

- I buy a lot of books. Replace those I lend people.
- Rilke poem. Two translations that contradict. Google translate as the arbiter. A friend of mine suggested doing this process iteratively, having google translate back and forth, to see what emerges. Human language is essentially infinite in its complexity and potential for rendering meaning. Intersection of art and the power of speech.
- D'varim:
 - *Eileh ha'd'varim asher diber Moshe el kol Yisrael*, “these are the words that Moshe spoke to the entire nation of Israel”
 - Moses’ executive summary of all that has transpired. Read to the entire assembly of b’nei yisrael.
- Later in D'varim: commandment (*hak'eil*) that every 7 years, in the Sabbatical year, on the Festival of Succot, the people would assemble in Jerusalem and someone would read large sections of d'varim aloud.
 - There are a lot of details about who would hear it and how and in what context, but nothing about who would do the reading.
- Later in d'varim (17:14-20) the people allowed to have a king, but certain constraints:
 - Can't be too rich, or have too many wives, or send the people back to Egypt, etc. So a certain discomfort with the monarchy.

- The Mishna records that the commandment of *hak'eil* was fulfilled by the king, who would say the Aliyah blessings similar to what we say now before and after the Torah reading.
- SE has a beautiful teaching on Moshe as a leader, on his humility and why that is exactly what made him the paradigm of leadership.
 - Begins with quoting the Midrash on this first pasuk of D'varim: *Marpei lashon eitz Chayim*, "a healing tongue is a tree of life."
 - Eitz Chayim: Torah.
 - Healing tongue particularly relevant to Moshe, who had a speech impediment.
 - When called by God to go down to Egypt and redeem the people, he demurs because of his speech impediment.
 - It is his humility that made him worthy, and motivated his connection to Torah: his ability to set aside his ego allowed him to connect with God, and the Divine speech of God's primordial Torah, of which even our sacred scrolls is but a reflection.
 - And of course, Cecil B. De'mille's burning bush scene notwithstanding, his conversation with God is internal, an inward journey, and so he connects with the primordial Torah that resides within.
 - And the reason that this primordial Torah resides within Moshe and every one of us and everything in creation is because that is how the KBH initiated Creation, through the Divine speech of primordial Torah.

- Everything in Creation has something to teach us about the KBH, about the Divine, about the larger reality that resides beyond our narrow perspective, and everything in creation can teach us about the path to learn these things.
- What is the character of someone who recognizes that they have much to learn from everyone and everything? Humility.
- The whole first pasuk is actually this:
 - אֱלֹהֵי הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בְּמִדְבַּר בְּעַרְבָה לְמִל סוּף בֵּין-פָּאֲרָן וּבֵין-תֹּפֶל וְלִבְנוֹ וְקִצְרַת וְגַי זָהָב:
 - These are the words that Moses spoke to all Israel on the other side of the Jordan. Through the wilderness, in the Arabah near Suph, between Paran and Tophel, Laban, Hazereth, and Di-zahab,
 - And Moshe was able to find holiness and open gateways to the Divine, to Torah, in the most unlikely places.