

The background features a dark blue gradient with faint, light blue geometric patterns. On the left side, there are several concentric circles and arcs, some of which are marked with degree values ranging from 140 to 260. These markings are arranged in a way that suggests a circular scale or a compass rose. The overall aesthetic is clean and modern, with a focus on geometric shapes and a cool color palette.

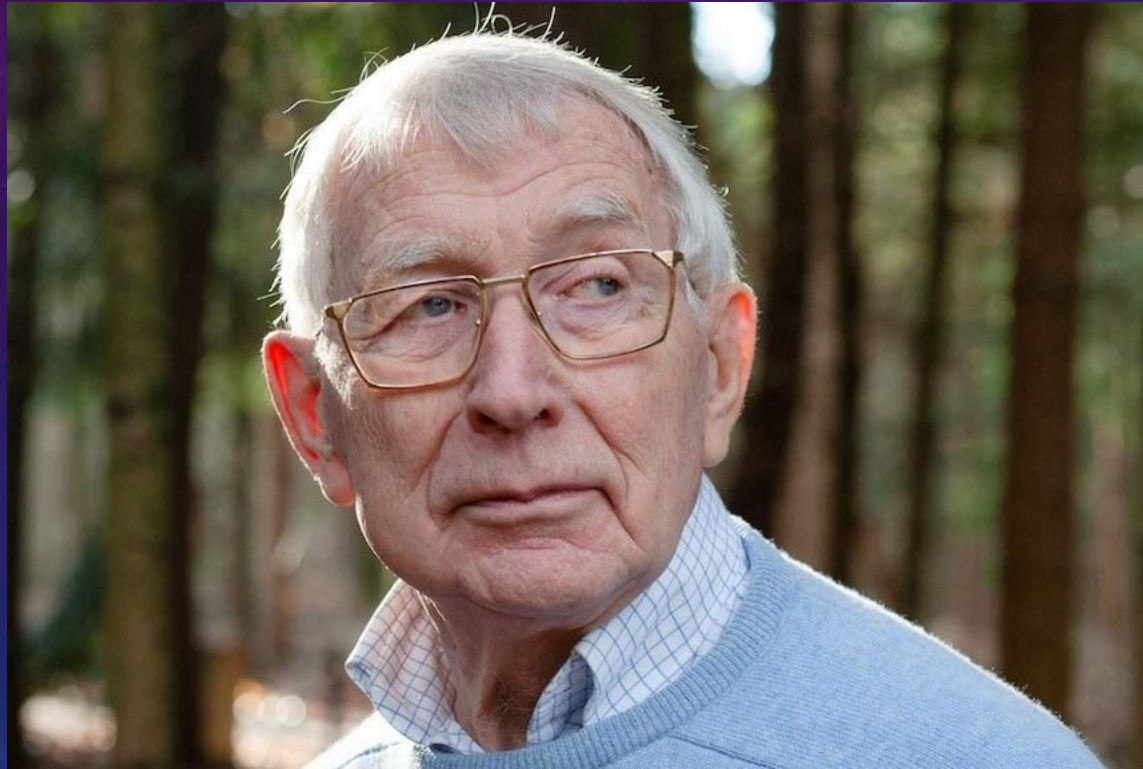
KABBALISTIC MYSTERIES OF KIDDUSH

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MARCH 16, 2021

LOU OTTENS

INVENTOR OF THE CASSETTE TAPE



HUMAN MEMORY

- Memory is the faculty of the brain by which data or information is encoded, stored, and retrieved when needed.
- Memory is often understood as an informational processing system with 2 parts
 - Short-Term (or Working) Memory
 - Long-Term Memory
- Memory is not a perfect processor and can be corrupted

MEMES

- Idea, behavior, or style
- Spreads by means of imitation from person to person within a culture
- Carries symbolic meaning
- Ritual as an effective trans-generational transmitter of memes

LUBAVITCHER REBBE



KIM KARDASHIAN



THE COMMANDMENT OF KIDDUSH & ITS SOURCES

שמות כ:ח

זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

Exodus 20:8

Remember the sabbath day to sanctify it.

BABYLONIAN TALMUD, *PESAHIM* 106A

תנו רבנן: "זכור את יום השבת לקדשו" — זכרהו על היין. אין לי אלא ביום, בלילה מנין?
"בלילה מנין"?! אדרבה, עיקר קדושה בלילה. תלמוד לומר: "זכור את יום השבת לקדשו"
הוא קדיש, דכי קדיש — תחלת יומא בעי לקידושי!

The Sages taught: "Remember the day of Shabbat to sanctify it" (Exodus 20:7):

Remember it over wine, through the recitation of *kiddush*. **I have only** derived that there is a mitzva to recite *kiddush* **during the day**, as the verse is referring to the day of Shabbat. **From where** do I derive that one must also recite *kiddush* **at night**? **The verse states: Remember the day of Shabbat to sanctify it**, which indicates that one should also remember Shabbat as soon as it is sanctified.

MAIMONIDES *MISHNEH TORAH*

LAWS OF SHABBAT 29:1

מִצְוַת עֲשֵׂה מִן הַתּוֹרָה לְקַדֵּשׁ אֶת יוֹם הַשַּׁבָּת בְּדִבְרִים שְׁנֵאָמַר "זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ."
כְּלוּמַר זְכַרְהוּ זְכִירַת שְׁבַח וְקִדּוּשׁ. וְצָרִיד לְזַכְּרָהוּ בְּכִנְיָסָתוֹ וּבִיצִיאָתוֹ. בְּכִנְיָסָתוֹ בְּקִדּוּשׁ הַיּוֹם
וּבִיצִיאָתוֹ בְּהַבְדֵּלָה.

It is a positive duty to express the sanctity of the Sabbath day in words, for it is written: *Remember the Sabbath day to make it holy* (Exodus 20:8); that is to say, remember it in terms of praise and sanctification. One should remember it at its beginning and its conclusion by reciting the *Kiddush* when the Sabbath begins and the *Havdalah* when it ends.

MAIMONIDES *MISHNEH TORAH* LAWS OF SHABBAT 29:7

וּמִנְהֵג פָּשׁוּט בְּכָל יִשְׂרָאֵל לְקִרְוֹת בִּתְחִלָּה פָּרָשַׁת וַיְכַלּוּ, וְאַחֲרַיָּךְ מְבָרֵךְ עַל הַיַּיִן
וְאַחֲרַיָּךְ מְקַדֵּשׁ.

One recites the blessing, "on the vine," and then recites *Kiddush*. But it is a custom that has spread to all of Israel to read from the beginning of the section, וַיְכַלּוּ (*Vaykhullu*), *And He completed* (Genesis 2:1). And [only] then does one recite the blessing on the wine and recites *Kiddush* afterwards.

B. TEN REQUIREMENTS FOR THE CUP



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BABYLONIAN TALMUD, *BERAKHOT* 51A–B

אָמַר רַבִּי זֵירָא אָמַר רַבִּי אֲבָהוּ, וְאָמַרִי לֵה בְּמִתְנִיתָא תָּנָא : עֲשָׂרָה דְּבָרִים נֶאֱמָרוּ בְּכוֹס שֶׁל
בְּרָכָה : טַעוֹן הַדָּחָה וְשְׁטִיפָה. חֵי וּמְלֵא. עִיטוֹר וְעִיטוּף. נוֹטְלוֹ בְּשְׁתֵּי יָדָיו, וְנוֹתְנוֹ בְּיָמִין. וּמַגְבִּיהוּ
מִן הַקֶּרֶקַע טַפַּח, וְנוֹתֵן עֵינָיו בּוֹ.

Rabbi Zeira said that Rabbi Abbahu said, and some say that this was taught in a *baraita*: Ten things were said with regard to a cup of blessing. It requires rinsing and washing; undiluted, and full; adorning and wrapping; one takes it in two hands and places it in one's right, and lifts it one handbreadth from the ground, and fixes one's eyes upon it.

MAIMONIDES *MISHNEH TORAH* LAWS OF SHABBAT 29:7

כִּיצַד הוּא עוֹשֶׂה. לֹקֵחַ כּוֹס שֶׁהוּא מַחֲזִיק רְבִיעִית אוֹ יֶתֶר, וּמְדִיחוֹ מִבְּפָנָיו וְשׁוֹטְפוֹ מִבַּחוּץ,
וּמְמַלְאֵהוּ יַיִן, וְאוֹחֲזוֹ בְּיָמִינוֹ וּמַגְבִּיהוּ מִן הַקֶּרֶקַע טֶפֶח אוֹ יֶתֶר וְלֹא יִסִּיעַ בְּשִׁמְאָל... וְשׁוֹתָהּ
מְלֵא לְגִמְיוֹ וּמְשַׁקָּה לְכָל בְּנֵי חֲבוּרָה.

How does one do it [i.e., make *kiddush*]? One takes a cup that holds a *revi'it* or more, rinses it on the inside, washes it on the outside and fills it with wine. One then holds it in one's right hand and lifts it a handbreadth or more from the ground—and does not assist [the right hand] with the left hand... one drinks [enough] to fill his cheek and gives all of the members of the group to drink.

SEFER HA-ZOHAR 3:245A-B (RA'AYA MEHEIMNA)

תְּלִיתָא, כּוֹס דְּבִרְכָּה, דְּתִקְיָנוּ בִּיהַ עֲשָׂרָה דְּבָרִים. הִדְחָה. שְׁטִיפָה. עֲטוּר. עֲטוּף. חִי. מְלֵא. מְקַבֵּל בְּשֵׁתִי יָדָיו.
וְנוֹתְנוּ בִּימִין. וְנוֹתֵן עֵינָיו בּוֹ. וּמַגְבִּיהוּ מִן הַקֶּרֶקַע טַפַּח... וְאוֹרַח רָזָא כּוֹס, (דְּבָרִים ל"ג:כ"ג) מְלֵא בִּרְכַת ה'. כּוֹס
בְּגִ' אֱלֹקִי"ם. וּמִתְמֵן נִשְׁמָתָא, דְּאִיהִי עַל שְׁמִיהַ כּוֹס. הִדָּא הוּא דְּכְתִיב, (תְּהִלִּים קט"ז:י"ג) כּוֹס יְשׁוּעוֹת אָשָׂא.
מֵאן יְשׁוּעוֹת. ה' אֶצְבָּעֵן...

Third. Cup of Blessing, for which they enacted ten requirements: Rinsing, washing, crowning, wrapping, fresh, full. One shall receive it in one's two hands and then place it in the right. One shall direct one's eyes upon it. One shall raise it a hand breadth above the ground.

The way of mystery in the word 'Cup' is *filled with the blessing of YHVH* (Deuteronomy 33:23). The *gimatriyyah* of the word כּוֹס (*kos*) is *Elohim*, and the soul is derived from there, coming from the name Cup. This is as is written, *I raise the cup of יְשׁוּעוֹת* (*yeshu'ot*), *salvations* (Psalms 116:13). What are the *salvations*? Five fingers.

CONT.

וְאוֹקְמוּהָ בְּכוֹס, שְׁצָרֶיהָ הִדְחָה וְשִׁטִּיפָהּ. הִדְחָה מִבְּחוּץ, וְשִׁטִּיפָהּ מִבְּפְנִים. וְרָצָא דְּמַלְהָ, שְׁיֵהָא תּוֹכּוּ כְּבָרוּ. מֵאן דְּזָכִי לְנִשְׁמַתָּא מֵהָאֵי כּוֹס, לְמַהּוּי נִשְׁמַתָּא דְּכִיָּא מִלְּגוֹ וּמִלְּבָר. וְרָצָא דְּמַלְהָ, (וְיִקְרָא טַז) וְטַהֲרוּ וְקִדְּשׁוּ, טַהֲרָה מִבְּפְנִים, וְקִדּוּשָׁהּ מִבְּחוּץ. וּמָה כּוֹס לֹא טַהֲרִיתִיהּ וְקִדּוּשְׁתִּיהּ מִלְּגוֹ וּמִלְּבָר בְּלֹא מִיָּא. אוּף הֵכִי נִשְׁמַתָּא, לֹא טַהֲרִיתָהּ וְקִדּוּשְׁתָּהּ מִלְּגוֹ וּמִלְּבָר בְּלֹא אוֹרֵייתָא. וּבְגִין דָּא אָמַר רַבִּן גַּמְלִיאֵל, מִי שְׂאִין תּוֹכּוּ כְּבָרוּ לֹא יִכְנֹס לְבֵית הַמִּדְרָשׁ...

They established regarding the Cup that it requires rinsing and washing. Washing on the outside and rinsing on the inside. Secret of the matter: its inside should be like its outside. One who attains a soul from this Cup, will have a soul that is pure, inside and out. *He shall... cleanse it and consecrate it* (Leviticus 16:19), cleansing on the inside and sanctification on the outside. And just as a Cup is not cleansed and sanctified inside and out without water, so too the soul's cleansing and sanctification inside and out does not occur with Torah. And this is why Rabban Gamliel said that whoever's inwardness is not like their outwardness may not enter the Study Hall.

CONT.

מֵלֵא, הֵדָא הוּא דְכְתִיב כּוֹס (דְּבָרִים ל"ג:כ"ג) מֵלֵא בְרַכַּת ה'. וְאוֹף דְּאִיהוּ מֵלֵא מִיֵּינָא דְּאוֹרֵיִתָּא.
בֶּר נֶשׁ הָכִי צָרִיךְ לְמַהוּי שְׁלִים, כְּמָה דְּאֵת אָמַר (בְּרַאשִׁית כ"ה:כ"ז) אִישׁ יָתִם: גִּבֹּר שְׁלִים... וְלֹא
יְהִי בָּהּ פֶּגַם, (וִיקְרָא כ"א:י"ח) דְּכָל אֲשֶׁר בּוֹ מוֹם לֹא יִקְרָב.

Full: this is as is written, *filled with the blessing of YHVH*. And just as it is full of the wine of Torah, so should a person be consummate, as is said [in the translation of *Jacob...*] *was a simple man--consummate man.... Without blemish, for whoever in whom there is a defect shall not come close* (Leviticus 21:18).

CONT.

מִקְבֵּלוֹ בְּשֵׁתֵי יָדָיו, כְּגֹוֹנָא דְּאוֹרֵייתָא, דְּהִוָּה בְּתֵרִין לוֹחִין, ה' דְּבֵרֵן בְּלוֹחָא חָדָא, לְקַבֵּל ה' אֶצְבָּעָן
דִּיד יְמִינָא. וְה' בְּלוֹחָא תְנִינָא, לְקַבֵּל ה' אֶצְבָּעֵן דִּיד שְׁמָאלָא. וְאַתֵּיהִיבוּ בִּימִינָא דְּהֵינּוּ בִּיד יָמִין.
וּבְגִין דָּא, שְׁנֵי לוֹחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְלֹא בְּיָדָיו. וְהָאִי אִיהוּ דְּאַסְהִיד קָרָא, (דְּבָרִים לֵג) מִימִינוֹ
אֵשׁ דָּת לְמוֹ...

Receiving it in his two hands, just like the Torah which came as two tablets, 5 utterances on one tablet corresponding to 5 fingers of the right hand, and 5 on the second tablet, corresponding to the 5 tablets of the left hand. And they were given by the right, that is the right hand. Thus, [Moses] brought down two stone tablets in 'his hand,' and not in 'his hands.' This is as is attested in Scripture: *From His right hand, a fiery law for them* (Deuteronomy 33:2).

C. THE NUMBER OF WORDS IN KIDDUSH

SEFER HA-ZOHAR 1:5B

וַיְכַלּוּ אֵת בֵּיהַ תְּלָתִין וְחֲמִשׁ תִּיבִין. וּבְקִדּוּשָׁה (וּבְקִידּוּשָׁא) דְּאַנָּן מְקַדְּשִׁין תְּלָתִין וְחֲמִשׁ תִּיבִין.
וְסָלִיק כָּלָא לְשַׁבְּעִין שְׁמָהּ דְּקוּדְשָׁא בְּרִידָּהּ הוּא וּכְנִסְתָּ יִשְׂרָאֵל אֶתְעֵטָר בָּהּ.

[There are] two sanctifications we should recite. One is ויכלו (*vaykhullu*), *And they [heaven and earth] were completed...* (Genesis 2:1-3); the other, קדוש (*kiddush*), 'sanctification.' *Vaykhullu* contains thirty-five words, and in the *kiddush* that we recite there are thirty-five words altogether, amounting to seventy names of the blessed Holy One, with which Assembly of Israel is adorned.

SEFER HA-ZOHAR 2:207B

“This day is adorned with seventy crowns, and the supernal Holy Name is perfected on all sides, and all those rungs shine. All is in blessed joy, in holiness upon holiness, extra holiness.

“The sanctification of the entrance of Sabbath is the sanctification of the Sabbath of Creation, for it is sanctified by thirty-two paths and three rungs of apples. In this kiddush we must mention the principle of the act of Creation and rest, in the mystery of thirty-two paths and three rungs included therein, namely the mystery of testifying to Creation: ויכלו (*Vaykhullu*), [*The heavens and the earth*] *were completed...* (Genesis 2:1–3), for this testimony contains thirty-five words—thirty-two paths and three rungs of holy apples; three rungs that are *seventh, seventh, seventh* (ibid., 2–3). It includes mystery of upper world, mystery of lower world, and mystery of all faith. Three times, *Elohim*—one, lower world; one, Fear of Isaac; and one, upper world, Holy of Holies. A person should give this testimony in joy, with heartfelt devotion, setting testimony of faith before YHVH. Whoever testifies to this with his heart and will atones for his sins.

CONT.

“Who has sanctified us by His commandments and cherished us, and [given us] His holy Sabbath [as a heritage lovingly and gladly]....’ This sanctification balances perfectly the testimony of faith, consisting of thirty-five other words, as in *Vaykhullu*. All amounts to seventy words, by which the entrance of Sabbath is adorned. Happy is the share of one who focuses his will upon these words with his cup!

SEFER HA-ZOHAR 1:1A

Rabbi Hizkiyah opened, “*Like a rose among thorns, so is my beloved among the maidens* (Song of Songs 2:2). Who is *a rose*? Assembly of Israel. For there is a rose, and then there is a rose! Just as a rose among thorns is colored red and white, so Assembly of Israel includes judgment and compassion. Just as a rose has thirteen petals, so Assembly of Israel has thirteen qualities of compassion surrounding Her on every side. Similarly, from the moment א-להים (*Elohim*), *God*, is mentioned, it generated thirteen words to surround Assembly of Israel and protect Her.

CONT.

Then it is mentioned again. Why again? To produce five sturdy leaves surrounding the rose. These five are called Salvation; they are five gates. Concerning this mystery, it is written: *I raise the cup of salvation* (Psalms 116:13). This is the cup of blessing, which should rest on five fingers, no more, like the rose, sitting on five sturdy leaves, paradigm of five fingers. This rose is the cup of blessing.