



OHR REUVEN אור ראובן  
YESHIVA KETANA

## UPCOMING EVENTS

Friday-Monday  
December 19-22, 2025  
Chanuka Vacation  
No Session

Tuesday  
December 23, 2025  
No Clarkstown, North  
Rockland & Suffern Central  
Transportation

Wednesday  
December 24, 2025  
No Transportation  
Dismissal, N-K @3:00  
P-8 @4:00

Thursday  
December 25, 2025  
No Transportation  
Dismissal N-K @3:00  
P-8 @4:00

Friday  
December 26, 2025  
No Clarkstown, North  
Rockland & Suffern Central  
Transportation  
Dismissal N-8 @12:30

## IMPORTANT NOTES

### Calendar Change:

Sunday December 14,  
2025

YKOR will be starting at  
10:00 AM

# REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 12

December 12, 2025

4:09 PM

פרשת וישב



8th grade Farhers by local rabbonim





Morah Bracha's and Morah Hadassah's grade enjoying library time



Morah Deena's first grade read about the illustrator Neil Brigham. They, then, had the opportunity to create prints similar to the work of the artist.

PLEASE SHARE WITH US! Email any mazel tov information to [reuvenreview@ohrreuven.com](mailto:reuvenreview@ohrreuven.com).

## MAZEL TOV!

Penina Gerstenblit K2 Morah on her engagement!

Mrs. Gelb & Mrs. Meisels on their new baby sister!

Yisroel Moshe Kohl on his Bar Mitzvah!

Mordy Isaac on his new sister!

Ami Wanounou on his new nephew!

## HAPPY BIRTHDAY!

Yisroel Shulman 7<sup>th</sup>

Mordy Gold 7<sup>th</sup>

Dani Broyde 6<sup>th</sup>

Arye Golomb 3<sup>rd</sup>

Daniel Beller 1<sup>st</sup>

Eliyakum Ornstein Pre-1A

Dovid Weiss K2

Ezra Lefkowitz-Nursery

Benjamin Kalendarev-Nursery



Morah Deena's first grade uses air drying clay to make dreidels during art class.

### PARENT FEEDBACK

We just wanted to say that all the boys at the Bar Mitzvah were quite impressive - very respectful and well behaved yet very lebedik and involved throughout the night. Much continued nachas from all the talmidim.



Morah Jenny's K1 acting out Yosef's dreams



Morah Brocha's Pre1A learns how to set a table!



Koby Rudinsky doing loose parts



Kovi Nuemann from Morah Shira and Morah Peninas class making זית שמן in honor of תנוכה and the letter "ז"!



Morah Tzippy's Nursery playing dreidel



# KEDUSHA WARRIORS TRIP



The Kedusha Warriors program is a program where a group of talmidim in grades 6-8 have taken upon themselves to limit their usage of technology, which will improve their shmiras einayim and enable them to focus on their learning and yiras shomayim



Pizza lunch in Fallsburg



Davening Mincha at the huge Satmar Shul in Kiryas Yoel, Monroe



The Rosh Hayeshiva R' Elya Ber Wachtfogel is encouraging the talmidim with divrei chizuk to continue with their kabalos.



The Rosh Hayeshiva giving a brocha to each individual talmid

# וישב Winning by Loss

אֵלֶּה | תְּלֻדֹת יַעֲקֹב יוֹסֵף בֶּן־שִׁבְעָעָשָׂר שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בְּצֹאן | וְהוּא נָעַר אֶת־בְּנֵי בְלָהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו

This, then, is the line of Jacob: At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah.

כך שאנו רואים לפנינו נער שהתבגר ללא אם או אח. כל האחרים גדלו בחברת אחים, תחת כנפי אם והשפעת אהבתה. לעומת זאת, יוסף היה בודד. אמו נפטרה בשלב מוקדם בחייו, ובנימין היה עדיין ילד ולא יכל להיות לו חבר; עם אחיו בני לאה הוא לא חש בנוח; וממילא נמשך לחברתם של בני השפחות.

So we see before us a boy who has grown up without a mother or a brother. All the others grew up in the company of siblings, under the wings of a mother and the influence of her love. Joseph, on the other hand, was lonely. His mother died early in his life, and Binyomin was still a child and could not be his friend; With his brothers, the sons of Leah, he did not feel comfortable; He was therefore drawn to the company of the sons of the maidservants.

- R. Shamshon Rephael Hirsch

“Solitary trees, if they grow at all, grow strong: and a boy deprived of a father’s care often develops, if he escapes the perils of youth, an independence and a vigor of thought which may restore in after life the heavy loss of early days.”

- Winston Churchill

Is there a more tragic life story than that of Yosef? Orphaned from his mother at a tender, young age. Ostracized by his brothers who resented his image of grandeur. Bereft of the company of a sibling around his age with whom he could connect. Yosef, as Rav Hirsch notes, grew up very much alone. Things only went downhill from there.

With all the trials, tribulations, and difficulties of Yosef's young life, it is almost inconceivable that he would rise to a position as prestigious and powerful as Egyptian viceroy. More perplexing is Yaakov's seeming hand grooming Yosef as his successor and the eventual leader of the people. Did Yaakov not notice the hardships Yosef had endured? Did he not realize that Yosef would forever bear the scars of the loss of his mother so young and the rejection by his siblings? Perhaps Yaakov knew much more than we do.

New York Time bestselling author Eric Weiner, in his fabulous book, *Geography of Genius*, cites a fascinating study of some 700 historical figures by psychologist J.M. Eisenstadt. Eisenstadt discovered that a disproportionately large percentage of historical geniuses suffered the loss of a parent at a young age. His list included, among many others, Dante, Bach, Darwin, Dostoevsky, Michelangelo, Mark Twain, Virginia Woolf, and Winton Churchill. We can add to that list Yosef Hatzadik, the future viceroy of Egypt, who would one day oversee the greatest economic engineering project in the ancient world, to that illustrious list.

Of course, that does not mean that suffering in youth is a guarantee of genius in adulthood. In fact, as Weiner reports, psychologist Robert Sternberg reviewed Eisenstadt's data and conclude that the only other group that suffered the same proportion of trauma as Eisenstadt's geniuses were delinquents and suicidal



depressives. The question is, what prompts one person to turn the suffering of youth into the genius of adulthood, while another wears the trauma of his childhood as an albatross around his neck?

To that question, Wiener, whose book studies the factors that produce genius, offers some speculation. Perhaps the difference lies in how one suffers. Those who endure real hardship and pain but deal with their suffering and don't allow it to rule over them become stronger and more resilient as a result. Their having felt the pain of loss and having overcome that loss emboldens them when they mature to take risks without fear. They have already confronted loss and have defeated it.

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But, those who allow their loss to define them, who wallow in self-pity and fear, are more likely to be unable to grow to overcome their loss and will instead be forever handicapped by it. For parents, then, the key is in helping our children become the masters of and not slaves to the traumas and losses of their youth.

Childhood trauma and loss come in many forms, the loss of a parent being just one. Children of divorce suffer the loss of their parents' marriage and the loss of their family structure. Children sometimes suffer abandonment or rejection by a parent after divorce or even without it. Children may suffer the trauma of illness in the family, or the anxiety of financial difficulties in the home.

Sometimes children even suffer the childhood trauma of pandemics and lockdowns.

The point, is that not only are those childhood traumas not fatal to the child's development, they may actually be the catalyst to unlock the genius within that child. Consider, for a moment, the diametrically opposed responses of Yosef and Yehuda to the pain of loss and loneliness. Yosef is abandoned by his brothers, and as far as he knows, his father is in on the conspiracy. He is alone in the world, sold as a slave in a foreign country. What does he do? He rebuffs almost irresistible temptation while displaying the boldness, brashness, and temerity to rise to the second highest position in all the land.

Yehuda, by contrast, suffers the loss of his two sons and his wife. He too knows the pain of loss and loneliness. His response? He succumbs to temptation rather than rising to the occasion. What explains their different responses? Yosef knew the pain of loss in his youth and overcame that pain. He would not be felled by such trauma in his adulthood. Yehuda grew up in a stable, loving, unblemished home. He did not have to overcome hardship in his youth, and when he faced adversity in his adult life, he was unprepared to surmount it.

Have your children experienced hardship, pain, or loss? Not only should you not abandon hope for them, you should have every reason to believe they are poised for greatness. You hold the key to helping them unlock their greatness. Use the tools available to you and the professionals who are there to guide you and your children to help them learn to deal with and master the pain of suffering. Once they are the masters of their misery, they will never be mastered by suffering and loss. Instead, they will be emboldened, like Yosef Hatzadik, to rise to greatness.

*Good Shabbos,  
Rabbi Yisroel Gottlieb*



# פרשת וישב



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

לע"נ  
אטא בת ציון  
בת יוסף עבי ע"ה

*May the זכות of the Torah learning generated by this program, be a זכות for her neshomo.*

**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](mailto:bplotzker@ohrreuven.com)

First

Last

Name of תלמיד (Please Print Clearly)

## !!WEEKLY PRIZES!!

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 – 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

\_\_\_\_\_



### Additional Parsha Points

יהודה ותמר

### Parsha Points

- 1) The 12 שבטים were גמורים. However, when יעקב spent special learning time with יוסף, and gave him a special פסים, deep deep down, this caused them to feel jealous.
- 2) יוסף had two dreams. 1) He was surrounded by 11 bundles of grain and the bundles bowed down to him. 2) The sun, moon, and stars, representing his father, mother, and brothers, bowed down to him. יעקב dismissed these dreams, but in his heart he knew they would come true.
- 3) One day, יעקב sent יוסף to check on his brothers. When they saw him, they decided his dreams and all was a rebellion against the real king, יהודה, and he deserved to be killed. ראובן suggested they throw him into a pit - if he deserved to die, he would. ראובן's real plan was to come later and rescue him. The שבטים agreed. They removed יוסף's פסים and threw him in the pit.
- 4) After throwing יוסף into the pit, the שבטים sat down to eat. While eating, a caravan of Arabs came by. יהודה suggested to sell יוסף. The שבטים agreed and יוסף began his journey down to מצרים.
- 5) ראובן returned and was distraught to see יוסף gone. The שבטים took יוסף's כותנת, dipped it into goat blood, showed it to יעקב and claimed יוסף was killed by an animal. יעקב refused to be consoled.
- 6) When יוסף arrived in מצרים, he was sold to פוטיפר, the royal butcher. פוטיפר, seeing the ברכה that יוסף brought with him, placed יוסף in charge of his belongings. יוסף started getting too comfortable and ה' decided to test him. One day, פוטיפר's wife called over יוסף and asked him to stay with her. יוסף thought of his father and ran out of the house, leaving his coat behind.
- 9) When פוטיפר returned, his wife claimed that יוסף attacked her. Although he knew יוסף was innocent, he had no choice and sent יוסף to jail.
- 10) Two years later, the royal baker, and the royal butler were sent to jail. In time, they both had a dream. The butler dreamt of squeezing grapes into פרעה's cup, while the baker dreamt of birds eating bread off of baskets on his head. יוסף said the butlers dream indicated that he was going to be returned to his position, while the baker would be hung. And so it was. 3 days later when פרעה had his birthday, he reinstated the butler and ordered to hang the baker.
- 11) These dreams were an opening for יוסף to be freed, but since he put too much faith in the butler (on יוסף's great level) he had to wait 2 more years until he would be freed.

### Quotes from the Parsha

וַיֵּדָא אֲדֹנָיו כִּי ה' אִתּוֹ

And his master saw that ה' was with him.

Rashi says that פוטיפר noticed that יוסף was very special, as he was constantly mentioning ה' when he spoke.

מִדּוּעַ פְּנֵיכֶם רָעִים הַיּוֹם?

Why are your faces looking bad today?

This was the beginning of יוסף's freedom.

It all began with thinking and caring about someone else!

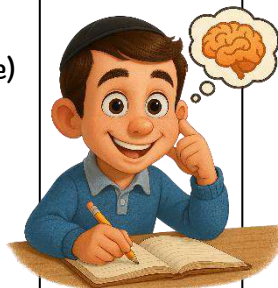
### Parshas Vayaishev



**Acc. to the פסוק the was multicolored.**

**Here are some colors from תג"ד**

- אדום - red (אדמדם - reddish)
- שני - scarlet (תולעת שני) (dark red)
- ירק - green (ירקרק - greenish)
- תכלת - blue/turquoise (מחלוקת on shade)
- ארגמן - purple
- שחור - black
- חום - brown
- לבן - white
- צהוב - yellow
- זהב - gold



**The lineage of דוד המלך and משיח**

- 1 (תמר and יהודה)
- 2 (על יד איש בן פריז) פריז
- 3 חצרון
- 4 (אדם a.k.a) רם
- 5 עמינדב
- 6 נחשון (בן-עמינדב)
- 7 (שלמה a.k.a) שלמון
- 8 (רות and) בועז
- 9 עובד
- 10 ישי
- 11 דוד המלך

## Tefillah Talk

### ברוך שאמר (חלק א')

Blessed is the One Who spoke and the world came about,	ברוך שאמר והיה העולם,
Blessed is He.	ברוך הוא.
Blessed is the One Who makes everything from its beginning,	ברוך עשה בראשית,
Blessed is the One Who says and does,	ברוך אומר ועשה,
Blessed is the One Who decrees and fulfills,	ברוך גוזר ומקיים,
Blessed is the One Who has mercy on the earth,	ברוך מרחם על הארץ,
Blessed is the One Who has mercy on the creations,	ברוך מרחם על הבריות,
Blessed is the One Who pays good reward to those who fear Him.	ברוך משלם שכר טוב ליראיו,
Blessed is the One Who is 'alive' and exists forever,	ברוך חי לעד וקים לנצח,
Blessed is the One Who redeems and saves,	ברוך פודה ומציל,
Blessed is His Name.	ברוך שמו.

We say 'ברוך', **eleven** times in the introduction to this ברכה.

'Ten' is a level of completion of this world. (מאמרים 10, דברות 10).

'Eleven' symbolizes a step above.

Eleven stars in יוסף's dream.

Eleven spices in the holy קטורת.

Eleven coverings on the משכן.

**The eleven ברכה's show us the lofty level of this ברכה and our תפלות.**







בס"ד



# QUESTION OF THE DAY

**ONE RAFFLE TICKET PER QUESTION ANSWERED!**

*Answers should be written on Q.O.D. cards and placed in mailbox outside office.*

## QUESTIONS ALL ABOUT 8

- 1) The כהן גדול wore 8 garments. Name 4 of them.
- 2) חנוכה is 8 days long. What date is the first day of חנוכה?
- 3) How many branches were on the מנורה in the המקדש?
- 4) פסח is 8 days in חוץ לארץ. What date is the first day of פסח?
- 5) What is the last day of סיבוב called? (It actually is a separate טוב יום.)  
(We have שמחת תורה on this day.)
- 6) What is the title of the one who holds the baby at a ברית מילה?

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please email [bplotzker@ohrreuven.com](mailto:bplotzker@ohrreuven.com)!

בס"ד

# כדי להודות ולהלל

SO.....



# SMILE



Please email to: [pictures@ohrreuven.com](mailto:pictures@ohrreuven.com)

1 picture (only)

of your son/s lighting or next to the menorah

We are looking forward to decorating our  
bulletin board or screen with them after Chanukkah.

## חנוכה שמח!



OHREUVEN אור ראובן  
YESHIVA KETANA



OHREUVEN אור ראובן  
YESHIVA KETANA



בס"ד



# THIS CHANUKAH at YKOR



# R. J. LEWIS!

Tuesday, 2<sup>nd</sup> day of Chanukah

THANK YOU YKOR N'SHEI  
FOR SPONSORING THIS EVENT!