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In order to achieve this, we have created a dynamic, original curriculum that features:

- Thought-provoking issues
- Helpful, informative synopses
- Materials for 40 minutes of study
- Clear, easily understandable language and layout
- Challenging questions to consider at the end of each lesson

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We look forward to making many more rewarding learning experiences available to you in the future.

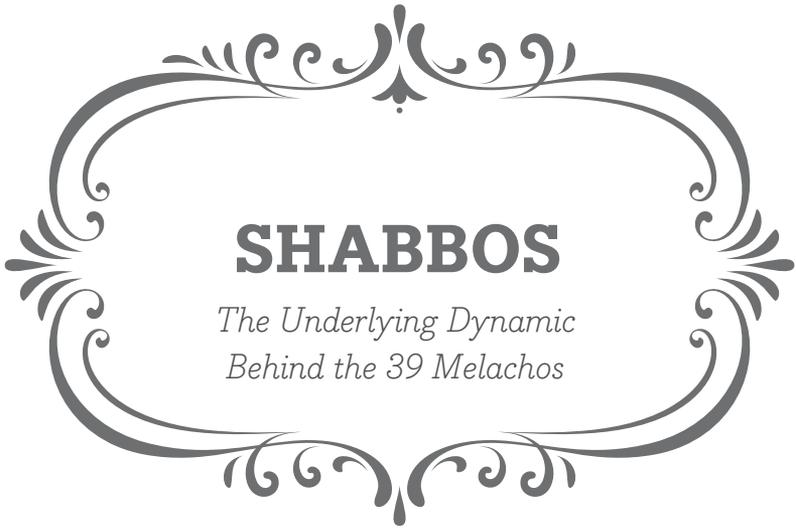
Sincerely,

Rabbi Yehoshua Werde
Director

Chavrusa Sushi is a coordinated network of creative learning programs geared toward the young working Chabad Professional. For comments questions or requests to join the Chavrusa Sushi Network, please email Director@Torahlp.com.

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ב"ה



Lesson Outline

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Shabbos

Overview

Shabbos occupies at least one seventh of our time and is one of the most central components of life as a Jew. While we observe mitzvos for no other reason than because Hashem instructed them, the texts in this booklet will provide you with a foundational background and basic rationale behind the thirty-nine melachos. We will learn:

- » How our observance of Shabbos commemorates Hashem's resting from creation
- » Why Hashem requires rest if He never tires
- » The difference between "Avodah" and "Melachah"
- » How we become partners with Hashem in creation by reciting "vayechulu"
- » The source in the Torah for the 39 Melachos
- » Various sources for the number 39
- » How the building of the mishkan defines the work we do during the week that we should rest from on Shabbos

Opening Question

So you keep Shabbos, but why? Does Hashem really care if you flick on a light switch or send a text message? If the issue is taking off a day of work for rest, what kind of "work" is flicking on a light switch anyway?

Why do we rest on Shabbos?

Rest from Creation

We rest on Shabbos because Hashem rested from creation:

Shemos 20:11

כי ששת ימים עשה ה' את השמים ואת הארץ ואת הים ואת כל אשר בהם ונחה ביום השביעי על כן ברך ה' את יום השבת ויקדשהו.

For [in] six days the Hashem made the heaven, the earth, the sea, and all that is in them, and He rested on the seventh day. Therefore, Hashem blessed the Shabbos day and sanctified it.

A Testament to Creation

By resting on Shabbos, we make it known that the world was created by Hashem:

Sefer Hachinuch 32

משרשי מצוה זו שנהיה פנויים מעסקינו לכבוד היום, לקבוע בנפשותינו אמונת חדוש העולם שהיא חבל המושכת כל יסודי הדת... ובמנוחתנו בשביעי זכר לנו בחדושו של עולם, כי כשישבנו בני אדם כולם ביום אחד בשבוע וישאל כל שואל מה עילת זאת המנוחה. ויהיה המענה כי ששת ימים עשה ה' וגו'.

Among the reasons for this mitzvah is that in honor of the day [of Shabbos], we should be free from our work so that we can impress upon ourselves the belief in Hashem as Creator of the universe, which drives all the tenets of our faith. . . . When we rest on the seventh day, we will recall the Creation of the world, for when all people rest on the same

day of the week, and one asks, “What is the cause for this rest?” the answer will be, “For in six days Hashem created, etc.”

When we say Hashem rested from creation, what do we mean? Was He tired? If Hashem is infinite, how could His energy run out?

Does Hashem Tire? (Why Would He Need Rest?)

Yeshayahu 40:28

הֲלוֹא יָדַעְתָּ אִם לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם ה' בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יִעָרֵף וְלֹא יִיָּגַע.

Do you not know? Have you not heard? Hashem the G-d of the world is everlasting, He is the Creator of the ends of the earth, He neither tires nor wearies.

It must be that creation did not take up any effort on Hashem's part.

Effortless Creation

Bereishis Rabbah 27:1

לֹא בַעֲמַל וְלֹא בִיגִיעָה בְּרָא הַקְּדוּשׁ בְּרוּךְ הוּא אֶת עוֹלָמוֹ.

Hashem did not create the world with toil or exertion.

What then does it mean that Hashem rested from creation?

Melachah and Avodah

Notice the Torah uses the term melachah and not avodah

Shemos 20:8-9

שֵׁשֶׁת יָמִים תַּעֲבֹד, וְעָשִׂיתָ כָּל-מְלָאכָתְךָ. וַיּוֹם, הַשְּׁבִיעִי--שַׁבָּת, לַיהוָה
אֱלֹהֶיךָ: לֹא-תַעֲשֶׂה כָל-מְלָאכָה אַתָּה וּבִנְךָ וּבִתְךָ, עַבְדְּךָ וְאִמְתְּךָ
וּבְהֵמָתְךָ, וְגֵרְךָ, אֲשֶׁר בְּשַׁעְרֶיךָ.

Six days you shall labor and do all your work; But the seventh day is a Shabbos for the Hashem your G-d, do not perform any melachah, you, your son, your daughter, your man-servant, your maid-servant, your cattle, or the stranger that is within your gates.

What is the difference between avodah and melachah?

Haksav VeHakabalah, Shemos 35:1

דע כי יש הבדל בין מילת עבודה ובין מילת מלאכה, עבודה כולל כל המעשים שאדם עושה, ואפילו אין במעשהו ענין המצטרך לידיעה וחכמה, גם אינו משנה דבר במעשהו ולא מתקן דבר, כמו לשאת משאות אבנים, , לרוץ ממקום למקום, להוליך כלים אחר רבו לבית המרחץ, להלבישו, וכיוצא ממעשים הללו שהם מעשה עבד, וזהו ענין המלה ששרשה עבד, והשם עבודה, וכל אלה הדברים לא יפול עליהם שם מלאכה...ואין שם מלאכה נופל אלא על המחדש דבר בענינים הטבעים ומשנה אותם במעשהו ממה שהיו, ועל ידי החדוש הזה יהיה תיקון הדבר, הן שיבנה הן שיהרוס, תמיד ישנה, וכשיש במעשהו תקון לישוב העולם ה"ז מלאכה

Know that there is a difference between the word

avodah and the word melachah. Avodah refers to all of a person's actions, even if the action does not require knowledge or wisdom. In addition, if nothing is being changed or fixed by the action, for example, when carrying a load of stone or running from place to place...we do not use the term melachah...

The term melachah only applies when someone creates something new from raw materials, changing it from its previous state and improving it. Whether building or destroying [in order to rebuild], there must always be a change. When a person's work makes the world more habitable, it is called melachah.

Since Hashem's rest was from melachah, not avodah, the rest was not really needed as a respite from work. Rather, we must look at the rest itself as a creation. The purpose of Hashem's rest was to pause the act of creation to return to Himself (like what people do when they rest) so the created being would recognise the Creator (and not get too caught up in the creation).

Partners in Creation

We become Hashem's partners in creation by observing Shabbos and letting the world know about its Creator

Talmud, Shabbos 119b

אמר רב המנונא: כל המתפלל בערב שבת ואומר ויכלו - מעלה עליו

הכתוב כאילו נעשה שותף להקדוש ברוך הוא במעשה בראשית

Rav Hamnuna said: He who prays on Erev Shabbos and says "vayechulu" - the Torah considers it as if he became a partner with the Holy One blessed is He in the act of creation.

How do we become partners with Hashem in creation by merely reciting vayechulu?

Maharsha, Ad loc.

כאלו נעשה שותף בו'. כי האומר ויכולו הרי הוא מעיד על מעשה בראשית והרי הוא נעשה שותף עם הקב"ה כי בלתי עדותו לא יודע עשייתו

"as if he became a partner etc." because he who says "vayechulu" testifies on the act of creation and becomes a partner with the the Holy One blessed is He for without his testimony Hashem's act of creation would not be known.

How is it that making it known that Hashem created the world makes us partners in creation?

Lekutei Sichos vol. 6, Shemos 2, fn. 23

דלכאורה תמוה: האדם ע"י עדותו פועל רק שיוודע עשייתו, אבל אינו מחדש מאומה במע"ב, ואיך הוא שותף להקב"ה שבורא את מע"ב?

– כי שהנברא יכיר גדולתו (הגדולה זו מע"ב. ברכות נח, סע"א) הוא חידוש גמור, כנ"ל. (ועל פי זה, ההעדאה ד"ויכולו" הוא כענין עדי קיום (שלולא עדותן השטר בטל), שע"י עדותם מקיימים – עושים את המציאות). ומה שאמרו "מעלה עליו הכתוב" – "ל לפי שהכח לחידוש

This appears questionable since man through his testimony only makes Hashem's actions known but do not add anything new to creation, how then can he be considered a partner with the Holy One blessed is He who is the Creator of all creations?

When a created being recognises Hashem's greatness ("greatness" refers to the act of creation—Brochos 58a) it is an absolute novelty. (The testimony of "vayechulu" is therefore like the concept of validating witnesses (without which a document is rendered invalid), through their testimony they validate the document and by doing so create a new reality).

The reason why "the Torah considers it"—it can be said is because the ability for such a novelty comes from Hashem's essence.

We have established that:

- » We rest on Shabbos because G-d rested from creation
- » Our part in creation to make the Creator known to the world
- » How does this define the types of activities we are supposed to rest from on Shabbos?
- » We have seen earlier that the Torah articulates the instruction to rest on Shabbos to mean to not perform

any “melachah”

- » We discussed a general definition for the term “melachah” as creative activity.

However, we have not yet learned what is included within the parameters of creative activity and what is not. Is there a more definitive system to determine what is and is not considered melachah?

Hekesh

Every aspect of Torah is the way it is for a reason. Even the mere fact that two ideas are presented together teaches us something new. The word hekesh is associated with the Hebrew verb lehakish - to strike one thing against another. The fact that the Torah juxtaposes two ideas is deliberate, in order to teach us a lesson. Hekesh is one of the methods used to interpret the Torah that was transmitted to Moshe at Sinai when he received the Torah.

Notice the contrast of themes in the following psukim:

Biblical Source for the 39 Melachos

Shemos 35:1-5, 10

וַיְקַהֵל מֹשֶׁה אֶת כָּל עֵדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֱלֹהֵי הַדְּבָרִים אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת אֹתָם: שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָּכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן לַה' כֹּל הָעֲשֵׂה בּוֹ מְלָאכָה יוֹמַת: לֹא תַבְעֲרוּ אִישׁ בְּכַל מַשְׁבְּתֵיכֶם בַּיּוֹם הַשַּׁבָּת: וַיֹּאמֶר מֹשֶׁה אֶל כָּל עֵדַת בְּנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה' לֵאמֹר: קָחוּ מֵאֲתָכֶם תְּרוּמָה לַה' כֹּל נָדִיב לְבוֹ יְבִיאֶהָ אֶת תְּרוּמַת ה' זָהָב וְכֶסֶף וּנְחֹשֶׁת: וְכָל חֶכֶם לֵב בְּכֶם יָבִאוּ וַיַּעֲשׂוּ אֶת כָּל אֲשֶׁר צִוָּה ה':

And Moshe gathered all the congregation of the people of Israel and said to them, These are the words which Hashem has commanded, that you should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a shabbos of rest to Hashem; whoever does work in it shall be put to death. And Moshe spoke to all the congregation of the people of Israel, saying, Take from among you an offering to Hashem; whoever is of a willing heart, let him bring it, an offering to Hashem; gold, and silver, and bronze... And every wise-hearted among you shall come and make all that Hashem has commanded.

Rashi Explains:

Rashi Shemos 35:2

ששת ימים: הקדים להם אזהרת שבת לצווי מלאכת המשכן, לומר שאינה דוחה את השבת:

For six days: [The Torah] prefaced the warning [to observe] the Shabbat to the instruction to perform the work of the Mishkan, to say that it does not override Shabbat [observance].

Source for the Number 39

Talmud, Shabbos 49b

אבות מלאכות ארבעים חסר אחת כנגד מי? אמר להו רבי חנינא בר חמא: כנגד עבודות המשכן.

“The avos melachos are forty minus one” to what do they correspond? Rabbi Chanina bar Chama said to him: they correspond to the activities of the mishkan.

Where does the number 39 come from?

Ultimately, the 39 types of activities were transmitted to Moshe at Sinai. The Talmud also points out several indications from the Torah to the number thirty-nine.

- 1) There were 39 categories of activities needed for the construction of the mishkan.
- 2) There are 39 references to the term melachah in the Torah
- 3) The numerical value of the words “eileh hadevarim” is equivalent to 39

The following sources indicate the types of activities required in the construction of the mishkan:

Growing Plants for Dyes

Shemos 25:4

וְתִכְלֹת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי

Blue, purple, and scarlet threads (wool)

Weaving Tapestries

Shemos 35:25

וְכָל אִשָּׁה חַכְמַת לֵב בְּיָדֶיהָ טָווּ וַיָּבִיאוּ מִטָּוֶה אֶת הַתִּכְלֹת וְאֶת הָאַרְגָּמָן
אֶת תּוֹלַעַת הַשָּׁנִי וְאֶת הַיִּשָּׁשׁ

And all the women that were wise-hearted spun with their hands, and brought that which they had spun, the blue, the purple wool, the scarlet, and the fine linen

Preparing Hide Coverings

Shemos 26:14

וְעָשִׂיתָ מְכַסֶּה לְאֹהֶל עֵרַת אֵילָם מְאָדָּמִים וּמְכַסֶּה עֵרַת תְּחָשִׁים מְלֻמְעָלָה

And you shall make a covering for the tent of ram-skins dyed red and a covering of Tachash-skins above

Marking Adjacent Boards

Mishnah, Shabbos 12:3

הָיוּ כּוֹתְבִין עַל קַרְשֵׁי הַמִּשְׁכָּן לִידַע אִיזוֹ בֶּן זִוְגוֹ

They would write on the boards of the Mishkan to know which [board] is its counterpart

Constructing and Disassembling the Mishkan

Shemos 40:18

וַיִּקָּם מֹשֶׁה אֶת הַמִּשְׁכָּן וַיִּתֵּן אֶת אֲדָנָיו וַיִּשֶׂם אֶת קַרְשָׁיו וַיִּתֵּן אֶת בְּרִיחָיו
וַיִּקָּם אֶת עַמֻּדָיו

And Moshe erected the Mishkan, and laid its sockets, and set up its boards, and placed [into them] its bars, and erected its pillars.

Heating and Cooling to Shape Metals

Shemos 38:27

וְהִי מֵאֵת כֶּבֶד הַכֶּסֶף לְצִקָּת אֵת אֲדָנֵי הַקֹּדֶשׁ וְאֵת אֲדָנֵי הַפְּרֻכֹת מֵאֵת
אֲדָנִים לְמֵאֵת הַכֶּבֶד כֶּבֶד לְאֶדָן

And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the veil: a hundred sockets for the hundred talents, a talent for a socket.

Completing Gold Plating on the Boards

Shemos 36:34

וְאֵת הַקֶּרְשִׁים צָפֶה זָהָב

And he overlaid the boards with gold

Carrying Donated Materials to the Builders

Shemos 36:3

וַיִּקְחוּ מִלִּפְנֵי מֹשֶׁה אֵת כָּל הַתְּרוּמָה אֲשֶׁר הֵבִיאוּ בְנֵי יִשְׂרָאֵל לְמַלְאכַת
עֲבֹדַת הַקֹּדֶשׁ לַעֲשׂוֹת אֹתָהּ וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בְּבֹקֶר בְּבֹקֶר

And they received from Moshe all the donations, which the Yidden had brought for the work of the service of the sanctuary, with which to make it. And they brought more gifts to him every morning.

39 Activities or 39 Mentions?

Is the number of melachos because of the 39 activities to

construct the mishkan, or because of the 39 mentions of the word melachah in the Torah?

Talmud, Shabbos 49b

הָדוּר יִתְבִי וְקַמִּיבְעִיא לְהוּ הָא דְתַנּוּן אַבּוֹת מְלָאכּוֹת אַרְבַּעִים חֹסֵר אַחַת
כְּנֻגָּד מִי? אָמַר לְהוּ רַבִּי חֲנִינְיָא בְרַ חֲמָא כְּנֻגָּד עֲבוּדוֹת הַמְּשָׁפָן אָמַר לְהוּ
רַבִּי יוֹנָתָן בְּרַבִּי אֶלְעָזָר כִּד אָמַר רַבִּי שְׁמַעוֹן בְּרַבִּי יוֹסִי בֶן לְקוֹנִיָּא כְּנֻגָּד
מְלָאכָה מְלָאכָתּוּ וּמְלָאכָתּוּ שְׁבַתוֹרָה אַרְבַּעִים חֹסֵר אַחַת

Again they sat and asked each other regarding that which we learned in a mishnah [that] the primary melachos are forty minus one— to what do they correspond? Rabbi Chanina bar Chama said to them: They correspond to the labors of the Mishkan. Rabbi Yonasan the son of Rabbi Elazar said to them: Thus said Rabbi Shimon the son of Rabbi Yosei ben Lakonya: They correspond to the mentions of “work,” “his work” and “work of” in the Torah, forty minus one.

39 = Gematria of “These are the words”

Talmud, Shabbos 70a

וַיִּקְהַל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל אֵלֶּה הַדְּבָרִים וְגו' שֵׁשֶׁת יָמִים
תַּעֲשֶׂה מְלָאכָה דְבָרִים הַדְּבָרִים אֵלֶּה הַדְּבָרִים אֵלּוּ שְׁלֹשִׁים וְתַשַּׁע
מְלָאכּוֹת שְׁנַאמְרוּ לְמֹשֶׁה בְּסִינַי

And Moshe gathered the entire congregation of Israel, These are the words . . . For six day you shall do work . . . (Exodus 35:1-2) . Words, the words,

these are the words— this corresponds to the thirty-nine melachos that were said to Moshe at Sinai

Notice how the Talmud points out that the thirty-nine melachos were said to Moshe at Sinai. I.e. the basis for the thirty-nine melachos is Halachah L'Moshe Misinai, and there are multiple indications in the Torah to the number thirty-nine.

Unlocking the Gematria

Rashi, Shabbos 70b “Devarim”

דְּבָרִים מִשְׁמַע תִּירֵי ה' לְרַבּוֹת חֵד הָרֵי שְׁלֹשָׁה אֵלֶּה בְּגַמְטְרִיא שְׁלֹשִׁים
וְשֵׁשׁ הָרֵי שְׁלֹשִׁים וְתִשְׁעַ

Words — [plural] implies two, “the” adds an additional one equaling three, אלה is of the numerical value of thirty-six. Together, they are thirty-nine.

To summarize:

The Torah...

- 1) Instructs not to perform any melachah on Shabbos
- 2) Indicates what types of activities are considered melachah
- 3) Indicates the number of categories of work that are considered melachah

However, the Torah doesn't clearly specify what the thirty nine categories of work actually are. These were transmitted to Moshe at Sinai and were passed down through the

generations as a tradition/mesorah. Despite the obscurity, they are just as binding as if they would be listed clearly in the Torah.

Question

Why do you think the construction of the mishkan serves as the example for melachah and our “work” in this world?

Purpose of Creation

The purpose of creation is to transform the world into a mishkan for Hashem:

Tanchumah, Bechukosai 5

אמר ר' שמואל בר אבא נתאוה הקב"ה כשם שיש לו דירה למעלה, כך
יהא לו דירה למטה

Rabbi Shmuel bar Abba said: Hashem desired to have a dwelling below just as He has a dwelling above.

Our work in this world is to transform the world into a dwelling for Hashem. To define the concept of work, we look at the paradigm set out in the Torah for building a Mishkan for Hashem. Next week, we'll learn about a deeper connection between the function of the Mishkan and Shabbos according to Chassidus, but here is a basic introduction:

The thirty-nine melachos fall into three categories: procuring food, clothing, and shelter—which are man's basic needs for survival.

Food, Clothing, and Shelter

Toras Chaim, Shemos 2, 419a

בשרש ענין הל"ט מלאכות...הן נחלקו לג' חלוקות כמבואר במשנה שמונה מלאכות שבסידורא דפת בפ"ע כו', והיינו ג' מדרגות בכלל מזון ולבוש ובית...המזון בלחם יש מלאכות אבות ותולדות והוא סדורא דפת דקתני ברישא [ה]חורש וזורע וקוצר ודש כו' עד אופה ומבשל, והחלוקה הב' בלבוש"י כטוה ואורג כו', והחלוקה הג' בבית...כבונה וסותר כו', ושאר מלאכות דקתני במתני' נכללו בג' אלה מיני מלאכות בכלל

In the origin of the 39 melachos...they are divided into three groups, as elaborated in the mishnah, eight melachos in the order of bread [listed] separately etc. They are three general categories that include food, clothing and shelter... food: concerning bread there are avos and toldos melachos, which comprise the order of bread stated in the beginning [of the mishnah], plowing, sowing, reaping, threshing etc. until baking and cooking. The second group involves clothing such as spinning and weaving etc. and the third group involves the house...such as building and demolishing etc. and the other melachos stated in our mishnah are included in these three general types of melachos.

FOOD

1. Zoreah - Sowing (seeding)
2. Choresch - Plowing

3. Kotzair - Reaping (cutting)
4. M'amair - Gathering (bundling sheaves)
5. Dush - Threshing
6. Zoreh - Winnowing
7. Borer - Sorting (selecting, separating)
8. Tochain - Grinding
9. Miraked - Sifting
10. Lush - Kneading
11. Ofeh / (Bishul) - Baking/cooking

CLOTHING

12. Gozez - Shearing
13. Melabain - Whitening (bleaching)
14. Menafetz - Disentangling, Combing
15. Tzovayah - Dyeing
16. Toveh - Spinning
17. Maisach - Mounting the warp (stretching threads onto loom)
18. Oseh Beis Batai Neirin - Setting two heddles (preparing to weave)
19. Oraig - Weaving
20. Potzai'ah - Separating (removing) threads (Unweaving)

21. Koshair - Tying a knot
22. Matir - Untying a knot
23. Tofair - Sewing
24. Ko'reah - Tearing (unsewing - ripping)
25. Tzud - Trapping
26. Shochet - Slaughtering (Killing)
27. Mafshit - Skinning
28. M'abaid - Salting/tanning process [1]
29. Mesharteit - Tracing (scratching) lines
30. Memacheik - Smoothing / scraping
31. Mechateich - Cutting (to shape)

SHELTER

32. Kosaiv - Writing two or more letters
33. Mochaik - Erasing two or more letters
34. Boneh - Building
35. Soiser - Demolishing
36. Mechabeh - Extinguishing (putting out a flame)
37. Ma'avir - Kindling (making a fire)
38. Makeh B'Patish - Striking the final blow (Finishing an object)

39. Hotza'ah - Transferring (transporting) from domain to domain (carrying)

The melachah of Hotza'ah does not fit into any of the three categories of food, clothing and shelter. It does not represent one's pursuit of life's basic necessities for survival. Rather, it alludes to our mission of going out into the public domain of society and transferring everything in it to the private domain, i.e., transforming it into a place that recognizes Hashem's unity.

Point to Ponder

The 39 melachos represent a lifestyle that is focused on survival. There are most basic needs for survival, and then there are more sophisticated levels of survival. One needs basic food, clothing, and shelter to survive, and then you have designer clothing, gourmet food, and a luxurious home in a wealthy neighborhood. Focusing on these, is tantamount to focusing on survival (albeit a more comfortable, leisurely, and sophisticated type of survival). In the pursuit of such a lifestyle, at the end of the day, other than surviving, what have you accomplished?

The Personal Transformation

How does one transform their life into a Mishkan for Hashem?

Mishnah, Pirkei Avos 2:12

וכל מעשיך, יהיו לשם שמיים.

And let all your deeds be for the sake of Heaven.

In all your ways know Him

A Question of Priority

Everything we do can be divided into two categories:

- 1) The things we do for ourselves, like eating, sleeping, and making money
- 2) The things we do for Hashem, like davening, learning, and performing mitzvos

The posuk teaches us that even the things we do for ourselves, we should do for Hashem.

How can you eat, sleep, and make money for Hashem?

If your goal is to daven, study Torah, and perform mitzvos, then your eating, sleeping, and making money is only to take care of your needs to enable us to daven, study Torah, and perform mitzvos. By so doing, we transform ourselves and the society in which we live into a dwelling for Hashem.

So by flicking on a light-switch or sending a text message, you are kindling fires, you have performed a creative activity—one often used to procure ones basic needs. Shabbos reminds us that such an activity can be used in our quest to transform the world into a dwelling for Hashem.

Concluding Question

What's wrong with text messaging on Shabbos?

Take-aways

- » We rest on Shabbos to commemorate Hashem's resting from creation
- » Creation is not labor intensive, it is creative. Hence the melachos prohibited on Shabbos are creative rather than requiring effort
- » We partner with Hashem in the creation of the universe by making the presence of the Creator known
- » When the Torah prohibits melachah, it refers to the activities performed in the construction of the mishkan
- » There are several references in the Torah to the number of the 39 melachos
- » The 39 melachos fall into the 3 categories: activities to procure food, clothing, and shelter—man's basic necessities
- » The melachos describe our mission in this world—to spread the knowledge of Hashem's presence. We achieve this by going about our daily lives seeking out necessities for survival for the sake of transforming our personal lives and society as a whole into a dwelling/mishkan for Hashem.