



4.5. A Brief Summary of the Mystical Path

I would like to conclude this chapter with a simplified summary of the inner path to God. This insight once opened up to me in meditation and was subsequently put into words.

Very briefly, the inner path of prayer to God could be described as follows:

We let go of everything - our thinking, feeling, and willing - until we reach the state of zero point. In this place, only pure being, pure awareness remains.

When we dwell in this emptiness, free of images and content, our mind opens to the intuition that God is present in this nothingness.

We cannot perceive God directly, because He is pure spirit. His presence can only be recognized through pure awareness - not through perception in the usual sense.

Buddha said: "Thoughts are empty, feelings are empty, even perceptions are empty."

In the awareness of God's presence something wonderful happens:

In the experience of emptiness, we realize that we love God immeasurably in the deepest part of our hearts - and to love God means to love everything.

This love then becomes tangible in our hearts.

This is followed by a further profound realization: the "love for all" that we feel in our heart is God Himself. God manifests within us.

Basically, this is a simple path.

What makes it difficult for us humans is the necessary restoration through reparation on the way to the zero-point state.

This process cannot take place without suffering.

Buddha spoke of the teaching of suffering and the overcoming of suffering. Jesus called on us to take up our cross.

In Christianity, the path of Jesus' suffering is understood as reparation for our sins. About 800 years after Buddha, the first Christian monks in Egypt opened an inner path that offered a shortcut: a prayer that, by invoking Jesus Christ, allowed them to inherit His grace.

In this way, they benefited from the reparation that Jesus accomplished for humanity.

With the advent of the True Parents - as it is stated in the Divine Principle - the divine providence was elevated to a new level.

By invoking the name "True Parents," the one who prays - after their appearance and

based on their work of reparation - can benefit from the blessings of this age and draw closer to God more quickly.

Today, everyone can benefit from this on their inner path.

Conclusion to part 2

This concludes both the theoretical reflection and the personal account of the inner path of prayer.

Now follows the essential part - the answers to the questions:

- How do I find my way to God?
- What is the first or next step for me?
- What daily practice leads to personal spiritual experience?

It is about a practice that is independent of religious affiliation and is intended to support and enrich one's personal life of faith.

Anyone can practice this mystical path within the religion in which they are rooted. It supports a universal inner process of human transformation.

It is equally suitable for people without a religious background who are seeking a practical and accessible path to an experience of God.

[Part 3: The Practice of the Inner Path](#)

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