OHR REUVEN אור ראובן
YESHIVA KETANA

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 15 Issue 8 October 16, 2026 5:55 PM פרשת נח

UPCOMING EVENTS

Friday
November 6, 2026
Torah Umesorah Convention
N-BM No Sessions

Wednesday
November 11, 2026
No Tansportation
Dismissal N-K @ 3:00 PM, P-8 @ 4:00 PM

Thursday
November 26, 2026
Rebbeim-In-Service
No Transportation
Dismissal N-8 @ 1:00 PM

Friday
November 27, 2026
No Transportation
Dismissal: N-8 @ 12:30

Mazel tov to the Rabbi and Mrs. Yosef Rawicki, Menahel upon the upcoming wedding of their son Zaidel Meir to Feigy Braun!









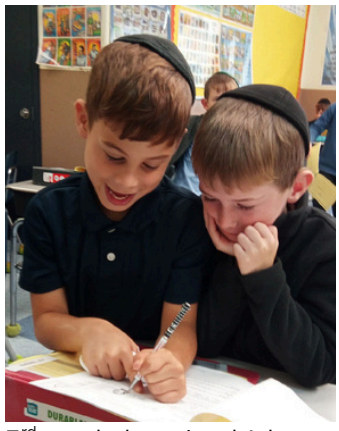


8th graders on a hike with the Sgan Rosh Yeshiva Rabbi Brodie





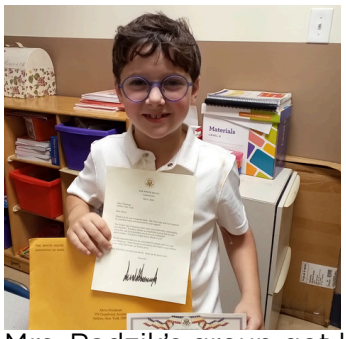
Second graders during the lockdown drill



3rd grade learning b'chavrusa



Ruvi Indig's birthday party





Mrs. Radzik's group got letters from President Trump after writing to him last year



Second graders singing geshmak "Acheinu" after davening



Rabbi Plotzker handing out prizes for second graders who participated in Kriah Knockers

MAZEL TOV!

Mrs. Weitz on the birth of a grandson!
Yehudah Gendel on his upsherin!
Gavriel , Mordy and Yonatan Adler on their new baby sister!

HAPPY BIRTHDAY!

Meir Leib Muntner, 7th
Yosef Mayerfeld, 7th
Tani Kahana, 6th
Naftali Itzkowitz, 3rd
Ruvi Indig, 3rd
Yehuda Yitzchok Freedland, 3rd

SPOTLIGHT ON PRESCHOOL



Rainbow rice for Parsha with K1 and K2





"Pre-1A learns about geshem and makes rain by squeezing blue water through pipettes.



K1 showing Noach's Teivah

נח

Divine Messages

וַיִּקַּח שֵׁם וָיֶפֶת אֶת־הַשִּׂמְלָה וַיָּשִׂימוּ עַל־שְׁכֶם שְׁנֵיהֶם וַיֵּלְכוּ אֲחֹרַנִּית וַיְכַסּוּ אֵת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אֲחֹרַנִּית וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ׃

But Shem and Japheth took a cloth, placed it against both their backs and, walking backward, they covered their father's nakedness; their faces were turned the other way, so that they did not see their father's nakedness.

איזה חכם הלומד מכל אדם ר"ל שאם רואה דבר איסור בחבירו מסתמא יש בו שמץ מנהו, כמו המסתכל במראה וכו.'

If one sees a violation by his friend, it is assumed that he has a measure of that violation within him, like one looking in a mirror etc.

- Toldos Yaakov Yosef

You can learn many things from children, how much patience you have, for instance

- Franklin P. Jones

One of my guilty pleasures is the Lubavitcher Rebbe's *sichos* on the *parsha*. Although not personally a *chosid* of Lubavitch, I regularly find the *rebbe's* insights and discussions profound, enlightening, and stimulating. Illiterate as I am in the original Yiddish, my window into the Rebbe's Torah on the *parsha* is the Otzar Likutei Sichos, a Hebrew-translated compilation of select *sichos* from over the years.

In this week's *parsha*, he discusses a famous thought from the *Baal Shem Tov*. The *Besh"t* teaches that seeing another violating a particular prohibition is a Divine indication that you are also guilty of that particular sin. Hashem shows you the sin for you to fix your own misdeeds!

The *rebbe* questions why that is must be true. Is it not possible that Hashem is showing you the sin as an opportunity to fulfill the Torah *mitzvah* of *hocheach tocheach es amisecha*. His profound answer: it can be both. It depends on your reaction. What do you notice when you see another in the act of committing a violation of Torah law? Do you see transgression, or do you see opportunity?

The *rebbe* develops this nuanced idea in response to a seeming redundancy in the language of the *possuk*, describing the care which Shem and Yafes took to preserve their father's dignity.

Note the repetition in the *possuk's* description of how Shem and Yafes took care of their father. It says "they walked backwards and covered their father's *ervah*" and then immediately repeats, "they faced backwards and did not see their father's *ervah*." The Lubavitcher *rebbe* explains this not as a repetition, but an entirely new point. When Shem and Yafes saw their father in a compromised state, they did not see shame. Instead, all they saw was an opportunity to help and do good.

Two people can view the same event but see very different things. Some will see the negative and notice the flaws in others. Others will see the positive, the opportunity for growth and for *mitzvah*. One who watches another in the act of committing a sin and sees only failure is one who is most certainly guilty of that sin himself. But, one who sees another in the same act and instead sees opportunity for himself to help another and the chance for his fellow to improve

can be comfortably confident that he has been shown the violation only to present him the *mitzvah* of *hocheach tocheach.*

The Rebbe's magnificent perspective is especially instructive for parents. One of the most frustrating experiences in raising children is seeing our own failures and shortcomings in our children. For many of us, our children are like mirrors, held up before us, too often reflecting back the image of our less-than-finest moments. Much of the tension that sometimes exists between a parent and child is due to the child being exactly like the parent and the parent being unable to handle the image of his or her own failures held up before him all the time.

But, what do you see when your child reflects your own shortcomings? What do you notice? do you see failure or do you notice opportunity?

If your child's behavior hits too close to home, and you see your own failures in him, that is a Divine message that you need to work on your own shortcomings, and your child who sees you struggle to overcome those failings will try to do the same. If you see your child display behaviors that you have worked so hard to move past, him reflecting the younger version of yourself that you have thankfully left behind, then what you are really seeing is opportunity, the chance for you to help another along a journey that you have already traveled yourself.

In either case, the next time your child gets under your skin with behaviors that dredge up some of your worst moments, do not allow the stress of the moment to make it a source of tension. Instead, recognize, like the Baal Shem Tov taught, that this is a message from Above, and consider the Lubavitcher Rebbe's brilliant analysis to figure out just which message you have been sent.

Good Shabbos,
Rabbi Yisroel Gottlieb
Principal

בס״ד

פִּרְשַׁת נֹחַ

Lu. L. L. A. Y.

Luving Living Like A Yid



On the Parsha

Some Other Parsha Topics

חַטָּאֵי הַדּוֹר הַמַּבּוּל, נֹחַ וְהַתֵּרֶם

Pesukim from the Parsha

נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו (ו: ט)

Noach was a tzaddik, perfect in his generation.

מִן הַבְּהֵמָה הַטְּהוֹרָה וּמִן הַבְּהֵמָה אֲשֶׁר אֵינֶנָּה טְהֹרָה (ז:ח)

From the טָהוֹר animals and from the non-טָהוֹר animals

(Possuk could have said טָמֵא – this teaches us to use refined language)

כִּי בְצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם (ט: ו)

Because in the image of ה׳, He made man!

Remember who you are!

Points from the Parsha

1) The world turned wicked. Even so, there was a צַדִּיק by the name of נֹחַ, along with his wife, נַעֲמָה *(which means pleasant)*. They had 3 sons - שֵׁם, חָם, & יֶפֶת.

2) ה׳ decided to destroy the present world with a flood. To save נֹחַ, his family, and the animals from the impending flood ה׳ commanded נֹחַ to build a תֵּיבָה 300 אַמּוֹת long, 50 אַמּוֹת wide, and 30 אַמּוֹת high. The top sloped upward until the roof was only 1 אַמָּה. The people lived on the top floor, the animals on the middle floor, and the garbage was on the bottom floor.

3) ה׳ told נֹחַ to bring in from the כָּשֵׁר animals 7 males and 7 females, (some hold 3 males and 3 females, plus 1 extra for a קָרְבָּן) and from the non-כָּשֵׁר animals, 1 male and 1 female.

4) After 120 years of building the תֵּיבָה, the מַבּוּל began on the 17th of חֶשְׁוָן. Rain poured for 40 days. Even when it stopped falling, the springs from the ground continued to flood the earth for a total period of 150 days. The height of the waters of the מַבּוּל reached 15 אַמּוֹת above the tallest mountains. The waters went down and on the 1st of אָב the tops of the mountains became visible.

5) The תֵּיבָה settled on הַר אֲרָרָט. נֹחַ waited 40 days and sent a raven to search of livable land. The raven refused to leave the תֵּיבָה to search; instead, it just circled around.

6) 7 days later נֹחַ sent a dove in search of livable land. The dove returned since the ground was still covered with water. נֹחַ waited 7 more days. This time it returned with an olive branch in its' mouth. 7 days later, נֹחַ sent it out again and it did not return, since it found land to live on. Even though it found where to live, the earth was still moist. Only exactly one solar year, 27TH חֶשְׁוָן (365 days) from when the מַבּוּל began, was the earth completely dry.



7) Hashem promised נֹחַ that He will not again destroy the whole world at once, and gave the rainbow as a sign.

8) Years later, the wicked king נִמְרוֹד, *(means "Come rebel")*, built a huge tower, leading the world in a rebellion against ה׳, in an area later called בָּבֶל. *(בָּבֶל means "mix-up," since ה׳ scattered them and mixed up their language.)* This generation was called the דּוֹר הַפְּלָגָה.

9) אַבְרָהָם אָבִינוּ's father, תֶּרַח, had three sons – נָחוֹר & ,הָרָן, אַבְרָהָם. אַבְרָהָם was born 10 generations after נֹחַ. הָרָן died in the כִּבְשַׁן הָאֵשׁ, fiery furnace of the נִמְרוֹד, since he did not have full אֱמוּנָה in ה׳. אַבְרָהָם אָבִינוּ took in הָרָן's children לוֹט and שָׂרַי, and married שָׂרַי.

10) אַבְרָהָם and family, including תֶּרַח, who did תְּשׁוּבָה, headed towards אֶרֶץ כְּנַעַן, but settled along the way in חָרָן. אַבְרָהָם was 70 years old. For the next 5 years, he traveled around spreading belief in ה׳.

For corrections, comments, or additions, please email: bplotzker@ohrreuven.com

בס״ד

Yedios from the Parsha

שֶׁבַע מִצְוֹת בְּנֵי נֹחַ

אֵבֶר מִן הַחַי – Eating a limb from a live animal

בִּרְכַּת ה׳ – The opposite of blessing ה׳.

גָּזֶל – stealing

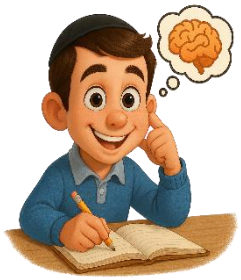
דִּינִים – System of courts and rules

ג׳ חֲמוּרוֹת

עֲבוֹדָה זָרָה – Serving idols

גִּילוּי עֲרָיוֹת – Marrying people forbidden to us

שְׁפִיכַת דָּמִים – Murdering



בְּרָכוֹת on Nature

בָּרוּךְ אַתָּה ה׳ אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם...

On lightning
עוֹשֶׂה מַעֲשֵׂי בְרֵאשִׁית

On thunder
שֶׁכֹּחוֹ וּגְבוּרָתוֹ מָלֵא עוֹלָם

On a rainbow
זוֹכֵר הַבְּרִית וְנֶאֱמָן בִּבְרִיתוֹ וְקַיָּם בְּמַאֲמָרוֹ

On seeing an ocean (1st time in 30 days)
שֶׁעָשָׂה אֶת הַיָּם הַגָּדוֹל





MIDDOS AND EMUNAH FROM THE PARSHA

ה׳ instructed נֹחַ to build an teivah that was 300 אַמּוֹת long, 50 אַמּוֹת wide, and 30 אַמּוֹת high. What is the idea behind these dimensions?

On a רוּחָנִיּוּת level these dimensions play a very significant role. The gematria of ש is 300, נ is 50, and ל is 30. When you rearrange these letters you get לשן, tongue. Interestingly the boat is called a תֵּיבָה, which means 'word'. Hashem told נֹחַ, to be saved from the destructive forces of the outside world you must go into the תֵּיבָה – guard and use your power of speech and tongue to bring life to those around you (perhaps this was rebuke to נח for not using his words to properly give מוסר to his generation.)

On a physical level: In 1844, Isambard K. Brunnel built his giant ship, the *Great Britain* using almost the exact ratio of the תֵּיבָה. These dimensions of 300:50:30 are the perfect ratio for a huge boat built for seaworthiness and not for speed. Obviously the תֵּיבָה was not built for speed, since it had nowhere to go! Shipbuilders during World War II used a similar ratio to build a ship known as the *S.S. Jeremiah O'Brien* a barge-like boat built to carry tremendous amounts of cargo, just like the תֵּיבָה. Physicists at the University of Leicester published a study in 2014 confirming that the buoyancy of a wooden box of these exact dimensions of 300:50:30 could support the weight of thousands of animals (equivalent to the mass of roughly 2.5 million sheep) without sinking, and it shape would enable it to withstand tremendously high waves.

How did נֹחַ know the perfect life-boat ratio to use in building the תֵּיבָה? Brunnel and others like him had many generations of shipbuilding knowledge to use, but נֹחַ's was literally the first of its kind! Where did he get such information? From the Master Builder, ה׳, of course!

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בס"ד

שנים מקרא ואחד תרגום

פרשת נח

OHR REUVEN אור ראובן
YESHIVA KETANA



This week's program is NOT YET SPONSORED

- ☐ 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

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Parents sig._____

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Binyamin Plotzker