



The Weekly Parsha Shiur of Maran, Rosh HaYeshiva, the righteous Kabbalist,

Our Rabbi Benayahu Yissachar Shmueli Shlit"a

An excerpt for the Parsha of Nitzavim-Vayelech 5786 (2026)

"Package Deal" With the Agreement of Beit El

Therefore, this week – which is already a week before the last [week] of the year – it is important how we prepare ourselves, how every day and [every] day we return our ways in repentance (*teshuva*), how we help ourselves, so that we will have a good Rosh Hashanah. So that the Shabbat that will come upon us towards us will have mighty power, as we will further speak, therefore wonderful preparation is needed.

And here in the Yeshiva, with Hashem's help, we will do a great *tikkun* (rectification) on Thursday 21st of Elul – a general *tikkun* for sins, and in particular *tikkun hayesod* (rectification of the foundation). And the truth is that **according to the viewpoint of our master the Ari** it is impossible to make such a "package deal" – many *tikkunim* in one day; each *tikkun* requires its time separately. But so, they were accustomed in Yeshivat "Beit El" in the Old City: to perform on one day **a general rectification (*tikkun klali*) for all iniquities** – fasting, confessions (*viduyim*), and charity for every sin and iniquity.

But one must know what the purpose of this rectification is: because think, a person will ascend Above, after 120 years, and they will say to him: 'My dear, you committed this iniquity.' And he will say: 'I was at Nahar Shalom, and they

performed a rectification for all iniquities' — they will say to him: 'What, every iniquity is redeemed with a small (low value) prutah coin?! That's it?!...' And indeed, the rectification by itself, as its own entity, will not help much Up Above. But it does help a person with great help, so that he will not suffer in this world because of iniquities. And this is a very great thing, and this also brings a person closer to our Father in Heaven. And this is a great preparation toward the Great and Awesome Day of Judgment. And also, before that – we will have a Shabbat that is something special, after we have made repentance (*teshuva*) and rectification before Shabbat.

We have already said once that there are four times of repentance: One – every evening at the end of the day before a person sleeps, he makes repentance for transgressions of that day. Two – at the end of every week he makes repentance for the entire week. Three – at the end of every month he makes repentance for that entire month. Four – at the end of the year he makes repentance for the entire year. And this is a very great thing.

Therefore, we chose to perform the rectification on **Thursday**, with the help of the Almighty and His salvation; at the end of the week, so that a person will already be free to perform the rectification, and [we] accept the fast on Wednesday during the Mincha prayer, and fast from the rising of dawn of Thursday until the appearance of the stars. Come here at 12:30 with Hashem's help. [We] make strong repentance, a great confession, and make repentance one by one for all iniquities with Hashem's help. And thus, it will be something great. One must prepare oneself for this matter – this is a great merit, that we may merit to make complete repentance (*teshuva shlemah*).

Hand in Hand unto the Throne of Glory

And now we are advancing to the last Shabbat of the year – Shabbat Nitzavim-Vayeilech – "You stand today all of you before Hashem your L-rd " Rashbi says in the holy Zohar: "standing today" this is the Great and Awesome Day of Judgment, the day on which the world was created. For the Holy One, blessed be He, created Adam the first man on the sixth day of the Creation.

And Rosh Hashanah is called "the day of the creation of the world" even though creation already began on the 25th of Elul, **why? Because on Rosh Hashanah man was created, and who sustains the whole world? Man!** — the nation of Israel! For the whole world depends on them: if they fulfill the commandments – the world stands – **"If not for My covenant by day and night, the statutes of heaven and earth I would not have set"** – without Torah, without commandments, without Shabbat – there is no world.

And one must be in **unity**, as it is written "**You stand today all of you**" – **all of you together**, on the Great and Awesome Day of Judgment, and at the time when you are all together, before Hashem your L-rd, it is impossible that there will be any flaw in you. And this is "Nitzavim-Vayelech" – all of you together, so that no one will be alone, as it is written "and you returned unto Hashem your L-rd " – singular language, and this is also the sweetening "**before Hashem your L-rd** " – by power of repentance (*teshuva*), by power of unity, **they transform the attribute of judgment into the attribute of mercy**, the name *Elokeikhem* – the attribute of judgment, turns into the name of *Havayah* – the attribute of mercy.

The Imrei Emet of Gur used to say, for all holidays, in the Land of Israel they observe one day and abroad they observe two days, but the Holy One, blessed be He, arranged one holiday a year for us, one holiday that unites everyone, where everyone observes two days! Everyone in unity! In which **all Jews in the world are all equal**, with one heart as one man. Therefore, they arranged two days on Rosh Hashanah. And although according to secret wisdom – according to Kabbalah, there are mighty reasons for this, according to the plain sense (*pshat*) it is so that all of us will be with one heart as one man.

The Gemara says that the two days of Rosh Hashanah are called "a single long day" (*yoma arikhta*), meaning one long day. **And Rabbi Yonatan Eybeschutz explains**, why is it called one long day? For as is known on Rosh Hashanah the Ten Days of Repentance begin – and the two days of Rosh Hashanah are the first days of the Ten Days of Repentance. And it is written in *Yalkut Shimoni* that each day in the Ten Days of Repentance corresponds to one of the Ten Commandments (*Ten Statements, is a more precise translation*). Ten days corresponding to the Ten Commandments (Statements). And consequently, "I am Hashem your L-rd " and "You shall have no other gods before Me" correspond to the two days of Rosh Hashanah, and **since "I am" and "You shall not have" were spoken in a single utterance**, therefore Rosh Hashanah is "a single long day" – it is all one day!

The Rebbe of Lelov, may his merit protect us, used to say, that if all the nation of Israel will be in one unity, everyone giving a hand to another, **they can reach unto the Throne of Glory!** And see what sweetening of judgments comes from this unity. Therefore, every person must reconcile with his fellow and forgive everyone, in order that we unite all together, "your heads, your tribes, your elders, and your officers," and with Hashem's help thus we will be able to emerge in a strong state!

Introduction to All Prayers

And behold, last week we read **the portion of First Fruits (*Bikurim*)** at the beginning of Parshat Ki Tavo. **The Sfot Emet explains** why we always read the

portion of First Fruits specifically **before Rosh Hashanah**: because in the portion of First Fruits we learned to express gratitude (*lehakir tovah*) to the Holy One, blessed be He, and one must reach Rosh Hashanah **through gratitude**! And this is a great remedy (*segulah*) for the Day of Judgment! For the purpose of the creation of the world is gratitude. And when we pray toward the new year – **the year 5787** – we must first of all thank the Holy One, blessed be He, for the existing world, to express gratitude for all the loving-kindnesses He performed with us in the outgoing year. The Holy One, blessed be He, gives everything to a human being – **how could a person not thank the Holy One, blessed be He, every day?**

And this is one of the greatest things we have that will cause a person to have a **happy Shabbat**, and a good Rosh Hashanah. For if we contemplate: a person gets up in the morning, how much **yesterday** we sinned, we committed iniquity, we rebelled: the mouth spoke not nicely during the day, the eyes did not look nicely, the ears did not hear good, the hands were engaged in all kinds of not best matters, and at night the soul ascends before the Heavenly Court Above. And the Holy One, blessed be He, in His mercy returns it to us in the morning: healthy eyes, hearing ears, functioning hands, walking legs: **"Blessed are You, Hashem our L-rd, King of the Universe, who opens the eyes of the blind"** – to thank the Holy One, blessed be He, every day!

He Went to Sleep and Received Beatings...

And on the day of Rosh Hashanah there is a great matter to rectify gratitude (*hakarat hatov*). Why? For on the first day of Rosh Hashanah, Adam the first man sinned with the Tree of Knowledge. The Holy One, blessed be He, asked him: **"Why did you eat from the Tree of Knowledge?"** And Adam the first man answered: **"The woman whom You gave to be with me, she gave to me."** Our rabbis said: **Here he denied the favor (*kafar batovah*)** – the Holy One, blessed be He, gave him Chava, a good wife, gave him so many good things, and he blames Him.

And it is written in *Pirkei De-Rabbi Eliezer* that at the hour when the serpent enticed Chava, Adam the first man was **sleeping**. The sin of the Tree of Knowledge occurred because Adam the first man was sleeping on Rosh Hashanah! And the Holy One, blessed be He, said: **"What is this? Who goes to sleep?"** For "one who goes to sleep at the beginning of the year, his destiny/fortune (*mazal*) sleeps" – a person who sleeps on Rosh Hashanah, his fortune sleeps! He does not see the grace and the fortune that the Holy One, blessed be He, gave him! What are you going to sleep for? Contemplate the loving-kindnesses of Hashem! The Holy One, blessed be He, just now created you, **what did the Holy One, blessed be He, not give to Adam the first man? All the good in the world!** Placed him in the Garden of Eden "to work it and to guard it," together with the Divine Presence (*Shechinah*).

Imagine to yourselves: a person today, in this world, if they were to come and distribute millions to him every hour, would he go to sleep?! And here we are speaking of supernal worlds! Now, on the Great and Awesome Day of Judgment, would a person go to sleep? Now the Holy One, blessed be He, created you, gave you the whole world – **and this is what our rabbis called: denying the favor.** And the rectification for this on Rosh Hashanah is not to sleep – but to contemplate the loving-kindnesses of Hashem. [And it is written in ***Ba'al HaTurim*** that Adam the first man did not want to eat from the Tree of Knowledge – until Chava took a stick and gave him beatings... and thus he ate].

If a person wants to find favor in the eyes of the Holy One, blessed be He – he must thank Hashem. The Holy One, blessed be He, sees how all year long He gave him good, **and he thanks:** every day he gets up and blesses, rejoices – **"Because of this I will give him another such good year."**

The "Extreme" Years in History

This year Rosh Hashanah falls on Shabbat, so only on the second day of Rosh Hashanah – the first day of the week – can we blow the shofar. Therefore, this year there is **even greater importance to the last Shabbat of the year. Why? What is the connection?**

And it seems what the shofar does when there is a shofar on the first day: **Rabbi Yonatan Eybeschutz says:** I wonder at the cantors who lengthen [the prayer] for us in Shacharit, if I were to show before them pictures of what happens in the upper and lower worlds before the blowing of the shofar: all the world is full of harmful forces, destroyers, smoke, flames of fire raging, **running at 200 km/h**, dismantling every place! **All this until the sound of a shofar is heard**, but the moment the sound of the shofar is heard – **in one moment everything melts, dissolves, and goes away!** If Rabbi Yonatan Eybeschutz says so, we need to **hurry to the shofar blowing!**

All this in a year when there is a shofar, but when there is no shofar what shall we do? **How does the Gemara say?** "Any year that they do not blow at its beginning, they blow (on account of troubles) for it at its end." **But I have already brought you** what is written in the book ***Arukh LaNer***, that he checked in history, and when Rosh Hashanah falls on Shabbat, **we found in the course of Jewish history** that these **were the most beautiful years** for the people of Israel when Rosh Hashanah fell on Shabbat: for example, the year in which the deed of the Golden Calf was forgiven for us when Moshe came down on Yom Kippur and said "I have forgiven according to your word," and the Tabernacle was erected in such a year, and also the year in which the people of Israel entered the Land of Israel with

Yehoshua the son of Nun and inherited the Land of Israel, all these had a Rosh Hashanah that fell on Shabbat.

And on the other hand, he says, that there were also **the hardest years for the nation of Israel** in which Rosh Hashanah fell on Shabbat: **the two destructions of the Temple** were in such years. And also, in the year 4,857 [1096 CE] was the **First Crusade**. And in the year 5,252 [1492 CE] was **the Expulsion from Spain**. Also, the events of 5,689 [1929 Pogroms] – which my late father remembered and told me about – were in a year where Rosh Hashanah fell on Shabbat. In the year 5,693 [1933] Hitler, may his name and memory be erased, came to power – then too Rosh Hashanah fell on Shabbat. **And the second wave of the Corona pandemic** was in a year when Rosh Hashanah fell on Shabbat. And the Meron disaster, as well as the **Simchat Torah massacre – the Seventh of October**, both of them were in years when Rosh Hashanah fell on Shabbat. **Many troubles!**

If so, on what does this depend? Says the Arukh LaNer, in a year when Rosh Hashanah falls on Shabbat, **the Shabbat is the one that protects** instead of the shofar to sweeten the judgment, therefore in years when they observed the Shabbat properly, the Shabbat protected well and they were beautiful years, but in years when they did not honor the Shabbat, there were troubles for the nation of Israel, not upon you or me. Therefore, **says the Arukh LaNer**: this Shabbat – before Rosh Hashanah, to utilize it very strongly, with all one's strength.

If so, this is the greatest thing a person needs to do: **to strengthen oneself well in observance of the last Shabbat of the year**, and all the week before it we will study Torah, we will make an effort, we will perform a rectification for iniquities, and thus we will reach Shabbat and utilize it in Torah study.

When it Became Clear, She Got Out of the Taxi on Shabbat

Rabbi Avraham Yisrael Friedman tells: For several years now workers of the Chevra Kadisha in Tel Aviv gather – everyone who is engaged in *Chesed shel Emet* (true kindness), in washing the deceased and in burial, periodically they make a pleasant Shabbat for them in some hotel.

There was a married couple who worked in the Chevra Kadisha – he with the men, she with the women. This couple did not have children for many years, until after many years a single precious and important daughter was born to them. And they too wanted to rest a bit at a hotel in Tiberias, and traveled there with all the workers, but the daughter they did not take with them, rather left her with family relatives. **Tells** [Rabbi Avraham Yisrael Friedman] that there was a **wondrous thing**: On Shabbat morning they received a phone call at the hotel – they needed

to inform the family that their single daughter, who was with family relatives, **fell from the roof, and her condition was critical.**

The parents were seized with shock and burst into heart-wrenching weeping out of concern for their single daughter. And they asked the rabbi who was there what to do. The rabbi said to the mother: "They will order a taxi for you with an Arab driver, and you will travel with him to the hospital." She got into a taxi on Shabbat with an Arab driver, crying. That driver asked her what happened, and she told him about her daughter. He said to her: "Do not despair – even if a sharp sword is placed upon a person's neck, do not despair of mercy." She asked him: "Are you Jewish or a Gentile? How do you know such a thing?" He said to her: "They didn't find a Gentile driver, so they took me – I am a Jewish Sabbath-desecrator, what difference does it make"...

The moment the mother heard this, panic! Immediately she stopped him: "**I am not traveling! I don't want to travel with a Sabbath-desecrator! You are a holy Jewish soul,** the Holy One, blessed be He, commanded us not to desecrate Shabbat, stop for me!" She did not agree by any means. She said: "Hashem will help," and got out of the taxi.

Near a nearby kibbutz she walked on foot, thirsty, and knocked on the door of a home. A good religious family opened for her: "Come in, eat, come to the Shabbat meal with us!" She cried, told them, and they appeased her and recited Psalms with her. At the conclusion of Shabbat, they called the hospital immediately. They said to them: "The condition was critical, but at ten-thirty in the morning, on the Holy Shabbat, **suddenly there was a turning point:** she woke up, is talking, asking where she is, and she is already walking! **This is a miracle like no other!** Look at the head scans, the body scans, it's unbelievable! Everything turned around suddenly." The woman immediately understood what happened: At ten-thirty in the morning – that was the exact moment in which she got out of the taxi and said: "Shabbat – by no means no!" Wonders of wonders!

Now We Must Tighten the Screws!

So, what do we need now? **To strengthen ourselves.** For what do we have – Torah scholars (*bnei Torah*) who keep Torah and commandments all the time – one just needs a little more strengthening: strengthening in Shabbat, strengthening in Torah, in all matters. One needs, as they say, **to tighten the screws.**

A story that happened in Bnei Brak, someone had a bottle factory, which produced up to one thousand bottles **an hour.** And lo and behold, after some days he heard about a new machine produced in Germany, which produces three thousand bottles an hour!!

And indeed, the factory owner bought the new machine, and he had **unbelievable profit**.

However, **after about two years** the machine started to **falter**: instead of three thousand – two thousand five hundred, then two thousand. He brought experts, no one knew what happened, even experts from Germany itself, they tried everything, replaced circuit boards, did not succeed.

One day he told a friend about the heavy loss, and that they do not know what happened to the machine. The friend said to him: "Let me check, give me a try, stop the machine for half an hour, and let me go into the machine." He went inside the machine, shouts to him from inside: "**Give me a screwdriver, give me pliers**"... and started to tighten screws. Afterward he said: "Now try" and lo and **behold a wonder**: The machine again produced three thousand bottles! "I understood what happened," he said, "everything is fine, just something small loosened, one just needs to tighten it, and it goes back to proper operation."

This is what we need to do in these days: to strengthen, to keep what there is, not to lose the holiness that we have. Now is the time! And thus, we will have a year blessed with everything, from everything, [in] all.

Rectification of General Iniquities

There is still much to speak about the shofar, perhaps next week we will do with Hashem's help, this thing before Rosh Hashanah. Yet first of all, how do we preserve **this holy Shabbat** for ourselves, how do we prepare ourselves toward the Great and Awesome Day of Judgment, **how do we pray**, how are our deeds, to make repentance.

I told you, on Thursday we will do **a general rectification of iniquities**, and whoever has strength – let him arrive (here), even someone who cannot fast, **but the best is to fast**, someone who cannot fast – let him come too, we will make repentance, good deeds, one needs **to redeem the iniquities** with money, and "Hashem will help us for the sake of His name's glory," so that in every house of Israel it will be **the best year**, that there will be good decrees, that there will be great salvations, **that there will be no sorrow whatsoever in any household** of the nation of Israel. **The year 5787** will be – **paz** [fine gold, gematria 87]. "Sweeter than honey and the drippings of the honeycomb," **everything will go paz** [fine gold] with Hashem's help, light, gold, as they say.

And with Hashem's help there will be health, there will be joy, there will be salvation. And we will also bless all those who hear us via satellite, and also on Radio Moreshet, and also Radio Darom, and all those engaged in a commandment, and those learning from the leaflet. The King of the World shall

bless them, and grant them strong health and sublime light, **may we merit to return in complete repentance (*teshuva shlemah*)**, to walk in the ways of Hashem, and so may it be His will and let us say Amen.

Redemption of the Soul in a Multitude of People

I wanted to speak with you, have you arranged a ***Pidyon Nefesh*** – this is a great thing. The Maharchu says, whoever performs a ***Pidyon Nefesh*** on the eve of Rosh Hashanah **is guaranteed to complete his year**, so we do this every year on the eve of Rosh Hashanah, and **it is good that a person tells this to his friends**, that everyone should perform the ***Pidyon Nefesh***. Why do I tell you this, **the more the community is performing the Pidyon** – the more it accomplishes, for it is written, that the Maharchu used to gather everyone to perform the Pidyon, so we too will perform [it] together, all of us **with one heart as one man**, and "Hashem will help us for the sake of His name's glory."