



forgiven them according to your words,” was Hashem’s decision (so to speak) to not eliminate Am Yisrael, and this was to prevent a desecration of His own Name, as Moshe asserted, “lest the nations of the world claim that Hashem doesn’t have power to bring them into Eretz Yisrael...”

Regarding this teaching in Rashi, Rebbe Dov Beirish Weidenfeld, the Tchebiner Rav, zy’a, declared, מצוה לפרסם, “It’s a mitzvah to publicize this,” so people will know that it was not Moshe’s prayer for *rachmanus* on Am Yisrael that resulted in our being spared. Rather the specific ‘tefillah’ that saved us was Moshe’s mention of *k’vod Shamayim*, the honor of Heaven — his concern for Hashem’s ‘public image’. And in the merit of one’s ‘compassion’ on the *Shechinah haKedoshah*, one’s tefillos are answered.

An expression is found in a Halachic context in *Choshen Mishpat* regarding contractual law: שורה התחתונה, “the bottom line”. The Chofetz Chaim urges us that whenever we make calculations, consider choices, and opportunities, we must look to ‘the bottom line’, *K’vod Shamayim* — what profit, gain, or benefit will come to the *Ribbono Shel Olam*...

We can become stuck in our own mistakes, travails or challenges, bemoaning our personal set-backs and losses. And yet, etched in our soul is the perspective revealed by Yeshayahu HaNavi (63:9): *B’chol tzarosam, lo tza’ar*, “In all their troubles He was troubled.” This essential, empathetic identification with the *Shechinah haKedoshah* drives our focus on the bigger picture, the

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bottom line, *K’vod Shamayim*, God’s well-being, as it were, not merely our own. And our ultimate prayer is always answered: in our successful moments and spiritual or national victories, as well as in our low moments and struggles, Hashem is always with us. ■