



OHR REUVEN אור ראובן
YESHIVA KETANA

UPCOMING EVENTS

Sunday September 14, 2025

1st day of selichos
Sessions begin 10:00

Tuesday September 16, 2025

Back to School Night

HAPPY BIRTHDAY!

Aryeh Venokur, 8th

Aryeh Genack, 6th

Yehuda Peikes, 6th

Bentzion Steinman, 4th

Yosef Chaim Stern, 1st

Benyomin Golomb, K

MAZEL TOV!

Yitzchok & Daniel Azer on
the birth of their baby
sister!

Ami Wanounou on the
birth of his niece!

Yaakov Moeller on his
Hanochas Tefillin!

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 13 Issue 1

September 5, 2025

7:03 PM

פרשת כי תצא

First Day of Yeshiva! Welcome Back!



Thank you to the Nshei for sponsoring
the ice cream by Nit-Checking!

Rabbi Brodie, the S'gan Rosh Yeshiva blowing
the shofar for both Kindergarten classes

כי תצא

Divorce

כִּי-יִקַּח אִישׁ אִשָּׁה וּבָעָלָהּ וְהָיָה אִם-לֹא תִמְצָא-חֵן בְּעֵינָיו כִּי-מָצָא בָּהּ עֲרֹת דָּבָר וְלֹתֵב לָהּ סֵפֶר כְּרִיתוּת וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ:
 A man takes a wife and possesses her. She fails to please him because he finds something obnoxious about her, and he writes her a bill of divorcement, hands it to her, and sends her away from his house;

בֵּית שַׁמַּי אוֹמְרִים, לֹא יִגְרֹשׁ אָדָם אֶת אִשְׁתּוֹ אֲלָא אִם כֵּן מָצָא בָּהּ דָּבָר עָרוֹנָה, שֶׁנֶּאֱמַר כִּי מָצָא בָּהּ עֲרֹת דָּבָר. וּבֵית הִלֵּל אוֹמְרִים, אֶפְלוּ הַקְּדִיחָהּ תִּבְשִׁילוּ, שֶׁנֶּאֱמַר (שם), כִּי מָצָא בָּהּ עֲרֹת דָּבָר. רַבִּי עֲקִיבָא אוֹמֵר, אֶפְלוּ מָצָא אַחֶרֶת נָאָה הַיְמָנָה, שֶׁנֶּאֱמַר (שם), וְהָיָה אִם לֹא תִמְצָא חֵן בְּעֵינָיו:

Bet Shammai says: a man should not divorce his wife unless he has found her guilty of some unseemly conduct, as it says, "Because he has found some unseemly thing in her." Bet Hillel says [that he may divorce her] even if she has merely burnt his dish, since it says, "Because he has found some unseemly thing in her." Rabbi Akiva says, [he may divorce her] even if he finds another woman more beautiful than she is, as it says, "it cometh to pass, if she find no favor in his eyes."

- Mishna Gittin Perek 9

אמנם נראה שכאן ירדה התורה לבאר לנו מהו ענין הנישואין, והיינו שכל אדם צריך לחשוב על אשתו שהיא היותר חכמה והיותר נאה והיותר טובה משאר הנשים שבעולם. ואם יתכן שהוא מצא אחרת נאה הימנה נמצא ששוב הוא אינו מחשב את אשתו להכי נאה וא"כ זהו סימן שאין זיווגם עולה יפה. וכן הוא בענין הקדיחה תבשילו...

However, it appears that here the Torah explained to us the idea of marriage. That is that every man needs to think of his wife as smarter, more beautiful and better than all other women in the world. If it were to happen that he found another greater than her, that means that he no longer sees his wife as the greatest. If so, that is a sign that their marriage is not working. The same is true of her burning his food...

- Rav Yaakov Kamenetsky, Emes L'Yaakov

Divorce is probably of nearly the same date as marriage. I believe, however, that marriage is some weeks the more ancient.

- Voltaire

It's time we have a frank discussion about a topic often considered taboo, divorce. There is a debate in the Mishna in Gittin regarding the threshold for divorce. The opinion of Bais Shammai is that nothing less than infidelity is legitimate grounds for divorce. But, Bais Hillel has a far lower standard to justify divorce. In their position, a divorce can be granted even if one of the parties finds a better candidate than their current spouse. Rabi Akiva lowers the threshold further, allowing a man to divorce his wife if she burned his food!

Reb Yaakov Kamenetsky interprets the positions of Bais Hillel and Rabi Akiva as commentaries on marriage, and, more specifically, on failed marriage. A husband who finds another woman

more suitable than his wife, or a husband who only sees that his wife burned his food indicates a structural problem in the marriage itself. The husband who sees other women above his wife and sees only his wife's flaws, is clearly a husband in a marriage that is in trouble, and the Torah sees divorce as legitimate grounds for divorce. We rule like Bais Hillel and Rabi Akiva, and we view divorce as a legitimate and sometimes necessary option for a failed marriage.

But, divorce is not to be taken lightly. Jewish life is lived most easily in the context of a two-parent family structure. That does not mean that divorced parents cannot raise their children properly and productively, but, it is another obstacle they must



surmount in the upbringing of their children. Rav Yisroel Zev Gustman related a conversation he has with Rav Chaim Ozer Grodzensky when Rav Chaim Ozer was the head of the Vilna Bais Din and Rav Gustman was a new, young, regional Dayan. Rav Gustman had a couple come before him who wanted to divorce because they fought all day. Rav Gustman, thinking he should grant the divorce, came to consult with Rav Chaim Ozer. Rav Chaim Ozer said the following: “The husband is out at work for eight hours a day. He goes to davening in the morning and a shiur in the evening for a total of two hours a day. They sleep eight hours a night, and they aren’t fighting when one is in the bathroom or when they are eating. Out of 24 hours in a day, they may be fighting evening for four of those hours. For four hours a day they should get divorced?” Rav Gustman said that he learned then, from Rav Chaim Ozer, not to be quick to dissolve a Jewish marriage.

The focus of this work is not on marriage, per se, and it will suffice that there are definitely times where divorce is truly warranted and really the only solution for a failed marriage. Even legitimate and necessary divorces have fallout for the children, and our purpose here is to try to guide parents in mitigating the harm that divorce might cause. Nothing in here is novel, but it is all worth a reminder.

A child sees his parents’ divorce through a different lens than the parents view it. You are not two individuals who grew up and got married in your children’s mind. To them, you have always been there exactly as you are, and you are supposed to be there exactly as you are. Your divorce is to them what the sun disappearing would be to you. That doesn’t mean you never divorce, but it means you recognize how much it will rock your children’s world. Don’t just hope that it won’t affect them. It will. Be proactive in helping them through it.

Children tend to approach divorce through guilt, often believing that had they been better or done things differently, perhaps their parents would have stayed together. The wise parent reassures the child that it has nothing to do with him or her. The parent who is looking for more heartache in life brings the child between him and his spouse, making the child feel as though there is something he could do or could have done.

For a child, divorce produces grief similar to that which results from the death of a loved one. Divorce is a death to a child, the death of their intact family, the death of their parents’ marriage, the death of life as they have known it until now. Bear that in mind as you help them process the experience of the seven stages of grief.

Parents who want to give their children the best chance at growing up uninjured from the divorce take pains to be positive and supportive of their ex in front of the children. The truly smart parents seek help from seasoned professionals who help them navigate the often uncomfortable and difficult situations that arise. Smart parents consider their children’s needs before their own, and make decisions about where children will spend shabbosos and Yomim Tovim based on what will be best for each child.

Divorce is, by definition, a declaration that two parties have come to the point of irreconcilable differences and they cannot resolve those differences on their own. What fantasy would have them believe that once they no longer live under the same roof they will suddenly be able to resolve their differences with no assistance? Wise parents who divorce create a mechanism for resolving disputes, either by predetermining who will have the final say in particular areas or who the third party is whom they will turn to resolve their disagreements.

Divorce is not to be taken lightly, but is, at times, the correct and proper solution for a marriage that



is unfixable. When children are involved, both parents need to make the mental health and emotional well-being of their children a priority. I have seen parents do just that, and I have seen their children thrive in the wake of divorce. Unfortunately, I have seen the opposite as well. Which outcome would you like for your children?



Lu.L.L.A.Y.
Luvving Living Like A Yid



Some Other Parsha Topics

אִשֶּׁת יִפְת־תָּאֵר
יְרוּשָׁת בְּכוֹר
בֶּן סוֹדֵר וּמוֹרָה
שְׁלוּחַ הַקֶּן
מַעֲקָה
יָבוּם & חֲלִיצָה
נִדְרִים
מַלְקוֹת

פֶּרֶשֶׁת כִּי תֵצֵא

בס"ד

Quotes from the Parsha

מוֹצֵא שִׁפְתֶיךָ תִּשְׁמֹר

Keep your word

אָבֵן שְׁלֵמָה וְצֹדֵק יִהְיֶה לָּךְ

Be honest in business

וְהָיָה מִחֲנִידֶךָ קָדוֹשׁ

Hashem is among us.

We must therefore remain holy and pure.

Concepts from the Parsha

1) הִשָּׁבֶת אֲבִידָה - When one finds an object that a Yid lost, he is required to return it if it is worth at least a פְּרוּטָה and has a סִימָן, an identifying mark. Even if the person lost that object many times, it must still be returned.

2) פְּרִיקָה וְטַעֲנָה - If an animal is struggling under its load, you must stop and help the owner unload the animal. If he

needs help loading the animal, you also must help. (This is one of the sources for the awareness of בעלי חיים.)

3) שֵׁטָטָנוּ - One may not wear garments made from a mixture of wool and linen.

4) הִלְוָאָה, רִיבִית, מִשְׁכּוֹן - It is a מִצְוָה to lend money to Yidden. When lending one not charge or pay רִיבִית, interest, also known as נֶשֶׁךְ. To ensure repayment, the lender may take a מִשְׁכּוֹן, collateral, but he may not go and take it forcibly.

5) בֶּל תִּלְוִין - A worker should be paid the same day that he does the work, unless agreed upon differently.

6) יִשְׁרוּת - When doing business, it is very important to be honest. In the marketplace, one must ensure that all weights are accurate.





Yedios from the Parsha

בס"ד

שש זכירות

ש - מ.ע.מ.ע.ס.
(SHhh. M.A.M.A.'s sleeping)

שֵׁשֶׁת קֳדָשׁ
יֵצִיאֵת מִצָּרִים
מַעֲשֵׂה הָעֶגֶל

מַעֲשֵׂה מִרְיָם
מַעֲשֵׂה עֲמֹלֵק

מַעֲמֵד הָרֶרֶסֶת



Tefillah Talk

מתנת עניים

פ.ע.פ.ע.ש.ל.
(P.A.P.A. SHluffs)

פֶּאֶה
מַעֲשֵׂר עָנִי
פֶּרֶט
עֲזָלָה

שִׁכְחָה
לֶקֶט

I give thanks before You	מוֹדָה אֲנִי לְפָנֶיךָ,
King	מֶלֶךְ
Who is alive and exists	חַי וְקַיִם,
That You returned to me my נְשָׁמָה	שָׁחֲזַרְתָּ בִּי נְשָׁמָתִי
With mercy,	בְּחַמְלָה,
Your belief is great.	רַבָּה אֱמוּנָתְךָ.

Isn't it amazing! –

the first words a Yid say when he wakes up in the morning is:

“Thank You!”!

We are called “Yehudim”, after Yehuda,
for הַכֹּהֵן הַטוֹב is an essential מִדָּה of a Yid.





פרשת כי תצא



This weeks program שנים מקרא ואחד תרגום is sponsored

*In honor of the dedicated
Rosh Yeshiva, Hanhala, Rabbeim,
Moros, Teachers, and Staff.*

*May Hakadosh Baruch Hu grant them all
tremendous hazlacha in the new school year!*

**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
