

## Tablin V'Shabbos

### The Neshome Yeseiro that didn't eat from the Eitz Hadas leaves the body without the pain of death!

The Gemoro says (Pesachim 101A):

“אמר שמואל, אין קידוש אלא במקום סעודה... אמר להו רב ענן בר תחליפא, זימנין סגיאיין הוה קאימנא קמיה דשמואל, ונחית מאיגרא לארעא והדר מקדש”

Shmuel taught that Kiddush must be recited in the place that you ate. Rav Anan bar Tachlifa said, that he used to see Shmuel come down from the roof to the ground and made Kiddush in the place that he ate.

The "Tiferes Shlomo", from the great Rabbi Shlome of Radomsk zt"l, explains Shmuel's coming down: **"from the roof to the ground"**, in a symbolic connotation. He says that Shmuel the holy Talmudic figure, rose every Shabbos to such a great level of learning Torah and davening to Hashem, that his Neshome – soul, soared to the heavens, leaving behind his physical being. Yet when it came time for Kiddush, his holy soul returned to the ground connecting with his physical body, so he can make Kiddush for his household and pupils.

Continuing this chain of thought, The "Tiferes Shlomo" explains the Gemarah, that the reason **צדיקים** return to this world is, because "Kiddush" must be said in the place that you eat. As Hashem says (ויקרא) **"I should be sanctified among the children of Israel"**. Hakodush Boruch Hu chose to be sanctified by humans and not by Angels, even though they speak constantly of Hashem's holiness, since they have no **יצר הרע**. This is the concept of the Halacha that Kiddush must be in the place you eat, we must sanctify the name of Hashem by saying "Kidush", precisely when we perform a human activity, drinking wine, eating Fish, hot soup, meat and Tcholent **שבת כבוד**. Doing this is a loftier than the **עבודה** of the **מלאכים**.

### **Were it not for the Sin of *Eitz Hadaas* humans could have lived in 2 worlds**

We can add a little special Shabbos spice to this, by considering why was it specifically on Shabbos that Shmuel went up to the higher worlds and then came down to make Kiddush in the place that he ate.

It is known that if Adam had not sinned, by eating from the *Eitz Hadas*- tree of knowledge, he would have lived forever as it says (בראשית ב יז): **“ומעץ הדעת טוב ורע לא תאכל ממנו כי ביום אכלך ממנו מות המות”**.

The Ohr Hachayim (in Parshas Breishis and in the beginning of Parshas Bechukosai) explains, that when Hashem created Adam, he did not intend for him to just live on this world forever without paying a visit to the higher world, but intended for him to be able to live and move between two worlds – this world

## Tablin V' Shabbos

and the higher world, like a person living in a complex of a 2 floor apartment, where he uses both floors going up and down at will.

We learn from this a very important idea: If Adam and all the souls that were within him, wouldn't have sinned with the *Eitz Hadaas*, we would have used this world as our ground floor to do all worldly deeds, and when feeling in need to fill our souls with energy of Kedushe, we would travel to the higher world, and then coming down again to do our duties. But since we did sin we lost this fantastic privilege and we can use only one floor at a time. When living in this world we use only the ground floor, and when the time comes, we must depart from the ground floor, the soul leaving the body behind, when we go to the higher world – *Olam Habo*.

This gives us a new insight of how we are going to live *Leosid Lovo* when Moshiach will bring us the redemption. We will then live in two worlds, soaring from one world to the other up and down, without needing to experience the process of death. As it the prophet says (ישעיה כה ח): "בלע המות לנצח" – death will vanish forever.

### Every Shabbos the Neshome Yesiro travels between 2 worlds

This phenomenal knowledge lightens up our minds to understand what the Gemara (Beitza 16A) teaches us, that every Erev Shabbos - Friday night, we receive an extra Neshome that stays in our body all Shabbos, and on Motzoai Shabbos it leaves and goes back to heaven. By the way this is the reason why we smell Besomim on Motzei Shabbos, to revive our week-day soul who lost the Neshome Yesiro.

We are suggesting, that since the Gemara (Brachos 57:) says that Shabbos is 1/60<sup>th</sup> of *Olam Habah*. We also know that *Olam Habah* is called: *Yom shekulo Shabbos*" – a long day that is only Shabbos, therefore Hashem gives us an extra Neshome on Shabbos that comes from the upper world, enters our bodies and then leaves us after Shabbos without any pain, to show and allow us to feel what it is like to live in both worlds, just as we might use our homes and attic.

This can be explained on a deeper level. Shabbos is a time of Teshuva, as we see in the word שב"ת that is the abbreviation of שבת ב"ו תשוב - on Shabbos you should do Teshuva. Sforim explain that this is why we make Kiddush on wine, to rectify the sin of the *Eitz Hadaas* which we learn in the Gemarah (Brachos 40A) that it was a grape vine.

So Hashem wanted us to realize the implication of the sin of the *Eitz Hadas* that brought us death, and ruined his plan of us living in two worlds, by showing us how we could have lived in two worlds without having to die, just like the Neshome Yesiro who travels up and down, without needing to go through the painful process of death, so that we can each endeavor to rectify our portion of the sin through Teshuva and good deeds.

## Tavlin V' Shabbos

### The Neshome Yesiro was not damaged by the sin of the Eitz Hadas

As is elaborated on in this week's Maamer, the great genius Maharil Diskin explains, that the extra Neshama did not join in the sin of the Eitz Hadas. The sin was on Friday but the extra Neshama only comes on Shabbos. So although all the Neshomes of people who would ever be born were "part" of Adam and therefore participated in the sin, the Neshomo Yesiro did not. And that is why this Neshome can leave us after Shabbos without any pain, since it was not part of the sin, it was never punished with death and therefore can painlessly leave us when Shabbos ends.

Now we can understand why Shmuel separated himself from this world and went up to the higher world, but then came down to make Kiddush. Shmuel was able to experience on Shabbos, what we will all experience after the redemption when we will live in two worlds. Therefore he was able to spend Shabbos with the ability to move between the 2 worlds. Leaving to the higher world and then coming down to make Kiddush on wine.

This explains why he chose to come down to make Kiddush on wine, because he wanted to teach his pupils that by saying Kiddush on wine to rectify the sin of the *Eitz Hadaas* which happened with wine, we can all be zoche to this great *Madreige* of living in two worlds.

I want to add something I didn't mention in the maaamar. We know that on Shabbos we start every **סעודה** – meal with "**לחם משנה**". The Zohar explains that the two chalos represent a marvelous combination of 2 kinds of breads: "**לחם מן השמים**" and "**לחם מן הארץ**". We can suggest that these 2 kinds of breads represent that on the great Shabbos in *Olom Habah*, we will be able to live in two worlds. Enjoying "**לחם מן השמים**" – food for the soul from heaven and "**לחם מן הארץ**" – enjoying Shabbos foods in this world.

### Rebbe came down to this world on Shabbos to make Kiddush

Let us finish off the Tavlin with a most wonderful event we find in the Gemara (Ksubeos 103A), that before Rabbi Yehudah Hanasie – Rabinu Hakadosh died, he told his sons to be careful to honor their mother, that they should leave a candle burning at his place and that the table should be set and the beds made. The Gemara explains he requested this because every Erev Shabbos – Friday night, he came down from Heaven to his home.

Rabbi Akiva Eiger brings from Seifer Chasidim, that Rabinu Hakadosh would be seen in his beautiful clothing that he wore on Shabbos making Kiddush for everyone. He was unlike other people who die and are free of the obligation to perform Mitzvos. He came down each Shabbos as a physical being to make Kiddush and to be *Yotze* all participants.

We can understand his actions. Every Shabbos which is *Mein Olom Habah*, Rabinu Hakadosh was able to function as if he was already in the future, literally coming from Olam Haba to travel between the two worlds as if it were a house and an attic. That is the reason why he came down specially to make

## Tablin V'Shabbos

Kiddush for his family, to help them rectify the sin of the *Eitz Hadaas*, so that we can all get to that stage when we will live in two worlds.

We will with Hashems help Bli Neder elaborate on this next week, but for now when we make Kiddush, we need to think about the awesome power of Kiddush to correct the sin that literally caused the introduction of death to the world. We must try to follow in the footsteps of Shmuel, rising above all worldly needs connecting to Hashem. Let us take advantage of the Neshome Yesiro that Hashem grants us to help us fulfill our duties, until we will be able to live between two worlds in the near future...