

*Vayitzei-Shabbos Opens Gates of Prayer for All of Yaakov's Children*

*From the Ahavas Sholom of Kossov*

*By Rabbi Eliyahu Kirsh*

The Parsha opens with the verse 'An Yaakov went out from Beer Sheva and went to Charan'. The Ahavas Sholom of Kossov points out that the letters of Yaakov's name, *yud*, *kuf*, *ayin* and *ves*, are the same letters as *yibakah*, he will break through. The Ahavas Sholom explains that if one is humble like Yaakov Avinu, he will break through the firmaments with his prayers. In Sefer Yeshaya 58:8 it is written, 'Then your light will break through [yibakah] like the dawn'. The context of the verse is the rewards for being kind to the poor. This includes not only being generous with one's resources but also being exceedingly gentle while doing so. Special brachos come from such conduct. However, the Ahavas Sholom explains, that this same verse can be understood in the context of prayer as well. When one approaches prayer, communication with Hashem, with utter humility and submission to Hashem's authority, the one can break through all barriers as well as the firmaments and the prayers will reach the *kesai hakovod*, Hashem's 'throne of glory'.

The Ahavas Sholom continues that this is true during the week as Yaakov is the patriarch's weekday mode. However, on Shabbos, when Yaakov reaches Yisroel, his higher Shabbos mode, and we are all on a higher level of existence, we can reach higher levels with less effort. We find a similar Idea in Sefer Yechezkel 46:1 where it is written that on Shabbos and Rosh Chodesh the inner gates will be open. We can infer that they will be closed on weekdays. But Shabbos and Rosh Chodesh have a special status of their own that merits opening these gates. The Ahavas Sholom explains that these gates of the Bais Hamikdash are gates of prayer that are open on Shabbos and Rosh Chodesh. One may not necessarily be on such a high level and in Yisroel mode. Nevertheless, these 'inner gates' of prayer are open on Shabbos and Rosh Chodesh and accessible to all of Yaakov's descendents. This idea is hinted at in our Parsha as well. The Torah states that Yaakov went out from Beer Sheva and went to Charan. The words can be understood as Yaakov went on the *sheva* seventh day and Charan be understood as *charon* anger which is broken through on the seventh day. Thus, we see the spiritual power of Shabbos for Yaakov's children.