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1. Whoever reads this morning's Sidra carefully will notice that while Jacob, on his death-bed, charges each of his sons individually and analyzes their individual characteristics, he also speaks to the entire family and sets forth an analysis of the complex personality of all the Jewish people. What applies to any one tribe in particular also applies, in greater or lesser measure, to the entire people of Israel.
2. If we can speak of the character of the Jew as such, in the same way that social psychologists speak about the social character of different groups, then we notice that the Jewish character is ambivalent - that is, it is often contradictory and is composed of conflicting tendencies. Like Reuben, we are often temperamental and impulsive. Like Simeon and Levi, often given to precipitous action and a bit shady. Like Joseph often loveable and gracious and like Zebulun frequently wrapped up in commerce. Like Judah we have the characteristics of royalty and majesty, and like Naftali we are often subservient and satisfied with secondary roles. It is a complex and complicated personality.
3. We mention this as prologue to an understanding of the words of Jacob to his son Issachar. What he said to him, therefore, is applicable not only to his descendants but to all Jews - to all of us. What Jacob saw in his character we must take as part of our own potential and, in this case, try to live up to it.
4. Jacob compares Issachar to a large-boned ass - patient and stolid but powerful and mighty. VAYAR MENUCHAH KI TOV V'ES HA'ARETZ KI NA'EMAH VA'YEIT SHICHMO LISBOL VAYEHI LE'MASS OVEID. - He saw rest that it was good, and the land that it was pleasant - and he bowed his shoulder to bear...
5. Our Rabbis, keeping in mind that Moses on his death-bed also charged the tribes and singled out Issachar for its study of Torah, interpreted the entire charge of Jacob to Issachar as applying to the same thing - Torah study. He saw that MENUCHAH, rest and tranquility and peace-of-mind that come from Torah - that they were good - and that the land of Torah, the universe of Torah knowledge was - pleasant, that there is beauty and esthetics and attractiveness and sweetness in Torah. And therefore - he bowed his shoulder to bear, he "put his shoulder to the wheel", he went about working hard in order to understand what Torah taught in order to find the gest and the pleasantness.
6. This, then, is what Jacob saw in Issachar and consequently in all of Israel, this is what he taught: that in order to find MENUCHAH - peace and rest and hope and consolation, and in order to derive from Judaism NE'IMUSS, beauty and pleasantness, one must put his shoulder to the wheel and study that Torah. Without the study of Torah there you cannot hope to find rest and peace and hope, or beauty and pleasantness. It may be hard it may be time-consuming, it may require bowing the shoulder to bear the burden - but its rewards are of inestimable value: peace and pleasantness.
7. The tragedy of our present-day Judaism is not essentially non-observance. That is bad, very bad - but it is not the root. The root-cause of the emptiness in so many Jewish lives is simply AM-HAARATZUS - ignorance, abysmal ignorance, unlimited and unconstrained ignorance. The tragedy is that the one mitzvah - Talmud Torah - which our great teachers taught is the single greatest mitzvah of all is today the most neglected, it is thought of as only the specialty of careerists in Judaism, the Rabbis - and that frequently not too! Torah was always conceived of as being the possession of all Israel - and today it is regarded as only part of the professional training of one small group! We are in pretty bad straits when one young man recently told me that he couldn't read the Kaddish but his brother could - "he's a real scholar, Rabbi". It is a sad commentary on our situation when the man who can recite the HAFTORAH is regarded by envy and thought of as three-quarters of a Rabbi, a veritable Talmid Chacham! No wonder our synagogues so often are empty of any Jewish spirit! No wonder so many of them have become cheap imitations of Protestant churches! *will distant me complacent "when will the active when were women can attend church w/o checking intelligence at door when enter" well, in how far synag- not why not back, but it's admission card; not only not required but waived!*

8. But let alone this matter of ignorance of Torah as such. I want to stress something else - that you will not find the genuine **MENUCHAH** had the **AUTHENTIC NEI'MUS** that Judaism has to offer unless you begin to study - each to his own ability.
9. This congregation knows that I am not a Peace-of-Mind preacher, and have undisguised contempt and pity for those who post P-o-M as the ultimate goal of "religion" and thereby make of G-d the Father and King a sort of "shik-yingel", a helper-on-the-side. But that must never be construed to mean that Judaism does not know of P-o-M. It certainly does, and plays a very important part in it. Who can deny that who has read the 23rd Psalm, about G-d the Shepherd "leading me beside the still waters"? Who can deny that who has read thru our sacred Siddur? Who can deny that who has understood the laws of mourning and the opportunity for the expression of grief and the consolation they offer?
10. But that is precisely the point we are making. You cannot really derive that peace and tranquility from Judaism if you are completely ignorant of Torah.
- A) "There is a woman - comes my home - terrible trouble, illness... Rabbi, what do or say?.... Give her the Siddur, underline those parts that would give her the feeling of companionship of G-d in this hour of her trouble... but she does not read or understand the Hebrew, and so much of the beauty of our sacred literature is in the rhythm of the sacred tongue! But that is not all, for even in translation, Torah offers hope and peace and consolation and assuages grief and loneliness. But then you are caught again! How can a person who has never before recited that same 23rd Psalm appreciate and feel it if she is now for the first time faced with the simile of shepherd and sheep and cannot make heads or tails of it! Or how meaningful can the English of the **RR'FA'EINU** be to someone who has not experienced that prayer before, and who does not know its depth and breadth!
- B) Patient in hospital, just told case hopeless, time short - how tell that in G-d's eyes he still is dear and precious, and that even another moment of life is filled with terrific meaning - if never gave thought to whether life has meaning and has no real understanding of what we mean by word "G-d"? Go give hope in ten minutes when it equieres a lifetime!
- C) Person plagued with pain, which breaks thru anesthesia like rock thru window, Rabbi, how can I bear it - why do I suffer, what have I ever done? You try to talk to him about self-righteousness, about Jewish attitude to these things, about Job and his suffering and his answers - when he never heard of Job and is not healthy enough to learn at this late date!
- D) Most pertinent at all times of grief - laws of SHIVAH. Here is time when people do look to Judaism for hope and faith and consolation, for the **MENUCHAH KI TOV**. Well, how do you go about telling them that Judaism accepts death as part of life, when the sham of an interment service is so conducted that they do not even know that a relative has been buried - good enough for Queen Elizabeth to participate in burial of King George - yes shovelling dirt - without green mats and lowering devices
 ---Talk to them about an after-life when their understanding is primitive because they never bothered to read Jewish book, listen lecture on it. ---tell them that Judaism gives them chance to express grief instead of damming it up when they wear black ribbon, a pagan-like invention of N.Y. undertakers instead of the **KRIAH**, sanctified expression of grief and outlet of emotion for 4,000 years. ---Console them with the wish of **HAMAKOM**.... **AVEILLEI TZIYON VIRUSHALAYIM** when not aware that Jews ever did mourn for Jerusalem, that we have a history. ---tell them that Judaism does not want prolonged grief and has great respect for a dead person and therefore immediate burial - and they look at you as if insane for denying them 3-day wake with visiting hours and a formal suit or gown on deceased as if a party or send-off to college..... **NO, UNLESS PEOPLE STUDY TORAH THEY CAN GET NO GENUINE PEACE OF MIND AND HOPE AND CONSOLATION AND ANSWER TO PROBLEMS.**

11. And what holds true for MENUCHAH, peace, holds true for NEIMUSS-pleasantness. Those young people who crave pretty things and therefore decorate Christmas trees for gentile friends will find that a SUKKAH must be decorated ...NOY SUKKAH - a law! ———Those who read this morning's portion and read of Jacob calling children about death-bed and while talking about future beginning suddenly to reminisce -and VA'ANI BVOI MIPADAN MEISSAH ALAY RACHEL BEERETZ KNAAN BADERECH.....will have no need to turn to cheap novels and magazines for beautiful romance and the story of great loves and the depth of pathos and beauty———those who want awe and want to be moved to bottom soul not have to visit church for mass....but learn what it is to pray like a Jew, what is AVODAH SHE 'BE'LEIV....
12. Hillel Zeitlen, martyr in Warsaw Ghetto, in a pamphlet on Hassidism wrote that Hassidim never believed in Torah Min HaShamayim.....but in fact that Toah IS Shamayim..... that Torah has peace of a sky with lazy,rolling ouff-clouds, and the purity of a pure-blue heaven, that itshas all that he human souldthirsts for - that Torah, when studied and worked at, when the shoulder bowed to bear it, is Peace and 'leasantness and all the rest.
13. To this end we prepared Adult Ed program - to end that you put your shoulder to whell so that derive the Menucah and the Neimuss

Predicated on principle that all must learn; that it is responsibility Synagogue provide for such learning; and responsibility of you to study and become conversant... And that even one student makes whole project worthwhile....

to end that you find in Torah - Shamayim, heavenliness

Appeal to you to respond in greater numbers and with greater enthusiasm and dedication - and may it be for a BRACHAH, for an eternal blessing.