



פרשת תולדות  
כסלו תשפ"ב

## YARCHEI KALLAH

Plans are underway for this year's Yarchei Kallah learning programs.

IYH, things will be opened up and we look forward to welcoming you to join us for these amazing annual learning opportunities.

Yarchei Kallah Melbourne learning program will run from December 26 - January 2

The Yarchei Kallah retreat will take place at Camp Marysville from January 2 - 9.

For more information about these programs, please email [Kollet@yeshivahcentre.org](mailto:Kollet@yeshivahcentre.org)

Stay tuned for details of the programs, including speakers and topics, that will be shared in the coming weeks.

## RESUMING LEARNING IN KOLLEL

As we are now opening up and resuming Minyanim, Kollet is looking forward to welcoming you back for face-to-face shiurim and Chavrusas and Davening times.

To come to Kollet learning, please ensure that you have sent in your proof of double-vaccination to [kollet@yeshivahcentre.org](mailto:kollet@yeshivahcentre.org)

Shiurim will also continue online for the immediate future. Stay tuned for details of all of our upcoming learning programs and classes.

A collection of Torah thoughts produced by Kollet Menachem



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## The power of unconditional love

As parents, one of our greatest desires is to see our children continue in our ways and embrace the values that we raise them with. We invest in their education and try to set an example. We deeply treasure the beauty of our Torah way-of-life and our deepest wish is to be able to pass that on.

These wishes and dreams do not always materialise and we see what we describe as children going "off the Derech" (perhaps more appropriately children who are on their Derech).

Ultimately, we don't know why a child goes "off the Derech". There can be many reasons, many of which are beyond our control and we can't blame ourselves. It happens to the best families and cuts across all communities. Like everything in our lives, everything is directed by Hashgocha Protis and is in Hashem's control. Hashem has His plans for each one of us.

We can only do our best to educate them and guide them for as long as we can, in the best way possible. As they grow up and become more independent, our influence lessens as they start to make their own choices in life.

We cannot control the choices they make as young adults and we have to let them grow on their personal life journey.

All we can do is love them; Love them for who they are. Love them because they are your child. Love them because they are a precious Neshama.

Yitzchak and Rivka had two sons. For thirteen years they were provided with the very best Chinuch, with Avraham himself as their Rebbi. Their parents were super role-models, beacons of spirituality.

But even in this home of purity, from the age of 13 Eisav gravitated away and by the age of 15 he was openly rebelling against the values of his upbringing.

Yitzchak knew who Eisav was and what he was up to. Yet the Torah tells us that Yitzchak loved Eisav. The Midrash asks how Yitzchak could love such a wayward child?

The Midrash explains that this illustrates the Torah's paradigm of *ימין מקרבת*, that we should always draw close with the right hand. If Eisav went so far away with his father's love, imagine how much fur-

ther away he would have gone without it.

Sometimes our children may seem far away. We may feel hurt, loss, rejection, anger, sadness. But we need to put our personal feelings aside and show our unconditional love. Indeed, it is the child that makes it hardest to love, that needs our love the most.

The unconditional love that we give and continue to share and express to them, is the most important thing that we can give. Without it, who knows where they could end up.

Wherever they are at and wherever they are, deep in their heart they know that their parents genuinely love and care for them, unconditionally. They will carry this with them as they go on their own path and it will anchor them and cocoon them and hopefully keep them safe.

The Gemara teaches that in the future, Hashem will come to Avraham and say "your children have sinned against Me". Avraham will respond "Let them be erased to sanctify Your Name." Hashem will go to Yaakov (Yisroel), who experienced the pains of raising children, perhaps he will ask for mercy on their behalf. But Yaakov too will say "Let them be erased to sanctify Your Name."

Finally Hashem will come to Yitzchak, who will respond "Master of the World, are they my children and not Your children? Just as You called them Your child when they accepted the Torah at Har Sinai, they are still Your child even if they have sinned."

Reb Meir of Premishlan explains why Yitzchak will be the one to appease Hashem's anger. Yitzchak will tell Hashem "I, a mere mortal, had a son who rebelled and still I loved him. You, who are a merciful and compassionate, certainly you should love your children Yisroel, even if they have sinned".

This is the meaning of the verse *וַיֵּאָהֵב יִצְחָק אֶת עֵשָׂו כִּי צִיד בְּפִיּוֹ*. With this, that Yitzchak loved Eisav, he will ensnare Hashem with his mouth in his defence of the Jewish people, that Hashem should always love them with the unconditional love as a father loves their child.

By loving each of our children unconditionally, we will cause Hashem to do the same, so that even if we are in Golus because of our sins, He will bring us back home and shower us with love.

# The weekly Halacha analysis

## Saying Veyiten Lecha on Motzai Shabbos

Rabbi Yonason Johnson

Veyiten Lecha is a Tefillah which is recited on Motzai Shabbos. It is a collection of Pesukim of Brachos from the Tanach.

The opening Pesukim are the Brachos which Yitzchak gave to Yaakov in Parshas Toldos<sup>1</sup>. The entire Tefillah is referred to as Veyiten Lecha after its opening words.

There are different Nuschaos of Veyiten Lecha. Some are lengthier, including different types of blessings. Others are more abbreviated<sup>2</sup>.

### Early sources and reasons

The practise of reciting Veyiten Lecha on Motzai Shabbos is alluded to in the introduction to the Zohar<sup>3</sup> which teaches;

Those who wait to light the candle on Motzai Shabbos until after the Seder Kedusha (V'ata Kadosh), the wicked in Gehenom accept upon themselves the justice of Hashem and they bring upon him all of the blessings recited by the Tzibbur – Veyiten Lecha and Baruch Atah Ba'ir.

(This is based on the idea that the souls in Gehenom are released over Shabbos and only return after Havdalah. This is one of the reasons that we add the extra Tefillos of Viyi Noam and Veata Kadosh on Motzai Shabbos)

The earliest Halachic source to refer to the custom or reciting Veyiten Lecha on Motzai Shabbos is the Sefer Hamanhig<sup>5</sup>, authored by Rabbi Avraham ben Nossan of Lunil (12th Century). He writes that after we say the Viyhi Noam, which is a Psalm of blessings, we add additional blessings from the 20 verses of Veyiten Lecha.

In his commentary work on the Tefillos, Avudraham, Rabbi David Avudraham (1300s Spain) writes about the custom of saying Veyiten Lecha on Motzai Shabbos. He refers to this Tefillah not as Veyiten Lecha, but as יפתח ה' לך את אוצרו הטוב, which is another Posuk which we recite.

He explains that we recite this prayer because it is filled with Pesukim of blessings and success (ברכה והצלחה) as a good sign for the upcoming week, that our handiwork should be blessed.

Another Rishon who references this custom is the Kol Bo, who writes that after the Chazzan says Havdalah in Shule, he says Veyiten Lecha which are verses of blessing recited as a Siman Tov (good sign). It is also mentioned in Tanya Rabasi and Shibbolei Haleket.

Siddur Beis Avraham explains that Veyiten Lecha is said on Motzai Shabbos because the Zohar teaches that the 6 days of the week receive their blessing from Shabbos. Through saying the Pesukim of blessings, we draw down the blessings from the '6 days Above' (a reference to the Sefiros) into the '6 days below'.

Other reasons for the custom is to delay bringing out Shabbos (according to the opinion that Veyiten Lecha is recited before Havdalah). It is also to ensure that no one gets left alone in the Shule because the community finishes davening before them. Further, Veyiten Lecha has Pesukim from Torah, Neviim and Kesuvim and we want to start our week with the merit of Torah<sup>6</sup>.

Yechiel Meir of Gustinin is recorded as saying "I don't know how it is possible for a Jew to have Parnasa during the week without saying the verses of Veyiten Lecha on Motzai Shabbos.

The Mechaber does not mention the reciting of Veyiten Lecha, but it is brought by the Ram"o in the Shulchan Aruch<sup>7</sup> as well as in his work Darkei Moshe.

### When to recite it?

There is a Machlokes whether Veyiten Lecha should be recited before Havdalah or afterwards.

Avudraham writes that this is recited after Havdalah in Shule as does the Kol Bo. Other Poskim who rule this way include; Elya Rabbah<sup>8</sup>, Chida<sup>9</sup> and Kaf Hachaim<sup>10</sup>. This was also the preferred practise of the Ariza<sup>11</sup>. In the siddur, the Alter Rebbe rules that Veyiten Lecha is said after Havdalah.

One of the reasons for this is that not everyone knew these Pesukim by heart and would need to use candlelight to read them. Preferably, one should not benefit from light on Motzai Shabbos before reciting the blessing of Meorei Haeish<sup>12</sup> in Havdalah and so Havdalah would be recited first.

After noting that the Rishonim write that Veyiten Lecha is said after Havdalah, Pri Megadim<sup>13</sup> writes that the custom is to recite it before Havdalah. The reason is to delay the recital of Havdalah as late as possible so as to maintain the Kedusha of Shabbos<sup>14</sup>. This is also the opinion of the Levush and the Psak of the Mishna Berura<sup>15</sup>.

The custom of the Ariza<sup>16</sup> was to recite Veyiten Lecha at home after Havdalah. Some ex-

plain that this was following the Sefardi custom of reciting Veyiten Lecha after Havdalah (which he would say at home). However, if the Ariza<sup>17</sup> was in the Shule of the Ashkenazim, he would recite Veyiten Lecha in Shule (before Havdalah) so as not to separate from the community<sup>17</sup>.

Chabad custom is to recite Veyiten Lecha after Havdalah. In Sefer Haminhagim<sup>18</sup> it is written that on Motzai Shabbos of Chanukah, the order (at home) is to recite Havdalah, light candles and only then recite Veyiten Lecha.

### Other customs

Shaar Hatziyun<sup>19</sup> writes that the custom is to say Veyiten Lecha next to the Havdalah candle, before Havdalah is recited. Siddur Harokeach writes that these Pesukim should be said out loud. It is customary to recite Veyiten Lecha while standing.

### Saying with someone else

There is a custom of saying Veyiten Lecha together with another person<sup>20</sup>. The Rebbe<sup>21</sup> explained that this is so we say "May Hashem give to you" to someone else and that we hear "May Hashem give to you" from someone else.

It is recorded that the Rebbe Rashab would say Veyiten Lecha together with his son, the Friedike Rebbe, looking into the same Siddur. The Rebbe said that once in S. Petersburg, the Friedike Rebbe called him to stand next to him and say Veyiten Lecha from the same Siddur<sup>22</sup>. The Rebbe also related that even though the Friedike Rebbe's time was very precious, he would wait after Havdalah to say Veyiten Lecha with one or more other people while looking in the same Siddur<sup>23</sup> (even though this would take more time).

1. Breishis 27:28
2. See Shaar Hakollel 32
3. 14b
4. Machzor Vitri 145
5. Hilchos Shabbos
6. Siddur Rabbeinu Shlomo Migermaiza
7. OC295
8. 295:6
9. Moreh B'etzba 163
10. 295:12
11. Pri Eitz Chaim Shaar Hashabbos 24
12. Eshel Avraham Butshash 298
13. Mishbetzos Zahav 295:3
14. See Shaarei Teshuvah OC 599
15. Biur Halacha
16. See Kaf Hachaim 295:12
17. See Piskei Teshuvos 295:4 quoting Siddur HaAriza"l. Taamei Haminhagim
18. p71
19. 298:3
20. Segulas Yisroel in the name of Mendel of Rimanov. Taamei Haminhagim
21. Hamelech Bemesibo 2:39. Sichos Kodesh 5739 1:52
22. Hamelech Bemesibo ibid
23. Sichos Kodesh ibid