OHR REUVEN אור ראובן
YESHIVA KETANA

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 15 Issue 2 August 28, 2026 7:17 PM פרשת כי תבוא

UPCOMING EVENTS

Monday,
August 31 , 2026
Dismissal at 1:00 PM
G.S. Teacher-In-Service
No Tranpsortation

Tuesday,
September 1, 2026
First Day of General Studies
N-P Student Orientations
First Day of East Ramapo Transportation



Wednesday,
September 2, 2026
N-P First Day of Sessions

Thursday,
September 3, 2026
First Day of Suffern Central & Clarkstown Transportation

Dear Parents, If you haven't yet received the beautiful full-color YOR calendar (1 per family), we still have a few left. Please email office@ohrreuven.com with name and grade and IY"H a calendar will be sent home.Thank you!







The Rosh HaYeshiva welcoming our Rebbeim & Talmidim for the new Zman













7th graders already rocking the Hakones in your pocket chazarah program





After School- Camp



The Pardes Day School AI for Education Challenge from Seventy entries came in from educators around the world! Mazel tov to Rabbi Plotzker for winning the Educators' Choice on The Hilchos Shabbos Animated Series.

MAZEL TOV!

Rabbi & Mrs. Rawicki upon the birth of a grandson!
Rabbi & Mrs. Leibovic upon their son's wedding!
Rabbi & Mrs. Biller upon the birth of a grandson!
Rabbi and Mrs. Moddel on their daughter's wedding!
Rabbi & Mrs. Ringel on their son's wedding!
Mr. & Mrs. Shany Elbaum upon the birth of their baby boy!
Davey Schiller on the birth of a niece!

HAPPY BIRTHDAY!

Shmuel Katz, 8th
Betzalel Beller, 5th





Rabbi Peikes' pre Shacharis chabura is shteiging!



Rabbi Eisen's 5th grade learning about Rosh Hashana



Rabbi Kohn's 6th grade class learning the first Mishna of Perek Eilu Metzios with hands-on props.

כי תבא

Confession

וְאָמַרְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בִּעַרְתִּי הַקֹּדֶשׁ מִן־הַבַּיִת וְגַם נְתַתִּיו לַלֵּוִי וְלַגֵּר לַיָּתוֹם וְלָאַלְמָנָה כְּכֹל־מִצְוָתְךָ אֲשֶׁר צִוִּיתָנִי לֹא־עָבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכָחְתִּי:

you shall declare before the L-RD your G-d: "I have cleared out the consecrated portion from the house; and I have given it to the Levite, the stranger, the fatherless, and the widow, just as You commanded me; I have neither transgressed nor neglected any of Your commandments:

בערתי הקדש מן הבית בחטאינו ובעונות אבותינו הוסרה העבודה מהבכורות אשר להם היו ראויות תרומות ומעשרות באמרו ואטמא אותם במתנותם בהעביר כל פטר רחם וזהו וידוי מעשר שהזכירו רז"ל:

because of our and our fathers' sins the privilege of performing Temple service was removed from the firstborn, who otherwise would also have been the recipients of all the various tithes. Ezekiel 20,26 refers to this when he writes: ואטמא אותם במתנותם, בהעביר כל פטר רחם, "and I defiled them through their own gifts, when causing each first born to pass;" the prophet calls this line the וידוי מעשר, the confession represented by the fact that the tithe cannot remain in the home but must be given to Levites who supplanted the family priest, the firstborn as a result of their having participated in the sin of the golden calf.

- Sforno

The potential possibilities of any child are the most intriguing and stimulating in all creation.

- Ray L. Wilbur

The fiscal cycle for farmers in the land of Israel runs in three year units, two series of three years, followed by a year-long break of *shemitta*. During each of the three year cycles, the farmer is obligated to separate a series of tithes from his produce to be given to the Kohen, the Levi, with the final tithe in years one, two, four, and five to be brought to and consumed in Yerushalayim, and in years three and six to be given to the poor.

The close of each of the three-year cycles brings with it the obligation to properly disburse and dispose of all *maaseros* that one has set aside. That disbursal and disposal, *biur maaseros* is accompanied by a formal-text, verbal declaration, the *viduy maser*, or *maser* confession.

The text of the statement includes, among other things, a declaration that "I did everything precisely as commanded." That is quite a bold statement in and of itself, but even more striking when considering the title given to that declaration, "The Confession of the Tithes." Confessions are made of contrition, regret, remorse and admission of guilt. They are not built of the confident declaration that one has done everything perfectly.

Rav Ovadiah Sforno points to one facet of the declaration to explain the use of the word "confession." "I have removed all *kodesh* from my home." That, says the *sforno* is a subtle acknowledgement that the need to remove the various *matnos kehunah* and *leviyah* from one's home is a reflection of our national failure.

How so?

At our initial exodus from Egypt, the *avodah* in the soon-to-be-built *mishkan* was the domain of the first-born. The *bechor* in each family would represent the family and the people as a whole in the *avodah* and would be the beneficiaries of

the various gifts mandated by the Torah from the yield of the land. That changed with the *chet haegel*. The people, save for *shevet levi* succumbed to the primal urge for idolatry, causing the *avodah* to be taken from the first born and transferred to the *kohanim*.

If not for the *chet haegel* no one would need to disburse and dispose of any *kodesh* in the home, for he would simply have given it to the *bechor* of his home. The need for *biur maaseros* is a result of the *chet haegel*. The declaration, "I have removed all *kodesh* from my home" is thus a confession that our sins have caused the *kodesh* to be removed from my home and given to others outside.

The *sforno's* perspective should give pause to all who strive to build a home of *kedusha* that will raise children worthy of *avodah*. There are two vital lessons, and they are intimately connected to one another.

The first is that our children have the potential for greatness. Little, they are largely blank slates waiting for a world to be painted upon them. We are the artists who will do that painting, and we need to view our children through the lens of that potential greatness. What would you do different if you knew you were raising the future *Kohen Gadol*? What if you are?

The second lesson is that our choices will determine if our children will rise to the greatness within. Much like our forefathers in the *midbar* who cost their children the opportunity of the *avodah* due to their momentary lapse, a failure they would be condemned to confess repeatedly, even a momentary lapse on our part can derail our children's rise to greatness. With all the pitfalls that confront our children in their formative years, we cannot afford to let our guard down and risk their success. The stakes are simply too high.

We need to be our children's road to greatness not the roadblock that gets in their way.Do we want to spend forever celebrating our children's success or lamenting what might have been?

Good Shabbos,
Rabbi Yisroel Gottlieb
Principal

בס״ד

פָּרָשַׁת כִּי תָבוֹא

Lu. L. L. A. Y.

Luving Living Like A Yid



On the Parsha

Some Other Parsha Topics

וְדוּי מְעַשֵּׂר, עַם סְגוּלָה

Pesukim from the Parsha

אֶרֶץ זָבַת חָלָב וּדְבָשׁ

א״י is a wonderful land, flowing with milk and honey!

וְשָׂמַחְתָּ בְכָל הַטּוֹב אֲשֶׁר נָתַן לְךָ ה׳ אֱלֹקֶיךָ

Be happy with all the good that ה׳ gave you!

וְהָלַכְתָּ בִּדְרָכָיו

Copy the ways of ה׳ - be caring and compassionate!

Points from the Parsha

1) משֶׁה continued teaching the מִצְוֹות that would apply when they came to אֶרֶץ יִשְׂרָאֵל: When a person harvests a new crop, he takes a string/reed and ties it on the first stalk or fruit. When ripe, he takes the fruit, puts it in a basket, brings it to the בֵּית הַמִּקְדָּשׁ as part of a big ceremony, and gives it to a כֹּהֵן. This מִצְוָה is called בִּיכּוּרִים and only applies to the שִׁבְעַת הַמִּינִים which grow in א״י.

2) Upon bringing his בִּיכּוּרִים, he would say a statement thanking ה׳ for his success and recapping the history of בְּנֵי יִשְׂרָאֵל from לָבָן through יַעֲקֹב coming to מִצְרַיִם, until the arrival into אֶרֶץ יִשְׂרָאֵל.

3) בִּיכּוּרִים are brought starting from שָׁבוּעוֹת. They should preferably be brought by סוּכּוֹת, however, they can be brought until חֲנוּכָּה. They are brought every year, except for years of שְׁמִיטָה and יוֹבֵל.

4) When harvesting, the owner separates part for various members of בנ״י. תְּרוּמָה is given to the כֹּהֵן, and מַעֲשֵׂר רִאשׁוֹן to the לֵוִי. In the 1st, 2nd, 4th, and 5th year of the שְׁמִיטָה cycle he takes מַעֲשֵׂר שֵׁנִי and eats it in יְרוּשָׁלַיִם. The other years, the 3rd and the 6th, he gives it as מַעֲשֵׂר עָנִי to the poor.

5) As they were soon to be entering אֶרֶץ יִשְׂרָאֵל, ה׳ told משֶׁה to set up 12 stones in the plains of מוֹאָב and to write the תּוֹרָה in 70 languages on them. These were to remind that the זְכוּת of אֶרֶץ יִשְׂרָאֵל will only be if they keep the תּוֹרָה, and that the תּוֹרָה applies wherever they go. ה׳ also commanded that 2 more sets of stones be set up by the next leader, יְהוֹשֻׁעַ.

6) Since most of בנ״י were not present at הַר סִינַי, they made a new בְּרִית and accepted the תּוֹרָה once again. ה׳ commanded משֶׁה: On the day בנ״י go into א״י they must go to the area of the city of שְׁכֶם, where they will find two mountains – הַר גְּרִיזִים and הַר עֵיבָל. 6 שְׁבָטִים are to stand on one mountain and 6 on the other. The זְקֵנִים (leaders), with the כֹּהֲנִים and לְוִיִּים, should stand in the valley with the אָרוֹן, and call out 11 בְּרָכוֹת facing הַר גְּרִיזִים, and 11 קְלָלוֹת, curses, facing הַר עֵיבָל. Upon hearing each בְּרָכָה or קְלָלָה, the שְׁבָטִים would answer אָמֵן.



7) משֶׁה gave כָּל יִשְׂרָאֵל a series of בְּרָכוֹת that they will receive if they serve ה׳ properly and some devastating things that will happen if they don't. This is known as the תּוֹכָחָה and is lained quieter in shul. משֶׁה pointed out, serving ה׳ and doing the מִצְוֹת to get reward, or so we don't get punished, is not enough. We must realize how lucky we are to be chosen as ה׳'s special nation, his עַם סְגוּלָה, and we must therefore serve Him with a tremendous amount of joy!!!

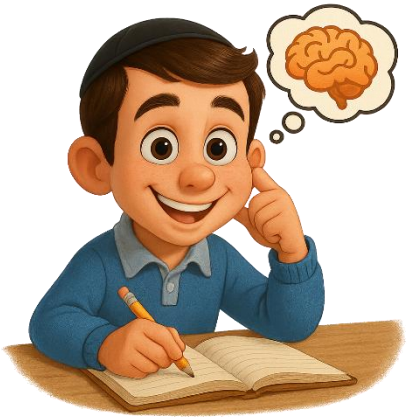
For corrections, comments, or additions, please email: bplotzker@ohrreuven.com

בס״ד

Yedios from the Parsha

שִׁבְעַת הַמִּינִים

חִטָּה – Wheat
שְׂעוֹרָה – Barley
גֶּפֶן – Grapes
תְּאֵנָה – Fig
רִמּוֹן – Pomegranate
שֶׁמֶן – Olive (oil)
דְּבַשׁ – Dates (honey)



חֲמִשָּׁה מִינֵי דָגָן

חִטָּה – Wheat
שְׂעוֹרָה – Barley
כּוּסֶּמֶת – Spelt
שִׁיפוֹן – Rye
שִׁבּוֹלֶת שׁוּעָל – Oats

Many make מְזוֹנוֹת on rice, even though it is not one of the 5 grains.





MIDDOS & EMUNAH FROM THE PARSHA

וְלָקַחְתָּ מֵרֵאשִׁית כָּל פְּרִי הָאֲדָמָה (כו: ב)
And you shall take from the first of all produce of the ground...

The מָדְרָשׁ in פַּרְשַׁת בְּרֵאשִׁית on the opening word 'בְּרֵאשִׁית' says that the world was created for the sake of the מִצְוָה of בִּיכּוּרִים, which is called "רֵאשִׁית".

The אַלְשִׁיךְ remarks that בִּיכּוּרִים would not seem to be in the list of the "top 3 מִצְוֹת", yet the world was created for the sake of this מִצְוָה! What is the meaning of this מָדְרָשׁ?

The אַלְשִׁיךְ answers that the מִצְוָה of בִּיכּוּרִים contains within it something that is so fundamental to being a human being — the obligation to express הַכָּרַת הַטּוֹב, gratitude. הַכָּרַת הַטּוֹב is so important that the whole world's creation was just for his מִצְוָה, which teaches us and trains us in the מִדָּה of being grateful.

When we appreciate that which Hashem does for us, and that others do for us, our lives are enriched and happier, for we focus on what we have, not on what we don't.

THANK YOU HASHEM for this מִצְוָה!

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



בס"ד

OHR REUVEN אור ראובן
YESHIVA KETANA

שנים מקרא ואחד תרגום

פרשת כי תבוא

This weeks program is
in honor of the dedicated
Rosh Yeshiva, Hanhala, Rabbeim,
Moros, Teachers, and Staff of YKOR

May Hakadosh Baruch Hu grant them and all of us
tremendous hazlacha in the new school year!

- ☐ 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

ALL OF THIS YEAR'S פרשיות
ARE 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
שנים מקרא ואחד תרגום for this פרשה
in the amount specified for his class.
____ Bonus: He did double the grade required amount!

Parents sig._____

בגדי קודש הם

לכבוד ולתפארת

בזמן שהבגדים עליהם - כהונתם עליהם

HAIRCUT

NEAT & TRIM, WITH THE APPEARANCE OF A BEN TORAH

WATCH

No Smart watch, Fitbit & any touch screen watch

SHIRT

GRADES 1-8 SHIRTS with a collar

GRADES 1-5 SHIRTS at least partial button down front.

GRADES 6-8 SHIRTS full button down front.

ALL SHIRTS AND CLOTHING

MUST BE WITHOUT ANY lettering, numbers, large logos, or pictures.

A small logo is allowed.

SNEAKERS OR SHOES

DARK COLORED

Grades 6-8 only Black or Navy

No colorful laces, crocs, natives, slides, or casual footwear.



A SOLID BLACK OR BLUE YARMULKA

Without logos, designs, pins or clips.

GRADES 1-5 only may have name or initial.

WHATS IN YOUR BAG?

Nutritious snacks. No gum. Nothing to sell or trade.

LONG LOOSEFITTING PANTS

GRADES **1-5**
DARK COLORED

GRADES **6-8**
BLACK OR NAVY BLUE

All pants must have a zipper up to the waistline with no drawstring. Pants may not have a zipper or elastic cuffs by the ankles.

SOCKS

No Anklets, Solid Color

ישיבה קטנה ראובן
YESHIVA KETANA

FOR A MORE DETAILED DESCRIPTION SEE HANDBOOK.