

all time. May you be exalted and sanctified in the midst of Jerusalem, Your city, from generation to generation for evermore. May our eyes see Your kingdom, as is said in the songs of Your splendor, written by David your righteous anointed one:

Congregation, then leader: **“The Eternal shall reign for ever. He is your God, Zion, from generation to generation, Halleluya!”**

Leader: From generation to generation we will declare Your greatness, and we will proclaim Your holiness for evermore. Your praise, our God, shall not leave our mouth forever, for you, God, are a great and holy King. Blessed are You, the Eternal, the holy God.”

4. Isaiah 6:1-3

בשנת־מות המלך עזיָהוּ וְאַרְאָה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא וְשׁוּלְיוֹ מִלְאִים אֶת־הַיְכָל: שָׂרָפִים עֹמְדִים | מִמַּעַל לֹו שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאַחַד בְּשִׁתָּיִם | יְכִסֶּה כְּנָפָיו וּבְשִׁתָּיִם יְכִסֶּה רַגְלָיו וּבְשִׁתָּיִם יַעֲוֹפֵר: וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יְקִוּם צְבָאוֹת מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

In the year that King Uzziah died, I beheld my Sovereign seated on a high and lofty throne; and the skirts of God’s robe filled the temple. Seraphs stood in attendance, each with six wings—two covering the face, two covering the body, and two to fly with. And one would call to the other: **“Holy, holy, holy is the Eternal of hosts; the whole world is filled with His glory.”**

5. Isaiah 3:11-14

וַיֹּאמֶר אֵלַי בְּוֹאֲךָם אֶת־כָּל־דְּבָרֵי אֲשֶׁר אֲדַבֵּר אֵלֶיךָ קַח בְּלִבְכֶּךָ וּבְאָזְנוֹיךָ שְׁמַע: וְלֵךְ בָּא אֶל־הַגּוֹלָה אֶל־בְּנֵי עַמֶּךָ וּדְבַרְתָּ אֲלֵיהֶם וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה אֱ־שִׁמְעוּ וְאֱ־יִחַדְלוּ: וְתִשְׁאַנְנֵי רוּחַ וְאַשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל כְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ: וְקוֹל | כְּנָפֵי הַחַיּוֹת מְשִׁיקוֹת אִשָּׁה אֶל־אָחוֹתָהּ וְקוֹל הָאוֹפְנִים לְעַמְתָּם וְקוֹל רַעַשׁ גָּדוֹל: וְרוּחַ נִשְׂאֲתָנִי וַתִּקְחָנִי וַיֹּאמֶר מֵרַ בַּחֲמַת רוּחִי וַיִּד־יְהוָה עָלַי תִּזְקָה:

Then [God] said to me: “Mortal, listen with your ears and receive into your mind all the words that I speak to you. Go to your people, the exile community, and speak to them. Say to them: Thus says the Sovereign GOD—whether they listen or not.” Then a spirit carried me away, and behind me I heard a great roaring sound: **“Blessed is the Eternal’s glory from His place,”** with the sound of the wings of the creatures beating against one another, and the sound of the wheels beside them—a great roaring sound. A spirit seized me and carried me away. I went in bitterness, in the fury of my spirit, while GOD’s hand was strong upon me.

6. Shulhan Arukh, 125:2

טוב לכוין רגליו בשעה שאומר קדושה עם שליח צבור:

It is proper is pay attention to one's feet [i.e. keep them together] at the time when one is saying Kedusha with the prayer leader.

7. Babylonian Talmud, 10b

וְאָמַר רַבִּי יוֹסֵי בְרַבִּי חֲנִינָא מְשׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: הַמְתַּפְּלֵל צְרִיךְ שִׁכְוִינן אֶת רַגְלָיו, שְׁנָאמַר: "וְרַגְלֵיהֶם רַגֵּל יִשְׂרָהּ."

And Rabbi Yosei, son of Rabbi Hanina, said in the name of Rabbi Eliezer ben Ya'akov: When praying, one should align his feet next to each other, as a single foot, in order to model oneself after the angels, with regard to whom it is stated: "And their feet were a straight foot" (Ezekiel 1:7).

8. Rema, Gloss on Shulhan Arukh 125:1

ויש לישא העינים למרום בשעה שאומרים קדושה וכן מנענעים גופן ונושאים אותן מן הארץ.

And people should raise the eyes on high at the time at which they are saying Kedusha, and also move their body and lift themselves from the ground.

9. Midrash Tanhuma, Parashat Zav 13

ובשמים יעופף (ישעיה ו, ב. (וכי בכנפים מעופף. אלא מכאן תקנו זכרונם לברכה, לעוף אדם על רגליו בשעה שאומר שליח צבור, קדוש קדוש קדוש ה' צבאות (ישעיה ו, ג).

"And with two he would fly." And does he [really] fly with the wings? Rather, it is as a result of this that they, may their memory be blessed, ordained that a man should hover on his feet when the prayer leader says (Isaiah 6:3), "Holy, holy, holy is the Eternal of Hosts."

10. Rashi, Isaiah 1:3

א) וקרא זה אל זה. נוטלין רשות זה מזה שלא יקדים האחד ויתחיל ויתחייב שריפה אלא אם כן פתחו כולם כאחד וזהו שיסד ביוצר אור קדושה כולם כאחד עונים.

They would take permission from one another so that one would not precede [the others] and be guilty of [a sin punishable by] burning; rather, they all commenced simultaneously. This is the basis for what is said in the K'dushah d'Yotzeir Or: "all, as one, respond [and proclaim God's holiness...]"

11. R. Avi Weiss, *Holistic Prayer*, p.18

Here we pray to acknowledge God as the angels do, without competitiveness, reaching out to each other in peaceful, loving coexistence. In a world too often consumed with causeless hatred, this posture of stepping back and making space for others is desperately needed.

12. Isaiah 6:4-13

ויבועו אמות הספים מקול הקנרא והבית ימלא עשן: ואמר אוילי כי נדמיתי כי איש טמא שפתים אנכי ובתוך עם טמא שפתים אנכי יושב כי את המלך יקנא צבאות ראו עיני: ויעף אלי אחד מן השרפים ובידו רצפה במלקחים לקח מעל המזבח: ויגע על-פי ואמר הנה נגע זה על-שפתיה וסר עונה וחטאתה תכפר: ואשמע את-קול אדני אומר את-מי אשלח ומי ילד-לנו ואמר הנני שלחני: ואמר לה ואמרת לעם הנה שמעו שמעו ולא תבינו וראו ראו ולא תדעו: השמן לב-העם הזה ואזניו הכבד ועיניו השע פן-יראה בעיניו ובאזניו ישמע ולבבו יבין ושבו ורפא לו: ואמר עד-מתני אדני ואמר עד אשר אם-שאו ערים מאין יושב ובתים מאין אדם

וְהָאֲדָמָה תִּשָּׂאָה שְׂמָמָה: וְרִתְּקוּ יַקְנִי אֶת־הָאָדָם וְרַבָּה הָעֲזוּבָה בְּקִרְבֵי הָאָרֶץ: וְעוֹד בְּהָ עֲשֹׂרֶיהָ
וְשָׁבָה וְהִיָּתָה לְבִיעָר כְּאֵלֶּה וְכֵאלֹוֹן אֲשֶׁר בְּשִׁלְכֹת מִצְבֹּתָ לָם יִרְעוּ קֹדֶשׁ מִצְבֹּתָה: {פ}

The doorposts would shake at the sound of the one who called, and the House kept filling with smoke. I cried, “Woe is me; I am lost! For I am a man of impure lips, and I live among a people of impure lips. Yet my own eyes have beheld the Sovereign, the Eternal of Hosts.”

Then one of the seraphs—who had taken a live coal from the altar with a pair of tongs—flew over to me, touched it to my lips, and declared, “Now that this has touched your lips, Your guilt shall depart, and your sin be purged away.”

Then I heard the voice of my Sovereign saying, “Whom shall I send? Who will go for us?” And I said, “Here am I; send me.” And [God] said, “Go, say to that people: ‘Hear, indeed, but do not understand; see, indeed, but do not grasp.’ Dull that people’s mind, stop its ears, and seal its eyes— Lest, seeing with its eyes and hearing with its ears, it also grasp with its mind, and repent and save itself.”

I asked, “How long, my Sovereign?” And [God] replied: “Till towns lie waste without inhabitants, and houses without people, and the ground lies waste and desolate— For GOD will banish the population— and deserted sites are many in the midst of the land. But while a tenth part yet remains in it, it shall repent. It shall be ravaged like the terebinth and the oak, of which stumps are left even when they are felled: its stump shall be a holy seed.”

13. R. Dr. Wendy Zierler, “Holy! Holy! Holy! Reimagining the Holy Tongue and the *Kedushah* Prayer”

How odd that this prophetic story gave rise to one of the most climactic prayers of our liturgy! Read in its original biblical context, the seraphic utterance of *kadosh, kadosh, kadosh* coincides with a moment not of spiritual elevation but of inadequacy and injury, and a premonition of national disaster, too.

But perhaps this is precisely the point: neither prophecy nor prayer is meant to be easy, accessible, or automatic. In human communication, there is often a gap between what we say and what we mean; how much more so when we use language to try to speak to or on behalf of someone as inscrutable as God. The idea of Hebrew as *leshon hakodesh*—not just some everyday, arbitrary set of sounds and signs, but something that originates with God and that is pronounced by seraphim on high—fires us up with a sense of the divine potential of language. But reality typically falls short of the ideal. God remains remote and unresponsive. Language falls flat, and people fail to listen.

14. R. Ariella Rosen, “Kedushah: Praising God Like Angels”

Truthfully, though, I find the experience a bit unnatural. We aren’t angels. The stance we take for the Kedushah — legs together to mimic the angels whom tradition teaches stand on one fused leg — is not a comfortable one, but rather one which requires focus to stay balanced. And perhaps that’s the point. We stand at attention, challenging ourselves to reach toward a realm that is inaccessible to us in order to remember who and what we truly are.

Eventually, gravity has to take over. We come back down on our heels, we separate our feet and find our balance. We return to our human form. I’m reminded in this moment of my fallibility,

and my need to be tethered to the earth. I'm not an angel, nor should I be. I have a job to do here.

Rabbi Adin Steinsaltz [writes](#), “If God had wanted man to become an angel and to do everything as such, He would simply have created more angels. But His wish was to create man.”

Even as we take a moment to behave like the angels, as we do all that we can to leap up and off this earth into the divine realm, we are pulled back down to earth where we belong. **As the Kedushah prompts us to reach toward the divine, our job is to embody godliness on earth through our actions and relationships.** While the Kedushah is perhaps the most sacred moment of the service, I find that its true power comes when we land back on our heels, separate our feet, and realize what a gift it is to be human.

15. Shemot Rabbah, 23:15

החיות הנושאות את הכסא אינן מכירות את הדמות ובשעה שמגיע זמן לומר שירה הן אומרים באיזה מקום הוא אין אנו יודעות אם כאן הוא אם במקום אחר הוא אלא בכל מקום שהוא ברוך כבוד ה' ממקומו. ועולי הים כל אחד ואחד מראה באצבעו ואומר "זה אלי ואנוהו."

The heavenly beasts (*hayyot*) that carry the throne do not perceive the Image (of God). When their time comes to recite song (before God), they say: Where is He? We don't know if he is here or in another place! But wherever He is, “Blessed is the glory of the Eternal from His place.” But those who went up from the (Reed) Sea—each and every one of them showed with their finger and said: “This is my God and I shall glorify Him” (Exodus 15:2).

16. Psalms 146

הַלְלוּ-קוֹה הַלְלִי נַפְשִׁי אֶת-יְקוֹק:
אֶהְלֵלָה יְקוֹק בְּחַיִּי אֲזַמְּרָה לְאֱלֹהֵי בְעוֹדַי:
אֶל-תִּבְטְחוּ בְגִדֵיבַיִם בְּבֹן-אָדָם | שְׂאִין לוֹ תְשׁוּעָה:
תִּצְאָ רִיחוֹ יֵשֵׁב לְאֲדָמְתּוֹ בַּיּוֹם הַהוּא אֲבָדוּ עֲשָׂתְּהֶנְתִּיו:
אֲשֶׁר־יִשְׂאֵל יַעֲקֹב בְּעֶזְרוֹ שִׁבְרוּ עַל-יְקוֹק אֱלֹהֵינוּ:
עֲשֵׂה | לְשָׁמַיִם וְאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם הַשֶּׁמֶר אֲמַת לְעוֹלָם:
עֲשֵׂה מִשְׁפָּט | לְעַשׂוּקִים נָתַן לֶחֶם לְרַעֲבִים יְקוֹק מִתִּיר אֲסוּרִים:
יְקוֹק | פִּלְקַח עוֹרִים יְקוֹק זָקַף כְּפוּפִים יְקוֹק אֵהָב צַדִּיקִים:
יְקוֹק | תִּשְׁמַר אֶת-גֵּרִים יְתוֹם וְאֶלְמָנָה יַעֲזֹד וְדָרָה רְשָׁעִים יַעֲזוּת:
יְמַלֵּךְ יְקוֹק | לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדָר וְדָר הַלְלוּ-קוֹה: {פ}

Hallelujah.
Praise the Eternal, O my soul!
I will praise the Eternal all my life,
sing hymns to my God while I exist.
Put not your trust in the great,
in mortal man who cannot save.
His breath departs;
he returns to the dust;
on that day his plans come to nothing.

Happy is he who has the God of Jacob for his help,
 whose hope is in the Eternal his God,
 maker of heaven and earth,
 the sea and all that is in them;
 who keeps faith forever;
 who secures justice for those who are wronged,
 gives food to the hungry.
 The Eternal sets prisoners free;
 The Eternal restores sight to the blind;
 the Eternal makes those who are bent stand straight;
 the Eternal loves the righteous;
 The Eternal watches over the stranger;
 He gives courage to the orphan and widow,
 but makes the path of the wicked tortuous.
 The Eternal shall reign forever,
 your God, O Zion, for all generations.
 Hallelujah.

17. Leviticus 19:1-2

וַיְדַבֵּר יְקוֹק אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עֵדוּת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְקוֹק אֱלֹהֵיכֶם:

The Eternal spoke to Moses, saying: “Speak to the whole Israelite community and say to them: You shall be holy, for I, the Eternal your God, am holy.”

18. Rashi, Leviticus 19:2

דבר אל כל עדת בני ישראל. מלמד שנאמרה פְּרָשָׁה זו בְּהַקְהָל מִפְּנֵי שָׂרֵב גּוֹפֵי תוֹרָה תְּלוּיִין בָּהּ (ספרא):

“Speak to the whole Israelite community” — This (the addition of the words כל עדת – the whole community) teaches us that this section was proclaimed in full assembly because most of the fundamental teachings of the Torah are dependent on it (contained in it) (Sifra).

19. R. Kalonymus Kalman Halevi Epstein of Krakow, *Maor Va-Shemesh, Parashat Kedoshim, Leviticus 19:1-2*

What this means is that the topic of this very section—the quest for holiness—must be “in full assembly,” that is, within community. For it is impossible for a person to achieve holiness unless he first joins a community devoted to sacred service. [As Rashi continues,] “because most of the fundamentals of the Torah are dependent on it”—referring to communal prayer and similar activities.... holiness can only be achieved in a community of God-seekers...

...The very basis of sacred service is joining together with virtuous, upright Jews; by this means, learning from their good deeds, one comes to serve God in truth...

20. R. Eliyahu Monk, *Olam Ha-Tefillah, 94*

רעיון מקובל הוא בספרותינו, כי "ברוב עם הדרת מלך (משלי יד:כח), כלומר ככל שירבה מספר המשתתפים בעבודת הקודש, כן יגדל גם שבח ה'... כי מילוי תפקידו העיקרי של עם ישראל לקדש ה' ברבים גובר על כוחו הדל מבחינה חומרית, רוחנית, ומוסרית של היחיד, ואשר גם ימיו קצובים... רק הציבור יכול להגשים את הכל, כי בתוך מסגרתו הרחבה משלימים כל הכוחות זה את זה ועל ידי כך בטלות ההגבלות, המצמצמות את עבודת היחיד עד כדי כך, שרק בקרב הקהל יש בידי היחיד למלא את כל התקפידים המוטלים עליו, בשיתוף פעולה עם חבריו. משום כך מדגישים חז"ל בהבלטה מיוחדת את ערכה וחשיבותה של התפילה בציבור... אשר לאמירת כל דבר שבקדושה, הרי זה מותר אך ורק בתוך הציבור ממש... כי קידוש שם שמים ברבים אפשרי רק באיחוד הלבבות ובריכוז כל כוחות הכלל.

In our literature, it is a well-accepted idea that "In the multitude of people is the King's glory" (Proverbs 14:28). In other words, the more people participate in holy service, the greater will be God's praise... Fulfilling the people of Israel's central task, of sanctifying God's name among many, is beyond the limited abilities of the individual, from a physical, spiritual, and ethical perspective, and beyond the scope of the individual's limited days [on earth]... Only the community can achieve it all, because within this larger framework each individual's strengths complement one another, and in so doing they overcome the limits to each individual's service, so much so that only within community is the individual able to fulfill the tasks given to him, in cooperation with his friends. Therefore, the Sages emphasize to such a great extent the value and importance of prayer in community... and every expression of sanctity is only allowed to be said within community... because sanctifying God's name among many is possible only by unifying our hearts and bringing together all the strengths of the community.

21. R. Nachman, *Likutei Tefillot*, Part 1, Prayer 124

May it be Your will,
My God and God of my fathers,
That Jews should meet and bond with each other every day
To serve You and fear You.
May every individual speak with his friend
About the fear of Heaven
And inspire his friend to serve You and fear You.
May we remind each other
Strengthen each other
And inform each other of Your truth, Your faithfulness,
Your greatness, and Your goodness that fill the entire world
So that the "direct light" and the "reflected light" will constantly be drawn down through us.
May the Holy Temple be built and completed
Through us constantly
Every day, every moment, and every hour.
May all the holy lights shine in our hearts
So that we will truly awaken and turn to You with a whole heart...
And may the verse be realized in us:
"Those who hear God spoke together, each man to his neighbor,
And God took heed and heard;
And a book of remembrance was written before Him
For those who fear Hashem and cherish His name.

May the words of my mouth and meditation of my heart be pleasing before You.
God, my rock and my redeemer.”
Amen and amen.