

GOD 2. God has little to do with religious mumbo-jumbo or miracles; nor with churches or temples, scriptures or dogmas, priests or popes. **A**ctually, God is not really an objective fact. Thus an outer God - one we can relate to with the ordinary senses - does not exist. **A** believer who calls on God for advice or guidance is met with silence; any 'response from God' is delusional and construed by their mind *. **T**he concept of God is a process in the human mind, a mental image. God is not a physical entity, but a perception, an abstraction, a belief. **B**ut God may be the only entity that can help us make sense of our world and contemplation on it has the potential to bring us inner peace. **G**od is a positive energy. But it can't be observed scientifically or bargained with - it just is. And it is beheld inside us - as the good in us **. **B**eyond being that energy, that goodness, God is a concept developed by the mind - to offer our myriad cultures religious identities. **O**n another note, scientists like Einstein may use the term God as a metaphor for those aspects of the universe we do not yet understand. **F**urthermore, Einstein was unambiguous with his understanding of the existence of a God; he deemed religious beliefs childish superstitions.

The German mystic and theologian Meister Eckhart (1260–1328) said, "As I preach, I speak of detachment and I say that man should be empty of ego; he should be aware of the simple good that God is; he should consider the greatness God has set up in the soul, so that by those means man may realise God; as I speak of God, I speak of the purity of the divine nature."

One should note that those utterances got Meister Eckhart into a lot of trouble with the Inquisition (luckily, for him, he died before he could be tried). Then and now, the established religions did/do not go lightly on the notion that God may simply be an inner phenomenon - rather than a factual entity, whose infallible teachings were received via divine revelation.

The author and theologian Barbara Thiering wrote in A God for our Times (SMH, 20 Dec 1997): "I don't believe that anyone made heaven and earth. The Big Bang did. And 'Father' and 'Almighty' are not very good images for the tranquillity you can find in your heart if you wait for it. But 'God' still has a certain resonance as a name for that stillness."

The ontological argument for the existence of God utilises intuition and reason. It was first proposed by Anselm of Canterbury and variations have been developed by René Descartes, Gottfried Leibniz et al. The argument states: If we can contemplate a concept of God, then that God exists. My version of the ontological argument allows for an inner - not an outer - God.

*see also the S. N. Goenka quote in MEDITATION 3
also my blog 926 The Voice of God and the corresponding page in the appendix

*** The notion of God as an energy within was picked up by Meister Eckhart due to an utterance by Jesus Christ. Responding to a question from the Pharisees about when the Kingdom of God would come, Jesus said, "The kingdom of God does not come with observation.*

Nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." (Luke 17:20-21, from the King James Bible, the actual words as they are attributed to Christ; often for theological reasons mis-translated as "the kingdom of God is in the midst of you"):

ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν

*www.bible-researcher.com/luke17.21.html
I deem this a pertinent point in the discussion as to whether there exists an external God we can converse with.*