

# פרשת וישב

## פרק ל"ט

Sample

## פרק ל"ט

In this פרק we will learn about a tremendously difficult נסיון that יוסף was given. ל' חז"ל tell us that this test was greater than any of the tests our אבות experienced. (בראשית רבה (פז:ד).

Discuss what a נסיון is. Ask for some examples.

*A נסיון is when a person is in a challenging situation, in which he has to use his spiritual strength to succeed and do the right thing.*

When teaching the children about a נסיון it is important to point out the following:

- ה tests those that He loves.
- ה only gives a test to someone whom He knows can pass the test.
- When one passes a test, one generally has a deep feeling of satisfaction and accomplishment.

Trying hard and ultimately succeeding in passing a difficult נסיון epitomizes the complete love and devotion that a Jew has for ה'. Its significance is immense - it not only has a positive effect on him, but it could also be important and beneficial to כלל ישראל for all future generations.

- The נסיון of יוסף is when אשת פוטיפר tries to entice יוסף into an inappropriate relationship with her. יוסף ואשת פוטיפר and יהודה ותמר of סמיכות פרשיות discusses the רש"י.

**Just as תמר's actions were לשם שמים** (in that she wanted to have children אבינו), **so too were the actions of אשת פוטיפר לשם שמים**. (בראשית רבה פה:ב). "מה זו לשם שמים אף זו לשם שמים"

אשת פוטיפר saw through astrology that she was destined to have children from יוסף, but she did not know if she or her daughter would be the one to bear these children. (יוסף married אסנת who was the daughter of פוטיפר.) (בראשית רבה פה:ב).

Both תמר and אשת פוטיפר acted לשם שמים because each was convinced that they would have noble offspring from their unions. However, the way in which אשת פוטיפר went about this was completely inappropriate.

- The wife of פוטיפר put herself in a difficult situation. To save herself she accused יוסף of sinning with her. פוטיפר put יוסף in jail. ה' was with יוסף, and יוסף found favor in the eyes of all who saw him. יוסף was successful wherever he went (*even* in jail).



successful – ח,ל,צ (1 \*

serve – ט,ר,ת (2 \*

prevent/hold back – כ,ע,ת (3 \*

sin – א,ט,א (4 \*

grab – ש,פ,ט (5

run away – נ,ו,ס (6 \*

raise – א,ו,א (7 \*


rested – מ,נ,ת (8 \*

lock – א,ס,ר (9 \*


\* high frequency עָרְשׁוֹת






פתח את השרש. 

lock



\_\_\_\_, \_\_\_\_ (3)

successful




\_\_\_\_, \_\_\_\_ (2)

sin


\_\_\_\_, \_\_\_\_ (1)

prevent/  
hold  
back



\_\_\_\_, \_\_\_\_ (6)

serve




\_\_\_\_, \_\_\_\_ (5)

run  
away




\_\_\_\_, \_\_\_\_ (4)

raise



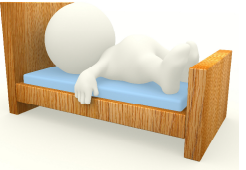
\_\_\_\_, \_\_\_\_ (9)

grab



\_\_\_\_, \_\_\_\_ (8)

rested



\_\_\_\_, \_\_\_\_ (7)



תרגים את השרש.

- |                   |                   |
|-------------------|-------------------|
| _____ = ת,נ,ח (6) | _____ = ת,ש,כ (1) |
| _____ = ת,פ,ש (7) | _____ = ת,ט,ל (2) |
| _____ = ת,ל,צ (8) | _____ = ת,ר,ת (3) |
| _____ = ת,ו,ס (9) | _____ = ת,ו,א (4) |
|                   | _____ = ת,ו,ר (5) |

הקף את הפשוטה הנכונה.

ת,ש,כ	ת,ל,צ	ת,ש,כ	ת,ו,ס	=	prevent/hold back (1)
ת,ו,א	ת,ו,ס	ת,ו,א	ת,ט,ל	=	raise (2)
ת,פ,ש	ת,ל,א	ת,ו,ר	ת,ל,צ	=	successful (3)
ת,ק,ש	ת,נ,ח	ת,ל,צ	ת,ר,ת	=	rested (4)
ת,ר,ת	ת,ש,כ	ת,ט,ל	ת,ו,א	=	sin (5)
ת,נ,ח	ת,ר,ת	ת,פ,ש	ת,פ,ש	=	serve (6)
ת,ו,ס	ת,ק,ר,ז	ת,ל,צ	ת,ו,א	=	run away (7)
ת,ו,ס	ת,ש,כ	ת,ו,ר	ת,נ,ח	=	lock (8)
ת,פ,ש	ת,ל,צ	ת,ר,ת	ת,נ,ח	=	grab (9)

# פסוקים א' – ו'

## Topic:

- מצרים is brought down to יוסף.
- יוסף, the chief of the slaughterers of פרעה, purchases יוסף from the ישמעאלים who had brought יוסף. (פסוק א')
- יוסף is with ה' and יוסף is very successful. (פסוק ב')
- יוסף resides in the house of his Egyptian master. (פסוק ב')
- יוסף's master (פוטיפר) sees that ה' is with יוסף, and that ה' makes him successful in whatever he does. (פסוק ד')
- From the time פוטיפר appoints יוסף over his house and all of his property, ה' bestows blessing on פוטיפר's house and fields because of יוסף. (פסוק ה')
- פוטיפר leaves יוסף in charge of everything in his house except his bread. (פסוק ו')
- יוסף is handsome and good looking. (פסוק ו')

## Skills:

### פסוק ד'

ו' ההפוך (עמיד ← עבר) + אותיות "איתן" + שרש:  
 וימצא, וישרת  
 תחלית + שם עצם (רבים) + סופית : בעיניו  
 את + סופית : אתו  
 ו' ההפוך (עמיד ← עבר) + אותיות "איתן" + שרש + סופית:  
 ויפקדו  
 מלת יחס : על  
 שם עצם + סופית : ביתו  
 תחלית + סופית : לו  
 זמן עבר (גוף שלישי, יחיד) : נתן  
 תחלית + שם עצם + סופית : בידו

### פסוק ה'

ו' ההפוך (עמיד ← עבר) + אותיות "איתן" + שרש :  
 ויהי, ויברך  
 תחלית + מלה : מאז  
 זמן עבר (גוף שלישי, יחיד) : הפקיד\*\*  
 את + סופית : אותו  
 תחלית + שם עצם + סופית : בביתו  
 תחלית + מלת יחס : ועל  
 תחלית + סופית : לו  
 תחלית(ו) + שם עצם : המצרי\*, בבית, ובשדה  
 שם עצם (יחידה) + סמיכות : ברכת

### פסוק א'

תחלית + שם עצם : ויוסף, הטבחים\*, הישמעאלים\*  
 תחלית + שרש : הורד\*\*  
 אקסוה : מצרימה, שמה  
 ו' ההפוך (עמיד ← עבר) + אותיות "איתן" + שרש + סופית:  
 ויקנהו  
 שם עצם : שר, הטבחים\*, איש  
 שם תאר : מצרי\*\*\*  
 תחלית "ה" + שרש + סופית : הורדהו\*\*

### פסוק ב'

ו' ההפוך + אותיות "איתן" + שרש : ויהי  
 שם עצם : איש  
 שם תאר : מצליח°  
 תחלית + שם עצם : המצרי\*\*

### פסוק ג'

ו' ההפוך (עמיד ← עבר) + אותיות "איתן" + שרש : וירא  
 את + סופית : אתו  
 כנוי השם/שם הגוף : הוא  
 זמן הווה (יחיד) : עשה, מצליח°  
 תחלית + שם עצם + סופית : בידו

את + סופית : אתו  
 שם עצם : מאומה  
 כנו השם/ שם הגוף : הוא  
 זמן הוה (יחיד) : אוכל  
 שם עצם : תאר, מראה

**פסוק ו'**  
 ו' ההפוך (עמיד ← עבר) + אותיות "איתן" + שרש :  
 ויעזב, ויהי  
 תחלית + סופית : לו  
 תחלית(ות) + שם עצם : ביד, הלחם\*  
 זמן עבר (גוף שלישי, יחיד) : ידע

\* ה' הידיעה

\*\* At times, a word in זמן עבר begins with a "ה".

(The children will be learning this rule in פרשת מקץ)

\*\*\* שם תאר = adjective. A word that describes a noun.

◦ At times, a word in זמן הוה begins with a "מ".

• In מ' – ל"ט – ט' there are many שמות עצם that are יחיד and have a סמיכות. The general rule for this word combination [שם עצם (יחיד) + סמיכות] is that:

◦ The letters remain the same as the original word.

◦ The נקודות can remain the same *or* change.

The children will be learning about this skill in פרשת ויגש; therefore, the word combinations listed above do not include this combination.

• **Review the different groups of "סופיות דומות"**. (Refer to the chart on page 11.)

Due to the complexity of the סופיות דומות, when the opportunity presents itself to review them within the set of פסוקים learned it is advantageous to the children. Our goal when teaching the skills for לשון הקודש is that the children not feel pressure when learning them. **Consistently reviewing these endings (and all skills) will enable the children to master the translation without the pressure of memorization.**

Our philosophy is that the children should learn to recognize these endings "out of context" (almost as "sight words") so that they can transfer their knowledge and learn new subjects in קודש independently. Nevertheless, when the words in the פסוקים include many סופיות דומות, it is an opportunity to teach them "within context." Reviewing these concepts "within context" reinforces the translation in a visual, hands-on fashion. The children realize that this knowledge is needed to help them understand חומש (and beyond).

Please note: להבין ולהשכיל has designed סופיות דומות cards to enable the children to review these suffixes visually and easily. They can be purchased for a minimal fee at [www.cojds.org](http://www.cojds.org).

• סופיות דומות "ה"

When a "הַ" סופית is attached to the name of a place or area it is translated as to/אל.	מצרימה (פסוק א') שמה (פסוק א')
"הו" = him, it/אותו	ויקנהו (פסוק א') הורדהו (פסוק א') ויפקדהו (פסוק ד')
The "הַ" is part of the word מאומה.	מאומה (פסוק ו')
When a "הַ" סופית is attached to a שרש it is translated as "she did".	שרש + "הַ"
When a "הַ"/"הָ" סופית is attached to the end of a word it is translated as her, it/its.	"הַ"/"הָ"

• סופיות דומות "ת"

The "ת" functions as a סמיכות. A סמיכות "ת" is translated as של/of.*	ברכת (פסוק ה')
In general, a word that ends with a "ת" is נקבה/יחידה.**	"ת" בסוף מלה

\* Emphasize that a סמיכות "ת" is always attached to a שם עצם that is יחידה.

The "הַ" is replace with a "ת".

\*\* There are exceptions to the rule. I.e., although the word בית (ה', ד', ב') (פסוקים ב', ד', ה') ends with a "ת", the word is a "ירוצא מן הכלל" and is זכר/יחיד.

• זמן עבר, הווה, עתיד

To attune the children to the different translations of verbs based on their tenses, point out the verbs in the פסוקים. Ask the children to find words in פסוקים א'-ו' that are written in זמן עבר, הווה, עתיד.

(In these פסוקים there aren't any words conjugated in עתיד.)

**Remind the children that words written in עתיד & הווה, עבר, זמן are always verbs.**

זמן עבר	זמן הווה	מלה בפסוק
	יחיד	מצליח* (פסוק ב', ג')
	יחיד	עשה (פסוק ג')
	יחיד	אוכל (פסוק ו')
גוף שלישי- יחיד		נתן (פסוק ד')
גוף שלישי - יחיד		ידע (פסוק ו')
גוף ראשון - יחיד		הורד**, הורדהו** (פסוק א')

\* At times, a word in זמן הווה begins with a "מ".

\*\* At times, a word in זמן עבר begins with a "ה".

• את + סופית

Remind the children of some of the לשון הקודש facts for the word combination of את + סופית:

- The word את generally does not have a translation; it merely points something out.
- At times, the word את can be translated as *with*.
- **To determine the correct translation for the word את one must look at the context of the פסוק.**

(*Context* means to look at the words before and after the phrase/word you are translating. Based on the words before and after the phrase/word, one can determine the correct translation.)

Ask the children to look into ו' - א' - פסוקים for words that have the את + סופית combination.

- אתו (ג', ו')
- אותו (ד', ה')

**Lesson Pointers:**

- Point out that although the brothers slighted יוסף's dreams regarding his becoming a leader, it was destined that he become one. **יוסף played the role of a leader wherever he went.**
  - Although he was purchased to be a slave in פוטופר's house, he was put in charge of his house.
  - Although he was put in jail, he was put in charge of the prison and its inmates.
  - Although he was despised as a "Hebrew," he was asked to come to פרעה and interpret his dreams, and was made viceroy of מצרים.
  - יוסף was the provider of food for all of מצרים and the surrounding countries.
- Note the **continuous פרטית** השגחה פרטית. Emphasize that nothing happens by chance. Refer to page 32.

<u>השגחה פרטית</u>	<u>המצעה</u>
When <u>יוסף</u> was sold, he did not end up in a small country rather he went to <u>מצרים</u> - the most popular metropolis of the world.	"ויוסף הורד מצרימה" (פסוק א')
He was not purchased to be the slave of a commoner rather he ended up being purchased by one of <u>פרעה</u> 's courtier.	"ויקנהו פוטופר סריס פרעה" (פסוק א')
Most slaves are assigned to strenuous labor in the fields yet, <u>יוסף</u> was assigned to a relatively easy job inside <u>פוטופר</u> 's house.	"ויהי בבית אדניו" (פסוק ב')
The <u>שר הטבחים</u> ( <u>פוטופר</u> ) was <u>פרעה</u> 's attendant who was in charge of the prison in which <u>יוסף</u> will eventually be incarcerated.	

For the children to internalize the concept of השגחה פרטית in their personal lives, להבין ולהשכיל has designed a "השגחה פרטית diary." For two weeks, it allows the children to notice and track השגחה פרטית in their daily lives. It is a practical way to bring this concept to life. It can be purchased for a nominal fee. Orders can be submitted via our website: [www.CoJDS.org](http://www.CoJDS.org).

- יוסף was careful not to divulge who he actually was and kept the oath of secrecy that was imposed on him. Therefore, he did not attempt to return to his father or reveal his full identity. All he told the מצריים was that he was an "עברי".
- פוטיפר (פסוק א)
  - The name פוטיפר comes from the words "מפטם פרים". He would fatten bulls for עבודה זרה. (מדרש).
- סריס (פסוק א)
  - According to אונקלוס, it is explained as a *courtier*.
- שר הטבחים (פסוק א)
  - According to רש"י, שר הטבחים is explained as the *chief of the slaughterers*; i.e., the chief butcher.
  - Others translate הטבחים as *the executioners*.
- איש מצרי (פסוק א)
  - The word איש is usually indicative of a prominent and well respected person. Refer to page 31.
- פוטיפר... איש מצרי (פסוק א)
  - In ה' – א', פסוקים, ask the children to count how many times פוטיפר is referred to as a "מצרי".  
Answer: 3 times
  - Ask the children if they have a question. "Why does the תורה repeatedly refer to פוטיפר as a "מצרי"? Isn't it obvious? The תורה is stressing that the מצריים scorned other nations, particularly the עבריים. The Egyptians were immoral people and it bothered them to see the עבריים who unlike them, had high morals. Knowing this, one would think it would have been impossible for יוסף to come to such a high position within Egyptian society. This attests to יוסף's great brilliance and leadership qualities. (רב הירש)
  - From this one can also see the השגחה פרטית of ה'. See Critical Thinking.
- ויהי ה' את יוסף (פסוק ב')
  - ה' was with יוסף, which enabled him to be spiritually strong. (חזקוני)
  - ה' was with יוסף, protecting him from his enemies. (ספורנו)
  - The word "את = with" connotes *inclusion*. From here we learn that not only was ה' with יוסף, but also with all those with whom he came in contact. (ויגד יעקב)
- ויהי בבית אדניו (פסוק ב')
  - יוסף served פוטיפר in his inner chamber. (ספורנו)

- וישרת אתו (פסוק ד')
  - Reiterate that the תורה never uses an extra word, letter or נקודה. Why then do we have to know "וישרת אתו". If יוסף was פוטיפר's slave, then it is understood that he served him! From here we learn that פוטיפר appointed יוסף as his personal attendant. (ספורנו, העמק הדבר)
  - יוסף's job was to serve "אתו/him" and no one else. (מלבי"ם)
  - יוסף was freed from all other assignments. Refer to page 33.  
See Practical Application.
  
- וישרת אתו ויפקדהו על ביתו... (פסוק ד')
 

Continuously develop the children's ability to have a discerning eye when looking at the words of the פסוקים. Ask them to look closely at the order of the words in 'פסוק ד' and if they can figure out the sequence of events. Point out that פוטיפר first appointed יוסף as his personal attendant. Then he appointed him to oversee all matters regarding his house and then regarding all of his property. Refer to page 33.
  
- וכל יש לו נתן בידו (פסוק ד')
  - Everything יוסף took into his hands prospered. From here we learn that פוטיפר would bring to יוסף all the merchandise he planned to sell. יוסף would merely touch it and it would bring the highest profit. (צדה לדרך)
  - פוטיפר appointed יוסף as overseer of all his possessions, in his field and in his house. (רמב"ן)
  - פוטיפר entrusted יוסף with every domestic matter. (ר' בחיי)
  
- ויהי ברכת ה' בכל אשר יש לו בבית ובשדה (פסוק ה')
 

Why was there ברכה in all of פוטיפר's property, both at home and in his field?  
תלמיד חכם comes immediately to someone who is in the company of a חכם.  
"תכף לתלמידי חכמים ברכה" (ברכות מ"ב).  
The שכונה follows צדיקים and causes their surroundings to be blessed. Refer to page 34.  
Song: page 34

### רש"י:

- כי ה' אתו (פסוק ג')
  - How did פוטיפר know that ה' was with יוסף?  
תשובת רש"י: Because יוסף would regularly refer to ה' in conversation. Song: page 28
  
- וכל יש לו (פסוק ד')
 

Point out that at times a פסוק is written in "לשון קצר" - an abbreviated language.  
At times, רש"י will make it easier for us to understand the words of a פסוק and suggest to "add" a word when *explaining* the phrase.

- ולא ידע אתו מאומה (פסוק ו')

Literally, these words are translated as "And he did not know with him anything".

The words "ולא ידע אתו מאומה" should be understood as follows: *And with him (יוסף) present, he (פוטטר) concerned himself with nothing.* This translation follows רש"י.

Reiterate that לשון הקודש is a language that was created by ה'. There is no other language in the world that contains the same level of holiness. Therefore, it is sometimes impossible to grasp the full meaning of the words of the תורה when translating literally.

- כי אם הלחם (פסוק ו')

entrusted everything to יוסף, except his "לחם" - his wife. (רש"י)

- ויהי יוסף יפה תאר (פסוק ו')

Whenever possible ask the children to figure out the שאלת רש"י. Offer an incentive to the child that is able to discern the question.

שאלת רש"י: What is the significance of these words? Why is it necessary for us to know them?

תשובת רש"י: Now that יוסף was in a position of authority, he began to eat and drink well, and curl his hair. ה' said, "Your father is mourning yet you are curling your hair? I will test you with a difficult test precisely because you are a מראה".

Ask the children what they can learn from this?

**It is important to emphasize that when someone close to us is going through a difficult time, we can not be complacent and go about our business "as usual". In some way, our תפלות and actions should reflect their pain.**

Share with the children a story about a great צדקה, Rebbetzin Chana Perel Kotler, (wife of HaRav Aharon Kotler זצ"ל, Rosh Yeshiva of בית מדרש גבוה). During World War II, she would not drink her tea with sugar as her way of empathizing with the pain and suffering of the Jews in Europe.

#### ידיעות כלליות:

- יוסף was successful in all he did because ה' was with him.
- יוסף was appointed to be in charge of his master's house.

#### Critical Thinking:

- When יוסף spoke, he regularly used the name of ה'.
  - What do you think יוסף gained from this? Refer to page 27.
  - What can you learn from this? Refer to page 27.
- Discuss with the children why they think יוסף, who was an עברי (and therefore scorned by the מצרים), was able to succeed. Ask what they can learn from this. Refer to page 31.
- Even though יוסף was an עברי, נער, עבד, and former prisoner, he still was successful! Ask the children what they can learn from this. Refer to page 32.

- Because of **יוסף**, **פּוּטִיפֶר** benefited and received **בְּרָכָה** in his house and in his field. What can be learned from this?

Ask the children if they remember another person who benefited from living near a **צַדִּיק**.

Refer to page 34.

- According to **רש"י**, **יוסף** was tested with **אֵשֶׁת פּוּטִיפֶר** as a direct result of him being too involved with his "looks". **One must always be neat, clean and presentable, while being careful not to get too caught up with one's looks.**

Ask the children what could happen to a person who is vain?

### **Practical Application:**

- **וְיוֹסֵף הוֹרֵד מִצְרַיִם (פסוק א')**

This information seems superfluous. Why is it mentioned?

**גְּלוּת מִצְרַיִם** was a prelude to **מִצְרַיִם יַעֲקֹב** going to **מִצְרַיִם**.

(Remind and/or ask the children about when **אֲבִרָהָם** was told that his children would go down to **מִצְרַיִם**.)  
(**בְּרִית בֵּין הַבְּתָרִים** was told this at the **אֲבִרָהָם**.)

The **תּוֹרָה** emphasizes the descent of **יוֹסֵף** to **מִצְרַיִם** and his rise to the position of viceroy to show the great and respectful ways of **ה'**. **ה'** orchestrated events so that when **יַעֲקֹב** goes to **מִצְרַיִם**, the decree of **ה'** (that of **גְּלוּת מִצְרַיִם**) will come to fruition in an honorable way. **ה'** arranged that **יַעֲקֹב** should go willingly to reunite with his long-lost son, and at the behest of royalty. (**תְּנַחֲמָא יִשְׁרָאֵל**)

**Point out the love and care ה' has for his children.**

**Nothing happens by chance. Every detail of our lives is orchestrated by ה'. Whatever ה' does is calculated to be as respectful as possible.**

Ask the children when they saw **ה'** show kindness to **יוֹסֵף** when he traveled to **מִצְרַיִם**. When **יוֹסֵף** traveled with the **יִשְׁמַעְאֵלִים** the spices had a pleasant smell rather than a foul one. Ask the children if they learned a song about this.

- As mentioned in the Lesson Pointers, no matter what situation **יוֹסֵף** was in, he always rose to a position of leadership. It was **יוֹסֵף**'s destiny to be a leader.

Strengthen the children's resolve to trust in **ה'**. At times, in life it may seem that people's actions or circumstances will certainly prevent something from coming to fruition. **Emphasize that if ה' wants something to happen - no matter how many obstacles seem to be in its way - it will happen. Always trust in ה'.**

I.e., **הַמֶּלֶךְ** issued many decrees to destroy **יִשְׂרָאֵל**. These decrees seemed certain to succeed. Yet, **יִשְׂרָאֵל** did **תְּשׁוּבָה**, and **הַמֶּלֶךְ**'s plans to destroy **יִשְׂרָאֵל** failed.

- **וַיְהִי ה' אֶת יוֹסֵף (פסוק ב')**, **וַיְהִי בְרַכְתָּ ה' בְּכָל אֲשֶׁר יֵשׁ לּוֹ בְּבַיִת וּבְשָׂדֶה (פסוק ה')**

◦ Not only was **ה'** with **יוֹסֵף**, but also with all those whom **יוֹסֵף** came in contact. **From here we learn that it is wise and beneficial to stay close to righteous people.** (**וַיִּגְדַּל לֵיעֲקֹב**)

Ask the children if they can think of two people who gained much because they lived with a righteous person.

- 1) לך לך י"ג:ה'). אברהם became wealthy because he lived with לוט
- 2) בראשית ל':כ"ז, מדרש תנחומא שמות ט"ז). יעקב had much ברכה and had sons because lived with him לבן
- **In our תפלות we should always daven that ה' be with us and all of ישראל in all that we do.**

**וישרת אתו (פסוק ד')**

It is truly remarkable that with all that was working against him, יוסף was nevertheless able to become פוטיפר's personal attendant. Stress to the children that this happened because ה' was with יוסף. **Point out that all of our accomplishments are because ה' is giving us the דשמיא to succeed. One should never have the attitude that "כחי ועצם ידי" is what made him succeed.**

**יסודי יהדות:**

- ה' calculates and orchestrates all events that happen to us, including all their details. There is השגחה פרטית in all that we do.
- Always try to surround yourself with צדיקים and good people. Choose your friends wisely, for they influence you.
- A Jew feels for his brethren when they are going through a difficult time.
- A Jew must always be neat, clean, and presentable, but should take caution not to become vain.

**נבים:**

- "עמו אנכי בצרה"
- "שם שמים שגור בפיו"
- "תכף לתלמידי חכמים ברכה"

**Assessments:**

Page 40	תרגיל ה'	Skill assessed: יחיד/יחידה, רבים/רבות
Page 40	תרגיל ו'	Skill assessed: מלים

**Home Work:**      Date \_\_\_\_\_ Page \_\_\_\_\_

**Notes:** \_\_\_\_\_

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Sample