



OHR REUVEN אור ראובן  
YESHIVA KETANA

## UPCOMING EVENTS

Sunday

June 14, 2026

Siyumim Mishnayos  
Mishmor at 8:00 AM

Monday

June 15, 2026

Final exams grades  
6-7  
8<sup>th</sup> grade graduation

Tuesday

June 16, 2026

Last day of sessions

Dismissal: 12:30

Teacher's end of  
year meeting

Thursday

August 20, 2026

1-8 Limudei Kodesh  
first day of school

Thursday

September 1, 2026

Preschool first day  
of school

# REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 35

June 12, 2026

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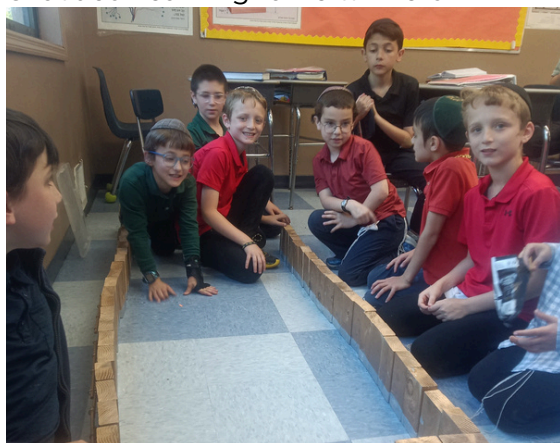
פרשת שלח



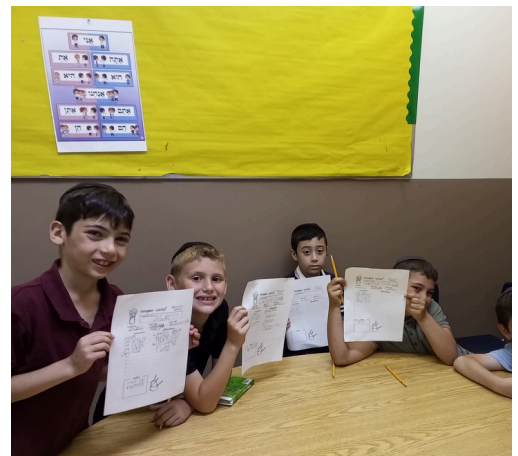
8th Grade siyum on Masechet makkos



Shavuot Learning raffle winners



4<sup>th</sup> graders setting up the Mishkan



3rd Grade Hot Molten Brownie Recipe  
Writing with Mrs. Radzik

# SPOTLIGHT PRE ON SCHOOL



Special summer visitor in K2



Making sand art  
sundaes in K2



Paint time in Nursery



## MAZEL TOV!

Dovi Silber upon his brother's engagement!

## HAPPY BIRTHDAY!

- Sammy Tenenbaum, 8<sup>th</sup>
- Ezra Konig, 4<sup>th</sup>
- Mordy Eizek, 3<sup>rd</sup>
- Eitan Jonas, K-1
- Mordechai Birnbaum, K-1



6th grade father & son learning pictures

## שלח

### Negative Energy

בְּמִסְפַּר הַיָּמִים אֲשֶׁר־תִּרְתָּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם לַשָּׁנָה יוֹם לַשָּׁנָה תִּשְׂאוּ אֶת־עוֹנֹתֵיכֶם אַרְבָּעִים שָׁנָה יִדְעַתֶּם  
אֶת־תְּנוּאַתִּי:

You shall bear your punishment for forty years, corresponding to the number of days—forty days—that you scouted the land: a year for each day. Thus you shall know what it means to thwart Me.

This teaches us that the *meraglim's* sin of *lashon hara* was not in speech alone. The crux of their crime was the negative thought that brought about their slanderous words. This is always the case when a person speaks *lashon hara* — the essence of slander is the act of seeing or hearing that which motivates him to relate what he saw or heard.

- Rav Chaim Shmuelewitz, Sichos Mussar

Protect your enthusiasm from the negativity of others.

- H. Jackson Brown, Jr.

*Parashas Shelach* has the distinction of falling in graduation season. More often than not, *Shelach* is the *parsha* read the week before or after a graduation ceremony. It therefore gets a lot of play in graduation speeches, and many of those speeches and speakers choose to highlight a beautiful and vital insight from Rav Chaim Shmuelewitz in the Sichos Mussar.

Rav Chaim discusses the measure-for-measure punishment meted out for the sin of the *meraglim*, one year per day, condemning the nation to forty years of wandering in the desert for the forty-day journey of the spies. While the justice seems quite poetic, Rav Chaim notes that it is not poetic, at all. The sin of the *meraglim* did not unfold over a forty-day period. The forty days were spent scouting the land, a neutral act that could have ended in many possible ways. The sin was limited to the night of their return when they slandered the land. Where is the justice in forty years for forty days?

Rav Chaim explains: In truth, the negative report they returned regarding the Land of Israel did not exist in a vacuum. That report reflected and was born from an attitude of cynicism and

negativity that had them, for all forty days, view everything they saw in the worst possible light.

The *gemara* in Sotah details a few of the times the *meraglim* badly misread the situation, most notably when they found the whole of Canaan attending funerals during their visit. Rather than seeing the kindness Hashem had bestowed on them in ensuring the people would be too preoccupied to notice their presence, they concluded that the land itself was deadly and “kills its inhabitants.” Likewise, they took the gargantuan fruits of the land as evidence of a population of indomitable giants rather than seeing the bounty that awaited them.

What caused them to go so awry and read everything so wrong? Their negativity colored everything they saw black and bleak. Negativity and cynicism have a way of doing that to people. They drain people of hope, rob them of enthusiasm, and empty them of optimism. The fate of the nation was a product of the *chet* of their spies, and the spies sin played out over forty full days of negativity, cynicism, and pessimism.

Perhaps, the forty-year sentence was also necessary to start fresh with a new generation unburdened by their fathers' negativity. Negativity and cynicism are an insidious poison that can easily spread through a population, robbing an entire people of enthusiasm and hope. It would take the death and replacement of the entire generation to rid them of that negative attitude and prepare them to enter the land with hope, faith and optimism.

Rav Chaim's pointed insight into the precise sin of the *meraglim* offers both a timeless and very timely lesson in parenting. Children are generally positive by nature. Youth and optimism are synonymous. Adults develop cynicism and negativity through years of experience, but that cynicism does them no good, and it is pure poison for their children when repeatedly exposed to it. To rob children of hope dreams, and positivity is to rob them of their youth and the opportunity that youth brings. In turn, robbing children of enthusiasm robs the world of the great things they can do and accomplish when they are too young and foolish to yet know they cannot change the world.

We live in a political and social climate of constant negativity. Everything and everyone is bad, evil, and horrible as the world itself conspires against all of us to block our aspirations and goals. The Twitter-verse is awash in negativity, where cynicism and anger will earn you scores of followers, while optimism and positivity will leave you very much alone, indeed.

What is the conversation our children overhear from adults at the Shabbos table? Do we talk openly about what is wrong with the *yeshivos*, the *shuls*, politicians, the economy, and just about every other aspect of life? Your children are sitting there at that same Shabbos table, drinking from the poison of negativity being passed around that very table.

If we are not careful to avoid negativity ourselves, or, at the very least careful about avoiding it in front of our children, we make them into negative people. They become the kids who won't participate in anything because "it's all stupid," and will belittle and dismiss everything and everyone as bad and not worthwhile. In short, overexposing our children to negative attitudes and cynical perspectives robs them of their childhood and steals some of the accomplishments of their adulthood as well.

Who wants hopeless children?

*Good Shabbos,*  
*Rabbi Yisroel Gottlieb*  
*Principal*



**Additional Parsha Points**

מעפילים, חלה

**Parsha Points**

**פְּרִשַׁת שְׁלַח**

**Pesukim From the Parsha**

עַד מָתַי לַעֲדָה הָרְעָה הַזֹּאת (יד: כז)

**For how long will this bad group continue?**

מְרַגְלִים and כָּלֵב were not part of the bad עֲדָה, so 'עֲדָה' only refers to the 10 other מְרַגְלִים. מְרַגְלִים learn from here that a מִנְּגָן, an עֲדָה, is 10. This is amazing! Of all places to learn out מִנְּגָן, it is taught to us specifically from the מְרַגְלִים – to remind us that no matter how far one may think they are, or no matter what עֲבִירוֹת one may have done, the gates of תְּפִלָּה, particularly with a gathering of 10 Yidden, are always open! (בְּנֵי פִי)

- 1) בני"א were to enter א"י very soon. They were happy, but concerned they would not be deserving of miracles. They wanted spies, to know the best way to conquer without miracles. They approached מֹשֶׁה, who was upset, since this was a lack of בְּטַחוֹן in ה' ה'. ה' told him to choose 12 צְרִיָקִים; one from each שְׁבֵט לְוִי. שְׁבֵט לְוִי, which did not have a portion in the land, did not send a spy.
- 2) מֹשֶׁה's main talmid, was one of the מְרַגְלִים. מֹשֶׁה added "י" onto his name, since this letter stands for ה' name. With this, מֹשֶׁה davened that ה' should save him from the plot of the מְרַגְלִים.
- 3) Wherever they went in א"י, people were dying. ה' did this so they'll be busy with burials, and not the מְרַגְלִים. Additionally, anyone that said "these are Jewish spies" became unable to speak.
- 4) כָּלֵב went to the מְעַרְת הַמַּכְפִּלָּה in חֲבֵרוֹן to ask ה' to give him the strength to withstand the evil plans of the spies.
- 5) א"י really was flowing with milk and honey. The מְרַגְלִים brought back fruits – if their fruits are so big, imagine how big their people are. 1 person carried a pomegranate, 1 person a fig, and 8 a grape cluster. Since their intentions were wicked, יהושע and כָּלֵב didn't join them in their plan.
- 6) After 40 days they returned. Instead of reporting only to מֹשֶׁה and אֶהָרֹן they told all the בני"א – The land is fruitful (true), the fruits and people are huge (true), – we will not be able to defeat them (false!!!). When בני"א heard this they became even more frightened. כָּלֵב told the בני"א to trust ה' and מֹשֶׁה, but they refused to listen to him and spent the night crying. ה' declared: "You cried for no reason – I will give you reason to cry on this day!". That night was בָּאָב תִּשְׁעָה בָּאָב.
- 7) ה' threatened to destroy בני"א. מֹשֶׁה davened, mentioning the special qualities of ה' mercy, the י"ג מִדּוֹת הַרַחֲמִים. ה' accepted מֹשֶׁה's tefillah, yet decreed that men who were 20 years old and above when they left מִצְרַיִם will not be allowed to enter into אֶרֶץ יִשְׂרָאֵל. As well, corresponding to the 40 days the מְרַגְלִים went around א"י, the בני"א will wander 40 years in the desert. The only men of this group, who were not affected by ה' decree were כָּלֵב and יהושע and the entire לְוִי.
- 8) While the בני"א were mourning for these sad events, מֹשֶׁה taught them some new הִלְכוֹת to comfort them. (תּוֹרָה – אין שְׂמֵחָה אֵלָּא תּוֹרָה) – there is no real joy except for תּוֹרָה!
- 9) A Jew was collecting wood on שַׁבָּת. (מִחֻלּוּקָתָהּ what מְלֶאכֶה it was.) He was warned, but continued. (Some say he did it to show the seriousness of keeping שַׁבָּת.) They came to מֹשֶׁה to tell him. מֹשֶׁה asked ה' which מִיתָה he deserved to which ה' said, the man was חַיִּיב סְקִילָה.
- 10) צִיצִית must be on any garment that has 4 corners. One thread of each set is to be dyed bluish green – תְּכֵלֶת. This coloring comes from a creature called חֲלֹזָן. צִיצִית is only when we wear a 4 cornered garment, still, since this מִצְוָה is so great, the חֻקִּים **paskened** that we wear צִיצִית throughout the day.

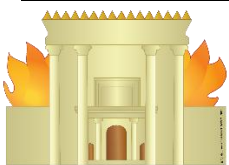




טובה הארץ מאד מאד!

## SPECIAL PLACES IN ERETZ YISROEL

City	Landmark	Details
Yerushalayim	Bais Hamikdash	On Har Habayis a.k.a Har Hamoriah First lasted 410 years. Second lasted (approx.) 420 years
Amuka	Kever Rabi Yonason ben Uziel	The great Tana Rabi Yonason ben Uziel is buried here. People travel here to daven, and as a segulah for finding a shidduch.
Bais Lechem	Kever Rochel	Yaakov Avinu buried Rochel here when she died giving birth to Binyamin. Yaakov strategically buried her there, so the Bnei Yisroel could daven by her kever as they were being led out to galus.
Be'er Sheva		City of the Avos
Chevron	Meoras Hamachpelah	Called מכפלה - double: 1) Two floors 2) 4 couples buried there: אדם & חוה, אברהם & שרה, יצחק & רבקה, יעקב & לאה
Meron	Kever Rabi Shimon bar Yochai	Thousands visit this kever throughout the year, especially on Lag B'omer. Many bring their young 3 year old boys to have an upsherin/chalaka at his kever.
Shechem	Kever Yosef Hatzadik	Shechem was specifically given to Yosef by Yaakov Avinu.
Shiloh	Mishkan	The Mishkan was at Shiloh for 369 years
Tiveria		One of the 'holy' cities of Eretz Yisroel. Overlooks Yam Kinneret. It was the last place that the Sanhedrin sat after the Churban Bais Hamikdash. Many great Tzaddikim buried here inc. Rabi Akiva, Rambam, and Ramchal.
Tzefas	Ari z"l Mikvah	Mikvah used by the Ari z"l (Rav Yitzchak Luria) in the 1500's. City of Mekubalim
Yericho		First city conquered by Yehoshua upon entering into Eretz Yisroel
Yam Hamelach		The "Dead Sea". Called this, as its water is so salty no creature can survive in it.
Yarden River		Where Bnei Yisroel crossed with Yehoshua, when they came to Eretz Yisroel.
Galil		The name given to the lush northern part of Eretz Yisroel
Negev		The name given to the drier southern part of Eretz Yisroel



## MIDDOS & EMUNAH FROM THE PARSHA

ויבנו העם בלילה ההוא

כלל ישראל tell us 'that night', is תשעה באב, which sadly became earmarked for צרות in ישראל. Destruction of both Batei Mikdash, City of Beitar destroyed, Bais Hamikdash plowed under, Expulsion from England (1290), from France (1306), from Spain (1492), World War 1, the catalyst for WW2 began on Tisha B'Av, and more.

Although marred in sadness and tragedy, the idea that this specific date kept resurfacing, is itself a source of inspiration and chizuk in Emunah.

The original date for the Spanish Expulsion was July 31, 1492. Torquemada, the Grand Inquisitor extended it a few days, unwittingly switching it to August 2, 1492, - Tisha B'Av. The Abarbanel, who was part of the expulsion, said if Torquemada would have known how much chizuk he gave by moving it to Tisha B'Av, showing all that Hashem is clearly guiding, he wouldn't have done it.

For corrections, comments, or additions, please email: [bplotzker@ohreuven.com](mailto:bplotzker@ohreuven.com)



בס"ד



# שנים מקרא ואחד תרגום פרשת שלח

Is sponsored in honor of  
all the talmidim that did  
ת.ש.מ.ו.ת. throughout the year

- 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

**ALL OF NEXT YEARS פרשיות  
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To sponsor a פרשה  
please contact Rabbi Plotzker.  
[bplotzker@ohrreuven.com](mailto:bplotzker@ohrreuven.com)

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

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

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

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