



OHR REUVEN אור ראובן
YESHIVA KETANA

UPCOMING EVENTS

Friday-Tuesday
January 22-26, 2021

No sessions
Winter break

Wednesday,
January 27, 2021

Sessions resume

Sunday,
February 7, 2021
Hascholas Gemara

Monday,
February 15, 2021
No transportation
Early dismissal K-P @12
1st-8th @1

Tuesday,
February 16, 2021
Carnival Day
regular ER & NR
transportation,
No SC transportation

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

REU VEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 8 Issue #17

January 22, 2021

4:43 PM

ט שבט תשפ"א

פרשת בא



Rabbi Purpas and his 7th grade talmidim were zoche to finish the whole Perek Hakones! To top it off, our Rosh Yeshiva dropped by for a surprise visit to say mazal tov!



Rabbi Peikes's 8th grade siyum on maseches kesubos by the pre-shacharis mishnayos chaburah!





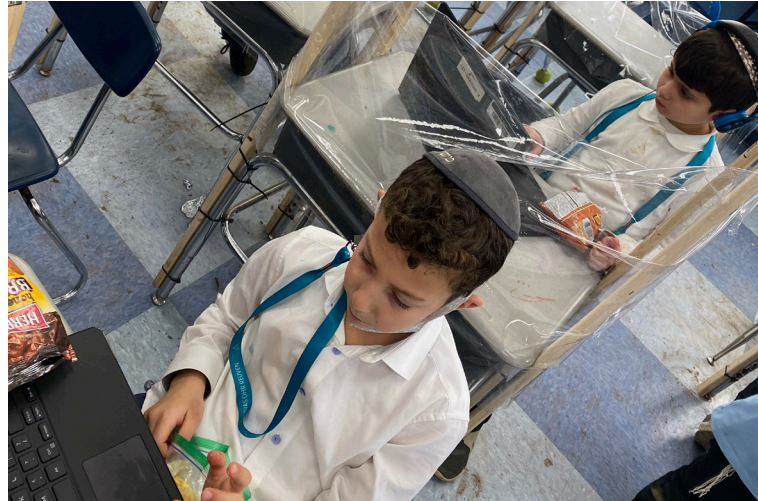
Rabbi Weissman's 2nd grade *talmidim* dancing upon completing *Parshas Vayera*!



Mazel tov to Rabbi Biler's 3rd grade *talmidim* upon the completion of *parshas vayashev*!



8th grade *talmidim* spent *shabbos* at Rabbi Peikes's house!



Miss Giordano's 2nd graders working so hard during testing day!

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

MAZEL TOV!

Mazel tov to Rabbi Biler's 3rd grade *talmidim* upon the completion of *parshas vayashev*!

Mazel tov to Rabbi Purpas and his 7th grade *talmidim* upon finishing the whole *perek hakones*!

Mazel tov to Rabbi Weissman's 2nd grade *talmidim* upon completing *parshas vayera*!

HAPPY BIRTHDAY!

Moshe Dovid Rothman, kindergarten

Daniel Friedman, Pre1-A

Shlomo Eichler, 6th grade

Yehuda Gottlieb, 6th grade

בא

Do not Say Cheese

החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי הנה;
This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.

הזה. נתקנה משה על מולד הלבנה, באיזו שעות תראה ותתקנה ראונה לקדש, והראה לו באצבע את הלבנה בקיע ואמר לו כנה
ראה וקדש (שם). וכיצד הראה? והלא לא היה נדבר עמו אלא ביום? שכן "יהי ביום דבר ה" "שמות ו", ('ביום צותו) "ויקרא

ו", ('מן היום אשר צנה ה' והלאה) "במדבר ט"ו? (אלא סמוך לשקיעת החמה נאמר לו פרשה זו והראה עם חשכה:

Moshe was in perplexity regarding the Molad of (the exact moment when begins) the new moon — how much of it must be visible before it is proper to consecrate it as new moon: He therefore pointed it out to him in the sky with the finger and said to him, “Behold it like this, and consecrate it.” But how could He point it out to him? For did He not conserve with him only by day, as it is said, (Exodus 6:28) “And it came to pass on the day when the Lord spoke [unto Moshe]”; (Leviticus 7:38) “On the day when he commanded”; (Numbers 15:23) “From the day that the Lord commanded and henceforward”? But the explanation is: This chapter was spoken to him close to sunset and He pointed it out to him at nightfall

-Rashi

If a picture is worth a thousand words, an experience is worth a thousand pictures

A-anonymous

Imagine if we had video footage of *Yetzias Mitzrayim*. Just imagine if everyone there had a cellphone at their fingertips with which they could upload real-time clips of the awe of the *makkos* and the grandeur of the splitting of the sea. Imagine if there were a sea of selfies flowing out of the splitting of the *Yam Suf*. How incredible would that be? How much more impact would *yetzias mitzrayim* have had on the world? I would suggest it would have been disastrous.

I'd like to illustrate the point with a perspective on a well-known Rashi comment in this week's *parsha*. Moshe is mystified by the specifics of the commandment to sanctify the new-moon, uncertain as to the exact stage of the lunar cycle that qualifies for *rosh chodesh*. Hashem, as it were, points with a finger to the moon in the requisite state and tells Moshe, “like this.” The episode begs the question: The Master of the Universe knows in advance that Moshe will have difficulty grasping the concept. Why not start by pointing at the moon rather than waiting for the inevitable, and only showing him then?

The question is compounded by the continuation of Rashi. He poses the question: how could Hashem have shown Moshe the moon if their conversations all took place in the daytime? The answer: This conversation took place close to sunset, allowing Hashem to show Moshe the moon immediately after nightfall. The question is as mind-boggling as the answer is mind-blowing. Prophecy, by its nature, is the Divine broadcasting of an image direct to the *navi*. And, while it is true that Moshe exceeded every other *navi* in that Hashem spoke to him in words and not in pictures, Moshe was no less than any other *navi* and there is no reason Hashem could not show him an image. That being the case, what's the question? Why can't Moshe see the image of the new moon in *nevuah*?

The answer, simple, yet profound can be found in educational and social psychology. Educational psychologists have discovered that children (and adults) who are given the opportunity to struggle to understand and solve a problem before being handed the solution will better grasp and retain the solution when shown it. In mathematics, for example, teaching children how to solve an equation and then having them practice solving similar equations is far less effective than first giving them the equation to solve, having them attempt to solve it through trial and error and only then showing them the solution. To show Moshe the image of the moon without first having him puzzle over it and attempt to grasp it would have undermined the efficacy of Moshe's education. He had to struggle first.

But, once he struggled over it, why show him the real moon at its renewal instead of a simple, prophetic picture of the moon? For that, we turn to behavioral psychology. Dan Ariely, one of the world's leading experts on behavioral economics, has an always insightful, weekly column in The Wall Street Journal. A recent column highlighted a fascinating study measuring the effect of constant picture taking on significant life experiences. In the experiment, pairs of visitors toured a historic landmark. One member of each pair was instructed to take photos, while the other was not. When, a few weeks later, they were given a surprise memory test about the landmark, those who took the photos remembered far less than those who didn't.

Photographers were preoccupied with getting the best shot, and were confident that the moment would be preserved for them in digital format. The non-photographers, by contrast, immersed themselves fully in the moment and embedded the memories in their mind's eye, not having the photographic

record to fall back on. Ariely's point in the column is to focus more on enjoying and absorbing our experiences and less on documenting them digitally. Continuing to document our lives in selfies, pictures, and video clips robs us of the experiences and memories that shape us as people.

For Moshe, that meant a real, immersive experience in the new moon rather than a prophetic picture. Had he been given a prophetic image of the new moon, he too would have relied on the assumption of the ready availability of the picture shown and would not have fully absorbed or retained the image of the moon Hashem had shown him. He needed an experience, not a picture.

Had we had the opportunity to document the experiences of *yetzias mitzrayim* through selfies, snapshots, and video clips, *yetzias mitzrayim* would have become part of our iCloud accounts, but not part of our DNA. Absorbing *yetzias mitzrayim* as a fully-immersive experience implanted the events in our hearts and our minds, shaping and transforming us through that episode. When we tell the story over to our children year-after-year and force them to conjure in their minds eye the image and the experience, we create within them the means to absorb and retain the experience as it becomes part of their DNA to be passed to the next generation. A scroll through the images and videos on a smartphone could not do that.

The concept has a profound impact on ourselves and our children in this digital age. We are often too consumed with capturing the significant moments in our own lives and those of our children to actually experience those moments. Our children learn from us, and when given the opportunity to have a camera in hand spend the entire time snapping photos and taking video while missing the experience. That robs us and them of the great events of life that shape us as people and as family.

While there is always place for a digital memento of our most cherished moments, we need to remember not to let the keepsake overshadow the moment. Reclaim the joy of experiencing those moments instead of recording them in the hope you'll review them later. Set the example for your children so they can absorb the experiences that will shape them as people.

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*



פרשת בא
שנים מקרא ואחד תרגום



This weeks program שנים מקרא ואחד תרגום is sponsored by Dr. & Mrs. D. Berkowitz

*In honor of the Shloshim of
Elkanah Berkowitz's Great-grandmother
Masha Itka bas Dovid Hakohen z"l*

*May the זכות of the learning generated by this
program be a זכות for her נצחם.*

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

IF SOMETHING GREAT HAPPENED TO YOU,
WOULDN'T YOU WANT TO TELL YOUR FRIEND ABOUT IT?
EVERY MINUTE, OF EVERY DAY,
HASHEM DOES SO SO MANY WONDERFUL THINGS FOR US!
LETS TELL OUR FRIENDS ABOUT IT BY MAKING OUR

ברכות בקול



ברוך
אתה
...ה'

PLEASE TURN OVER



SAY IT LOUD,
SAY IT PROUD, & WITH A CROWD!

בס"ד

THE GEMATRIA OF THE WORDS ברכה בקול =

365

WHEN WE MAKE OUR ברכות OUT LOUD
WE BRING קדושה TO THE 365 SINEWS OF THE BODY
AND TO THE 365 DAYS OF THE SOLAR YEAR.

JOIN US AS WE AIM TO REACH TOGETHER

ברכות בקול '36,500'

OVER THE MONTH OF שבט.



אור ראובן
YESHIVA KETANA

INSTRUCTIONS



אור ראובן
YESHIVA KETANA

- 1) MAKE A ברכה OUT LOUD. (IN CLASS DAVENING SHOULD BE SAID ALOUD BUT DOESN'T COUNT FOR THIS)
- 2) HAVE AT LEAST ONE PERSON SAY אמן, WHICH MAKES IT DOUBLE!
- 3) CHECK OFF A BOX ON YOUR CARD.
- 4) WHEN COMPLETED, PLACE CARD IN 'CONTEST MAILBOX'

AND KEEP ON GOING!!!!

CLASSES THAT REACH 5000 'TOGETHER' ברכות (2500 WITH אמן'S) =

COTTON CANDY!!

36,500 SCHOOLWIDE =

SCHOOL WIDE

ICE CREAM PARTY!!!

בְּרַכְּהָ בִּקְוֹל

SAY IT LOUD,
SAY IT PROUD,
& WITH A CROWD



2	4	6	8	10
12	14	16	18	20
22	24	26	28	30
32	34	36	38	40
42	44	46	48	50

Name _____ Grade _____

בְּרַכְּהָ בִּקְוֹל

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Name _____ Grade _____