



OHR REUVEN אור ראובן
YESHIVA KETANA

UPCOMING EVENTS

Sunday
November 30, 2025
1st Grade
Hascholas Chumash

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

IMPORTANT NOTES

MAZEL TOV
1st Grade on
Hascholas Chumash
Sunday
November 30, 2025

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 10

November 28, 2025

4:11 PM

פרשת ויצא



Daniel Ben Shlomo Bar Mitzvah Aliyah



3rd Grade talmidim, their Rabbi and their father joining the Oraysa Siyum

MESIVTA



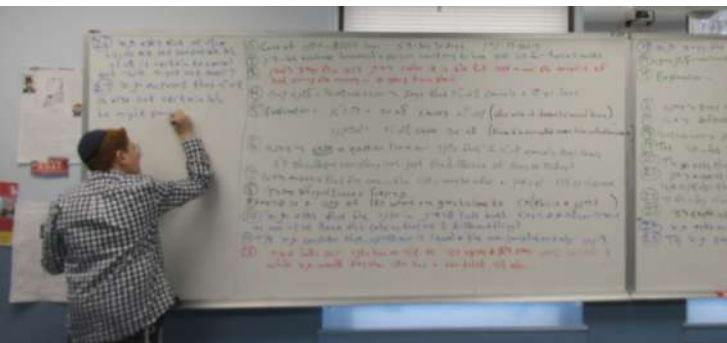
Mesivta bachurim shteiging in learning



Benny Neuhauser Celebrating His RJFL win with his Rebbi, Rabbi Peikes



Mrs. Radzik's 1st Grade group hard at work!



8th Grade Chazzara Notes Bonanza

PLEASE SHARE WITH US! Email any mazel tov information to reuvenreview@ohrreuven.com.

MAZEL TOV!

Netanel Klein on his Bar Mitzvah!
Eliav Klien on his brother's Bar Mitzvah!
Ari Messner on his on his new baby brother!

HAPPY BIRTHDAY!

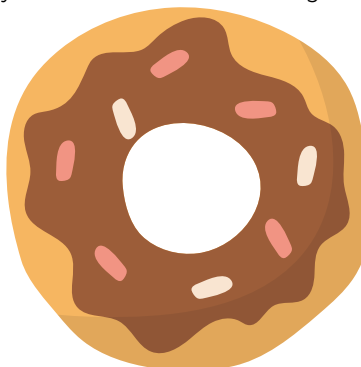
Yakov Moeller 8th
Dovi Baum 2nd
Ezra Mayerfeld 2nd
Moshe Peikes 2nd



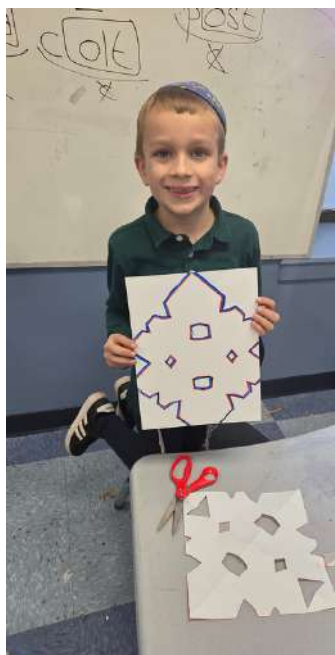
Mazal tov to Pre-1A on their Nekudos Siyum



K1 Hatzalah visit for the letter HEY. Thank you to Zalmy Berman for bringing your Abba to school and letting him bring the Hatzalah Ambulance too!



Pre1a learns D for donut!



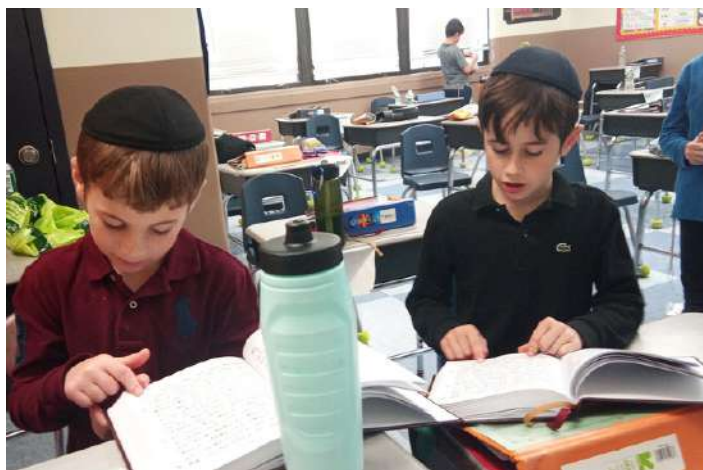
Morah Bracha and Morah Hadassa's 2nd graders showing off their Snowflake Art



Siyum of the entire Sugya of Yiush Shelu Midaas with the Rosh Yeshiva



Doughnuts for Kedusha Warrior members



Shua Plotzker and Yaakov Drillman learning Bi'chavrusa in Rabbi Horowitz's third grade



K2 practicing Alef Bais



Our Super Star Rebbeim at the TU Convention. Can you spot them?



ויצא

Playing for Keeps

וַיֹּאמֶר ה' אֶל-יַעֲקֹב שׁוּב אֶל-אֶרֶץ אֲבוֹתֶיךָ וְלִמְלֻכְתָּהּ וְאֶהְיֶה עִמָּךְ: וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרַחֵל וּלְלֵאָה הַשְׂדָּה אֶל-צִמְדוֹ: וַיֹּאמֶר לָקֹן רָאָה אֲנִי אֶת-פְּנֵי אֲבִיךָ כִּי-אֵינְנוּ אֵלַי כְּתִמָּל שְׁלֹשָׁם וְאֵלַי הָיָה עִמָּדִי:

Then the L-RD said to Jacob, "Return to the land of your fathers where you were born, and I will be with you." Jacob had Rachel and Leah called to the field, where his flock was, and said to them, "I see that your father's manner toward me is not as it has been in the past. But the G-d of my father has been with me.

אמר רב הונא אמר רב משום רבי מאיר, וכן תנא משמיה דרבבי עקיבא: לעולם יהא אדם רגיל לומר: "כל דעביד רחמנא לטב עביד"

Rav Huna said that Rav said that Rabbi Meir said; and so it was taught in a baraisa in the name of Rabbi Akiva: One must always accustom oneself to say: Everything that G-d does, He does for the best.

- Berachos 60b

"Positive thinking will let you do everything better than negative thinking will."

- Zig Ziglar

Hashem has just spoken to him directly, instructing Yaakov to pack up and return to the land of his fathers. Now it is time for Yaakov to inform his wives they are to return. But, Yaakov does something strange when he does so. He begins by launching into a lengthy description of the breakdown of his relationship with Lavan and of how difficult life has become in their father's house. Only after a full, complete logical explanation as to why they must return, does he add in, almost as an afterthought, that G-d has instructed him to go back. Why not keep it simple? We're going back because Hashem told us to.

I once heard the Rosh HaYeshiva raise this question, and his answer was profound and meaningful. There are two ways one can present religious observance to his family. He can paint a picture of misery, drudgery, and difficulty, of things they must do simply because G-d said so, whether they like it or not. Alternatively, one can show how everything G-d asks of us is really for our good and benefit. I'll let you figure out which of these two approaches will have greater

success in leading one's children to religious commitment and observance.

Yaakov was fully aware of his role and place as the leader of his household and the one responsible for guiding them on a path of religious observance. While Yaakov was prepared to return simply because that is what G-d had instructed, he understood that the proper *chinuch* for his family dictated that he show them how everything that Hashem does and everything He asks of them is really for their good.

I was reminded of this point by an equally profound story that I came across recently involving an elementary school *rebbe* at an unnamed North-American yeshiva. This *rebbe* had a boy in his class who was far ahead of his classmates in his Torah study, character traits, and *yiras shomayim*. The enormous gap between

him and the rest of the class in all those areas was indisputable, but that was not what

perplexed the *rebbe* so much. This *rebbe* was aware of the child's family background and he knew something about this boy that his classmates did not. This special boy was the son of a woman who was not born Jewish. She was a *giyores*, a convert to Judaism. The *rebbe* was amazed to see that a child whose grandparents were not even Jewish could excel in his Torah observance far beyond his classmates who descended from long-lines of holy and pure Jews.

One particular evening, when the *rebbe* had occasion to call this boy's mother, he mustered up the courage to pose the question directly to her. "How is it," he asked "that without the background and support system that all the other families in the school have, you have raised a child with such *middos*, such *yiras shomayim*, and such commitment to Torah and *mitzvos*?" Her answer took the *rebbe* by surprise.

The mother told her son's *rebbe* something he did not know about her conversion. "I became a *giyores* after my son was born already. He was converted along with me as a young child," the mother explained. "As you know," she said, "that means that when he turns thirteen, there will be a dramatic moment when he will be asked if he wishes to remain a *ger* or if he wants to reject the conversion and return to the life of a non-Jew." She went on to explain, "I have spent all the years leading up to that day living in terror and fear that my son will turn away from everything that is so important to me, everything that I gave up my old life for. I have therefore made certain that every experience, every encounter, and every interaction with Torah, *mitzvos* and *yahadus* would be only positive,

only good, and only enjoyable. I want to make sure that when his thirteenth birthday comes

and he is asked that question at that dramatic moment, he will not even begin to imagine why anyone would reject Torah Judaism. That," the mother explained "is why my child loves to learn, loves to do *mitzvos*, and loves to be a Torah Jew, because I have made sure that every experience with Torah Judaism has been a positive one."

The *rebbe*, like the rest of us, was blown away by this child's story. But the *rebbe* had one question, not for the mother, but for the rest of us. "Why," the *rebbe* asked, "do our children who are born into Torah Judaism lose out? Why don't they deserve to have purely positive experiences and associations with Torah and *mitzvos* like this boy experienced?" It is a great question.

There was a time, in the not too distant past, we could raise our children as though they would never have the opportunity to choose if they wished to continue with or reject Torah Judaism. That time is no more. As we see all too frequently, many children who, when they reach their teenage years, make a conscious decision to either keep or reject the faith of their fathers.

What if we thought more like this mother? What if we raised our children in Torah and *mitzvos* as though they will one day be asked whether they want to stay with or leave Torah Judaism? What if we took Yaakov's approach and made sure, at all turns and times, that our children are made to see all that Hashem wants from us is really for our good?

What if?

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*



Parsha Points

1) Upon his parent's instruction, יַעֲקֹב left to the house of his mother's brother, לָבָן. He stopped at the יְשִׁיבָה of שֵׁם and עֵבֶר for 14 years to strengthen himself in תּוֹרָה before going to לָבָן.

2) When he arrived in חֶרֶן, יַעֲקֹב realized that he didn't daven at הַר הַמּוֹרִיָּה, the place of his father's עֲקִידָה, where his parent's davened for children, and the future site of the בֵּית הַמִּקְדָּשׁ. He quickly turned around to return. He was granted קַפִּיצַת הַדֶּרֶךְ and arrived in a short time.

3) After davening, יַעֲקֹב prepared to head on his way but ה' wanted him to stay and made the sun set quickly. Preparing to sleep outdoors, יַעֲקֹב took 12 stones and placed them around his head. When יַעֲקֹב awoke, all 12 stones were one, symbolizing that all 12 of his son's will be צַדִּיקִים.

4) As יַעֲקֹב slept, ה' showed him a נְבוּאָה of יִשְׂרָאֵל's history. He also showed him a vision of the בֵּית הַמִּקְדָּשׁ, of מִתֵּן תּוֹרָה, and a vision of מַלְאָכִים that were protecting him going up or down a ladder.

5) When יַעֲקֹב awoke he promised that if ה' continued to protect him, he would bring קֶרְבָּנוֹת and give 1/10th, מַעֲשֵׂר, of all he had to ה'.

6) When יַעֲקֹב arrived at the well in חֶרֶן, רָחֵל was bringing her sheep to get water. יַעֲקֹב assisted her and רָחֵל ran back to tell her father, לָבָן. לָבָן reluctantly allowed the destitute יַעֲקֹב come back to his home. (יַעֲקֹב arrived penniless as אֲלִיפָז's son robbed him of his belongings.)

7) לָבָן put יַעֲקֹב to work. יַעֲקֹב told לָבָן he will work for him for 7 years, and after he will marry רָחֵל.

8) After 7 years, יַעֲקֹב prepared to marry רָחֵל. יַעֲקֹב gave רָחֵל certain signs to avoid לָבָן tricking him. Seeing that לָבָן planned to give her sister, לֵאָה, as the bride, רָחֵל gave her these signs to avoid embarrassing her. Upon realizing he was tricked, יַעֲקֹב agreed to work another 7 years for רָחֵל.

9) יַעֲקֹב ended up marrying לֵאָה, בְּלָהָה, and זִלְפָּה, who all had children. Eventually, ה' 'remembered' רָחֵל and she had יוֹסֵף. Once he was born, יַעֲקֹב decided it was time to leave. לָבָן asked יַעֲקֹב to stay and יַעֲקֹב chose sheep and goats as his payment. ה' assisted יַעֲקֹב, and within a short time he became very wealthy.

10) Realizing that לָבָן would not let him leave, יַעֲקֹב and family snuck away. לָבָן realized, and chased after יַעֲקֹב. ה' appeared to לָבָן and warned him not to harm יַעֲקֹב in any way. לָבָן also searched for his missing idols, but was unable to find them, as רָחֵל was sitting on them.

11) יַעֲקֹב and לָבָן made a treaty, named גִּלְעָד, and יַעֲקֹב went on his way to face his brother, עֵשָׂו.

Quotes from the Parsha

אֵין זֶה כִּי אִם בַּיִת אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמַיִם.

When יַעֲקֹב woke up, he realized he was in a holy place.
We daven towards the בֵּית הַמִּקְדָּשׁ as it's the 'gate' of heaven, and all תְּפִלּוֹת go up through there.

וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מֵאִין אַתֶּם

When יַעֲקֹב spoke to the shepherds, he called them 'brothers'.
We need to greet all people with dignity and respect





ראובן, שמעון, לוי & יהודה – ילדיהם had 4 sons right away.

רחל, who did not have children yet, gave יעקב her maidservant, בלהה, to יעקב as a wife.

נפתלי and דן – בלהה had 2 sons.

When זלפה saw that she also stopped having children, she gave to יעקב her maidservant, זלפה.

אשר and גד – זלפה had two sons.

Soon after, זלפה had two more sons – יששכר and זבולון, and a daughter – דינה.

Eventually, רחל 'remembered' and she had a son יוסף.

(Her second son בנמינ will be born in next weeks' פרשה.)

יעקב & זלפה	נדר (7), אשר (8)	יעקב & זלפה	ראובן (1), שמעון (2), לוי (3), יהודה (4), יששכר (9), זבולון (10), דינה
יעקב & בלהה	יוסף (11), בנמינ (12)	יעקב & רחל	דן (5), נפתלי (6)



Tefillah Talk

ברכת השחר (חלק ג')



Hashem, You are the source of all blessings,	ברוך אתה ה'
Our G-d, King of the universe,	אלקינו, מלך העולם,
Thank You Hashem, for the gift of giving me strength when I was tired!	
Who gives strength to the tired.	הנותן לי עוז כח:
Thank You Hashem, for the gift enabling me to wake up refreshed!	
We turn to ה' with a רצון and ask "now that I am awake, please help me make it a great day." The מעפצי after אמן and we therefore do not answer ברכה ידי רצון.	
Who removes sleep from my eyes, and slumber from my eyelids.	המעביר שנה מעיני ותנומה מעפעפי:
And it should be your will ה', our G-d, and G-d of our fathers,	יהי רצון מלפניך ה' אלקינו ואלקי אבותינו
That we should be used to Your torah, and stick to Your mitzvohs	שתרגילנו בתורתך ודבקנו במצותיך,
And don't bring us (situations) that can lead to aveiros	ואל תביאנו לא לידי חטא ולא לידי עברה ועון
And not to (difficult) challenges, and not to embarrassment,	ולא לידי נסיון ולא לידי בזיון
And the yetzer hora should not rule over us,	ואל ישלט בנו יצר הרע
And distance us from bad people and bad friends,	והרחיקנו מאדם רע ומחבר רע
And we should stick to the yetzer tov and good deeds,	ודבקנו ביצר הטוב ובמעשים טובים
And force our desires to serve you,	וכוף את יצרנו להשתעבד לך
And give us today and all days, favor, kindness, and compassion	ותגנו היום ובכל יום לחן ולחסד ולרחמים
In Your eyes and the eyes of all who see us,	בעיניך ובעיני כל רואינו
And do for us kindnesses that are (visibly) only good.	ותגמלנו חסדים טובים:
Hashem, You are the source of all blessings,	ברוך אתה ה'
Who does (only) good kindness to His nation, Klal Yisroel.	הגומל חסדים טובים לעמו ישראל:



פרשת ויצא



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

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



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.

AHHH! IT'S SHABBOS! - PART 1

- 1) We should light at least two candles,
corresponding to which two special Shabbos words?
- 2) What is the name given to the special tefillos
(mostly תהילים) we say before מעריב, welcoming in Shabbos?
- 3) What is the name of the poem that is sung in shul on
Shabbos night, written by Rav Shlomo Alkabetz in the 1500's?
- 4) Who composed, and in which ספר of תנ"ך,
would you find the words of אשת חיל?
- 5) What is the name given to the two special challos?
- 6) What special Shabbos number appears in the gematria
of many of the foods we eat on Shabbos?

*To sponsor this or any of our other programs,
please contact bplotzker@ohrreuve.com*

אלו יעמדו לברכה

The following תלמידים have taken upon themselves to limit technology use & to get closer to הקב"ה

Yehuda Balsam
Daniel Ben Shlomo
Yoseph Ben Shlomo
Yosef Benisti
Moshe Brachfeld
Dami Broyde
Dovid Czertok
Aryeh Dahan
Tzvi Danner
Aron Felberbaum
Dovi Friedman
Yehuda Friedman
Mordechai Frommer
Aryeh Genack

Izzy Golomb
Daniel Gotesman
Yomo Gutman
Michael Katz
Liam Kurtz
Heshy Loeb
Aryeh Margulies
Yosef Mayerfeld
Chaim Zaviel Metal
Yakov Moeller
Meir Leib Muntner
Benjamin Needleman

Pinky Needleman
Yehuda Peikes
Shaya Rosenberg
Eliyahu Rothman
Naftali Rubin
Yehuda Meir Schwartz
Shmuel Schwarz
Yisroel Shulman
Yehuda Smolen
Eitan Vilinsky
Avraham Vinagray
Rafi Weinraub
Aryeh Wicentowsky
Yehuda Zlotnick



“Anyone who limits his technology use will be zoche to be a tzadik and talmid chacham.”

-R' Aron Feldman's bracha to the Kedusha Warriors