OHR REUVEN אור ראובן
YESHIVA KETANA

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 15 Issue 3 September 5, 2026 7:05 PM פרשת נצבים-וילך

UPCOMING EVENTS

Sunday,
Septemeber 6, 2026
1st day of Selichos
Sessions begin @ 10:00 AM

Monday,
September 7, 2026
Labor Day
No Transportation
Dismissal N-K: @ 3:00 PM,
P-8 @ 4:00 PM

Tuesday,
September 8, 2026
First Day of North Rock land Transportation

Friday
September 11, 2026
Erev Rosh Hashana
No Sessions



Rabbi Brodie inspiring Talmidim during the weekly Friday Shmooze







Yeshiva Ketana Ohr Reuven Talmidim volunteer at Chasdei Lev

IMPORTANT

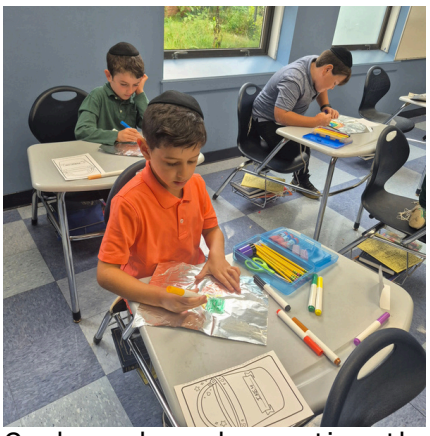
LAST CALL FOR PRESCHOOL ADMISSIONS FOR 27-28 (NURSERY, KINDERGARTEN & PRE1A)

YEAR	GRADE	DEADLINES / D.O.B.
2026-2027	Nursery	December 1, 2022– November 30, 2023
2026-2027	Kindergarten	December 1, 2021 – November 30, 2022
2026-2027	Pre-1A	December 1, 2020 – November 30, 2021

If you would like to apply for your son for Preschool for the upcoming school year, please do so now. Interviews will begin right after Sukkos. To apply, go to ohrreuven.com/yk-admissions/.




Rabbi Kohn's 6th Grade Shteiging in class




2nd graders decorating their bucket fillers





New trailers being installed on campus to accommodate our new Talmidim

MAZEL TOV!

Miss Ruchy Kaztow (Pre-School assistant) upon her engagement!
Rafi Weinraub on the birth of a niece!

HAPPY BIRTHDAY!

Aryeh Genack, 7th
Yehuda Peikes, 7th
Bentzion Steinman, 5th
Yosef Chaim Stern, 2nd
Benyomin Golomb, Pre-1A
Moshe Reiss K-2



Mordechai Kohl receiving the first BLUE NOTE of the year!!











Sgan Rosh Yeshiva shares the sounds of Elul with our pre-school Talmidim

נצבים

Conflict of Interest

וְשָׁב ה׳ אֱלֹקיךָ אֶת־שְׁבוּתְךָ וְרִחֲמֶךָ וְשָׁב וְקִבָּצְךָ מִכָּל־הָעַמִּים אֲשֶׁר הֱפִיצְךָ ה׳ אֱלֹקיךָ שָׁמָּה׃

then the L-RD your G-d will restore your captivity and take you back in love. He will bring you together again from all the peoples where the L-RD your G-d has scattered you.

ושב ה' אלהיך את שבותך .הָיָה לוֹ לִכְתֹּב "וְהֵשִׁיב" אֶת שְׁבוּתְךָ...וְעוֹד יֵשׁ לוֹמַר שֶׁגָּדוֹל יוֹם קִבּוּץ גָּלֻיּוֹת וּבְקֹשִׁי, כְּאִלּוּ הוּא עַצְמוֹ צָרִיךְ לִהְיוֹת אוֹחֵז בְּיָדָיו מַמָּשׁ אִישׁ אִישׁ מִמְּקוֹמוֹ, כָּעִנְיָן שֶׁנֶּאֱמַר(ישעיהו כ"ז) וְאַתֶּם תְּלֻקְּטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל"

Furthermore, the following may be said in explaining the strange form את ... ושב, — that the day of the gathering of the exiles is so important and is attended with such difficulty that it is as though He (G-d) Himself must actually seize hold of each individual's hands dragging him from his place (so that G-d Himself returns with the exile), as it is said,) "And ye shall be gathered one by one, O ye children of Israel".

- Rashi

Parents are the bones on which children cut their teeth.

- Peter Ustinov

There is an unfortunate convention in many Yeshivos today, even the ones that value the study of *chumash* and Rashi, to skip over the Rashis dealing with *dikduk*. The paucity of knowledge of the grammar of the Hebrew language is the obvious cause of that attitude, for without basic Hebrew grammar, those comments of Rashi remain wholly unintelligible.

The shame in that approach is that we deprive ourselves and our children of some of Rashi's insights into the meaning and message of the Torah. A *dikduk* Rashi is not about the rules of grammar. That is not his purpose in writing on *mikra*. It is Rashi using the grammatical structure as a springboard to deliver the vital lessons contained within.

One such Rashi stands out in this week's *parsha*. He notes an anomaly in word choice in the *parsha*, an oddity that is somewhat lost in translation. In English, the word "return" can indicate that the subject is returning, himself or causing something else to be returned. (ex: I returned from vacation. I returned the book) In Hebrew, the causative form of the verb return is *heishiv*, while the direct action form is *shav*. Therefore, when the Torah wants to say that "G-d will cause you to return," the proper form of the verb should be *v'heishiv*. But, that is not the word chosen. Instead, the word used is *shav*, indicating that G-d, Himself, will return.

Why the grammatical oddity?

It is, in Rashi's perspective, a deep insight into the nature of our eventual return from exile, an insight with much implication for us as parents. The return from exile, Rashi explains, will not be easy, and Hashem, so to speak, will take each of us by the hand and lead us back. "He will return," for he will be holding our hand and leading us back.

It is a striking and profound idea in Rashi. Exile is a mess of our own making, our failures causing us to be ejected from our land and condemned to wander from country to country until we mend our ways and earn the right to return. Yet, when the time comes, and we have come close,

but not all the way there to deserving redemption and return, Hashem will not stand by and tell us we got what we deserved. Instead, he will reach his hand toward each and every one of us and pull us back with him.

It is a classic model of Hashem as parent. His children have created problems of their own. They have made their own mess, and they deserve the consequences necessary to bring them to fix it. But, because they are children, they lack the maturity, wisdom, and ability to repair that mess on their own. Who can they turn to for help? Who else but their father?

Sound familiar? If it doesn't, it will soon enough. Children have the audacity to not only create plenty of problems of their own making, forcing you to impose consequences when they do, they then compound the problem by needing you to help them figure their way out of the mess they made. That makes for a very challenging moment in parenting.

The knee-jerk reaction is to dig in and insist that the child made this mess and he must figure out how to fix it himself. But, that reaction is wrongheaded and counterproductive.

Every parenting moment is a teachable moment, and this one is no exception. Just as a child needs to learn consequences for his actions, he needs to learn the skills to repair the problems he has caused, and he needs a parent to take him by the hand to teach him how to do so. That requires you, as a parent, to play two opposing roles at one and the same time.

On the one hand, you are the one imposing and enforcing consequences on the child. On the other, you will be the child's coach and teacher to help him negate those consequences. That would seem a conflict of interest on your part, but that is a mistake. It is only a conflict if you view the consequences imposed as your purpose and goal. But, if you keep your eyes on the prize and recognize that the goal is the education of your child, there is no contradiction.

By both keeping the consequences in place and helping your child to bring an end to those consequences you are following the model set by G-d himself, taking your child by the hand and returning along with him.

Good Shabbos,
Rabbi Yisroel Gottlieb
Principal

בס״ד

פַּרְשַׁת נִצָּבִים

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



On the Parsha

Points from the Parsha

1) After 40 years of leading כְּלַל יִשְׂרָאֵל in the desert, it came time for מֹשֶׁה רַבֵּנוּ to be נִפְטָר. The date was ז׳ אֲדָר, 2488 (ב׳תפח) and מֹשֶׁה was exactly 120 years old.

Quotes from the Parsha

הַנִּסְתָּרֹת לַה׳ אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם
Hashem knows everything, even the hidden

כִּי קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ
Teshuva is easy – it's already in our mouths & hearts

וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ
Choose a Torah life,
so you enjoy your life in this world and the next

2) On that day, מֹשֶׁה made a בְּרִית, pact, with בְּנֵי יִשְׂרָאֵל that they will always be ה׳s chosen nation. Even though they already promised this when they received the תּוֹרָה on הַר סִינַי, they made a new treaty since:

A) Many new people were born since מַעֲמַד הַר סִינַי.
B) When they served the עֵגֶל, they broke the original בְּרִית.
C) A new aspect of was added in - עֲרֵבוּת – all בְּנֵי יִשְׂרָאֵל are responsible for one another.

The בְּנֵי יִשְׂרָאֵל accepted the new pact and were now ready to cross into אֶרֶץ יִשְׂרָאֵל.

3) מֹשֶׁה warned the בְּנֵי יִשְׂרָאֵל - as you passed through many different nations, you may have noticed their idols and felt that you want to worship them. Be aware, Hashem will punish the person who serves idols. Furthermore, if you serve idols, אֶרֶץ יִשְׂרָאֵל will become dry and not produce fruit. If you still continue to serve idols, the land of אֶרֶץ יִשְׂרָאֵל will no longer keep you and you will be sent into גָּלוּת.

4) But don't worry, said מֹשֶׁה, even when you have done עֲבֵירוֹת, Hashem, in His loving kindness, has given you the gift of תְּשׁוּבָה. Even though the wrong which was done was already done, if you do תְּשׁוּבָה, ה׳ will erase your עֲבֵירוֹת as if they never happened. Additionally, when כְּלַל יִשְׂרָאֵל do תְּשׁוּבָה with their whole heart, Hashem will end the גָּלוּת and will bring us back permanently to אֶרֶץ יִשְׂרָאֵל.



5) מֹשֶׁה רַבֵּנוּ told כְּלַל יִשְׂרָאֵל that the way to come close to ה׳ and to do proper תְּשׁוּבָה is through learning תּוֹרָה. Additionally, תּוֹרָה is the gift from ה׳ that brings us life in this world and the next.

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

בס״ד

Yedios from the Parsha

חֶלְקֵי תְּשׁוּבָה

עֲזִיבַת הַחֵטְא

Stopping to do the aveirah

חֲרָטָה

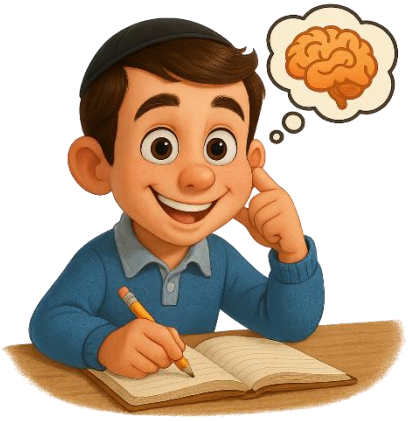
Feeling bad about what we did

וִדּוּי

Saying what we have done wrong

קַבָּלָה עַל הָעָתִיד

Accepting to try hard not to do it again



ה׳ WILL GATHER US

צָפוֹן

North

מִזְרָח – קֶדֶם

East

דָּרוֹם – נֶגֶב, תֵּימָן

South

מַעֲרָב – יָם

West



MIDDOS & EMUNAH FROM THE PARSHA

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם (כט: א)

You are all standing here today before ה׳ your G-d.



After several days of heavy rain, a wealthy merchant was traveling along a country road, when his carriage, pulled by four magnificent stallions, sank deep into the mud.
He shouted at the stallions to pull and cracked his whip, but it didn't work. One lunged forward while another pulled back. No matter how hard they strained, the carriage would not move.
Soon, a farmer came along with two ordinary horses.
The farmer unhitched the stallions and attached his two horses to the carriage.
He gave them a quiet signal, and immediately they lowered their shoulders and pulled together.
Their hooves dug into the mud, and with one strong, steady effort, the carriage broke free.
The merchant was amazed. "My horses are stronger, faster, and worth far more than yours."
"How could two simple horses succeed where four powerful stallions failed?"

The farmer smiled. "Your horses were raised to compete," he explained.
"Each one is thinking about himself. My horses grew up together.
They have worked side by side their entire lives, and each one cares about the other."
"When the load gets heavy, each one pulls harder because he doesn't want the other to struggle.
If they don't pull, they know the other one may be struck with the whip or hurt by the strain.
Neither one wants to see his friend suffer, so each gives everything he has to help the other."
The farmer smiled. "That is why they can pull such a heavy load. Strength is powerful, but when you truly care about someone else, you will pull harder for him than you ever would for yourself."

On the last day of his life מֹשֶׁה רַבֵּנוּ is reminding כָּל יִשְׂרָאֵל to feel and care about each other and to unite as one, כֻּלְּכֶם, before ה׳, for we all are brothers, growing up together as one.

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בס״ד

Lu. L. L. A. Y.

Luving Living Like A Yid



On the Parsha

פַּרְשַׁת וַיֵּלֶךְ

Pesukim from the Parsha

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא

Even if ה׳ 'hides' Himself, He is still there!

כִּי לֹא תִשָּׁכַח מִפִּי זַרְעוֹ

Torah will never be forgotten from Klal Yisroel!

וְעַתָּה כִּתְבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת

Torah is not just a text, it's a song!

Points from the Parsha

1) On the 7th of אֲדָר 2488, מֹשֶׁה רַבֵּנוּ heard a בַּת קוֹל – today is your last day on earth. מֹשֶׁה רַבֵּנוּ was now 120 years old.
(He was also born on ז׳ אֲדָר.)

2) מֹשֶׁה רַבֵּנוּ addressed כְּלַל יִשְׂרָאֵל – I will not be going with you into אֶרֶץ יִשְׂרָאֵל, but do not fear the kings and nations that live there, for Hashem will go before you. He has also appointed a wonderful new leader for you – my student יְהוֹשֻׁעַ.

3) On that day, מֹשֶׁה רַבֵּנוּ taught the בְּנֵי יִשְׂרָאֵל the two last מִצְוֹות in the תּוֹרָה:

The מִצְוָה of הַקְהֵל takes place once every 7 years, in the first year of the שְׁמִיטָה cycle. During חוֹל הַמּוֹעֵד סוּכּוֹת, the בְּנֵי יִשְׂרָאֵל would gather in the בֵּית הַמִּקְדָּשׁ where the king would read out parts of סֵפֶר דְּבָרִים. A king from שֵׁבֶט יְהוּדָה was the only person who was allowed to sit in the בֵּית הַמִּקְדָּשׁ. Afterwards he would ask ה׳ to bless the בְּנֵי יִשְׂרָאֵל, the בֵּית הַמִּקְדָּשׁ and the עֲבוֹדָה of the כֹּהֲנִים. **Everyone** must come to attend the הַקְהֵל assembly – even women and children.

4) The last מִצְוָה in the תּוֹרָה is the מִצְוָה for every Jew to write a סֵפֶר תּוֹרָה. If one cannot write it himself, a סוֹפֵר may be hired to write it for him. A סֵפֶר תּוֹרָה must be written with utmost care. This מִצְוָה also includes buying סְפָרִים.
The last מִצְוָה of the תּוֹרָה is to enable all of בְּנֵי יִשְׂרָאֵל to learn תּוֹרָה.



5) מֹשֶׁה רַבֵּנוּ wrote in total 13 סִפְרֵי תּוֹרָה on that day – a tremendous נֵס. He gave each שֵׁבֶט a סֵפֶר תּוֹרָה and gave the other one to שֵׁבֶט לֵוִי, which was to be kept in the אָרוֹן, preserved for all generations.

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בס״ד

Yedios from the Parsha

סֵפֶר תּוֹרָה

יְרִיעָה – *different sheets*

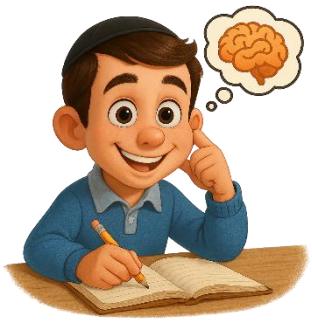
שְׂרְטוּט – *scratched lines*

תְּפִירוֹת – *special stiches*

עֲצֵי חַיִּים – *poles 'of life'*

מוּקָף גְּבִיל – *blank parchment*

כְּתַב אַשּׁוּרִית – *special font*



סֵפֶר תּוֹרָה

בְּיַד – *by hand*

דְיוֹ – *with special ink*

קְלָף – *on parchment*

תַּגִין – *crowns on letters*

סוֹפֵר – *trained writer*

חָסֵר אוֹת אַחַת – *cannot be missing even one letter*



MIDDOS & EMUNAH FROM THE PARSHA



The Torah we learn today has been passed down with extraordinary care for thousands of years. Hashem gave the Torah to Moshe exactly, letter by letter. Before Moshe died, he wrote סִפְרֵי תּוֹרָה for each שֵׁבֶט with an additional סֵפֶר תּוֹרָה kept as an official copy that could be used to check the others.

Writing a סֵפֶר תּוֹרָה has always been taken extremely seriously. A trained סוֹפֵר must copy every letter from another kosher Torah and may not simply write from memory. Even one missing, extra, or unclear letter can make a Sefer Torah not kosher until it is corrected.

Klal Yisroel were scattered and oppressed all over the world for centuries, far apart from one another - in Europe, North Africa, Asia, and many other places — often without easy communication with one another. Yet when Torah scrolls from these different communities are compared, the text is amazingly consistent.

Among the Torah's more than **300,000 letters**, the few differences found (less than 10, and specifically from the Yemenite) are tiny spelling variations that do not change the meaning.

(In contrast, other religions books, have **tens of thousands** of differences, with major changes in meaning)

This teaches us something powerful:

The Torah is a guarded treasure from generation to generation.

When we, 3000 years later, open a חוּמָשׁ or hear the תּוֹרָה being read, we are a link in the chain connecting to the same תּוֹרָה that our nation has carefully preserved for thousands of years.

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בס"ד

OHR REUVEN אור ראובן
YESHIVA KETANA

שנים מקרא ואחד תרגום

פרשיות נצבים & וילך

This weeks program is
in honor of the amazing talmidim of
YKOR!

May Hakadosh Baruch Hu grant you all 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._____

HEARTS TO HASHEM

Learn It. Live It. Love It.



OHR REUVEN
אור ראובן
YESHIVA KETANA

**BUILDING HEARTS.
DEEPENING CONNECTIONS.
INSPIRING EVERY TALMID.**

Hearts to Hashem is a year-long, schoolwide initiative designed to help our talmidim grow in their connection to Hashem, His Torah, and Klal Yisroel.





SEE THE BIGGER PICTURE

Powerful, engaging visuals spark curiosity and open meaningful conversations.

THINK. TALK. CONNECT.

Weekly classroom discussions help talmidim think deeply and share their ideas.

MAKE IT PERSONAL

Open-ended questions invite each talmid to reflect on how the message touches his own life.

LIVE WITH MORE MEANING

We help talmidim move from "just doing" to true understanding, valuing, and loving their Yiddishkeit.

TALMIDIM CAN PLACE THEIR ANSWERS IN THE HEARTS TO HASHEM BOX FOR THE WEEKLY RAFFLE!

TO CO-SPONSOR THIS PROGRAM,
PLEASE CONTACT
bplotzker@ohrreuven.com

בס"ד

אור ראובן
OHR REUVEN
YESHIVA KETANA

HEARTS TO HASHEM

Learn It. Live It. Love It.

WEEK ONE

BUILDING HEARTS. STRENGTHENING NESHAMOS. CONNECTING TO HASHEM.

WEEK 1 SUNDAY



MILLIONS OF JEWS.

Different places.
Different backgrounds.
One people.

AND I'M PART OF IT.
I BELONG.

HEARTS TO HASHEM
Learn It. Live It. Love It.

WEEK 1 THURSDAY



LOOK CLOSER.

- We share a Torah.
- We share Shabbos and Yom Tov.
- We share thousands of years of history.

WE'RE PART OF THE SAME STORY.

HEARTS TO HASHEM
Learn It. Live It. Love It.

WEEK 1 TUESDAY

THEY DON'T ALL LOOK THE SAME.

Different places. • Different families. • Different schools.

SO WHAT CONNECTS US?



HEARTS TO HASHEM
Learn It. Live It. Love It.

WEEK 1 QUESTION OF THE WEEK

QUESTION OF THE WEEK

Where do YOU see that YOU are part of Klal Yisroel in your everyday life?



THINK ABOUT IT

Take a few minutes to think about the question.

TALK ABOUT IT

Share your thoughts with your friends and Rebbe.

Write your answer and put it in the Hearts to Hashem box!

LEARN IT. LIVE IT. LOVE IT.