

קדוש קדוש
Holy
קדוש

YOU ARE HOLY

HOLY ME, HOLY YOU



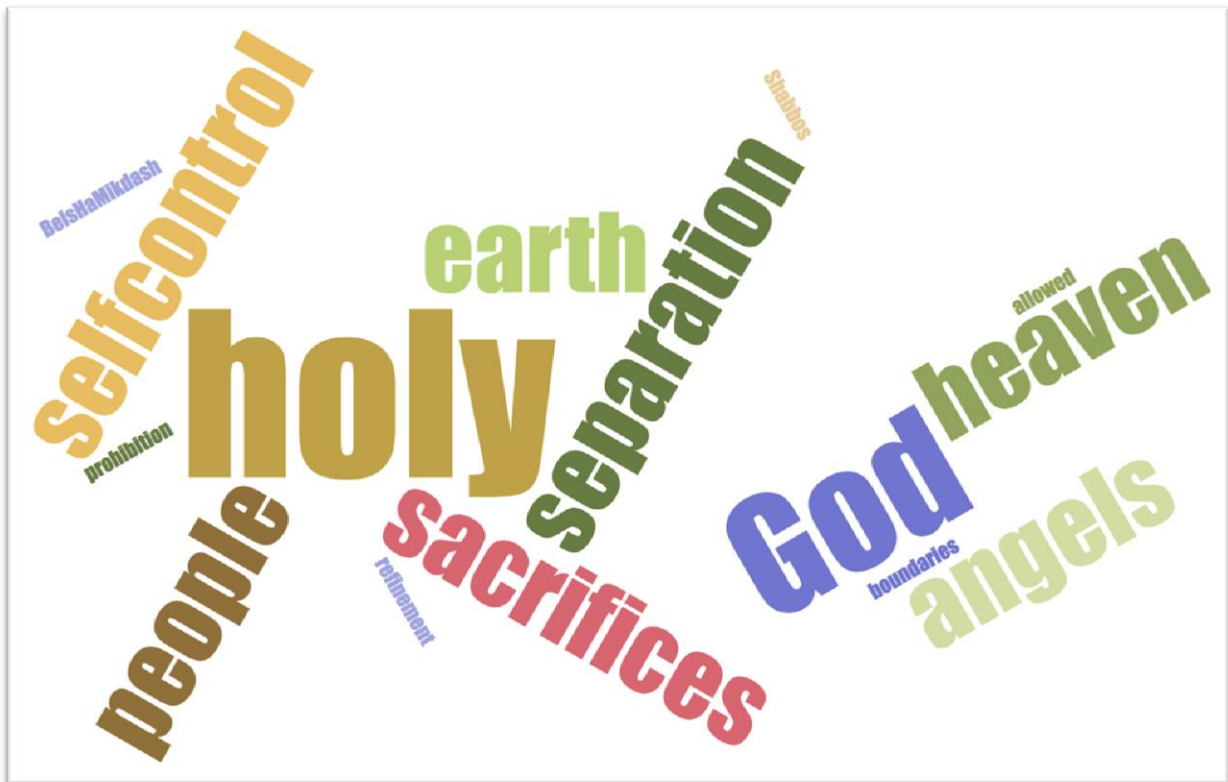
אתה קדוש

SHEMONEH ESREI SERIES



HOLY ME HOLY YOU

Holy Name	קדושת השם
You are holy, and Your Name is holy, and the holy ones praise You every day, forever. Blessed are you, Hashem, the holy God.	אתה קדוש וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה : בְּרוּךְ אַתָּה ה', הָאֵל (בְּעֵשִׂי"ת הַמְלִיךְ) הַקָּדוֹשׁ:



- ❖ WHAT DOES IT MEAN TO BE HOLY?
- ❖ CAN PEOPLE BE HOLY? HOW?
- ❖ WHAT MAKES ANGELS HOLY?
- ❖ CAN PEOPLE BE HOLY IN THE SAME WAY?
- ❖ ARE WE REQUIRED TO BE HOLY?

THE COMMANDMENT TO BE HOLY

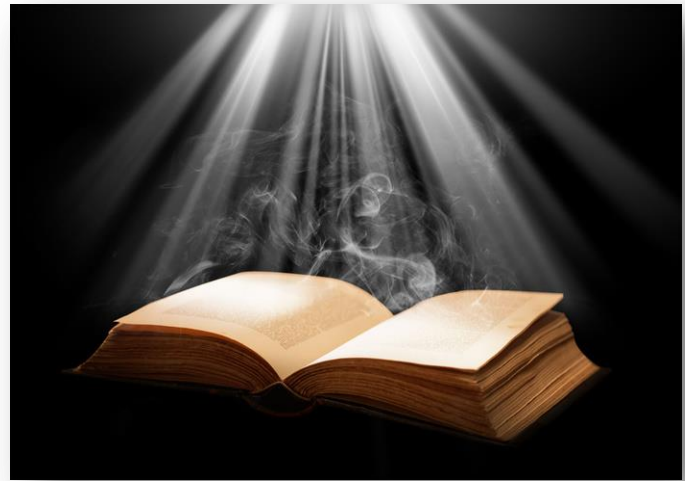
Leviticus 19:2	ויקרא י"ט:ב
Speak to all the congregation of the children of Israel, and say unto them: You shall be holy; for I the Lord your God am holy	דבר אל כל עדת בני ישראל ואמרת אלהם קדושים תהיו כי קדוש אני ה' א-לקיכם

WHAT DOES THIS MEAN?

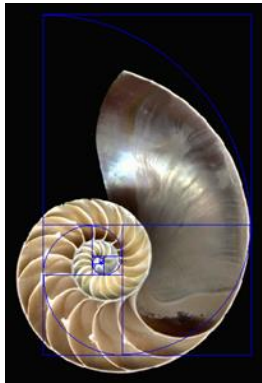
Rambam Leviticus 19:2	ויקרא י"ט:ב, רמב"ן שם
<p>You shall be holy: in Sefer Vayikra, there is only a phrase of "You should be separate". And they learned there, that the people should be holy because Hashem is holy and the people should be separate as Hashem is separate. According to my opinion... the separation should occur in any place that we are separate. The issue comes when the Torah warns of sexual transgressions and forbidden foods, the Torah also allows sexual relations between husband and wife and allows eating of meats and wines. Therefore, a desirous person will take advantage and have multiple wives or will be a savage when it comes to drinking wine and eating meat. He will do as he pleases because there is no prohibition in the Torah. However, he will be a scoundrel in the permissions of the Torah. Therefore, the Torah comes to mention specifically after the prohibitions, the general rule or law that we should be separate from the permissible areas of the Torah.</p>	<p>קדושים תהיו - ... בתורת כוהנים (פרשה א ב): ראיתי סתם, פרושים תהיו. וכן שנו שם (שמיני פרק יב ג), והתקדשתם והייתם קדושים כי קדוש אני, כשם שאני קדוש כך אתם תהיו קדושים, כשם שאני פרוש כך אתם תהיו פרושים. ולפי דעתי ... הפרישות היא המוזכרת בכל מקום בתלמוד, שבעליה נקראים פרושים. והעניין כי התורה הזהירה בעריות ובמאכלים האסורים והתירה הביאה איש באשתו ואכילת הבשר והיין, א"כ ימצא בעל התאוה מקום להיות שטוף בזימת אשתו או נשיו הרבות, ולהיות בסובאי יין בזוללי בשר למו, וידבר כרצונו בכל הנבלות, שלא הוזכר איסור זה בתורה, והנה יהיה נבל ברשות התורה. לפיכך בא הכתוב, אחרי שפרט האיסורים שאסר אותם לגמרי, וציווה בדבר כללי שנהיה פרושים מן המותרות.</p>

The Rambam is giving us insight into human nature. What do you think he means when he says "a scoundrel in the permissions of the Torah"?

- ❖ HOW ARE WE SUPPOSED TO RELATE TO THINGS THAT ARE PERMITTED, BUT AREN'T SPIRITUAL?
- ❖ WHAT DOES IT MEAN TO LIVE A BALANCED LIFE?
- ❖ HOW DOES BALANCE RELATE TO HOLINESS?



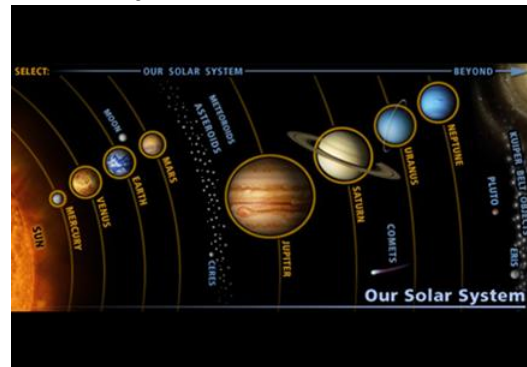
Rabbi Jonathan Sacks, "The Architecture of Holiness"



"The dimensions of the universe are precise, mathematically exact. Had they differed in even the slightest degree the universe, or life, would not exist. Only now are scientists beginning to realize how precise, and even this knowledge will seem rudimentary to future generations. We are on the threshold of a quantum leap in our understanding of the full depth of the words: "How many are your works, Lord; in wisdom You made them all." (תהלים קד:כד) The word "wisdom" here – as in the many times it occurs in the account of the making of the tabernacle – means, "precise, exact craftsmanship." (רמב"ם מורה נבוכים ג:גנד)

... Precision matters. Order matters. The misplacement of even a few of the 3.1 billion letters in the human genome can lead to devastating genetic conditions. The famous "butterfly effect" – the beating of a butterfly's wing somewhere may cause a tsunami elsewhere, thousands of miles away – tells us that small causes can have large consequences.

... God creates order in the natural universe. We are charged with creating order in the human universe. That means painstaking care in what we say, what we do, and what we must restrain ourselves from doing. There is a precise choreography to the moral and spiritual life as there is a precise architecture to the tabernacle. **Being good, specifically being holy, is not a matter of acting as the spirit moves us. It is a matter of aligning ourselves to the Will that made the world. Law, structure, precision: of these things the cosmos is made and without them it would cease to be.**



- ❖ HOW DO YOU UNDERSTAND RABBI SACKS WHEN HE SAYS PRECISION AND ORDER IS SOMETHING HOLY? WHY DO YOU THINK IT MIGHT BE SO?
- ❖ HOW DOES THIS CONNECT TO HOW WE ACT?

Ramban on Leviticus 19:2	ויקרא י"ט:ב, רמב"ן שם
And the reason that the text says "'for I the Lord your God am Holy" - it is said that we merit to become close to Him when we are holy.	וטעם הכתוב שאמר כי קדוש אני ה' א-לוקיכם - לומר שאנחנו נזכה לדבקה בו בהיותנו קדושים.



- ❖ WHAT DOES IT MEAN TO BE CLOSE TO GOD? HAVE YOU EVER FELT CLOSE TO GOD? HOW DID IT FEEL?
- ❖ HOW CAN WE BECOME CLOSER TO GOD?

HOW CAN HASHEM COMMAND US TO BE HOLY JUST BECAUSE HE IS HOLY?

Iyun Tefilah

The Alshich asks: Just because God is holy, why should that mean that I should be holy? After all, I am not like Him! The answer is that Hashem gave us the ability to be holy by living a life that separates us, enriches us, and makes us special. By living our lives this way, we acknowledge His being holy, to ourselves and to others.

Rabbi Schwab's commentary on Prayer

God is telling us here "קדושים תהיו" – "be holy", which means, "פירושים תהיו", separate yourselves from your animal urges, "כי קדוש אני ה' אלקיכם", because I have placed within you a spark of my own holiness the tzelem Elokim, the spark of Godliness which is the ability of the human being to overpower and separate himself from his evil inclination.

- ❖ WHICH UNDERSTANDING OF GOD'S COMMANDMENT TO BE HOLY RESONATES MORE WITH YOU?
- ❖ IS IT HARDER TO CONTROL OURSELVES BECAUSE WE HAVE THIS PIECE OF GOD IN US? OR EASIER?
- ❖ WHAT ARE SOME WAYS THAT WE CAN MANIFEST THIS SELF-CONTROL?
- ❖ HOW DOES THIS CONNECT US TO GOD?

ORIGINS OF THE BRACHA

The first bracha of the Amida mentions all three forefathers but focuses mostly on Avraham – Magen Avraham. The second bracha reminds us of our father Yitzchak who practiced the middah of Gevurah. This third blessing originated from the prayer of Yaakov when he dreamt of the angels.

Rav Sternbuch, Avodah Shebalev	עבודה שבלב
This blessing was created because of Yaakov: because when Yaakov came to Beis El, and sanctified the name of God, the angels responded, “The holy God.”	ברכה זו נתקנה כנגד יעקב: ... משום שכשבא יעקב לבית אל והקדיש שמו של הקב"ה אמרו המלאכים 'האל הקדוש' (יעב"ץ)

Rabbi Uri Orlian explains that we end our introduction (the first 3 brachot before requests) to the Amidah in this way for a reason. Pointing out the Kedusha of Hashem reminds us that, before we start asking Hashem to involve Himself in our mundane lives, He is so much greater than anything we could ever imagine.



WHO ARE THE KEDOSHIM?

Rav Sternbuch, Avodah Shebalev	עבודה שבלב
The holy ones: this is regarding the angels. There are those who say that this is regarding the Jewish People, who look every day at how the Creator oversees upon each of them night, morning and afternoon. And upon this, they praise His name, as it is said, every day.	וקדושים: הכונה על מלאכי עליון (ש"י) ויש שפירשו הכונה על ישראל שהם מסתכלים בכל יום איך הבו"ת משגיח עליהם בפרטות בערב ובקר וצהרים ע"כ יהללך סלה פירושו (כל היום (בן הגר"א

The "holy ones" referred to in this bracha can either be understood as to meaning angels or the Jewish people.

- ❖ WHICH DO YOU THINK IT IS? CAN IT BE BOTH?

Rav Shimson Rafael Hirsch

And the holy ones praise you: only those who themselves are “holy” or who at least “aspire to holiness” may praise God and have [praises of God] upon their lips. To praise God while leading a life that is at variance with His holy and sanctifying will would be a gross blasphemy.



What’s the significance of the fact that the praise is every day?

Perhaps, that’s exactly what qualifies them as Kedoshim. Because they’re consistent, and realize that Hashem is the source of everything they have and stand in awe of Him *every day*, they’re able to reach a level of Kedusha.

IF IT MEANS ANGELS, HOW CAN WE ACT WITH HOLINESS, LIKE ANGELS?

Today, I watched a teenage boy help an elderly woman with a cane onto the city bus I was riding. He was so careful with her, assisting her every step of the way. The woman had the biggest smile on her face. They both sat directly across from me, and just as I was about to compliment her on having a wonderful grandson, the boy looked at her and said, “My name is Jonathan. What’s your name, ma’am?”



CONCLUDING THOUGHTS

- ❖ To be holy means to separate oneself from that which isn’t holy, and to act with determination and precision.
- ❖ We can tap into this holiness especially because God commands us to, as it is due to the *tzelem Elokim* within all of us that allows us to harness the power of self-control and become holy.
- ❖ The bracha and its aspect of kedusha are based upon Yaakov Avinu’s prayers in *Beis El* and the angels’ response to him.
- ❖ The **Kedoshim** are 1) angels 2) all people or 3) people who have risen to a level of holiness.