

BITACHON WEEKLY

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פרשת כי תשא תשפ"ה

Having Patience, Even Just a Drop, Is A Holy Midda

If they had only been patient, and waited for *Moshe*, there would not have been a *Yesod* in *Avodas Hashem*. A gentile needs instant gratification, like *Eisav*; you can't tell him that there is another world *Olam HaBah* to wait for. A general *Yesod*: Even when you feel compelled to do something that you shouldn't do, try to hesitate! People who work on *Ta'avas A'chila* (their desire for food) just hesitate for one minute till they eat. And this makes a major difference. That "one-minute wait" makes them no longer a *Baal Ta'ava'nik*. They have **control!**

When the *Steipler Zatzal* was in the army, he was forced to stand guard all night at the border. It was freezing cold, and whoever stood guard was provided with a pelt coat to withstand the elements. One *Shabbos*, it was the *Steipler's* turn to stand guard, and he found the pelt coat hanging from a tree, where the previous guard had left it. Removing it off the tree involved an *Issur D'rabanan* (of: *אין משתמשין באילן* using a tree on *Shabbos*). Without wearing the pelts, a person would freeze to death in the Russian winter, *Chas V'shalom*.

So he decided to wait 10 minutes before putting them on, since 10 minutes wouldn't kill him. After 10 minutes, he decided to wait another 10 minutes. This continued again and again, until the entire night passed and he survived! Waiting and hesitating and taking things one step at a time is a holy *Midda*, like *Menuchas HaNefesh* and *Bitachon*.

A Yid Goes Slow, And Doesn't Become *Tzu'tu'melt*

And this was the official reason *Yaakov* told *Eisav* why he didn't want to travel together with him, since: *הילדים רכים וישלה לג* the children are fragile and I have to go: *לאת לאת לאת* slowly! A *Yid* goes slow, and doesn't become: *הואל* hyper and panicky. Notice how often *Megilas Esther* is loaded with: *הואל* he "hurried" to bring her oils, and: *הואל* they "hurried" to bring *Haman*, and: *הואל* the messengers went out in a "hurry". They are running and flying and getting *Tzu'tu'melt*. Indeed, *Chazal* say that Persians have no *Menucha* like a bear.

Our Issues and Daily Tests from *Shamayim* Are All *Dimyonos* and Fake Masks

Chazal say: *אין נכנסין יין ויצא סוד עירובין סה* When wine goes in (a person), all his secrets come out. We can say: *הואל* that *Purim* is a day of revealing the truths of our lives. We wear scary masks, but we realize that it's only a mask, and there is nothing to be afraid of. The same is with our issues and daily tests from *Shamayim*. They are all *Dimyonos* and fake masks. So all our *Nisyonos* aren't real. Usually, our pain comes from the loss of *Kavod*, which is: *הואל* just hot air.

Or we are forgetting the greatness of *Yissurim*, which saves us from even worse punishments, like *Gehinom*. So all our "problems" are really a lie; like a mask that's not real. And our partying can be a symbol of what *Olam HaZeh* really is, like *Chazal* say: *אין נכנסין יין ויצא סוד עירובין סה* this world is like a party (which will soon end) *אין נכנסין יין ויצא סוד עירובין סה* so eat and drink as much as you can (i.e., acquire as much *Torah* and *Mitzvos* as you can). A *Yid* has to realize that this is the truth of his existence, like the *Mesilas Yesharim* says: *הואל* a person came to this world only to receive eternal pleasure in the next world.

When R' *Yaakov Galinsky Zatzal* came to *Novardok*, he overheard the *Steipler* learning the above *Chazal* (that this world is like a party) with a *Mussar Niggun*. Indeed, in *Novardok* they experienced this world like a party, since they enjoyed working on their *Middos*. On *Purim*: *אין נכנסין יין ויצא סוד עירובין סה* the truth comes out, the true: *אין נכנסין יין ויצא סוד עירובין סה* secret of *Olam HaZeh* comes out, and we are involved in *Seudas Purim* with plenty of dancing and singing. Remember to continue to be *Purim'dik* all year, i.e., by working on your *Middos* like *Mordechai* and *Esther*, you'll feel like you're always at a party.

