Mishnah

1.  Midrash on Psalms 

2.  its literal meaning - Jewish calendar (all observances dependent on it) determined by suns

3.  its deeper meaning - that Religion must fit q-d but for man

   that Torah must be kept for angels but for us to obey.

   That Jorn genuine not when we talk about q-d of Time

   + Torah, but only when we live it & observe it scrupulously.

4.  is a vital urgent statement on AM-J community which has become the "TALKINGEST

   Judaism" in history - Rarely before so much writing & talking re:

   Jewish values, philosophy, theology. And rarely before so little

   genuine change-to-better in lives of masses of Jews.

   Almost every purportive thinker same criticism "Return + Religion" -

   which even the second-rate better than nothing. But how joining,

   construction, writing, display, talk, talk, talk - and yet

   remains an extremely superficial phenomena.

5.  An Example of warmest, most J talk - w噙est reality behin it: Neo-Hassidim

   a) some values - added on added in tradition values: warmth, insight, ecstasy, righteousness

   b) real need to preserve these in unmodified form

   c) Neo-Hassidism in practice: precluded these elements but cast aside

   its foundation - substitution - Torah + Halaacha

   d) Babyl - worried out of faith

   e) Disciples of all kinds - created monstrosity - talk, work, pray +

       little devoting time to talk q-d & revelation - but instead

       taking Torah study, have returned to Him,

       thinking Torah study, have returned to Him,

       speculating in Yiddish Religion - but nothing remotely

       resembling way of life of 

6.  Is it possible that

   a) Torah to q-d, whereas Jew teaches

   ... Hassidism w/o Halaacha - a horror,

   Talk w/o Torah - a Tragedy.

7.  Talking Religion w/o practice (it is p'sam this); Neuer - return to Religion. Never

   a spiritual bridge - Freeman & slaves of God.
8. story: 2 פִּירָ פִּירָ פִּירָ פִּירָ ∗ after Roman conquest - colleague went to
Jer. the פִּירָ פִּירָ פִּירָ פִּירָ. But he (prob. quizzed by Mrs. Elazar Avni)
went to פִּירָ פִּירָ פִּירָ פִּירָ the ritzy suburbia 7 ancient
Juda - in time so retrogressed that called to Torah &
instead 2 פִּירָ פִּירָ פִּirָ פִּirָ read 2 פִּירָ פִּירָ פִּירָ פִּirָ

9. No doubt he was a loyal Jew - No doubt was "proud to be a Jew" -
no doubt spoke gleamingly or even more eloquently than a Heschel
about TIME and SPACE and WONDER and RADICAL AMAZEMENT.

But in a פִּירָ פִּירָ פִּירָ פִּירָ which was NOT a פִּירָ פִּירָ פִּירָ פִּירָ, had his talk
out of touch with his real life, this בִּלְיָדָה was not his
vehemence, his burning גִּדֵּר, he searching for it or urging it,
was coming to stand in discernment of looking at...

AND SO - פִּירָ פִּירָ פִּירָ פִּירָ - HEART MUTE; while his
TONGUE TALKED, his HEART HARDENED by SILENCE.

This is not Torah. This, he suddenly realized, is a bluff.

10. "Sewich Context" צו"א ־ values at center..... פִּירָ פִּירָ פִּירָ פִּירָ פִּירָ

as opposed to other - פִּירָ פִּירָ פִּירָ פִּירָ פִּירָ

11. to his pupils - school in now - either/or

12. פִּירָ פִּירָ פִּירָ פִּירָ - This month, friends, is ours. This is a month when, even
more so than 15 15 - High Holiday - we are involved in doing, in practicing,
in living Torah. פִּירָ פִּירָ פִּירָ פִּירָ, we can make of Torah a Tree
of Life or a Travesty of Dialectic. TALKING about it
we can make it

untrue our lives or just eloquent dialectic. We can undo our
association with Torah a רֶזֶם פִּירָ פִּירָ פִּירָ פִּירָ פִּירָ פִּירָ as small, still void which will spare the sound but sanctify the soul.

פִּירָ פִּירָ פִּירָ פִּירָ פִּירָ , not just teshuvah. Let us make the right choice.