

Text SD 5: Approaching God as a lifelong task

The search for God is a lifelong task. It's about getting closer to the divine again and again - and when we think we've found God, we realize we've only taken a small step closer.

"'Help us find God.' 'No one can help you do that.' 'Why not?' 'For the same reason that a fish cannot be helped to find the ocean'" (de Mello 1986:38).

Martin Buber (1995:78) coined the misleading word that God needs us: "That you need God, more than anything, you know always in your heart; but not also that God needs you, in the fullness of his eternity you? How would there be man if God did not need him, and how would there be you? You need God to be, and God needs you - for the very purpose of your life. ... Creation - it happens to us, it glows in us, glows around us, we tremble and pass away, we submit. Creation - we participate in it, we meet the Creator, we reach out to Him, helper and companion."

"The One and Only who can teach me to find God is God Himself, He alone" (Merton 1954:28).

"Become perfect as your Father is in heaven!" (Matt. 5:48; quoted from Weidner 1992:78).
"God cannot be understood except through himself. If we are to understand him, this can only be done by being transformed into him in some way, so that we know him in some sense as he knows himself" (Merton 1954:85/86).

Because all human beings are children of God, they need - like all creatures - "that immensely important close relationship with God" (Weidner 1998a:89), on the one hand, to realize what God has put within us, and on the other hand, to establish and maintain a relationship of harmony with the divine. Every happy person carries God within him - and he knows it. Every unhappy person also carries God within him, but he forgets it (cf. Coelho 1996:138).

"The strongest and deepest reality is where everything enters into action, the whole man without restraint and the all-embracing God, the united I and the unbounded Thou" (Buber 1995:85).

The Christian mystic Meister Eckehart wrote of God's presence, "God is ... in all places, and in every place God is whole. This wants to say as much that all places are a place of God. So it is also with the soul" (Eckehart 1973:16).

"God encompasses the All, and is it not: but so also God encompasses my Self, and is it not. For the sake of this incommensurable, I can say Thou in my language, as any in his; for this sake there is I and Thou, there is bilingualism, there is language, there is the spirit of which it is the primordial act, there is in eternity the Word" (Buber 1995:91).

The following applies: "God is simplicity" (Weidner 2001a:52). It is always only about coming "closer to God" in simplicity: "Because God is absolutely simple, not complicated. The simplest thing there is is God!" (Weidner 1992:193).

The Muslim thinker Sarrāğ writes: "Those who have a heart and whose heart is present before God and who constantly think of God see all things to be through God and for God and toward God. Therefore, when they hear a word, to them it is hearing from God. This state is peculiar only to a person concentrated on God, from whom no organ turns away to non-divine things. When it is so, the realities of understanding fall to him from God in all that he hears and in all things that he sees" (quoted from Gramlich 1998:252).

God is also absolute truth. This means that "God cannot err" (Weidner 2005b:47). Another question, however, is whether we humans can grasp this. "God is faithful to himself, that is, obedient. He abides by his laws given by him and does not interfere with anyone in his action. God is an independent, thinking and willing being who unites everything in himself in highest potency. He is always fully conscious in his legislation, for his will is law" (Weidner 1986:78).

"Romano Guardini says: 'Let us imagine ... man ... to be as he has become from the hand of God: full of life, free, joyful and whole. In his heart there is no lie, no greed, no rebellion, no violence. Everything in him is open to God, in pure harmony with Him who created the world. He is permeated by His light, sure of His love, obedient to His instruction. If it is this man, who meets the things - what world arises from his seeing, feeling, acting? That is paradise! Paradise' is the world, how it constantly becomes, breathes, develops around that man, who is the image of God and wants to realize this image more and more perfectly. Who loves God, obeys Him, and constantly brings the world into sacred unity"' (quoted from Boros 1966:20).

"So for me, ... from my innermost being, the concept of God is full of delight, full of bliss, full of warmth, and full of love! God is for me the most beautiful shape, the highest number of vibration, the brightest light, the most intimate love, the strongest will, the fastest movement and everything else excellent that I can only imagine for you in this field" (Weidner 1996:14).

However, pure motivation is crucial in seeking God. It is not a matter of doing good works so that God - as a barter transaction, so to speak - will give a reward for them: "You look 'with quality' at the manner of your work and seek and want something from Him: yourself and your reward. You only pretend to seek God; in truth, you make of God a candle with which you seek something else, and having found it, you throw away the candle. You degrade the infinite God to milking cow, which one values for the sake of milk and cheese, for the sake of one's own profit" (Meister Eckehart 1979:29).

The statement of the Sufi Ĥallāğ: "I am God" is unforgotten. Frowned upon by some as the worst blasphemy, others see in this statement a complete identification with God. "Rūmī sees in 'I am God' the outward humility and slave-mindedness and the complete elimination of duality realized in Ĥallāğ: 'When his love for God had reached its climax, he became his own enemy and made himself nothing. He said, 'I am God. That is to say, I am de-created, God has remained, nothing else. This is extreme humility and the highest degree of slavery. It means: He is, nothing else" (Gramlich 1998:352). In this, Rūmī argues as follows: If I remain with the statement, "You are God, I am your slave," I remain with the duality of "I" and "He": "So whoever says 'You are God' or 'He is God' is stuck in duality. As a true monotheist, Ĥallāğ said, 'I am God'" (quoted from Gramlich 1998:352).

An intriguing question is whether God can know in advance our future decisions based on free will. "If God in his wisdom has no clue, not even the slightest clue, as to how you might decide, the answer-unbelievable as it may sound-is 'no'" (Weidner 1986:102/103).

Also, God abides by his laws given by him - and he does not anticipate any effect of law (cf. Weidner 1986:104). An important law in the context of (re)approaching God is the law of purification. This "law of purification is part of the plan of return. Without purification or reparation of one's mistakes, one cannot enter the higher spheres of the heavens. The idea that this happens by a word of power from God or Christ is inaccurate" (Weidner 1989:259). In the hereafter everything - also the most secret thought - is seen through by the higher spirit beings (see Weidner 1989:259/260).

In everyday life, one's own interests are often in the foreground. "And it is precisely these interests or areas of interest that you should examine to see if they are not obstacles on your way closer to the spiritual home" (Weidner 2007a:61). "Do not let any dust or grain of unpleasantness enter your spirit soul gear. The consequence would be that your ascent to the eternal life of bliss would be slowed down, paralyzed, or come to a standstill" (Weidner 2004:24).

"Man should take hold of God in all things and should accustom his mind to have God present at all times in mind and in striving and in love. Take care that thou art turned toward thy God when thou art in church, or in the cell: keep this same disposition, and carry it among the multitude, and into the tumult, and into the inequality. ... Thou shalt have ... in all thy works a constant mind, and a constant confidence, and a constant love to thy God, and a constant earnestness. ... If you were so even-minded, no one would prevent you from having your God present" (Meister Eckehart 1979:59).

Jesus said, "'Come to me, all of you, when you are weary and burdened, and I will refresh you with my strength.'" (cf. Mt 11:28-30). In this way, this also creates a bond, a reconnection to Jesus the Christ" (Weidner 2004:27).

The "unifying path to the spiritual inner is in the last consequence the path via Christ to the superego-consciousness and beyond that into the 'God-likeness-consciousness'. ... We all walk this unifying path of life, no matter on which stage of development we stand spiritually. Use every moment as an opportunity for self-development and self-satisfaction, because the spirit of unity and love, i.e. God, gives you enough opportunities. Learn to experience your abilities, which God gave you, from your spiritual inner being, e.g. the consciousness parts that God wants to develop you spiritually and to perfect his spiritual-divine partial plan through you. That means, that small part which you are and which is intended for you by the creator, that you are to complete. Thus you experience ... on the way to your spiritual inside my advice: Say yes to God and your life!" (Weidner 1994:19).

"Let us give God ... gladly our whole life, but not only with words, when we say: 'I give you, O God, my whole life!'" (Weidner 2007b:174/175). God "gives us ... to know that we, too, have everything to give him, without his prompting ... by strokes of fate. If we give to him gladly, then he also gives to us gladly, that is the key point" (Weidner 2007b:174).

"The ultimate consummation, heaven, is the final, no longer destructible closeness of God, the participation in God. Its infinite fullness, however, cannot be fully absorbed, exhausted, by any creature. Our being can never coincide with God's being holistically. Every fulfillment is at the same time a new beginning, the beginning of an even greater fulfillment. Heaven is to be understood essentially as boundless dynamics. Fulfillment itself will 'expand' our soul so that in the next moment it can be filled even more by God's Being. We are eternal seekers of God. God always remains greater than our finite being" (Boros 1966:28).

All our actions should always be directed toward the question, "What leads us closer to you, my Father?" (Weidner 2008b:142).

God leads us back to Himself - if we allow ourselves to be led by Him.

Source references and bibliographic information at:

<http://www.geistige-entwicklung.ch/angefuehrte-literatur---cited-literature.html>

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