



the Ray of Connection

A SOCIETY OF SOULS® NEWSLETTER OF INTEGRATED KABBALISTIC HEALING®

Working Towards Briah

Alix Young

Healing in the universe of Briah requires a level of body awareness and presence that is possible only because of all the work we have done during our 3 years of training in ASOS. Since our first class in Year I we have actually been tuning our systems to be able to hold a Briatic condition. We have done this through many different exercises—alone, in dyads and with the whole group. We have also done this through a series of meditations that have built on one another throughout our three years together. And, of course, we have done this through giving and receiving many Kabbalistic healings.

I would like to review some of the building blocks we have put in place to arrive at this juncture, so we can explore this next level of healing in Briah as physical, emotional as well as spiritual beings. And I would like to talk about how important these steps have been in creating the inner conditions for us to enter into this infinite realm.

You might remember that we started off our first class together bringing a sacred object to a ceremony that Jason created to bring us into relationship and community and to create a morphic field for the class, or “assembly,” as we called it. He didn’t ask us to take our place in this group or this class—he asked us to take our place at this “assembly.” This level of being together and healing through relationship has served as the foundation of everything we have experienced and learned in order to enter a Briatic condition. We are entering a realm of healing work that operates from a relational point of view rather than a “fixing” or doing point of view.

We have done many exercises and sat in many dyads in order to come into a truer relationship with ourselves and with each other. We have learned to ride the Wave of Transference by getting to know our own bodies and by learning to tolerate all our feelings and reactions through feeling our blocks and discovering how our defenses keep us from accessing information. We kept a psychic diary to help us connect to the places where we know and also connect to the places where we have cut off our knowing.

We did exercises like Getting Free of Time that took us inward to further know the place where Reality springs from and to help us come into the Now—the Now being the place where our sensoria are open and we feel ourselves as well as the other. Jason taught us that what is closer to home is closer to healing.

We held our favorite food close to our most hated food. We held love and hate. We did all this to train our bodies to experience different feeling states and to develop our ability to home in on the feeling states of others. In other words, we were learning how to walk the inner landscape.

We learned the Ray of Connection and touching with the eyes so we could be in true connection and so we could learn to search for the blocks that keep us from relationship. In all this a healing space was created where subject and object were not so split, where the goal was nonseparation. We even talked about using words and actions or “tricks,” that never lead to separation or distancing. This was all about knowing Yechida, the Intimate One, the One who knows no separation. This is the Intimate One within ourselves that

continued on page 2

A New Year

How lucky we are to be alive and to have found each other and the work of Integrated Kabbalistic Healing! How grateful I feel to be among so many who are taking the nondual work of IKH so seriously, understanding on the deepest level that we can help others heal only to the extent that we are committed to our own healing. I thank the spirit of God, who is the prime moving force in each of us.

This year will be important for the growth and direction of *A Society of Souls*. We are currently taking the first steps to form a nonprofit foundation that will bring some of the work of IKH and especially *Impersonal Movement* into the world. I foresee working with small groups of leaders—conflict negotiators, corporate planners, painters, writers, musicians, filmmakers, dancers and the like—to integrate a nondual awareness into their work. I will be having preliminary meetings with people outside the community this fall to gauge interest in this project, and I invite any ideas ASOSers would like to send us. Please send them by email only to Brenda at blessing@wizard.net.

We are also doing outreach in the form of F/ASOS; that is, *Friends of A Society of Souls*. This project will be geared specifically to those who have taken ASOS workshops but are primarily interested in self-healing rather than professional-level training. After the initial development of F/ASOS, I hope to run several workshops specifically designed for F/ASOS. If you know friends who should be on this mailing list, please email Jan.

My commitment this year is to make every minute count, to really live what I have learned, to accept no substitutes for being real and alive. I know that this—along with the kindness and acceptance I will need toward myself to help me see my imperfections—will allow me to do the work I came here to do.

I encourage all of you to keep learning, and to take every opportunity to encounter with delicacy, courage, and a light heart the beliefs that keep you from God-connectedness.

—Jason Shulman

connects us to the Intimate One named God that connects us to the Intimate One that we are sitting with in our healing rooms.

Furthermore, at the close of the first year we were introduced to the Council where we deepened our commitment to God, to each other and to our Work.

We struggled with and will continue to struggle with a number of important meditations as Kabbalistic healers. We started our first class with breathing in and out air, fire, earth and water to begin to understand the feeling of being “nullified” by a light so great that it broke down all barriers.

We did a meditation of Hate and Self-Forgiveness so we could experience the places where we make ourselves different and separate.

We have practiced Form Anxiety, one of the foundations for this work, to bring us out of separation from our bodies. In sitting with all our discomfort, fear and pain we have entered into deeper relationship with ourselves rather than cutting off our true feelings—thereby allowing deeper connection in all our relationships. Jason talked a lot about the goal of always trying to lessen the gap between subject and object and therefore between healer and client. Form Anxiety trained us toward this goal. The more we were able to sit in the dynamic flow of our own feelings, the more our clients were able to feel their feelings. And the more we were able to feel ourselves in relationship, the less we needed to objectify others.

Basking in the Light of the Shekina also gave us an experience of closing the illusion of separateness. In this meditation we became a receptacle for the Divine and began to see ourselves as having no existence without God.

We praised God together and we sang niggun. This helped us to hold our separateness alongside our Oneness. And we were able to touch the places where parts of ourselves are exiled so they can come back into unity.

Returning the Klipot to their Original

Source brought this Malchutian acceptance to the issues we have the most trouble with. Again, we learned to accept that our darkness, discomfort and pain come from Divine origins even though we don't experience their pure form now.

“As we begin to explore the realm of Briah, we are not leaving anything we have learned behind.”

In all three of these meditations we are touching the places where parts of ourselves are exiled so they can come back into unity. As Jason once said, in bringing ourselves back to the body we are returning to the scene of the crime; *i.e.*, the betrayal of the body and therefore the betrayal of our inner knowing. These meditations taught us to go into the unknown. And as we increase our tolerance for Form Anxiety, we are able to move further and further into the unknown mystery that wants to reveal itself. And as we move deeper into the unknown and deeper in the Tree we also move closer to the Unknowable One.

So all of these exercises and meditations brought back the pain we suffered—or the pain we could not suffer consciously—so we could re-experience it and come out of separation from it. They have allowed us an opportunity to come slowly out of exile and make the descent into our bodies.

Jason said to us in the first year that he hoped by the end of third year all his students will begin to forget about psychichness. By this he meant, he hopes through this training of the bodymindspirit that we are separating the psychichness of protection from the psychichness of intimacy. And this is because it is only when we become aware of the difference that we can begin to use it as a tool for healing.

Similarly, moving into Briah can be used as a defense. But to heal in Briah we first need to be anchored in our Assiyatic and Yitzeratic bodies. Only then can we enter Briah with an embodied presence.

When we learned Morphic Healing we sat

at the border of Yitzerah and Briah. There we experienced the essence (B) of feeling (Y), which means we enter Briah with our Assiyatic bodies and with our Yitzeratic souls. To enter Briah without them is to split off again and try and be in relationship without connection to right action or to our emotions and feelings. It is to enter with part of ourselves still in exile. Or, it is like looking through a keyhole.

So, as we begin to explore the realm of Briah, we are not leaving anything we have learned behind. On the contrary, we are using everything we have learned so far to bring all of ourselves into the present. We are bringing all of ourselves here so that we can integrate body, psyche and spirit. Then the creative qualities of Briah, no longer used in defense to intellectualize or spiritualize reality, are available to enable the psychological forms of Yitzerah to change, which will in turn positively affect the everyday world of Assiyah. ○

Alix Young practices IKH in Halifax, NS and teaches the Year II ASOS class.

Kabbalah and the Mirror

Cheryl Jacobs

I recently went to visit a friend. While there, I had occasion to use her shower. It had a clear glass door, and directly across from the door was a mirror. When I first stepped into the shower I was fully visible in the mirror. Soon, the heat of the water created a steam that covered the glass and obscured my vision beyond the door itself.

On impulse, I drew my hand through the fog at eye level and looked into the mirror. I was momentarily shocked and then intrigued by the fact that I could see my entire body clearly in the mirror. The fog, which had blocked my vision looking out, seemed in no way to obscure a full view looking in. I moved away from the door and allowed the steam to fill in the window I had created. Try as I might, I could not see

Exploring Diagnosis in Group Healings

Catherine Nelson, Ph.D.,
with Elsie Kerns

“Kabbalistic group healing creates a strong grid that carries and supports both the healers and the client. This grid is nestled within the larger community of *A Society of Souls*. With each group healing, kavannah is invoked and continues to be available to both the healers and the clients even after the healing gathering has concluded.”

—Elsie Kerns

Our group has been meeting several times a year for almost three years. Our intention is to be of service to individuals who come to us for healings, however that may be defined. It is also our intention to grow more deeply into the group healing process and to continue to explore the dynamics of this work.

beyond the thin veil that once again covered the door. With one sweep of my hand, a crack appeared in the veil and I had a clear view of all of me once again. I have been fascinated by the paradox of not being able to see out but that someone on the outside could clearly see in.

I believe that I could once clearly see who “I am.” But over time, layers were added and I came under the illusion that my essential self was lost to sight. I could no longer be seen even to myself. But there was One who could see me, and in that way my return to sight was held in the holograph. Transformation is possible in each moment. In this moment I hold my awareness to the experience of seeing and not seeing, of what has been revealed and what is still hidden. My eyes are still held too close to the illusion of the veil but my soul holds the memory and promise of what lies beyond. ○

Cheryl Jacobs is a third-year ASOS student from Chelsea, MI.

In the first year after our ASOS graduation, three of us decided to begin doing group healings. A year later a fourth member joined us. We believe that “small is better” when forming a new group, and we are all friends, so we trust and appreciate each other as individuals.

We typically meet for about 3-5 hours at a time at one another’s homes. Over many meetings an organic process has emerged that can be roughly divided into three parts. The first is time to come together and talk. This precious time, which may run as long as an hour, allows us to connect. Sometimes we review our notes or various healings. A second major part is spent focusing on the client. We learn about the client’s condition and gradually engage the diagnostic process. After the healing, we meet with the client to bring closure. The third part of the session occurs after the client has left. We discuss our individual experiences in the healing, our impressions of the client’s condition after the healing, and we often share a meal.

Dynamics of the Small Group Process

We have found that the physical form of our group is important. We tend to sit in a circle (often at a table), which reminds us that we are all equally important. When the client arrives, he or she joins our circle.

We find that the time we spend together before the client arrives creates a Ray of Connection among us as well as establishing the beginnings of the “healing container” for the client. If something needs to be resolved within the group, we address it, if possible, before the client arrives. Otherwise any tensions will negatively affect the diagnostic process and the client’s ability to fully participate.

The feelings and integrity of each member and our relationships with each other all help to create the healing space for the diagnostic process. As Jason has

said, the diagnostic process will take on the shape and personality of the group.

Dynamics of the Diagnostic Process

We have consistently found it helpful to designate one member of the group to introduce the client to the group healing experience. This may include giving the client an overview of the session. We assure the client of our confidentiality and we thank him or her for giving us the opportunity to practice. We also explain that we do not know what the outcome will be.

Each member briefly introduces herself, and the client is encouraged to ask questions. As the client sits with us, we each share something about ourselves. Even though this is brief, we can feel the client deepening emotionally into the healing space.

The preliminary welcoming helps us move from an object-focus to a subject-focus with our client. We often explore several topics: We ask the client to tell us about his or her “condition”; how the client feels about this condition; what “healing” would look like to the client; and what he or she would most like to have happen in our time together. Our spontaneous questions seem to take us closer to the “root cause” of the condition. As the client responds, we experience a “spiraling downward” in intimacy and sharing. Sometimes a question may seem tangential, but we have observed that every question “weaves” the many threads in the diagnostic process. Sometimes a question that appears “off track” in the moment may bring a valuable insight later on.

After we have talked for a while, we tell the client that we need to sit together and discuss what kind of healing would be best. We let the client decide whether to leave the room during the discussion. Some clients choose to take a break, but other clients clearly want to stay. In fact, one client said, “It would

continued on page 4

take a team of horses to pull me away from this discussion!" The client's presence can feel awkward, but it helps us stay connected to the client. When they choose to stay, clients seem to learn a lot.

Often we come to a consensus about which healing to use. On occasion, however, we discuss our different points of view. How these points of view are received by each member can have a critical effect on the diagnostic process. If we are able to be fully present for another's point of view, we can deepen more into the possibilities. On at least one occasion we agreed to do two healings over two different periods because both healings seemed to "speak" to the root cause. When this happened we also discussed which healing would come first.

In this stage of the diagnostic process, it is essential for each of us to let go of her "ego limitations," to continue to be in integrity with each other, and to seek the best healing for the client. If we have difficulty reaching consensus, we meditate and/or pray on the matter.

"We have found a natural flow in the group's energies."

After the group reaches consensus, we invite the client to lie on a table for the healing (if the healing is hands-on). One member of the group is asked to lead as each healer places her hands on the client's body. We have found a natural flow in the group's energies. When we work with several sephirot, our leader signals when it is time to shift.

The client is encouraged to rest for a while on the table and later joins us for a brief discussion and closure. The client may want to share the healing experience and ask questions about it.

This closing time can be a critical juncture for the client and for us. Some clients are quick to give away their own power. Others want to ask a lot of questions. A few clients have gradually "let go" of the need to know or the tendency to see us as all-powerful.

We hope this article will open a dialogue with those who are interested in kabbalistic group healings and encourage other groups to share insights they have gained from this unique experience. ○

Catherine Nelson is a 1997 graduate of ASOS with a healing practice in Bozeman, MT. Elsie Kerns, also a 1997 graduate, has a healing practice in Voorhees, NJ, and teaches wellness.

Healing of Immanence for the Wound of the Holocaust

Carol Douglas MD

It always amazes, delights and humbles me how our personal healing journeys move us into an ever-deepening place of the appreciation of living, loving and death. For the past several years, my journey has taken me on many paths as I have been working with the many faces of fear, from both personal and transpersonal levels. Recently, I re-read a "soul writing" in my journal written 5 years ago, a portent of things to be even more richly experienced as I could more fully embody them. I offer it as a prelude to and pale shadow of the healing experience I will subsequently describe.

Fear Is

Fear has shape that comes and goes—it envelops and dissolves. It can move into the deepest darkest crevices and chill the soul—until it becomes the light that warms that soul.

Fear has an odor—it can release itself in

this form—though the body tries to cling. Fear smells like the warning bell of death. Once it moves and transforms, the odor becomes the fragrance of life—and can be welcomed in all its forms.

Fear has a taste—bitter and dry—until it begins to run like maple sap.

Fear comes from the profound forgetting that death cannot be an enemy in the total context: Fear is the way to love.

For me, terror is extreme fear; one of fear's many faces. The session I wish to describe is one in which it was necessary to be able to embody the experience of terror. Looking back, I give thanks to my soul for preparing me through my own kavannah, personal therapy, Continuum and other bodywork and healings. To embody terror is a test, a task and a gift.

Son of Survivors

Mr. X originally presented a "deep disturbance." He was the only son of two

Holocaust survivors, a kabbalistic scholar and a teacher, and had the kavannah to move ever downward and inward to heal this "deep disturbance," which was affecting so many areas of his life. He had been coming for three months, and both a personal and therapeutic container were in place. He had received several healings, and the session described is session #15.

After experiencing gratitude for moving into action to change some of the practicalities in his life, he mentioned that he had been feeling some blocks "like blocked arteries." He visualized a ball with dust covering it, and then the dust began to seep into the top of the ball. He then moved to the healing table and I began to move into a Healing of Immanence of his original wound. I began to experience the "dust" as the particles released from the crematorium during the Holocaust, particles that carried memory traces and energy. I was filled with profound feelings of terror and pain from and for those who were exterminated and these feelings

shook through my body. I then moved into feeling the divinity of the particles and knew that they were blessed. Movement happened, and I dropped into a profound feeling of reverence and awe of the gift that this sacrifice brought—the deep, almost indescribable new feeling of the preciousness of life—a feeling that could be

embodied, albeit briefly; a feeling that I did not want to end. This healing came from grace and was felt as a blessing by both the “horizontal and vertical holy ones.”

I have since wondered if the timing of my conception, birth and earliest years

(1939-1945), which occurred at the time of the Holocaust, exposed me to an imprinting by a morphic field with which I could later resonate and ultimately use for healing. ○

Carol Douglas, M.D., is a psychiatrist and healer currently practicing in Vancouver, Canada.

Letter from IM

Martha Harrell

Dear Schoolmates,

I want to share some experiences and thoughts about Impersonal Movement®. This feels rather like writing home to loved ones who are missed about the excitement of some new terrain that can pull us all forward toward something unknown.

Let me start with the fact that I LOVE IT! The experience is a truly revolutionary one. I want to tell you two outer experiences and then some inner thoughts.

One day, after a morning IM session and before an analysis came, I was walking by a mirror on my way to answer the door. I caught a quick glimpse of my eyes and they shocked me. There was something very different about them. They seemed not to be my eyes. It's not that I can't find the words to describe them; I don't know the words. They looked alive, but not in a human way.

This may sound dramatic, but I'm reporting what I saw. I wasn't scared, I was just aware that something profoundly mysterious was happening to my eyes. Then my client walked in, sat down and the first words out of her mouth were: “There is something different about your eyes. They look very powerful and clear, but a little scary.” I nodded and she went on with her session.

The other experience happened in California, when I did IM before leaving to walk a mile and a half to a workshop class with a fellow student. Each morning a huge flock of ravens would follow us to class. They flew very close, perching on

trees, ledges and porch railings along the way watching me, actually looking right into my eyes. My companion said, “I was here a few days earlier, walking this same route, and these ravens were not here. This is spooky.”

Well naturally, in the service of scientific curiosity, one morning I did not do IM before walking to class and there were no ravens. The next day I did it and they were back. Very mysterious.

I've also had some inner thoughts as a result of practicing Impersonal Movement. I've become a wanderer. It is a strange yet peaceful feeling, as if my life has taken a turn since our weekend. A turn that is still mysterious to me.

I'm in a strange land and have become aware of a definite quality of yielding, along with a non-specific humbleness. Here it's important to embrace adaptability. Here it appears I'm in a place of transition, where I can experience free choice. In the world I've known up to now, the world of psychology and therapy, a certain paradigm reigns. I can choose to adopt it or reject it but my choice is a static thing—a fixed way of looking at something. I'm beginning to see that life is actually a constant choice and that choice is alive, a moving thing.

To be confined by a paradigm is to deal with something that is already dead. For example, in traditional psychotherapy, all the mask-like answers shield a therapist's reality and throw an issue back onto the client, rather than acknowledge the aliveness of the shared experience. It would seem far better to have many choices

available. Then specific responses to an individual situation can express the subtlety of that exact moment in time rather than fall back onto generalized concepts out of an already defined paradigm.

Another thought about paradigms: My earlier struggles seem to force an either-or choice between being in the world or withdrawing into solitude to develop self; these seem remote now.

As I've been wandering in this place of Impersonal Movement, a new way seems open for me, maybe for us all. We have access to another dependable source of revelation and don't have to go the “way of suffering.” By this I mean we don't have to seek the cause and motivations of everything as we do in Yitzerah but we can let the mystery stay alive. We can choose instead the “way of offering.” We can practice becoming alert and modest, rather than careless or hypervigilant. We can fill ourselves up in this strange place, so that the overflow pours out onto others. In so doing, by our own filling, we naturally begin to offer abundance to others. Then we can give to others not by sacrifice, as in the traditional view of therapy where the therapist sacrifices his or her own needs and feelings for the sake of the clients, but we're able to give from the overflow of our own fullness. The choice isn't between two opposites—my benefit or yours. We all receive the Shefa! So my friends, these are some initial IM thoughts and feelings. I'd love to hear yours. ○

Martha Harrell is an ASOS graduate and Jungian psychoanalyst in NYC.

Healing Into Death: *one Cat's Tale*

Joanna Seere

In my healing practice, the majority of my clients are animals and their human companions. I am asked to help many species of animals, mainly dogs, cats, horses and birds, because they tend to live in domestication and create deeply bonded relationships with their human family members.

My work as a healer, though eclectic, is deeply rooted in Kabbalistic earth. During sessions, I am asked to communicate telepathically with the animal, to psychically read the animal's condition and to analyze energetically the relationship with human and animal family members. I am asked to advise—direct to new veterinarians, give herbal and flower essence support and supply information on state-of-the-art treatments and nutraceuticals.

To the best of my ability, I hold my sessions and all I perceive through the eyes of the Tzaddik, consciously noting/holding in diagnostic thought the presenting and underlying conditions and sinking to the root. This process was exquisitely demonstrated to me in the healing and death of Phyto.

Phyto (pronounced Fee-oh), is a remarkable cat who came to me through his person Mandy, a sensitive and caring woman who works as a therapist and lives with her husband, two-year-old son, and Roo, Phyto's brother.

Phyto and Roo were discards, dumped and rescued from the trashcans of New York City 12 years ago. They came to live with Mandy, developed into wonderful cats and family members, yet always retained some aspects of the early issues and wounding.

When Mandy called me, Phyto had been diagnosed with a mass in the nasal cavity, highly aggressive squamous cell carcinoma. Prognosis: poor. Mandy was most concerned with honoring Phyto and his wishes and honoring her own feelings and choices. Phyto did not want to die. Yet more

than that, he did not want any aggressive form of treatment in which he would feel held or forced. Mandy was stretched to her time and energy limits and was determined to do right by Phyto for whatever time he had, in whatever way he asked. She was clear: She did not want him to suffer in any way. And she wanted to be sure that if he needed assistance in leaving his body, she would know. She wanted to work on the process of acceptance and letting go—for herself, her husband, her son and especially for Phyto and Roo.

“Phyto had demonstrated to us the process of living, letting go and dying in grace through complete surrender.”

What became clear to me as we started working was the process of surrender continually unfolding inside me as I listened to Mandy, to Phyto, to Roo and followed those threads within to diagnosis for healing. There were early traumas from kittenhood lingering in Phyto, and when I explored the tree within, I discovered there was nowhere to rest, nowhere to be, except in Immanence (Malchut). And each time I worked with Mandy and Phyto, deeper issues arose and I had the same experience. I listened, opened, explored. Everything turned into Immanence.

Mandy began reporting to me that Phyto seemed happier than he had ever been in his life. Something had lifted, and he was balanced and joyful. The more I worked with him, the more ecstatic he became, the more golden he appeared. He was radiant, almost translucent. On the physical level, he was losing weight and Mandy could notice the greater demands of the tumor as it began pressing in his eye socket. And yet Phyto was happy, deeply affectionate and at peace. Immanence brought him into clearest acceptance of all of himself in each moment.

Living with a type of cancer that is known to be fast moving, highly disfiguring and devastatingly painful, Phyto seemed to experience no pain, only “differences” in how he felt in his body. He seemed to come into grace, forgiving the past and living in the exquisite now. His presence reminded me of pictures I've seen of the Buddha when he'd achieved Samadhi—golden, glowing and joyful in aliveness.

Mandy was surrendering along with Phyto, allowing the moment-to-moment process of living and dying to simply be in her and in her family's lives.

One day, Mandy noticed that Phyto had stopped eating. He went to his favorite napping spot way behind the stereo console and didn't come out. Mandy called me, worried about him, wondering what to do, asking if he was alive or dead. When I connected with Phyto, he was so deeply alive in his spiritual essence, he wasn't sure if he was in his body or not. I finally was able to feel that he was gone, yet the move from the physical to the spiritual was so gentle, he had barely noticed and I could barely tell.

Mandy and I rejoiced and cried. How remarkably Phyto had demonstrated to us the process of living, letting go and dying in grace through complete surrender in Immanence, the living presence of God, of Spirit fully awake and alive.

The family has grieved and still grieves—and is ready for the next step in life. Roo has had some healing work and the way has opened for a new life force, a kitty named Ned, to join the family. As we work to help Roo step in to his full presence and Ned to find his place, we are very aware of Phyto and how his radiance and grace continues to bless this home and family in the light of Immanence. ○

Joanna Seere is a 1996 ASOS graduate with a human and animal practice in NYC. She works in person and by phone with clients from all over the world.

