



OHR REUVEN אור ראובן
YESHIVA KETANA

UPCOMING EVENTS

Sunday

March 8, 2026

Sessions begin @

10:00 AM

לימודי היום בישיבה הק' לע"נ

ע"ה Dovi Brodie

ר' חיים דוב בן יבלט"א

הרב בן ציון שלום שליט"א

Monday

March 30-April 10

No Sessions

Pesach vacation

Sunday

April 19, 2026

Sessions begin @ 10:00

AM

Rebbeim-In-Service

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 23

March 6, 2026

5:35 PM

פרשת כי תשא

Purim 5786





SPOTLIGHT PRE ON SCHOOL



Pre-1A made hamantaschen bow ties



YK Dress Up Day Erev Shabbos Zachor

PLEASE SHARE WITH US! Email any mazel tov information to reuvenreview@ohreuven.com.

MAZEL TOV!

Tani Kahana on his new baby brother!
Tuvia Grossman on his new nephew!

HAPPY BIRTHDAY!

Shaya Rosenberg, 6th
Shlomo Reiss 5th
Aviel Salvay 5th
Yehuda Nadoff 3rd



K-2 acting out the purim story



Pre-1A made megillah cases



6th Grade Talmidim dancing with Rabbi Kohn upon his return from Eretz Yisroel through Mitzrayim:)



2nd grade building a snowman



Parsha Points

- 1) מֹשֶׁה told בְּנֵי יִשְׂרָאֵל to count the males of 20 years and up. They were counted by each one giving a ½ shekel. The coins of this counting were for the silver אֲדָנִים, sockets of the מִשְׁכָּן. All future ½ shekalim, given every year, were for the קִרְבָּנוֹת עֲבוּר – קִרְבָּנוֹת brought for all of בְּנֵי יִשְׂרָאֵל.
- 2) מֹשֶׁה told בְּנֵי יִשְׂרָאֵל to make the כַּיִּוֵּר for the מִשְׁכָּן. It was copper and originally had 2 spouts. The כַּהֲנָיִם washed their hands and feet from it before doing the עֲבוּדָה.
- 3) After setting up the מִשְׁכָּן, מֹשֶׁה told בְּנֵי יִשְׂרָאֵל to pour special mixture of olive oil and spices – the שֶׁמֶן הַמִּשְׁחָה, on the מִשְׁכָּן, the כִּלִּים, and on the כַּהֲנָיִם, to make them קְדוֹשׁ.
- 4) The קְטוֹרֶת were brought twice a day – in the morning, and in the evening. It was made from 11 special spices and was burned on the מִזְבֵּחַ הַזֹּהֵב in the קֹדֶשׁ.
- 6) After תּוֹרָה מֹשֶׁה remained on top of הַר סִינַי for 40 days to learn the תּוֹרָה. מֹשֶׁה told בְּנֵי יִשְׂרָאֵל he would return at the end of 40 days. The people miscalculated and when מֹשֶׁה did not return, some assumed he died. The עֲרֵב רֵב suggested they make an idol to take מֹשֶׁה's place. חֹזֵר, son of כָּלֵב and מֵרִים (the sister of מֹשֶׁה), stood up and tried to stop them, but was killed by the crowd.
- 8) The people approached אֶהָרֹן and told him to make the idol. אֶהָרֹן aimed to delay them, telling them to ask their wives for gold earrings. The women refused, so the men brought their own earrings to אֶהָרֹן. אֶהָרֹן took the gold and threw it into an oven. The עֲרֵב רֵב got to work and through treif magic turned the gold into an עֵגֶל הַזֹּהֵב, golden calf. אֶהָרֹן again tried to delay, hoping מֹשֶׁה would be back in time, and told them they will bring קִרְבָּנוֹת to ה' the next day. However, early the next morning the עֲרֵב רֵב began making a celebration around the עֵגֶל. They even convinced some יִדֵּדִים to join them. The only שֶׁבֶט that did not join at all was לֵוִי.
- 9) Because of the terrible עֲבִירָה, מֹשֶׁה told בְּנֵי יִשְׂרָאֵל that He will destroy בְּנֵי יִשְׂרָאֵל and rebuild יִשְׂרָאֵל from כָּלֵל. מֹשֶׁה davened and begged ה' to save כָּלֵל יִשְׂרָאֵל. ה' agreed.
- 10) When מֹשֶׁה came down from on top of הַר סִינַי, he was met by his talmid יְהוֹשֻׁעַ, who waited the whole time for him at the bottom of the mountain. When they came close to the camp, מֹשֶׁה saw the rejoicing around the עֵגֶל, and threw down and broke the sapphire luchos ה' gave him.
- 11) מֹשֶׁה burnt and ground down the עֵגֶל. It was then mixed with water and given to בְּנֵי יִשְׂרָאֵל to drink. If they served the עֵגֶל they would die. מֹשֶׁה called out אֵלַי ה' – “whoever is fully for ה' come with me”. Those who served the עֵגֶל with witnesses and warning, were killed by לֵוִי. Those who served without witnesses and a warning, or wanted to serve, were killed with a plague.
- 12) מֹשֶׁה went back up to שָׁמַיִם for another 40 days to beg ה' to completely forgive בְּנֵי יִשְׂרָאֵל. ה' forgave and told מֹשֶׁה to carve out the second set of לוחות.
- 13) מֹשֶׁה went up again for 40 days. ה' taught מֹשֶׁה the דְּרָחוּמִים, 13 ways is Merciful, and מֹשֶׁה wrote the עֲשֵׂרֵת הַדְּבָרוֹת again on these לוחות. When מֹשֶׁה came down this time, his face shone like the sun from the קְדוּשָׁה he received. He put on a mask to block these rays, but when he taught the people תּוֹרָה he removed the mask, for תּוֹרָה too is an extension of יִתְבָּרַךְ ה'.

Yedios from the Parsha



Timeframe of Moshe in Shomayim:

Time Period	Date	What happened	Calendar
40 Days	7 th of סיון (went up)	משה went up to receive the תורה	שבועות
	17 of תמוז (came down)	עגל בני ישראל serve לוחות משה breaks	Fast of שבועה עשר בתמוז
40 Days	18 of תמוז (went up)	משה goes back up to beg forgiveness	
	29 of אב (came down)	Partial forgiveness	
40 Days (known as ימי רצון)	1 st of אלול (went up)	משה brings up 2 new לוחות	ראש חודש אלול
	10 th of תשרי (came down)	Hashem taught משה the י"ג מדות הרחמים, and forgives בני ישראל saying "סלחתי כדברך", becoming a day of כפרה for all generations	יום כפור



Tefillah Talk

הללויה'ס (#2 חלק א)



Praise Hashem	הללויה'
For it is good to sing to our Hashem,	כי טוב זמרה אלקינו,
For He is pleasant, and fitting to praise.	כי נעים נאווה תהלה:
Hashem is the builder of Yerushalayim,	בונה ירושלים ה',
He will gather the scattered of Klal Yisroel.	נדחי ישראל יכנס:
He is the healer of the broken-hearted (in golus)	הרפא לשבורי לב,
And He bandages (removes) their sadness.	ומחבש לעצבותם:
He counts the number of stars	מונה מספר לכוכבים,
And calls all of them by name.	לכלם שמות יקרא:

What is the connection between ה' healing the broken-hearted and counting the stars?

1) After it was minimized, ה' gave the broken-hearted moon the stars to 'cheer' it up.

When we see the stars, be reminded – just like ה' cared for the moon, He looks after the broken-hearted, as well.

2) Even the distant stars He calls by name. Surely His nation, He treasures each person, no matter how distant.

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

כי תשא

Religion, Custom-Tailored

וַיֵּרָא הָעָם כִּי-בָשַׁשׁ מֹשֶׁה לַגִּדָּת מִן-הַקֹּהֵל הָעָם עַל-אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּמָם עֲשֵׂה-לָנוּ אֱלֹהִים
אֲשֶׁר יֵלְכוּ לִפְנֵינוּ

“לא תעשון אתי” וגו’ “מזבח אדמה תעשה לי!” דברי אזהרה אלה, המשלימים זה את זה, מציינים את פרשת הדרכים שבין ההשקפה האלקית היהודית, לבין ההשקפה האלילית הלא-יהודית, על יחסי האדם אל האלקים. דמיון שוא הוא לחשוב שביכולת האדם לעשות לעצמו אל – הווי אומר שבידו שלו להעמיד לפניו תמונה, נכס, כח, מוסד או אדם, כערך העליון שלו, ושעל דבר זה שהוא בחר לעובדו יולבש אז כח אלקי מאת הכח העליון המושל על העולם, שמעתה והלאה ייעשה לתומך גרלו.

-רש"ר הירש

“You shall not make [anything] with Me” ... “An altar of earth you shall make for Me.” These two admonitions, which complete one another, mark the point of divergence between the Jewish, God-centered worldview and the non-Jewish, idolatrous worldview regarding the relationship between human beings and God.

It is a false illusion to think that a human being has the ability to make a god for himself—that is to say, that it lies within his own power to set before himself an image, a possession, a force, an institution, or a person as his supreme value, and that upon this object which he has chosen to worship, divine power will then be conferred by the Supreme Power that rules the world, so that from that point onward it will become the supporter of his destiny.

- Rav Shmshon Rephael Hirsch

Any customer can have a car painted any color that he wants, so long as it is black

- Henry Ford

Ours is a customizable world. We’ve come a long way from the Model T to the Model S. When Henry Ford manufactured his revolutionary Model T in 1908, he famously quipped, “they can have it in any color as long as it’s black.” Your choices were basically yes or no. Today, Tesla buyers can go online and choose from a dizzying array of options to customize their car.

What is true for cars and car purchases is true for the entire consumer market. The sheer volume of goods available for purchase and the ability to customize so many of those products down to the smallest detail allow us to no longer be off-the-shelf consumers. As is so often the case, our

consumer life has a direct influence on our religious life, and that is not always for the good.

Rav Shmshon Rephael Hirsch, in an insightful remark on the egel, notes a fundamental difference between Judaism and other religions. The idea that one can fashion a god in his own image is anathema to Judaism. Foreign religions, especially the Pagan milieu in which the Torah was given, have people building gods, both physically and intellectually, that reflect what they want in a god, customizable gods as it were.

Rav Hirsch sees that mindset as an underlying cause of the chet ha’egel, where the people declared “aseh lanu elohim asher yalchu

lifaneinu,” “make for us a god who will walk before us.” What they wanted, he explains, was to form a god who would conform to them, rather than to follow the G-d who would make them conform to Him.

It is a profound insight from Rav Hirsch, as it explains how the chet ha’egel plays a part in all future Divine punishments for sins and misdeeds. At the core of all our misdeeds, on the personal and communal level, is our failure to conform to G-d’s standards and instead to try to fit Him to ours.

The creep of our customizable world into our religious life presents a clear and present danger in that regard. We have, in many ways, created a customizable religion, with bespoke religious experience, one that we can tailor to our needs, desires, and whims. We have replaced our old model shuls with minyan factories where you can show up whenever to find a minyan waiting for you. We customize our Yom Tov experience choosing where and how to spend the yomim tovim, but ensuring all the halachic amenities are present. We choose from a limitless selection of online shiurim and presenters, no longer constrained to our local shul and Rov. In short, we are able to tailor our religious experience to fit our needs, wants and desires instead of having to subsume our needs, wants and desires to our religious needs and requirements.

On their own, there is nothing wrong with any of these points, but the sum total of them creates a perception, especially for our children, that we can make the religion conform to us instead of us conforming to the religion. That is bad for us and bad for the next generation.

There is a story told about Rav Yaakov Kamenetsky who visited a Yeshiva elementary school where they had affixed the mezuzos halfway up the doorposts so the children could reach and kiss the mezuzos. Aside from halachic concerns about the valid placement of the mezuzos, Rav Yaakov commented that he thought it poor chinuch to lower the mezuzos to

the level of the children. He expressed concern that doing so teaches the children that the Torah has to adjust and conform to them, rather than their adjusting to conform to the Torah.

This does not mean that on occasion we shouldn’t take advantage of the availability of a 1:00 AM maariv when needed or that we shouldn’t, at times enjoy the convenience of a mincha and/ or maariv minyan at the place of our day’s activity. But it does mean we need to strongly consider what is the overall impression our children are getting from the sum total of our actions.

If we build our day around our shuls’ zmanei tefila and we structure our Chanukah activities around z’man hadlakah and our chol hamoad Sukkos events around the mitzvah of sukkah, we send a message to our children that we are ready to conform to G-d rather than making Him conform to us. That may be the most important chinuch lesson we can give our children. All else flows from there.

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*



בס"ד

שנים מקרא ואחד תרגום פרשת כי תשא



OHR REUVEN אור ראובן
YESHIVA KETANA

Sponsored by the Muller Family

In celebration of Noam Elimelech Muller
on the occasion of his 7th birthday.

May he continue to grow in Torah learning and davening,
in good health and with simcha.

- 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@ohrreuven.com

My son _____ in grade _____ completed

פרשה שנים מקרא ואחד תרגום
for this
in the amount specified for his class.

_____ Bonus: He did double the grade required amount!

Parents sig. _____

****REMINDER****

The YKOR after purim raffle for the electric motorbike will be held on Monday, March 9th.

Please send in all tickets and money your son collected over purim to be entered into the motorbike raffle.

This prize is in addition to class prizes and individual prizes.

One winner, one amazing prize, Monday March 9th!

