

# 4G SAVLANUS



PATIENCE IS POWER



## What is Patience?



pa·tience

/ˈpāSH(ə)ns/

*noun*

1. the capacity to accept or tolerate delay, trouble, or suffering without getting angry or upset.  
"you can find bargains if you have the patience to sift through the dross"

**Similar:** forbearance tolerance restraint self-restraint resignation stoicism

2. **BRITISH**  
any of various forms of card game for one player, the object of which is to use up all one's cards by forming particular arrangements and sequences; solitaire.

Etymology. From Middle English pacience, from Old French pacience (modern French patience), from Latin patientia (“suffering; endurance, patience”), from patiens, present active participle of patior (“suffer, experience, wait”), ultimately from Proto-Indo-European \*peh<sub>1</sub>- (“to hurt”).

Rav Shlomo Wolbe in Alei Shur (Chelek Alef) describes savlanus as endurance — the ability to withstand and go onward. He presents an analogy of a man straining under a large burden on his back. Step after step he continues on his way without stooping to cast off his sack.

The root of סבִּלְנוּת is סוֹבֵל = a porter carrying a load

Patience is not waiting — it’s understanding. It’s deciding to be tolerant and accept others (or ourselves) while carrying them and their package. Not as a burden; but rather as a part of understanding and patience.

Patience is a skill you can learn. Patience is an opportunity for you to prepare for greatness.

Understanding that life cannot and will not be controlled. Life doesn't care how badly you "want it". The more you try to control, the more you become controlled.

Rebbe Nachman also seems to inflate the importance of Patience. He says (לקוטי עציז) that someone who is patient will become rich. What? Why would that be?

## What gets in the way of patience?

- **Instant gratification**
  - What is instant gratification

Marshmallow test- delayed gratification

[PARENTING SCIENCE: The marshmallow test](#)



[The Marshmallow Test and Why We Want Instant Gratification: Silvia Barcellos at TEDxMidAtlantic 2012](#)



## Microwave Generation - What is the microwave generation?



- **Anger**

- Rabbenu Yonah (Avos 2:13) seems to imply that the opposite of patience is not just impatience, but anger. Why would that be? How is that a more accurate opposite trait?
- Rav Baruch Ber Leibovitz had a fascinating way to deal with anger. Whenever he got angry at one of his children, or someone else, before saying anything he would say that he needs to go get his angry hat from upstairs. After all, he was not able to be angry without the hat that he designated to be angry in! By the time he made his way back downstairs with his angry hat firmly on his head, he was no longer angry and went back upstairs to put the hat back in its place.

What is our angry hat that teaches us to be patient?

- “Overcoming my anger will bring me closer to You.”

- **Inability to Accept**

- What is true acceptance?

<https://www.verywellmind.com/how-accepting-emotions-can-improve-emotional-health-425368>

Acceptance simply means being aware of your emotions and accepting them for what they are right now, knowing that they won't last.

- **We don't use our seichel**

- In the Seder Me'am Lo'ez on Avos (p. 243), he says that the best gauge for intelligence is patience. What does one have to do with the other?

## How to we cultivate patience?

Rav Simcha Zissel of Kelm , Chochmah u'Mussar Vol. I, p. 433

It would be ideal if we could become accustomed to the attribute of patience-**סבלנות**, for patience is the source of all good character traits and inner calm, and is the root of all virtue.

Rabbenu Yonah (Avos 2:13) says that a **לב טוב**, someone with a good heart means someone who is patient.

- Why is someone who is patient described as someone with a good heart?
- What does it mean to have a good heart?
- Does this connect to working on your middos?

### Work on **Kindness**

משלי פרק כה פסוק טו

(טו) בְּאַהֲדָא אַפִּים יִפְתָּה קֶצֶין וְלִשׁוֹן רַכָּה תִשְׁבֶּר־נְקָרִים:

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

Some think that the best way to get your point across is to be combative. But the verse is teaching us that the best way is through patience and kindness. Why would this be true? How can we try to apply this to our lives and when we are in sticky situations?

### Work on **Emunah**

Essentially the core of savlanus seems to be emunah. If one receives a painful letter in the mail would he get angry at the mailman for delivering it? So too when we feel hurt by another we shouldn't succumb to the pettiness of anger; rather we should view that person as a messenger from Hashem.

### Work on **Anavah**

The Shalah (**שער האותיות ע**) says that **סבלנות** stems from **ענוה**, from the characteristic of humility. Why is that true?

### Work on **Kaas**

The Gemarah (Pesachim 113b) says that there are three people that Hashem loves more than others: A person who never gets angry, a person who never gets drunk, and a person who overlooks slights and does not wish to repay bad to or harbor resentment against, one who caused him pain. Additionally, the Gemarah (Kiddushin 71a) says that this person is privileged to a special level of godly revelation! According to many Jewish thinkers, this last category is an application of patience. Why is someone who is patient so special to Hashem to be in this elite category of people?

### Work on **Simcha**

In the book Orchos Tzadikim (Shaar Hakaas), he says that the secret to happiness is to be patient. What is the connection between those two things? What gets us down? How can patience be used to pick us back up?

### Work on **Dan L'kaf Zechus**

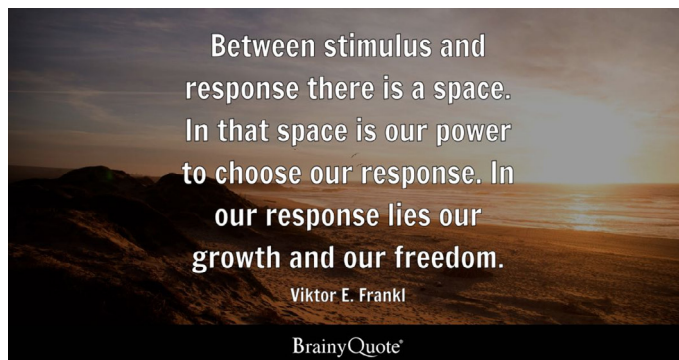
- Try to put yourself in the other person's shoes to understand why he may have acted in such a manner. When presented that way we realize that we can never fully understand another's tests and difficulties and therefore we can forgive him for hurting us.
- In turn, this will also lessen our kaas

### Strengthen **Tefilla**

- Daven to Hashem that He help you become more patient

No wonder Rav Simcha Zissel of Kelm says that Savlanus is the root of all other middos- many other middos must be worked on in order to become a sovel.

Between the Chomer (inborn reflexes) and Tzura (the way we react), there is always Bechira (choice in how we react based on our nature)



Practical ways to work on patience:

- Use every situation as an opportunity to increase your patience
  - Patience is a muscle like any middah. Any time there is a situation that requires patience look at it as an opportunity to stretch this muscle and become a more patient person
- Prepare yourself before you enter a situation
  - If you know there is a specific time when you lose patience the fastest, prepare yourself before entering that situation. It will make it easier when you see it coming and it may not turn out as bad as you thought!
- Use spare moments as an opportunity to work on your avodas Hashem
  - There is no free time when it comes to your avodas Hashem. If you know you will have a free moment, think of ways beforehand that will help you utilize that time to work on your relationship with Hashem.
- Remember you are exactly where Hashem wants you to be
  - Hashem makes no mistakes. Every person, place, and thing was strategically orchestrated in your life for your benefit. Remember when you think things are supposed to look differently, Hashem has bigger plans for you.



Be patient.  
Good things come  
To those who wait.

[www.WisdomLifeQuotes.com](http://www.WisdomLifeQuotes.com)



Questions to ask yourself:

1. When do I lose patience?
2. What do I do in those moments?
3. How can I stop before I react?
4. How can I practically work on my patience?