



## 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

**Calandar 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

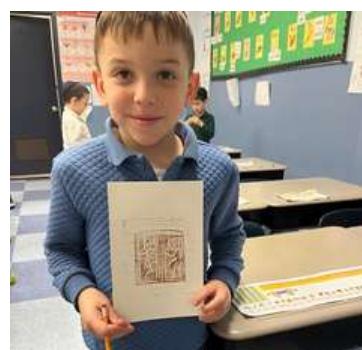
Vol. 14 Issue 12 December 12, 2025 4:09 PM פרשת וישב



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 תְּשִׁבְעָה in honor of תְּבִנָה and the letter "t"!



Morah Tzippy's Nursery playing dreidel

# KEDUSHAH WARRIOR'S TRIP



The Kedushah 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



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.



Pizza lunch in Fallsburg



The Rosh Hayeshiva giving a brocha to each individual talmid

וישב  
Winning by Loss

אלה תַּלְמוֹת יַעֲקֹב יוֹסֵף בָּנָשְׁבָעַעַשְׂרָה שָׁנָה הַרְאָה אֶת-אֶחָיו בְּצָאוֹן וְהִיא נִעֶר אֶת-בָּנָי בְּלִקְהָ וְאֶת-בָּנָי זִלְפָה 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 לפניו נער שהתבגר ללא אם או אח. כל האחרים גדלו בחברת אחים, תחת כנפי אם והשפעת האבתה. לעומת זאת, יוסף היה בודד. אמו נפטרה בשלב מוקדם בחיו, ובנימין היה עדין ילד ולא יכול היה 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 Raphael 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 Times 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 Winston 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 concluded 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 top 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 weeks* שנים מקרא ואחד תרגום *program* is sponsored

לעין  
אטא בת ציון  
בת יוסף צבי ע"ה

*May the זכאות of the Torah learning generated by this program, be a זכאות 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!!

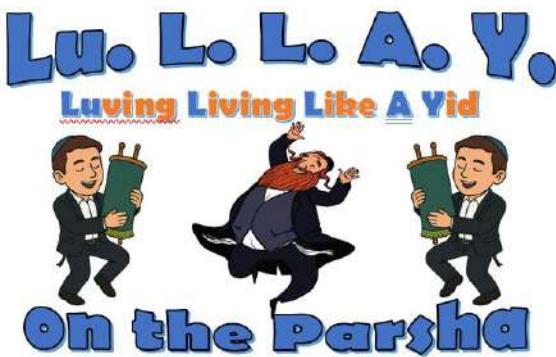
Class: (Please Check One)

- 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

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

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

Parent's signature



## Quotes from the Parsha

וירא אדניו כי ה' אהו

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.

מדוע פניכם רעים היום?

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!

## Additional Parsha Points

יהודה ותמר

### Parsha Points

- 1) The 12 צדיקים גמורים were שבטים. However, when יעקב spent special learning time with יוסף, and gave him a special gift, this caused them to feel jealous.
- 2) 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. ראוון suggested they throw him into a pit - if he deserved to die, he would. ראוון's real plan was to come later and rescue him. The שבטים agreed. They removed יוסף's כהונת פסים and threw him in the pit.
- 4) After throwing 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 began his journey down to מצרים.
- 5) returned and was distraught to see יוסף gone. The שבטים took it into goat blood, showed it to יעקב and claimed was killed by an animal. יעקב refused to be consoled.
- 6) When arrived in מצרים, he was sold to פוטיפר, the royal butcher. פוטיפר, seeing the ברכה that 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.
- 7) When returned, his wife claimed that יוסף attacked her. Although he knew יוסף was innocent, he had no choice and sent יוסף to jail.
- 8) 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. The butler's 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 had his birthday, he reinstated the butler and ordered to hang the baker.
- 9) 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.

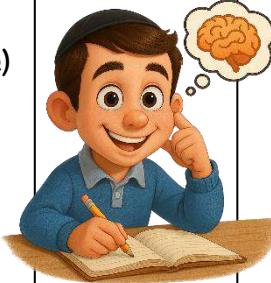
## Parshas Vayaishev



**Acc. to ר"ק the Parsha was multicolored.**

Here are some colors from תנ"ך:

- אַדְוֹם - red - אַדְמָדָם (reddish)
- שְׁנִי - שְׁנִי (dark red) - שְׁנִי
- יְרָק - green - יְרָקָךְ (greenish)
- תְּכִלָּת - blue/turquoise - תְּכִלָּת (מְחֻלָּקָת on shade)
- אַרְגָּמָן - purple - אַרְגָּמָן
- שְׁחָדָר - black - שְׁחָדָר
- חֹום - brown - חֹום
- לְבָן - white - לְבָן
- צְהֻבָּה - yellow - צְהֻבָּה
- זָהָב - gold - זָהָב



**Messiah and the lineage of the King**

- 1 תְּמָר (and יְהוָה)
- 2 עַל יְד אִישׁ בֶּן פְּרִזִּי פְּרִזִּי
- 3 חַצְרוֹן
- 4 אַרְם (a.k.a. רָם)
- 5 עַמִּינְדָּב
- 6 נְחַשּׁוֹן (בֶּן עַמִּינְדָּב)
- 7 שְׁלֹמֹה (a.k.a. שְׁלֹמֹן)
- 8 רֹזֶת (and בּוֹעֵז)
- 9 עֹזֶב
- 10 יְשִׁי
- 11 דָוד הַמֶּלֶךְ



## Tefillah Talk

### ברוך שאמר (חלק א')

Blessed is the One Who spoke and the world came about,	ברוך שאמר והיה הָעוֹלָם,
Blessed is He.	ברוך הוא.
Blessed is the One Who makes everything from its beginning,	ברוך עֲשָׂה בִּרְאָשִׁית,
Blessed is the One Who says and does,	ברוך אֹמֵר וְעֹשֶׂה,
Blessed is the One Who decrees and fulfills,	ברוך גּוֹזֵר וּמִקְיָם,
Blessed is the One Who has mercy on the earth,	ברוך מַרְחֵם עַל הָאָרֶץ,
Blessed is the One Who has mercy on the creations,	ברוך מַרְחֵם עַל הַבְּרִיאוֹת,
Blessed is the One Who pays good reward to those who fear Him.	ברוך מְשֻׁלָּם שְׁכָר טֹוב לִירָאִיוֹ,
Blessed is the One Who is 'alive' and exists forever,	ברוך חַי לְעֵד וּקְיָם לְנֶעֶת,
Blessed is the One Who redeems and saves,	ברוך פּוֹדֵה וּמַצִּיל,
Blessed is His Name.	ברוך שְׁמוֹ.

We say 'ברכה', eleven times in the introduction to this. 'Ten' is a level of completion of this world. (10, מאמרים 10).

'Eleven' symbolizes a step above.

Eleven stars in נָיִזְקָה's dream.

Eleven spices in the holy קְטֹורָת.

Eleven coverings on the מִשְׁבְּנָה.

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



בosit



# QUESTON 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 **בְּהֵן גָּדוֹל** wore 8 garments. Name 4 of them.

2) **חֲנוּכָה** is 8 days long. What date is the first day of?

3) How many branches were on the **מְנוֹרָה** in **בֵּית הַמִּקְדָּשׁ**?

4) **חַוִּז לְאָרֶץ** is 8 days in **פֶּשֶׁח**. What date is the first day of?

5) What is the last day of **סּוּפּוֹת** called? (It actually is a separate **יֹם טוֹב**)  
(We have **שְׁמִיחָת תֹּרֶה** on this day.)

6) What is the title of the one who holds the baby at a **בְּרִית מִילָּה**?

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בס"ד

# כדי להודות ולהלו

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!



אור רענן  
YESHIVA KETANA



אור רענן  
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!