innovators, the explorers and the provocateurs (the innovative spectrum)

Again you see a picture of the circle around the herd, the border. As soon as you can define it, it moves to be an inner boundary, within the individual. And it's in this area that innovative individuals operate. Those whose job it is to keep the boundary dynamic, so that it does not stagnate.

They begin by describing **the innovators**. First of all, they challenge the thought trajectories. Since there is always a tendency to repeat what is familiar, a force beyond what is already known is required. This force is manifested through the innovative individuals. If this boundary doesn't keep moving, everything stagnates, both within and without the individuals. An innovator must always come from an unexpected direction. There must always be an element of surprise. You must find an angle where your thoughts don't reach or catch up. For this reason, innovators and provocateurs can be perceived as annoying or disruptive. Their job is to disturb the order.

The task is to resolve the border. So that a new order can emerge. An innovator is constantly driven by questions, wonders. You see what is, clearly and distinctly. But then you keep wondering what would be instead. What is possible based on what exists now? One group in this spectrum are **the explorers**. They see which pasture there is now, and wonder what could be made of it, or what could be found instead. They look outside the

known, outside the territory and the experiences already in the memory bank. Their role is in expansion. Everyone's experience, regardless of role and type of experience, naturally expands the experience bank. But the innovators are actively working on the very part of the dynamic that enlargement itself consists of.

For the innovators, it's about seeing things that don't yet exist. The peacemakers act in the void between, looking for a meeting point between individuals. They are in the places that consciousness doesn't yet harbor, but they are nonetheless in something that exists - even if it has not yet been perceived by anyone. Innovators and provocateurs are looking to break and make conscious even these threads - and give space to create things that really don't exist at all. Something that has not yet arisen, on any level.



The provocateurs are tougher, less strong-willed and act a bit like an attacker - but in relation to states of stagnation rather than predator/external danger. A stagnation is an internal danger and may require the same precision and courage in confrontation - as an external danger needs. There is also a link to healing here, and it may be that individuals evolve between these groups back and forth, depending on the situation. In this group, not being afraid becomes relevant. This is also true for everyone, who

described earlier - it is not fear that underlies the herd structure. But for provocateurs, it becomes important to clarify this. By dismantling the structure and the boundary, it also reinforces the individual's knowledge of who they are, which in turn re-creates a kind of boundary - or self-image - and so it all starts again.

The defenders who defend and preserve, the coordinators who see, the provocateurs who contribute to the constant recreation of everything. The provocateurs know that time is not linear, but constantly experienced. They help to keep individuals awake. They help to prevent become comfortable, in a sleeping way. At the same time, they also represent a lot of joy.

Risk evaluator (liaison center)

A risk evaluator is awake. A risk evaluator does not want to miss any information that someone else is passing on. In principle, the communication takes place at the moment that the person who has received the information becomes aware of it himself. And then the risk evaluator should be there- so that not everyone has to be equally attentive all the time. The risk evaluator is a bit like a liaison center. As soon as the information has been distributed, the risk evaluator has to start listening again. The awareness and preparedness of these individuals is very high. You have to consciously maintain focus and be alert. They also cooperate with each other, so you really get to rest from time to time. Otherwise, it becomes exhausting both mentally and physically. Some are risk evaluators for a very long time, like Nova, but the vast majority are for a limited period, because it requires so much focus. It's like an instant democratic process. The risk evaluator perceives all the details of the sharing of experiences, without in any way evaluating them. This creates a whole, an aggregate experience, which in turn is fed back to each of the herd members - as the risk evaluator is also part of the whole.

Scouts and warner (the signaling spectrum)

Myrynah appears in the next image, and we have reached the scouts and warners. The signaling individuals. These take yet another step. They let go of the circle and go completely outside it. For a signaler, the focus is outside the group. Their entire task is placed there. For there to be an inside, there must also be an outside. One thing is extremely important to these individuals; and that is speed. No one can help you escape but yourself. You must embody the quickness of the herd, within your body alone.

The scout, like any other member of the herd - back to the original image, where you see how everyone contains everyone - thus also takes with it all individuals outside the territory/known area. But you don't have to risk everyone. One takes all, but only one is running. This is particularly clear in Mistral's case. He could even make it look like the whole herd is running just by working with shadows, to fool a predator at least temporarily - this role is somewhere between signaler and innovator. But the more members of a herd you have, the more connections become possible. And then you also get more and more unique, mixed roles - that may never have existed before. And if the herd evolves in this way, it can also influence how the surrounding environment evolves, (it doesn't have to be the other way around).



The scout always takes a risk; there is a risk in being a scout. But it's not experienced that way. For Myrynah and Amber, it's all about dedication. To dissolve the personal, and as a completely pure mirror - reflecting the surroundings, so that the rest of the herd can see what they have not yet seen - one must surrender. And this can only be done in trust. So, you cannot be afraid when you are in this state. You are awake, which can be frightening for a human, who then feels that he cannot keep up - or risks being surprised, but no horse would ever perceive a scout as afraid; that would make the job impossible. There is also a joy, like a longing out. Foxy adds that both scout and warner are always in a multidimensional time aspect, as all horses/roles are. Which also makes you react to things that humans don't usually see.

Foxy then goes into the difference between scouts and warners. A scout moves invisibly in the environment, as Amber and Myrynah describe. Even without having to move so far away from the others, they can take in information from a very large range. The other horses see them, as if they were radiating a certain light, just as Mistral can make himself clearly visible if he needs to. It's all about being invisible to your surroundings (except in Mistral's case), but at the same time visible to the herd itself. Hence this special light, which is only perceived within the herd or by the members of the herd.

The scout thus shares information. You control, or are aware of, when you do and don't show yourself, and to whom. For **the warner**, there seems to be no will control, because here it's not so much about information, but more about immediate flight. If you compare with the explorers (explorers versus scouts), the explorers are looking for solutions, the scouts are looking for signs, it's not a creative role in that way. It's more like reporting, like giving as absolutely truthful a picture/embodiment of reality as possible. The role of the warner is more linked to getting everyone to react, to flee immediately.

Faster than thought. At the same time as the reflex occurs, everyone must have started to flee. The warners themselves don't know when that will happen. This is perhaps the least will-controlled task of the entire herd. They're like the starting gun in a running race. Both the scouts and the warners are signaling individuals, but the scouts are more of a constant reflection, while the warners initiate the flight itself. They are like a force of nature, like an unusually strong wind. It's as if you don't even have time to register what's happening, suddenly everyone has just fled. But the warner knows and feels the force that started the flight. It's a completely impersonal role in that way, but it's a powerful feeling (as even Bullen agrees).

For Rilla, there is a pure joy in not knowing, as if plunging into reality with reckless courage. You only have one chance, and that's if you run, and there's incredible courage in that. During the flight, for example, it is the scouts, the risk evaluators and the explorers who seek the path itself - but the energy is provided by the warners.

Healers and caretaker

For **the healer**, the task is also not will-driven, as it must not involve any ego, or any personal desires. It is not the healer who gets the other person well, they are extremely careful about that. The healer has a kind of radar out front, which allows them to note if someone is about to be weakened in some way. They look for destructive traces within the individual. The coordinator looks for where the individual's actions and intentions are going, in the external world. The healer looks for which might be about to become destructive for the own individual. There is also a natural weakening, through age for example. But the healer's radar seems to sort that out. The healer only notes what is

abnormally destructive, as well as what the individual is not already aware of.

A healer in a herd of horses works exclusively with their consciousness. It's the noticing in itself, which helps to improve the health of the individual. This is because everyone is interconnected/ that everyone carries everyone within them, as described earlier. This means that if awareness has arisen in one, then it has also reached all at the same time - which becomes further evidence of the multiple, multidimensional awareness/presence that a herd of horses truly has. This is what people need to constantly practice, in connection with horses. And perhaps it's no wonder that people have so much trouble perceiving and comprehending what's really going on in a herd of horses.



Silas appears and the topic shifts to describing what a **caretaker** does, in relation to a healer. To begin with, a caretaker is constantly aware of the whole, this gives similarities to coordinators and peacemakers. But both focuses on how the individual's actions will affect the group as a whole, as well the development within the group. A caretaker mainly works with the reverse; how the individual has built up their self-image, or how close/far away you are from what you are meant to be deep down. A caregiver works with putting the individual in the right context - healing the context. And exactly therefore, it is possible that the caregivers have an extra difficult task, in relation with a human. If the healer helps the individual in relation to their own destructiveness, the caregiver helps the individual to create a healthy context.

Now, you could say that a herd of horses cannot be destructive - but that's partly because the caretakers, coordinators and peacemakers are constantly working to raise awareness of the individual's actions, intentions and ability to create a healthy context. Without a caretaker, this process is much slower, so everyone is really needed. In human contexts, the task is often much larger than the individual caregiver can influence, and individual awareness is low, so there is a risk of illness, burnout or loss of self-confidence. It is a complex, and partly volitional role.

Caretakers focus on the individual in context, they see the path of the other, which can seem abstract. It is not the same as seeing where the actions are going.

It's more the other way around; what actions have brought you to where you are today. Just as the healer searches for the healthy, complete individual, so the caretakers search for the healthy path.

Teachers and nurturer

An nurturer or teacher does not work primarily with imbalances, or concrete dangers, as so many of the others do. A nurturer, a teacher works primarily on developing the healthy. And then it's important to use the time between dangers and other (internal and external) crises. They also use a great degree of vigilance. Their task is to see the other (the difference between confirmation and seeing). When you need to practice specific things, you need the help of someone older, who has the same role. A scout needs an older scout, and so on. The nurturer/teacher is there all the time, until an individual has fully achieved their role themselves. A nurturer helps to develop the potential, and here it can be like the tasks of a healer. For the teacher, it is about potential capacity. Here they are close to the provocateurs, but they also focus on imbalances, stagnations. The teacher works with the healthy. There is often a great sharpness in these individuals, as for example in Nino. You see what's possible in the other person, and don't settle for less.

Teachers and nurturers focus on the healthy, and here it is consequently about seeing resources in both the other and oneself. It is a bit like selecting the most viable plant. What within this individual, is the healthiest? What has the best potential to grow? Only by someone seeing and noticing this, will this healthy flourish, the doing take second place - it will show itself what is most suitable to do once the healthy has been made visible (as in Mio training).

Memory bearer

The role of the memory bearer is multiple, to say the least, and thus perhaps a little difficult to understand. The memory bearer is aware of the **thread**. A memory bearer does not have a volitional role, (although acting within the role may be volitional). The role of being a memory bearer is something that comes to you. The thread shows itself. It's more like a vocation of sorts. It is a more soulful task, unlike any other role. All roles have a spiritual dimension, but the task of the memory bearer is what you might call exclusively spiritual. It usually requires slightly older individuals, but it doesn't have to be that way, there are always exceptions. Brima conveys an image of a great light. A memorial bearer must have handed over everything, much like being enlightened. It's as if everything else has to be finished first, before you can become a memory bearer. The memory bearer then conveys/shares this awareness to everyone. The memory bearer, unlike all other roles, always communicates equally with all other roles. There are no specific, other connections. A memory bearer is constantly available to everyone. Even a future memory bearer has seen the thread/been shown it. The thread is about both the individual history, the history of the herd, but also the history of the world. So, you could say that it is never just one thread you see either. The image of only one thread, is more like a principle, which makes the role a bit easier to explain to a human being - who in his consciousness, is not as timeless.

Draumur describes the role as wandering between worlds. You don't just see the thread; you are also the thread. A memory bearer is the thread, showing possible paths between life and death, between one place - one dimension - and another.

"Open the eye.. for this world is only a dream"

