

# REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN...



ג' חשוון תשע"ט

6:01 p.m.

Vol. 6 Issue #1 October, 12

## Lunch and Breakfast (6-8)

For those interested in breakfast (6-8) or lunch programs who have not yet signed up, please send in a meals program form as soon as possible. The form can be found online in the FORMS section under the PARENT RESOURCES tab at [www.ohrreuve.com/elementary](http://www.ohrreuve.com/elementary).

For any questions about the breakfast or lunch programs, please contact the business office at [businessoffice@ohrreuve.com](mailto:businessoffice@ohrreuve.com) or call (845) 362-8362, ext. 108. Please note: it may take a few days for the lists to be updated so please do not assume that your son will be on the list for meals until you have received a confirmation email from the business office.



## Bus Route Info.

An email was sent with your son(s) bus route information. Below is an abbreviated version. Please keep the bus company and phone number in a safe place. In case of emergency, the most reliable place to call is the company directly.

**Chestnut Ridge: 735-2200**

Bus routes:

73, 67, 97, 31, 119, 54, 55, 56, 57, 210, 238, 72, 80, 98

**Student Bus: 371-0800**

Bus routes: 322, 361, 323, 301, 373, 340pm, 359

**Student Bus: 501-7300**

Bus routes: 340AM, 353

**Ramapo Central: 357-0904**



## A Peek into upcoming Yeshiva Ketana events

**Sunday, October 14th: Rebbeim In Service- Dismissal 12:00**

## YKOR Welcomes Our New Staff

**Rabbi Dovi Weissman** -2nd Grade *Rebbe*  
**Mrs. Rena Leibovic** -5th Grade Teacher  
**Mrs. Sara Fuchs** -Middle School Teacher (6-7)  
**Mrs. Sarah Rosenberg** - Office Staff  
**Mrs. Sharona Spitzer** -1st Grade G.S Assistant  
**Mrs. Aliza Warum** -4th & 5th Grade ELA Teacher  
**Miss Chani Koslovsky** -Kindergarten Assistant  
**Miss Miri Schwartz** -Kindergarten Assistant  
**Miss Shoshana Grynheim** -Pre-1a Assistant  
**Miss Bracha Mitzmann** -Pre-1a Assistant  
**Miss Naama Kramer** - 5th Grade G.S Assistant

**Welcome to the YOR Family!**

## Kindergarten Applications

### LAST CALL - KINDERGARTEN APPLICATIONS

If you have not yet submitted an application for kindergarten for the upcoming 2019-2020 school year (boys born between December 1, 2014 and November 30, 2015), please do so **immediately**. To complete the on-line application for preschool please go to [ohrreuve.com/elementary/admissions/forms/](http://ohrreuve.com/elementary/admissions/forms/).

## Mazel Tov

Remedial *Rebbe*, **Rabbi Meth**, on the wedding of his daughter

8th grade teacher, **Rabbi Perry**, and his son, 8th grader **Rafi Perry**, on becoming a *Bar Mitzvah*

Alumnus, **Mr. and Mrs. Avi Stochel**, on the birth of a son

Alumnus, **Rabbi and Mrs. Eli Schneid**, on the *upsherin* of their son **Zorach**

8th grader, **Simcha Mayerfeld**, on becoming a *Bar Mitzvah*

8th grader, **Avraham Yaakov Schuster**, on becoming a *Bar Mitzvah*

8<sup>th</sup> grader, **Avraham Dov Ives**, on his *Hanachas Tefillin*

Alumnus, **Mr. and Mrs. Avi Silber**, on the birth of a son

## Condolences

YKOR parent, **Mrs. Leah Lichstein**, on the *petirah* of her mother, Mrs. Selma Schuman



1 Akiva Kahana 2 Aron Yehudah Feiner, Yehuda Leib Nadav 3 Aryeh Kahn, Baruch Simcha Leibovic 4 Levi Tenenbaum, Yeshaya Vilinsky 5 Yonah Coren 6 Avi Bunik, Yehudah Drel 8 Moishy Herman

# Preparing For Yomim Noraim

*Rabbi Myski's First Grade Talmidim Asking Mechila*



*Rabbi Myski's First Grade Talmidim Creating Beautiful Sukkos Decorations*



*Rabbi Robinson's Fifth Grade Talmidim Hands on Learning with Daled Minim*



*Rabbi Prupas's Seventh Grade Talmidim Choosing Treats From Their Monthly Store*



Thank you to the *N'shei* for the colorful rainbow treats. This month's *Rosh Chodesh* treat is sponsored by the Book Family לעילוי נשמת יוסא בת ר' יוסף ברוך Beloved grandmother of Chanoch Book in the 6th grade.



Rain may fall with a drip drip drop. But *yeshiva's hartzige* learning will never stop. We "sharpen" our minds, let us begin. *Rosh Chodesh* is coming, "pencil" this in. *Rosh Chodesh* treat is coming from the *N'shei*. It's a rainbow of colors to brighten your day!

## Inspecting Esrogim

Rabbi Myski's First Grade Talmidim



Rabbi Prupas's Seventh Grade Talmidim



## Rabbi Peikes's Eighth Graders enjoyed Every Minute of Their Special Hike!



## Avroham Yaakov Schuster's Bar Mitzvah



## Avraham Dov Ives Hanachas Tefilin



## YKOR Welcomes Our New Families

Mr. and Mrs. Avromi Balsam, Mr. and Mrs. Amir Benisti, Dr. and Mrs. Yussi Breningstall, Rabbi and Dr. Eli Genack, Mr. and Mrs. Moshe Golomb, Mr. and Mrs. Moshe Gutman, Mr. and Mrs. Yossi Ives, Mr. and Mrs. Netanel Katz, Rabbi and Mrs. Avi Leibovic, Mr. and Mrs. Yehuda Levy, Dr. and Mrs. Avi Lorber, Rabbi and Mrs. Tzvi Muntner, Dr. Aaron Rosen, Ms. Ilana Rosen, Mr. and Mrs. David Rubin, Mrs. Richal Saragossi, Mr. and Mrs. Eliyahu Wicentowsky

Welcome to the YOR Family!

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פרשת נח  
שנים מקרא ואחד תרגום



*This week's program* שנים מקרא ואחד תרגום *is sponsored*

לע"נ  
יהושע  
בן  
נח הכהן  
ז"ל

*May the זכות of the learning generated by this program be a זכות for him* לנצח נצחים

**Many פרשיות of this year are still available for sponsorship!**

Please help support this wonderful program.  
Sponsor a week in honor of a שמחה, a birthday, in memory of a loved one, or for any reason at all!

To sponsor a פרשה please contact Rabbi Plotzker.  
bplotzker@darcheinoam.org

First

Last

Name of תלמיד (Please Print Clearly)

Class: (Please Check One)

- 2<sup>nd</sup> Grade – 10 פסוקים
- 3<sup>rd</sup> Grade – 15 פסוקים
- 4<sup>th</sup> Grade – 20 פסוקים
- 5<sup>th</sup> Grade – 25 פסוקים
- 6<sup>th</sup> Grade – 30 פסוקים
- 7<sup>th</sup> Grade – 40 פסוקים
- 8<sup>th</sup> Grade – The whole פרשה

My son completed שנים מקרא ואחד תרגום for this פרשה in the amount specified for his class.

Parent's signature

\_\_\_\_\_

# Parenting in the Parsha

בן בג בג אומר, הפך בה והפך בה, דכלא בה.

Ben Bag Bag says: Search in it and search in it, since everything is in it.

- Avos 5:22

דע כי תורתנו הקדושה נקשרת עם החכמה העליונה וכל החכמות כלן נכללות בה, ומפני זה נקראת תמימה

Know that our holy Torah is connected with the Higher wisdom and all fields of knowledge are included in it. It is for that reason that it is called perfect.

- Rabbeinu Bachya, Introduction to Bereishis

Rashi, in a well-known comment at the beginning of *Parashas Bereishis*, cites Rabbeinu Yitzchak who questions why the Torah begins with *Bereishis*, rather than starting with the first *mitzvah* given to the Jewish people, *Hachodesh hazeh lachem*. After all, if the Torah is a book of law designed to impart to us the *mitzvos* we are to follow, should it not begin with the *mitzvos* and skip the background? Rashi quotes Rabbeinu Yitzchak's reply that the Torah wants to assert the right of the Jewish people to the Land of Israel and G-d's right, as the Creator, to grant it to them. The Ramban, however, challenges the very premise of Rabbeinu Yitzchak's question.

As the Ramban explains, the Torah is not just a book of law. It is a book of ethics, of morality, and of guidance for life. As such, the historical narrative that makes up the book of *Bereishis* becomes the basic text of human potential for greatness and capacity for failure. The stories we read of those who fell to temptation and those who rose above it guide us in our lives as we face our own daily struggles. In Ramban's perspective, the Torah as a whole is written in narrative form rather than as a black-letter law book so that the continuing saga of the *Bnei Yisroel* will serve as a guide for future generations.

The Torah functions as a moral and ethical framework on a global and national level, and also on a very personal level, as well. In all aspects of life, the Torah provides us the roadmap for how to navigate all situations. The challenge lies in reading that map. We are too frequently unaware just how and where the Torah has addressed specific issues, and are equally unaware of the Torah's formula for dealing with those issues.

Fortunately, we have the benefit of centuries of scholars who have mined the Torah for the treasures within. We also have the benefit of discoveries made by the scientific and academic community who have uncovered certain truths about the world which, after their discovery, we were able to recognize were contained within the Torah the entire time. We are charged with the responsibility to carefully read the Torah, looking for all it has to say about the variety of challenges that life will bring us.

Perhaps no other responsibility in our lives brings greater challenge than parenting. Raising children is a job that is filled with difficulty and replete with surprise, and what's worse, children do not even come with an instruction manual. Or do they? What does the Torah have to say about parenting?

In this weekly format, it is my intent to open a dialogue about what the *Parsha* can teach us about some of the challenges of parenting. Each piece will focus on one idea in the *Parsha* and its application to parenthood. The ideas are drawn from the classical sources and commentaries, enhanced and supplemented by modern research and accrued wisdom about parenting. They are also colored by personal experience of greater than twenty years in education and child-rearing.

It is not my intent for you, the reader, to accept my perspective as absolute truth. Instead, I hope that these modest perspectives on the *parsha* will stimulate thought and discussion about some of the major and minor issues that parents face in the modern world and further contemplation of the Torah approach to addressing those challenges. Every successful practitioner of any vocation or avocation spends significant time in preparation and training to be ready and comfortable to perform in the pressure of real-time. World-class professional athletes spend countless hours in practice and rehearsal, ensuring that they will react appropriately in the heat of the game. CEOs and corporate executives spend inordinate amounts of time rehearsing their speeches, presentations, and interviews, ensuring they are ready for show-time. Reflective practice is a cornerstone of success in any profession.

The goal of these articles is to prompt us to be reflective practitioners of parenting; to have us consider, reflect upon and prepare ourselves to deal with the challenges of parenting before they arrive, so that we may succeed at the most important job we will ever have.

Yisroel Gottlieb

# Parenting in the Parsha

## פרשת נח

### The Free Time Trap

אלה תולדת נח נח איש צדיק תמים היה בדרתיו אתהאלים התהלך-נח

This is the line of Noah.—Noah was a righteous man; he was blameless in his age; Noah walked with God,

בִּימֵי נֹחַ זָאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֶבֶר מִיַּנְחַם עוֹד עַל-הָאָרֶץ

For this to Me is like the waters of Noah: As I swore that the waters of Noah nevermore would flood the earth

- Yeshaya 54:9

זֶה יִנְחַמְנוּ יַנְחַם מִמֶּנּוּ אֶת עֵצְבוֹן יְדִינּוּ עַד שְׁלֵא בָא נֹחַ לֹא הָיָה לָהֶם כְּלֵי מַחְרִישָׁה וְהוּא הֵכִין לָהֶם

For until Noah came people had no agricultural instruments and he prepared such for them.

- Rashi

“I ask of you, don’t sin, not because it is a sin, but because you don’t have the time to do so”

-Rav Menachem Mendel of Kotzk

In the eyes of chaza’l, based on the *possuk* in Yeshaya, Noach is held culpable for the flood that destroyed the world. Although he was the only individual found worthy in the eyes of G-d to be spared the destruction, he is nevertheless held to blame for the eradication of the rest of humanity. A look at his name and history may offer insight into why. Rashi, in last week’s *parsha*, comments that Noach was the inventor of the plow. His name, Noach, means rest, and denotes the respite he was destined to bring to the world with the invention of the plow. That plow would temper the curse of Adam *Harishon*, “by the sweat of your brow you shall eat bread”. The agricultural revolution that made it possible for people to move into cities and for civilization to develop was the work of Noach and his plow! Whereas before, in the hunter-gatherer world that preceded Noach, all members of a society were engaged in the full-time struggle to find food for their survival, the invention of agriculture freed up a significant portion of the society for other pursuits. Agriculture was born along with its fraternal twin, civilization.

But, the very freedom that agriculture wrought had its dark side as well. This new invention, free time, gave mankind the opportunity to pursue good, but also the opportunity for evil. And, with this newfound freedom, man engaged in theft, immorality, and licentiousness. As the Mishna tells us in *kesuvos*, (59b) idleness leads to (moral and intellectual) idiocy, whereas Rashi in *Avos* (chap. 2:2) tells us that engaging in the pursuit of one’s vocation coupled with Torah study leaves no time for sin. Or, as the Kotzker put it to his *chasidim*, “I ask of you, don’t sin not because it is a sin, but because you don’t have the time to do so”. Noach, by inventing the plow, invented free time, and is therefore found guilty for the catastrophe that befell mankind.

The agricultural revolution that Noach unleashed was minor compared with the industrial and technological revolutions of the recent centuries. Modern conveniences and technologies have relieved us of so many of the burdens that occupied our time until the modern era. Washing machines replaced day-long trips to the river to clean clothing. Gas-powered and electric ovens made chopping wood for cooking a thing of the past, while indoor plumbing provided a respite from drawing and gathering water. In recent times, online shopping and digital assistants have freed up even more of our time. And, looking to the not-too-distant future, self-driving cars and similar technologies will leave us with even more free time than we have today.

The implication for parents is clear. We need to educate our children in how to occupy their time productively and properly. That does not mean we need to overschedule our children and have them occupied with structured activities from early morning until late at night. But, what it does mean is that we need to think in terms of free-time *chinuch*.

Rav Nossan Kamenetsky reports that one summer, when he was a child with nothing in particular to do, his father “hired” him to find the number of times a certain word appeared in *Tanach*. Only when he was older did he realize that his father was fully aware of the frequency and placement of that word in *Tanach*. He was also aware that idleness is unhealthy, and that his father was clever enough to devise a ruse to have his young son eagerly engaged in a productive activity in his free time.

We need to be clever as well, to productively engage our children and to train them to value and use their free time. Then, they will grow up to know how to use that time responsibly for their betterment and the betterment of the world.