

INTRODUCTION

We discussed the **אונקלוס** and **רש"י** components of **דרש אמת**. The **אונקלוס** and **רש"י** components of **דרש אמת** match the **dictionary skills** taught in the English curriculum.

We will now discuss the **דקדוק** component of **דרש אמת**. In this context **דקדוק** refers to the **meanings** (for example, **ב-** means *in* and **מ-** means *from* **ל** means *to /for*) and **instruction** the affixes give to a word.

VERY IMPORTANT NOTE BEFORE DISCUSSING **דקדוק** AND **שרשים**THE WORD **דקדוק** EXPLAINED

When we say someone knows **דקדוק**, or we say someone is a "בעל מדקדק" we are usually referring to how precise a person is in his articulation of words in the Torah. A בעל מדקדק may know how to read the trop in the Torah very well. He may know how to stress the words properly. He can also read the words with the correct vowels, even when the vowels are not present in the text.

The word **דקדוק** is also a general term used for a Hebrew grammar curriculum. In this sense **דקדוק** will include: How to find and recognize the **שרש** or root of a word. Recognizing the **seven** types of verbs. Understanding the different types of words in chumash, such as verbs, nouns, direct object marker, prepositions, simichus and many other HEBREW GRAMMAR concepts.

*In **דרש אמת** the **שרש** - **דקדוק** components does not refer to Hebrew grammar. It refers specifically to the **understanding of meaning and functions of the prefixes and suffixes** attached to a word or **שרש**. The **שרש** component in **דרש אמת** includes all types of words found in Chumash not only verbs.*

MOST IMPORTANT the **דקדוק** and **שרש** components of **דרש אמת** are two more tools our students can use to help them **LEARN Chumash**.

INTRODUCTION 2

Does a rebbi need to have a background knowledge in Lashon Hakodesh grammar to teach his students the **שרש** - **דקדוק** components of **דרש אמת**? I will answer this question with a question. Does one need to be a mechanic to drive a car? Does one need to be an electrician to change a light bulb? Obviously, the answer is no. However, in my opinion, the rebbeim are not the students. The rebbi is giving over the information to the students. In order to do this properly the rebbi must know more than just the simple meanings of the prefixes and suffixes. There are many levels of knowing a subject. One doesn't need to know dikduk on the Vilna Goan's level to teach **שרש** - **דקדוק** components of **דרש אמת**. But some basic background information is necessary. In our discussion of **שרש** - **דקדוק** I will present some basic background information that I think is important for a rebbi to know in order for him to teach the meanings of the prefixes and suffixes. Most of this information is not necessary for the students to know at this time.

We will now discuss word parts. Word parts include the meanings and instructions of the prefixes and suffixes. We will then discuss the various types of words found in Chumash. Once we have this foundation we will discuss how to teach the **דקדוק** and **שרש** components of **דורש אמת** to first graders.

WORD PARTS IN ENGLISH

Using word parts

Knowing some common prefixes and suffixes (affixes), base words, and root words can help students learn the meanings of many new words. For example, if students learn just the four most common prefixes in English (un-, re-, in-, dis-), they will have important clues about the meaning of about two thirds of all English words that have prefixes.

What are WORD PARTS?

Word parts corresponds to the דקדוק and שרש components of דרש אמת.

Word parts are: affixes, base words, root words.

- affixes,

In Lashon Hakodesh **affixes** are the extra letters attached to the base word or root word.

- The extra letters at the beginning of the word are called the **prefixes**.
- The extra letters at the end of the word are called the **suffixes**.
- The extra letters in the middle of the word are called **infixes**.
- **In English, there are no infixes only prefixes and suffixes.**

- base words and • root words. correspond to the שרש components of דרש אמת. We

will discuss שרש in the next section.

PREFIXES IN ENGLISH

Prefixes are relatively easy to learn because 1) they have clear meanings (for example, un- means *not* and re- means *again* pre means *before*); 2) they are usually spelled the same way from word to word; and, of course, 3) they always occur at the beginnings of words.

PREFIXES IN LASHON HAKODESH **part one**

As in English, Loshon Hakodesh prefixes are relatively easy to learn and teach. Let's see how.

First

There are 22 letters in the **ב-ז**. 11 can be used as affixes. The other 11 are never used as affixes. The end letters **ז,ח,ט,ק,ך** have the same function as their matching regular letter.

Look at the letters below.

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

The letters **ש, ב, ל, א** are in the black boxes and are only used as prefixes. The other letters in boxes are used for both prefixes and suffixes. The letters **ו** and **י** can be a prefix, suffix or infix. The letters **ר, ק, ח, ע, פ, צ, ג, ד, ז, ט, ס** are never a prefix or suffix.

Summary

- There are 22 letters in the **ᐃ - ᐱ**,
- **only 11 letters** are used as **affixes**.

- **The other 11** are never used as affixes and will almost always be **part of the** שרש or the main part of a word.
- In addition, **four of the affix** letters are **only used as a prefix**, so if you see them in middle or end of the word you will know it's part of the shorash. These are the letters א, ל, ב, ש

Second

In English many affixes are 3, 4 or even 5 letters long. When you attach them to a word it is often difficult to see the affix and root as separate entities. **In Loshon Hakodesh** all affixes are 1 or 2 letters. (when you see more than 2 extra letters it is usually because you have 2 different affixes next to each other. *quick example* Lavan said to Yaakov Avinu לָאֵלֹהִים תְּעַבְדֵּנִי חָנֹם And **you** will work (for) **me** for free?. The suffix ת means **you**, and the suffix נִי means **me**.)

Third

In English there may be four common prefixes noted above, but there are tens of others. In Loshon Hakodesh there is a **definite number** of prefixes.

How many prefixes are there?

There are about **18 prefixes** which have a meaning.

- Seven prefixes are called **אותיות השמושיות**. In English they are known as **function letters or function words**. A **function word** connects different words in a sentence. I added the ה השאלה to the seven **אותיות השמושיות** for eight prefixes.

- 10 prefixes are called the **subject pronouns prefixes**. The **subject pronouns prefix** is the prefix attached to a verb in a posuk. For example ב וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחַשׁ מִפְּרִי הָעֵץ־הַזֶּה לֹא־כָל: In this posuk the ו in the word וַתֹּאמֶר and the נ in the word לֹא־כָל are pronoun prefixes.

If you can learn the meanings for these 18 or so prefixes then learning chumash will be much easier. When you come to a word with one of these 18 prefixes all you have to do is peel away the prefix and you will see the word or שרש.

Fourth

There is another group of prefixes. These prefixes don't have a meaning or a taitsh instead these prefixes give me information about the word they are attached to. **In first grade I don't discuss these information prefixes. I do tell the boys however, these letters don't have a meaning like the other prefixes, but they tell me something about the word.** I give an example of a box of spaghetti. On the box it gives direction how to cook the spaghetti. The words in the Torah also have extra letters which give instruction to the words.

WE WILL NOW EXPLAIN THE 18 PREFIXES WHICH HAVE A MEANING.

In Lashon Hakodesh there are **three groups** of prefixes.

GROUP ONE prefixes are the 7 Function letters or the **אותיות השמושיות**. I added the ה השאלה to these 7 prefixes to make 8 function letters.

GROUP TWO prefixes are the pronouns attached to verbs. These prefixes are called **subject pronouns**.

GROUP THREE **prefixes** don't have their own meaning or taitsh, but give us important information about the word it is attached to. For example אָכַל is a verb and means He ate, but if I attach a prefix מ to the word אָכַל the מ tells me the word מֵאָכַל is now a noun and it

means food. We are not discussing the the third group of prefixes at this time.

GROUP ONE PREFIXES EXPLAINED

7 (8) function letters				אותיות השמושיות			
ה	ה	ו	ל	מ	כ	ש	ב
indicates question	the	and	to / for	from	like	that	in / on / over

• The first group of prefixes are the 7 prefixes **ה, ו, ל, מ, כ, ש, ב**. Some use the acronym **ה, ו, כ, ל, ב, ש, מ** for these 7 letters. These letters are called **אותיות השמושיות**. In English they are called **function words**. The job of a **function word** is to be like the glue connecting different words in a sentence.

• Four of the 8 **אותיות השמושיות** / function words are **prepositions**. These are the letters **ב, כ, ל, מ**. Prepositions usually connects a verb to the noun or pronoun in the sentence.

Example 1: **חיים הלך מהבית**: Chaim went **from** the house The **מ** / **from** connects the 2 words,

Example 2 **חיים הלך לבית**: Chaim went **to** the house The **ל** / **to** connects the 2 words,

(Just a note: There are many words that are prepositions. Some examples are: **בין, על, תחת, אל, מן, אצל**)

The **ה** is known as the definite article. This is a fancy way of saying the word **the**. **The** chair instead of **a** chair.

The **ש** / **that** is often like the prefix **ה** and is a definite article. **That** chair.

The **ו** is a conjunction letter. Conjunction means joining two things. This is a fancy way of saying the word **and**. The **ו** connects these two word **אב ואם**

• Some of the 7 **prefixes** are abbreviated words. For example: The prefix **ל** is the abbreviated form of the word **אל**. The prefix **מ** is the abbreviated form of the word **מן**. The **ש** is the abbreviated form of the word **אשר** and the **כ** is the abbreviated form of the word **כמו**.

The prefixes **ו, ה, ב** aren't abbreviated words.

(second note. :These seven letters are used in different ways in a sentence / posuk. The way the word is used will determine what type of word it is. The **ש** can be an adverb and the **ל** is often attached to a verb and is called the infinitive. **לשמר** - to guard) We added an 8th function letter the **ה** **השאלה**. This **ה** tells me the posuk is a question. usually the **ה** will have a 'chataf pasach

• The **הכנסת אורחים** letters.

GROUP TWO PREFIXES EXPLAINED

10 subject pronouns פנינים

• There are 10 **subject pronouns**?

• What is a **subject**?

A **subject** is the person (or thing) who is doing the action.

• What is a **pronoun** - **פניני**?

The **subject** of a sentence may be a person. For example: Chaim ate. Chaim is the subject. Ate is the verb (the action). Often I don't want to write the name of the person doing the action, so I can substitute the name with a **subject pronoun**. Instead of **Chaim** ate. I can

write **He** ate. The pronoun **he** is one of the 10 subject pronouns.

- There are **10** subject pronouns. **No more and no less.** There are only 10 people that can do the action in a sentence.

stand alone pronouns

- Who are the TEN people represented by the pronoun? These are the TEN people. Because these pronouns are not attached to the verb like a prefix we call them **stand alone pronouns**.

הוּ	הֵם	אַתָּה	אַתָּם	אֲנִינוּ	הִיא	הוּא	אַתָּ	אַתָּה	אֲנִי
they	they	you	you	we	she	he	you	you	I

The three pieces of information of the stand alone pronouns

In a sentence or posuk these 10 subject pronouns can tell me **three** important pieces of information. It can tell me PERSON, GENDER, and NUMBER Let's explain;

[1] When the Torah says a story there is a narrator. The narrator is describing the action of the story. In every story we have to know - which of the **three persons** is doing the action?

1) Is the narrator of the story talking **about himself or including himself**? This is represented by אֲנִי, אֲנִינוּ This is called first person

2) Is the narrator of the story is talking **to someone** This is represented by אַתָּה, אַתָּם, אַתָּ This is called second person

3) Is the narrator of the story talking **about someone** This is represented by הוּא, הִיא, הֵם, הֵן This is called third person.

[2] It can tell me **gender**. If the subject is a **boy** or **girl**.

[3] It can tell me **number**, If **One person** is doing the action (singular) or **many persons** are doing the action (plural)

WE HAVE A PROBLEM - There is one thing the **10 stand alone pronouns** cannot do. It cannot tell me the **tense** - tense means time. They cannot tell me if the action (the verb) **will happen** (future) or **has happened** (past) NOTE: We are not discussing present tense at this time

How can I know the tense? For the **future tense** I need one of these **10 prefixes**.

10 SUBJECT PREFIX PRONOUNS

MAKES THE VERB FUTURE TENSE

• **In this chart we are presenting The 10 subject / stand alone pronouns, (אֲנִי, אַתָּה, הוּא) and it's corresponding subject prefixes.**

- The first line is called the **stand alone pronoun** since they are not attached to the verb.
- The second line is the **subject prefixes**. The **prefixes** are always used for future tense.

The 3 lines following the prefix represent the 3 letters of the שרש.

- ***There are 5 prefixes that goes together with a suffix.***

יְ - you will (female, singular) יְ - you will (male, plural) נָה - you will (female, plural) יְ - they will (male)

נָה - they will (female) **I treat these "suffixes" as a prefix.** On my work-sheets where I color the prefixes green I color this letter green too. I tell the class it goes together with prefix.

This may sound confusing. However it's actually easy to teach and learn.

הוּ they	הֵם they	אַתָּה you	אַתָּם you	אֲנֵחֵנוּ we	הִיא she	הוּא he	אַתָּ you	אַתָּה you	אֲנִי I
תִּהְיֶה they will	יִהְיוּ they will	תִּהְיֶה you will	תִּהְיוּ you will	נִהְיֶה we will	תִּהְיֶה she will	יִהְיֶה he will	תִּהְיֶה you will	תִּהְיֶה you will	אֶה I will

SUMMARY

THE PREFIXES

- 1 We discussed 18 prefixes.
- 2 We discussed that these 18 prefixes can be divided into two groups of prefixes. The 7 **function letters** (function words in English) and the 10 **subject pronoun prefixes**.
 - The **function letters** can be attached to nouns, verbs and other types of words. We will discuss some of these words in the discussion about suffixes.
 - The 10 **subject pronoun prefixes** are only used with verbs.
- 3 How do you use these prefixes? When do you use them? Are you allowed to use them? OK the last question was a joke.

Obviously, we can't have one of the **אותיות שמושיות** or **function letter** stand on its own.

Reminder, the function letters are the letters **ה, ו, ל, מ, כ, ש, ב**. These letters must be attached to a word or a pronoun. This pronoun will be a suffix. In our next discussion we will discuss these **pronoun suffixes**. Likewise, we can't have one of the **ten subject pronoun prefixes** stand on their own. They must be attached to a verb. We discussed the subject pronoun prefixes, now we will discuss the subject pronoun suffixes.

SUFFIXES IN ENGLISH

Learning **suffixes** can be more challenging than learning prefixes. This is because some suffixes have more abstract meanings than do prefixes. For example, learning that the suffix **-ness** means "the state or quality of" might not help students figure out the meaning of kindness. Other suffixes, however, are more helpful. For example **less**, which means "without" (hopeless, thoughtless); and **ful**, which means "full of" (hopeful, thoughtful).

SUFFIXES IN LASHON HAKODESH

I am not sure if learning Lashon Hakodesh suffixes are more challenging then learning Lashon Hakodesh prefixes. ***I would say, that if taught properly it would be no different then teaching the prefixes.*** The problem with teaching suffixes is fourfold:

- One**: Just like the prefixes there are a definite number of suffixes, **but** there are more than double the amount of suffixes to learn. Approximately 40 or so. The easy part is, most suffixes are pronouns. There are only 5 that are not pronouns. They are the **ים, ות** which indicate plural. The **ת** and **י** which indicates simichus (putting two nouns together) and the **ה** which means to.
- Two**: Suffixes in general should be easier to learn then prefixes. Why is this? Many prefixes have multiple functions. For example the prefixes **מ, ה, ת, ג** have a meaning, but can also give instruction about a word. Most suffixes have only one function - to be used as a pronoun.

There are two problems however:

- 1) There are multiple suffixes which have can have a number of meanings. For example: The suffix **נ** can mean **us, our, we** The suffix **ה** means **to** or **she**.
- 2) The word **you** in English is used for one person or many people. So we have six suffix

pronouns that mean **you**. They are the **כָּס, דָּ, הָ, תָּ, הִם** This can be confusing for someone trying to figure out who is the subject of the posuk.

Three: The biggest difficulty with suffixes is the changing and disappearing letters at the end of a word. The rule is, if a word ends with a **ה** like the word **עֲשֵׂה** and you attach a suffix the **ה** the **ה** changes to a **ת** or **י** or it can even disappears. So we get **כִּי עֲשִׂיתָּ זֶה** or **אֶל-הַמִּשְׁתָּה** **אֲשֶׁר-עָשִׂיתָ אִתָּךְ** but sometimes the **ה** goes away **וַעֲשִׂי עֲגוֹת** In addition there are words that do end with a **ת** and you have to figure out if that **ת** is part of the word or it was a **ה** that became a **ת**.

Four: The Torah often puts extra letters at the end of a word. The **י** and **ה** are most common extra letter. When it's a **ה** you may not know why its there.

THE AFFIXES PART 2 THE SUFFIXES

To understand the **pronoun suffixes** in Lashon Hakodesh it is helpful to first study this **English pronoun chart**. Some of the terms on this chart we explained in the **prefix section**.

person	subject pronoun	object pronoun	possessive adjective	possessive pronouns	reflective pronouns
1st person	I	ME	MY	MINE	MYSELF
2nd person	YOU	YOU	YOUR	YOURS	YOURSELF
3rd person male	HE	HIM	HIS	HIS	HIMSELF
3rd person female	SHE	HER	HER	HERS	HERSELF
1st person plural	WE	US	OUR	OURS	OURSELF
2nd person plural	YOU	YOU	YOUR	YOURS	YOURSELF
3rd person plural	THEY	THEM	THEIR	THEIRS	THEMSELVES

Now, let us combine the **English pronoun chart** with the **Lashaon Hakodesh pronoun chart**.

FIRST for Lashon Hakodesh we don't need the **possessive pronouns** and the **reflective pronouns**. The suffixes for these two columns are the same as the possessive adjective.

SECOND To make it easier we will rename column three as **possessive pronoun**.

THIRD In English we use the pronoun **it** for things. In Lashon Hakodesh there is no pronoun **it**. **Even things are defined as boy or girl**.

FOURTH In English there is one column for the **subject pronoun**. For Lashon Hakodesh we need three columns. One for the stand alone word. One for the future prefix and one for the past suffix.

FIFTH In English there is one column for the **object pronoun**. For Lashon Hakodesh we need two columns. We need one column for the **object of the preposition**, and one column for

the direct object.

THE COMBINED CHART

1	2	3	4	5	6	7	8	9	10
person	stand alone pronouns	subject pronoun	past subject suffix	future subject prefix	object pronoun	object of the preposition	direct object marker	possessive adjective	
1st person	אני	I	___ ת י	א ___	ME	בי	אתי	MY	שלי
2nd person	אתה male	YOU	___ ת	ת ___	YOU	בך	אתך	YOUR	שלך
2nd person	את female	YOU	ת ___	ת ___ י	YOU	בך	אתך	YOUR	שלך
3rd person	הוא male	HE	___	י ___	HIM	בו	אתו	HIS	שלו
3rd person	היא female	SHE	ה ___	ת ___	HER	בה	אתה	HER	שלה
1st person plural	אנחנו	WE	נ ___	נ ___	US	בנו	אתנו	OUR	שלנו
2nd person plural	אתם male	YOU	תם ___	ת ___ ו	YOU	בכם	אתכם	YOUR	שלכם
2nd person plural	אתן female	YOU	תן ___	ת ___ נה	YOU	בכן	אתכן	YOUR	שלכן
3rd person plural	הם male	THEY	ו ___	י ___ ו	THEM	בהם	אתם	THEIR	שלם
3rd person plural	הן female	THEY	ו ___	ת ___ נה	THEM	בהן	אתן	THEIR	שלן

THE COMBINED CHART EXPLAINED

COLUMN ONE EXPLAINED -THE PERSON

This column was explained when we discussed the subject pronoun prefixes. We will give a quick review.

In every story there is a narrator, someone telling the story.

1 When the narrator includes himself, or is talking **about himself** this is called **FIRST PERSON**. For example וְאֲנִי וְהַנָּעַר נִלְכָּה עַד־כֶּפֶה In this posuk Avrohom Avinu is the narrator and he is talking **about himself**.

2 When the narrator is talking **to someone** this is called **SECOND PERSON**. For example אָרָר אֶת־הַחֶבְרֹנִי In this posuk Hashem is talking **to** the snake.

[3] When the narrator is talking **about someone** this is called **THIRD PERSON**.

For example כַּג וְהֵם לֹא יָדְעוּ כִּי שְׁמֵעַ יוֹסֵף: In this posuk the Torah is the narrator. The Torah is telling us **about** the brothers

COLUMN TWO EXPLAINED STAND ALONE PRONOUN

This column was explained when we discussed the subject pronoun prefixes. We will give a quick review, and add some new information that is relevant to the topic of suffixes.

A **pronoun** is a word we use when we don't want to use the person's name. Instead of saying **Chaim ate**. I can say, **He ate**. Instead of saying, He gave **Chaim** a prize. I can say he gave **him** a prize. When the pronoun is a word it is called a **stand alone pronoun**. Usually the pronoun is attached to a word as a prefix or a suffix. There are ten and only ten stand alone pronouns. These 10 people are also the 10 subject pronouns that can be the subject of a sentence.

הוּ	הֵם	אַתָּן	אַתֶּם	אֲנֵחֵנוּ	הִיא	הוּא	אַתָּ	אַתְּהָ	אֲנִי
they	they	you	you	we	she	he	you	you	I

COLUMN THREE EXPLAINED SUBJECT PRONOUN

This column too was explained when we discussed the prefixes.

We can understand this in a few steps.

1] Every sentence must have a **subject** and a **verb**. Chaim ate. Sometimes we don't want to use the name of the subject so we can write **He ate**.

1A] In Lashon Hakodesh the **subject pronoun** can be a word, a prefix or a suffix. In Lashon Hakodesh when the **subject pronoun** is a stand alone pronoun (see the chart above) It can tell me **three pieces of information**. It can tell me the **1) person 2) gender 3) number**. However, it cannot tell me the **tense** - if the verb is past tense or future tense.

3] To know the tense I need a **subject prefix** or **subject suffix**. These affixes are in column four and five.

COLUMNS FOUR and FIVE EXPLAINED - SUBJECT PRONOUN PREFIXES

1a] The subject prefixes tell me the verb is future tense

1b] The subject suffixes tell me the verb is past tense.

2] There are **10 subject pronoun prefixes** and **10 subject pronoun suffixes**.

These 10 subject pronoun prefixes and 10 subject pronoun suffixes correspond to the 10 stand alone pronouns.

3] Often the stand alone pronoun is not written in the posuk. In that case the prefix and suffix will give all four pieces of information. **1) person 2) gender 3) number 4) tense**.

10 SUBJECT SUFFIX PRONOUNS

MAKES THE VERB [PAST] TENSE

• In this chart we are presenting The 10 subject / stand alone pronouns, (אני, אתה, הוא) and it's corresponding subject suffixes.

- The first line is called the **stand alone pronoun** since they are not attached to the verb.
- The second line is the **subject prefixes**. The **prefixes** are always used for future tense.
- The third line is the **subject suffixes**. The **suffixes** are always used for past tense

The 3 lines preceding the suffix represent the 3 letters of the שרש.

הוּ	הֵם	אַתָּה	אַתָּם	אֲנִי	הִיא	הוּא	אַתָּ	אַתָּה	אֲנִי
תִּהְיֶה	יִהְיֶה	תִּהְיֶה	תִּהְיֶה	נִהְיֶה	תִּהְיֶה	יִהְיֶה	תִּהְיֶה	תִּהְיֶה	אִהְיֶה
וְ	וְ	וְ	וְ	וְ	וְ	וְ	וְ	וְ	וְ
they	they	you	you	we	she	he	you	you	I

* The absence of a suffix indicates the past tense for הוא/היא. In first grade most past tense we have in chumash with הוא/היא are in the פִּעֵל form (as opposed to one of the other בנינים). This means the נקודות under the 3 letters of the שרש are either , , or , . Therefore I tell the class these two נקודה forms means **he**.

5] THE הַהִפּוּךְ

I call this the trick ו, but this ו probably has as many names as there are rebbeim. This ו changes the tense of the verb. It is very easy to recognize the וַהֲהִפּוּךְ The ו that changes the word from future tense to past tense is ALWAYS a ו except before an א when its a ו, All other ו at the beginning of a verb do not change the tense. The וַהֲהִפּוּךְ that changes past tense to future tense is a little harder. To change from past to future any ו can do it. It doesn't make a difference the ניקוד. The good thing is that virtually every word in chumash with a past tense will change to future tense when you put a ו at the beginning of the word.

COLUMN SIX - OBJECT PRONOUN

[1] The **object pronoun** also correspond to the 10 stand alone pronouns. They don't have the same meaning. But object pronoun has **3 persons, gender and number** like the subject pronoun.

[2] To be a sentence you need two words A subject doing an action and the verb. He ate. is a perfectly good sentence.

[3] Once I have a basic sentence I can add an object or a pronoun. He ate **lunch**. Lunch is the object. I can add a pronoun He hit **him**. him is the object. If you look at the chart you will see the pronoun him is in the object column.

[4] In English one column suffices for the object pronoun. For Lashon Hakodesh we need 2 columns One for the **object of the preposition** and one for the **direct object**. Both are objects, but I grouped them separately because the אַתָּ and the **prepositions prefixes בְּכָל"ם** are 2 distinct groups. Second, some of the suffixes are different when attached to certain prepositions.

[5] IMPORTANT REMINDER: In English we use the pronoun **it** for things. In Lashon Hakodesh there is no pronoun **it**. **Even things are defined as boy or girl.**

COLUMN SEVEN - OBJECT OF THE PREPOSITION

REVIEW OF TERMS

PREPOSITION - A word that connects a word (usually a verb) with a noun or a pronoun in a sentence.

The boy ran **to** yeshiva. **To** is a preposition. It connects ran to the word yeshiva.

OBJECT OF THE PREPOSITION - The noun or pronoun following the preposition is called the object of the preposition. For example. The boy ran **to** his **brother**. The word **brother** is the object of the preposition word **to**. Let us write this sentence with a pronoun. The boy ran **to** **him**. In this sentence the pronoun **him** is the object of the preposition. In Hebrew we would

write this as הילד רץ לאחיו or הילד רץ לו

What is the object of the preposition? These are object suffixes attached to the preposition prefixes **בכל"מ**.

The prepositions can be words and the **preposition suffix** can be attached them too. For example. **בין - בינו, אל - אליו, על - עליו**,

THE 10 OBJECT of the PREPOSITION PRONOUNS

A few of the preposition object suffixes can differ with different prepositions. Look at the chart below and you see the suffixes which mean me, him, her are different by the prefix **ב** and **מ**.

בְּהוּ	בְּהֶם	בְּכֹן	בְּכֶם	בְּנוּ	בָּהּ	בוּ	בָּךְ	בָּךְ	בִּי
מֵהוּ	מֵהֶם	מֵכֹן	מֵכֶם	מֵמֵנוּ	מִמֶּנָּהּ	מִמֵּנוּ	מִמְּךָ	מִמְּךָ	מִמֶּנִּי
them	them	you	you	us	her	him	you	you	me

COLUMN EIGHT EXPLAINED DIRECT OBJECT SUFFIXES

Direct object suffixes. These are suffixes attached to the word **אֶת**. *We can understand this in a few steps.*

1] Every sentence has a **subject** and a **verb**. He ate / הוא אכל

2] We can expand the sentence by adding an object. He ate bread. / הוא אכל לחם.

The word bread is called the **direct object**.

3] When I write **He ate bread**. / הוא אכל לחם the object bread is **not definite** which means I know he ate bread but I don't know which bread he bread

4] If I write He ate the bread. Now I'm being more specific. I know which bread he ate.

5] The words **the bread** in the sentence He ate the bread are called the definite direct object. In Lashon Hakodesh this is recognized by adding the word **אֶת**. and we would write He ate the bread./ הוא אכל את הלחם

6] As we discussed, the object can be substituted with a pronoun So we can write הוא אכל אתה instead of הוא אכל לחם

THE 10 DIRECT OBJECT PRONOUNS

The אֶת is known as the direct object marker. There is no equivalent in English.

The job of the אֶת is to connect the verb with an object or pronoun. The difference between the preposition and אֶת is seen in these two sentences.

The boy ran to the box. The boy didn't do anything to the box. הילד רץ לתיבה

The boy ate the bread. The boy did an action to the bread. הילד אכל את הלחם

In this case you put an אֶת to show the direct object הילד אכל את הלחם **or** הילד אכל אותו .

אֶתְּ	אֶתָם	אֶתְכֹן	אֶתְכֶם	אֶתָנוּ	אֶתָהּ	אֶתּוּ	אֶתְךָ	אֶתְךָ	אֶתִּי
them	them	you	you	us	her	him	you	you	me

3a) Direct object suffixes; Often the **אֶת** is dropped and the direct object suffix is attached directly to the verb. Notice how some of the suffixes change when it is attached directly to

the verb.

ישמרנו	ישמרך	ישמרהו	ישמרנה	ישמרנו	ישמרכם	ישמרכן	ישמרהם	ישמרנהן
me	you	him	her	us	you	you	them	them

COLUMN NINE and TEN EXPLAINED POSSESSIVE PRONOUNS

Possessive pronoun suffixes. This is recognized by the word של.

THE 10 POSSESSIVE PRONOUNS

2) • Possessive pronoun suffixes; These are suffixes attached to the word של.

שלי	שלך	שלך	שלו	שלה	שלנו	שלכם	שלכן	שלהם	שלהן
my	your	your	his	her	our	your	your	their	their

In the Torah we don't have the word של so the suffix will be attached directly to the object. In the chart below I present an example using the word ראש as the object /noun. This word is attached directly to the pronoun since the word של is missing.

ראשי	ראשך	ראשך	ראשו	ראשה	ראשנו	ראשכם	ראשכן	ראשהם	ראשהן
my head	your head	your head	his head	her head	our head	your head	your head	their head	their head

I have found once you become familiar with these **pronoun suffixes**, learning חומש becomes much easier. (In the תורה the pronouns are usually suffixes attached to the end of a word. With verbs the subject pronouns can also be prefixes.)

CONFUSION ALERT

Although the prefixes - suffixes are easy to learn, if not taught correctly it can become confusing for a few reasons.

One • - Although there are only 11 letters the can be affixes, most of these 11 affixes have multiple meanings and usages. A מ can mean from, but a prefix מ can also make a verb into a noun. A prefix מ can also tell me that a verb is in present tense. The prefixes ה and ת also have multiple usages. Then there is the ו ההיפוך which literally turns everything upside down!

Two • - In Loshon Hakodesh we have prefixes and suffixes but we also have infixes. Infixes are extra letters that are imbedded in the shorish. quick example: שומר can be שומר, שמור or שמור

Three • - When is a suffix not a suffix? When its a prefix. A suffix that is a prefix? Yes, a suffix can be "part" of the prefix. There are 10 prefixes called the **subject prefix**. (see the chart above) There are 5 **subject prefix** that have a prefix together with a suffix. e.g. יאמר - he will say. יאמרו - they will say. The י goes together with the prefix י. Don't worry it's not as confusing as I just made it sound, and it's actually easy to teach and learn.

Four • - Letters can change to different letters or fall off a word. This is more of a problem with suffixes, but even by prefixes there can be confusion. Here are some examples. If the first letter of a word is the same as the prefix, quick example; ואמר - and I will say or ואכל - and I will eat. The א you see is the prefix. The א of the shorish falls off. ויצר - the י of יצר falls off. Other letters also fall off the word adding to the confusion. The most confusing

disappearance is the missing word של and missing ה by Simichus. What is Simichus? In Lashon Hakodesh when two nouns are next to each other you can sort of combine them. **quick example** העבד של האיש becomes עבד האיש, The first prefix ה falls off. To make it even more confusing, if the second word is a proper noun then that ה also falls off העבד של אברהם becomes עבד אברהם

Five When there is a command the prefix totally disappears and you only have a word or only the suffix which is supposed to go with the prefix. **quick example** If I want to command TWO people to guard a house you will say in English "You guard this house. In Lashon Hakodesh the expanded way to say this would be תשמרו את הבית However in a command the prefix falls off so we say שמרו את הבית instead of תשמרו את הבית However, if taught in an orderly manner these confusions can be minimized and even eliminated.

REVIEW

Before moving on to the third part of WORD PARTS The שרש let us make a quick review of the prefixes and suffixes we discussed until now. We will also discuss the 5 suffixes that are not pronouns and the ו ההיפוך.

THE PLURAL LETTERS

In Lashon Hakodesh there are two letters that tell us if a word is plural. One is for male words and one is for female words

1) the ות is for female words

2) The ים is for male words.

There are many words that are יוצא מן הכלל אב is one father but אבות is fathers.

סמיכות

סמיכות comes from the word סמוך which means adjacent or next to. In this case we have two nouns next to each other.

SUFFIX SUMMARY

There are four groups of pronouns

1) The object of the preposition pronouns.

2) The direct object of the verb.

3) Possessive

4) the subject suffix pronouns.

If each group has 10 pronouns. Then simple math tells me there should be 40 suffix pronouns. This sounds true, BUT the suffix attached the prepositions are the same as the suffix as the pronouns attached to the direct object marker (This is the word את) So we are down to thirty, However, not so fast. Some of the **object of the prepositions** have different suffixes for some of the prepositions For example **In him** is בּוֹ. but **from him** is מֵמֶנּוּ. Sometimes, the את is dropped and the object suffix is attached directly to the verb These suffixes are also different for some pronouns.

WORD PARTS

Affixes are **word parts** that are "fixed to" either the beginnings of words (prefixes) or the ending of words (suffixes).

The word **disrespectful** has two affixes, a prefix (dis-) and a suffix (-ful).

Base words are words from which many other words are formed.

For example, many words can be formed from the base word **migrate**:

migration, migrant, immigration, immigrant, migrating, migratory.

Word roots are the words from other languages that are the origin of many English words. About 60% of all English words have Latin or Greek origins.

שרש

INTRODUCTION

We discussed three components of **דרש אמת**. The **רש"י** and **אונקלוס** components which match dictionary skills, and the **דקדוק** component which matches the affixes part of word parts. We will now discuss the **שרש** component of **דרש אמת**. **The שרש component matches word root and base words of word parts.**

After discussing the **שרש** components of **דרש אמת** we will then discuss **דקדוק** in its broader sense; how **דקדוק** Hebrew / Lashon Hakodesh Grammar **can be taught** to first through third graders.

WHAT DOES A CHILD SEE WHEN HE OPENS A CHUMASH?

When a child opens a Chumash what does he see? This isn't a trick question. A child in first grade looks at a chumash and sees words and words. Perhaps letters and letters. Lashon Hakodesh isn't his first language. In fact, as we discussed in previous discussions it's a foreign language. This child is no different than someone who can read only English and tries to read a Spanish newspaper. For certain he can read the words since Spanish uses the same letters as English, but there will be no understanding or comprehension. Our job is to get these words to a level - that when a child looks at a word in chumash he will be able to take off the affixes and see the **ROOT of the word**.

ENGLISH WORD ROOTS

Latin and Greek **word roots** are found commonly in content-area school subjects, especially in the subjects of science and social studies. As a result, Latin and Greek **word parts** form a large proportion of the new vocabulary that students encounter in their content-area textbooks. **Teachers should teach the word roots as they occur in the texts students read.** Furthermore, teachers should teach primarily those root words that students are likely to see **often**. **Root words** usually cannot stand on its own as a word. Root words are not words in English, but they were words in Latin and Greek. **Base words** are words that are used as words even without adding on prefix, suffixes, or other letters. **It can stand alone and cannot be further divided.**

• Lashon Hakodesh Word Roots

Verbs and most nouns in Lashon Hakodesh begin with a three letter **שרש**. This **three letter root is the root or foundation of a word**. However, as in English, the **שרש** or root word **cannot stand alone**. **In order for a 3 letter root to have real meaning we must add nikudos (vowels), prefixes, suffixes or a combination of these three, and often we need context.** As a matter of fact there are many words that have the same three letter shorish and have different meanings. **ר'א'ש** can be head, first, beginning. **א'כ'ל** can be eating or destroying. The 3 letters of **ש'מ'ר** will at most tell us that the word has something to do with guarding, watching or protecting. The preposition **על** - **on** has a similar meaning as the verb

וַיַּעַל and the noun עֲלָה קרבן. They all have a concept of bringing up, but they have very different meanings. A שָׂרַשׁ at most tells me that I'm talking about a certain concept.

A DIFFERENCE

There is a difference between Lashon Hakodesh and English roots. In English the root words may not be words in on its own, however most of these words were real words in Latin and Greek. In Lashon Hakodesh the three letter roots are not really words until you put it into a context.

Often extra letters are added to these three letters and sometimes one or two of the original three letters can fall off so we often see verbs with two letters. Some examples: בָּא, צָא

BASE WORDS IN LASHON HAKODESH

Base words and root words are two terms that are sometimes used as synonyms. However, in English root words and base words are different. root words are not usually words on their own you must add other letters to make it a word. Base words are words on their own even before we add additional letters.

• In Lashon Hakodesh we also have **base words**, but even these base words are usually derived from a 3 letter root. I have not see any dikduk sefer discuss BASE WORDS. In the sefer כּללי טעמי המקרא by Rav Eluzer Brieger. Rav Brieger identifies four types of words The verb, noun, pronouns, and מלה. A מלה would be comparable to a preposition or any word that is not a noun or verb. Verbs and nouns almost always have a 3 letter starting point. this is called the **root word**. We can add prefixes, suffixes and infixes to these words. The מלה words could be compatible to the **base words**. These words usually don't have a three letter root, but you can add letters to these words.

Now that we know about the different types of words we can attach affixes. As in English the affixes in Lashon Hakodesh can change the meaning of the word. A prefix ה makes a word definite. A ים makes a word plural. A suffix ה can indicate a word is female a suffix ו can indicate a word is male. The affixes can even change a שָׂרַשׁ to a verb or a noun. There are many verbs which are derived from nouns and nouns from verbs. דָּג - fish is a noun but it can become וַיִּדְגּוּ which is a verb. שָׁמַר is he guarded, a verb. מִשְׁמָר - is a nightly learning program. שׁוּמַר is a guard. הַשׁוּמַר is a noun יִשְׁמַר is a verb. In Lashon Hakodesh any word which is derived from another word will have the same root. **In Lashon Hakodesh our job is - to take a word we have in chumash and to try and find it's root.**

How **word parts** are the same in English and Lashon Hakodesh.

If you did not know the meaning of **misunderstanding** how could you figure it out?

If you did not know the meaning of **לְמַשְׁפּוּחֹתֵיהֶם** how could you determine it?

- In both English and Lashon Hakodesh **affixes** are added to a base word or to a root word.
- In both English and Lashon Hakodesh the **affixes** are like words and have a meaning, or give instruction about the word.
- Both languages have **base words** and **root words**.

VERY IMPORTANT • • • If you become familiar with the affixes then when you come to a big word like *misunderstanding* or **למשפחתיהם** all you need to do is peel off the affixes and **behold there is the main part of the word.**

In the word **misunderstanding** the prefix **mis** means wrong **understand** is the root and **ing** is the suffix.

In the word **למשפחתיהם** the prefix **ל** means to, **משפחה** means family. The **ה** changes to a **ת** when you add suffixes after a **ה**. The **ה** changes to a **ת** and the **ת** also indicates plural. The suffix **י** is found in all plural nouns that are feminine. The **הם** is a possessive pronoun suffix that mean their.

REVIEW

דקדוק -English **Word parts** can be divided into three parts.

1) Affixes, 2) base words and 3) root words.

Lashon Hakodesh **word parts** can be divided into two parts and perhaps three.

1) Affixes and 2) **שרשים** -roots 3) **perhaps base words**

In Lashon Hakodesh **base words** can be compared to the words called **מילות** A **מילה** includes words like **אֵל, מֶן, אֶשֶׁר** (basically words that are not verbs or nouns) The affixes in Lashon Hakodesh can also be divided into two parts:

1) The affixes which have meaning 2) and the affixes which give instruction to the word.

THE TAKE AWAY

Of the six components of **ד'ר'ש' א'מ'ת'** the **דקדוק** and **שרש** components are the most important **word learning strategies** a child learning chumash will use. **שרש** and **דקדוק** is the root (pun intended) of knowing a word. The first thing a child should do when he comes to a word is to separate the affixes of a word and find the root of the word. The **אונקלוס**, **רש"י** and **תוכן** (context clues) components will help a student understand the meaning of a word, but **שרש** - **דקדוק** components help the student understand the word itself. In most cases, all you need to do is **take away the affixes** and you can see the **שרש**. **This is why, in my opinion, it is better to focus teaching the children the meanings of the affixes and to find the shoresh rather than teach children hundreds of abstract words to memorize.** We had an in depth discussion about the pros and cons of teaching word lists in chapter four I summarize it here because of relevance.

TEACHING LISTS OF WORDS

There are educators who advocate that children should be taught lists of **high frequency word** found in chumash. They claim, that by learning / memorizing lists of words that are found frequently in the Torah then when a child comes to this word in chumash he would know it. They compare it to two things.

One, in English there are also word lists such as the Doltch list and Fry lists.

Two, In English educators encourage teachers to teach the roots of English words.

In **Chapter four** I gave several reasons why many educators don't agree with teaching abstract

lists of words.

- In English the words on these lists are already in the students oral language. They understand these words and can use them in Language.
- We can't compare English roots to Lashon Hakodesh. In English these roots were used as words in Latin and Greek. The Torah roots are not words until you add affixes, nekudos and give it a context.
- No language is learned this way.
- These lists often becomes its own subject.
- Learning these lists rely to much on memory.
- Many words on the list aren't found in the פרשיות you are teaching.
- Many words have letters that fall off or change to other letters. Often you need a context to have a meaning.

What we really have here is the children are learning are words and words and more words with no context.

My preference is, to make my own word lists. I choose words which are relevant to first grade. I also teach my students shroshim, prefixes and suffixes and many other dikduk concepts, but I teach it in context. When shroshim, prefixes and suffixes are taught this way then when they come to a word like **למשפחתיהם** they can peel off the affixes until you get to the word.

AN EXAMPLE OF CLASSROOM INSTRUCTION

I don't use terms like shresh or prefix suffix in first grade. Instead I call the prefix the peanut butter and the suffix the jelly. The main letters I call the bread or the main letters of the word.

Using word parts idea 1 - brainstorming

- A second-grade teacher wants to teach her students how to use the *base word* **play** as a way to help them think about the meanings of new words they will encounter in reading. To begin, she has students brainstorm all the words or phrases they can think of that are related to **play**. The teacher records their suggestions: **player, playful, playpen, ballplayer, and playing field**. Then she has the class discuss the meaning of each of their proposed words and how it relates to play.

Using word parts idea 2 - word wall

- A third-grade teacher identifies the base word **note**. He then sets up a "**word wall**," and writes the word **note** at the top of the wall. As his students read, the teacher has them look for words that are related to **note** and add them to the wall. Throughout their reading, they gradually add to the wall the words **notebook, notation, noteworthy, and notable**.

Some rebbeim make word walls. Of course, you need the space for such a project. If you only have access to one wall as I do and you use it for your yom tov bulletin board you can't make a word wall. Because I can't make a word wall I give out from time to time a list of words we learned already and will be having in the upcoming pesukim. These words are grouped according to the shresh.

A word of caution, I once went to observe a rebbi who had a word wall. He put every single word he learned on the wall. Of course he only had one בראשית and one מרחפת. Since I went to observe חנוכה time he had about 100 words on the wall. I didn't see the benefit the children had from having such an overwhelming number of cards on the wall. A second class I observed the rebbi excitingly told me about his word wall. This rebbi also didn't have to much wall space therefore he only had a few words he felt were important that he put on the wall. There was only one problem. It wasn't with the words. The problem was, to conserve space the

rebbe used the regular size index cards, and the words were written too small for the children to see unless they stood right next to it.

We discussed word walls at the beginning of chapter 4. Please read there for other ideas in lieu of word walls.

PREFIX SUFFIX REVIEW SHEETS FOR CLASS (also used sometimes for homework.)

I present here samples of my prefix and suffix work-sheets.

In פרשת בראשית פרקים א - ג my goal and objective is to solidify the concept of prefixes and suffix. I have work-sheets for every posuk on these three perakim. On these worksheet I write each word in very large letters. The prefixes and suffixes I make in out line so the students can color them. The children color the prefixes green and the suffixes red. Green for start. Red For Stop. In perekim 1-2 my main focus is on the function prefixes ה, ו, ל, מ, כ, ש, ב, the prefix י since we have it in almost every posuk and the suffix ים. I do put on the worksheet even the prefixes and suffixes that I'm not stressing at that time. I do this, so the children should know the concept of prefix and suffix. At this time of the year my focus is for the children to realize the letters at the beginning of the word is a prefix and the letters at the end of the word is a suffix. This chumash page is the basic format for all pesukim in פרקים א-ג. We do these pages in class, but I make sure to check every one. Many parents have no concept of prefixes and suffixes, or what I want the children to color. If I will send it home with mistakes the parents may think their son did it correctly. It takes many many weeks for some children to understand what I want them to do. It sounds so simple, but every year I have children that just don't get it right away, and will color prefixes red and suffixes green. In addition, even some top students will color the Hebrew correctly but, mix up the corresponding English words.

This is the first worksheet in Parshas Berashis. I have a variety of different formats for homework. This is a typical one I use in פרקים א-ג to review prefix, suffixes and words. All homeworks are done in class first. Although my focus is on the prefixes in פרקים א-ג I make the suffixes outlined too. I mention the meanings to the class, but we don't have most suffixes often enough to stress them.

ר' צבי קליינמאן כחא פֿרשט בראשית פרקא פסוק א
Please review this פסוק
Color the peanut butter letters green

IN THE BEGINNING בראשית

HE CREATED ברא

(WHO CREATED ?)

G-D א-לקים

(WHAT DID HE CREATE?)

את

THE HEAVEN רשמים

AND ואת

THE EARTH רשארץ

On this work sheet we have the suffix נה. I wouldn't go out of my way to teach the suffix נה to first grade, but it's here, in this פסוק so I tell them it means *her*. I don't hold the children responsible to know this suffix since we have it only a few times.

פסוק בא

AND HE MADE FALL

[WHO MADE SOMETHING FALL?]

וַיִּפֹּל

ה' אֶל-לְקִים

[WHAT FELL ?]

תַּרְדֵּמָה

A DEEP SLEEP

ON THE MAN

[ON WHOM DID IT FALL?]

עַל הָאָדָם

AND HE SLEPT

וַיִּשָּׁן

AND HE TOOK

[WHAT DID HE TAKE?]

וַיִּקַּח

ONE OF

FROM HIS SIDE S

אַחַת מִצַּלְעֹתָיו

AND HE CLOSED

וַיִּסְגֹּר

WITH FLESH

בְּשָׁר

IN ITS (HER) PLACE

תַּחְתָּהּ

REVIEW OF WORDS WE LEARNED IN פסוקים א - יט AND WILL HAVE IN כד - כז
FOLD ON THE LINE. SHOW THE WORD. ASK, WHAT THE WORD MEANS.
ASK, WHAT DOES THE PREFIX MEAN. (e.g. What does the ה mean?)

THIS PAGE IS NOT A TEST. SOMETIMES A CHILD MAY NEED A PROMPT FROM YOU TO HELP HIM REMEMBER A WORD.

AND HE SAW	וַיֵּרָא־
THAT IT IS GOOD	כִּי טוֹב
THEM	אֹתָם
IN THE SEAS	בַּיָּמִים
AND IT WAS	וַיְהִי־
EVENING	עֶרֶב
MORNING	בֹּקֶר
DAY FIVE / FIFTH DAY	יוֹם חֲמִישִׁי
IT SHOULD GIVE OUT	תּוֹצֵא
AND IT WAS SO	וַיְהִי־כֵן
AND HE MADE	וַיַּעַשׂ־

AND HE SAID	וַיֹּאמֶר
THE WATER	הַמַּיִם
ON	עַל
THE EARTH	הָאָרֶץ
ON THE FACE ON	עַל פְּנֵי
THE SPREAD OF	רִקִּיעַ
THE HEAVEN	הַשָּׁמַיִם
AND HE CREATED	וַיִּבְרָא
THE BIG	הַגָּדֹלִים
THAT	אֲשֶׁר
TO ITS (HIS) KIND	לְמִינֵהוּ

In פרק ד I change the format. I'm still focusing on the prefixes and suffixes, but now I want the children to be able to tell me the meaning of the prefix or suffix. I made for each posuk a multiple choice worksheet. The children have to circle the word that matches the prefix or suffix. I also changed the format of the chumash page to reflect this. On the posuk

page I still leave the prefix and suffix hollow, so if a child wants he can color it in, but the focus of the posuk page is more on the comprehension of the posuk.

פרק ד פסוק ח-ט

פרשת בראשית

ר' צבי קליטניק כחה א

AND HE SAID	(ט) וַיֹּאמֶר מי אָמַר?	AND HE SAID	(ח) וַיֹּאמֶר מי אָמַר?
ה'	ה'	קִין	קִין
TO	לְמִי אָמַר ה'?	TO	לְמִי אָמַר קִין?
קִין	אֶל קִין	HIS BROTHER	אֶל הָבֶל אָחִיו
WHERE IS	מֶה אָמַר ה'?	AND IT WAS	וַיְהִי
YOUR BROTHER	אֵי	WHEN THEY WERE	בַּהֲיֹוֹתָם
WHAT DID	הָבֶל אָחִיךָ ???	WHERE WERE THEY?	מֶה עָשָׂה קִין אֶל הָבֶל?
ANSWER?	וַיֹּאמֶר	IN THE FIELD	בַּשָּׂדֶה
AND HE SAID	מֶה אָמַר קִין?	WHAT HAPPENED WHEN THEY WERE IN THE FIELD?	וַיִּקָּם
I DO NOT KNOW	לֹא יָדַעְתִּי	AND HE GOT UP	מִי קָם?
THE GUARD OF	הַשֹּׁמֵר	קִין	קִין
MY BROTHER AM I?	אָחִי אֲנֹכִי ???	TO	אֶל הָבֶל אָחִיו
[AM I THE GUARD OF MY BROTHER?]		HIS BROTHER	מֶה עָשָׂה קִין אֶל הָבֶל?
		AND HE KILLED HIM	וַיַּהַרְגֵהוּ

CAN YOU FIND 4 WORDS WHICH ARE IN פסוק ח AND IN פסוק ט.

CAN YOU READ THESE QUESTIONS?

מֶה עָשָׂה קִין אֶל הָבֶל? (1) וַיִּקָּם (2) וַיֹּאמֶר (3) וַיַּהַרְגֵהוּ

מֶה אָמַר ה' לְקִין? (1) אֶל הָבֶל אָחִיו (2) הַשֹּׁמֵר אָחִי אֲנֹכִי (3) אֵי הָבֶל אָחִיךָ

מֶה אָמַר קִין לְה' (1) אֶל הָבֶל אָחִיו (2) הַשֹּׁמֵר אָחִי אֲנֹכִי (3) אֵי הָבֶל אָחִיךָ

WHERE DID קִין AND הָבֶל ARGUE?



		ישיבה קטנה			

After reviewing פסוקים ח-ט please ask your son these questions.

It may be helpful to ask your son to טייטש the whole word first.

MATCH

ו

ב

ה

י

ת

ה

הו

ך

י

ם

ויהרגהו

וילאמר

THEY

IN / WHEN

LIKE

ME

PLURAL

THE

THEY

AND

ME / MY

FROM

הרג

וילא

AND

TO

YOU

HE (WILL)

YOU (WILL)

????

HIM / HIS

LIKE

THE ___ OF

THEM /
THEY

רגה

אמר

HIS

ME

THE

HE

SHE (WILL)

SHE

WHO

YOU

YOU

PLURAL

יהר

מור

When I begin Parshas נח I change the format of the work-sheet. Now it gets a drop harder . The children have to write either the meaning or the prefix or suffix in the box. On the chumash page the only thing I changed is that the children don't have to color the prefix and suffixes. .

פרשת נח

פרק ו פסוקים ט-י

ר' צבי קליטניק בתיא

AND HE FATHERED- וַיֹּלֶד (י)

WHO FATHERED?

נח

WHAT DID נח FATHER?

THREE SONS- שְׁלֹשָׁה בָנִים

אֶת-שֵׁם

אֶת-חָם

וְאֶת-יָפֶת

THESE ARE - אֵלֶּה (ט)

THE CHILDREN OF- תּוֹלְדֹת

נח - נח

נח - נח

WAS A MAN- אִישׁ

WHAT KIND OF MAN?

A צַדִּיק - צַדִּיק

WHAT KIND OF צַדִּיק ?

COMPLETE (AN - עָנִי) - תָּמִים

HE WAS- הָיָה

IN HIS - GENERATIONS- בְּדֹרֹתָיו

WITH- אֶת

G-D - הָאֱלֹהִים

וָנֹחַ WENT- הָיָה לְנֹחַ

After reviewing פסוקים ט - י please ANSWER these questions. Look on bottom for a choice.
Ask your son to טייטש the whole word first.

1) In the words וַיֹּלֶד, וְאֵת יָפֶת what does the ו mean?

Circle the trick ו?

2) In the word וַיֹּלֶד what does the ו mean ?
(The trick ו changes the word to past tense.)

3) In the word בְּדֹרְתִּי, what does the ב mean ?

4) In the word בְּנִים what does the ים mean?

5) In the words תּוֹלְדוֹת, בְּדֹרְתִּי what does the ים mean?

6) In the word בְּדֹרְתִּי what does the יו mean?

AND

HE

IN

PLURAL

HIS

NOTE: Read the question as if you are reading English . Do not translate word for word.

מה היו שמות בני נח?

(3) יָבֶל, יוֹבָל, וְהָבֶל קִין

(2) קִין, הָבֶל, שֵׁת

(1) שֵׁם, חָם, יָפֶת

In פרק ט I again changed the format of the chumash worksheet Mainly for a change of scenery. In פרק יא I made the work sheets a little hard. On these sheets the children have to write the meaning of the prefix and suffixes.

פרק ט פסוקים יג-יז

CIRCLE THE PEANUT BUTTER OR JELLY LETTER WHICH MATCHES THE MEANING IN THE FIRST BOX.

AND (TRICK 1)	וְהִיְתָה	וְהָיָה	וְנִרְאֶתָה	וְזָכַרְתִּי
AND (TRICK 1)	וְנִרְאִיתִיָּהּ	וְיֹאמֶר	אַחֲרֵיכֶם	בֵּינִי
HE (WILL)	וְיֹאמֶר	וְלֹא-יִהְיֶה	בֵּינִי	אֶת-קִשְׁתִּי
AND	וּבֵינֵיכֶם	וְלֹא יִהְיֶה	וּבֵין	לְמָבוּל
TO	לְאוֹת	לְמָבוּל	לְשַׁחַת	לְזָכֹר
ME /MY	אֶת-קִשְׁתִּי	בֵּינִי	בְּרִיתִי	לְזָכֹר
YOU / YOUR	וּבֵינֵיכֶם	זֶרַעְכֶּם	אַחֲרֵיכֶם	וּבֵינֵיכֶם
THE	הָאָרֶץ	הַקֶּשֶׁת	הַמַּיִם	הַבְּרִית
IN /WHEN	בְּעֵנָן	בְּעֵנָנִי	בְּכָל	הַבְּרִית
HER	וְנִרְאִיתִיָּהּ	הַמַּיִם	וְהִיְתָה	נִתְּתִי
(SHE) IT	וְהִיְתָה	וְנִרְאֶתָה	וְנִרְאִיתִיָּהּ	נִתְּתִי
I	נִתְּתִי	וְנִרְאִיתִיָּהּ	הַקִּמְתִּי	בְּכָל

פרק יא פסוקים ד-ו

WRITE THE ENGLISH MEANING OF THE PREFIXES AND SUFFIXES.

	וַיֹּאמֶר	וַיֵּרֶד	וַיֹּאמֶר	
	וַיֵּרֶד	וַיֹּאמֶר	לֹא-יִבְצֹר	
	וַיֹּאמֶר	לְזָמֹן		
	בְּנֵהוּ			
	לְבַנְהָהּ	וַיַּעֲשֶׂה-	פֶּן-לִפְּוֹצָהּ	
	לָנוּ	לְכָלֶם	לַעֲשׂוֹת	לְרֵאֲתָהּ
	לָנוּ			
	וּמִגְדָּל	וְרֹאשׁוֹ	וַיַּעֲשֶׂה-	וְאֵת
	וְשִׁפָּהּ	וְזָה	וְעֵתָהּ	
	וְרֹאשׁוֹ			
	בְּשָׂמִים			
	עַל-פָּנָיו	בְּנֵי		
	הָאָרֶץ	הָעִיר	הַמִּגְדָּל	הָאָדָם
	מֵהֶם			

In this chapter we discussed **word parts** in Lashon hakodesh. Word parts in Lashon Hakodesh include prefixes, suffixes, and shoroshim. This can be summed up in one word DIKDUK = דִּקְדּוּק. **We will now discuss how to teach this important subject.**

HOW DO YOU TEACH THE DIKDUK CONCEPTS TO FIRST GRADERS

Now that we have a background in **WORD PARTS -affixes, base words and root words** we can discuss how **TO TEACH DIKDUK -HOROSHIM** to our students. In this discussion, how **TO TEACH** דִּקְדּוּק; the שֵׁרֶשׁ and דִּקְדּוּק components of דֵּרֶשׁ אֱמֶת will fall under the category called דִּקְדּוּק.

THE THREE QUESTIONS, [HOW? WHAT? IS IT POSSIBLE?]

We will now discuss how to teach דִּקְדּוּק and שֵׁרֶשׁ components of דֵּרֶשׁ אֱמֶת. There are however **three topics** which must be discussed first.

One: HOW was dikduk concepts taught in yeshivos 20 years ago, 50 years ago, 100 years ago.

Two: WHAT is the best way to teach dikduk concepts to our students?

Three: IS IT POSSIBLE that all yeshivos should teach dikduk concepts in a similar fashion?

We will answer the **third question** first.

The simple answer to question **three** is NO. All yeshivos **cannot** teach dikduk in a similar fashion.

The answer to question **two** is, because all yeshivos cannot teach dikduk in a similar fashion, **there is no best way to teach dikduk concepts**. Each yeshiva must develop its own curriculum to teach chmash dikduk.

The **first** question will be answered in the next paragraph, but first we have to discuss, if there is no **“best way” to teach dikduk in yeshiva** then what is the **better way** to teach dikduk?

TWO WAYS TO TEACH DIKDUK.

There are two ways to teach most subjects. The Malbim mentions this concept in his pirush on משלי.

The **first way** is to set aside time to learn the subject. Usually a textbook or workbook will be used. When you use a well written workbook the *workbook will follow a certain syllabus. In a syllabus or curriculum everything is taught in a logical sequence. and all aspects of the subject will be covered.* In addition, the subject will be taught in a progression from easiest to hardest. **This is usually the preferred way to learn a subject.**

A **second way** to teach a subject is **hands on**, in context. A workbook or textbook is not usually used, except perhaps for reference or review. When you come across various problems you are taught how to handle them.

In chumash too, there are **two ways** to learn dikduk -shoroshim.

One, The traditional method and two, the chumash - dikduk method.

[ONE] In the **traditional method** the rebbi or teacher teaches dikduk or Lashon Hakodesh as a subject following the syllabus of a textbook or workbook. Sometimes the rebbi would make

his own syllabus and prepare work-sheets to teach the subject of dikduk or Lashon Hakodesh, but in any case dikduk is taught as a separate subject.

TWO, the **chumash - dikduk method**. In the **chumash - dikduk method I am not following the syllabus of a workbook as a guide** I am using the chumash as our guide. The problem is obvious. Look the first posuk of Beraishis or Lech Lecha. There are so many concepts in each posuk. Which dikduk concept are you going to teach to your class first? Even if you pick a dikduk concept to teach in one posuk you may not have that concept again in the next posuk or even for many pesukim. Let us use the first posuk of Beraishis as an example. The rebbi says, I have three prefixes in the first posuk of Beraishis, so I will teach the meanings of the 7 function letters. but the problem is, I have the ו, ה, ב, in posuk א but I don't have the prefix כ until פסוק כו and we don't have the prefix ש at all in chumash. If I want to teach the 10 stand alone pronouns using the pesukim of נח - בראשית there will be a problem we don't have the pronoun אֲנִי until Parshas Lech Lecha and the pronoun אַתָּה as far as I know is found once in the entire Torah in Parshas Vayishlach.

THE SOLUTION

Yes, you can follow a syllabus even when you doing **the chumash - dikduk method**. Rabbi Yehuda Winder, the author of the לשון התורה series developed a six step program to teach **Chumash Dikduk** in first grade. In short, Rabbi Winder took selected words from the chumash he was going to learn with his class. He paired them with the prefixes and suffixes and after a few weeks of practice the children had a solid foundation of dikduk and shoroshim skills. Only then did he begin chumash. Once Rabbi Winder developed a dikduk program even a rebbi who wanted to start the year teaching chumash had some guideline he could follow. We will discuss Rabbi Winder's six step program in the next paragraph, but first we need to explain why its better to learn dikduk in context rather than as a separate subject in a workbook.

Why learning **chumash dikduk in context** is better then using a workbook,

and the answer to the first question, how was dikduk taught in yeshivos in the past?

Why learning **chumash dikduk in context** is better then using a workbook? To answer this question let us first understand how dikduk was taught in the past and in many yeshivos even until today. This will not only answer the first question we asked above, How was chumash dikduk taught in the past? The history of **chumash dikduk** (in my opinion) is a fairly new concept. Until the 1990's **chumash dikduk** was almost non existent. If "dikduk" was taught in a class, with a workbook it was usually its own subject and it wasn't integrated into the chumash curriculum. In some yeshivos perhaps one or two rebbeim did teach chumash dikduk, and even if there were others in the school who taught dikduk there was no coordination between the rebbeim. Each rebbi taught what he felt was important to know. Usually that meant learning about shoroshim, verbs and the 7 binyonim. As an adult, I too went to many dikduk classes. I learned dikduk as part of my teacher training. My rebbeim were master teachers. I learned dikduk by Rav Belsky, Rav Lenchitz, Rav Brieger and others. They gave over the material very well and I learned much from each of them. However it was

in **Rabbi Yehudah Winder's class on dikduk for Chumash** that I realized there was a second component of dikduk which I was never aware of. I call this second component **CHUMASH DIKDUK**. My rebbeim also taught me chumash dikduk, but it was taught as part of the broad topic called dikduk. **Chumash dikduk focuses** on the affixes which have meaning, ב means **in**. ה means **the** ל means **to**. מ means **from** י means **he (will)**. ת means **she (will)**. This part of dikduk is taught in a workbook or a shiur, but isn't usually **emphasized or focused on**.

We discussed how **dikduk** used to be taught **now let us understand how chumash used to be taught**. When I was a child my rebbi came into the class. We opened our chumashim and the parroting began. The rebbi said the chumash word or words with a taitsh and the children repeated after him. There was no dikduk skills or shoroshim emphasized. Even comprehension was an afterthought. Often, the child's repetition of the singsong the rebbi used to teach the posuk is the focus, and how well the child repeats the sing-song is the basis for a chumash mark on the report card. In such a system there is real no difference if you learn Berashis, Lech Lecha or Parshas Hashavua in first grade. In today's Torah classroom, however there is an emphasis on word structure. We want our children to be able to break up the words of a posuk on their own. The problem is that in each posuk there are numerous dikduk lessons you can teach. If there is no introduction to the dikduk concepts before you begin chumash the process can be overwhelming. Rabbi Winder's method for teaching basic dikduk concepts helps alleviate this obstacle.

RABBI WINDER'S CHUMASH METHOD FOR TEACHING DIKDUK

In order to facilitate the teaching of the ד part of **דקדוק** the **דקדוק** methods of Rabbi Yehuda Winder is applied. Rabbi Winder developed a **six part program** to introduce the children to prefixes and suffixes. Rabbi Winder's method of teaching **דקדוק** evolved into what is now the **ספר לשון התורה** series. I would first like to give a little background on Rabbi Winder's method.

THE BACKGROUND OF CHUMASH DIKDUK BY RABBI YEHUDA WINDER

On December 18, 1986, (About 15 years before the first **לשון התורה** workbook was published.) during a Chumash methods class given by Rabbi Hillel Mandel, in the Mercaz Teacher Training Program, Rabbi Yehuda Winder introduced the chinuch world to the concept of teaching first graders **dikduk**. I had the good fortune to be at the very first class Rabbi Yehuda Winder gave on teaching what I call **chumash dikduk**. In the class were experienced rebbeim and menhalim, We all sat open-mouthed as Rabbi Winder showed us how he taught prefixes and suffixes and basic dikduk concepts, such as plural and singular to his first grade class. "This is what we need to know in order to teach **חומש**" we all said. What was supposed to be one time class as part of Rabbi Hillel Mandel's chumash methodology class became a second and third class. These classes eventually became the Lashon Hatorah workbooks.

HOW WAS RABBI WINDER'S METHOD DIFFERENT

It must be mentioned that in 1986 it was virtually unheard of to teach any דקדוק in yeshivos. חומש was usually taught by rote and children only had to know the meanings of the words. Rabbi Winder's approach to teaching דקדוק was novel and different. **Rabbi Winder focused solely on the meaning of the prefixes and suffixes and didn't get into any technical information. Rabbi Winder was able to demonstrate that if you isolate and focus on the meanings of the prefixes and suffixes the children will see the word or shorash, and you don't really have to boor the children with all the technical words such as binyonim, gizra, paal and pual, simichus etc.**

IN SUMMARY THE DIFFERENCE

The difference between Rabbi Winder's approach to dikduk and other dikduk programs is, that Rabbi Winder stressed learning the meaning of the prefixes, suffixes and basic vocabulary as a precursor to learning chumash. Other dikduk workbooks teach dikduk or Lashon Hakodesh as a subject. Their goal is to know Dikduk or to know Lashon Hakodesh (or Hebrew) as a language. **Much of what is taught in many dikduk or a Lashon Hakodesh workbooks isn't necessary for a child to learn a posuk of chumash in first or even second grade.**

IS RABBI WINDERS WORKBOOKS ENOUGH ? **and THE MANY WAYS OF TEACHING CHUMASH..**

Is Rabbi Winder's workbooks the solution to the question of how to teach children chumash dikduk? The answer to this question is NO. Why NO? Let us revisit the third question we asked above. **Is it possible that all yeshivos should teach dikduk concept in a similar fashion? The answer we gave before is NO. We must understand why not.**

There are basically three and perhaps four, five and six ways chumash is taught to the children in our yeshivos.

- 1) Parshas Hashavua,
- 2) Begin from Bereaishis.
- 3) Begin from Parshas Lech lecha.
- 4) Even in these three approaches there is no set standard. Many Parsha Hashavua yeshivos will learn Parshas Beraishis from the beginning of the school year until after Sukkos. Other yeshivos learn Parsha Hashuva every week from the beginning of the school year. So we even have a fourth, fifth and sixth way to teach chumash.

Another problem with making a chumash dikduk curriculum for yeshivos who learn parasha shuva is that there is no standard of how many pesukim are taught each week. Each rebbi is on his own. In addition if Simchas Torah is on Friday many parsha hashavua yeshivos won't learn Parshas Beraishis that year. The yeshivos that learn from Berashis also have no

standard format. Some yeshivos begin with Beraishis and learn every posuk until Vos Habiracha (usually by 6th grade this stops and the children only learn until in the middle of Vayikra). Others begin from Beraishis but somewhere along the way they skip to Noach (No one ever was able to explain the logic behind this.) Then we have the yeshivos who begin from Parshas Lech Lecha. Some of these yeshivos learn Berashis after Lech Lecha. Other yeshivos continue onto Vayara after Lech Lecha and Parshas Beraishis - Noach is treated like a persona non grata. All these various curriculums force each yeshiva to develop there own chumash /dikduk curriculum.

Because Rabbi Winder has been the only one to develop workbooks for learning **chumash dikduk** his books are used in many yeshivos. This is very good, however Rabbi Winder's workbooks were really developed to be the appetizer of an entire curriculum. Rabbi Winder brought an awareness and a solution to the problem of how to teach children of first - third grade **chumash dikduk**. However the yeshivos who are only using the workbooks without knowing how the workbooks were developed are only eating the appetizer or worse as we said above, when a class uses only the workbook the chumash and workbook often have no connection.

If you use Rabbi Winder's workbook are you following his method for learning chumash dikduk?

Many yeshivos say they use Rabbi Winder's approach for teaching dikduk. However many only use one part of his program - the workbook. If not done properly using workbooks will have little bearing on learning chumash or chumash dikduk. This is especially true if you are using Rabbi Winder's workbook in first grade. When a child receives his chumash in pre1a the only instruction he has for using the chumash is his kria skills - **and hopefully he can decode and read the words**. When he enters first grade he is now sitting in the drivers seat, but the child has no idea how to break up words, or how to translate words. He often doesn't know where to find the word בראשית, or לך לך in the chumash. At this stage of התחלת חומש if you take out a "dikduk" workbook you may be teaching "dikduk", but it won't have any connection with the chumash. In fact, the workbook will be one subject and the chumash will be another subject with almost no connection. Rabbi Winder advocated using the siddur and other sources to introduce dikduk concepts. The workbook was an outgrowth of the 6 step program to learn the meanings of the prefixes and suffixes. Using the workbook without following Rabbi Winder's program has merit, but it was not the intent or the objective. Of course, if a rebbi develops a program similar to Rabbi Winder's and uses the Lashon Hatorah workbooks as a review of the prefixes and suffixes this would be satisfactory.

THE SIX STEP PROGRAM

The foundation of Rabbi Winder's Chumash program was the preparation stage. Rabbi Winder developed a 6 step program to introduce first graders to dikduk concepts in a

systematic, orderly fashion. The 6 step program prepares the student for the challenge of learning **chumash dikduk**. Rabbi Winder began his program on the first day of yeshiva and continued until shortly before Chanuka. During this time, Rabbi Winder would use flash cards to teach prefixes, suffixes and basic vocabulary words. The words were taken from the Parshas Lech Lecha, siddur, parshas hashavua and even mitzva notes. Rabbi Winder also taught his class the meanings of the Birchas Hashachar.

Why did Rabbi Winder need all this preparation before beginning Parshas Lech Lecha? The objective was, that when the children had a solid foundation and an understanding **chumash dikduk** they would be able start Parshas Lech Lecha, the parsha Rabbi Winder taught, with ease.

RABBI WINDER'S SIX STEP PROGRAM

Rabbi Winder developed a six step program to prepare his students to learn Chumash. This program begins with a foundation. The foundation is **vocabulary**. The children are first taught many vocabulary words. Now we come to our first big problem. Most of our children do not know Lashon Hakodesh, Where are we going to get the vocabulary to teach chumash dikduk.

1 VOCABULARY

Before beginning חומש introduce words which the boys will have in חומש. Both verbs and nouns should be introduced. This helps to build a basic vocabulary. prefixes and suffixes are also introduced this way.

Five sources from which to get words:

1) Rabbi Winder taught פרשת לך לך and would choose words he would have in פרשת לך לך to prepare his class for chumash.

Most of the words in Rabbi Winderr's workbooks are from Parshas Lech Lecha. I teach פרשת בראשית so I chose words I have in פרשת בראשית

2) The sidder - באר התפלה This is where you can find many words that match the words you will have in Chumash.

(In the brochos you have two brochos whose words are found at the beginning of Berashis. (רוקע הארץ על המים and בין יום ובין לילה. In אדון עולם there are 72 words. Over 40 of them are in פרשיות בראשית - נח. In אשר יצר there are 23 words which we have in פרשת בראשית.

3) יום ראש השנה - פרשת השבוע / עניני דיומא - The first words I introduce each year is ראש השנה. (We can introduce the prefix ה in השנה.) As the year goes on I point out words we have in פרשה and are in the פרשה I especially point out words at the beginning of each פרשה. From פרשת בראשית and on I try to teach the first פסוק of each פרשה. After פסח the children know enough חומש words that we can learn the first 2 - 3 פסוקים of each פרשה השבוע.

4) Stories; also connected to the פרשת השבוע. I try to tie the מצוה notes the children bring into the חומש discussion.

5) Everyday words; e.g. טוב, לילה, יום. Many of these words are in the daily תפילות as well.

Below is a list of words, taken from the first few Pesukim of Parshas Lech Lecha, which can be used as vocabulary words. Some of these words are found in the daily davening. The words are divided into three columns -

1) nouns, 2) connecting words (prepositions) and adjectives 3) verbs.

NOUNS	CONNECTING WORDS, ADJECTIVES, AND OTHER WORDS	VERBS
מֵאֲרֶצֶךָ, וּמִבֵּית, אֲבִיךָ, הָאָרֶץ, לְגֹי, שְׂמֶךָ, מִשְׁפָּחָת, הָאֲדָמָה, אֲשֶׁתּוֹ, בֶּן, אָחִיו, רְכוּשֶׁם, הַנֶּפֶשׁ, אֶרֶץ, כְּנָעַן, מְקוֹם לְזִרְעֶךָ	אֶל, לָךְ, אֲשֶׁר גָּדוֹל, בְּךָ, כָּל, כָּל, בֶּן (age) אֵלָיו, אִתּוֹ, וְאֵת, אֲשֶׁר, עַד	וַיֵּלֶךְ לְךָ וַאֲעֲשֶׂךָ עָשׂוֹ (עֲשֵׂה) וַאֲבָרְכָה דְּבָר וַיִּקַּח וַיִּצְאֻ בְּצִאתוֹ וַיָּבֵאוּ

The remaining **five steps** in Rabbi Winders chumash program, for preparing the children for learning חומש, introduce the children to the prefixes and suffixes. This is done in a very orderly progression.

- First the children are taught the **7 prefixes** known as the **אותיות השמושיות**. These 7 letters are usually attached to nouns.
- Once the children understand the concept that prefixes can be attached to words we move on to the **suffixes**.
- The first group of **suffixes** the children learn can also be attached to nouns.
- Rabbi Winder grouped these suffixes into 5 families. In all, there are about 20 suffixes in these 5 families.
- The next group of affixes are the **future prefixes** followed by the past suffixes.
- The prefixes are attached to verbs to make them future tense.
- The suffixes are attached to verbs to make them past tense.
- The sixth step Rabbi Winder taught his class was the **ו. ההיפוך**. With this introduction the children were ready to learn chumash.
- Additionally, Rabbi Winder was able to take the vocabulary words he taught and put them together to make sentences in Lashon Hakodesh.

2 seven simple prefixes-the **אותיות השמושיות**

These are the seven simple prefixes

<u>the</u> - ה	<u>and</u> - ו	<u>to / for</u> - ל	<u>from</u> - מ	<u>like</u> - כ	<u>that</u> - ש	<u>in</u> - ב
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Once the children have a basic vocabulary (some nouns and verbs) you can teach these seven prefixes. **THESE LETTERS SHOULD BE TAUGHT AS IF THEY ARE WORDS WHICH HAVE MEANING.** *[This sentence is probably the most important part of*

Rabbi Winders program.] Show the children that you can add these letters to a word. When I teach the first ברכה and we learn the word הָעוֹלָם I show the boys I can put this ה on other words as well. הָעֶבֶד, הַמֶּלֶךְ etc. the next step is two prefixes וְהָעֶבֶד, וְהַמֶּלֶךְ

In the ברכה of אֲשֶׁר בָּחַר בָּנוּ we have 6 of these 7 prefixes. Use this ברכה to review the prefixes. The ש can be substituted with the word אֲשֶׁר.

3 Suffixes

First teach the suffixes which show ownership or which receives the action. Put these suffixes into groups so the children should remember them better.

	PLURAL POSSESSIVE	OBJECTIVE SUFFIXES	POSSESSIVE SUFFIXES		OBJECTIVE SUFFIXES	POSSESSIVE SUFFIXES
ME, MY	י, יַ, יָ	נִי	יְ	US OUR		נוּ
YOU YOUR			ךָ	YOU YOUR		כֶּם
YOU YOUR			ךָ	YOU YOUR		כֶּן
HIM HIS	יוּ	נוּ, הוּ	וְ	THEM THEIR	הֶם	הֶם
SHE HER		הָ, הֶהָ	הָ	THEM THEIR	הֶן	הֶן

By looking at this chart you see four groups or families

- 1) The first family **is not** on the above chart. This is the plural family ים and ות
- 2) The second family; The י"ד family - **me or my** י, יַ, יָ, נִי
- 3) The third family; The מ - ך family - **their or them** הֶם, הֵן, וְ
- 4) The fourth family; The ך family - **you or your** כֶּן, כֶּם, ךָּ, ךָּ
- 5) The fifth family; The ה - ך family - **she or her** הָ, הֶהָ / **him or his** הוּ, הוּ

The next three groups can be taught together

4) future prefixes

FUTURE PREFIXES	PLURAL	PRONOUNS	FUTURE PREFIXES	SINGULAR	PRONOUNS	
נָ---	אֲנֵחֵנוּ	WE (6)	א---	אֲנִי	I (1)	
תָּ---וּ	אֲתֵם	YOU (7)	ת*---	אֲתָה	YOU (2)	זכר
ת*---נָה	אֲתֶן	YOU (8)	ת---יְ	אֲתָ	YOU (3)	נקבה
י---וּ	הֵם	THEY (9)	י---	הוּא	HE (4)	זכר
ת*---נָה	הֵן	THEY (10)	ת*---	הִיא	SHE (5)	נקבה

5 Past suffixes

PAST SUFFIXES	PLURAL	PRONOUNS	PAST SUFFIXES	SINGULAR	PRONOUNS	
נו ---	אֲנֵחֶנוּ-	WE (6)	תִּי ---	אֲנִי-	I (1)	
תם ---	אֲתֶם-	YOU (7)	תָּ ---	אֶתָּה-	YOU (2)	זכר
תן ---	אֲתֶן-	YOU (8)	תְּ ---	אֶתְּ-	YOU (3)	נקבה
ו ---	הֵם-	THEY (9)	*1 --- nothing added	הוא-	HE (4)	זכר
ו ---	הֵן-	THEY (10)	הָ ---	הִיא-	SHE (5)	נקבה

6 Trick ו ההיפוך-

As the children learn the prefixes and suffixes you can introduce the trick ו

Once the children become familiar with the prefixes and suffixes you can group them and teach them in a song so they will be remembered. In my class I put the prefixes / suffixes over my white board as we learn them in sidder / chumash. Each day as we say the brocha of זכר ונקבה we review the prefixes ו, ל, מ, כ, ש, ב. We use the word בָּחַר to review present prefixes and past suffixes. The word תּוֹרָתוֹ can be used to review possessive suffixes,

My principal won't let me start Chumash at Chanuka.

Rabbi Winder's preparation for chumash program takes a few week's to complete. This means you will start chumash a little before Chanuka. Many yeshivos however, will not allow a first grade class to begin chumash at Chanuka time, If this is your situation, you can still do the six step program with adjustments. This adjusted chumash program can work for any type of chumash curriculum.

STEP ONE In the first perek you teach the main focus should always be on the **אותיות השימושיות** which is also known as the **seven simple prefixes**. These are the prefixes ב, ש, כ, ל, מ, ו. Although the prefix ש is not found in chumash I mention it to the class when we have the word אשר. There is no problem pointing out suffixes or other dikduk concepts, however the focus at the beginning of the year should be on the these seven prefixes. You may want your class to know certain prefixes or suffixes that are found very often in the chumash you are teaching. For example in Parshas Lech Lecha you have the prefix א six times in the first 3 pesukaim The subject prefix י is found in almost every posuk no matter which parsha you teach.

STEP TWO The second step depends on the parsha you are teaching. For example in Parshas Beraishis until the end of perek 2 there are very few suffixes. Therefore my focus until Perek 3 is on the prefixes especially the **אותיות שימושיות 7**

IN PARSHAS BERAISHIS OR LECH LECHA WHICH PARTS OF DIKDUK ARE **STRESSED** FIRST?

There are many dikduk concepts that can be taught in chumash. Some chumash words have many concepts. for example, the word וַיַּעַשׂ has the following concepts

The ו ההיפוך The prefix י, The ה of the shoshen falls off the word.

*Not every rebbi is comfortable teaching every concept. In addition, every school and principal has their philosophy what should be taught and when it should be taught. **I am writing here what works for me, in my class. Feel free to copy and, use it if it works for you.***

IMPORTANT NOTE: When we began our discussion about Dikduk we wrote, דקדוק is not only reading words correctly and properly. דקדוק can also be translated as **grammar**. In this sense דקדוק will include: How to find and recognize the שרש or root of a word, recognizing the **seven** types of verbs, understanding the different types of words in chumash, such as verbs, nouns, direct object marker, prepositions and simichus, **and in my opinion, most importantly, to know the meanings and functions of the affixes added to a שרש.**

I purposely wrote in the by-line what dikduk concepts are **stressed** first and not **taught** first. The reason is, since I am not following the progression of a workbook, but I am deciding what dikduk concepts I want the children to know in each posuk, a rebbe has to be careful...

- **not to teach too many concepts at one time.**
- **what I do teach shouldn't be overwhelming.**
- **The concept should be relevant and not abstract.**
- **Don't hold the children responsible to know a concept you have only once or twice.**

A rebbi therefore needs to be both creative and somewhat knowledgeable of the concept he wants to teach in order to give a structure to his dikduk lesson. **Too often a subject or concept is not taught well because the rebbi himself isn't confident that he can teach it.**

Although your're focus at the beginning of the year should be on the prefixes there is nothing wrong with introducing a other dikduk concepts if you feel it's appropriate,. These are two basic guidelines I follow;

- 1) It is a concept that is important for learning chumash, or it gives a structure to what the rebbe wants the children to know. This is why I personally have no problem teaching ו המפכת in posuk א since we have this concept in almost every posuk we learn.
- 2) It is a concept we will have often in chumash. This is why I feel its important to **introduce** the children as soon as possible to Rashi, Unklus, and at least some of the trop.

In first grade I'm not going to confuse the children with binyonim or gizrois. The most I tell them is that certain letters give me direction or instruction for the word.

In my first grade class, by years end, the children learn all the prefixes which have a meaning and a few instruction affixes, such as the plural suffixes **ים** and **ות**, the simichus suffixes and the Hai Hashaila. In every posuk or brocha there are many dikduk concepts, The rebbi will need to decide which dikduk concept to focus on. This depends on the two guidelines we wrote above.

It is also important to keep in mind that these concepts are new to the children. Many concepts are found sporadically. It takes time, effort and patience to understand them. Every year when I assess the children for the first marking period, Which is almost three months into the school year, I have children that can answer all the prefixes I ask them, but there are a few boys who have no idea what I'm talking about. When I ask them the meaning of **ב** they say "בֶּ" (The sound of the **ב**) By the end of the year even the weakest student knows at least the basic prefixes. It is important to keep in mind that all the dikduk concepts are new for our students.

TEACHING CHUMASH

Before I describe which dikduk concepts I teach in first grade, I will discuss some techniques and methods I employ to teach chumash in general and dikduk concepts in particular. Some of these ideas I have mentioned in previous discussions, I bring it here for relevance.

ON THE FIRST DAY

The FIRST DAY plan, can be implemented with any chumash curriculum. I introduce my students to the concept of word roots on the first day of yeshiva. The shorosh is the foundation of a word, it is the starting point. When we have a 6, 7, 8 letter word in the Torah we want our children to be able to peel away the extra letters to find the shorosh - the root of the word.

The first thing I tell the students is that **every word in the Torah begins with three letters This called a shorosh. In my class I call the shorosh the bread or the three main letters of the word.** On the first day of yeshiva I always have my ראש השנה bulletin board up. As we begin davening I ask the class to find the three main letters of the word ראשית. This works no matter how you teach chumash, because we have ראשית חכמה in davening. and ראשית עולם in בלי ראשית I make a whole production trying to find the word ראש (השנה) among all the other ראש related words on the bulletin board. Although I am showing the children that ראשית חכמה matches ראש השנה I also want the children to see the word בראשית in chumash. I'm not going to take out the chumashim yet as I'm still davening. My solution to this problem is

- I put each word of the posuk on the board on a regular size paper.
- The word font size is .200. I also put the English translation under the word in .72 font.

••• I put the words of the posuk on the board with either fun tack, magnetic tape, or staples if I put it on a bulletin board. (Each has its advantages. I find putting the papers on the board with magnetic tape is easier to take on and off.)

•••• I don't have a set time when I put the chumash words on the board. It really depends on the posuk. I may put up the words before, after, and during davening. If I don't have chumash words to connect with davening then I usually put up the papers during chumash learning time.

• I do this system the entire year. When I get up to Parshas Noach I often put phrases instead of single words on the papers.

• To help the children see the prefixes, suffixes, and the shoroshim I make the prefixes green, the suffixes red and the shoroshim black or blue. Green starts the word and red ends the word. I once saw a worksheet that had many colors. I thought it was confusing. For first graders I like to keep it as simple as possible.

WHAT CONCEPTS CAN BE STRESSED IN CHUMASH DIKDUK

When to introduce different concepts to your class. Personally, I like to teach the concept I want the class to know as we come across it in chumash. In Parshas Beraishis I have no problem teaching the ו ההיפוך in א פסוק ג of בראשית. In Parshas Beraishis for example, almost every new subject pronoun we learn, the first time, appears without the ו ההיפוך. This makes easy to teach them. In א פרק alone you have יְהִי, וְיִהְיֶה, יִקְוֶה, יִשְׁרְצוּ, תִּדְשָׂא, In א פרק alone you have יְהִי, וְיִהְיֶה, יִקְוֶה, יִשְׁרְצוּ, תִּדְשָׂא. Therefore I can easily show the future tense prefixes without the ו ההיפוך. In addition, since almost every posuk has a ו ההיפוך I can introduce this concept right away. I know other first grade rebbeim who feel that ו ההיפוך is too hard for first graders and don't teach it at all. My colleague in the parallel first grade feels that he would rather wait until א פרק ב to introduce this concept. Even though I mention the meaning of all the prefix suffixes I don't expect the children to know the meanings of the ones we learned once or twice. If you teach Parshas Lech lecha it is harder to teach ו ההיפוך since you don't have real time examples of the subject pronoun without the ו ההיפוך.

Every year as I complete Perek א we are usually up to first term report cards and PTA conferences.. On my report card we have a column to mark chumash, prefixes and suffixes. At this time of the year I only expect the children to know the prefixes ב, מ, ל, ו, ה. The ש we never have in chumash although I do match it to the word אשר and the כ which at this time we had only once. I also want them to know the future prefix י - he (will) as we have this prefix very frequently. The only suffix I ask at this time is the plurals ים and ות. Once again these concepts are new and not all children understand them at the same pace.

A GENERAL OUTLINE OF WHAT WORD PARTS I TEACH IN MY CLASS.

פרק א [פרשת בראשית]

• Before beginning the first posuk in בראשית I tell the boys every word in the Torah begins

with three letters. I always have my ראש השנה bulletin board up at the start of the year, so I show them that the word בראשית and ראש match. On the first Sunday of the year I write on the board ראש, ראשון, ראשית, בראשית and show היום יום ראשון בשבת and show בראשית, ראשית, ראש are matches. We must give an important reminder at this point. There is a saying, Rome wasn't built in a day. These concepts are new for the children. It takes some children a few weeks and for some concepts the entire year to understand them.

א בראשית ברא א-לקים את השמים ואת הארץ:

- This is the first posuk the children are learning. Each dikduk concept we teach must be done meticulously. A concept you want the children to know must be taught well you cannot gloss over it.

- In this posuk I teach the prefixes ה, ו, ב which are found in these words, השמים, בראשית, ואת, הארץ.

- I also point out the ך under the word ברא I tell the boys a ך under a word means he. (he created - ברא). In perek 1 I do point out the suffixes, and I even put them on the worksheets, but I don't expect the class to know them yet since we don't have them so often.
- I tell the class every word begins with three letters. Sometimes a letter falls off like in the word את We can also add letters to the שרש or the main letters to make longer words. Our job is to be a detective and find the three main letters. I also explain, that the extra letters either have their own meaning or give me direction about the word.
- Every morning, until we come to (יום שני) פסוק ו, when we come to ראשית חכמה I review this posuk and the concepts.

ב והארץ תהי ובהו וחסד על פני תהום ורוח א-לקים מרחפת על פני המים:

- This is fairly long posuk for beginners to learn so I break it into 3 part. Part 1 is until תהו ובהו I show the class the stop sign (the זקף קטן) on top of the בהו Part 2 is until word תהום which has an אתנחתא The third part is until the end of the posuk. I don't point out the stop signs in every posuk, only when it helps me teach the posuk.
- In this posuk I am introducing a number of dikduk concepts, but my main focus is on the prefixes of the posuk, everything else I tell the children is, because I want the children to hear this concept. I must reiterate, these concept are new and abstract. It can take weeks and even months for some boys to grasp what you are talking about.
- One example, in this posuk we have the word היתה. I tell the class The ה means **she**. I tell the children that in Lashon Hakodesh all **things** are he and she just like people, But in English we use the word **it** for a thing. On my worksheet for this posuk I also have the ה in outline and the children color it, but the children are in no way responsible to know it yet. We aren't going to have this suffix again until the end of perek 2 ,but I do want them to store it in their brain for future use.
- However, *I do want the the children to know the concept of boy and girl words*. I introduce this concept because we will be having it very often, but it takes time for some children to grasp this concept

A second example, I tell them is the **ת** is really a **ה** but it turned into a **ת** (actually I tell them the put on a costume.) I do want the children to be aware that the second **ה** of the shorish can turn into a **ת** because we have this concept often in chumash. I make a paper with the letters **היה** (the font is 500) and the word **היתה** (200) and I show the class the match. In **אֲדוֹן עוֹלָם** I show them the match again. These concepts, that letters fall off or change, comes up quite often in chumash, so I have no problem mentioning it so early in the year. Here too it must be mentioned that it takes a long time for many children to comprehend these new concepts.

• We have the prefixes **ו** 4 times and the prefix **ה** once in this posuk., **וְהָאָרֶץ, וְבָהּ, וְחֶשֶׁד, וְרוּחַ, הַמִּים:**

• I point out the suffix **ה** in the word **הִיְתָה** I tell them this suffix means **she** but in english we say **it** for a thing.

• The three main letters in this word are **היה** but we can't have a word ending with two **ה** so the first **ה** puts on a costume and becomes a **ת**. I show the class the word **היה** in **אֲדוֹן עוֹלָם**

• I mention that **מ** and **ת** of **מרחפת** have no meaning. They give instruction about the word. Usually I just say the word and the taitsh and move on.

• In this posuk we have the word **על** twice. As we did in posuk 1 with the word **ראשית** until we come to **(יום שני) פסוק ו** when we come to **על מצות ציצית** in davening I review this posuk and the concepts.

ג **וַיֹּאמֶר אֶל־לֵהִים יְהִי־אֹר וַיְהִי־אֹר:**

• In this posuk we have the prefix **י** two times. Once with the **י** and once without. Since in almost every posuk we will have a **י** and it will usually be followed by the **י**. I have no problem telling them that a **י** means **he**, and it also tells me **he will do something (future)**. Then I tell them about the **ו ההיפוך** That it changes the word from it's going to happen to it happened already. In addition the shorish **היה** is used in this posuk for the future **יְהִי** and past **וַיְהִי** which makes it easier to explain.

• In the words **יְהִי** and **וַיְהִי** the **ה** of the shorish fell off. In **אֲדוֹן עוֹלָם** I show the class that **הִיְה** is a match.

ד **וַיֵּרָא אֶל־לֵהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֶל־לֵהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:**

In this posuk we can review some of the concepts we learned in the first three pesukim.

• The prefixes **ה** and **ו**.

• The future **י** and the **ו ההיפוך** (The trick **ו**)

• Every word begins with 3 letters but the **ה** falls off the word **וירא**

ה **וַיִּקְרָא אֶל־לֵהִים | לָאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:**

• In this posuk we are introduced to the **ל-to** However although the **ל** and the **ל** are really a **ל** and **ה** together. *I don't tell this to the class, since at this time it will only confuse them. Except*

for these few pesukim we almost never have it again.

We review these concepts.

- The prefix ו
- The future י and the ו ההיפוך (The trick ו)
- The ך
- Every word begins with 3 letters but the ה falls off the word ויהי

JUST SAYING

In these five pesukim there is a total of 1 suffix הִתָּה. (There is also the י in the word פָּנִי which means **the _____ of** (סמיכות) but I don't point it out at this time. The next suffix we will learn is the ים in פסוק ט. After that we have a few in יב - יא but they are all from the same group הו - his and ו - him or his. **The lack of suffixes in these pesukim makes it very easy to focus on the prefixes, the word and the shoshon,**

Let's review some the concepts we learned in the first 5 pesukim of Beraishis

- Every word begins with three letters. בראשית. This is the most important piece of information.
- Extra letters are added to the three letters. Sometimes they have a meaning like ב - in. Sometimes the extra letters tell me information about the word. בראשית, מרחפת
- Sometimes one of the three main letters falls off and we only have two letters. אֶת, עַל, וְיָהִי, וְיָהִי
- If the last of the three main letters is a ה it changes to ת when you add an extra letter. הִתָּה
- boy and girl words. In English we have the word **it**. In Loshon Hakodesh all things are described as either a boy or girl.
- The ו ההיפוך. This is something we have in virtually every posuk. In Perek 1 I only tell the boys about the ו that changes a word from future to past. The other ו we have once in perek 1. Its not until the end of perek 2 that we have a few of them. When I come to it in perek 1 I just say the meaning of the word and move on.

As we learn more pesukim I introduce other concepts such as ים - male plural in posuk 9 and ות - female plural in posuk 14

EXAMPLES OF CONCEPTS I DON'T POINT OUT IN FIRST GRADE

I think its important to point out which concepts I don't point out in פרק א and why.

The prefix מ and suffix ת of מרחפת I call thes letters instruction letter. These letters don't have a meaning but tell me something about the word. These are important concepts, but they

aren't important for first graders to know. These types letters are found sporadically or infrequently in chumash. In first grade I want to focus on the letters which have meaning. In second grade, once they know the meanings of most of the prefix and suffixes a rebbi can move on to explain the function of the instruction letters

The suffixes סמיכות - פני of י

The וְהִפְּוֹחַ that turns past tense to future tense. We have it only once וְהִפְּוֹחַ in posuk 14.

The לָ of לָאוֹר is really a combination of ל and a ה. We only have this a few times at the beginning of Berashis. At this time of the year dikduk concepts are too new for first graders to confuse them with this concept.

I like to introduce each prefix and suffix as we learn it in chumash. Most of the time I have no problem There are some that I skip the first time I have it. The reason is simple in all these cases that prefix or suffix can be taught latter or in a better context. for example I skip the י of פני until we have the ת at the end of פֶּרֶק א. There we have דָּגַת and חֵית which we can compare to the davening word מִצּוֹת The suffix ו in וְהִי I do teach the children that it means **they** but I don't tell them about the ו which changes the word from past to future. since we only have it once in perek 1. The הָ which means to the first time we have is in a posuk where there is הָ which is part of the word.

TEACHING DIKDUK CONCEPTS IN PARSHASLECH LECHA

The preparation for teaching Lech Lecha is the same as teaching Beraishis.

פרק יב | [פרשת לך לך]

א וַיֹּאמֶר ה' אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמְּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאֶרֶץ אֲשֶׁר אֲרָאָךְ:

Before beginning the posuk I will tell the class every word starts with three letters, but sometime we can add extra letters and sometimes a letter can fall off. When we come to a word with less then 3 letters as in לֵךְ, אֶל, I tell the class sometimes a letter goes away. The word אֲרָאָךְ is missing the ה of the shresh. It is very common to have a ה fall off a word so I tell the class the three main letters of אֲרָאָךְ is ראה, but the ה fell off. In the word וּמִמְּוֹלַדְתְּךָ I tell the class the meaning of the prefixes מ, ו, and the suffix ת I tell them the three main letters are ילד but the י turned into a ו. Finally I explain the second מ and ת are extra letters. I wouldn't elaborate further at this point.

• These are the prefixes and suffixes to focus on;

In this posuk there are 4 אותיות השימוש. The ה, מ, ל, ו. They are found in these words

וַיֹּאמֶר לְךָ מֵאֶרֶץ וּמִמְּוֹלַדְתְּךָ וּמִבֵּית הָאֶרֶץ

• There are 2 future prefixes וַיֹּאמֶר אֲרָאָךְ (at this point I will only say the י means *he*.)

The prefix א is in this posuk, a second time in posuk ב and in again in posuk ג. You can explain to the class the prefix א means *I will*. You will need to explain that when we say *will* or *should* we are saying that something is going to happen. Hashem is telling Avrom "I will show you".

You don't even have to use the words *future or past* unless you want to.

- There are 5 words with the same suffix. The suffix ך means you or your. This suffix is found in these words לך מארצך וממולדתך אביך ארצך:

- ך is an important concept, but I wouldn't teach it in the first posuk. I would tell the class the ך means *and* and the ך means *he*.

ב] ואעשה לגוי גדול ואברכה ואגדלה שמך והיה ברכה:

We already pointed out in posuk א that the three main letters of ארצך are ראה and the ה falls off. We do the same for the word ואעשה. Tell the class the three main letters are עשה and the ה went away.

והיה - This word means And you should be. Where is the prefix ת that means you should? This word is a command. In a command the prefix ת falls off. At this time of the year, I would not tell the class this information. I would only tell the class the prefix ך means *and* and the word והיה means - *You will be*. If a child asks which letter means *you should*? I would tell him sometimes you have to put extra English (Yiddish) words so so it should make sense.

- In this posuk there are 2 אותיות השימושים we learned in posuk א The ך and ך. There are 5 words with these prefixes, ואעשה, לגוי, ואברכה, ואגדלה, והיה,

- The future prefix א is found 3 times in this posuk ואעשה ואברכה ואגדלה

- The suffix ך is found 3 times. ואעשה ואברכה שמך

ג] ואברכה מברכך ומקללך אאר ונברכו בך כל משפחת האדמה:

There are words in this posuk with extra letters. These letters don't have a meaning, but usually give instruction about the word. I don't usually elaborate about these extra letters. These are the extra letters ונברכו, מברכך, ומקללך, אאר. If a boy would ask me what these letters mean I would tell him these letters don't have a meaning like the prefix ך. These extra letters tell me something about the word, or they give me instruction about the word.

- In this posuk there are 2 of the השימושים אותיות we learned in א-ב. We have one new אות השימוש the letter ב

These are the words with these prefixes. ואברכה ומקללך ונברכו בך האדמה

- The future prefix א is found 3 times in this posuk ואברכה אאר ואגדלה That is 7 times we have the prefix א in these three pesukim.

- The suffix ך is found 3 times in this posuk מברכך ומקללך בך That is 11 times in these three pesukim.

- There are two new suffixes in this posuk The suffix ך of ונברכו and the plural suffix ת in the word משפחות. I would tell the class that the ך means they. I would contrast this ך with prefix ך

that means and. In parshas Berashis I have this phenomenon in perek 1 posuk 14. I make a whole production out of this. I "mix up" the meanings of the ו. I say *they* when it should be *and*.

ד וַיֵּלֶךְ אַבְרָם כְּאִשֶּׁר דִּבֶּר אֱלֹהֵי ה' וַיֵּלֶךְ אִתּוֹ לֹט וְאַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה
בְּצֵאתוֹ מִחָרָן:

- This posuk has a few words with extra letters, some of the Taitsh is difficult which can make teaching this posuk difficult to teach. כְּאִשֶּׁר דִּבֶּר בֶּן בְּצֵאתוֹ I wouldn't focus on these words. Just say the meaning of the word and move on. You do however want to point out the prefixes and suffixes.
 - In this posuk there are 3 of the השימושים אותיות we learned in פסוקים א-ג. מ, ב, ו. There is one new השימוש the prefix כ. The prefix ב has a new meaning in this posuk.
- There are the words with these prefixes: בְּצֵאתוֹ מִחָרָן: וַיֵּלֶךְ כְּאִשֶּׁר וַיֵּלֶךְ וְאַבְרָם וְשִׁבְעִים
- We have the word וילך twice. The ו means *and*, and the ם means *he*. At this point I wouldn't tell the class the ו ההיפוך rule.
 - We have אברם twice. Once with a prefix ו. once without a prefix.
 - There is a new suffix - the letter ם. One time it means *him* - אִתּוֹ The second time it means *his* - בְּצֵאתוֹ. The suffix ם in אֱלֹהֵי also means *him*.

ה וַיִּקַּח אַבְרָם אֶת-שָׂרִי אִשְׁתּוֹ וְאֶת-לֹט בֶּן-אָחִיו

וְאֶת-כָּל-דְּרוֹשָׁם אֲשֶׁר רָכָשׁוּ

וְאֶת-הַנֶּפֶשׁ אֲשֶׁר-עָשׂוּ בְּחָרָן

וַיָּצְאוּ לָלֶכֶת אֶרֶצָה כְּנָעַן וַיָּבֹאוּ אֶרֶצָה כְּנָעַן:

- This posuk is a very long posuk. The first thing I would do is put the words on an 8 X 11 paper. Using the trop to show where to pause and stop put them on your board as above. This will make the posuk much easier to teach. I don't point out the stop signs in every posuk, Only when it helps me teach the posuk.
- There are 8 השימושים אותיות prefixes in this posuk

וַיִּקַּח וְאֶת- וְאֶת-הַנֶּפֶשׁ בְּחָרָן וַיָּצְאוּ לָלֶכֶת וַיָּבֹאוּ

- There are 3 future subject pronouns prefixes וַיִּקַּח וַיָּצְאוּ, וַיָּבֹאוּ NOTE The ו that goes together with the ם is treated as a prefix. In my class I give a worksheet where the children

color the prefixes green and the suffixes red. When the suffix is connected to the prefix as in this case the ך is connected to the ך Both letters are colored green.

- There are 2 past subject pronouns suffixes רָכְשׁוּ עָשׂוּ
- Here would be a good opportunity to introduce the concept of ן הַהִיפּוּךְ. In this posuk we have the words רָכְשׁוּ עָשׂוּ The suffix ן - they is past tense. They acquired, They made. We also have וַיָּבֹאוּ, וַיֵּצְאוּ and they came and they went. Show the class that the ן and ן go together (I call it “Yud - oooo [as in moo]) Tell the class ן and ן means *they will*, but the trick ן - the ן changes it from future to past.

DISCLAIMER

By beginning the year with Parshas Beraishis, instead of using the siddur to introduce the dikduk concepts doesn't necessarily mean I am learning many more pesukim. Whether you use the chumash or the siddur to teach the dikduk concepts to your students you must be cognizant of the fact that these concepts are new and it takes much time and practice to understand them. In addition, I still use the siddur. However, instead of using the siddur as an introduction for chumash I use the Siddur to review and reinforce what we learned in chumash. **This takes time, patience and effort.** I was once asked by a colleague, why when he was in yeshiva 40 years ago he learned Parshas Brashis through Lech lecha and even a part of Vayara, and in second grade he completed Chumash Berashis. Today, he lamented, “we barely learn Berashis and Noach and in second grade they complete only a few parshiyos?” I explained, “nowadays we place an emphasis on dikduk concepts and we don't have the time to finish so much chumash.” In my class I give a worksheet to reinforce dikduk concepts (prefixes and suffixes) for almost every posuk we learn. I also make a review after each perek. This takes time to do. The format of these work sheets change as the year progresses. The work-sheets emphasize the prefixes and suffixes found in that Posuk.

WHICH CHUMASH SYSTEM BENEFITS MOST FROM RABBI WINDER'S SIX STEP PROGRAM?

If you do Rabbi Winders six step program before learning chumash. It wouldn't be much of a difference if you teach Braishis, Lech Lecha or Parshas Hashavua since the vocabulary you choose to teach your class should reflect the words you will have in the chumash you are teaching.

If you begin with chumash and you are teaching Rabbi Winder's six step program as you do chumash then Parshas Braishis is the easier parsha to teach. How is this? Let us compare the words at the beginning of these two parshiyos. In פרשת בראשית perek א you have very few words with a suffix. Most of these suffixes that are in perek 1 are only found once in this perek. In fact, until פרק א פסוק יא We have 2 subject suffixes, but there isn't one

possessive or object suffix pronoun. Moreover, until פרק ג there are only four past suffixes mentioned. The ה (2 times) The ו (2 times) the וי (1 time) and the ך (the ך is treated as a suffix and we find it three times in perek 1 and seven times in perek 2.) Because of this I gloss over the suffixes. I tell the class its meaning and they are on the worksheet I give for each posuk , but I don't emphasize them yet. This makes it much easier to focus on the words and the prefixes I do want the children to know. In the first 8 pesukim we have 5 of the 7 אוֹתִיּוֹת הַשִּׁמּוּשִׁים and they are found many times in perek 1 The future subject pronoun prefixes are also easy to teach in פִּרְשַׁת בְּרֵאשִׁית. There are 6 out of 10 future subject prefixes found in פרקים א-ב. All 6 have examples are **without** the וְהִפְנוֹךְ, Once the children know the subject prefixes are future tense I have no problem teaching the וְהִפְנוֹךְ in context as well, since almost every posuk has a prefix י together with the וְהִפְנוֹךְ

IN CONCLUSION, Yes, if you want you can teach Beraishis on an eighth grade level too, but if you teach Beraishis to first grade you can use the chumash text to teach your students first grade dikduk concepts in a chumash context. **The siddur can and should be used for a review. The workbook too can be used as a review, Personally, I made my own work-sheets to review the prefixes and suffixes of each pouk in Parshas Berashis and Noach.**

(I use the sidder to review the concepts we learned in chumash. Although my focus is on the prefixes י, ה, ו, ל, מ, כ, ב, ש, פ, מ, ל, ו, ה, and the suffix ים. I mention all other suffixes as we learn them in chumash. In פרקים א-ג I only expect the children to know the prefixes ה, ו, ל, מ, כ, ב, ש, פ, מ, ל, ו, ה, and the future prefix י and the ים. I teach all other prefixes and suffixes we meet in the pesukim, but the children aren't responsible to know them yet. This gives the children usually about 3 months to learn many many words with only the prefixes added to them. The only suffix I expect the children to know at this point is the plural suffix ים which we have a few times in פרק א.

The benefits of teaching Parshas Beraishis

DISCLAIMER. I wrote in the introduction I didn't write this booklet to change anyone's opinion, or ח"ו criticize anyones מְסוּרָה. If it works for you keep doing what you are doing. There are those however who don't have a מְסוּרָה, but for some reason are scared of teaching פִּרְשַׁת בְּרֵאשִׁית. Various reasons are given why not to begin from Parshas Beraishis. I will address them in the next paragraph.

I have been teaching Parshas Beraishis for over 30 years. B"H I can say with certainty that if a rebbi wants to give his students a foundation in Lashon Hakodesh then Parshas Beraishis was tailor made for first graders. If you don't have a mesorah to start Chumash from Lech Lecha or to learn parshas hashavua **then in my opinion you should learn Parshas Berashis WITHOUT skipping any perakim.** There is another benefit for beginning with פִּרְשַׁת בְּרֵאשִׁית. You are able to show the children inside as you learn the pesukim that Hashem made the world. I personally had several instances while I was tutoring a fourth - fifth graders and they didn't know the basics

of מעשה בראשית One child, a fourth grader, even went so far to call me an apikoris when I told him that what he was learning in science about the plants, trees, sun and moon are discussed in chumash. The boy had no clue. In addition, there are many hashkafa topics that can be learned from these pesukim.