

## ויקרא You're Doing It Wrong

ולא־אתי קראת יעקב כי־יגעתי בי ישראל  
But you have not worshiped Me, O Jacob, that you should be weary of Me, O Israel.

-Yeshaya 43:22 (Haftarah for Vayikra)

דרכיה דרכי־נעם וכל־נתיבותיה שלום  
Her ways are pleasant ways, and all her paths, peaceful.

-Mishlei 3:17

You're saying it wrong.

-Hermione Granger

The famed Maggid of Dubno, Rav Yaakov Kranz, employed the *mashal*, the parable, as a means of delivering ideas and explaining concepts in Torah. One particular *mashal* prompted the Rebbe of Kotzk to declare that in this case, the Dubno Maggid had hit upon the simple *pshat* meaning in the *posuk*.

The *mashal*: There were once two traveling salesmen who arrived at a particular inn at the same time carrying identical luggage. The contents of the luggage, however, were quite different. One salesman was a purveyor of bricks, his bag filled with samples of his merchandise and impressively heavy due to its contents. The other salesman peddled fine jewels. He too carried samples of his merchandise, but his suitcase was very light, holding but a few, very valuable, precious jewels. Upon disembarking from their wagons, a porter, employed by the inn, instructed them to leave their bags for him to take to their rooms. The porter took the first suitcase and carried it to the room of the jeweler. He knocked on the door and entered, huffing and puffing, groaning under the great weight of the bag he was carrying. The jeweler took one look at the porter and declared "that is not my bag." The porter was incredulous. "How can you know that it's not your bag without opening it? Both bags are identical on the outside!" The jeweler replied, "I know that is not my bag, because my bag is light. If you are straining under the weight of that bag, that means it's not my bag."

The Maggid explained, that is the meaning of the opening *posuk* of this week's *haftarah*, "But you have not worshiped Me, O Jacob, that you should be weary of Me, O Israel." Hashem tells the Jewish people, "My bag is light. My *mitzvos* are energizing and life-giving. If you are straining under the weight

of the *mitzvos* you are doing, that means that you aren't doing my *mitzvos*."

The Dubno Maggid offers us a very important yardstick for measuring our religious experience in our homes. If our observance of Torah and *mitzvos* is causing stress, strife, and tension in our homes, that is evidence that we are doing it wrong. Done right, Torah and *mitzvos* bring tranquility, peace, and harmony to a home. If that's not happening in your home, you need to re-examine your relationship with Torah and *mitzvos* and with your family.

Unfortunately, many times the rhythm and structure of Jewish life brings stress and tension as we navigate the demands placed upon us in keeping a Torah home. That tension can spill over into discord between husband and wife or between parents and children. If the paths of Torah all point to peace, and that is not the case in your home, it is time to take a step back and reassess. What are you doing wrong? How can it be different? Now is the time to speak to a competent Rav who can guide you in your approach to *mitzvos* and your approach to your children.

The *navi* warns us that if the burden seems too great, that is proof-positive that what you are carrying out are not Hashem's *mitzvos*. It's an easy measuring stick and, used properly, it can really guide us back to the proper path. Use it to assess your approach to Torah and *mitzvos*.

**Good Shabbos,  
Yisroel Gottlieb  
Principal**

2 Nisan 5780  
March 27, 2020



Dear Parents,

It is difficult for us to adequately express our gratitude to you for your partnering with us in continuing your children's education as we shift to a remote learning platform. We know that everyone has a lot on their plate at present. Your commitment to your children is truly remarkable.

We recognize that YKOR students and parents are under an enormous amount of stress due to the COVID-19 related situation, with our closed campus and move to learning online. Many of our parents are dealing with health issues for themselves or family members and/ or financial or work-related issues, as well. We believe that it is our responsibility to support your son(s) emotionally and educationally at this time by trying to maintain as normal a regular school routine as is possible. We also recognize that we must carry this out without placing undue strain on already stressed students and parents. Based on this understanding, here is an outline of our thinking at this point:

- We consider our virtual school and classrooms to be part of our regular schooling and curriculum in both *kodesh* and *chol*. The expectation is that all students will sign on and act appropriately for each of their classes
- Any student who cannot join for a valid reason will be excused and will not be required to make up that session's work. If a *talmid* misses a single day, he will still be responsible for ongoing work and projects. A valid excuse may include a lack of internet connection, lack of a device from which to sign on, illness on the part of the student or student's parent/ caregiver, or the inability of parent or caregiver to get the student logged in that day due to other responsibilities.
- We are aware that checking in daily may be difficult to impossible for parents dealing with illness or other responsibilities. If your child is unable to join, when you are able to, please let the teacher or administration know that he was unable to join and he will be excused from work for that time period.
- As much as you possibly can, try to have your children participate in class and complete all assigned work. Aside from advancing your child's education, being part of class and having responsibility will be good for him emotionally in this time of uncertainty.
- Your child's *rebbe* or teacher may contact you if your son is not joining, not turning in work, or otherwise having difficulty. It is OK to reply that you simply cannot deal with that right now. If you don't even have time to respond or even read the email, that is OK too. We all know that everyone is dealing with a lot right now. When things quiet down, *IY"H*, you can let the teacher or *rebbe* know that things were hectic.
- If you are able to deal with the issue, talk to the *rebbe* or teacher and strategize how to best help your child. They are working hard to help the children. They will modify work if needed, and offer suggestions and help you help your child along.

- We expect to continue our curriculum when the school building reopens from where we leave off in our virtual curriculum. *Rebbeim* and teachers will assess the students when we return and tailor the curriculum based on mastery. We will work with parents to support any boys who have been unable to keep up with the digital learning.
- Please be alert and aware to the ever-present dangers that lurk in the internet and the ease of access that modern technology affords. Our need to move to a remote, online learning platform has our *talmidim* interacting with technology more consistently than ever, and they are but one wrong click away from disaster. Make sure your internet is filtered properly. Keep your devices locked and password protected, open them when your child begins his school day, and relock them when he is done. We have been informed that the Kindle tablets are unable to be properly filtered. If you must use one for your child's education, be extra-vigilant and keep it locked when not in use. Please click for an important message from [Dr. Eli Shapiro](#) regarding technology and our children in the current situation.

Meanwhile, we continue to plan and prepare for all eventualities. We eagerly await the day that we will be able to reopen the physical doors of our school building and welcome our *talmidim* back in, and will be ready when that day comes to reintegrate our *talmidim* into a regular in-person model of schooling. However, we are aware that the need to educate remotely may last beyond the Pesach break. We are working behind the scenes to improve, consolidate, and streamline our remote learning platform to make it easier and more user friendly for both parents and students. We are also hard at work researching best practices, methods, and tools for remote learning to ensure that our *talmidim* will continue to receive a top-notch education in both *kodesh* and *chol* even if we must continue to give it to them remotely.

Once again, we thank you for partnering with us to make YKOR online the phenomenal success that it has been.

*Rabbi Yosef Rawicki*  
Menahel, Yeshiva Ketana

*Rabbi Yisroel Gottlieb*  
Principal, General Studies



פרשיות ויקרא  
שנים מקרא ואחד תרגום



This weeks program שנים מקרא ואחד תרגום is sponsored in honor of the

**AMAZING**  
**Hanhala, Rabbeim, Morohs, Teachers,**  
**and Staff of YKOR**

who have made these weeks of potential disruption of learning into an amazing week of structure, calm, and engaged education.

Hashem should bless all with health, happiness, and only nachas!

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

**Monthly (4 weeks) sponsorship: \$275**

**One week full sponsorship: \$75**

**One week partial sponsorship: \$40**

To sponsor a פרשה please contact Rabbi Plotzker.  
bplotzker@ohrreuven.com

First

Last

Name of תלמיד (Please Print Clearly)

Class: (Please Check One)

- ☐ 1<sup>st</sup> Grade – 5 פסוקים
- ☐ 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

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