

THE LONGING FOR GOD – THE HIDDEN CALL OF THE HUMAN HEART

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Summary. After a brief explanation of religious feeling in the modern period, from several perspectives: psychological, sociological, Phenomenological - Theological and neurobiological, a subject studied by illustrious researchers in the respective fields, follows an essay entitled: *The Longing for God*. If the human heart seems designed and equipped for something greater than any passing experience, through the experience of emotions, it is the human mind that refuses to accept that life could be a purposeless event. Psychologists state that this desire can be viewed as a need for total meaning. In each of us there is a deep need to believe that our existence has value, that suffering has a purpose, that love is not in vain. Fundamental questions such as: "Who am I? Why do I exist?" refer to a relationship once had, now lost but not forgotten, which orients us towards God.

Keywords: longing, God heart calling, psychological perspective, neuroscience.

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In the modern period, religious feeling is a complex phenomenon that can be explained through several complementary perspectives, from inner experience to social function:

1. Psychological Perspective. From a psychological point of view, religious feeling is often linked to the need for security and meaning in the face of the unknown and death. William James described it as a state of individual consciousness, a direct and subjective experience of the sacred. Sigmund Freud saw it as a form of projection of the father figure, offering protection against existential anxieties. Carl Jung believed that religiosity stems from the archetypes of the collective unconscious, being a natural component of the human psyche.

2. Sociological Perspective Sociology analyzes how this feeling contributes to group cohesion. Émile Durkheim defined religious feeling as being, in essence, a transfigured social feeling; by worshipping the divinity, the community worships its own values and unity. Max Weber focused on how these beliefs provide an ethical and rational framework for organizing life and society.

3. Phenomenological and Theological Perspective This approach argues that religious feeling cannot be reduced to social or biological causes alone. It is seen as a genuine experience of love for a "Fundamental Consciousness" or a

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transcendent force. It involves an "I-Thou" relationship (according to Martin Buber), where the individual relates to a personal divine presence.

4. Neurobiological Perspective Modern research suggests that there are biological bases for spiritual experiences. Certain areas of the brain are activated during prayer or meditation, influencing well-being and physical health.

Neuroscience explores how the nervous system processes experiences of transcendence and connection. Essentially, religious feeling can be understood as an intersection between human biology (the need for meaning), individual psychology (subjective experience) and social structure (the need for belonging).

The longing for God

There is a nostalgia in the human being without a visible object, a thirst that cannot be quenched by success, love, knowledge or the beauties of the world. It is the longing for God – a mysterious calling, present even when man does not recognize it. It is not just a religious emotion, but a deep structure of the soul, a memory of a lost belonging. There is a silent, constant, almost imperceptible movement in man that pushes him to seek beyond what he sees. It is not hunger, it is not thirst, it is not the desire for comfort or success. It is a deeper restlessness than all these – a wordless calling, an emptiness that does not resemble any material lack. This inner movement has been called throughout history “the longing for God.” Man lives in a world full of finite things. Joys come and go, relationships change, the body ages, and time flows without stopping. And yet, in the midst of these limits, the human being dreams of infinity. This contradiction is one of the most mysterious characteristics of the human condition: we are limited, but we think unlimitedly; we are mortal, but we aspire to eternity; we live in time, but we feel the nostalgia for eternity.

The longing for God arises precisely in this tension between the finite and the infinite. Man is never fully satisfied with what he has. After every fulfillment, a new desire arises, after every success, a new question. Not because the world is devoid of beauty, but because the human heart seems built for something greater than any fleeting experience. Deep down, man seeks not only happiness, but a happiness that will never end. Psychologically, this desire can be seen as a need for total meaning. The human mind refuses to accept that life could be a purposeless accident. In each of us there is a deep need to believe that our existence has value, that suffering has a purpose, that love is not in vain. The idea of God thus becomes the ultimate horizon of meaning - the place where questions cease to multiply. Psychologically, man seeks not only meaning, but also stability and unconditional love. But no worldly experience can provide these things absolutely. That is why every earthly fulfillment is followed by a new desire. After every peak, a void appears. After every joy, the question reappears: "And further?" This void is not a deficiency, but an indicator. It shows that man is oriented

towards infinity. If he were created only for the material world, he would be satisfied with finite things. The fact that he is never fully satisfied shows that his soul seeks something unlimited. The longing for God is thus the memory of a transcendent origin. It is the echo of a lost but not forgotten relationship. But beyond psychological and philosophical explanations remains the deeply personal dimension of this longing. It does not appear only in thoughts, but in experiences: in moments of absolute silence, in the beauty of a sunset, in the encounter with love, in tears for no apparent reason. There are moments when man feels that reality has a depth that cannot be expressed in words. Then the feeling appears that the world is more than its matter, that existence hides an invisible presence. Man does not yearn for God because he has been taught to do so, but because he bears within himself an original imprint. This longing sometimes appears as restlessness, sometimes as melancholy, sometimes as a tireless search for meaning. It is the longing for “home”, even if we do not know where that home is. Existentially, the longing for God is linked to the awareness of death. Man is the only being who knows that he will die. This knowledge creates a fissure within existence: if everything ends, what is the point of the beginning? Faced with this question, the soul seeks a guarantee of permanence. The longing for God becomes the longing to know that life is not just a parenthesis between two silences. Many people try to reduce this restlessness through continuous activity: excessive work, entertainment, consumption, travel or material accumulation. Not because these are bad in themselves, but because they sometimes become avoidance strategies. Man fears silence, because in silence longing is heard most clearly. When the noise disappears, the fundamental question remains: "Who am I? Why do I exist?" This question is the beginning of the spiritual search. Longing becomes conscious. Paradoxically, restlessness is not man's enemy, but his secret friend. It pushes him to overcome the limits of the material and seek the ultimate meaning. The longing for God does not appear only in religious moments. It hides in the most human experiences:

- in deep love, when we feel that it should last forever;
- in the beauty of nature, when we feel that the world says more than the mind can explain;
- in the desire for truth, when we are not satisfied with superficial answers.

In all these experiences the same impulse appears: the desire for infinity. Man does not accept the limits of time and death; he instinctively aspires to eternity. This aspiration is a form of unspoken prayer. Often, the longing for God becomes conscious in suffering. When certainties collapse and external support disappears, man discovers how fragile everything he thought was stable is. Pain opens the space for the ultimate question. In suffering, man no longer seeks sophisticated explanations, but meaning. He no longer seeks pleasure, but presence. He no longer seeks success, but hope. Thus, suffering sometimes

becomes the gate through which the longing for God enters consciousness. Man can ignore it, postpone it, or transform it into other pursuits. Freedom is essential in the relationship with the divine. Longing is a gentle call, not a constraint. Some follow it through faith, others through philosophy, art, or love, but deep down, all these pursuits converge on the same question: "What is the ultimate meaning of existence?" The longing for God is the promise of an encounter, and this changes the perspective: longing is no longer a pain, a "wound" but a direction. He shows the way to the interior of being, where man discovers that he is not alone.

Conclusion

The longing for God is one of the deepest realities of the human soul. It manifests itself as restlessness, as a thirst for meaning, as a love of infinity and as a rejection of limits. It is the invisible thread that connects man to the transcendent. In the silence of the heart, longing never ceases to whisper: "*You are more than this world. There is a Home for you.*"

This idea inspired my poem: *Until we reach that Home God!*

Because in the language of men
no matter how many words,
I could fit encoded in subtle metaphors,
I could not reproduce,
I cannot find the way to make heard,
Spread, the good news
That I hear you,
I feel you touching me,
I see you,
In all the beauty around me
Knowing that
I am connected to You,
With miraculous, amazing, unbreakable threads ...
I am a unique, divine fabric,
Of Your tireless corpuscles - waves,
Body and garment of light...
When the mysterious, unseen fluid carries me.
To the lap of Your mantle of stars,
With amazement on my shoulders,
on my eyelashes,
Blown by ecstasy,
In the midst of so many lit candles
In front of the miracle of discovering You
Beyond my dreams
An ancient breeze carries me to my heart

And I find You nestled, a pearl grain
Covered crystal of the petals of love
In the deepest depths
In the very depths of me.

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