

the Ray of Connection

A SOCIETY OF SOULS® NEWSLETTER OF INTEGRATED KABBALISTIC HEALING™

Waiting In Love: Immanence In Briah

Carol Douglas, M.D.

For the kabbalistic healer to embody the exquisite timing of the therapeutic process, s/he must have the *kavanah* of ongoing personal healing, and birthed from this, an intimate connection with inner time. I share with you one of my recent journalings, "makif-ing" unconscious awareness of inner rhythms into the conscious awareness of waiting in love.

Waiting in Love

*Oh to move ever so slowly, ever so gently,
No push, no shove,
No pressure to move.
Movement happens.
Oh such pleasure to be moved
By the one who is inside.
By the allowing of time for the inner push,
Inner gentle nudge.
The inner push is welcomed
It matches with the natural flow.
The outer push invades and moves
Against the inner flow.
Flow is the way,
Inner impulse, nudge, then gentle push,
Listening to hear,
Waiting to feel
The way of the natural flow,
The Tao of water
To push against the flow is struggle.
To be pushed against the flow is struggle.
To blend with the current
Gives a ride with Life.
Following the current is ease.
Flowing with the current is ease.
Waiting in love is flowing with the current.*

How does the *p'nimi* of inner timing become integrated into the therapeutic relationship? Imagine for a moment the sacred energetics of the therapeutic process. The unconscious encircling lights (*makifim*) of the client are in the morphic field of the therapist/healer, waiting to become conscious, waiting with their own divine timing. The conscious inner lights of the healer (*p'nimi*) of the healer are both informing and being informed by the *makifim* of the healer. If the *makifim* of the client are conscious and integrated in the healer, and if the healer can remain receptive and connected to the pain and timing of the client, grace and healing can enter this sacred time and space.

It is here that the healer sits with open heart, waiting in love, monitoring all inner thoughts, feelings and sensations. It is from this place that the awareness of the exquisite timing emerges. It is here where the unconscious chooses where and how to become conscious. It is here where Nukva weds Z'er Anpin. It is here where healing is the product of this union.

Pushing against the natural rhythm and flow of the client (*nega-Z'er Anpin*) evokes previous reactions to invasion, control or engulfment. Passivity or non-presence of the healer (*nega-Malchut*) evokes previous reactions to abandonment or rejection.

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Thanks to the prompting, ingenuity and giving of Steve Sashen, A *Society of Souls* has now extended the kabbalistic universes to include cyberspace, which fits nicely between Yitzerah and Briah.

These pages will serve several purposes. They will tell the public more about A *Society of Souls* and Integrated Kabbalistic Healing. They will give my schedule of public talks, workshops and (starting in June in NYC) concerts. They will allow the public to read selected excerpts from the *Ray of Connection*, and they will allow people to purchase tapes, publications and recordings.

For current ASOS students and graduates (including the now-graduated Rose Solomon) these pages will serve the purpose of continuing an electronic form of conversation. There will be a bulletin board where people can ask and answer questions, and peruse the archives for Q & A's of the past. In this way people can communicate about kabbalistic healing, the diagnostic process, and other worthy topics.

There will also be an ongoing, ever-expanding, annotated reading list to supplement the original reading list. This list will have a direct-link button to amazon.com. When you hit that button, you will be magically transported to the largest virtual bookstore on the planet, find a review of the book you have clicked on, and ordering information to get the book to your table in just a few days.

What will these pages become in two years? In five? In ten? I can't say. But as our consciousness grows along with our community, our needs will change, and we will be able to visualize those changes in these pages. So, if you just turn right at Yitzerah, and continue cleaving for just a little while, you'll find that you can get there from here.... — Jason Shulman

While most client reactions can be worked with and through therapeutically, this is not always the case. If either the container of the therapeutic relationship or the container of the client is not safe enough or strong enough, emotional flooding, shattering and fragmentation, or abortion of the therapeutic process and/or relationship can occur.

For the client who has never, or

inconsistently experienced another waiting in love, a new holomorph emerges. Receptivity and acceptance of the divine inner rhythm of the Self opens the gateway to the "Aha" and awe of the "I AM" experience, the product of correct mirroring. It is from this foundational place of feeling embraced by another waiting in love that the client can begin their movement towards feeling their own, patient, inner loving arms. It is from

this place that they can begin to experience:

*"Oh to move ever so slowly,
No push, no shove,
No pressure to move.
Movement happens.
Oh such pleasure to be moved
By the one who is inside."*

I suggest that sitting in love with the integrated *p'nimi* of inner timing is a Healing of Immanence in Briah. ○

The Source Within

Beverly Dillon

I am ever grateful and moved by how this work continues to unfold. The healing that I have found to be the most profoundly helpful to me in recent months has been the Healing of Immanence. The week before Christmas my mother was diagnosed with metastatic breast cancer. We began doing healings together primarily with the Healing of Immanence. Throughout the day my awareness would go to her and I would hold the attitude of the Healing of Immanence. I didn't know how much this was helping her but I knew that I was being helped immeasurably. I quickly moved from a state of terror, to one of peace and trust. Elsie Kerns and Lynne McLewin also have given of their time for several sessions of group Healings of Immanence for which I am very grateful. I believe this has contributed significantly to her progress.

What I found myself doing during the nearly daily healings was to contemplate more deeply what being part of the One means in life. While never a devout Christian, I felt my Christian roots calling me. I found reading works by Joel Goldsmith, a Christian mystic,

helped me open to a deeper knowing and trust in God's immanence in my life and in my mother's. From the perspective of the Healing of Immanence, Bible verses came to me with a deeper mystical understanding and experience of their meaning.

Therefore I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear.... Matthew 6-25.

But seek first his Kingdom and his righteousness and all these things shall be given to you as well. Matthew 6-33.

And where is the Kingdom? It is within. Nor will people say, "Here it is" or "There it is," because the Kingdom of God is within you. Luke 17-20.

And what is the kingdom but the place of oneness with God? By looking within and beholding God, we open the doors to grace in our lives. We open the doors to Shefa. All that we need is right here within us, and it is already ours and we are already it.

For those who might be wondering, my mother is doing well. She was placed on Taxol, which the oncologist felt gave her the best chance for remission if she could tolerate it. Halfway through her chemotherapy and after a battery of tests to

determine her progress, the doctor stated that there was little evidence of the cancer left. The side effects of the chemo have been less than expected. She has had no nausea. Symptoms of aching joints and fatigue have been very tolerable. Her white blood cell count, on the other hand, dropped very low and she was given medication to boost the immune system with barely adequate results. Recently while doing the Healing of Immanence, I thought to connect more directly with the consciousness of the white blood cells and immune system. I attempted to remind them of the power of God that is within them which is the source of their health. This seemed to make a shift at the time and a few days later when tested, her white blood cell count was on the high end of normal, something not seen since her first chemo session.

It may not be possible without scientific study to know what impact on her physical progress the healing work has had versus her medical treatment, but I feel it has helped in many ways. Beyond the physical it has contributed something very important: a sense of being held by the divine during this difficult time for my whole family. ○

Forgiveness

Alix Young

I have come to view forgiveness as a deep exploration into our form anxiety and our form preciousness. It is our journey through form anxiety into form preciousness, shifting back and forth as many times as it takes, feeling each moment as it unfolds, however painfully.

Forgiveness is not a desired goal in and of itself that we can direct ourselves or our clients towards; for, we must first make a foray into forgiving the self. We must enter into an investigation of our bitterness and our hurt until we feel how much this bitterness is hurting us, how deeply this hurt is calling us back to our bodies. It is a foray into our form anxiety as we go through this process of forgiving the self. This means sitting with our shame, allowing it to be exposed to the full light of our consciousness. It means letting go to the full life force of this in full relationship with it rather than dispelling it, rationalizing it, bashing it or blaming it. It is present and we are present — with a very small child who can't forgive him/herself for needing to hold on to the world in order to have something for the self.

Forgiveness means you can accept the stain of this shame. Otherwise it is not true forgiveness.

Forgiveness means we have floated in the moment with all the feelings involved until there is no place else to go. We are sitting in the place where we are hungry. And we witness our enormous hunger to be alive. We forgive ourselves for being hungry. We feel our preciousness. ○

Form Anxiety in the Land of the Big Chicken



Montage by James J. Ambrogi

Some Thoughts On Kabbalistic Healing as Metaphor

Kathryn Cameron

I have noticed that imagery, allegory and metaphor have become fundamental elements of my healing practice. Webster's defines allegory as "a story with hidden symbolic meaning or a symbolic narration or description." Metaphor is a figure of speech containing an implied comparison. I have found that metaphors and allegories emerge out of healing sessions as both visual and linguistic descriptors of my client's reality. They seem to be expressions of the unique ways that divinity is manifest or hidden in each individual. They are also the means by which my particular sensorium can grasp and make sense out of my client's reality. I have gone back through my class

notes to search out more on this subject. I found that Jason has described the *sephiroth* as basic metaphors and organizing principles of reality out of formless *Ain Sof*. Investigation of metaphor is the beginning of the search that takes us to the root of the energy that metaphor deals with, as when we drop eights. Linguistic structure models the heart of creation. Where structure interfaces with fundamental being, healing becomes possible. We understand the origins of all manifestation through interactions within relational metaphoric fields, as in the relationship between the *sephiroth*. Jason has also described metaphor as nonlinear, incorporating past and present simultaneously. I sometimes take words my clients use and images

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they and/or I perceive during healings and reflect them back to my client as metaphors. Information presented in this way seems to penetrate our habitual cognitive conditioning and may be integrated on a deeper level. When it is not appropriate or helpful to provide cognitive feedback about a session, I simply record my metaphoric impressions in my own notes. Metaphor seems to be an available organizing principle that helps me to perceive, diagnose and be in relationship with my client's reality. The allegory below is a compilation of verbatim excerpts from my notes on one client. I have taken poetic license with the arrangement.

Session Notes

She is like a wounded Goddess searching for her tribe.

Her drinking ignites her longing. She sets fires. Her anger is wild. She lunges and feeds like a vampire.

Yesod spins, a voracious vortex. She must soothe the starving child. Apologizing, she gives herself away too soon.

She carries a heavy sack. It is toxic and full of sooty blackness.

She sorts through the muck of her hurts and betrayals, searching for her obscured authenticity.

She tries hard not to turn away from being. I hold immanence and tolerate the messy chaos of suffering.

I receive divinity in the midst of her terrible pain.

Today she takes a canoe across a lake.

On a distant shore she retrieves a child, abandoned on an island.

Returning... all the shattered shards of being gather for a Christmas feast. She offers a prayer of thanks to each spark of self.

Reunited, they share a meal of sacred gratitude. There is an angel at the table.

Today she sees her dead mother in a garden and longs for her.

I see that the soil of this child's being has been poisoned.

I call upon Abba & Imma, mother and father to rectify this.

Like a young seed she begins to gestate, throwing out tiny roots into moist dirt.

I pray. Let there be sunshine and rain water. Please help this tree of life to grow.

She takes in more victories now, claims more nourishment for herself. She mulches her garden. Tenderly.

She no longer fears being crazy. She is a woman to reckon with.

Today, Native American elders join the healing circle.

We are surrounded by a tribe of blue devotion. We sing and are joyful. ○

Oneg and Nega in Diagnosis and Healing

Ann Massion

I have been sitting on the edges of my own splitness, wondering why I resist unifying. Recently, I began exploring this in my attempt to understand *oneg* and *nega* in the diagnostic and healing process.

Until now, my reaction to *oneg* and *nega* has been visceral: *oneg* means delight—I want it; *nega* means plague—get it away from me! I thought of *oneg* as the rectified version, *nega* as the distorted version, and the healing as a correction of this distortion that somehow involved the *oneg-nega* relationship.

Even more visceral, the *Sefer Yetzirah* (2:4) actually links *nega* with evil:

*“Twenty-two Foundation letters:
He placed them in a circle
like a wall with 231 Gates.*

The Circle oscillates back and forth.

A sign for this is:

There is nothing in good higher than Delight (Oneg)

There is nothing in evil lower than Plague (Nega).”

I didn't like that at all. Now evil was in the healing, and I was busy trying to get evil out. But I found a way to stay with it, by following the letters and roots of the Hebrew language down to the bedrock.

The same three Hebrew letters form both the words, *oneg* and *nega*. The letters for *oneg* are *Ayin-Nun-Gimel*; the letters for *nega* are *Nun-Gimel-Ayin*. The only thing that changes is that the *Ayin* moves from the beginning in *oneg* to the end in *nega*. In a commentary on the *Sefer Yetzirah*, Carlo Suares describes the meaning of each letter and shows how the

words come alive in a four-world orchestra. The meanings for the three letters, according to Suares, are:

Ayin: all possible possibilities, the ultimate indeterminate; the name of the letter *Ayin* is also a word, which means “fount,” “source” or “eye.”

Nun: individual existence

Gimel: the archetype of organic movement.

So there is a process embedded in the letters of the word for *oneg* that goes from all-potential to individual existence in the context of organic movement. *Nega* goes in the opposite direction, from individual existence through movement and returns to undifferentiated potential. If they are together in relationship, they can oscillate back and forth, just as it says in the passage. And the eye of the *Ayin* looks with equanimity from

either place, beginning or end. In fact, by bringing *oneg* and *nega* into relationship, the *Ayin* becomes the fount or source of both—literally “their end imbedded in their beginning” (*Sefer Yetzirah* 1:7).

At the root the Hebrew word for evil, *Ra*, does not mean “evil.” The same root also is used for the word “beloved.” The root for both “beloved” and “evil” is the letters *Resh-Ayin-Ayin*, which means “to join, to bring in close contact, to strike against, to shatter, to impair.” This root meaning of joining can develop into either the joining with the beloved or the destructiveness of collision. The arrangement of letters and vowels emphasizes one aspect or the other. *Ra* is composed of the letters *Resh* and *Ayin*. According to Soares, *Resh* is the cosmic container of all existence, and *Ayin* is all undetermined potential. So the movement in the word for evil goes from containment to all potential. Similarly, the meaning for *Tov*, the Hebrew word for “good,” is composed of:

- Tav*: the cosmic resistance to the life breath which animates it
- Vav*: the fertilizing agent, that which impregnates
- Bet*: the archetype of containers, the physical support without which nothing is.

Not only the letters but also their actual position in the word form a containment of life potential, with the *Vav* encapsulated by *Tav* and *Bet*. That means that evil, when in proper relationship with good, is really what shatters stagnation, our tendency to rigidify life. According to Soares, the action of *Ra*, “far from being in any sense evil, is something designed to save our life.”

The root for *oneg* means “to be pliable, soft, tender, to feel comfortable, to indulge in luxuries.” The root for *nega* means “to touch, strike, or injure.” The verb forms for *nega* means “to reach, to obtain, to be brought to a condition.” So we may want only

oneg because we are attached to comfort and luxury. But when we bring *nega* to touch and join *oneg*, then *nega* can do its job, which is to strike or shatter our attachment to sameness and comfort. *Nega* allows us to reach out and obtain something more.

Even though the roots for *Ra* (evil) and *nega* are different, they *both* involve touching and either striking or shattering. And this plays out in the words that emanate from them. *Ra* shatters the containment of *tov*; *nega* shatters our clinging to the comfort and luxury of *oneg* to the point of becoming fixed and static. I realized that evil and *nega*, when united in relationship with good and *oneg*, can use their destructive qualities creatively, to give life instead of annihilating it. Over and over, they spring from each other and are returned again. We can have delight, have it shatter, and be reborn again into delight. All that needs rectifying is the separation. Then, as the *Sefer Yetzirah* says, we have available, from *oneg* at the highest to *nega* at the lowest, the fullness of existence. And as Jason says, we are returned to our birthright—Wholeness.

By running from plague and recoiling from evil, I was resisting the shattering of my own deadness.

Which brings me to a healing about scars. The healing occurred while H., a 45-year-old woman with recurrent ovarian cancer, was partway through her second course of chemotherapy. Her mother had died of the same illness when she was in her sixties. Prior to receiving healings, H. had mainly atheistic views and little spiritual interest or orientation.

She spoke about feeling that her body was always ugly, but now with all its scars, from surgery and facial cysts due to chemotherapy, it was even uglier. “I hate the things that scar my face. ...My whole torso is striped. ...The marks are a constant reminder of my illness.” I, the healer, also have difficulties about how I look and my

own unresolved fear of bodily ugliness. In the realm of outer appearance, I felt that both of us were the Horizontal Holy One.

After I did a Healing of Immanence in Asiyah, H. described her experience: “I saw an aerial view of a hallway in a building, then I saw the purple heads of people in a lavender building. The heads were moving back and forth, in and out. Then they turned into a large bouquet of red roses with green stems. Then there were slithery shapes and slithering going on. Then there was a large screen with hieroglyphics — cuneiform and pictures. ...I was happy to see the roses — they thrilled me. It was like a transformation of the cancer cells slithering in and out, turning into a rose.”

As the healer, I experienced a reverberation, and a feeling of threads being woven. When I sank to the level of the cells, I heard the message: “We join.” It seemed as if all her cells were joining, a cellular holding of hands to form a united field. I felt H./me expand, like a series of surges, an expansion beyond the skin, expanding and coming together at the same time. All longing and be-longing; all finally home.

I realized that scarring is exactly that: a joining. What I thought of as dead scar tissue is really the re-union of life, leading edge to leading edge.

The next morning, H. read the comics. She found a cartoon called “Rose is Rose,” about a housewife, Rose Gumbo, who goes to her doctor after she is scratched by her cat. He tells her she may end up with a scar. In the last frame, she is seen visualizing herself in full leather gear with wild frizzy hair and sunglasses, riding a motorcycle with a rose painted on it and staring at the rose tattoo on her thigh, saying, “Scar?”

H. told me, “The healing led me to look at the strip, in which Rose, a

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plain-looking housewife, envisions her scar making her look like a fabulous motorcycle babe with rose tattoos. It made me think that I could try to put a positive spin on my scars, that they add to my non-mainstream looks, making me look like a fabulous cancer survivor babe. In this healing, I experienced a true spiritual connection with my healer, and by extension, God." These days, she describes her illness

as "terrible and wonderful," an ordeal of everything she hates that also has brought her greater love and connection than she has ever experienced. At the moment she is in remission, her CA-125 (the cancer marker for ovarian cancer) is in the normal range, and she is dancing and house-hunting. As for me, the healings with H. have taught me how to be with my own fear as well as hers, in a place riddled by wounds. I thought the goal was to

heal what was ruptured and instead I learned to let it be there so it can be what it is — life returning to itself. Wherever I looked, I saw how I resist my own unity and how it is still possible to reach it. The potential for unity is embedded in the words and embodied in the healing. All of it brings me ever again to the same place — the moment when I stumble on my own klipot, returning to its source. ○

An Evolving Model of Transparency

Paul Kennedy

In our fourth session [of the first year of *A Society of Souls* training] with Jason, he pointed out that development of high-sense-perception depends to a large extent on breaking old habits of how we view ourselves (as separate egos) in favor of a more integrated point of view. The notion of transparency was put forward as an attribute of the space in which a more integrated being would find itself.

And yet there are things the ego wants to keep for itself—lots of things—not least of which is a desire to work in the dark. The ego's program for establishing and maintaining control does not embrace transparency as an obvious asset. In fact, rather than suffer transparency, privacy is sought, a privacy that often accommodates furtive maneuvers; a privacy that is, in fact, a cloak.

As we look at the three-dimensional landscape in which our electro-mechanical culture is marooned, intriguing symmetries between our personal and public approaches to transparency and privacy become apparent. Privacy is widely regarded as a social good, to be preserved and supported by social policy. So while there is not a lot of talk in Congress

about transparency, privacy is getting plenty of air time.

There is no doubt that proliferation of online technologies threatens our privacy. We may move unencumbered through cyberspace, but there is no sense in which such space is discrete, for us only, private and hidden. We are tracked by corporate computers. Knowledge of what brings us pleasure can be and is sold on the open market. Total strangers may know what kind of underwear we favor.

From a technological and commercial point of view, our privacy is dead. It is an impediment to inexorable change, without value or relevance, an issue for debate in Congress, perhaps, but not a vital characteristic of the consuming business of everyday life.

There is a strong positive correlation between privacy and power. The most coercive branches of government are also the most private. Further, up until now, television has been our dominant channel of culture formation. It has operated in a "smart transmitter/dumb receiver" mode, which makes it very easy to regulate content and, by extension, culture. Online technologies, on the other hand, engender an architecture in which anyone can be a transmitter as well as a receiver. It's a

format that makes it very difficult for anyone to regulate content.

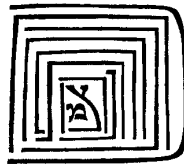
Recognizing our new power as broadcasters as well as receivers, the government is seeking to ensure that our communications will not be private. Specifically, it is seeking to restrict our use of encryption technology. The government, like the ego, would seek to preserve its power and control by disallowing others to work in the dark, while preserving that privilege uniquely for itself.

Whose privacy is the government trying to protect and why? Would it not be to our advantage to know as much about our government and our corporations as they know about us? What is it about us that we really want to stay hidden? How much obscurity and control do we need? And can we have any of it, anyway?

Our opportunity is to establish a new navigational coordinate for social policy, one which can, in face of these invasive technologies, unerringly point us toward freedom and democracy. Just as transparency illumines the ego's way home, transparency can be a guiding principle for our social policy, a litmus test for an open society of the future in which politics and culture are congruent with our technology. ○

Pick Up That Word Processor

Please send us articles about your experiences with Kabbalistic Healing. Articles should be received no later than September 1. Email articles to jashulman@usa.net.



For more information about A Society of Souls training or Jason Shulman's workshop schedule, please contact Ms. Jan Bresnick at 17 Witherspoon Ct., Morristown, NJ 07960 973-538-7689 or visit www.kabbalah.org.

An Invitation to Do Almost Nothing

At the first Graduate Seminar on Cape Cod, members of A Society of Souls decided to meditate on Wednesday night at 9 pm Eastern time, and Sunday morning, at 10 am Eastern time for about twenty minutes. This means that wherever you are in the world or in your life, you have the opportunity to sit down and spend some time in silence with friends. Please join in.



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 For further information, please call 514-485-3859.

KABBALAH & ECSTASY WORKSHOP SCHEDULE

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The Naropa Institute, Boulder, CO
 For further information on registration, tuition and travel arrangements, call the School of Continuing Education at 303-245-4800.

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 2950 Laurier St.
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