

Werner J. Kraftsik

You

are

G O D

A search for knowledge

A God who rewards and punishes the objects of his creation, who has a will at all after kind of the one which we experience at ourselves, I cannot imagine.

© Albert Einstein (1879 - 1955), theoretical physicist, born in Germany, stateless from 1896-1901, Swiss citizen from 1901, citizen of the USA from 1940. Research on matter, space, time and gravity; The main work is the general theory of relativity published in 1915. Nobel Prize in Physics

Source: Einstein, *Wie ich [in] die Welt sehen*, 1930. = *How I see the world*, 1930.



God as the creator of the universe (title of a Bible moralisée, around 1230)
Anonymous - archiv.onb.ac.at, public domain

Preface:

YOU ARE GOD TOO

"Man is basically a desire to be God." Jean Paul Sartre

The inherent urge, no matter which religion, philosophy or even tradition one may follow, to realize "God", to want to understand whether and what meaning life has, is probably exactly the reason why you, highly esteemed reader, are holding this book in your hands right now. It shows that you are a reflective person and do not want to be satisfied with the simple and mundane answers of life. Sincere congratulations already once on this.

It is nice that something evidently moves you to learn more about who and what God really is. Fortunately, more and more people are now setting out to explore the path of this mystery more closely and, if they are very fortunate, also to receive enlightenment about it. The Indian sage Sathya Sai Baba got it right to the point with the following definition: God = human being - ego.

He also invites us to repair the old "highways" to God, that is, highways to ourselves.

It obviously seems to be simply that God looks at us every day in the mirror. But it means also to happiness "search for knowledge" - and not "knowledge discovery".

So, you are completely on the safe side, no matter what is now presented on the following pages.

Get involved, enjoy the journey. You can only win.

As is well known, thoughts create reality. But only feelings animate the created.

Werner J. Kraftsik not only leads us theoretically through the concept of God, but the invitation to experience this

topic from the inside out becomes an active "participation scenario".

If we were created "in his image" (so it is in the holy scriptures of Christianity), then God is our mirror or we are his mirror. However, we want to look at it, in the mirror we probably only recognize ourselves. In this regard, I find Werner's considerations and conclusions simply not provocative.

It fills me with gratitude that someone in the German-speaking area is now openly turning to this topic with so much courage. I Werner J. Kraftsik the first time met with us at our castle to its author reading on "Morals and Dogma" (Albert Pike).

It is more than a masterpiece to translate this giant of literary humanities. What Werner created there is in no way inferior to the translation of the Bible by Luther & Zwingli. This translation will still be applied and used many hundreds of years from now.

It fills me with great joy and gratitude to know such a great spirit as a friend and brother in spirit, this since our first meeting.

For sure for a whole life.

The fact that Werner has also dared to work on mammoth projects, which more and more people are now beginning to understand, is truly phenomenal. Some may think that it is intended to provoke, but I see it more as an invitation to question existing answers.

May you accept his invitation to learn more about yourself, about God, and at the same time feel your religion, philosophy or tradition more than "valued".

I have studied pretty much every religion, philosophy and tradition on this planet, but I was able to experience a lot of new things in this work. This has not really happened to me that often until now.

Only dead fish swim with the current, they say - this work can take you all the way to the source in the highest peak regions, enjoy the journey, it's worth it.

At this time, when this work is published, more and more people are beginning to look for more meaning in life and so more and more people are approaching the subject of "God".

The life and synchronicity have meant that it can now be made available to such a large audience.
Werner solved it masterfully!

I AM YOU ARE WE ARE
Compassion & love
Schloss Wartensee, Spring awakening 2021



In gratitude,
Saint von Lux



"Who therefore wants to search and find GOD, let him search him in himself, namely in the innermost of his soul."
(Angelus Silesius)

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The little blue point in space

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Belief Systems







GOD - A Description

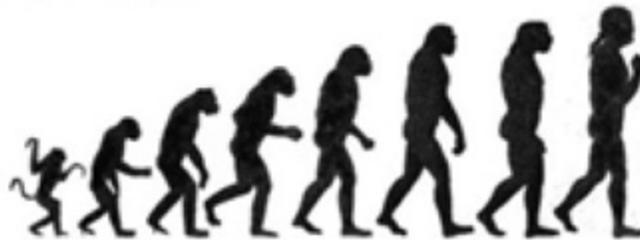
As long as there are human beings, and since human beings have been asking themselves why they are actually on this planet, and why this world, as it is, exists, have human beings been asking for the cause.

They ask **WHO** is responsible for all that surrounds us, all that affects people and the world, nature and sometime who created all being?

Did these early humans find conclusive answers?

I don't think so, because you lacked basic, scientific knowledge for the answer of their questions, which would have made concrete answers possible.

They searched for answers, and for that which is not recognizable or has been explained, it remained attempt to explain the inexplicable.



Popular depiction of changes in body structure during the course of hominization, public domain, File: Darwin-chart.jpg

Let's imagine an "early man", e.g. the real human development form assumed as the first, a "Homo Erectus" >> the erect man << who experiences the impact of a lightning into a tree for the first time in his immediate proximity.

Not only did he hear the bursting of the tree in close proximity, which was a new thing to his ears, and with its intense volume, perhaps an event he had never experienced before. His skin, his body hair, were burned away or scorched by the pain associated with the heat of the lightning, unknown until now.

This burned itself into his brain as a memory that no longer faded, as it were like a "brand".

Once he recovered from his fright and the pain of his scorched skin subsided somewhat and became more bearable, he might realize that he was not in "his territory."

The small group to which he belonged always moved in a very specific area of the forest and to avoid unknown dangers, the boundaries of this area were never undertaken alone, but always together with others, especially the brave of the community - he was alone and had entered unknown territory.

Other beings - humans or animals that could have been dangerous to him had not been seen - so there must have been some other cause that had tried to kill him or at least warn him not to enter the unknown terrain. Perhaps such a moment, such an experience was the trigger for the assumption that there is or must be something invisible, something numinous, supernatural, which both evoked shivers of fear and at the same time seemed respectfully attractive.

Is this how the IDEA arose in the Paleolithic hunter-gatherers that a superior being watched over their world, both over the surrounding nature, the plant and animal world, and over themselves, and cared for the well-being of their lives as much as for their sufferings?

Their ideas about this "superior being" were thereby quite realistic and equally related to their daily lives, as the first,

mostly female figurative representations of goddesses, mother goddesses, as statues suggest.

They observed and experienced protection and security daily with the mothers of their group, who cherished and cared for the offspring, but also reprimanded them when necessary. So it was obvious to determine something for an inexplicable protective power which coincided with the daily experiences of weal and woe. It is therefore not surprising that among the first representations were female figures, which probably represented not so much the realities, but an idealization of the revered but also feared force that belonged to the time.

Today, archaeologists speak of Venus figurines found in various places and considered objects of worship.

Such Venus figurines are dated by the sciences to the so-called Upper Paleolithic, about 40,000 to 9,700 BC.



The Venus of Willendorf made of limestone, age: 30 000 - 27 000 years, ©
Photo: Postcard of the Vienna Museum of Natural History

Whether they are really first concepts of God remains, because no conclusive proof can be led, in the end speculation, nevertheless some speaks for this assumption.

As GOD, goddess or deity supernatural entities are called, whose main qualities consist in the fact that they have indescribable abilities and powers which cannot be explained by nature and therefore they are neither explainable to the people nor their nature is comprehensible for the people.

Mythologies and religions see in God/Gods as the origin of all being, as the shaper and preserver of the world known to us, of the whole universe, thus a for all areas of the being ruling, all-embracing force.

In the different circles of life and culture corresponding ideas about the respectively valid God developed, which, if one looks at it more closely, all corresponded in their manifestations to the requirements of the circumstances of life of the people in question

We shall see at a later date that the basic structures of the respective gods probably bore different names, but differed little in their functions from the gods that appeared in other cultures.

Later in the history of mankind, it occasionally happened that, as a result of wars, the "new religion" was imposed on the defeated cultures or "old ideas" were mixed with those of the victors.

In the developing cultures, ideas of spirits, angels, demons, and finally gods successively emerged and took an important, indeed often a dominant, part in people's lives.

The idea that the ancestors continued to influence and participate in the destiny of the clan as invisible authorities is reflected in the ancestor spirits revered in many cultures.

Their influence on nature, as well as on the lives of people, was, as research assumes today, an integral part of people's social life.

Science today assumes that the "cradle of mankind" was in Africa.

In West Africa, in the southwest of today's Nigeria, the Yoruba¹ developed ideas of gods, the gods called Orishas.

Orishas are for the Yoruba associated with the forces of nature, which as water, earth, air and the fire represent the different forces present there, they were personified forces of nature.

These were not "distant gods", they were close and familiar to the people and only the specially initiated managed to contact these gods when they put themselves in a trance and receive their messages. With these early conceptions of God, the associated religious developments can be seen, because the Orisha themselves, as purely immaterial phenomena, were not recognizable to humans. This required "chosen ones" who were able to make contact with the deity and thus communicate its "messages" to people. A development, which should influence the God conceptions of humans up to this day substantially. In old-Icelandic writings, the EDDA² a GOD with the name "Tiwaz" is called in Scandinavia as GOD of the fight and victory, who is worshipped, however, also as preserver of the law and order.

The Germanic peoples of the European, Nordic part of the continent, worshipped "Thor" or "Donar" for the seafaring peoples as a thunderstorm or weather god, while the peasant, Germanic society considered and worshipped him as a vegetation god, who was above all the protector of the world of the people, of Midgard.