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# Impatience and Uncontentment Lead to Hate and Anger, and an Enemy is a Very Good Tool for Learning

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## **Impatience and Uncontentment Lead to Hate and Anger, and an Enemy is a Very Good Tool for Learning**

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Impatience and uncontentment are two of the great enemies of the human being, which prevent and destroy both his/her inner peace and his/her freedom and harmony. If the building up of these values is prevented or they are destroyed, then also the purely thought-feeling-based love as well as the goodness and the dignity are affected by it, that is to say, prevented or destroyed. If these high values do not exist purely in a spiritual-fine-feeling-based form, rather only in a thought-feeling-based form or structure, then they irrecoverably become subject to prevention or destruction. It must be understood from this that love, peace, freedom, harmony as well as goodness and dignity are of effective correctness and of lasting, indestructible value, only when they come forth from the spiritual Gemüt in a spiritual-fine-feeling-based form according to the creational-natural laws. However, if their origin is based only on material-mental concerns, consequently resulting only based on the thought-feeling and the psyche, then they are vulnerable and destructible. Hence all the high values must have their origin in the inner and true nature of the human being, which is connected with the spiritual-fine-feeling of the spiritual Gemüt of the spirit-form. But this is not connected with the material, as it is expressed through the outer nature, which brings to effect all that which the human being thinks is correct by his/her own flawed choosing and according to his/her wishes, ideas, thoughts and feelings. This happens although it does not correspond to his/her true inner nature, which, according to the creational-natural laws in true form, demands love, peace, freedom, harmony and feeling for others as well as goodness and dignity and so forth.

In order to allow all the high values of the inner nature to be fulfilled and to protect them, it is necessary to express them externally, patiently and contentedly with the outer nature and hence never to be impatient nor uncontent. Most notably, both the wrong values of impatience and uncontentment are very strong factors for the triggering of hate and anger, namely, entirely according to the law of causality, which states that cause and effect are connected in quite natural forms. Hence, if a cause is given, then it cannot be prevented that the causal process leads to a corresponding result, that is to say, to the effect. For this reason, it is necessary that, in the beginning, the respective situation is checked so that no false cause, rather the correct and value-producing cause is created, from which the correct and valuable effect then also arises. Hence it is of enormous importance that heedfulness, attentiveness and caution are practiced, so that no situation arises which leads to impatience and uncontentment, because inevitably hate and anger come forth from them. So, it is necessary that the human being has a quite certain attitude in relation to his/her goods and belongings, to his/her wealth, to his/her enjoyments and modes of behavior as well as



to his/her relatives, acquaintances, companions, and friends as well as to the most diverse situations, which calls forth the value-bringing causes and therewith the same kinds of effects. Thoughts and feelings of impatience, of being unsatisfied and of being unfortunate as well as of hopelessness are very dangerous for patience and contentment and can apply to anything and everything. If the human being pokes around therein and he/she does not have the correct attitude in relation to life and all things, then everything becomes a source of impatience, discontentment and frustration. Thus, even the friendly smile or the greeting of another can turn into an evil nuisance, which certainly would not be the case if patience and contentment were cultivated.

Fundamentally, in all imaginable arising phenomena the possibility exists for the human being to become vexed, impatient and uncontent and to fall into hate as well as anger and frustration. The entire world is integrated into the workings of the creational-natural laws, consequently also the existence of the human being. These causally determined laws determine which distinct effects arise from distinct causes, and exactly this means that the human being, with his/her thoughts, feelings and with his/her deeds and actions, is connected with that and included in it. So precisely because he/she has his/her own free will and can freely decide in all his/her own things, he/she is responsible himself/herself for striving, forming, and putting into practice his/her attitude in correct form for the perception and fulfilment of the creational-natural laws. Once he/she succeeds at this, when he/she changes his/her attitude and mode of behavior as well as his/her view of things and happenings, then it is absolutely possible for him/her to turn all constantly occurring phenomena in the existence into sources of patience and contentment as well as love, dignity, joy, harmony and freedom and peace. This happens instead of everything getting out of the control of the good human nature into lovelessness, impatience, discontentment, into hostility, unfreedom, disharmony, into anger, into hate and into frustration and therewith into the creating of enemies.

Enemies are always somewhat special because they always disrupt all high values of the consciousness life, the thoughts, their feelings, and the psyche as well as of the existence in general, consequently it is not good to have enemies or even cultivate hostility. However, if enemies and hostility are considered from a certain angle, then they can be quite useful for learning and changing oneself for the better, because they offer the chance to learn patience, to exercise it and put it into practice, as well as to build up contentment and to practice and to cultivate all other high values. And if this fact is carefully considered, then it is recognizable that, in principle, there is no better opportunity to learn all high values, to which tolerance also belongs, through which an enemy can be confronted without hostility, namely, when he/she must be rebuked in armor-clad form and his/her false behavior must be pointed out to him/her with hard words. Naturally, opportunities to learn from real hostility do not present themselves so often, however even the smallest hostility can be used for learning. Thereby it is only essential that the human being is great enough



in his/her nature and in his/her mode of behavior to learn from a hostility and not to condemn the enemy nor to want to cause harm to the enemy in any form somehow. Hard words of rebuke are no doubt allowed, in order to put the enemy in their place, however, lies and deception as well as calumny must not come to light. On the contrary, an appropriate tolerance must be practiced towards an enemy, but no hostility must be cultivated.

The terrestrial humanity in the year 2011/12 comprises more than 8.3 billion human beings, and naturally they all cannot be known by one individual, consequently no human being can show his/her patience and contentment, his/her love, freedom and harmony as well as his/her peace, his/her trust, dignity and tolerance to each individual human being of the entire terrestrial population, because simply no opportunity and possibility exists for it. However, it is possible for each individual human being to show the entire terrestrial humanity all these high values through righteous thoughts and feelings and in true love for fellow human beings. Usually, only those human beings who are known directly or indirectly can be considered for it and as a rule – with certain exceptions, who are known through hearsay etc. – only among these can enemies and hostilities emerge. And it is then these ones who make difficulties; they then grant opportunities in order to learn by their hostile behavior, because they provide the possibility that, through their hostility, patience, tolerance and contentment and all high values can be learnt. If the whole thing is considered rationally from this point of view, then it can be understood that an enemy is no doubt an adversary, an antagonist who is a tool for the purpose of learning, which only must be used correctly. For this reason, it must be understood that enemies and other adversaries of every kind who are out to harm others, fundamentally, in effect, are worthy of honor and esteem, even when they must be put in their place with hard words and rebukes. Many a human being who struggles against this statement because he/she goes through his/her life in impatience, discontentment, hate and anger, could make an objection that it corresponds to an absurdity, because an enemy indeed would want to bring only damage and would remain in discontentment, hate and anger; consequently he/she could not be shown any honor and esteem.

However, this attitude is completely wrong, because any enemy, on the one hand, is also a human being who must be respected as such and, on the other hand, he/she is a valuable teaching aid for the acquisition of patience, contentment, love and for all other high values. Also, each human being in this sense is therefore valuable and must be appreciated, just as each human being must be a practitioner in relation to all high values. Naturally an enemy is geared to spread malice, cause damage and to make difficulties, which is why, in the senses and striving of many a human being, it appears impossible to show him/her love, tolerance, patience and appreciation and so forth. However just the hostile intention to cause damage and everything evil makes the enemy into something special, because were this not a feature of hostility, then he/she would not be considered an enemy and one could not learn from him/her, because he/she then



would be considered simply to be a good acquaintance, as a stranger or as someone or other, and those values which are of necessity could not be learnt from him/her. An enemy always has the intention to harm, to violate, to cheat, to lie and to calumniate, and precisely because of this, each willing, learning human being has the chance to learn patience, contentment, tolerance, dignity and peace, love, freedom, confidence, and harmony as well as fairness and righteousness and love for the next one. If this line of thought is comprehended thoroughly and understandingly, then the mode of behavior changes towards the enemies, because the thoughts and their feelings regulate themselves, the emotions settle down and impatience, discontentment, hate and anger are dismantled and made to disappear. Thereby it is then also becomes clear that vexation is never useful, because it devours a lot of energy and power and often gets out of the good human nature into hate and anger and even into blind choler, and it is precisely these wrong values that then lead to the human being, who is befallen by vexation, damaging himself/herself and his/her own interests and therewith playing into the hand of the enemy. If the human being is taken advantage of by others, then the question is always how to react to it. The rule unfortunately is that vexation arises and, in turn, hate and anger, which have very many high and low forms.

This is precisely wrong however, because it is only correct, when someone is taken advantage of, that he/she behaves modestly and unobtrusively, simply without vexation, hate and anger and other Ausartung. If an action is necessary in such a situation, then naturally a resistance, that is to say, a countermeasure, may occur, which must be adapted to the matter however, but must be free from vexation and so forth. An appropriate pondering and wisdom instead of vexation and anger and so forth, as well as an appropriate action, are much more effective and beneficial. Thus, if today's society is considered, then it is recognizable that it is inevitable and necessary that the human being defends himself/herself, but this defending of himself/herself should occur in non-Gewalt and with feeling for others. This does not mean that a human being bows to the will, the arbitrariness, the action, the lies, the deception, and the calumny and so forth of adversaries, malicious ones and aggressors and must yield to their Ausartung. However, the resistance shall be free from Gewalt, hate and anger and free from revenge and retribution, namely, even when it must be brought to bear with suitably hard and rebuking words or with corresponding deeds and actions.

Exercising patience, love, lenience, and tolerance and so forth towards enemies and adversaries means behaving humanely, and consciously having deep feeling for others. All kinds of situations can emerge with hostilities, through which immediate troubles and difficulties must be accepted and which demand a beneficial engagement. Thereby it is also necessary to know and have certainty, that, seen in the long run, the engagement brings along valuable and extremely positive effects. This knowledge, the attitude, the will and the corresponding mode of behavior, in the long term, bring about everything good, whereby alone the development and furthering of all high values – the love, freedom, patience, confidence, contentment and



the peace, the dignity and love for the next one as well as the harmony, the feeling for others and the veneration of all things – are the true source of the success.

**Gewalt** = using all coercive means at one's disposal (physical, psychical, mental and consciousness-based powers, abilities and skills), in order to carry out terrible actions and deeds.

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