

the Ray of Connection

A SOCIETY OF SOULS® NEWSLETTER OF INTEGRATED KABBALISTIC HEALING™

Thoughts About Diagnosis

Jason Shulman

The diagnostic process of Integrated Kabbalistic Healing adds more *complexity* to the healing encounter as the healer sinks to the root. Instead of *narrowing* the understanding of an individual, *many choices* are presented, and the relationship and level of intimacy is deepened.

Though a choice is finally made, and the work of that particular session determined, the approach to this choice is found by following many roads and understanding the varied landscape of both the healer and the client. In this way, the final choice is informed by the living quality which comes from having walked the territory.

A healing arrived at mechanically is essentially different than a healing arrived at through the diagnostic process, though the name of the healing, and even many of the technical aspects are the same. The healing arrived at diagnostically, by sinking to the root and riding the wave of transference, is holographically and fractally more whole and alive, meaning that this healing takes in more levels of reality — indeed more universes — and in this way is a more complete image of the Creative Source, from which all healing comes.

We might say that the process of diagnosis is one of *incarnation* for both the Vertical Holy One and the Horizontal Holy One.

Incarnation is the process of arriving at one place; that is, when all of the person appears in the same place at the same time. The more this is true, the more incarnated a person can be said to *Be*, the more *Here*, and the more *Now*.

Incarnation *deepens as we deepen our relationship with Reality to include each of the universes*. At first, in Assiyah, where time is linear and unidirectional (past to future only) Being All Here is very difficult. Some of ourselves is in the past, held by historic hurts; some ourselves is the future, with our hopes and fears. As we look for the source of our pain and confusion we are led to the next level, the level of psychological thought and feeling. We then become able to live in Yitzerah, and concurrently become more able to hold contradictory feelings, and look to ourselves for the source of our pain. Finally we acknowledge the Truth of Briah, where body, mind, and spirit are all present all at once, and the seeming contradictory states are made transparent enough to exist in At-One-ment. Since we are still Assiyatic, physical beings, these awarenesses are *embodied*, and we live the feeling states of Yitzerah and the transparent movement of Briah. For example, a Briatically incarnated being is the physical embodiment of someone in touch

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Welcome

This is the first issue of *The Ray of Connection*. My idea is to create a forum for A *Society of Souls* students where we can explore what we are doing as individuals and as a group. I see this as being a place where we can write about the questions that have come up in our practices and thinking; where can share philosophical and theoretical concerns; where we can announce changes, plans, and appearances; propose meetings and meals, enlighten, entertain, educate, and envision.

The response to my call to write articles for this first issue was somewhat overwhelming to me: I thought this first foray would be a single page, front and back! Instead we have something much more impressive and important: the heart and soul of many kabbalistic healers, and the beginning of community.

This first issue is a gift to get things rolling. Subsequent issues will be sent on a subscription basis. Please fill out the subscription form on the back cover and return it to us with your check *as soon as possible*. We will start putting together the second issue as soon as sufficient subscriptions have been collected.

Finally, I would like to encourage everyone of you reading this to write something for the next issue. Please do not let yourself be stopped from sharing by perfectionism, fear, procrastination or any other “p” or “f” word. Here is the place we can share *our process* and not our silence. There is a great deal of wisdom and wit emerging in our community, and I for one would like to see it in print!

All articles should emailed to jashulman@usa.net with a copy going to jbresnick@worldnet. ATT. net

with their feelings, and in touch with the roots of their feelings; one who can accept many states of being at once, and for whom change is less traumatic and the vision of wholeness more easily grasped.

In the same way, effortlessly, diagnosis “sinks” from Assiyah (“the facts”) to Yitzerah (“the feelings”) to Briah, the place of At-One-ment, and we bring that knowledge, understanding, and wisdom back to the Assiyatic moment of healing.

The healthy body is essentially an out-picturing of this integrative process, and the more the body can express the complexity and singularity of holding all states, the healthier it is.

Thus, kindness for instance, which is complex and accepting of various states of being, is healthier than intolerance, which has narrow perceptions, and corresponding stiffness on all levels of being.

The diagnostic process, at its core, is a statement of kindness, in that the client is being seen fully for who they are, and not for their pathology — even though we see their wound and suffering and try our best to alleviate it. This kindness exists in seeing the complete context for this suffering, including the difficulties inherent in incarnation; the historical roots of their suffering, and the acceptance of suffering as a rightful, complex, creative, and important part of our being and our universe, and a signpost for our way Home.

So the diagnostic process is healing for the client *and* healer simply because it brings both parties to a state which they mirror or incarnate more effectively their naturally holistic state of being. Thus the healing begins, and then, God to God, we touch our clients as our clients have touched our souls. ○

An Exploration of Group Healing

Several of my clients have multiple systemic dysfunctions. Two of my clients have had breast cancer. On a daily basis, I think about the potential value of group healings for these clients and the notion that when the “community” of the physical body is in chaos, or malfunction, that perhaps it is through the participation of a community of healers that these persons can heal.

I am offering to head up a group of interested graduates who would like to begin to discuss and explore how to do group healing work, that is; how to organize it logistically; how it would work; if it is an ongoing process; what personal issues there might be

among the healers; what your passions are regarding this process; your questions; what ideas you have; what experiences; and how we would organize long-distance and hands-on work.

I would like to actually begin doing group healing work together as part of this. We could consider this a pilot project and bring our findings to the graduate seminar, where this exploration will be one of the focuses.

If you are interested, please contact me at 212.721.9910. The best time to reach me is in the evenings. I look forward to hearing from you!

With love, Joan MacIntosh ○

Naked With God

Jackie Tatelman

Stepping into my healership is woven together with my stepping into fuller relationship with God. It is only by deepening my conscious connection with God that I am able to be present with my clients. There is a nakedness that is required of me in both relationships. There is a quality of intimacy that goes beyond anything I have felt before and sometimes beyond what I am comfortable with. It gives rise to my wounding.

There are times when this intimacy cuts me like a knife, challenging me to heal by going into hell and back again. It is in the container of God that this level of healing can happen. Grace is present and I become more able to open and receive. This is ongoing work.

I want to share with you my spiritual practice. It’s what nourishes me and brings me to my cutting edge as a kabbalistic healer.

The *klipot* (*Returning the Klipot to Their Original Form*) meditation has become for me the cornerstone of allowing Integrated Kabbalistic Healing to transform me. Originally I used it during my morning meditation time as well as in preparation to see a client.

Recently in supervision I presented a client that has lung cancer and talked about my own fears of death and issues of faith that were coming up for me. Jason suggested that I use the *klipot* meditation after my session with this client. I found it to be helpful and important. I was able to embody more fully my fear, my sorrow and questions of faith. The energy and aliveness of the moment was crucial to my being able to sit

with “I don’t understand this, but this too is God.” The alchemical process now had more energy to transform me.

Practicing the *klipot* meditation at this time gave me more clarity regarding what was being triggered in me. It allowed me to move into a better relationship with my client. I was more able to tolerate all the anxiety and did not need to cut off chunks of myself. This meditation continues to teach me acceptance, embracing a *malchutian* attitude. It moves me into intimate contact with God.

Devekut, cleaving to God through prayer and song, is the other foundation to my spiritual practice. I sing my prayers often. Song for me bypasses my personal defense system and gives me access to my heart. I feel wrapped in God’s arms when I sing from deep inside. In school, it was through *niggun* that I most often could taste God. From song I can move into intimate contact. It is from my longing that I cry out.

Recently, I found myself singing to God “*Death, what is this about? I feel so helpless here. I long to have you hold my heart. Why can’t I feel you? How much more naked do I need to be?*” There is a rawness that I can land in through my voice. It is a gateway for true connection.

I draw on it when working with clients. I have used song to hold my anxiety, to wrap a client in holiness, to build an energetic bridge in a long-distance healing and to give voice to gratitude. Other times I may be chanting, either to myself or out loud, a specific name of God that corresponds to a *sephiroth* I am cleaving to. Song rises up naturally from me and is my way to keep God present before me.

My spiritual practice also includes other ingredients: walking on the beach; doing yoga; talking with friends; silence; noticing when I let others in and when I don’t; working with a Kabbalistic healer.

The work for me is about living God-Consciousness and integrating it in my life. It is about dissolving the boundaries and taking my place.

There is less difference now between what I do in my healing room and how I am in the world. The more I build my relationship to God, the more I can be in true contact with

my clients. Riding the wave of transference requires my bringing into awareness all of me. That awareness becomes more possible as I let myself off the hook of perfection and into the world of humanity. This raft of kindness is available for the asking.

Integrated Kabbalistic Healing has taught me how to ask and to receive. It is continually shaping me. I am grateful to our SOS community where there is such sweetness and courage. *Kee-tov (It is good)*. ○

CHASHMAL

Ann Ohm Massion

Editor’s Note: *Chashmal*, a usually untranslated word found in Ezekiel 1:4 has been variously translated as “*electrum*” and “*the speaking-silence*.” Some commentators — among them A.

Massion — consider *chashmal* equivalent to *shakti* or *kundalini*, the Hindu names for the Divine Force. It has also been considered a type of angel that at times stands silent and at times speaks, but in either case, praises God. Ezekiel 1:4 reads (in part):

I saw, and behold! There as a stormy wind coming from the north, a great cloud with flashing fire and a brilliance surrounding it; and from its midst, like the color of the Chashmal in the midst of the fire....

Ann writes:

“I like the description of *emanation* in the commentary in *The Wisdom of the Zohar* by I. Tishby: “...the uncovering of preexistent roots, or as a transference from the unknown to the known. The divine essence does not expand, nor does it suffer any change whatsoever, but the living

entities concealed within it are gradually revealed through the various stages of the process of emanation. So we see that the *sephiroth* have always existed and the only change that has occurred is their emergence into an active state.” (p. 275)

**Nought but what is not
Is what is
Holding within the without
Brings being without
Within**

**Standing everywhere
Every place and
Nowhere
Ascend and descend
Beginning in end
Moving and then stop
Is and
Is not**

**Concealed in the revealed
Revealed in the concealed**

**Silence within speech
A moment beyond reach
Then bursting forth
The soul’s own song
Unveils what was there
All along.**

Some Thoughts About Child Abuse and the Kabbalistic Diagnostic Process

Dani Antman

In reading an article called *The Abusive Environment* by Judith Herman, I started to think about some discrepancies I had noticed in the diagnostic process with people who had severe abuse in their childhood. I got confused because I perceived the person as presenting *hesed* as well as presenting *hod*. These diagnoses fall on opposite sides of the Tree. In other words there is not a vertical alignment between presenting *hod* and presenting *hesed*. While there might not be a rule that there should be a vertical alignment, I have found it is often the case.

As I read more about the child's defense/survival mechanisms in response to severe abuse I realized that the non-vertical alignment in the tree might be part of the kabbalistic picture of abuse. This disparity led me to a much broader diagnostic picture of abuse.

I realized that abuse is so deep and complex that it injures many parts of the Tree at once. The healer's diagnostic journey with the client needs to be informed by an understanding of the wounding that child abuse produces.

I have extracted from Herman's article some examples of survival mechanisms used by children who have been abused, and added my thoughts from a Kabbalistic viewpoint. I don't mean this to be a formula for treating abuse: What I've realized is that even more care in fine-tuning the diagnosis is necessary so as to not re-traumatize the client. It is important to understand which defense is currently in operation, and where the client is, in terms of their own awareness of how they were abused.

The qualities that led me to choose *presenting-hod* were:

submissiveness to the point of victim-hood,
acquiescence to get love, the attitude of "I'll take what I can get, even if that includes abuse."

The qualities in the person that led me to choose *presenting-hesed* were:

over-caretaking,
over-empathetic
an auric field that was too diffuse (as in hypervigilance).

When someone is hypervigilant their consciousness is in a hyper-alert state, aware of everything going on around them. I see this as *hesedic* because of the dispersed nature of the person's consciousness. These qualities developed as a result of the underlying *nega-gevuric* environment.

(The sentences in italics are taken directly from the text.)...

"...every time I tried to figure out a system to deal with her the rules would change, I'd get hit almost every day with a brush or a studded belt."

"...there weren't any rules; the rules just kind of dissolved after awhile. I used to dread going home, I never knew what was going to happen."

The abuse itself could have a *nega-hesedic* quality as well as a *nega-gevuric* quality to it, as in the following example:

While most survivors of childhood abuse emphasize the chaotic and unpredictable enforcement of rules, some describe a highly organized pattern of punishment and coercion....intrusive control of bodily functions, such as forced feeding, starvation, use of enemas, sleep deprivation, or prolonged exposure to heat or cold. Others describe actually being imprisoned: tied up or locked in closets or basements.

In these examples the abuse has the qualities of being overcontrolling — *nega-gevuric* as well as unpredictable and chaotic and lacking in loving kindness — *nega-hesedic*. *Hesed* and *gevurah* are less distinct than they usually are in the diagnostic process.

...children who develop in this climate of domination develop pathological attachments to those who abuse and neglect them, attachments that they will strive to maintain even at the sacrifice of their own welfare, their own reality, or their lives.

In Kabbalistic terms: children who are in a *nega-netzach* environment will develop *presenting-hod* tendencies; i.e., they will take in abuse in order to maintain a connection to the parent. They learn to submit in order to survive.

Sometimes survivors of abuse present a false personality to the outer world. They seem like highly successful and motivated people in their careers, but they perceive that self as inauthentic. Inside they are filled with a profound sense of inner badness. This can be confusing in the *netzach-hod* diagnosis, when there is someone who presents success in one area of their lives, usually career, but at the same time there is no cohesive sense of "I am" that real *oneg-netzach* would have.

In other words, the condition of *nega-hod* — the person had to take in abuse, and had to submit to it — can produce a presentation of *netzach* or *hod*.

The most common survival responses to severe abuse are disassociation and fragmentation. This can be so severe that it becomes multiple personality disorder. The fragmentation and disassociation prevent integration of memory, emotional states and bodily experience. Healing work in general

works at integration of the whole personality — and it is here that we must proceed at a pace that a client can handle.

In thinking about which healings are most appropriate, I find that I cannot make any generalizations. The *Healing of Immanence* might be just right one session or too integrative for the client during another session. Sometimes *netzach/hod* work will give the client a victory, or allow them to choose the right thing to take in. At other times its proximity to *yesod*, will bring up too many unhandleable sexual feelings, if there was sexual abuse. There are times when *yesod/tiferet* healings are very effective in that a connection to the divine will counteract the sense of

hopelessness inherent in all of the abused person's primary relationships. It would also help the client discern what was appropriate to connect to. Abba/Imma certainly speaks to most of the issues of abuse but often more of a self needs to be developed before this healing could be most effective.

Lately the diagnosis of post-traumatic stress disorder has been used to cover the complex array of symptoms that are manifested in survivors of childhood abuse. Healing through therapeutic work alone is a very slow process — treatment can last ten to fifteen years. I believe *Integrated Kabbalistic Healing* can greatly help speed up the process because we are working with patterns of wholeness that when transmitted can rectify even

the most shattered foundations. Our work, too, needs to be given time so that the changes can be integrated into the life of the client. It would be irresponsible to push too fast. Often layers of memories are recalled over years as the client has enough of an integrated self to hold them. We as healers need to be aware that a great deal of healing occurs because of the consistent relationship we provide for the client which allows them to experience a memory, go through the subsequent shattering, and recover and re-integrate in a safe place.

I would be interested in hearing from any other healers with thoughts on the diagnostic process and abuse. I can be e-mailed at: DAntman170@AOL.com ○

Form Anxiety Dream

Alix Young

When I first started Form Anxiety meditations I began having a recurring dream in which I was swimming in a vast ocean at night. The ocean was not particularly deep but it had hills and valleys that I could see under the moonlit water. As I traveled along I would pass different energetic forms and spirits. The most notable thing in the dream was that the ocean was shoreless and no matter what direction I went in or how far I traveled I knew I would never reach a shore.

This dream has taught me a lot about Form Anxiety and has brought me to a deeper understanding of holding the sephirotic energies in Integrated Kabbalistic Healing. The process of staying in the sea of energy, with the excitement and with the anxiety of not having the goal of a shore, brings us into contact with other energies which feel like wave-like motions going back and forth through our being.

I would like to tell you a story that might help in your understanding of Form Anxiety and why it is so important. A number of years ago

when I was in my first year of SOS I had a healing session with Jason. It was a powerful energetic experience which I continued to feel for two or three days afterwards. The next time we talked I asked him what we did so I would recognize the healing when I learned it in school. He looked back in his notes and reported to me that the only thing he had written down for that session was "We did nothing." I remember having some mixed feelings about this at the time but as I have worked with Form Anxiety more and more I have come to know the power of "doing nothing."

My experience is that if I can tolerate the discomfort of doing nothing or of accepting the fact that there is no shore, if I can stay with this level of goallessness in my physical body, then a whole new psychic space is opened up. This space that is opened or reawakened enables me to take in a larger reality and brings a greater emotional quality to what I am thinking or doing. It almost feels like time shifts out of a linear reality into a more holographic reality as I move

further and further inward and become more acutely aware of my physicality.

Recently I read a book called *Becoming a Constant Object in Psychotherapy with the Borderline Patient*. The main concept in this book is one of "standing still." It is the author's belief that it is only by standing still and not interfering in the client's process that the therapist can produce a change in a borderline client. When I started practicing this I realized it was the same feeling as practicing Form Anxiety. By standing still and doing nothing I was in the process of tolerating my tension and fear as well as my client's. In doing this another space opened up allowing a pathway for deeper emotional contact.

In my experience the hardest task is in dropping the idea that there is a goal and adopting an attitude of letting go that resists solutions and interventions and instead finds ways to maintain emotional contact. ○

Remembering Forgetting or: Tidbits Pertaining to the Diagnostic Process

Myrna Finn

As I continue to struggle and work with the diagnostic process, I keep on remembering and forgetting aspects of it. I have reviewed my notes and present below tidbits pertaining to the diagnostic process iterated by Jason and SOS graduates in an effort to integrate and gain greater clarity about this process.

Lest we forget:

Take time and don't rush to conclusions.

There is a relaxing feeling inside when you have arrived at the correct diagnosis.

Listen and think with the whole body, mind and spirit. Let the whole body be open. And question when we, as healers, are uncomfortable. Acknowledge our own feelings.

The diagnostic process tunes healer and client

Be conscious of each and every word the client uses. Take the words the client says and use them to diagnose and see where on the tree they best fit.

The diagnostic process is an intimate experience in which we make space for the other. In so doing, we go from a state of isolation to one of intimacy, and can determine how much light the client can embody.

Look to see how the "nega" principle is manifesting in the diagnostic process.

We need to really hang in with ourselves, stay with our own anxiety and be one with our own sensorium for the diagnostic process to be effective.

We float with precision in the diagnostic process.

What assumptions do we make about our client which are not articulated? What alliances do we make with our clients?

Keep probing and suspend judgments. Don't assume we "know."

Pay attention to the disparity between what someone is saying and how they are presenting.

The diagnostic process creates intimacy, which creates union, and in union we can usually do no wrong.

The diagnostic process is one of getting to the essence, and it works with the essence of Truth. We know the diagnostic process is working when we have sunk to the essence.

The feeling of the diagnostic process is of going from revelation to revelation, similar to the feeling of dropping eights.

The diagnostic process is a skillful interplay of intellect and intuition.

Take what we pick up from our clients in the diagnostic process as information and not as an obstacle.

We lose the diagnostic process when we get caught by our characterology and don't ride the wave of freedom.

In the diagnostic process, look at the whole being and see both what is present for the individual and what is missing.

Look and see if the central column is present.

During the diagnostic process, notice which healing will enable us to be most intimate with the client and which protects us. Look for the feeling of connection.

The diagnostic process is about enlarging awareness/consciousness. Therefore, we have to allow for mistakes since we grow through them. So, if we make a decision about a healing and change it, the consciousness is changed and that's okay.

The diagnostic process is really about how we get to the light in ourselves and in so doing we get to the light in the other.

The diagnostic process works only if we don't defend against our own pain.

In the diagnostic process, we are interested in a relationship. Ask "Why would this client be, e.g. presenting *hesed*?" Then allow ourselves to go into *nega-gevurah* with the client and ask questions about how s/he is. This is having a relationship about what it is like to be him/her on the inside and not talking about the outside.

In the diagnostic process, look at the anomalies, the little differences and investigate them.

When you learn and live the diagnostic process, it becomes a way of life. There are situations in which talking during the *usual* diagnostic process is not possible; e.g., when someone has a stroke and has lost her/his speech (aphasia). However, even at these times, this is information for us to use for diagnosis.

In the diagnostic process, there are many choices.

The diagnostic process is about being in relationship with another in a mind/body/spirit way. We do not "do" a diagnosis but rather "be" in the diagnostic process. This means that we sit with another and be as fully present with another at that point in time. We are listening and asking and feeling with and not figuring out what is wrong with her or him. We are tracking what we receive from the other as well as tracking what is going on in ourselves as *inquisitive other*. ○

The Tzimtzum: How Does God Do That?

Lynne McLewin

Early Kabbalists explained Creation with the rather intricate story of the tzimtzum: In the beginning all is God. In order to allow for growth and exploration (I am putting words in their mouths) God constricted a portion of Divine Essence, creating a space seemingly without God. So that the newly created space would not be completely devoid of God, a ray reflecting the intent of God was sent into the space. It is within this tzimtzum that all the universes exist and life is born, grows, and dies. Without the tzimtzum earth and man could not exist. There would be only pure God.

Their story continues, but I am stopped in awe of this small piece.

I ask myself, "How does God continue to hold a space which contains beauty and cruelty without meddling or correcting, only holding a ray reflecting Divine Will? How does God not stop a war or a murder? What keeps God from clapping His hands together in frustration, closing the space? What if God did choose to remove someone or something deemed totally unacceptable.... where would God put the refuse? There is no place separate from God which could serve as a dump."

Metaphorically, this story speaks deeply to me of the nature of relationship we have been learning in SOS. I wonder... "How does God do that? How can I be more like God, holding without meddling while

witnessing divinity in myself and in others. How do I apply this relational model to my daily life?"

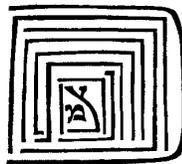
Pondering one day, I had a vision. I saw the space, apparently empty but for the Kav Ray. Then there was life, sometimes disorganized and chaotic. I noticed that the space was filled with holographic pixels (dots). Each time something was seen as a resonance of God — klipot returned to The Source — one of these holographic pixels lit up.

One day all the dots will be lighted and the space will be filled with undistorted God.

Then God will exhale once again, creating a new tzimtzum, and will hold the space of exploration and discovery as light is inhaled, dot by dot. ○

Pick Up That Word Processor

Please send us articles about your experiences with the *Healing of Immanence* for our *All Immanence* edition. Articles should be received no later than April 1. Email articles to jashulman@usa.net with a copy to jbresnick@worldnet.ATT.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 email to jshulman@usa.net

UPCOMING EVENTS

Jason Shulman will be speaking at the New York Open Center on Friday evening, May 1, at 7pm. This lecture, entitled "Integrated Kabbalistic Healing & the Five Universes: Everybody Has an Opinion," will be held at the IM School of Healing at 159 W. 25th Street. Call the Open Center at 212.219.2527 for details. Admission is \$20.

The *Society of Souls Press* will come into being with the publication of the first in a projected series of monographs by Jason Shulman. The first title, *The Work of Briah*, will be available sometime in March 1998. The second title, [*The Set of the World*], will be available soon after. These small ten- to twenty-five-page essays will contain some of Jason's newest thinking on the philosophical basis of Integrated Kabbalistic Healing.

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 9pm Eastern time, and Sunday morning, at 10am 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.