SM 121127
Golden Rule
By Leonhard Swidler

KSG

Karl Schlecht
Stiftung

... Seeking and Fostering GOODNESS itself

The Golden Rule

One of the publications for „Living at Putzmeister" is PM 99011 - the Golden Rule. That still valid document *(http://www.karl-schlecht.de/werte/goldene-regel)* in **German** language was issued in 1999 by Putzmeister (KS) with the intention to respect traditional rules for value based entrepreneurial ethics as described in company HRM documents and later outlined in the Putzmeister World Book (PM 3300-10).
Actually the golden rule of KUNG-futse (Confucius) is the "mother" rule for life. Other laws like the 10 commandments etc are more or less derivates of it or explain it in detail to be better understood. Therefore we can also look at it as the original and oldest version of a "Worldethos Idea". This we try to define and explain **in KSG- view** in SM 121126.for our Business focus in WEIT and WEIB (see guide see SM 130304).

In this **new** document SM 121127 for understanding the golden tule in **English** language we give an extract of Professor **Leonard Swidler`s book "Club Modernity for Reluctant Christians"** www.temple.edu/religion   *Email: dialogue @temple.edu*

 For German company members we still refer to the PM 99011 and German version of this **SM 121127**

Karl Schlecht

The "Golden Rule"

http://en.wikipedia.org/wiki/Leonard_Swidler   www.temple.edu/religion

A glimpse of just how pervasive the "Golden Rule" is, albeit in various forms and expressions, in the world's religions and ideologies,   great and small, can be garnered from this partial listing-briefly noted above in note 138:

1) **Zoroasterism:** Perhaps the oldest recorded version—which is cast in a positive form—stems from Zoroaster (628-55I B.C.E.): "That which is good for all and any one, for whomsoever-that is good for me ... what I hold good for self, I should for all. Only Law Universal is true Law" *(Gathas,* 43.1).

2) **Greece:** The Greek Thales of Milet, around 600 B.C.E., asked: "How can we conduct the best and most righteous life? By refraining from doing what we blame in others."[1]

---

[1] H.-U. Hoche, "Die Goldene RegeL Neue Aspekte eines alten Moralprinzips;' *Zeitschrift fiir philosophische Forschung,* 32 (1978), pp. 355-375, p. 371.

- 1. Is it true ? Am I honest ? 2. Is it fair ? 3. Does it serve goodwill and friendship ? 4. Will it be beneficial to all concerned ? -

Page 1

3) **Greece:** Pittakos, a contemporary of Thales's, advised: "Don't do yourself that others make you angry at!"[2]

4) **Confucianism:** Confucius (551-479 B.C.E.), when asked "Is there one word which may serve as a rule of practice for all one's life?" said: "Do not to others what you do not want done to yourself' *(Analects,* 12.2 & 15.23). Confucius also stated in a variant version: "What I do not wish others to do to me, that also I wish not to do to them" *(Analects,* 5.11).

5) **Taoism:** A contemporary of Confucius was Laozi, the founder of Taoism, which taught: "Consider your neighbor's happiness and suffering as your own happiness and suffering and strive to increase his well being as your own."[3]

6) **Jainism:** The founder of Jainism was Vardhamana, known as Mahavira ("Great Hero—540-468 B.C.E.); the various scriptures of Jainism, however, derived from a later period: "A man should wander about treating all creatures as he himself would be treated" *(Sutrakritanga* 1.11.33). "One who you think should be hit is none else but you.... Therefore, neither does he cause violence to others nor does he make others do so" *(Acarangasutra* 5.101-2).

7) **Buddhism**: The founder of Buddhism was Siddhartha Gautarna, known as the Buddha ("Enlightened One"—563-483 B.C.E.); the various scriptures of Buddhism also derived from a later period: "Comparing oneself to others in such terms as 'Just as I am so are they, just as they are so am I,' he should neither kill nor cause others to kill" *Sutta Nipata* 705). "Here am I *198 Leonard Swidler* fond of my life, not wanting to die, fond of pleasure and averse from pain. Suppose someone should rob me of my life.... If I in turn should rob of his life one fond of his life.... How could I inflict that upon another?" *(Samyutta Nikaya,* 353)

8) **Greece:** Herodotus (484--425 B.C.E.), the Father of History in Greece wrote: "For what I reproach the neighbor, I won't do to the best of my ability. [4]

9) **Hinduism:** The Hindu epic poem, the 3rd-century B.C.E. Mahabharata, states that its "Golden Rule," which is expressed in both positive and negative form, is the summary of all Hindu teaching, "the whole Dharma": "Vyasa says: Do not to others what you do not wish done to yourself; and wish for others too what you desire and long for for yourself—this is the whole of Dharma; heed it well" *(Mahabharata,* Anusasana PaNa 113.8).

10) **Israelitism:** In the biblical book of Leviticus (composed in the 5"' century B.C.E., though some of its material may be more ancient) the Hebrew version of the "Golden Rule" is stated positively: "You shall Iove your neighbor as yourself' (Lev. 19: 18).

11) **Judaism:** The deuterocanonical biblical Tobit was written around the year 200 B.C.E. and contains a negative version—as many are—of the "Golden Rule": "Never do to anyone else anything that you would not want someone to do to you" (Tobit 4:15).

12) **Judaism:** The major founder of Rabbinic Judaism, Hillel, who 1ived about a generation before Yesbua, though he may also have been his teacher, taught that the "Golden Rule" was the heart of the Torah; "all the restwas commentary": "Do not do to others what you would not have done to yourself" *(Btalmud,* Shabbath 31a).

---

[2] Hoche, "Die Goldene Regel," p. 372.
[3] K. O. Schmidt, *Das Geheimnis der Goldenen Regel* (München: Drei Eichen Verlag, 1972).
[4] Hoche, "Die Goldene Regel," p. 372.

13) **Christianity:** Following in this Jewish tradition, Yeshua stated the "Golden Rule" in a positive form, saying that it summed up the who1e Torah and prophets: "Do for others just what you want them to do for you". (Luke 6:31); "Do for others what you want them to do for you: this is the meaning of the Law of Moses *[Torah]* and of the teachings of the prophets" (Matthew 7:12).

14) **Islam:** In the 7th century of the Common Era Muhan1med is said to have claimed that the "Golden Rule" is the "noblest Religion": "Noblest Religion is this-that you should like for others what you like for yourself; and what you feel painful for yourself, hold that as painful for all others too.*"* Again: "No man is a true believer unless he desires for his brother that which he desires for himself."[5]

15) **Sikhism:** Guru Angad (1504-1552 C.E.) recommends to the Sikhs: "Treat others as you would like to be treated yourself."[6]

16) **Yorubism:** The "Golden Rule" is likewise found in some non-literate religions: "One going to take a pointed stick to pinch a baby bird should first try it on himself to feel how it hurts."[7]

17) **Aufklärung:** The 18th-century Western philosopher Immanuel Kant provided a "rational" version of the "Golden Rule" in his famous "Categorical Imperative," or "Law of Universal Fairness": "Act on maxims which can at the same time have for their object themselves as universal laws of nature. Treat humanity in every case as an end, never as a means only."[8]

18) **Baha'ism:** The late' 19th-century founder of Baha'ism Baha'ullah wrote: "He should not wish for others that which he doth 'not wish fo; himself, nor promise that which he doth not fulfil1."[9]

19) **Won Buddhism:** In 1915 a new version of Buddhism Won Buddhism, was founded in Korea by the Great Master Sotaesan: In the teachings he left behind are found variants of the "Golden Rule": "Be right yourself before you correct others. Instruct yourself first before you teach others. Do favors for others before you seek favors from them." "Ordinary people may appear smart in doing things only for themselves, but they are really suffering a loss. Buddhas and *Bodhisattvas* may appear to be stupid in doing things only for others, but eventually they benefit themselves."[10]

It is clear that the core of the world's major Religions, the "Golden Rule," "does not attempt the futile and impossible task of abolishing and annihilating the authentic ego. On the contrary, it tends to make concern for the authentic ego the *measure* of altruism. 'Do not foster the *ego* more than the *alter;* care for the *alter* as much as for the *ego.'* To abolish egoism is to abolish altruism also; and *vice versa."* [11]

---

[5] Hadith: Muslim, chapter on iman, 71-2; Ibn Madja, Introduction, 9; Al-Darimi, chapter on riqaq; Hambal3, 1976. The first quotation is cited in Bhagavan Das, *The Essential Unity of All Religions* (1934), p. 298.

[6] N. J. Hem, "Goldene Regel. 1. Religionsgeschichtlich", in: *Religion in Geschichte und Gegenwart*, 1958 col. 1688.

[7] A Yoruba Proverb (Nigeria), cited in Andrew Wilson, ed., World Scripture (New York: Paragon House 1991) p.114.

[8] Immanuel Kant, *Critique of Practical Reason,* A 54; and *Groundwork of the Metaphysics of Ethics,* BA 66f.

[9] *Gleanings from the Writings of Baha 'u'llah,* trans. by Shoghi Effendi (Wilmette, TL: Baha'i Publishing Trust, 2d ed., 1976).

[10] *The Scripture of Won Buddhi'sm* (Iri, Korea: Won Kwang Publishing Co., rev. ed. 1988), pp. 309f.

[11] Bha.gavan Das. *The Essential Unitv of All Religions* (1934), p. 303.

Authentic egoism and authentic altruism then are not in conflict with each other; the former necessarily moves to the latter, even possibly **"giving one's life for one's friend."** This, however, is the **last and highest stage of human development**. It is the stage of the (w)holy person, the saint, the *arahat,* the *bodhisattva,* the sage. Such a stage cannot be the *foundation* of human society; it must be **the *goal* of it**. The foundation of human society **must be first authentic self-love**, which includes moving outward to loving others.

Not recognizing this foundation of authentic self-love is the fundamental flaw of those idealistic systems, such as Communism, that try to build a society on the *foundation* of altruism. A human and humanizing society should *lead* toward (w)holiness, toward altruism, but it cannot be built on the assumption that its citizens are (w)holy and altruistic to start with. Such an altruism must grow out of an ever developing authentic self-love; it cannot be assumed, and surely it cannot be forced (as has been tried for decades-with disastrous dehumanizing results).

Please also see Website regarding human rights and **human responsibilities**:
http://www.global-ethic-now.de/gen-eng/0c_weltethos-und-politik/0c-02-menschenrechte/0c-02-00-rechte-pflichten.php

The Golden Rule is the 5000 years old wisdom which became the basis for all World religions. Their laws like the 10 commandments etc. are an extension of the rules of life which have importance for the other 6 World Religions as well for having the same ethical basic origin as specified in the World Ethos Idea.

Ten commandments:
http://www.karl-schlecht.de/index.php?id=110&L=1

World Ethos:
http://www.global-ethic-now.de/gen-eng/0a_was-ist-weltethos/0a-00-einleitung/0a-00-was-ist-weltethos.php

We human beings in the global business village can enjoy our working life more by following our logo

> *Enjoy **to serve, to improve and to create values***

We not only have the same values, but also the same beliefs and try to reduce what separates us.
Our Putzmeister and KSG or KSC companies value catalogues cannot function without such ethical fundaments. The same applies for the daily beliefs and life by following the 5-question probe as trust code – VM 98100.

Aichtal, 121122 Dipl.-Ing. Karl Schlecht

Biography Prof. Dr. Leonard Swidler http://en.wikipedia.org/wiki/Leonard_Swidler

Leonard Swidler was born in Sioux City, Iowa to Josephine Marie Reed Swidler (1901–62) and Samuel Swidler (1897–1984). His father was a Ukrainian Jew who had come to the U.S. at age 15, and his mother was an Irish-American Catholic. Eventually the family moved to Cumberland, Wisconsin, and then to Green Bay, where his parents owned and operated the Bay Beauty Shop until after World War II, when they bought a home in Allouez and set up a beauty parlor there. Samuel worked in a paper mill in DePere and Josephine continued to run the hair salon. In 1935 Leonard's brother Jack was born, followed in 1940 by his sister Sandra. LEN speaks fluent 'German as he also studied in Tübingen and Munich.

In 1957, while they were graduate students at the University of Wisconsin, Leonard Swidler and Arlene Anderson were married. They have two daughters, Carmel (born 1958) and Eva (born 1962, and one granddaughter, Willow (born 2000). Leonard and Arlene Swidler lived in Philadelphia since 1966. Arlene died at home in 2008 after suffering from Alzheimer's for 17 years[1]

Email: dialogue@temple.edu

Swidler has published over 80 books and 200 articles.[2] He has lectured on Catholicism, Ecumenism, Interreligious Dialogue, and Global Ethics all over the world, including Austria, Bangladesh, Bosnia, Brazil, Canada, China, Egypt, England, Germany, Hungary, India, Indonesia, Israel, Italy, Japan, Korea, Lebanon, Macedonia, Malaysia, Morocco, Myanmar, Pakistan, Poland, Republic of Congo, Romania, Russia, South Africa, Spain, Sudan, Switzerland, Taiwan, Tunisia, and, of course, the United States.[3]

CONFUCIUS SAYS

己所不欲，勿施于人

Do not impose upon others what you do not desire your-self.

自己不想做的事情，就不要加给别人。