**39 Melachos are broken into four basic groups**

1. The first is to prepare the showbreads and sacrifices, 1 through 11, plowing through baking.
2. fabrics for the curtains in the Mishkan, 12 - 24, shearing through tearing.
3. building the mishkan, to prepare the coverings from the hides themselves. These are the special covers used for different parts of the mishkan, melachos 25 trapping through 31 cutting.
4. four mini subgroups with the positive and negative expressions of melacha, 32-writing to 39 carrying.

**Why 39 and not 40**

the melachos were acts of creation, yeish meyeish, something from something in the physical world. the 40th? it is yeish meayin, that is something only Hashem has access to and then blesses the world according to our toiling and how we create ourselves.

There are 10 utterances of the creation, 9 times shem elokim in bereshis these utterances are the basis of creation.

there are four primary worlds,

 atzilus

emanation,

beriah creation,

formation yetzera, and

action asiya.

and each one of these worlds has the ten elements of creation that Hashem used to create the world so four times 10 is 40.

40 represents shelamos and the melachos are 40 minus 1 because Shabbos is the lower reality of the lower worlds folding into the higher world and all creation comes into a greater place of Divine unity

the mikvah is 40 units, toivel tes, bais, lamed are the root letters. Turned around and it is bitul. Hisbadlus. And when we are going to the mikvah we are mevateling our own limited human existence, our own perceived independent identity, and we are going in and folding ourselves into HKB creation.

40 minus 1 means we have to do our part to create and when we stop and turn ourselves back to Hashem and ask Him to bring us to a higher dimension in yeish meayin says the Gaon, that is the 40th melacha, the 40th time the word melacho is said, but we don't count it, why? it is Hashem's job. We count 49 days and He counts 50. We do the 39 melachos and He brings the 40

**Recreating our relationship with our nefesh through the melachos**

nefesh yesodos. , earth water wind and fire. These four primary elements are the constituent parts of one's unique spiritual identity on the level of nefesh.

we take those elements of fire, water wind and earth, we are taking the elements behind the middos and we are reshifting and recalubratug them back to the nefesh and using real free will to recreate the identity as made in His Image

**Where do we find the four levels of creation in the nefesh**

|  |  |  |  |
| --- | --- | --- | --- |
| Four levels of creation | Four elements of creation | Four categories of melacha | Four letters of Hashem’s Name |
|  inanimate | earth |  the metals that build the vessels | Kay |
| plant life, | water | prepare the showbreads and sacrifices, 1 through 11, plowing through baking | Vav |
| animal life | wind  | using curtains that have the wool and combing and dying. and category 3 is using the inside part, the skins, tanning it, cutting it down to size | Kay |
| speaking being a soul the human realm |  fire | koach of an adom to write and erase, the building and destroying, to ignite fire and to extinguish and then make bapatsh | Yud |

We said **the four elements of creation itself are tied to the four levels of creation. Earth water wind and fire parallel the four levels of creation at an elemental level** . Therefore **the categories of melacha correspond to the four levels of creation and have four primary categories of something that is creative and they also have four elements of creation in the creative process itself which means we are tapping into the very basis of the reality of creation and reconstructing creation, to go back from from yeish to ayin.**

**Using the Melachos (39) during the week and stopping on Shabbos (1)**

The melachos. Are Hashem’s channels of creation. You do 39 in creating yourself and I will fill you up and bring you shelamos to yourself, to the world and to creation.

choose to be a nefesh elokis and align our elements directly back to You and I want to take all the levels of creation and shine it back to you and into the world as tzelem elokim for You and for creation. That is what the beis hamikdosh was. Since we don't have that, we have Shabbos as a 7 day avoda, and the melacha are the very basis to labor in a gestational way, to labor.

**A melacha makes a physical change in the structure of something in the physical world**

Melacha is about a physical change and we refrain from that, on shabbos, then we are using melacha to create the physical structural change in the world.

**we also want to look at melacha to create a physical change in our own makeup** the letters chumrius are ches, mem and reish. write it out. see it physically. a chumri means donkey, chumrius means something physical, material. In ruchnistic terms, chumrius means the anochius part of oneself, the self-orientation, the inward focus that says I am something. fundamentally independently of myself. that anochius is the chumrius of a person. why is it the chomer part? because it is the physical part that defines as external. ultimately, that chumrius shapes our body but it didn’t go so far as to even shape our soul.

**what is the chumrius of the soul**?

 **the level of soul, the lowest level of soul that defines the anochius that we are trying to flip into elokus is the nefesh and the point of the nefesh that is based on free will, real free will, this is called the nefesh yesodes.**

**the elements.**

**that is where aish ruach mayim and afar come in. these are the chumrius.**

 **they are the inner substance that makes up the nefesh yesodes, the place where our free will exists in our nefesh as rooted in our ruach.**

 **that is the chomer that we are trying to be mesharmem, trying to restructure and reorient from its physical appropriation to the body, the physical limbs that are also made of aish ruach mayam and afar and reappropraite them back to the nefesh elokis part, that is rooted all the way in ruach neshama all the way up to the Source of creation itself.**

**where is this in chomer?**

 take the letters ches, mem raish, chomer, and turn them around, we have the word rechem.

rechem is the womb.in the womb is the chumrius of the four core elements, and that is the basis through which we are going to change, recreate and eventually rebirth ourselves from potential to actual.

the goal is to get the baby out, to have that new life revealed from its private domain into its larger world

your own private geule of elokus that will be revealed in the next world. that world is called the future world.

**The yetzer hara tries to take our four elements into the darkness**

yetzer hara trys to take our middos, our nefesh elokis rooted in the nefesh yesodes back to its lower form.

our bechira is to realign our actions and our capacities with what is rooted in the elements that are rooted in our soul that are rooted shem havaya.

we are trying to redirect these back to Hashem to serve Him in this world, to reveal His divine presence, to create our future reality

**Seek kedusha**

 ches, reish, mem is the word charum, excommunication. they are **temporarily detached from the community at large and set aside in a place of very purposeful structured isolation. and hopefully there, in that place of detachment, they will come to be rewoken and come to connect back to what we are striving for, the emes thing is to how to move forward in a proper way.**

**submission, separation and sweetening**.

 **cracking the shell is the something, the sheker of the something, that is submission,**

 **breaking extracting out the nut represents extracting out the kernel of truth in something, let's call it the tzadik and that is called havdala,**

**and then the sweetening part is when that nut gets released and ingested with a bracha and redirected back to HKB.** that is sweetening.

the three step process is how we **transform sheker by submitting it, separating out the kernel of truth and then attaching that kernel of truth to its larger context of truth so that it becomes more emes in shelamos, that is a process how we fix our own spiritual makeup.**

**Humility versus arrogance - Fire**

**it is a choice… to have the midda of fire as anava or gaiva.**

**A baal gaiva says you and everyone else revolve around me. There is nothing but me**

**The anava says I am nothing and there is nothing but Hashem and my reality is ein od milvado, nothing but Hashem**

**It is all Hashem. Our middos are all for us to be able to flow into the world an expression of Hashem. .**

**But our nature says ,I have independence, I have power and self determination and the ability to take for self gratification. this inner tension is an identity issue**

**Gaiva says I am the source.**

**Humility says Hashem is the source of everything, it comes from Him through me.**

**Taanug Shabbos** **- light or ecstasy.**

**the Ramchal in derech Hashem about Hashem's ultimate platform for conducting Himself is tov umaitiv. Hashem is the ultimate source of goodness and pleasure in this world and His bestowing that upon us is what we are meant to acquire**.

**Pleasure itself is absolutely essential to avoda because the avoda of growing spiritually systematically nullifying our human limited existence and connecting to our divine being, we are transforming ourselves** weekly.

**Shall we lust after the pleasure or go after the pleasure (emitting the divine spark) itself**.

**in the body form of pleasure it is immediate gratification versus long term. it is ultimately counterfeit because it is self serving versus serving Hashem and reinforces the separation between Hashem and us. taanug unifies us to Him and to pleasure.**

**it is about Hashem's essence is good and He is the bestower of blessing, the potential and the revealed. the more we see everything connecting back to Him, we know His reality in this world, we know our place and our own mission in this world.**

**We nullify the sense of independent existence in order to be available for the higher pleasure, taanug**

**the key is to willfully and systematically want to limit human experience and nullify ego** in fire wind water and earth, the middos as apart of our identity. **if we have pleasure for its own sake and reinforces me, the gratification of self. why would I want to reinforce what veils me from Hashem. I want to willfully give up parts of myself and even my pleasures, I am meant to have as taanug, the oneg is the basis to feel that surge in the soul, to feel the excitement of the interconnecting**, the soul is touching taanug during the week then it will be more on Shabbos.

**Hashem we want Your pleasure but I don't want it to be bodily pleasure. I want it to be oneg, delight in Your ultimate reality.**

spiritual delight.

**use the pleasure and the ultimate root of the pleasure to unify creation, to see the interconnection of everything in a way that everything fits together, everything joins, and ultimately unifies.**

Rabbi Chaim Vital says that taanug, if we use it to the side of kedusha, is physical pleasure in spiritual delight and if we get to the root of what taanug is, what pleasure is, then we get to our inner character traits all the way down to the element of water in our spiritual makeup, where we see the source of taanug, what motivates us, and how to fix that realm of the soul through taanug, through pleasure. Pleasure is not just something we experience, it has a framework of meaning and purpose, truth and striving and at the highest level, it has the ultimate expression of nullification of self and being bound up in Hashem’s design. that is what taanug can bring a person.

**Hashem is He was, He is, He will be.**

**He wants to see how loyal and strong we are for Him. it is all hashem and how will we deal with that on the ground. when we bring that all the way down, that begins the inauguration of the new you, the new soulful capacity, rededicate yourself, yoru own defined being**

**Using the element of wind, ruach, to connect to inner will.**

**The wind is movementthe wind can go in six diretions forward, back, right left up and down and these six directions of movement are how we meander through this world. Are we moving with purpose or aimlessly. look at the inner koach of will, ratzon**.

**The Maharal in Pirke Avos says ratzon first two letters are ratz, to run. Inner will , an inner yearning for something, and that inner yearning createes movement, and that movement creates inner purpose with direction.**

 **Using the strength of the hurrying we do erev Shabbos to fix the element of wind in us by using it for a higher purpose**

use the koach of hurriedness to move quickly to fix the element of ruach in the nefesh. we use wind to move for a higher purpose and we tied it into ratzon as the basis for movement.

**Practical ways to use wind – will for a higher purpose**

You should nullify your ratzon for the sake of His ratzon. Why? In order that you should nullify other's ratzon to yours.

**Make His Will Ours – Why?**

Why start with Hashem's will first and make His like ours? If we are not driven by His Ratzon as the core basis of the Torah and mitzvahs and His operating system in the world,, it does not matter how much we work on ourselves. we cannot propel higher. It only works to get to a more pure form if His directive is the driving force, no matter where we are holding.

Ratzon is the very source of one's being and yes we have to use our will as the basis to drive us during the week to get to Shabbos. we go lo lishma into lishma, using self-serving steps, slowly bypassing ego but that only works if we are seeking kiddush Hashem, that we are truly wanting His Will. If we are after our ratzon, cloaking and disguising it as His, it stays lo lishma.

**Emunah -Hashem is the only Being that exists and having emunah renews our strength**

Emunah is Hashem is all present, all good, for a higher good. but when you go to the root of your inner soulful capacity, that is the highest part of keter. That means emunah has to do with Hashem's reality is so great we cannot understand it because it is so high and refined we cannot go there and exist.

Then we can emanate that renewed strength into our taanug, our core desire for pleasure, and our yearning to see how it all connects together.

Hashem is true existence and that will renew desire for pleasure, and once we strengthen pleasure, the innermost drive, the true soul pleasure, to see everything as Hashem - and I can only do that by experiencing His true existence of which I am an essential part - then that taanug goes back into ratzon.

The ratzon is renewed -the reservoir, of what we truly want, more inner purity, elokus, is all about negation of self. Emunah is the highest level of self-abnegation because it means the deepest inner commitment for Hashem's true existence and not to the “ me”.

Taanug brings it down a little to pleasure, the deepest pleasure seeing how everything joins together.

And when it comes to ratzon, that is the basis for generating movement. The highest part of my soul is seeking a purer expression of Gdliness and that goes into all our activities in this world.

**Fire is strengthening our inner will to be a recipient, minimizes our gaiva.**

**Wind is the ability to move rapidly erev Shabbos, and the hurriedness is to move with purpose and focus and intensity. We are taking the direction of the wind and channeling the fire for Shabbos**

**Water is taanug, spiritual delight. The ultimate pleasure the soul has to experience different aspects of the world to interconnect and fold into each other, so see and experience Hashem’s oneness in the world and in my life**

**Earth is the physical manifestation of an end process, the outcome, the results, the external realization and actualization. It brings a core stability and security and a deeper rootedness in Hashem.**

**Everyone seeks value and love**

**The outcome is the manifesting of Hashem’s reality in this world through me but does not define my value or worth or my inner love. That is rooted in my soul and back to Him.** When we stop the melacho **we realize how exclusive we are with Him, rooted in Him and bound with Him in a way we are not reliant on the outside world in any way**. **We do not need any part of the physical world to see this**. **This is lifelong work. It is a commitment to seeing my value and love is less defined by external things and more defined by internal things**.

**nine thoughts. Moleches machsheves.**

The first three are mindset:

Awareness: In terms of the negative a person has to be consciously aware that they are performing a prohibition on Shabbos. If a person is not aware, it just happened, not in consciousness, it is not a Torah prohibition. If a person is aware on Shabbos, that is one of the nine conditions. Awareness is a very important essential ingredient of the inner process of creating a mishkan. If we are doing without being aware, we are dropping the potency of creating during the week. We have to be aware of this struggle of being human versus being divine is the tension of our free will and how we apply it. If we are not aware, without consciousness, then we might be growing intuitively, or a random way. When we put this into the Melachos, it is an important part of the process. It is so fundamental, divine consciousness.

Intention: A person has to intend the net result they are looking for is what they want. If they do something and it is not what they intended it for, then it is not a Torah prohibition. The intention has to be specific of what we are focusing on. The expressed intention consciously is to serve Hashem with the mitzvah of…that is awareness and intention. That is a transcendant experience. These thoughts will be applied to the four elements and it is dynamic for growth, deliberately, methodically, systematically.

Purpose: We have to do the melacho for the sake of what we want to accomplish. The purpose means what is the actual thing we want to accomplish and not secondary benefits. We want to do things during the week with an underlying purpose, with intent, as the mindset before we do it.

These are the mindset basis, how focused to be as we do. We are purposefully and mindfully creating. We are releasing the divine sparks.

Now come the action itself. When we refrain from a melacho, there are three conditions to avoid Torah prohibition and then doing during the week to create ourselves. We are trying to awaken a process to create a mishkan to draw the Shechina into ourselves during the week and on Shabbos. We can appreciate the inner anatomy of creating.

Conventional: When we do it the normal way, that is conventional, as opposed to an unconventional atypical way. That takes it from a Torah prohibition to the rabbinic level. There are ways to do things. What is the ideal way to achieve something spiritually as the Torah tells us to. The same goes during the week on developing ourselves using the most wisdom given to us, to co-create ourselves.

Directly: In the straightest way means the shortest distance. When we do something in a very direct way, that is the most potent way. If we do it indirectly, that drops it from a Torah prohibition to a rabbinic prohibition. During the week, we can maximally create ourselves using these nine points to have the greatest impact.

Efficient: We can do something conventionally and directly but efficiency is important too. Efficiency means making good use of time. A week is 144 hours. Our time and resources are limited and bounded. We are accountable for the use of our time and resources. He gives us everything we need to create over our life time. We don’t want to waste opportunities, we want to maximize what we are doing, to grow through things.

The final three are regarding the outcome. We can have mindset and the active way of doing things, but what about results. Yes Hashem is in charge of results but He blesses our efforts. He blesses our free will with results because He wants us to reveal everything on high here in this world. He wants us to express it here and then He converts it to its spiritual reality. Otherwise we are not partnering with Him. We want results but we do our part, co-partnering with effort, and we can look for the results with mindfulness.

Constructive: If it builds something great. But if it is destructive, it doesn’t have a constructive purpose, it is not a condition. Many times we sabotage ourselves, that diminish what we want, what we are going after. We can push away the very thing we want, and push away what we are looking for. We have to look for what we want, the mishkan, the ultimate construction, a building meant to last. We want it constructive and not destructive. Are we constructing our divine identity or are we concealing it by putting the human front on it.

Permanent: Not only are we providing a place to reveal, but it is not temporary. By doing the Melachos during the week, we want to start, continue and finish. We want to generate something from nothing, move it forward, and to close it and wrap it up. Permanence when it comes to co-creating ourselves, just like each week of pregnancy, to have a lasting effect is self-sustaining. The first two Beis HaMikdoshim were four hundred years each. The final one is going to have true permanence. We appreciate when something is there in truth, permanence, lasting and enduring. We want to make sure that what is created will be lasting. Slow gradual incremental effects sustain the long-term way. We build it into ourselves. Praiseworthy is the one who comes to the next world with the Torah in his hands, a part of us that we can come to the next world with it. When we acquire things spiritually, we want to build it to a midda, to an inner elemental part of our identity to bring out the inner divinity we can see within ourselves. That is everlasting.

Quantitative: There is a certain amount of quantity. Everything has its minimal measurement for something to be permanent and lasting. Little results are good but we value incremental processes. We feel the incremental growth, we appreciate each little thing and the summation of each element of growth, of substantial quantity.