

# the Ray of Connection

A SOCIETY OF SOULS® NEWSLETTER OF INTEGRATED KABBALISTIC HEALING®

Fall 2008

## Linguistic Space

A poem by Jason Shulman

The Divine twirls like rising smoke  
All around my life. I am within the  
torquing touch of God. I am God Itself  
twisting.

Inside the column of Now, everything  
rises.

There never was a *here* or *now* to speak  
of.

No place to call home except this  
fundamental pleasure of *going up* to  
somewhere new.

Please push here.

Please put this down.

Please substitute this daylight for that  
daylight.

Thus the teaching goes.

Deep in the earth, in a hole in the earth  
A group of sages talk. The sound of  
their voices

Rises up to ground level but all you can  
hear

Is the hum of *and so*, and *and God* and  
weeping.

We clasp hands palm to palm and  
catch our breath. Rising! Rising! Up  
from the earth, pierced by arrows,  
healed, pierced again, telling others not  
to cry, grabbing their foot as they float  
by, pulling them down for a quick kiss,  
then *bon voyage!* They are on their  
way.

So many colored threads, the final tap-  
estry we cannot see. Ancient, modern,  
beyond speaking of, hung on a wall,  
wrapped in a morning, pictured our-  
selves in the warp and woof: there we  
are, there we were! Wishing for a mo-  
ment we could be a museum of life,  
with things stopped. But no:  
The holy air lifts us all, passed the  
grave, to something vaporous and  
curved, something new.

It is hard to believe that Fall has arrived. The heat of Summer, vacations and longer days are behind us. In the morning, I hear the pitter patter and the sweet voices of the children as they make their way to the school buses and start their new year of classes. I love the smell and the crispness of the air as I go about my life in New York. As I breathe in this change in the quality of the air, I am reminded once again of the cycles of life.

Since our last issue, our ASOS community has reached into other communities throughout the United States and Europe. The European program has begun to take root, we have brought Work of Return to California and Long Island, Jason gave many satsangs on the East Coast, in Nashville and in Europe. Stephanie Ross gathered 20 students from ASOS along with Jason and Arlene and engaged in a healing journey in Israel during March.

Wishing you all a season of growth,  
Eileen Marder-Mirman, editor  
[eileenmm@optonline.net](mailto:eileenmm@optonline.net)

## NOWHERE TO GO

### Practice and the future self

By Eileen Marder-Mirman, IKH Graduate  
2000, ASOS teacher and supervisor  
Quotes from Jason's ASM '08 lectures

**“Your future self is calling to you. You are this calling.”**

**“The future self is the seed of our spiritual lives and not the fruit of our effort.”**

So we practice.

We practice for many reasons. We want to become more whole, we want to awaken, we want to gain something, we want to improve, we want to become more real and we want to deepen our relationship with God.

All of these reasons to engage in practice are important since they bring us to the sacred ground where we can hear our future self calling.

Simultaneously, having goals is a subtle way in which our ego avoids intimacy and stays separate from our future self.

In Impersonal Movement we enter unified consciousness by moving through various states. In the Work of Return we engage with the kindness of the Great Mother and follow our symptoms in a particular way.

Our direct experience with these practices results in psychological and body centered freedom, healing and a deepened relationship with reality.

A long time ago we created limitations and contractions in order to live our lives and avoid the truth. We split subject and object, we became separate only beings, and we avoided suffering at all costs. We were unable to hear the call of our future self.

Our limitations are not who we are yet we identify with them, we

become attached to them even though we no longer need our history to define who we are.

So we practice.

Practices heal our limitations, they liberate us. Our personal history and our limitations start to dissolve from this type of engagement. We enter the stream of life; we decrease our separateness and develop more of an ability to be with the unknown.

Through practice we engage with all of the pieces of ourselves, we are all in one place. We become more of ourselves, more whole. Here we discover that the future self is presence itself.

During the past four months, I added a type of inquiry regarding my intention to get somewhere or gain something prior to my IM and WOR practices. I was curious about how I was not intimate with the practices and how I was escaping Reality. Surprised, I realized that I was almost always looking to get somewhere other than where I was. These were subtle and not such subtle ways of avoiding my suffering.

As I became more conscious, my practices shifted. I engaged each practice session with more intimacy than ever before. My relationship with Reality changed; I am less hyper vigilant and more present allowing myself to sit back and receive and not go outside of myself to stay safe. My intentions for the practices were clearer; I became clearer and

more honest as I entered the practice. This deepened my kavannah and I had more of a direct experience with emptiness.

Practice is not about getting someplace. Practices are spiritual tools, which bring us to the gateway of our future self, here we hear the calling. Since the future self is always calling out to you and guiding you, there really is nowhere to go.

The practices of IM and WOR are paradoxical in that there are several states we traverse, specific movements and actions that we engage with in the practices themselves. Yet this is not about going anywhere or acquiring anything since the practices are based in and created from Wholeness. The doing within the practice is a type of activity that is divinely inspired and is not about getting somewhere; they are actions and steps that embrace healing from wherever you are.

When we practice, we set up conditions to be more in relationship with what is. We go further into our suffering and all that is. We inhabit our bodies. We go from the known to the unknown, from duality to the nondual, and we begin to feel the rhythm of the universe. Here we are more whole. Practices are gateways to intimacy with the future self.

We hear the calling of our future self.

## Sharing and Connecting

By Nicole-Maria Schampera

IKH Europe, first year student

I've been waiting 7 years now for the studies to come to Europe ( I attended a workshop 2001 in Cologne ). In between I regularly went on the ASOS website to download the "Ray of Connection" and tried to sense between all of the kabbalistic terms what it is about.

Now that I'm writing about my own experiences as a very fresh member of ASOS Europe. it feels to me as if I would know you somehow over there in the U.S.

What you were sharing, even if I didn't understand a lot of things, felt warm, open-hearted and grateful.

And so, I feel that now sitting in a class with people from many European countries and from Dubai and Australia.

Sitting in the middle of cultural and personal variety with like-minded people. What a gift !

Learning from and with teachers who are able to show their "being human" in so many facets.

All of this allows me to practice. And through form anxiety work and the psychic diary mainly two things are happening: First, I recognize how busy and full of prejudices my system is, how much energy it costs to suppress the "imperfect", how many imperfections and failings there are and how it all constantly feeds itself.

**Interesting and shocking. But honestly more shocking at first.**

**At the same time there is forbearance towards myself, confusion and also many comic elements in it. And the view is broadening. But nothing to hook or grasp.**

**The experience itself is from an unknown place. I have no name for it.**

**So as you probably can see as advanced IKH healers I'm in the middle of I don't know where. On a personal level I'm going through an intensive period of loss, grief and not knowing.**

**All in all it's not the easiest stuff going on right now. I'm glad that I can share this – and maybe you all know these places too.**

**That you all have and had the courage to walk the walk helps enormously.**

**Thank you.**





## Seashore Zen by Jason Shulman

I dreamed about the mountains the other day while sitting at the seashore on Cape Cod. I pictured the high Rockies. I saw myself going about my daily business catching glimpses of high peaks from the corner of my eye as I took out the garbage or drove to the store. In front of me, the ocean was singing. There was a small sandpiper pecking at the changing shoreline, balanced on pencil-thin legs. The air was warm but not too warm: the anticipation of heavier, cooler air was already being telegraphed as the sun morsed the code of fall, light flashing as clouds covered and uncovered it.

I felt completely mortal. The sea made me feel more mortal than ever and I mentioned this to my wife Arlene, who I had come to meet at the beach to catch the sunset. She said: “In the

mountains you can believe that you can live forever,” and I began to visualize the peaks of Colorado, to see if that was true and it was. I felt immortal, if not personally, than in spirit. Seeing the peaks I identified with spirit, transcendent spirit most of all. Everything was bigger than me and I enjoyed being part of the big-ness, even if my own self disappeared in the process.

Not so here by the sea. Here, it was my personal self that was doomed to disappear, me who would be gone. Everything was personal here. Everything was rhythm and highlighted time. The sea being absorbed in the sand as it pulled back to its home, the clouds running through the sky, the waves, the people on the lowtide flats standing and watching nothing in particular and everything in particular as the low light highlighted them, outlined them in memory, memory that was already infiltrating the now of the moment.

So Mountain Zen and Seashore Zen.

In my mind, I prefer the mountains. They are less trouble to me and my sense of mortality. The gods live in the mountains and whether they are the single God of the Jews or the Indian mountain spirits or just the nameless, powerful forces of nature, these God’s elevate my nature. I feel free.

But in my heart, I think Seashore Zen is the Zen for me. It’s a little sad, true. It might only last a day or a year or a human lifetime, but it focuses me on touching everything. On being human, something that satisfies my soul.

Living by the sea as I do, I feel life rush by. This summer, we brought up lots of old video tapes to transfer on to DVD discs so that they would last one-hundred years. For who, I'm not completely sure, but I want them to last one-hundred years, as if that will help me live that long too!

Every once in a while, as my wife sits at the monitor and plays with the controls, I walk downstairs and look at the screen. There I am, thinner, with more and longer hair. There she is. There is my daughter, acting in some play, filled with awkward promise and charisma. There is my father, his body filled out with life, not like now, as a thin stick of an old man. My mother dancing. My mother can't dance anymore these days. One tape had all of my uncles and aunts in it. The people who were, in a sense, my most trusted allies in my young days. Now, all dead and gone. So I have my memory of them young—probably younger than I am now—and the video of them old and alive and the reality of them gone, gone far beyond, gone to the other shore.

Seashore Zen is my favorite because, though difficult to achieve, it invites a form of joy that cannot be shaken by life because it is life and life only. It has not dreams but the thing itself. It invites me to reconsider how I am living in the now right now, to take more notice, to be more kind, to live more life, to love more and more openly.

There are birds flying past my window as I write this. I'm going to stop and appreciate them as they fly by.

## Follow Your Heart to Israel



## STILL CALLS

By Ann Massion, IKH Graduate

**One calling  
Many calling  
Me,  
I call,  
Many  
They call.  
Me  
I  
We  
Many  
Any  
One  
Call.**

**We call the Name,  
The Name calls us.  
That we hear  
Calls us  
That we call  
Calls us.  
What answers  
Is our call.**

**Still calls  
Still.....**

**Calls**



## IKH, MY HEALING PATH

By Jan Bresnick, IKH Graduate 2001, ASOS  
teacher and supervisor; ASM presentation

**I want to share some thoughts about the transformational power of IKH with you because I recognize how much my own understanding of this work continues to change and deepen over the years. And I want to share my passion for this work and for its profoundly transformational power in my life, in my clients' and students' lives, and, I'm sure, in your lives as well.**

**Over the next few issues of the Ray of Connection, I will address some of the themes and practices of this work that have most affected me as a person and as a healer. I will tell you about how I've come to embody this work and how I've seen it touch my life and the lives of those close to me, including my students and clients.**

**PART I: THE POWER OF TRANSFERENCE**

**One of the biggest transformations that occurred in my life began during the part of the IKH training that addressed transference. Transference is a defensive mechanism in which we project qualities of people in our past onto those we're with now. I had been interested in Freudian psychology as a teenager and studied cognitive psych and language at the graduate level. So I understood transference conceptually and theoretically. But even in my years of therapy, it never quite came alive for me until the 3-year training.**

**At that time, my most difficult relationships were with my mother and my younger sister. I saw my mother as alternately (and unpredictably) benign and venomous, very judgmental, controlling and manipulative. She and**

my father had always treated me as an extension of themselves—it was very important to them in both my childhood and my adulthood, that I look, dress and act a certain way to be presentable to their friends.

My sister is a psychoanalytically trained therapist. Growing up, we were not close at all. I acted out painfully when she was born and from then on got scapegoated for many of the difficulties my parents faced. My sister was the Good One. Our parents saw her as naïve but well meaning. While we could play together peacefully when no one else was around, I often tormented her to keep her from following me and my friends around when we were little. She, of course, would tattle and reprimand me for playing tricks on her, using bad language, or initiating mischief that got us both in trouble.

Even as an adult, I felt alienated from my mother and my sister. After years of therapy, I acquired a grudging respect for my mother's independence and self-taught skills in managing after my father died, and was able to tolerate her from a distance.

I also spent as little time as I could with my sister, who seemed to become even more bossy, judgmental and condescending after my divorce.

What changed all this? In becoming aware of how transference my family relationships were and acknowledging my transference with my mother and my sister, the whole dynamic of our relationships changed. My mother and I were able to become more intimate; she became (or, rather, I saw her as) much more supportive and understanding. My sister was also able to acknowledge her transference with me, and we each began to see past our history-

bound stereotypes of each other and form a warm and close relationship with one another.

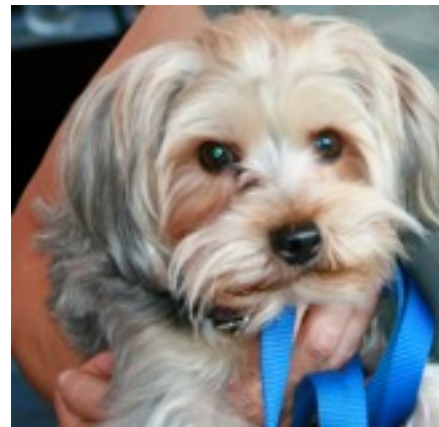
This may sound yetziratic-only\*, but in my next few columns, you'll see that Briatic\* psychology and healing were in play as well.

\*Yetzirah is the kabbalistic universe of Making, thinking and emotion in which the study of psychology specializes. Briah is the universe of Creation in which the individual and the transcendent, the psychological and spiritual are integrated, so we do not feel separate from others or from the Divine.

*"YOU CAN ONLY  
MANIFEST WHAT YOU  
ALREADY ARE."*

*BRENDA BLESSINGS*

*ASM '08*



Leo, our new community member  
Does a dog have Buddha nature?

## Where Trees End and Sky Begins

by Jude Rittenhouse, IKH graduate 2005

There is no such place.  
 Look between  
 those limbs and leaves.  
 Watch a nut-hatch find enough sky  
 to lift herself from that branch.  
 Do not be deceived, not even  
 by that old copper beech.  
 She believes motion and space  
 as completely as she trusts  
 her trunk's  
 seeming stability.  
 Ants and rain find their way inside  
 and she does not fight. She allows  
 earth's creatures, winds, seasons,  
 even time  
 to use her as a vehicle, a vessel,  
 a resting place.  
 Yes, she lets life's fingers slide in  
 and open her body. Just as sky opens  
 when this tree thrusts up and up.



## Life/Death

By Cheryl Jacobs, IKH Graduate 2001

Over a decade ago I was diagnosed with a rare cancer that very few people survived. I am gratefully one of them. The day after I was diagnosed I was given the name and phone number of a healer of something called Integrated Kabbalistic Healing. I was not familiar with this work but what caught my attention was being told that the woman I would be speaking to had survived pancreatic cancer.

Hearing her voice on the phone for the first time I felt an immediate connection. It had only been 24 hours since hearing I had cancer and I was grateful to be speaking with someone who knew what I was feeling. We spoke for a while and then she asked me a surprising question, "Are you committed to living?" "Of course", I answered then shortly followed up with "I'm not really sure." My answer frightened me even while recognizing the truth in it. There was a place in which I felt doubt, a sense of ambiguity.

In the years since, I have continued to be curious about the question and my answer because I would respond the same way today. It is not about my wanting to die. My thoughts go immediately to my children and not wanting them to go through their lives without me. I do not feel done with my life. I still have more I want to do with it.

But it intrigues me to consider the question as part of my commitment to life. As an analogy, there is a part of me that never wants to leave home, even when I am excited about where I am headed because home is my known. Away is my unknown. I've begun to think about dying in a similar way. I am attached to what I know

and it is difficult to think about giving it up for the unknown.

My intrigue with this paradox resulted in my forming an alliance with death. I keep the thought of it close although I admit it has not allayed any fears I have about it as the heartbreaking, messy, painful human condition that it can be. But it has given rise to thoughts and beliefs of what else it can be as well.

One is that death is an act of unification. It will bring me back to my original form or, more accurately, formlessness. I believe that the act of our birth is to deliberately instill in us the belief (although I think it is actually an illusion) that we are separate, unique, and different from each other. As a Catholic. I was baptized to cleanse me of my original sin, the sin passed down to me from Adam. His act of disobedience served to individuate himself from his Creator. So even the stories of our creation reinforce or imprint upon us the belief we are separate beings not One with each other, God and ourselves.

In the Kabbalistic belief of the tzimtzum in which God, to create man, must first draw in a part of Himself to create a space that distinguishes form from formlessness. It is into this space that man comes into existence. Separate yet not separate and again the paradox of our existence presents itself.

So we are born, encoded with feelings of separation from our Creator and the abandonment within the illusion that we are no longer part of the sea but a wave that has risen apart and crashed, alone on on the shore. It is to remember that we are part of something greater and inclusive that we work through our whole lives. One of the conundrums of this belief is that we were born, or given life, to experience this separation, and we must die, or give up this life,

to return to the Source of all life.

I had a dream several years ago that took place over two nights. In the first, there was a network of threads, crisscrossing with an infinite amount of connecting points. I, and I was not alone, was the air between the threads. I could not distinguish myself in any way but was aware of my presence. It was delicious. It was the first time I felt what had been and intellectual awareness that we are, in fact, One. Anything happening anywhere, at any point in the threads was a vibration that was carried throughout, some places stronger than others, but as air I was receptive to the All of it. I woke from the dream with it as a memory, separate once again. I felt sadness and loss at not being there and being back in my body.

The next night I had the same dream but this time I woke half in and half out and the feeling of being air downloaded as I awakened into my physical form. I awoke with the sensation within me and there it has stayed. What I have come to believe is that this difference between here and there, for any of us is simply our human form. I believe we are in a parallel state separated only by flesh and bones and our belief in separation.

I move through my life constantly working to manage the basic contradictions of my birth, one or two or both? This work has taken the form of psychotherapy, meditation, spiritual studies, a fascination with Everest (that will have to be another essay) or any number of forms that utilize body, mind and spirit to understand the why of my existence. The threads are tangled but with the loosening of each one I come closer to being air.

I had hoped when I first began this journey with

death that no matter how difficult or painful the dying process was that there would be a point of letting go, of acceptance, of surrendering willingly to the transition of easing out of the body. I hoped that I could find a way to make it easier. But this has not always been the case in what I've witnessed when I have been close to someone dying. What it has done is raised another question of whether we bring to our death what we brought to our lives.

Death is the end of a very long marathon and the sweat that comes from our pores is drawn from the very innermost parts of our bodies. It is the inside pouring out. The end is nearing and all of the energies used to suppress are waning so that what was hidden rises to the surface. Still I believe we have choices.

I believe that the first choice comes in opening up death as a conversation that is ongoing and normalized. Ideally this comes long before we die. My son recently told me how afraid he is that I am going to die and leave him. I told him about my dream and we talked about what it meant to me. After he said, "I'm not sure I completely understand but it makes me feel better." I told him I hoped we would continue to talk about it and I felt so grateful that he was willing to enter the conversation with me.

On the opposite side of the spectrum, my aunt died recently. I loved her so much. She was diagnosed with stage IV pancreatic cancer in October and was dead by February. We were very close. She was a very religious woman and Jesus was the rock on which she built her life. I would have told you that whatever happened in her life, her faith would be unailing. I would have told you that she would have been touched by grace in her final moments despite the heartache, pain and loss. I was wrong. Dying and death were

not a conversation she was willing to have; using her faith to save her from death was where she

placed her bets. She spent her time providing Jesus with the forum for which to perform a miracle through prayer, healing services and chemotherapy. Everyone around her kept up the façade that it was going to "be ok". But it wasn't going to be ok and, in her final hospitalization, she looked at me when we were alone together in her room and asked, "Am I going to die?" I felt a charge go through me at being the one to say it out loud but I responded, "Yes, Auntie El, you are going to die." She then instructed me to tell my uncle and five cousins that she knew she was going to die which I did. But the effect was like inviting a stranger to a gathering of old friends, no shared history and not enough time to get to know each other.

I know that there are levels to dying. I am afraid of the physical aspects. I am afraid of the pain I may have to endure, the indignities, the loss of mind or speech, of the qualities I hold dear because I use them to define myself. I am afraid of losing my illusion of control. But I hope that my willingness to acknowledge I am going to die will enable me to make the transition with some sense of peace, remembering that I am not going anywhere but where I already am with a different state of consciousness. I try to face into my fears and particularly my defenses as I work with my personality so that it is quieter and less reactive, perhaps even more receptive to what is coming. I imagine that I will die with my loved ones around me and that they believe, as I do, that I am not leaving them but am fully becoming the air they breathe.

## After Class, Then What? The ASOS Community Development Committee

As ASOS students and graduates, we share a common experience of taking what we learn at ASOS and integrating this into our journeys in life. Through this experience, we have all become members of a diverse community that extends beyond the school. The open-hearted relationship with life we strive to embody and the work we do cannot be achieved in isolation. We need each other's support to continue to grow, to do our healing work (however it manifests), to live a non-dual, awakened approach to life, and to bring wholeness to the world.

The dynamism of our community is palpable and growing. At the 2006 All School Meeting (ASM), a group of inspired students and graduates, along with faculty advisers, formed the ASOS Community Development Committee (CDC). Since then we have met monthly, by phone conference call, to formally follow and shape the unfolding of this community, thus giving it more presence. We are "willing to stand for change" and hold the place for the transformation of our community so that it may increasingly support and nurture us. We would like to have you join us in these efforts and actions.

Together we have the power to work within this community partnership to create positive change, healing, and growth. This work cannot be done without a commitment to truth and authenticity. We are dedicated to providing a safe place where community members have the freedom to take risks and express in good faith their views about what is needed and, when it arises, to consciously address their transference.

Our mission is that "we are stewards developing and maintaining avenues of connection to nurture and support the ASOS community and the movement of the ASOS community's work into a larger world." Our kavannah is to utilize ASOS skills and practices so that "we walk our talk" throughout our conduct and activities as committee members.

Much of our work to date has focused on creating our own identity (Hod), distinct from yet in relationship to the school, and on guiding the unfolding life of the committee and its work. Transformation in all three universes has been unifying, revelatory, and fun as we have worked together using ASOS principles to adapt academic or business models of committee structure and function.

The ASOS CDC is currently structured as a General committee and 3 subcommittees: Communications, Healing Career Support, and Practice Groups. Membership in these groups is open to any current student or graduate of Integrated Kabbalistic Healing (IKH), the Work of Return professional training program, or Impersonal Movement who is interested in working on the development of our community.

We especially need people who can help with the work of the subcommittees. Any amount of time that can be given is welcome.

- The Communications subcommittee is focusing on creating vehicles of communication throughout our community. This is essential to our growth, integration, and skills development. We are currently analyzing a community dialogue exercise conducted at the 2008 ASM and exploring options for extending this to the entire ASOS community. Future activities include a Yahoo-type discussion group for the entire ASOS community; a commu-

nity FaceBook page and/or community web site, and a regular Ray of Connection column on CDC activities.

- The Healing Career Support subcommittee is creating a system of communal support for all IKH Healers. Our kavannah is to develop a website where healers can go for support to build their practices and network with fellow healers. We focused on four initiatives this year: Licensing Guidelines, Space Finder Service, Web-page Hosting and Getting the Word Out. Using questionnaires designed for each initiative, we started to collect data that will provide us with the information needed to bring the website into manifestation.
- The Practice Groups subcommittee is making an inventory of existing practice and special interest groups and desired groups. Ultimately this will provide a community resource to locate a practice group or others who share similar interests in applying ASOS teachings. Practice groups are a continuous, unending thread that holds our community, its members, and the practices together.

At the ASM 2007, Edie Selles, then CDC co-chair, summarized her experience of that year's work by saying: "In his Instruction Manual for Receiving God, Jason tells us love is not a sentiment but ... an action filling a need of something we care about. I learned our work together on the Committee, to meet the need of a community we deeply care about, is love itself." These actions grew deeper at the 2008 ASM where we conducted several activities designed to increase community awareness and involvement. These included hosting a hilarious Thursday night gathering, a Friday lunch-time meeting, two Saturday talks which referred to our activities, and a community dialogue exercise. Our kavannah is to increase community presence at every future ASM.

## A Community Invitation

Sara Eisenberg, IKH graduate 1999

On behalf of all of us, I invite you to awaken ever more deeply to your place in this community.

Whatever your place is, let it be conscious and vivid for you.

Whatever your place is, awaken to it, and embrace it as your own.

There is no Other here.

If you are inspired, take your place.

If you are feeling separate

If you are falling down and can't get up

If you are empty of offering

Take your place.

If you are bursting with joy and excitement, take your place.

If you are curious and doubting

If you are bored or numb

If you see an opening for your skill, experience, talent, gift,

Take your place.

If you don't think you practice enough

Take your place.

If you are riding the waves of transference or sinking beneath them,

If you don't know or you are certain

If you find no place at all

Take your place.

Whatever your place is,

Take it.

Whatever your place is, take it consciously, vividly and awake.

And from standing in your place, whatever it is, we now invite you into conversation and communion.

Contact Information: COMMUNITY  
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## Sacred Conversations:

**Saturday, October 18-Krefeld, Germany// 7pm-9pm**

**Location: House of Health, Oberbenrad-  
erstr. 51, 47800 Krefeld, Germany**  
**For information and registration, please  
contact Lamia Hariri at 0049 2151789900**

**Tuesday, October 21st- London,  
England//7pm-9pm**

**Location: The Regency Room, Columbia  
Hotel, 95-99 Lancaster Gate, London W2  
3NS**

**For more information: tel:+44 (0) 131  
446 3725;**

**email:[sbain@societyofsouls.com](mailto:sbain@societyofsouls.com)**

**Friday, October 31st, Findhorn,  
Scotland//7pm-9pm**

**Location: The Findhorn Foundation**  
**For information and registration, please  
contact the Findhorn Foundation at +44  
(0) 1309 691653, or visit**

**[www.findhorn.org](http://www.findhorn.org)**

### Photography credits:

**Jamie Mirman: page 5, Provincetown, MA, '07  
and page 8, ASM '08**

**Lucinda Gadow: page 6 top and bottom pics,  
Israel '08**

**Eileen Marder-Mirman: page 6, Jason practicing  
IM at Kfar Blum, Israel, '08**

**Debra Hoffman: page 15, Jerusalem, '08**

**Friday, December 12, 2008- Harderwijk,  
Netherlands// 8pm-10pm**

**Location: Vrije School Harderwijk**  
**For information and registration, please  
contact Eugene Klooster at +31 06 2122-  
8300 or [ecm.klooster@planet.nl](mailto:ecm.klooster@planet.nl)**

## Workshops:

**Sunday, October 19th ~ Becoming a Healing Presence // Krefeld, Germany**

**Location: House of Health, Oberbenrad-erstr. 51, 47800 Krefeld, Germany  
For information and registration, please contact Lamia Hariri at 0049 2151 789900**

**Saturday & Sunday, November 1st & 2nd - Becoming a Healing Presence // Findhorn, Scotland**

**Location:  
The Findhorn Foundation  
For information and registration, please contact the Findhorn Foundation at +44 (0) 1309 691653, or visit [www.findhorn.org](http://www.findhorn.org)**

**For more information about A Society of Souls, please visit our**

**website at [www.societyofsouls.com](http://www.societyofsouls.com).**

