



## UPCOMING EVENTS

Sunday  
December 28, 2025

**Dismissal 1-8: 12:00**

L.K, G.S. & Preschool Parent  
Teacher Conferences 1:00 PM-  
5:00 PM

Monday  
December 29, 2025  
No Clarkstown, North Rockland  
& Suffern Central Transportation

Tuesday  
December 30, 2025  
עשרה בטבת  
Dismissal N-K 12:00, P-8 12:30  
No Clarkstown, North Rockland  
& Suffern Central Transportation

Wednesday  
December 31, 2025  
No Clarkstown, North Rockland  
& Suffern Central Transportation

Thursday  
January 1, 2025  
Dismissal N-8: 1:00  
Rebbeim-In-Service  
Legal Holiday No Transportation

## IMPORTANT NOTES

### Save The Date:

The NSHEI TEA will BE" H  
take place Motzei Shabbos

Jan. 17

Looking Forward!

# REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 14

December 26, 2025

4:15 PM

פרשת ויגש

*Mazel tov to the Rosh HaYeshiva and Rebbetzin on the birth of a  
granddaughter born to their children R' Tzvi and Adina Rudinsky in Eretz  
Yisrael!*



8th Grade Chinese Auction Led By Rabbi Kahana



8<sup>th</sup> grade Chanukah Mesiba



Rabbi Kops' 5<sup>th</sup> graders doing a matching game onChanukah



Some of Rabbi Biller's 2<sup>nd</sup> Grades Menorah projects

## MAZEL TOV!

Yakov Karash on his new baby sister!

## HAPPY BIRTHDAY!

Shmuel Schwarz 7<sup>th</sup>

Tuvia Brodie 1<sup>st</sup>

Samuel Krischner K1



Pre-school's Mommy and Me program on Chanuka



Rabbi Biller's 2<sup>nd</sup> Grade Dreidel pancakes & ice cream party!

### 3rd & 4th Grade Mishmar Thrives!

The Yeshiva Ketana is proud to share that our weekly Mishmar program for 3<sup>rd</sup> and 4<sup>th</sup> graders is in full swing. The evening begins with a Mishnayos Shiur led by Rabbi Wizel, with hope that our Talmidim will make a Siyum on סוכת מגלה by the end of the year

‘ברוך הוא, over 30 young Talmidim gather every Thursday evening to fulfill “וְהִגִּתְּ בְּיוֹם וְלִילָה.” Their experience is further enhanced by Tzvi Horowitz from Ohr Reuven Bais

Medrash, who brings excitement and special treats. It is truly uplifting to see so many boys come together with such אהבת התורה. May this wonderful program continue to bring much נחתה to our Yeshiva family!



Rabbi Kohn's 6<sup>th</sup> grade playing the Chanukah left-right game



Yakov Yosef Freedland lighting the Menorah in Rabbi Lowy's 4<sup>th</sup> grade



Thank you to the Tenembaum, Brody and Friedman families for sponsoring the 8<sup>th</sup> grade Davening Program trip



Rabbi Kohn's 6<sup>th</sup> grade doing a twizzler project



Rabbi Myski's 1<sup>st</sup> grade making candles



R' Tzvi and R' Shalom Rudinsky at the  
Shas Yidden Farher



Special Breakfast and Chinuch Q & A for Rebbeim with the Rosh HaYeshiva shlit'a

## MESIVTA



The Mashgiach giving a Shmuess in the Beis Medrash



Chanukah Licht in the Beis Medrash

Mesivta Bochurim getting Farhered on Chanukah

At the Yeshiva Chanukah Mesibah



Rabbi Gottlieb giving out well deserved honor roll certificates

# A Glimpse at YKOR Talmidim's candle lighting



The Rosh HaYeshiva, Rabbi Rudinsky lighting the Chanukah candles



## ייגש

### Rejected

עַמְרָתָךְ אָבִי אָלִינוּ אַתֶּם יְדַעְתֶּם כִּי שְׁנַיִם יָלְדָה-לִי אֲשֶׁתִּי: וַיָּצֹא הַאֲפָדָל מִאַתִּי וַיֹּאמֶר אֶחָד טָרַף טָרַף וְלֹא רָאִיתִי  
עד-הַגָּהָה:

Your servant my father said to us, 'As you know, my wife bore me two sons. But one is gone from me, and I said: Alas, he was torn by a beast! And I have not seen him since.'

וְלֹא-יָכַל יוֹסֵף לְהַתְּאַפְּקֵךְ לְכָל הַנְּצָבִים עַלְיוֹ וַיַּקְרָא הַצִּיּוֹן כָּל-אֲישׁ מִעַלְיוֹ וְלֹא-צָמַד אִישׁ אָתָּה בְּהַתְּנוּעָה יוֹסֵף אֶל-אֲקִים: Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone withdraw from me!" So there was no one else about when Joseph made himself known to his brothers.

Joseph did not communicate with his father because he believed his father no longer wanted to see him or hear from him. His father had terminated the relationship. That was a reasonable inference from the facts as Joseph knew them. He could not have known that Jacob still loved him, that his brothers had deceived their father by showing him Joseph's bloodstained cloak, and that his father mourned for him, "refusing to be comforted." We know these facts because the Torah tells us. But Joseph, far away, in another land, serving as a slave, could not have known. This places the story in a completely new and tragic light.

- Rabbi Jonathan Sacks

"And once a boy has suffered rejection, he will find rejection even where it does not exist—or, worse, will draw it forth from people simply by expecting it."

- John Steinbeck

In twenty-two years of separation from his father, Yosef never once attempts to contact him. Although the first thirteen years of silence can be attributed to Yosef's lacking the means to transmit any communication, the final nine years are perplexing. Surely, as viceroy of Egypt, Yosef could have sent word to his father that he was alive and well. Why doesn't he?

Rabbi Jonathan Sacks, in a fabulous exposition on the parsha, proposes that Yosef did not communicate with his father because he believed that his father had rejected him. Rabbi Sacks takes us out of our birds-eye view of the story and asks us to look at the events through the lens of Yosef. Here is what Yosef saw. His father was clearly angry with him after he shared the content of his dreams, rebuking him by exclaiming "will I, your mother, and brothers come to bow to the ground before you?"

Yaakov's anger is followed by him sending Yosef after his brothers in the field, where Yosef is abducted and sold to passing merchants. What happened? In Yosef's mind, his father was in on the conspiracy. It was not unheard of in the family history for a child to be rejected and sent away, and it was not unprecedented for Yaakov to react strongly to his sons' misdeeds, as he had with Shimon, Levi, and Reuven. It was, to Yosef, an open and shut case. His father, angry with him, conspired with his brothers to send him away from the family. It was obvious his father didn't want him, for if he did, why didn't Yaakov search for him? He did not reach out to his father because, as far as he knew, his father did not want him!

Only once Yosef was informed of the truth, of his father's having been told he was dead and that his father was distraught over his loss, does

Yosef break down, realizing he had been wrong all along about his father's rejection of him.

To we who know the truth, the idea that Yosef could think his father spurned him seems preposterous. We know Yaakov loved Yosef more than all his sons. The possuk tells us so. We know he was distraught when Yosef disappeared, again the possuk lets us know. But that is all narrative commentary that we are privy to, but Yosef could not have known. In his mind, he was the rejected child.

Not only that, but because Yosef had fully embraced the narrative that he had been spurned by his father, he viewed everything he saw through the lens of that narrative. He could think of no other explanation for his father's failure to search for him other than his father did not want him. He could not imagine his father simply didn't know he was alive.

There are myriad parenting lessons in this episode and in the feeling of rejection Yosef experienced, but one point stands out. Yosef was a child who was loved more than most, but was capable of mistakenly building a false narrative that his father hated him and wanted him out. While not on such a grand scale, it is not unusual for children who are loved and treasured go through periods of insecurity where they feel as though they are unloved or rejected.

A child might dream up a scenario where he determines that he must have been adopted, otherwise his parents wouldn't hate him so much and be so mean to him. Sometimes, those feelings manifest not with parents, but with rebbeim teachers, or school administrators, where a child may come home and say my rebbe hates me. In those times, whether with a parent, rebbe, or teacher, the child's imagination often

runs wild, and he reads the most innocuous of actions as confirmation of his parents' total rejection of him. The child may say ridiculous things like "you hate me, otherwise you wouldn't have made this for dinner because you know I hate it!" as though your dinner plans are a plot to torment your children.

You know that you love your child as much as we know that Yaakov loved Yosef, and hopefully you realize that your child's rebbe or teacher likes your child as much as any of his classmates, but your child is living in a different reality, and in that reality he is rejected, unloved, and unwanted. What to do?

The first thing to do is to recognize that your child is in genuine pain. True or not, this is your child's current truth. Don't belittle or mock him. Validate his pain while shifting the narrative. If it is the rebbe or teacher whom your child sees as hating him, reach out, not accusingly or confrontationally, but openly and honestly. Tell the rebbe or teacher that you know it is not true, but it is your child's current perception that he is disliked, and collaborate with him or her to solve the problem.

Second, reassure your child of your love without becoming overindulgent or spoiling the child. You do not want him to get the idea that he can use this as a ploy to get what he wants. Most important, remind yourself that this is a normal, passing phase. Do not panic, and do not overreact. Your child will come to his senses as long as you maintain an even keel.

*Good Shabbos,  
Rabbi Yisroel Gottlieb  
Principal*



## On the Parsha

### Parsha Points

- When **בנימין** said he will take **יוסף** as a slave, **יהודה** became frightened, for he promised his father that he would bring **בנימין** back. **יהודה** stepped forward and threatened **יוסף** to take back **בנימין** by force.
- יוסף** displayed his own might to **יהודה**. **יהודה** realized it is better to speak softly. "If he doesn't return, my father will be heartbroken. If you really want a slave, take me in his stead."
- יוסף** couldn't bear seeing his brothers suffering and sent all servants out of the room so they won't be embarrassed. Once alone, he said "... – **אֶنֹּן יוֹסֵף הַעֲוֹד אָבִי חִי** – I am **יוסף**, is my father still alive? It was **ה'**s plan in order that I become ruler over **מִצְרַיִם**, to be able to provide for you".
- פרעה**, who was very happy to hear that **יוסף** was from the illustrious family of  **יעקב**, sent provisions to bring  **יעקב** and his family down to **מצרים**, and gave them the land of **נוֹשֵׁן** to live in.
- Back in **ארץ ישראל**, Yaakov was told that **יוסף** was still alive, yet he was not comforted, for **מצרים** was a place full of **רָשָׁעִים**. **יוסף** sent a hidden message to his father – "when you see the **עֲגָלֹת**, wagons, that I sent, be reminded that we were learning about **עֲגָלָה עֲרוֹפָה** before I left". When  **יעקב** saw **יוסף** remembered his learning, he realized he was still a **צדיק** and was comforted.
- As much as  **יעקב** wanted to see **יוסף**, he was unsure if he should leave **ה' ארץ ישראל**. told him that He will accompany him and protect him and eventually the **בְּנֵי ישראל** will come back to **א'**.
- יוסף** sent  **יעקב** to set up a **בית המדרש** so they would have a place to learn when they arrived.
- When **יוסף** heard that his father was coming, **he himself** prepared his chariot to greet him. Finally, father and son met.  **יעקב** wanted so much to kiss **יוסף** whom he had not seen in 22 years, yet he held himself back and channeled his immense love towards Hashem and said **שמע**. When he finished, he looked at **יוסף**. Seeing that he was still a **צדיק**, his happiness knew no bounds.
- The **שָׁבָטִים** were introduced to **פרעה** as shepherds. The **מִצְרַיִם** worshipped sheep. As shepherds, **יוסף** hoped the **מִצְרַיִם** would leave them alone.
- יוסף** was now 39 years old. He was 17 when he was sold. He worked 1 year for **פוטיפר**. He was in jail for 10 years, plus was punished an extra 2 years in jail for trusting too much in the butler. There were 7 years of plenty and 2 years of famine.
- יוסף** gave **ברכה** to **פרעה** that the Nile River should overflow and water the fields. And so, when only 2 out of the 7 years of famine passed, grain and fruits began to grow in **מצרים** once again.

### Quotes from the Parsha

וְנֶפֶשׁ קָשָׁוָה בְּנֶפֶשׁוֹ.

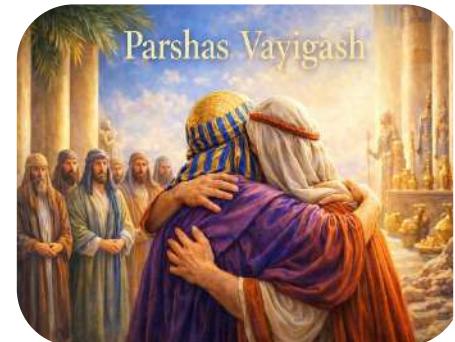
And his soul is tied to his soul.

Even though Binyamin was around 30 years old, there was still a very strong father/son bond!

אֶלָּכָה וְאֶרְאָנוּ בְּתִרְמָם אָמוֹת.

I (Yaakov) will go and see him (Yosef) before I die.

Yosef overcame so many challenges and is still a **צדיק**, I better see him now, because in the next world I maybe won't be able, as he will be so high up!



# Yedios from the Parsha



וַיַּפְלֵל עַל צְוָרָיו בְּנִימִן אֶחָיו וַיַּבְךְ וַיַּנִּימֵן בְּכָה עַל צְוָרָיו.

And he fell on the neck of בְּנִימִן and cried, and cried on his neck.

Rashi tells us, יְוַסְּף was crying over the בְּנִימִן's portion that will be destroyed, and נָשְׁכֵן was crying over the נָשְׁכֵן which is in יְוַסְּף's portion, which will be destroyed.

Structure	Location	Duration	Years	Additional Info.
Mishkan	Midbar	40 years	2448 - 2488	Traveled in desert
	Gilgal	14 years	2488 - 2502	Conquest & division of EY
	Shiloh	369 years	2502 - 2871	In territory of Ephraim
	Nov	17 years	2871 - 2888	Era of Shmuel and Shaul
	Givon	40 years	2888 - 2928	Era of Dovid & Shlomo
1 <sup>st</sup> Beis HaMikdash	Yerushalayim	410 years	2928 - 3338	<b>Built by:</b> Shlomo Hamelech <b>Destroyed by:</b> Nevuchadnetzar (Bavel)
Golus	Bavel (Babylonia) & Poras (Persia)	70 years	3338 - 3408	<b>Events of Purim</b>
2 <sup>nd</sup> Beis HaMikdash	Yerushalayim	420 years	3408 - 3829	<b>Built by:</b> Anshei Knesses Hagedolah <b>Destroyed by:</b> Titus (Rome) <b>Events of Chanuka</b>
Golus	Edom (Rome)	Unknown 😕	3829 - _____	<b>Followed by Moshiach!</b>



## Tefillah Talk

### ברוך שאמר (חלק ג')

The One and Only (G-d),	יחיד,
Who gives life to all the worlds,	חי הָעוֹלָמִים,
King,	מלך
Praised and glorified is Your Great Name (Your actions) forever & ever.	מְשָׁבֵח וּמְפָאֵר עָדִי עַד שְׁמוֹ הַגָּדוֹל.
Hashem, You are the source of all blessings,	ברוך אתה ה'
King, Who is praised with (Bnei Yisroel's) praises.	מלך מְהֻלָּל בְּתִשְׁבָחוֹת

We kiss the two front tzitzis when we finish בְּרָכוֹת שאמר. Why only two and not all four?

Each tzitzis has 5 knots and 8 strings.  $5+8 = 13$ .  $13 \times 2 = 26$ .

As we are beginning פָּסִיקִי דָּזְמָרָא and praising Hashem, we hold the gematria of His Name in our hands, and kiss it!





# פרשת ויגש



*This weeks program  
is sponsored by Mr. & Mrs. S. Pollak*

**לע"נ ר' חיים אלעזר בן ר' עזריאל ז"ל**

*(Grandfather of Dov Pollak)*

**whose yahrzeit is  
יג טבת**  
&

**לע"נ ר' מנחם מענדיל בן ר' אברהם ז"ל**

*Rabbi Plotzker's father*

*May the zechus of the learning generated from this program  
be a zechus for their neshamos*

**MOST of the פראשיות 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**

פרשה a  
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 פראשיות for  
this amount specified for his class.

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

Parent's signature