



OHR REUVEN אור ראובן  
YESHIVA KETANA

## UPCOMING EVENTS

Sunday  
November 16, 2025  
3<sup>rd</sup> Grade  
Hascholas Mishyanos

Friday  
November 21, 2025  
Torah Umesorah  
Convention  
No Sessions

Thursday  
November 27, 2025  
No Transportation  
Dismissal N-8 @1pm  
Rebbeim in-Service

Friday  
November 28, 2025  
No Transportation  
Dismissal N-8 @12:30pm

Sunday  
November 30, 2025  
1<sup>st</sup> grade  
Hascholas Chumash

## IMPORTANT NOTES

**MAZEL TOV**  
3<sup>rd</sup> Grade on  
Hascholas Mishyanos  
Sunday  
November 16, 2025

# REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 8

November 14, 2025

4:19 PM

פרשת חיי שרה



Early morning Gemara Chabura nearing its completion of Maseches Beitza



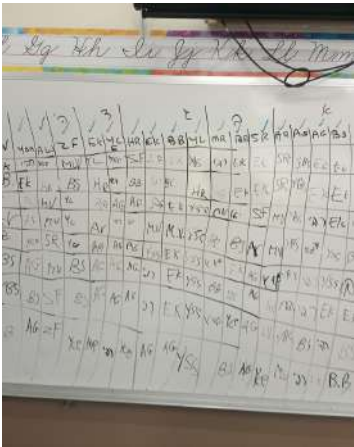
8th Graders enjoying RJFL with their Rebbe, Rabbi Peikes



Mrs. Radzik's 1st Grade group read a story about a library with scrolls. We made scrolls out of real parchment.



Writing in First Grade with Mrs. Radzik is so much fun!



Rabbi Lowy's 4<sup>th</sup> grade doing "jigsaw testing"



3rd grade students enjoying art with Morah Dalia.



Rabbi Gottlieb and the 7th grade getting ready to "set sail" aboard the Mayflower



Morah Jenny's K1 giving the camels water



K2 acting out Rivka giving water to Eliezer and his Gama!



8th graders mastering the sugya of mikva

**MAZEL TOV!**

Rabbi & Mrs. Rawicki upon the birth of a grandson!

**HAPPY BIRTHDAY!**

- Daniel Ben Shlomo 8<sup>th</sup>
- Yitzy Friedman 8<sup>th</sup>
- Netanel Klein 8<sup>th</sup>
- Michael Katz 6<sup>th</sup>
- Eli Spitz 1<sup>st</sup>
- Michoel Rudinsky K2



Morah Brocha's Prela boys are creative in the art center



Miss Mitzman's 2nd grade Color by digraph



Ari Felberbaum wins a prize from the Kedusha Warriors raffle



Rabbi Kohn's 6<sup>th</sup> grade preparing for the Gemara skits



1<sup>st</sup> graders getting ready to learn Chumash with their Bright Beginnings workbook.



Rabbi Kohn's 6<sup>th</sup> grade Gemara skits



**YKOR students love to read! Help keep their minds growing – donate a new or used book to our School Library!**



Practice for Hascholas Mishnayos Production this Sunday



ח"י שרה

Yes-Men, No, Man

וַתִּשָּׂא רִבְקָה אֶת-עֵינֶיהָ וַתִּרְא אֶת-יִצְחָק וַתִּפֹּל מֵעַל הַגָּמֶל: וַתֹּאמֶר אֶל-הַעֲבָד מִי-הָאִישׁ הַלֹּזֵה הַהֵלֵךְ בַּשָּׂדֶה לִקְרַאתֵנוּ וַיֹּאמֶר הַעֲבָד הוּא אֲדֹנָי וַתִּקַּח הַצִּעִיף וַתִּתְכַס:

Raising her eyes, Rebekah saw Isaac. She alighted from the camel and said to the servant, "Who is that man walking in the field toward us?" And the servant said, "That is my master." So she took her veil and covered herself.

**ותקח הצעיף ותתכס.** מרוב פחד ובושה כמו שמבינה שאינה ראויה להיות לו לאשה ומאז והלאה נקבע בלב פחד. ולא היתה עם יצחק כמו שרה עם אברהם. ורחל עם יעקב. אשר בהיות להם איזה קפידא עליהם לא בושו לדבר רתת לפניהם. משא"כ רבקה. וכ"ז הקדמה להסיפור שיבוא בפ' תולדות שהיו יצחק ורבקה מחולקים בדעות ומכ"מ לא מצאה רבקה לב להעמיד את יצחק על דעתה בדברים נכוחים כי היא יודעת האמת כי עשו רק ציד בפיו.

She took the veil and she covered (herself) Out of great fear and shame as she thought she was not worthy of being his wife. From then on fear was fixed in her heart, and she was not with Yitzchak as Sarah was with Avraham or Rachel with Yaakov. For they, when they had some complaint against them they were not shy to speak forcefully to them. Rivkah was not so. All of this serves as an introduction to the following story in Parashas Toldos that Yitzchak and Rivkah were of different opinions. Nevertheless, Rivkah could not find the capacity to bring Yitzchak to her way of thinking with clear evidence, for she knew the truth that Eisav was deceiving Yitzchak.

- Haamek Davar

I don't want any yes-men around me. I want everybody to tell me the truth even if it costs them their job.

- Samuel Goldwyn

Let's face it, we like to be right. We like people around us to tell us we are right, and we don't like when they question our positions or worse, undermine our authority. As much as that is true in all of life, it is doubly so in situations where there is a power imbalance in our favor. In those instances, we want to be the kings and queens of our castles and we want our words to be the last on any matter of importance. And, as in all circumstances, when we overcome the urge to be surrounded by yes-men and allow ourselves to be challenged, we allow our errors to be caught and our decisions to be that much better. Nowhere is that more true than in marriage and in parenting.

The Netziv, in a compelling comment on the initial meeting between Rivkah and Yitzchak,

sees that encounter as setting the tone, and the wrong tone, for the duration of their marriage. Rivkah is awed and intimidated by the imposing image of her intended, Yitzchak, and she falls from her camel and hides her face in shame when she first sets eyes on him. As the Netziv explains, Rivkah never overcomes that initial intimidation and, at each stage of their marriage, as she has vital information that could correct Yitzchak's misperceptions of Eisav, she is too reticent to share that information. While the Netziv sees the imbalance of power in Yitzchak and Rivkah's relationship as Divinely engineered to allow the story of Yaakov and Eisav to unfold as it does, his observation on marriage is vital for us all.



Hashem created a structure that has, at its ideal, two parents who are responsible for raising children. Both father and mother each play unique roles and serve specific functions in the raising of the children, but they are also equal partners in rearing their offspring. The presence of two, independent minds often in possession of two, independent opinions on matters of child-rearing is not a hindrance to raising our children. Quite the contrary, it is precisely the conflict of ideas that brings out truth and wisdom.

Couples sometime misunderstand the need to speak to their children in one, unified voice as a need to think in one, unified voice. Nothing could be further from the truth. The Divine Design placed two people of different backgrounds and mindsets in charge of raising the next generation precisely because each has what to contribute to the conversation. That same Divine Design provides a hierarchy for which of the two will have the final say when they cannot otherwise come to a meeting of the minds, but that provides for the final say, not the only say.

Parents who would prefer their spouse be wise enough to see how smart they truly are, and would therefore concede every point of every discussion, are doing themselves, and more importantly, their children a terrible disservice. Likewise, a spouse too reticent to speak up and offer opinion where needed is harming the family and the children. Had Rivkah had the courage to call out Yitzchak for his misguided

perspective on Eisav, the course of history would have been altered.

The gemara in Bava Metzia tells us that after Resh Lakish passed away, Rav Yochanan was distraught without his chavrusa. The chachomim sent R' Elazar Ben Pedas to replace Resh Lakish. For every idea that Rav Yochanan shared, the gemara relates, R' Elazar Ben Pedas immediately responded "I have a beraisa that supports your position." At that, Rav Yochanan became even more distraught, exclaiming, "For each halacha I shared with Resh Lakish, he challenged me with 24 questions and I gave him 24 answers, thereby expanding the study, and all you do is tell me I'm right!"

Rav Yochanan did not want to be surrounded by yes-men, but by those who would challenge him and force him to expand and refine his thinking. We often think our marriages should be relationships of the Rav Yochanan and R' Elazar Ben Pedas variety, where our spouse constantly declares how correct we are. But, if we want to expand our horizons in raising our children and really get things right we need to develop our marriages in the Rav Yochanan and Resh Lakish relationship model. So, the next time your spouse tells you you're right, pause for a moment and kindly and gently ask him or her to tell you why you might be wrong

*Good Shabbos,  
Rabbi Yisroel Gottlieb  
Principal*



**Some Other Parsha Topics**

קפיצת הדרך  
 הג' ברכות באהל שרה ורבקה

**Quotes from the Parsha**

וַה' בֵּרַךְ אֶת אַבְרָהָם בְּכֹל

And ה' blessed Avraham with everything.

We mention his פסוק in benching when we say  
 "כמו שנתברכו אבותינו, אברהם יצחק ויעקב, בכל מכל כל"

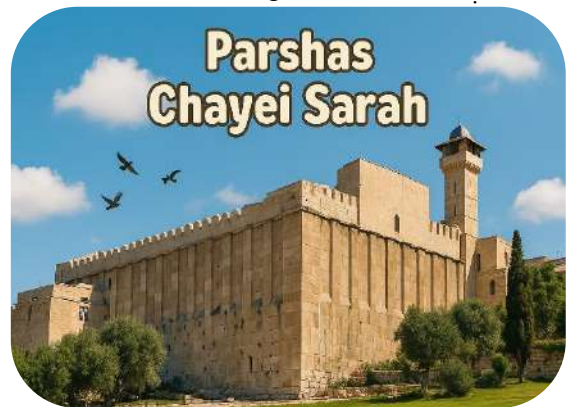
וַיֵּצֵא יִצְחָק לְשׁוּחַ בַּשָּׂדֶה לְפָנֹת עֶרֶב

And Yitzchok went out to talk in the field  
 towards evening.

Yitzchok established the תפלה of מנחה. It uses an expression of לְשׁוּחַ, 'to talk' because davening is a conversation with ה'.

**Points from the Parsha**

- 1) When אַבְרָהָם returned from the עקידה he found שָׂרָה אִמִּינוּ nifteres. She was 127 years old.
- 2) אַבְרָהָם approached the בְּנֵי חַת and told them he would like to buy from עֶפְרוֹן the הַמַּכְפֵּלָה. Although עֶפְרוֹן originally told אַבְרָהָם he would give it to him for free, he ended up charging him the tremendous sum of 400 silver שֶׁקֶלִים.
- 3) אַבְרָהָם realized that it is time to look for a wife for יִצְחָק. Originally he thought to take from the daughters of מִמְרָא & אֶשְׁכּוֹל, עֵנֶר, but ה' told him that יִצְחָק's wife is a member of the family.
- 4) אַבְרָהָם called in אֱלִיעֶזֶר and told him to go to אֲרָם נְהָרִים in search for a wife for יִצְחָק. (יִצְחָק was not allowed to leave אֶרֶץ יִשְׂרָאֵל as he was brought up as a קֶרֶבֶן by the עַקִּידָה.)
- 5) אֱלִיעֶזֶר loaded up 10 camels with many precious items and set forth. He asked ה' to please send יִצְחָק's wife quickly and set up a test - the girl who offers me and my camels to drink, is the one. Soon, רַבְקָה came and offered אֱלִיעֶזֶר and his camels to drink their fill! אֱלִיעֶזֶר also realized she was special as the water rose up to her. Realizing that she is to be the wife of יִצְחָק, he gave her precious gifts. She soon confirmed his hunch when she identified herself as the daughter of בְּתוּאֵל, who was the son of נַחֲוֹר, the brother of אַבְרָהָם.
- 7) אֱלִיעֶזֶר arrived at רַבְקָה's house to discuss the wedding arrangements. לָבָן, רַבְקָה's wicked brother spoke before his father, and agreed to the marriage. The next morning אֱלִיעֶזֶר was ready to return but לָבָן tried to delay them. (אֱלִיעֶזֶר died when he ate the poison intended for בְּתוּאֵל.) רַבְקָה answered that she wanted to leave then, to which לָבָן conceded.
- 8) רַבְקָה, headed back to אֶרֶץ כְּנָעַן, accompanied by her nurse, רַבּוּדָה. After יִצְחָק married רַבְקָה, אַבְרָהָם remarried הָגָר, who was now called קַטּוּרָה.
- 10) אַבְרָהָם was נֶפְטָר at the age of 175, which was 5 years before his intended real time, so he would not see עֲשׂוֹ doing עֲבִירוֹת. אַבְרָהָם was buried in the הַמַּכְפֵּלָה by יִצְחָק and יִשְׁמָעֵאל, who did תְּשׁוּבָה.





**Couples Buried In** מערת המכפלה

It is called "The Doubled Cave" because:  
 1) It had two floors.  
 2) The צדיקים buried there were in pairs.

אדם & חוה
אברהם & שרה
יצחק & רבקה
יעקב & לאה



**The אבות established the 3 tefillos we have each day**

(The times are linked to the קרבנות)

- אברהם אבינו ← שחרית
- יצחק אבינו ← מנחה
- יעקב אבינו ← מעריב

The word 'davening' comes from the Aramaic word "דאבוהון" "From the fathers" as the concept of set tefillos comes from the אבות.



**Tefillah Talk**

ברכת השחר (חלק א')

<b>Hashem, You are the source of all blessings,</b>	ברוך אתה ה'
<b>Our G-d, King of the universe,</b>	אלקינו, מלך העולם,
<b>Thank You Hashem, for the gift of understanding!</b>	
Who gave the rooster ( <i>others tran. 'heart'</i> ) understanding, to know the difference between day and night.	אשר נתן לטכוי בינה להבחין בין יום ובין לילה.
<b>Thank You Hashem, for the gift of mitzvohs!</b>	
Who did not make me a non-Jew.	שלא עשני גוי.
Who did not make me a slave.	שלא עשני עבד.
Who did not make me a woman.	שלא עשני אשה.
<b>Women do not say this last ברכה of אשה.</b>	
<b>Instead they say: Thank you Hashem for the gift of my unique and special role!</b>	
Who made me according to His will.	שעשני כרצונו.
<b>Thank you Hashem for the gift of sight!</b>	
Who gives sight to the blind.	פוקח עורים.
<b>Thank you Hashem for the gift of clothing (which protects me and keeps me warm)!</b>	
Who clothes the undressed.	מלביש ערמים.

שחרית specifically instituted these ברכות at the beginning of שחרית.  
 When we start off our day appreciating all the special gifts ה' gives us, we are able to venture forth with joy, facing all that comes our way.





# פרשת חיי שרה



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

*In honor of Rabbi Horowitz  
and the Third Grade  
Hascholas Mishnayos Celebration*

לע"נ ריזל מליא בת משה מנחם ע"ה

**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.

First

Last

Name of תלמיד (Please Print Clearly)

## !!WEEKLY PRIZES!!

- 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

\_\_\_\_\_