

Discourse on the subject of faith and science

17/08/2013 20:08 by Andrzej Struski

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[Â-rÃ³dÃ³o obrazka](#)

Discourse on the subject of faith and science Â Â The term "faith" from the sphere of the individual experience of impressions which cause the coming into being of happiness was transferred to the area of faith in the altar God. Faith acquires a rank of a main pillar of the communities and cults. Â Â Â Â The source of the picture Â Â Is faith in contradiction with science? Â Â Albert Einstein in his statement, quote: "I do not think that necessarily science and religion are natural opponents. In fact, I think that there is a very close connection between them. What is more, I think that science without religion is lame and vice versa religion without science is blind. They are both important and they should cooperate" "hand in hand" referred to religion and science as being important for a man. Â **As being important but being the most important?** His univocal indication of the existence of relations which mutually motivate the existence and development of both spheres is justified only then if it refers to religion in relation to science. If we put faith in the place of religion such a relation does not exist, faith is not a system it is a personal attitude of a man. However this personal value is a foundation of religion. Â Is the reference to religion synonymous to the reference to faith? Such are the thought stereotypes but these are only appearances, it is an illusion which blinds a man and in particular it blinds the participant of the cult. A man from the point of view of religion is only the material for a proper reformatting who then as a faithful obtains a guarantee and at the same time s/he is an instrument. His personal potential of faith is used and merged into the cult. Â What is the difference between religion and faith? The basis for the full definition of each subject is the indication of its source. The source of religion is the naturally existing feature of the unconscious recognition of supernatural things "faith, however faith is not religion. Just as the source of science is experiencing and cognition so neither experiencing nor cognition is science. Â "All has its place and time", but most of all "everything has its source" the only stable factor of everything that exists. Â **A man who uses the goodness of his senses, experiences and gets to know. A man who uses the goodness of his feelings has sensitivity.** These senses are the source of experience and cognition, filled with feelings they create a man who is thinking and feeling. Analysing the way of cause and effect we are going back and here; **cognition is preceded by experience and then experience is conditioned by the state of our feelings.** Â Â However, all these issues of a personal activity of a man do not create religion or science. These cultures are the fruit of the evolution of a man on earth. In fact, they came into being as a secondary and unintentional element of his life. Their streams come from the character and the way of acting of a man but these streams were not and are not the leading need of a man's life. Â Faith and cognition alone would not be a sufficient stimulus for the development of cults and science. What was necessary was a leading factor which may be generally defined as the need to obtain more than this what the natural environment offered. At the time when a man was sufficiently developed and the instruments of feeling the faith were working the stage of the indoctrination of a man by means of an extrasensory way could have come into being. Adequately strong and ruthless individuals assumed domination in their communities. In order to obtain specific values the faith of an individual served as the instrument for the creation of the primary forms of cult. Â The state of feeling that had already existed in the consciousness of a man that evoked the experiences of happiness during the contemplation of nature was transformed into the homage to the gods of nature. In such a way a higher being came into existence which in the successive stages of the indoctrination was nominated to the figure of the altar God. In the course of time God as the object of cult was putting on or rather was being clothed in different robes. The figure of an altar God exists till the present day and it has reached simply grotesque forms. The most drastic example here is exposing Jesus Christ to the figure that he had never indicated by his life and most of all that he had never indicated by the aim of his mission on earth. Â In order to define all those issues in a way that is clear enough; of a man's character, faith, religion and science one should precisely define the information that refers to their source values. It is not enough to say "faith" and to assume that everything that refers to it is such as its present understanding. Nothing could be more

wrong, such a statement is the cause of the lack of understanding of the source or in other words it is an illusion. What is visible in the understanding of the essence of faith that exists on earth today is a complete lack of the understanding of the original causes of its coming into being in the area of a man's consciousness. The aspect of life which faith is so poorly grounded in source values but so important is put as a pillar in many areas of life. The most important support which this pillar fulfills is the social justification (used by the priests) of the need of the use of cults and religions. According to the understanding of a man today faith is a reference to God. However, this reference has a strong accent of an intermediary in the form of a priest as an intermediary on the way to the cultic destination. The intermediation understood by the faithful in such a way secures private interests of the institutions that intermediate. They take care of this that the information that shapes the picture of a man who is a believer will not indicate his personal possibilities of contact with God's values. The lack of the source information which says about the original abilities secures such interests of the intermediaries – the priests. Illusion in this matter is the lack of specific information about the causes of the coming into being of faith. As a result of such an illusion, faith and religion are for a man the notions which are unambiguously or closely connected with each other. Such a picture of faith that exists inseparably with religion appears to us always when we think about life and God. We often exchange the words religion and faith and not even one thought questions the relationships of this kind. And it should and not only one but each one of them. However, the power of illusion is an iron gate. The words contained in the Psalms indicate such a gate: Ps. 24:7 7. Lift up, o the gates! your tops; lift up, you – age-long gates! so that the King of glory may come in! (Polish Gdańsk Bible) The gates on the way to knowledge which should be accessible for consciousness were always closing a man on earth the way to the recognition of the original sources and causes of life that is in accordance with the need of God. **What is knowledge about the existence of faith if we do not know what were its original values.** **What do we draw from faith if we get to know it in the climate of religion? How one can open this everlasting gates?** We have adequate instruments which will bear fruit if we use logic and philosophy. Only if we judge logically the events and things that surround us we can bring their features and values to the level of unambiguity. The matter formulated by a set of logical judgements becomes independent, but in itself it is coherent and logical. It is resistant to the destructive causes, however it is closed in its set of values, it waits for a further logical development of the way of cause and effect. The way of which it itself is the effect and after the coming into being of an additional factor together with it it creates a successive effect. And what succours logic here is philosophy which allows the unconfined mind to compare and match the things until it finds this one cause from the previous stage which is completely logically in agreement with the set of opinions and judgements that already exists. What will come into being in this way will be a path of the recognition back of the whole way of cause and effect. Such a way back which leads to the source and to the primary cause. The primary cause which is defined in such a way where our logically assumed value of the thing on the way of cause and effect will be its proper effect. Then, the quality of such an effect depends on this what kind of influence it will have on a man's conduct in his/her environment of life. The proper one will be such one that will cause positive activities and consequently positive emotions will come into being. All the other ways and their effects from the point of view of the needs of God are not the proper ones and while looking for the back way to the causes of faith they should be omitted. Following such a way of thinking in case of the lack of the links of information in the chain of the way of cause and effect with the help of God I found out the world behind the iron gate, behind the eternal gate. What I also found out there are the pieces of information which say how faith came into being. They depict a man who did not know the word God, who did not know the word Heaven, who did not know them and s/he was able to feel them in the form of happiness when s/he derived inspiration from the surroundings. From nature which surrounded him/her, from the climate which was good for him/her, from the joy of the people and love of those near and dear, from the whole – **Grace of God** – that is from the prepared environment of life for a man. These are the natural features, rooted in the spiritual aspect of a man, they allow him/her to feel relationship and joy from the things which s/he cannot experience with physical senses. The things which are fleeting and invisible but in paradise differently than now they are accessible on each step and in each look. The environment of life that was surrounding a man offered a whole range of fleeting feelings in abundance which created happiness even without – **forging** –. **How did faith come into being? A natural form of – faith.** A man in Paradise free from unnatural encumbrances of whom the consciousness is the – **White Garment** – uses this etheric instrument with no obstacles, it serves the purpose of the organisation of such a way of thinking which as a result gives

happiness. It allows him/her to feel exultation and at the same time sublime joy which s/he experiences deriving its causes from the "Grace of God" that surrounds him/her, from his/her natural environment. **The cultural form of faith.** Faith as a set of cultural values which embrace an enforced way of relation to God is the effect of the indoctrination of a man's consciousness. The causes of unnatural needs inserted into consciousness which had an inner structure of a character of "white garments" deformed the formations of thought forms that were fixed in it and at the same time caused the coming into being of new intentions in the process of a man's thinking. However, faith is not the first effect in the whole series of the inserted disturbances. Faith was "used" as the aid of the already existing negative influence on a man. A man who was already dominated by individual additional needs (who in spite of this had a possibility of a free choice of the way of acting), was additionally enslaved. **How the process of the deformation of a man's consciousness was going on?** The way of use of such a kind of negative influences which could deform consciousness consisted in sending specific information to a man's consciousness. In the first stage they were being sent by means of an etheric way in the form of the information directed to the area of the perception of superconsciousness. This kind of information was an encouragement to create the needs that had not existed before in consciousness. They together with different etheric manifestations which manifested themselves in the environment of a man's life created a set of information which comprised within itself new needs. Subsequently, the information that was being sent by means of the spiritual way completed the phenomena that were felt and perceived in valuable features. In successive generations the information passed to superconsciousness as well as those in the form of revelations allowed a man to recognise a higher being that in the future was called God. Subsequently, those members of community who were more resourceful decided to use individual faith in the existence of God for their own needs. In this way the cults were born and in the process of development and expansion "religions". The term "faith" from the sphere of the individual experience of impressions which cause the coming into being of happiness was transferred to the area of faith in the altar God. Faith acquires a rank of a main pillar of the communities and cults. One should remember that already an individual belief or belief in the existence of a higher being or God was a cause of a limitation of an unconfined influence of "God's grace" as the natural environment of a man's life in paradise. The forms of faith in the community of a man's life on Earth that exist today are a highly advanced process of destruction of natural values. In a veiled way they are in contradiction with the needs of God and all this is because of the experiences which the negative etheric civilisations acquired in the course of the time of a few milliards of years of influences and experiences in the use of domination over a man in different civilisations such as the one on Earth. When we say the words: faith or I believe we should give some thought to our natural abilities. We should think about this that everybody can activate his/her natural features which will allow him/her to feel the existence of the strata of sublime feelings and unfathomable joy. It is an emotional impression that is impossible to be described. It allows one to experience happiness regardless of the reality the surrounds us. © Struski Andrzej de Merowing All Rights Reserved. Copying, distribution only by the permission of the author of the text and giving the link to the original site of the author.