

כָּלֶם אֲנָשִׁים רָאִשֵׁי בְּנֵי יִשְׂרָאֵל הָמָּה: במדבר פ"ג פ"ג
The explanation of their Pegam (wrongdoing) was as follows. That in their own eyes they looked upon themselves as the heads of Klall Yisroel.

- Saba Kadisha of Lechovich - Sefer Toras Avos

We find by the Meraglim, that even though they were great men, but since they were pogem (defiled) against Eretz Yisroel they did not have a takonah (rectification). Surely Midah Tovah Miruba – how much greater is to the good. Therefore, those who support Eretz Yisroel, how great is the good that is stored for them, and their reward is great.

- Sefer Divrei Shmuel

This is surely said when it is done in accordance with Torah and Mitzvos. Otherwise, Chas VeSholom, it too is a rebellion in Hashem.

וְעַלִּיתֶם אֶת הָהָר: במדבר פרק י"ג פ"ג

With the mountain, as it is known that the Yetzer Horoh is called Har – a mountain. You should see to it that with the Yetzer Hora itself you should raise everything to Hashem. For from all we will take to serve Hashem.

- Sefer Beis Aharon

וְנָהִי בְּעֵינֵינוּ כְּחַגְבִּים וְכֵן הֵיְיָנוּ בְּעֵינֵיהֶם: במדבר פ"ג פ"ג

It is said in the name of Rav Dovid of Kotzk that the cheit (sin) of the Maraglim was the point of them saying "and so we were in their eyes". For why did they take note how they are looked upon in the eyes of others.

- Sefer Siach Sarfei Kodesh

וַיֵּן לְנֶסֶד רְבִיעִית הֵהִין וְגו': במדבר פרק ט"ו פ"ה

The Sefas Emes ZY"A of Ger was once "bidichusa dateh" and he said "bderech tzachas" to understand the closeness of the Parsha of Nesochim, to the Parsha of sending the Meraglim. He explained that Klall Yisroel was in great bitterness after the sending of the Meraglim therefore it says afterwards the Parsha of Nischei Yayin (pouring of the wine) to settle their Nefesh (soul).

- Siach Sarfei Kodesh

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig

וַיָּבֹא עַד חֶבְרוֹן וְגו': במדבר פרק י"ג פכ"ב

Rashi Z"L explains Koleiv himself went there and he was Mispallel on Kivrei Avos. Rav Chaim Liberzohn Z"L of Chernobyl who accepted from his father Hachosid Rav Yeshaiya who had bikabala from Rav Shloima of Karlin ZY"A related to me, that if a person comes to the Kever Avos or the Kever of a Tzadik, he should stand at the doorway of the Beis HaChaim and say such "Perhaps the Nefesh of the Tzaddik that I came to his Kever is not currently in his kever, then I will light a Ner for the first Neshoma that will notify (his ancestors) or the tzaddik that I, פב"פ have come to Daven on his Kever. Then all the Neshomos will quickly go to notify, as each one wants to be the first one before the others to notify that one has come to the Kever.

- Sefer Shema Shloima (Kisvei Rav Nosson Nota Z"L Rav of Kalbiel)

כ"ג סיון 23rd of Sivon

(ח) וַיִּקְרָאוּ סִפְרֵי הַמִּלָּךְ בַּעַת הַהֵיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא חֹדֶשׁ סִיוֹן בְּשִׁלּוּשָׁה וְעֶשְׂרִים בּו וְגו': (טו) וּמְרַדְכִי יֵצֵא מִלִּפְנֵי הַמֶּלֶךְ בְּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחוּר וְעֶטְרַת זָהָב גְּדוּלָה וְתַכְרִיז בּוּץ וְאַרְגָּמָן וְהַעִיר שׁוֹשׂוֹן צְהָלָה וְשִׁמְחָה: (טז) לַיהוּדִים הִיְתָה אוֹרָה וְשִׁמְחָה וְשִׁשׁוֹן וִיקָר: (יז) וּבְכָל מְדִינָה וּמְדִינָה וּבְכָל עִיר וְעִיר מְקוּם אֲשֶׁר דָּבַר הַמֶּלֶךְ וְדָתוֹ מְגִיעַ שִׁמְחָה וְשִׁשׁוֹן לַיהוּדִים מִשְׁתָּה וְיוֹם טוֹב וְרַבִּים מֵעַמֵּי הָאָרֶץ מְתִיבֵיהֶם כִּי נָפַל פֶּחַד הַיהוּדִים עֲלֵיהֶם: מגילת אסתר פרק ח' פ"ט

On the 23rd of Sivon, The Beis Aharon of Karlin ZY"A made a Seudah. When asked about this he replied, in Megilas Esther on this day it is "LaYehudim heisoh oiroh"

- Sefer Birkas Aharon

Megilas Esther starts with stories of happenings that are very mundane, and it ends with "Divrei Sholom ViEmes. As the Torah is eternal, it is to teach us with this, that no Yid should ever despair.

- Sefer Chemdas Dovid, Purim - Megilas, Sefer Ohz Tischazek

פ' קרח בארץ ישראל Parshas Korach in Eretz Yisroel Rav Yochonon of Stolin Karlin ZY"A said, Ketores bitziburone is obligated to observe, it is a cure, for the sicknesses of our time it is the exceedingly best cure.

- Sefer Kisvei Kodesh

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