

פסוקים י' – י"ב

Topic:

- (פסוק י') leaves שבע באר and goes to חרן.
- (פסוק י"א) comes to the "מקום" and sleeps there. He puts stones around his head.
- (פסוק י"ב) has a dream. He sees a ladder reaching from the ground to the sky. Angels are going up and coming down the ladder.

Skills:

פסוק י'

ו' ההפוך + אותיות "איתן" + שרש: ויצא, וילך
תחלית + שם עצם: מבאר שבע
אקס ה: חרנה

פסוק י"א

ו' ההפוך + אותיות "איתן" + שרש: ויפגע, וילך, ויקח, וישם,
וישכב
תחלית + שם עצם: במקום, השמש*, המקום*
תחלית + שם עצם: רבים + סופית/סמיכות: מאבני

פסוק י"ב

ו' ההפוך + אותיות "איתן" + שרש: ויחלם
אקס ה: ארצה
תחלית + שם עצם + סופית: וראשו
תחלית + אקס ה: השמימה*
שם עצם: רבים + סופית/סמיכות: מלאכי
זמן הוה/רבים: עולים
תחלית + זמן הוה/רבים: וירדים
תחלית + סופית: בו

* "ה" הידיעה

- According to the scope and sequence of the להבין ולהשכיל program the amount of new skills taught in פרשת ויצא has been minimized. This allows for the teacher to have more time to review and reinforce the skills, high frequency words and שרשים taught in grade three and grade two.

- **קמץ "ה" - Review:** When a "ה" קמץ is attached to the name of a place *or* an area, the "ה" קמץ is translated as "to." Emphasize that the word attached to the "ה" קמץ need not be the *name of a place*; it may be an *area*.

Ask the children to find and list the words in י"ב – י"ב פסוקים that have a "ה" קמץ ending.

Differentiate between the words and ask which words have a "ה" קמץ attached to the name of a place and which to the name of an area.

Name of Place

Name of Area

חרנה

ארצה

השמימה

Lesson Pointers:

- As often as possible, engage the children in the חומש lesson. By asking pointed questions the children's interest will be peaked. They will become more involved, and internalize the lesson more effectively. In general, an incentive program to encourage the children to be involved in the Chumash lesson is recommended.
- "מעשה אבות סימן לבנים" – It is important for the children to know that whatever happened to our אבות is a sign for something that will happen to בני ישראל in the future. Share with the children that the story of יעקב going into and dealing with גלות is a סימן of how בני ישראל will have to deal with future גלויות.
- As mentioned in the introduction, emphasize that as יעקב prepares to enter חרן, ה' will strengthen him with the vision of the מלאכים and the promises that He will protect him, and be with him. This vision with its promises and reassurances gave strength to יעקב to deal with all that lay ahead of him.
- Ask the children if they can remember the two reasons why יעקב went to חרן.
 1. His mother commanded him to go there to run away from עשו, because עשו wanted to kill him. (כז:מב-מג)
 2. His father commanded him to go to חרן to find a wife. (כח:א-ב)
- Share with the children that when they **will** learn פרשת וישלח, they will be reminded of some of the events that will take place in this פרשה. You might want to mention that it would be interesting to see/hear who will remember these events when they will learn about them.
- ויצא... מבאר שבע וילך חרנה
On the class map - point out where באר שבע and חרן are located. Refer to map on page 30.

- וישכב במקום ההוא

יעקב cites a מדרש that this was the first time יעקב אבינו lay down to go to sleep since leaving his parents' house. The entire time he was in עבר שם ועבר, he never lay down to go to sleep!

Note יעקב's dedication to and his התמדה in תורה study.

- במקום ההוא

Ask the children to locate ירושלים on the class map (or on the map on page 30). Tell the children that ירושלים, (which is the המקדש,) is situated in ירושלים.

Ask the children what else happened on המוריה.

Answer: עקדת יצחק. [Refer to the TE lesson plans (פסוק י"ג) for more answers.]

- ויחלם

נבואה's dream was a form of יעקב.

- וראשו מגיע השמימה

The length of the ladder, which spanned from the ground to the sky was tremendous. It was awesome to see such a ladder.

If possible, take the children to a tall building and ask them to look up and try to imagine a ladder that reaches beyond the roof of the building. (If you do not have a tall building nearby, take the children outside and have them first look down at the ground and then *slowly* raise their heads upward toward the sky, and have them try to imagine the great length of the ladder.)

- מלאכי אלקים עלים ויורדים בו

There is much symbolism and many interpretations of the dream. The following is one interpretation (רמב"ן):

יעקב was shown the spiritual שר of each nation. Each מלאך/שר that ascended from the ladder represented a שר for a nation that would take us into גלות. Each מלאך/שר climbed the number of rungs on the ladder equivalent to the number of years that the nation they represent will dominate us.

° שר בבל climbed 70 rungs and then descended.

° שר מדי/פרס climbed 52 rungs and then descended.

° שר יון climbed 130 rungs and then descended.

° שר אדום kept climbing the rungs of the ladder, with no end in sight. This symbolized that the גלות אדום will be extremely long and seemingly endless.

Upon hearing this foretelling of events, the children might become frightened that our current גלות will never end. **Emphasize that just as ה' told יעקב that He will protect him and bring him back to ארץ ישראל, so will ה' do this for us.**

רש"י:

- ויצא - See Practical Application below. Song: page 34

- ויפגע במקום (פסוק י"א)

- The word can be translated as "and he encountered" or "and he davened".

רש"י explains that here "ויפגע" should be understood as "and he davened".

The תורה is teaching that when יעקב אבינו arrived at the "מקום", he davened מעריב, thereby instituting this תפלה for all generations.

- וישם מראשתי (פסוק יא)

Compare and Contrast: Write on the board the following words אבן & אבני. Ask the children to decode and translate them.

Emphasize to the children that when they know how to accurately translate a word of לשון הקדש, they can better understand the story line in the פרשה.

stoneS of אבנים של = אבני

Stone = אבן

רש"י: When the פסוק describes יעקב's initial taking of the stones, it says that he took "stoneS"; whereas later it says that he took "the stone". The פסוקים seem to be contradictory. How can this be understood?

The children might ask the following question: How is it possible for inanimate objects to having feelings and wants? This can be explained by telling the children that just like every nation has it's own שר, so does every inanimate object. Each stone had its own שר that desired to have יעקב rest upon it.

Critical Thinking:

What can we learn from this? וישם מראשתי (רש"י) page 38

ידעות כלליות

- יעקב was 77 years old when he came to חרן. Refer to page 40.

- תפלת מעריב instituted יעקב אבינו. Song: page 36

. תפלת מנחה and תפלת שחרית instituted אבות when and which of our

עקדת יצחק at תפלת שחרית instituted אברהם אבינו

when he was waiting for אליעזר to return from finding him a wife. instituted יצחק אבינו

(When יצחק saw רבקה for the first time, he was davening in the field.)

Practical Application:

• ויצא יעקב

Consistently emphasize that the תורה is very specific when using words, letters, or נקודות. There is nothing extra ever written in the תורה.

- ° Ask the children if they think it is necessary to write that יעקב left באר שבע and then came to חרן. Would it not have been sufficient for the פסוק to say that יעקב came to שבע? It is understood that he "left". From here we learn that there is much significance to יעקב's departure from באר שבע.

Ask the children to imagine living in a town in which a person of importance (i.e., a great rabbi, the president) lived. Would it make a difference to the community if that person moved away? Guide the children to realize that when a person of importance moves away from the town, the residents lose great benefits. (i.e., if the president was moving away, there would be a decrease in security; the streets would not be as clean; there would be fewer visitors; fewer people would purchase items in stores...)

When יעקב left חרן, the town lost its glory, splendor and beauty. (רש"י)

When choosing a place in which to live and work, it is to the advantage of a person to live/work in a community/place in which there are righteous people. Song page: 34.

- ° When אברהם and יצחק left their communities, the פסוקים do not emphasize *both* their departure and arrival. Is it possible therefore to say that the departure of אברהם and יצחק did not make an impact on their respective communities?

The ויקרא tells us that when אברהם and יצחק departed from their communities, it was evident to all that "something was missing" because they left *with* their families. However, when יעקב departed from באר שבע, he left alone, while his parents remained behind. One might have thought that since יצחק and רבקה, who were righteous, remained in באר שבע, perhaps יעקב's departure did not effect the community.

Therefore, the תורה emphasizes "ויצא יעקב" to teach us that **regardless of how many righteous people live in a community, every single righteous person counts and makes a difference.**

Emphasize that every individual in כלל ישראל can make a difference. Instill within the children confidence in knowing that they have the potential to make a difference, no matter how many other influential people are around them. **Strengthen the children to know that although there might be other people in their community who are accomplishing things, they should not "shy away," thinking they have nothing to offer. Rather, they should know that they can also make a difference.**

• ויקח מאבני המקום

- ° **Emphasize that if stones can argue with each other regarding which one should have the privilege of serving a צדיק, how much more so should we desire to have the זכות to serve a צדיק.** Song: page 39.

[In preparation for learning ספר יהושע, you might want to point out that יהושע was the "משרת" of משה רבנו. Because of *this*, he was זוכה to succeed משה רבנו and become the leader of כלל ישראל. (מלבי"ם יהושע א:א)]

° Another point to emphasize is the נס that ה' performed by bringing all the stones together.

Emphasize that the stones' "arguing" caused ה' to bring about a miracle. By joining the stones together into one stone, the arguments would cease and all would have the opportunity to "serve a צדיק". Note the importance of שלום.

(In general, ה' allows the laws of nature to run their course. At times, when ה' deems it necessary, He will perform miracles that are exceptions to טבע.)

• קדושת ארץ ישראל – מלאכי אלקים עולים ויורדים בו

The מלאכים that protected יעקב in ארץ ישראל were going back to שמים and being replaced by מלאכים who would escort יעקב to ארץ לארץ. The מלאכים of ארץ ישראל would not leave ארץ ישראל even to escort יעקב to ארץ לארץ.

By seeing this vision, יעקב realized even more the tremendous קדושה of ארץ ישראל. Accordingly, his desire grew to return to a land filled with such קדושה (רש"י, as understood by אברבנל). **Here is an opportunity to instill in the children a love for קדושת ארץ ישראל.**

יסודי יהדות:

• ה' is loving, caring and kind.

Emphasize this by pointing out the loving-kindness shown by ה' when He reassured יעקב so that he not need to be afraid.

• ה' sees and hears all. Nothing is hidden from ה'. The השגחה of ה' extends from the heavens to the earth. This is symbolized by the detailed description of the ladder - that it *extended from the ground to the sky*. (אבן עזרא)

• The מלאכים are messengers of ה', who fulfill His will, similar to servants who serve a king and fulfill his command. (אבן עזרא)

High Frequency Words: אבן, ראש

Assessments:	Page 47	תרגיל ז	Skill assessed: יחיד, יחידה, רבים, רבות
	Page 49	תרגיל ט	Skill assessed: מלים
	Page 49	תרגיל י	Skill assessed: סדר מנין פרק/פסוק

Home Work: Date _____ Page _____

Notes: _____



דבור המתיחיל: "ויצא" (פסוק')



מלא את הטבלה:

אנגלית	בת	בת רש"י
it _____ necessary	_____	לא היה צריך
_____ write	_____	לכתוב
_____ only	_____	אלא
_____	_____	"וילך יעקב חרנה"
_____	_____	ולמה
it (the Torah) mentioned _____	_____	הזכיר וציאתו
but, it _____ us	_____	אלא מגיד
_____ the leaving of a righteous man	_____	שיציאת לדיק
_____ the _____	_____	מן המקום
makes an impression	_____	עושה רושם

אֲנֵלִית	כְּתָה	כְּתָה רִשִׁי
for at the _____ that a _____ is _____ the _____	_____	שְׁצִמָּן שְׁהָדִיק צֵעִיר
_____ is its glory	_____	הוּא הוֹדָה
_____ is its splendor	_____	הוּא זִיוָה
_____ is its beauty	_____	הוּא הִדָּרָה
(once) _____	_____	יֵלָא מֶשֶׁס
its _____ has left	_____	פָּנָה הוֹדָה
its _____ has left	_____	פָּנָה זִיוָה
its _____ has left	_____	פָּנָה הִדָּרָה...

תשובות לשאלות







"צִיָּאת צִדִּיק"

No matter where we're living, in the west or the east,
No matter the location, state or city or street.
One thing that's important, to always recall,
Living near a צִדִּיק brings a blessing for all.

צִיָּאת צִדִּיק אֲנֶשֶׁה רִנָּה,
צִיָּאת צִדִּיק אֵין הַמָּקוֹם אֲנֶשֶׁה רִנָּה.

"וַיֵּצֵא יַעֲקֹב מֵאֶמְבָּאָר שְׁהָע" - Yaakov left from there,
Something special now was missing, you could feel it in the air.

When יַעֲקֹב lived in אֶמְבָּאָר שְׁהָע, his presence they did sense,
For he was its הַגָּדָה, glory/magnificence.

זִוְהוּ its splendor, their crowning jewel,
הַבְּדִיחַ its beauty, so remember this rule.



"וַיֵּצֵא יַעֲקֹב מֵאֶמְבָּאָר שְׁהָע" - Yaakov left from there,
Something special was now missing, you could feel it in the air.
No matter where we live, it's clear that we should try our best,
To stay near the צִדִּיק for we'll benefit, oh yes, oh yes!

צִיָּאת צִדִּיק אֲנֶשֶׁה רִנָּה,
צִיָּאת צִדִּיק אֵין הַמָּקוֹם אֲנֶשֶׁה רִנָּה.

No matter where we live, it's clear that we should try our best,
To stay near the צִדִּיק for we'll benefit, oh yes, oh yes!



דבור המתחיל: "ויפגע במקום" (פסוק י"א)

שאלת רשימה



מלא את הטבלה:

אנא	כתב	כתב רשימה
The verse did not mention	_____	לא הזכיר הכתוב
at _____	_____	באיזה מקום
_____	_____	אלא
"_____"	_____	"במקום"
that is mentioned	_____	הנזכר
in another _____	_____	במקום אחר
_____ is	_____	הוא
the mountain of Moriah	_____	הר המזרחי
that is said about it	_____	שנאמר בו
_____ afar	_____	"וירא את המקום מרחוק"

תשובת רשימה





דבור המזחיל: "ויפגע" (פסוק י"א)



מלא את הטבלה:

אנשית	בתה	בתה רש"י
_____ sages explain	_____	...ורצוֹתֵינוּ פִּרְשׁוּ
(the word וַיִּפְגַּע as) an expression of prayer	_____	לְשׁוֹן תְּפִלָּה...
_____	_____	וְלַמְדֵנוּ
_____ he established the evening prayer	_____	שֶׁתִּקַּן תְּפִלַּת עֶרְבִית

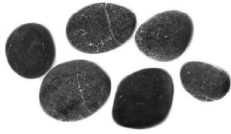
...ולא כתב "ויתפלל" ללמדך שקפצך לו הארץ... (that the land shrunk)

אֶצְקָה felt bad because he passed הָרַם הָאֶרֶץ and didn't stop to daven there. He decided to return. Upon deciding to return to הָרַם הָאֶרֶץ, the land shrunk and his traveling time was greatly shortened.



אֶלְהֶרֶס תִּנָּן תְּפִלַּת שְׁמִירָה
 צִחֵק תִּנָּן תְּפִלַּת אֲנָחָה
 אֶצְקָה תִּנָּן תְּפִלַּת אֶצְרָה
 Let's all daven with כֻּנָּה now!

דבור המתחיל: "וַיֵּשֶׁם מֶרְאֲשֵׁתָיו" (פסוק י"א)



שאלות רש"י



• כְּתִיב בַּפְסוּק 'א': "וַיֵּקַח אֶבְרָהֶם הָאֱקוֹס וַיֵּשֶׂם אֶרְבָּעֶתָיו."



• כְּתִיב בַּפְסוּק 'ח': "וַיֵּקַח אֶת הָאֶבֶן אֲשֶׁר שָׂם אֶרְבָּעֶתָיו."

Did אַבְרָהָם put "a stone" or "stones" around his head?

מלא את הטבלה:

אנגלית	כְּתִיב	כְּתִיב רש"י
he made _____	_____	עָשָׂהוּ
_____ a drainpipe	_____	כְּמִין מַרְזֵב
around _____	_____	סָבִיב לְרִאשׁוֹ
because he was afraid of dangerous animals	_____	שִׁירָא מִפְּנֵי חַיּוֹת רָעוֹת
_____ (the stones) started	_____	הִתְחִילוּ
quarreling	_____	מְרִיבוֹת
this (one) with _____ (one)	_____	זו עִם זוּ
this one says	_____	זֹאת אוֹמֶרֶת
_____ the tzaddik	_____	עָלֵי יְנִיחַ לְדִיק
should rest _____	_____	אֶת לִאשׁוֹ...

אֲנֵלִית	בְּתָה	בְּתָה רַשִׁי
immediately, _____ Holy One blessed is _____ made _____	_____	מִיד עֲשָׂאן בְּקָדוֹשׁ צְרוּךְ הוּא
(into) one stone	_____	אֶצֶן אַחַת
and this is that which it _____	_____	וְזֶהוּ שֶׁנֶּאֱמַר
"and he took the _____ that he placed around his head"	_____	"וַיִּקַּח אֶת הָאֶצֶן אֲשֶׁר שָׁם מִרְאֲשֵׁתוֹ"

תשובות רש"י

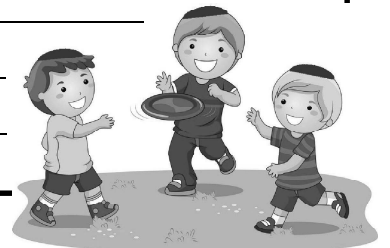


Can you imagine?!

Look at how important it is to 'ו' that we don't fight.
Rather than allow the stones to quarrels with each other,
'ו' made a miracle and formed them all into one stone!



What can we learn from this?





Did you know?!

"כִּי בָא הַשֶּׁמֶשׁ"

The sun came (set); although it was not the usual time for the sun to set, it "suddenly" set for **אַקָה** so that he would have to stay on **הַמִּדְבָּר** overnight.

(רש"י)



Did you know?!

Before **אַקָה** went to **מִדְבָּר**, he went to the **בֵּית מִדְרָשׁ** of **רִשְׁבֵּי**. There he studied **תּוֹרָה** for 14 years. The **תּוֹרָה** he studied there strengthened him and prepared him to live in "מִדְבָּר".

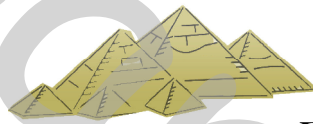
- | | |
|---|--------------|
| • אַקָה received the בְּרִכּוֹת הַבְּכֵרָה : | 63 years old |
| • אַקָה studied in the בֵּית מִדְרָשׁ of רִשְׁבֵּי : | 14 years |
| • אַקָה came to מִדְבָּר : | 77 years old |



Did you know?!

“מַעֲשֵׂה אֲבוֹת סִימָן לְבָנִים”

Whatever happened to our אֲבוֹת is a סִימָן (sign) for something that will happen to בְּנֵי in the future. Just as יִצְחָק had to leave his family and country and go into גָּלוּת, so בְּנֵי will go into גָּלוּת.



• גָּלוּת מִצְרַיִם — Egypt

• גָּלוּת בָּבֶל — Babylonia

• גָּלוּת פָּרַס וּמָדַי — Persia/Media (Purim Story)

• גָּלוּת יוּן — Grecian/Syria (Chanuka Story)

• גָּלוּת אֲדוֹמִים — Rome (Romans are descendents of יִשְׂרָאֵל.)

Just as יִצְחָק's studying תּוֹרָה strengthened, prepared, and protected him when he lived in גָּלוּת, so our studying the תּוֹרָה will strengthen, prepare and protect us while we live in גָּלוּת.





Can you imagine?!

“וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא”

This was the first night אֶצְקָה אֶלֶּיָּה lay down to sleep since he began studying in צָרָה אֶרֶץ!
אֶצְקָה אֶלֶּיָּה did not lie down to sleep for 14 years because he was busy studying תַּנְחָה.



“אֶצְקָה אֶלֶּיָּה תָּמִיד עַל אֶפְלָיִם.”

הַדָּגָשׁ: תְּחִלָּית שְׂרָה, סוּפִית

א. תרגם את הפסוק.

פסוק י'

(1) וַיֵּצֵא יַעֲקֹב =

(2) מִבְּאֵר שֶׁבַע =

(3) וַיֵּלֶךְ חֲרָנָה =

פסוק י"א

(1) וַיִּפְגַּע =

(2) בַּמָּקוֹם =

(3) וַיֵּלֶן שָׁם =

(4) כִּי בָא הַשֶּׁמֶשׁ * =

(5) וַיִּקַּח =

(6) מֵאֲבֵנֵי הַמָּקוֹם * =

(7) וַיִּשֶׂם =

(8) מִרְאֲשֵׁת יו"י * =

(9) וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא * = וְהָיָה שָׁכָב בַּמָּקוֹם הַהוּא

אֲנִלִּית

אֲבִית אֲבִית

and Yaakov went out

וַיֵּצֵא יַעֲקֹב

from Be'er Sheva

and he went to Charan

וְהָיָה חֲרָנָה

and he met

וְהָיָה פֶגַע

in the place

and he stayed overnight there

וְהָיָה לָן שָׁם

because the sun had come (to set)

and he took

וְהָיָה לָקַח

from the stones of the place

מֵאֲבֵנֵי הַמָּקוֹם

and he put/placed

וְהָיָה שָׁם

around his head

סָבִיב לְרֹאשׁוֹ שָׁם

and he lay down in that place

וְהָיָה שָׁכָב בַּמָּקוֹם הַהוּא

* "ה" = "ה" בְּצִדָּה *

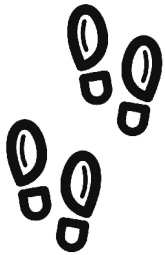
** "י" = "י" בְּיָתֵהָ **

פסוק י"ז

and he dreamed	והוא חלם	(1) וַיַּחְלֵם =
and behold a ladder		(2) וַהֲנֵה סֻלָּם =
(is) standing on the ground	עומד על הארץ	(3) מַצֵּב אֶרֶץ =
and its head reaches		(4) וְרֹאשׁוֹ מַגִּיעַ =
to the sky	אל השמים	(5) הַשָּׁמַיְמָה * =
and behold, the angels of G-d	והנה מלאכים של ה'	(6) וַהֲנֵה מַלְאֲכֵי ** אֱלֹקִים =
are going up		(7) עֹלִים =
and are going down it (the ladder)		(8) וְיֹרְדִים בּוֹ =

* "ה" = "ה" ה'צ'צה *

שם צָצָם: רָבִים + סְמִיכוֹת **



ב. כתב חז' צחר צתשובה הנבונה.

- (1) מַלְאֲכֵי הַצָּאן יֵצְאוּ יָצְאוּ? ☐ א. חָרַן ☐ ב. שָׁמַר ☐ ג. בְּיָמֵי שְׁבַע ☐ ד. יְרוּשָׁלַיִם
- (2) לְעֹלָם הָלַךְ יֵצְאוּ? ☐ א. חָרַן ☐ ב. שָׁמַר ☐ ג. בְּיָמֵי שְׁבַע ☐ ד. יְרוּשָׁלַיִם

- (3) מַלְאֲכֵי שְׁבַע יֵצְאוּ? _____
- (4) מַלְאֲכֵי שְׁבַע יֵצְאוּ מִסְבָּה לְרֹאשׁוֹ? _____
- (5) מַלְאֲכֵי רָאָה יֵצְאוּ בְּחֵלוֹס? 1. _____ 2. _____

ג. על מי חז על מה נחמר?



- (3) עלים וירד'ס
- א. אָלֶנ'ס ☐
- ב. סֶלֶס ☐
- ג. שְׁמִי'ס ☐
- ד. מֶלֶאכִים ☐

(1) מֶלֶאכִים אֶרֶזֶה

- א. אָלֶנ'ס ☐
- ב. סֶלֶס ☐
- ג. שְׁמִי'ס ☐
- ד. מֶלֶאכִים ☐

(2) וְרֹאשׁוֹ מֵאֵץ הַשְּׂמִי'ה

- א. אָלֶנ'ס ☐
- ב. סֶלֶס ☐
- ג. שְׁמִי'ס ☐
- ד. מֶלֶאכִים ☐



ד. I spy!

מֶלֶאכִים הַפְּסוּק'ס "–"ה:

(1) מֶלֶאכִים הַפְּסוּק'ס (פְּסוּק'ס)

_____, (פְּסוּק'ס "ה)

(2) תַּחֲלִית + שֶׁסֶּזֶק + סוּפִית/סִמְכִית (פְּסוּק'ס "א)

_____, (פְּסוּק'ס "ה)

ה. כְּתֹב בְּלִשׁוֹן הַפְּסוּק.



- 1) reach _____
- 2) standing _____
- 3) ladder _____

יְחִיז' / יְחִיצָה, רַבָּ'ס / רַבּוֹת



Choose the correct letter from the answers below
and write it on the line provided.



1.

הַצָּרָה, כְּלִילִי:

- ____ 1) A word that ends with a "פ' ." is ____.
- ____ 2) A word that ends with a "ת" or "ה ." is ____.
- ____ 3) A word that ends "without a specific ending" is ____.
- ____ 4) A word that ends with a "ות" is ____.

א. יְחִיצָה

ב. רַבָּ'ס

ג. יְחִיז'

ד. רַבּוֹת

י'ח'ז/ז'ח'צ, ר'ב'ס/ר'ב'ות



Circle the correct letter and write it on the line provided.  

(Be careful, there may be words that are **יוצאים** **אן** **הפֿלען**)



___ 1) "ז" =

- | | |
|----------|-----------|
| a. ז'ח'ז | c. ר'ב'ס |
| b. ז'ח'צ | d. ר'ב'ות |

___ 2) "אונקט" =

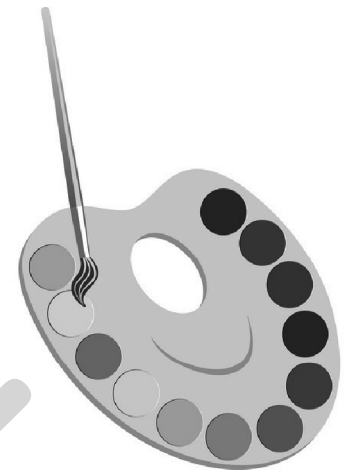
- | | |
|----------|-----------|
| a. ז'ח'ז | c. ר'ב'ס |
| b. ז'ח'צ | d. ר'ב'ות |

___ 3) "ו'ו'רצ'ס" =

- | | |
|----------|-----------|
| a. ז'ח'ז | c. ר'ב'ס |
| b. ז'ח'צ | d. ר'ב'ות |

___ 4) "צ'אָרף" =

- | | |
|----------|-----------|
| a. ז'ח'ז | c. ר'ב'ס |
| b. ז'ח'צ | d. ר'ב'ות |





Choose the correct letter from the answers below
and write it on the line provided.



____ 1) A _____ replaces a **פֶּעַ** **פֶּעַ**/noun.

It can be a word or **סִפֵּי**.

____ 2) A **פֶּעַ** is a _____.

____ 3) A **פֶּעַ** **פֶּעַ** is a _____.

____ 4) A **פֶּעַ** can have _____ parts.

____ 5) An ending (suffix) is a _____.

A. **סִפֵּי**

B. verb(action)



C. noun
(person, place or thing)

E. three

D. **פֶּעַ**



• אָלײַס

• סײַז אַײַן פֿאַרײַס ופֿאַסײַס

Choose the correct letter from the answers below
and write it on the line provided.



ASSESSMENT

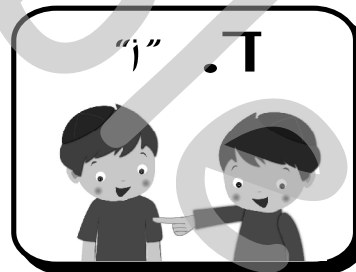
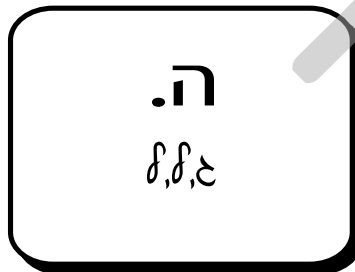
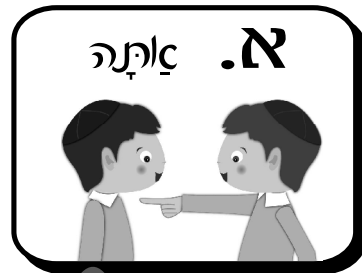
(1) שְׁרֵשׁ

(2) פֿאַל

(3) שֵׁס אָצֶס

(4) בִּנְיָ/סוּפִית

(5) בִּנְיָ/שֵׁס גִּיל



ASSESSMENT

מִנָּח צִסְפֶּר צִרְאָשִׁית.



(1) פֿאַרײַס ל"ב, פֿאַסײַס כ"א – בִּתְּ 3 אָלײַס פֿאַרשׁוּנױט:
