

מִצְוֹת
עֲשֵׂה
#155

 We learn this mitzvah from Parshas Yisro: (שמות כ"ח)

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

Today's *mitzvah* is to make Shabbos holy, by saying special things when Shabbos comes in and when Shabbos goes out. We speak about how great and special Shabbos is, and how it is different than the days before and after it.

We keep this *mitzvah* by making *Kiddush* and *Havdalah*!

 The details of this mitzvah are explained in Mishnayos & Gemara:
End of Mesechta Pesachim, and many places in Mesechta Brachos and Mesechta Shabbos

Rambam: Hilchos Shabbos

PEREK CHOF-DALED

In today's Rambam, we learn about other things we don't do on Shabbos, even if they aren't similar to a *melacha* and won't lead to a *melacha*. These things we don't do because they aren't *Shabbosdik* things to do, even if they aren't a *melacha*. The *Chachomim* learned from a *posuk* ("Mimtzo Cheftzecha VeDaber Davar") that we shouldn't act like we do during the week.

We learn that you shouldn't speak about business like you do during the week. You are allowed to talk about money for the sake of a *mitzvah* though, like to raise money for *tzedakah*.

PEREK CHOF-HEY

Another way that Shabbos is different than the rest of the days of the week is that we don't move things that are *muktza*, which means separated from use. Some things are *muktza* because they are not allowed to be used on Shabbos, and other things are *muktza* because they are very expensive and you are always careful about touching them. There are also things that are *muktza* because they are disgusting, and you are always careful not to touch them!

PEREK CHOF-VOV

The Rambam gives examples of *keilim* and what kind of *muktza* they are. We learn when it is *asur* to move them, and when we are allowed to use them for something which is allowed on Shabbos.