The tractate of the Talmud known as Pirkei Abot ("Ethics of the Fathers"), which we read, chapter by chapter, every Sabbath from Passover to Rosh Hashanah, begins with a famous passage which is the simplest statement of the source and authority of the whole Jewish Tradition:

If we read this passage carefully we discover two words that correspond to the English word "tradition." One is Kabbalah, not to be confused with the technical term for Jewish mysticism. Divrey kabbalah means traditional law. Thus: Mosheh kibbel Torah.
The other word for Tradition is Masorah, from the next phrase: u-mesorah li-yehoshua.
So that these two words, Kabbalah and Masorah, both mean "the Jewish Tradition."

Why are two terms necessary? Simply because they represent different shades of meaning and different emphases, each of which is important if the process of Jewish tradition is to be genuinely effective. Kabbalah means "receiving," the act of learning, the passive acquisition of the insights of the past. Masorah means "transmitting," the act of teaching, the active passing on to the generations of the future what has been received from the past.

From the statement Mosheh kibbel Torah mi-sinai u-mesorah li-yehoshua we learn that the ideal Jew, the highest link in the golden chain of the Jewish Tradition, is he who most closely approximates the character of Moses by practicing both kabbalah and masorah; one who is an authentic student, a willing and receptive heir to the precious treasures of the past, a practitioner of kabbalah; and an authentic teacher, one who, having received, is ever-ready to give, to instruct children and pupils and youth, a practitioner of masorah. This represents the mechanism by which Torah survives, the motion by which our Tradition perpetuates itself. Every Jew must be both learner and teacher, receiver and transmitter. The Jewish heritage survives only when we practice both kabbalah and masorah.
Each of these represents not only the spiritual opportunities for us to become part of the great Jewish Tradition, but also the risks and dangers and challenges to our Jewish heritage. For if either one fails, the other cannot carry on by itself.

Perhaps we can best explain this idea by way of the reasons our Rabbis gave for the tragic death of the two sons of Aaron, Nadab and Abihu, the event which serves as the prelude to this morning's Sidra. The Bible attributes their demise to their offering of a "strange fire." Yet our Sages looked for deeper reasons, for more fundamental explanations of why they ventured risked this bold infraction of the Divine command. Two of the reasons they assigned for their behavior are of special relevance to our discussion. One reason is:

The other states: The first, indicates a failure in their kabbalah. They were light-hearted and frivolous, sated with worldly pleasures. But Torah cannot be studied or fathomed except , without sobriety and awe, seriousness and exclusive concentration. People who are half-asleep, stupefied by mundane pleasures imbibed without limit, cannot truly receive Torah. You must be dedicated to Torah to the very bottom of the heart and aware of God to the very fingertips. Either one of Torah, or he drinks of the heady wines of self-indulgence with the resultant hangover of self-delusion and obsession with trivia. Nadab and Abihu, approached the sacred of Judaism, in the intoxicated state, in a frivolous manner. Their kabbalah was imperfect.

The second reason is that of mehusarei begadim. A great many of the laws governing the Temple service have as their reason, according to Maimonides, the impressing upon worshipper and onlooker of the dignity of the divine service. No doubt the requirements for the kohanim to wear the proper clothing and served this end well. The kohen was, after all, a teacher and a good teacher must know that in order to be successful and effective, you must
not only impart knowledge impersonally, but you must reach out for the soul of the student, you must create an atmosphere of learning, and with your own dignity and bearing impress upon the mind of the student the inner worthiness of what you teach him. Nabad and Abiha failed as teachers, as kohanim, as bearers of the masorah, because they did not make an attempt to impress their people with the dignity of the Tradition.

If we now view our modern predicament from the vantage point of this analysis of the two-step process of the Tradition, we find that different groups fall in one or the other of these two areas. The non-Orthodox groups, by whatever name they may be known, are generally well-equipped for masorah. They do not lack the glamour and polish and glistening exterior, the bigdei kahunah. Their techniques of transmission are generally above reproach. But despite they are fatally weak in kabbalah. They have refused to accept the heritage of the past, and have rejected untold treasures of ages gone by. They broke into the sanctuary of Judaism intoxicated with passing fads and whimsical ideologies with only novelty to recommend them. As shetuyei yayrin they took a frivolous, unsober view of Torah, picking and choosing at random, rejecting fundamentals and accepting secondary basic principles. This they retained, that they rejected as antiquated. They remained with the curious and devastatingly ludicrous anomaly of a masorah without a kabbalah: salesmen with no merchandise to sell, teachers with no subject matter to teach, preachers with no message to preach.

But while others have their more serious -- and fatal -- problems, we Orthodox have for many decades suffered from the reverse illness: a full, strong kabbalah accompanied by a pale, weak masorah. We have embraced totally the great treasures of Judaism, from Moses and Joshua and the Elders down to the Chazon Ish and Chafetz Chayyim. But our problem has been a chronically ffeble masorah. There has too often been a lapse in communication, a "transmission failure."
In the past we have much too frequently failed to -- and in the future must insist upon -- a modern vocabulary, an esthetic milieu, beautiful and clean facilities, dignified and decorous services, elegance and charm and attractiveness. Nadab and Abihu did not think these externals, these bigdei kehunah, were necessary. Their failure in masorah was punished most severely. Both kabbalah and masorah are vital. Masorah without kabbalah is ludicrous. Kabbalah without masorah is tragic.

This is the goal towards which we are this day encouraged: the wedding of kabbalah and masorah; the union of inner sobriety and outer dignity to preserve and perpetuate all that is holy to us, on the pattern provided by Moses, the man of G-d.

For indeed thus do we begin, every week, the reading of the Perek:

All Israa’el has a share in our great Tradition, our spiritual gift. How? And why?

First, by the practice of kabbalah, by inheriting the precious heritage of righteousness, the raw stuff of which Tzaddikim are made. And second, -- the practice of masorah, the planting of Torah for the future, the preparation of the soil of masorah by the use of tifferet, by endowing all that we do and say in our content-rich tradition with beauty and charm and graciousness -- for this too is part of our sacred heritage.
I. This afternoon begin reading 1126. Begin with famous statement: "origin fall Judaising ... YHWH NISSIM, YHWH ZECHIYAHU ...

Two words stand out in this important introductory passage: YHWH and ZECHARIAH. Their answer are "heir and vision".

In simple form, this is a concise statement of the source and sanctum of Jewish tradition. And if we read this passage carefully we discover two words that seem to correspond to the English word "tradition." One is נֵי, Correspond to the English word "tradition." One is נֵי, not to be confused with the technical term for J. 생성. נֵי means "traditional law."

And the other word for "tradition" is נֵי, from present phrase, יִהְיֶה נֵי יִהְיֶה. So that phrase, יִהְיֶה נֵי יִהְיֶה, both mean: The J. תּוֹדָא, two words, נֵי and נֵי, both mean: The J. תּוֹדָא.

These two words have different shades of meaning, and represent two different processes, each of which is important in the process of J. תּוֹדָא. It is to be genuine, effective, and authentic.

(1) נֵי - receiving - learning - the passive acquiring of learning - the passive acquiring of the past.

(2) נֵי - transmitting - teaching - passing on what we have learned to the generations of the future.

In the statement יִהְיֶה נֵי יִהְיֶה we learn that the ideal

"The ideal who is an authentic student who practices both נֵי יִהְיֶה; an ideal who is an authentic student of

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a willing exception heir to the precious treasures of the past, a practitioner of the faith, and an authentic teacher, who, having received, is now ready to give, to instruct children, pupils, youth, a practitioner of the faith.

This represents the mechanism by which Torah survives. The custom by which our Torah perpetuates itself. Every Jew must be both learner and teacher, receiver and transmitter. The 3. heritage survives us when we achieve both. The 3. cannot be transmitted. Torah cannot

Kovadda, 9, 1931.


Indicates a failure in their faith. They were stiff. Stiffness indicates a failure in their faith.

Also: 7.3.22.1111 13'11/1931. Either we drink the waters of Torah or we drink of the deadly wine of self-indulgence and delusion.

If you drink the latter, you cannot leave the former.
Second

Nadab and Abihu approached the sacred fire, according to the instruction given to them. "The burnt offering was imperfect."

The other reason our Rabbis gave was: "The burnt offering was imperfect."

The burnt offering, as Maimonides tells us, was prepared in order to impress the Israelites with a sense of the sanctity and majesty of the service. The idea was to create an atmosphere of reverence, in which the students were impressed with the solemnity of the occasion. If the knowledge was not transmitted in such a manner, as to impress the students, and make them admire the Torah which they taught.

If we now view our modern predicament in the light of this two-fold process of our tradition, we find different groups are weak in different areas. Some groups are generally well-equipped in the outer, physical, and visible aspects. The non-Orthodox groups are generally well-equipped in this area. However, the students, the beauty, elegance, and polish, are not missing. But they are fatally weak in the spiritual and intellectual aspects. They have refused to accept the burden of the past. They have rejected the treasuries of wisdom, the Psalms into the sanctuary, wrenched its armatures, and ironical doctrines, which the virtuous...
Their wisdom. As I \\
will. They told a friend,
un-observed. I told.
My pretended story & the fact of it pleased
them. This is, they remained, that they remained un
antiquated. They remained with the numbers & acceptably
indicating accurately by a mirror in a 3rd. salesman
with nothing to sell. Pencies with nothing to teach,
teachers with nothing to teach.

But while thousands._ Their wise services are fatal, problem,
way the story here week suffered from the same illness.
Outdoor disease for decades suffered from the same illness.
Our wisdom, we fail all the great treasures of India,
for those who declare to Tannah & wave,
from Moses & Joseph, Proverbs & Tannah & wave,
from Nehemiah & wave. Grace.

The 8th & the 17th to 8/11/11.

head of state. Our people has been in 8/11/11.

two years... means that we cannot afford
and 11/11 - giving over... means that we cannot afford

It means that we would adopt
the 8/11/11. It means that we would adopt
what Rabbi Tanya always calls "modernity" as well.

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to the death because they had not kept the requirements of the covenant.

It is the goal to which we are encouraged. This day when we read, may the Lord and his people be with us. For the wedding of the Lamb and his wife, the union of inner sobriety and outer dignity to preserve purity and all that is holy to us.

For this shall we intercede over this afternoon.

For we stand before a great gift, a spiritual event. When it is

God bless its fruit, receive it, and live in the beauty of righteousness and also receive—

Plant for the future, by virtue of the wind, through work, through wisdom, all we do. For with the beauty, charm, grace, that is part of the Jewish heritage.