

K'du-shah

N'kad-deish et shim-cha ba-o-lam,
k'sheim she-mak-di-shim o-to bish-meï ma-rom,
ka-ka-tuv al yad n'vi-é-cha:

"V'ka-ra zeh el zeh v'a-mar:
Ka-dosh, ka-dosh,
ka-dosh A-do-nai Tz'va-ot.
M'lo chol ha-á-retz K'vo-do."

Az b'kol rá-ash ga-dol,
ad-dir v'cha-zak mash-mi-im kol,
mit-nas-s'im l'um-mat s'ra-fim,
l'um-ma-tam ba-ruch yo-méi-ru:

"**Ba-ruch k'vod A-do-nai mi-m'ko-mo."**

Mi-m'ko-m'cha mal-kéi-nu to-fi-a,
v'tim-loch a-léi-nu,
ki m'chak-kim a-nách-nu lach.

Ma-tai tim-loch b'Tziy-yon?
B'ka-rov b'ya-méi-nu,
l'o-lam va-ed tish-kon.
Tit-gad-dal v'tit-kad-dash
b'toch Y'ru-sha-lá-yim i-r'cha,
l'dor va-dor u-l'néi-tzach n'tza-chim.
V'ei-néi-nu tir-é-nah mal-chu-té-cha,
ka-da-var ha-a-mur b'shi-rei uz-zé-cha,
al y'dei Da-vid m'shí-ach tzid-ké-cha:

"**Yim-loch A-do-nai l'o-lam,**
E-lo-há-yich Tziy-yon l'dor va-dor.
Ha-l'u-Yah!"

L'dor va-dor nag-gid god-lé-cha,
u-l'néi-tzach n'tza-chim k'du-sha-t'cha nak-dish.
V'shiv-cha-cha E-lo-héi-nu
mi-pí-nu lo ya-mush l'o-lam va-ed.
Ki Eil mé-lech ga-dol v'ka-dosh Át-tah.
Ba-ruch Át-tah A-do-nai, ha-Eil* ha-ka-dosh.

**On the Shabbat before Yom Kippur, "ha-mé-lech"*

קְדוּשָׁה

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,
כְּשֵׁם שְׁמֵקְדִישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאֶיךָ:

"וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ,
קְדוֹשׁ יְיָ צְבָאוֹת.
מֵלֵא כָל הָאָרֶץ כְּבוֹדוֹ."

אִז בְּכֹל רֵעַשׁ גָּדוֹל,
אֲדִיר וְחֹזֵק מְשֻׁמְעִים קוֹל,
מְתַנַּשְׂאִים לְעֲמַת שְׂרָפִים,
לְעֲמַתָּם בְּרוּךְ יֵאמְרוּ:

"בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ."

מִמְּקוֹמְךָ מִלְּכֹנֵנו תּוֹפִיעַ,
וְתִמְלֶךְ עָלֵינוּ,
כִּי מִחֲפִים אֲנִיחֵנו לָךְ.

מַתִּי תִמְלֶךְ בְּצִיּוֹן?
בְּקֶרֶב בְּיַמֵּינוּ,
לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ
בְּתוֹךְ יְרוּשָׁלַיִם עֵירָךְ,
לְדוֹר וָדוֹר וּלְנֹצֵחַ נִצְחִים.
וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶיךָ,
בְּדָבַר הָאָמוֹר בְּשִׁירֵי עֲנֶיךָ,
עַל יְדֵי נְדוּד מְשִׁיחַ צִדְקֶיךָ:

"יְמֶלֶךְ יְיָ לְעוֹלָם,
אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּיָהּ!"

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ,
וְלִנְצַח נִצְחִים קְדוּשַׁתְךָ נְקַדֵּשׁ.
וְשִׁבְּתְךָ אֵלֵינוּ
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.
כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְּדוֹשׁ.

**On the Shabbat before Yom Kippur, הַמְּלֶכֶךְ*

K'dushah

! We sanctify Your Name in the world
imagining ourselves like the angels in Isaiah's vision
sanctifying Your Name above:

"And they called one to another and proclaimed:
Holy, holy,
holy is Adonai our God.
The whole world is full of God's presence." (Isa. 6:3)

One choir of angels
sings of God's holiness and glory,
and with a resounding echo,
another choir responds:

²"Blessed be God's presence everywhere." (Ez. 3:12)

³We see this in our imagination,
but not in our reality.
So we pray fervently for the day

when Your holiness is manifest in the world,
when Your presence is recognized by all,
when Your rule extends over Israel and all people,
when You are exalted in Jerusalem and beyond.

¹ May this day come soon, and may it persist
for generations and eternities.

May this happen in our time.
May our eyes behold this.

We are waiting for David's words to come true,
we are waiting for this promise to be fulfilled:
"Adonai will rule forever,
your God, O Zion, will rule for all generations.
Praise God. HalleluYah." (Ps. 146:10)

² May we transmit the message of Your greatness
from one generation to another.

May we expand Your holiness throughout eternity.
May Your praise constantly be on our lips.

For You are a great and holy God and ruler.
We bless You, Adonai, our holy God*.

**On the Shabbat before Yom Kippur, "ruler"*