

Supplemental  
material

O give me the kisses of your mouth, for your  
love is more delightful than wine.  
Song of Songs 1.2 (Tanakh, 1985 literal translation)

In the beginning is relationship. The primary  
word I-Thou can only be spoken with the whole being  
(p.3). The extended lines of relationship meet in  
the eternal Thou...Every particular thou is a glimpse  
through to the eternal Thou (p.75).

Martin Buber, I-Thou (1970)

Communicate Your innermost wisdom to me again in  
loving closeness, for Your friendship is dearer than  
all earthly delights.

Song of Songs 1.2 (Scherman & Zlotowitz, 1986,  
allegorical translation)

Some psychological theories, such as behavioral and existential, would argue that that highest Source, if it exists at all, is created by humans, based on education, models of others, existential and authentic action (May, 1961; Skinner, 1953, 1971; Shapiro, 1978). Even within psychological schools which believe that humans are innately good, there is disagreement about whether the fundamental nature of humans is really a reflection of the fundamental nature of the universe. In other words, is the source of wisdom uncovered by human actions and unique to each person; or is it "received" from a "higher Source" as a reflection of the basic nature of the universe and therefore shares a common essence across humans (Rogers, 1951; Maslow, 1968; Walsh and Vaughan, 1980).

In religious thought, there may be similar disagreements. For example, in Judaism, there are views reflecting each of these positions (e.g., Sonsino and Syme, 1986). Some individuals, such as Eric Fromm, believe that the highest source of wisdom is human (1989a), as well as in different "most deeply held beliefs" about the nature of the universe (Shapiro, 1989). Because of this, and because our model attempts to address the connection of a psychological construct--healthy relationship--with a spiritual wisdom, it is necessary for us to define what we mean by spiritual, as well as to create a context of understanding regarding the (potential) interface between the psychological and the spiritual. In this article, we are defining spiritual as that deepest Source of wisdom, compassion, meaning, and harmony that exists within the universe and within each of us.<sup>2</sup>

created--a symbol--and reflects our "higher self"--the greatest aspirations toward which we can strive. This is what Fromm, from a non-theistic viewpoint, means when he uses the term "God" (Fromm, 1956, 1959, 1969; Sonsino & Syme, 1986). Others, such as Martin Buber, believe that God, as the highest Source of wisdom, is a reality, not just a symbol of striving. God is not created by humans, God is "met" in relationship:

"By the term God I mean not a metaphysical idea, nor a moral idea, nor a projection of psychic or social image, nor anything at all created by, or developed within, man." (Buber, 1972, p. 4).

Still others, such as Natan Sharansky, note that perhaps the question of whether

God...was bequeathed from on high or was cultivated by man himself through the course of history...is immaterial. Does it really matter where this religious feeling stems from, whether man in some fashion was able to rise above his physical nature, or whether he was created that way? For me, the important thing is that this feeling really exists, that I sense its force and power over me. (1988, p. 368).

The relationship between a religious perspective and a psychological one can be clarified by looking at the roots of each of the words. Psychology, from the Greek, means knowledge (logos) of the mind (psyche); religion, from the Latin, means re-link, re-connect (legio) back (to one's life, the Source). Depending upon which theory one believes, the knowledge of one's mind (psychology) may, or may not, link one back to the Source (religion). And that Source may be created, innate, developed, and/or uncovered, again depending upon the theory one espouses.

In previous work, we have utilized a Hindu metaphor in discussing

relationship (e.g., Naciketas, the seeker after knowledge; Shapiro and Shapiro, 1983); we have also used a three stanza Zen poem as a model for the development required in relationship (Shapiro and Shapiro, 1984). In this article, we utilize metaphors and insights from the mystical and spiritual teachings of Judaism as one particularistic path for addressing these universal issues of relationship and spirituality. Specifically, we are asking what can Jewish<sup>3</sup> teachings and wisdom contribute to helping understand, create and enhance healthy relationships at mid-life along the universal dimensions being discussed.