

Ripple Daf

Rabbi Avi Orlow, Josh Lake, and Caroline Rothstein

<p style="text-align: center;"><u>Pshat</u></p> <p>words did glow - How do words glow?! This to me is the first Amazing part of this. Need more here. gold of sunshine-harp unstrung- This to me is the same as ripple in still water...It reemphasizes it. Also see “By the rivers of Babylon, there we sat, sat and wept, as we thought of Zion. There on the poplars we hung up our lyres, for our captors asked us there for songs, our tormentors, for amusement, “Sing us one of the songs of Zion.”(Psalms 137:1-3)</p>	<p style="text-align: center;"><u>Drash</u></p> <p>words did glow - How is it that words glow? "Rabbi Simeon ben Lakish said: The Torah given to Moshe was written with black fire upon white fire, sealed with fire, and swathed with bands of fire." (Yerushalmi Shelamim 6:1) Its like Bob Dylan saying the sun is chicken. “The Sun’s not yellow, it’s chicken!” Bob Dylan’s lyrics in ‘Tombstone Blues’ It makes no sense unless you allow the absurdity to redefine reality. “</p>
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<p>Better left unsung Check out Elijah - “And He said: ‘Go forth, and stand upon the mount before the LORD.’ And, behold, the LORD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the LORD; but the LORD was not in the wind; and after the wind an earthquake; but the LORD was not in the earthquake; and after the earthquake a fire; but the LORD was not in the fire; and after the fire a still small voice.” (Kings 1 19:11-12) still small voice-</p> <p>Ripple "very small wave," 1798, from earlier meaning "stretch of shallow, rippling water" (1755), from ripple (v.). Meaning "mark or movement suggestive of a ripple" is from 1843 CR Still waters In the second sentence of the Torah God caused a wind to blow across the face of the depths and began Creation. Amazing as a stand alone, yet the word wind (Ruach) denotes both wind and spirit. JL Nor wind to blow In the second sentence of the Torah God caused his wind to blow across the face of the depths and began Creation. Amazing as a stand alone, yet the word wind (Ruach) denotes both wind and spirit. Cup be full/ Cup be empty As we read in Psalm 23 “Though I walk through a valley of deepest darkness, I fear no harm, for You are with me; Your rod and Your staff—they comfort me.You spread a table for me in full view of my enemies; You anoint my head with oil; my drink is overflowing. (Psalm 23:4-5)</p>	<p>If my words did glow with the gold of sunshine And my tunes were played on the harp unstrung Would you hear my voice come through the music Would you hold it near as it were your own? It's a hand-me-down, the thoughts are broken Perhaps they're better left unsung I don't know, don't really care Let there be songs to fill the air Ripple in still water When there is no pebble tossed Nor wind to blow Reach out your hand if your cup be empty If your cup is full may it be again Let it be known there is a fountain That was not made by the hands of men There is a road, no simple highway Between the dawn and the dark of night And if you go no one may follow That path is for your steps alone Ripple in still water When there is no pebble tossed Nor wind to blow You who choose to lead must follow But if you fall you fall alone If you should stand then who's to guide you? If I knew the way I would take you home The Grateful Dead</p>	<p>How is there movement in something still? How is there breath when there isn't an actual verb causing a change. That's really powerful to consider. When looking at a mirror - glass, water, etc. - there's an ACTION happening, a kind of exchange, EVEN IF THE THING BEING REFLECTED (presumably a human) is STILL. Ripple I think in separating it out from the rest of the lyrics, it's really clear that this is the crux of the song. How is there movement in something still? How is there breath when there isn't an actual verb causing a change. That's really powerful to consider. When looking at a mirror - glass, water, etc. - there's an ACTION happening, a kind of exchange, EVEN IF THE THING BEING REFLECTED (presumably a human) is STILL. WHOAAAAAA There is a big theological question here regarding the Prime Mover. How can we detect the actions of an incorporeal God who does not act in history. and/or can we see the miracles in the mundane</p>
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<p>Fountain by the hands of men no one may follow Your steps alone- Halacha There is a road</p>	<p>Nor wind to blow In the second sentence of the Torah God caused his wind to blow across the face of the depths and began Creation. Amazing as a stand alone, yet the word wind (Ruach) denotes both wind and spirit. Hunter's words hints at Ein Sof (the ineffable, unknowable end, in other words, God) though I doubt Hunter knew of the concept of Ein Sof (though perhaps he did, in idea form?). But this could denote the idea of Creation from nothing. There is a road Robert Frost's The Road Not Taken.Two roads diverged in a wood, and I— I took the one less traveled by, And that has made all the difference. It is one thing to take a</p>
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Take you home

If you have hard facts or info about the actual words, you can add it here.

The Grateful Dead Robert Hunter wrote this song in 1970 in London. Jerry Garcia wrote the music to this song. The song debuted August 18, 1970 at Fillmore West in San Francisco.

simple highway. It's another thing to take a road that has twists and turns and will change you as you travel on it. How many of us choose this road?! Do any of us?

Reach out your hand...

Our cups will go from full to empty and back again. The source is the fountain, that was not made by the hand of men. Only the fountains that were not built by our hands are the ones that will keep giving. As soon as we engineer a fountain, it will break. And only the natural fountain can truly fill our cups!

Add any thoughts **you** have here. Feel free to use the upper space in the Drash section by deleting/culling any comments that were made by Caroline Rothstein or Josh Lake.

Another interpretation: be one who makes himself dirty at the dust of their feet - this is Rabbi Eliezer. and drink their words thirstily - this is Rabbi Akiva. What was the beginning of Rabbi Akiva? They say that he was forty years old and had not learned a thing. One time, he was standing at the mouth of the well and said: "who carved this rock?". They said to him: "the water that consistently falls on it every day". They said to him: "Akiva, did you not read water wears away stones (Job 14:15)?" immediately Rabbi Akiva ruled a kal veChomer: just as the soft (water) sculpts the hard (stone) - words of Torah, which are as hard as iron, will all the more so carve my heart/mind, which is but flesh and blood! Immediately he returned to learn Torah.
- Avot D'Rabbi Natan

There is a ton of stuff here: <http://artsites.ucsc.edu/GDead/aqdl/ripple.html>

The chorus is the main puzzle of the song, as highlighted by the title. It is set apart formally from the rest of the song, being a seventeen-syllable haiku. Following the first two verses, it suggests that thought is like a ripple, not caused by anything, and doomed to be fleeting, not to be held. Hunter chose an Asian verse form to express this idea, which is contrary to Western civilization's principle of logical, rational thought. Hunter poses a counter-argument. It is not worthwhile to believe that reason can be imposed on thinking, or that anything reasonable can come from thinking, since communication of thought will always be flawed. It is possible that Hunter's thoughts were born from the experience of altered states, and the frustration that goes with any attempt to describe experience in an altered state. His choice of a pool of water being momentarily disturbed by a ripple is in accordance with Samuel Taylor Coleridge's imagery in describing the fleetingness of the altered state in "Kubla Khan":

Then all the charm
Is broken--all that phantom-world so fair
Vanishes, and a thousand circlets spread,
And each mis-shape the other. Stay awhile,
Poor youth! who scarcely dar'st lift up thine eyes--
The stream will soon renew its smoothness, soon
The visions will return! And lo, he stays,
And soon the fragments dim of lovely forms
Come trembling back, unite, and now once more
The pool becomes a mirror."

Watch this

<https://www.youtube.com/watch?v=PlyfMiA3Xe0>

Look at Jonah geller pieces