30 October, 2025

ט׳ בְּחֶשְׁוָן תשפ״ו

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Kabbalat HaTorah p. 104

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלָם׃

For out of Zion will come the Torah, and the word of G-d from Jerusaelm.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ

Blessed is G-d who in holiness gave the Torah to the people of Israel.

גַּדְּלוּ לַיהוָה אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו׃

Exalt Adonai with me, let us extol G-d's name together.

Hakafah p. 105

רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ׃

Exalt Adonai, our G-d, and bow down toward G-d's holy mountain, for Adonai our G-d is holy.

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Kavanah

Before we sing the Mi Shebeirach, I want to take a moment to reflect on what this prayer means to me.

Mi Shebeirach is not just a prayer for external healing, but also internal healing. Reflecting on what ails us and praying for a refuah sheleimah is a reminder that no one heals alone.

When we pray for someone's healing, we surround them with our community, our care, and our hope. We ask not only for God's help, but for the strength to help one another -- through kindness, support, and love.

As we recite the Mi Shebeirach, may we hold in our hearts all those who are struggling, and may our words bring comfort, courage, and peace. As I pass my hand around the room, please share a name for someone you are thinking of at this moment.

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Mi Shebeirach p. 109

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ מְקוֹר
הַבְּרָכָה לְאִמּוֹתֵינוּ.

Who blessed our fathers, the source of blessing for our mothers?

May the Source of strength, who blessed the ones before us help us find the courage to make our lives a blessing and let us say: Amen.

מִי שֶׁבֵּרַךְ אִמּוֹתֵינוּ מְקוֹר
הַבְּרָכָה לַאֲבוֹתֵינוּ.

Who blessed our mothers, the source of blessing for our fathers?

Bless those in need of healing with *r'fuah sh'leimah*, the renewal of body, the renewal of spirit, and let us say: Amen.

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Hagbahah p. 108

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם
מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל
עַל פִּי יְיָ בְּיַד מֹשֶׁה:

This is the Torah which Moses placed before the people of Israel, G-d's worth through the hand of Moses!

Returning the Torah p. 110

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אַל תַּעֲזֹבוּ.

For I have given you good instruction: Do not abandon My Torah.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים
בָּהּ וְתוֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ
דַרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ
שָׁלוֹם

It is a tree of life for those who hold fast to it, and all is supporters are happy. Its ways are ways of pleasantness and all its paths are peace.

חֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Return us to You, G-d, and we will return; renew our days as of old.

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Concluding Prayers

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Aleinu p. 587

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה; שֶׁלֹּא שָׂם חֶלְקֵנוּ
כָּהֶם, וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם
וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our G-d; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים;
הוּא אֱלֹהֵינוּ, אֵין עוֹד. אֱמֶת
מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב
בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ
אֶל לְבָבֶךָ כִּי יְהוָה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתָּחַת, אֵין עוֹד.

For you Spread out the Heavens and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest of heights. You are our G-d and there is none else. In truth, You are our Sovereign without compare, as is written in your Torah: Know then this day and take it to heart that Adonai is surely G-d in the heavens above and on the earth below. There is none else.

וְנֶאֱמַר וְהָיָה יְהוָה לְמֶלֶךְ עַל
כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד

Thus it has been said: G-d will become Sovereign of all the earth. On that day, G-d will become One and G-d's name will be One.

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Kavanah

In these past days, weeks, and months, we remember those in our lives who are no longer with us. As I pass my hand around the room, please share a name for someone you are thinking of at this moment. Please rise if it is your custom for the Mourner's Kaddish.

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Mourner's Kaddish p. 598

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב
וְאִמְרוּ אָמֵן:

Exalted and hallowed be G-d's great name in the world which G-d created, according to plan. May G-d's majesty be revealed in the days of our lifetime and the life of all Israel – speedily, imminently, to which we say Amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא

Blessed be G-d's great name to all eternity.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא.לְעֵלָּא
מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא וְאִמְרוּ אָמֵן:

Blessed, praised, honored, exalted, extolled, glorified, adorned, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessings, praise, and comfort. To which we say Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ אָמֵן:

May there be abundant peace from heaven, and life, for us and all Israel to which we say Amen.

עוֹשֶׂה שָׁלוֹם בעשי"ת: הַשָּׁלוֹם
בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן

May the One who creates harmony on high, bring peace to us and all Israel. To which we say Amen.

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Kavannah

We live in a land of ghosts. Haunted, are we, by the departed of all history. Here, in this holiest of cities, linger the spirits of, not only Israelis, but Jews, Muslims, and Christians. And because of its awesome role for so many religions, our city hosts the spirits of three tremendously varied religions, afterlives, and grief.

In the past two years, the air has become heavier, denser with the arrival of new spirits: tens of thousands lost in Gaza, thousands of Israelis, and hundreds of hostages. As we walk down the streets, we see theirs ghosts. I'm not speaking flippantly or metaphorically. In every shop window. On every lamppost.: We see their faces on posters that beg "Bring them home now!". And now, even with all of the living hostages back home, we are haunted. Even as the posters, weathered, sunbleached, torn, and covered, fade away, we remain haunted by the terrible weight of the past two years.

Which will wash away first? The posters or the pain? I'd be willing to wager a bet.

And why? Are we still haunted? Because there are still thirteen spirits to be lain to rest. Thirteen names yet to be mourned.

Sahar Baruch. Itay Chen. Joshua Luito Mollel. Ran Gvili. Dror Or. Asaf Hamami. Lior Rudaeff. Meny Godard. Omer Neutra. Daniel Oz. Sontisek Rintal. Amiram Cooper. Hadar Goldin.

There does not need to be some silver lining, not in the wake of so much loss. Instead, let's look to the yellow one: The thin yellow ribbon of hope for the return of all of our hostages and for an end to the violence.

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“Yellow”

Look at the stars
Look how they shine for you
And everything you do
Yeah, they were all yellow

I came along
I wrote a song for you
And all the things you do
And it was called "Yellow"

Your skin, oh yeah, your skin, and bones
Turn into something beautiful
And you know, you know I love you so
You know I love you so.

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