

Premises And Core Relational Principles For Committed Jews

As some of you may know, I am a committed Jew in the pew, and a rabbi who is a full member of the Central Conference of American Rabbis (Reform) and the Rabbinical Assembly (Conservative). I am also very sympathetic to and an Associate member of the Reconstructionist Rabbinical Association, having been perhaps the last Reconstructionist at the Jewish Theological Seminary. My 25-year Honorary D.D. asserts that;

“Your love and respect for the work of your colleagues has made you the quintessential rabbi for rabbis.”

I am also a Licensed PhD Clinical Psychologist. I own and work at The Psychotherapy Center, Fairfield CT. 06824, since 1975. What follows is a brief exposition of my core assumptions.

Relationship is the basic psychological and indeed religious unit:

Each of us and the others we interact with is not a self, as we have hitherto understood that. He/She is a **relationship** between different **“selves”**. And our concern as we interact and care for others and for our own **“selves”** is how that relationship between different **“selves”** is going! When our and others sense of relationship is impaired, we are, seriously affected by what has happened. The task is to create/recreate a spirit of connectedness between at the least, our/their two **“selves”**, somatic and cognitive, that they may be felt and fostered. The odds are great that our relationship with our **“selves”** and their relationship with their **“selves”**-our/their **sense of “being”** is threatened.

Their relationship with that which is beyond their **“selves”**, with you, and significant others in their lives, is vulnerable. **Their belonging** and their ability to relate to others, to conduct the conversation, in ways that may work for both of you is impaired.

I start with the assumption that difficulties in relationship reflect three types of sustained breaks:

a "break in beingness" (and the awareness of goodness or blessedness),

a "break in belonging" to something bigger, be that spiritual, organismic, social, psychological or other, and a

"break in relatingness" between differences.

Each of us is at **minimum** two "selves" in relation to each other and the relationship between each of us and the context.

And **God** is also not a singular **Self**. **God** in our tradition is a multiple, diverse deity possessed of many varied and some incompatible "Selves".

A Biblical Addendum For Thinking Relationally

1. Always Present In Human Living is the

[צלם<=>נשמה][*Tzelem<=>Neshamah*]¹

which is the core and essence of each person

The נשמה - *Neshamah* is the Somatic Self

2. Life moves through you, except when it doesn't!

3. Life is great, but sometimes it hurts like hell!

4. There is a second You, the צלם - *Tzelem* always present!

Stephen Gilligan, PhD and Jack H Bloom, Ph.D.

The צלם -Tzelem is the Cognitive Self
mindfulness whose task is to witness sponsor,
name and bless whatever comes through the
The נשמה - Neshamah is the Somatic Self

The [צלם<=>נשמה] [*Tzelem<=>Neshamah*]² is in balance and life works, when both are in an I-You³ reciprocal relationship.

Relationship

is

The Basic Religious And Psychological Unit

5. There is an intelligence greater than you present in the world.

6.You are an incurable deviant!

That Is Inevitable!

And That Is The Best Thing About You!

² The brackets [] indicate the interrelated unity of these two elements. The double arrow \Leftrightarrow signifies reciprocal relationship. Italics are transliterations of previous Hebrew

My wife Ingrid fluent in both German and English affirms that You is the more appropriate English word for conveying the intimate German “du.”