



Bet Is for B'reishit

*Hebrew for Adults
Book 3*

Linda Motzkin

*the author of Aleph Isn't Tough
and Aleph Isn't Enough*

Hara Person, Series Editor



08-ADY-925

Bet Is for Breishit

HEBREW FOR ADULTS Book 3

LINDA MOTZKIN

THE AUTHOR OF
ALEPH ISN'T TOUGH AND
ALEPH ISN'T ENOUGH

HARA PERSON, SERIES EDITOR

Table of Contents

Acknowledgments

vi

UNIT ONE

Chapter 1

1

Welcome

Torah Study Text: Genesis 1:1–5

Translating the Torah Study Text

Torah Translations

Vocabulary בָּקָר עֶרֶב בֵּין אֹר מַיִם רוּחַ פָּנִים חֶשֶׁךְ

The Roots הֵי־הָ אִמֶּר

Torah Commentary

Exercises

Extra Credit: A Day in Jewish Time

Chapter 2

10

Torah Study Text: Vocabulary and Root Review

Building Blocks: perfect verbs

imperfect verbs

the reversing *vav*

translating tenses

Torah study text with building blocks

Grammar Enrichment: הוּא forms

Additional Reading and Translation Practice

Exercises

UNIT TWO

Chapter 3

22

Torah Study Text: Genesis 4:1–5, 8–10

Translating the Torah Study Text

Torah Translations

Vocabulary דָּם קוֹל לֹא אֶל אָח אִישׁ אִשָּׁה אָדָם

The Roots עִבֵּד יִדְעַת

Building Blocks: more on reversing *vav*

the preposition אֶת

Torah Commentary

Exercises

Extra Credit: A Modern Poem with a Biblical Theme

Chapter 4

36

Torah Study Text: Vocabulary and Root Review

The author gratefully acknowledges the following for permission to reprint previously published material:

ACUM LTD: "Written in pencil in the sealed freight car" by Dan Pagis. Copyright © by Dan Pagis and Acum. Reprinted by permission of Acum Ltd.

HARPERCOLLINS PUBLISHERS: Excerpts from *Commentary on the Torah* by Richard Elliott Friedman. © 2001 by HarperCollins Publishers. Reprinted by permission of HarperCollins Publishers Inc.

JEWISH PUBLICATION SOCIETY: Excerpts from *JPS Hebrew-English Tanakh: The Traditional Hebrew Text and the New JPS Translation*, Second Edition © 1999 by the Jewish Publication Society. Reprinted by permission of Jewish Publication Society.

KOREN PUBLISHERS JERUSALEM, LTD.: Excerpts from *The Jerusalem Bible* copyright © 1998 by Koren Publishers Jerusalem. Reprinted

by permission of Koren Publishers Jerusalem, Ltd.

MESORAH PUBLICATIONS, LTD.: Reproduced from *The Chumash*, The Stone Edition, Artscroll Series, edited by Rabbi Nossou Scherman. Copyright © 1993, 1994 by Mesorah Publications, Ltd. With permission from the copyright holders Artscroll/Mesorah Publications, Ltd.

SCHOCKEN BOOKS: From *The Five Books of Moses* by Everett Fox, copyright © 1983, 1986, 1990, 1995 by Schocken Books. Used by permission of Schocken Books, a division of Random House, Inc.

SOUNDS WRITE PRODUCTIONS, INC.: "L'chi Lach" text by Debbie Friedman and Savina Teubal from "And You Shall Be a Blessing." Copyright © 1988 by Deborah Lynn Friedman (ASCAP), (San Diego, Calif.: Sounds Write Productions, Inc., 1988). Reprinted by permission of Sounds Write Productions, Inc. (ASCAP)

A Note on the Translations

The translations provided in this book in the Additional Reading and Translation Practice sections are as close to literal as possible, so that you can easily compare them with the original language. In some instances, a word or phrase is followed by another possible translation that is included in brackets {like this}. A different style of brackets [like this] occasionally appears in this book and is used to indicate words not included in the Hebrew that have been inserted for clarity in the English translation.

Moreover, the terms **יְי** and **יְהוָה** can be translated in several different ways, as seen in the Torah text translations cited in each odd numbered chapter. In our own translations, we have chosen to translate these terms as "Eternal One," "The Eternal One," "The Eternal." Likewise, in our own translations we have chosen to translate the Hebrew pronouns referring to God not as "He" or "Him" (nor "It" or "Its") but as "God" and "God's" followed by brackets {like this} indicating the literal masculine translation.

Printed on acid free paper

Copyright © 2004 by URJ Press

Manufactured in the United States of America

Chapter 8

89

Torah Study Text: Vocabulary and Root Review

Building Blocks: Hebrew verb patterns

the פִּעַל (*pi-el*) pattern

perfect verbs in the פִּעַל pattern

imperfect verbs in the פִּעַל pattern

Torah study text with building blocks

Grammar Enrichment: פִּעַל Pattern

Additional Reading and Translation Practice

Exercises

UNIT FIVE

Chapter 9

102

Torah Study Text: Genesis 22:1–5, 9–12

Translating the Torah Study Text

Torah Translations

Vocabulary נָעַר עֵין עֵץ עַם הָר הִנֵּה

The Roots ה־ל־ךְ ע־ל־ה

Torah Commentary

Exercises

Extra Credit: The Akeidah and Rosh HaShanah

Chapter 10

118

Torah Study Text: Vocabulary and Root Review

Building Blocks: different verb patterns

the הִפְעִיל (*Hifil*) pattern

recognizing the הִפְעִיל pattern

perfect verbs in the הִפְעִיל pattern

imperfect verbs in the הִפְעִיל pattern

participles in the הִפְעִיל pattern

variations

Torah study text with building blocks

Grammar Enrichment: הִפְעִיל Pattern

Additional Reading and Translation Practice

Exercises

Verb Charts

132

Glossary

138

Building Blocks: feminine verb forms

perfect verbs

imperfect verbs

the question ה

Torah study text with building blocks

Grammar Enrichment: הִיא forms

Additional Reading and Translation Practice

Exercises

UNIT THREE

Chapter 5

48

Torah Study Text: Genesis 11:1-9

Translating the Torah Study Text

Torah Translations

Vocabulary שֵׁם רֹאשׁ עֵיר אֶבֶן רָע אֶחָת אַחֵר

The Roots בִּנְיָה יִשָּׁב

Torah Commentary

Exercises

Extra Credit: Rashi

Chapter 6

61

Torah Study Text: Vocabulary and Root Review

Building Blocks: plural verb forms

plural perfect verbs

plural imperfect verbs

the endings הִם and הֵם

Torah study text with building blocks

Grammar Enrichment: Plural Forms

Additional Reading and Translation Practice

Exercises

UNIT FOUR

Chapter 7

76

Text: Genesis 12:1-7

Translating the Torah Study Text

Torah Translations

Vocabulary זָרַע אֶזְרָא מְקוֹם עַד כְּנָעַן שָׁנָה

Hebrew Root Review צִוְּהָ, חִיָּה, בִּירֵךְ, דִּבֶּר, הִלֵּל, קִדְּשׁ

Torah Commentary

Exercises

Extra Credit: Preparing a Torah Reading

Welcome

ברוכים הבאים

This book provides a continuation of your study of classical Hebrew through an exploration of selected passages from the Torah. *Bet Is for B'reishit* is divided into five units, each consisting of two chapters that are organized around the same Torah Study Text. In the first chapter of each unit, the Torah Study Text is introduced, along with translations, vocabulary, two new Hebrew roots, and Torah commentary. In the second chapter of each unit, Building Blocks (grammatical concepts) derived from the Torah Study Text are presented, along with additional reading and translation practice. (There is one exception to this division that you will see in Chapter 3).

מזל טוב on having reached the level where you can begin to study Torah in Hebrew!



Torah Study Text: Genesis 1:1-5

The Torah opens with the account of God's creation of the world in seven days: six days of creative work and the seventh day of rest. The following are the first five verses of the Torah, describing the first day of Creation. This passage contains many words, Hebrew roots, and grammatical concepts that have not yet been introduced. You are not expected to be able to translate this entire passage. Read the Hebrew below to see how many of the words you can recognize. Underline or circle the words, roots, endings, and prefixes that you know.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ²וְהָאָרֶץ הָיְתָה
תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
הַמַּיִם: ³וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: ⁴וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר
כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: ⁵וַיִּקְרָא אֱלֹהִים
לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד:

Translating the Torah Study Text

The Torah Study Text, Genesis 1:1-5, is reprinted below. Underneath each Hebrew word is a literal translation (except for the word **אֶת**, which has no English translation). This literal translation of the individual words does not produce a smooth English reading of the passage. In order to arrange the words into meaningful English sentences, it is necessary to draw upon

Acknowledgments

Bet Is for B'reshit is the third book in the UAHC Hebrew for Adults Series. Along with the first and second books, *Aleph Isn't Tough* and *Aleph Isn't Enough*, it owes its existence to the vision of Rabbi Eric Yoffie, President of the UAHC, who inaugurated a historic campaign in 1996 to revive Hebrew literacy throughout the Reform Movement. The UAHC Hebrew Literacy Task Force, co-chaired by Rabbis Jan Katzew and Lawrence Raphael, was convened to respond to this challenge and provided direction and input in the development of this series.

Many rabbis and educators in the field of Hebrew language instruction agreed to pilot this text in adult classes in their communities and provided valuable perspectives and suggestions regarding adult Hebrew learning. I greatly appreciate the feedback provided by the teachers and students in the following congregations: Temple Beth El, Somerville, NJ; Congregation Sinai, Milwaukee, WI; Temple Beth Israel, Altoona, PA; Temple Society of Concord, Syracuse, NY; The Scarsdale Synagogue-Tremont Temple, Scarsdale, NY; Temple Emanu-el, Westfield, NJ; Isaac M. Wise Temple, Cincinnati, OH; Congregation Solel, Highland Park, IL; Temple B'nai Torah, Bellevue, WA; The Temple, Louisville, KY; and Congregation Etz Chaim, Merced, CA. I am particularly grateful to Sarah Gluck, David Blumberg, Iris Petroff, and Rabbi Arlene Schuster for their willingness to share their ideas and experiences teaching the experimental material.

A portion of this book was written while I was on sabbatical in Costa Rica. I am grateful to my congregation, Temple Sinai of Saratoga Springs, New York, for giving me six months away to work on this project. I am also grateful to Congregacion B'nei Israel in San Jose, Costa Rica, and to the

Monteverde Society of Friends in Monteverde, Costa Rica, for the warm and welcoming way they embraced my family during our time with them.

I have been blessed in my community in Saratoga Springs, New York, with a wonderful group of dedicated and enthusiastic students, who have given me the opportunity to pilot this text at Temple Sinai. For their hard work, their good humor, and their willingness to keep coming back for more week after week, my tremendous thanks and affection go to Lollie Abramson Stark, Dan Balmuth, Rita Balmuth, Cathy DeDe, Eleanor deVries, Diana Fenton, Carla Gordon, Daniel Graham, Dianna Goodwin, Sue Joki, Lisa Kingston, Tina Marlowe, Deborah Meyers, Art Ruben, Robin Sacks, and Naomi Tannen.

At the UAHC Press, there were a number of people who assisted in various steps toward the publication of this book. Rabbi Hara Person, Editorial Director of the UAHC Press, guided this third book to the light of day with the same combination of constructive feedback, gentle suggestions, and clarity of vision that she brought to the editing of the first two books. It has been a pleasure to work with her at every stage of this process. Those who assisted in all the various aspects of the production of this book include Rabbi Dan Frelander, Rabbi Jan Katzew, Ken Gesser, Joel Eglash, Liane Broido, Annie Belford, and Debra Hirsch Corman. And last, but most important of all, my gratitude and appreciation go to my family: to my husband and co-rabbi, Rabbi Jonathan Rubenstein, for the countless ways in which he makes me and my life better than either would be without him; and to our three terrific children, Rachel, Ari, and Shira. Their love and support are my life's greatest blessings.

לֵילָה וַיְהִי־ עֶרֶב וַיְהִי־ בֹקֶר יוֹם אֶחָד:
 one day morning and [there] evening and [there] night
 was was



Translation from one language to another is not an exact science but a subjective art. Every translation is an interpretation of the original text, as there are often several possible ways that a given verse, or even a single word, can be understood. The following translations of our Torah Study

Text: Genesis 1:1–5 all take slightly different approaches to the text. Compare your translation above with these Torah translations. Notice the subtle differences between each of these translations and your own.

¹When God began to create heaven and earth—²the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—³God said, “Let there be light”; and there was light. ⁴God saw that the light was good, and God separated the light from the darkness. ⁵God called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.

JPS HEBREW-ENGLISH TANAKH: THE TRADITIONAL HEBREW TEXT AND THE NEW JPS TRANSLATION—2D ED. PHILADELPHIA: THE JEWISH PUBLICATION SOCIETY, 1999.

¹In the beginning of God’s creating the heavens and the earth—²when the earth was astonishingly empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters—³God said, “Let there be light,” and there was light. ⁴God saw that the light was good, and God separated between the light and the darkness. ⁵God called to the light: “Day,” and to the darkness He called: “Night.” And there was evening and there was morning, one day.

THE CHUMASH, ARTSCROLL SERIES, STONE EDITION. BROOKLYN: MESORAH PUBLICATIONS, 1993.

*¹At the beginning of God’s creating of the heavens and the earth,
²when the earth was wild and waste,
 darkness over the face of Ocean,
 rushing-spirit of God hovering over the face of the waters—*

³God said: Let there be light! And there was light.

⁴God saw the light: that it was good.

God separated the light from the darkness.

your knowledge of the building blocks of the Hebrew language. It is also necessary to make choices between various possible translations of individual words and phrases.

Using your knowledge of the building blocks of the Hebrew language and the meanings of the words provided below, translate this passage into clear English sentences. Write your translation on the lines following the text. This selection includes some grammatical forms and vocabulary that have not yet been introduced. You will need to rely, in part, on the translations provided.

¹ בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:
the earth/land and the sky/heavens God created in/with/at beginning (of)

² וְהָאָרֶץ הִיְתָה תֶהוֹ וְבָהוּ וְחֹשֶׁךְ עַל-פְּנֵי
face/surface over/upon and darkness nothingness and void was and the earth/land

תְּהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:
the water face/surface over/upon hovering God and wind/deep spirit


³ וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי-אֹר: וַיֹּרֶא אֱלֹהִים
God and saw light and [there] was light let [there] be God and said

אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין
and the between God and good that the light between light separated

הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קָרָא
called and {to} the darkness day {to} the light God and called the darkness

4. The words עֶרֶב and בֹּקֶר appear in the greetings עֶרֶב טוֹב, "good evening," and בֹּקֶר טוֹב "good morning."



The basic meaning of the root א-מ-ר is "say," "utter," or "tell." This root follows the  participle pattern. The following are the four participle forms:

f pl אוֹמְרוֹת m pl אוֹמְרִים f sg אוֹמֶרֶת m sg אוֹמֵר

The root א-מ-ר appears only once in the Torah Study Text:

(verse 3)

And God said

—

וַיֹּאמֶר אֱלֹהִים

The following words, both ancient and modern, are derived from the root א-מ-ר:

utterance, speech, word

—

אָמַר

word, utterance, saying

—

אִמְרָה

article, essay; also injunction, decree

—

מִאֲמָר

statement

—

אִמְרָה

saying, talk

—

אִמִּירָה



The basic meaning of the root ה-י-ה is "be" or "exist." As explained in Chapter 1 of *Aleph Isn't Enough*, there is no present-tense form of the verb "to be" in Hebrew. There is no participle form of the root ה-י-ה.

The root ה-י-ה appears in following verses in the Torah Study Text. In some words formed from this root, the final letter ה drops out. In the word הִיתָה in verse 2, the final letter ה of ה-י-ה has switched to the letter ת, with another ה ending attached.

(verse 2)

and the earth was void and
nothingness

—

וְהָאָרֶץ הִתְהַוָּה וְרֵקָה

(verse 3)

let [there] be light

—

וַיְהִי אוֹר

(verse 3)

and [there] was light

—

וַיְהִי אוֹר

⁵God called the light: Day! and the darkness he called: Night!

There was setting, there was dawning: one day.

THE FIVE BOOKS OF MOSES: A NEW TRANSLATION WITH INTRODUCTIONS,
COMMENTARY, AND NOTES BY EVERETT FOX. NEW YORK: SCHOCKEN BOOKS, 1995.

In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was on the face of the deep. And a wind from God moved over the surface of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

THE JERUSALEM BIBLE, PUBLISHED FOR THE NAHUM ZEEV WILLIAMS FAMILY
FOUNDATION AT HECHAL SHLOMO, JERUSALEM. JERUSALEM: KOREN PUBLISHERS
JERUSALEM LTD., 1969.

Vocabulary

Locate each of the following words in the Torah Study Text: Genesis 1:1–5.

darkness <i>m</i>	—	חֹשֶׁךְ
face, faces, surface <i>m</i> and <i>f</i> , <i>pl</i>	—	פָּנִים
spirit, wind <i>m</i> and <i>f</i>	—	רוּחַ
water, waters <i>m</i> , <i>pl</i>	—	מַיִם
light <i>m</i>	—	אוֹר
between, among	—	בֵּין
evening <i>m</i>	—	עֶרֶב
morning <i>m</i>	—	בֹּקֶר

Notes on the Vocabulary

- חֹשֶׁךְ, “darkness,” is the ninth of the Ten Plagues of the Exodus story, enumerated at the Passover seder.
- The words פָּנִים, “face/faces/surface,” and מַיִם, “water,” are grammatically plural words that can have a singular or plural meaning in English. The word-pair form of פָּנִים is פָּנֵי, “face of.”
- As with other Hebrew prepositions, the word בֵּין has endings attached when it is followed by a pronoun such as “you” or “us” or “him”:

between/among us	—	בֵּינֵנוּ
between/among you <i>m sg</i>	—	בֵּינְךָ

Exercises

1. Make flash cards for each of the new vocabulary words and Hebrew roots introduced in this chapter, or use the flash card set published as a companion to this book. Review the cards to learn all of them.
2. Draw a line connecting each Hebrew word to its English translation. For some words, there can be more than one correct translation.

water

חֶשֶׁךְ

light

בֵּין

between

אֹר

spirit

רוּחַ

face

מַיִם

morning

wind

פָּנִים

darkness

עָרַב

evening

faces

בָּקָר

3. The following are singular and plural forms of nouns introduced as vocabulary in this chapter. Draw a line connecting each plural noun to its singular form. Translate both into English.

_____	אֲרוֹת	רוּחַ	_____
_____	בָּקָרִים	אֹר	_____
_____	רוּחוֹת	עָרַב	_____
_____	עָרְבִים	בָּקָר	_____
_____	אֲרִים		

(verse 5)

and [there] was evening and [there]
was morning

—

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

TORAH Commentary

Much of Torah commentary arises from the fact that Hebrew words and phrases can be understood in more than one way. Often a commentary stems from a detail in the Hebrew text that may be lost or obscured in an English translation. Above each of the following selections, the Hebrew detail giving rise to the commentary is explained.

The Torah begins not with בְּרֵאשִׁית, “in **the** beginning,” but with בִּרְאשִׁית, “in beginning” or “in a beginning.” This would suggest that there was not only one beginning.

In other words, even after the world was created, we are still at the beginning, at the point of creation. If an artisan makes an object, that object now has an independent existence. The world, though, requires a renewal of its strength each instant by God to keep it in existence.

R. BUNIM OF PSHISCHA, AS QUOTED IN *TORAH GEMS*, COMP. AHARON YAAKOV GREENBERG, TRANS. RABBI DR. SHMUEL HIMELSTEIN. TEL AVIV AND BROOKLYN: YAVNEH PUBLISHING HOUSE, CHEMED BOOKS, 1998.

The Torah begins with the letter ב, the second letter of the Hebrew alphabet.

There is ... [a] reason for creating the world using the letter ב. This explanation communicates the underlying motif for the world's creation and its continued existence. The numerical equivalent of the letter ב is two. This alludes to harmony and unity. When people live together, when two individuals work together—not as separate units—the world has meaning and life has value. People must always think of others, not only of themselves.

HORAV DOVID SHNEUR, CITED IN *PENINIM ON THE TORAH*, 6TH SERIES, BY RABBI A. LEIB SCHEINBAUM. CLEVELAND HEIGHTS: PENINIM PUBLICATIONS, 2000.

In verse 5, the text states וַיְהִי עֶרֶב, “and there was evening,” without ever stating יְהִי עֶרֶב, “let there be evening.”

Rabbi Yehudah ben Rabbi Shimon said: “‘Let there be evening’ is not written here, but ‘and there was evening’; hence we know that a time-order existed before this.” Rabbi Abbahu said: “This proves that the blessed Holy One went on creating worlds and destroying them—until creating this one and declaring, ‘This one pleases Me; those did not please Me.’”

B'REISHIT RABBAH 3:7

5. Identify the root of each of the following participles, and whether the participle form is masculine or feminine, singular or plural. Translate the meaning of the root. Notice that some of these participles begin with the prefix "נִ", introduced in Chapter 10 of *Aleph Isn't Enough*.

m/f	sing/pl	Translation	Root	Participle
_____	_____	_____	_____	אוֹמֵר
_____	_____	_____	_____	מְבַרֵךְ
_____	_____	_____	_____	מְהִלֵּל
_____	_____	_____	_____	עוֹזֵר
_____	_____	_____	_____	אוֹמְרִים
_____	_____	_____	_____	מְדַבְּרִים
_____	_____	_____	_____	מוֹלְכִים
_____	_____	_____	_____	בוֹרֵא
_____	_____	_____	_____	שׁוֹמְרִים
_____	_____	_____	_____	בוֹחֵר

EXTRA CREDIT A Day in Jewish Time

The earth spins on its axis one full revolution every twenty-four hours. We experience this movement on earth as the twenty-four-hour cycle of day and night. This movement is continuous; there is no moment when it begins or ends. The secular definition of a new day beginning after midnight is an arbitrary definition; a new day could just as easily have been said to begin at 1:00 A.M.

There are, however, two times during each twenty-four-hour period when an observable change occurs in the natural environment: sunrise and sunset. Either of these would be a logical time to designate as the transition from one day to the next. Jewish tradition adopted sunset, not sunrise, as the time for reckoning the start of each new day. This is one understanding of the phrase included in verse 5 of this chapter's Torah Study Text, and repeated at the end of each of the six days of Creation: **וַיְהיֶֽעֶרֶב וַיְהיֶֽבֹקֶר**, "There was evening and there was morning, [one day, a second day, a third day...]." Because **עֶרֶב**, "evening," precedes **בֹּקֶר**, "morning," in each of these verses, the evening precedes the morning in the Jewish way of delineating each day. Hence, it is evening (sunset) that marks the beginning of Shabbat and every Jewish holiday, because that is when each new Jewish day begins.

The following exercises use words and roots introduced in this chapter and in *Aleph Isn't Enough*. All words and roots from *Aleph Isn't Enough* are included in the Glossary at the back of this book.

4. Read and translate the following groups of words.

a. בְּקָר טוֹב	b. רוּחַ גְּדוּלָה
עֶרֶב טוֹב	רוּחַ אֵל
לַיְלָה טוֹב	רוּחַ חַיִּים
שֵׁם טוֹב	רוּחַ קָדְשׁוֹ
יוֹם טוֹב	רוּחוֹת הַשָּׁמַיִם
c. בֵּינָךְ	d. אֹר פָּנֶיךָ
בֵּינֵיכֶם	בְּאֹר פָּנֶיךָ
בֵּינֵינוּ	פְּנֵי הָאָדוֹן
בֵּינוֹ	פְּנֵי אֱלֹהִים
בֵּין בְּנֵי יִשְׂרָאֵל	פְּנֵי הָאָדָמָה
e. אֹר הַבֶּקֶר	f. לֶחֶם וּמַיִם
אֹר לַגּוֹיִים	מַיִם חַיִּים
חֶשֶׁךְ וָאֹר	מַיִם רַבִּים
אֶרֶץ חֶשֶׁךְ	מַיִם קְדוּשִׁים
יוֹם חֶשֶׁךְ	מִי מִצְרַיִם

Imperfect Verbs

The simplest imperfect verb pattern uses the three letters of the root with the prefix י to produce the הוּא form of the verb. Various vowel combinations may appear under the root letters:



An imperfect verb can be translated into English to indicate the future tense, ongoing incomplete action, or action that is wished or urged:

הוּא יַעֲשֶׂה

He will make. He may make. May he make. Let him make.

The Reversing Vav

In *Aleph Isn't Enough*, we introduced the prefix ו meaning "and." The prefix ו is also the primary marker of a form characteristic of biblical Hebrew, in which what looks much like an imperfect verb should be understood as a perfect verb or vice versa. When this occurs, the translation may or may not include the word "and." (Remember that there are several other ways that each verb can be translated in addition to the translations given below.)

<i>perfect:</i> [he] said	—	אָמַר
<i>imperfect:</i> [he] will say	—	יֹאמַר
<i>imperfect with reversing vav:</i>		
[he] said or [and he] said	—	וַיֹּאמֶר

Notice the dot in the י in the word וַיֹּאמֶר. A dot often appears in the י prefix of an imperfect verb when a reversing vav is attached.

When a reversing vav is attached to an imperfect verb with the final root letter ה, the final ה drops out:

<i>imperfect:</i> [it, he] will be or let		
[him, it] be	—	יְהִי
<i>imperfect:</i> [it, he] was	—	וַיְהִי

Sometimes the final letter ה drops out even when there is no reversing vav so as to clearly express the speaker's wish or judgment about a situation:

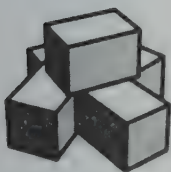
let [it] be	—	יְהִי
let light be or let [there] be light	—	יְהִי אוֹר



Torah Study Text: Vocabulary and Root Review

This unit's Torah Study Text, Genesis 1:1–5, is reprinted below, highlighting the new vocabulary words as well as the words formed from the new Hebrew roots introduced in Chapter 1. Read this passage again, recalling the meaning of each of the highlighted words or roots.

¹בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ²וְהָאָרֶץ הָיְתָה
תְּהוֹ וּבְהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
הַמַּיִם: ³וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: ⁴וַיֹּרָא אֱלֹהִים אֶת־
הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: ⁵וַיִּקְרָא
אֱלֹהִים לְאוֹר יוֹם וּלַחֹשֶׁךְ קֶרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר
יוֹם אֶחָד:



Building Blocks


Tenses in Hebrew

In classical Hebrew, there is no past or future tense. Instead, there are “perfect” verbs, which describe action that has been completed, and “imperfect” verbs, which describe ongoing, incompleted action.

Perfect Verbs

There are many different verb patterns in Hebrew. The simplest perfect verb pattern uses the three letters of the root without any prefixes or suffixes to produce the **הוּא** form of the verb:



A common variation in the vowels is . Since a perfect verb describes action that has been completed, it can be translated into English in several different ways, as in the following example:

הוּא בָּרָא.

He created. He did create. He was creating. He had created. He has created.

[and he] saw	—	וַיִּרְא
[and he] separated	—	וַיַּבְדֵּל
[and he] called	—	וַיִּקְרָא
[he] called	—	קָרָא

GRAMMAR Enrichment

הוא Forms

The following chart includes the participle, perfect, and imperfect הוּא forms for every root introduced thus far that follows the simple pattern. This chart presents the regular vowels for each form, but alternate or irregular vowels sometimes appear in biblical texts. Keep in mind that this chart is included for enrichment only. It is not necessary to memorize these forms.

It may be helpful to notice the following variations: in many roots that begin with the letter י or the letter נ, such as יֵצֵא and נָתַן, that first root letter י or נ drops out in the imperfect form: יֵצֵא, נָתַן.

	Imperfect	Perfect	Participle	Root	
	יֹאֱהֵב	אָהֵב	אוֹהֵב	א־הֵב	love
	יֹאכַל	אָכַל	אוֹכַל	א־כַּל	eat
	יֹאמַר	אָמַר	אוֹמַר	א־מַר	say
	יִבְחַר	בָּחַר	בוֹחַר	ב־חַר	choose
	יִבְרָא	בָּרָא	בוֹרָא	ב־רָא	create
	יְהִיָּה	הָיָה	—	ה־יָה	be
	יִזְכֹּר	זָכַר	זוֹכֵר	ז־כֵּר	remember
(irregular imperfect— root letter י missing)	{ יֵצֵא	יָצָא	יוֹצֵא	י־צֵא	go out
	יִמְלֹךְ	מָלַךְ	מוֹלֵךְ	מ־לֵךְ	rule
(irregular imperfect— root letter נ missing)	{ יִתֵּן	נָתַן	נוֹתֵן	נ־תֵּן	give
	יֵעֹזֵר	עָזַר	עוֹזֵר	ע־זֵר	help
	יַעֲשֶׂה	עָשָׂה	עוֹשֶׂה	ע־שֶׂה	make, do
	יִרְפֹּא	רָפָא	רוֹפֵא	ר־פֵּא	heal
	יִשְׁמַע	שָׁמַע	שׁוֹמַע	ש־מַע	hear
	יִשְׁמַר	שָׁמַר	שׁוֹמַר	ש־מַר	guard, keep

Translating Tenses

The biblical Hebrew participle, perfect, and imperfect verb forms do not correspond exactly to our English present, past, and future tenses. Moreover, the absence of a Hebrew verb in a biblical verse does not necessarily signify the present tense. When translating biblical Hebrew into English, the tense must be determined by the context. The following examples come from this unit's Torah Study Text.

(verse 2)

and darkness [was] over/upon the face/surface of the deep	—	וַחֹשֶׁךְ עַל־פְּנֵי תְהוֹם
hovering (f sg participle from the root ר־ח־ף)	—	מֵרַחֶפֶת
and wind/spirit of God [was] hovering	—	וְרוּחַ אֱלֹהִים מֵרַחֶפֶת

(verse 4)

and God saw the light that [it was] good	—	וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב
---	---	---

Torah Study Text with Building Blocks

Following is this unit's Torah Study Text, Genesis 1:1–5, reprinted with the new Building Blocks highlighted. Reread this text, noting the appearance of perfect and imperfect verbs, with and without the reversing vav. A translation is provided below for only the highlighted Building Blocks. Remember that there could be other possible translations. For a translation of the entire passage, refer back to Chapter 1.

בְּרָאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ²וְהָאָרֶץ הָיְתָה
תְּהוֹ וּבְהוּ וַחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מֵרַחֶפֶת עַל־פְּנֵי
הַמַּיִם: ³וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: ⁴וַיֵּרָא אֱלֹהִים אֶת־
הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: ⁵וַיִּקְרָא
אֱלֹהִים לָאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר
יוֹם אֶחָד:

[he] created	—	בָּרָא
[and he] said	—	וַיֹּאמֶר
let [it] be	—	יְהִי
[and it] was	—	וַיְהִי

3. From the Torah Service (biblical phrases)—This passage from the beginning of the Torah Service is a composite of biblical phrases from Psalm 10:16—**יְיָ מֶלֶךְ**; Psalm 93:1—**יְיָ מֶלֶךְ**; and Exodus 15:18—**יְיָ יִמְלֹךְ לְעֹלָם וָעֶד**; followed by the biblical verse Psalm 29:11—**יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם**. The verse Psalm 29:11 is also included at the end of the **בְּרַכַּת הַמְּזוֹן**, the Blessing after Meals.

The root **מ-ל-ך** appears as a perfect and imperfect verb, as well as a noun. The roots **ב-ר-ך** and **נ-ת-ן** also appear as imperfect verbs.

strength

עז

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

4. **וְנֹאמַר** (Zechariah 14:9)—This is the last line of the **עֲלֵינוּ** prayer, quoting from the prophet Zechariah. The end of the **עֲלֵינוּ** expresses a vision of a future time when the whole world will revere the Eternal One. The root **ה-י-ה** appears both as an imperfect verb and as a perfect verb with a reversing *vav*.

and it has been said (*verb from the*
root **א-מ-ר**)

וְנֹאמַר

on that day

בְּיוֹם הַהוּא

one

אֶחָד

וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בְּיוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

Additional Reading and Translation Practice

Translate the following excerpts from the Bible and the prayer book, using the extra vocabulary words provided. Other words were introduced in this chapter or in *Aleph Isn't Enough* and are included in the Glossary at the end of this book. Check your translations against the English translations that follow.

- עֲשֵׂה שָׁלוֹם—The last line of the *Kaddish* prayer has become a song in its own right and is included in the Reform liturgy in weekday, Shabbat, and holiday services, where it is generally sung after a period of silent prayer. The root ע־ש־ה appears as both a participle (used as a noun in a word pair) and as an imperfect verb.

heights	—	מְרוֹמִים
---------	---	-----------

[all of you] say (a plural command form)	—	אָמְרוּ
--	---	---------

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

- From אֲדוֹן עוֹלָם—This well-known hymn in praise of God is sung at the conclusion of Shabbat and holiday services. It consists of ten lines, often melodically divided into five verses.

Following is the second verse. The root מ־ל־ךְ appears as an imperfect verb; the root ה־י־ה appears as both a perfect and imperfect verb.

after	—	אַחֲרַי
-------	---	---------

ending	—	בְּכָלוֹת
--------	---	-----------

alone, by himself	—	לְבַדּוֹ
-------------------	---	----------

awesome	—	נוֹרָא
---------	---	--------

is present, exists, is	—	הוּהָ
------------------------	---	-------

splendor, glory	—	תְּפִאָּרָה
-----------------	---	-------------

וְאַחֲרַי בְּכָלוֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הִיָּה, וְהוּא הוּהָ, וְהוּא יִהְיֶה, בְּתִפְאָרָה.

in it (preposition ב with לו,
"him" or "it" ending)

בו

to do, to make (from the root
ע-ש-ה)

לַעֲשׂוֹת

וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: ²וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מִלַּאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מַלְאכְתּוֹ
אֲשֶׁר עָשָׂה: ³וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ
שָׁבַת מִכָּל-מַלְאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Translations

1. עֲשֵׂה שָׁלוֹם—Maker of peace in God's {His} heights, may God {He} make peace upon us and upon all Israel, and [all of you] say: Amen.
2. From אֲדוֹן עוֹלָם—And after the ending of all [everything], alone awesome God {He} will reign. And God {He} was, and God {He} is, and God {He} will be, in splendor.
3. From the Torah Service (biblical phrases)—The Eternal is Ruler, the Eternal has ruled, the Eternal will rule {may the Eternal rule, let the Eternal rule} forever and ever. The Eternal will give {May the Eternal give, Let the Eternal give} strength to God's {His} people; the Eternal will bless {may the Eternal bless, let the Eternal bless} God's {His} people with peace.
4. וְנֶאֱמַר (Zechariah 14:9)—And it has been said, "The Eternal will be Sovereign over all the earth; on that day, the Eternal will be One and God's {His} name One."
5. Blessing for Sons (from Genesis 48:20) and Daughters—May God make you like Ephraim and like Manasseh. May God make you like Sarah, Rebekah, Rachel, and Leah.
6. Genesis 2:1–3—And the heavens and the earth were finished and all their array. And God finished on the seventh day God's {His} work that God {He} did {had done}. And God {He} rested on the seventh day from all God's {His} work that God {He} did {had done}. And God blessed the seventh day and made it holy, because in it God {He} rested from all God's {His} work that God created to do.

5. Blessing for Sons (from Genesis 48:20) and Daughters—When the biblical patriarch Jacob is on his deathbed, his son Joseph brings his own two sons, Ephraim and Manasseh, to their grandfather for a blessing. The blessing said by Jewish parents to their sons on Shabbat and holidays comes from Jacob’s words to his grandsons in Genesis 48:20. The parallel blessing for daughters is also included below.

may [he] make, let [him] make

(*imperfect verb*)

—

יְשִׁים

you (*feminine ending*)

—

יְיָ

יְשַׁמֵּךְ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.
יְשַׁמֵּךְ אֱלֹהִים בְּשָׂרָה רַבָּקָה רָחֵל וְלֵאָה.

6. Genesis 2:1–3—This is the biblical account of the seventh day of Creation, the day of rest. This passage is included in the Shabbat evening service. Some chant this passage preceding the Shabbat evening קידוש, *Kiddush*, the blessing over wine.

and [they] were finished (*imperfect verb*

with reversing vav)

—

וַיִּכְלּוּ

their array

—

צָבָאֵם

and [he] finished (*imperfect verb*

with reversing vav)

—

וַיִּכַּל

seventh

—

שְׁבִיעִי

work, labor

—

מְלָאכָה

imperfect verb with reversing vav

from the root שָׁבַת, rest

—

וַיִּשְׁבֹּת

imperfect verb with reversing vav

from the root בָּרַךְ, bless

—

וַיְבָרֶךְ

imperfect verb with reversing vav from

the root קִדְּשׁ, make holy

—

וַיְקַדֵּשׁ

it (*direct object marker* אֶת *with* וְ,

“him” or “it” ending)

—

אֹתוֹ

because

—

כִּי

אֲנַחְנוּ זֹכְרִים אֶת פְּנֵי בְנֵינוּ.

פְּנֵי הַבָּנִים קְדוּשׁוֹת.

d. הַנְּבִיא שָׁמַע אֶת הָרוּחַ וְאֶת הַמֵּים.

וַיִּשְׁמַע הַנְּבִיא אֶת דְּבַר הָאֵל.

וַיִּשְׁמַע הָאֵב וַיִּזְכֹּר אֶת דְּבָרֵי הַבְּרִית.

הֵבֶן יִשְׁמַע אֶת הַדְּבָרִים וְהוּא יִזְכֹּר.

e. הַמֶּלֶךְ יִבְחַר בַּמֶּלֶאךָ.

הַמֶּלֶאךָ יֹאמַר דְּבָרֵי צֶדֶק.

מִי יִשְׁמַע אֶת הָאֱמֶת?

מִי יַעֲשֶׂה אֶת הַמִּצְוֹת?

f. בַּיּוֹם אֵין חֹשֶׁךְ וּבַלֵּילָה אֵין אֹר.

אֱלֹהִים בָּרָא אֶת הָאֹר וְאֶת הַחֹשֶׁךְ.

וַיִּבְרָא הָאֵל אֶת חַיֵּינוּ וְאֶת נַפְשׁוֹתֵינוּ.

יִבְרָא הָאֵל רְפוּאָה לְכָל הַחוֹלִים.

g. הִיָּה שָׁלוֹם בֵּין יִשְׂרָאֵל וּבֵין מִצְרַיִם.

יְהִיָּה שָׁלוֹם בֵּין כָּל הַגּוֹיִם.

Exercises

1. Identify the root of each of the following verbs and whether it is a perfect, imperfect, or participle form.

Form	Root	Verb	Form	Root	Verb
_____	_____	יָצָא	_____	_____	נֹתֵן
_____	_____	יָזָכַר	_____	_____	הָיָה
_____	_____	יֹאמֵר	_____	_____	אָהֵב
_____	_____	אוֹמֵר	_____	_____	יַעֲשֶׂה
_____	_____	יַעְזֹר	_____	_____	יֹאכֵל
_____	_____	בוֹחֵר	_____	_____	יְהִיָּה
_____	_____	רָפָא	_____	_____	עֹזֵר
_____	_____	מִלֵּךְ	_____	_____	שׁוֹמֵר

2. Read and translate the following groups of sentences. Remember that the prefix *vav* can reverse the tense of a verb. Check your translations against those that follow.

- a. הוּא אָמַר: "שָׁלוֹם עֲלֵיכֶם."

 וַיֹּאמֶר מֹשֶׁה: "עֲלֵיכֶם שָׁלוֹם."

 כָּל הָעָם יֹאמַר: "הִלְלוּהָ."

 אָנוּ אוֹמְרִים: "שִׁבְתָּ שָׁלוֹם."

- b. אַבְרָהָם אָכַל לֶחֶם בְּעָרָב.

 הָאֲמָהוּת אוֹכְלוֹת בְּלִילָה.

 יַעֲקֹב יֹאכֵל פְּרִי בִּבְקָר.

 וַיֹּאכֵל יַעֲקֹב מִצֶּה כָּל יוֹם.

- c. הָאֲדוֹן זָכַר אֶת פָּנָיו עֲבָדוֹ.

 וַיִּזְכֹּר הָאֵב אֶת פָּנָיו בְּנוֹ.

{There} will/may be peace {Let/May [there] be peace, Peace will/may be, Let/May peace be}
between/among all the nations/peoples.

{There} will/may be peace {Let/May [there] be peace, Peace will/may be, Let/May peace be}
between/among all the families of the earth.

May/Let [there] be peace {May/Let peace be} in the world.

וְהָיָה שָׁלוֹם בֵּין כָּל מְשֻׁפָּחוֹת הָאָדָמָה.

יְהִי שָׁלוֹם בְּעוֹלָם.

Translations

- a. He said/did say/was saying/had said/has said: "Peace [be] upon you."
And Moses said/did say/was saying, "Upon you, peace."
All the nation/people will say/may say {May/Let all the nation/people say}: "Halleluyah."
We say/are saying/do say, "Shabbat shalom {a Sabbath of peace}."
- b. Abraham ate/did eat/was eating/had eaten/has eaten bread in the evening.
The mothers are eating/do eat/eat in the night {at night}.
Jacob will/may eat {Let/May Jacob eat} a fruit in the morning.
Isaac ate/did eat/was eating/had eaten/has eaten matzah every day.
- c. The lord/ruler remembered/did remember/was remembering/had remembered/has remembered the face of his slave/servant.
The father remembered/did remember/was remembering the face of his son/child.
We remember/are remembering/do remember the faces of our sons/children.
The faces of the sons/children are holy.
- d. The prophet heard/did hear/was hearing/had heard/has heard the wind and the water.
The prophet heard/did hear/was hearing the word of God.
The father heard/did hear/was hearing and remembered/did remember/was remembering the words of the covenant.
The son/child will hear/may hear {Let/May the son/child hear} the words and he will/may remember {and let him/may he remember}.
- e. The sovereign/king will/may choose {Let/May the sovereign/king choose} a messenger.
The messenger will/may say {Let/May the messenger say} words of justice/righteousness.
Who will/may hear the truth?
Who will/may do the mitzvot/commandments?
- f. In the day {by day} there is no darkness and in the night {by night, at night} there is no light.
God created/did create/was creating/had created/has created the light and the darkness.
God created/did create/has created our lives and our souls.
God will/may create {May/Let God create} healing for all the sick.
- g. [There] was/had been/has been peace {Peace was/had been/has been} between/among Israel and Egypt.

Translating the Torah Study Text

Following is our Torah Study Text, Genesis 4:1–5 and 4:8–10, reprinted with a literal translation underneath each word. Using your knowledge of the building blocks of the Hebrew language and the meanings of the words provided below, translate this passage into clear English sentences. Write your translation on the lines following the text. This selection includes some grammatical forms and vocabulary that have not yet been introduced. You will need to rely, in part, on the translations provided.

Genesis 4:1–5

וְהָאָדָם ¹	יָדַע	אֶת־חַוָּה	אִשְׁתּוֹ	וַתְהַר	וַתֵּלֶד	אֶת־קַיִן
and the man	knew	Chava	his wife	and she conceived	and she bore	Kayin (Cain)

וַתֹּאמֶר	קָנִיתִי	אִישׁ	אֶת־	יְהוָה:	וַתִּסֶּף ²	לֵלֶדֶת
and she said	I acquired	man	with	the Eternal	she continued/ added/did again	to give birth/ to bear

אֶת־אָחִיו	אֶת־הָאֵבֶל	וַיְהִי־	הָאֵבֶל	רֹעֶה	צֹאן	וְקַיִן
his brother	Hevel (Abel)	and [he] was/became	Hevel (Abel)	shepherd	flocks	and Kayin (Cain)

הָיָה	עֵבֶד	אֲדָמָה:	וַיְהִי ³	מִקֵּץ	יָמִים	וַיָּבֵא	קַיִן
was	work(er)	earth/ ground	and it was/ happened	after	days	[he] brought	Kayin (Cain)

מִפְּרִי	הָאֲדָמָה	מִנְחָה	לִיהוָה:	וְהָאֵבֶל ⁴	הֵבִיא	גַּם־	הוא
from fruit	the earth/ground	offering/ gift	to the Eternal	and Hevel (Abel)	brought	also	he



Torah Study Text: Genesis 4:1–5, 8–10

The first three chapters of Genesis provide accounts of the creation of the world, the creation of the first man and woman, and their expulsion from the Garden of Eden. In the beginning of chapter 4, verses 1–10, the Torah presents the narrative of the first two brothers, Cain and Abel, and the first fratricide. In our Torah Study Text selection, verses 6 and 7, containing God's initial words to Cain, have been omitted from the passage in order to shorten it.

As with the last Torah Study Text, this passage contains many words, Hebrew roots, and grammatical concepts that have not yet been introduced. Read the Hebrew below to see how many of the words you can recognize. Underline or circle the words, roots, endings, and prefixes that you already know.

Genesis 4:1–5

וַיְהִי אָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי
אִישׁ אֶת-יְהוָה: ²וַתִּסֶּף לָלֶדֶת אֶת-אָחִיו אֶת-הָבֶל וַיְהִי-הֶבֶל רֹעֵה
צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה: ³וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי
הָאֲדָמָה מִנְחָה לַיהוָה: ⁴וְהָבֶל הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ
וּמִחֻלְבֵּהֶן וַיִּשַׁע יְהוָה אֶל-הָבֶל וְאֶל-מִנְחָתוֹ: ⁵וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ
לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו:

Genesis 4:8–10

וַיֹּאמֶר קַיִן אֶל-הָבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקֶּם קַיִן אֶל-הָבֶל
אָחִיו וַיַּהַרְגֵהוּ: ⁹וַיֹּאמֶר יְהוָה אֶל-קַיִן אֵי הָבֶל אָחִיךָ וַיֹּאמֶר לֹא
יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי: ¹⁰וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ
צֹעֲקִים אֵלַי מִן-הָאֲדָמָה:

אָנְכִי: וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צַעֲקִים
I and he said what you have done voice/sound your brother cry out

אֵלַי מִן-הָאֲדָמָה:
to me from the earth/ground



Compare your translation of Genesis 4:1–5, 8–10 with the Torah translations below. Remember that verses 6 and 7, containing God’s initial words to Cain, were omitted from our Torah Study Text in order to shorten the passage. They are, however, included in the English translations that follow.

¹Now the man knew his wife Eve, and she conceived and bore Cain, saying, “I have gained a male child with the help of the LORD.” ²She then bore his brother Abel. Abel became a keeper of sheep, and Cain became a tiller of the soil. ³In the course of time, Cain brought an offering to the LORD from the fruit of the soil; ⁴and Abel, for his part, brought the choicest of the firstlings of his flock. The LORD paid heed to Abel and his offering, ⁵but to Cain and his offering He paid no heed. Cain was much distressed and his face fell. ⁶And the LORD said to Cain,

“Why are you distressed,
And why is your face fallen?

⁷Surely, if you do right,
There is uplift.

But if you do not do right
Sin crouches at the door;

Its urge is toward you,
Yet you can be its master.”

⁸Cain said to his brother Abel...and when they were in the field, Cain set upon his brother Abel and killed him. The LORD said to Cain, “Where is your brother Abel?” And he said, “I do not know. Am I my brother’s keeper?” ¹⁰Then He said, “What have you done? Hark, your brother’s blood cries out to Me from the ground!”

JPS HEBREW-ENGLISH TANAKH: THE TRADITIONAL HEBREW TEXT AND THE NEW
JPS TRANSLATION—2D ED. PHILADELPHIA: THE JEWISH PUBLICATION SOCIETY,
1999.

מְבִכְרוֹת	צֹאנוּ	וּמִחֲלִבֵּהֶן	וַיִּשַׁע	יְהוָה	אֶל-
from	his flock	and from their	and [he] turned	the	to/toward
firstborn		fat/choicest part	to/gazed at	Eternal	

הֶבֶל	וְאֶל-	מִנְחָתוֹ:	וְאֶל- ⁵	קַיִן	וְאֶל-	מִנְחָתוֹ
Hevel	and	his offering/	but toward	Kayin	and	his offering/
(Abel)	toward	gift		(Cain)	toward	gift

לֹא	שָׁעָה	וַיַּחַר לִי	קַיִן	מְאֹד	וַיִּפֹּל	פָּנָיו:
not	turn to/	and was angry/	Kayin	very/	and fell	his face
	gaze at	distressed	(Cain)	exceedingly		

Genesis 4:8–10

וַיֹּאמֶר ⁸	קַיִן	אֶל-	הֶבֶל	אָחִיו	וַיְהִי	בְּהִיּוֹתָם	בַּשָּׂדֶה
and [he]	Kayin	to	Hevel	his	and it was/	when they	in the field
said	(Cain)		(Abel)	brother	happened	were	

וַיָּקָם	קַיִן	אֶל-	הֶבֶל	אָחִיו	וַיַּהַרְגֵהוּ:	וַיֹּאמֶר ⁹	יְהוָה
and	Kayin	against	Hevel	his	and he killed	and [he]	the
arose	(Cain)		(Abel)	brother	him	said	Eternal

אֶל-	קַיִן	אֵי	הֶבֶל	אָחִיקָא	וַיֹּאמֶר	לֹא	יָדַעְתִּי	הַשֹּׁמֵר	אָחִי
to	Kayin	where	Hevel	your	and he	not	I knew	guard/	my
	(Cain)		(Abel)	brother	said			keeper	brother

*but if you do not intend good,
at the entrance is sin, a crouching-demon,
toward you his lust—
but you can rule over him.*

⁸*Kayin said to Hevel his brother...*

*But then it was, when they were out in the field
that Kayin rose up against Hevel his brother
and he killed him.*

⁹*YHWH said to Kayin:*

Where is Hevel your brother?

He said:

I do not know. Am I the watcher of my brother?

¹⁰*Now he said:*

What have you done!

A sound—your brother's blood cries out to me from the soil!

*THE FIVE BOOKS OF MOSES: A NEW TRANSLATION WITH INTRODUCTIONS,
COMMENTARY, AND NOTES BY EVERETT FOX. NEW YORK: SCHOCKEN BOOKS, 1995.*

And the man knew Havva his wife; and she conceived, and bore Qayin saying, I have acquired a manchild from the LORD. And she again bore, his brother Hevel. And Hevel was a keeper of sheep, but Qayin was a tiller of the ground. And in process of time it came to pass, that Qayin brought of the fruit of the ground an offering to the LORD. And Hevel, he also brought of the firstlings of his flock and of the fat parts thereof. And the LORD had respect to Hevel and to his offering: but to Qayin and to his offering he had not respect. And Qayin was very angry, and his face fell. And the LORD said to Qayin, Why art thou angry? and why art thou crestfallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin crouches at the door, and to thee shall be his desire. Yet thou mayst rule over him. And Qayin talked with Hevel his brother: and it came to pass, when they were in the field, that Qayin rose up against Hevel his brother, and slew him. And the LORD said to Qayin, Where is Hevel thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood cries to me from the ground.

*THE JERUSALEM BIBLE, PUBLISHED FOR THE NAHUM ZEEV WILLIAMS FAMILY
FOUNDATION AT HECHAL SHLOMO, JERUSALEM. JERUSALEM: KOREN PUBLISHERS
JERUSALEM LTD., 1969.*

¹Now the man had known his wife Eve, and she conceived and bore Cain, saying, "I have acquired a man with HASHEM." ²And additionally she bore his brother Abel. Abel became a shepherd, and Cain became a tiller of the ground.

³After a period of time, Cain brought an offering to HASHEM of the fruit of the ground; ⁴and as for Abel, he also brought of the firstlings of his flock and from their choicest. HASHEM turned to Abel and his offering, ⁵but to Cain and to his offering He did not turn. This annoyed Cain exceedingly, and his countenance fell.

⁶And HASHEM said to Cain, "Why are you annoyed, and why has your countenance fallen? ⁷Surely, if you improve yourself, you will be forgiven. But if you do not improve yourself, sin rests at the door. Its desire is toward you, yet you can conquer it."

⁸Cain spoke with his brother Abel. And it happened when they were in the field, that Cain rose up against his brother Abel and killed him.

⁹HASHEM said to Cain, "Where is Abel your brother?"

And he said, "I do not know. Am I my brother's keeper?"

¹⁰Then He said, "What have you done? The blood of your brother cries out to Me from the ground!"

THE CHUMASH, ARTSCROLL SERIES, STONE EDITION. BROOKLYN: MESORAH PUBLICATIONS, 1993.

¹The human knew Havva his wife,
she became pregnant and bore Kayin.
She said:

Kaniti/I-have-gotten
a man, as has YHWH!

²She continued bearing—his brother, Hevel.
Now Hevel became a shepherd of flocks, and Kayin became a worker of the soil.

³It was, after the passing of days
that Kayin brought, from the fruit of the soil, a gift to YHWH,
⁴and as for Hevel, he too brought—from the firstborn of his flock, from their fat-parts.
YHWH had regard for Hevel and his gift,
⁵for Kayin and his gift he had no regard.
Kayin became exceedingly upset and his face fell.

⁶YHWH said to Kayin:
Why are you so upset? Why has your face fallen?
⁷Is it not thus:
If you intend good, bear-it-aloft,

(verse 9)

And he said: I knew not

וַיֹּאמֶר לֹא יָדַעְתִּי

As verse 1 illustrates, the root י־ד־ע can imply having sexual relations.

The following words, both ancient and modern, are derived from the root י־ד־ע. The root letter י drops out in some words formed from this root.

knowledge, view, opinion	—	דָּעָה
knowledge, discernment, understanding	—	דַּעַת
<i>in the Bible:</i> knowledge, thought; <i>in modern Hebrew:</i> science	—	מָדַע
scientific	—	מַדְעִי
scientist	—	מַדְעָן
known, certain	—	יָדוּעַ
knowledge, news, information	—	יְדִיעָה
latest news (<i>name of an Israeli newspaper</i>)	—	יְדִיעוֹת אַחֲרוֹנוֹת
bulletin	—	יְדִיעוֹן
herald, informant, announcer, correspondent	—	מוֹדִיעַ
information, intelligence (<i>as in</i> “military intelligence”)	—	מוֹדִיעִין
<i>in the Bible:</i> kinsman; <i>in modern Hebrew:</i> acquaintance, friend	—	מוֹדַע
conscious, conscious mind	—	מוֹדַע
notice, announcement, advertisement	—	מוֹדָעָה



The basic meaning of the root ע־ב־ד is “work” or “serve.” Words relating to both labor and to religious service are derived from this root.

slave, servant	—	עֶבֶד
work, labor; service, worship	—	עֲבוּדָה
prayer {worship that is in the heart}	—	עֲבוּדָה שְׁבִילֵב

Vocabulary


Locate each of the following words in the Torah Study Text: Genesis 4:1–5, 8–10.

human being, man, humankind <i>m</i>	—	אָדָם
woman, wife <i>f</i>	—	אִשָּׁה
man <i>m</i>	—	אִישׁ
brother <i>m</i>	—	אָח
to, toward	—	אֶל
no, not	—	לֹא
sound, voice <i>m</i>	—	קוֹל
blood <i>m</i>	—	דָּם

Notes on the Vocabulary

1. The Hebrew word אָדָם can mean either “human being” (male or female, as in Genesis 1:27) or “humankind.” When it refers to a single male human being, such as the first *adam*, it can be translated as “man.” It has also become the male name “Adam.” The word אִישׁ means “man” as opposed to אִשָּׁה, “woman.”
2. The word אִישׁ has an irregular plural form, אַנְשִׁים, which can be translated as “men” or “people.” The word אִשָּׁה has an irregular plural form, נְשִׁים, “women,” and an irregular word pair form, אִשָּׁת, meaning “woman of/wife of.” All these forms are included in the glossary.
3. Hebrew prepositions, such as the word אֶל, do not always translate consistently into English. (For example, in verse 8 of our Torah Study Text, Cain rises up אֶל, “against,” Abel.)
4. דָּם, “blood,” is the first of the Ten Plagues of the Exodus story, enumerated at the Passover seder.



The basic meaning of the root י־ד־ע is “know.” This root follows the  participle pattern, with a slight variation in vowels caused by the final root letter ע. The following are the four participle forms:

f pl יוֹדְעוֹת *m pl* יוֹדְעִים *f sg* יוֹדַעַת *m sg* יוֹדֵעַ

The root י־ד־ע appears twice in this chapter’s Torah Study Text:

(verse 1)

And the man knew Chava his
wife and she conceived

וְהָאָדָם יָדַע אֶת־חַוָּה
אִשְׁתּוֹ וַתַּהַר

The Preposition אֶת

In Chapter 4 of *Aleph Isn't Enough*, we introduced the word אֶת as the untranslatable direct object marker. The word אֶת (or אֵת) is also used as a preposition meaning "with." It is used as a preposition much less frequently than as the direct object marker. Such usage does, however, appear in our Torah Study Text in verse 1:

She said: I have acquired a
man with the Eternal.

וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־
יְהוָה:

This usage of the word אֶת is the basis of the second Torah Commentary cited below.

Torah Commentary

Verse 1 does not begin וַיֵּדַע הָאָדָם, with a reversing vav. Instead, it uses a verb without a reversing vav: וְהָאָדָם יָדַע, implying that this action is background information and not part of the continuing narrative sequence: "The man had known {had sexual relations with} his wife."

Thus, Rashi asserts that sexual relations, pregnancy, and childbirth were part of the couple's prior life in the Garden of Eden, a view in opposition to the notion that sexuality only entered the world as a result of Adam and Eve's sin and expulsion from the Garden.

וְהָאָדָם יָדַע. [The man had sexual relations with his wife] already, before the matter related above, before he sinned and was driven out of the Garden of Eden. And so too, the pregnancy and the birth. For if it was written: וַיֵּדַע הָאָדָם, it would imply that after he was driven out, he had children.

RASHI ON GENESIS 4:1

The Torah only records the birth of sons to Adam and Eve, but how could the human race have continued without the birth of daughters? If, in the following excerpts from verses 1 and 2, the word אֶת is regarded as the preposition "with," then it implies that other children, possibly daughters, were also born: וַתֵּלֶד אֶת־קַיִן "and she gave birth with Cain"; וַתִּסַּף לֵלֶדֶת אֶת־אָחִיו אֶת־הָבֶל, "and she added/increased to give birth with his brother, with Abel."

וַתֵּלֶד אֶת־קַיִן, and she conceived and she bore אֶת (with) Cain. Rabbi Yehoshua ben Korchah said: Two people went into the bed and seven came out of it: Cain and his twin sister, Abel and his two twin sisters.

B'REISHIT RABBAH 22:3

In verse 10, the plural word-pair form דָּמִי, "bloods of," appears, instead of the singular דָּם, "blood {of}."

Rabbi Yudan said: דָּם אָחִיךָ, "the blood of your brother," is not written here, but

idol worship, idolatry {alien worship} —	עֲבוֹדָה זָרָה
servitude, bondage —	עֲבָדוּת
Obadiah (“servant of God,” <i>name of a prophet</i>) —	עֲבָדִיָּה
workable —	עָבִיד
employer —	מַעְבִּיד
laboratory —	מַעֲבָדָה

The root ע־ב־ד follows the **עֲבָד** participle pattern. The following are the four participle forms:

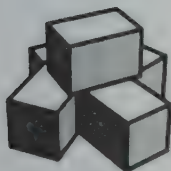
f pl עוֹבְדוֹת *m pl* עוֹבְדִים *f sg* עוֹבֶדֶת *m sg* עוֹבֵד

The root ע־ב־ד appears once in our Torah Study Text:

(verse 2)

and Cain was a worker of the
earth/ground

— וְקִין הָיָה עֹבֵד אֲדָמָה



Building Blocks

More on the Reversing Vav

The reversing *vav* is generally used in biblical Hebrew to indicate sequential, continuing action. A string of verbs with reversing *vavs* indicates a series of actions that occur one after the other. The verbs in the following example, from verse 1, are feminine forms that will be introduced in the next chapter.

And she conceived and she bore Cain
and she said

— וַתֵּהָר וַתֵּלֶד אֶת־קִין
וַתֹּאמֶר

Hence, it is possible to translate the reversing *vav* using other words besides “and” that indicate sequential action, such as “then” or “now” or “so.”

The absence of a reversing *vav* in a passage can have a subtle nuance. If there is a verb without a reversing *vav* among a string of verbs with reversing *vavs*, it implies an action that is not part of the narrative sequence, but is a kind of aside or parenthetical statement providing additional background information. For an example of this, see the Torah Commentary on verse 1 below.

Exercises

1. Make flash cards for each of the new vocabulary words and Hebrew roots introduced in this chapter, or use the flash card set published as a companion to this book. Review the cards to learn all of them.
2. Draw a line connecting each Hebrew word to its English translation. For some words, there can be more than one correct translation.

not

man

wife

sound

to

woman

no

human being

brother

voice

toward

blood

אִשָּׁה

אֵל

אִישׁ

קוֹל

דָּם

אָדָם

לֹא

אָח

3. The following are singular and plural forms of nouns introduced as vocabulary in this chapter. Both אִישׁ and אִשָּׁה have irregular plural forms, listed here and in the Glossary. Draw a line connecting each plural noun to its singular form. Translate both into English.

_____	נָשִׁים	אִישׁ	_____
_____	אָחִים	דָּם	_____
_____	אֲנָשִׁים	אִשָּׁה	_____
_____	דְּמִים	קוֹל	_____
_____	קוֹלוֹת	אָח	_____

דְּמֵי אָחִיךָ, “the bloods of your brother”—his blood and the blood of his descendants.

B'REISHIT RABBAH 22:21

The idea that a killer kills not only the victim, but also all the unborn potential offspring of that victim, is also stated in the Talmud. In the following passage, the witnesses in a capital case are warned to give careful testimony, because the life of the accused as well as the lives of all possible future offspring are at stake.

How did they admonish the witnesses in capital cases? They brought them in and admonished them,... “You must know that capital cases are not like monetary cases. In cases concerning property, a person may pay money and make atonement, but in capital cases, the witness is answerable for the blood of the one [who is wrongly condemned] and the blood of [that person’s potential] descendants to the end of the world. For thus we find with Cain, who killed his brother, as it is written: דְּמֵי אָחִיךָ צוֹעֲקִים, “the bloods of your brother cry out.” It does not say: דָּם אָחִיךָ, “the blood of your brother,” but דְּמֵי אָחִיךָ, “the bloods of your brother,” his blood and the blood of his descendants.... Therefore a single person was created alone, to teach you that anyone who destroys a single soul, Scripture accounts it as if having destroyed an entire world. And whoever saves a single soul, Scripture accounts it as if having saved an entire world.

MISHNAH SANHEDRIN 4:5; BT SANHEDRIN 37A

יודע
אומרת
עובדות
שומע
אוכלים

EXTRA CREDIT
**A Modern Poem
with a Biblical
Theme**

Modern Hebrew writers have a rich 3,000-year literary tradition upon which to draw in their work. Biblical phrases, fragments of texts, and allusions to familiar stories all find their way into contemporary Hebrew poetry, illuminating contemporary concerns.

An excellent example is provided by the following poem, written by the Israeli poet Dan Pagis.

Dan Pagis was born in 1930 in Bukovina. He spent several years in a concentration camp during World War II and came to Israel (then Palestine) in 1946. The biblical narrative of fratricide in Genesis 4 provides the backdrop to the following Holocaust poem by Pagis:

Written in pencil in the sealed freight car

Here in this transport

am I, Eve,

with Abel, my son.

If you see my older son

Cain son of Adam [or: Cain, human being],

tell him that I

כתוב בעפרון בקרון החתום

כאן במשלוח הזה

אני חוה

עם הבל בני

אם תראו את בני הגדול

קין בן אדם

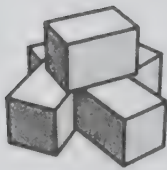
תגידו לו שאני

4. Read and translate the following groups of words.

_____ .b קוֹל מִים	_____ .a נִשְׁמַת אָדָם
_____ קוֹל הָעַם	_____ דְּבָרֵי אָדָם
_____ קוֹל שׁוֹפָר	_____ דָּם הָאָדָם
_____ קוֹל אָדָם	_____ יָד אָדָם
_____ רוּחַ אָדָם	_____ מַעֲשֵׂה יְדֵי אָדָם
_____ .d אַח גָּדוֹל	_____ .c כָּל אִישׁ
_____ קוֹל אַחִיק	_____ אִישׁ גִּבּוֹר
_____ אִישׁ אֶל אַחִיו	_____ אִישׁ חֶסֶד
_____ בְּרִית אַחִים	_____ אֲנָשִׁי אֵמֶת
_____ שְׁלוֹם אַחֵיכֶם	_____ אֲנָשִׁים וְנָשִׁים
_____ .f דָּם אֲנָשִׁים	_____ .e לֵב אִשָּׁה
_____ דָּם עֲבָדִים	_____ דֶּרֶךְ אִשָּׁה
_____ דָּם הַפָּנִים	_____ אִשְׁתְּךָ
_____ פָּנִים אֶל פָּנִים	_____ אִשֶּׁת בָּנוּ
_____ לֹא אֶל הַבַּיִת	_____ נָשִׁי הַמֶּלֶךְ

5. Identify the root of each of the following participles and whether the participle form is masculine or feminine, singular or plural. Translate the meaning of the root.

m/f	sing/pl	Translation	Root	Participle
_____	_____	_____	_____	מְקַדֵּשׁ
_____	_____	_____	_____	עוֹבֵד
_____	_____	_____	_____	נוֹתֵנִים
_____	_____	_____	_____	יוֹדְעִים
_____	_____	_____	_____	מַצֵּוֶה



Building Blocks

Feminine Verb Forms

There are many different verb patterns in Hebrew. In Unit 1, Chapter 2, we introduced masculine **הוא** ("he" or "it") forms of the simplest Hebrew verb pattern.

In this chapter we introduce the corresponding feminine **היא** ("she" or "it") forms.

Perfect Verbs

The feminine **היא** ("she" or "it") perfect form corresponding to the masculine **הוא** is as follows:

הָעָבַדְהָ

Examples:

[he] said — אָמַר

[he] worked — עָבַד

[she] said — אָמְרָהּ

[she] worked — עָבְדָּהּ

Remember that perfect verbs describe action that has been completed and can be translated in several different ways. For example, **עָבְדָּהּ** could be translated as "she worked," "she did work," "she was working," "she had worked," or "she has worked."

Imperfect Verbs

The feminine **היא** ("she" or "it") imperfect form corresponding to the masculine **הוא** is as follows:

תַּעֲבֹד

Examples:

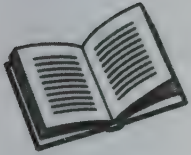
[he] will/may say — יֹאמַר

[he] will/may work — יַעֲבֹד

[she] will/may say — תֹּאמַר

[she] will/may work — תַּעֲבֹד

Remember that imperfect verbs can indicate the future tense, ongoing incompleted action, or action that is wished or urged. So, for example, **תַּעֲבֹד** could be translated as "she will work," "she may work," "may she work," or "let her work."



Torah Study Text: Vocabulary and Root Review

This unit's Torah Study Text, Genesis 4:1–5, 8–10, is reprinted below, highlighting the new vocabulary words as well as the words formed from the new Hebrew roots introduced in Chapter 3. Read this passage again, recalling the meaning of each of the highlighted words or roots.

Genesis 4:1–5

וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתֵּהָר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי
אִישׁ אֶת-יְהוָה: ²וַתִּסֶּף לָלֶדֶת אֶת-אָחִיו אֶת-הָבֶל וַיְהִי-הֶבֶל רֹעֵה
צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה: ³וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי
הָאֲדָמָה מִנְחָה לַיהוָה: ⁴וְהָבֶל הָבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ
וַיִּמְחַלְבֵהֶן וַיֵּשֶׁעַ יְהוָה אֶל-הָבֶל וְאֶל-מִנְחָתוֹ: ⁵וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ
לֹא שָׁעָה וַיִּיחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָנָיו:

Genesis 4:8–10

וַיֹּאמֶר קַיִן אֶל-הָבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל-הָבֶל
אָחִיו וַיַּהַרְגֵהוּ: ⁹וַיֹּאמֶר יְהוָה אֶל-קַיִן אֵי הָבֶל אָחִיךָ וַיֹּאמֶר לֹא
יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי: ¹⁰וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ
צֹעֲקִים אֵלַי מִן-הָאֲדָמָה:

היא Forms

The following chart includes the feminine היא ("she" or "it") participle, perfect, and imperfect forms for every root introduced thus far that follows the simple pattern. This chart presents the regular vowels for each form, but alternate or irregular vowels sometimes appear in biblical texts. Keep in mind that this chart is included for enrichment only. It is not necessary to memorize these forms.

It may be helpful to notice certain variations:

- In roots that end with the letter ה, such as הִי־ה and עִשָּׂה, the root letter ה becomes a ת in the feminine perfect form: עָשְׂתָה, הִתְּתָה.
- In many roots that begin with the letter י or the letter נ, such as יֵצֵא, יִדְעַע, and תִּתֵּן, that first root letter י or נ drops out in the imperfect form: תִּדְעַע, תִּצָּא, תִּתֵּן. This happens with the masculine imperfect forms too: יִדְעַע, יִצָּא, יִתֵּן.

	Imperfect	Perfect	Participle	Root	
	תִּאָּהֵב	אָהָבָה	אוֹהֶבֶת	א־הֵב	love
	תִּאָּכַל	אָכְלָה	אוֹכֶלֶת	א־כ־ל	eat
	תִּאָּמַר	אָמְרָה	אוֹמֶרֶת	א־מ־ר	say
	תִּבְחַר	בָּחַרָה	בוֹחֶרֶת	ב־ח־ר	choose
	תִּבְרָא	בָּרָאָה	בוֹרֶאֱת	ב־ר־א	create
	תִּהְיֶה	הִתְּיָה	—	הִי־ה	be
	תִּזְכֹּר	זָכְרָה	זוֹכֶרֶת	ז־כ־ר	remember
(irregular imperfect— root letter י missing)	{ תִּדְעַע	יָדְעָה	יודֶעֶת	יִדְעַע	know
	{ תִּצָּא	יָצָאָה	יוֹצֵאת	יֵצֵא	go out
	תִּמְלֹךְ	מָלְכָה	מוֹלֶכֶת	מ־ל־ךְ	rule
(irregular imperfect— root letter נ missing)	{ תִּתֵּן	נָתַנָּה	נוֹתֶנֶת	נִתֵּן	give
	תִּעֲבֹד	עָבְדָה	עוֹבְדֶת	ע־ב־ד	work, serve
	תִּעֲזֹר	עָזְרָה	עוֹזֶרֶת	ע־ז־ר	help
	תַּעֲשֶׂה	עָשְׂתָה	עוֹשֶׂה	עִשָּׂה	make, do
	תִּרְפֹּא	רָפְאָה	רוֹפֵאֶת	ר־פ־א	heal
	תִּשְׁמַע	שָׁמְעָה	שׁוֹמְעֶת	שִׁמַּע	hear
	תִּשְׁמֹר	שָׁמְרָה	שׁוֹמֶרֶת	שִׁמֵּר	guard, keep

The Question ׀

In Chapter 1 of *Aleph Isn't Enough*, we introduced the prefix ׀ meaning "the." In the vast majority of cases, the prefix ׀ has this meaning. But occasionally, the prefix ׀ is used, like a question mark in English, to indicate that a sentence is a question. An example of this question ׀ appears in our Torah Study Text, verse 9:

the guard/keeper of my brother or my brother's guard/keeper	—	שֹׁמֵר אָחִי
My brother's guard/keeper am I? or Am I my brother's guard/keeper?	—	הֲשֹׁמֵר אָחִי אֲנִכִּי

Torah Study Text with Building Blocks

Following are excerpts from this unit's Torah Study Text, Genesis 4:1–2 and Genesis 4:9, reprinted with the new Building Blocks highlighted. Reread these verses, noting the appearance of feminine imperfect verbs with the reversing *vav* and the use of the question ׀. A translation is provided below for only the highlighted Building Blocks. Remember that there could be other possible translations. For a full translation of the verses, refer back to Chapter 3.

Genesis 4:1–2

¹וַהֲאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי
אִישׁ אֶת־יְהוָה׃ ²וַתִּסֶּף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל וַיְהִי־הֶבֶל רֹעֵה
צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה׃

Genesis 4:9

⁹וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר
אָחִי אֲנִכִּי׃

[and she] conceived	—	וַתְּהַר
[and she] bore	—	וַתֵּלֶד
[and she] said	—	וַתֹּאמֶר
[and she] continued/added/did again	—	וַתִּסֶּף
Am I my brother's keeper?	—	הֲשֹׁמֵר אָחִי אֲנִכִּי

remembrance

—

זָכַר

always, continually

—

תָּמִיד

until, unto

—

עַד

נִשְׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאֹר
וּתְרוּמַם זִכְרֶךָ, מִלְכָּנוּ, תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אֲתָה אֵל...

4. From **הַתְּקוּהָ**—"Hatikvah" is the national anthem of the State of Israel. Below is the second half of "Hatikvah." The word **תְּקוּהָ** is grammatically feminine.

still, yet

—

עוֹד

feminine perfect verb from the
root **אֶבֶד**, be lost, perish

—

אֶבְדָּה

hope

—

תְּקוּהָ

two thousand years

—

שְׁנוֹת אֲלָפִים

to be (*from the root* **הָיָה**)

—

לִהְיוֹת

free

—

חֲפָשִׁי

עוֹד לֹא אֶבְדָּה תְּקוּתָנוּ, הַתְּקוּהָ שְׁנוֹת אֲלָפִים,
לִהְיוֹת עִם חֲפָשִׁי בְּאַרְצֵנוּ, בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

5. From Genesis 3:6—Eating the forbidden fruit in the Garden of Eden led to Adam and Eve's expulsion from the Garden.

feminine imperfect verb with reversing
vav from the root **רָאָה**, see

—

וַתֵּרָא

that

—

כִּי

tree

—

עֵץ

food, eating

—

מֵאֵכָל

Additional Reading and Translation Practice

Translate the following Hebrew excerpts, using the extra vocabulary words provided. Check your translations against the English translations that follow.

- From Genesis 1:2—This is the beginning of the second verse in Unit One's Torah Study Text. The word אֶרֶץ is grammatically feminine; hence it is followed by the feminine perfect form of the root ה־יָה.

void and nothingness	—	תָּהוּ וָבֹהוּ
[the] deep	—	תְּהוֹם

וְהָאֶרֶץ הָיְתָה תָּהוּ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם

- Psalm 150:6—This is the last line of the last psalm in the Book of Psalms. This psalm is included in the morning service. The word נִשְׁמָה is grammatically feminine; hence the root ה־לָל appears in a feminine imperfect form. Remember that there is more than one way to translate imperfect verbs.

*Yah (a name for God, the first two letters of
the four-letter Divine Name)* —

יָהּ

כָּל הַנִּשְׁמָה תִּהְלֵל יָהּ הַלְלוּ־יָהּ:

- From נִשְׁמַת כָּל חַי —This prayer is included in the Shabbat morning service. Feminine imperfect verbs (including one from the root ב־רַךְ) are used because the words נִשְׁמָה and רוּחַ are feminine.

living

—

חַי

flesh

—

בָּשָׂר

*feminine imperfect verb from
the root פ־א־ר, glorify*

—

תִּפְאֹר

*feminine imperfect verb from the
root ר־ו־ם, raise up, exalt*

—

תְּרוֹמֵם

Translations

1. From Genesis 1:2—And the earth was void and nothingness and darkness [was] on [the] face {surface} of [the] deep.
2. Psalm 150:6—Every living being {all the breath} will praise *Yah*. Hallelujah. *or* Let every living being {all the breath} praise *Yah*.
3. From **נִשְׁמַת כָּל חַי**—The soul/breath of all living will bless Your name, Eternal our God, and [the] spirit of all flesh will glorify and exalt Your remembrance, our Sovereign, continually. From eternity and unto eternity You are God... *or* May the soul/breath of all living bless Your name....may the spirit of all flesh glorify and exalt Your remembrance....
4. From **הִתְקַוָּה**—Still is not lost/has not perished our hope {Our hope is still not lost/has not perished}, the hope [for] two thousand years, to be a free people in our land, in the land of Zion and Jerusalem.
5. From Genesis 3:6—The woman saw that good is the tree for food/eating...so she took from its fruit and she ate and she gave also to her man with her and he ate.
6. From Proverbs 6:20, 22, 23—²⁰Keep, my child, the commandment of your father and don't abandon the Torah {teaching} of your mother. / ²²When you walk about, it will guide {may it guide} you; when you lie down, it will guard {may it guard} over you.... / ²³For a lamp/light is mitzvah {commandment} and Torah is light....

Exercises

1. Draw a line connecting each of the following feminine verb forms with the corresponding masculine verb form. Identify the root and whether the forms are perfect, imperfect, or participles.

Form	Root	Masculine	Feminine
_____	_____	יֹדַעַ	יִדְעָה
_____	_____	אָמַר	עֲבָדָה
_____	_____	יַעֲבֹד	תִּהְיֶה
_____	_____	בֹּרָא	יֹדַעַת
_____	_____	יָדַעַ	תֹּאמַר
_____	_____	יֹאכֵל	בֹּרְאָת
_____	_____	עֹבֵד	בִּחְרָה
_____	_____	יִהְיֶה	תַּעֲבֹד
_____	_____	עָבַד	עֹבְדָת
_____	_____	יֹאמַר	אֲמָרָה
_____	_____	בָּחַר	תֹּאכֵל

feminine imperfect verb with reversing
vav from the root ל-ק-ח, take —

וּתְקַח

feminine imperfect verb with reversing
vav from the root נ-ת-ן, give —

וּתִתֵּן

also, too —

גַּם

with —

עִם

וַיִּרְא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאכֹל... וּתְקַח מִפְּרִיו וַתֹּאכַל
וּתִתֵּן גַּם-לְאִישָׁהּ עִמָּה וַיֹּאכַל:

6. From Proverbs 6:20, 22, 23—The words מְצוּהָ and תּוֹרָה are both grammatically feminine. It is not clear which of the two is the subject of verse 22.

guard, keep (*command form*) —

נָצַר

my son, my child (בֵּן with יְיָ, “my” ending) —

בְּנִי

don’t abandon —

אַל-תַּטֵּשׁ

when you walk about {in your walking about} —

בְּהִתְהַלֵּכְךָ

feminine imperfect verb from the
root נ-ח-ה, guide —

תִּנְחָה

you (אַתָּה with הָ, “you” ending) —

אֶתְךָ

when you lie down {in your lying down} —

בְּשֹׁכְבְּךָ

for, because —

כִּי

נָצַר בְּנִי מִצְוֹת אָבִיקָה, וְאַל-תַּטֵּשׁ תּוֹרַת אִמִּי: ²⁰
בְּהִתְהַלֵּכְךָ תִּנְחָה אֶתְךָ בְּשֹׁכְבְּךָ תִּשְׁמַר עָלֶיךָ... ²²
כִּי נֵר מְצוּהָ וְתוֹרָה אֹר... ²³

אֶתָּה עֹזֵר לַחֲוִלֵי מִשְׁפַּחְתְּךָ.

d. עֶבֶד הַמֶּלֶךְ עָשָׂה מַעֲשִׂים גְּבוּרִים.

וַיַּעַשׂ הָעֶבֶד מַעֲשֵׂי חֶסֶד.

וַיַּעֲבֹד הָעֶבֶד מִן הַבֶּקֶר כָּל הַיּוֹם.

וּבְעֶרְבַּי הוּא לֹא עֶבֶד וְלֹא יֵצֵא מִבֵּיתוֹ.

e. בֵּית הַנָּבִיא הָיָה בֵּין הַדֶּרֶךְ וְהַמָּיִם.

וַיְהִי בֵּיתוֹ בְּדֶרֶךְ מִצְרַיִם.

הַדֶּרֶךְ הָיְתָה גְּדוֹלָה וּבֵיתוֹ לֹא גְּדוֹל.

הַמֶּלֶאךָ יֵצֵא מִמִּצְרַיִם אֶל בֵּית הַנָּבִיא.

f. הַגּוֹי יָדַע אֶת הָאֱמֶת.

וַיֵּדַע כָּל אָדָם אֶת דְּבָרֵי הַבְּרִית.

וַיִּתֵּן כָּל אִישׁ צְדָקָה לְאָחִיו.

יָד כָּל אִישׁ הָיְתָה בְּיַד אָחִיו.

2. Read and translate the following groups of sentences. Remember that the prefix *vav* can reverse the tense of a verb. Check your translations against those that follow.

a. וַיִּשְׁמַע יַעֲקֹב אֶת קוֹל אִשְׁתּוֹ. _____

וַתִּשְׁמַע רָחֵל אֶת קוֹל בְּנִיהָ. _____

הָאִישׁ שָׁמַע אֶת קוֹל הָרוּחַ. _____

הָאִשָּׁה שָׁמְעָה אֶת קוֹל הַשּׁוֹפָר. _____

b. אָתָּה אוֹהֵב אֶת אִשְׁתְּךָ בְּכָל נַפְשְׁךָ. _____

וַתֹּאֲהֵב רַבֵּקָה אֶת אִשָּׁהּ בְּכָל לְבָהּ. _____

אֶנְחָנוּ אוֹהֲבִים אֶת נַשִּׁינוּ בְּכָל נַפְשׁוֹתֵינוּ. _____

יִצְחָק יָאָהֵב אֶת אִשְׁתּוֹ כָּל חַיּוֹ. _____

c. הַמִּשְׁפָּחָה זָכְרָה אֶת דָּם הַחוּלִים. _____

וַתִּזְכֹּר הַחוּלָה אֶת פְּנֵי מִשְׁפַּחְתָּהּ. _____

מִי יִזְכֹּר אֶת דָּם חוּלֵינוּ? מִי יַעֲזֹר לָנוּ? _____

The messenger went out/did go out/was going out/had gone out/has gone out from Egypt to/toward the house of the prophet.

- f. The nation/people knew/did know/had known/has known the truth.

All humankind/every person knew/did know the words of the covenant.

Every man gave/did give/was giving *tzedakah* to his brother.

The hand of every man was in the hand of his brother.

- g. The woman healed/did heal/was healing her father and he said/did say/was saying, "Great is the might of God!"

Sarah healed/did heal/was healing/had healed/has healed her brother and she said/did say/was saying, "Hallelujah! {Praise Yah!}"

The brother said/did say/was saying to his father, "Who is our savior?"

Sarah said/did say/was saying/had said/has said, "Your healing is from the heavens."

וַתִּרְפָּא הָאִשָּׁה אֶת אָבִיהָ וַיֹּאמֶר: רַבָּה גְבוּרַת הָאֵל!
g.

שָׂרָה רָפְאָה אֶת אַחֶיהָ וַתֹּאמֶר: הֲלֹוִיָּהּ!

וַיֹּאמֶר הָאָח אֶל אָבִיו: מִי מוֹשִׁיעֵנוּ?

שָׂרָה אָמְרָה: רְפוּאָתְכֶם מִן הַשָּׁמַיִם.

Translations

- a. Jacob heard/did hear/was hearing the voice of his wife/woman.
Rachel heard/did hear/was hearing the voice/sound of her children.
The man heard/did hear/was hearing/had heard/has heard the sound of the wind.
The woman heard/did hear/was hearing/had heard/has heard the sound of the shofar.
- b. You love/do love your wife/woman with all your soul.
Rebekah loved/did love her man/husband with all her heart.
We love/do love our wives/women with all our souls.
Isaac will/may love {Let/may Isaac love} his wife/woman all his life.
- c. The family remembered/did remember/was remembering/had remembered/has remembered the blood of the sick ones.
The sick (female) remembered/did remember/was remembering the faces of her family.
Who will/may remember the blood of our sick ones? Who will/may help us?
You help/do help/are helping the sick ones of your family.
- d. The servant/slave of the king/sovereign did/was doing/had done/has done mighty deeds/acts.
The servant/slave did/was doing acts/deeds of kindness.
The servant worked/did work/was working from the morning all the day {all day long}.
And in the evening, he did not work/was not working/has not worked/had not worked and [he] did not go out/was not going out/has not gone out/had not gone out of {from} his house.
- e. The house of the prophet was/had been between the road and the water.
His house was on the road of {to} Egypt.
The road was/had been big and {but} his house was not/had not been big.

Translating the Torah Study Text

Following is our Torah Study Text, Genesis 11:1–9, reprinted with a literal translation underneath each word. Using your knowledge of the building blocks of the Hebrew language and the meanings of the words provided below, translate this passage into clear English sentences. Write your translation on the lines following the text. This selection includes some grammatical forms and vocabulary that have not yet been introduced. You will need to rely, in part, on the translations provided.

וַיְהִי ²	אֶחָדִים:	וּדְבָרִים	אֶחָת	שָׁפָה	הָאָרֶץ	כָּל־	וַיְהִי ¹
and [it] was	one	and words/ speech	one	language	the earth/ land	all	and [it] was

בְּנִסְעָם	מִמֶּקֶדֶם	וַיִּמְצְאוּ	בְּקֶעֶה	בְּאֶרֶץ	שִׁנְעָר
in/with their journeying/ migrating	from east	they found	valley/ plain	in land	Shinar

וַיֵּשְׁבוּ	שָׁם:	וַיֹּאמְרוּ ³	אִישׁ	אֶל־	רֵעֵהוּ	הָבָה
and they settled/dwelt	there	and they said	man	to	his companion/ neighbor	come

נִלְבְּנָה	לְבָנִים	וְנִשְׂרָפָה	לְשִׂרְפָה	וְתָהִי	לָהֶם	הַלְבָּנָה	לְאֲבָן
let us make	bricks	and let us burn	to burning	and [it] was	for them	the brick	for stone

וַהֲחִמָּר	הָיָה	לָהֶם	לְחִמָּר:	וַיֹּאמְרוּ ⁴	הָבָה	נִבְנֶה־	לָנוּ עִיר
and the bitumen	was	for them	for mortar	and they said	come	let us build	city for us



Torah Study Text: Genesis 11:1-9

After the well-known narrative of Noah and the ark in Genesis chapters 6-9, and a genealogy of the descendants of Noah in chapter 10, the Torah presents the narrative of the Tower of Babel in Genesis 11:1-9. This is the biblical account of the creation of different languages and the scattering of different peoples across the face of the earth.

Read the Hebrew below to see how many of the words you can recognize. This passage does contain words, Hebrew roots, and grammatical concepts that have not yet been introduced. Underline or circle the words, roots, endings, and prefixes that you already know.

וַיְהִי כָּל־הָאָרֶץ שָׁפָה אֶחָת וּדְבָרִים אַחָדִים: ²וַיְהִי בִנְסָעָם מִקֶּדֶם
וַיִּמְצְאוּ בִקְעָה בְּאֶרֶץ שִׁנְעָר וַיָּשְׁבוּ שָׁם: ³וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ
הָבָה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָּה וְתִהְיֶה לָּהֶם הַלְּבָנָה לְאַבֵּן
וְהַחֲמֵר הִזָּה לָהֶם לְחֵמֶר: ⁴וַיֹּאמְרוּ הָבָה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל
וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפּוֹץ עַל־פְּנֵי כָּל־הָאָרֶץ: ⁵וַיֵּרֶד
יְהוָה לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם: ⁶וַיֹּאמֶר
יְהוָה הֵן עַם אֶחָד וּשְׁפָה אֶחָת לְכָל־ם וְזֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה
לֹא־יָבִיצַר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת: ⁷הָבָה נִרְדָּה וְנִבְלָה שָׁם
שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵי רֵעֵהוּ: ⁸וַיִּפֹּץ יְהוָה אֹתָם מִשָּׁם
עַל־פְּנֵי כָּל־הָאָרֶץ וַיַּחְדְּלוּ לִבְנֹת הָעִיר: ⁹עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל
כִּי־שָׁם בָּלַל יְהוָה שִׁפְתֵי כָּל־הָאָרֶץ וּמִשָּׁם הִפִּיצָם יְהוָה עַל־פְּנֵי
כָּל־הָאָרֶץ:

וַיִּפֹּץ יְהוָה אֹתָם מִשָּׁם עַל-פְּנֵי כָל-הָאָרֶץ
the earth all face of over/ from there them the Eternal scattered/ dispersed

וַיַּחְדְּלוּ לִבְנוֹת הָעִיר: עַל-כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי
because Babel its name called therefore the city to build and they ceased/stopped

שֵׁם בָּלָל יְהוָה שְׂפַת כָּל-הָאָרֶץ וּמִשָּׁם הִפְּצָם
scattered and from the earth all language the Eternal confounded there them there of

יְהוָה עַל-פְּנֵי כָל-הָאָרֶץ:
the earth all face of over/upon the Eternal



Compare your translation of Genesis 11:1–9 with the Torah translations below.

¹Everyone on earth had the same language and the same words. ²And as they migrated from the east, they came upon a valley in the land of Shinar and settled there. ³They said to one another, “Come, let us make bricks and burn them hard.”—Brick served them as stone, and bitumen served them as mortar.—⁴And they said, “Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world.” ⁵The LORD came down to look at the city and tower that man had built, ⁶and the LORD said, “If, as one people with one language for all, this is how they have begun to act, then nothing that they may propose to do will be out of their reach. ⁷Let us, then, go down and confound their speech there, so that they shall not understand one another’s speech.” ⁸Thus the LORD scattered them from there over the face of the whole earth; and they stopped building the city. ⁹That is why it was called Babel, because there the LORD confounded the

וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה-לָּנוּ שֵׁם פֶּן-
lest name for us and let us in the sky/ and its top/ and tower
make heavens head

נִפּוּץ עַל-פָּנָיו כָּל-הָאָרֶץ: וַיֵּרֶד⁵ יְהוָה לִרְאוֹת
to see the descended/ the earth all face of over we be
Eternal came down scattered/
dispersed

אֶת-הָעִיר וְאֶת-הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם:
the man/ sons/ they that the tower and the city
humankind children of built

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אַחַת לְכֻלָּם⁶
for all of one and one nation/ behold/ the Eternal said
them language people here/if

וְזֶה הַחֵלֶם לַעֲשׂוֹת וְעַתָּה לֹא-יִבָּצֵר מִמֶּם כָּל
all from be withheld/ not and now to do/act their and this
them inaccessible beginning

אֲשֶׁר יִזְמוּ לַעֲשׂוֹת: הֲבֵה⁷ נִרְדָּה וְנִבְלָה
and let us let us go come to do they may that
confound down/descend propose/scheme

שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׂפַת רֵעֵהוּ:
his companion/ language man they hear/ not that their there
neighbor of understand language

of their doings—
 now there will be no barrier for them in all that they scheme to do!
⁷Come-now! Let us go down and there let us baffle their language,
 so that no man will understand the language of his neighbor.
⁸So YHWH scattered them from there over the face of all the earth, and they had to stop
 building the city.
⁹Therefore its name was called Babel/Babble, for there YHWH baffled the language of all
 the earth-folk, and from there, YHWH scattered them over the face of all the earth.

THE FIVE BOOKS OF MOSES: A NEW TRANSLATION WITH INTRODUCTIONS,
 COMMENTARY, AND NOTES BY EVERETT FOX. NEW YORK: SCHOCKEN BOOKS, 1995.

And the whole earth was of one language, and of one speech. And it came to pass, as
 they journeyed from the east, that they found a plain in the land of Shin'ar; and they
 dwelt there. And they said to one another, Come, let us make bricks, and burn them
 thoroughly. And they had brick for stone, and slime had they for mortar. And they
 said, Come, let us build us a city and a tower, whose top may reach to heaven; and let
 us make us a name, lest we be scattered abroad upon the face of the whole earth. And
 the LORD came down to see the city and the tower, which the children of men were
 building. And the LORD said, Behold, the people is one, and they have all one language;
 and this they begin to do: and now nothing will be withheld from them, which they
 have schemed to do. Come, let us go down, and there confound their language, that
 they may not understand one another's speech. So the LORD scattered them abroad
 from there upon the face of all the earth: and they ceased to build the city. Therefore is
 the name of it called Babel; because the LORD did there confound the language of all
 the earth: and from thence did the LORD scatter them abroad upon the face of all the
 earth.

THE JERUSALEM BIBLE, PUBLISHED FOR THE NAHUM ZEEV WILLIAMS FAMILY
 FOUNDATION AT HECHAL SHLOMO, JERUSALEM. JERUSALEM: KOREN PUBLISHERS
 JERUSALEM LTD., 1969.

speech of the whole earth; and from there the LORD scattered them over the face of the whole earth.

*JPS HEBREW-ENGLISH TANAKH: THE TRADITIONAL HEBREW TEXT AND THE NEW
JPS TRANSLATION—2D ED. PHILADELPHIA: THE JEWISH PUBLICATION SOCIETY,
1999.*

¹The whole earth was of one language and of common purpose. ²And it came to pass, when they migrated from the east they found a plain in the land of Shinar and settled there. ³They said to one another, “Come, let us make bricks and burn them in fire.” And the brick served them as stone, and the lime served them as mortar. ⁴And they said, “Come, let us build us a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed across the whole earth.”

⁵HASHEM descended to look at the city and tower which the sons of man built, ‘and HASHEM said, “Behold, they are one people with one language for all, and this they begin to do! And now, should it not be withheld from them all they propose to do! ⁷Come, let us descend and there confuse their language, that they should not understand one another’s language.”

⁸And HASHEM dispersed them from there over the face of the whole earth; and they stopped building the city. ⁹That is why it was called Babel, because it was there that HASHEM confused the language of the whole earth, and from there HASHEM scattered them over the face of the whole earth.

*THE CHUMASH, ARTSCROLL SERIES, STONE EDITION. BROOKLYN: MESORAH
PUBLICATIONS, 1993.*

¹Now all the earth was of one language and one set-of-words.

²And it was when they migrated to the east that they found a valley in the land of Shinar and settled there.

³They said, each man to his neighbor:

Come-now! Let us bake bricks and let us burn them well-burnt!

So for them brick-stone was like building-stone, and raw-bitumen was for them like red-mortar.

⁴Now they said:

Come-now! Let us build ourselves a city and a tower, its top in the heavens, and let us make ourselves a name, lest we be scattered over the face of all the earth!

⁵But YHWH came down to look over the city and the tower that the humans were building.

⁶YHWH said:

Here, (they are) one people with one language for them all, and this is merely the first

population, settlement	—	יָשׁוּב
sedentary	—	יָשִׁיב
sitting, residence, session, yeshivah (<i>Jewish religious academy</i>)	—	יְשִׁיבָה
colonization	—	יְשֻׁבּוֹת
seat, abode, residence, moshav (<i>cooperative settlement</i>)	—	מוֹשָׁב
settler	—	מְיֻשָּׁב
resident, inhabitant, sojourner	—	תּוֹשָׁב
seat, dwelling	—	שֶׁבֶת
base, pedestal, chassis (<i>of a vehicle</i>)	—	תּוֹשֶׁבֶת



The basic meaning of the root בִּנָּה is “build.” This root follows the **פִּעֵל** participle pattern. It is slightly irregular, because the final root letter is ה, which disappears in some verb forms. The following are the four participle forms:

f pl בּוֹנֹת *m pl* בּוֹנִים *f sg* בּוֹנָה *m sg* בּוֹנֶה

The perfect and imperfect forms can be found in the verb charts in the back of the book.

The root בִּנָּה appears three times in our Torah Study Text, in verses 4, 5, and 8:

(verse 4)

Come, let us build for us a city	—	הָבָה נִבְנֶה-לָּנוּ עִיר
----------------------------------	---	---------------------------

(verse 5)

that the children of humankind had built	—	אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם
---	---	------------------------------

(verse 8)

they ceased to build the city	—	וַיַּחֲדְלוּ לִבְנֹת הָעִיר
-------------------------------	---	-----------------------------

Vocabulary

Locate each of the following words in the Torah Study Text: Genesis 11:1-9.

one <i>m</i>	—	אֶחָד
one <i>f</i>	—	אֶחָת
friend, companion, fellow, neighbor <i>m</i>	—	רֵעַ
stone <i>f</i>	—	אֶבֶן
city <i>f</i>	—	עִיר
head, top, beginning <i>m</i>	—	רֹאשׁ
there	—	שָׁם

Notes on the Vocabulary


1. In Hebrew, the word "one" acts as an adjective, with four forms:

f pl אֶחָדוֹת *m pl* אֶחָדִים *f sg* אֶחָת *m sg* אֶחָד

The plural forms can sometimes be translated as "a few" or "some."

2. The word רֵעַ has a range of meanings. The idiom אִישׁ...רֵעֵהוּ, which appears in our Torah Study Text in verses 3 and 7, can be translated as "one...another."



The basic meaning of the root י-ש-ב is "sit," "settle," or "dwell." This root follows the  participle pattern. The following are the four participle forms:

f pl יוֹשְׁבוֹת *m pl* יוֹשְׁבִים *f sg* יוֹשֶׁבֶת *m sg* יוֹשֵׁב

The perfect and imperfect forms can be found in the verb charts in the back of the book.

The root י-ש-ב appears only once in this chapter's Torah Study Text:

(verse 2)

and they settled/dwelt there — יוֹשְׁבוּ שָׁם

The following words, both ancient and modern, are derived from the root י-ש-ב. The first root letter י drops out in some words formed from this root.

chairperson — יוֹשֵׁב רֹאשׁ

Adam, continued in mankind through to the generation of the Tower of Babel, and these were indeed “the children of Adam,” children of the same Adam who showed his ingratitude. From this we can see how when a person improves his attributes by working at them, the effect of his actions will be felt for generations to come.

R. ZVI NATAN FINKEL, THE ELDER OF SLOBODKA, AS QUOTED IN *TORAH GEMS*, COMP. AHARON YAAKOV GREENBERG, TRANS. R. DR. SHMUEL HIMELSTEIN. TEL AVIV AND BROOKLYN: YAVNEH PUBLISHING HOUSE, CHEMED BOOKS, 1998.

Both verses 8 and 9, using slightly different wording, state that God scattered the people. Since the same thing does not need to be stated twice, Rashi cites a talmudic reference (BT *Sanhedrin* 107b), which applies a different meaning to each of these verses. Rashi then goes on to reflect upon the difference in punishment received by the generation of the Flood (at the time of Noah) and that of the Tower of Babel, citing a midrash from *B'reishit Rabbah* 38:6.

וַיִּפֹּץ יְהוָה אֶת־מִשְׁכָּם (verse 8), *The Eternal scattered/dispersed them from there.* In this world. What they had said [in verse 4]: **פֶּן נִפְּוֹץ**, “lest we be scattered/dispersed,” really happened to them.

וּמִשְׁכָּם הִפִּיצָם (verse 9), *and from there [the Eternal] scattered them.* This teaches that they have no share in the world to come (BT *Sanhedrin* 107b).

Which act was worse, that of the generation of the Flood or that of the generation of the dispersion? The former did not stretch out their hand against God, and the latter did stretch out their hand against God to war against Him. Yet the former were drowned, and the latter did not perish from the world! This is because the generation of the Flood were robbers and there was strife among them; therefore, they were destroyed. The latter behaved with love and friendship among them, as it is said [in verse 1]: **שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים**, “[they had] one language and one words.” You learn [from this] that strife is hateful [to God] and great is peace.

RASHI ON GENESIS 11:8–9

The following words, both ancient and modern, are derived from the root **בִּנְיָה**. The last root letter **ה** drops out in some words formed from this root.

structure, building	—	בִּנְיָן
built-up	—	בְּנוּי
construction	—	בְּנִיָּה
structure, formation, format	—	מִבְּנָה
structural	—	מִבְּנוּי
Yavneh (<i>ancient city—Jewish center after the fall of Jerusalem</i>)	—	יְבֻנָּה
model, pattern, image	—	תְּבִנִית

TORAH Commentary

In verse 5, those who are building the tower are called **בְּנֵי הָאָדָם**, “the children of Adam/humankind,” instead of merely “the people” or “the builders.” Rashi cites a midrash (*B’reishit Rabbah* 38:9) that suggests this wording implies a spiritual connection between the builders of the Tower of Babel and the original Adam, both having demonstrated a lack of gratitude to God.

בְּנֵי הָאָדָם, *the children of Adam/humankind*. Who else’s children could they be? The children of donkeys or camels? [Why bother stating that they are children of Adam/humankind?] Rather, [this teaches that they are] the children of the first Adam, who was ungrateful and said [in Genesis 3:12]: “The woman whom You gave to be with me...[she gave me from the tree and I ate]—implying that God is to blame for giving Adam that woman]. So, these people too were ungrateful, in rebelling against the One who had bestowed blessing upon them and saved them from the Flood [in the time of Noah].

RASHI ON GENESIS 11:5

The following Chasidic commentary expands upon the above Rashi, adding a positive twist at the end.

What does the Torah mean when it says **בְּנֵי הָאָדָם** “the children of men”? Who else could they be? donkeys? camels? Rather, this refers to the children of Adam, the first man, who was ungrateful to God after He had given him Eve, and said, “the woman which You gave me” (Gen. 3:12). Here too they were ungrateful and rebelled against God, after He had saved them from the Flood (Rashi). The attributes, characteristics, and influences of the impulses embedded within a person carry over for a number of generations after him. This embedded attribute of ungratefulness, which had been revealed in

4. Read and translate the following groups of words.

a. איש אחד	b. רַע טוֹב
אִשָּׁה אַחַת	אָח וְרַע
רוּחַ אֶחָד	אִשֶּׁת רַעְהוּ
יוֹם אֶחָד	דָּם רַעַף
יָמִים אַחֲדִים	פָּנֵי רַעַף
c. אָבֵן גְּדוֹלָה	d. רֹאשׁ הָאֲנָשִׁים
אֲבָנִים גְּדוֹלוֹת	רֹאשׁ בְּנֵי יִשְׂרָאֵל
אֲבָנִים אַחֲדוֹת	רֹאשׁ הַגּוֹיִים
לֵב אָבֵן	רֹאשׁ רַעְהוּ
אֲבֵי יְרוּשָׁלַיִם	רֹאשֵׁי הַגְּבוּרִים
e. עִיר הַנְּבִיא	f. שֵׁם
עִיר הַצֶּדֶק	שֵׁם הַנְּשִׁים
עִיר הַקֹּדֶשׁ	הַמָּיִם אֲשֶׁר שֵׁם
עוֹבְדֵי הָעִיר	מִשֵּׁם
יוֹשְׁבֵי הָעָרִים	הָאוֹר מִשֵּׁם

5. Identify the root of each of the following participles, and whether the participle form is masculine or feminine, singular or plural. Translate the meaning of the root.

m/f	sing/pl	Translation	Root	Participle
				בוֹנִים
				עוֹשִׂים
				עוֹבֵד
				יוֹשְׁבִים
				מְחִיָּה

Exercises

1. Make flash cards for each of the new vocabulary words and Hebrew roots introduced in this chapter, or use the flash card set published as a companion to this book. Review the cards to learn all of them.
2. Draw a line connecting each Hebrew word to its English translation. For some words, there can be more than one correct translation.

friend

אָבן

stone

שָׁם

there

fellow

רֵעַ

head

אֶחָת

one

beginning

רֹאשׁ

companion

city

אֶחָד

top

עִיר

neighbor

3. The following are singular and plural forms of words introduced as vocabulary in this chapter. Draw a line connecting each plural word to its singular form. Translate both into English.

_____	עָרִים	רֵעַ	_____
_____	רֹאשִׁים	אָבן	_____
_____	אֶחָדִים	אֶחָת	_____
_____	אֲבָנִים	עִיר	_____
_____	אֶחָדוֹת	רֹאשׁ	_____
_____	רָעִים	אֶחָד	_____



Torah Study Text: Vocabulary and Root Review

This unit's Torah Study Text, Genesis 11:1–9, is reprinted below, highlighting the new vocabulary words as well as the words formed from the new Hebrew roots introduced in Chapter 5. Read this passage again, recalling the meaning of each of the highlighted words or roots.

וַיְהִי כָל־הָאָרֶץ שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים: ²וַיְהִי בְנִסְעָם מִקֶּדֶם
וַיִּמְצְאוּ בְקָעָה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם: ³וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ
הָבָה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָּה וְתִהְיֶה לָּהֶם הַלְּבָנָה לְאִבָּן
וְהַחֲמַר הִיָּה לָהֶם לַחֲמֹר: ⁴וַיֹּאמְרוּ הָבָה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל
וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפּוּץ עַל־פְּנֵי כָל־הָאָרֶץ: ⁵וַיֵּרֶד
יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם: ⁶וַיֹּאמֶר
יְהוָה הֵן עַם אֶחָד וּשְׁפָה אֶחָת לְכָלם וְזֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה
לֹא־יָבִיצַר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת: ⁷הָבָה נִרְדָּה וְנִבְלָה שֵׁם
שְׁפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵי רֵעֵהוּ: ⁸וַיַּפֵּץ יְהוָה אֹתָם מִשָּׁם
עַל־פְּנֵי כָל־הָאָרֶץ וַיַּחְדְּלוּ לִבְנֹת הָעִיר: ⁹עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל
כִּי־שָׁם בָּלַל יְהוָה שִׁפְתֵי כָל־הָאָרֶץ וּמִשָּׁם הִפִּיצָם יְהוָה עַל־פְּנֵי
כָל־הָאָרֶץ:

אוֹהֶבֶת

יוֹשֵׁב

זוֹכְרוֹת

אוֹמְרִים

יוֹצֵא

בוֹנֵה

יוֹדֵעַ



The Torah commentaries cited in this chapter are from Rabbi Shlomo ben Isaac, a medieval scholar who wrote commentaries on both the Torah and the Talmud. Rabbi Shlomo ben Isaac lived from 1040 to 1105, spending most of his life in Troyes, France. He is most commonly known as Rashi, רִשִּׁי, an acronym formed from the first letters of his name:

רַב שְׁלֹמֹה בֶּן יִצְחָק

Rashi's commentaries continue to be widely studied today and are very useful aids to students of Torah and Talmud. Much of his commentary comes from prior rabbinic sources, which Rashi compiled and made accessible to the student. His aim was to provide a clear explanation of the simple meaning of the text, elucidating difficult words or phrases, and providing midrashic interpretations where they served to clarify textual difficulties.

In most texts, Rashi's commentary appears without vowels in a distinctive lettering style known as "Rashi script." "Rashi script" was never actually used by Rashi himself; it was created after the advent of the printing press to make a visible distinction between the appearance of the commentary and the actual biblical or talmudic text. Below are the first words of this chapter's Torah Study Text, Genesis 11:1, as it appears in our regular print and as it would appear in Rashi script:

וַיְהִי כָּל-הָאָרֶץ שְׂפָה אֶחָת
וַיְהִי כָּל-הָאָרֶץ שֶׁפָּה אֶחָת

The following is the Hebrew alphabet in our regular print and in Rashi script:

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

Remember that imperfect verbs can indicate the future tense, ongoing incompleting action, or action that is wished or urged. The examples above could be translated in various different ways.

The Endings **לָהֶם** and **הֶם**

In *Aleph Isn't Enough*, we introduced several pronoun endings, such as **ךָ**, meaning "your" or "you," and **נוּ**, meaning "our" or "us." Similarly, the endings **לָהֶם** and **הֶם** mean "their" or "them." They refer to all-masculine groups or mixed-gender groups.

When attached to a preposition, these endings mean "them." Examples:

in them, with them	—	בָּם	in, with	—	בָּ
to them, for them	—	לָהֶם	to, for	—	לָ
to them, toward them	—	אֵלֵיהֶם	to, toward	—	אֵל

The ending **לָהֶם** also means "them" when attached to a verb. The following example is from Deuteronomy 6:9 (the *V'ahavta*):

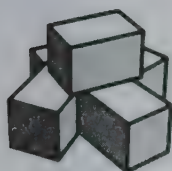
[and] write	—	וְכָתַבְתָּ
[and] write them on the doorposts of your house	—	וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ

When attached to a noun, the **לָהֶם** and **הֶם** endings mean "their." The **לָהֶם** ending is used with singular nouns, and the **הֶם** ending is used with plural nouns. Examples:

their blood	—	דָּמָם	blood	—	דָּם
their face, their faces	—	פְּנֵיהֶם	face, faces	—	פָּנִים
their voices	—	קוֹלֹתֵיהֶם	voices	—	קוֹלוֹת

Torah Study Text with Building Blocks

Following is this unit's Torah Study Text, Genesis 11:1–9, reprinted with the new Building Blocks highlighted. Reread these verses, noting the appearance of plural perfect and imperfect verbs, with and without the reversing *vav*, and the use of the **לָהֶם** and **הֶם** endings. A translation is provided below for only the highlighted Building Blocks. Remember that there could be other possible translations. For a full translation of the verses, refer back to Chapter 5.



Building Blocks

Plural Verb Forms

As stated earlier, there are many different verb patterns in Hebrew. In Chapters 2 and 4, we introduced masculine and feminine forms of the simplest Hebrew verb pattern. The forms introduced were all singular. In this chapter, we introduce the corresponding plural verb forms.

Plural Perfect Verbs

The plural perfect form, used for both masculine and feminine subjects, is as follows:



Examples:

[he] said	—	אָמַרְ	[he] sat	—	יָשַׁבְ
[she] said	—	אָמְרָהּ	[she] sat	—	יָשְׁבָהּ
[they] said	—	אָמְרוּ	[they] sat	—	יָשְׁבוּ

Remember that verbs can be translated in more than one way. The root י־ש־ב can mean “sit,” “settle,” or “dwell.” Perfect verbs describe completed action, which can be expressed in various ways in English.

Plural Imperfect Verbs

For imperfect verbs, there are separate masculine and feminine plural forms. The masculine plural form is as follows:



This form is used with mixed-gender groups as well as all-masculine groups. The feminine plural imperfect form, used only for all-feminine groups, is תִּעֲבְדְנָה. It is mentioned here for enrichment only. It is not necessary to memorize this form, as it appears very infrequently in the Bible and virtually never in the prayer book. It will not be used in the exercises in this book.

Examples:

[he] will/may say	—	יֹאמַרְ	[he] will/may work	—	יִעֲבַדְ
[she] will/may say	—	תֹּאמְרָהּ	[she] will/may work	—	תִּעֲבַדְ
[they] will/may say	—	יֹאמְרוּ	[they] will/may work	—	יִעֲבְדוּ

GRAMMAR Enrichment

Plural Forms

The following chart includes the participle, perfect, and imperfect masculine plural forms for every root introduced thus far that follows the simple pattern. Remember that all the perfect forms are also feminine forms, and the imperfect forms are used with mixed-gender as well as all-masculine groups. This chart presents the regular vowels for each form, but alternate or irregular vowels sometimes appear in biblical texts. Keep in mind that this chart is included for enrichment only. It is not necessary to memorize these forms.

It may be helpful to notice certain variations:

- In roots that end with the letter ה, such as בִּנֶה, הִיָּה, and עָשָׂה, the root letter ה drops out in all the plural forms.
- In many roots that begin with the letter י or the letter נ, such as יָצָא, יָשָׁב, יָדָע, and נָתַן, that first root letter י or נ drops out in the imperfect forms.

	Imperfect	Perfect	Participle	Root	
	יֹאֲהָבוּ	אָהָבוּ	אוֹהֲבִים	א־ה־ב	love
	יֹאכְלוּ	אָכְלוּ	אוֹכְלִים	א־כ־ל	eat
	יֹאמְרוּ	אָמְרוּ	אוֹמְרִים	א־מ־ר	say
	יִבְחָרוּ	בָּחָרוּ	בוֹחְרִים	ב־ח־ר	choose
(final ה drops out)	יִבְנוּ	בָּנוּ	בוֹנִים	בִּנֶה	build
(final ה drops out)	יְהִיוּ	הָיוּ	—	הִיָּה	be
	יִזְכְּרוּ	זָכְרוּ	זוֹכְרִים	ז־כ־ר	remember
(irregular imperfect— root letter י missing)	יִדְעוּ	יָדְעוּ	יּוֹדְעִים	י־ד־ע	know
	יִצְאוּ	יָצְאוּ	יּוֹצְאִים	י־צ־א	go out
	יִשְׁבוּ	יָשְׁבוּ	יּוֹשְׁבִים	י־ש־ב	sit, dwell
(irregular imperfect— root letter נ missing)	יִמְלְכוּ	מָלְכוּ	מוֹלְכִים	מ־ל־ךְ	rule
	יִתְּנוּ	נָתְנוּ	נוֹתְנִים	נ־ת־ן	give
	יַעֲבֹדוּ	עָבְדוּ	עוֹבְדִים	ע־ב־ד	work, serve
	יַעֲזֹרוּ	עָזְרוּ	עוֹזְרִים	ע־ז־ר	help
(final ה drops out)	יַעֲשׂוּ	עָשׂוּ	עוֹשִׂים	ע־ש־ה	make, do
	יִרְפְּאוּ	רָפְאוּ	רוֹפְאִים	ר־פ־א	heal
	יִשְׁמְעוּ	שָׁמְעוּ	שׁוֹמְעִים	ש־מ־ע	hear
	יִשְׁמְרוּ	שָׁמְרוּ	שׁוֹמְרִים	ש־מ־ר	guard, keep

וַיְהִי כָל־הָאָרֶץ שָׁפָה אַחַת וּדְבָרִים אַחָדִים: ²וַיְהִי בְּנִסְעָם מִקֶּדֶם
 וַיִּמְצְאוּ בְקָעָה בָּאָרֶץ שְׁנַעַר וַיֵּשְׁבוּ שָׁם: ³וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ
 הֵבָה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָּה וְתִהְיֶה לָּהֶם הַלְּבָנָה לְאָבֶן
 וְהַחֲמֵר הִזָּה לָּהֶם לַחֲמֵר: ⁴וַיֹּאמְרוּ הֵבָה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל
 וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ עַל־פְּנֵי כָל־הָאָרֶץ: ⁵וַיֵּרֶד
 יְהוָה לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם: ⁶וַיֹּאמֶר
 יְהוָה הֵן עִם אֶחָד וּשְׁפָה אַחַת לְכָל־ם וְזֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה
 לֹא־יִבְצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת: ⁷הֵבָה נִרְדָּה וְנִבְלָה שֵׁם
 שְׁפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵי רֵעֵהוּ: ⁸וַיַּפֵּץ יְהוָה אֹתָם
 מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ וַיַּחְדְּלוּ לִבְנֹת הָעִיר: ⁹עַל־כֵּן קָרָא שְׁמָהּ
 בָּבֶל כִּי־שָׁם בָּלַל יְהוָה שִׁפְתֵי כָל־הָאָרֶץ וּמִשָּׁם הִפִּיצָם יְהוָה
 עַל־פְּנֵי כָל־הָאָרֶץ:

בְּנִסְעָם	—	in/with their migrating/journeying
וַיִּמְצְאוּ	—	[and] they found
וַיֵּשְׁבוּ	—	[and] they settled/dwelt
וַיֹּאמְרוּ	—	[and] they said
לָּהֶם	—	to/for them
בָּנוּ	—	they built
לְכָל־ם	—	all of them (כל with ending)
יִזְמוּ	—	they may propose/scheme
שְׁפָתָם	—	their language
יִשְׁמְעוּ	—	they hear/understand
אֹתָם	—	them (את with ending)
וַיַּחְדְּלוּ	—	[and] they ceased/stopped
הִפִּיצָם	—	scattered them

וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יי,
בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

4. Psalm 118:1–4—This passage is included in *Hallel* (Psalms 113–118), the collection of psalms in praise of God recited on festivals. The root א־מ־ר appears in both singular and plural imperfect forms.

give thanks	—	הוֹדוּ
because, that	—	כִּי
let (<i>a term of entreaty, sometimes translated as please</i>)	—	נָא
Aaron	—	אַהֲרֹן
reverers of, those who revere	—	יִרְאִי

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לַעוֹלָם חֲסִדּוֹ: ²יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי
לַעוֹלָם חֲסִדּוֹ: ³יֹאמְרוּ־נָא בֵּית־אַהֲרֹן כִּי לַעוֹלָם חֲסִדּוֹ: ⁴יֹאמְרוּ־נָא
יִרְאִי יְהוָה כִּי לַעוֹלָם חֲסִדּוֹ:

5. From יִשְׁמְחוּ—This song is the part of the Shabbat liturgy. Three plural imperfect verbs appear in this excerpt.

<i>plural imperfect verb from the root ש־מ־ח, rejoice</i>	—	יִשְׁמְחוּ
kingdom, dominion	—	מַלְכוּת
proclaimers of, those who proclaim	—	קוֹרְאִי
pleasure, delight	—	עֲנָג
seventh	—	שְׁבִיעִי
all of them (כָּל) <i>with the ending</i>		

Additional Reading and Translation Practice

Translate the following excerpts from the Bible and the prayer book, using the extra vocabulary words provided. Check your translations against the English translations that follow.

1. From וְשָׁמְרוּ (Exodus 31:16)—This song comes from a biblical passage regarding the observance of Shabbat and is included in Shabbat evening and morning services. This is the first line of the song, and it begins with a plural perfect verb with a reversing *vav*.

to make (*from the root* עִשָּׂה —
generations —

לַעֲשׂוֹת
דורות

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרָתָם
בְּרִית עוֹלָם:

2. From אֲשֶׁרִי (Psalm 84:5)—This verse is included in the introductory section of the morning and afternoon service. The entire text of אֲשֶׁרִי consists of this verse (Psalm 84:5), followed by Psalm 144:15, the entire text of Psalm 145, and Psalm 115:18. The new root יִשֵּׁב appears as a participle in a word pair. The root הִלֵּל appears as a plural imperfect verb with the ending ךִּי attached.

happy, fortunate —
still, yet, more —
selah (*concluding word in
certain psalms and in liturgy*) —

אֲשֶׁרִי
עוֹד
סֵלָה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹךְ סֵלָה:

3. From בְּרַכַּת הַמְּזוֹן—The Blessing after Meals has several parts, including the following blessing for Jerusalem. The new root בִּנָּה appears twice in this excerpt, as a command form and as a participle.

build (*command form from the
root* בִּנָּה) —
soon, quickly —

בִּנָּה
בְּמַהֲרָה

for, because

כי

feminine imperfect verb from the
root י־צ־א, go out, go forth

תֵּצֵא

וְהָלְכוּ עִמָּם רַבִּים וְאָמְרוּ לָכּוּ וְנַעֲלָה אֶל־הַר־יְהוָה אֶל־בֵּית
אֱלֹהֵי יַעֲקֹב...כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם:

From Isaiah 2:4

perfect verb with reversing vav from the
root ש־פ־ט, judge

וְשָׁפַט

plural perfect verb with reversing vav
from the root כ־ת־ת, beat

וְכָתְתוּ

sword

חֶרֶב

plowshares

אֲתִים

spear

חֲנִית

pruning knives

מִזְמֵרוֹת

imperfect verb from the root נ־ש־א,
raise, lift up

יִשָּׂא

plural imperfect verb from the root ל־מ־ד,
study, learn

יִלְמְדוּ

still, [any] more

עוֹד

war

מִלְחָמָה

וְשָׁפַט בֵּין הַגּוֹיִם...וְכָתְתוּ חֶרְבוֹתָם לְאֲתִים וְחֲנִיתוֹתֵיהֶם
לְמִזְמֵרוֹת לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

ם attached)

כלם

plural imperfect verb from the

root ש-ב-ע, be satiated, content —

ישבעו

plural imperfect verb from the

root ע-נ-ג, have pleasure, delight —

ויתענגו

ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי שביעי,
כלם ישבעו ויתענגו מטובך.

6. From Isaiah 2:2–4—This passage is a prophetic vision of a future time of peace and well-being. A portion of verse 2:3 appears in the Torah service, and the end of verse 2:4 has become a well-known folk song. In verse 2:2, the root ה-י-ה appears as both a perfect verb with a reversing *vav* and an imperfect verb.

From Isaiah 2:2

end

אחרית

firm, established

נכון

mountain

הר

plural perfect verb with reversing vav from the

root נ-ה-ר, flow, stream —

ונָהָרוּ

וְהָיָה בְּאַחֲרֵית הַיָּמִים נָכוֹן יִהְיֶה הָר בֵּית־יְהוָה בְּרֹאשׁ הָהָרִים...
וְנָהָרוּ אֵלָיו כָּל־הַגּוֹיִם:

From Isaiah 2:3

plural perfect verb with reversing

vav from the root ה-ל-ך, go —

והלכו

let us go up

לכו ונעלה

mountain

הר

Exercises

1. Read and translate the following groups of words.

_____ יָדָךְ .b	_____ רֹאשׁוֹ .a
_____ יָדָם	_____ רֹאשָׁהּ
_____ יְדֵיהֶם	_____ רֹאשֶׁךְ
_____ יָדוֹ	_____ רֹאשָׁם
_____ יָדָהּ	_____ רֹאשֵׁיהֶם
_____ יְדֵיהָ	_____ רֹאשֵׁיכֶם
_____ רוּחוֹ .d	_____ פָּנֶיךָ .c
_____ רוּחָהּ	_____ פָּנֶיהָ
_____ רוּחָנוֹ	_____ פָּנֵיכֶם
_____ רוּחוֹתֵינוּ	_____ פָּנָיו
_____ רוּחָם	_____ פָּנֵיהֶם
_____ רוּחוֹתֵיהֶם	_____ פָּנֵינוּ
_____ לִבְּךָ .f	_____ רֵעֶךָ .e
_____ לִבָּךְ	_____ רֵעֵהוּ
_____ לִבָּבָם	_____ רֵעִיו
_____ לִבָּם	_____ רֵעֵיכֶם
_____ לִבְבוֹתֵיהֶם	_____ רֵעֵיהֶם
_____ לִבוֹתֵיהֶם	_____ רֵעָם

Translations

1. From וְשָׁמְרוּ (Exodus 31:16)—The Children of Israel/Israelites will keep {let/may the children of Israel keep} the Sabbath, to make the Sabbath for their generations a covenant of eternity {an eternal covenant}.
2. From אֲשֶׁרִי (Psalm 84:5)—Happy/fortunate are the sitters/dwellers of Your house {those who sit/dwell in Your house}, they will/may they/let them still/yet/more praise You. Selah.
3. From בְּרַכַּת הַמְּזוֹן—And build Jerusalem, the city of holiness {the Holy City}, soon in our days. Blessed are you, Eternal One, {the One who} builds in God's {His} compassion/mercy Jerusalem. Amen.
4. Psalm 118:1–4—Give thanks to the Eternal One because [He/It is] good, because forever is God's {His} kindness. Let Israel say that forever is God's {His} kindness. Let the house of Aaron say that forever is God's {His} kindness. Let those who revere the Eternal One say that forever is God's {His} kindness.
5. From יִשְׁמְחוּ—They will/may they/let them rejoice in Your dominion the keepers/guardians of Shabbat and those who proclaim [it] a pleasure/delight. {Let/may those who keep the Sabbath and proclaim it a delight rejoice in Your dominion.} A people/nation, sanctifiers of [the] seventh [day], all of them will/may/let them be satiated/content and have pleasure/delight from Your goodness.
6. From Isaiah 2:2—And it will be in the end of days, firm/established will be the mountain of the House of the Eternal at the top of the mountains {the mountain of the House of the Eternal will be firm/established at the top of the mountains}...and they will stream/flow to it all the nations/peoples {and all the nations/peoples will stream/flow to it}.
From Isaiah 2:3—And they will go many nations/peoples {And many nations/peoples will go} and they will say, "Let us go up to the mountain of the Eternal One, to the House of the God of Jacob...for from Zion will go forth Torah {let/may Torah go forth} and the word of the Eternal from Jerusalem."
From Isaiah 2:4—And God {He} will judge among the nations/peoples...and they will beat their swords to plowshares and their spears to pruning knives. Nation/people will not lift up sword toward {against} nation/people, and they will not still/{any}more study/learn war.

יִבְנוּ מִשְׁפָּחוֹתֵיכֶם אֶת בְּתִיָּהֶם בְּעִיר הַקֹּדֶשׁ.

b. עָרַב וּבָקֵר יֵשְׁבָה הַחוּלָה בַּחֶשֶׁךְ.

הַחוּלִים יָשְׁבוּ בְּבִתְיָהֶם וְלֹא יֵצְאוּ מִשָּׁם.

וַיֵּשְׁבוּ הַבָּנִים כָּל חַיֵּיהֶם בֵּין אֲמוֹתֵיהֶם וְאֲבוֹתֵיהֶם.

בֶּן אֶחָד לֹא יָשַׁב בֵּין אָחָיו.

c. יוֹם וָלַיְלָה אוֹכֵל הָאָדָם אֶת לֶחֶמוֹ.

יוֹם וָלַיְלָה יַעֲבֹדוּ הָעֲבָדִים לְלֶחֶם.

עֶבֶד אֶחָד לֹא יַעֲבֹד וְלֹא יֹאכֵל.

עֲבָדֵי הָאָדוֹן יֹאכְלוּ אֶת לֶחֶם בְּשָׁלוֹם.

d. וַיִּשְׁמַע אִישׁ אֶת קוֹל רֵעֵהוּ.

וַתִּשְׁמַע הָאִשָּׁה אֶת קוֹל נִשְׁמָתָהּ.

וַיִּשְׁמְעוּ הָאֲנָשִׁים קוֹל שׁוֹפָר בַּדֶּרֶךְ.

2. Draw a line connecting each of the following singular verb forms with the corresponding plural verb form. Identify the root of the singular verb on each line and whether the example given is a perfect, imperfect, or participle form.

Form	Root	Plural	Singular
_____	_____	יָשְׁבוּ	הָיָה
_____	_____	אָמְרוּ	הִיטָה
_____	_____	בֹּנִים	יְהִיָּה
_____	_____	אוֹמְרִים	בָּנָה
_____	_____	יוֹשְׁבוֹת	בֹּנֶה
_____	_____	יֹאמְרוּ	יִבְנֶה
_____	_____	יִדְעוּ	יֹשֶׁבֶה
_____	_____	בָּנוּ	יוֹשֵׁב
_____	_____	יֹדְעִים	יוֹשֶׁבֶת
_____	_____	הָיוּ	אָמַר
_____	_____	יִבְנוּ	יֹאמַר
_____	_____	יוֹשְׁבִים	אוֹמֵר
_____	_____	יְהִיוּ	יִדְעָה
_____	_____	הָיוּ	יֹדַעַ

3. Read and translate the following groups of sentences. Remember that the prefix *vav* can reverse the tense of a verb. Check your translations against those that follow.

_____ .a הָאִישׁ בָּנָה בֵּית לְמִשְׁפָּחָתוֹ.

_____ הָאֲנָשִׁים בָּנוּ בָּתִּים לְאַחֵיהֶם וּלְמִשְׁפָּחוֹתֵיהֶם.

_____ וַיִּבְנוּ הָאֲנָשִׁים בֵּית גָּדוֹל מֵאַבְנִים גְּדוֹלוֹת.

The prophets of God will/may hear {Let/may the prophets of God hear} the sound of the water upon the earth.

- e. Who gave/did give/was giving/had given/has given to them strength?

The saviors/deliverers gave/did give/were giving/had given/have given to their people strength.

The great and mighty God will/may give {May/let the great and mighty God give} light to the people that were in the darkness.

One soul/mind will/may {May/let one soul} give light to all the world/universe.

וְשָׁמְעוּ נְבִיאֵי הָאֵל אֶת קוֹל הַמַּיִם עַל הָאָרֶץ.

e. מִי נָתַן לָהֶם גְּבוּרָה?

הַמוֹשִׁיעִים נָתְנוּ לַעַמָּם גְּבוּרָה.

הָאֵל הַגָּדוֹל וְהַגִּבּוֹר יִתֵּן אוֹר לָעַם שֶׁהָיָה בַּחֹשֶׁךְ.

נֶפֶשׁ אַחַת תִּתֵּן אוֹר לְכָל הָעוֹלָם.

Translations

- a. The man built/was building/did build/had built/has built a house for his family.
The men/people built/did build/were building/had built/have built houses for their brothers and for their families.
The men/people built/did build/were building a big house from big stones.
May/let your families build {Your family will/may build} their houses in the city of holiness {in the Holy City}.
- b. Evening and morning the sick (female) sat/did sit/was sitting/had sat/has sat in the darkness.
The sick ones sat/dwelt in their homes and did not go out from {of} there.
The children/sons dwelt all their lives among their mothers and their fathers.
One son did not dwell/sit among/between his brothers.
- c. Day and night the human being/man/humankind eats his bread.
Day and night the slaves/servants will/may work {let the slave/servants work} for their bread.
One slave/servant will/may not work and will/may not eat.
The slaves/servants of the lord/ruler will/may eat {May/let the slaves/servants of the lord/ruler eat} their bread in peace.
- d. A man heard/did hear/was hearing the voice of his neighbor/companion/friend/fellow.
The woman heard/did hear/was hearing the voice/sound of her soul/breath.
The men/people heard/did hear/were hearing a sound of a shofar in/on the road/path/way.

Write your translation on the lines following the text. This selection includes some grammatical forms and vocabulary that have not yet been introduced. You will need to rely, in part, on the translations provided.

וַיֹּאמֶר יְהוָה אֶל־ אַבְרָם לֵךְ־ לֵךְ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ
and from your birthplace/kin from your land to/for you go Abram to the Eternal said

וּמִבֵּית אָבִיךָ אֶל־ הָאָרֶץ אֲשֶׁר אֶרְאֶה:
I will show you that the land to/toward your father and from house [of]

וַיַּעַשׂ לִי גִדּוֹל וַאֲבָרַכְךָ וְאֶגְדֹּל
and I will make great and I will bless you great [in]to a nation and I will make you

שְׁמֶךָ וְהָיָה בְרָכָה: וַאֲבָרַכָּהּ מְבָרְכֶיךָ וּמִקְלָלְךָ
and he who curses you and he who bless you and I will bless blessing and be your name

אָאֹר וְנִבְרָכוּ בְּךָ כָּל מִשְׁפַּחַת הָאָדָמָה: וַיֵּלֶךְ
[he] went the earth families [of] all in you and [they] will be blessed I will curse

אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם
and Abram as [he] spoke to him the Eternal and [he] went with him Lot and Abram



Text: Genesis 12:1-7

The first eleven chapters of the Torah present an account of the beginnings of the entire family of humankind. Then the focus shifts to the history of a particular family, the family of Abraham and Sarah, and their descendants, who become the people of Israel. In the beginning of chapter 12 of Genesis, Abraham, charged with his spiritual quest, embarks on his journey.

Read the Hebrew below to see how many of the words you can recognize. This passage does contain words, Hebrew roots, and grammatical concepts that have not yet been introduced. Underline or circle the words, roots, endings, and prefixes that you already know.

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ
 אֶל-הָאָרֶץ אֲשֶׁר אֲרָאךָ: ²וַאֲעֲשֶׂךָ לְגוֹי גָּדוֹל וְאַבְרָכְךָ וְאֶגְדְּלָה
 שְׁמִי וְהָיָה בְרָכָה: ³וְאַבְרָכָה מְבָרְכֶיךָ וּמִקְלָלְךָ אָאֹר וְנִבְרָכֹו בְּךָ
 כָּל מְשֻׁפָּחַת הָאָדָמָה: ⁴וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ
 אֹתוֹ לוֹט וְאַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן:
⁵וַיִּקַּח אַבְרָם אֶת-שָׂרִי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וְאֶת-כָּל-דְּרוֹשָׁם
 אֲשֶׁר רָכְשׁוּ וְאֶת-הַנֶּפֶשׁ אֲשֶׁר-עָשׂוּ בַּחָרָן וַיֵּצְאוּ לָלֶכֶת אֶרְצָה
 כְּנָעַן וַיָּבֹאוּ אֶרְצָה כְּנָעַן: ⁶וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שָׁכֵם
 עַד יֵאלוֹן מוֹרָה וְהַכְנַעֲנִי אָז בָּאָרֶץ: ⁷וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר
 לְזִרְעֲךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת וַיָּבִין שֵׁם מִזִּבְחַ לַיהוָה הַנִּרְאָה
 אֵלָיו:

Translating the Torah Study Text

Following is our Torah Study Text, Genesis 12:1-7, reprinted with a literal translation underneath each word. Using your knowledge of the building blocks of the Hebrew language and the meanings of the words provided below, translate this passage into clear English sentences.



Compare your translation of Genesis 12:1–7 with the Torah translations below.

¹The LORD said to Abram, “Go forth from your native land and from your father’s house to the land that I will show you.

²I will make of you a great nation,

And I will bless you;

I will make your name great,

And you shall be a blessing.

³I will bless those who bless you

And curse him that curses you;

And all the families of the earth

Shall bless themselves by you.”

⁴Abram went forth as the LORD had commanded him, and Lot went with him.

Abram was seventy-five years old when he left Haran. ⁵Abram took his wife Sarai and his brother’s son Lot, and all the wealth that they had amassed, and the persons that they had acquired in Haran; and they set out for the land of Canaan. When they arrived in the land of Canaan, ⁶Abram passed through the land as far as the site of Shechem, at the terebinth of Moreh. The Canaanites were then in the land.

⁷The LORD appeared to Abram and said, “I will assign this land to your offspring.” And he built an altar there to the LORD who had appeared to him.

JPS HEBREW-ENGLISH TANAKH: THE TRADITIONAL HEBREW TEXT AND THE NEW JPS TRANSLATION—2D ED. PHILADELPHIA: THE JEWISH PUBLICATION SOCIETY, 1999.

¹HASHEM said to Abram, “Go for yourself from your land, from your relatives, and from your father’s house to the land that I will show you. ²And I will make of you a great nation; I will bless you, and make your name great, and you shall be a blessing. ³I will bless those who bless you, and him who curses you I will curse; and all the families of the earth shall bless themselves by you.”

⁴So Abram went as HASHEM had spoken to him, and Lot went with him; Abram was seventy-five years old when he left Haran. ⁵Abram took his wife Sarai and Lot, his brother’s son, and all their wealth that they had amassed, and the souls they made in

בֶּן־חַמֶּשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בָּצֵאתוֹ מִחָרָן׃ ⁵וַיִּקַּח אַבְרָם
 Abram and [he] from with his year and seventy years five son
 took Charan leaving

אֶת־שָׂרִי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר
 that their property/ all and his son Lot and his wife Sarai
 goods brother [of]

רָכְשׁוֹ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בַּחָרָן וַיֵּצְאוּ לָלֶכֶת
 to go and they in they that the soul and they
 went out Charan made amassed

אֶרֶצָה כְּנַעַן וַיָּבֹאוּ אֶרֶצָה כְּנַעַן׃ ⁶וַיַּעֲבֹר אַבְרָם
 Abram and [he] Canaan to the and they Canaan to the
 passed land came land

בְּאֶרֶץ עַד מְקוֹם שָׁכֵם עַד אֵלון מוֹרֶה
 Moreh terebinth/ until/ Shechem place until/ in the land
 oak as far as of as far as

וַהֲפַנְעֵנִי אֹז בְּאֶרֶץ׃ ⁷וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר
 and [he] Abram to the and in the then and the
 said Eternal appeared land Canaanite

לִזְרַעְךָ אֶת־הָאָרֶץ הַזֹּאת וַיְבִן שָׁם מִזְבֵּחַ
 altar there and he this the land I will to your
 built give seed/
 offspring

Now the LORD said to Avram, Get thee out of thy country, and from thy kindred, and from thy father's house, to the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curses thee: and in thee shall all the families of the earth be blessed. So Avram departed, as the LORD had spoken to him; and Lot went with him: and Avram was seventy five years old when he departed out of Haran. And Avram took Saray his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had acquired in Haran; and they went forth to go to the land of Kena'an; and into the land of Kena'an they came. And Avram passed through the land to the place of Shekhem unto the terebinth of More. And the Kena'ani was then in the land. And the LORD appeared to Avram, and said, To thy seed will I give this land: and there he built an altar to the LORD, who had appeared to him.

THE JERUSALEM BIBLE, PUBLISHED FOR THE NAHUM ZEEV WILLIAMS FAMILY FOUNDATION AT HECHAL SHLOMO, JERUSALEM. JERUSALEM: KOREN PUBLISHERS JERUSALEM LTD., 1969.

Vocabulary

Locate each of the following words in the Torah Study Text: Genesis 12:1-7.

year <i>f</i>	—	שָׁנָה
Canaan <i>m</i>	—	כְּנָעַן
until, unto, as far as	—	עַד
place <i>m</i>	—	מָקוֹם
then, at that time	—	אָז
seed, offspring <i>m</i>	—	זֶרַע

Notes on the Vocabulary

1. The idiom בֶּן...שָׁנִים (literally, "a son of...years") or בַּת...שָׁנִים ("a daughter of...years") is the Hebrew way of saying "...years old." This idiom appears in our Torah Study Text in verse 4.
2. הַמָּקוֹם, which literally means "the place," is a term used in rabbinic literature for God, the Omnipresent, the One who is in all places.

*Haran; and they left to go to the land of Canaan, and they came to the land of Canaan.
‘Abram passed into the land as far as the site of Shechem, until the Plain of Moreh.
The Canaanite was then in the land.*

*‘HASHEM appeared to Abram and said, “To your offspring I will give this land.” So he
built an altar there to HASHEM Who appeared to him.*

*THE CHUMASH, ARTSCROLL SERIES, STONE EDITION. BROOKLYN: MESORAH
PUBLICATIONS, 1993.*

‘YHWH said to Avram:

*Go-you-forth
from your land,
from your kindred,
from your father’s house,
to the land that I will let you see.*

*‘I will make a great nation of you
and will give-you-blessing
and will make your name great.
Be a blessing!*

*‘I will bless those who bless you,
he who curses you, I will damn.
All the clans of the soil will find blessing through you!*

*‘Avram went, as YHWH had spoken to him, and Lot went with him.
And Avram was five years and seventy years old when he went out of Harran.*

*‘Avram took Sarai his wife and Lot his brother’s son, all their property that they had
gained, and the persons whom they had made-their-own in Harran,
and they went out to go to the land of Canaan.*

When they come to the land of Canaan,

*‘Avram passed through the land, as far as the Place of Shekhem,
as far as the Oak of Moreh.*

Now the Canaanite was then in the land.

‘YHWH was seen by Avram and said:

I give this land to your seed!

He built a slaughter-site there to YHWH who had been seen by him.

*THE FIVE BOOKS OF MOSES: A NEW TRANSLATION WITH INTRODUCTIONS,
COMMENTARY, AND NOTES BY EVERETT FOX. NEW YORK: SCHOCKEN BOOKS, 1995.*

The root **ד-ב-ר** appears once in verse 4:

And Abram went as the Eternal
had spoken to him

— וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר
אֱלֹהֵי יְהוָה

TORAH Commentary

In verse 1, God tells Abram: **לֶךְ-לְךָ**. Since the word **לְךָ** alone is the command “Go!”, why does the word **לְךָ** (“to you,” “for you”) also appear?

The emphasis here is on Abraham’s quest for himself, for the “root of his own life.” This is the literal rendition of Lekh lekha—“Go to yourself”; only in the movement inwards is the God-joy that is true life to be found.

AVIVAH GOTTlieb ZORNBERG, *GENESIS: THE BEGINNING OF DESIRE*. PHILADELPHIA: JEWISH PUBLICATION SOCIETY, 1995.

A similar idea is reflected in the following song by Debbie Friedman and Savina Teubal, in which the grammatically masculine phrase **לֶךְ-לְךָ** and the equivalent feminine phrase **לְכִי-לְךָ** become an expression for the personal journey that each individual undertakes in life.

L’chi lach [**לְכִי-לְךָ**] to a land that I will show you
Lech l’cha [**לֶךְ-לְךָ**] to a place you do not know
L’chi lach [**לְכִי-לְךָ**] on your journey I will bless you
And you shall be a blessing (3x) L’chi lach [**לְכִי-לְךָ**]

L’chi lach [**לְכִי-לְךָ**] and I shall make your name great
Lech l’cha [**לֶךְ-לְךָ**] and all shall praise your name
L’chi lach [**לְכִי-לְךָ**] to the place that I will show you

L’simchat chayim [**לְשִׂמְחַת חַיִּים**, “to the joy of life”]
L’simchat chochma [**לְשִׂמְחַת חֻכְמָה**, “to the joy of wisdom”]
And you shall be a blessing, l’chi lach [**לְכִי-לְךָ**]

TEXT: DEBBIE FRIEDMAN AND SAVINA TEUBAL. *THE COMPLETE SHIREINU: 350 FULLY NOTATED SONGS*. NEW YORK: TRANSCONTINENTAL MUSIC, 2001.

God tells Abram to go **מֵאֶרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ**, “from your land and from your birthplace/kin and from the house of your father.” Why are three different locations given when **מֵאֶרְצְךָ**, “from your land,” would have encompassed them all?

your land, your birthplace, and your father’s house. But if he has left his land, then of course he has left his birthplace and his father’s house. This is geographically backwards. Therefore, the point of this order is not geographical. It is emotional. The three steps are

Hebrew Root Review

In Chapter 10 of *Aleph Isn't Enough*, we introduced a different pattern for forming participles: **מְ** **יָ** **וֹ** **מְ**, instead of **מְ** **יָ** **וֹ** **מְ**. Six of the roots included in *Aleph Isn't Enough* followed this participle pattern. In this chapter, instead of presenting two new roots, we review those six roots. The following chart is included for enrichment only. This chart presents the regular vowels for each form, but alternate or irregular vowels sometimes appear in biblical texts. It is not necessary to memorize all these participle forms.

MEANING	PARTICIPLE FORMS				ROOT
	<i>f pl</i>	<i>m pl</i>	<i>f sg</i>	<i>m sg</i>	
sanctify, make holy	מְקַדְּשׁוֹת	מְקַדְּשִׁים	מְקַדְּשֶׁת	מְקַדֵּשׁ	ק-ד-שׁ
praise	מְהַלְלוֹת	מְהַלְלִים	מְהַלְלֶת	מְהַלֵּל	ה-ל-ל
speak	מְדַבְּרוֹת	מְדַבְּרִים	מְדַבְּרֶת	מְדַבֵּר	ד-ב-ר
bless	מְבַרְכוֹת	מְבַרְכִּים	מְבַרְכֶּת	מְבַרֵךְ	ב-ר-ך
give life, bring to life	מְחַיּוֹת	מְחַיִּים	מְחַיֶּה	מְחַיֵּה	ח-י-ה
command, order	מְצַוּוֹת	מְצַוִּים	מְצַוֶּה	מְצַוֵּה	צ-ו-ה

Notice that there are variations caused by the final root letter **ה** in the last two roots, **ח-י-ה** and **צ-ו-ה**.

The root **ב-ר-ך** appears several times in our Torah Study Text:

(verse 2)

and I will bless you

—

וְאֶבְרַכְךָ

(verse 2)

and be a blessing

—

וְהָיָה בְרָכָה

(verse 3)

and I will bless those who bless you

—

וְאֶבְרַכְּהָ מְבַרְכֶיךָ

(verse 3)

all the families of the earth will be
blessed in you

—

וְנִבְרַכְּוּ בְּךָ כָּל מִשְׁפָּחַת
הָאָדָמָה

the earth. Now God makes a special bond with Abraham's family and lets him know that this is for the eventual benefit of all families. (See the preceding comment.)

RICHARD ELLIOTT FRIEDMAN, *COMMENTARY ON THE TORAH*. NEW YORK: HARPERSANFRANCISCO, 2001.

Exercises

1. Make flash cards for each of the new vocabulary words and Hebrew roots introduced in this chapter, or use the flash card set published as a companion to this book. Review the cards to learn all of them.
2. Draw a line connecting each Hebrew word to its English translation. For some words, there can be more than one correct translation.

year

זָרַע

at that time

עַד

until

place

מָקוֹם

seed

as far as

שָׁנָה

offspring

then

כִּנְעָן

unto

Canaan

אֶזְרָא

3. The following are singular and plural forms of words introduced as vocabulary in this chapter. Draw a line connecting each plural word to its singular form. Translate both into English.

_____ מְקוֹמוֹת

שָׁנָה _____

_____ זְרָעִים

מָקוֹם _____

_____ שָׁנִים

זָרַע _____

arranged in ascending order of difficulty for Abraham. It is hard to leave one's land, harder if it is where one was born, and harder still to leave one's family.

RICHARD ELLIOTT FRIEDMAN, COMMENTARY ON THE TORAH. NEW YORK: HARPER SAN FRANCISCO, 2001.

In verse 3, it says **וְאֶבְרָכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אָאֵר**, "I will bless those who bless you and he who curses you I will curse." The first term **מְבָרְכֶיךָ**, "those who bless you," is plural, while the second **מְקַלְלֶיךָ**, "he who curses you," is singular.

And I will bless them that bless you, and him that curses you, I will curse.... A person should try with all his might to have many who like him and few who dislike him, because that is how the world can exist in harmony. We can see this attribute in Abraham, for it states "them that bless you" in the plural, while "him that curses you" appears in the singular.

RALBAG, AS QUOTED IN TORAH GEMS, COMP. AHARON YAAKOV GREENBERG, TRANS. R. DR. SHMUEL HIMELSTEIN. TEL AVIV AND BROOKLYN: YAVNEH PUBLISHING HOUSE, CHEMED BOOKS, 1998.

At the end of verse 3, it states that all the families of the earth **וְנִבְרַכְוּ בְּךָ**. This phrase can be understood in various ways: "will be blessed [or 'will bless themselves' or 'will become blessed'] in [or 'with' or even 'through'] you."

all the families of the earth will be blessed through you. ...In some way, at some time, the result of the divine choice of Abraham is supposed to be some good for all humankind. We are never told what this good is supposed to be. Is it that Abraham's descendants are supposed to bring blessing by being "a light to the nations"—setting an example, showing how a community can live: caring for one another, not cheating one another, not enslaving one another, not lending things to each other for profit, and so on and on! Or is it that they are to bring blessing by doing things that benefit the species: inventions, cures, literature, music, learning? It does not say. But at minimum it must mean that the people of Israel do not live alone or apart. Their destiny—our destiny—whatever it is, must be bound up in the destiny of all humankind....

will be blessed through you. Rashi takes the plain meaning of this phrase to mean that non-Israelites will bless their children with words such as "May you be like Abraham." His proof for this reading is the wording of Jacob's blessing of his grandsons Ephraim and Manasseh: "Israel will bless with you, saying: 'May God make you like Ephraim and Manasseh' "(Gen. 48:20). But that passage uses an active form of the verb (the Piel), whereas all the occurrences of this phrase in terms of the nations being blessed use forms that are passive or reflexive.... If we take the meaning as passive, then it is as I have translated it here: "the earth's families will be blessed through you." If we take it as reflexive, then it can mean "they will bless themselves through you," which is Rashi's understanding; but a reflexive can also mean "they will get blessing through you." Interpreters are split on this. I believe that the context settles the question. The issue in the story until now has been the course of relations between God and all the families of

5. Identify the root of each of the following participles and whether the participle is masculine or feminine, singular or plural. Translate the meaning of the root.

m/f	sing/pl	Translation	Root	Participle
				מְקַדֵּשׁ
				מְהַלְלֵת
				מְבָרֵךְ
				מְחַיֶּה
				מְחַיֶּה
				מְצֻוֶה
				מְצֻוֶה
				מְדַבְּרוֹת
				מְדַבֵּר
				מְצֻוִּים
				מְבָרְכִים
				מְקַדְּשִׁים
				מְהַלְלוֹת
				מְקַדְּשֶׁת
				מְהִילֵל
				מְבָרַכַת

4. Read and translate the following groups of words.

_____ אֶרֶץ כְּנָעַן .b	_____ זֶרַעַךְ .a
_____ מֶלֶךְ כְּנָעַן	_____ זֶרְעוֹ
_____ עַם כְּנָעַן	_____ זֶרְעָה
_____ יוֹשְׁבֵי כְנָעַן	_____ זֶרְעָכֶם
_____ בְּנֵי כְנָעַן	_____ זֶרַעַם
_____ בְּשָׁנָה אַחַת .d	_____ מְקוֹמוֹ .c
_____ בְּכָל שָׁנָה	_____ מְקוֹמוֹתָיו
_____ יְמֵי הַשָּׁנָה	_____ מְקוֹמָנוּ
_____ רֹאשׁ הַשָּׁנָה	_____ מְקוֹמוֹתֵינוּ
_____ שָׁנִים רַבּוֹת	_____ מְקוֹמָם
_____ אִזְ .f	_____ עַד עָרֵב .e
_____ מֵאִז	_____ עַד בֹּקֶר
_____ אִז בְּכְנָעַן	_____ עַד עוֹלָם
_____ אִז בְּאֶרֶץ	_____ עַד שָׁם
_____ אִז בִּירוּשָׁלַיִם	_____ מִהָעִיר עַד הַמָּיִם



Torah Study Text: Vocabulary and Root Review

This unit's Torah Study Text, Genesis 12:1–7, is reprinted below, highlighting the new vocabulary words as well as the words formed from the Hebrew roots reviewed in Chapter 7. Read this passage again, recalling the meaning of each of the highlighted words or roots.

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ
 אֶל-הָאָרֶץ אֲשֶׁר אֲרָאךָ: ²וְאָעֲשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלָה
 שְׁמִי וְהָיָה בְרָכָה: ³וְאֶבְרַכָּה מְבָרְכֶיךָ וּמִקְלָלֶיךָ אָאֹר וְנִבְרַכְּוּ בְּךָ
 כָּל מְשֻׁפָּחֹת הָאָדָמָה: ⁴וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה וַיֵּלֶךְ
 אֹתוֹ לוֹט וְאַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בָּצֵאתוֹ מִחָרָן:
⁵וַיִּקַּח אַבְרָם אֶת-שָׂרִי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וְאֶת-כָּל-דְּרוֹשָׁם
 אֲשֶׁר רָכְשׁוּ וְאֶת-הַנֶּפֶשׁ אֲשֶׁר-עָשׂוּ בְּחָרָן וַיֵּצְאוּ לָלֶכֶת אֶרֶץ
 כְּנָעַן וַיָּבֹאוּ אֶרֶץ כְּנָעַן: ⁶וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שָׁכֵם
 עַד אֵלּוֹן מוֹרָה וְהַכְנַעֲנִי אָז בְּאֶרֶץ: ⁷וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר
 לְזַרְעֲךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת וַיָּבִין שֵׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה
 אֵלָיו:

EXTRA CREDIT Preparing a Torah Reading

It is an honor to read from the Torah before one's community in a synagogue service.

Many students of Hebrew are somewhat daunted by the idea of reading from the Torah scroll, since the Hebrew is written without vowels. It may be reassuring to know that virtually everyone, even the

most experienced Torah reader, utilizes a special book called a *tikkun lakorim*, תִּקּוּן לְקוֹרְאִים ("repair/correction for readers" or idiomatically "a guide for precise reading"), as an aid in preparing a Torah reading.

The pages in a *tikkun* are set up in parallel columns. One column shows the Torah passage as it would be printed in a Hebrew Bible, with all the verses marked, vowels shown, and the additional notations called "trope" or "cantillation" marks written above or below the accented syllable of each word, indicating the phrasing and musical motifs for chanting the passage. The second column shows the same passage as it appears in the Torah scroll, in the distinctive handwritten script that includes decorative crowns on certain letters and no vowels or punctuation. Using a *tikkun* enables one who is preparing a Torah reading to practice, self-check, and ensure that the passage is well learned before standing up before the community.

As an example, below is this chapter's Torah Study Selection (Genesis 12:1-7) as it would appear in a *tikkun*:

וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לָךְ
מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ
אֶל־הָאָרֶץ אֲשֶׁר אֲרָאָה: וְאָעֲשֶׂה לְגֹוִי
גָדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְהָ שְׁמִי וְהָיָה
בְּרָכָה: וְאֶבְרַכְהָ מִבְּרַכְיָה וּמִקְלָלָהָ
אָאֵר וְנִבְרַכְוּ בָּךְ כָּל־מִשְׁפַּחַת
הָאָדָמָה: וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר
אֱלֹוִי יְהוָה וַיֵּלֶךְ אֹתוֹ לֹוט וְאַבְרָם
בֶּן־חָמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ
מִחָרָן: וַיִּקַּח אַבְרָם אֶת־שָׂרִי אִשְׁתּוֹ
וְאֶת־לֹוט בֶּן־אָחִיו וְאֶת־כָּל־רִכּוּשָׁם
אֲשֶׁר רָכְשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ
בַּחֲרָן וַיֵּצְאוּ לָלֶכֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ
אֶרֶץ כְּנָעַן: וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד
מָקוֹם שְׁכֶם עַד אֵלּוֹן מוֹרָה וְהַכְנַעֲנִי
אָז בְּאֶרֶץ: וַיֵּרָא יְהוָה אֶל־אַבְרָם
וַיֹּאמֶר לֹרְעֶךָ אֲתָן אֶת־הָאָרֶץ הַזֹּאת
וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו:

וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לָךְ
מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ
אֶל־הָאָרֶץ אֲשֶׁר אֲרָאָה: וְאָעֲשֶׂה לְגֹוִי
גָדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְהָ שְׁמִי וְהָיָה
בְּרָכָה: וְאֶבְרַכְהָ מִבְּרַכְיָה וּמִקְלָלָהָ
אָאֵר וְנִבְרַכְוּ בָּךְ כָּל־מִשְׁפַּחַת
הָאָדָמָה: וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר
אֱלֹוִי יְהוָה וַיֵּלֶךְ אֹתוֹ לֹוט וְאַבְרָם
בֶּן־חָמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ
מִחָרָן: וַיִּקַּח אַבְרָם אֶת־שָׂרִי אִשְׁתּוֹ
וְאֶת־לֹוט בֶּן־אָחִיו וְאֶת־כָּל־רִכּוּשָׁם
אֲשֶׁר רָכְשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ
בַּחֲרָן וַיֵּצְאוּ לָלֶכֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ
אֶרֶץ כְּנָעַן: וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד
מָקוֹם שְׁכֶם עַד אֵלּוֹן מוֹרָה וְהַכְנַעֲנִי
אָז בְּאֶרֶץ: וַיֵּרָא יְהוָה אֶל־אַבְרָם
וַיֹּאמֶר לֹרְעֶךָ אֲתָן אֶת־הָאָרֶץ הַזֹּאת
וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו:

Meaning in פִּעֵל Pi-el	Meaning in פָּעַל Paal	Root
preserve, conserve	guard, keep	שִׁמַּר
give life, bring to life	live, be alive	חַיָּה
desire, covet	love	אָהַב
send away, release	send	שָׁלַח
shatter, smash	break	שִׁבַּר
teach	study, learn	לָמַד

Perfect Verbs in the פִּעֵל Pattern

The name פִּעֵל indicates the regular perfect הוּא—"he" or "it"—form for roots in this pattern:

פִּעֵל (■ ■ ■)

[he] praised

—

הִלֵּל

[he] sanctified

—

קִדֵּשׁ

[he] spoke

—

דִּבֶּר

The feminine singular and the plural perfect forms in the פִּעֵל pattern use different vowels but exactly the same endings as the פָּעַל pattern:

■ ■ ■ —"he" or "it"

הָ ■ ■ ■ —"she" or "it"

הֵן ■ ■ ■ —"they"

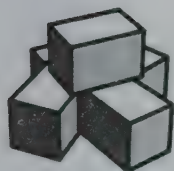
Imperfect Verbs in the פִּעֵל Pattern

Imperfect verbs in the פִּעֵל pattern use different vowels but exactly the same prefixes and endings as the פָּעַל pattern:

■ ■ ■ י —"he" or "it"

■ ■ ■ ת —"she" or "it"

הֵן ■ ■ ■ י —"they"



Building Blocks

Hebrew Verb Patterns

There are several different verb patterns in Hebrew. Until this unit, all the roots introduced in this book followed the same basic pattern for forming participles and for forming imperfect and perfect verbs. While there might be variations caused by certain root letters, such as a final letter ך or a first letter י, all the roots still followed essentially the same pattern. The name of this Hebrew pattern is the פִּעֵל (*paal*) pattern. Some call this the קל (*Kal* or Simple) pattern.

The names of the other Hebrew verb patterns are derived from the letters פֿ-ע-ל, the root letters of the Hebrew word for “verb”: פוֹעֵל. The name of each pattern, such as פִּעֵל, indicates the regular perfect דָּוָן—“he” or “it”—form for roots in that pattern:

(■ ■ ■) פִּעֵל

[he] said	—	אָמַר
[he] knew	—	יָדַע
[he] worked	—	עָבַד
[he] sat	—	יָשַׁב

The פִּעֵל (*Pi-el*) Pattern

The six roots included in this unit, in the Root Review section of Chapter 7, all follow another Hebrew verb pattern: the פִּעֵל pattern. Participles in the פִּעֵל pattern have the prefix מ added before the root letters, and a distinctive vowel pattern, as shown in the chart in the Root Review section of Chapter 7.

All the roots introduced thus far have appeared in either the פִּעֵל (*paal*) pattern or the פִּעֵל (*pi-el*) pattern. It is possible, however, for a Hebrew root to appear in more than one verb pattern. If the same root appears in both the פִּעֵל and the פִּעֵל patterns, it will have a related, but different, meaning in each pattern. The meaning in the פִּעֵל pattern may be an intensification of the פִּעֵל meaning. Following are examples from some familiar and unfamiliar roots:

Imperfect forms

“they”—הֵם	“she/it”—הִיא	“he/it”—הוא	Root	
יִקְדָּשׁוּ	תִּקְדָּשׁ	יִקְדָּשׁ	קִד־שׁ	sanctify
יִהְלִלוּ	תִּהְלֵל	יִהְלֵל	ה־ל־ל	praise
יִדְבְּרוּ	תִּדְבֹּר	יִדְבֹּר	ד־ב־ר	speak
יְבָרְכוּ	תְּבָרֵךְ	יְבָרֵךְ	ב־ר־ךְ	bless
יַחְיֶה	תַּחְיֶה	יַחְיֶה	ח־י־ה	give life
יִצְוּ	תִּצְוֶה	יִצְוֶה	צ־ו־ה	command

Additional Reading and Translation Practice

Translate the following Hebrew excerpts, using the extra vocabulary words provided. Check your translations against the English translations that follow.

1. The Shabbat Candle Lighting Blessing—This blessing is said on Friday evening when lighting the Shabbat candles. The roots קִד־שׁ and צ־ו־ה both appear as פֿעֵל perfect forms, with the נו ending attached.

to light/kindle

—

לְהַדְלִיק

of

—

שֶׁל

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

2. From מִי שְׁבִיבָךְ—This is the opening phrase of the prayer for healing, said on behalf of those who are ill. The root ב־ר־ךְ appears in both perfect and imperfect פֿעֵל verb forms. The root ר־פ־א also appears as a פֿעֵל imperfect verb.

the One who {literally: who that}

—

מִי שֶׁ-

Torah Study Text with Building Blocks

Following is an excerpt, Genesis 12:3–4, from this unit's Torah Study Text, reprinted with the two **פעל** verbs highlighted. Reread these verses, noting that one **פעל** verb is a simple perfect form without prefixes or endings, while the other is a participle with an ending attached. A translation is provided below only for the highlighted **פעל** verbs. Remember that there could be other possible translations. For a full translation of the verses, refer back to Chapter 7.

Genesis 12:3–4

וַיֹּאבְרַכְהָ מְבָרְכֶיךָ וּמְקַלְלֶיךָ אֶת־כָּל־מְשַׁפְּחַת
הָאָדָמָה: ⁴וַיֵּלֶךְ אַבְרָם כְּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אֹתוֹ לוֹט
וַאֲבָרָם בֶּן־חַמֶּשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן:

those who bless you (מְבָרְכִים)
with **ךָ**, “you” ending)

[he] spoke

מְבָרְכֶיךָ
דִּבֶּר

GRAMMAR Enrichment

פעל Pattern

The following charts include the **הוא** (“he” or “it”), **היא** (“she” or “it”), and **הם** (“they”) forms in the perfect and imperfect for each of the six **פעל** roots included in this chapter. These charts present the regular vowels for each form, but alternate or irregular vowels sometimes appear in biblical texts. These charts are included for enrichment only. It is not necessary to memorize these forms. Notice that the irregularities that appeared with final **ה** verbs in the **פעל** pattern also occur in the **פעל** pattern.

Perfect Forms

“they”— הֵם	“she/it”— הִיא	“he/it”— הוא	Root	
קִדְּשׁוּ	קִדְּשָׁה	קִדְּשׁ	קִדְּשׁ	sanctify
הִלְלוּ	הִלְלָה	הִלֵּל	הִלֵּל	praise
דִּבְּרוּ	דִּבְּרָה	דִּבֶּר	דִּבֶּר	speak
בֵּרְכוּ	בֵּרְכָה	בֵּרַךְ	בֵּרַךְ	bless
חִיּוּ	חִיֵּתָה	חִיָּה	חִיָּה	give life
צִוּוּ	צִוִּיתָה	צִוָּה	צִוָּה	command

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׁאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

5. Psalm 148:13–14—These verses are included in the Torah Service before the Torah scroll is returned to the ark. The passage begins with a plural **פָּעַל** imperfect from the root **ה-ל-ל**.

for, because	—	כִּי
exalted	—	נִשְׁגָּב
alone, by itself	—	לְבַדּוֹ
splendor, grandeur	—	הוֹד
He {God} has exalted, aggrandized {literally: raised the horn of}	—	וַיָּרֵם קֶרֶן לְ
praise, glory	—	תְּהִלָּה
follower, faithful one	—	חֲסִיד
near, close to	—	קָרוֹב

¹³יִהְיֶה לָלוּ אֶת־שֵׁם יְיָ כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמַיִם:
¹⁴וַיָּרֵם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם־קָרְבוֹ
הִלְלוּ־יָהּ:

6. Numbers 6:22–26 (Priestly Benediction)—Verses 24–26, the words used in antiquity by the priests (the sons of Aaron) to bless the community of Israel, are now used by parents to bless their children on Shabbat and festivals. This blessing also appears in the traditional *Musaf* (additional) Shabbat service and festival service, and it is often recited at weddings, circumcisions, and baby-namings. The roots **בִּרְךְ** and **דִּבֵּר** both appear in various **פָּעַל** forms.

מִי שֶׁבֶרֶךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ שָׂרָה, רִבְקָה,
 רָחֵל וְלֵאָה, הוּא יְבָרֶכְךָ וְיַרְפֵּא אֶת הַחוּלָה־הַחוּלָה....

3. From **בְּרֵאשׁ הַשָּׁנָה**—This excerpt comes from the second section of the **וּנְתַנָּה תְּקַף** prayer recited on Rosh HaShanah and Yom Kippur. A **פָּעַל** imperfect form of the root **יָחַד** appears in this selection.

it shall be written	—	יִכְתֹּבוּן
fast	—	צוֹם
atonement	—	כַּפּוּר
it shall be sealed	—	יִחְתָּמוּן
will die, may die	—	יָמוּת

בְּרֵאשׁ הַשָּׁנָה יִכְתֹּבוּן וּבִיּוֹם צוֹם כַּפּוּר יִחְתָּמוּן... מִי יִחְיֶה וּמִי
 יָמוּת....

4. Words to Mourners—These words of comfort are traditionally said to mourners at the gravesite at the conclusion of the burial service, in their home at the end of a shivah visit (condolence call during the first week of mourning), in condolence cards, and when they enter the synagogue for Sabbath prayer during the first week of mourning (the shivah period). The new vocabulary word **הַמָּקוֹם** is used here referring to God.

פָּעַל imperfect from the root נִחַם , comfort, console	—	יִנַּחֵם
among	—	בְּתוֹךְ
[the] rest, other	—	שְׂאֵר
mourner	—	אֲבֵל

7. From אֲשֶׁרִי (Psalm 145:9–11, 21 and Psalm 115:18)—These verses are included in the introductory section of the morning and afternoon service. The entire text of אֲשֶׁרִי consists of Psalm 84:5, followed by Psalm 144:15, all of Psalm 145, and Psalm 115:18.

Psalm 145:9–11

[they] will/may praise you or let [them]	—	יִדְּוֹךְ
praise you	—	חֲסִיד
follower, faithful one	—	יְבָרְכֻכָּה
יְבָרְכוּ with ךְ ending attached	—	כְּבוֹד
glory	—	מַלְכוּת
kingdom, realm	—	

טוֹב־יְהוָה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו: ¹⁰יִדְּוֹךְ יְהוָה כָּל־מַעֲשָׂיו
וְחֲסִידֶיךָ יְבָרְכֻכָּה: ¹¹כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֶתְךָ יִדְּבֹרוּ:

Psalm 145:21 and Psalm 115:18

praise	—	תְּהַלֵּל
my mouth	—	פִּי
flesh	—	בָּשָׂר
we will/may bless or let us bless	—	נְבָרְךָ
now	—	עַתָּה

תְּהַלֵּל יְהוָה יִדְּבֹר־פִּי וּיְבָרְךָ כָּל־בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד:
¹⁸וְאַנְחֵנוּ נְבָרְךָ יְהוָה מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ־יְהוָה:

Numbers 6:22–23

saying	—	לֵאמֹר
speak (<i>command form from the root</i> וְדִבֶּר)	—	דִּבֶּר
Aaron	—	אַהֲרֹן
so, thus	—	כֹּה
shall you bless (<i>you pl imperfect from the root</i> בִּרְרַךְ)	—	תְּבַרְכּוּ
say (<i>command, from the root</i> אִמַּר)	—	אֲמֹר

וַיִּדְבֶּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:²³ דִּבֶּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר
כֹּה תְּבַרְכּוּ אֶת־בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם:

Numbers 6:24–26

פָּעַל <i>imperfect from the root</i> בִּרְרַךְ <i>with ה ending</i>	—	יְבַרְכֶּךָ
פָּעַל <i>imperfect from the root</i> שִׁמַּר <i>with ה ending</i>	—	יִשְׁמְרֶךָ
may [he] shine	—	יָאֵר
be gracious to you	—	יַחַנֶּכָּךְ
may [he] raise, lift up	—	יִשָּׂא
and may [he] give, place	—	וַיִּשֶׂם

יְבַרְכֶּךָ יְהוָה וַיִּשְׁמְרֶךָ: יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּכָּךְ:²⁴
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:²⁶

Exercises

1. Using the Grammar Enrichment charts as an aid, draw a line connecting each of the following verb forms to the corresponding pronoun:

הוא—he היא—she הם—they

Many lines will connect with each pronoun. Identify the root and whether the form is a perfect, imperfect, or participle. Translate.

Translation	Root	Form	Verb	Pronoun
_____	_____	_____	מְקַדֵּשׁ	
_____	_____	_____	מְדַבְּרִים	
_____	_____	_____	מְבָרַכַת	הוא—he
_____	_____	_____	מְחַיֶּה	
_____	_____	_____	צֹוֶה	
_____	_____	_____	הֹלֵל	
_____	_____	_____	דְּבָרָה	היא—she
_____	_____	_____	בִּרְכָּה	
_____	_____	_____	קֹדֵשׁוֹ	
_____	_____	_____	תְּבַרְךָ	
_____	_____	_____	יְהַלְלוּ	הם—they
_____	_____	_____	יִצְוֶה	
_____	_____	_____	יַחְיֶה	

2. Read and translate the following groups of sentences. Remember that the prefix *vav* can reverse the tense of a verb. Check your translations against those that follow.

_____ .א. הָאֲנָשִׁים יָשְׁבוּ בָאָרֶץ כִּנְעַן שָׁנָה אַחַת.

_____ הַמִּשְׁפָּחָה יָשְׁבָה בְּעִיר יְרוּשָׁלַיִם שָׁנִים רַבּוֹת.

Translations

1. The Shabbat Candle Lighting Blessing—Blessed are You, Eternal our God, Sovereign of the universe, who has sanctified us/made us holy with God's {His} commandments and commanded us to light/kindle [the] light/candle of Shabbat.
2. From **מִי שִׁבְרָךְ**—The One who blessed/has blessed/did bless our fathers Abraham, Isaac, and Jacob, and our mothers Sarah, Rebekah, Rachel, and Leah, may God {He} bless {let God {Him} bless} and heal the (*male*) sick one/the (*female*) sick one....
3. From **בְּרֹאשׁ הַשָּׁנָה**—On Rosh HaShanah {at the head of the year} it shall be written and on the day of the fast of atonement {on Yom Kippur} it shall be sealed.... Who will/may live and who will/may die....
4. Words to Mourners—May God {the Place, the Omnipresent, the One who is in all places} comfort/console you among the other/rest of the mourners of Zion and Jerusalem.
5. Psalm 148:13–14—They may/will praise {Let them praise} the name of the Eternal One, for/because exalted is God's {His} name alone. God's {His} splendor/grandeur is upon land/earth and sky/heaven. God {He} has exalted God's {His} people, praise/glory to [of] all God's {His} followers/faithful ones, to [of] the Children of Israel, a people near/close to him. Hallelujah! {Praise Yah!}
6. Numbers 6:22–23—The Eternal One spoke/did speak to Moses, saying: Speak to Aaron and to his sons saying, So/Thus shall you bless the Children of Israel. Say to them:
Numbers 6:24–26 {Priestly Benediction}—May/let the Eternal One bless you and keep/guard you. May the Eternal One shine God's {His} face toward you and be gracious to you. May the Eternal One raise/lift up God's {His} face toward you and give/place to/for you peace.
7. From **אֲשֶׁרִי** (Psalm 145:9–11)—Good is the Eternal One to all, and God's {His} compassion/mercy is upon all God's {His} deeds/acts/works. All Your deeds/acts/works will praise You {Let/may all Your deeds/acts/works praise You} Eternal One, and Your faithful ones will/may bless You {Let Your faithful ones bless You}. The glory of Your kingdom/realm they will/may say {Let them say the glory of Your kingdom/realm}, and Your strength/might they will/may speak {let them speak}.
From **אֲשֶׁרִי** (Psalm 145:21 and Psalm 115:18)—Praise of the Eternal One let/may my mouth speak {My mouth may/will speak praises of the Eternal One}, and let/may all flesh bless {all flesh may/will bless} the name of God's {His} holiness {God's holy name}, forever and ever. And we will/may bless {Let us bless} Yah, from now and unto eternity, hallelujah {praise Yah}.

וַיִּשְׁמְעוּ אֶת קוֹלוֹ וְאֵת דְּבָרָיו מִבֶּקֶר עַד עָרֶב.

וְהָיוּ הַדְּבָרִים אֲשֶׁר הוּא מַצִּיָּה בְּרֹאשֵׁיהֶם כָּל הַלַּיְלָה.

וַעֲבָדוּ כָּל הַשָּׁנָה וְאִזּוֹ הָעַם יִהְיֶה אֶת בּוֹנֵי הָעִיר.

Translations

- a. The people/men dwelt/did dwell/were dwelling/had dwelt/have dwelt in the land of Canaan one year.

The family dwelt/did dwell/was dwelling/had dwelt/has dwelt in the city of Jerusalem many years.

The brothers were not in Zion at the head of the year {at/on Rosh HaShanah}.

The man was in [the] darkness one night.

- b. We are not going out [of]/from our place.

There is no place for you [pl] in our land.

The place of our fathers/ancestors was among the workers of the earth/ground/land.

At that time/then will be there the place of our offspring {the place of our offspring will be there}.

- c. Who gives life to/brings to life every soul/mind/breath?

The great God will/may {Let the great God} give life to/bring to life everything.

The spirit of holiness {the holy spirit} will/may {Let the holy spirit} give life to/bring to life the world/universe.

The faces of the children/sons give life to the hearts of their mothers.

- d. The man spoke to his fellow/neighbor and said: "Good morning."

The mother spoke to her children/sons and said: "Good night."

The fathers/ancestors spoke to their offspring and blessed the work/act of their hands.

God blessed the Sabbath day {the day of the Sabbath} and sanctified it/made it holy.

- e. The lord/ruler commanded/ had commanded/has commanded his servants/slaves and they worked until evening.

They heard/did hear/were hearing his voice and his words from morning until evening.

And they will be the words that he commands {The words that he commands will be} in their heads all the night.

They will work all the year and then the people/nation will praise the builders of the city.

לֹא הָיוּ הָאָחִים בְּצִיּוֹן בְּרֹאשׁ הַשָּׁנָה.

וַיְהִי הָאָדָם בַּחֹשֶׁךְ לַיְלָה אֶחָד.

b. אֲנַחְנוּ לֹא יוֹצְאִים מִמְּקוֹמָנוּ.

אֵין מָקוֹם לָכֶם בְּאֶרְצֵנוּ.

מָקוֹם אֲבוֹתֵינוּ הִזָּה בֵּין עוֹבְדֵי הָאֲדָמָה.

אִזּוּ יִהְיֶה שֵׁם מָקוֹם זֶרְעֵנוּ.

c. מִי מַחֲיָה כָּל נֶפֶשׁ?

הָאֵל הַגָּדוֹל יַחֲיָה אֶת הַכֹּל.

רוּחַ הַקֹּדֶשׁ תַּחֲיָה אֶת הָעוֹלָם.

פָּנֵי הַבָּנִים מַחֲיִים אֶת לִבְבוֹת אֲמוֹתֵיהֶם.

d. וַיְדַבֵּר הָאִישׁ אֶל רֵעֵהוּ וַיֹּאמֶר: "בִּקֶּר טוֹב."

וַתְּדַבֵּר הָאִשָּׁה אֶל בְּנִיהָ וַתֹּאמֶר: "לַיְלָה טוֹב."

וַיְדַבְּרוּ הָאָבוֹת אֶל זֶרַעַם וַיְבָרְכוּ אֶת מַעֲשֵׂה יְדֵיהֶם.

וַיְבָרֶךְ הָאֱלֹהִים אֶת יוֹם הַשַּׁבָּת וַיְקַדֵּשׁ אוֹתוֹ.

e. הָאָדָם צִוָּה אֶת עַבְדּוֹ וַיַּעֲבֹדוּ עַד עֶרֶב.

מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם וַיֹּאמֶר הֲנִנִי: ¹²וַיֹּאמֶר
אֶל־תְּשַׁלַּח יָדְךָ אֶל־הַנֶּעֱר....

Translating the Torah Study Text

Following is our Torah Study Text, Genesis 22:1–5, 22:9–12, reprinted with a literal translation underneath each word. Using your knowledge of the building blocks of the Hebrew language and the meanings of the words provided below, translate this passage into clear English sentences. Write your translation on the lines following the text. This selection includes some grammatical forms and vocabulary that have not yet been introduced. You will need to rely, in part, on the translations provided.

Genesis 22:1–5

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נָסָה אֶת־אַבְרָהָם

Abraham tested and [the] God these the things/words after and it was

וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִי: ²וַיֹּאמֶר קַח־נָא

please/ take and he here I am and he Abraham to him and he
pray said said

אֶת־בְּנֶךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלָךְ־לָךְ אֶל

to to/for and Isaac you love whom your only your
you go one son

אֶרֶץ הַמֹּרְיָה וְהֵעֵלָהּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר

that the one on for an there and bring Moriah land
mountains offering him up

אָמַר אֵלָיָה: ³וַיִּשְׁכֶּם אַבְרָהָם בְּבֹקֶר וַיַּחְבֹּשׁ אֶת־חֲמֹרוֹ

his donkey/ and in the Abraham [he] rose to you I will tell
ass -saddled morning early



Torah Study Text: Genesis 22:1–5, 9–12

As a test of faith, the biblical patriarch Abraham is commanded to offer up his son Isaac as a sacrifice. The following verses are part of the narrative known as **עֲקִידַת יִצְחָק**, the Binding of Isaac, which is read in synagogues on Rosh HaShanah. Part of verse 5 through verse 8, containing Abraham's parting words to his servants and the dialogue between Abraham and Isaac as they head up the mountain, have been omitted in order to shorten our selection.

Read the Hebrew below to see how many of the words you can recognize. This passage does contain words, Hebrew roots, and grammatical concepts that have not yet been introduced. Underline or circle the words, roots, endings, and prefixes that you already know.

Genesis 22:1–5

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי:² וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ
אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם
לַעֲלֹה עַל אֶחָד הֶהָרִים אֲשֶׁר אָמַר אֱלֹהֶיךָ:³ וַיִּשָּׁכֶם אַבְרָהָם בַּבֹּקֶר
וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע
עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:⁴ בַּיּוֹם
הַשְּׁלִישִׁי וַיֵּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא אֶת־הַמָּקוֹם מֵרָחֶק:
וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר....⁵

Genesis 22:9–12

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ
עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:¹⁰ וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח
אֶת־הַמַּאֲכָלֹת לְשַׁחַט אֶת־בְּנוֹ:¹¹ וַיִּקְרָא אֵלָיו מִלֵּאךְ יְהוָה

וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמֶּעַל לָעֵצִים: ¹⁰וַיִּשְׁלַח אַבְרָהָם
 Abraham [he] stretched [to] the on top of the altar on him and
 out wood placed

אֶת-יָדוֹ וַיִּקַּח אֶת-הַמַּאֲכָלֹת לִשְׁחַט אֶת-בְּנוֹ: ¹¹וַיִּקְרָא אֵלָיו
 to him and his to slaughter/ the knife and his
 called son slay took hand

מִלְאָךְ יְהוָה מִן-הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר
 and he said Abraham Abraham and said the heavens from the Eternal angel

הֲנִי: ¹²וַיֹּאמֶר אֶל-תִּשְׁלַח יָדְךָ אֶל-הַנֶּעֱר...
 the lad toward/ your stretch do not and he here
 against hand out said I am



Compare your translation of Genesis 22:1-5, 9-12 with the Torah translations below. Remember that part of verse 5 through verse 8, containing Abraham's parting words to his servants and the dialogue

between Abraham and Isaac as they head up the mountain, were omitted

from our Torah Study Text in order to shorten the selection. These verses are, however, included in the English translations that follow.

¹Some time afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am." ²And He said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." ³So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him. ⁴On the third day Abraham looked up and saw the place from afar. ⁵Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you."

וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע
and split his son Isaac and with him his lads/ two and he
young men took

עָצִי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר לוֹ
to him [he] that the place to/ and and offering wood
said toward went arose

הָאֱלֹהִים: ⁴בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא
and saw his eyes Abraham [he] lifted the third on the day God

אֶת־הַמָּקוֹם מֵרָחֵק: ⁵וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו
his lads/ to Abraham and [he] from afar the place
young men said

שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר....
the donkey/ass with here yourselves sit

Genesis 22:9–12

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם
there and [he] God to [he] said that the place to and they
built him came

אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֶךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ
his son Isaac and [he] the wood and [he] the altar Abraham
bound arranged

And he said, "Here I am."

¹²And he said, "Do not stretch out your hand against the lad..."

THE CHUMASH, ARTSCROLL SERIES, STONE EDITION. BROOKLYN: MESORAH
PUBLICATIONS, 1993.

*¹Now after these events it was
that God tested Avraham
and said to him:*

Avraham!

He said:

Here I am.

²He said:

*Pray take your son,
your only-one,
whom you love,
Yitzhak,
and go-you-forth to the land of Moriyya/Seeing,
and offer him up there as an offering-up
upon one of the mountains
that I will tell you of.*

*³Avraham started-early in the morning,
he saddled his donkey,
he took his two serving-lads with him and Yitzhak his son,
he split wood for the offering-up
and arose and went to the place that God had told him of.*

*⁴On the third day Avraham lifted up his eyes
and saw the place from afar.*

*⁵Avraham said to his lads:
You stay here with the donkey,
and I and the lad will go yonder,
we will bow down and then return to you.*

*⁶Avraham took the wood for the offering-up,
he placed them upon Yitzhak his son,
in his hand he took the fire and the knife.
Thus the two of them went together.*

*⁷Yitzhak said to Avraham his father, he said:
Father!*

He said:

⁶Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. ⁷Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" ⁸And Abraham said, "God will see to the sheep for His burnt offering, my son." And the two of them walked on together.

⁹They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. ¹⁰And Abraham picked up the knife to slay his son. ¹¹Then an angel of the LORD called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." ¹²And he said, "Do not raise your hand against the boy...."

JPS HEBREW-ENGLISH TANAKH: THE TRADITIONAL HEBREW TEXT AND THE NEW
JPS TRANSLATION—2D ED. PHILADELPHIA: THE JEWISH PUBLICATION SOCIETY,
1999.

¹And it happened after these things that God tested Abraham and said to him, "Abraham," and he replied, "Here I am."

²And He said, "Please take your son, your only one, whom you love—Isaac—and go to the land of Moriah; bring him up there as an offering upon one of the mountains which I shall tell you."

³So Abraham woke up early in the morning and he saddled his donkey; he took his two young men with him and Isaac, his son; he split the wood for the offering, and stood up and went to the place of which God had spoken to him.

⁴On the third day, Abraham raised his eyes and perceived the place from afar. ⁵And Abraham said to his young men, "Stay here by yourselves with the donkey, while I and the lad will go yonder; we will worship and we will return to you."

⁶And Abraham took the wood for the offering, and placed it on Isaac, his son. He took in his hand the fire and the knife, and the two of them went together. ⁷Then Isaac spoke to Abraham his father and said, "Father—"

And he said, "Here I am, my son."

And he said, "Here are the fire and the wood, but where is the lamb for the offering?"

⁸And Abraham said, "God will seek out for Himself the lamb for the offering, my son." And the two of them went on together.

⁹They arrived at the place of which God had spoken to him; Abraham built the altar there, and arranged the wood; he bound Isaac, his son, and placed him on the altar atop the wood. ¹⁰Abraham stretched out his hand, and took the knife to slaughter his son.

¹¹And an angel of HASHEM called to him from heaven, and said, "Abraham! Abraham!"

for a burnt offering? And Avraham said, My son, GOD will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which GOD had told him of; and Avraham built an altar there, and laid the wood in order, and bound Yizḥaq his son, and laid him on the altar upon the wood. And Avraham stretched out his hand, and took the knife to slay his son. And an angel of the LORD called to him out of heaven, and said, Avraham, Avraham: and he said, Here I am. And he said, Lay not thy hand upon the lad....

THE JERUSALEM BIBLE, PUBLISHED FOR THE NAHUM ZEEV WILLIAMS FAMILY FOUNDATION AT HECHAL SHLOMO, JERUSALEM. JERUSALEM: KOREN PUBLISHERS JERUSALEM LTD., 1969.

Vocabulary

Locate each of the following words in the Torah Study Text: Genesis 22:1–5, 9–12.

behold, here [is]!	—	הִנֵּה
mountain, mount <i>m</i>	—	הָר
with	—	עִם
tree, wood <i>m</i>	—	עֵץ
eye <i>f</i>	—	עֵין
lad, youth, young man <i>m</i>	—	נֶעַר

Notes on the Vocabulary:

1. The word הִנֵּה can have pronoun endings attached, as in verses 1 and 11 of our Torah Study Text: הִנֵּנִי, "Behold me!" or "Here I am!"
2. As with other Hebrew prepositions, the word עִם has endings attached when it is followed by a pronoun such as "them" or "us" or "him":

with them	—	עִמָּם
with us	—	עִמָּנוּ
with him	—	עִמּוֹ



The basic meaning of the root ע-ל-ה is "go up" or "ascend." This root follows the פִּעֵל pattern, with the usual variations caused by the final root letter ה. The root ע-ל-ה also follows another verb pattern that will be introduced in Chapter 10. The following are the four פִּעֵל participle forms:

Here I am, my son.

He said:

*Here are the fire and the wood,
but where is the lamb for the offering-up?*

⁸*Avraham said:*

*God will see-for-himself to the lamb for the offering-up,
my son.*

Thus the two of them went together.

⁹*They came to the place that God had told him of;*

there Avraham built the slaughter-site

and arranged the wood

and bound Yitzhak his son

and placed him on the slaughter-site atop the wood.

¹⁰*Avraham stretched out his hand,*

he took the knife to slay his son.

¹¹*But YHWH's messenger called to him from heaven*

and said:

Avraham! Avraham!

He said:

Here I am.

¹²*He said:*

Do not stretch out your hand against the lad....

*THE FIVE BOOKS OF MOSES: A NEW TRANSLATION WITH INTRODUCTIONS,
COMMENTARY, AND NOTES BY EVERETT FOX. NEW YORK: SCHOCKEN BOOKS, 1995.*

And it came to pass after these things, that GOD did test Avraham, and said to him, Avraham: and he said, Here I am! And he said, Take now thy son, thy only son Yizhaq, whom thou lovest, and get thee into the land of Moriyya; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Avraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Yizhaq his son, and broke up the wood for the burnt offering, and rose up, and went to the place of which GOD had told him. Then on the third day Avraham lifted up his eyes, and saw the place afar off. And Avraham said to his young men, stay here with the ass; and I and the lad will go yonder and prostrate ourselves, and come again to you. And Avraham took the wood of the burnt offering, and laid it upon Yizhaq his son; and he took the fire in his hand, and the knife; and they went both of them together. And Yizhaq spoke to Avraham his father, and said, My father: and he said, Here I am, my son. And he said, Behold the fire and the wood: but where is the lamb



The basic meaning of the root ה-ל-ך is "walk" or "go." This root follows the **פֻּעַל** pattern, as well as another verb pattern that will be introduced in Chapter 10. The following are the four **פֻּעַל** participle forms:

f pl הולכות *m pl* הולכים *f sg* הולכת *m sg* הולך

The perfect and imperfect forms can be found in the verb charts in the back of the book.

The root ה-ל-ך appears twice in our Torah Study Text. The first root letter ה has dropped out in both these examples:

(verse 2)

and go to/for you to the land of
Moriah

— וּלְךָ לֶךְ אֶל-אֶרֶץ הַמֹּרְיָה

(verse 3)

and went to/toward the place

— וַיֵּלֶךְ אֶל-הַמָּקוֹם

The following words, both ancient and modern, are derived from the root ה-ל-ך. The first root letter ה drops out in some words formed from this root.

law, rule, tradition, <i>halachah</i> (Jewish law)	—	הִלְכָּה
custom, practice	—	הִלִּיף
walking, conduct, manners	—	הִלִּיכָה
there and back, going and returning, round trip	—	הִלּוּךְ וְשׁוּב
traveler, wanderer, wayfarer	—	הִלָּךְ
walking, journey, distance, move (<i>as in chess</i>), stroke (<i>of an engine</i>)	—	מִהִלָּךְ
promenade	—	מִהִלְכָּה
procession	—	תְּהִלּוּכָה
process	—	תְּהִלָּיִךְ

The perfect and imperfect forms can be found in the verb charts in the back of the book.

In this chapter's Torah Study Text, the root ע-ל-ה appears in verse 3 as the word עֹלָה, referring to a type of animal sacrifice in which the offering was completely consumed, "going up" in the flames of the altar.

(verse 3)

וַיִּבְקַע עֲצֵי עֹלָה — he split [the] wood of [the] offering

In verse 2, the root ע-ל-ה appears as both the word עֹלָה and as a verb with the הוּ pro-noun ending attached:

(verse 2)

וַהֲעֵלְהוּ שָׁם לְעֹלָה — and bring him up there for an offering

The following words, both ancient and modern, are derived from the root ע-ל-ה. The final root letter ה drops out in some words formed from this root.

whole burnt offering (<i>a type of animal sacrifice</i>)	—	עֹלָה
high, exalted, supreme	—	עֲלִיּוֹן
rise, ascent, slope	—	מַעֲלָה
step, stair, degree	—	מַעֲלָה
elevator, lift	—	מַעֲלִית
from above, above, upon	—	מִמַּעַל
upwards, above	—	לְמַעַל
rising, ascent; immigration to Israel; the honor of being called to the Torah	—	עֲלִיָּה
genius, prodigy	—	עֲלִיָּה
El Al, Israel's national airline ("to above")	—	אֶל עַל

Abe said, "Where d'ya want this killing done?"

God said, "Out on Highway 61."

FROM "HIGHWAY 61," BY BOB DYLAN

וַיֵּרָא אֶת־הַמָּקוֹם מֵרֶחֶק, *and saw the place from afar*. The word "place" (**הַמָּקוֹם**) is often used as a synonym for God. In other words, Abraham saw God from afar off, and not from close by as was normal for him....

R' AVRAHAM OF SOCHACHEW, AS QUOTED IN *TORAH GEMS*, COMP. AHARON YAAKOV GREENBERG, TRANS. R. DR. SHMUEL HIMELSTEIN. TEL AVIV AND BROOKLYN: YAVNEH PUBLISHING HOUSE, CHEMED BOOKS, 1998.

Sarah is conspicuously absent from this story. It is difficult to imagine that Isaac's mother would have had nothing to say about Abraham's plans as he took Isaac away. The following classical midrash envisions Sarah and her potential objections as the reason behind the words in verse 3: **וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר**, "Abraham rose early in the morning."

*Abraham said: "What shall I do? If I tell Sarah—women get upset over a small thing, all the more so over a big thing like this! But if I don't tell her, and I steal him away from her, when she doesn't see him, she'll kill herself." What did he do? He said to Sarah, "Prepare us food and drink, and let's eat and rejoice!" She said to him, "What's so special about today, and what type of celebration is this?" He said to her, "Old people like ourselves with a son born to them in their old age—it's fitting to eat and drink and be happy!" She went and she prepared the food. When they were in the midst of the meal, he said to her, "You know when I was three years old, I met my Creator, and this lad is grown and he hasn't been educated. There's a place somewhat far from us where they educate the young men; let me take him and educate him there." She said to him, "Go in peace." At once **וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר**, "Abraham rose early in the morning." And why in the morning? He said, "Perhaps Sarah will go back on her word and won't permit me [to go with Isaac]. I'll get up early before she gets up."*

TANCHUMA, VAYEIRA 22

What could possibly have prompted God to devise a test of faith such as עֲקִידַת יִצְחָק, the Binding of Isaac? The first verse states וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, "and it was after these דְּבָרִים,"

which can mean either "things" or "words." The following midrash uses this double meaning of דְּבָרִים to link this test of faith to the preceding chapter (Genesis 21) and the rivalry between Isaac and his older half-brother Ishmael. By viewing דְּבָרִים as words exchanged between the brothers, this midrash also transforms Isaac's role from that of an innocent victim to a willing participant.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נָסָה אֶת־אַבְרָהָם. *And it was after these things/words and God tested Abraham. And what words were there? It was that Ishmael had said to Isaac, "I am greater than you, for I was circumcised when I was thirteen years old and I endured the pain, but you were circumcised when you were eight days old and didn't know any pain. Even if your father had slaughtered you, you wouldn't have known it. If you had been thirteen years old, you wouldn't have taken the pain." Isaac said to him, "That's nothing! If the blessed Holy One said to my father: 'Slaughter Isaac your son!', I wouldn't refuse." At once, the matter דְּבָר (word/thing) sprung upon God, as it is said, "And it was after these things/words and God tested Abraham."*

TANCHUMA, VAYEIRA 18

How could God command such an act as the slaughter of one's own child? The following commentary notes that the verb הֵעֲלִהוּ in verse 2 could be understood simply as "bring him up" and not necessarily as "offer him up."

וַיֵּהַעֲלֵהוּ, *And bring him up.* God did not say, "Slaughter him," because the blessed Holy One did not desire that he slaughter him, but rather that he bring him up on the mountain to make him an Olah [i.e., to prepare him for sacrifice without actually doing it]. And once he brought him up, God said to him, "Bring him down."

RASHI ON GENESIS 22:2

The Torah does not record Abraham's reply to God's command, only his actions. Did Abraham protest? How did he feel? The following two excerpts give us different portrayals of Abraham's response. In the first, from a song by Bob Dylan, a conversation of protest and coercion between Abraham and God is imagined. In the second, a Chasidic commentary, the double meaning of the word הַמְּקוֹם in verse 4 ("the place/the One who is in all places") provides an insight into Abraham's spiritual state.

God said to Abraham, "Kill me a son."

Abe said to God, "You must be puttin' me on!"

God said, "No." Abe said, "What!"

God said, "You can do what you want to, but...

next time you see me coming, you'd better run!"

4. Read and translate the following groups of words.

a. עִינוּ	b. נִעְרָךְ
עִנְיוּ	נִעְרַכְּכֶם
עִנְיָנוּ	נִעְרִיכֶם
עִנְיָכֶם	נִעְרָם
עִנְיָהֶם	נִעְרִיהֶם
c. עָמְנוּ	d. הִנָּךְ
עָמוּ	הִנּוּ
עָמָה	הִנְנוּ
עָמְכֶם	הִנָּכֶם
עָמָם	הִנָּם
e. הָרַהּ הָאֱלֹהִים	f. עֵץ טוֹב
הָרַהּ בֵּית אֵל	עֵץ אֶחָד
הָרַהּ צִיּוֹן	עֵץ וְאֶבֶן
הָרַהּ הַקֹּדֶשׁ	עֵץ הַחַיִּים
רֹאשׁ הָהָר	עֵץ פְּרִי

5. Identify the root of each of the following participles and whether the participle form is masculine or feminine, singular or plural. Translate the meaning of the root.

m/f	sing/pl	Translation	Root	Participle
				עוֹשָׂה
				עוֹלָה
				עוֹלָה
				בוֹנִים
				יוֹדְעִים

Exercises

1. Make flash cards for each of the new vocabulary words and Hebrew roots introduced in this chapter, or use the flash card set published as a companion to this book. Review the cards to learn all of them.
2. Draw a line connecting each Hebrew word to its English translation. For some words, there can be more than one correct translation.

<i>behold</i>	עַץ
<i>mountain</i>	הַר
<i>youth</i>	הַנָּה
<i>tree</i>	עֵץ
<i>lad</i>	עֵץ
<i>mount</i>	עֵץ
<i>here [is]</i>	עֵץ
<i>wood</i>	עֵץ
<i>with</i>	עֵץ
<i>eye</i>	עֵץ

3. The following are singular and plural forms of words introduced as vocabulary in this chapter. Draw a line connecting each plural word to its singular form. Translate both into English.

_____	עֵצִים	הַר	_____
_____	הָרִים	נָעַר	_____
_____	עֵינַיִם	עֵץ	_____
_____	נְעָרִים	עֵץ	_____

sin and come upon affliction, be mindful for them of the binding of Isaac and let it be considered before You as if his ashes were piled up on the altar, and forgive them and redeem them from their affliction."

The blessed Holy One said to him: "You have said your piece, and now I'll say Mine. In the future, the children of Isaac will sin before Me and I will judge them on Rosh HaShanah. And if they want Me to find merit in them and to recall on their behalf the binding of Isaac, they will blow before Me on the shofar of this one."

He asked: "And what is the shofar?"

He said, "Turn around."

Immediately, Abraham lifted his eyes and saw, and behold a ram, behind, caught in the thicket by its horns (Genesis 22:13)....

The blessed Holy One said to him: "They will blow before Me on a ram's horn and I will save them and redeem them from their iniquity."

TANCHUMA, VAYEIRA 22

דְּבַר אַחֵר, "a different interpretation": Many contemporary readers find it difficult to praise the actions of Abraham or to embrace the notion of **זְכוּת אֲבוֹת**, "the merit of our ancestors." Some suggest a contrary reading of the passage: that Abraham failed God's test, in that he did not challenge God's command or argue on behalf of his son. Though God does not withdraw Abraham's blessing, nonetheless God never again speaks directly to Abraham in the Torah.

יוֹשְׁבִים
 מְבָרְכִים
 מְהַלְלוֹת
 הוֹלֵךְ
 הוֹלֶכֶת
 יוֹשְׁבוֹת
 בּוֹחֲרִים
 עוֹבְדוֹת
 מְקַדֵּשׁ
 מְצִיָּה
 אוֹמֶרֶת

EXTRA CREDIT **The Akeidah and** **Rosh HaShanah**

As mentioned at the beginning of the chapter, עֲקִידַת יִצְחָק, the Binding of Isaac, is read in synagogues on Rosh HaShanah. It is a challenging and disturbing narrative, which has given rise to much commentary over the ages. Questions abound as to why the dramatis personae in this story (whether God or Abraham or Isaac) would act in the manner in which they do, which appears

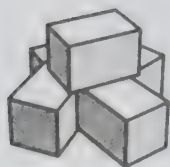
so contrary to our usual notions of morality and justice.

In a traditional understanding of this narrative, Abraham's willingness to offer up to God his most precious, beloved son is viewed as a heroic example of sacrifice in obedience to the will of God. Isaac, too, over the ages became an important symbol of self-sacrifice, of Jewish martyrdom, for his readiness to die in a demonstration of faith.

The selection of this passage for reading on Rosh HaShanah is related to the concept in Jewish thought of זְכוּת אֲבוֹת, "the merit of our ancestors," the idea that the good and noble deeds of our ancestors contribute to the well-being of their descendants. The merit of a good deed continues forever, and as our own deeds are evaluated and judged on Rosh HaShanah, the harshness of judgment may be softened or mitigated by the recollection of past good deeds performed by our ancestors.

This thought is reflected in the following midrashic passage, which presents a conversation between Abraham and God after Abraham is instructed to leave his son unharmed:

(Abraham speaking to God:) "...I overcame my impulse [to challenge and refuse Your command] and I didn't reply to You, so when [in the future] the children of Isaac will



Building Blocks

Different Verb Patterns

We have now introduced two different Hebrew verb patterns: the **פָּעַל** pattern and the **פִּעֵל** pattern. The same root can appear in more than one verb pattern. When a root appears in either the **פָּעַל** or **פִּעֵל** pattern, it generally expresses a simple action: "hear," "speak," "guard," "command." If the same root appears in both the **פָּעַל** and the **פִּעֵל** patterns, it will have a related meaning in each pattern.

The **הִפְעִיל** (Hifil) Pattern

In this chapter, we introduce a third Hebrew verb pattern: the **הִפְעִיל** pattern. Roots that appear in this pattern can have a simple active meaning, like roots that appear in the **פָּעַל** and the **פִּעֵל** patterns. For example, the root **א-מ-ן**, introduced in Chapter 10 of *Aleph Isn't Enough*, appears in the **הִפְעִיל** pattern with the meaning "trust" or "believe."

When, however, a root appears in both the **פָּעַל** pattern and the **הִפְעִיל** pattern, it will generally have a causative meaning in the **הִפְעִיל** pattern. The following examples are included for enrichment only. It is not necessary to memorize this list.

Meaning in הִפְעִיל	Meaning in פָּעַל	Root
cause to eat, feed	eat	א-כ-ל
cause to go, lead, conduct, bring	go, walk	ה-ל-ך
cause to remember, remind, mention	remember	ז-כ-ר
make known, inform, announce	know	י-ד-ע
cause to go out, bring out	go out	י-צ-א
cause to sit, seat, cause to dwell	sit, dwell	י-ש-ב
make king or queen, crown	rule	מ-ל-ך
put to work, employ	work, serve	ע-ב-ד
cause to ascend, bring up, raise	go up, ascend	ע-ל-ה
make heard, proclaim	hear	ש-מ-ע



Torah Study Text: Vocabulary and Root Review

This unit's Torah Study Text, Genesis 22:1–5, 9–12, is reprinted below, highlighting the new vocabulary words as well as the words formed from the new Hebrew roots introduced in Chapter 9. Read this passage again, recalling the meaning of each of the highlighted words or roots.

Genesis 22:1–5

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
 אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי:² וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ
 אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמִּרְיָה וְהַעֲלֵהוּ שָׁם
 לַעֲלֹה עַל אֶחָד הֶהָרִים אֲשֶׁר אָמַר אֵלָיךָ:³ וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר
 וַיַּחֲבֹשׁ אֶת־חֲמורוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֶת יִצְחָק בְּנוֹ וַיִּבְקַע
 עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:⁴ בַּיּוֹם
 הַשְּׁלִישִׁי וַיֵּשֶׁא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא אֶת־הַמָּקוֹם מֵרָחֹק:
 וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמור....

Genesis 22:9–12

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
 אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ
 עַל־הַמִּזְבֵּחַ מִמָּעַל לָעֵצִים:¹⁰ וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח
 אֶת־הַמֶּאֱכָלֶת לְשַׁחֵט אֶת־בְּנוֹ:¹¹ וַיִּקְרָא אֵלָיו מִלֵּאף יְהוָה
 מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנְנִי:¹² וַיֹּאמֶר
 אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר....

Imperfect (from the root שִׁכַּח):

[he] will/may rise early

—

יִשְׁכַּח

Imperfect with reversing vav:

[and] Abraham rose early

—

וַיִּשְׁכַּח אַבְרָהָם

There are also variations caused by certain root letters. Sometimes a root letter drops out. A good example is provided by the root יִצָּא. The root letter י is replaced by the vowel ו:

cause to go out, bring out

—

יִצָּא מוֹצִיא

This participle is well-known from the blessing over bread:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לַחֵם מִן הָאָרֶץ.

Blessed are You, Eternal One, our God, Sovereign of the universe, [the One] who brings out bread from the earth.

Torah Study Text with Building Blocks

Following is an excerpt, Genesis 22:2–3, from this unit's Torah Study Text, reprinted with the two הפעיל verbs highlighted. Reread these verses, noting that both הפעיל verbs do not contain the ו vowel and one has a reversing vav attached. A translation is provided below only for the highlighted הפעיל verbs. Remember that there could be other possible translations. For a full translation of the verses, refer back to Chapter 9.

Genesis 22:2–3

וַיֹּאמֶר קַח-נָא אֶת-בְּנֶךָ אֶת-יִחִידְךָ אֲשֶׁר-אַהֲבָתָּ אֶת-יִצְחָק²
וְלֶךְ-לְךָ אֶל-אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים
אֲשֶׁר אָמַר אֵלֶיךָ: ³וַיִּשְׁכַּח אַבְרָהָם בְּבִקְרָא...

and bring him up (וְהַעֲלֵהוּ, bring up, command
form with הוּ, him, ending)

—

וְהַעֲלֵהוּ

[he] rose early

—

וַיִּשְׁכַּח

Recognizing the הַפְעִיל Pattern

The regular forms of the הַפְעִיל pattern have a prefix letter preceding the three root letters and the הַ vowel between the second and third root letters. Even irregular forms of the הַפְעִיל pattern, including many in this chapter's Grammar Enrichment chart, always have a prefix letter preceding the root letters, but they may not contain the הַ vowel.

Perfect Verbs in the הַפְעִיל Pattern

The name הַפְעִיל indicates the regular perfect הוּא—"he" or "it"—form for roots in this pattern:

הַפְעִיל (הַיִּי)

[he] made remember, reminded,
mentioned —

הִזְכִּיר

[he] made king (or queen), crowned —

הִמְלִיךְ

All the perfect forms have the prefix letter הַ and the same endings as הַפַּעַל and הַפְעִיל perfect forms:

הִיִּי—“they” or “it” הִיִּי—“she” or “it” הִיִּי—“he” or “it”

Imperfect Verbs in the הַפְעִיל Pattern

Imperfect verbs in the הַפְעִיל pattern use the same prefixes and endings as in the הַפַּעַל and הַפְעִיל patterns:

יִיִּי—“they” or “it” יִיִּי—“she” or “it” יִיִּי—“he” or “it”

Participles in the הַפְעִיל Pattern

The four participle forms have the prefix letter מַ in the הַפְעִיל pattern:

f pl מַיִּיִּי m pl מַיִּיִּי f sg מַיִּיִּי m sg מַיִּיִּי

Variations

It is important to be aware that there are variations on the הַפְעִיל pattern. Sometimes the vowels may be different and the הַ vowel may not appear, particularly when a reversing vav is attached. An example of this appears in this unit's Torah Study Text, in verse 3:

[he] has kept alive (הִפְעִיל <i>perfect</i> from the root ח־י־ה)	—	הִחְיָה
[he] has sustained	—	קִיַּם
[he] has caused to reach (הִפְעִיל <i>perfect form</i>)	—	הִגִּיעַ
[to] this time/season	—	לְזֶמֶן הַזֶּה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ
לְזֶמֶן הַזֶּה.

2. Isaiah 52:7—A well-known Hebrew folk song and Israeli folk dance are derived from a portion of this verse. A הִפְעִיל participle from the root ש־מ־ע appears twice in this verse. There is also a פָּעַל participle from the root א־מ־ר and a פָּעַל perfect form of the root מ־ל־ךְ.

how beautiful	—	מִהֲנָאוּ
foot, footstep	—	רֵגֶל
one who brings good tidings, bringing good tidings (פָּעַל <i>participle</i>)	—	מְבַשֵּׂר
salvation	—	יְשׁוּעָה
your God (אֱלֹהִים) with יְיָ f sg ending)	—	אֱלֹהֶיךָ

מִהֲנָאוּ עַל־הַהָרִים רֵגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם מְבַשֵּׂר טוֹב
מִשְׁמִיעַ יְשׁוּעָה אָמַר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ:

3. From the קְדִשָּׁה—This excerpt is from the central core of prayers (the עֲמִידָה) in the Shabbat liturgy. A הִפְעִיל imperfect form of the root ש־מ־ע with the נו ending appears in this passage. Also appearing here is the noun מוֹשִׁיעַ ("savior/deliverer"), which is actually a הִפְעִיל participle from the root י־ש־ע.

GRAMMAR Enrichment

הַפְעִיל Pattern

The following chart includes participle, perfect, and imperfect forms for some roots that appear in the הַפְעִיל pattern. Only the הוּא ("he" or "it") forms are shown. The other forms use the regular prefixes and/or suffixes, as shown above, and can be found in the verb charts in the back of the book. The charts below are presented for enrichment only. They include variant forms, caused by certain root letters such as final ה. The vowels shown are the regular vowels for each form, but alternate or irregular vowels sometimes appear in biblical texts. It is not necessary to memorize the information on this chart.

Imperfect	Participle	Perfect	Root	הַפְעִיל Meaning
יֹאכִיל	מֹאכִיל	הֵאכִיל	א-כ-ל	cause to eat, feed
יֵאֱמִין	מֵאֱמִין	הֵאֱמִין	א-מ-ן	trust, believe
יֹלִיךְ	מוֹלִיךְ	הוֹלִיךְ	ה-ל-ך	cause to go, lead, bring, conduct
יִזְכֹּר	מִזְכֹּר	הִזְכִּיר	ז-כ-ר	make remember, remind, mention
יַחְיֶה	מַחְיֶה	הַחְיֶה	ח-י-ה	keep alive
יֹדִיעַ	מוֹדִיעַ	הוֹדִיעַ	י-ד-ע	make known, inform, announce
יוֹצֵא	מוֹצֵא	הוֹצֵא	י-צ-א	cause to go out, bring out
יוֹשֵׁב	מוֹשֵׁב	הוֹשִׁיב	י-ש-ב	cause to sit, seat, cause to dwell
יַמְלִיךְ	מַמְלִיךְ	הַמְלִיךְ	מ-ל-ך	make king or queen, crown
יַעֲבִיד	מַעֲבִיד	הַעֲבִיד	ע-ב-ד	put to work, employ
יַעֲלֶה	מַעֲלֶה	הַעֲלֶה	ע-ל-ה	cause to ascend, bring up, raise
יַשְׁמִיעַ	מַשְׁמִיעַ	הַשְׁמִיעַ	ש-מ-ע	make heard, proclaim

Additional Reading and Translation Practice

Translate the following excerpts from the Bible and the prayer book, using the extra vocabulary words provided. Check your translations against the English translations that follow.

1. שֶׁחֲחִינוּ—This blessing is said on the first evening of festivals and for other joyous occasions and special events.

5. הַבְּדִלָּה Blessing—This blessing is said on Saturday evening as part of the הַבְּדִלָּה ("separation/distinction") ritual that marks the conclusion of the Sabbath day and the beginning of the workweek. The root of the word הַבְּדִלָּה is ב־ד־ל, and it appears twice in this blessing as a הַפְעִיל participle.

the one who makes a distinction/ separation	—	הַמְבַדִּיל
not holy, ordinary, secular, workaday	—	חול
the seventh	—	הַשְּׁבִיעִי
six	—	שֶׁשֶׁת

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין
אור לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֶׁשֶׁת יְמֵי
הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

6. Genesis 1:4—This passage appeared as part of the Torah Study Text selection in Chapter 1. A הַפְעִיל imperfect form of the root ב־ד־ל, "separate," appears in this verse with a reversing *vav*. The י vowel changes to ײ with the addition of the reversing *vav*.

and [he] saw	—	וַיֵּרָא
that	—	כִּי
[he] will separate	—	יַבְדִּיל

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדִּל אֱלֹהִים בֵּין הָאֹר וּבֵין
הַחֹשֶׁךְ:

in the sight of {literally: to the
eyes of}

לְעֵינַי

living being (from the root חֲיָה)

חַי

I

אֲנִי

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמָיעֵנוּ בְּרַחֲמָיו לְעֵינַי כָּל חַי: אֲנִי יְיָ אֱלֹהֵיכֶם:

4. From the קְדוּשַׁת לֵיל שַׁבָּת—This blessing is said over wine on the evening of Shabbat to sanctify the Sabbath.

vine

גֶּפֶן

delighted in

רָצָה בְּ

love

אֶהְבָּה

pleasure

רְצוֹן

has bequeathed, caused/enabled

to inherit (הִפְעִיל perfect

form with נוֹ, us, ending)

הִנְחִילָנוּ

remembrance, reminder

זְכוֹרָן

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה
בָּנוּ, וְשַׁבָּת קִדְּשׁוּ בְּאַהֲבָה וּבְרְצוֹן הִנְחִילָנוּ, זְכוֹרָן לְמַעֲשֵׂה
בְּרֵאשִׁית....

Translations

1. שְׁהַחֲיוֹנוֹ—Blessed are You, Eternal our God, Sovereign of the universe, who has kept us alive and has sustained us and has caused us to reach [to] this time/season.
2. Isaiah 52:7—How beautiful upon the mountains are feet/footsteps of one who brings good tidings, proclaiming peace, bringing good tidings of good, proclaiming salvation, saying to Zion: Your God has reigned!
3. From the קְדוּשָׁה—One is our God, God {He} is our Father, God {He} is our Sovereign, God {He} is our Savior/Deliverer, and God {He} will/may proclaim {let God proclaim} {to} us in God's {His} compassion/mercy in the sight of every living being: I am the Eternal your God.
4. From the קְדוּשׁ לֵיל שַׁבָּת—Blessed are You, Eternal our God, Sovereign of the universe, Creator of the fruit of the vine. Blessed are You, Eternal our God, Sovereign of the universe, who has sanctified us {made us holy} with God's {His} commandments and delighted in us, and the Sabbath of God's {His} holiness {God's holy Sabbath} with love and with pleasure has bequeathed us {has enabled us to inherit}, a reminder/remembrance of the act of Creation....
5. הַבְּדִלָה Blessing—Blessed are You, Eternal our God, Sovereign of the universe, the One who makes a distinction/separation between holiness and not holy, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Blessed are You, Eternal, the One who makes a distinction/separation between holiness and not holy.
6. Genesis 1:4—And God saw the light that [it was] good, and God separated between the light and between the darkness.
7. From מַעֲרִיב עֶרְבִים—Blessed are You, Eternal our God, Sovereign of the universe, who with God's {His} word makes evening [the] evenings {causes evening, brings on the evening}.... Creator of day and night, rolling light away from darkness, and darkness away from light, making day pass and bringing night, and making a separation between day and between night, God of Hosts is God's {His} name. Living and enduring God, may God {He} always rule over us forever and ever. Blessed are You, Eternal, the One who makes evening [the] evenings {causes evening, brings on the evening}.

7. From **מַעֲרִיב עֶרְבִים**—This blessing praising God for bringing on the evening appears in the evening service following the **בְּרָכוּ**. The root of the word **עֶרֶב**, “evening,” **ע-ר-ב**, is used as a **הַפְעִיל** participle with a causative meaning: “causing evening,” “bringing on the evening.”

rolling	—	גֹּלֵל
away from, from before {literally: from [the] face of}	—	מִפְּנֵי
causing to pass, making pass (הַפְעִיל participle from the root ע-ב-ר, pass)	—	מַעֲבִיר
causing to come, bringing (הַפְעִיל participle from the root ב-ו-א, bring)	—	מְבִיא
making a separation, distinction (הַפְעִיל participle from the root ב-ד-ל)	—	מַבְדִּיל
a name of God, sometimes translated as God of Hosts	—	יְיָ צְבָאוֹת
living and enduring	—	חַי וְקַיִם
always, continually	—	תָּמִיד

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב
עֶרְבִים... בּוֹרֵא יוֹם וְלַיְלָה, גֹּלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי
אוֹר, וּמַעֲבִיר יוֹם וּמְבִיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ
צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ
אַתָּה יְיָ, הַמַּעֲרִיב עֶרְבִים.

וַיֵּלֶךְ אַבְרָהָם עַד אֶרֶץ כְּנָעַן וַיּוֹלֶךְ אֶת מִשְׁפַּחְתּוֹ.

וַתֵּלֶךְ שָׂרָה עִם אַבְרָהָם אִישָׁהּ וַתּוֹלֶךְ אֶת בְּנֵיהֶם.

b. אֹתָהּ עוֹלָה אֶל הַמָּקוֹם הַקָּדוֹשׁ וּמַעֲלָה עִמָּךְ אֶת רֵעִי.

הָאִשָּׁה עָלְתָה אֶל עֵיר הַקֹּדֶשׁ וְעַמָּהּ הָעֹלְתָה אֶת זִרְעָהּ.

וַיַּעֲלוּ הָאֲחִים עַל רֹאשׁ הַהָר וַהֲעֵלוּ אֶת נַעֲרֵיהֶם.

מִי יַעֲלֶה עִם הָעָם מִן הַמָּקוֹם אֲשֶׁר שָׁם יָשְׁבוּ?

c. בְּנֵי אָדָם יֵצְאוּ מִן הָעִיר וְאֵז הוּצִיאוּ אֶת זִרְעָם.

בָּרוּךְ אֱלֹהֵיכֶם אֲשֶׁר הוּצִיָא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם.

הִנֵּה הָאֶבֶן שֶׁהוּצִיאוּ הַבּוֹנִים מִן הָאֲדָמָה.

וְאִנְחָנוּ הַנֵּנוּ בַּחֲשֶׁךְ וּמִי יוּצִיָא אֶתָּנוּ אֶל הָאוֹר?

d. הָאִם אֲכָלָה אֶת הַלֶּחֶם וְהָאֲכִילָה אֶת בְּנִי.

וְתֹאכַל הָאִשָּׁה אֶת פְּרִי הָעֵץ וְתֹאכִיל אֶת אָדָם.

Exercises

1. Using the Grammar Enrichment chart as an aid, identify the root of each of the following הַפְעִיל verb forms. Indicate whether the form is a perfect, imperfect, or participle and whether it is singular or plural and masculine or feminine. Translate.

Translation	sg or pl	m or f	Form	Root	Verb
_____	_____	_____	_____	_____	מִזְכִּיר
_____	_____	_____	_____	_____	מֹאכִיל
_____	_____	_____	_____	_____	מוֹצִיָּאָה
_____	_____	_____	_____	_____	מְשַׁמְעִים
_____	_____	_____	_____	_____	מְזַכֵּירוֹת
_____	_____	_____	_____	_____	יִמְלִיךְ
_____	_____	_____	_____	_____	יַעֲלֶה
_____	_____	_____	_____	_____	תַּעֲלֶה
_____	_____	_____	_____	_____	תֹּאכִיל
_____	_____	_____	_____	_____	יֹדִיעוּ
_____	_____	_____	_____	_____	יִשְׁמְעוּ
_____	_____	_____	_____	_____	הַעֲבִיד
_____	_____	_____	_____	_____	הַחֲיָה
_____	_____	_____	_____	_____	הוֹלִיכוּ
_____	_____	_____	_____	_____	הוֹשִׁיבָה

2. Read and translate the following groups of sentences. Remember that the prefix *vav* can reverse the tense of a verb. Check your translations against those that follow.

_____ .a אַבְרָהָם הָלַךְ מֵאֶרֶצוֹ עִם מִשְׁפָּחָתוֹ.

_____ הוּא הוֹלֵךְ עַד אֶרֶץ כְּנָעַן וּמוֹלִיךְ אֶת מִשְׁפָּחָתוֹ.

out/have brought out/had brought out their offspring.

Blessed is your God who brought out/did bring out/has brought out you from the land of Egypt.

Here is/ behold the stone that the builders/the ones who build/the ones who are building brought out/did bring out/had brought out/have brought out from the earth/ground.

And we, here we are/ behold us in the darkness and who will/may bring out us to/toward the light?

- d. The mother ate/did eat/was eating/had eaten/has eaten the bread and {caused to eat} fed/did feed/was feeding /had fed/has fed her sons/children.

The woman ate/did eat/was eating the fruit of the tree and {caused to eat} fed/did feed/was feeding [the] man/Adam.

In the evening the king/sovereign did not feed/had not fed his slaves/servants and [so] then they did not eat/had not eaten.

Blessed is [the] God, [the One] who feeds/does feed/is feeding all the world/universe.

- e. The prophet heard/did hear/was hearing the voice of God and he {caused to hear} proclaimed/did proclaim /was proclaiming God's {His} words.

The men/people heard/did hear/were hearing the sound of the wind upon the water and among the trees.

The eyes of all the nation/people are upon the prophet and he proclaims/is proclaiming/does proclaim words of truth.

The eyes of the young man were upon the face of the woman/wife that he loved /had loved /did love and he said, "Who is like her?"

חֲזַק! חֲזַק!

Whenever the reading of one of the five books of the Torah is completed in the synagogue, there is a custom for the entire congregation to stand and say, "חֲזַק! חֲזַק! וְנִתְחַזַּק!"—"Be strong! Be strong! And let us be strengthened [or let us strengthen one another]!" These are words of congratulations and encouragement—that we have lived to finish another book of the Torah and that we may be granted the strength as a community to do so again. You have now finished the third of the four books in this Hebrew series. You are to be congratulated for all that you have accomplished. May you be strengthened in your further learning!

בְּעֶרְבַּי לֹא הָאָכִיל הַמֶּלֶךְ אֶת עַבְדִּיו וְאִזּוּ לֹא אָכְלוּ.

בְּרוּךְ הָאֵל הַמֵּאֲכִיל אֶת כָּל הָעוֹלָם.

e. וַיִּשְׁמַע הַנָּבִיא אֶת קוֹל הָאֵל וַיִּשְׁמִיעַ אֶת דְּבָרָיו.

וַיִּשְׁמְעוּ הָאֲנָשִׁים אֶת קוֹל הָרוּחַ עַל הַמַּיִם וּבֵין הָעֵצִים.

עֵינֵי כָּל הָעָם עַל הַנָּבִיא וְהוּא מִשְׁמִיעַ דְּבָרֵי אִמָּת.

עֵינֵי הַנֶּעֶר עַל פְּנֵי הָאִשָּׁה אֲשֶׁר אָהָב וַיֹּאמֶר "מִי כְמוֹהָ?"

Translations

- a. Abraham went/was going/did go/had gone/has gone from his land with his family.

He walks/is walking/does walk {goes/is going/does go} as far as/until the land of Canaan and {causes to go} leads/is leading/does lead his family.

Abraham went/walked {did go/walk, was going/walking} as far as/until the land of Canaan and {caused to go} led/did lead/was leading his family.

Sarah went/walked {did go/walk, was going/walking} with Abraham her husband/man and she {caused to go} led/did lead/was leading their children.

- b. You are going up/ascending to the holy place and {causing to go up} bringing up with you your friend/neighbor.

The woman went up/did go up/had gone up/has gone up/was going up to the city of holiness {the Holy City} and with her she {caused to go up} brought up/did bring up/was bringing up/had brought up her offspring.

The brothers went up/did go up/were going up on the top of the mountain and they {caused to go up} brought up/did bring up/were bringing up their lads.

Who will/may go up with the people/nation from the place that there [i.e., where] they dwelt/were dwelling/did dwell/have dwelt/had dwelt?

- c. The sons/children of Adam {humankind} went out/did go out/were going out/have gone out/had gone out from the city and then they brought out/did bring out/were bringing

שָׁמְעוּ	שָׁמְעָה	שָׁמַע	שָׁמַע	hear
שָׁמְרוּ	שָׁמְרָה	שָׁמַר	שָׁמַר	guard, keep

פֶּעַל Participle

The following roots follow the exact same pattern as the regular root א־מ־ר and are not listed in the chart: ע־ז־ר, ע־בִּד, גִּתֵּן, מִלֵּךְ, יִשֵּׁב, זִכֵּר, הִלֵּךְ, אִכֵּל, and שָׁמַר. There is no פֶּעַל participle form of the root ה־י־ה.

<i>Feminine Plural</i>	<i>Masculine Plural</i>	<i>Feminine Singular</i>	<i>Masculine Singular</i>	Root	Meaning
אוֹהֲבוֹת	אוֹהֲבִים	אוֹהֶבֶת	אוֹהֵב	א־ה־ב	love
אוֹמְרוֹת	אוֹמְרִים	אוֹמֶרֶת	אוֹמֵר	א־מ־ר	say
בוֹחֲרוֹת	בוֹחֲרִים	בוֹחֶרֶת	בוֹחֵר	ב־ח־ר	choose
בוֹנוֹת	בוֹנִים	בוֹנֶה	בוֹנֵה	ב־נ־ה	build
בוֹרְאוֹת	בוֹרְאִים	בוֹרְאֶת	בוֹרֵא	ב־ר־א	create
יודְּעוֹת	יודְּעִים	יודְּעֶת	יודֵעַ	י־ד־ע	know
יוֹצְאוֹת	יוֹצְאִים	יוֹצְאֶת	יוֹצֵא	י־צ־א	go out
עוֹלוֹת	עוֹלִים	עוֹלָה	עוֹלֵה	ע־ל־ה	go up
עוֹשׂוֹת	עוֹשִׁים	עוֹשֶׂה	עוֹשֵׂה	ע־ש־ה	make, do
רוֹפְאוֹת	רוֹפְאִים	רוֹפְאֶת	רוֹפֵא	ר־פ־א	heal
שׁוֹמְעוֹת	שׁוֹמְעִים	שׁוֹמְעֶת	שׁוֹמֵעַ	שָׁמַע	hear

פֶּעַל Imperfect

they הם	she היא	he הוא	Root	Meaning
יֹאֲהֲבוּ	תֹאֲהֵב	יֹאֲהֵב	א־ה־ב	love
יֹאכְלוּ	תֹאכֵל	יֹאכֵל	א־כ־ל	eat
יֹאמְרוּ	תֹאמֵר	יֹאמֵר	א־מ־ר	say
יִבְחָרוּ	תִּבְחַר	יִבְחַר	ב־ח־ר	choose
יִבְנוּ	תִּבְנֶה	יִבְנֶה	ב־נ־ה	build

Verb Charts

The following charts contain all the verb roots, in Hebrew alphabetical order, introduced in *Aleph Isn't Enough* and *Bet Is for B'reishit*. They are separated according to verb pattern: **פָּעַל**, **פָּעַל**, and **הִפְעִיל**. Within each verb pattern, they are separated according to perfect, participle, and imperfect forms. These charts present the regular vowels for each form, but alternate or irregular vowels sometimes appear in biblical texts.

פָּעַל Perfect

they m/f הֵם\הֵן	she היא	he הוא	Root	Meaning
אָהָבוּ	אָהָבָה	אָהָב	א־ה־ב	love
אָכְלוּ	אָכְלָה	אָכַל	א־כ־ל	eat
אָמְרוּ	אָמְרָה	אָמַר	א־מ־ר	say
בָּחָרוּ	בָּחָרָה	בָּחַר	ב־ח־ר	choose
בָּנוּ	בָּנְתָה	בָּנָה	ב־נ־ה	build
בָּרְאוּ	בָּרְאָה	בָּרָא	ב־ר־א	create
הָיוּ	הָיְתָה	הָיָה	ה־י־ה	be
הָלְכוּ	הָלְכָה	הָלַךְ	ה־ל־ךְ	walk, go
זָכְרוּ	זָכְרָה	זָכַר	ז־כ־ר	remember
יָדְעוּ	יָדְעָה	יָדַע	י־ד־ע	know
יָצְאוּ	יָצְאָה	יָצָא	י־צ־א	go out
יָשְׁבוּ	יָשְׁבָה	יָשַׁב	י־ש־ב	sit, dwell
מָלְכוּ	מָלְכָה	מָלַךְ	מ־ל־ךְ	reign, rule
נָתְנוּ	נָתְנָה	נָתַן	נ־ת־ן	give
עָבְדוּ	עָבְדָה	עָבַד	ע־ב־ד	work, serve
עָזְרוּ	עָזְרָה	עָזַר	ע־ז־ר	help
עָלוּ	עָלְתָה	עָלָה	ע־ל־ה	go up
עָשׂוּ	עָשְׂתָה	עָשָׂה	ע־ש־ה	make, do
רָפְאוּ	רָפְאָה	רָפָא	ר־פ־א	heal

פעל Participle

Feminine Plural	Masculine Plural	Feminine Singular	Masculine Singular	Root	Meaning
מְבָרְכוֹת	מְבָרְכִים	מְבָרַכַת	מְבָרֵךְ	בִּרְךְ	bless
מְדַבְּרוֹת	מְדַבְּרִים	מְדַבֶּרֶת	מְדַבֵּר	דִּבֵּר	speak
מְהַלְלוֹת	מְהַלְלִים	מְהַלֶּלֶת	מְהַלֵּל	הִלֵּל	praise
מַחְיֹות	מַחְיִים	מַחְיָה	מַחְיֶה	חִיָּה	bring to life
מְצַוֹת	מְצַוִּים	מְצַוָּה	מְצַוֶּה	צִוָּה	command
מְקַדְּשׁוֹת	מְקַדְּשִׁים	מְקַדְּשֶׁת	מְקַדֵּשׁ	קִדְּשׁ	make holy

פעל Imperfect

they m הם	she היא	he הוא	Root	Meaning
יְבָרְכוּ	תְּבָרֵךְ	יְבָרֵךְ	בִּרְךְ	bless
יְדַבְּרוּ	תְּדַבֵּר	יְדַבֵּר	דִּבֵּר	speak
יְהַלְלוּ	תְּהַלֵּל	יְהַלֵּל	הִלֵּל	praise
יַחְיֹוּ	תַּחְיֶה	יַחְיֶה	חִיָּה	bring to life
יִצְווּ	תִּצְוֶה	יִצְוֶה	צִוָּה	command
יְקַדְּשׁוּ	תְּקַדֵּשׁ	יְקַדֵּשׁ	קִדְּשׁ	make holy

הפעיל Perfect

they m/f הם\הן	she היא	he הוא	Root	Meaning
הֶאֱכִילוּ	הֶאֱכִילָהּ	הֶאֱכִיל	אֵכֵל	cause to eat, feed
הֶאֱמִינוּ	הֶאֱמִינָהּ	הֶאֱמִין	אֵמַן	trust, believe
הוֹלִיכוּ	הוֹלִיכָהּ	הוֹלִיךְ	הִלִּךְ	cause to go, lead, conduct
הִזְכִּירוּ	הִזְכִּירָהּ	הִזְכִּיר	זָכַר	remind, make remember
הִחְיֹוּ	הִחְיָתָהּ	הִחְיָהּ	חִיָּה	keep alive
הוֹדִיעוּ	הוֹדִיעָהּ	הוֹדִיעַ	יָדַע	make known, announce
הוֹצִיאוּ	הוֹצִיאתָהּ	הוֹצִיא	יָצָא	bring out, take out

יִבְרָאוּ	תִּבְרָא	יִבְרָא	בִּרְא	create
יְהִיוּ	תִּהְיֶה	יְהִי	הִיָּה	be
יֵלְכוּ	תֵּלֶךְ	יֵלֶךְ	הֵלַךְ	go, walk
יִזְכְּרוּ	תִּזְכֹּר	יִזְכֹּר	זִכֵּר	remember
יָדְעוּ	תֵּדַע	יָדַע	יִדְעַע	know
יֵצְאוּ	תֵּצֵא	יֵצֵא	יֵצֵא	go out
יֵשְׁבוּ	תֵּשֶׁב	יֵשֶׁב	יֵשֶׁב	sit, dwell
יִמְלִכוּ	תִּמְלֹךְ	יִמְלֹךְ	מִלַּךְ	reign, rule
יִתְּנוּ	תִּתֵּן	יִתֵּן	נִתַּן	give
יַעֲבֹדוּ	תַּעֲבֹד	יַעֲבֹד	עֲבִיד	work, serve
יַעֲזֹרוּ	תַּעֲזֹר	יַעֲזֹר	עֲזָר	help
יַעֲלוּ	תַּעֲלֶה	יַעֲלֶה	עָלָה	go up
יַעֲשׂוּ	תַּעֲשֶׂה	יַעֲשֶׂה	עָשָׂה	make, do
יִרְפְּאוּ	תִּרְפֵּא	יִרְפֵּא	רִפֵּא	heal
יִשְׁמְעוּ	תִּשְׁמַע	יִשְׁמַע	שָׁמַע	hear
יִשְׁמְרוּ	תִּשְׁמֹר	יִשְׁמֹר	שָׁמַר	guard, keep

פעל Perfect

they m/f הֵם\הֵן	she היא	he הוא	Root	Meaning
יְבָרְכוּ	יְבָרְכָהּ	יְבָרֵךְ	בִּרְךְ	bless
יְדַבְּרוּ	יְדַבְּרָהּ	יְדַבֵּר	דִּבֵּר	speak
יְהַלְלוּ	יְהַלְלָהּ	יְהַלֵּל	הִלֵּל	praise
יְחַיּוּ	יְחַיֶּתָּהּ	יְחַיֶּה	חִיָּה	bring to life
יְצַוּ	יְצַוְתָּהּ	יְצַוֶּה	צִוָּה	command
יְקַדְּשׁוּ	יְקַדְּשָׁהּ	יְקַדְּשׁ	קִדְּשׁ	make holy

הפעיל Imperfect

they m הם	she היא	he הוא	Root	Meaning
יֹאכִילוּ	תֹאכִיל	יֹאכִיל	א-כ-ל	cause to eat, feed
יֹאמִינוּ	תֹאמִין	יֹאמִין	א-מ-ן	trust, believe
יֹלְכוּ	תֹלִיךְ	יֹלְךְ	ה-ל-ך	cause to go, lead, conduct
יִזְכְּרוּ	תִזְכֵּר	יִזְכֵּר	ז-כ-ר	remind, make remember
יַחֲיוּ	תַחֲיֶה	יַחֲיֶה	ח-י-ה	keep alive
יֹדְיעוּ	תֹדִיעַ	יֹדְיעַ	י-ד-ע	make known, announce
יוֹצִיאוּ	תֹצִיאַ	יוֹצִיאַ	י-צ-א	bring out, take out
יוֹשְׁבוּ	תֹשִׁיב	יוֹשִׁיב	י-ש-ב	cause to sit, dwell, seat
יַמְלִיכוּ	תַמְלִיךְ	יַמְלִיךְ	מ-ל-ך	make king or queen, crown
יַעֲבִידוּ	תַעֲבִיד	יַעֲבִיד	ע-ב-ד	put to work, employ
יַעֲלוּ	תַעֲלֶה	יַעֲלֶה	ע-ל-ה	raise, cause to ascend
יִשְׁמְיעוּ	תִשְׁמִיעַ	יִשְׁמִיעַ	ש-מ-ע	make heard, proclaim

הוֹשִׁיבוּ	הוֹשִׁיבָה	הוֹשִׁיב	יִשֹּׁב	cause to sit, dwell, seat
הַמְלִיכוּ	הַמְלִיכָה	הַמְלִיךְ	מִלֵּךְ	make king or queen, crown
הַעֲבִידוּ	הַעֲבִידָה	הַעֲבִיד	עֲבִיד	put to work, employ
הַעֲלוּ	הַעֲלָתָה	הַעֲלָה	עֲלָה	raise, cause to ascend
הַשְׁמִיעוּ	הַשְׁמִיעָה	הַשְׁמִיעַ	שִׁמַּעַ	make heard, proclaim

Participle הפעיל

Feminine Plural	Masculine Plural	Feminine Singular	Masculine Singular	Root	Meaning
מֹאכִילוֹת	מֹאכִילִים	מֹאכִילָה	מֹאכִיל	אֶכֶל	cause to eat, feed
מֹאמִינוֹת	מֹאמִינִים	מֹאמִינָה	מֹאמִין	אֵמַן	trust, believe
מוֹלִיכוֹת	מוֹלִיכִים	מוֹלִיכָה	מוֹלִיךְ	הִלִּךְ	cause to go, lead, conduct
מִזְכִּירוֹת	מִזְכִּירִים	מִזְכִּירָה	מִזְכִּיר	זָכַר	remind, make remember
מַחֲיוֹת	מַחֲיִים	מַחֲיָה	מַחֲיֶה	חִיָּה	keep alive
מוֹדִיעוֹת	מוֹדִיעִים	מוֹדִיעָה	מוֹדִיעַ	יָדַעַ	make known, announce
מוֹצִיאוֹת	מוֹצִיאִים	מוֹצִיאָה	מוֹצִיא	יָצָא	bring out, take out
מוֹשִׁיבוֹת	מוֹשִׁיבִים	מוֹשִׁיבָה	מוֹשִׁיב	יִשֹּׁב	cause to sit, dwell, seat
מַמְלִיכוֹת	מַמְלִיכִים	מַמְלִיכָה	מַמְלִיךְ	מִלֵּךְ	make king or queen, crown
מַעֲבִידוֹת	מַעֲבִידִים	מַעֲבִידָה	מַעֲבִיד	עֲבִיד	put to work, employ
מַעֲלוֹת	מַעֲלִים	מַעֲלָה	מַעֲלָה	עֲלָה	raise, cause to ascend
מַשְׁמִיעוֹת	מַשְׁמִיעִים	מַשְׁמִיעָה	מַשְׁמִיעַ	שִׁמַּעַ	make heard, proclaim

healing <i>f</i> (A.I.E. Ch 9)	רְפוּאָה, רְפוּאוֹת	go up, ascend (B.I.F.B. Ch 9)	עֲלֶה (פֻּעַל)
	ש	cause to ascend, bring up, raise	– (הַפְעִיל)
who, that, which (<i>attached prefix</i>)	שֶׁ-	with (B.I.F.B. Ch 9)	עִם
(A.I.E. Ch 8)		people, nation <i>m</i> (A.I.E. Ch 4)	עַם, עַמִּים
work cease, rest (A.I.T. Ch 1)	שָׁבַת	tree, wood <i>m</i> (B.I.F.B. Ch 9)	עֵץ, עֵצִים
Shabbat, Sabbath <i>f</i>		evening <i>m</i> (B.I.F.B. Ch 1)	עֶרֶב, עֶרְבִים
(A.I.E. Ch 3)	שַׁבָּת, שַׁבְּתוֹת	make, do, act (A.I.E. Ch 7)	עָשָׂה (פֻּעַל)
shofar, ram's horn, horn <i>m</i>			פ
(A.I.E. Ch 9)	שׁוֹפָר, שׁוֹפְרוֹת	face, faces, surface <i>m</i> and <i>f</i> , <i>pl</i>	
peace <i>m</i> (A.I.E. Ch 6)	שָׁלוֹם, שְׁלוֹמִים	(B.I.F.B. Ch 1)	פָּנִים
there (B.I.F.B. Ch 5)	שָׁם	fruit <i>m</i> (A.I.E. Ch 3)	פֶּרִי, פְּרוֹת
name <i>m</i> (A.I.E. Ch 1)	שֵׁם, שְׁמוֹת		צ
heavens, sky <i>m</i> (A.I.E. Ch 3)	שָׁמַיִם	righteousness, justice <i>m</i> (A.I.E. Ch 4)	צְדָקָה
hear, listen, obey (A.I.E. Ch 1)	שָׁמַע (פֻּעַל)	righteousness, justice,	צְדָקוֹת
make heard, proclaim		<i>tzedakah f</i> (A.I.E. Ch 7)	צִדְקָה (פֻּעַל)
(B.I.F.B. Ch 10)	– (הַפְעִיל)	command, order (A.I.E. Ch 8)	צִוָּה (פֻּעַל)
guard, keep, preserve		Zion (A.I.E. Ch 10)	צִיּוֹן
(A.I.E. Ch 3)	שָׁמַר (פֻּעַל)		ק
year <i>f</i> (B.I.F.B. Ch 7)	שָׁנָה, שָׁנִים	make holy, sacred, set apart	
<i>an idiom; ...years old</i>		(A.I.E. Ch 7, A.I.E. Ch 10)	קִדְּשׁ (פֻּעַל)
<i>literally: a son of...years</i>	בֶּן...שָׁנִים	holy, sacred <i>adj</i> (A.I.E. Ch 6)	קָדוֹשׁ, קְדוּשָׁה, קְדוּשִׁים
<i>an idiom; ...years old</i>		holiness, sanctity <i>m</i>	
<i>literally: a daughter of...years</i>	בֵּת...שָׁנִים	(A.I.E. Ch 7)	קֹדֶשׁ, קְדָשִׁים
Sarah (A.I.E. Ch 5)	שָׂרָה	sound, voice <i>m</i> (B.I.F.B. Ch 3)	קוֹל, קוֹלוֹת
	ת		ר
<i>imperfect she prefix</i> (B.I.F.B. Ch 4)	תִּ-, ת־	head, top, beginning <i>m</i>	
Torah, teaching, law <i>f</i>		(B.I.F.B. Ch 5)	רֹאשׁ, רִאשִׁים
(A.I.E. Ch 4)	תּוֹרָה, תּוֹרוֹת	numerous, many, great <i>adj</i>	
		(A.I.E. Ch 10)	רַב, רַבָּה, רַבִּים, רַבּוֹת
		Rebekah (A.I.E. Ch 5)	רִבְקָה
		spirit, wind <i>m</i> and <i>f</i> (B.I.F.B. Ch 1)	רוּחַ, רוּחוֹת
			רַחֵל
		Rachel (A.I.E. Ch 5)	רַחֲמִים
		compassion, mercy <i>m</i> (A.I.E. Ch 9)	
		friend, companion, fellow, neighbor <i>m</i>	רֵעַ, רֵעִים
		(B.I.F.B. Ch 5)	אֶישׁ...רֵעֵהוּ
		one...another	רִפָּא (פֻּעַל)
		heal, cure (A.I.E. Ch 9)	

Glossary

woman, wife *f* (B.I.F.B. Ch 3) אִשָּׁה, נָשִׁים
 who, that, which (A.I.E. Ch 8) אֲשֶׁר
 woman of, wife of (word pair form
 of אִשָּׁה) *f* (B.I.F.B. Ch 3) אִשְׁתִּי
 definite direct object marker (untranslatable)
 (A.I.E. Ch 4) אֶת
 with (preposition) (B.I.F.B. Ch 3) אֶת
 you *m sg* (A.I.E. Ch 1) אַתָּה

ב

with, in (attached preposition)
 (A.I.E. Ch 6) בִּ-, בֵּ-
 choose, select (A.I.E. Ch 4) בָּחַר (פֻּעַל)
 between, among (B.I.F.B. Ch 1) בֵּין
 house *m* (A.I.E. Ch 6) בֵּית, בָּתִּים
 son, child *m* (A.I.E. Ch 3) בֶּן, בָּנִים
 build (B.I.F.B. Ch 5) בִּנָּה
 morning *m* (B.I.F.B. Ch 1) בֹּקֶר, בִּקְרִים
 create (A.I.E. Ch 3) בָּרָא (פֻּעַל)
 Creation, in the beginning
 (A.I.E. Ch 8) בְּרֵאשִׁית
 bless (A.I.E. Ch 1) בִּרְךָ (פֻּעַל)
 blessed (A.I.E. Ch 1) בְּרָאשִׁית
 בְּרוּךְ, בְּרוּכָה, בְּרוּכִים, בְּרוּכוֹת
 covenant *f* (A.I.E. Ch 3) בְּרִית, בְּרִיתוֹת

ג

mighty, valiant, courageous *adj* (A.I.E. Ch 10) גִּבּוֹר, גִּבּוֹרָה, גִּבּוֹרִים, גִּבּוֹרוֹת
 strength, valor, might *f* (A.I.E. Ch 10) גִּבּוֹרָה, גִּבּוֹרוֹת
 big, great *adj* (A.I.E. Ch 5) גָּדוֹל, גָּדוּלָה, גְּדוּלִים, גְּדוּלוֹת
 nation, people *m* (A.I.E. Ch 8) גּוֹי, גּוֹיִם

ד

speak, talk (A.I.E. Ch 6) דִּבֶּר (פֻּעַל)
 word, speech *m* (A.I.E. Ch 10) דִּבָּר, דְּבָרִים
 thing *m* (B.I.F.B. Ch 9) דָּם, דְּמִים
 blood *m* (B.I.F.B. Ch 3)

א

father, ancestor *m* (A.I.E. Ch 5) אָב, אֲבוֹת
 stone *f* (B.I.F.B. Ch 5) אֶבֶן, אֲבָנִים
 Abraham (A.I.E. Ch 5) אַבְרָהָם
 lord, ruler *m* (A.I.E. Ch 7) אֲדוֹן, אֲדוֹנִים
 human being, man, humankind *m*
 (B.I.F.B. Ch 3) אָדָם
 earth, ground, land *f*
 (A.I.E. Ch 8) אֲדָמָה, אֲדָמוֹת
 love (A.I.E. Ch 6) אֶהֱבֶה (פֻּעַל)
 light *m* (B.I.F.B. Ch 1) אֹר, אֲוִרִים & אֲוֵרוֹת
 then, at that time (B.I.F.B. Ch 7) אָז
 brother *m* (B.I.F.B. Ch 3) אָח, אֲחִים
 one *m* (plural: a few, some)
 (B.I.F.B. Ch 5) אֶחָד, אֲחָדִים
 one *f* (plural: a few, some)
 (B.I.F.B. Ch 5) אֶחָדָה, אֲחָדוֹת
 eat, consume (A.I.E. Ch 2) אִכַּל (פֻּעַל)
 cause to eat, feed (B.I.F.B. Ch 10) - (הִפְעִיל)
 there is/are not, there is/are none
 (A.I.E. Ch 7) אֵין
 man *m* (B.I.F.B. Ch 3) אִישׁ, אֲנָשִׁים
 to, toward (B.I.F.B. Ch 3) אֶל
 God *m* (A.I.E. Ch 5) אֵל
 God *m* (A.I.E. Ch 4) אֱלֹהִים
 mother *f* (A.I.E. Ch 5) אִמָּה, אֲמָהוֹת & אִמּוֹת
 firmness, support, faithfulness, trust
 (A.I.E. Ch 10) אִמּוֹן
 trust, believe (B.I.F.B. Ch 10) - (הִפְעִיל)
 say, utter, tell (B.I.F.B. Ch 1) אָמַר (פֻּעַל)
 truth *f* (A.I.E. Ch 4) אֱמֶת, אֲמָתוֹת
 we (A.I.E. Ch 2) אֲנַחְנוּ, אֲנִי
 men, people (plural of אִישׁ) *m*
 (B.I.F.B. Ch 3) אֲנָשִׁים
 earth, land *f* (A.I.E. Ch 3) אֶרֶץ, אֲרָצוֹת

Bet Is for B'reishit

Hebrew for Adults

Book 3

Building on the strong foundation laid in the successful books *Aleph Isn't Tough* and *Aleph Isn't Enough*, this third book in the Hebrew for Adults Series guides students to read, understand, and translate selections from the Torah. Each text is studied over the course of two chapters. Students examine multiple translations of the same text, so they are able to understand the nuances of translation, and are also given the opportunity to translate the text themselves. The text is culled for new vocabulary, verb roots, and grammatical concepts, which are clearly explained. The reading and translation exercises enhance students' learning, as do the optional enrichment sections. Students using *Bet Is for B'reishit* will learn many of the skills necessary for studying Torah and will be motivated and excited about continuing their Hebrew learning.

Hear what students and teachers have to say about *Bet Is for B'reishit*:

"I have been teaching Hebrew a long time. As adult beginning books, the UAHC series is the best one I have used so far. I can't think of how they could be improved!"

"This book has absolutely helped my students gain some of the skills necessary for text study. They are committed to continuing. It's a joy."

"The enrichment sections made the book more than just a mere language instruction. It was as if I were studying Torah."

"There are many nuances to translation. The four different Torah translations were fabulous!"

"I can't tell you how great it is to be able to read and translate for myself."

"The four different Torah translations were not only helpful, but fascinating!"

"All of the enrichment sections were eye-openers and added greater depth to my understanding of biblical Hebrew."

"After learning from this book, I can capture the essence of a Torah passage even if I can't translate every word."

- Geared toward intermediate students who want to take their Hebrew learning to a deeper level
- A perfect complement to adult text study
- Format is clear and easy to follow
- Enhances knowledge of vocabulary and grammar
- Encourages ongoing Hebrew and text study
- Ideal for individual study or classroom settings
- Teacher's Edition available
- Flashcard set also available

Linda Motzkin received her M.A.H.L and rabbinic ordination from Hebrew Union College-Jewish Institute of Religion. She is co-rabbi, together with her husband Jonathan Rubenstein, of Temple Sinai in Saratoga Springs, New York, as well as the Jewish chaplain at Skidmore College. She is the author of *Aleph Isn't Tough* and *Aleph Isn't Enough*, and one of the co-authors of *Prayerbook Hebrew: The Easy Way* and *The First Hebrew Primer: The Adult Beginner's Path to Biblical Hebrew*.

Cover art by Lisa Rauchwerger

URJ Press
New York, New York
www.URJbham.com

405316

ISBN 978-0-8074-0845-2

