



OHR REUVEN אור ראובן
YESHIVA KETANA

UPCOMING EVENTS

Monday
March 30-April 10
No Sessions
Pesach vacation

Sunday
April 19, 2026
Sessions begin @
10:00 AM

Rebbeim-In-Service



**Thank You to the nshei for
generously sponsoring our
new gym program**

IMPORTANT NOTES

School Start dates, 2026-2027

1-8 Limudei Kodesh:

Thursday, August 20th

Preschool:

Tuesday, September 1st

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 24

March 13, 2026

6:42 PM

פרשת ויקהל-פקודי



Rabbi Vilinsky's son upsherin in first grade



Shmuel Meir Yablonsky displaying his floating raft that he made with Mrs. Radzik



YKOR Talmidim volunteer at Chasdei Lev this past Sunday



YKOR's new gym program with coach Chaim



8th Graders helping talmidim give the Machtzis Hashekel



Happy Birthday Hershy Weiss



Raphael Levi earns a "Proud of You" ticket



8th Graders and Their Rebbe Celebrating Their Record Setting Support of The Monsey Camp Fund



Congrats to yosef berliner on winning the bike



Mrs. Friedmans reading group celebrates Purim



Rabbi Kohn's grade having an Erev Shabbos Kiddush Seudos Hoddah for his return from Eretz Yisrael through Egypt



At the Rosh HaYeshiva on Purim



Pre1A siyum on שער ההברות

MAZEL TOV!

Alumnus Yitzchok Frankel on his engagement to Ita Kislak!

Hillel Frankel upon the engagement of his brother! Eitan and Akiva Vilinsky on their brother's Upsherin!



Rainbow Rice for letter R in K2

HAPPY BIRTHDAY!

Dani Stern, 8th
 Shmuel Seleski, 7th
 Yehuda Zlotnick, 6th
 Aaron Senter, 4th
 Yakov Senter, 4th
 Zalmen Frommer, 4th
 Hershy Venokur, 2nd
 Ikey Azer, 1st
 Shmuel Eliyahu Greenwald K2



Play time in Pre-1A

ויקהל-פקודי Fire Extinguisher

לא־תבערוּ אֵשׁ בְּכֹל מִשְׁבְּתֵיכֶם בְּיוֹם הַשַּׁבָּת:

You shall kindle no fire throughout your settlements on the Sabbath day.

וְכַעַס דְּמַרְהוּ דְּאִיהוּ נִירָא דְּגִיהֶנָּם, דְּעֵלָה אֲתַמַּר לֹא תִבְעֵרוּ אֵשׁ בְּכֹל מִשְׁבְּוֹתֵיכֶם בְּיוֹם הַשַּׁבָּת, וְהִכִּי הוּא וְדָאֵי דְּכָל מֵאן דְּכַעִיס כְּאֵלוּ אֹקִיד נִירָא דְּגִיהֶנָּם

-תקוני זהר

גְּדוּל הַשְּׁלוֹם שְׁכָל הַתּוֹרָה נִתְּנָה לַעֲשׂוֹת שְׁלוֹם בְּעוֹלָם שְׁנֵאמַר דְּרַכִּיָּה דְּרַכִּיָּה נֶעַם וְכָל נְתִיבֹתֶיהָ שְׁלוֹם

Great is peace, since the entire Torah has been given to create peace in the world, as it is written: "Its ways are ways of pleasantness, and all its paths are peace"

- Rambam, Hilchos Chanukah

A peaceful home is as sacred a place as any chapel or cathedral.

- Bill Keane

The Torah places great emphasis on Shabbos, the *mitzvah* appearing in numerous *parshios*, carrying multiple warnings about the severity of violating it. Yet, the Torah itself is short on the details of that violation, offering only the rather vague term *melacha* to describe the labors prohibited on Shabbos. The *Mishna* in Chagigah eloquently captures the challenge of the vast body of *hilchos Shabbos* hinged on this solitary word, describing it as "mountains hanging by a hair."

The one exception is the *melacha* of *mav'ir*, the lighting or kindling of a fire, clearly spelled out in this week's *parsha*. Why is this *melacha* singled out? The *gemara* in Shabbos cites a debate between *tanaim*, related to consequences and punishments for violations. The *tikkunei Zohar* offers a third perspective, this one more homiletic: Fire is singled out for the moral lesson derived from the *melacha*. As the *tikkunei Zohar* elaborates, the fire the Torah forbids on Shabbos is the fire of anger.

The *tikkunei Zohar's* perspective may explain the extreme emphasis the *chachomim* placed on

shalom in relation to Shabbos, instituting the lighting of Shabbos candles to support and maintain *shalom bayis* and prioritizing that *mitzvah* over many others because of its purpose in eliminating anger and maintaining *shalom bayis*. The *chachomim* may have drawn inspiration and guidance for this *mitzvah* from the *possuk*, but that only begs the question: why does the Torah place such emphasis on maintaining peace and harmony on Shabbos?

Shabbos is the realization of the ultimate purpose of creation. It is, as we say in *lecha dodi*, each Friday night, the *sof ma'aseh b'machshava techila*, the final act (of creation) that had been planned first. The six days of the week embody the six-thousand years of the world, and Shabbos represents the ultimate rest, the world reaching its final purpose and goal. What is that purpose and goal? For that, we turn to the Rambam at the end of *hilchos Chanukah*.

The Rambam, in explaining why Shabbos candles take precedence over Chanukah candles, states, "the entire Torah has been given to create peace in the world, as it is written: 'Its ways are ways of



pleasantness, and all its paths are peace.” In other words, the world was created for Torah, the Torah was given to bring peace into the world. The world, therefore, was created to bring peace. If Shabbos is to be the realization of the purpose of creation, it must be a day of peace, tranquility, and harmony. The fire of anger is anathema to Shabbos. It undermines and undercuts the entire purpose, theme, and goal.

Peace in the world begins in the home, and, unfortunately, the fire of anger all too often begins to burn in the home as well. That is especially true on Shabbos and it can be especially harmful to children.

Shabbos is a day with a lot of togetherness and not a lot of distraction. In the modern world where most of our weekday activities make no use of our interpersonal skills and our ability to interact with others, those skills and abilities dull. We are underprepared on Shabbos for so much time with our spouses and our children, and we sometimes devolve to anger and fighting. That is not just bad for Shabbos, it is bad for children.

Children who grow up in a home filled with tension and anger are prone to anxiety, fear, and inability to cope and to deal with the challenges of life. A child who is accustomed to being responded to in anger, criticism, or shame will be reticent to offer his thoughts and opinion as he will be afraid that his *rebbeim* teachers and peers will react in anger as well.

Even if the anger in the home is not directed at the child, a home filled with tension, constant fighting, and discord has a devastating effect on the emotional and physical health and well-being of a child. But, what is a couple to do when there really are genuine issues of discord and disharmony in the home?

That disharmony and discord is the result of the divide between the needs of one spouse vs. the

other. When each party's needs are at odds with the other's, tension and strife ensue. But, if parents would realize that their number one need is *shalom*, they would cooperate and collaborate to achieve and maintain that *shalom*. If the goal is to get one's needs met, and the need is *shalom*, parents will do whatever it takes to reach that goal.

Sometimes, parents and families are able to reach that goal on their own. Often, they cannot. When they cannot do it on their own, there is no shame in seeking the help of professionals to support peace in the home. We seek the help of professionals in all other areas where we have needs that must be met. This is no different.

Healthy, stable children should be the priority for any parent, and tranquility and harmony in the home lead to that stability.

Peace is the purpose of the world. “Peace,” in the immortal words of Ronald Reagan, “is not the absence of conflict; it is the ability to handle conflict by peaceful means.” It is also the key to raising healthy, secure, confident, and capable children. Do not burn the fire of anger in your home.

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*



Parsha Points

- 1) In תְּצִוֶה & תְּרוּמָה Moshe was told what was needed for the מִשְׁכָּן and כְּהֻנִים. In פֶּרֶשֶׁת וִיקְהֵל, בְּנֵי יִשְׂרָאֵל were told about the מִשְׁכָּן, the different materials needed, and acted upon it.
- 2) Before מֹשֶׁה told the בְּנֵי how to build the מִשְׁכָּן, he first commanded them about the importance of keeping שִׁבְעַת, and taught them the 39 מְלָאכּוֹת of שִׁבְעַת. Although the מִשְׁכָּן is very important, it was important that they know that one may not build the מִשְׁכָּן on שִׁבְעַת.
- 3) If a person did any of the מְלָאכּוֹת on שִׁבְעַת:
 - בְּמֵזִיד = on purpose, with witnesses **and** warning, he was punished with סְקִילָה – stoning.
 - בְּמֵזִיד = on purpose, without witnesses or warning, he was punished with מִיתָה בְּיַד שְׂמַיִם.
 - בְּשׁוּגְגָה – not realizing it was שִׁבְעַת or אֲסוּר, he must bring a חֲטָאת.
- 4) The בְּנֵי donated to the מִשְׁכָּן with such enthusiasm that מֹשֶׁה had to announce that they should stop donating. The פֶּרֶשָׁה enumerates in detail what the donations were used for.
- 5) The נְשִׂאִים, leaders of each שִׁבְט, planned to provide all that was lacking, but almost nothing was. ה' made a נֶס and arranged that the נְשִׂאִים should find and bring the stones for the חוֹשֶׁן, the אֲבֵנֵי מִלּוֹאִים, and the stones for the shoulders of the אֶפֶוד, the אֲבֵנֵי שֹׁהַם.
- 6) ה' gave all those who wanted to do the work for the מִשְׁכָּן special wisdom. The building of the מִשְׁכָּן was overseen by בְּצַלְאֵל and his assistant אֶהֱלִיאֵב.



PARSHAS PIKUDEI

- 1) בְּצַלְאֵל, אֶהֱלִיאֵב, and the people working with them, have finished making the מִשְׁכָּן, all of its כְּלִים, and the בְּגָדֵי כְהוֹנֵה. An accounting of all that כָּלֵל יִשְׂרָאֵל donated and what each donation was used for, is detailed in the פֶּרֶשָׁה.
- 3) The מִשְׁכָּן was completed on כ"ה בְּסֵלּוֹ. Although the מִשְׁכָּן was complete, it was not set up until ראש חודש נִיסָן. Just like on כ"ה בְּסֵלּוֹ the מִשְׁכָּן was completed, so too, years later on that date, the re-inauguration of the בֵּית הַמִּקְדָּשׁ took place on the יוֹם טוֹב of חַנוּכָּה.
- 4) Many tried to set up the מִשְׁכָּן but the walls fell down. ה' told מֹשֶׁה to set up the מִשְׁכָּן. מֹשֶׁה took the heavy beams and a נֶס happened – they set themselves up. מֹשֶׁה was rewarded with this זְכוּת, as he felt left out that he himself didn't make any of the כְּלִים for the מִשְׁכָּן.
- 5) מֹשֶׁה then took the כְּלִים, brought קַרְבָּנוֹת, and completed the setting up of the מִשְׁכָּן. Once the מִשְׁכָּן was properly set up, the שְׁכִינָה descended on it in the form of a cloud. It surrounded the מִשְׁכָּן on all sides. Afterwards, the שְׁכִינָה withdrew and settled on the אֶרֶז קוֹדֶשׁ.
- 6) The עַנְנֵי הַכְּבוֹד settled on the מִשְׁכָּן during the day, and a pillar of fire at night. When the עַנָּן lifted itself up, the בְּנֵי knew it was time to travel.

And so ends חוֹמֶשׁ שְׁמוֹת. חֹזֵק חֹזֵק וְנִתְחַזְק!!

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

The 39 Melachos of Shabbos

Dyes / Bread		
1)	זֹרַע	Planting
2)	חֹרֵשׁ	Plowing
3)	קוֹצֵר	Harvesting
4)	מְעַמֵּד	Gathering
5)	דָּשׁ	Threshing
6)	זֹרָה	Winnowing
7)	בוֹרֵר	Sorting
8)	טוֹחַן	Grinding
9)	מְרַקֵּד	Sifting
10)	לָשׁ	Kneading
11)	אוֹפֶה	Baking

Cloth		
1)	גֹזֵז	Shearing
2)	מְלַבֵּן	Bleaching
3)	מְנַפֵּץ	Combing
4)	צוֹבֵעַ	Dyeing
5)	טוֹוֵה	Spinning
6)	מִיסֵד	Warping
7)	עוֹשֶׂה שְׂתִי בְּתֵי גִידִין	Setting up the loom
8)	אוֹרֵג	Weaving
9)	פוֹצֵעַ	Unweaving
10)	קוֹשֵׁר	Tying
11)	מַתִּיר	Untying
12)	תּוֹפֵר	Sewing
13)	קוֹרֵעַ	Tearing

Skins		
1)	צָד	Trapping
2)	שׁוֹחֵט	Killing
3)	מְפָשִׁיט	Skinning
4)	מְעַבֵּד	Tanning
5)	מְמַחֵק	Smoothing
6)	מְשַׂרְטֵט	Scratching out
7)	מַחֲתֵךְ	Cutting

The Structure		
1)	כּוֹתֵב	Writing
2)	מוֹחֵק	Erasing
3)	בּוֹנֵה	Building
4)	סוֹתֵר	Demolishing
5)	מְבַעֵיר	Lighting a fire
6)	מְכַבֵּה	Putting out a fire
7)	מְכַה בְּפִטְיֵשׁ	Finishing an object
8)	הוֹצֵאָה	Carrying



Tefillah Talk

הַלְלוּקָהּ (2 חלק ב)

Our Master (can do all, because He) is great and very-powerful	גָּדוֹל אֲדוֹנֵינוּ וְרַב כַּח
(and) His understanding is unlimited.	לְתַבּוּנָתוֹ אֵין מִסְפָּר.
Hashem encourages humble people,	מְעוֹדֵד עֲנוּיִם ה'
And lowers the wicked down to the ground.	מְשַׁפִּיל רְשָׁעִים עַדִּי אָרֶץ.
Call out to Hashem with thanks,	עָנּוּ לַה' בְּתוֹדָה
Sing to our G-d with a harp (an instrument that conveys emotion).	זְמְרוּ לַאלֹהֵינוּ בְּכִנּוֹר.



בס"ד

שנים מקרא ואחד תרגום פרשיות ויקהל & פקודי



Sponsored by Mr. & Mrs. S. Pollak

לע"נ ר' עזריאל בן ר' חיים ז"ל

whose yahrzeit is כט אדר

(great-grandfather of Dov Pollak)

- 1st Grade – 5 פסוקים
- 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

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@ohrreuve.com

My son _____ in grade _____ completed

פרשה for this שנים מקרא ואחד תרגום

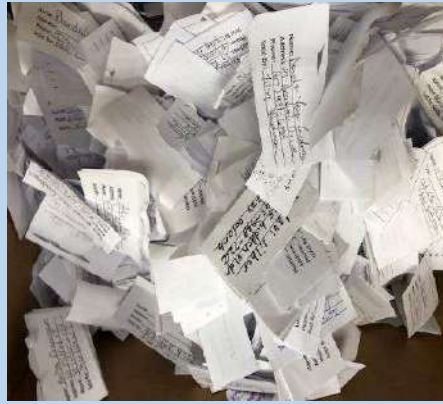
in the amount specified for his class.

_____ Bonus: He did double the grade required amount!

Parents sig. _____

YKOR RAFFLE CAMPAIGN UPDATE

WE HAVE A WINNER!



Our YKOR Raffle ticket box is overflowing!! Our talmidim brought in their sold raffle ticket stubs to be included in the drawing for the ELECTRIC MOTORBIKE. This past Monday in Yeshiva, our Menahel, Rabbi Rawicki, pulled the winning ticket in the YKOR Bike raffle.

AND THE WINNER IS....



Yosef Berliner!

All talmidim still have time to collect for the class prizes and individual prizes in this year's raffle campaign, ending be"H on Rosh Chodesh Iyar 5786, Friday, April 17th 2026. Bring in any money and tickets and give to your Rebbe now. At our Yeshiva dinner, we will be picking winners for the 1st, 2nd, and 3rd place prizes and we will be ordering the individual prizes for our talmidim when the campaign ends. **Thank you to our Rabbeim and Talmidim** for the outstanding effort in making this year's raffle campaign such a success so far!