

Inspirations from the Haphtarah-Yisro
Recital of Kedusha in Heaven and on Earth
by Rabbi Eliyahu Kirsh

The Haphtarah for Yisro is taken from Sefer Yeshaya 6:1-7:6 and 9:5 and 6. One connection that can be made between the Torah and Haphtarah reading is that in the Torah reading we read about Hashem revealing himself at Har Sinai and the Haphtarah is about Yeshaya's vision of the *seraphim*, fiery angels declaring Hashem's holiness. So Yeshaya experienced a vision similar to the revelation at Sinai where the heavens were opened up and Am Yisroel saw the insides of the heavens.

Yeshaya saw the seraphim calling to each other declaring, "Kadosh Kadosh Kadosh Hashem Tzevakos, Holy, Holy, Holy is Hashem Tzevakos, the whole earth is filled with his glory." When we recite kedusha and declare Hashem's holiness publicly we are borrowing the declaration used by the celestial beings. We state in every kedusha that we recite that we are sanctifying Hashem as is done on high and recite the Holy, holy, holy as they do. However, our declaration of holiness is especially dear to Hashem because we praise Hashem and declare his holiness of own freewill, something which angels do not possess.

In the beginning of Parshas Vayikra Rashi explains to us that the expression of calling that Hashem used for Moshe Rabbeinu is the same expression used for the angels calling to each other, *Kara*. In both cases, the call is in a loving manner. In Sefer Yeshaya 6:3, Rashi explains that the angels calling also serves the purpose of ensuring perfect timing. For if there one angel goes ahead of the others, he will be burnt up. We express a similar idea in our first bracha before Shema every morning that the angles all of the angels as one shout and recite, "Holy, holy holy." We are told in our Haphtarah that these angels are *Seraphim*, fiery angles with six wings each. With two wings, each seraph covers his face, with two he flies and with two he covers his feet. Rashi tells us that the reason that each *Seraph* covers his feet is because seraph's feet look like the feet of calves and the sin of the golden calf, Am Yisroel's first collective sin, should not be brought to Hashem's attention. Though we do not really understand it, we are given some glimpse into the celestial worlds closer to Hashem.

The Targum Yonason on the verse Kadosh, Kadosh Kadosh reads, 'holy is Hashem in the high heavens, holy is Hashem on Earth, holy is Hashem eternally.' [We recite this in our daily recitation of kedusha in Uva Letzion.] From the Targum, perhaps we can see an even greater connection to the Parsha. The Torah is not confined to the heavenly worlds. The Torah was given to us earthly beings. When Am Yisroel learns the Torah and lives fully by its teachings they are bringing kedusha into the earthly world. This is the purpose for which Am Yisroel was given the Torah, to bring it from the higher worlds and bring it down to earth, in the words of the Alter Rebbe of Chabad, 'to give Hashem a dwelling place on earth.'