

You are holy and Your name is holy,
And holy ones praise You daily, Selah!
Blessed are You, 'ה, the holy God.

**אתה קדוש ושמך קדוש
וקדושים בכל-יום יהללוך סלה
ברוך אתה ה' האל הקדוש**

From the Genizah

You are holy and Your name is holy
And to you holy ones say: Holy
Blessed are You, 'ה, the holy God

**אתה קדוש ושמך קדוש
ולך יאמרו קדושים קדוש
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Holy, Holy, Holy!

קדוש קדוש קדוש

<p>Isaiah 6:1-3 In the year that King Uzziah died, I beheld my Lord seated on a high and lofty throne; and the skirts of His robe filled the Temple. Seraphs stood in attendance on Him. Each of them had six wings: with two he covered his face, with two he covered his legs, and with two he would fly. And one would call to the other, saying "Holy, holy, holy! 'ה of Hosts! His presence fills all the earth!"</p>	<p>דניאל יב:א-ב בשנת-מות המלך עזיָהוּ וְאַרְאָה אֶת-אֲדֹנָי יֹשֵׁב עַל-כִּסֵּא רָם וְנִשָּׂא וְשׁוּלְיוֹ מִלְאִים אֶת-הַהֵיכָל: שְׂרָפִים עֹמְדִים מִמַּעַל לּוֹ שֵׁשׁ כְּנָפַיִם לְשֵׁשׁ כְּנָפַיִם לְאַחַד בְּשַׁתַּיִם יְכַסֶּה פָּנָיו וּבְשַׁתַּיִם יְכַסֶּה רַגְלָיו וּבְשַׁתַּיִם יְעוֹפֵף: וְקָרָא זֶה אֶל-זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:</p>
<p>Kedushah d'Sidra You are the Holy One, enthroned on the praises of Israel. And one called to the other, saying: "Holy, holy, holy! 'ה of Hosts! His presence fills all the earth!" And they received permission from one another, saying: Holy in the highest heavens, home of His Presence; Holy on earth, the work of His strength; Holy forever and all time is 'ה of hosts; The whole earth is full of His radiant glory.</p>	<p>קדושה דסידרא וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל זֶה וְאָמַר: קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ: וּמְקַבְּלֵי דִין מִן דִּין וְאָמְרִין קְדִישׁ בְּשָׁמַי מְרוּמָא עֲלָאָה בֵּית שְׁכִינְתָּה קְדִישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתָּה קְדִישׁ לְעֵלַם וּלְעֵלְמֵי עֲלַמְיָא ה' צְבָאוֹת, מְלֵיא כָל אַרְעָא זִיו יְקָרָה:</p>

You are holy

אתה קדוש

קדוש adj. **1** holy, sacred. **2** saint, saintly. MH **3** martyr. [From קדש. Related to Phoen. קדש Aram.-Syr. (also B. Aram.) קדיש, Arab. *qaddīs, qiddūs* (= holy, sacred), Akka. *quddushu* (= shining, pure).]

קדש to be holy, be sacred.

— **Qal** - **1** קדש was set apart, was consecrated; **2** was forbidden.

— **Hiph.** - **1** הקדיש he set apart as holy, devoted as holy; **2** he regarded as holy; **3** he designated, appointed; NH **4** he dedicated.

Psalm 22:2-6

My God, my God, why have You forsaken me?
Far from my rescue are the words I roar.
My God, I call out by day, and You do not answer,
By night -- no stillness for me.
And You are the Holy One -- enthroned on Israel's
praise.
In You did our father's trust,
They trusted You and You set them free.
To You they cried out, and escaped,
In You they trusted and were not put to shame.

תהלים כב

אֵלֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי
רְחוֹק מִיִּשׁוּעָתִי דְבַרִי שְׁאֲגִתִּי:
אֱלֹהֵי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶנּוּ
אֲלֵלֶיךָ וְלֹא־דַמְיָה לִּי:
וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
בְּךָ בָּטְחוּ אֲבֹתֵינוּ
בָּטְחוּ וַתִּפְלֹטְמוּ:
אֵלֶיךָ זָעְקוּ וּנְמַלְטוּ
בְּךָ בָּטְחוּ וְלֹא־בֹשׁוּ:

Bereishit Rabbah 48

R. Shmuel bar Ḥiyya and Rav Yudan said in the name of R. Ḥanina: For each and every praise that Israel praises the Holy Blessed One, the Shekhinah rests in them. What is the proof? "And **You are holy**, who dwells on the praises of Israel".

בראשית רבה

ר' שמואל בר חייא רב יודן בשם ר' חנינה
על כל שבח ושבח שישראל משבחים
להקב"ה משרה שכירתו עליהם מה טעם
ואתה קדוש יושב תהילות ישראל.

And Your name is holy

ושמך קדוש

Isaiah 57:15

For thus said the lofty and high One,
Who dwells forever and **holy His name**:
Lofty and holy do I dwell
And with him who is crushed and lowly in spirit,
To revive the spirit of the lowly
And to revive the heart of those crushed.

ישעיהו נז:טו

כִּי כֹה אָמַר רַם וְנֹשָׂא
שֵׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ
מָרוֹם וְקָדוֹשׁ אֲשַׁכֵּן
וְאֶת־דַּכָּא וְשִׁפְלֵ-רוּחַ
לְהַחְיֹת רוּחַ שְׁפִלִים
וְלְהַחְיֹת לֵב נִדְכָּאִים:

Babylonian Talmud Sotah 5a

"with him who is crushed and lowly in spirit." Rav Huna and Rav Hisda differ. **One says**: Together with **Me** is the person who is **crushed** and humble. God elevates the humble. **And one says**: I, God, descend, and am found together with the person who is **crushed** and humble.

תלמוד בבלי סוטה הא

וְאֶת דַּכָּא וְשִׁפְלֵ רוּחַ רַב הוּנָא וְרַב חֲסִדָּא חַד אָמַר
אֲתִי דַכָּא וְחַד אָמַר אֲנִי אֶת דַּכָּא

<p>Kaddish Magnified and sanctified may His great name be, The world He created by His will.</p>	<p>קדיש יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי-בְרָא כְרְעוּתֵיהּ</p>
<p>Midrash Tanchuma, Vayak'hel You find that a man is known by three names: the name by which his father and mother call him, the name by which other men call him, and the one he earns for himself; the most important name is the one he earns for himself.</p>	<p>מדרש תנחומא ויקהל אֶת מוֹצֵא שְׁלֹשָׁה שְׁמוֹת נִקְרָאוּ לוֹ לְאָדָם, אֶחָד מֵהַ שְׁקוּרָאִים לוֹ אֲבִיו וְאִמּוֹ, וְאֶחָד מֵהַ שְׁקוּרָאִין לוֹ בְּנֵי אָדָם, וְאֶחָד מֵהַ שְׁקוּנָה הוּא לְעַצְמוֹ. טוֹב מְכַלֵּן מֵהַ שְׁקוּנָה הוּא לְעַצְמוֹ.</p>

And holy ones praise You daily, Selah!

וְקְדוּשִׁים בְּכָל-יוֹם יִהְלִיךְ סֵלָה

<p>Numbers 16:3 They combined against Moses and Aaron and said to them, “You have gone too far! For all the community are holy, all of them, and ה' is in their midst. Why then do you raise yourselves above ה'’s congregation?”</p>	<p>במדבר טז:ג וַיִּקְהָלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב-לָכֶם כִּי כָל-הָעֵדָה כֻּלָּם קְדוֹשִׁים וּבְתוֹכְכֶם ה' וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל-קְהַל ה'</p>
<p>Leviticus 19:1-2 ה' spoke to Moses, saying: Speak to the whole Israelite community and say to them: You shall be holy, for I, ה' your God, am holy.</p>	<p>ויקרא יט:א-ב וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-כָּל-עֵדֻת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם:</p>
<p>Leviticus 21:6 They shall be holy to their God and not profane the name of their God; for they offer ה'’s offerings by fire, the food of their God, and so must be holy.</p>	<p>ויקרא כא:ו קְדוֹשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יַחְלִילוּ שֵׁם אֱלֹהֵיהֶם כִּי אֶת-אֲשֵׁי ה' לֶחֶם אֱלֹהֵיהֶם הֵם מִקְרִיְבִים וְהָיוּ קְדוֹשִׁים:</p>
<p>1 Samuel 2:2 There is no one holy like ה', For there is no one beside You And there is no bastion like our God.</p>	<p>שמואל א ב:ב אֵין-קְדוֹשׁ כִּיה' כִּי אֵין בַּלְתֵּךְ וְאֵין צוּר כְּאֱלֹהֵינוּ:</p>

<p>from Weekday Shacharit The blessed God, great in knowledge, Prepared and made the rays of the sun. He who is good formed glory for His name, Surrounding His power with radiant stars. The leaders of His hosts, the holy ones, exalt the Almighty, Constantly proclaiming God’s glory and holiness.</p>	<p>מן שחרית לחול אֵל בְּרוּךְ גְּדוֹל יְדָעָה הִכִּין וּפְעַל זָהָרֵי חֲמָה: טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ מְאֹרוֹת נִתַּן סְבִיבוֹת עֲזֹ: פְּנוֹת צָבָאִין קְדוּשִׁים רוּחָמֵי שְׁדֵי תַּמִּיד מְסַפְּרִים כְּבוֹד-אֵל וְקִדְשָׁתוֹ:</p>
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<p>Jerusalem Talmud Shekalim 3:3 And so Rabbi Pineḥas ben Yair would say: Alacrity in the performance of the mitzvot leads to cleanliness of the soul. Cleanliness of the soul and refraining from sin leads to purity, so that one purifies his soul from his previous sins. Purity leads to holiness. Holiness leads to humility.</p>	<p style="text-align: right;">תלמוד ירושלמי שקלים ג:ג</p> <p style="text-align: center;">וְכֵן הָיָה רַבִּי פִּינְחָס בֶּן יָאִיר אֹמֵר. זְרִיזוֹת מְבִיאָה לַיָּדִי נְקִיאוֹת. נְקִיאוֹת מְבִיאָה לַיָּדִי טְהָרָה. טְהָרָה מְבִיאָה לַיָּדִי קְדוּשָׁה. קְדוּשָׁה מְבִיאָה לַיָּדִי עֲנוּה.</p>
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<p>Jacob Milgrom, <i>Leviticus</i></p> <p>“Holy” is thus aptly defined, in any context, as “that which is unapproachable except through divinely imposed restrictions” or “that which is withdrawn from common use.” ... Holiness means not only “separation from” but “separation to.” ... That which man is not, nor can ever fully be, but that which man is commanded to emulate and approximate, is what the Bible calls <i>kadosh</i>, “holy.” Holiness means <i>imitatio Dei</i> -- the life of godliness ... wherever Israel is commanded to be holy, ethical precepts are also involved ... when [Isaiah] hears the heavenly adoration of God as <i>kadosh, kadosh, kadosh</i>, he is smitten with the awareness that he and his people are morally inadequate. Thus the emulation of God’s holiness demands following the ethics associated with his nature.</p> <p style="text-align: right;">Jacob Milgrom, <i>Leviticus 1-16</i>, pp.730-731</p> <p>[The] numinous, irrational, and ineffable aspect of the deity ... is probably the root meaning of <i>kadosh</i> as applied to God, and the notion of separateness would then be derivative.</p> <p style="text-align: right;">Jacob Milgrom, <i>Leviticus 17-22</i>, pp. 1606</p> <p>Israel is enjoined to be holy because ה' is holy (19:2). This does not mean that Israel can achieve or even imitate ה'’s holiness. There is an unbridgeable gap between them ... Holiness implies <i>imitatio Dei</i>, namely, Israel should emulate God by living a godly life. Observance of the divine commandments leads to God’s attribute of holiness, but not to the same degree -- not to God but to godliness.</p> <p style="text-align: right;">Jacob Milgrom, <i>Leviticus 17-22</i>, pp. 1397-1398</p>
