



OHR REUVEN אור ראובן
YESHIVA KETANA

UPCOMING EVENTS

Sunday
November 28, 2024
1st Grade Hascholas Chumash

Thursday
November 28, 2024
Dismissal K-8: 1:00
Rebbeim In-Service,
No Transportation

Friday
November 29, 2024
Dismissal K-8: 12:30
No Transportation

Tuesday
December 24, 2024
Dismissal K:3:00 P-8: 4:00
No Transportation

Wednesday
December 25, 2024
Peschool 'Mommy & Me'
Dismissal K:3:00 P-8: 4:00
No Transportation

Friday-Monday
December 27-30, 2024
Chanuka Vacation
K-8 No Sessions

Tuesday
December 31, 2024
No Clarkstown & Suffern
Central Transportation

REUUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 12 Issue #9 November 22, 2024 4:13 PM פרשת חיי שרה כ"א חשוון תשפ"ה



Mazel Tov to the 3rd grade on their Hascholas Mishnayos!



Rabbi Kohn's 6th grade celebrating for a siyum on Yiush Shelo Mida'as & Tzvi Silber's birthday



NURSERY ADMISSIONS:

Admissions to Nursery 25-26 is open. If you would like to apply for your son (born between December 1, 2021 and November 30, 2022) please go to ohrreuen.com and hit the Admissions tab. If you have any questions, please call Mrs. Weitz at 845.362.8362, ext. #105.



Morah Tzippy Vinagray cracking open acorns for nursery's brown decoration, while learning the color brown

HAPPY BIRTHDAY!

- Yehuda Frances, 8th
- Roni Fuchs, 8th
- Menachem Goldstein, 7-2
- Aryeh Dahan, 6th
- Yehuda Schwartz, 4th
- Shimon Fleischer, 1st
- Tzvi Factor, P2
- Jay Reichmann, 1st

MAZEL TOV!

- Rabbi & Mrs. Zipper on the birth of a baby boy!
- Yitzy Schwartz on the birth of his baby brother!

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



2nd graders enjoying our new art program with Mrs. Herskovitz!



Morah Bracha's P2 class celebrating their nekudos siyum



Rabbi Koh's 6th graders checking out the bear in the backyard!



Soldier in Eretz Yisroel saying thank you for our Yeshiva's beef jerky shipment that the talmidim decorated (with beef up our boys)



P1 finished learning all their nekudos and are ready to start reading fluently! Mazel Tov!



Rabbi Peikes' 8th graders Performing gemara songs

חיי שרה

Loss and Found

וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבֶּעַ הַיָּבֵעַ הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן וַיְבַל אַבְרָהָם לְסֹפֵד לְשָׂרָה וּלְבַכְתָּהּ:

Sarah died in Kiriath-arba—now Hebron—in the land of Canaan; and Abraham proceeded to mourn for Sarah and to bewail her.

ונ"ל עוד כי היה הכתוב ראוי שיאמר ויבא אברהם ויצחק לספוד לשרה ולבכותה, כי בודאי ראוי היה יצחק לספוד לאמו הצדקת ולבכות עליה, שהרי החיוב בו גדול מאד יותר ממה שהוא באברהם, ועוד שהיא אהבתו אהבה יתרה שילדה אותו על דרך הפלא, והיתה נפשה קשורה בנפשו.

אבל יתכן לומר שלא ידע יצחק באותו הפרק שמתה אמו, כי לפי שמיתתה היתה בשבילו בשמועת העקדה, על כן העלימו ממנו מיתתה ולא הגידו לו. ומן הטעם הזה לא ראינו שיזכירנו הכתוב ליצחק כלל לא במיתתה ולא בקבורתה

It seems to me, as well that the *possuk* should say "And Avraham and Yitzchak came to eulogize Sarah and to mourn her," for, certainly, it was appropriate for Yitzchak to eulogize his righteous mother and cry for her, for his obligation is even greater than that of Avraham. Also, she loved him greatly, as she bore him miraculously and her soul was bound with his. But, it is possible to say that Yitzchak did not know at that time that his mother had died. Since her death was due to him with the news of the Akeidah, they hid her death from him and did not tell him. That is the reason we do not find the *possuk* mention Yitzchak at all, not by her death, nor by her burial.

- Rabbeinu Bachya

"You never regret going to a funeral"

- Meghan Leahy, The Washington Post, November 8, 2017

Where was Yitzchok? It's a rather obvious question, and yet, it is rarely addressed. The question is simply ignored by the classical commentators on the page of the *chumash*. Where was Yitzchok?

The Torah tells us of the death of Sarah *imeinu* and of Avraham's mourning and eulogizing her. It also tells us of the struggle that Avraham endured in trying to provide his wife the proper burial. Does Yitzchok play a role in any of this? Was he actively involved in the burial? Did he eulogize his mother? If he did, why is his name so conspicuously absent from the story?

Rabbeinu Bachya contends that Yitzchok is not mentioned because he was, in fact, not there. He

did not take part in the funeral services or the burial of his mother. He did not participate because he did not know that she had died. And, he was not informed that she died because her death was a direct result of the *Akeidah*, and there was concern that the news of her death would be more than he could bear.

Death is traumatic, and there are often circumstances where news of a death is properly concealed from a loved one in order to shield him or her from the trauma. A death in the family is traumatic for all, and can be very unsettling for a child. When death does visit, parents often struggle with how to deal with the children. What should they tell them? Should children go



to the funeral? The cemetery? What about a *shiva* visit?

Children are comfortable in routine and predictability. Instability is disruptive to a child's life, and more so in some than others. Except in cases of sudden, unexpected tragedy, the days, weeks and months leading up to the death of a family member are often filled with instability and a lack of routine as family members rally around the ill relative. In that time period it is important to do as much as possible to keep children's routines as normal and regular as they can be. If parents can arrange to be home for children's arrival from school and/ or for bedtime, and schedule hospital visits in between, that is great. If they cannot, they should elicit help from friends, neighbors, family and Bais Yaakov girls in need of *chessed* hours who can keep the children regular in their schedules, their school work and their routines.

Children are all too aware when something is amiss, and their anxiety only grows when they are left in the dark. If you are dealing with a crisis, and your child is old enough to recognize that something is wrong, let the child know, on his or her level, what is happening. Offer and encourage the child, where appropriate, to visit a loved one who is ill, preparing the child properly for what he will see and experience. Be prepared to patiently and matter-of-factly address your child's questions and concerns. Children have a lot to ask as they try to make sense of the world around them.

Know your child. If he or she is prone to anxiety or has suffered stress from prior trauma, then it probably makes more sense for the child not to go. Have that conversation with the child, and explain what is happening and why their visit might not be advised.

If a loved one passes away, parents are often confused about what to do with young children and funerals. Some helpful guidelines:

Children who are too young to grasp what is happening should be left in the care of a competent sitter. Bringing them along is a source of distraction and tension in an already difficult situation.

Older children who are aware should be prepared properly for what will happen at a funeral, and should be given the opportunity to attend if they desire. Funerals provide closure, comfort, and structure in response to death for adults, and children are at least as emotionally in need as the adults in their lives.

Parents who are dealing with the loss of a more distant relative (a great-aunt or uncle, or perhaps the parent's own grandparent) may have the mental space to be able to attend their child's needs during the course of a funeral. When a parent is dealing with his or her own overwhelming grief, it is impossible for that parent to find the mental space to attend the child's needs. In that case, assign a trusted adult with whom your child is comfortable to the child for the duration of the funeral. This should be someone whom your child trusts and whom you can trust to stay by the child's side, to patiently explain to the child what is happening, and to answer his questions. Do not leave a child to fend for him or herself at a funeral. It is simply too frightening, too foreign and too overwhelming for the child to be able to process. And, once again, know your child. If the child will be better off staying home, then that is the correct path. But, try to avoid projecting your own fears and insecurities on the child, and concentrate on what will be best for him or her in the long run.



For children under ten years, the funeral is sufficient and the cemetery is probably beyond their capacity. Have a trusted adult take the child back from the funeral and let the child know exactly what will be happening with the *niftar*. Explain, in child-friendly terms, concepts of the body and soul and *shomayim* and *gan eden*. Sometimes the child may insist on going to the cemetery as well. Weigh the decision carefully, and clearly explain to the child what will transpire at the cemetery. If the child will fare better being able to see the burial for himself, bring him and his trusted adult along. When in doubt, the rule of thumb should be to leave children under ten out of the burial process.

Older children should be brought to the cemetery, to see, hear, and understand the process. They need to be trained and educated to take part in all of life's rituals and to become comfortable with them. Here too, there are exceptions. A particularly anxious, older child would best be left at home. The rule of thumb with children over the age of *bar-mitzvah* is, when in doubt, encourage them to come, but never force. Once again, if you are occupied, make sure there is a trusted adult, even for older children.

Children who are old enough to sit respectfully should be brought to be *menachem avel*. It is an important part of *chinuch*, as they learn how to take an active part in one of the most essential *chessed* rituals within our society. Here too, prepare the child as to the procedures, protocols, *halachos*, and structure of a *shiva* house. There is no need for children to have a prolonged visit, and often a short visit is recommended.

In the aftermath of death and burial, be open and honest with your child about your own feelings. It is important for children to see that

sadness and grief are normal and OK. Help your child cope and deal with the grief that he is feeling. Check in with your child to see how he or she is feeling and monitor him to see that he is able to return to the normal routine of life. If you are concerned that your child needs to talk to someone, tap into the resources in the community and get him the professional help that he or she needs.

Part of our job as parents is to balance the need to protect our children from trauma with the need to prepare them to cope with it. The way of the world is such that death is a part of life, and we need to serve in our capacity as parents, training our children for that contingency as appropriate, even while dealing with our own trauma and pain. Avraham did so with Yitzchok, and we must do the same.



פרשת חיי שרה



This weeks program שנים מקרא ואחד תרגום
is not yet sponsored

First

Last

Name of תלמיד (Please Print Clearly)

!!WEEKLY PRIZES!!

Class: (Please Check One)

- 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

MOST of the פרשיות of this year are still available for sponsorship!

Please help support this wonderful program.

Monthly (4 weeks) sponsorship: \$220

One week full sponsorship: \$60

One week partial sponsorship: \$35

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

ת"סג

QUESTION OF THE DAY ANSWERS



Which Rebbe is this week's Gadol?

**Sanz-Klausenberger Rebbe:
Rav Yekusiel Yehuda Halbertsam zt"l**

What is the name of the hospital he established?

Laniado, in Netanya, Eretz Yisroel

Name a Rebbe he interacted with.

Gerrer Rebbe, Lelover Rebbe, Viznitzer Rebbe

Name a Rov he interacted with.

Rav Shach, Rav Ovadia Yosef, Rav Elyashiv

Why is the background song to the video "אני מאמין" and why that tune?

The Klausenberger Rebbe lost his whole family in the Holocaust, yet he held strong with his אמונה in 'ה. This particular tune, was written during the Holocaust.



אור ראוּבֵן
YESHIVA KETANA

ב"ס"ד

Q. O. D.



אור ראוּבֵן
YESHIVA KETANA

GADOL OF THE WEEK



What Do You Know About This Gadol?

Get ready for next week's questions