

Jewish Family Service of San Diego

Supporting Self & Others :

Experiencing Multi-Dimensions of “*Somaych Noflim*”

Rabbi Susan Freeman, Director
susanf@jfssd.org

www.jewishcare.org

858-637-3018



**Jewish
Family
Service**

Moving Forward
Together

OBJECTIVES

- ❖ Understand how a key Jewish value can meaningfully inform the work of a service agency
- ❖ Experience accessible “mini-practices” for grounding and centering
- ❖ Learn strategies for amplifying clients’ effective engagement with agency services



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INVENTORY

- ∞ Body
- ∞ Breath
- ∞ Thoughts
- ∞ Centeredness,
Groundedness
- ∞ Other





Our Guiding Values

Justice
(Tzedek)

Hope
(Tikvah)

Community
(Kehillah)

**Repair the
World**
(Tikkun Olam)

**Acts of Loving
Kindness**
(Gemilut Hassadim)

Healing
(R'fuah)

Somaych
Noflim
V'Rofeh
Cholim
Uplifts the
falling and
heals the
sick.

--Daily Liturgy; *Amidah*

Psalm 145:14 . . . “*Ashrei . . .*”

Somaych Adonai l'chol ha-noflim, ve-zokef l'chol ha-ke-fufim

- JPS: The Lord supports all who stumble, and makes all who are bent stand straight.
- King James: The Lord upholdeth all that fall, and raiseth up all those that be bowed down.
- Robert Alter: The Lord props up all who fall and makes all who are bent stand erect.
- Zalman Schachter-Shalomi: You, Yah, keep us from faltering and help us when we stumble
- Norman Fischer: You hold up the falling ones; You lift up those who are pressed down
- Nan C. Merrill: I shall uphold all who are burdened with fear, and raise up all who call to Me.

Toward Whom Are We Obligated?

About *Anavah* (humility), it is said that we should be humble in Torah and good works; humble with our parents, teacher, and spouse; with our children; with our household; with our kinfolk near and far; even with the heathen in the street (*Tanna de Be Eliyahu* edited by M. Friedmann, Vienna, 1902, p. 197).

About *Emet* (truth), we are admonished not to lie to children (Sukkot 46b).

In relation to *Nedivut* (generosity), we are reminded to give presents to the poor according to our ability, and from time to time, send presents to the wealthy also (*Orchot Tzaddikim*).

About *Sayver Panim Yafot* (a pleasant demeanor), it was said that Rabbi Yohanan ben Zakkai was so quick to greet everyone that no one ever greeted him first, not even a gentile in the marketplace (*Brachot* 28a).

Beyn Adam L'Atzmo, Chavero, Makom

BETWEEN a person & one's own self

BETWEEN people

BETWEEN a person and God/The Transcendent

KOSHAS

ANAMAYA **Kosha**

PRANAMAYA **Kosha**

MANAMAYA **Kosha**

JNANAMAYA **Kosha**

ANANDAMAYA **Kosha**

SHEATHES, LAYERS

PHYSICAL BODY

BREATH / LIFEFORCE

EMOTION / SENSES

INTELLECT / WISDOM

BLISS / JOY

Physical body

• *Anamaya Kosha . . . Nefesh, Shmirat Haguf*



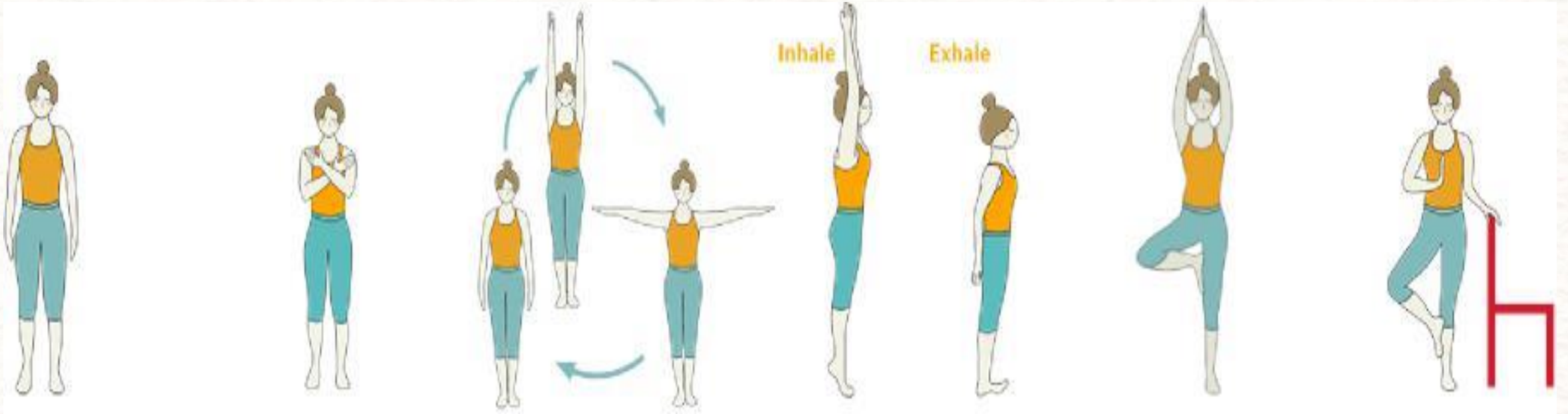
Physical body

- *Anamaya Kosha . . . Nefesh, Shmirat Haguf*



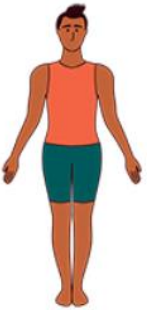
Physical body

- *Anamaya Kosha . . . Nefesh, Shmirat Haguf*



Physical body

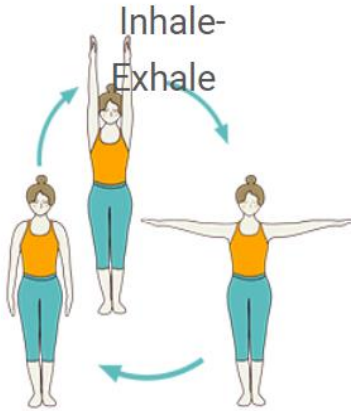
• *Anamaya Kosha . . . Nefesh, Shmirat Haguf*



Mountain Pose

**Breath
Awareness**

3 slow breaths



Standing Shoulder
Movement
Repeat 4x



Palm Tree Pose
4 breaths



Mountain Pose

**Breath
Awareness**

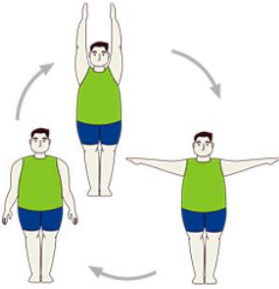
3 slow breaths

Physical body

• *Anamaya Kosha . . . Nefesh, Shmirat Haguf*



ROOTED,
BREATHING



GROWING AND
ROOTED



PALM TREE POSE



PALM IN THE BF



PALM IN THE BREEZE



OPEN TO THE SKY



OPEN TO THE SKY



ROOTED



TREE POSE

Or



TREE POSE



ROOTED,
BREATHING,
PRESENCE

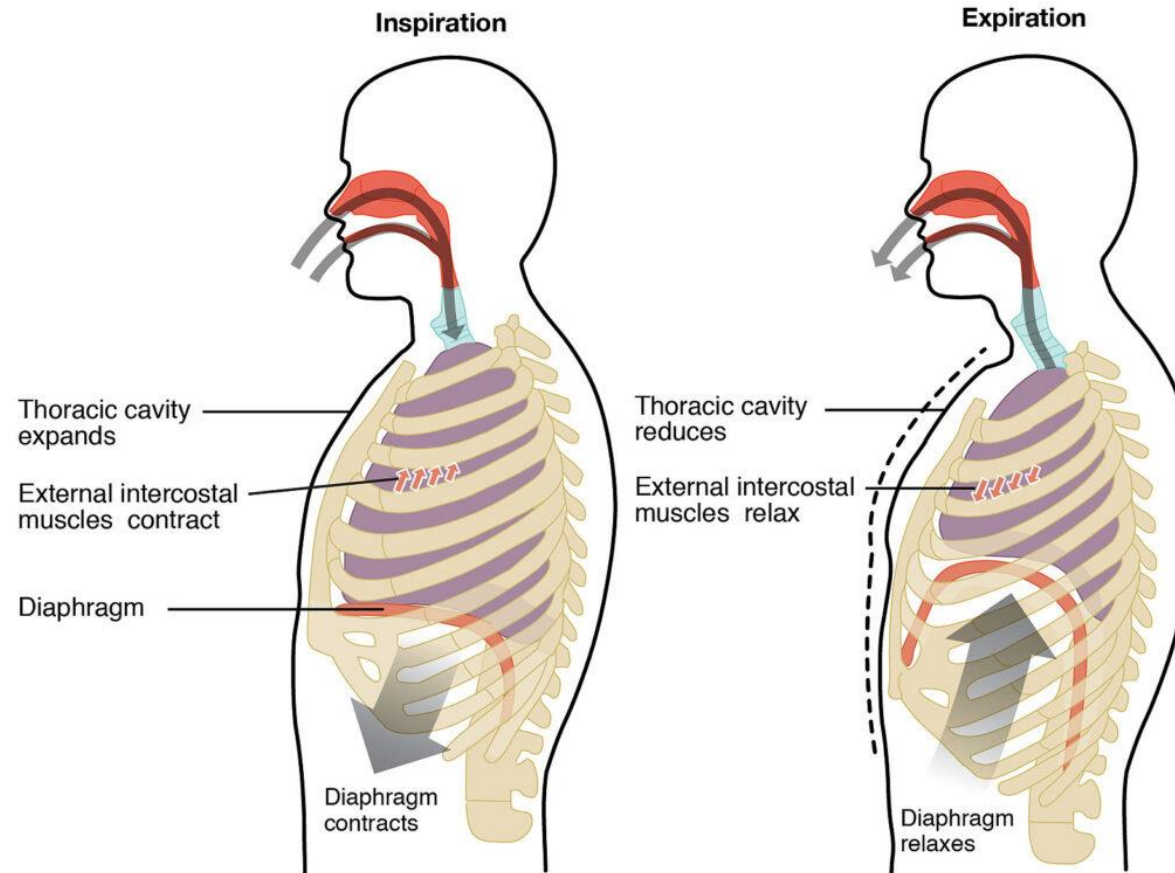
Steadiness & Flexibility

- *Tadasana* :
- Standing Pose
- *Vrikshasana*:
- Tree Pose



Breath

Pranamaya kosha . . . Ruach, Neshama, Pneuma, Chi



EMOTIONS / SENSES

Manamaya Kosha . . . Shabbat, Holidays, Song, Prayer

When did you feel supported . . . lifted?

What was the feeling?

Name it.

Where is it in your body?

Begin to move . . .

EMOTIONS / SENSES

Manamaya Kosha . . . Shabbat, Holidays, Song, P

When did you support . . . lift someone

What was the feeling?

Name it.

Where is it in your body?

Begin to move . . .

Intellect, Wisdom

- *Jyanamaya Kosha*
- *Talmud Torah*
(*k'neged kulam*)

(+ tied into Behaviors in Judaism)



BT Brachot 5b	תלמוד בבלי מסכת ברכות דף ה עמוד א-ב
<p>Rabbi Chiya bar Abba fell ill. R. Yochanan went to visit him. R. Yochanan said to him, Are your sufferings dear to you? R. Chiya bar Abba said, Not them and not their reward. R. Yochanan said to him, Give me your hand! He gave him his hand and [R. Yochanan] stood him up [and returned him to health.]</p>	<p>רבי חייא בר אבא חלש, על לגביה רבי יוחנן. אמר ליה: חביבין עליך יסורין? אמר ליה: לא הן ולא שכרן. אמר ליה: הב לי ירך! יהב ליה ידה ואוקמיה.</p>
<p>R. Yochanan fell ill. R. Chanina went to visit him. R. Chanina said to him, Are your sufferings dear to you? R. Yochanan said, Not them and not their reward. R. Chanina said to him, Give me your hand! He gave him his hand and [R. Chanina] stood him up [and returned him to health.]</p>	<p>רבי יוחנן חלש, על לגביה רבי חנינא. אמר ליה: חביבין עליך יסורין? אמר ליה: לא הן ולא שכרן. אמר ליה: הב לי ירך! יהב ליה ידה ואוקמיה.</p>

<p>Why was this the case? Let R. Yochanan raise himself up!</p>	<p>אמאי? לוקים רבי יוחנן לנפשיה!</p>
<p>They said: A prisoner cannot free himself from prison.</p>	<p>אמרי: אין חבוש מתיר עצמו מבית האסורים.</p>
<p>Rabbi Elazar fell ill. Rabbi Yoḥanan entered and saw that he was lying in a dark room. [Rabbi Yoḥanan] exposed his arm, and light filled the house. He saw that [Rabbi Elazar] was crying, and said to him: Why are you crying? If because you did not study much Torah, we learned: both a lot and a little, as long as he directs his heart towards heaven. If because [you lack] food, not</p>	<p>רבי אלעזר חלש, על לגביה רבי יוחנן. חזא דהוה קא גני בבית אפל, גלייה לדרעיה ונפל נהורא. חזייה דהוה קא בכי רבי אלעזר. אמר ליה: אמאי קא בכית? אי משום תורה דלא אפשת - שנינו: אחד המרבה ואחד הממעט ובלבד שיכוין לבו לשמים! ואי משום מזוני - לא כל אדם</p>

<p>every person merits to have two tables. If because of children [who have died], this is the bone of my tenth son.</p>	<p>זוכה לשתי שלחנות! ואי משום בני - דין גרמא דעשיראה ביר.</p>
<p>[R. Elazar] said to him: I am crying over this beauty, that will decompose in the ground. [R. Yochanan] said to him: Over this, you can certainly cry, and they both cried.</p>	<p>אמר ליה: להאי שופרא דבלי בעפרא קא בכינא. אמר ליה: על דא ודאי קא בכית, ובכו תרוייהו.</p>
<p>Meanwhile, [R. Yochanan] said to him: Is your suffering dear to you? [R. Elazar] said to him: Not them and not their reward. [R. Yochanan] said to him, Glve me your hand. He gave him his hand and [R. Yochanan] stood him up [and returned him to health.]</p>	<p>אדהכי והכי, אמר ליה: חביבין עליך יסורין? אמר ליה: לא הן ולא שכרן. אמר ליה: הב לי ירך, יהב ליה ידיה ואוקמיה.</p>

BLISS / JOY

♥ *Anandamaya Kosha*

- ♥ *Achdut (unity, harmony)*
- ♥ *Yirah*
- ♥ *Shema . . . Adonai Echad*
- ♥ *Ein Sof*

A Robe of Light

You are clothed in glory and majesty,
wrapped in a robe of light.

(Psalm 104:1-2)

INVENTORY

- ∞ Body
- ∞ Breath
- ∞ Thoughts
- ∞ Centeredness,
Groundedness
- ∞ Other



“In the Service of Life”

Naomi Rachel Remen suggests that helping incurs debt; whereas serving, like healing is mutual.

“I am as served as the person I am serving. When I help, I have a feeling of satisfaction. When I serve, I have a feeling of gratitude. These are very different things.”

“Our service serves us as well as others. That which uses us strengthens us. Over time, fixing, helping are depleting, draining. Over time we burn out. Service is renewing. When we serve, our work itself will sustain us. Service rests on the basic premise that the nature of life is sacred, that life is a holy mystery which has an unknown purpose. Fundamentally, helping, fixing, and service are ways of seeing life. When you help, you see life as weak, when you fix, you see life as broken. When you serve, you see life as whole. From the perspective of service, we are all connected: All suffering is like my suffering, and all joy is like my joy. The impulse to serve emerges naturally and inevitably from this way of seeing.”

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*Establishing the Center for Jewish Care:
A Recommitment to the Jewish Community*

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QUESTIONS FOR CONVERSATION



- Is your tendency more to help, to fix, or to serve? Explain and share how you might adjust to optimize “serving.”
- What will you take away from this presentation to implement as a strategy to support yourself -- that is, for your own self-care?
- What will you take away from this presentation to implement as a strategy to support clients and/or staff?