

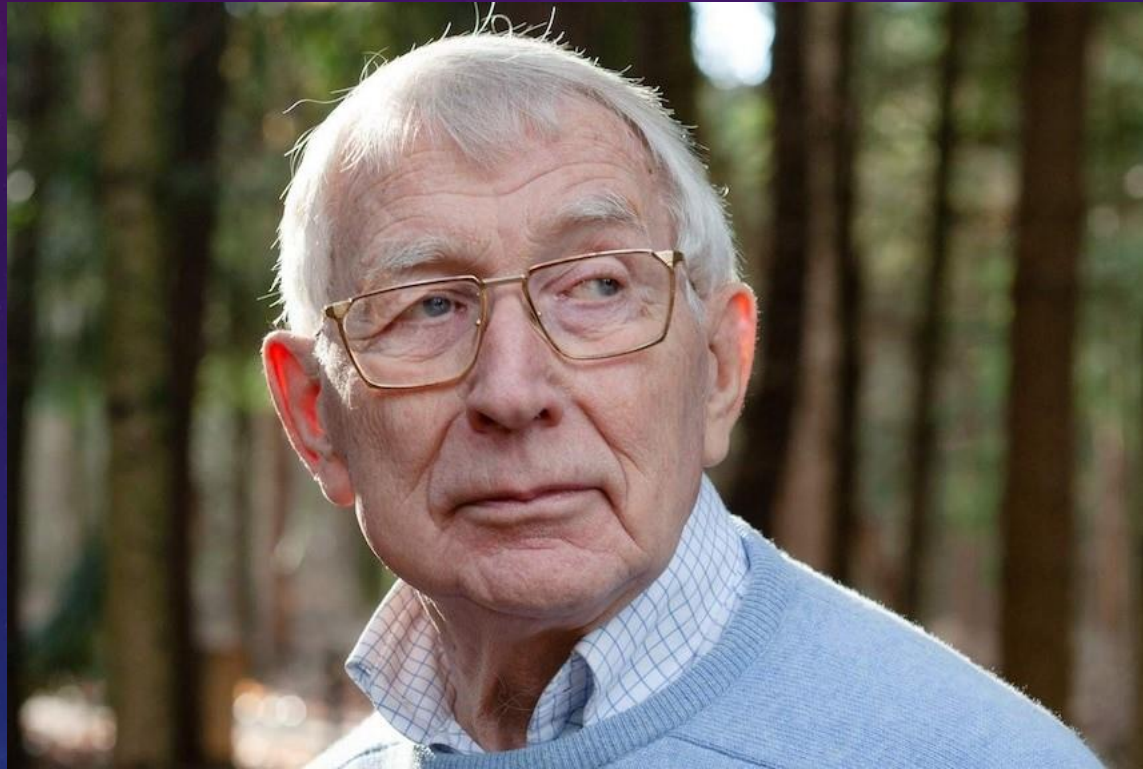
The background features a dark blue gradient with faint, light-colored Kabbalistic diagrams. These include circular paths with arrows indicating direction, and a large circular scale with numbers ranging from 140 to 260. The diagrams are semi-transparent and layered, creating a complex, geometric pattern.

# 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

תְּנוּ רַבָּנַן: "זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ" — זוֹכְרֵהוּ עַל הַיַּיִן. אֵין לִי אֶלָּא בַּיּוֹם, בְּלֵילָה מִנַּיִן?  
"בְּלֵילָה מִנַּיִן"?! אֲדַרְבֵּהּ, עֵיקַר קִדּוּשָׁא בְּלֵילָה. תִּלְמוּד לּוֹמַר: "זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ"  
הוּא קָדִישׁ, דְּכִי קָדִישׁ — תַּחֲלַת יוֹמָא בְּעֵי לְקִידּוּשֵׁי!

**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

מִצּוֹת עֲשֵׂה מִן הַתּוֹרָה לְקַדֵּשׁ אֶת יוֹם הַשַּׁבָּת בְּדַבָּרִים שֶׁנֶּאֱמַר "זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ."  
כְּלוּמַר זְכַרְהוּ זְכוֹרָת שְׁבַח וְקַדּוּשׁ. וְצָרִיךְ לְזַכְּרָהוּ בְּכַנִּיסָתוֹ וּבִיצִיאָתוֹ. בְּכַנִּיסָתוֹ בְּקַדּוּשׁ הַיּוֹם  
וּבִיצִיאָתוֹ בְּהַבְדָּלָה.

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

וּמְנַהֵג פְּשׁוּט בְּכָל יִשְׂרָאֵל לְקִרְוֹת בְּתַחֲלָה פְּרָשֶׁת וַיְכַלּוּ, וְאַחַר כֵּן מְבָרֵךְ עַל הַיַּיִן  
וְאַחַר כֵּן 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 זִירָא אָמַר רַבִּי אַבְהוּ, וְאָמַרִי לֵהּ בְּמִתְנִיתָא תְּנָא : עֲשָׂרָה דְּבָרִים נְאָמְרוּ בְּכוֹס שֶׁל  
בְּרָכָה : טָעוֹן הַדָּחָה וְשִׁטְיָפָה. חֵי וּמְלֵא. עֵיטוֹר וְעֵיטוּף. נוֹטְלוּ בְּשֵׁתֵי יָדָיו, וְנוֹתְנוּ בְּיָמִין. וּמְגַבִּיהוּ  
מִן הַקֶּרְקַע טַפַּח, וְנוֹתְנוּ עֵינָיו בּוּ.

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

מִיֵּצֵד הוּא עוֹשֶׂה. לוֹקֵחַ כּוֹס שֶׁהוּא מְחֻזֵּק רְבִיעִית אוֹ יֵתֵר, וּמְדִיחוֹ מִבְּפָנָיִם וְשׁוֹטְפוֹ מִבְּחוּץ,  
וּמְמַלְאֵהוּ יַיִן, וְאוֹחִזוֹ בְּיַמִּינוֹ וּמַגְבִּיהוֹ מִן הַקֶּרְקַע טַפַּח אוֹ יֵתֵר וְלֹא יִסַּיעַ בְּשִׂמְאֵל... וְשׁוֹתֶהָ  
מְלֵא לְגִמְיוֹ וּמְשַׁקֶּה 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 דְּבִרְכָה, דְּתַקִּינוּ בֵּיה עֶשְׂרֵה דְּבָרִים. הַדְּחָה. שְׁטִיפָה. עֵטוּר. עֵטוּף. חֵי. מְלֵא. מְקַבְּלוּ בְּשֵׁתֵי יָדָיו.  
וְנוֹתְנוּ בְּיָמַי. וְנוֹתֵן עֵינָיו בּוֹ. וּמְגַבִּיהוּ מִן הַקֶּרֶקַע טַפַּח... וְאוֹרַח רָזָא כּוֹס, (דְּבָרִים ל"ג:כ"ג) מְלֵא בְּרַכַּת ה'. כּוֹס  
בְּגִי אֱלֹקִי"ם. וּמִתְמָן נִשְׁמַתָּא, דְּאִיהִי עַל שְׁמִיָּה כּוֹס. הַדָּא הוּא דְּכַתִּיב, (תְּהִלִּים קט"ז:י"ג) כּוֹס יְשׁוּעוֹת אֲשָׂא.  
מֵאן יְשׁוּעוֹת. ה' אֶצְבָּעוֹן...

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 הַדְּחָה וְשִׁטְיָפָה. הַדְּחָה מִבְּחוּץ, וְשִׁטְיָפָה מִבְּפְנִים. וְרָצָא דְמַלְהָ, שְׁיֵהָא תּוֹכוֹ כְּבָרוּ. מֵאֵן דְּזָכִי לְנִשְׁמַתָּא מֵהַאי כּוֹס, לְמַהּוּי נִשְׁמַתָּא דְכִיָּא מְלֵגוּ וּמְלֵבֵר. וְרָצָא דְמַלְהָ, (וַיִּקְרָא טַז) וְטַהֲרוּ וְקִדְּשׁוּ, טַהֲרָה מִבְּפְנִים, וְקִדְּוֶשָׁה מִבְּחוּץ. וּמַה כּוֹס לָאוּ טַהֲרַתִּיהָ וְקִדְּוֶשְׁתִּיהָ מְלֵגוּ וּמְלֵבֵר בְּלֵא מִיָּא. אוּף הֵכִי נִשְׁמַתָּא, לָאוּ טַהֲרַתִּיהָ וְקִדְּוֶשְׁתִּיהָ מְלֵגוּ וּמְלֵבֵר בְּלֵא אוּרִייתָא. וּבְגִין דָּא אָמַר רַבֵּן גַּמְלִיאֵל, מִי שְׂאִין תּוֹכוֹ כְּבָרוּ לֹא יִכְנֹס לְבֵית הַמְּדַרְשׁ...

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 מֵיִנְא דְּאוֹרֵיִתָּא.  
בְּרַשׁ הָכִי צְרִיךְ לְמַהוּי שְׁלִים, כְּמָה דְּאֵת אָמַר (בְּרַאשִׁית כ"ה:ה:כ"ז) אִישׁ תָּם: גְּבַר שְׁלִים... וְלֹא  
!הִיָּה בָּהּ פְּגָם, (וִיקְרָא כ"א:י"ח) דְּכָל אֲשֶׁר בּוֹ מוּם 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 דְאֹרִייתָא, דְּהִוָּה בְּתֵרִין לוֹחִין, ה' דְּבֵרָן בְּלוֹחָא חֲדָא, לְקַבֵּל ה' אֶצְבָּעָן  
דִּיד יְמִינָא. וְה' בְּלוֹחָא תְנִינָא, לְקַבֵּל ה' אֶצְבָּעָן דִּיד שְׂמָאלָא. וְאֶתִייהִיבוּ בִימִינָא דְהֵינּוּ בְּיַד יְמִין.  
וּבְגִין דָּא, שְׁנֵי לוֹחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְלֹא בְּיָדָיו. וְהֵאֵי אִיהוּ דְאַסְהִיד קָרָא, (דְּבָרִים לֵג) מִימִינוֹ  
אַש דַּת 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 בַּיָּה תְּלָתִין וְחֲמִשׁ תֵּיבִין. וּבְקִדּוּשָׁה (וּבְקִידוּשָׁא) דְּאַנָּן מְקִדְשִׁין תְּלָתִין וְחֲמִשׁ תֵּיבִין.  
וְסָלִיק כָּלָא לְשַׁבְּעִין שְׁמָהוֹן דְּקוּדְשָׁא בְּרִידָה הוּא וּכְנֻסַת יִשְׂרָאֵל אֲתַעֲטֵר 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.