
Torah Portion: Ki Tavo, Deuteronomy 26:1–29:8
Haftarah: Isaiah 60:1-22

Stillness and Rest

Mishkan HaLev

I honor the gift of stillness and rest:
a day devoted to peace.
Peace within my soul—
on this day I have everything I need.
Peace with those around me—
on this day I seek no quarrel or strife.
Peace of earth and sky, green trees and quiet water.
I give thanks that I am present in this world.
I celebrate the miracle of existence—
The breath within me, the beating of my heart,
The love that blesses my life.

Meditation on Mitzvot

Alden Solovy (adapted)

It's simple, really,
this list of things we do,
as a people,
this list of things I do,
to live in a good way, for others and myself,
to leave a legacy of love,
to leave the world just a little better each day.

A kind word.
A gentle hand.
A loving voice.
A giving heart.

It's not so simple, really,
to remember to live this way.
Always.
So we arrive early to study Torah
and strive for devotion in prayer,
to remember to honor all beings with compassion
and understanding,
living a life of mitzvot in joy and service,
through our words and deeds,
into the world and into generations to come.

V'ahavta for Elul

Mishkan HaLev

You shall love the ones who are close
with all your heart,
with all your spirit,
with all your strength.

Remember these words; inscribe them on your heart:
love them when they struggle,
when they sadden and disappoint you;
love them when they fail.

See the good within them, even when they can't.
Look at them, and listen, even when it's hard.
Be grateful for their guidance (even their reproof)
when they save you from yourself.

Love them when they give you joy,
and love them when they don't.
When you lie down, let go of anger.
When you rise up at dawn, begin again.

Praise them for their deeds at home;
speak to them in public with respect.

Bind yourself to the ones you love
with promises kept and vows fulfilled.

Open to them the gates of your heart, the doorway
of your soul -
and let them know you.
So shall the ones you cherish feel your love, your
presence, and your care.

Mi Shebeirach

Music by Craig Taubman

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ וִירַפָּא אֶת-הַחוֹלִים.

*Mi shebeirach avoteinu, Avraham, Yitschak v'Yaakov,
Sarah, Rivkah, Racheil v'Leiah, Hu y'vareich virapei et hacholim.*

May God, who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebekah, Rachel and Leah,
bless and heal those who are ill.

Eil nah r'fah nah lah.

אֵל נָא רַפָּא נָא לָהּ.

God, please, we pray, bring healing.

Psalms 27:4

אַחַת שְׁאַלְתִּי מֵאֵת-יְהוָה אוֹתָהּ אֲבַקֵּשׁ,
שְׁבִיטִי בְּבֵית-יְהוָה כָּל-יְמֵי חַיִּי,
לַחֲזוֹת בְּנֹעַם-יְהוָה, וּלְבַקֵּר בְּהִיכָלוֹ.

*Achat shaalti mei-eit Adonai otah avakeish;
shivti b'veit Adonai kol y'mei chayai,
lachazot b'no-am Adonai ul'vakeir b'heichalo.*

Text translation by Rabbi Richard Levy

One thing I have sought from Adonai,
how I long for it:
That I may dwell in the house of Adonai
all the days of my life;
That I may look upon the sweetness of Adonai.
And spend time in the Palace.

Mitchell Dahood

Anchor Bible Commentary

One thing I have asked a hundred times,
this O Yahweh, do I seek...
...a hundred times...Read *may-ate* as *may-aht* as in
Ecclesiastes 8:12...The feminine absolute ending...
is normal in Ugaritic-Phoenician and is not unknown
in Hebrew...

Ecclesiastes 8:10-14

(10) ...And here is another frustration: (11) the
fact that the sentence imposed for evil deeds is
not executed swiftly, which is why people are
emboldened to do evil—

אֲשֶׁר חָטָא עָשָׂה רָע מֵאֵת וּמֵאֲרִיךְ
לֹא כִי גַם יוֹדֵעַ אֲנִי אֲשֶׁר יְהִי-טוֹב
לִירְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵי:

(12) the fact that sinners may do evil **a hundred**
times and their [punishment] still be delayed. For
although I am aware that “It will be well with those
who revere God since they show reverence,
(13) and it will not be well with scoundrels, and
they will not live long, because they do not revere
God” — (14) here is a frustration that occurs in
the world: sometimes someone upright is requited
according to the conduct of the scoundrel; and
sometimes the scoundrel is requited according to the
conduct of the upright. I say all that is frustration.

Babylonian Talmud, M'nachot 43b:15

It is taught in a baraita that Rabbi Meir would
say: A person is obligated to recite one hundred
blessings every day, as it is stated in the verse:

וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שָׂאֵל מֵעַמְּךָ

“And now, Israel, what [ma] does the Lord your
God require of you...” (Deuteronomy 10:12).
Rabbi Meir interprets the verse as though it said one
hundred [me’a], rather than ma.