



OHR REUVEN אור ראובן
YESHIVA KETANA

UPCOMING EVENTS

Friday-Monday
December 3-6, 2021
Chanukah vacation
No sessions



Tuesday
December 14, 2021
Asara B'teves
Dismissal K @ 12, P-8 @ 12:30

Sunday
December 19, 2021
PTC, Dismissal 1-8 @ 12

Thursday
December 23, 2021
Reg ER & NR, No SC
Transportation

Friday
December 24, 2021
No Transportation
Dismissal K-8 @ 12

IMPORTANT NOTES

TEXTING # UPDATE:
(855) 456-6665 is the new
number for Yeshiva Ketana Ohr
Reuven related texts.
EMAIL UPDATE:
The main office's general inbox
has been changed to
office@ohrreuven.com.

REUVE N REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN



Vol. 9 Issue #12

December 3, 2021

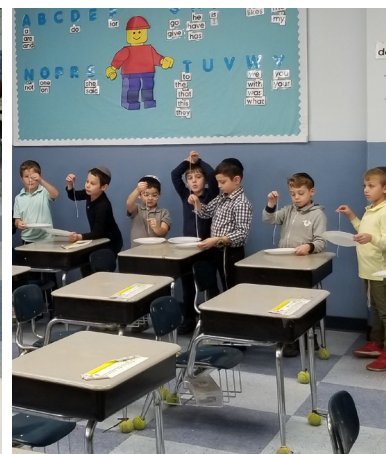
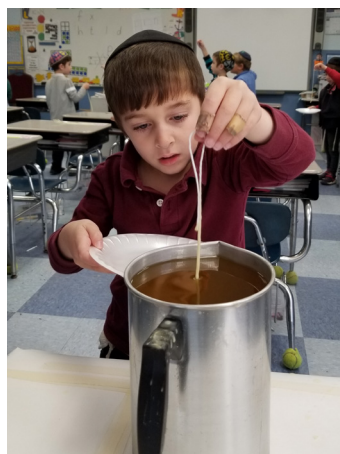
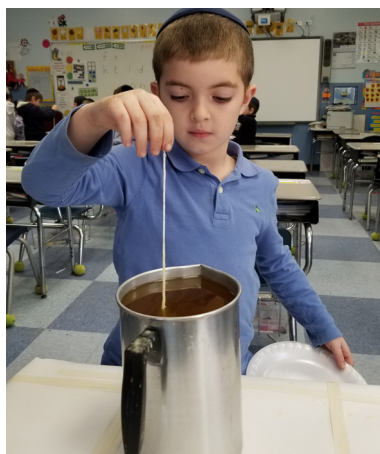
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כט כסלו תשפ"ב

פרשת מקץ



Our Pre1-A talmidim lighting the menorah! And creating a Chanukah kria puzzle!



Rabbi Myski's 1st graders making candles for Chanukah!



Rabbi Biller's 2nd graders learning about Chanukah!

259 Grandview Avenue Suffern, NY 10901
845.362.8362 www.ohrreuven.com



Yeshiva Ketana | Mesivta | Beis Medrash | Kollel | Alumni

Chinuch for Life

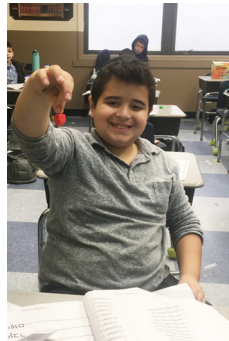
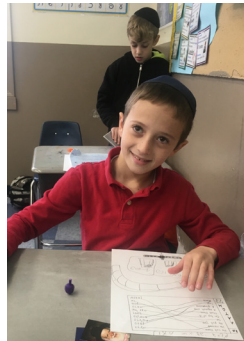
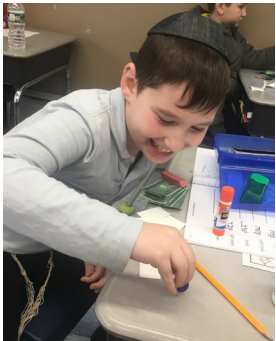




Shimon Dahan in Rabbi Peikes's 8th grade class, lighting the menorah before maariv in yeshiva.



Elisha Friedman in Rabbi Lowy's 4th grade, lighting the menorah.



Playing Chumash Dreidel in Rabbi Horowitz 3rd grade.



Pre1-A's Chanukah Mommy and Me event!



1st grade Haschols Chumash Celebration! Thank you to Mr. Moshe Schwartz (YK Parent and uncle of 1st grader Yehuda Schwartz) for taking a video at the 1st grade Chumash celebration.



8th grade farhers by community Rabbeim and Rabbonim.



Our Kindergarten had a Hatzalah truck come visit yeshiva because they were learning about community workers and the letter 'hai'. Thank you Mr. Balsam for taking the time to arrange this exciting visit!

HAPPY BIRTHDAY!

Yisrael Moshe Kohl, 3rd grade

Eliyahu Halberthal, 5th grade

חנוכה Burning with Enthusiasm

תנו רבנן: מצנת חנוכה, נר איש וביתו. והמהדרין, נר לכל אחד ואחד. והמהדרין מן המהדרין, בית שמאי אומרים: יום ראשון מדליק שמנה, מכאן ואילך פוחת והולך. ובית הלל אומרים: יום ראשון מדליק אחת, מכאן ואילך מוסיף והולך.

The Sages taught in a *baraisa*: **The basic mitzva of Hanukkah** is each day to have a **light** kindled by a **person**, the head of the household, for himself **and his household**. **And the mehadrin** kindle a **light for each and every one** in the household. **And the mehadrin min hamehadrin Beit Shammai say: On the first day one kindles eight** lights and, from **there on, gradually decreases** the number of lights until, on the last day of Hanukkah, he kindles one light. **And Beit Hillel say: On the first day one kindles one** light, and from **there on, gradually increases** the number of lights until, on the last day, he kindles eight lights.

פי המהדרין מהדרי מצות כדאמרין להדור מצוה עד שליש במצוה

The meaning of *mehadrin*: Those who adorn their *mitzvos* as is said, “To beautify a *mitzvah*, (add) up to a third (of the cost) of the *mitzvah*”

-Rabbeinu Chananel

Enthusiasm is caught, not taught

-Mark Twain

Two unrelated conversations this past Sunday evening got me to thinking about the nature of Chanukah and the *mitzvah* of *hadlakah*. The first was a *halachic* conversation regarding first night of Chanukah. The questioner wanted to know if the first night of Chanukah was different from all other nights regarding the imperative to light at the earliest *zman*, or would the same allowances hold for one who would be delayed by other obligations. The second discussion was at the pizza shop, where the server who was gathering my take-out order drew me into his conversation questioning if there is something special about the first night of Chanukah over other nights.

Although the contexts were very different, I offered the same answer to both. The first night of Chanukah may not be different in kind from the other nights from a pure *halachic* perspective, but how can it not be different? We have waited a full year to perform this precious *mitzvah* of lighting *ner Chanukah*, and we are blessed to make it to another year of the *mitzvah*. How can one not be excited enough to clear his schedule in order to fulfill the *mitzvah* the first moment he can?

Whenever faced with questions concerning delaying the lighting of *ner Chanukah* on the first night, I always wonder if our enthusiasm for *mitzvos* is where it should be. Enthusiasts of most any pursuit are loath to delay their engagement in that pursuit. I am hard-pressed to recall an avid golfer who has a tee time set up and looks for ways to delay the start of his game. The hard-core football or baseball fan is at the stadium or in the parking lot hours ahead of the game,

drinking in as much of the experience as he can. What about the *ner Chanukah* fan?

You may ask, what difference does it make? If, at the end of the day we do the *mitzvah*, does it really matter if we show up early to “tailgate” in advance of the *mitzvah*? It may not make that much of a difference to you, but to your children, it will make all the difference in the world.

Kids are astute observers of human behavior, and they pick up very quickly on what is or is not important and valuable to you. Those same kids then conclude how valuable something should be to them based on its value to you. How enthusiastic do you want your children to be about their *mitzvos*?

The *mitzvah* of *ner Chnaukah* is purposely constructed with enthusiasm built in. The general principle of *hiddur mitzvah*, adorning the *mitzvah* and beautifying it, becomes an integral part of the three tiered *mitzvah* of *ner Chnaukah*. In practice, all fulfill the highest level of *hiddur*, following the opinion of Bais Hillel in adding to the number of candles each night. The ubiquity of this *hiddur* is so great that the *shulchan aruch* does not even record the two, lower-level options for lighting.

What is so special about *ner Chanukah* that has everyone choosing the best and most-expensive option for it? The answer lies in the name. Chanukah is a form of the word *chinuch*, education or teaching. The *menorah* that stands at the center of the Chanukah story is the embodiment of *chinuch* passing on the fire of Torah until the flame rises by itself from the newly kindled candle and soul.

Passing Torah and *mitzvos* to the next generation requires the fire of passion and the flame of enthusiasm, and that is essentially what *hiddur mitzvah* is all about. The added trappings with which we adorn our *mitzvos* capture and display our enthusiasm for the *mitzvos*. Without the enthusiasm of the *hiddurim*, it is hard to pass those *mitzvos* forward.

That is an essential element of the Chanukah story.

Hellenist culture did not come to dominate the Jewish world overnight. It took generations for Hellenism to supplant Judaism as the leading culture in ancient Israel. The first, and even second generation of Jews exposed to Greek society strictly maintained their religious observance even while adopting Greek dress, mannerism, and habits. But, it is highly likely that while they continued to observe the *mitzvos*, they saved their enthusiasm for all that was Greek.

Perhaps they were always early or on time to the gymnasium but late to show up for *shul*. They still went, but the next generation was left with the gymnasium alone. The *chachomim*, in their great wisdom, built into Chanukah the formula for preventing the disastrous assimilation that led to the events of Chanukah. Their formula is quite simple: Enthusiasm that will be caught, for it can never be taught.

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*

ב"ס

כדי להודות ולהלל

SO.....



SMILE



Please email to: pictures@ohrreuve.com

1 picture (only)

of your son/s lighting or next to the menorah

We are looking forward to decorating our
bulletin board with them after Chanukkah.

חנוכה שמח!



אור ראובן
YESHIVA KETANA



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פרשיות (וישב & מקץ)
שנים מקרא ואחד תרגום



This week's program שנים מקרא ואחד תרגום
is sponsored by

Mr. & Mrs. Dovid Rubin

לע"נ

ר' מרדכי בן ר' יששכר הכהן ז"ל
(great-grandfather of Naftali & Mordechai Rubin)

לע"נ

מינדל בת ר' ישראל יעקב ז"ל
(great-aunt of Naftali & Mordechai Rubin)

*May the זכות of the learning generated by this
program be a זכות for them* לנצח נצחים

**Many פרשיות of this year
are still available for sponsorship!**

Monthly (4 weeks) sponsorship: \$175

One week full sponsorship: \$50

One week partial sponsorship: \$30

To sponsor a פרשה, please contact Rabbi Plotzker.

bplotzker@ohrreuven.com

First

Last

Name of תלמיד (Please Print Clearly)

!!WEEKLY PRIZES!!

Class: (Please Check One)

- ☐ 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

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

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

Parent's signature