

גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי רַב לְהוֹשִׁיעַ:

מוריד הַטֵּל:

In summer:

מְשִׁיב הָרוּחַ וּמוריד הַגֶּשֶׁם:

In winter:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה כָּל חַי בִּרְחֻמִּים רַבִּים סוּמָה נּוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָ: מִי כְמוֹךָ
בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מֶלֶךְ מַמִּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

(מִי כְמוֹךָ אֵב הֶרְחֻמִּים זוֹכֵר יְצוּרֵי לְחַיִּים בִּרְחֻמִּים:)

וְנֶאֱמָן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחִיָּה כָּל חַי:

קְדֻשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה: בְּרוּךְ
אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

← (On Shabbat Shuvah conclude: הַמֶּלֶךְ הַקָּדוֹשׁ)

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts.

In summer: You send down the dew.

In winter: You cause the wind to blow and rain to fall.

In loyalty you sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to you, almighty God, who can resemble you, the source of life and death, who makes salvation grow?

(On Shabbat Shuvah add: Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life!)

Faithful are you in giving life to every living thing. Blessed are you, THE FOUNT OF LIFE, who gives and renews life.

3. KEDUSHAT HASHEM / NAMING THE HOLY

Holy are you. Your name is holy. And all holy beings hail you each day. Blessed are you, AWESOME ONE, the holy God.

(On Shabbat Shuvah conclude: the holy sovereign.)

COMMENTARY. We acknowledge the presence of God in the natural rhythms of passing seasons. Our awareness of wind, rain, and dew as daily miracles also serves to remind us that the purity of these gifts, so vital for our survival, must be maintained by human watchfulness. In thanking God for air and water, we assert our commitment to preserving them as sources of life and protecting them from life-destroying pollution. The mention of rain or dew follows the two-season climate of Eretz Yisra'el; summer extends from the first day of Pesah until Shemini Atzeret, and winter until the following Pesah.

A.G.

M'chayeh Kol Chai: the Surprising Meeting Point of Kabbalah, Reconstructionism and Qigong

1) The Holy One is called 'the life of all life' (*chei ha'chayim*), and for any creature in the world, whether birds, animals or humans, their *chiut* is the Blessed Holy One. That One is the *chiut* of all life...A person should investigate 'Am I not alive?' And Who is this *chiut* of mine? Is it not the Blessed Creator?" (Rabbi Menachem Nachum of Chernobyl, *Meor Eynaim* (late 1700s), beginning of *parshat Yitro*, trans. Rabbi Josh)

2) All things are called *Shechinah*; that is the life-force/*chiut* of our blessed God dwelling in all things...One who has this awareness (*da'at*) should look in all things at the inwardness (*pnimiut*) that gives them life. This is God's blessed *Shechinah*/Presence. (*Meor Eynaim*, beg. of *parshat Va'era*, trans. Arthur Green in *The Light of the Eyes*.)

3) *Atah mchayei et kulam*/You enliven all things. (Nechemiah 9:6)

4) God constantly animates (*m'chayei*) and brings into existence ex nihilo (*yesh me'ayin*) all creatures in this world through the light and life-force (*chiut*) which It infuses (*mashpia*) into them. Also the material body and even the inanimate stones and earth/soil have within them light and *chiut* from the Blessed Holy One, so that they do not revert to nothingness (*ayin v'efes*) as they were before [creation]. (Rabbi Shneur Zalman of Liady *Tanya*, Chap. 38, trans. Rabbi Josh)

5) The reason that every created thing appears to us as a self-existing entity is because our physical eyes do not see the power of the Holy One and the breath of Its mouth that is in everything [animating it]. But, if our eyes were allowed to see and comprehend the *chiut* and spiritual energy (*ruchaniut*) that is flowing into each created thing from the Divine mouth and breath, the physicality and substantiality of the creation would not be apparent at all to one's eyes, but would rather be completely nullified in relation to the *chiut* and *ruchaniut* within it... (Rabbi Shneur Zalman of Liady, *Tanya*, *Shaar HaYichud V'ha'emunah*, Chap. 3, trans. Rabbi Josh)

6) Qi is the Chinese word for "life energy." According to Chinese medicine, qi is the animating power that flows through all things...It is also the life energy one senses in nature. The earth itself is moving, transforming, breathing, and alive with qi...Gong means 'work' or 'benefits acquired through perseverance and practice.' Thus, qigong means working with the life energy, learning how to control the flow and distribution of qi

to improve the health and harmony of mind and body. Kenneth S. Cohen, *The Way of Qigong*, p. 3.

7) I am Alive

Yai dididai dididai dadai, I am alive (2x)

Yai dididai dadai, I am alive, I'm alive

And who is this aliveness I am?

And what is this aliveness I am?

And how is this aliveness I am?

Is it not the holy Blessed One?

Yai dididai dididai, hah-lo chai ani (3x)

U'mee hu ha'chiut sh'li? (3x)

Ha'lo haBoray yit'barach?

(Rabbi David Zeller z'l [melody and most of English], Hebrew text from Rabbi Menachem Nachum of Chernobyl, *Meor Eynaim* (late 1700s), beginning of *parshat Yitro*)