

· Heinz Bartsch ·

The

Positive
German
GOD=
belief

Letters to the German people of the
Twentieth Century after the Turn of Time

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July 2020

It is Imperative to Live
Not to End Life
forever in Vain!
Get on it man!
And turn your mind
Give yourself to the
commandments
In freedom.

TRANSLATOR'S NOTE

This is a rough translation, to help serve as a launching point for those who wish to understand this branch of what Anglophone audiences may know as “Positive Deism”, in the context of the modern era. I have neither the resources nor the societal support in this age of mass hysteria to publish a professionally-conducted translation. That is why, as it applies to US copyright laws, those of its territories, and corresponding abroad, I have given this *translation* of Heinz Bartsch’s seminal book a CC-BY-SA 4.0 license. I make no claim over the original work and encourage everyone to develop their own clearer translations of this rare volume that reveal some subtleties in language I am certain I was unable to address. Until such translations become widely available, spread this one to the winds.

July 2020

FOREWORD

Everywhere in the German state presently and elsewhere people ask about the “positive” German belief in God. Because this belief in God no longer denies or overlooks itself.

With the question already, one wants to doubt this “positive” amongst the Christian side, even to deny it— or one doubts among those who are ready and open to the German belief in God, [or as you Americans and Brits might call, Positive Deism].

This document intends to serve both, the divorce against the belief in others and against others, and the ultimate decision to belief in one’s own way.

A magical poison has been pouring into the European races for twenty centuries, for ten centuries they gave their faith to foreign administration. Now they are used to the dosage, or they awaken from their paralysis finally, because they remain healthy enough to, and will awaken an entire world.

Completion and removal, clarification and explanation, are necessary.

“Recognize yourself in your faith!” and decide according to Him that it is not only a requirement of time, but necessary from eternity, if at all truth and thus human formation is incarnated.

—What do you fancy as this belief?

I want to tell you. See if it is not what you have always carried in you, clearly or in-distinctively, unevenly

or unpredictably, and reaffirm that it is that which has made you relentless beings of Christianity.

And realize: in the end, people have to go out with only themselves. But whoever is a stranger in his own faith, who does not have complete communion with himself in such a form, cannot ultimately have it with his people, which is of the same kind as him.

Man is not without a people.

But without people, without their right foundation in existence, a people is nothing.

About God, Faith, Life.

The “positive” in “Positive God Belief” is God. God alone. Whoever denies it, denies God. Those who don’t see it are blind to God’s existence.

The positive of a life is a belief. A belief in God alone. From which everything comes. If you don’t find it, you’ve never really lived.

If everything is done right, faith will serve God in life. The fact that in Christianity, God and life serve faith, in the churches, makes this faith godless and lifeless.

The positive of a belief in God! What is the positive of God?

That you can’t get past him. That you can’t get past it itself. That without him, nothing can end. So be it.

How should we understand this?

Life is a reality that is imposing on everyone: in his experience.

And we experience so much, basically everything goes beyond our human capacity. Becomes human because it is superhuman. And yet this experience also extends into us, is in us, is an entire experience in us, but never becomes complete knowledge.

And this infinite, superhuman in every experience says: God! And at the same time lets us become aware of a self in the finite of our knowledge.

Because only in the mind, in knowledge, do we have fixed limits, approximate limits in each case; we also gain self-confidence.

In contrast, in experiencing we embrace the whole world, we live through it, and we do not grasp it anywhere. In experience we know nothing to do with the infinite, the unlimited, it presses, overwhelms us because it is incomprehensible to us; We can do it differently in the night, we have to let him take care of us. Only find peace in front of him when we hear his call: God! Have heard and obeyed him. So only in the searching act, which is a restlessness of its own, and never forever.

The incomprehensible, infinite says: God! It is not god. God is incomprehensible.

The incomprehensible is incomprehensible reality. In its experience, in the experience of all things, in which it gets out and holds the middle, we are pacted as if gripped by a power that grows out of it and which we call God, to make this happening bite-sized, palatable.

So we know about God through an event. Through an event in us that we have to concede and that we call God.

We know about God through the urge to experience in us to be willing to the infinite with all our life force. That the infinite within us marries us with the finite. From time to time. Because there is no eternal marriage. One thing would have to dissolve in the other, like in death.

Only eternal direction is truth.

The urge is the infinite in us, the power and the drive the finite in us. The urge comes from the infinite, the strength strives in it.

The incomprehensible says: God! That means: We recognize our direction through God, but not the direction of God.

We know God. But nothing from God. Only by ourselves through him. Through its reality, its incomprehensible work in the experience, which shows us direction and makes us conscious.

By saying for God "everything" (pantheism) or, "nothing" (materialism), "certain" in us (mysticism) or outside of us (theism), "bad things" in and outside of us (power in naturalism; spirit in idealism), if we try to make it convincingly tangible, we add people.

God grows in the world - God lives in nature - God shapes in life - that should only be images for our life in God, but not shameful descriptions of God. Because the world, nature, life are then taken as their essence and man follows the hard and fast laws that he believes to recognize there, but which are mostly material uses, seemingly clever rules of thumb, and no longer gives life its own direction : responsibility that is born in the experience of God. One trims God out of life.

Let us leave God incomprehensible. The more incomprehensible he is to us, the more powerfully he grasps us.

God is irrefutable in us. Through our experience.
God is demonstrable through us. Through our lives.
Faith is a gift of the world, is life conscious in God.
Faith is experiencing in God and life from God.

The believer does not want to see how and why life became. The scientist asks. The believer experiences God and knows from it how and why his life becomes daily by persisting. He doesn't need more to believe.

Why do we only ask for a Creator when there is an urge and the power of creation in body and soul; which is to maintain and guard worship.

Why do we only ask about God's being when God is in us? Experience in God. To honor and to obey worship. Real worship.

Because everything else is questionable, can become questionable. Only the experience of God does not. If we want and believe it ourselves.

God experience? Is God an experience?

God is not an experience. God is in the experience. In every experience. Through our power of experience, which triggers in the experience. Indefinable "what" (being) and "how" (becoming), and yet determining (being) in man (becoming). God "is" in the urge and we "become" in our strength, want to be sufficient for the urge. If we did not have God naturally in our power of experience, we would not find God in the experience. Then we would have no experience.

We have God in our experience and experience everything in God. We experience beautiful, ugly,

cheerful, dark things in God. And only experience something so beautiful, ugly, cheerful and dark in God. In the experience it experiences us from God and we experience it towards God. The soul seized by God is at the same time a soul grasping God.

Without man, God is not God.

We do not understand our last incomprehension and are ready for God in this incomprehension.

Just as the power of generation belongs to man without he having or could not have created himself, so the experience of God belongs to man without man having or could have done it.

In our experience God is like life in the body. Not adhering to any part, to be found with no knife, no microscope - and yet there!

Nothing itself without being nothing itself.

Incomprehensible!

We never get beyond that.

We experience ourselves in God. And live in God in our faith.

What is a belief afterwards? What is a religion?

Something that comes from God and is aimed at God. The way that happens is decided by the question of belief or religion — decided by the type and race of a society.

How does faith or religion become God in Christianity?

By the grace of God in Jesus Christ. In that God appears visibly in a person and proves his divinity as a supernatural existence in miracles (healings, predictions, resurrection).

How does faith or religion lead to God in Christianity?

By the grace of God in Jesus Christ. By man, consequently, following Christ through pure unnaturality, trying to convince God of his right faith and life. In humility of everything, since it is God's gift, he no longer submits to the laws of life, because life in itself appears bad and corrupt.

Only the unnatural is close to God. So Christianity has its ideals in the charity of the lost, in monasticism and in Internationalism.

Naturally, man knows nothing about God. God repents the repentant sinner more than the righteous. The most successful person is closest to God because he is the most repentant of knowledge of his sins, and the most believing at the same time. And who didn't want to be the most devout?

How this word of the repentant sinner, who was dearer to God than the righteous, did spoil the soul of our people. Let his will to salvation, the holy, weakened, and his willingness to deal with calamity, the unholy, proliferate. That our people were almost spoiled. Because that is Christian salvation: only that of one's own soul contrary to the kind that is "unholy" nature.

The supernatural and unnatural nature of this God makes his appearance most shamelessly unnatural, makes his appearance most shining in the most shamelessly unnatural people. Hence salvation comes from the Jews.

The unique appearance of this God and the permanent connection to him, the invisible and distant from human beings, requires a unique, eternal institution, which God represents in the visible and human, and into which man enters: the priestly church.

Church connects to God based on certain obligations. This connection (religion), its handling and achievement, that is Christianity. It's religion, not belief!

How does belief or religion become God in German culture?

Through the vitality of God in the human experience. How does belief or religion lead to God in German culture?

Through the life of God in the events of the human being.

By a living God. Lived in nature. Experienced from the inner laws of inheritance, lived into the outer laws of nature. So that our inheritance is naturally preserved in the creation of culture, that is, free human creations, and not removed from life.

In Germany, our culture is experienced from God and lived towards God. That means life that nourishes its light from the darkness and is therefore real light.

Art is immersive and obligatory in German culture, a lived duty. This hedges reality, which is experienced and shaped, peculiar and unique, at the same time.

It is not the two-way gap between life and experience, nature and God, that makes faith, but the duality of life and experience. Our last incomprehension is in God and in one belief. Because solidarity with God is faith. Not religion. Religion is connection with God through an intermediary.

Life can also be without experiencing, and may keep itself in order even without experiencing, as proven by the non-human nature. But experiencing cannot be without God and faith, otherwise life becomes disordered.

Ignorant nature inevitably chooses the right thing in the instinct of the animal and the plant. Knowing nature, in man, arrives at situations with conclusion unfounded and can therefore forget. This happens when the knowledge gets too big, and burdensome. When knowledge becomes far from life. When knowledge becomes hostile to it.

At times, people "forget", as our deep-seated German language so beautifully says, they can "forget one another". He often does something to "forget", that is, to regain instinctive connection with life. Because the real life is almost never threatened by the conscious.

With knowledge there is always forgetting. If we were once without knowledge, then we knew everything like nature outside of us.

Now we are trying to recognize it. Recognizable. Because all knowing is recognizing. The language already says it.

And therefore all knowledge draws from the soul, which knows everything in its incomprehensibility.

Mind pervades one thing; but never the root cause, because it is its own condition.

Mind sees only what breaks out of the soul. Just watch something break out. It throws a light over the soul and lurks, whether things come out of the soul at right angles, straight, without shadows and floating lines. That is knowledge! He then calls this his knowledge.

Soul is need in the world. Spiritual coercion of the world. To arrange oneself in a fixed area that the soul is taken from the most pressing need.

Spirit, will in the soul.
Will, soul in the spiritual.
And yet the darkness is eternal! And yet the need is eternal!

Because without darkness, God does not grow to man. And without need man does not grow towards God.

Human misery is the outcome of every belief and religion. Man does not find his way in the infinite, he must let himself be directed out of himself. Only then does his need only be an external one.

Necessity is the result of every striving towards God. Religion, however, leaves man smaller than his need and refers him to God, only at his gracious help.

But faith shows God in the soul, and makes man greater than his need; which is misery, does not have to be and

remain misery. This makes him an overcomer, a turner of his need. Religion is devaluing. Faith upgrades. Faith strengthens life, makes it right, strong, clear, meaningful, increases it. Through constant struggle.

Religion finds it wrong, weak, unclear, senseless in itself even after every human effort, exaggerates it with a better life that is no life and that is not better.

German belief in God also strives to overcome life in the ordinary sense. But to increase it. Not to kill him.

Even German belief in God does not make sense to cling to the goods of life. But their free use and increase for people and clans.

The soul is not God even in German-belief-in-God. But also God is not the soul, the spirit.

The soul is also often an adversary to German belief in God. When he moves away from life and finally denies himself, as in the Christian philosophy of idealism and materialism. Or when he takes the place of the incomprehensible in his first self-confidence and considers everything recognizable and knowable, as in modernity.

But the soul is not the sun that keeps the dark earth alive. He is the moon which reflects it, that illuminates the night; never lets the day vision come after the night and was before it.

Life needs sun, needs spirit that can grow. And needs the enlightened calm of the night that the spirit gives.

So the soul always has a growth: a natural, country-specific belief that has its life-dependent fullness out of the need of the landscape. Who is real, true, beautiful in this landscape. Only in this one landscape of the soul.

In this belief, man finds life and experience as if placed between two rock faces.

As he sends his call out into life, he comes back from experience as an echo. No matter how he turns and turns, he always has life in front of him and the echo of experience within him. His action visibly decides in front of him in life. In his experience he invisibly decides about them.

He will never see this experienced judgment power in his eyes. And yet it is there and never loses itself out of the backward feeling.

People often want to shut themselves off, but they can't. He would have to turn himself off if he wanted to turn it off. And protect this power from it if it can still be power, if there is still strength in a person.

We cannot get rid of God.

What does the echo say about the nature of God?

Nothing! Only that God is! That we end up somewhere in our strength where a power begins that we do not force down with all our life emotions and against them. Which is the voice of all life.

What does the echo say about people?

Everything! As its echo is, a person stands in life, so his life stands for his experience in God.

If faith and life can be struggled into one another, then a strong, pure echo fills and bears the person. Then a piece of life is fulfilled. Then man is no longer helpless and helpless in his movements, the inner and outer. He stands, has his fixed place in the world, is carried by the echo and at the same time his best judge is fulfilled and brings the fulfillment with him. Don't look for her anywhere else. Outside. In things. In people.

He is always looking for pure and strong reverberations in his life. Always struggling with the outside and its inner nature. Because only in the fight there is a clink that resounds.

What is required, eternal, designed as eternal reverberation in a person: that is his belief!

A people and everything within it grows in this echo. All living things are balanced in this reverberation, all living things try to condense into this reverberation.

Only if all individuals stand in the right and equal way to life, call into life in the same rhythm, will a single, strong and pure reverberation fill the valley of life, the spiritual space of a people. The life of a people will be filled and sustained by the Eternal.

Just as a certain mental space in a kind, in a race, was required by life, so the reverberation will only hold together something specific. So God is alive.

Because God is the same primordial power everywhere, at all times and in all peoples. Only belief or religion

everywhere, at all times and in all peoples, makes something else out of the urge and strength through God. What can only be made from a human being: the portrait of its kind.

According to the way in which life in an earth space can only be wielded, it is a kind, race has arisen. According to this life-necessary kind, the self-vital convictions and certainties necessary for life are established in the reverberation of the soul, which are the basic laws of the species, that is, of faith.

They are basic insights that result from basic intentions. And vice versa. Faith is awareness of the species in knowing and wanting.

Art is the appearance of a person's inner world in his belief. Faith, not some certification of external and internal physical characteristics, makes the race.

If a people has a belief, then it also has a closed nature. If a person has part in this belief, he can participate, then he belongs to this type.

So what can you see?

Not god! But certainly his belief in God!

One should not recognize God in his faith or even want to have recognized it, but only want to recognize and have recognized his faith from God. Because that separates Christianity and Germanism to the fullest. There is belief in God, the faith of the heard man in the long-revealed God. So religion. And here is faith from God, from the real, working God experience. Just believe.

Does belief have to be recognized?

Don't say the infinite: God! immediately towards life?

So it said: God! And so it will say again: God!

But to this day an idol and a strange one still stand among us and make us have to break the base of it in order to be able to achieve our earthly faith in freedom and to reach our earthly faith in freedom and perfection. Why the will of movement is required.

Our faith also lived under this cold, marble base. In the depth of the earth. There he must now be freed and, as a whole, visibly grow upwards, into the light, into life. What is needed for a survival of the souls, an innermost emotion of the hearts, which everyone must liberate within themselves and let out fully.

This belief has been alive in the depths like a crystal, which is prevented from full force from the full, free development of its essence by burdening force, but in the possible form is nevertheless pure being, designed for the complete form, always ready to become it. Tarnished and indistinctly on the outside due to the additions of depth and deposits of the heavy base. First, he needs support. The knowledge of his peers about him. That it falls from the eyes like scales. And the confession of his fellows to him. That he was stretched out completely.

To put it in another picture, why is knowledge of the faith necessary, even if the soul's compulsive influencing and historical compulsory establishment of the church will be removed from us: In order to be able to walk easily, one did not even need the word for what we do now call the leg. However, in order to be able to walk

again after a long period of scrutiny, not only must the leg in the body as a whole be recognized, but also its innermost image and the laws of nature that affect it itself. That this link has been made healthy from the knowledge of its order and must now always be kept healthy will.

We have all lost the naturalness of our faith through Christianity. We are sick in faith. Or still weak as a convalescent.

Every German person believes that he is a sick person. Yes, the entire German people and all Nordic peoples must recognize themselves in this disease; the German people despite their holy will for health.

In order to be able to heal ourselves, in our faith, we must recognize the image of the law of our kind and our faith. What the two great movements of our present are aiming for; indirectly, politically, and directly psychologically.

It is necessary to fully recognize the picture and laws of faith, in order to find and rediscover in oneself what it is that was lost in consciousness. That the old Nordic man is new.

New marriage. The new German man depicts his experience of God no longer with gods and goddesses confused with humans, he no longer experiences mythically, but according to the law of life. That very original naivety of faith has finally been lost; it has cost him too much bitter experience. Maybe Christianity was necessary after all. Or we made it necessary.

The new German man has experienced too much impotence and powerlessness in his people to let the power of his faith out of his soul even in pictures, to naively indulge in a world painting. He is still armed in the world, ready to strike and counter-strike. Sleeps with a girdled sword. Has a camp order ("Feldlagerordnung") of the soul.

That is why knowledge of faith is necessary: that one should first look at oneself again in its full form and then know how to keep it in order, free of all the weakness, confusion and despair that Christianity generates in abundance.

Through faith, man comes to himself in God.

By learning to trust oneself against himself, letting his feeling rise up in a self-consciously self-conscious way and only feeling pure reverberation.

By looking for God again where he finds himself: in his own soul.

By worshiping God again where he honors himself: in his own life.

So faith is possible! Today and among the Germans! By being simple life experience and life divorce in the experience of God.

Faith is possible because it is eternal growth of the soul, cannot be made and shaped, but can only be made consciously and used for shaping.

Why is faith necessary?

That people live responsibly. That God through us in faith is the inner law of our world, which must fit in with the outer. Our world of intuition, our worldview.

Recognizing the outside world remains a matter for science. Science is belief in one of its many forms of life.

The coordination of faith and science is a matter of philosophy. It must not stand for faith, nor should it be taken in part in faith.

Philosophy had its own world problem only as long as the world appeared problematic in its divinity. And the world appeared problematic in its divinity. And it is still Aryan auxiliary science of a Jewish religion. Real philosophy can only be epistemology that serves a philosophy of life that in turn knows itself to be borne by faith.

Because fundamental ideas do not make up the German belief in God. Rather, the German belief in God bears all living ideas in the German area. He is the first and last through God.

Faith is necessary for the species and its living form to be lived independently in the community. Not the people, nor the state, can assume responsibility for what is happening, for a belief in people. And even if everything that comes from the people, the state, the family, in the blissful feeling of the same inner growth, almost invites you to give up your own responsibility in the event.

Because only a resolution should approach us from the whole, which was not ready in ourselves, which did not want to have its point of passage to the shape in the

world in us by nature - we have excluded ourselves from the living community of species.

Have we become machines that need external drives?
Are we no longer a living member who takes care of himself? That even the most vital community must finally wither.

Nobody can look into and reach into the soul. If there is no responsibility for the species, it is worthless, indeed a danger to the living community.

The vitality and strength of the people is the measure of our life, our work. But not our experience. That lies solely in the divine reverberation of the art soul.

Believe that is urge and strength.

Politics, that is drive and strength.

Far-sightedness, that is plan and order.

And if path and plan, will and order.

And if the way and plan, will and order want to be German, then it is also the urge and the strength, then it must also be faith.

That is the victoriousness of German belief in God in a German worldview and politics. To root a worldview means to discover its roots in the creating faith and to free that belief. Those who have not thought through, felt through, consciously or unconsciously their worldview to the root of their beliefs have neither this worldview nor this belief firmly in themselves.

Belief is the urge and the strength through which the species appears in its own personal peculiarity, is fulfilled in it and has remained alive in this fulfillment.

What about the security of belief?

Let's not say in our German language: I believe that. . . ., and don't we mean an uncertainty?

Even if we do not use these words lightly, they let uncertainty resonate, insofar as uncertainty always lies in a purely bloody conviction that has not yet developed in the reality that always wants to be realized.

So this is a fruitful, creative, thirsty insecurity that is inherent in a real belief. That which does not allow itself to be satisfied and satiated, which keeps alive in a tragic-heroic sense. That does not push for the missioning of non-believers; who do not know, unless they are of a different kind, where they should take their faith. That leaves no room for dogma.

Is belief without limits?

Yes, faith is without limits, is limitless. Because that's the only way one has faith.

Is belief indefinable?

No! Faith is determinable but not provable. Faith is certainty, not security. Certainty from what we want to secure our lives: from our conscience. What we are certain of are the great basic insights and basic intentions of our kind, from which we deny life, only validly deny. Certainties from God have to be revived, not ideas about God which have to be created.

Experiencing God without a conscience is mysticism. Mood, not determination. It prevailed when godly experience and conscience were not allowed to divide.

There is no conscience without God in the experience.

Where a person says conscience, God also says it through him.

Wherever there is a person, there is also insecurity of life, security is urgently sought and finally only found out of certain insights and intentions that conscience reveals and has already set in, which one holds together in one's belief.

A soulfully, physically and mentally healthy person is by nature believing, believing in God.

Belief is the certainty of the living soul experienced in the present conscience with the necessity of race and nature.

Neither scientific truth (objectivity) nor philosophical probability (speculation) nor historical certainty (concreteness) can and must stand for this. Science must apply to all peoples, philosophy is always left to one's own interests, and history is always out of date.

Living conscience alone is artificially bound and yet binding and always valid.

Even in one's wrong decisions. Because then the species is on the wrong path in reality and will be corrected by it badly in the urge of complete insecurity of life.

The individual statements of conscience are not necessarily correct. Then there wouldn't be people. But it

is the life-saving, life-sustaining and life-strengthening statements that life itself proves.

Indeed, the certainty of faith lies in fact, it becomes from the contradiction of the certainty experienced in the conscience consecrated to God with the necessity of national existence, which was also just as certain experienced through historical fate. Certainty and necessity are the same at all.

Where conscience fails on the personal or ethnic side, it can only be straightened and tightened by reality itself. When a soul is no longer capable of experiencing and can no longer be guided by self-agility in the end, no power of the outer world is able to do so.

And as it is in the national life, so it is not different in the personal. Finally, through the painful bumps and emptiness of life, one gets a sense of real necessities and remains trapped between resistance and confession.

Doubt is not a sign of godlessness, it is a sign of faith that weighs experiences in the echo of the soul and makes decisions.

So that means faith from the blood: faith from the soul.

Believe in God.

God gives inner development through the urge. So the soul has the inner development in the power.

Blood and soul do not remain the same by nature; they develop the tangle of inheritance that binds itself to life law and wants to solve it. New in every person. Man is by nature not a strict law. He wouldn't have a soul there. It never is. But he strives for it.

In the soul, which would be empty without flowers like the blood without the soul dumb, properties can atrophy and unfold. Because the external compulsion and the internal urge, which have shaped the soul in contradiction, still form it, want to give the final form of reality to the force.

Such a development begins in the soul, releases supportive spirit as and ends again in the soul, as is the case with all development.

So knowledge is not decisive for faith and life, for a belief in life, but conscience alone is decisive!

No priest or book can tell him what a person's conscience has not experienced or cannot experience from his soul. And once he has found this experience, he has no need for some prize or book to speak for him!

If you wanted to save our German belief in God again in a book, now in your German Bible, which draws on the testimonies of our great past, this would mean interpretation and teaching, dogma and learning, and we shrink a lot more from that on our own. We also know what that means for a story, regardless of whether it is third-party goods or own goods.

Faith lives only in conscience. And if we turn lovingly to the testimonies of our past, then this knowledge has only a passively supportive, not an actively supporting effect.

Conscience is there to give an attitude, not to look for a stop to the search.

Whoever asks for one final piece of truth in the world has not found the cause in God. Even the scientist is denied this vain and desirable question, if he believes. Because mind can only recognize the cause of things, but never the original thing itself. Then he should be able to grow beyond himself.

God is the primary thing for experiencing. That means everything, since it encompasses everything in him.

Conscience is the primary part of faith, decision in God. Judgment on the inner nature, the moral of man.

Mind is the primary part of consciousness. Decision in God. Judgment on the external nature of the human world.

Mind is the primary part of consciousness. Decision in God. Judgment on the external nature of the human world.

The intangible always extends beyond and into the tangible, the conscience must always go beyond and into knowledge. Otherwise the knowledge becomes directionless, lifeless, dead.

Knowledge and conscience, knowledge and belief do not complement each other, but reside within each other. Where there is no consciousness there can be no conscience, and where there is no conscience there is no right consciousness, no right knowledge.

So what is belief?

A primal part of personal life. Determined for life, determining for life.

So what is God?

The original thing in personal life. Determination of experience, determination of life.

God is experience-based reality and world-wide effect in man, not world-wide reality (Nazarene) and experience-based effect (revelation, miracle).

Uncertainty in the deepest, striving for security, is natural to belief. Uncertainty in the great basic insights and basic intentions of the species comes only from the millennial mutilation of the German soul, the German conscience. From its suppression in its nature and compulsive obedience in its language. Through centuries of needless inanimation and a lack of swelling power. That has to be overcome for the present.

The only reason that a people like the German could become alien in their beliefs was that they could be alienated in their politics and worldview. Because where the way and the plan has become a stranger, the belief in the species is without a visible vow and can be replaced in the visible by another belief, which mutilates back to the soul.

And the people could be alienated because the belief in the power from above came by a foreign political leadership (Chlodwig, Karl der Franke, etc.) and from below through an alien mental leadership (Ulfilas, Bonifatius, etc.) from the general public. Life was cut off; but decisive only through the political will from above, because those lost, not taken from their own beliefs were only few among the Nordic peoples below.

Politically, the alien faith gained more power than a people that had ancestral roots, hid them within themselves; With foreign beliefs, power over souls could be secured in more than one, one's own people.

And so it went until the day that the people thought of themselves and wanted to win and own themselves. Then the way and the plan were sought again out of conscience, out of the certainties of the species, then faith came to life again.

Christianity seemed to live in three basic doctrines for Germans, to live in the constraint of the historical proof of God, but in this way it was not openly rape: the just God and loving father stood for the necessity in the destiny and healing omnipotence of the Nature, charity for the national duty and eternal life in the hereafter for the eternity of life par excellence. So Christianity was Germanized until justice, love and immortality also became questionable, until Germanism became so powerful that it can no longer be Christianized in the present.

Where is the positive of German belief in God?

In god. And through God in German people. And through the German conscience in the German reality.

Do not ask what are the written laws of German belief in God. If you ask like that, you haven't found yourself in them yet. Because the laws of German belief in God are not written, but inscribed in your blood, in your soul. Courage, honor, loyalty, these basic virtues of all proficient races, have their special color and liveliness in faith and are created or not.

It is the positive German belief in God that something unspeakable, which you nevertheless call God, urges you in your soul to obey these laws, to make them visible in the world of your designs by fulfilling the necessities of your existence.

The positive German belief in God lies in the fact that God creates something positive in the world through man.

The success of the efforts is not an expression of divine election based on the Calvinist model. Rather, strict adherence to species, relentless self-succession are signs of God's reality in us. That will finally prove to be a success. Because the physically, mentally and mentally healthy person wets off the mark. To do this, he has too much air on the striving and too little air on the strivingless happiness.

Something in our life forces us to believe. And this belief urges us, in its perfection compels us to allow some insight and intent in us to let inner and outer reality become. And from this we force life as it defeated us in it.

Insight comes from life and is at the same time intention in the faith that comes to life.

Why shouldn't the positive be within us, since it should come from us? If it came from somewhere else, we would still be there! And then it was worth living! Then was all this effort worthwhile in person?

We do not have and do not need a creed, but only a creed that wants and can act. Then deed is our confession. The deed alone.

We seek knowledge in faith and confession in life. Life experience and life decision are the means to do this.

In the open, healthy sense, reality has an inner statement of how life has to be shaped in order to find one's way in oneself, to be with oneself.

It is only necessary to insert yourself into the wholes. That alone is morality. In the wholes of our own soul, the people's soul and the world soul, which we ourselves are in three experience circles. A wrong way is always something half, not the whole.

Basically an inner self-establishment. Not an external one, as has become the basic principle of many people who have sacrificed their souls to the god of the belly, the lustful body.

Believe a need for it. Morality the necessary itself.

Life always harbors hardship. And only that which turns your need can be moral. Inwardly turns. First and last. Only in between is the deed.

External hardship is pressing us. Inner necessity urges us. Dissolving the two into one another is the greatest necessity and the greatest happiness of human existence.

That is a salvation that we are looking for at best; which was a solution at the same time. In luck we know. In the urge we wanted it.

We first make an emergency necessary.

Why a man is more pushed out of God than another and has more power available to the urge is solely due to his race. Taking the power of rearing up and overcoming from shallows, the laws of which we don't even suspect; but which include race and type. Because race and species, like all living things, are ultimately infinite.

There is no good or bad, in it the Christian god is supposed to have petty sensitivity, but only strength or inefficiency. As the two sides of life, depending on the type and hour.

Strength must be so that weakness is discovered and changes into strength. And weakness, between need and necessity, that is the tension that is inherent in German belief in God. The one that liberates in any real solution does not decay without having already been ignited again and again.

In this struggle it is good to be, or to become, quite certain of the basic certainties of his belief in the various aspects of life. Our deep German language, in which the word is the meaning - we just have to listen to the word properly for its meaning - will be the first helper for us.

From Fate.

Fate is what emerges from us, not what approaches us. We have to add it. Don't inflict us on him.

Spirit means salvation. Fate is a life that sends out healing, healing, holy life within us. Life that we have mastered and therefore have preserved within us.

Providence, that which is foreseen by God, that which is foreseen by the priests, that is Christianity. The Germans only use this word for cheap skills. Destiny became the finer, threatening, violent, overwhelming.

How something emerges from a human being depends on his inner self. Through his basic insights and basic intentions of life.

Fate is a pure inner necessity. Life gives us opportunities which, through our grasped interior, become apparently external necessities. But the opportunity through us is only opportunity and otherwise invisible, dead.

Not life is fate; the way it is.

Life is, as it were, only a call to attitude, because it wants to prepare its destiny in the way.

Knowledge of fate always gives security or uncertainty, depending on whether the certainties of the species were able to give security or not. There is rest in restlessness or restlessness in renunciation, as life takes.

The Nordic man, in particular, has a deep unruly peace, which has been turned into a sinfulness by the ingenious priestly spirit of our ancestors. But this is a combative

peacefulness that has achieved the greatest achievements in the world.

In Germany, in particular, simple natural fraternities are less common than anywhere else. German people are contemplative, often subtle. That is why the other peoples sit like frightened chickens around Germany's borders. You never know what can suddenly break the Germans out of this strange people.

German people know about the heavy and dark that life also has. He often has a hard life. But he can take it too. Not in a renunciation or shortsighted rebellion, but in a creative sense.

Life can only be overcome with life. He knows that. With new, greater vibrancy.

Life has its meaning in fate. Life comes to us in an unshaped way and passes through us in a shaped way. Any other meaning that one attaches to life does not fill it.

The question of the meaning of life in the world will always be in vain. The world doesn't answer.

We have to answer ourselves. We have to find the answer in ourselves. We have to set the meaning that we want to see as the content of the world. It only makes sense if it is ours.

If fate is not a will of God, it does not need to be pointless, futile, cruel.

The old people didn't think that way. That is also Christian thinking. If there is nothing outside of nature,

if nature has to maintain itself, then does it not have to be "purposeless", "senseless", yes "cruel"?

The meaning and purpose is only smaller in one Larger. So it is our personal life in the comprehensive existence. But not existence itself.

Let us see the necessity behind the cruelty. As life is set up, it must be "cruel" to exist in itself. So just the needless would be senseless and futile.

All of this is Christian resentment carried into nature. Renunciation of life and mercy, that is one and the same, born of Christianity. Just nonsense not in the unnaturally bent sense.

We should not be relinquishing and merciful where life is concerned, but insatiable and relentless.

The living person who creates in unity with nature knows only the peace on the roadside and the mercy of the night.

From Guilt.

It is not a matter of preventing sins by renouncing life and redeeming them by mercy. The eternal guilt for life, which is not a fault on its own but a guilt of our life in all of existence, it is important to feel and wear it off.

The light of God shines in us and becomes the shadow of insights and intentions in us, because it's dark in us too. As we only see the darkness because the light lives in us.

Even in the brightest deed, this shadow, if man has become guilty, still remains a little guilt in life. Because he's not all of life. Because he cannot cancel himself in one act.

We will never be without shadows. But the shadow can recede completely within us through the act of seeking God, that we only know about it ourselves. That we are surrounded by light in life, in unborrowed, real light.

Shadow is not a crown of thorns on the head of man. It can be royal crown if it is only a sign of the light in us.

Horror seizes our hearts when Germanic fates end, in old tales. But nowhere is the luminosity of the soul as strong as there.

That is why the German is not a man of opposites. Light and shadow are only opposites to the eye. He is human in a completely comprehensive sense: human of all heights and depths. That is why he is a creator of great history and culture.

All life is naturally innocent, in a moral sense. But not without a moral obligation, i.e. in the political sense.

There is no excuse for God and man, but only serious, serious relief from life itself, in life itself.

Last but not least, guilt indicates deficiencies that are depressing, but a deficiency that needs to be remedied. It was priestly work to twist this political sense of guilt against the Germans, into the moral sense of sin.

Guilt can be difficult, it can make you deeply unhappy. But it also has a liberating, combative meaning in itself.

The Commitment of the Will.

Sin can only be where there is free will, should be. Because what human beings do, must do, without any reason, is sin.

Without free will there would be no original sin and no mercy would be required. How enterprising of the old Jewish god Jehovah to set up this mechanism in humans. The goods will always have to be returned to him, who has all rights for their manufacture and therefore for their implementation. The only bad thing was that he let so much spirit grow in people that the goods could ask themselves whether the manufacturer could not have worked better and where he got the audacity to hold them responsible for their mistakes.

Where life prepares its fate, where racial laws apply, there can be no free will. Even behind the indecisiveness and second-thought, which can precede a decision, there is a full being, nothing but a certain being of man. And just like behind the decision itself.

The will of man is bound in its kind. It comes from the way, is bound to nature.

The species is free in the will. At least it can be. Because it has everything in it for its purpose.

We say: Our will is species-bound, our right will is free.

Free will is pure air in sin.
Irresponsibility in Man's Last Judgment with God.

Will to be, that is responsibility and liberation of man in one.

From the Eternal.

From the Eternal.

Where the beginning and end of life are only the passage points of existence in a human being, where they do not get lost in an afterlife, they also mean responsibility for life.

Birth indicates life. Death points back to life. That life can be found in people and deepen in themselves to find out about a thousand living works.

Only life itself has eternity. Man is a rising and setting figure in it. According to the way the sea makes itself clear in one wave in millions of waves, but takes it back in order to appear in millions of others.

Man only has a part in the eternity of life as long as he lives. Not after he lived. This is again the profound, serious and liberating, active sense of Germanic certainty of life.

Only as long as man lives is he also eternal. Only as long as he lives on in a living person. Birth is not the beginning of sin and death is not the end of judgment.

But birth is direction and death is direction. Let us make sure that we have reached death. With us.

Your new selfishness should not be the continuation of life in works or in children and children's children

instead of personal immortality. You own the free, complete devotion to life and finally to life itself. Special greed to wages in this world. In this alone eternity gives itself.

Where death does not liberate, because it is not a point behind the last breath sentence, where it cannot be experienced and loved as a godfather death and friend Death, friend Death, who takes great fatigue out of life - where he If your breath breaks off roughly or does not even appear to be there, it should not make life appear questionable and bitter, but rather direct you to the unquestionable, the great riddle of life and make you silent in it.

Man only desires when he has no answer. And the answer to death is life. The meaningful life.

There is no dying without intellectual, spiritual or physical need. Death is life too. Life event. Only we like to be mildly touched by aging. But the woeful indent behind a young life also speaks of the brazen, liberating law of necessity.

If there was no need that went beyond your responsibility and your ability, then only switch on yourself in the future, and do not speak of erroneous coincidence. You were just crazy.

Chance is only the outward appearance of an event; its inner is always necessary because it has grasped people.

The "coincidence" of God and the "coincidence" of life are in truth without forgiveness against God and life. Both are eternally accounted for by man and throughout

his life it is unsettled. So he holds himself harmless to God and to life. He cheats on both.

And do not seek consolation and liberation in God in loving among one another. Love is a gift from the soul; it cannot be commanded. But duty rises in you and gives you consolation and liberation. Be necessary and truthful with each other. In god.

Be called from the death of a human being to still more deeply immerse yourself in the law of life. And you have made this death fruitful, stripped it of its bitterness.

Life goes through you. It did not become more than you gave, it does not diminish when it takes you. It only seems for a moment to be less powerful in terms of its shape, but not in terms of creative power.

You yourself are not a real beginning, or a real end. You are eternal in God when you have lived God. Because God grows forever in all experience.

See German people, that's your belief! See, he is! Where could you have resisted him?

Make it alive in you in all its essence!

And your unbelief! Is Christianity! Christianity only! Only as long as Christianity was the religion in Germany that was not yours, were there unbelievers among you. Who wanted to be unbelieving because they were too free-spirited and strong-hearted for this belief,

which in bitterest times could not and did not want to turn bitter need.

There the faith arose in you, which you call the new, but which is as old as your being. What you now have to recognize and confess.

It is not a question of your resignation from the community of Christians, but of learning to laugh at evil sin, and only feeling the guilt that you commit to the whole of society. That exit is the consequence of this.

Because the feeling of sin is truly the root of Christianity.

The priestly caste can say to all doubts: All wisdom! Towards all despair: goodness, love! All-wisdom, all-goodness, "all-loves" that are so great that you no longer understand them. That is why they are from God.

The real attitude to life alone cannot be refuted and distorted.

Therefore live paganly in your day and your eternity. That means lives without restriction because the one that comes, comes from the law of your kind.

Let life swell: fresh, cheerful, bubbling, threatening, violent, dark and clear. How it is and how it becomes necessary.

Be survivable in God through your faith! Be salt of the earth and harvesting in your fertility!
Know: A belief is worth as much as it is able to foster life without forcing life.

It is in the decisive difficulty of the German situation that the people must recognize, that their essence has always lived in this belief, only lives through this belief. That this belief is therefore a belief at all. That this belief must first be enforced against Christianity, in the common consciousness, before it has complete and open homeland rights. Before the people of their kind really are, i. e. *can* become quite conscious. You can fulfill and keep fulfilled.

The events of our day have the strongest effect thereon; to take it to the last depth means to come to God in the growing German belief in God, - but it also requires a movement in which the believers already have reliable and firm representation in their beliefs.

It is the crucial difficulty of this movement, which is the innermost current of the political movement, which also drives and lives in it, that it travels in its mission to the people. Your mission to broadcast it from the kind that lives in God, to the person who wants to live in God.

Uncertainty and uncertainty, that is the whole issue of German belief in God. Both can only be wiped out of the gripped soul. To grasp this is first, and foremost, the gift and task of these movements.

Morality is a decision in people. Political decisions between them. Faith bears both. And works both. It deals with people first and last, in which and in which all decisions are made.

Only when this is understood will German belief in God spread like fire, jump from person to person among the people, and expose the flame of life that we all serve it together.

The positive of a life is belief.

The positive of faith is God.

The positive of God is life.