

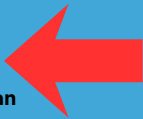


OHR REUVEN אור ראובן  
YESHIVA KETANA

## UPCOMING EVENTS

Sunday  
March 29, 2026

**Yeshiva will begin at 10:00 AM for Grades 1-5 this coming Sunday. Mandatory Shacharis minyan for grades 6-8 at 8:55 AM sharp. Fathers are welcome to join.**



Pre-Pesach Learning  
Program 1:00-2:30 PM

Monday-Tuesday  
April 30-31, 2026  
Pre-Pesach Learning  
Program 8:30 AM-12:30 PM

Monday  
March 30-April 10  
No Sessions  
Pesach break



Sunday  
April 19, 2026  
Sessions begin @ 10:00 AM  
Rebbeim-In-Service

## IMPORTANT NOTES

**SAVE THE DATE!**

**May 12, 2026**

**YESHIVAS OHR REUVEN  
ANNUAL DINNER**

# REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 26

April 1, 2026

7:03 PM

פסח



## Have A Chag Kasher V'sameach!



*On behalf of the entire Yeshivas Ohr Reuven, we want to wish a hartzige Mazal Tov to our Rosh HaYeshiva on his Siyum HaShas!*



Rabbi Kohn's 6<sup>th</sup> grade Talmidim working in groups on their Pesach Divrei Torah



Rabbi Horowitz's 3rd grade Talmidim learning Haggadah



**Rabbi Reznick  
of the Mir  
Yerushalayim  
visits Yeshivas  
Ohr Reuven**

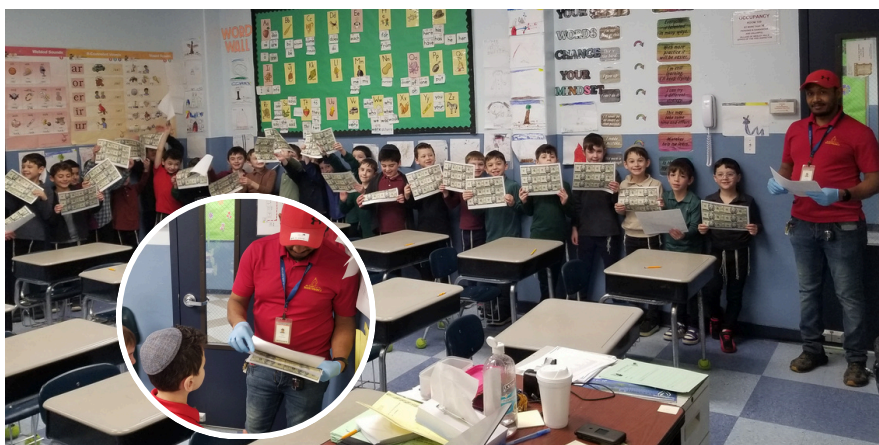




Rabbi Lowy's 4<sup>th</sup> grade talmidim working on their Haggados



Rabbi Eisen's fifth graders excited about their beautiful Haggados!



Rabbi Myski's 1<sup>st</sup> grade practicing Mechiras Chometz with Hanz



Rabbi Lowy showing how the מַרְכּוֹרוֹת were set up on the מִזְבֵּחַ

## MAZEL TOV!

Ezri and Dovid Schwartz on their new baby brother!  
Shmuel Polter on the birth of his triplet baby sisters!



Prizes for Rabbi Lowy's exciting Pesach Auction!



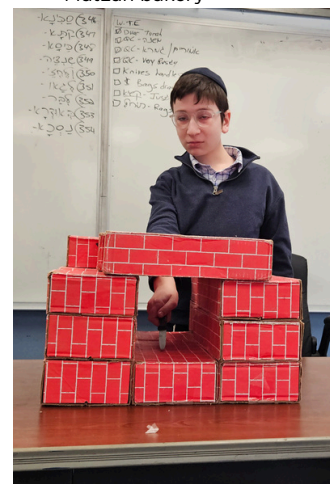
Rebbeim carefully checking wheat for the Pre-School Matzah bakery

## HAPPY BIRTHDAY!

- Dov Golani, 8<sup>th</sup>
- Avi Newhouse, 8<sup>th</sup>
- Yehuda Smolen, 8<sup>th</sup>
- Huda Stansky, 8<sup>th</sup>
- Dov Pollak, 7<sup>th</sup>
- Shalom Gilden, 3<sup>rd</sup>
- Hershly Weiss, 1<sup>st</sup>
- Mordechai Kohl, 1<sup>st</sup>
- Raphael Brodt, N



Rabbi Kohn doing an 'inside the wall' Gemara demonstration





**SPOTLIGHT  
PRE-ON-SCHOOL**



**Pre-School  
Special Matzah  
Baking Demo!**



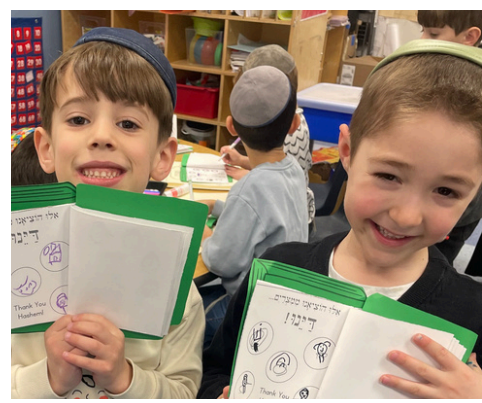
Morah Shira and Morah Penina's K-2 working on their beautiful Haggados



Morah Jenny's K-1 preparing their Haggados



Morah Jenny's K-1 cleaning their room for Pesach



Morah Bracha's Pre-1A working on their Haggados

## A Good Moed

A number of months ago, I wrote a piece on *parasha Mikeitz* on the theme of why be visible. In that piece I discussed the advice that Yaakov had given his sons prior to their descent to *mitzrayim* for food. His succinct advice – “*lamah tisra’u*”, “Why be visible?” In that pithy comment Yaakov *avinu* captured a truism of Jewish history. Visibility is never good for the Jews. We have always done well when we keep a low profile, not as well when we don’t.

There are, however, times where by force of circumstance, we find ourselves quite visible and on display for the world at large, and it is at those times that we must be extra-vigilant. *Chol Hamoed* is one such time.

*Chol Hamoed* and the bevy of activities that we avail ourselves of to entertain ourselves and our families create multiple points of intersection between the Orthodox Jewish world and the broader society. Those interactions do not always paint us in the best light, and, in doing so, endanger our mission and our place in the broader society. We often loosely use the term *chilul Hashem* to describe those negative interactions and conversely the term *Kiddush Hashem* to describe those that are positive. That sometimes leads people to debate the finer points of the *halachic* intricacies of *chilul* and *Kiddush Hashem* as laid out in the *gemara* in *Sanhedrin*, distracting them from the point.

I would suggest that there are three overarching considerations that should color all of our interactions with the broader community as we embark on our varied *Chol Hamoed* trips.

The first is our broader mission in the world. Rav Shamshon Raphael Hirsch writes extensively of the purpose and goal of the *galus*, in part, as a means for us to spread the light of *Torah* values to the broader society. We are to be an *Ohr LaGoyim*, a light unto the nations, setting the example for morality, propriety, decency, and respect for them to follow. Our public behavior needs to always meet the standard of being worthy of emulation. When we fall short of that standard, we have failed in our mission, and have brought darkness instead of light into the world. As the *gemara* tells us in *Yoma, she’tihev shem Shamayim mis’aveiv al yadecha*, we must cause, by our actions, the Name of Heaven to be beloved in the world. If people don’t point to us, to our children and our families and say “Fortunate are those parents who raised their children in *Torah* values”, then we have failed to live up to the mandate of the *gemara*.

The second point is what is often our failure to display and to act with true concern for the welfare of others. We are commanded to have compassion for all living things, and to act upon that compassion. That compassion extends to all human beings. The *Neztiv* of Volozhin, in his introduction to the *Ha’amek Davar* to *Bereishis*, points out the genuine concern and compassion that Avraham displays for all human beings, even the amoral residents of the city of *S’dom*. That concern displayed by the *avos* for all of mankind is what earns *sefer Bereishis* the title of *sefer HaYashar* in the eyes of *Chaza”l*. We sometimes fail to display and possibly even fail to feel compassion for others. We are in a rush to get ahead in line, to reach our destination, and to get our needs met and we sometimes don’t display the necessary compassion for our fellow travelers or our service providers. That too is a failure on our part should it happen.

The third point is more pragmatic and transactional in its nature, but no less important. This past Friday, I had a conversation with the daughter of a Holocaust survivor who related the following story: Her father had

been the last in a long line of *shochtim* in a small town in Germany. After the Nazis passed anti-*shechita* laws, he risked his life to continue providing kosher meat to the community. One night, at midnight there was a knock on his door. A local town policeman informed him that he had overheard that the Nazis were going to arrest him the next day and ship him off to a concentration camp. He quickly packed whatever he could and escaped in the dead of night. I asked the daughter why she thought the German police officer had risked his own safety to save her father. She responded that the German police officer had been a classmate of her father’s in school and her father had been nice to him. Now he wanted to repay her father’s kindness.

It is not the first nor second time I have heard a similar story. The fact is that the vast majority of the non-Jewish world will ultimately draw their conclusions about Jews based on their own personal interactions and experiences with Jews. If they see Jews as kind, caring, considerate and compassionate, they are likely to harbor that image for life. If they see selfishness, rudeness and indifference, they will carry that impression as well.

Many years ago, Rav Yaakov Kamenetsky *zt”l* was sitting in a doctor’s waiting room. In the waiting room was a five-year old non-Jewish child. Reb Yaakov spent the time in the waiting room playing with the child, rolling a ball back and forth. When asked why he saw fit to spend his time playing with the child rather than immersed in a *sefer* Rav Yaakov explained that he wanted to make sure that the child would grow up with a favorable impression of an elderly Jew with a beard.

When we interact with the broader world, we are investing in the future of the Jewish people in this country. If we leave a favorable impression of Jews, we lay the groundwork for future security and peace for the Jewish people. I leave the converse unsaid.

How do we apply these principles in practice as we engage the world on *chol Hamoed*? Some simple suggestions:

Whatever activity you are engaged in, learn and follow the rules of engagement, and stay in bounds. You, or your children may find it amusing to bowl any way you please or to play mini-golf or drive go-karts against the usual practice. Don’t.

Do show genuine care and concern for other people and their children. Befriend and be kind to those whom you encounter. Be kind and courteous to the service providers who help you. Tip generously, but not ostentatiously. The idea isn’t to flaunt your wealth, but to share your blessings with those around you.

Don’t litter. Pick up after yourselves and be neat and careful. Even if others are doing it, your *yarmulke* or *sheitel* holds you to a higher standard. Keep your children close and watch them carefully. Treat them with respect and insist that they treat all with respect as well.

Talk to your Uber drivers and the bus drivers. Learn their names and use them. Always be kind, polite, considerate and aboveboard, and if you’re ever asked why you are so kind and considerate, tell them your religion demands it!

A *Chag Kasher V’Sameach*

Rabbi Yisroel Gottlieb



בס"ד



OHRRUEVIN DIRTZ SK  
TESHIVA KEDANA

# שנים מקורא לאחד תרגום

## פרשת צו

### Is not yet sponsored

- 1<sup>st</sup> Grade – 5 פסוקים
- 2<sup>nd</sup> Grade – 10 פסוקים
- 3<sup>rd</sup> Grade – 15 פסוקים
- 4<sup>th</sup> Grade – 20 פסוקים
- 5<sup>th</sup> Grade – 25 פסוקים
- 6<sup>th</sup> Grade – 30 פסוקים
- 7<sup>th</sup> Grade – 40 פסוקים
- 8<sup>th</sup> 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@ohrreuvein.com

My son \_\_\_\_\_ in grade \_\_\_\_\_ completed

פרשה \_\_\_\_\_ שנים מקורא ואחד תרגום  
in the amount specified for his class.

\_\_\_\_\_ Bonus: He did double the grade required amount!

Parents sig. \_\_\_\_\_



בס"ד



OHRRUEVIN DIRTZ SK  
TESHIVA KEDANA

# שנים מקורא לאחד תרגום

## פרשת שמילני

### Is not yet sponsored

- 1<sup>st</sup> Grade – 5 פסוקים
- 2<sup>nd</sup> Grade – 10 פסוקים
- 3<sup>rd</sup> Grade – 15 פסוקים
- 4<sup>th</sup> Grade – 20 פסוקים
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Parents sig. \_\_\_\_\_



**Additional Parsha Points**

מְנַחֵת חֵינוּךְ, מְנַחֵת חֲבִיתַיִן (כֹּהֵן מְשֻׁחַ)

**Pesukim From the Parsha**

אֵשׁ תָּמִיד תִּוְקַד עַל הַמִּזְבֵּחַ לֹא תִכָּבֵה.

**A constant fire shall burn on the מִזְבֵּחַ, it shall not go out.**

Although discussing the fire on the מִזְבֵּחַ, this פְּסוּקִים is reminding us as well, to not allow the flame, passion, and excitement of serving ה', to be cooled and extinguished.

**Parsha Points**

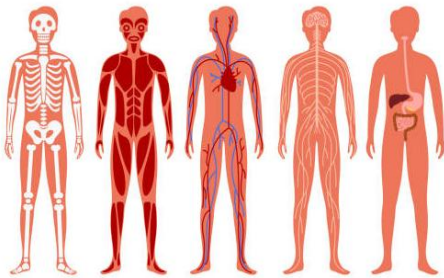
- 1) As long as a קָרְבָּן is shechted and has its blood sprinkled before שְׁקִיעַת הַשֶּׁמֶשׁ, sunset, its limbs and fats may be burned through the night.
- 2) The כֹּהֲנִים had to ensure the fire on the מִזְבֵּחַ was always lit, even when there were no קָרְבָּנוֹת. Every morning a כֹּהֵן was to take ashes from the מִזְבֵּחַ and place them in a specific spot next to the תְּרוֹמַת הַדָּשָׁן, ramp, of the מִזְבֵּחַ. This מַעֲוָה is called תְּרוֹמַת הַדָּשָׁן.
- 3) The קָרְבָּן מִנְחָה was made from flour, oil, and לְבוֹנָה spice. A קוֹמֵץ, three fingersful, was burned on the מִזְבֵּחַ. The dough was not allowed to become חֶמֶץ. The rest of the מִנְחָה was baked into מַצּוֹת and eaten by the כֹּהֲנִים in the חֵצֵר of the מִשְׁכָּן / בַּיִת הַמִּקְדָּשׁ.
- 4) If someone was in a dangerous situation, for example: 1) seriously ill and recovered, 2) crossed a desert safely, 3) returned safely from an ocean voyage, 4) freed from prison, he is obligated to bring a קָרְבָּן תּוֹדָה (type of קָרְבָּן שְׁלָמִים). Along with the קָרְבָּן תּוֹדָה, he brought 10 loaves which were חֶמֶץ, and 30 loaves which were מַצָּה. 4 loaves are given to the כֹּהֲנִים and the other loaves are given to the owner. Since he can't eat so many in a short time (he has that day and its night), he would invite people to join him and tell them about the חֶסֶד that ה' did for him.
- 5) The meat of eaten קָרְבָּנוֹת must be eaten within a certain time (depends on the קָרְבָּן (never more than 2 days)) and within a certain location (either within the עֲזָרָה of the מִשְׁכָּן/בַּיִת הַמִּקְדָּשׁ, or יְרוּשָׁלַיִם). If it is left over past this time, it may not be eaten. It is called נוֹתֵר and must be burned. When doing any part of the עֲבוּדָה, the כֹּהֵן may not even think "I will eat it after the proper time", or "I will eat it outside the proper place". If he does the קָרְבָּן is called פְּגוּל and is פְּסוּל.
- 6) To be eaten, an animal must be shechted according to הִלְכָה. Although we can eat the meat of an animal, we may not eat blood. This אִיסוּר applies to the blood of birds and animals, but not fish. There are two types of fats in the animal - שׁוֹמֵן and חֵלֶב. שׁוֹמֵן is permitted to be eaten, חֵלֶב is not.
- 7) Before the עֲבוּדָה in the מִשְׁכָּן could begin, ה' told מֹשֶׁה that the מִשְׁכָּן needed to be dedicated for 7 days, the שְׁבַע יָמֵי מִלּוּאִים. Each day, מֹשֶׁה brought special קָרְבָּנוֹת, prepared the כֹּהֲנִים for the עֲבוּדָה, and אֶהְרֵן for the role of גְּדוּל. After אֶהְרֵן was שׁוּבֵל in a מְקוֹה, מֹשֶׁה washed his hands and feet from the בַּיִר. He then dressed אֶהְרֵן in the גְּדוּל. Finally, he smeared שֶׁמֶן הַמִּשְׁחָה on אֶהְרֵן's head (and on the מִשְׁכָּן and its בָּלַיִם). Following this, מֹשֶׁה washed and dressed the regular כֹּהֲנִים, אֶהְרֵן's sons.
- 8) On each of the first 7 days, מֹשֶׁה set up and took apart the מִשְׁכָּן and brought certain קָרְבָּנוֹת. On the 8<sup>th</sup> day, אֶהְרֵן brought the regular daily קָרְבָּנוֹת, and the special קָרְבָּנוֹת of the day. A fire was to come down from שָׁמַיִם to consume these קָרְבָּנוֹת and to show that ה' is resting His שְׁכִינָה on the מִשְׁכָּן.

# Yedios from the Parsha



Between the קרבנות and the inauguration of the בְּהֵנִים, many body parts are in this פְּרֻשָּׁה. Here is a list of some of the parts of the body in לְשׁוֹן הַקּוּדֶשׁ and English. (Part 1 of 2)

<u>General Body Components</u>	<u>Head &amp; Face</u>	
עֵצָם — Bone	רֹאשׁ — Head	אָזֵן — Ear
שָׂרִיר — Muscle	שֵׁעַר — Hair	אָף — Nose
גִּיד — Tendon / Ligament	מִצְחָה — Forehead	פֶּה — Mouth
דָּם — Blood	פְּנִים — Face	שִׁפָּה — Lip
עוֹר — Skin	גְּבֵהָ — Eyebrow	לְחִי — Cheek
	עֵינַי — Eye	שִׁנַּי — Teeth
	רֵיס — Eyelash	לְשׁוֹן — Tongue



## Tefillah Talk

הַלְלוּקָה'ים (#2 חֵלֶק ד')

(People of) Yerushalyim, praise Hashem,	שְׁבַחֵי יְרוּשָׁלַיִם אֶת ה',
(People of) Tzion, praise Your G-d Tzion,	הַלְלֵי אֱלֹהֵי צִיּוֹן,
Because He has strengthened the poles of your gates (to protect you)	כִּי חֹזֵק בְּרִיחֵי שַׁעְרֶיךָ,
And blessed your children in your midst (with success).	בְּרַךְ בְּנֵיךָ בְּקִרְבְּךָ.
He has made your borders peaceful (from your enemies),	הִשָּׁם גְּבוּלְךָ שְׁלוֹם,
(And provides for you) the best wheat to satisfy you.	חֵלֶב חֲטָיִם יִשְׂבִיעֶךָ.
He sends His word (to control the weather) to Earth,	הַשְׁלַח אֲמַרְתוּ אֶרֶץ,
It (the rain) runs quickly to fulfill His word,	עַד מְהֵרָה יְרוּץ דְּבָרוֹ.
He gives snow, (white) like wool,	הִנְתַּן שֶׁלֶג כַּצֹּמֶר,
He scatters frost like ashes.	כַּפּוֹר כַּאֲפֵר יִפּוֹר.
He throws down His ice in small pieces (hail)	מִשְׁלִיךְ קָרְחוֹ כִּפְתִּימִים
Before (the potential of) His cold, who could stand.	לִפְנֵי קָרְתוֹ מִי יַעֲמֵד.



**Additional Parsha Points**

חטא נדב ואביהו

**פַּרְשַׁת שְׁמִינִי**

**Pesukim From the Parsha**

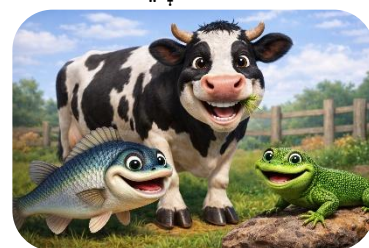
וְהִתְקַדְשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי  
 And you shall make yourselves holy,  
 and you will be holy, for I am holy.

*We have within us a נְשָׁמָה which is a אֱלֹהִים חֵלֵק אֵלֹהִים.  
 Since ה' is holy, we have the power to live a life of קְדוּשָׁה!*

**Parsha Points**

- 1) On each day of the inauguration of the מִשְׁכַּן, מִשָּׁה set it up & took it apart, and brought the קַרְבָּנוֹת. On the 8th day, the מִשְׁכַּן was to be set up permanently. ה' said that אֶהְרֵן and his sons should do the עֲבוּדָה, and a fire will come down from שָׁמַיִם, showing that they were forgiven for the עֲגָל.
- 2) The בני"י assembled in the חֶצֶר of the מִשְׁכַּן to watch the עֲבוּדָה. אֶהְרֵן did the עֲבוּדָה with שִׂמְחָה, yet the fire did not come down. מִשָּׁה and אֶהְרֵן entered the מִשְׁכַּן to daven. When they came out, they blessed the בני"י that ה' should accept their קַרְבָּנוֹת and forgive them for their sins. Immediately a fire came down, consumed the קַרְבָּנוֹת, and remained on the מִזְבֵּחַ from that time on.
- 3) אֶהְרֵן's sons - נָדָב and אַבִּיהוּ were **tremendous** צַדִּיקִים. They wanted to come even closer to ה', so they brought קְטוֹרֶת in the קוֹדֶשׁ הַקְּדוֹשִׁים. Even though honorable, they did not ask מִשָּׁה or their father, אֶהְרֵן, first. ה' punished them right away. A fire came and burned their insides.
- 4) Understandably, אֶהְרֵן and his wife אֵלִישֶׁבַע, along with the בני"י were terribly saddened, however, אֶהְרֵן remained quiet and accepted ה'’s decree. As a reward, ה' spoke directly with אֶהְרֵן and informed him that a כֶּהֵן may not drink a רְבִיעִית (measurement) of wine before doing the עֲבוּדָה.
- 5) We are a holy nation, so we may only eat certain foods. A kosher animal must have split hooves & chew its cud. The milk of a non-kosher animal is also אָסוּר. A kosher fish must have fins & scales.
- 6) The תּוֹרָה lists many birds that are not כָּשֵׁר. It also lists certain grasshoppers that are כָּשֵׁר. As we aren't sure which ones these are, we only eat those that we have a tradition (מְסוֹרָה) of their being כָּשֵׁר. (There are some סְפָרְדִים who have a tradition which grasshoppers are כָּשֵׁר.)
- 7) It is אָסוּר to eat insects or worms. Certain fruits or vegetables must be checked very carefully before eating them. Even though we may not eat bees, we may eat their honey.
- 8) An animal that dies without proper שְׁחִיטָה is called a נֶבֶלָה. A Jew who touches it becomes טָמֵא and must be טוֹבֵל in a מִקְוֵה to become טָהוֹר. In the times of the הַמִּקְדָּשׁ, when טָמֵא, one was not allowed to eat קַרְבָּנוֹת, and כֹּהֲנִים were not allowed to do the עֲבוּדָה.
- 9) The תּוֹרָה lists 8 types of creeping creatures (mouse, lizard etc.) that makes one טָמֵא if he touches it when it is dead. If one of these creatures falls inside an earthenware dish, it becomes טָמֵא. Other dishes made from metal or wood become טָמֵא even if the creature touches it from the outside.

All the הִלְכוֹת of טוֹמְאָה and טְהוּרָה (impurity and purity) apply only to בְּנֵי יִשְׂרָאֵל, since ה' wants us to be **a special, holy nation**.

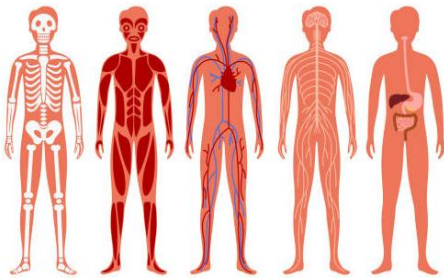


# Yedios from the Parsha



Here is a list of some of the parts of the body in לשון הקודש and English. (Part 2 of 2)

<u>Upper Body</u>		<u>Lower Body</u>	<u>Internal Body</u>
צוואר — Neck	יד — Hand	מתננים — Hips / Waist	מוח — Brain
כתף — Shoulder	צפורן — Nail	רגל — Leg / Foot	לב — Heart
חזה — Chest	אצבע — Finger	ירך — Thigh	ריאה — Lung
גב — Back	• אגודל / בהן — thumb	ברך — Knee	כבד — Liver
זרוע — Arm	• אצבע — Pointer	שוק — Lower leg	בטן / קבה — Stomach / Abdomen
	• אמה — Middle	עקב — Heel	מעים — Intestines / Innards
	• קמיצה — Ring		כליה — Kidney
	• זרת — Pinkey		



## Tefillah Talk

הללויה'ם (#2 חלק ה)



He sends His word (command) and melts them (the ice),	ישלח דברו וימסם
He makes the (warm) wind blow, and they flow like water.	ישב רוחו יזלו מים.
(Praise it as well, for) He told His word (The Torah) to Bnei Yisroel,	מגיד דברו ליעקב
His mitzvohs (with and without explaining the reasons) to Yisroel.	חקיו ומשפטיו לישראל.
He did not do this for any other nation,	לא עשה כן לכל גוי
And they do not know the laws of the Torah,	ומשפטים בל ידעום
Praise Hashem!	הללו קה.



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On the Parsha

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