

Tefillah Focus Of The Week:

יהי כבוד

G-d's Name in This World

**MEANING:** The simple translation of the prayer

High above all nations is Hashem, above the heavens is His glory. "Hashem" is Your Name forever. "Hashem" is Your memorial throughout the generations.

רם על כל גוים ה'. על השמים כבודו. ה' שמך לעולם. ה' זכרך לדור ודור.

**WORD TO THE WISE:** Meaning within the word



In יהי כבוד we say: ה' שמך, the Name of Hashem (י-ה-ו') is לעולם, forever—in Olam Haba. However, ה' זכרך (His "memorial"), the way Hashem's Name is pronounced in this world (אד-ני) is לדור ודור, will endure throughout the generations (Siach Yitzchok). The pronunciation אד-ני implies a Creator Who is partially hidden from the world. However, in the World to Come, we will pronounce Hashem's name as it is written, י-ה-ו', which is a combination of three Hebrew words: היה, הוה and יהיה – past, present, and future. Because that name represents the infinite aspect of G-d which is beyond human comprehension, it is never pronounced phonetically in our world.

**THEME:**

An essential concept of the prayer

**What's in a Name?**

Hashem's names describe the various ways in which His presence manifests itself.

**INSIGHT:**

Deeper meanings of the theme

**It's All One Name**

The Gemara (Pesachim 50a) teaches that there are two differences between the world as it is now and the World to Come. In this world, the blessing "הטוב והמטיב" (Who is good and does good) is recited upon good news, and דין (the true Judge) is recited upon bad news. However, in the World to Come, only the blessing "הטוב והמטיב" will be recited, because there will be no bad news. Furthermore, in this world, Hashem's name is written one way—י-ה-ו', but is pronounced another way (אד-ני). In the World to Come, His name will be pronounced the way that it is written.

Rav Yitzchak Hutner (Pachad Yitzchak, Yom Kippur 5; Shavuos 25:9) explains that in this world, Hashem's presence is not clearly recognized by all. That is why His Name is pronounced אד-ני, which represents His partial concealment. If His Name were not concealed and we were able to see Hashem's good and perfection clearly, His true essence as One would be obvious, and our power to freely choose to serve Him, and thus earn our share in the World to Come, would vanish.

In the World to Come, it will be apparent to all

that everything is rooted in the One good and perfect G-d. That is why we will pronounce Hashem's name as it is written, י-ה-ו', which connotes that His presence is clear to all. In this world, however, Man is part of creation; there are barriers between Man's neshama and Hashem's true identity. Therefore, we may not utter Hashem's actual Name—י-ה-ו', in this world. Only in the World to Come, where Man can understand that there is no existence independent of G-d, will His Name be pronounced as it is written (Michtav M'Eliyahu, Vol. 1, Page 318).

Despite the fact that in this world Hashem's presence is not clearly recognized by all, the Brisker Rav explains that the two names are not distinct from each other. Rather, אד-ני is the pronunciation of the written Name—י-ה-ו'. This indicates that even though we do not see the full manifestation of Hashem in our world, His existence is not diminished. Hashem's role is no less pervasive in this world than it will be in the World to Come (Cited in Tiferes Shimshon, Shemos, Page 16).

**VISUALIZE:**

Images that bring the prayer to life

**Who Is Really Answering?**

Shimon was a third-grader in yeshiva. It was the year he had been waiting for, the year in which he would have his own father, Rabbi Ruben, as his Rebbe. The summer before school began, Rabbi Ruben spent time talking to Shimon about the potential pitfalls of this dual role. "You have to call me "Rebbe" just like all the other boys," the father explained. "Even though I love you so much and you are my son, in school I have to treat you just like all



the kids in class."

Shimon adapted easily. The formality of calling his father "Rebbe" didn't matter to him, for when he raised his hand to speak to "Rebbe," he received a response that was filled with love and concern, just as the other boys did. However, only Shimon knew the full extent of this beloved Rebbe's kindness, because when the yeshiva day was finished and Shimon walked through the door to his

home, he was greeted by the full, unrestrained love of the man he called "Daddy."

In the same way, the name we use to address Hashem in this world does not embrace the full picture of what Hashem is to us. Nevertheless, He remains completely, indivisibly Himself – the eternal Source of goodness. It is only when we arrive "home" in Olam Haba from our sojourn in this world that we can perceive this fully; then we can call our Creator by the name that signifies our complete relationship with Him.

**Try This!**

▶ This week, when saying the name אד-ני in "יהי כבוד," think of the name as a power outlet which connects you to the eternal power of י-ה-ו', and helps to bring Hashem's blessings down into your life.

**Did You Know**

▶ **Interrupting Pesukei D'Zimrah**

One may not interrupt Pesukei D'Zimrah after reciting Boruch She'amar. However, during certain parts of Pesukei D'Zimrah, certain blessings and responses are permitted. If someone is at the beginning of Boruch She'amar, until the words "ברוך שמו," he may respond "אמן" to the following: all brachos; and in Kaddish after the words "יתגדל ויתקדש," "שמא רבא דאמיירן בעלמא ואמרו אמן," "שמא רבא דאמיירן בעלמא ואמרו אמן," at the end of the verse beginning "תתקבל" at the end of the verse beginning "על ישראל" and to respond "אמן יהא שמא רבא מברך לעלם ולעלמי עלמיא" (See Igross Moshe, Orach Chaim 4:14, s.v. 'V'yaish Phaer').