

Tefillah Focus Of The Week:

יהי כבוד

Hashem's Joy

MEANING: The simple translation of the prayer

May the glory of Hashem endure forever, let Hashem rejoice in His works. Blessed be the Name of Hashem, from this time and forever. From the rising of the sun to its setting, Hashem's name is praised.

יהי כבוד ה' לעולם.
ישמח ה' במעשיו.
יהי שם ה' מברך. מעתה
ועד עולם. ממזרח שמש עד
מבוא, מהלל שם ה'.

WORD TO THE WISE: Meaning within the word



Rav Meir Shapiro once offered a beautiful insight which portrays the significance of "יהי כבוד ה' לעולם", "May the Glory of Hashem endure forever." Those people who pray "nusach Sefard," begin their Morning Prayers with "Hodu" (Let us give thanks). Those who daven "nusach Ashkenaz," as Lithuanian and German Ashkenazim do, begin their Morning Prayers with "Baruch SheAmar" (Blessed be He Who spoke and brought the world into being). However, everyone follows the same custom regarding "יהי כבוד ה'" (May the Glory of G-d exist forever). Jews from all parts of the globe -- from Germany and Lithuania, from Hungary and Poland and Russia -- practice different Jewish customs. This may, and sometimes has, stir disputes and controversies. Yet when the one overriding and unifying concept is "יהי כבוד ה' לעולם" all differences are set aside (Adapted from Rav Frand, Bamidbar, 5760).

THEME:

An essential concept of the prayer

Nachas

Man is G-d's crowning creation, and our joyful fulfillment of His mitzvos is His greatest joy.

INSIGHT:

Deeper meanings of the theme

Handling Mitzvos With Care

We pray "ישמח ה' במעשיו", let Hashem rejoice in His works." This occurs when Hashem's crowning creation—mankind, studies Hashem's Torah and fulfills His mitzvos. When we live and act in accordance with the Torah, we bring joy to Hashem.

Xenix, a visitor from another planet, inexplicably finds himself in the office of a diamond merchant on Manhattan's 47th Street, the center of the Diamond District. He watches the merchant weighing and examining tiny colorless rocks, which look much like the gravel on the surface of his planet. He sees the merchant wrap the rocks in paper and lock them securely in a vault. Xenix has no idea what purpose these little rocks serve, but from his observations, he perceives their great value to the merchant.

Like Xenix in the merchant's office, a gentile who observes a Jew performing a mitzvah may have no inkling as to its value. Why does a Jew, stuck at the airport without food, have to search for a tiny kosher symbol on a packaged snack before he allows himself to eat? Why do Jewish men and women dress far more modestly than is the norm in today's world?

The actual spiritual value of a mitzvah is not even given to the Jewish people to understand fully (Avos (2:1)). For the gentile, it would appear to be all the more mystifying. Does the rest of the world see G-d's glory in our seemingly inexplicable lifestyle, or do they see an interesting oddity?

According to the Chofetz Chaim, our observance of the mitzvos must convey that they possess priceless value in our eyes. Like the merchant's careful handling of his diamonds, our reverent, joyful handling of our service to Hashem can convey to those with no understanding of what we are doing that this service is a treasure.

G-d gave us the Torah and mitzvos as the means to infuse His light into the material world. When Jews follow the Torah's teachings with sincerity, consistency, and sacrifice, the rest of the world will come to perceive the priceless value of our Divine mitzvos. Therefore, Jews who conduct themselves in this manner are praiseworthy in the eyes of others, which brings joy to Hashem.

VISUALIZE:

Images that bring the prayer to life

Performing With an Audience

Sitting in his in-law's living room with his cranky little boy Shmueli, Reuven Rosen realized that trouble was brewing. His three-year-old boy, tired and recovering from an ear infection that had kept them both up all night, was winding up for a tantrum. Reuven knew there was no stopping it. Offering toys, pretzels, sympathy and distractions, one after the other, would do no good. Shmueli's whining turned into crying, and before long, into kicking



and screaming.

The exhausted Reuven thought, "Whether I hold him or ignore him, he'll probably tantrum for the same half-hour." But sitting there with Shmueli's loving grandparents, how could Reuven ignore his screaming child? Thus he labored on, lifting him, soothing him, bouncing him, rubbing his back and trying all other manner of comfort and distraction.

"You're such a wonderful

father," Reuven's mother-in-law glowed. "What patience you have!" his father-in-law exulted. Clearly, viewing their son-in-law's parenting skills confirmed their pleasure with their daughter's choice of spouse.

Like Reuven, we all have it within ourselves to "go the extra mile," and usually call upon that strength when we know others are watching. Hashem is watching; when we realize that as we recite our tefillos and perform His mitzvos, we naturally go the extra mile. In return, Hashem goes the extra mile with us, fulfilling our prayers with enthusiasm and love.

Try This!

▶ This week, upon reciting the words "יהי כבוד," connect to the sense that Hashem is watching you daven. Give Him your best effort, and you'll be giving him reason to rejoice in you.

Did You Know

▶ **Perfect Preparation**

The prayer "יהי כבוד" consists of eighteen verses, and Hashem's name is mentioned nineteen times. This alludes to the Shemoneh Esrei, which originally consisted of eighteen blessings and later was expanded to nineteen (Berachos 28b). This connection reflects the main purpose of Pesukei D'Zimrah, which is to prepare us for the main tefillah—Shemoneh Esrei (Rav Schwab on Prayer, Page 163).