



UPCOMING EVENTS

Motzei Shabbos

January 17, 2026

NESHEI TEA

Monday

January 19, 2026

Legal Holiday No

Transportation

Dismissal N-8 3:00 PM

General Studies Teacher-In-Service

Wednesday

January 28, 2026

Dismissal: Grades N-K:

12:00, P-8: 12:30

Thursday-Monday

January 29-February 2, 2026

Mid Winter

No session



IMPORTANT NOTES

WEATHER RELATED SCHOOL

CLOSING INFO:

In case of inclement weather, the Yeshiva tries to send out a text or email. You can also call the Yeshiva Ketana's message line at 845.362.8362, x 199.

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 15

January 9, 2026

4:28 PM

פרשת שמוט



Rabbi Yehuda Reidel of Beis Medrash of Havestraw addressing 3rd grade



Rabbi Horowitz's 3rd grade Siyum on Parshas Vayishlach



Rabbi Yehuda Reidel of Beis Medrash of Havestraw addressing 6th grade



Rabbi Lowy's 4th grade holding Beis Hamikdash posters

MESIVTA



Rabbi Yossi Sova of Chazaras Amud Yomi



Yisroel Yaakov Weissfish (Beis Medrash) representing the Mesayim



Kedusha Warriors Bowling Trip!



Tzvi Horowitz giving out Kriyas Shema card L"ZN Dovi Brody A" H
Sponsored by the Brodie family



Boys enjoying books in the library



Morah Tzippy's Nursery boys playing outside



Morah Penina's and Morah Shira's K2 practicing their Alef Beis and fine motor skills



"Snow Much" Science in Morah Malky's class



Morah Jenny's K-1 looking like the astrologers seeing a baby boy will save the yidden

MAZEL TOV!

Rabbi & Mrs. Eisen on the birth of their new daughter!

Shmuel Schwarz on his Bar Mitzvah!

Mazal tov to Ezra and Yosef Mayerfeld on becoming uncles, and to alumnus Avi Mayerfeld on the birth of his new baby!

Dun Elhyani on his Bar Mitzvah!

HAPPY BIRTHDAY!

Tzvi Dunner 8th

Liam Kurtz 6th

Davey Schiller 5th

Asher Stern 3rd

Gavriel Shalom Kaufman K1

שמות

The Voice of G-d

בָּרָא ה' כִּי פָר לְרֹאֹת וַיָּקֹרֶא אֱלֹהִים מֶתֶךְ הַסְּנָה וַיֹּאמֶר מֹשֶׁה מֶלֶךְ וְיִאָמֶר הַנָּנוּ:

When the L-RD saw that he had turned aside to look, G-d called to him out of the bush: "Moses! Moses!" He answered, "Here I am."

אמר רבי יהושע הכהן בר נחמייה בשעה שעגלת הקדוש ברוך הוא על משה טירון כי משה ללבואה אמר הקדוש ברוך הוא אם נגלה אני עלי בקהל גדול אני מבעתן, בקהל נמוך בsofar הוא על הקבואה, מה עשה עגלת עלי בקהל של אביו, אמר משה הנני מה אבא מבקש, אמר הקדוש ברוך הוא אני אביך אלא אלקי אביך, בפתוי באתני אליך. כי שלא תתרא, אלקי אברהם אלקי יצחק ואליך יעקב.

R. Yehoshua the Kohen b. Nehemiah said, When the Holy Blessed One revealed Himself to Moshe he was a prophetic novice. The Holy Blessed One said, If I reveal Myself to him in a great voice I will frighten him, with a small voice I will sour him on prophecy. What did He do? He revealed Himself to him with the voice of his father. Moshe said, "Here I am! What does father ask?" The Holy Blessed One said, "I am not your father, rather I am the G-d of your father. I came to you with seduction so that you would not be afraid."

- Shemos Rabbah

I cannot think of any need in childhood as strong as the need for a father's protection.

- Sigmund Freud

What does G-d sound like? It is a funny question, but think about it. G-d does not have a voice in the human sense. Hashem has no physical characteristics. As Rashi often explains on the Chumash, any reference to Hashem as possessing physical attributes is simply metaphor, meant for us to understand Hashem on our level. But, if Hashem is beyond the realm of the physical, how does He appear to a person?

Hashem cloaks himself in the guise of the physical so that we can relate to him. His appearance will differ by situation, as the midrash relates and we describe in song in Rav Yehuda HaChasid's beautiful Anim Zemirot. Hashem appears as a hoary-headed elder on the day of judgment, but as a young warrior with flowing black locks of hair on the day of battle. It would seem, then, that Hashem would also sound different based on the situation. What, then, did He sound like when first appearing to Moshe at the burning bush?

The midrash offers an intriguing idea. Rabi Yehoshua Hakohen says that Hashem appeared to Moshe in the voice of his father, Amram. In fact, the voice sounded so much like that of Amram that Moshe responded, "What does father want?" Why choose the voice of his father? The midrash indicates that the purpose was to avoid frightening Moshe at his initiation to nevuah. But, that explanation is not fully satisfying as there are plenty of other innocuous voices that could have been employed. Is there a lesson in specifically using the voice of his father?

Perhaps, the midrash is offering us an important insight into how one's relationship with and view of his father influences his relationship with and perspective on the Ribono Shel Olam. The description of Hashem as our father carries with it great weight and meaning. To a child, a father is a G-d-like figure, all-powerful, and all-knowing.

The child is fully dependent and reliant on his father, and desperate for his love, attention and approval. To a child, the voice of his father is the voice of G-d. And that places an awesome responsibility on fathers to be the voice they want G-d to sound like to their children.

If a father's voice is the voice of constant anger and impatience, then children grow up viewing Hashem as a G-d of anger and impatience. If a father is constantly critical of his children, especially if he is always finding and pointing out fault in their religious practice, children will view G-d as looking to catch them and find fault in them. That does not guarantee that children will leave the fold, but it does make it likely that, even if they stay, they will have very misguided perceptions of G-d and of religion. Theirs may be a religion of bitterness and anger, one where their frumkeit manifests in always looking to catch others being wrong and where religiosity and criticism are one and the same.

On the other hand, if the voice of a father is one of calm, love, support, and patience, then a child will grow up perceiving G-d as kind, loving, calm, and patient. A father who finds praise rather than fault and joy instead of bitterness will instill in his children a belief that Hashem is a G-d of joy and of faith in people. That child is far more likely not just to stay in the fold, but to have a healthy relationship with G-d and with religion. His frumkeit is likely to manifest in spreading joy, comfort and support to others, just as his father had done for him and just as he sees his Father in Heaven doing for him as well.

What Does Hashem sound like? If you are a parent, to your children, he sounds just like you. Make sure you sound like the G-d you want your children to hear.

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*

Additional Parsha Points

צפורה, ומילה אליעזר

Parsha Points

- 1) After the **shvatim** died, the **בְּנֵי יִשְׂרָאֵל** settled outside of **גֹּזֶן** and began to learn the Egyptian ways. Still, they kept their main language as **לְשׁוֹן הַקּוֹדֶשׁ**, gave their children Jewish names, weren't influenced by the Egyptian clothing styles, and never intermarried with the **מִצְרִים**.
- 2) The **בְּנֵי יִשְׂרָאֵל** began having many children at once. **פְּרַעָה** and the Egyptians were scared, and made plans to stop **בְּנֵי יִשְׂרָאֵל** from multiplying.
- 3) The Egyptians started to enslave the **בְּנֵי יִשְׂרָאֵל** and appointed Jewish taskmasters to force the Yidden to work. In addition, **פְּרַעָה** called the Jewish midwives, **שְׁפָרָה** (Moshe's mother) and **מִרְיָם** (Moshe's sister), and told them to kill all Jewish male babies while they were being born. They refused and claimed that the women gave birth without any help. **פְּרַעָה** then decreed that all Jewish male babies were to be thrown into the Nile River.
- 4) **מִרְיָם**, the leader of the generation, and his wife **יָוָבֶד**, daughter of **לֹאִי**, had three children – a newborn **מֹשֶׁה**. As **מֹשֶׁה** was born 3 months early, they were able to hide him. After 3 months they could no longer hide him, and he was placed in a basket in the Nile. **בְּתִיה** the daughter of **פְּרַעָה** saw him, took him out, and named him – **מֹשֶׁה** – "From the waters I drew him".
- 5) **יָוָבֶד** refused to nurse from the **מִצְרִים** women. **מִרְיָם** who was watching nearby, arranged that herself should come and nurse and look after him, until he was ready to return to the palace.
- 6) When **מֹשֶׁה** was 20 years old, he saw a **מִצְרִים** beating a Jew. Seeing that only **מִצְרִים** would come from the **מִצְרִים**, Moshe killed him with Hashem's Special Name and buried him in the sand. The next day, **מֹשֶׁה** came out and saw a Yid about to hit another Yid. **מֹשֶׁה** told him to stop, to which he responded "will you kill me like you killed the **מִצְרִים**?" These two were none other than the infamous **אַבְרָהָם** and **לְתָנָן**. They then went and told **פְּרַעָה** what **מֹשֶׁה** did, causing **מֹשֶׁה** to have to run away from **מִצְרִים** to save his life.
- 7) Years later, **מֹשֶׁה** married **צְפֹרָה** the daughter of **יִתְרֹ**. One day, while shepherding, a sheep ran away. **מֹשֶׁה** chased it until he arrived at a burning thornbush (on **דֶּרֶךְ סִינְיָה**) which wasn't being consumed. Hashem called to him and told him not to come any closer, and to remove his shoes, as it is a holy place. (The **שְׁכִינָה** was there.)
- 8) **בְּנֵי יִשְׂרָאֵל** told **מֹשֶׁה** that the time had come to redeem the **בְּנֵי יִשְׂרָאֵל** from **מִצְרִים**. **אַהֲרֹן** wanted his brother **אַהֲרֹן** to go in his stead. **ה'** told him **מֹשֶׁה** is happy for him and will be his 'translator'. **מֹשֶׁה** should take his special staff with him, as he will perform miracles with it. **ה'** also gave him 3 signs to perform for the Elders of the **בְּנֵי יִשְׂרָאֵל**.
- 9) **פְּרַעָה** refused to send the **מִצְרִים** out of **בַּנְיִם** for a 3 day Yom Tov. **ה'** told **מֹשֶׁה** that **פְּרַעָה** and **אַהֲרֹן** to recognize **ה'** and instead instructed to make the **בְּנֵי יִשְׂרָאֵל** work harder. **ה'** informed **מֹשֶׁה** that He will punish **פְּרַעָה**, who will soon be in a hurry to send out the **בְּנֵי יִשְׂרָאֵל**.

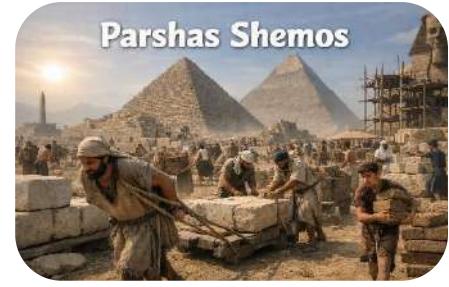
Quote from the Parsha

פָּקֹד פָּקֹד תִּי אֶתְכֶם וְאֶת הַעֲשֵׂי לְכֶם בָּמָצָרִים.

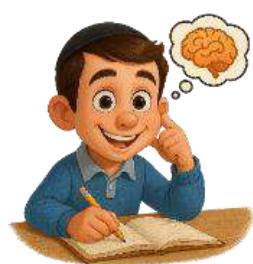
I remembered you

and that which was done to you in Mitzrayim

These words, 'פָּקֹד פָּקֹד תִּי אֶתְכֶם', were the secret message that Yosef said would be said by the eventual redeemer of **בְּנֵי יִשְׂרָאֵל**. When **מֹשֶׁה** and **אַהֲרֹן** told the leaders of **בְּנֵי יִשְׂרָאֵל** these words, they believed that Hashem saw their pain and was going to save them.



Yedios from the Parsha



The diet of the **בָּנִי יִשְׂרָאֵל** changed as slaves.

Let's review the various **ברכה** and their **ברכות**.

ברכה אחרונה		ברכה ראשונה
ברוך אתה ה' אלקיינו מלך העולם...		
ברכת המזון	Who brings bread out of the ground	המציא לחם מן הארץ
על המחייה	Who creates types of nourishing food	בורא מיני מזונות
על הגפן	Who creates the fruit of the vine	בורא פרי הגפן
על העץ / בורא נפשות	Who creates the fruit of the tree	בורא פרי העץ
borer Nefashot	Who creates the fruit of the ground	בורא פרי האדמה
borer Nefashot	That all came about with His word.	שְׁהַכֵּל נָהָיה בְּדָבָרְךָ

משפחות משה רבינו				
יעקב				
לוי				
גרשzon	קהת	מרכי	זוכבך	לוי
עמרם				
משה	אהרן	מרים	אהרן (אילשבע)	(כלב)
גרשם	נדה	חויר	אביהו	
אליעזר	אליעזר		אליעזר	
	איתרם		איתרם	
	פינחס		פינחס	
	אוריה			
	בצלאל			



Tefillah Talk

אשרי (חלק א')



fortunate are those that dwell in Your house (coming to shul)	אשרי יושבי ביתך
They will continue to praise You forever (in Olam Haba).	עד יהילוך סלה.
fortunate is the nation for whom this is (the ability to praise You).	אשרי העם שכבה לו
fortunate is the nation that has Hashem as their (personal) G-d.	אשרי העם שלו אלקיינו
A beautiful praise (of ה' by Dovid (Hamelech):	תהללה לדוד,
I will lift You up (by praising You to the world) my G-d, the King,	ארומך אלקי המלך
And I will bless Your Name forever and ever.	ואברכה שמה לעולם ועד.
Every day I will bless You	בכל יום אברךך
And I will praise Your Name forever and ever.	ואהיללה שמה לעולם ועד.
Hashem is great and therefore praised very much,	גדול ה' ומהלל ממד
But His true greatness is beyond our comprehension.	ולגדלו אין חקר.

בס"ד

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Family name _____

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פרשת שמות



This weeks *שנים מקרא ואחד תרגום* program

שנים מקרא ואחד תרגום

is sponsored in honor of

אונקלוס הגר

• - - - - -
מזל טוב to the first grade
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פרשה a
please contact Rabbi Plotzker.
bplotzker@ohrreuven.com

First

Last

Name of תלמיד (Please Print Clearly)

!!WEEKLY PRIZES!!

- פסוקים 5 – 1st Grade**
- פסוקים 10 – 2nd Grade**
- פסוקים 15 – 3rd Grade**
- פסוקים 20 – 4th Grade**
- פסוקים 25 – 5th Grade**
- פסוקים 30 – 6th Grade**
- פסוקים 40 – 7th Grade**
- פסוקים 50 – 8th Grade**

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

- Bonus: Did double the grade required amount!**

Parent's signature

בס"ד

שנים מקרא לאחד תרגום

The mitzvah of
is hinted to in the opening word
of this weeks Parsha, שמות.



YOUR MISSION:

Why is this hinted to in this week's Parsha
and not in Beraishis or a different Parsha?

Bring in your answer to Rabbi Plotzker
by Tuesday, to be entered into a raffle
for a שמו"ת Chumash