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בס"ד פרשת שלח תשפ"ד

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כֻּלָּם אֲנָשִׁים רָאשֵׁי בְנֵי יִשְׂרָאֵל הֵמָּה: במדבר פי"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 Takonoh (rectification). Surely Midah Tovah Miruboh – 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.

וַעֲלִיתֶם 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

וַנְּהִי בְּעֵינֵינוּ כַּחֲגָבִים וְכֵן הָיִינוּ בְּעֵינֵיהֶם: במדבר פי"ג פל"ג

It is said in the name of Rav Dovid of Kotzk that the Cheit (sin) of the Meraglim 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

וְעַבְדִּי כָלֵב עֵקֶב הָיְתָה רוּחַ אַחֶרֶת עִמּוֹ וַיְמַלֵּא אַחֲרָי וַהֲבִיאֹתִיו אֶל הָאָרֶץ אֲשֶׁר בָּא שָׁמָּה וְזַרְעוֹ יוֹרִשֶׁנָּה: במדבר פי"ד פכ"ד

Hashem says that Kalev will be rewarded. What about Yehoshua? Further what was this Ruach Acheres, a different spirit that the Torah speaks about? **The** Sholol Rov brings from Rav Yehuda Kahana (brother of the Ketzos) the Gemoroh (Brochos 34b) that says, "Bimokom Shebaalei Teshuvah Omdim Afilu Tzaddikim Gemurim Ein Omdim Shom." Baalei Teshuvah ascends to high levels that Tzaddikim cannot reach. Moshe Rabbeinu Davened for Yehoshua and therefore Yehoshua was a Tzaddik from the beginning of the mission until the end without wavering for a second. Koleiv felt pangs within him drawing him towards the mistakes of the rest of the Meraglim. He fought them off relentlessly and broke away to shed tears on his own behalf before the Avos HaKedoshim in Chevron. He struggled against his Yetzer and emerged victorious. He was a true Baal Teshuvah and for this earned a special place that Yehoshua could not reach. The Possuk says that Kalev had a "Ruach Acheres" a spirit that was pushing him to go with the Meraglim. "Vayimalei Acharai", but nevertheless he followed Hashem. Therefore, Hashem promised him a special Sechar (reward).

וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ תְרוּמָה לַה': פט"ו פי"ט

No facet of our lives is deprived of Avodas Hashem. Even our basic needs can be steeped with Kedushoh {Holiness}. The Chinuch says a person's life depends on eating bread, so Hashem wants to infuse this mundane necessary activity with Kedusha. Therefore, He commanded us to separate a piece of the dough and give it to the Cohen. This not only helps in the world to come but also adds Brocha to the physical dough itself. It is brought down that the letters of Challah (Ches, Lamed, Hey) is an acronym for Chelek Li'Olom Haboh. Maybe not coincidentally it also is Chelek Li'Olom Hazeh. Similarly, the Gemoroh says that the food of Klall Yisroel has a special ingredient called "Shabbos". We all know that when cooking and baking food for Shabbos if one has in mind that it is special for Shabbos and says Lekovod Shabbos Kodesh, the food has a special heavenly taste on Shabbos.

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: במדבר פט"ו פל"ט

The Baal Haturim says that Hashem commanded us to make four Tzitzis at the four corners of the garment so that whichever way one turns he will be reminded of the Mitzvos. Every one of the Tzitzis has 5 knots to remind is of the five books of the Torah. There are 8 strings to remind us not to commit transgressions with any one of the eight limbs that prompt is to do Aveiros, the ears, eyes, mouth, nose, hands, feet, Ervoh and the heart. If one successfully guards himself from transgression, he will merit ascending above 8 heavens and if one commits transgressions he will be judged with 8 punishments, punishment to the body in the grave (Chibut Hakever) and the seven levels of Gehenom.

Reb Noi'ach of Lechovitch ZY"A said about the greatness of the day of Shabbos, as from it comes the spiritual bounty of the whole week. Whereas the material bounty comes at the time of Tosfos Shabbos, the extension of Shabbos, when we add from the weekday on to Shabbos. Said R"N of Lechovitch if the Baalei Batim where to listen to me and make a lengthy Tosfos Shabbos, they would merit a bounty of Parnossoh (livelihood) all week long.

- Sefer Toras Avos, Slonim

As Reb Ahron Hagodol of Karlin ZY"A says in his Niggun of Koh Echsof הצל מאחרי לפרוש מן השבת "Protect those who prolong the departure from the Shabbos"

נעליכם ברגליכם?

When Rav Berel (Shoichet) Leventhal Z"L traveled from Eretz Yisroel to be Mistofef (dwell) in the shadow of the Heilige Beis Aharon, he went to see the Yenukoh. The Yenukoh ZY"A (who was then a young lad), asked him if he is from Eretz Yisroel. Reb Berel answered positively. Asked the Yenukoh with emotion, "Do they go there with shoes on the Admas Kodesh? For how can one walk on the Heilige Ehrd (holy earth)?

- Miziknei Chassidim, Mateh Aharon

כ"ג סיון 23rd of Sivon

(ח) וַיִּקְרְאוּ סִפְרֵי הַמֶּלֶךְ בָּעֵת הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא חֹדֶשׁ סִיוָן בִּשְׁלוֹשָׁה וְעֶשְׂרִים בּוֹ וגו': (טז) לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשֹׂן וִיקָר :

On the 23rd of Sivon, The Beis Aharon of Karlin ZY"A made a Seudah. When asked about this he replied, "Today is a respected day, as Esther wrote the third letter" - in Megilas Esther, on this day it is "LaYehudim hoisoh oiroh", for the Yidden it was happy.

- 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 - Sefer Ohz Tischazeik

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

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