



OHR REUVEN אור ראובן
YESHIVA KETANA

UPCOMING EVENTS

Monday,
January 18, 2020
Dismissal: K-8th @ 3 PM
No Transportation

Thursday,
January 21, 2020
No ER transportation for
dismissal.
Regular SC & NR
Dismissal: K @ 12 PM
P-8th @ 1 PM

Note
Change

Friday-Tuesday
January 22-26, 2020
No sessions
Winter break

Wednesday,
January 27, 2020
Sessions resume

Sunday,
February 7, 2020
Hascholas Gemara

IMPORTANT NOTES

In case of inclement weather, the Yeshiva will send out an email and text. You can also call the Yeshivas message lines.

Yeshiva Ketana message line:
845.362.8362, x 199. Mesivta
message line: 845.362.8362, x 198

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 8 Issue #16 January 15, 2020

4:35 PM

ב שבט תשפ"א

פרשת וארא



Our first graders receiving their treats for participating in Rabbi Plotzker's *shnayim mikra* program!



Rabbi Peikes's 8th graders celebrating with Dougies because the class averaged almost 100 on a final on the entire *maseches beitza*!

Sponsorship Opportunity!

If you would like to sponsor the monthly Nshei Rosh Chodesh treat, please contact Peshie Needleman at 845.494.2360. This can be in honor of your son, his Rebbe or Morah, a birthday, a *yahrtzeit*, or any other occasion you can think of!

259 Grandview Avenue Suffern, NY 10901
845.362.8362 www.ohrreuven.com

Yeshiva Ketana | Mesivta | Beis Medrash | Kollel | Alumni

From Kindergarten to Kollel and Beyond!



Ms. Paretzky's 8th graders explored the relationships between abiotic and biotic factors in their homemade ecosystems. They presented their projects to the class with an explanation of energy transfer and addressed the possible competition in their ecosystem!



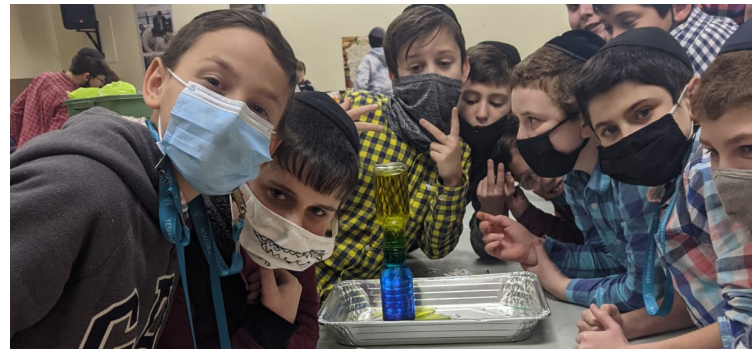
Rabbi Weissman's 2nd graders learned the special *middah* of *Hakaras Hatov* from Moshe Rabbeinu in this week's parsha. They took a class trip to our security man Rob to give him a delicious hot cocoa as a token of *Hakaras Hatov* for watching us every single day!



1st grade birthday boy, Liam Kurtz!



Thank you to the N'shei for the student and staff Rosh Chodesh treats!



Mrs. Fuchs's 6th grade science experiment, exploring the difference in density between hot and cold water!

PLEASE SHARE WITH US! Please email any Mazel Tov information to reuvenreview@ohrreuven.com!

MAZEL TOV!

Mazel tov to Rabbi & Mrs. Biller upon their son's bar mitzvah!

Mazel tov to Shalom Saperstein upon his sisters wedding!

Mazel tov to Shmuly Salamon upon the birth of a baby sister!

Mazel tov to Yaakov Resnick (alumnus) upon his engagement to Miriam Douer!

HAPPY BIRTHDAY!

Refael Tuvia Weinraub, 1st grade

וארא

Winning the Losing Streak

וארא אל אברהם אל יצחק ואל יעקב באל שקי ושמי ה' לא נודעתי להם:

I appeared to Avraham, Yitzchok, and Yaakov as El Shakkai, but I did not make Myself known to them by My name ה'.

היה בידי להובילכם בדרך העולה מעלה מעלה. במקום לתת בן לאברהם בשנתו המאה, יכולתי להקים לו משפחה קודם שהיה בן שבעים, ולהניח לזרעו לפרוח ולהיות לעם בתנאי אושר והצלחה, על אדמת מולדתו. אולם באופן זה לא היה העם נעשה לעם ה'?, אותו עם אשר דרכו יתגלה האלקים כהויה... משום כך, חייב עם זה להתחיל מהמקום בו נעצרו שאר העמים. היה עליו להתיימש מעצמו "בגועל נפשו", להיות מוטל ארצה כמעט וגווע "מתבוסס בדמו" (עיין יחזקאל טז, ה-ו), ולקום להיות לאומה נפרדת ועצמאית רק בקריאת הבורא, כדי שבעצם קיומו, יכריז לכל העמים: "אני ה'!!" ?

I was able to lead you on the path that goes up and up. Instead of giving a son to Abraham in his hundredth year, I could have started a family for him before he was seventy, and let his seed flourish and be a people under conditions of happiness and success, on the land of his homeland. In this way, however, the people would not have become "the people of G-d," the people through whom G-d will be revealed as "G-d"; ... therefore, this nation must begin from the place where the rest of the peoples would stop. It had to despair of itself "in the disgust of his soul," to be laid on the ground almost dying, "based on his blood" (see Ezekiel 16: 6), and to rise to be a separate and independent nation only by the Creator's call, so that by its very existence, it declares to all nations: "I am Hashem!"

-Rav Shamson Raphael Hirsch

Without the wilderness, there is no paradise

-Rich Cohen

The story that unfolds over the opening three *parshios* of *sefer Shemos* is one of false starts and dashed hopes. Hashem sends Moshe and Aharon to announce to the people that their redemption has come, only for Pharaoh to turn the screws even tighter on their servitude. Each passing plague comes with the false hope and promise that the people will be set free, only for Pharaoh to renege on that promise and maintain the horrid status quo. G-d could have freed His people in an instant and brought them "on eagles' wings" to The Promised land. Why didn't he?

The standard narrative is that the slow, fitful pace of redemption was meant to instill in the Egyptians a recognition of G-d and His power. It is true that there are possible historical sources indicating a short-lived shift toward monotheism in ancient Egypt that may have been the result of the Exodus. However, the key phrase here is short-lived. It seems an awful lot of effort and a lot of unnecessary disappointment for the Jewish People just to have the Egyptians, who would soon exit the world stage, adopt monotheism for a brief interlude.

Perhaps the fitful stops and starts, false hopes, and bitter disappointments that marked the exodus from Egypt were not for the benefit of the Egyptians, but for the *bnei Yisroel*. As Rav Shamshon Raphael Hirsch so eloquently explains, the entire Egypt experience was the crucible that would forge the *Bnei Yisroel* into a noble nation that would declare the name of

G-d for all the world to hear. Nobility of character, greatness, and the fortitude to fight against the world are not born of comfort, complacency and a life free of disappointment. Quite the contrary, greatness is the product of disappointment, loss, and of learning to push forward beyond shattered hopes and dreams.

A fabulous excerpt on parenting in this past weekend's Wall Street Journal is instructive in this regard. New York Times bestselling author, Ben Cohen, penned a memoir of his experiences with his son's pee-wee-league ice hockey team, a team of 11 and 12 year-olds that managed to lose 40 of their first 50 games.

That season was a sharp contrast to his son's 9 and 10-year-old season, where his team never lost more than three straight games as they made a deep run in the state championships. That year, as Mr. Cohen relates, was a season of "happiness, buffoonery, boasting, celebration, and pizza." But, as Mr. Cohen reports about his son, "he improved as a player but did not change much as a person. For that, you need to lose."

Losing, as Cohen explains, taught his son humility, that for everyone good there is always someone better, for everything big, there is something bigger. Losing also allowed him to reclaim his love of the game for the beauty of the game itself rather than the trophies or ribbons, and it allowed all the kids

to learn the game in a way that only losing can teach.

Cohen lays out the argument that in sports and in sports fandom defeat is of far greater value than victory. In losing, one bonds with teammates far more than in winning, learning to express and accept empathy. Losing streaks, in Mr. Cohen's eloquent description, are "a time of testing, a crucible from which the team and its nation of supporters emerges smaller but stronger."

We know Mr. Cohen to be right. Knowing that to be true, if you are G-d and you are trying to forge a great, noble nation what do you hand them, an easy victory or a frustrating losing streak? The answer, though counterintuitive, is obvious.

Moshe and Aharon deliver to the Jewish People loss after disappointing loss, frustration after vexing frustration on the way to their ultimate redemption and victory. But through those losses, they improve as people, they learn what is truly important and what is not, they bond to one another in a way that only losing can do, and they emerge stronger and greater.

The parenting lesson is clear. The goal is not to fill our children's dressers with trophies and their walls with certificates and ribbons. It is to forge them as people, to teach them to navigate life, and to raise them to greatness. A losing streak every once in a while would go a long way to making that happen.

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*



פרשת וארא
שנים מקרא ואחד תרגום



This weeks program שנים מקרא ואחד תרגום is sponsored by



Many פרשיות of this year

are still available for sponsorship!

Please help support this wonderful program.

Monthly (4 weeks) sponsorship: \$175

One week full sponsorship: \$50

One week partial sponsorship: \$30

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

First

Last

Name of תלמיד (Please Print Clearly)

!!WEEKLY PRIZES!!

☐ **1st Grade – 5 פסוקים**

☐ **2nd Grade – 10 פסוקים**

☐ **3rd Grade – 15 פסוקים**

☐ **4th Grade – 20 פסוקים**

☐ **5th Grade – 25 פסוקים**

☐ **6th Grade – 30 פסוקים**

☐ **7th Grade – 40 פסוקים**

☐ **8th Grade – 50 פסוקים**

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

☐ **Bonus: Did double the grade required amount!**

Parent's signature

בס"ד

YKOR PROGRAM

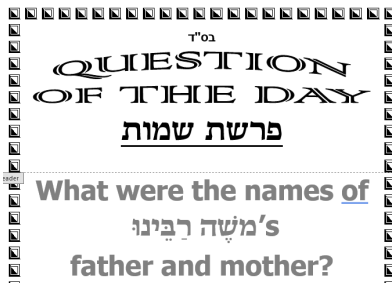
SPONSORSHIP OPPORTUNITIES

(SAMPLES BELOW)

Question of the day:

Daily parsha question posted on bulletin board – raffles and prizes:

Grades 1 - 8
\$25 weekly



Shnayim Mikrah V'echod Targum:

Talmidim fulfill an important mitzvah while practicing their kria. (required amount varies by grade).

Prize for all qualifiers

Grades 1 - 8
\$50 Weekly



Tefillah Awareness Program

Talmidim learn pirush hatefilla with bi-weekly quizzes with raffles and prizes for quiz averages..

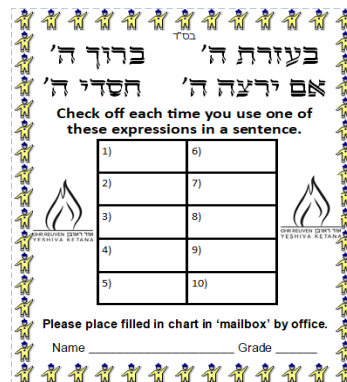
Grades 6 – 8
\$125 monthly



School-wide Programs

Monthly programs focus on different areas of hashkafa and hanhaga. Essential life lessons and ruach.

Grades 1 - 8
\$250 monthly



TO SPONSOR THESE OR ANY OF OUR OTHER PROGRAMS
PLEASE EMAIL: BLOTZKER@OHRREUVEN.COM
TIZKU L'MITZVOHS!



בס"ד



LAST week's פרשה שמות was פרשת שמות.
The מפרשים tell us that שמות stands for
שְׁנַיִם מִקְרָא וְאַחַד תִּרְגוּם

? WE ASKED ?

WHY IS THE מצוה OF שְׁנַיִם מִקְרָא וְאַחַד תִּרְגוּם HINTED TO SPECIFICALLY HERE
AND NOT AT THE BEGINNING OF THE תורה, IN פרשת בראשית?

YOU ANSWERED

To show there is no end to learning torah - **Yosef Friedman 6th**

Sefer beraishes is interesting and shemos is just halochos.

People may stop cause it's just halachos, it says shemos so people will learn shemos.

The Torah was given in sefer shemos. **Pinny Reichmann & Gavi Babani**

Because shnayim means 2 and shemos is the second chumash -**Asher Singer.**

To teach us that shemos names also should also be said twice torah once targum. -**Naftali Rubin.**

Shnayim mikroh is only mentioned in shemos instead in parshas beraishes is because moshe was the one who made the mitzvah and it's not mideoreisa.

-Avrami Frommer.

Many people have an easy time with shnayim mikrah in sefer beraishes . Some people have hard time with shemos because after parshas yisro there is just halachos and no stories therefore the posek says to remind people to do shemos even though it is hard. **Roni Fuchs.**

Sefer shemos is the beginning of the galus. Hashem says please don't forget my language: lashon hakodesh. Make it an 'ikar' and the second language you should do only one as a tafel. **-Yehuda Leib Nadav.**

To show that you can even start in the middle and it's never too late. – **Davi Robinson.**

Beginning of beraishes were excited to do shnayim mikrah so we do it. But slowly we start forgetting, so this is a reminder so we don't forget. **–Aron Becker.**

According to Chida the shnayim mikroh has a similar trait of zichoch - purification of us which is similar to what occurred in mitzrayim before becoming a nation – therefore it's aligned with shemos. **–Shmuel & Michael Katz**