



OHR REUVEN אור ראובן
YESHIVA KETANA

UPCOMING EVENTS

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
1st Grade
Hascholas Chumash

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

IMPORTANT NOTES

Friday
Nov. 21, 2025
Torah Umesorah
Convention
No Session

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 9

November 21, 2025

4:14 PM

פרשת תולדות



8th Graders mastering the complex Sugyas in Maseches Makkos

MESIVTA



YOR Mesivta Bochurim shteiging during Night Seder



Rabbi Rawicki giving out rewards for davening a geshmak Mincha



Rabbi Kohn's 6th grade Talmidim engaged in an exciting game to help them learn the complex Halachos of *Huchshar l'kabel Tumah*



4th graders enjoying library time

MAZEL TOV!

Daniel Ben Shlomo on his Bar Mitzvah!
Yisroel Shulman on his Bar Mitzva!
Shua Plotzker on completing Maseches Brachos with his father!
Yomo Gutman on his sister's Chasuna!

HAPPY BIRTHDAY!

Menachem Goldstein 8th
Aryeh Dahan 7th
Yehuda Schwartz 5th
Binyomen Berman 4th
Shimon Fleischer 2nd
Yaakov Shimshon Reichmann 2nd
Tzvi Menachem Mendel Factor 1st



Rabbi Peikes Dancing with Yomo Gutman and Alumnus Aron Gutman at their sister's chasuna



Morah Jenny's K1 feeding Eisav lentil soup



Rabbi Gonter with Yisroel Shulman at his Hanochas Tefillin at the Kosel



Sixth graders working together on creative writing using their newly learned vocabulary words.



Mazal tov Yisroel Shulman on his Hanochas Tefillin!



Morah Mitzmann's & Morah Hadassa's 2nd grade art





"K2 learning all about the letter "HEY" had the opportunity to see a real HATZALAH ambulance! Thank you to Moshe Spilman for bringing your Abba to Yeshiva with the the HATZALAH ambulance!"



Shloimy Breuer in Nursery with a BLUE policeman



Our big nursery boys learning all about BLUE this week



Prela brings the Parsha alive while learning domestic skills! The lentil soup tasted really yummy!



The Mayflower Has Landed and the Seventh Grade Pilgrims Built Shelters to Prepare for Winter



Mazel Tov to our 3rd grade Talmidim on their Hascholas Mishnayos

תולדות

Stay-Fresh Packaging

וַיַּעֲתֹר יִצְחָק לֵה' לִנְכַח אִשְׁתּוֹ כִּי עָקְרָהּ הָיָא וַיַּעֲתֹר לֹא ה' וַתֵּהָר רִבְקָה אִשְׁתּוֹ:

Yitzchak pleaded with Hashem on behalf of his wife, because she was barren; and Hashem responded to his plea, and his wife Rivkah conceived.

וַיַּעֲתֹר לוֹ. לוֹ וְלֹא לָהּ, שֶׁאֵין דּוֹמָה תְּפִלַּת צַדִּיק בֶּן צַדִּיק לְתְּפִלַּת צַדִּיק בֶּן רָשָׁע, לְפִיכָךְ לוֹ וְלֹא לָהּ [AND HASHEM] WAS ENTREATED OF HIM — of him and not of her, because there is no comparison between the prayer of a righteous person who is the son of a righteous person and the prayer of a righteous person the child of a wicked-person — therefore G-d allowed himself to be entreated of him and not of her

- Yevamos 64a

דאמר רבי אבהו מקום שבעלי תשובה עומדין צדיקים גמורים אינם עומדין שנאמר שלום שלום לרחוק ולקרוב לרחוק ברישא והדר לקרוב

As Rabbi Abbahu said: In the place where penitents stand, even the full-fledged righteous do not stand, as it is stated: "Peace, peace upon him who is far and him who is near." Peace and greeting is extended first to him who is far, the penitent, and only thereafter is peace extended to him who is near, the full-fledged righteous.

- Berachos 34b

There are no seven wonders of the world in the eyes of a child. There are seven million.

- Walt Streightiff

One of the classic modalities of Torah study B'iyun, in analytical depth, is the raising and resolving of a s'tirah, a contradiction. The structure of such an analysis involves finding two seemingly contradictory statements or rulings and then formulating a new conceptual understanding that can allow these two conflicting sources to exist in harmony.

Rashi, in our parsha, based on the gemara in Yevamos, provides us with the first of two contradictory statements that beg resolution. Rashi tells us that although both Yitzchok and Rivkah prayed for children, it was Yitzchok's prayers, and not Rivkah's, that were answered, for there is no comparison between the prayer of the righteous born of the righteous and the prayer of the righteous born of the wicked.

Advantage, it seems, goes to those born into piety.

Contrast that, however, with the gemara in Brachos, where Rabi Avahu teaches that those born into piety do not measure up to their penitent counterparts. Advantage, not to those born into piety, but to they who come to it on their own. The positions seem at odds, and one may be tempted to say that there is simply a difference of opinion. I have always felt that these two assertions are perfectly compatible, and that their resolution offers us an important lesson in chinuch.

There are advantages and disadvantages to growing up in a home where piety and meticulous care in mitzvah observance are part of the fabric of that home. Likewise, there are plusses and minuses to growing up in a home

where that is not the case and in coming to mitzvah observance on one's own.

For one who grew up eating whatever, whenever, and wherever, the restrictive nature of kashrus and other food-related limitations must be quite challenging. Likewise, for those who have grown up with a permissive lifestyle, the confining nature of a Torah lifestyle can prove daunting, and they are far greater for rising to that challenge. For someone who has grown up never having experienced the taste of the forbidden, by contrast, it is much easier to resist succumbing to its temptation.

Conversely, it is much harder to inspire or excite one who has grown up with a frum lifestyle than one who has not. Beginning ba'alei teshuva are wide-eyed with excitement over a Shabbos seudah or a yom tov experience, while those who have grown up with these events are often jaded and unmoved by them. It is one of the many reasons that kiruv rechokim is much easier than kiruv kerovim.

These two seemingly contradictory sources are actually addressing different aspects of religious life. The gemara in Brachos tells us that where ba'alei Teshuva stand, withstanding the temptations of the experiences they have known, they are far greater than those who were born into religious observance. But, when a person who has grown up with Torah and tefilah is able to bring the same fire, excitement, and passion to the experience as the beginning ba'al teshuva, that reflects true greatness.

Rivkah's time spent praying for a child might have been her first real exposure to tefilah. For her, the joy and excitement of the new would have been natural. Yitzchok had davened thousands of times before, yet he managed to pray with the same fervor and focus as Rivkah. As Rashi tells us, there is no comparison between

the prayers of the penitent when measured against those of the son of a tzadik.

The perspective of one who has grown up in an atmosphere of religious observance vs one who has not highlights a particular challenge in parenting. How do we keep the mitzvah experience fresh and exciting for our youth who will encounter it every day as they grow? What will keep them from becoming jaded, bored, and disillusioned? While there is no easy answer, recognizing the challenge is the first step to overcoming it.

Oftentimes, we, the adults in our children's lives, are particularly enamored by an exciting thought, experience, or encounter that infused life and energy into our adult, religious experience, and we are overeager to share that experience with our children. What we fail to realize is that the joy of our experience is due to its novelty and freshness, a new perspective on that which we had known our whole lives, making it fresh and exciting. But, if we flood our children with the sum total of all our religious journey in their youth, what excitement will be left to renew their joy in their own journey?

That geshmake vort on the haggadah that you enjoy so much because it offers such a different perspective only brings you that joy because you have had the benefit of years of an alternative, simpler understanding. If you expect that sharing that idea will excite your children now, you are sadly mistaken. It will simply be the way they were taught the topic, and they will be robbed of the opportunity to be blown away by the novel perspective when they get older.

Release profound ideas and thoughts slowly and judiciously so that there's always a fresh, new layer of excitement for your children, even if they've grown up with it.

PARENTING *in the* PARSHA



Leave space for your children to explore, discover, and be inspired in Judaism. Rabi says it best in Chulin (7a) “makom hinichu li avosai,” “my predecessors have left me space (to innovate).” Give your children the knowledge of one born into it, but leave them the space to, their whole lives, feel the excitement of a fresh ba’al teshuva.

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*



פרשת תולדות



This week's program שנים מקרא ואחד תרגום
is sponsored by Mr. & Mrs. S. Pollak

לע"נ

ר' איתמר אפרים הלוי

בן ר' שלמה הלוי ז"ל

ב' כסלו *whose yahrzeit is*

(Great-grandfather of Dov Pollak)

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

**THE REST 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



Some Other Parsha Topics

יצחק והפלישתים
 יעקב והברכות

Quotes from the Parsha

...וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֲהָלִים.

And Yaakov was straight and honest and spent his time learning Torah. (We see honesty is a prerequisite for Torah)

הַקוֹל קוֹל יַעֲקֹב וְהַיָּדִים יְדֵי עֵשָׂו

The voice is the voice of יַעֲקֹב and the hands are the hands of עֵשָׂו (The power of עֵשָׂו is in their hands.

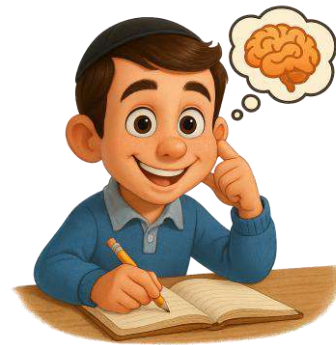
The power of 'יעקב', Klal Yisroel, is in our mouth – the כֹּחַ of תפלה)

Parsha Points

- 1) יצחק and רבקה were married for 20 years, yet did not have children. They went to המוריה, the location of the עקידה to daven. Hashem accepted their תפלות and רבקה became expecting a child.
- 2) רבקה went to inquire from שם and עבר as to the nature of her child. She was told that she was actually expecting twins who would become great nations but be very different from one another.
- 3) רבקה's first child was hairy and looked grown up. He was named עשו (grass/ ready-made). The second child was smooth, and holding onto the heel of his brother. He was named יעקב (heel).
- 4) As they grew, עשו became a hunter, while יעקב spent his time learning.
- 5) When יעקב and עשו were 15 years old, אברהם אבינו, their grandfather, was bringing lentils to his father, יצחק, when עשו came back from the field. He was hungry and traded the rights to the בכורה for the bowl of lentils.
- 6) When יצחק was 123 years old, he wanted to bless his sons before he died. On the 14th of ניסן (which was to become ערב פסח) he called עשו to prepare for him food, before he blessed him.
- 7) רבקה heard this. As עשו was hairy, she told יעקב to dress himself in עשו's special hairy hunting garments which עשו left behind. She also placed goat skins on his neck and hands.
- 8) When יעקב walked in, יצחק spoke with him. יצחק then kissed יעקב, smelling the smell of גן עדן from the special garments, and gave יעקב the ברכות.
- 9) As יעקב walked out, עשו walked in from the other side of the door. יצחק had רוח הקודש that עשו was a רשע and said "your brother was here, I ate from his food, and blessed him.". עשו cried out, "this is the second time he outsmarted me – once with the בכורה and now".
- 10) Although יצחק gave עשו a ברכה, עשו was furious and wanted to kill יעקב. רבקה realized that יעקב was in danger and told him to go ארם נהרים to the house of her brother, לבן.
- 12) יעקב went to his father יצחק to receive permission. יצחק agreed, blessed יעקב again, which sealed in the original ברכות, and יעקב was on his way.



<u>Parents</u>	<u>Children</u>
אָדָם & חַוָּה	קַיִן, הָבֶל, שֵׁת
לִמּוֹד	נֹחַ
נֹחַ & נִעְמָה	שֵׁם, חָם, יִפֶּת
תָּרַח	אַבְרָהָם, נָחוֹר, הָרָן
הָרָן	לוֹט, שָׂרָה
לוֹט	עֲמוֹן, מוֹאָב
אַבְרָהָם & הָגָר	יִשְׁמָעֵאל
אַבְרָהָם & שָׂרָה	יִצְחָק
בְּתוּאֵל	לָבָן, רַבֵּקָה
יִצְחָק & רַבֵּקָה	יַעֲקֹב, עֵשָׂו

**Tefillah Talk****בְּרַכַּת הַשַּׁחַר (חֵלֶק ב')**

Hashem, You are the source of all blessings,	בְּרוּךְ אַתָּה ה',
Our G-d, King of the universe,	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
Thank You Hashem, for the gift of movement!	
Who unties those that are tied.	מַתִּיר אֲסוּרִים.
Thank You Hashem, for the gift of standing straight!	
Who straightens the bent.	זֹקֵף כְּפוּפִים.
Thank You Hashem, for the gift of the wonders of nature!	
Who spreads the land on the water.	רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.
Thank You Hashem, for the gift of walking!	
Who prepares the steps of man.	הַמְכִין מַצְעָדֵי גֵבֶר.
Thank You Hashem, for the gift of giving me all that I need!	
Who made for me all that I need.	שֹׁעֵשֶׂה לִּי כָּל צָרָכִי.
Thank You Hashem, for the gift of being able to fight my Yetzer Hora!	
Who wraps Bnei Yisroel with strength.	אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.
Thank you Hashem, for the gift of making me a Jew!	
Who crowns Bnei Yisroel with glory.	עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.