

Text SD 9: Tasks of man - approach to God and service to man.

Man's goal in life must be to achieve congruence between divine and human will (cf. Beck 2015:132), that is, a kind of "inner coherence."

The Sufi Gunyad described man's return to God as follows: "With Him everything takes its beginning and with Him everything finds its end. What lies in between are pastures of His grace and His ever new gifts. ... God said: To Him you will all return (Sura 10,4). The one who returns to him in reality is the one who returns to God from the non-divine and thus engages in reality in returning to him" (Sulamī, Haqā'iq at-tafsīr, on Sura 10:4; quoted from Gramlich 1998:58).

The path back to God's will can happen in several phases:

- 1) A first phase is health: "It is a natural law to have a healthy body" (Weidner 2002c:209). Basically, health corresponds to the will of God.
- 2) Therefore, wrong behaviors, habits and vices should be discarded - they can be the cause of diseases: "The blessing and the power of God helps you to realize this and to apply this realization that the second phase comes into activity as an ablation or as a purification beuch you, so that the will of God is already actually recognized here as well" (Weidner 2002c:210).
- 3) The third phase consists in seeking to know truth and knowledge and especially the will of God: Truth makes man free (cf. Weidner 2002c:210). In doing so, all people should learn to "never utter a word of rebuke" (Weidner 2002c:211).
- 4) In the fourth phase, it is a matter of developing "superhuman thinking" or "supernormal thinking" (Weidner 2002c:211): "Everything that one does not need for one's future period or basis of life, one eliminates from the outset" (Weidner 2002c:211).
- 5) Finally - in the fifth phase - we should look at everything with the spiritual eye - thus life becomes simpler: "And this becoming simpler, coming out of the fragmentation of this earthly life, is in the end the will of God; home to the retreat, to the light of God" (Weidner 2002c2002b:212).

Religions represent paths that lead to God. The Benedictine and Zen master David Steindl-Rast (1986:31) understood religion(s) to be the "framework for the search of the heart," that is, for the path to God: "Within each religion there are innumerable ways of being religious. Through personal search we must find our own. No one else can do that for us".

"The purpose of our sojourn on earth, i.e., our purpose in life, [is] ... to lay down on this casting and atonement planet unpleasantness that we have loaded on ourselves by falling away from God and to avoid new misdeeds" (Weidner 2004:170).

Two important rules apply to the "journey inward": "First, that man's journey to God can be equated with an everlasting expansion of consciousness, which includes the immediate mastery of free will. In the words of the incomparable Teilhard de Chardin, we would say: 'Seeing is consciousness', and the more we see, the more conscious we are. ... The second rule is ... the more visible of the two and forms the basis for the first rule: character formation. ... The test of character lies in selflessness, in the unshakable unfolding of that PLAN which leads

mankind towards the summit of evolution. Character building has many names: Faith, Hope and Love, Courage and Devotion, Reverence and Faithfulness and many others that make man overcome his limitations when his only motive is to 'serve the glory of God'. In short, Christ means character building, and the way to character building and thus to Christ is through discipleship, the conscious, willing 'putting one's life at the service' of God" (Isaac 1985:12/13).

"Life means ... also - your earth life included -: creating, working, striving, helping, serving. This is what I call spiritualizing work. And this is love made visible. For spiritual love is a creative energy that drives to perfection in all living things" (Weidner 1994:29).

Meister Eckehart (1979:63) emphasized the importance of focusing all action on God: "For whoever is to be right in this, one of two things must happen to him: either he must learn to grasp and hold God in works, or he must leave all works. Since man cannot be without activity in this life, which is part of being a man and of which there are many, let man learn to have his God in all things and to remain unhindered in all works and in all places. And therefore: If the raising man is to work something among the people, then he should first provide himself powerfully with God and put him firmly in his heart and unite all his striving, thinking, willing and his powers with him, so that nothing else can be formed in the man" (Eckehart 1979:63).

Human beings have - on this earth and elsewhere - four main tasks:

- 1) To obey God's will;
- 2) help humanity on a collective and institutional level;
- 3) help others, i.e., individual human beings; and
- 4) to develop personally spiritually toward God and toward greater perfection.

Ladislaus Boros (1966:71) wrote: "Basically, we have only one task in our world: to offer a helping hand to our neighbor, to take his fate upon ourselves, to enter into the other's misery, to bear the other's suffering, and thus to overcome the suffering of others. If we do this, we will have a very hard time in the world. But we will be happy".

"You have two missions to fulfill. One for yourselves, out of your recognition of love, the second for your brothers and sisters, for your neighbors, and your neighbors are all! Not only the entities that are around you, the relatives and acquaintances, but all are your brothers and sisters" (Weidner 1988:80).

"'Every person on earth has a treasure awaiting him,' said his heart. 'We hearts, however, speak little of these treasures, because people already do not even want to discover them. Only to the children do we tell about it. Then we leave it to life to lead everyone towards his destiny. But unfortunately, very few follow the path that is meant for them and that is the path to their inner destiny and to happiness. They perceive the world as something threatening - and that is why it becomes something threatening. Then we hearts speak more and more quietly, but we never remain completely silent. And we hope that our voice will be overheard: For we do not want people to suffer because they have not followed their hearts" (Coelho 1996:138).

"Life is quite simple the closer you come to God-centered perfection. You recognize the meaning of your existence, and from that you yourself become the meaning-giver and meaning-filler of your life!" (Weidner 1994:13).

"Verily, we are God's, and to Him we return" (Sura of the Cow, verse 156, quoted from Stoddart 1979:89).

Each "incarnation" - that is, each birth of a spirit being as a human being - has the purpose of leading the spirit being to spiritual development: "For the more highly developed, incarnation is a help for the burdened. For the burdened, the incarnation is a possibility for reparation and teaching. Thus, all continue to write in development and thus promote overall progress" (Weidner 1995:31).

The more developed, the more spiritual, the more pure a person is, "the more mission can be transferred to you in the sign of love for humanity. The less you are yourselves, that is, you carry the lower consciousness within you, the higher the consciousness can be breathed into you by the spiritual world, the stronger the mission will become your consciousness in your daily life" (Weidner 2002c:206). Each person has a personal mission for humanity (cf. Weidner 2002c:206). "We want to remind you that you all have a spiritual mission to fulfill and have undertaken to do the best you can from your incarnation. The field of work on your earth is very large..." (Weidner 1988:50).

The personal contribution to human development is: "Think without ceasing of the helpful love of Christ and the Creator and thereby cooperate and help in the plan of salvation of the liberation of brothers and sisters!" (Weidner 2003a:91).

"Every spirit being has basically taken on missions and is supposed to carry them out on this training planet Earth. It was born into it, where according to its qualities and cognitions the possibilities are given to it to make good. But often it is possible for you humans only after many tangles and errors to put into action or to realize the intended completely or partly" (Weidner 1988:55).

"This is the way of the individual beings through the universe, through the cosmos: always to work on oneself, to struggle, to learn and to strive continuously" (Weidner 1987:39).

In doing so, we humans must not want too much and too early: "Too early means, when one, still immature, tackles something, which will certainly miss the mark due to immaturity. Too much means when, through intuitions that I have not checked, it enters my consciousness, my thoughts: 'I can do it.' And then, in reality, it turns out differently than my 'ideas of success' have led me to believe. Why? Because one's own energies are not sufficient to ensure those successes that are anchored in spiritual life" (Weidner 2003a:94). Failures in spiritual work can therefore come from the fact that we have undertaken too much - compared to the spiritual energy available to us - that we have "acted self-centeredly" (Weidner 2003a:95) and have aimed too strongly at an outward success, or that we have acted too early, so to speak, that is, at a time when we were not yet ready for it. The important thing is: Not to trust in one's own strength alone, but in God and in Jesus Christ (cf. Weidner 2003a:95). Whoever is active in the spirit of "Thy will be done" is also always in a position to hand over an aspired goal to God - and that according to His sole will. In this way, we learn to no longer tie goals and activity to the little ego, but to submit them to God's benevolence alone - and also to accept when it turns out that the goal we are striving for is not - or not yet - God's will.

At the same time, there is also the law of action, activity, work. This law applies to every spiritual being (cf. Weidner 2005b:56), whereby the type of activity and tasks depends on the level of development of the spiritual being concerned. The following applies: "The Creator creates with His will through His laws" (Weidner 2005b:55).

Spirit Christians are to become "leaders" (Weidner 2003a:39), that is, to lead one another and "poor souls" to Jesus: "The word 'lead' is therefore to be understood as your dear guardian angels or guardian spirits lead you - if you allow yourselves to be led" (Weidner 2003a:39). Jesus brought the doctrine of love - and the message, "All who wish to become free can become free if they separate themselves from the mind of Lucifer and the evil powers to which they have been in bondage for so long and strive toward the kingdom of light!" (Weidner 2003a:45/46).

When love forces touch the light inner life of the neighbor, the spirit soul begins to shine (cf. Weidner 2003a:80). This is what is meant by Mt 5:16: "You shall kindle a light" (cf. Weidner 2003a:81). The following applies: "The way to the inner light is the way to unification with Christ. This results in a spiritual fusion: one light ignites another, many little flames become a great flame and spread more light" (Weidner 2003a:82). And it is true: "Become a child of light! Then you walk in Christ-like light. Strive for this Christ-like light, for thereby you will experience the truth in a realization!" (Weidner 2003a:83). It is true that "the kingdom of heaven is within you" (Luke 17:21). It is a matter of going "within," to where the spiritual truths are revealed - "only 'within' can you reach your goal, your eternal life!" (Weidner 2003a:87).

The birth of Jesus brought light to the earth: "Help the earth to spread this light around the earth. Help the earth that it becomes brighter around it, because this light fills the people. ...The light triumphs!, shall be your thoughts, the light always triumphs. And if you think this, then you get much strength, because the light in you becomes brighter and brighter" (Weidner 2003a:160/161). And: the consecration night should awaken a radiation in you. And the shining Christmas tree is its light when you light it. When these many candles shine, then Christ is fully with you in this radiation" (Weidner 2003a:161).

Every day is a new chance to try to do good in the sense of God's will. Seen in this way, every day is a gift from God to make progress in one's own spiritual development and to help other people and society to develop spiritually.

The number of ignorant people - also called "fluidal people" (cf. Weidner 2003a:39) - is getting bigger and bigger. "The majority of the earth people suffers ... from ego-centeredness" (Weidner 2003a:95). This means that these people trust only in themselves, in their - limited - powers and thus massively overestimate themselves and their activities. This leads to incalculable consequences, to egomania and to excesses of all kinds. This is wanted by the negative forces (cf. Weidner 2003a:96).

"Whoever has matured, whoever wants to follow Christ, is given a task. And he can accept this task or not, that is up to you. But you will be urged to further development, you will see. And you can develop spiritually only if you do something, if you work on yourself, and by working on yourself you also help your brothers and sisters, who are also to be lifted 'closer to God'" (Weidner 2000c:138/139). Jesus said, "I am the way to the truth that leads to eternal life" (John 14:6). "This way of following Christ on earth requires ... striving, determination,

steadfastness, conviction, renewal of mind, and turning your thoughts and actions to the will of God..." (Weidner 2000d:93).

"There is a steady upward development if you do not yourselves put the brakes on this upward development. What is still unclear to you today will be given to you by the guardian spirit, as each individual can grasp it. I know that not all of you are able to absorb what we teach so spontaneously. Not all are called to understand immediately and to put it into practice. Then it is the task of your personal best friend and companion, your guardian spirit" (Weidner 1984:53/54).

We should ask ourselves every evening whether we have fulfilled our threefold task today, namely 1) drawing closer to God, 2) helping and serving other people and 3) strengthening our own spirituality and reducing the small ego.

Source references and bibliographic information at:

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

Translated with www.DeepL.com/Translator (free version)