

The Lecture Series With Reb T (Biweekly): **“Be Complacent, Not Impatient: Don’t Lose Your Fuse”**

Sources from Sefaria (unless noted otherwise); Lookout for the *Points To Carryover (PTC’s)*

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-For the refuah sheleimah of Livia Margalit bat Ilana Devorah, Shlomo Ben Sarah Dina, Yehoshua Mattisyahu ben Sarah Rivkah, and for anyone sick or needing a yeshuah or refuah

Hold your horses! What’s your rush?! Do you have a train to catch?? Where are you running!?! Give me a minute! Wait just a moment! Be a little patient! Patience my friend(s)! Hold on a second! Hold your horses! “Don’t get your scarf up in a knot!” “Don’t test my patience!!” SHNIYAH! RAK REGAH!!!

These are all phrases I’m sure we’ve heard used or used ourselves every single day. The famous phrase goes “Patience is a virtue.” Patience is a wonderful quality to have and keep within us.

There are so many things in life that require patience. So many aspects of life require waiting. How many years did it take for someone to find their wife or have a child? How many years did it take to get through college or graduate school? How long did someone’s dissertation, patent, book, project, paper, etc. take to finish? If we had patience for that, why don’t we have patience for other, smaller things in life?

So many small elements (besides for larger ones) in life lack patience. We can’t wait in line, we cannot stand traffic, waiting on the phone makes us furious. People tend to lose patience and it tends to spiral quickly out of control into anger and then at times for some people into physical manifestations (i.e. kick the desk, throw a book, etc.). There even can be seen side effects as well when not dealing properly with using patience. Things such as *Displacement* (taking out anger on someone or something else not really the cause of your anger, i.e. kick the dog because boss yelled at you at work) and *Projection* (you say someone else is angry at you when really you are angry at them) are also common defense mechanisms seen related to impatience and anger. Do you know “Road rage” is a real thing? It is defined by Wikipedia as *“Aggressive or angry behavior exhibited by motorists. These behaviors include rude and verbal insults, physical threats or dangerous driving methods targeted toward another driver or non-drivers such as pedestrians or cyclists in an effort to intimidate or release frustration.”*

These things are all real, and are common ones unfortunately that can spiral out of control when we don’t check or anger or impatience at the door.

“Patient” is defined as *“Bearing or enduring pain, difficulty provocation or annoyance with calmness, or exhibiting calm to these triggers. Tolerant, understanding.”* Wikipedia defines “Patience” as *“The ability to endure difficult circumstances such as perseverance in the face of*

delay; tolerance of provocation without responding in annoyance/anger; or forbearance when under strain, especially when faced with longer-term difficulties. Patience is the level of endurance one can have before negativity."

The dictionary further defines "Patience" as "*The quality of being **patient**, as the bearing of provocation, annoyance, misfortune, or pain, without complaint, loss of temper, irritation, or the like,*" as well as "*An ability or willingness to suppress restlessness or annoyance when confronted with delay: to have patience with a slow learner and quiet, steady perseverance; even-tempered care; diligence.*"

The dictionary defines "Complacent" as "*Satisfied with the current situation and unconcerned with changing it, often to the point of smugness,*" or "*Eager to please; complaint, civil, kindly, giving pleasure.*"

However, "Impatience" is seen by the dictionary as "*A lack of patience, an eager desire for relief or change; restlessness, and an intolerance of anything that thwarts, delays, or hinders*".

Someone who is "Impatient" would then personify these traits. Further explaining the opposite of patience, the dictionary explains that it is "*Restlessness, eagerness for relief or change and can be seen as touchiness or quickness of temper.*"

Patience is thus a wonderful and crucial trait to work on, and something that many of us need to constantly try to work on every day, especially in difficult day to day life decisions.

I once heard in a Shiur, I forget who said it, that so many sins in history, and an abundance of transgressions were due to a lack of patience. Adam and Chavah eating from the tree of knowledge, was considered one because some say it would have been permitted to them had they waited (see the sources in a sec). Shaul giving a Korban even though he was supposed to wait for Shmuel, the Jews not waiting long enough and doing the golden calf, are just a few examples of a lack of patience and timing.

[Or HaChaim on Leviticus 19:26:1](#) points out

לא תאכלו על הדם, "*You shall not eat with the blood;*" *Bereshit Rabbah 21,7 say that the reason that this commandment appears next to the prohibition of ערלה is an allusion to Adam who had eaten from the tree of knowledge before its period of being ערלה had expired. [the other trees had been expressly permitted by G'd so that that prohibition was overridden. Ed] According to the Midrash, all Adam had to do was to wait until the advent of the Sabbath. He would have been permitted to recite the benediction over wine; [according to the view that the fruit of the tree of knowledge were grapes. Ed.] This is the mystical dimension of the statement in Sanhedrin 38 that אדם מושך בערלתו היה, that "Adam was pulling at his ערלה." The word refers to the as yet not permitted fruit; Adam was too impatient. This is why the Torah writes next to the commandment וערלתם ערלתו, "do not eat with the blood," i.e. "do not eat of the fruit of the tree which is still ערלה because of the blood," i.e. **all** bloodshed in the world originated when Adam ate from that tree prematurely. We may extrapolate from this that had it not been for*

Adam's failure at the time there never would have been such a prohibition as the one described in our paragraph. Neither plants nor animals would have become restricted to man at all, either temporarily or permanently.

[Flames of Faith 16:25ה"כ"ז"ט" של אמונה ט"ז](#) further explains

*Adam was impatient and he ate from it on Friday afternoon when it was prohibited, instead of exercising **patience** and using it that evening for Shabbos....The nation lost **patience**; they despaired, and constructed a Golden Calf. Instead of rectifying Adam's sin we repeated it. Judaism seeks to lead us to correct Adam's failing....That is why **patience** is so important in our tradition. We wait patiently for the coming of a better age, even though this wait has lasted millennia, for we will correct Adam's sin.*

In whatever we do for work, and with whatever circumstance we have in life, patience really will come through for us. If we work with kids, have little kids at home, our even if our kids are older, we know how far patience can push us. If we are working as a teacher, therapist, doctor, lawyer, banker, etc. we all really need patience. On the road driving or traveling, at work or walking, patience is always being tested and is always strained in our lives, but it is vital to be worked on and try to get better at even if we fall many times.

When we lose our patience and give in to anger, annoyance, or meanness, we lose a little bit of ourselves and then the beast within will come out to devour and consume us. Impatience can be seen as a feeling of a hungry predator/lion lying in wait inside themselves, waiting to come out and explode in fury of impatience or anger. It's easy to get in and let the fuse be blown; It's much harder to watch yourself to be patient and to not lose your fuse.

[torah.org](#) explains, through the writing of [Rabbi Pinchas Winston](#) :

Patience is definitely a virtue, perhaps the most important one of all. It is amazing how far a little patience or impatience can go to change a moment, a life, lives, or even history. Usually people are impatient when the moment calls for patience, but sometimes people can be too patient when the moment calls for a little impatience in order to put an early end to what eventually may become a disastrous situation.

This is what the Talmud teaches as well, albeit in a somewhat poetic way:

- *Anyone who tries to push off the moment will be pushed off by the moment. Anyone who is pushed off because of the moment, the moment will be pushed off for him. (Brochos 64a)*

On an everyday level, this means don't try to bring about desired results prematurely.

...

Additionally, the phrase comes to mind that Many are the plans in a man's heart, but it is God's plan that prevails. (Mishlei 19:21)

...

The Brisker Rav once officiated at a wedding during which the ring fell into the grass as it was about to be slipped onto the bride's finger, completing the marriage ceremony. As a result, the

long awaited marriage was delayed another 20 minutes, since it was not easy to find a tiny ring in tall grass at night using torches for light.

Eventually, to everyone's relief, the ring was found. However, the Brisker Rav had sensed the embarrassment of the wedding party, and knowing his crowd, that the interruption probably had many in attendance second-guessing the worthiness of the match of the chasan and kallah. For, we like to believe that such matches are made in Heaven and assume that if they are, Heaven will make sure that everything runs smoothly and on time—even though life often teaches just the opposite.

"When deciding at which time to get married," the Brisker Rav explained, "an hour is chosen for when the chuppah is to take place, and that is printed on the invitation for all the guests to know. The caterer is alerted, so that he can make sure that the food is ready on time. All the events of the evening revolve around that sacred time, and the plans proceed based upon it."

"However," the Brisker continued, "in Heaven, the new couple is not destined to be married until precisely 12 minutes later. Whose schedule prevails? Heaven's, of course, and all of a sudden, though everyone involved is doing their best to make the wedding run on schedule, Heaven does its part to delay the completion of the ceremony until just the right moment. We have found the ring signifying Heaven's agreement that this couple can now be married."

...embellished the Brisker Rav's words somewhat, but that is the gist of what he said. And, they apply not only to delayed wedding ceremonies, but to all of life as well. We can try to bring about desired results by certain times, but the bottom-line is that all of history dances to God's music, whether we like it or not, whether we believe it or not. Just like the art of a good joke is the timing, the same can be said of a good life as well.

This is thus a truly important middah/trait to work on.

[Shabbat 31a](#) teaches us about the great ability to learn patience, from the great sage Hillel:

The Sages taught in a baraita: A person should always be patient like Hillel and not impatient like Shammai. The Gemara related: There was an incident involving two people who wagered with each other and said: Anyone who will go and aggravate Hillel to the point that he reprimands him, will take four-hundred זוז. One of them said: I will aggravate him. That day that he chose to bother Hillel was Shabbat eve, and Hillel was washing the hair on his head. He went and passed the entrance to Hillel's house and in a demeaning manner said: Who here is Hillel, who here is Hillel? Hillel wrapped himself in a dignified garment and went out to greet him. He said to him: My son, what do you seek? He said to him: I have a question to ask. Hillel said to him: Ask, my son, ask. The man asked him: Why are the heads of Babylonians oval? He was alluding to and attempting to insult Hillel, who was Babylonian. He said to him: My son, you have asked a significant question. The reason is because they do not have clever midwives. They do not know how to shape the child's head at birth.

That man went and waited one hour, a short while, returned to look for Hillel, and said: Who here is Hillel, who here is Hillel? Again, Hillel wrapped himself and went out to greet him. Hillel said to him: My son, what do you seek? The man said to him: I have a question to ask. He said to him: Ask, my son, ask. The man asked: Why are the eyes of the residents of Tadmor

bleary [terutot]? Hillel said to him: My son, you have asked a significant question. The reason is because they live among the sands and the sand gets into their eyes.

Once again the man went, waited one hour, returned, and said: Who here is Hillel, who here is Hillel? Again, he, Hillel, wrapped himself and went out to greet him. He said to him: My son, what do you seek? He said to him: I have a question to ask. He said to him: Ask, my son, ask. The man asked: Why do Africans have wide feet? Hillel said to him: You have asked a significant question. The reason is because they live in marshlands and their feet widened to enable them to walk through those swampy areas.

That man said to him: I have many more questions to ask, but I am afraid lest you get angry. Hillel wrapped himself and sat before him, and he said to him: All of the questions that you have to ask, ask them. The man got angry and said to him: Are you Hillel whom they call the Nasi of Israel? He said to him: Yes. He said to him: If it is you, then may there not be many like you in Israel. Hillel said to him: My son, for what reason do you say this? The man said to him: Because I lost four hundred zuz because of you. Hillel said to him: Be vigilant of your spirit and avoid situations of this sort. Hillel is worthy of having you lose four hundred zuz and another four hundred zuz on his account, and Hillel will not get upset.

The Sages taught: There was an incident involving one gentile who came before Shammai. The gentile said to Shammai: How many Torahs do you have? He said to him: Two, the Written Torah and the Oral Torah. The gentile said to him: With regard to the Written Torah, I believe you, but with regard to the Oral Torah, I do not believe you. Convert me on condition that you will teach me only the Written Torah. Shammai scolded him and cast him out with reprimand. The same gentile came before Hillel, who converted him and began teaching him Torah. On the first day, he showed him the letters of the alphabet and said to him: Alef, bet, gimmel, dalet. The next day he reversed the order of the letters and told him that an alef is a tav and so on. The convert said to him: But yesterday you did not tell me that. Hillel said to him: You see that it is impossible to learn what is written without relying on an oral tradition. Didn't you rely on me? Therefore, you should also rely on me with regard to the matter of the Oral Torah, and accept the interpretations that it contains.

There was another incident involving one gentile who came before Shammai and said to Shammai: Convert me on condition that you teach me the entire Torah while I am standing on one foot. Shammai pushed him away with the builder's cubit in his hand. This was a common measuring stick and Shammai was a builder by trade. The same gentile came before Hillel. He converted him and said to him: That which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go study.

Hillel shows to us here in different stories the extent of patience; how far patience can go. Hillel can be seen as a paradigm of patience, and maybe on one level that's why his opinion was accepted more often in the talmud (besides for respecting and stating his opponents opinion first as it is explained also—I forget where).

There's a famous story about the value of patience, and how controlling anger can save us from destroying our family (especially in regard to anger), brought down:

[R' Avraham Chaim Feurman in his "Letter for the Ages" chapter \(day\) 3 explanation of the Iggeret Haramban/The Ramban's Letter from the Sefer Chassidim \(655\):](#)

Once there was a son who was extraordinarily respectful to his father. On his deathbed, the father said: "My son, you honored me in my lifetime and now you must honor me after my death. I command you-if you should ever become overcome by anger, hold your anger in overnight. After his father's death, the son was forced to embark on a prolonged journey which took him to distant lands for tens of years. Unbeknown to him, the wife he left behind was expecting his child. After his years of absence, the husband returned home unannounced hoping to joyously surprise his wife. But as he approached his bedchamber, he saw his wife embracing a handsome young man, a stranger. The husband became fiercely jealous and reached for his dagger-when he suddenly remembered the pledge he made his father: he must hold in his rage overnight. The next day he was shocked to discover that the young man in his wife's embrace was none other than his own son, the child that his wife had borne during his long absence. The man was thus saved from tragically slaughtering his own family.

Having the patience to hold in anger or to wait things out can really be life saving for you and for others. If we work on ourselves, we can really acquire this wonderful middah to have.

The degree of patience is invaluable. We should use it for ourselves for our spouses, our kids, our students, and everyone around us. In fact the Talmud teaches there was a student of a sage who had much difficulty learning:

[Eruvin 54b](#)

Having discussed the importance of reviewing one's Torah study, the Gemara relates that **Rabbi Perida had a certain student whom he would have to teach four hundred times, and** only then would he **learn** the material, as he was incapable of understanding it otherwise. **One day they requested** Rabbi Perida's presence **for a mitzva matter** after the lesson. Rabbi Perida **taught** his student four hundred times as usual, **but** this time the student **did not** successfully **learn** the material.

Rabbi Perida **said to him: What is different now** that you are unable to grasp the lesson? **He said to him: From the time that they said to the Master that there is a mitzva matter** for which he is needed, **my mind was distracted** from the lesson **and every moment I said: Now the Master will get up, now the Master will get up** to go and perform the mitzva and he will not complete the lesson. Rabbi Perida **said to him: Pay attention** this time **and I will teach you, and know that I will not leave until you have fully mastered the lesson. He taught him again an additional four hundred times.**

What an unbelievable lesson and inspiration for us to work on our own patience especially when dealing with, teaching, or interacting with others.

So we see how great this trait is and how far we should go to try to acquire it.

I further think of the Great King David who was cursed in public and bore the brunt of it, having patience to take it in stride and let the evil act be paid back much later on in due time when his son took over:

[Samuel 2: 16](#)

As King David was approaching Bahurim, a member of Saul's clan—a man named Shimei son of Gera—came out from there, hurling insults as he came. He threw stones at David and all King David's courtiers, while all the troops and all the warriors were at his right and his left. And these are the insults that Shimei hurled: "Get out, get out, you criminal, you villain! The LORD is paying you back for all your crimes against the family of Saul, whose throne you seized. The LORD is handing over the throne to your son Absalom; you are in trouble because you are a criminal!" Abishai son of Zeruiah said to the king, "Why let that dead dog abuse my lord the king? Let me go over and cut off his head!" But the king said, "What has this to do with you, you sons of Zeruiah? He is abusing [me] only because the LORD told him to abuse David; and who is to say, 'Why did You do that?'" David said further to Abishai and all the courtiers, "If my son, my own issue, seeks to kill me, how much more the Benjaminite! Let him go on hurling abuse, for the LORD has told him to. Perhaps the LORD will look upon my punishment and recompense me for the abuse [Shimei] has uttered today." David and his men continued on their way, while Shimei walked alongside on the slope of the hill, insulting him as he walked, and throwing stones at him and flinging dirt.

Only in Kings I:I did David allow the punishment to finally coming by after years of patiently waiting:

[Kings 1:2](#)

You must also deal with Shimei son of Gera, the Benjaminite from Bahurim. He insulted me outrageously when I was on my way to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by the LORD: 'I will not put you to the sword.' So do not let him go unpunished; for you are a wise man and you will know how to deal with him and send his gray hair down to Sheol in blood." ...Then the king (Shlomo) summoned Shimei and said to him, "Build yourself a house in Jerusalem and stay there—do not ever go out from there anywhere else. On the very day that you go out and cross the Wadi Kidron, you can be sure that you will die; your blood shall be on your own head." (Shimei listened for two years but when he left his home to chase his runaway slaves, Solomon had him executed).

Even the great King David taught us about patience and enduring much disgrace in the face of waiting.

We need only to look in our own history, the Tanach and the Talmud, and even those around us in recent history and current times who lived and breathed patience and who currently live and breathe patience, and those who have and exude amazing patience to know it is something that

the material **is organized in their mouths?** As it is stated: “Put it in their mouths,” so that they should be capable of teaching it to others.

[מבחר הפנינים ג'ט:9'3 מivchar HaPeninim](#)

He who possesses abundant **patience** and meekness will witness the diminution of his oppressors, and the increase of his supporters.

[מבחר הפנינים ט'ט:9'9 מivchar HaPeninim](#)

Patience is the safest counsellor, and meekness the truest companion.

Patience reaps peace, and rashness regret; the former riches, the latter poverty.

Patience is the invulnerable shield of the defenseless.

Patience under difficulties dignifies the heart and insures success.

Patience will result in independence, though momentary loss may attend it.

He who makes **patience** his leading principle, will be led thereby to the realization of his wishes.

[רש"י על קהלת ז'ח:ג'8:7 Rashi on Ecclesiastes](#)

Patience. One who is slow to anger and is not easily provoked.

[רבינו יונה על פרקי אבות ב'ה:ג'5:2 Rabbeinu Yonah on Pirkei Avot](#)

An impatient person cannot teach: It is not needed that a teacher be angry nor that he be short of [**patience**]; but rather [he should] be magnanimous and answer everything that they ask.

PTC. Patience brings much goodness to our lives and those around us, changing the whole world for the better

[רבנו בחיי שמות ט"ו:ג'א:1'3 Rabbeinu Bahya, Shemot](#)

Our sages elaborated on this: “just as He displays **patience** and is long-suffering so you shall be patient and long-suffering.”

[אורחות צדיקים ב'ל:ג'33'2 Orchot Tzadikim](#)

The modest person is patient and from **patience** comes peace and with humility one can quiet the wrath of a man who is angry with him, as it is said : "A soft answer turns away wrath"

[עקידת יצחק כ"ז:א'ה:1'5 Akeidat Yitzchak](#)

The most important trait to be developed is **patience**. This is the ability to endure adversity easily, not without sensitivity, but heroically.

[ספר תומר דבורה א'ב:א'1'2 Sefer Tomer Devorah](#)

This is a trait one must follow, meaning **patience**

[ליקוטי מוהר"ן קנ"ה:ג'ה:3'5 Likutei Moharan](#)

For...the aspect of **patience** is paramount.

[בן סירה ט"ט:15'5 Ben Sira](#)

Be swift to give ear; And with **patience** of spirit return answer.

[משלי כ"ה:ט"ו ו'15:25 Proverbs](#)

Through **forbearance** a ruler may be won over; A gentle tongue can break bones.

PTC. Patience is key and has the ability to turn away anger around us

[שער האמונה 23:2 שער האמונה](#), Entrance to the Gate of Beit Yaakov
[ויסוד החסידות, פתח השער לבית יעקב כ"ג:ב'](#)

Indeed, the world holds the opposite view, and people prefer immediate physical gratification over **patience** and constraint – even when they know that they will be rewarded for the latter in the world-to-come

[ענקי הרוח שלנו, Hillel 16, The Jewish Spiritual Heroes, Volume I; The Creators of the Mishna](#), חלק א; חכמי המשנה, הלל ט"ז

(Like we talked in the intro,) Hillel's modesty and unusual **patience** gained wide renown and many interesting stories were told of futile attempts to make him angry.

Aside from his humility and **patience** Hillel was also noted for being satisfied with his lot and he was in the habit of saying: "Blessed be God for this day."

The Talmud characterized Shammai as an angry man in contradistinction to Hillel who was noted for his modesty and **patience**.

[אבות דרבי נתן ט"ו:ג' 15:3 Avot D'Rabbi Natan](#)

What was the **impatience** of Shammai the Elder?...The **impatience** of Shammai sought to destroy me out of this world and out of the world to come; your gentleness (Hillel's) brought me to life in this world and in the world to come'.

[מאמר מזכה הרבים ט'ב'2:9 Maamar Mezake HaRabim](#)

For, only through **patience** and self-sacrifice, he merited to the great height in the service of Hashem and the fixing of his character traits....And this was the way of Rabbi Prayda (who we talked about in intro), that this student obligated him to use his strength of **patience**, eight hundred times, and he knew with confidence that it was necessary to act as such....is that **patience**...is the foundation for the worker, and all who invest themselves in **patience** will merit to see the limits of the toil with each and every instance.

PTC. We should be known for our patience and good character, dealing with people using empathy and giving time and attention like Hillel and Rabbi Prayda

[ספר הישר ו'ז'7:6 Sefer HaYashar](#)

...how many good qualities there are in **forbearance** and patience.

[Pat Lechem, Third Treatise on Service of God 10:13](#)

bear all distress -- for the trait of **forbearance** requires courage of heart....

[שיחות הר"ן ש"ח:א'1'308:1 Sichot HaRan](#)

They came to the conclusion that the only solution is stoic **forbearance**. A person must accept upon himself to endure all that happens to him.

[Psalms 37:7'ז'ז'ל"ז תהילים](#)

Be **patient** and wait for the LORD, do not be vexed by the prospering man who carries out his schemes.

[Proverbs 15:18ח"ז'ז'ז'ז משלי](#)

A hot-tempered man provokes a quarrel; A **patient** man calms strife.

PTC. Understanding that Hashem controls all can help us develop patience; we are not in control but he is, he does all for our good and that can give us peace and the ability to wait in life

[Tractate Kallah Rabbati 4:3'ג'ג'ג'ג מסכת כלה רבתי ד'](#)

Be submissive to a superior, **patient** under oppression, of cheerful appearance and keep away from sin...He is modest, **patient** and forgiving of insults directed at him It makes him great and exalts him above all things.

[Eruvin 13b:13ג"ג'ג'ג'ג עירובין י"ג ב'](#)

And conversely, anyone who is **patient** and yields to the moment, the moment stands by his side, and he will ultimately be successful.

[Bava Batra 145b:12ב"ב'ב'ב'ב בבא בתרא קמ"ה ב'](#)

“And for the good-hearted it is always a feast”; this is referring to a person of **patient** disposition.

[Avot D'Rabbi Natan 1:3'ג'ג'ג'ג אבות דרבי נתן א'](#)

And they said three things: "Be **patient** in judgement, and appoint many students and make a fence for the Torah.

How should one be **patient** in judgement? This comes to teach that one should wait in judgement. For all who wait in judgement - are settled in judgement....Another explanation: how so to be **patient** in judgement? This teaches that one should be **patient** in his dealings and not quick to anger in his dealings....This teaches that one should be **patient** with matters and not quick to anger about them.

PTC. Don't jump the moment; let things settle in and wait them out before jumping to conclusions in life as that might be the answer often times

[Mivchar HaPeninim 9:14ד"ד'ד'ד'ד מבחר הפנינים ט' י"ד](#)

To the question, Who is the most **patient**? the sage replied, He who curbs his passions. Nothing will mitigate our sufferings more than **patient** endurance...Rely not on gratitude until thou hast tested it by refusal; for the truly grateful is **patient**, whilst the sullen is thankless indeed.

[חובות הלבבות, שער רביעי - שער הביטחון 4:117](#)
[ד'קי"ז](#)

...demonstrating **patient** bearing and accepting in times of trial and difficulty

[משנה תורה, הלכות דעות ה'י"ג 5:13](#)

And if others owed him according to the law, he should be **patient** and forgive them, and lend and give grace.

[רד"ק על בראשית ט"ו:ט"ז; ב'2:16:15](#)

G'd is very **patient** with sinners, giving them a great deal of time to mend their ways.

[ספר הישר ו'ז'7:6](#)

For no one who is **patient** will ever regret it...

PTC. Often times we might not understand things but as Hashem is patient so should we be and maybe with time we will come to learn the reason for some things that might happen that feel tragic and sad

[ספר תומר דבורה א'י"ב:ב'2:12:1](#)

And if he was a little **patient** with other people - towards these [he should be] much more [**patient**], and have mercy upon them; to go with them beyond the [letter] of the law

[פדיון הרלוונטיות על בראשית ו'ל'30:6](#)

Yehudah knows that one must be **patient**, and that silence is better than speaking to men unwilling to listen. When the moment is not right, a skilled leader bides his time.

[ספר היובלים י"ט:ט'9:19](#)

This is the tenth trial wherewith Abraham was tried, and he was found faithful, **patient** in spirit.

[מחזור רosh Hashanah Ashkenaz, Musaf, Second Day of Rosh Hashana, Kedushah 31](#)
[אשכנז לראש השנה, תפילת מוסף, יום שני של ראש השנה, קדושה ל"א](#)

Who is **patient**, and overlooks the rebellious.²¹ Hashem gives them every opportunity to repent. And all believe that He pardons, Selah;

[סליחות נוסח Ashkenaz Lita, Second Day of the Ten Days of Penitence 6:9](#)
[אשכנז ליטא, ליום שני דעשי"ת ו'ט'](#)

How can I endure in the thick slime,¹ Of Exile. and what is my end that I should be **patient** until the time You bring me to freedom?

PTC. Sometimes we need to go above and beyond and use patience even in a situation that seems too hard to do so; learn from those before us that it is possible and very commendable

[מסכת כלה רבתי ג'ו'6:3](#)

[or like a small door which disregards precious friends];77‘Small door’ signifies **impatience** which may drive away precious friends. be like a lower sill on which all tread.GEMARA....[‘Be not like a small door’]: Be not **impatient**, because [**impatience**] alienates you from your fellow-men.

[Rashi on Exodus 6:9:2'ב'ט:ו' שמות ו' ט:ב'2'9:6](#)

Because of **impatience** of spirit-- when someone is upset, their spirit and breath are shortened and they cannot breathe deeply.

[Likutei Moharan, Introduction 13ג"ו, הקדמה י"ג13](#)

[Also discussed is the need for] keeping oneself from honor, anger, **impatience** and haughtiness, and the great value of truth as opposed to the disgrace of falsehood; keeping away from depression and idleness...

[Proverbs 14:17ז"ד:י"ד משלי י"ד:17:14](#)

An **impatient** man commits folly; A man of intrigues will be hated.

[Tractate Derekh Eretz Zuta 3:9'ט:ג' ארץ זוטא ג' ט:9'3](#)

A shamefaced person is not apt to learn, nor is an **impatient** person fitted to teach.

[Tractate Kallah Rabbati 3:6'ו:ג' מסכת כלה רבתי ג' ו:6'3](#)

[‘Be not like a small door’]: Be not **impatient**, because [**impatience**] alienates you from your fellow-men.

[Tractate Kallah Rabbati 10:2'ב:י' מסכת כלה רבתי י' ב:2'10](#)

One should not be **impatient** at meals.

[Orchot Tzadikim 12:4'ד:ב' אורחות צדיקים י"ב ד:4'12](#)

And our Sages said : "Nor is an **impatient** person fitted to teach" , for because of his great anger, the pupils fear him too much to ask the things of which they are in doubt lest he be wrathful with them...And even when his pupils do ask the **impatient** teacher questions he has neither the mind nor the patience to explain to his pupils all that is needed to make the matter clear.

PTC. Without patience we can lose friends and others g-d forbid; patience can be key to keeping many of our most important relationships

[Bava Batra 145b:12ב"י:ב' בבא בתרא קמ"ה ב' י:12:145b](#)

And Rabbi Yehoshua ben Levi says: “All the days of the poor are terrible”; this is referring to a person of **impatient** disposition.

[Rambam on Pirkei Avot 2:5:1'א:ה' רמב"ם משנה אבות ב' ה:1'5:2](#)

And an **impatient** person is one who is **impatient** about everything and gets angry.

[Radak on Genesis 6:5:1'א:ה' רד"ק על בראשית ו' ה:1'5:6](#)

Just as G'd allowed man plenty of time to improve his ways, so man, when dealing with his fellow, should also not be **impatient**, but allow enough time for people to rethink their evil attitudes.

[שערי תשובה ג'נ"ב 3:52 Shaarei Teshuvah](#)

And the ones who are **impatient** to understand and give a ruling will not save their souls from putting a stumbling block before the blind; and their sin is very heavy...

PTC. For an impatient person, life is not enjoyable but will feel as a constant aggravation; Patience can then be the key to a peaceful, calm, and enjoyable life

[Rabbeinu Bahya, Shemot 5:22:7](#)

If in spite of our impatient wait for the redemption it has been delayed then this is only in order to add to the guilt of our oppressors in the interval and in order to punish them more severely for their sins against G'd and against His people.

[Rabbeinu Bahya, Shemot 6:13:1'א"ג:י"ב רבנו בחיי, שמות](#)

G'd commanded Moses and Aaron to put up with the expressions of frustration by the people and not to get **impatient** with them nor to curse them.

[Or HaChaim on Exodus 6:12:4'ד"ב:י"ב אור החיים על שמות](#)

While it is true that the Israelites suffered from an **impatient** state of mind, there were other reasons why they should have listened to Moses. The most important such reason was their faith in G'd.

[Messilat Yesharim 19:21א"ט:כ"א מסילת ישרים](#)

Similar to this Rabbi Zeira said: "Never in my life have I been **impatient** with my household, nor have I walked ahead of one greater than myself, nor have I meditated on the Torah in filthy alleys..."

PTC. Patience is not only beneficial to you and those around you, but to the nation and the world at large, leading to more serenity and calmness in the world

Points to Carryover

-Patience is really a wonderful quality to have, it is better than money and is a golden quality

-Patience brings much goodness to our lives and those around us, changing the whole world for the better

-Patience is key and has the ability to turn away anger around us

-We should be known for our patience and good character, dealing with people using empathy and giving time and attention like Hillel and Rabbi Prayda

-Understanding that Hashem controls all can help us develop patience; we are not in control but he is, he does all for our good and that can give us peace and the ability to wait in life

-Don't jump the moment; let things settle in and wait them out before jumping to conclusions in life as that might be the answer oftentimes

-Often times we might not understand things but as Hashem is patient so should we be and maybe with time we will come to learn the reason for some things that might happen that feel tragic and sad

-Sometimes we need to go above and beyond and use patience even in a situation that seems too hard to do so; learn from those before us that it is possible and very commendable

-Without patience we can lose friends and others g-d forbid; patience can be key to keeping many of our most important relationships

-For an impatient person, life is not enjoyable but will feel as a constant aggravation; Patience can then be the key to a peaceful, calm, and enjoyable life

-Patience is not only beneficial to you and those around you, but to the nation and the world at large, leading to more serenity and calmness in the world