

The Sifri (See also Yalkut Shimoni) quotes that when Rabbi Chananya Ben Tradyon, one of the *Assarah Harugay Malchut* ( 10 martyrs) was taken to be martyred, burned alive wrapped in a Sefer Torah, he recited the verse *HaTzur Tamim Paalo Ki Chal Drachav Mishpat*, proclaiming *Tzidduk HaDin*, acceptance of the heavenly judgement and decree. When his wife was informed that her husband was being marched to his martyrdom, she replied *Kayl Emunah V'Ayn Avel*, the God of faith without fallacy. The Midrash continues and uses the same section of HaAzinu, starting with the verse *Ki Shem Hashem Ekra Havu Godel L'Elokaynu* to derive responsive recitation for certain prayers such as *Kdusha* in *Chazarat HaShatz*, *Barchu Et Hashem HaMvorach*. *Y'Hay Shmay Rabba* in *Kaddish*. What is the connection between these prayers and the *Tzidduk HaDin* associated with Rabbi Chananya Ben Tradyon?

The fundamental idea behind *Kiddush Hashem*, making the ultimate sacrifice to glorify Hashem's name and honor, is that the name of Hashem should be publicly honored. The act of defiance and willingness to lay down one's life is the ultimate expression of acceptance of the yoke of Heaven, *Ol Malchut Shamayim*. The obligation to sanctify Hashem's name requires that it be performed in public, where public is defined as being in the presence of a minimum of 10 Jews as noted in the Gemara (Sanhedrin 74b) that derives the obligation to sanctify Hashem's name from the verse *V'Nikdashti B'Toch Bnay Yisrael*, and I shall be sanctified in the midst of Israel.

Interestingly, the same verse of *V'Nikdashti* is used elsewhere (Brachot 21b) to derive the requirement for 10 Jews (a minyan) to recite a *Davar SheB'Kdusha*, which includes *Kdusha*, *Barchu* and *Kaddish*. What is the connection between *Kiddush Hashem* and reciting a *Davar SheB'Kdusha*? Why is the same verse common to both?

The common theme between these two situations is that they are defined as acts of *Kabbalat Ol Malchut Shamayim*, accepting the yoke of Heaven. When Rabbi

Chananya Ben Tradyon was marched to his death, he declared his acceptance of the heavenly decree and sanctified the name of Hashem. His martyrdom, as well as that of the other great *Ta'naim* who were brutally murdered *Al Kiddush Hashem*, is recorded in *Piyutim* recited on both *Yom Kippur* and *Tisha B'Av*, and is integral to the sanctity and character of the day, be it the forgiveness associated with *Yom Kippur* or the tragedies associated with *Tisha B'Av*.

How is *Kdusha* recited in alternating statements between *Chazan* and congregation during *Chazarat HaShatz* equated with acceptance of the yoke of Heaven? The recounting of the *Kdusha* praise offered by the angels to Hashem in the first of the *Birchot Kriat Shma*, *Kadosh Kadosh Kadosh Hashem Tzvakot*, is preceded by explaining how the angels in heaven turn and grant permission to each other, *V'Kulam Mkablim Alyahem Ol Malchut Shamayim Zeh M'Zeh, V'Notnim Reshut Zeh LaZeh*. The pattern we use for accepting the yoke of Heaven is patterned on the process used by the angels, by alternating verses of praise between each other, requesting permission from each other in volunteering their praise to Hashem. When we recite *Kdusha* in *Chazarat HaShatz*, we start with *N'Kadesh Et Shimcha Ba'Olam K'shaym Shemakdishim Oto B'Shmay Marom*, we explicitly pattern our recitation of *Kadosh Kadosh Kadosh* in *Chazarat HaShatz* after the angels, The *Chazan* and congregation emulate the back and forth exchange of the angels and grant each other permission to praise Hashem and express *Kadosh*. The recitation of *Kdusha* by *Chazan* and congregation expresses the acceptance of the yoke of Heaven, hence it is referred to as *Davar SheB'Kdusha* and requires a minimum of 10 men.

There is a third recitation of *Kdusha* in *U'Va L'Tziyon*, where the *Chazan* and the congregation again have a back and forth exchange granting each other permission to proclaim *Kadosh*. Like the previous 2 recitations of *Kdusha*, the third one focuses on the acceptance of the yoke of Heaven. In all 3 cases, the format used begins with *V'Kara Zeh El Zeh V'Amar*. There is a pause and then we recite *Kadosh Kadosh Kadosh*. However if we examine the verse as written, we find that those two segments are part of the same verse. Why don't we apply the

principle that we don't break or separate any verse that Moshe did not separate, *i.e.* we do not split up verses from the Canon? Why do we separate both halves of the verse when we recite *Kdusha*? While we are enjoined from reciting partial verses, that restriction does not apply to *Davar SheB'Kdusha*, which constitutes a different type of recitation where the restriction against splitting verses does not apply.

How do we identify a *Davar SheB'Kdusha* in prayer? Until the time of Shimon HaTzaddik, the ineffable name of Hashem, the Tetragrammaton, was pronounced as it was written. After the passing of Shimon HaTzaddik, the written format remained but the pronunciation was changed to *AD-NY* (*Yoma 39b*). The Tetragrammaton represents the ineffable name of Hashem that represents *Haya Hove V'Yihye*, past, present and future. But it also represents a different dimension; that of the name *AD-NY*, the name of Hashem that represents ownership and mastery of the universe. How do we distinguish between these variant dimensions? We indicate that even though we don't change the pronunciation, the name of Hashem is being raised to the higher, ineffable level. We demonstrate this by immediately responding with the equivalent of *Baruch Shaym Kvod Malchuto L'Olam Vaed*, the ineffable name of Hashem should be praised forever (See Taanit 16b where Amen was not said in the Temple when the ineffable name of Hashem was uttered, instead they used the formula of *Baruch Hashem Min HaOlam* etc.). In other words, a *Davar SheB'Kdusha* is defined as when the name of Hashem is raised to the higher ineffable level even though it is still pronounced *AD-NY*.

In addition to *Kdusha* and *Kaddish*, the verse of *Shma Yisrael*, the ultimate expression of accepting the yoke of Heaven, is also considered a *Davar SheB'Kdusha*, because the name of Hashem it contains is raised to the ineffable level as indicated by the juxtaposition of *Baruch Shaym* to the verse of *Shma Yisrael*. Interestingly, the same applies to *Barchu Et Hashem HaMvorach*, praise the name of Hashem, the Blessed One. The congregation replies *Baruch HaShem HaMvorach L'Olam Vaed*, essentially the same formula we use to elevate the name of Hashem in *Shma Yisrael* to a *Davar SheB'Kdusha* by combining it with *Baruch*

*Shaym Kvod*. It is interesting to note that the *Chazal* objected to the practice of the people of Jericho where they refused to recite the verse of *Baruch Shaym Kvod* after *Shma Yisrael* because it was not written explicitly in the Torah (Psachim 56a). The Talmud debated that perhaps the people of Jericho were correct and it should be omitted. However, we have a tradition that Jacob uttered it on his deathbed after his sons proclaimed *Shma Yisrael* in unison. We compromise and say it quietly. We can derive from here that in order to raise the verse of *Shma Yisrael* to the level of *Davar SheB'Kdusha*, we must unite it with the verse of *Baruch Shaym*.

If one examines the text of *Kaddish*, we find the same formula. *Kaddish* expresses the prayer that the name of Hashem should be raised to the ineffable level and glorified in the universe He created. We immediately exclaim *Yehay Shmay Rabba*, the Aramaic equivalent of *Baruch Shaym Kvod Malchuto* which indicates that *Kaddish*, like *Barchu*, *Shma Yisrael*, and *Kdusha*, is a *Davar SheB'Kdusha*.

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