

Text SD 40: Spiritual teaching is an important but also responsible task

Many people want to teach or lead others spiritually. This is a high, but also demanding task. In doing so, it is necessary to observe some principles.

"I want to become a teacher of truth.' 'Are you ready to be laughed at and overlooked and to suffer hunger until you are forty-five years as?' 'I am. But tell me: what will happen after I am forty-five?' 'Then you will be used to it'" (de Mello 1986:17).

Spiritual teaching can only be done by someone who has previously acquired spiritual knowledge himself and lives this knowledge: "A beginner who does not have the inner knowledge cannot help living beings with instruction. His blessing is like pouring from an empty pitcher - nothing flows out" (Wangyal 1973:46).

One should only teach others spiritually if they ask for it or are brought to one, e.g. through conversations, books or encounters (cf. Weidner 2002b:40). "Therefore, only who asks you, who comes to you, or where there have already been preliminary discussions - i.e., where a clear interest is expressed or where there are weighable interest groups with whom one can begin goal-oriented discussions - only there should you talk" (Weidner 2002a:143).

"If ... someone who wants to know something spiritually God-willed calmly asks you for clarification, give him as good an answer as you can. But check first how far he is and what his intentions are" (Weidner 2000c:36). But as soon as the conversation leads into argument or cantankerousness, it is better to end it.

Teachings - especially spiritual or religious ones - should only be given if they leave the other person free and give him the possibility to check them by reason. Thus, teachings should only be given if they are desired or wanted - but never under pressure or coercion: "Everything that is pressure and coercion, the negative spirit beings claim for themselves, because they are coercive gratifiers and threatening gratifiers, they are trouble makers of all degrees" (Weidner 1998b:211).

Thereby reason develops with the spiritual progress. What we understand today as reason is only a part of the actual, spiritual reason. "With your increasing development you will have to give this word reason a very large, oversized area..." (Weidner 2002c:71). Reason could also be seen as a spiritual guardian between the eternal and the transient (cf. Weidner 2002c:71).

"The only difference between spirituality (or mysticism) and religion in the ordinary sense of the word, lies in the fact that spirituality envisages as its main purpose the attainment of holiness (or the treading of the path that leads to holiness) already for this life, here and now. Every spiritual teaching and every spiritual path are directed toward this end" (Stoddart 1979:56).

Spiritual teachers, for example "gurus" or "masters", can only pass on what they themselves have been taught in terms of experience or know from books - that is, only their personal wealth of experience and knowledge. "No teacher, no guru, no sage, no enlightened being is perfect on this earth. He can only reproduce what shines out to him on this earth as truth and

what he has assimilated in himself. This he can pass on to the brothers and sisters as spiritual nourishment" (Weidner 2000d:172/173).

"Pass on what has been given to you spiritually to the best of your knowledge unselfishly and selflessly to your fellow brothers who are struggling and searching for truth" (Weidner 1988:48).

There are the following problems: First, no two people are at exactly the same stage in their spiritual development, which is why each and every one needs different insights. "Standardization" or "norming" of spiritual knowledge is therefore problematic. Second, such intellectually limited experience "schools" or "paths" usually give rise very quickly to organizations, which in turn have a constricting effect (cf. Weidner 1992:230). And third, what is taught, i.e., disseminated, should always be congruent with what is lived: "By their fruits you shall know them." In other words, the congruence of what is said and what is lived is a spiritual principle.

It is important to offer help to all fellow human beings who are led over my path in order to advance in their soul-spiritual development (cf. Weidner 1986:51). However, one should always pass on only as much as the person in question wants (cf. Weidner 2000d:174). In doing so, one should not "wait for success ..." (Weidner 2000d:176).

It is crucial that spiritual teaching always leaves the other person full freedom to either accept or reject the imparted spiritual content. Spiritual teaching is always an offer - every coercion, every appropriation and every suggestion, but also every dependence of the learner on the teacher contradict the spiritual laws and the divine will.

Source references and bibliographic information at:

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

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