

I.

Exodus 20	Deutronomy 5
<p>8Remember the sabbath day and keep it holy. 9Six days you shall labor and do all your work, 10but the seventh day is a sabbath of the Lord your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. 11For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the sabbath day and hallowed it.</p>	<p>12Observe the sabbath day and keep it holy, as the Lord your God has commanded you. 13Six days you shall labor and do all your work, 14but the seventh day is a sabbath of the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. 15Remember that you were a slave in the land of Egypt and the Lord your God freed you from there with a mighty hand and an outstretched arm; therefore the Lord your God has commanded you to observe the sabbath day.</p>

II.

Mishnah Shabbat 7:2

The main classes of forbidden activity are forty save one: sowing, ploughing, reaping, binding sheaves, threshing, winnowing, cleansing crops, grinding, sifting, kneading, baking.

Shearing wool, washing or beating or dyeing it, spinning, weaving, making two loops, weaving two threads, separating two threads, tying [a knot], loosening [a knot], sewing two stitches, tearing in order to sew two stitches.

Hunting a gazelle, slaughtering or flaying or salting it or curing its skin, scraping it or cutting it up, writing two letters, erasing in order to write two letters.

Building, pulling down, putting out a fire, lighting a fire.

Striking with a hammer and taking out aught from one domain into another.

These are the main classes of work: forty save one.

III.

Mishnah Shabbat 7:1

A great general rule have they laid down concerning the Sabbath: whosoever, forgetful of the principle of the Sabbath: committed many acts of work on many Sabbaths, is liable only to one Sin-offering; but if, mindful of the principle of the Sabbath, he yet committed many acts of work on many Sabbaths, he is liable for every Sabbath [which he profaned]. If he knew that it was the Sabbath and he yet committed many acts of work on many Sabbaths, he is liable for every main class of work [which he performed]; if he committed many acts of work of one main class, he is liable only to one Sin-offering.

היודע עיקר שבת. שיש שבת בתורה ונאסרו בה מלאכות:

Rashi

One who knows the essence of Shabbat: That there is Shabbat in the Torah and activities were forbidden on [the Shabbat].

IV.

<p>Babylonian Talmud Shabbat 69a It is taught in the Mishnah: The main classes of forbidden activity are forty save one. A discussion ensued: Why is there a need for the number [39]? Rabbi Yohanan said: So that if one performed all [the forbidden activities] in one [act of] forgetting, one would be accountable for each and every one. How is this possible? If one knew it was Shabbat but forgot the forbidden activities.</p>	<p>בבלי שבת סט. תנן אבות מלאכות ארבעים חסר אחת. והוינן בה: מנינא למה לי? ואמר ר' יוחנן: שאם עשאן כולן בהעלם אחד חייב על כל אחת ואחת. היכי משכחת לה? בזדון שבת ושגגת מלאכות</p>
<p>Rashi How is this possible? that one is accountable. It is only possible when one knows that it is Shabbat, and does not know that these activities are forbidden. For if the case was that one knew that these activities were forbidden, but did not know it was Shabbat; that is, one knew that they were forbidden on Shabbat but forgot that today is Shabbat, behold it teaches in the Mishnah (7:1) that that one is liable only to one Sin-offering for every Shabbat. Knowing that it is Shabbat can only occur if he knows at least one of the laws, for if one does not know even one of them, Shabbat is not differentiated for him from the other days, and therefore if he forgot all the laws, it is not possible to know that it is Shabbat.</p>	<p>רש"י: היכי משכחת לה. דמיחייב ע"כ לא משכחת לה אלא בזדון שבת דידוע שהוא שבת ושגגת מלאכות דאינו יודע שהמלאכות הללו אסורות דאי בזדון מלאכות ושגגת שבת דידוע שהן אסורות בשבת אבל שכח שהיום שבת הא תנן דאינו חייב אלא אחת לכל שבת וזדון שבת לא הוי אא"כ יודע אחת מהלכותיה דאי לא ידע בחדא מינייהו אין שבת חלוק לו משאר ימים וזה ששגג בכולן אין כאן זדון שבת:</p>

V.

1The heaven and the earth were finished, and all their array. 2On the seventh day God finished the work that He had been doing, and He ceased on the seventh day from all the work that He had done. 3And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that He had done. 4Such is the story of heaven and earth when they were created.

<p>Genesis 2 1The heaven and the earth were finished, and all their array. 2On the seventh day God finished the work that He had been doing, and He ceased on the seventh day from all the work that He had done. 3And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that He had done. 4Such is the story of heaven and earth when they were created.</p>	<p>בראשית ב א וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: ב וַיִּכְלֹ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיְשַׁבֵּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: ג וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת:</p>
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