

# the Ray of Connection

A SOCIETY OF SOULS® NEWSLETTER OF INTEGRATED KABBALISTIC HEALING®

## Dissociative Identity Disorder: A Case Study

Kathryn Cameron

Over the past year I have had the opportunity to work with several patients with a diagnosis of Dissociative Identity Disorder (DID), previously known as Multiple Personality Disorder. The treatment setting has been an acute inpatient unit of a private psychiatric hospital. I recently worked with a 43-year-old woman who I will call Em. Em was admitted by her outpatient therapist, who became concerned for Em's safety due to increasing episodes of dissociation that included active suicidal ideation and urges to hurt the body. Em remained hospitalized for five weeks.

As with most DID patients, Em is a survivor of severe trauma and abuse and uses finely tuned high-sense perception to assess people and situations for safety. She immediately recognized me as a safe person who was open to her. Em has above-average intelligence and is exceptionally creative. She can be highly productive when stable. She is aware of spiritual presences and processes in a very lucid and rational context (she is not psychotic). She had a very good understanding of her own personality system and has respect and compassion for most of her alters. In previous therapy she had made good headway at organizing her system and assuming executive function.

By admission, however, her system had collapsed into chaos, she had lost executive function and was in a fragmented, regressed and paranoid state. She was dissociating uncontrollably most of the time. The precipitant for this relapse, was the death of Em's mother.

Beginning in infancy, Em had been physically and sexually abused by her mother, father and her mother's boyfriends and various strangers. She also suffered severe neglect and near starvation. It is my understanding that dissociation is a healthy defense used by a child to endure and survive trauma, when no other options are available. The personality organizes itself in such a way as to *go on being* despite repeated assaults that shatter the self. From what I have seen, DID is a result of the child having been repeatedly placed in lose-lose situations where any natural or instinctive attempt to save, protect the self or avoid the abuse has resulted in even worse abuse. The child might have to alternately seduce, appease, resist and ultimately always surrender to the abuser. Eventually, the part of the self that tries to resist and the part that has to surrender can no longer reconcile this paradox and split apart to keep from going crazy.

The abused child may have been terrified, angry, overstimulated or in pain and yet had no safe means of

### From Jason Shulman

Welcome to the third issue of *The Ray of Connection*. There is no end to my gratitude for the thought, feeling, and care people have been putting into this work. Unexpected insights, new directions, and the deep connections that come from this form of healing are all exemplified in this issue. If you have not yet written for the Ray, please send us your thoughts for the upcoming fourth edition. This issue will focus on the Healing of Immanence and how it has deepened over the years that people have been practicing it. If you have a good story or a profound (or little, tiny) insight, write it up and send it along.

On another front, our website bulletin board is now operational. This means that once you get the user name and password—either by calling the office or requesting it via the net—you can communicate about kabbalistic healing with other students and graduates. All letters are archived and accessible. Just select ASOS Private Area on the sidebar of the website at [www.kabbalah.org](http://www.kabbalah.org).

Personally I have been hard at work on two new monographs. The first, *Tefillin Psalms*, a collection of spiritual poems, will be available in January. (See order form in this issue.) The second, *The Master of Hiddenness: A Commentary on Adon Olam* will be published in April.

I also hope people can join me at my evening talk for therapists (and therapists) in January at the National Institute for the Psychotherapies and also my five-day retreat at Maho Bay on St. John's U.S. Virgin Island. I will unveil my special underwater healing shown there for the first (and probably the last) time! You can find more details about these events elsewhere in the issue.

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expressing/releasing any of these intense feelings. The feelings get repressed/imploded and various internal mechanisms are created for holding them. According to Em, "no infant could withstand all of that. She (mother) compromised the integrity of the body-mind immediately, we protected the soul by splitting."

This leads me to wonder, where does the self of the shattered child actually reside? If the integrity of the body-mind are so compromised as to make habitation in those realms (Asiyah and Yitzerah) untenable, then the child's soul must pull all the way back to Briah, to a more original state of pulsation and becoming. This is, in fact, how Em describes her response to abuse during her infancy. "There was no continuity, the babies died every night. We grew sideways, as new babies were born every morning." Em's system includes many starving, terrified, baby alters who scream for their mother. Each baby is a discrete entity, a shard so to speak, of some shattering. Many of these shards have descended back into Asiyah, where their *raison d'être* is to get fed and to try and make the body feel good.

When Em was in this regressed state, I would hold her, rock her, sing lullabies and even feed her a bottle, this last intervention having been introduced by her outpatient therapist. I tried to provide the nurture a good mother would provide, while always keeping firm boundaries and making it clear that I was not her mother. While much of this nurture was physical, the healing that felt most like sinking to the root, was the Healing of Immanence in Briah. This healing seemed to soothe Em's primitive drives and support the continuity of her self. On some level it helped to ensure her survival and

ability to go on being. Em experienced this healing as soothing and calming. Once the baby alters felt safe, fed and held, this lessened the internal crisis.

When I have used Kabbalistic Healing with DID patients, these individuals seem to respond immediately, even knowing when I have made the internal shift to work this way. The more I think about DID, the more the characteristics and dynamics of this disorder seem to emulate the process of Tzimtzum. I quote from Allen Afterman's *Kabbalah and Consciousness*. "The primordial catastrophe resulted from the emanation of light into the primitive vessels of tohu. Seven of the ten vessels shattered because they were isolated and unable to interact and form a whole."

As an infant Em was isolated (literally abandoned and neglected) and unable to form a whole self through attachment to an empathic source. Furthermore, her mother and other caretakers severely abused Em, causing her being to shatter and fragment into discrete parts. Like the isolated sephirot of tohu, Em's powers or potentialities are contained within separate personalities or alters within her system. When these separate parts are in relationship, her system functions well and synergistically. When these parts are not in relationship, the system collapses into chaos.

Each fragment of Em's self holds specific, destructive memories of abuse or thoughts and images that are derivative of the abuse and relived as abreactions. Her abusers also manipulated her primitive drives and used brainwashing techniques as a way of gaining control over her. Afterman writes, "the existence of destructive thoughts and images are the manifestations of the broken vessels. The battle for the mind is

for the content of its imagery; it is for the person himself who is where his mind is."

In the drawings I have seen of Em's alters, none of them have features on their faces. She explains this as an intentional anonymity. If the abuser didn't know the personality who was present at any given moment, they had no power to manipulate the physical drives, needs and fears associated with that personality. By protecting herself in this way, Em retained some control over her own mind and body.

I again quote from Ackerman. "In order to achieve unity, the mind struggles not only against its own fragmented structure but against its psychic and physical drives which are guided by imagination." During Em's flashbacks and abreactions, her imaginal faculties operate outside of time and space so that the abuse feels as if it is happening in the present. *According to Ackerman, rectified imagination is the union of wisdom-Chochmah and prophecy-Binah*. Understanding this both intuitively and conceptually, alerted me to the possibility of Abba-Imma as an appropriate healing.

Em needed a role model of a good object/good mother to heal her early object relations violations and deficits and to provide positive mirroring in the present. I was keenly aware of the importance of maintaining impeccable boundaries to ensure that I did not become merged with her actual mother, and consequently activate all of her fear and confusion around attachment, arousal and hunger. Ackerman writes, "the return home is to Binah, the higher mother whose inner attribute is happiness." I can honestly say that I felt happy, overjoyed in fact, at the miracle of Em's existence."

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The conditions of Em's arrival on this planet had been so contaminated by her parent's *nega* aspects, it became very clear that Em needed to re-EManate herself into a healthier place. A dynamic developmental process unfolded in our work together, beginning at her birth and progressing through every developmental stage and the trauma associated with that stage. This work came to conclusion when Em reached age 17, the age she originally left home. At this point she was stable enough to be discharged from the hospital.

Before leaving, Em clearly needed a safe place, a home within her self. Because she was such a creative artist, I gave her the assignment of creating one, which she did first on paper. The healings of Abba-Imma

helped her to internalize this. Ackerman writes, "in the mind one becomes happy because a profound understanding is experienced as a returning home, as a truth one has always known. What was darkness becomes illuminated by the insight of Chochmah, wisdom, the higher father."

In certain ways, the issues Em had to face in the hospital were part of a grieving process many of us experience after losing a parent. In her case, however, she had multiple alters holding contradictory feeling and issues, all of whom had to negotiate this reckoning. Again, the hospital provided the holding environment, and I provided the container and mirror of the good mother/good object. This enabled Em to release

the internalized, bad-object of the abusive mother and reclaim her ownership of her body-mind-spirit as her birthright. *The way I was able to support this healing was by cleaving to Abba-Imma in as deliberate, consistent and constant a way as possible.*

In her farewell poem to me, Em wrote, "I truly AM — with you. You see the truth, I know you and you know me. I can like, even love who we are, just thinking of you, I can't help but appreciate the person you see. We come together in that pink light you've created. It's beyond and within the body, our body. That love surrounds us. We learned from you, how to carry and hold that inside. ○

*Kathryn Cameron is an ASOS graduate and a clinical social worker with a practice in Westchester, NY.*

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## One, Two and Three

*Jeannette Duffau*

"These are the Three Mothers AMSh and from them emanated Three Fathers, and they are air, water and fire."—*Sefer Yitzerah*, p. 231

"...the whole of metaphysics, all creation, is situated between the numbers One and Two. Then the threefold idea forms an accessible Unity, which can be divided and added. The Chinese sages said: One always equals Three."—*Esoterism and Symbol*, p. 26

"The number Three is a symbol of dynamics, change, movement and above all, a symbol of revitalization."—*The Eagle's Gift*, Carlos Castaneda, p. 233

The numbers one, two and three (three being the big One) are intrinsic to Integrated Kabbalistic Healing. When we hold Hesed and

Gevurah with a client, a third "thing" is created that is bigger than what we started with. We look for this bigger vibration to enter. For me, it feels like I have allowed mystery and God to join in the healing. It's a holding and a surrender into the unknown.

Last January, after learning about the partzufim and the healings of Netzach and Hod, I became aware of a shift in myself during emotionally charged moments. I found myself living my inner truth at these moments and had no control or desire to change my behavior. I must say, this new reaction was not easy to live with. Castaneda might call it changing the assemblage point.

I realized that this state was born out of tension, out of holding paradox. One day I found myself holding this tension in my body and dared to let it go. I visualized the tension of hold-

ing (one and two) and allowed a dropping of that energy into my heart and belly (three). When I opened my eyes, I found that everything was just as it was, clear, with no magic or inferences. A tree was a tree; a leaf was a leaf. Plain, simple and true.

This came to me:

*Water sings to me;  
it fills my heart and overflows in my tears.  
As much as water sings and flows and overflows,  
it never breaks;  
it just meets its own level.  
So it is with my heart when I allow surrender.*

After this physical experience, I began to dream of numbers and lines. Once, with deep and profound feeling, I dream of One. It is big and as vast as the sea. It has lots of motion and particles in it. I then dream of Two. I see masses of civilization moving to and fro. All the movement, emotion,

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timelessness and agelessness overwhelm me. I go back to One. Two is just too vast for me to tolerate.

At the same time, I began looking at astrology and kabbalah in relation to one-two-three. The Sefer Yitzerah allowed me to correlate house signs and planets with the sephirot in the Tree. I then applied the one-two-three theory with the sun, moon and rising sign. These aspects are the great three in astrology that make up the individual. They are relational and interact with each other, creating a dynamic, living force.

After mapping family members and friends, I found this theory. The sun (fire), moon (water) and rising sign (air) represent our karmic work as we come into life. If I use Jason's signs as an example, we would have: Sun: Leo-Tiferet, Moon: Gemini-Hod, Rising Sign: Scorpio-Gevurah.

On entry to this world, Tiferet, Hod and Gevurah were signposts to

your work in this life. These sephirot "vibrated" at a greater or stronger rate. These are your strengths (*oneg*) as your soul engages your body. Our strengths enable us to hold our wounds (*nega*). God doesn't give us more than we can handle. And so we struggle in life to return these wounds (*nega*) to strengths (*oneg*). This is how we are to manifest in this lifetime. As we struggle and dance with wounds, the Tree fills out and supports us. There is no endpoint; it is just a way of being. As we heal these karmic wounds, we light the way for others to do the same because we know the path. It is all relational.

As a tool, this theory can point us to wounds within our client. For example, *nega*-Gevurah (Scorpio) may be a severe, barren and cold youth. *Nega*-Tiferet may be a child who is "heart ruled" and whose heart has been broken/wise-before-years/an old soul. *Nega*-Hod may be a child who was never received for who they are, just as they are.

I don't know how to use this with clients except to acknowledge it, write it down and let it sit as a knowing. It's a thread that ties the work but can't be set in stone because then we are not riding the wave in our diagnostic process.

Studying this work has led me to look at the sephirot more deeply. An astrologer friend of mine said that Piscean and Saggitarian souls passed Jupiter on arriving to earth and knew Jupiter was their home. They have a longing to return. I sit and try to relate this with the bride and Malchut. (I have great difficulty relating Malchut to the astrological signs.) It may take a long time before I fully understand all this, but I love this work. ○

*Jeannette Duffau, R.N., ASOS graduate, is a critical-care nurse with a healing practice near Woodstock, NY.*

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## Listening Through Form Anxiety

Donna Petras

I am a third-year student in *A Society of Souls*. I am coming to accept a part of myself that wants to be quiet in class. By using the form anxiety meditation, I am discovering a rather interesting paradox. On one hand, I see that my quietness is a fear of being seen. Yet on the other hand, what I have also learned is that this quietness has helped me to become a good listener. In my opinion, effective listening skills are not only a key element of the healer-client relationship, but are central to healthy relationships in general. I would like to share with you a verse that I have found to be very insightful.

### LISTEN

*When I ask you to listen to me,  
And you start giving me advice,  
You have not done what I asked.*

*When I ask that you listen to me,  
And you begin to tell me why  
I shouldn't feel that way,  
You are trampling on my feelings.*

*When I ask you to listen to me,  
And you feel you have to do something  
to solve my problems,  
You have failed me, strange  
as that may seem.*

*Listen: All that I ask is that you listen.  
Not talk or do—just hear me.  
When you do something for me*

*That I need to do for myself,  
You contribute to my fear and feelings  
of inadequacy.  
But when you accept as a simple fact  
That I do feel what I feel, no matter  
how irrational,  
Then I can quit trying to convince you  
And go about the business  
Of understanding what's behind  
my feelings.*

*So, please listen and just hear me.  
And, if you want to talk,  
Wait a minute for your turn—  
and I'll listen to you too.*

AUTHOR UNKNOWN

*Donna Petras, a healer and third-year ASOS student, lives with her family in Medfield, MA.*

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# Healing The Past and The Future

Mark I. Rosen

Renata, a talented and spirited actress, performer and visual artist, grew up in London. \*Renata's father, Isaac, a Polish Jew who survived Hitler's death camps, had been a huge influence and a loving, if not always easy parent. One had to assume that the emotional scars arising from his horrific experiences must have somehow been passed along to Renata, his firstborn, but you would not think so to meet her. Around twenty years ago, Renata moved to the United States with her husband.

I am a third-year student in *A Society of Souls* who comes to Integrated Kabbalistic Healing not as an experienced healer or clinical professional, but as a writer. Renata was my first real client. I had been seeking individuals with whom I could work on a regular basis, people who recognized I was in training and were willing to give me opportunities to practice.

Renata, who I had met earlier in the year when I answered a newspaper ad for an apartment, readily agreed to work with me. Our initial meeting had the flavor of fate. While the apartment was not suitable, many commonalities between us emerged in the course of our conversation, including our shared experience as children of Holocaust survivors. We became friends and subsequently arranged an exchange: monthly healings for a Friday night Sabbath dinner.

I arrived at Renata's house for the first healing to discover her father was visiting, having just made one of his annual trips to the United States. Isaac sat by the pool, an imposing presence, attended by his professional assistant. We decided not to engage in introductions,

which were likely to be prolonged and might cut into our healing time. This was Renata's initial experience with Integrated Kabbalistic Healing, and I had not told her much. We began our first session with a Healing of Immanence.

Soon after placing my hands upon her, an intangible darkness came into my awareness. I recognized it from my own history. It was a remnant of the Holocaust, something I had encountered in my meditations. This darkness felt oppressive and hard. It cried out with anguish and resignation. Nevertheless, I stayed with it even as every instinct wanted to leave. It was my experience and understanding of Form Anxiety that kept me with it, and I knew that it needed to come forth to be healed.

It turned out I wasn't alone in this dark place. Renata, with all the dramatic flair of the actress she was, cried out in her British accent "We're in the Holocaust!" I mumbled something reassuring and stayed with the healing.

Slowly, the darkness dissolved, and the healing took on the characteristics of a typical (if such a thing exists) Healing of Immanence. Then there was another shift. My awareness began to fill with an airiness and gentle sweetness. Liquid light began to pour through my left arm into her shoulder. Angelic presences graced us.

Renata in the midst of all this, asked a cryptic question, which I recall as, "What does the throne mean?" Again, I answered briefly and stayed with the healing. After I slowly drew my hands away upon completion of the healing, she shared her experience. During the entire healing, Renata had been viewing a series of intensely vivid visual images, which she interpreted

as having symbolic meaning, akin to a dream. Among them was a throne. The meaning of these images was elusive—perhaps, she speculated, related to an impending divorce. I could only shrug, a gesture well-known to my ASOS classmates, the response of a person who has no answer. But I did know that holding the place of not knowing might eventually reveal one.

Two weeks later, Renata called in distress to tell me her father had unexpectedly died. He was found floating in the same pool where I had first seen him, the victim of an apparent stroke. I went to the funeral, conducted according to Jewish tradition, led by a rabbi friend who, coincidentally, was also the child of survivors. Renata and I embraced, her tears clinging to my beard. Then, composing herself, she told me that only now could she begin to understand the images from the healing. Many of them had appeared in her life over the previous days in connection with her father's death and burial.

I share this story not as a sensational tale of future prophecy, but rather as a fascinating indicator, at least to me, that healing occurs in a fashion that brings to the client what is needed. God had prepared Renata for her father's passing in a remarkable way, and I was privileged to play a part. ○

\*Certain details have been changed to protect privacy.

Mark I. Rosen is a third-year student in *A Society of Souls* training and the author of *Thank You for Being Such a Pain: Spiritual Guidance for Dealing with Difficult People* (New York: Harmony Books, 1998).

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# Kabbalistic Birthing

Rondi Anderson

Upon entering *A Society of Souls* I wasn't sure how I would use the teachings. I had come for my own healing but was curious about how they would affect my practice. As a midwife with a busy practice, it wasn't obvious how the one-hour healing sessions would adapt to either my 20-minute office visits or my hours with women who, because of their laboring are not lying quietly for more than a few minutes. In addition, they come to me expecting conversations about nutrition and fetal movements, not esoteric spirituality, at least not the Amish I serve, who make up the majority of my practice.

The first time I did a Healing of Immanence, it was out of desperation. I had just begun at ASOS, and there I was in an intensive care unit with a woman I had recently delivered. Due to her many babies and age, her complications had her hovering near death. Although she was cared for by specialist, I stood with her, wanting to do what I could. It came to me to do the Healing of Immanence. I touched her foot, one of the few places not attached to wires, and received her divinity. A few hours after I left, I called to check on her. Her situation was reversing. She was getting better. My gratitude was immeasurable.

Since then I have slowly found openings for these healings. I've received the divinity of a long slow labor without much progress, only to be shaken from sleep an hour later by my frantic student beckoning me, "She's pushing!" I've received the divinity of the baby with the rare birth

defect as we rode to the hospital on his way to a month of intensive care, and then again after he came home, as his mother and I sat with him, knowing he has a lifetime of challenges ahead. I've watched women melt into the intensity of the moment. I've seen contractions get more effective.

Just opening my sensorium as I sit with a woman during what has to be a brief but important office visit increases our intimacy and perhaps my understanding. I've seen myself become more present, more connected, more intimate. I still don't know where this will go. Learning about Hesed and Gevurah gave me questions about postpartum depression/anxiety disorder, but I haven't used them yet. I look forward to the possibilities. ○

*Rondi Anderson, a third-year ASOS student, has a midwifery practice in Lancaster, PA.*

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# The Work of Briah in Animal Healing

Jeannette Duffau

I had the following experience after sitting with *The Work of Briah*:

This July I was asked to be in healing with an African Grey parrot named Rudy. This parrot was confined to a cage in a dimly lit room with a classical radio station for entertainment. He had just gone through intensive treatment away from home, and the owner was told that everything had been done that could be done. He had little chance to live. His owner was very anxious, as this was her "baby" and a great deal of her life. The owner also sat in dimly lit rooms watching television.

The bird was thin, not eating and missing feathers. He was able to stand on his perch for short periods. I chose to stand in front of the cage

and hold the Healing of Immanence in Asiyah. As I communed with this bird, I was amazed to find a majestic, strong spirit filled with song and the sounds of a tropical forest. This bird did not say, I'm someone's baby and I'm sick and lonely and locked in a cage. This bird was just a bird in difficult circumstances—it remained the true essence of what it was—the metaphor of what bird is—in all its glory of God.

Rudy began healing within two days and is now thriving. All healings I have experienced with animals have been rapid and complete. I am always amazed by this.

This came to me: Healing happens rapidly with animals because they have root relationships and root metaphors. They do not have pseudo-wholes and are not poisoned by a

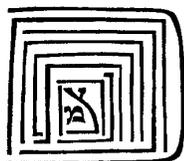
failed history because there is lack of ego control and therefore an inability to create pseudo-wholeness. The universes are more intact, and healing is more available to the animal than to us. There is no holding on to a pseudo-wholeness that keeps it fragmented and in pain. The bird has no need to hold on to the pain, so healing takes place.

It makes me realize the beauty and value of the diagnostic process for us humans. As we sit and ride the wave, we are able to move through the universes where wounding is held and be with it and allow it to exist in its wholeness. As we learn to tolerate and embrace our wholeness, we heal. ○

*Jeannette Duffau, R.N., ASOS graduate, is a critical-care nurse with a healing practice near Woodstock, NY.*

## Pick Up That Word Processor

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



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

## UPCOMING EVENTS

On Friday at 7:30 PM, January 29, Jason Shulman will speak on "Kabbalah and Psychotherapy: The Process of Reincarnation into Our Own Lives" at the Children's Aid Society, Greenwich Village Center, 219 Sullivan St. (between Bleecker and W. 3rd St.) New York City. For information and registration, call 212-582-1566.

Jason will teach "Five Universes In Five Days" at the Omega Institute in Maho Bay, St. John, V. I., on February 6-13. For information about registration, tuition, travel arrangements or room and board, call 800-944-1001.

Jason will give a one-day workshop, "Working with the World: A Kabbalistic Approach," at the Omega Institute in Boston on Saturday, April 10. This workshop will fulfill the requirement for applying for the three-year training. For information about registration, tuition or room and board, call 800-944-1001.

## An Invitation to Do Almost Nothing

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

## ORDER FORM

To order the following products, please print your name, phone number and mailing address in the box at right along with your check, made payable to Jason Shulman and send to A Society of Souls, 17 Witherspoon Ct., Morristown, NJ 07960.

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### NEWSLETTER

**The Ray of Connection** 4 issues for \$25.00

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