

מגיד דבריו ליעקב על התפילה

by the Rambam and the Tur⁴. The commentator עמק ברכה, a commentary included in the סידור צלותא דאברהם expresses a similar idea:

שהקדים לפניהם (הלל יומי) פסוק יהי כבוד שהוא כעין התחלה ורשות להשבחות הבאים כי כך רצונו ית"ש שהוא שמח במעשיו וזהו כבודו שנאמר לפניו שירות ותשבחות ונזכיר מעשיו המופלאים.

Translation: The placement of the verse of Yehei Kavod was meant to serve as an introduction to Hallel Yomi. It is the means by which we seek permission to recite verses of song and praise. The verse of Yehie Kavod expresses G-d's desire that his creations heap praise upon Him. By reciting verses of song and praise and referring to G-d's great accomplishments, we honor G-d.

Over time פסוקי דזמרה may have grown in importance because of the two collections of verses found in פסוקי דזמרה; the פסוקי דחמים at the end of הודו and the collection of פסוקים within יהי כבוד. That may have led to פסוקי דזמרה becoming a separate section of the daily prayers that became known by that name reflecting that it contained collections of פסוקים. The name of the section remained פסוקי דזמרה despite several chapters of תהלים being added to the section. The name may have remained פסוקי דזמרה as a reminder that the section began as a collection of verses.

The development of יהי כבוד is somewhat shrouded in mystery. Why was the unit inserted here and what is its general purpose? What is the theme of this chapter? Why specifically were these verses selected over others? Is there any connection or unifying theme between these verses, and if so what is it?

Before answering these questions we should heed the following comments of the עמק הברכה:

דע והשכל, כי כל דברי הקדמונים ז"ל לא במקרה המה, חלילה, אלא מתוך שכל ומדע ובינה יתירה סדרה הכל. ומזה תבין כי גם הנעלם מאתנו לתת טעם לדבריהם. הכל עשוי בהשכל, עפ"י סוד ה' ליראיו.

Translation: Know and understand, that what the Ancient Ones developed was not accomplished randomly, God forbid. Rather, an order was created after careful research and analysis. We may not always be able to find the reason for what they set forth. Nonetheless, we need to acknowledge that it was all planned with great thought in accordance with secrets that are shared only with those who fear G-d.

4. רמב"ם תפילה ז', יב'; טור אורח חיים ס"ל נא.

מגיד דבריו ליעקב על התפילה

The practice of reciting verses from the Torah and Psalms before an important section of prayer was an ancient custom and can be traced back as far as the times of the Talmud. The practice was based on the concept that one must glorify G-d's name by reciting שבחים, *praises*, before reciting a section of prayer. The concept is described as: לעולם יסדר אדם שבחו של מקום קודם שיתפלל⁵.

The verse of יהי כבוד may have been chosen to open דזמרה because the verse is linked to the creation of the world. The Talmud states⁶:

דרש רבי חנינא בר פפא יהי כבוד ה' לעולם ישמח ה' במעשיו פסוק זה שר העולם אמר בשעת בריאת הדשאים -

Translation: Rabbi Chaninah expounds on the verse 'May the glory of the Lord be forever, may the Lord rejoice in His handiwork that it was said by the angels at the time when Hashem created the plant world.'

Psalm 104, from which the verse of יהי כבוד is taken, represents a chapter in which King David describes the wonders of creation. He exclaims in great awe: May the glory of Hashem endure forever. The רד"ק provides the following comment to the verse:

תהלים פרק קד, לא-יהי כבוד. כשהשלים כל מעשה בראשית אמר זה, כמו שאמר בתורה (בראשית א, לא): וירא א-להים את כל אשר עשה והנה טוב מאד. אמר: הכל מעשיו והם כבודו וישמח בהם, ואם ירצה ישחית הכל וישבו לתוהו ובוהו. וזהו שאמר: המביט לארץ ותרעד.

Translation: When G-d completed creation, G-d composed the verse of Yehei Kvod as the Torah describes (Bereishis 1, 31): And G-d saw all that He had created and He declared it to be very good. This is what G-d meant: all that is on earth represent G-d's creations. They are G-d's honor (Yehei Kvod Hashem L'Olam) and G-d rejoices in their creation (Yismach Hashem B'Ma'Asav). If G-d chooses, He will destroy those creations and restore the world to its chaotic state. That is what is meant by the words in the next verse in Psalms 104: G-d looks towards the earth and the earth trembles.

The commentary שומע תפלה found in the סידור צלותא דאברהם proposes that the verses within יהי כבוד not only correspond with the verses found in לדוד, תהלה, the chapter of תהלים that follows יהי כבוד but also serve as a link to the succeeding five chapters of תהלים known as הלל יומי, each of which begins and

5. ברכות לב.

6. חולין ס.

מגיד דבריו ליעקב על התפילה

ends with the word הללוי-ה. In support of his suggestion, we can point to three verses found in יהי כבוד that occupy the same position in the first paragraph of הלל המצרי; after the first verse of ה' שם ה' הללו את שם ה'. That verse is viewed as the words by which the precentor calls out those present and those present respond by reciting the following three verses:

יהי שם ה' מברך, מעתה ועד עולם.
ממזרח שמש עד מבוא, מהלל שם ה'.
רם על כל גוים ה', על השמים כבודו.

Arguably, the verse of יהי כבוד serves the same purpose in introducing the next paragraph and the following five paragraphs. We can point to a further similarity between the two פסוקים. In the opening פסוק of הלל המצרי, humans are described as עבדי ה' while in the opening פסוק of יהי כבוד, humans are described as מעשיו. The two opening lines also share the response of יהי שם ה' מברך מעתה ועד עולם⁷. In that line words found in each opening line are repeated. In יהי כבוד, the words that appear again in the second line are שם ה'. In הלל המצרי, the word that repeats is the opening word of יהי.

The significance of reciting a series of verses in which each succeeding verse includes words from the prior verses is discussed by Y. A. Zeidman in an article entitled: לשון סידור התפילה which he contributed to the מאסף לעניני חינוך והוראה תפילה, vol. 8. In his opinion, such a series of verses creates a literary chain. He calls that composition style שרשור and points to several examples of שרשור found in Tanach. Compiling verses in which words, paragraphs, verses, or even chapters repeat to form a literary chain is not new. Rav Amrom Gaon calls it לשלש. When Rav Amrom states the reason for adding an extra verse to the prayer Of Ashrei, he describes it as: לשלשולי הללוי-ה בתר הללוי-ה. The words שיר המעלות that open fifteen chapters of תהלים (תהלים קכ-קלד), serves as another example of שרשור as do the eight chapters of תהלים that begin with the word: הללוי-ה (תהלים למנצח לבני קרח) and the seven chapters that start with the word: קמו-קנ. Since all hymns were recited by heart at that time, the author may have chosen to open those chapters with identical phrases as a literary device that helped people remember the sequence of chapters.

In יהי כבוד, we find many words and phrases repeat within the verses. Zeidman points to the following:

7. We find a similar idea in ברכת הימון where the precentor calls to those present by saying נברך, and those present respond with the same verse found in הלל and יהי כבוד; i.e. יהי שם ה' מברך מעתה ועד עולם.

מגיד דבריו ליעקב על התפילה

chosen to be part of **יהי כבוד**. He notices that the verses contain words that mirror the **שבחים**, words of praise, found in the verses of **לדוד**. The following chart shows the link or the parallels between the words found in **יהי כבוד** and those present in **אשרי**.

אשרי יושבי ביתך	יהי כבוד - יי לעולם
תהלה לדוד, ארוממך אלוהי המלך, ואברכה שמך לעולם ועד. בכל יום אברכה, ואהללה שמך לעולם ועד.	יהי שם יי מברך, מעתה ועד עולם.
גדול יי ומהלל מאד, ולגדלתו אין חקר.	ממזרח שמש עד מבואו, מהלל שם יי.
דור לדור ישבח מעשיך, וגבורתיך יגידו.	יי שמך לעולם, יי זכרך לדר ודר.
מלכותך מלכות כל עולמים, וממשלתך בכל דר ודר.	יי בשמים הכין כסאו, ומלכותו בכל משלה.
כבוד מלכותך יאמרו, וגבורתך ידברו.	ישמחו השמים ותגל הארץ, ויאמרו בגוים, יי מלך.
להודיע לבני האדם גבורתי, וכבוד הדר מלכותו.	יי מלך, יי מלך, יי ימלך לעלם ועד.
שומר יי את כל אהביו, ואת כל הרשעים ישמיד.	יי מלך עולם ועד, אבדו גוים מארצו.
חנון ורחום יי, ארץ אפים וגדל חסד.	והוא רחום יכפר עון ולא ישחית, והרבה להשיב אפו, ולא יעיר כל חמתו.
קרוב יי לכל קראיו, לכל אשר יקראהו באמת. רצון יראיו יעשה, ואת שועתם ישמע וישיעם.	יי הושיעה, המלך יעננו ביום קראנו.

There are also many phrases and words in **יהי כבוד** which are duplicated in the verses that constitute **הלל יומי**. That serves as a basis to conclude that **יהי כבוד** serves as an introduction to not only **אשרי** and but to **הלל יומי** as well.

The **מקרא** explains that the verse of **יהי כבוד** can be viewed as representing a **ברכה**. He compares the contents of the verse to what we say about an earthly king. Concerning him, we say: **לעולם פלוני המלך יחי** but we cannot say that

מגיד דבריו ליעקב על התפילה

about the **מלך מלכי המלכים**. Concerning the **עולם של רבונו** we say instead: **יהי כבוד ה' לעולם**. In the opinion of the commentary, this reflects man accepting G-d's sovereignty.

Let us now attempt to find a common theme that runs through the verses found in **יהי כבוד ה'**. One theme that the verses share is **קבלת על מלכות שמים**; accepting G-d's hegemony. For example, we proclaim **ה' בשמים הכין כסאו ומלכותו בכל שמים**. The words: **משלה**; **קבלת על מלכות שמים** represent Hashem established His throne in heaven and that His kingdom reigns over all. The same theme appears in the next verse; i.e. **ישמחו השמים ותגל**; the heavens will be glad and the earth will rejoice; they will proclaim among the nations that Hashem is King. In the next line: **י-י מלך**; a combination of parts of three verses, we proclaim G-d as king three times.

The theme of **קבלת על מלכות שמים** is also revealed by the response that the people give to the first verse, **יהי שם ה' מברך מעתה ועד עולם**, which is similar to the response that the people give to **שמע ישראל** namely **שם כבוד מלכותו** from now until eternity.

We can therefore conclude that the paragraph that begins with the **פסוק** of **יהי כבוד ה'** was assembled to serve one of several possible functions; to introduce **תהלה לדוד**, to introduce **הלל יומי**, the last six chapters of **תהלים** that are recited every day, to introduce the various verse which gives this section its name of **פסוקי דזמרה** or to serve as the means by which the precentor announces to those present that they should prepare themselves to perform **קבלת על מלכות שמים**. That it contains eighteen **פסוקים** reflects that it may have been composed as an introduction to the Amidah. The paragraph may have been assembled as early as the time of the Talmud since the opening verse of **יהי כבוד ה'** is discussed in the Talmud.

Alternatively, it may have been put together during the period of the Geonim since it is referred to in **מסכת סופרים** and the full text of the paragraph is already included in the **סידורים** of the Geonim.

It is interesting to note that first two verses of **יהי כבוד ה'** appear once again in a collection of verses in **תפלת ערבית**, the evening prayer, recited by Ashkenazim in the Diaspora. Right after the doxology of the four mini blessings; i.e. **ברוך ה'**

מגיד דבריו ליעקב על התפילה

לעולם אמן ואמן ברוך ה' מציון שכן ירושלים הללוי--ה ברוך ה' אלקים קי
ישראל עשה נפלאות לבדו וברך שם כבודו לעולם וימלא כבודו את כל הארץ
, אמן ואמן, we recite the verse of יהי כבוד and יהי שם. In that paragraph, we recite
eighteen פסוקים as well corresponding to the תפלה of עשרה. Thus one
can clearly see that this verse was used as an introduction to a collection of verses.