In this week’s parsha, parshas Voeschanan, we learn of Moshe Rabeinu’s prayer to gain entrance to Eretz Yisroel: ואתחנן אל ה' בעת ההיא לאמר, ה' אלוקים אתה החלות להראות את עבדך את גדלך ואת ידך החזקה, אשר מי אל בשמים ובארץ אשר יעשה כמעשיך וכגבורותיך, אעברה נא ואראה את הארץ הטובה אשר בעבר הירדן ההר הטוב הזה והלבנון, ויתעבר ה' בי ومعנכם ולא שמע אלי, ויאמר ה' אלי רב לך אל תוסף דבר אלי עוד בדבר הזה — I implored Hashem at that time, saying, “Hashem-Elokim, you have begun to show Your servant Your greatness and Your strong hand, for what power is there in the heaven or on the earth that can perform according to Your deeds and Your mighty acts? Let me now cross and see the good land on the other side of the Jordan — the good mountain and the Lebanon.” Hashem became angry with me because of you, and He did not listen to me; Hashem said to me, “It is too much for you! Do not continue to speak to Me further concerning this matter.”

From our sacred commentaries, it is well known and established that Moshe Rabeinu davened 515 Tefillos — the numerical value of the word “Voeschanan,” ואתחנ”ן — in order to be permitted to enter Eretz Yisroel. The source for this fact is the Midrash on parshas V'zos HaBerochoh (Devorim Rabbah 11, 10): "מנין התפלל משה באותו הפרק בעת 'חמש מאות וחמש עשר פעמים, שנאמר ואתחנן אל ה היא לאמר, ואתחנ"ן בגימטריא הכי הוי".

Concerning this matter, the brilliant author of the Pnei Yehoshua writes (Berochos 32.): והדבר הידוע הוא שה라면אי הוא הגאון אב בית דין וריש מתיבתא דקהילה קדושה פרנקפורט דמיין שנת תק"א, ויצאשמו בכל העולם באמצעות חיבורי טהרה פני יהושע ארבעהחלקים על הש"ס, ואני הצעיר זכיתי לקבל פני שכינה איזה ימים, ומראהו כמראה מלאך האלקים, ונתן לים במתנה ספרפני יהושע על סדר מועד שנדפס בו בפרק".

Rabbi Yehoshua of Cracow was the brilliant head of the beis-din and the head of the yeshivah for the holy community of Frankfurt am Main, in the year 5501. He became famous throughout the world due to his four volume composition on the sha’s known as the Pnei Yehoshua. I was fortunate as a young man to spend time in his holy graces; he had the appearance of a heavenly angel. As a present, he gave me the volume of the Pnei Yehoshua on the order of Moed, which had just come out in print.

In the responsa Avnei Tzedek, from the holy Rabbi Menachem Mendel Panet of Dezh, ztz”l, he sternly rebukes a Rabbi for criticizing the Pnei Yehoshua in a disrespectful manner. In fact, he writes that he personally heard from the holy Chasam Sofer, ztz”l, that a composition as significant as the Pnei Yehoshua had not appeared since the composition of the Rashba.

Six Courthouses of Destructive Angels

The prophet Yechezkel depicts what he saw in a prophetic vision at the time of the churban (the destruction of the Beis HaMikdosh); HKB”H commanded angels of destruction to punish Yisroel for their sins (Yechezkel 9, 1): "ויקרא באזני קול גדול לאמר קרבו פקודות העיר ואיש כלי משחתו בידו, והנה ששה אנשים באים מדרך שער העליון אשר מפנה צפונה ואיש כלי מפצו בידו... ולאלה אמר באזני, עברו בעריך עיניכם ואל תחמלו, זקן בחור ובתולה...

Six Courthouses of Destructive Angels

At this time, it is appropriate, therefore, that we clarify this statement of this tzaddik. Attesting to the Pnei Yehoshua’s greatness, the gaon Chida writes in Shem HaGedolim (10, 225): ""מדומה כי תפך ותועש מקראתا זה דאנהן את ביה וריבי מתוחאתא קדחתה קרשת פיר梃ים דומיין שטח הקיא, ויצא שמך כל הדורות באומנותו חורף עד ומעשיך אברעתה שמלק על שלישי, והנני עזרי יחרור לברך ושבך הקיא, נים, וטוריהו במריאי מלך לאוליקוס, נון ולגבע וחופו סמיר, על ותרשל אל ררש מנדוס וברבר קהל".

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He cried in my ears with a loud voice, saying: "Bring near those appointed over the city, each with his weapon of destruction in his hand." Behold! Six men coming from the path of the upper gate which faces northward, each man with his sledgehammer in his hand. . . To these He said, in my ears: "Follow him through the city and strike; let your eyes neither spare nor show mercy — old man, young man, maiden, children and women, utterly massacre."

Clarification is provided by the Gemoreh (Shabbos 55.):
"וין נוהי משתחו, אמר רב חסדא, קץ, ואן, והמן, והמשתון, והשבר, ומצבל" — and who are the six men referred to in the possuk? Rav Chisda said: they are Fury, Anger and Wrath, Destroyer and Breaker and Exterminator. It is apparent that six courthouses exist for the purpose of punishing the sinner; they were responsible for exacting punishment from the sinners of Yisroel during the times of the first Beis HaMikdash. According to the Pnei Yehoshua, these six groups of angels of destruction correspond to these six courthouses — which in turn represent six aspects of the name Elokim, the name of judgment.

Now, six times the numerical value of Elokim (86) equals 516. This explains why Moshe intended to implore HKB'H with 516 Tefillos — equivalent to six times the name of judgment, Elokim: he wished to mitigate and nullify the decrees of these six courthouses. After completing 515 Tefillos, he planned to add one more tefillah to complete the desired number of 516 Tefillos, but was admonished by HKB'H: "ויבך על אל תוסף דבר אלי עוד בדבר הזה" — It is too much for you! Do not continue to speak to Me further concerning this matter. In other words, HKB'H informed him that the time to eliminate the six aspects of judgment inherent in the name Elokim had not yet arrived, and, therefore, he should desist from davening one additional tefillah.

It is worth noting that we find support for the Pnei Yehoshua’s opinion from the divine kabbalist, the author of the Megaleh Amukos, z"l, who was also from Cracow (whose yahrtzeit falls on this Shabbos Kodesh) and the Friday night kiddush also requires explanation. It is apparent that six courthouses correspond to these six courthouses—which in turn represent six aspects of the name Elokim, the name of judgment.

The Name Havaya Is Alluded to at the Beginning of the Shabbos Kiddush

Rising to the occasion, let us explain why there are precisely six courts of judgment in the world, corresponding to six aspects of the name Elokim. Additionally, how did Moshe plan to eliminate or transform these forces of judgment by his entrance into Eretz Yisroel? Let us consider what the Rama writes (O.C. 271, 10) with regards to the Friday night kiddush: מנתילות ייד השיש וירושלמי ושם אותו, והשמ ברעしても יден — we begin the kiddush with the words ייד השיש וירושלמי, whose first letters spell out the name Havaya. This association between the name Havaya and the Friday night kiddush also requires explanation.

An explanation can be provided based on the following Zohar hakadosh (Terumah 135b): יבר יוסף שבחי, שנות מזבח אחותא, ואולתיך מתערבא אחותיה ותמהמה — on Shabbos Kodesh, the forces of judgment have no power over the congregation of Yisroel. Additionally, we find the following incredible insight from the author of the Tanya in Likutei Torah (Shir HaShirim 32, column 1): יבר התו הלל משתיו מי יברשהי יאלבפאם שוהו ויקח ברoldt והנה לעового חותא כי לאלっぱא. פירוס השכלתה בשנה ומרגנת אלב咍, שנעשה כי מלאכתו לאלっぱא, והנה בה את הנהגה חותא את [כיתר] קפה יחושי אחיו בשעתם יsław. ילבלם: ויושב ה"ד אולתיך השמיים והארוס חרבם. בים תשועה יי, יאלבпущен, ושיעשו מות ה"ד.

He points out that on each of the six days of creation, the narrative employs the formula ‘יאלבפאם שוהו,’ reflecting...
Six Mentions of the Name Elokim

Corresponding to the Six Days of Creation

We now understand the concept of the six courts of justice. They are the result of the six appearances of the name Elokim during creation—one for each weekday—and they generated six groups of messengers of destruction dedicated to punish one who transgresses. Let us note the commentary of the Gr'a in Aderes Eliyahu (Bereishis 6.), citing the Beer Avraham, his son, that on the first day of creation, the Torah mentions the name Elokim six times (Bereishis 1, 1-5):

"ויבד אלקים ארץ ושמים" (Elokim created Earth and Heaven), "ויכל אלקים ביום השביעי" (Elokim concluded Creation on the 7th day), "ויתן אלקים את הרבייה לברoten בוטן" (Elokim gave Repentance to the righteous), "וינני שם אלי וגו" (Elokim is my name and I am), "ؤمن אלקים כי טוב" (Elokim decreed what is good), "ויאמר אלקים יהי אור, אלו מעשיה של רשעים, ויאמר אלקים יכה מרמא" (Elokim decreed: 'Let light be,' these are the deeds of the wicked).

The Midrash elucidates the possuk at the beginning of Bereishis as follows (B.R. 2, 5): "בעת שכל יש עולם יצא אלקים לאמר לברoten בוטן את הרבייה, וחיה העם" (The Holy One, blessed be He, created the World, and the People came into being).

As we have seen, the association between the names Havaya and Elokim is revealed on Shabbos, as the possuk states: "בומו שתחדש היא ליקום בראשית" — on the day that Hashem Elokim made earth and heaven. On Shabbos, therefore, the effect of the six aspects of Elokim is diminished and balanced out by the six Havayas that join them.

This concept coincides beautifully with the commandment to consume "lechem mishneh," a double portion of bread, on Shabbos. This is discussed in the Gemoreh (Shabbos 117) and is based on the possuk in Shemos (16, 22). The Bnei Yissoschor writes (Rosh Chodesh 1, 11) that the numerical value of the word 78 (ל Pedido), meaning bread, is equivalent to three times the name Havaya (26); consequently, a double portion of "lechem" would equal six times the name Havaya. Thus, by fulfilling the mitzvah of "lechem mishneh" on Shabbos, we invoke six times the name Havaya to counteract the six courts of justice generated by the six aspects of Elokim which are in effect during the six weekdays.

In this manner, we can provide an explanation for the Arizal’s practice to make a blessing over twelve loaves of bread at each of the three Shabbos meals. These twelve loaves are meant to correspond to the twelve loaves of "show bread," "lechem haponim," which were set on the showbread table during the six weekdays. "Lechem mishneh" on Shabbos, we invoke six times the name Havaya to counteract the six courts of justice generated by the six aspects of Elokim which are in effect during the six weekdays.

Based on our discussion above, we can propose that the six loaves on the right side, the side representing chesed, correspond to the six multiples of Havaya which are
generated on Shabbos; whereas the six loaves on the left side, the side of judgment (din), represent the six aspects of Elokim. This configuration alludes to the fact that the six aspects of judgment represented by the name Elokim are mollified on Shabbos by the six multiples of the name Havaya.

Moshe Rabeinu Yearned to Hasten the Arrival of the "Day That Is Entirely Shabbos"

Taking the high road, let us address the issue of Moshe’s prayers to enter Eretz Yisroel in order to abolish the six courts of judgment. First, let us examine the following passuk in parshas Ki Siso (Shemos 31, 12): “ויאמר ה’ אל אד Potion לאמר, את שבתותי תשמורו. Alo a gold תקננה לאמר, את שבתותי תשמורו."

Shabbos," Moshe said to Moses, saying: “You shall speak to Bnei Yisroel, saying: ‘However, you must observe the Shabbos for its true purpose, as a sign between us for all future generations to be aware that I am Hashem, Who makes you holy."

A legitimate answer can be suggested based on the Arizal’s comment in Likutei Torah concerning this possuk. Hashem said to Moshe, saying: “You shall speak to Bnei Yisroel, saying: ‘However, you must observe My Shabbosot, for it is a sign between Me and you for generations, to know that I am Hashem, Who makes you holy.’” Our blessed sages note the unusual use of the word “ךך,” translated here as “however,” which constitutes an expression of exclusion; what is the possuk coming to exclude regarding the observance of Shabbos?

A legitimate answer can be suggested based on the Arizal’s comment in Likutei Torah concerning this possuk. However, if someone initiates the performance of a mitzvah, instruct him to finish. Furthermore, the final geulah, described as “a day that is entirely Shabbos,” will also be ushered in by Moshe Rabeinu, the future redeemer.

The First Letters of the Words Spell a Significance

According to the Midrash (Pesikta Rabbasi 46), Moshe Rabeinu authored the hymn "סマー ביד יום השבת"; this is alluded to by the fact that the first letters of the introductory words "סマー ביד יום השבת" spell out the word "משיח" — the Mashiach is referred to as Messiah, Shiloh, which shares the same numerical value as the name Moshe. Now, we have learned in the Gemoreh (Rosh HaShannah 31): "בנשון בני אומרים (הללוב ב’ למוד) שיר ליوم שבת. בא הוואא של תפלה, ליום שבת שבלוב " — the hymn recited on the seventh day refers to "the day that is entirely Shabbos." Clarification is provided by Rashi: "ליום שבת שבלוב ב’ למוד — the hymn recited on the seventh day refers to “the day that is entirely Shabbos.” "When the world will lie desolate, without a single human being, and all activity on earth will cease; this is the day referred to in the Song for Shabbos.

Now, we can propose a tremendous and novel insight. Moshe Rabeinu chose the day of Shabbos as a day of rest for Yisroel in Egypt; subsequently, at Matan Torah, he gave them the mitzvoh of Shabbos, once again, as per Hashem’s command: ואתה דבר אל בני ישראל לאמר, ואתה שיבתותי תשמורו. Thus, the dictum recorded in the Yerushalmi was fulfilled (Pesochim 10, 5): "אתה דבר אל בני ישראל לאמר, ואתה שיבתותי תשמורו — if someone initiates the performance of a mitzvah, instruct him to finish. Furthermore, the final geulah, described as “a day that is entirely Shabbos,” will also be ushered in by Moshe Rabeinu, the future redeemer.

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For this reason, HKB"H alludes to Moshe with the word "רואה" — referring to the fact that Moshe was the one who chose the Shabbos day as a day of rest for Yisroel in Egypt — that in that merit, he would have the privilege in the future to deliver the Shabbos to Yisroel in its ultimate and intended form. As explained above, the term "_yamlah" is a term of exclusion; thus, it indicates that in the future, Yisroel will observe the Shabbos in its restricted, yet desired manner: for, in the future every day will be "a day that is entirely Shabbos."

At this point, we can understand why Moshe wished to enter Eretz Yisroel in order to mitigate the decrees due to the six aspects of the name Elokim. As the Megaleh Amukos writes on Voeschanan (20), Moshe longed to enter the land and usher in the geulah and the future, Yisroel will observe the Shabbos in its restricted, yet desired manner: for, in the future every day will be "a day that is entirely Shabbos."

Now, on Shabbos the decrees and forces of judgment are not in effect, as alluded to by the possuk: "ובでした בימים שבעתיים" — indicating that the effect and reign of the decrees, emanating from the mention of the name Elokim on each of the six days of creation, had come to an end. Therefore, Moshe longed to enter Eretz Yisroel, usher in "the day that is entirely Shabbos," and in the process abolish the six courts of justice that derive from the six mentions of the name Elokim.

This plan of Moshe's is alluded to in the possuk: אתחנן אלהים אתה החלות להראות את עבדך. The letter "vov" has a numerical value of six. So, the word אתחנן can be broken down to ו and=o thenה וrown א and=o thenה א, reflecting the fact that Moshe's Tefillos were aimed at combating the six aspects of the name Elokim. After the word אתחנן, the possuk says אמל היה — indicating that he prayed for the transformation of the name Elokim into the name Havaya, the name of mercy.

Then the possuk continues: יהא שמיה רבא. The formula of the kadish: אלים אתה החלות триagger עבדך — שזון את עבדך, indicating that he wished to hasten the arrival of the era referred to as "the day that is entirely Shabbos."

The First Letters of יהא שמיה רבא are pronounced יושר וית.SDKמשיה שמיה רבא. This plan of Moshe's is alluded to in the possuk: אתחנן אלהים אתה החלות להראות את עבדך, indicating that he prayed for the transformation of the name Elokim into the name Havaya, the name of mercy.

Then the possuk continues: יהא שמיה רבא. Regarding the words יהא שמיה רבא, Rashi comments: ייוחם רבי — merciful in judgment — this attests to the fact that he was attempting to mitigate the judgment emanating from the six mentions of Elokim and to transform it into mercy emanating from the name Havaya. In this vein, Moshe says: יהא שמיה רבא — I have merited to see the light of Shabbos, which I presented to Yisroel. With this purpose in mind, I beseech you: יושר עבדך נא אראתי את ידך והענני — allow me to enter the land and usher in the geulah and the realization of "the day that is entirely Shabbos."

Come and see, now, how Hashem has provided us with a wonderful source for the insight of the Pnei Yehoshua — that the decrees and judgments stem from six times the name Elokim, which equals 516. In the incomparable teachings of the Arizal in Shaar HaKavvos regarding the kadish (Drush 1, page 16, column 2), he states that the first letters of the words יהא שמיה רבא are the first letters of the name Elokim, which also has a numerical value of 516. When uttering these words, one should have in mind to mitigate the six aspects of the name Elokim which have the same exact numerical value. So, here we have an outright statement that reciting kadish with the proper intent counteracts the source of the six aspects of judgment emanating from the name Elokim.

Tosafos (Berochos 3.) cites the Machzor Vitri — written by Rabeinu Simchah, a student of Rashi's — to explain the formula of the kadish: יהא שמיה רבא. So, when we say "יושר וית.SDKמשיה שמיה רבא" we are praying for the future geulah when the name Havaya will be restored to its full form. We know from the possuk (Shemos 17, 16) that the name Havaya remains incomplete until the descendants of Amalek are exterminated. The word יהא שמיה רבא is to be understood as a contraction of the words יהא שמיה רבא, the name comprised of the two letters "yud-heh." Thus, when we cry out loud "יושר וית.SDKמשיה שמיה רבא," we are praying that the two letters "yud-heh," constituting a shortened version of the name Havaya, be extended and restored to their full and complete form.

While the Machzor Vitri teaches us that this is to be our focus while uttering the words יהא שמיה רבא, the Arizal in Shaar HaKavvos emphasizes that we should already have this focus in mind with the opening words of the kadish "יהא שמיה רבא." Thus, when we cry out loud "יושר וית.SDKמשיה שמיה רבא," we are praying that the two letters "yud-heh," constituting a shortened version of the name Havaya, be extended and restored to their full and complete form.
be abolished as well. Therefore, when we proclaim ניוג'לל יוג'ך שגאש רמא" — והנך שגאש רמא, we are praying for the realization of the future geulah, we focus on the first letters, ו,ישר, having in mind to mitigate the force of the six aspects of Elokim — since both equal 516.

Thus, we have shed some light on the Pnei Yehoshua's meaning. Moshe intended to daven 516 Tefillos to counteract the six mentions of the name Elokim — which possess a numerical value of 516; however, after completing 515 Tefillos, represented by אר'תות, HKB"H stopped him with the command: יבר יל תושךرب רמר אלו תב BroadcastReceiver. — enough, do not persist in this matter; do not finish the one missing prayer.

We should add, therefore, that since, due to our sins, Moshe was not permitted to complete the last prayer, it is our responsibility to complete that prayer by davening: ירג'ל רימ'ך שגאש רמא. By uttering these words of prayer with focus and meaning — these words whose first letters equal ו,ישר — we strive to complete the one missing tefilloh. When we successfully complete this tefilloh, all the decrees of the exile emanating from the six mentions of Elokim will be eliminated. Then, surely, יגור'ל רימק'ך שגאש רמא, His Name will be restored to its complete form, and Moshe, the Mashiach, will usher in the final redemption — described as "the day that is entirely holy".

The message of the Midrash is terrible and shocking. It states that just as the ten martyrs were killed as a consequence of the sale of Yosef, so, too, in every generation, ten martyrs die as a consequence of the sale of Yosef. So, when the brothers express themselves using six words in a row beginning with the letter aleph: א"י מ"ך א"ו יא"ו א"ו יא"ו א"ו יא"ו, they are alluding to the fact that the sin of Yosef haunts us throughout the six thousand years of this world's existence.

In light of what we have learned, we can suggest a novel interpretation. The Avodas Yisroel (Miketz) writes that when the brothers sold Yosef, they damaged six times the name Havaya — the numerical value of the name Yosef (156). We can suggest that this damage to the six times the name Havaya compromised the ability to mitigate the six aspects of the name Elokim. This explains why the brothers utilized six words in a row beginning with the letter aleph, to allude to the fact that as a consequence of the sale of Yosef, the force of the six aspects of Elokim was intensified. The allusion lies in the fact that the name Elokim begins with the letter aleph.

How beautifully this coincides with the statement in the Zohar Chodosh (Terumoh 55.) that Shabbos observance serves as an atonement for the sin of the sale of Yosef. In Chanukas HaTorah, he explains in the name of Rabbi Heschel of Cracow, ztz"l, that this is one of the reasons why we consume "lechem mishneh" on Shabbos:

Based on the profound words of the Pnei Yehoshua, I would like to suggest an interpretation regarding the statement made by the brothers after the sale of Yosef (Bereishis 42, 21):

"And they then said to one another, 'indeed we are guilty concerning our brother insomuch as we saw his heartfelt anguish when he pleaded with us and we paid no heed: that is why this trouble has befallen us." The Shi"a hakadosh notes (Miketz) that in this possuk, the brothers employ a formula using six words in a row beginning with the letter aleph: יא"י אל"ו יא"י אל"ו יא"י אל"ו יא"ו אל"ו יא"ו. He interprets this as an allusion to the fact that the yetzer hara has power over us during the six thousand years of this world's existence. Note that the words ששה א'לפים can mean either six "aleph"s or six thousand.

The Megaleh Amukos (Vayigash) explains this appearance of the six "aleph"s slightly differently. He refers to the following Midrash (Yalkut Shimon Mishlehi 929): ימ"ר רב,(Devicea) יבר יל תושךרב רמר אלו תב BroadcastReceiver, thus turning the name into א"וי ב"וי א"וי ב"וי א"וי ב"וי א"וי ב"וי, hence we merit mitigating the effect of the six alephs representing the six mentions of Elokim by invoking the mercy of six times the blessed name Havaya.