



Healing intergenerational trauma

Guest: Rabbi Dr Tirzah Firestone

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[00:00:09] Jaia Bristow

Hello and welcome back to the Trauma Super Conference. My name is Jaia Bristow, and I'm one of your hosts. And today I am delighted to be joined by Rabbi Dr Tirzah Firestone. Welcome, Tirzah.

Rabbi Dr Tirzah Firestone

Thank you so much, Jaia. Great to be here.

Jaia Bristow

It's great to have you on board.

So, Rabbi Dr Tirzah Firestone is a Jungian psychotherapist, author and a spiritual leader in the international Jewish Renewal Movement. Widely known for work on feminism and the modern applications of Jewish mystical wisdom, Rabbi Dr Tirzah Firestone teaches nationally on ancestral healing and the common boundary between ancient wisdom traditions and modern psychology.

So let's dive right in. Why would you say that intergenerational awareness is so important today?

Rabbi Dr Tirzah Firestone

It's a great question. If we're awake in the world today we're feeling the intensity of so many crises. We're in the midst right now of the pandemic and new strains arising all the time, radical environmental changes, the burgeoning again of racial hatred and bullying that's going on in our society. And, quite frankly, just reading the newspaper, reading *The New York Times* in the morning can set off trauma responses and alarms in our nervous system.

And now none of this is bad. It means that we're awake, it means that we're alive and that's what all of our spiritual practices, our yoga, our contemplation, our meditations are doing, is making us more awake to the context in which we live.

But we're also understanding that what we are living through right now has wider implications. The things that are going on in our world, the crises are, in a sense, the product of things that have gone on before us. And so much pain sends people looking for answers. So we are, in a sense, understanding that the facts on the ground are the product of ancestral events that have been undigested, unprocessed, snowballing in our day, and being awake we have to deal with it.

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Now that's happening on a personal level but it's also happening on a collective level all the time. So as we get more aware and awake we are realizing, oh my God, these are the things that have been left undone, left unmetabolized for generations. And we are feeling them land in us and in our midst.

Jaia Bristow

Absolutely. Because I guess that's what trauma is a lot of the time. It's difficult moments that go undigested, unmetabolized, as you say. And sometimes people talk about trauma on a very personal level, of something that happened to them, either in early childhood or a few months ago or something like that, but as you say, there's also this collective trauma. And I think as things shift in the world, things are starting to come up for people, and there's more space, hopefully, to digest this now.

Rabbi Dr Tirzah Firestone

Exactly. Another factor that puts so much focus on trauma and on intergenerational trauma, is the fact that we have more research, scientific research that has become available in the public sphere.

So in the last 10 years, for example, in 2015 there were a number of central studies that became public. And the general public is very aware of neuroscience now and even of the field of epigenetics, which is a little bit more esoteric, perhaps. But these are very interesting and engaging studies that show us research that the environmental impacts, the stresses of poverty, the stresses of war, of displacement, of immigration, they linger in our systems and in the systems of the people who came before us, our forebearers or our ancestors. And the studies show that these residues can be transmitted, not only years later, but even generations later.

So these are remarkable studies, and they give way to great self reflection, in a sense. They say, oh, they make us ask the question, what's my context? I come from a larger context. I want to know what was passed down to me. And perhaps the anxiety that I have in my system, the nervousness, that sense of a shoe is always going to be dropping any moment or a sense of shame, it comes in many flavors, if you will, did not begin with me.

These studies, as they become more widespread with the work of Dan Siegel or Bessel van der Kolk or Rachel Yehuda, are more mainstream. And we are starting to ask ourselves and have new self awareness and ask ourselves questions that are better alive and help us understand that we are much bigger humans. We don't only live. We're not isolated to this time period, but we are interconnected with people all over the world and also with people that no longer walk this Earth.

Jaia Bristow

And I often talk about trauma as layers. So again, for those of us who have this intergenerational trauma, then there's extra layers that impact our life today, as you're saying, and again, this collective trauma as well.

And so let's talk a bit more about ancestral healing, because I know you teach this. And so can you tell us a bit about what exactly ancestral healing means to you and a bit more about your teachings.

[00:06:48] Rabbi Dr Tirzah Firestone

I'd love to. Ancestral healing or intergenerational healing is exactly that. It's turning to look at where we came from. Who are my people? What did they live through in their day? What were the socioeconomic or sociopolitical factors that shaped them? Just as the issues of our day are shaping us. What were the ruptures that they lived through, the traumas, both personally, in their own homes and in their societies that they had to grapple with? And as well, what were their resources? What was their education level? What were the gifts that they had? And what they had as assets and what they suffered, in a sense, lives in us.

So we turn to face our ancestors. We turn to ask the questions, what were the traumas and wounds that perhaps they were unable, because of the situation, to process, to metabolize in their day. They had to pick up and run. They had to hide. My grandmother lived in an attic for 4 years during the Nazi Holocaust, or my people were chased out of Iran, for example. What were those impacts, the traumas that they couldn't process? And the residues that somehow trickled down into my system, or in the system of my children.

And by turning to face our people and to name these things, there is a loosening of the grip. And now I would say the field of ancestral healing and intergenerational healing has many facets, many faces. Before COVID, before the pandemic I did a lot of work with constellation work in which we would meet in person, it would be in person work, and constellate the field that represents our family of origin, and literally call in the members of our families and address them. And that in person work took a radical shift when we could no longer be together.

And what I discovered, and many of us discovered who do this work, is that the mind is so powerful and our imaginal capacities are so powerful that we can do this work online. And even though we can no longer be together, we can do the ritual work and the intrapsychic work together, and we can do sacred ritual online. It's been quite an enlightening 18 or 20 months invoking our ancestors. We can do that in the prayer field. We can constellate a prayer field, ritual fields, some people call them shamanic fields, to face our ancestors, to honor them, to name their wounds, just as we might in an in person session or in a family constellation session.

And to allow these blocked and unprocessed wounds to flow again and to allow the sequelae, the sequels, it's a fancy word that means the residue of trauma, of frozenness, of numbness, the shame, the sense of the wounds that came from these historical patterns, to flow and to be released. So there's just a remarkable potency of this work that ripples out and can be healed. And when they're not looked at, when they're not addressed, they do really influence our present families and our present relationships.

So much to say here, Jaia, you stop me.

Jaia Bristow

Well, I'm curious to hear a bit more about how it works. You talked about in person groups, you talked about online groups, and you talked about naming it and calling in the ancestors and naming the trauma and then allowing more flow. But if you could say a bit more about how that works and how that releases in some ways.

[00:11:24] Rabbi Dr Tirzah Firestone

Sure. Let's try something. Okay. So everyone who's listening, you had ancestors, you had people that came before you. And maybe you had the good fortune of having a grandparent or a caregiver from your bloodline, it could also have been a nanny who is not from your bloodline, you had a very deep soul connection too. And if you can just call them to mind right now and call them to your mental field, so that you're literally seeing them before use maybe.

You do that by closing your eyes and just conjuring them in your mind's eye. Extending your imaginal powers to whisper their name. However you called them, if you say Aunt Lily or Grandpa Jack. Also, I want to say that if you had a namesake, someone you were named after, that's very important, too.

So keep your eyes closed for just a moment and imagine that you are calling them into the field. And you are invoking them and invoking their presence, their soul. The premise that we are relying on here is that after someone passes from this physical world, their soul energies are still available to us. Now we're calling in wise and well ancestors first and foremost, to be our allies, to come to us with all of their resources, with their love for us, which doesn't die, with their resident field which goes on after they pass from this physical plane.

Breathing. We can slow down a bit. Whispering their name and whispering something that's going on for you right now that you could use some strength for. You could use some good energy for, some positive loving kindness for. A project that you're at work with or something that you personally are attempting to heal. Saying I could use your help, your love, your kindness.

And imagine that you are opening a channel, you're literally opening a spigot. You're opening a pipeline from the ancestral plane to you. Because that is what our ancestors are for. They are wanting to guide us, to protect us, to help us with the wisdom that they accrued. So imagine that you're opening that channel and just letting their love pour into you. In this way we honor our ancestors, in this way we are employing their love on this Earth plane.

There is so much help available to us if we know how to use it. And it's very important that we call in the wise and the well and the beneficent, not the troubled, ancestors first and foremost to aid us and strengthen us.

So imagine right now that you kept that pipeline open, and then you rub your hands together, wiggle your toes and just let that be. And then come back to our discussion. And just feel the love if you have the good fortune of having someone out there. And open your eyes again. I want to say, also, many people, and probably the one comment that I have in all my classes is, my family was so neurotic, was so ill, not well, that I have nobody.

And I'll say two things about that. One is that we all have well and wise ancestors. We may not have known them, but if we go far enough back down the chambers of the lineage, of our bloodline, far back before we knew our ancestors, there are probably guardians of our own elders in our bloodlines that are there. We may not know their names or faces.

And the other thing is it is very important to remember that there are historical figures who we emulate, the figures of people who are brave, who are courageous, Rosa Parks or Martin Luther King Jr or Gandhi or Abraham Lincoln, the people that really made a difference and that their intelligence and their bravery inspire us. We could call on them as the teaching goes. Some of the spiritual traditions teach that when we call on the name of an ancestor, of a wise and well ancestor, they come to us with all of our feelings and real intention and sincerity. They will reconstellate and come to us

from whatever galaxy they abide in now. And we can access the energy and the strength and the love and the care of people who no longer walk this Earth.

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For some of us we have to extend our disbelief and imagine that. But many of us have people who we do know, who we do feel. How about you, Jaia? Did you feel somebody back there?

Jaia Bristow

I recently lost my grandma, who I was very close to, who loved me a lot. I think she had a difficult life, but when I came along, and then my younger brother as well, I think that's when she truly got to experience unconditional love in some ways. So we were very close and she passed away a few months ago.

And I thought it was a very beautiful demonstration. I think that was a fantastic way of answering my question of how. Because there's nothing like experiencing it one's self rather than being told. And I could definitely feel a lot of heat and a lot of warmth and like tingling in my fingers. I even started jolting, breathed at one point, which sometimes happens to me when I do energy work. And yeah, I can feel this kind of, I don't know how to describe it other than I can feel that presence and that love that I always would feel when I was with her.

Rabbi Dr Tirzah Firestone

That's right.

Jaia Bristow

Thank you.

Rabbi Dr Tirzah Firestone

You're so welcome. I feel that warmth in my heart as you talk. It's important to trust in those feelings and use those feelings if you can imagine that as available energies to us that we can call upon when we're feeling weak or ungrounded. Just to remember that there is tremendous resource that we have when we just go a little bit beyond our particular tight and narrow spaces now. There's so many problems and issues in our field that we need help with.

And so another thing that we must remember is not to get isolated, to call upon people who are alive as well, and also our well and wise ancestors, but also to join hands with others and to use all of our spiritual tools right now because this is tricky times, and there's a lot of negativity and fractiousness in our field. So how do we keep positive and call upon those tools that we have to ground ourselves and to move our bodies and move those energies and stay positive?

Jaia Bristow

Absolutely. And I love that. I love everything you're saying about, one, acknowledging the difficulty of the times we're in and acknowledging that we're not just living the trauma of the pandemic and our own personal traumas, but we're also carrying our ancestral traumas.

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And I love what you're saying about using resources. So when we're feeling weak or alone, or when we just need an extra boost, or we're feeling confused or whatever it is, that we can call on our ancestors and we can call, not just on our direct lineage, but also on people we admire, historical figures, people who have shown strength. But as you say, we can also call on the strength and the support of people who are still alive, whether that's spiritually calling on them, or also picking up the phone and getting some peer support is an excellent resource.

Rabbi Dr Tirzah Firestone

Absolutely.

Jaia Bristow

I'm curious, how did you get into this work? Can you tell us a bit more about your personal story?

Rabbi Dr Tirzah Firestone

Sure. And I think all of our work in this field is somewhat autobiographical. I'm the daughter of a woman, a mother, who escaped Nazi Europe in 1939. She was a German Jew who got out miraculously on the kindergarten transport, which was a train that transported 10,000 children out of Nazi Europe. And she made it out, and so did her siblings and her parents. But she left behind scores and scores of aunts and uncles and cousins who did not make it. And she never talked about that, but it was a charged field.

And I found out only at the age of 40, and I wrote my first book, *With Roots in Heaven*. A strange person from Australia with a crazy accent called me, and I was sure it was a prank call and I was about to hang up and he said, "no, don't hang up the phone. I am your cousin. You know nothing about your family". And he started to unravel. He said, "I just read your book and you know nothing". My book was about the trauma in my family, but I truly didn't know that this unresolved family history was keeping us so tight and constricted.

And that was on my mother's side, my father was a good kid from Brooklyn who was drafted in the army and was sent to Nazi Europe during the Second World War, and was stationed because he was in the bomb detection unit. And he was stationed in Buchenwald when it was being liberated in 1945. And so he was this kid who was completely unprepared. I'm thinking of him as a young 20 something year old who came upon an acre and a half of corpses and people who were lying there dying, actively dying.

Again, he never spoke of this. And we found, in the back of his metal filing cabinet after he died, the photographs that he took there, of the heinous things that he saw, the images that impacted him, that embedded themselves in his unconscious, which he didn't speak of. But it completely influenced his politics, his parenting, his rage, which would come out inadvertently. Both of them were really, I realized as I started to study trauma and as I became a Rabbi and a spiritual leader of a community, I realized how widespread this unresolved trauma was for families like my own, and for, in a sense, every family who has history that has that unmetabolized legacies.

And as I studied and understood how trauma works, the hallmarks of trauma, the hyper reactivity, hyperarousal, and also the dissociation and emotional numbness, as well as shame factors and the tendency to isolate. All of these ingredients I thought, oh my God, these are portraits of my own

family. This is what I grew up with. And that was so eye opening. And then as I started working with families, as a therapist and as a Rabbi, I realized just how widespread these trauma residues are in families. And that when we can identify them and say, oh, my, I'm the product of trauma survivors. I am the product of, or maybe I've had traumas in my own life that I need to turn to face.

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So either individual personal trauma or intergenerational trauma, these are factors in our personal lives and also in our environment and in our society that are so prevalent right now. And as our awareness grows, we know that we can do so much to alleviate these symptoms.

Jaia Bristow

Absolutely.

Rabbi Dr Tirzah Firestone

So that's where I'm coming from.

Jaia Bristow

And I think one of the things that stands out in the story you're telling, especially about your mother, is that sometimes when you feel like you're one of the lucky ones, it can be really difficult to acknowledge and process one's own grief and trauma and everything one's left behind, because we feel like, oh, I got out. I'm one of the lucky ones. And therefore we're not allowed to feel. People have it so much worse. And so again, when that's passed down through the generations, when it's not spoken about, it's not digested, then it has a huge impact.

Rabbi Dr Tirzah Firestone

Exactly. I think we call that survivor's guilt or by many other names, the Stockholm Syndrome, we have names for this. But that came clear to me, and it's a dream, a story and a dream that I tell in the beginning of my trauma book, intergenerational trauma book, *Wounds into Wisdom*, that in my 20s I was very contractive and just depressed. I was melancholic, you could say. And I had this dream, and this is before I knew anything about my background, I just knew that my mother was a survivor but that's all I knew. I didn't know anything about what she left behind.

And I had this dream of walking into a room of dead people, of skeletons, of women dressed in furs and beautiful hats, and they were having a tea party. And it was the strangest feeling. And they all looked up at me and they looked at me and how dreary it was. And one of them spoke up and said, "oh, Darling, what's wrong with you? Don't you understand? Your life is beautiful. We could not live that life. We want you to live the life we could not live. Darling, live the life we could not live". And they were all like a chorus line of that mantra.

And I woke up in the middle of the night and I didn't quite understand what I was hearing. I did understand the context. That they were talking in an accent of my own ancestors. And I understood that I needed to start living and that nobody begrudged me. These dead people wanted me to live a life that they couldn't live and to enjoy my life and to enjoy beautiful things and to learn and grow and study and help others. And those were the things that... Their lives had been aborted. And they were rooting for me. So that, in a sense, was also the beginning of an unfolding journey that I wanted to live better and be happier.

[00:28:29] Jaia Bristow

Fantastic. I love that. And when you've been doing this work with your clients, what are some of the impacts that you've noticed?

Rabbi Dr Tirzah Firestone

Yeah, just profound healing, Jaia. In my courses, I was just laughing to myself because these synchronicities happen. When people turn to face their ancestors and face the wounds that they can help live and heal, even in their own lives turning to face the traumas, I don't need to name them. Everyone who's listening here knows the kinds of things that we have to live through personally, the bad parenting or the bad boundaries or the sexual abuses and boundary crossings. All of those things. When we start to do our work things magically happen in the field.

I had one student just tell me that she cut herself off from her father who had extremely bad boundaries. 14 years earlier she had no contact with him and all of a sudden she started to do this work and she received a four page letter from him confessing and apologizing and broken down, out of the blue, as it were, out of the blue.

Another woman received a call from a stranger across state lines saying that she was in an antique store and had just found this plaque of her grandfather, whom she was named after, and she returned it to the family, and again, just out of the blue. And she had just contacted her grandfather in deep meditation to help him get through some of the things that he had not resolved in his own life. And that was for namesake.

So these queer things happen out of the blue, they just arise. But the deep healing that happens to understand that we are not alone, that we have allies, spiritual allies, on the other side, is tremendous, has tremendous momentum for our own healing and helps us to dislodge things within ourselves. Can I tell you a story?

Jaia Bristow

Absolutely.

Rabbi Dr Tirzah Firestone

This story is in *Wounds Into Wisdom*. It's a powerful story. A woman came to see me, I call her Estee. She was born in Miami but she came from Iranian background, from Iran. And she came to me originally because her daughter, her 7 year old daughter, was having terrible separation anxiety. And they had been to the school counselor and done family therapy and simply were getting nowhere. And she was under enormous stress because this little girl couldn't be out of her sight or out of her husband's sight.

She wouldn't go to school, she couldn't have played dates, she couldn't let her mother be out of her sight, or her father. She came to me for support. And I said, this is so unusual, let's look at your family tree. And she proudly told me of the story of her mother's, mother, and her parents escaping Iran under the Revolutionary Guard's noses in the middle of the night. Leaving all their wealth, their beautiful home. They were very wealthy. This is in the early 80s. Leaving Tehran at midnight, bribing border guards, crossing the border into Pakistan, bribing people to get on a plane to Zurich etc, etc. On a donkey cart, riding opium bundles, etc.

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So she was telling me this family legend, I say, but this is interesting, look at your family tree. That's your mother's side but what about your father's side? What about those people? And she said, "I know nothing about them". And I said, well, just go home and start asking. And she started asking around that evening and unearthed a terrible secret which caused a huge brouhaha in her family because great tears and shame was unearthed because they had left behind, her parents had left behind her father's mother, who was 94 years old and was blind and incapacitated, without ever saying goodbye. Leaving town, skipping out of town because they didn't want to set off alarms with her caregivers. It was a very dangerous situation but they never resolved that.

And this old woman, who knew that Estee's mother was pregnant with her at the time and was seeing them every day for visits, all of a sudden they were out of her life. And the shock and anxiety and the grief, the separation anxiety that that old woman died with. She died shortly thereafter, months after, without ever saying goodbye, never knowing what had happened.

And the heartbreak that she lived through was... Anyway, this terrible family secret. And as her mother came in for therapy, and her father and they did a big memorial, and Estee was very vociferous about this, how could you have let this happen? And what a horrible thing. And just processing the shame and grief of this grandmother and of this family.

All of a sudden, in another part of the home, the little girl, a 7 year old girl, Shiraz, started to beg to get out of the house and go back to school. And she started to get through this anxiety indirectly, there was something that was released in the family, intergenerationally, that was starting to get healed by process of ritual and naming it, just naming the horror and the shame. That was releasing this little girl from the bondage, in a sense, unwittingly. She was living out the separation anxiety of a grandmother she had never met thousands of miles ago and years earlier.

And no one quite understood this. It was illogical and it was crazy. But this little girl is fine now, after they had done this memorial and had put this thing to rest. So it was an example of a family who had historical trauma, whose pain and buried secrets, the secrets that we bury, have, in a sense, a radioactive energy and they will translate in future generations if we don't look in that direction. And if we don't understand that we have to metabolize these traumas.

Jaia Bristow

It's really powerful work. And I think I'm really noticing, as you speak and tell these stories, the interconnectedness of everyone and the impact of the trauma, but also the impact of the healing.

And I've noticed that in my family. Sometimes one of my family members, for example, myself and my mother, we both do a lot of personal development work and that kind of thing. And we'll be working on some kind of trauma and then the impact it has on the lives of my grandma, before she passed, or my Auntie or sometimes on me. Sometimes I don't know what my mum has been working on, and something will come up for me. And then we'll have a conversation and I'll find out that it's because, or not because, but that she's just been working on a very similar issue that's been coming up for me, or that there's this passion that was happening for her that she's released. And then I notice a shift.

So I think it's really powerful work, and some of it makes sense scientifically, and some of it goes a bit beyond.

[00:36:36] Rabbi Dr Tirzah Firestone

That's true.

Jaia Bristow

And it's incredible.

And why would you say, we're talking about trauma and intergenerational trauma, and trauma is such a buzzword these days. If you search #trauma on social media you're going to find a lot of posts. Why do you think that is? Why now? Why is all this stuff coming up now?

Rabbi Dr Tirzah Firestone

Yes. I think partially it has to do with the research that's coming out. And we understand more about how trauma works. And we're also being asked to process a lot of big trauma legacy. So, for instance, the unfinished business of the past, things that were tucked away, not only in our own families, that's certainly very important, but in the collective family field. So wounds that were passed over and not healed.

Let's just say, I'm in North America, I'm in the Rocky Mountains, and I feel very deeply what's happened in, for instance, in Indigenous community. In North America the treatment of our Indigenous people, and in the United States and Canada, the decades long policies, for instance, of separating the children of native families from their parents and putting them in boarding schools.

Now we know news report after news report has broken just this season about the mass graves in the churchyards and in the boarding school backyards, under the noses of the Catholic schools and the government schools. That is such a powerful symbol. It's a horror in reality, it's a graphic horror, but it is also a symbol of the bones that are being dug up now, the things that we have to face that our forebearers did, the policies, the misguided acts that they enacted on whole tribes and people.

Another, of course, is the policies, and the powerful emotions that are still in the air from centuries of enslavement, that certainly happened where you are Jaia, in Europe, where countries were, in the United States and also in Europe, abducting people of color from Africa, treating them like animals, shackling and abducting them, enslaving them for decades and centuries. The ripples of those horrors are landing in us now, and we must look at them. We can't continue to turn away. We now understand more about trauma. And so we understand more about the trauma legacies and how those residues are in our midst now.

So I think for those reasons racial justice issues are vibrating so strongly ever more than before. And family issues are vibrating, certainly sexual politics, and the "Me Too" movement and the patriarchal horrors that our grandmothers and great grandmothers and great great grandmothers lived through as just the way things were. They are now in our midst to understand that those trauma residues are vibrating in us so that if something happens to us, it's not only our trauma that we're feeling, we're also feeling the frequency, the vibratory field of our grandmothers.

And so we are all the more enraged. We are all the more touched by these things in our field, and we are being called to loosen the grips of these traumas and change the social factors that enslaved so many people, and women, people of color. So all of these things are vibrating, that's all, in a sense, good news. It is good news. It's a lot to deal with. It calls us to use all of our grounding tools and really

to be good and to be connected in good ways, to get good friends and all of the things we do to keep our health going emotionally and physically and psychologically, but it is a lot to deal with.

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We're being called to do a lot of work right now, and it's a very, very special and precious time. So I think what you're doing in this trauma symposium and in this summit, and what so many people around the world are doing, is critical because it's not only our work, it's also we're doing the work for people that came before us.

Jaia Bristow

Absolutely. And you're talking about racial dynamics and gender dynamics which are topics that matter a lot to me. I lead workshops on power, privilege and prejudice. I've interviewed other people on this conference about different forms of oppression and the trauma, gender trauma and that kind of thing.

And so healing this intergenerational trauma, how does it create social change, positive social change today?

Rabbi Dr Tirzah Firestone

Well, just our discussion is releasing a lot of energy. It's understanding, when we have the light of awareness, the light of understanding and consciousness that starts to ripple. We start to feel compassion breaking forth in our minds and in our hearts. We start to look at people differently on the streets. We start to understand social topics in a more multi dimensional way, and also with much more compassion. We start to understand that we are the product of traumas and wounds that we have to look at.

And everyone on the street and everyone in the news is also the product of... For instance, people who are so anti authoritarian right now, who are refusing on power grounds, insisting on their autonomy, and will not take a vaccine. That didn't happen in the polio era, that didn't happen in the AIDS era, where people refused on grounds of their personal autonomy to be injected. What is happening there? What is the trauma that stands in back of that defiance and that rage? That's a trauma legacy of people who were disempowered, people who had no power, who were powered over. And so either colonized or conscripted or things were done to them against their will.

Understanding that breaks open more compassion. We might not like that, but we understand that there's a larger context and that everyone is enacting, in a sense, unconscious patterns now that we need to see in a larger picture and in a larger tableau. So just this conversation alone and understanding and being more compassionate starts to turn a key, I think. And to shift the needle, I'm mixing my metaphors, but to shift the needle towards our larger field of interconnectedness and a field of compassion, that is what produces healing in the end.

Jaia Bristow

Beautiful. I'm glad that we get to have this conversation then. And the many other conversations me and my co-hosts have had on this trauma summit, and I'm so grateful that there's so many more resources out there. As you say, there's all these studies that are becoming public, but there's also this event, many other events, and there's books, there's articles, there's talks, there's podcasts. And I really notice the change happening in people.

[00:45:15] Rabbi Dr Tirzah Firestone

Yes. And I thank you so much. I'm so grateful for you, Jaia, for bringing such fresh energy to this topic. And whoever is listening to this, may you be well and may you be connected above all, to well and wise people and to your own well and wise inner self, and to your good ancestors who are looking out for you.

Jaia Bristow

Thank you, Tirzah. How can people find out more about you and your work?

Rabbi Dr Tirzah Firestone

Probably the easiest way is to go to my website, www.tirzahfirestone.com and you'll see the things that I'm producing, and classes, courses and more information articles.

Jaia Bristow

Fantastic thank you so much for your time today. I've really enjoyed this conversation.

Rabbi Dr Tirzah Firestone

So very welcome. It's been a delight.