

Clarifying the Position of the Righteous "Pnei Yehoshua"

Moshe Rabeinu Wished to Daven 516 Tefillos to  
Combat Six Times the Value of אלהים which Equals 516

In this week's parsha, parshas Voeschanon, we learn of Moshe Rabeinu's prayer to gain entrance to Eretz Yisroel: "ואתחנן אל ה' בעת ההיא לאמר, ה' אלקים אתה החלות להראות את עבדך את גדלך ואת ירך 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 למענכם ולא שמע אלי, ויאמר ה' אלי 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 "Voeschanon," ואתחנן — 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 שהתפלל משה באותו הפרק: חמש מאות וחמשה עשר פעמים, שנאמר ואתחנן אל ה' בעת ההיא לאמר, ואתחנן בגימטריא הכי הוי."

Concerning this matter, the brilliant author of the Pnei Yehoshua writes (Berochos 32.): "ובדרוש העליתי עוד, שזה: פירוש הפסוק רב לך אל תוסף דבר אלי עוד, שאילו התפלל משה עוד תפלה אחת שהם תקי"ו, ועולה ו' פעמים כמנין אלהים, היה ממתיק בזה ו' בתי דינין האמורין בפרק במה — בהמה, והיה נענה בתפלתו, לכך אמר לו אל תוסף דבר" — had Moshe davened one more tefillah, bringing the total to 516, he would have counteracted and lessened the force of the six courts of judgment — for, 516 is six times the value of "Elokim," the name of judgment. Since this would have guaranteed the success of Moshe's entreaties, Hashem commanded him to discontinue his efforts.

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):

"מהר"ר יעקב יהושע מקראקא הוא הגאון אב בית דין וריש מתיבתא דקהילה קדושה פרנקפורט דמיין שנת תק"א, ויצא שמו בכל העולם באמצעות חיבורי טהרה פני יהושע ארבעה חלקים על הש"ס, ואני הצעיר זכיתי לקבל פני שכינה איזה ימים, ומראהו כמראה מלאך האלקים, ונתן לי במתנה ספר פני 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 בעיר אחריו והכו אל תחוס עיניכם ואל תחמלו, זקן בחור ובתולה

“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.): “ומאן נינהו ששה אנשים, אמר רב חסדא, קצף, אף, וחימה, ומשחית, ומשבר, ומבלה — 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: “רב לך 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, zy"a, who was also from Cracow (whose yahrtzeit falls on this Shabbos Kodesh the thirteenth of Menachem Av). In his sacred opus on Voeschanan (194), he explains at length that Moshe Rabeinu wanted to enter Eretz Yisroel in order to eradicate these six destroyers.

He writes that concerning the laws of tumah, ritual contamination, we find six levels of tumah corresponding to these six destructive forces: 1) the actual corpse, referred to as “avi avos hatumah,” 2) one who touches the

corpse is considered an “av hatumah,” 3) something that contacts an “av hatumah” becomes a “rishon,” literally a first level of tumah, 4) something that comes in contact with a “rishon” becomes a “sheni,” literally a second level of tumah, 5) terumah that contacts a “sheni” becomes a “shlishi,” a third level of tumah, and finally 6) sanctified materials contacting a “shlishi” become a “revii,” a fourth level of tumah.

The Pnei Yehoshua's interpretation includes one detail not found in the Megaleh Amukos. He explains that Moshe Rabeinu intended to eliminate the six categories of destructive angels by focusing on the source of these six courts of judgment — six times the name Elokim. This is why he meant to beseech Hashem with 516 Tefillos, equaling six times Elokim; however, after davening 515 Tefillos, the numerical equivalent of the word “Voeschanan,” HKB"H prevented him from completing the last tefillah; for, as mentioned above, the appropriate time had not yet arrived.

### 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: “מתחילין יום הששי ויכולו השמים ונרמזו — השם בראשי תיבות” — we begin the kiddush with the words “יום הששי ויכולו השמים”, 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 135:): “כד עייל שבתא איהו אתיחדת ואתפרשת מסטרא אחרא, וכל דינין מתעברין — מינה — 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):

“ולכן כתיב בכל ששת ימי בראשית ‘ויאמר אלקים’ שהוא מדת הצמצום, רק בשבת שהוא התגלות בחינת חכמה כתיב ‘ויכל אלקים’, פירוש שכלתה בחינת ומדרגת אלקים, שנעשה קץ ותכלה למדריגה זו, רק אחרי זה [פירוש אחרי שבת] כתיב (בראשית ב ד) אלה תולדות השמים והארץ בהבראם ביום עשות ה' אלקים בו, ששיתף מדת ה'.”

He points out that on each of the six days of creation, the narrative employs the formula “ויאמר אלקים” reflecting

judgment and limitation; only with the arrival of Shabbos, and the revelation of the attribute of "wisdom," does the narrative state "ויכל אלקים" — signifying that management of creation based on the attributes of Elokim, i.e. judgment and limitation, had come to an end. Immediately after the passage relating to Shabbos, the narrative employs the name of אלקים ה' — indicating a partnership and balance between the attributes of Havaya and Elokim, mercy and judgment, generosity and limitation.

It is clear that during the six weekdays, the forces of judgment represented by Elokim are at play and dominant; this is why only the name Elokim, and not the name Havaya, appears in the narrative describing the first six days of creation. On Shabbos, however, when the forces of judgment disappear, the narrative reads: "ויכל אלקים" — **ביום השביעי** — the reign of the pure force of judgment ends and the revelation of the name Havaya begins. This is reflected by the words: "ביום עשות ה' אלקים" — note the combination of the names Hashem and Elokim. It is now abundantly clear, why we introduce the Friday night kiddush with the name Havaya — to connect the name Havaya with the possuk indicating the end of the independent reign of Elokim, "ויכל אלקים ביום השביעי". This marks the transition to an association between the names Elokim and Havaya, judgment and mercy.

### 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 delegated 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):

"בראשית ברא 'אלקים'... ורוח 'אלקים' מרחפת על פני המים, ויאמר 'אלקים' יהי אור ויהי אור, וירא 'אלקים' את האור כי טוב, ויברל 'אלקים' בין האור ובין החשך, ויקרא 'אלקים' לאור יום ולחשך קרא לילה"

The Midrash elucidates the possuk at the beginning of Bereishis as follows (B.R. 2, 5): "והארץ היתה תהו ובהו, אלו מעשיהן של רשעים, ויאמר אלקים יהי אור, אלו מעשיהן של צדיקים" — **"the earth was desolate"** refers to the deeds of the wicked; **"and Elokim said, 'Let there be light,'"** refers to the deeds of the righteous. Rashi comments on

this possuk, quoting the Gemoreh (Chagigah 12.), that HKB"H recognized that the wicked were not worthy of this magnificent light; so, he set it aside for the righteous in the World to Come. Based on our current discussion, this explains very nicely why HKB"H mentions the name Elokim six times concerning the first day of creation — they correspond to the six courts of justice that are responsible for judging and punishing the wicked.

### On Shabbos Six Times the Name Havaya Diminishes the Force of the Six Aspects of Elokim

We have learned from the Zohar hakadosh that the six courts of justice are not in effect on Shabbos: **"וכל דינין" מתעברין מינה**. As we have seen, the association between the names Havaya and Elokim is revealed on Shabbos, as the possuk states: **"ביום עשות ה' אלקים ארץ ושמים" — 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 לחם (78), 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 Shulchon each and every Shabbos — a column of six loaves on the right and a column of six loaves on the left. This procedure is described in Vayikro (24, 5): **"ולקחת סולת ואפית אותה שתים עשרה חלות... ושמת אותם שתים מערכות שש המערכת על השלחן הטהור לפני ה'... ביום השבת ביום השבת יערכנו לפני ה' תמיד מאת בני ישראל ברית עולם"**

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 possuk in parshas Ki Siso (Shemos 31, 12): **"וַיֹּאמֶר ה' אֵל מֹשֶׁה לֵאמֹר, וְאַתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר, אַךְ אֵת שַׁבְּתוֹתַי תִּשְׁמְרוּ כִּי אוֹת הִיא בֵּינִי וּבֵינֵיכֶם לְדֹרוֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מִקְדָּשְׁכֶם — Hashem said to Moses, 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 "אך", 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. He refers to the Midrash (S.R. 1, 28) which states that Moshe arranged for Yisroel to keep the Shabbos in Egypt: **"וַיֵּרָא בְּסַבְלוֹתָם, רָאָה שְׂאִין לָהֶם מִנוּחָה, הֵלֵךְ וְאָמַר לְפָרְעֹה, מִי שֵׁשׁ לוֹ עֶבֶד, אִם אֵינוֹ נָח יוֹם אֶחָד בְּשָׁבוּעַ הוּא מָת, וְאֵילוֹ עֶבְדֶיךָ אִם אֵין אֶתָּה מְנַיֵחַ לָהֶם יוֹם אֶחָד בְּשָׁבוּעַ הֵם מָתִים, אָמַר לוֹ, לָךְ וְעֵשָׂה לָהֶן כְּמוֹ שֶׁתֹּאמַר, הֵלֵךְ מֹשֶׁה וְתִיקֵן לָהֶם אֵת — Seeing the people's suffering, Moshe realized that they needed rest. He approached Pharaoh with the argument that a slave requires a day of rest in order to survive and work effectively. Pharaoh acquiesced; Moshe instituted the day of Shabbos as a rest day.**

In Egypt, Yisroel observed Shabbos merely as a break from their hard labor; however, the true purpose of Shabbos is as a means of sanctifying Hashem. Thus, the Arizal elucidates the possuk as follows: Hashem says to Moshe **"וְאַתָּה"** — you chose the day of Shabbos for them so that they could rest from their hard labor; **"דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר, אַךְ אֵת שַׁבְּתוֹתַי תִּשְׁמְרוּ"** — it is important that they understand, however, "אך", that now they must observe the Shabbos for its true purpose, as **"My Shabbosot,"** which I commanded them to observe; **"כִּי"**

**"אוֹת הִיא בֵּינִי וּבֵינֵיכֶם לְדֹרוֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מִקְדָּשְׁכֶם"** — as a sign between us for all future generations to be aware that I am Hashem, Who makes you holy.

Let us now add a bit of spice of our own based on the following Zohar hakadosh (Bereishis 25:): **"לֹא יִסּוּר שַׁבַּת מִיְהוּדָה, דָּא מְשִׁיחַ בֶּן דְּרוּד, וּמְחֻקָּק מִבֵּין רִגְלִיו, דָּא מְשִׁיחַ בֶּן יוֹסֵף, עַד כִּי יִבָּא שִׁיל"ה דָּא מְשִׁיחַ, חוֹשְׁבֵן דָּא כְּרָא"** — according to the Zohar, Moshe will be the Melech HaMashiach in the anticipated future; this fact is derived from the fact that the Mashiach is referred to as **"שִׁיל"ה**, Shiloh, which shares the same numerical value as the name **מְשִׁיחַ**, 345. Now, we have learned in the Gemoreh (Rosh HaShannah 31.): **"בְּשִׁבְעֵי הַיּוֹם אוֹמְרִים (תְּהִלִּים צַב) מְזֻמּוֹר: — the hymn recited on the seventh day refers to "the day that is entirely Shabbos." Clarification is provided by Rashi: לְיוֹם שְׁכוּלוֹ שַׁבַּת, שְׁעֵתִיד הָעוֹלָם לִהְיוֹת חָרֵב, וְאֵין אָדָם, וְכֹל הַמְּלָאכּוֹת — in the future, 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: **"וְאַתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל אַךְ אֵת שַׁבְּתוֹתַי תִּשְׁמְרוּ"**. Thus, the dictum recorded in the Yerushalmi was fulfilled (Pesochim 10, 5): **"הַמֵּתְחִיל בְּמִצְוָה — 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 לְמִשְׁחַת מְזֻמּוֹר שִׁיר לְיוֹם הַשַּׁבַּת**

According to the Midrash (Pesikta Rabbasi 46), Moshe Rabeinu authored the hymn **"מְזֻמּוֹר שִׁיר לְיוֹם הַשַּׁבַּת"**; this is alluded to by the fact that the first letters of the introductory words **לְמִשְׁחַת מְזֻמּוֹר שִׁיר לְיוֹם הַשַּׁבַּת** spell out the word **לְמִשְׁחַת**. Amazingly, this provides yet another understanding of the Gemoreh's elucidation: **"מְזֻמּוֹר — שִׁיר לְיוֹם הַשַּׁבַּת, לְיוֹם שְׁכוּלוֹ שַׁבַּת"** — the hymn recited on Shabbos refers to the day in the future that will be entirely Shabbos. Since Moshe Rabeinu is destined to be the future redeemer, he recited this hymn depicting the final geulah as a day that is entirely Shabbos.

For this reason, HKB"H alludes to Moshe with the word "ואתה" – 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 "אך" 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 final geulah; essentially, he wished to hasten the arrival of the era referred to as "the day that is entirely Shabbos."

Now, on Shabbos the decrees and forces of judgment are not in effect, as alluded to by the possuk: "ויכל אלקים" – "ביום השביעי" – 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: "ואתחנן" – "אל ה' בעת ההיא לאמר." The letter "vov" has a numerical value of six. So, the word "ואתחנן" can be broken down to "אתחנן ו", reflecting the fact that Moshe's Tefillos were aimed at combating the six aspects of the name Elokim. After the word "ואתחנן", the possuk says "אל ה'" – indicating that he prayed for the transformation of the name Elokim into the name Havaya, the name of mercy.

Then the possuk continues: "ה' אלקים אתה החלות" – "להראות את עבדך" -- Hashem-Elokim, you have begun to show Your servant. Regarding the words "ה' אלקים", Rashi comments: "רחום בדין" – 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: "אתה החלות להראות" – "את עבדך" – I have merited to see the light of Shabbos, which I presented to Yisroel. With this purpose in mind, I beseech you: "אעברה נא ואראה את הארץ הטובה" – allow me to enter the land and usher in the geulah and the realization of "the day that is entirely Shabbos."

The First Letters of  
יוש"ר Are יתגדל ויתקדש שמייה רבא

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 HaKavanos regarding kadish (Drush 1, page 16, column 2), he states that the first letters of the words "יתגדל ויתקדש שמייה רבא" are "יוש"ר", 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 שמייה רבא - שזו תפלה שאנו מתפללין שימלא שמו, כדכתיב (שמות יז טז) כי יר על כס יה, שלא יהא שמו שלם וכסאו שלם עד שימחה זרעו של עמלק, ופירושו כך יהא שמייה [אותיות] שם י"ה רבא, כלומר "yehei shemei rabba" – שאנו מתפללין שיהא שמו גדול ושלם" is a prayer to restore the holy name of Havaya to its complete form. We know from the possuk (Shemos 17, 16) that the name Havaya remains incomplete until the descendants of Amalek are exterminated. The word "שמייה" is to be understood as a contraction of the words "שם י"ה", the name comprised of the two letters "yud-heh." Thus, when we cry out loud "yehei shemei rabba," 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 שמייה רבא", the Arizal in Shaar HaKavanos emphasizes that we should already have this focus in mind with the opening words of the kadish "יתגדל ויתקדש שמייה רבא".

So, when we utter the words "יתגדל ויתקדש שמייה רבא", we are praying for the future geulah when the name Havaya will be restored to its full form. At that time, we will experience "the day that is entirely Shabbos," and all of the forces of judgment will be eliminated, as alluded to in the possuk: "ויכל אלקים ביום השביעי" – and the unilateral reign of the name Elokim ceased on the seventh day. In the process, the six courts of judgment of the messengers of destruction, discussed above, will

be abolished as well. Therefore, when we proclaim **יִתְגַּדֵּל** "and we pray for the realization of the future geulah, we focus on the first letters, **יִוֹשֵׁר**, 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 **וְאֵתְחַנֵּן**, HKB"ח stopped him with the command: **"רַב לָךְ אֶל תּוֹסֵף דַּבֵּר אֵלַי עוֹד בַּדְּבָר הַזֶּה"** — 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: **יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵיָהּ רַבָּא**. By uttering these words of prayer with focus and meaning — these words whose first letters **יִוֹשֵׁר** equal 516 — we strive to complete the one missing tefillah. When we successfully complete this tefillah, all the decrees of the exile emanating from the six mentions of Elokim will be eliminated. Then, surely, **יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵיָהּ רַבָּא**, 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 Shabbos."

### Six Alephs Mentioned in the Sale of Yosef Correspond to Six Mentions of Elokim

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): **"וַיֹּאמְרוּ אִישׁ אֶל אָחִיו אַבְל אֲשָׁמִים אֲנַחְנוּ, עַל כֵּן בָּאָה אֵשׁ רַאֲיוֹנוֹ צָרָתָנוּ וְנִפְשׁוּ בְהַתְחַנְּנוּ אֵלֵינוּ וְלֹא שָׁמַעְנוּ, עַל כֵּן בָּאָה אֵשׁ רַאֲיוֹנוֹ צָרָתָנוּ — אֵלֵינוּ הִצְרָה הַזֹּאת"** **"Indeed we are guilty concerning our brother inasmuch 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 Shl"ח hakadosh notes (Miketz) that in this possuk, the brothers employ a formula using six words in a row beginning with the letter aleph: **אִישׁ אֶל אָחִיו** "אִישׁ אֶל אָחִיו" **אֶל אָחִיו אַבְל אֲשָׁמִים אֲנַחְנוּ**. 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 **שֵׁשׁ אַלְפֵינָם** 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 Shimoni Mishlei 929): **"אָמַר רַב יְהוּדָה, לֹא נִמְסְרוּ הַרוּגִים לְמַלְכוּת אֱלֹהִים עַל מַכִּירְתּוֹ שֶׁל יוֹסֵף. אָמַר רַבִּי אֲבִינָן, הָרִי אֹמֵר עֲשֵׂרָה, עֲשֵׂרָה כָּל דּוֹר וְדוֹר וְעַדִּינָן אוֹתוֹ חֲטָא תְלוּי"**

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: **אִישׁ אֶל אָחִיו אַבְל אֲשָׁמִים אֲנַחְנוּ**, 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 that we consume "lechem mishneh" on Shabbos: **"כִּי שְׁנֵי פַעַמִּים לַח בְּגִימַטְרִיא יוֹסֵף, לְזָכוֹר שֶׁעַל יְדֵי הַשַּׁבָּת יִתְכַּפֵּר — עוֹן מַכִּירְתּוֹ יוֹסֵף"** (two times the numerical value of the word **לַח** equals 156) (יוֹסֵף); reminding us that Shabbos serves to atone for the sin of the sale of Yosef. As we have explained, by observing Shabbos, 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.