

Remove Anger from Your Heart: A Torah Guide to Patience, Tolerance, and Emotional Well Being by Rav Avraham Tubolsky Quotes

The compilers of each generation did a great favor for us. They merited and they brought merits to many others; the merit of many is dependent on them ... Certainly for us, in our times, we who are a generation of orphans, who have so many aggravations and stresses; we do not have the leisure time to study with the intensity of earlier generations. If we would try to learn many books, we would not be able to do so for there are too many of them. Who can afford to purchase all the books to have them near him? However, through the collections, we can fulfill some of our obligations. (Peleh Yoetz, the entry of Asifah)¹

People who claim that they cannot be patient because of their natures are mistaken! A person has free will to change his nature and completely fix his attributes. Chazal said (Bereishis Rabbah, chapter 34), “Wicked people are ruled by their hearts, but righteous people rule over their hearts.” (Sefer Chareidim, part 1, 8)²

Rabbi Yisrael Baal Shem Tov (5460-5520) commanded: Learn every day a set amount of mussar, whether large or small, and attach yourself to good character traits. (From his will, p. 26, Yerushalayim, 1948) The yetzer hara does not seduce man to not learn at all; rather, it seduces him to avoid learning subjects that will bring him to fear of Heaven, such as books of mussar or the Shulchan Aruch, so he should know halachah. Instead, the yetzer hara persuades a person to study only Gemara with commentaries. (ibid., p. 31)³

“You have guaranteed for me with a small measure of wheat”—This hints to a person that he should learn a little bit of mussar every day, for without mussar the nation would be wild! (Chiddushei HaGra, Shabbos 31a)⁴

And how great is the mitzvah to guide people to learn mussar, to save their souls from the lowest depths, as Chazal say, “Anyone who has compassion on the creations, Heaven will have compassion on him.” There is no greater compassion than to remind and inspire someone to study the works about fear of Hashem. (End of Iggeres HaMussar) It is important

¹ Location 188 (Kindle Ed)

² 228

³ 285

⁴ 337

that every rabbi and leader warn and encourage the people in his city to study mussar. [He should encourage them]⁵

Shimon and Levi became angry one time in their lives, when Shechem violated their sister Dinah. That was a matter deserving of anger, but because they hurried to reveal their anger and didn't have patience to ask their father for advice, they were punished harshly for eternity. Their father rebuked them and said, "I will divide them in Yaakov and scatter them throughout Yisrael." Even worse than that punishment is that it's written in our Torah forever, "Accursed is their anger, for it is too intense, and their wrath, for it is harsh." What can we, who are filled with rage over petty matters and for no reason, say for ourselves? How many times have we thrown ourselves into this pit of destruction? Woe to us from the day of reckoning! Woe to us from the day of rebuke! (Lev Eliyahu, vol. 2, p. 186)⁶

An angry person might hit his grown child, which is a transgression of "Do not place a stumbling block before a blind person" (Vayikra 19) since his son might hit him back. Beis din would excommunicate a father for hitting his son. (See Moed Katan 17; ruling of Rambam in Shulchan Aruch.) (ibid., 1, 35)⁷

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⁵ 497

⁶ 1208

⁷ 1527