

פסוק א' – ב'

The pace for פרק כ"ג is 2 פסוקים a day.

Topic: פסוק א' lived for 127 years. שרה died in קרית ארבע. שרה eulogizes and cries over אברהם. (פסוק ב').

Skills:

- נקבה or זכר - Review the rules for identifying a word when it is זכר or נקבה.
 - זכר - no specific ending
 - נקבה - "ה" or "ת" at the end of a word.
 - Emphasize that there are exceptions to this rule.
 - 1- (פסוקים א' ב' - words appear in מספרים)
 - 2- In general, names of cities and countries are נקבה. (3 names of places appear in פסוק ב')
- יחיד/יחידה, רבים/רבות - Review the rules for identifying a word when it is יחיד/יחידה, רבים/רבות. Emphasize that there are exceptions to this rule. Stress that sometimes a word when written in יחיד and רבים form - one can have a זכר looking ending and the other can have a נקבה looking ending. The word will usually be identified as זכר/נקבה according to its singular form.

פסוק א' appears in שנה - שנה/שנים (נקבה – יחידה/רבים): ie:

פסוק ב' appears in זוג/זוגות (זכר – יחיד/רבות)

The Let's review תרגילים will stress all of the above.

- Reiterate the above by showing the children the words of the פסוק.
 1. שבע (נקבה) שנים (נקבה – רבות)
 2. היא (נקבה) חברון (נקבה)

פסוק א'

ו' ההפוך : ויהי
תחלות : ועשרים, ושבע
סופיות – סמיכות : שני, חיי

פסוק ב'

ו' ההפוך : ותמת, ויבא
תחליות : בקרית, בארץ, לספד, לשרה, ולבכחה
סופית – כנויים : ולבכחה

In לשון הקדש - היא חברון - there is no separate Hebrew word for the English word "it". The Torah uses הוא/היא to refer to a word that is translated as "it". Depending if the word is זכר or נקבה - הוא/היא is used accordingly.

Lesson Pointers:

- Always encourage the children to ask questions.
- Point out that when two ענינים are written, one after the other, there is a connection between the two. Share with the children the סמיכות פרשיות of the עקדה and מיתת שרה אמנו. What is the connection between these two ענינים? The שטן came to שרה and told her that אברהם had brought יצחק as a קרבן. Upon hearing this news she died. (Point out the word סמיכות in the words פרשיות סמיכות and the סופית – סמיכות. They both have the same שרש whose translation is *connection*.)
- פסוק - Whenever possible teach the children to discern and dissect words of a פסוק. Before asking a question try to prompt the children to figure out the question you are going to ask. Here you can tell the children to "listen" to the way you will read the פסוק. Ask them to try to figure out what seems unusual. Then proceed to read the פסוק aloud and stress the words "שנה", "שנה" and "שנים" loudly, slowly, and clearly. Ask them if something seems unusual to them. Give the children a few minutes to think. Pose the following question, "Wouldn't it sound funny if I would say I am 20 years and 3 years old instead of 23"? This is the way the Torah is "talking". At this point the children should be able to ask a question on the words in פסוק א'.
- Point out the greatness of שרה אמנו. רש"י explains that the repetition of the word *years* explain that שרה's life was divided into 3 parts - each with its own identity. At a hundred years old she was as sinless as a 20 year old. (A person is not liable for punishment in שמים until he/she turns twenty.) At twenty years old - she had the wholesome and natural beauty of a seven year old. (The חזקוני brings down that when she was twenty she had the natural beauty of a seven year old. She did not need to use cosmetics just as a seven year old does not.)

• שני חיי שרה - The wording of this פסוק teach us that *all of the years* of שרה's life were pure in מצוות. She did not have any עבירות. Ask the children if they can imagine someone *never* doing an עבירה! Emphasize the greatness of שרה אמנו and what an outstanding צדקה she was. (page 32)

• ותמת שרה - To discuss death is not a pleasant topic, but it is an integral part of the cycle of life that can not be avoided. Here is an opportunity to lay the foundation and transmit to the children the proper Jewish perspective to it.

Points you may want to emphasize:

◦ Hashem created עולם הזה and עולם הבא.

This world is compared to a hallway which brings you to the the palace which is the next world. "העולם הזה דומה לפרוזדור בפני העולם הבא, התקן עצמך בפרוזדור כדי שתכנס לטרקלין."

When a person dies, they go from עולם הזה to עולם הבא.

◦ יפה שעה אחת בתשובה ובמעשים טובים בעולם הזה מכל חיי העולם הבא

By keeping the תורה and fulfilling its מצוות we are able to reach עולם הבא.

The type of "room" in the "palace" where we will stay - depends on the amount of תורה and מצוות we do in this world. It is only in this world that we can arrange for a "first rate" room. Therefore, we need to use our time wisely. (Consider that at some point in your students lives some may have already "lost" a relative or heard about the death of a person. By sharing the following concepts they will be tremendously comforted. When people are מקיים מצוות in this world, the נשמות of their ancestors can have an עליה in עולם הבא. Point out to the children that when they do מצוות, the נשמות of their grandparents, great grandparents... have an עליה.)

◦ יפה שעה אחת של קורת רוח בעולם הבא מכל חיי העולם הזה

There is nothing in this world that can even compare to a second of pleasure in the next world.

Ask the children to think of something they "love" to do/eat. Then tell them that the pleasure and joy someone will have for *one second* in עולם הבא can not compare with *anything* in עולם הזה.

• To emphasize the above concepts, ask how they think שרה אמנו spent her days in עולם הזה? Then ask them if they think שרה has the "best room in the house" in עולם הבא.

• קרית ארבע = חברון - point out to the children (page 34)

קרית = city. סמיכות "ת" - קריה. The city of. Why was this city called the city of four? (page 35)

Song - page 35

• לספד לשרה - A הספד (talking about the person who died) which is given at a person's funeral (לויה) gives respect and recognition to the נפטר. מספיד שרה אמנו was אברהם. The תורה hints to this by saying לספד לשרה (not לספדה as by ולבכתה) (ולבכתה) emphasized she was שרה - a שר - princess for all mankind.

- the "כ" is small to suggest that אברהם kept much of his *crying* and pain private.
- Before שרה died, Hashem made sure רבקה was born (end of וירא). Emphasize how caring Hashem is. He will not leave us without "anyone". He prepares the next צדקה before taking the previous one.

רש"י

- In this workbook we will be introducing רש"י. We will be learning to transcribe, identify and read words in רש"י script. We will learn how to understand what רש"י is asking and answering. In general, at the end of each פסוק (before the "Let's Review") is a תרגיל on רש"י. This will help reinforce the different concepts being taught. Please refer to the paragraph written before the introduction of this פרק. Time allotment for רש"י (and all other parts of the lesson) is most important.
- A short bibliography about רש"י is included (page 39). It is followed by ידיעות כלליות which refer to different types of Hebrew scripts (page 40) and continues with a page familiarizing the children with the אותיות of רש"י and כתב דפוס (page 41). The דבור המתחיל, אותיות בכתב דפוס, אותיות רש"י that follow will include קצור מלה, ראשי תבות, and פסוקים.
- In פסוק ט' you will find the first actual רש"י (page 83) of this workbook. This will be the standard format used throughout the workbook. The L'havin program recommends learning the רש"י from within the חמש. Then reviewing the רש"י with the תרגילים. This format was set up with three goals in mind. One is to develop the children's ability to *read* רש"י, the second is for them to be able to *transcribe* רש"י from כתב to כתב רש"י. The third is to develop the children's ability to *translate* רש"י into English. Please keep these three objectives in mind so that when you will be planning your lesson, time will be allotted for one, two, or all of the objectives mentioned above. In general, you will find that the average child will be able to transcribe the words of רש"י into Hebrew script easily. For now, we will be placing the correct נקוד under the words. In the תולדות workbook the children will begin to learn to read and transcribe רש"י without the נקוד.
- The following is a well known story about רש"י's father. Rabbi Yitzchak (רש"י's father) had a precious stone. The Non-Jews were looking for a unique and precious stone to adorn their עבודה זרה which they heard that Rabbi Yitzchak owned. The Non-Jews wanted to purchase the stone. They went to Rabbi Yitzchok and offered to buy the stone for an unusually high price. When Rabbi Yitzchok heard that they were planning to use the stone for עבודה זרה, not only did he refuse to sell it, he threw it into the ocean.

A year later, רש"י was born to him.

- It is also told that when רש"י's mother was expecting him, she was walking down a narrow alleyway when a horse and wagon drove through. There wasn't enough room for her and the wagon. A נס happened and the wall she stood against softened. She was gently enveloped within the wall until the wagon passed. The indentation in the wall is still there today.

ידיעות כלליות:

שרה was 127 years old when she died.

קרית ארבע = חברון

(אביהם, תלמי, ששי, אחימן) - קרית ארבע

At a לוייה (generally) a הספד is given.

Four couples were buried in מערת המכפלה - Song - page 35.

אדם וחוה

אברהם ושרה

יצחק ורבקה

יעקב ולאה

Practical Application:

- שרה חייה every day of her life count. Every day she did many מצוות taught others about Hashem. We too must emulate and learn from שרה to make *every day* of our lives count. Ask the children - how they can make *every day* count.

- אברהם ושרה - ולבכיה. He understood there is a time and place for everything. He knew that to *cry* now was appropriate, but he did not cry excessively. He kept much of his *crying* private and knew when to stop. (He had to deal with בני חת and buy a burial plot for שרה). עת לבכות - Jews are guided on when and how to cry.

יסודי יהדות: The תורה guides us in every aspect of our lives.

Let's Review:

סופיות – זכר/ נקבה, יחיד/יחידה, רבים/רבות : תרגיל ח

זכר/נקבה : תרגיל ט

זכר/ נקבה, יחיד/יחידה, רבים/רבות : תרגיל יא

Identify Isolated Endings

Identify word (including exceptions)

Identify word (including ו' ההפוך)

Home Work:

Date _____ Page _____

Notes:

פרק כ"ג – פסוק א'



and they were	וְהָיוּ	וַיְהִי
(the) life	הַחַיִּים	חַיֵּי שָׂרָה
of Sara	שָׂרָה	
127 years	מֵאָה וְשִׁבְעִים	מֵאָה שָׁנָה
	שָׁנִים	וְעֶשְׂרִים שָׁנָה
		וְשִׁבְעַת שָׁנִים
(the) years of	הַשָּׁנִים	שְׁנֵי
(the) life of	הַחַיִּים	חַיֵּי שָׂרָה
Sara	שָׂרָה	



"שְׁנֵי חַיֵּי שָׂרָה"



Why do we need the words "שְׁנֵי חַיֵּי שָׂרָה" in the פסוק?
Aren't they repetitive.

The פסוק stresses these words to teach us about the greatness of the years of אִמָּנוּל שָׂרָה. Every single year of her life was equal in her goodness and greatness.

(רש"י)

פרק כ"ג – פסוק ז'



and Sara died	ושרה אתה	ותמת שרה
in קרית (the city of) Arba	הקרית (קרית שם) ארבע	בקרית ארבע
it (is) Chevron	ה'א חברון	הוא* חברון
in (the) land (of) Canaan	הארץ כנען	בארץ כנען
and Avrohom came (from Be'er Sheva)	הא אברהם	ויבא אברהם
to eulogize for Sara	לשמה	לספד לשרה
and to cry on (for) her	ולבכות עליה	ולבכתה

* In לשון הקודש there is no word for it. ה'א/ה'א is used.



**** מַפָּה שֶׁל אֶרֶץ כְּנָעַן **** (אֶרֶץ יִשְׂרָאֵל)



צפון
North

יָם/מַעֲרָב
West

קָדָם/מִזְרָח
East



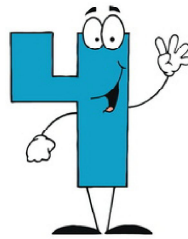
נגב/דרום
South



"קריית הרצ"ע"

(2) אַרבע צו צו (couples)
שניקערן שס.

- אָזס יחווה
- חֲזָרָה וְשָׂרָה
- יִזְחָק וְרֵקָה
- יַעֲקֹב וְלֵאָה



(1) אַרבע צענק'ס (giants)
שס'ו שס.

- אַחֲמָן
- שֵׁשׁ
- תַּלְמִי
- וְאַהֲרֹן

(רש"י)



מַעֲרַת הַמַּכְפֵּלָה

הַמַּעֲרַת הַמַּכְפֵּלָה,
הַחֲהָרוֹן, שְׁה'א קְרִית אַרְבָּע.
אַרְבַּע צוֹת נִקְהָרוֹ,
הַמַּעֲרַת הַמַּכְפֵּלָה.

אָזס יחווה, אַהֲרֵהס וְשָׂרָה.
יִזְחָק וְרֵקָה, יַעֲקֹב וְלֵאָה. (2x)

And one more that we shouldn't forget-
צ'ס' head! - ה'ראש של צ'ס!





Did you know?!

The **תורה** has guidelines for us to follow for every aspect of our lives! Even for when a person dies!

A person has a: **גוף** (body) and **נשמה** (soul).

While a person is alive the **נשמה** stays in the body.
After the person dies the **נשמה** goes back to the **שמים**.



The **תורה** tells us:

When a person is alive **and** when a person dies,
we must treat the **גוף** with respect.

א. כתב התשובה הנכונה.

- 1) בַּת כָּמָה הִיְתָה שָׂרָה אִמִּנוּ כְּאִשֶּׁר הָיָא נְסֻטָּרָה? _____
- 2) יֵאֵיפֹה שָׂרָה יָמָתָה? _____
 אִזְּ שֶׁסָּ לְקִרְיַת אֶרֶצָא: _____
- 3) מֵיֵאֵיפֹה הָאָא אֶרְבֵּי־סָ? _____

ב. על מי חז על מה נחמר?

- 1) הָיָא חֲמֵרָן _____ (3) וְלֵבְכִתָּה _____
- 2) וְיֵבֵא לְסִפְּסָ לְשָׂרָה _____

ג. כתב.

- | | |
|--|--|
| 1) אֶרְבֵּעָה אֲנָקִים שָׂגְרוּ
בְּקִרְיַת אֶרֶצָא:

_____ | 2) אֶרְבֵּעָה לִצְוֹת שְׁנִקְבְּרוּ
בְּקִרְיַת אֶרֶצָא:

_____ |
|--|--|



ד. כתב השָׁרָשׁ וְתַרְגֵּמוֹ.

- | | |
|-------------|------------------------|
| תַּרְגֵּמוֹ | שָׁרָשׁ |
| _____ | 1) ח"י _____ א"ל _____ |
| _____ | 2) וְתַמָּת _____ |
| _____ | 3) וְיֵבֵא _____ |
| _____ | 4) לְסִפְּסָ _____ |
| _____ | 5) וְלֵבְכִתָּה _____ |

ה. מילא את הטבלה.

מילה	תחילית	תהיט בתחילית	סופית	תהיט בסופית	תהיט האלף
		אלףית	אחרית		
1) ח"י					
2) ש"י					
3) ותמאת					
4) ו'ה'א					
5) ו'ה'בתה					

ו. I spy!

In 4 words that look like they are זכר but are really נקבה.

In general, words that are the "names of a city/country" are נקבה.

(Even if the word looks like it is זכר.)



1) _____ 2) _____

3) _____ 4) _____

ז. כתב בלשון הפסוק.

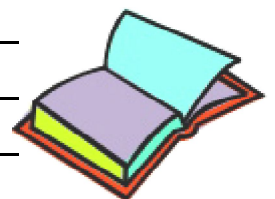
1) one hundred _____

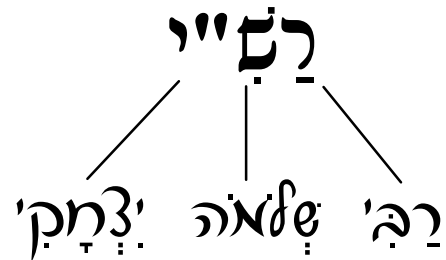
2) twenty _____

3) seven _____

4) four _____

5) and they were _____





רש"י נולד בצרפת (France) בשנת 1040-1050 לפנה"ס. שם הפרט של רש"י – "שלמה", ושם אביו "יצחק". רש"י למד בהרבה תורה. הוא היה תלמיד חכם. רש"י כתב פירושים על התורה. (תורה שכתב ותורה שפירש על פה).

- תורה שכתב = תורה, לה' א"ס, כתוב' = תנ"ך
- תורה שפירש על פה = משניות (ששה סדרי משנה = ש"ס) ומקרא

במ"א רש"י היה מצוי (common) לקרוא ולכתוב בכתב רש"י.
בתורה פירושי רש"י נכתבו בסגנון אחרות רש"י.





פֿתֿה רש"י

א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ,
ס, ע, פ, ק, ר, ש, ת, ד, ס, ז, פ, ז

פֿתֿה צאשור' (אונתיות פֿתֿה)

א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ,
ס, ע, פ, צ, ק, ר, ש, ת, ד, ס, ז, פ, ז

פֿתֿה צפוס

א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל,
מ, נ, ס, ע, פ, צ, ק, ר, ש, ת

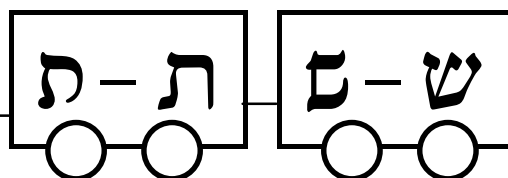
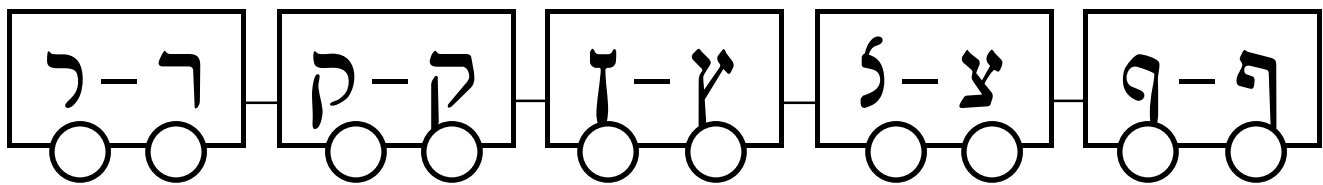
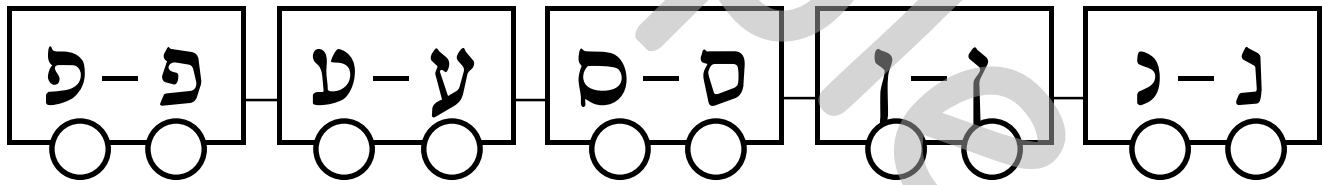
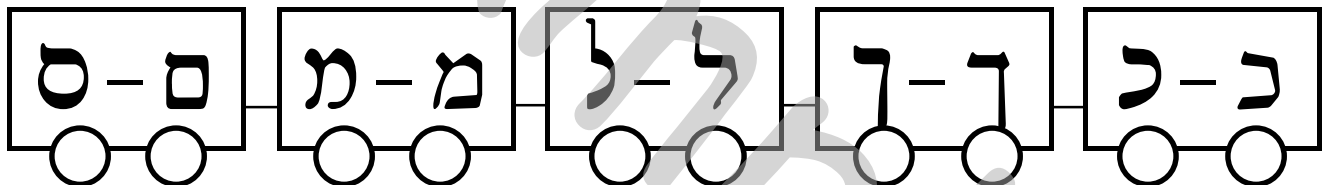
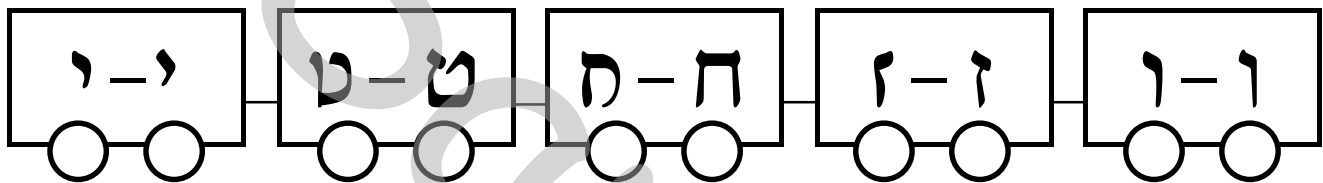
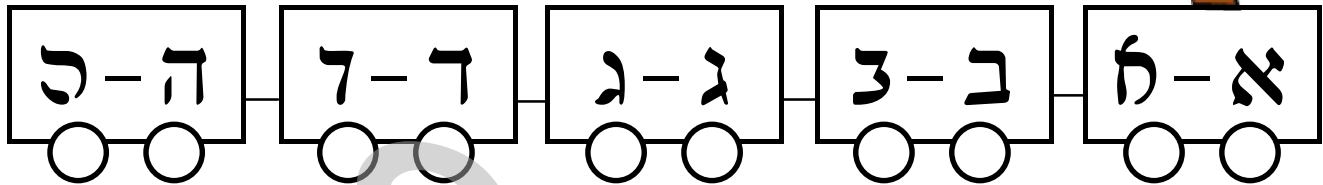
פֿתֿה

א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ,
נ, ס, ע, פ, צ, ק, ר, ש, ת, ד, ס, ז, פ, ז

אותיות בתה צפוס ואותיות בתה י"י



Circle the אותיות י"י and the letters
in אותיות צפוס that look alike.





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



(An answer can be used more than once.)

בְּצֶרֶק, בְּעֶלֶם:

- ____ 1) The סופ'ת for a word that is נִקְּחָה is: ____.
- ____ 2) The סופ'ת for a word that is זָכַר is: ____.
- ____ 3) The סופ'ת for a word that is חִי'צָה is: ____.
- ____ 4) The סופ'ת for a word that is חִי'צָה is: ____.
- ____ 5) The סופ'ת for a word that is רָבִ'ס is: ____.
- ____ 6) The סופ'ת for a word that is רְבֹת is: ____.

A.

"פ'."

B.

"ות"

C.

"ת" or "ה"

D.

אין סופ'ת
(no specific
ending)



- | | |
|--------------------|-------------------------|
| (1) זָכָר | (2) חֶבְרוֹן |
| (3) שְׁהַע | (4) אָרָץ / אֶרֶץ |
| (5) אֶרֶץ | (6) צִיָּה |
| (7) חֶבְרוֹן | (8) אֶרֶץ |
| (9) קִרְיַת | (10) מְלָכָה |

י. כתוב זָכָר אוּ נִקְבָּה.

- Many numbers written in the נִקְבָּה form (שְׁהַע, אֶרֶץ, חֶבְרוֹן...) look like they are _____.
- Many numbers written in the זָכָר form (מְלָכָה, חֶבְרוֹן...) look like they are _____.

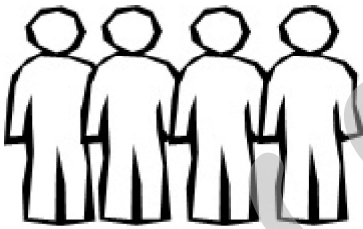


chart: page 7

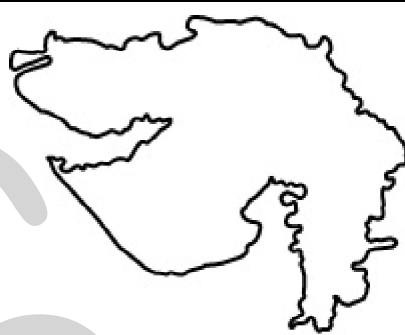
יִחְי' / צִיח' / צָה, רֶבֶס / רֶבוֹת

י.א. לַצֵּע:

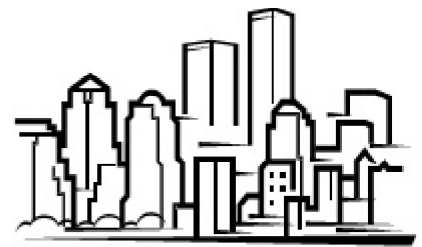
יִחְי' – בָּחֵל • יִחְי' – וָרֶז
רֶבֶס – בָּתֵּס • רֶבוֹת – יָרֶק



(3) אָנָּשִׁס



(2) אָרֶץ



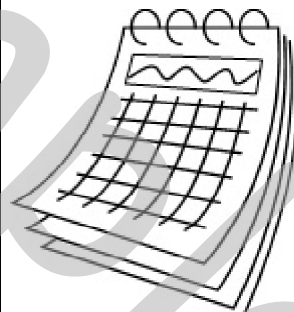
(1) קִרְיָה



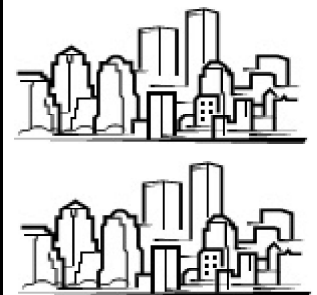
(7) וְתַמָּת



(6) אָרְצוֹת



(5) שָׁנִים



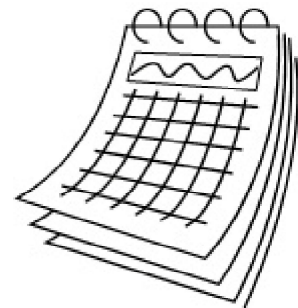
(4) קִרְיוֹת



(10) וְיָבֵבִי



(9) וְיָהֵא



(8) שָׁנָה



chart: page 7

בס"ד

י'ח'צ + י'ח'צ/י'ח'צ + י'ח'צ
ר'ס + ר'ס/ר'ס + ר'ס

י.ב.  צ'חר צ'ט'וּצ'ה ה'נ'כ'וּה.

_____ ש'נ' (1)	ח'אש	ח'אשה		
_____ צ'אָרץ (2)	צ'זל	צ'זל	צ'זל'ס	צ'זל'ות
_____ מ'אָרע (3)	ק'זש	ק'זשה	ק'זש'ס	ק'זש'ות
_____ צ'אָרעס (4)	צ'א	צ'א	צ'א'ס	צ'א'ות

