

wise – just – brave – moderate // obedient – diligent – conscientious – humble // faith – hope – love

WD 180303e

## "Multireligious" global ethic In China "Spiritual Humanism"

**Global Ethic Institute University of Tübingen**



Karl Schlecht  
Stiftung

... Seeking and Fostering **GOODNESS** itself

This document has been translated by DeepL Pro ([www.deepl.com](http://www.deepl.com))

and has still to be overlooked and corrected by a specialist who is competent and a native speaker

qualitative ? – innovative ? – prepared ? – flexible ? – competent ? – value conscious ?

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WD and SM can be found at <http://www.karl-schlecht.de/download/>

Author p. 5 ff: S. Schlenzog; see also SM170620 Swidler

See also WD 180223-WE-dritte Aufklg> SM SM 121120-Global Ethics-overlook>

## Foreword by the founder K. Schlecht

Memo for WPA/PTP and WD

171001 in the FAR



### In order to understand World Ethos one has to get to know the essence of the other religions.

Since 1998, KSG has been promoting confidence-building for people in today's local and global **business** with the World Ethos idea (6). This is because here people of all religions, other worldviews and countries work together, not only regionally in business, but also worldwide. They are connected by the same interests, customs and common company goals. Professionally, they work closely and profitably together here anyway, on the basis of jointly developed and trust-building company values. A good corporate culture based on this for high efficiency makes the search for values of relevant **commonality** increasingly important for **globally active** companies today. This also helps everyone to gain education and humanity. And trust lowers transaction costs, thus making them more effective and serving marketing purposes. Last but not least, they also provide increased mental and physical health.

For me as a founder-entrepreneur this trust-building value orientation has contributed significantly to the fact that my company Putzmeister (7) became world market leader - apart from my **love** for my own ideas, own actions and **love for the customer**. He only loves us when he gains confidence in us **through performance**. Hence this everlasting cycle of life "**World Ethos - Trust - Love**", also love for one's own ACTING for mastery.

That is why I have been promoting the so-called World Ethos idea since 1998 (8) for 20 years now. **Love is the fulfilment of the World Ethos idea**, as Prof. Küng says. As a founder, I see this as my life's work with the hope of improving the **company's success** with good people **based on performance and trust**. It should contribute to a winning, and thus also healing cooperation of all stakeholders.

**Dr. Schlenzog**, General Secretary of the World Ethos Foundation and co-author of many Küng books - has agreed to develop a source of information here on the following pages so that our **WEIT practice**, which will start in 2018, will **have an effect** with our transfer partners (PTP - see WD 171001) and their business customers for the new start.



This can later be calculated and tested in a short form without this founder foreword under the same number WD 180303.

1. Is it true? 2. Am I honest? 3. Is it fair to all concerned? 4. Will it build friendship and good will? 5. Will it be beneficial to all concerned?

The document, which is to be written in general, business-understandable language, is adapted to the content of our deliberately short **SM 121126 "What do we at KSG understand by the term World Ethos Idea"**, not World Ethos in general!

It is appropriate to attach that document to this WD 180303. I gave him the title "**Multireligious World Ethos**" for our world. In the East at TU Weiming am WEIB / BEIDA it is called neutral "**Spiritual Humanism**".

With World Ethos, we – the KSG - only deal with those who respecting those values that are compatible with the following brief "World Ethos Idea".

The values, which upon their creation were religiously neutral and which actually characterize the term HUMAN being, were ancient and came up as Jewish commandments in Babylon 2,500 years ago. Prof. H. Küng explored analogue values of today's diverse religions from 1980 - as described in his book "Spurensuche". He formulated them without religious elements in the current language and **coined the term "global ethic"**. In the book "Projekt Weltethos" (2) published in 1992, they are briefly described as follows:

**Golden rule: Do not do to others what you do not want to be done to you.**

**Root sins (global):** pride - envy - anger - greed - lust - gluttony - inertia (religious, moral).

**Maxims of elementary humanity:** Not killing, not lying, not stealing, not fornicating, respecting parents, loving children... like own ideas and doing.

To be precise, this is a quasi-reduced form of the 2,500-year-old 10 Commandments of the Jews and Christians. Like our ethics today, they apply to **each individual, i.e. individually**. It is therefore always called "YOU shall... or "YOU shall not...".

This can be found in the holy writings of Muslims and other great religions, etc...

**In the following pages contributed by Dr. Schlenzog the analogous wording of the other religions should be found if possible. Later also in the English edition.**

This resulted in 1995 in the so-called "Human Responsibilities" (3), formulated in detail by the Interaction Council "Religious Neutrality" in the USA in 1998, where Hans Küng and Helmut Schmidt participated. These HR in professional life, they are to **be placed at the forefront** of the "human rights" that are always mentioned. "The only way to become "human" is through values. (SM 180620-Reli transc..)



World Ethos also includes non-religious worldviews or free religious communities, as well as agnostics. Each individual has a quasi spiritual (spiritual-spiritual) or coincidental own THINKING or own view of faith, which should serve his well-being, as Tolstoy already wrote. Hence for all those on this World Ethos Roundtable above a "Infinity".

### **In short:**

In the following, therefore, the essence of the important world religions should be briefly described on one page for each of **our PTPs** as described above in order to **understand the World Ethos idea**.

What is meant here is what is fundamental in **every religion** for the benefit of its people, as mentioned above, is experienced today by our company members in their churches. According to Prof. Küng and Tolstoy it is almost the same guiding principle for successful life, given to the well-being of the people by their founders. He / We call it the WE canon based on trust among people and supplement this with our confidence-building 5 Questions-Probe (SM..... )

Similar to our Judeo-Christian commandments, it consists of understandable, meaningful rules and norms for good human interaction that give orientation in the sense of every religion - abbreviated in the WE idea as part of this canon

### **World Ethos - Canon** - for trust in profit-oriented business

#### **Golden Rule - Ethics:**

*Do not do to others what you do not want them to do to you.*

#### **Maxims of elementary humanity:**

*Not kill, not lie, not steal, not fornicate, respect parents,  
Children love .... like their own ideas and actions.*

#### **Root sins (global):**

*Pride - envy - anger - greed - voluptuousness - gluttony - inertia (religious, moral).*

#### **5-Way Test as a Code of Trust:**

- 1. Is it the true?** Am I truthful, do I act with integrity
- 2. Am I honest?** - upright - open minded?
- 3. Is it fair to all concerned?**
- 4 Will it build friendship and good will?**
- 5. Will it be beneficial to all concerned?**



Contrary to other opinions, this can also be lived in business competition. These are values that build trust and peace for a good corporate culture. "Survival of the Fittest" means "win without win". The winner won the trust of the customers - which can also be the next one at work and together. The customer decides - especially in the market. Not the often scolded entrepreneur and supplier. We do not sell - the customer buys!

For the sake of fair cooperation, World Ethos also encompasses, in the sense of our sample of questions, what everyone can find already in his religion, if he deeply understands it as duty. He is paid as a member of the company and therefore it is also a human obligation - only then he can demand rights. However, this requires education, learning, suffering, making sacrifices, learning, learning, practicing and also self-knowledge. **Starting with the leaders** in searching and promoting GOOD.

At the same time, this will also help to recognize and overcome the divisions unfortunately taught in the various churches. Today, however, churches are mostly "gas stations without gasoline". Therefore, in the future the company leaders must ensure value awareness and develop themselves - not only company values but values for humanity, trust, commandments and the resulting growing love in dealing with one another up to the individual "love for one's own actions" to awaken.

Since the foundation of WEIT, the **founder's guiding principles** have applied analogously to the original ethics as documented in WD/SM 110204 - here in particular § 6 see below.

With a view to the **model of excellence** of Prof. Küng's well-founded work, these **guiding principles** should also come to life and have a noticeable effect on the people of the so-called WEIT, the students of the University of Tübingen.

With the motto "**World Ethos Unites**", the advisory board and the institute management are to incorporate them into the **institute principles** to be jointly decided upon, i.e. long-term and short-term strategies, rules of procedure, catalogue of values, HRM, etc., in a sustainable and binding manner.

Because the Rector believed that he could not get these guiding principles through the Senate, he chose a different wording for the statutes. However, as a founder I was promised, before being signed, to make the following guiding ideas effective in practical real events at WEIT as to the **confidence building** through the World Ethos idea in our target group, the always **profit-oriented business**, which **has been striven for** since 1998 - unfortunately in vain at SWT:

1. Practice the 2,500-year-old **Golden Rule** specifically and make it come alive.
2. The **5 question test** (\*), which arose in 1932 during the great US economic crisis and has now been expanded with EHRlich, for people in today's professional world and actively prove it every day.
3. Practise **value-oriented reason** and love in dealing with oneself, one's work, with stakeholders and competitors using examples in daily work.
4. To accept the natural principle "**Survival of the Fittest**" as a God-given reality and to learn excellence in value-oriented creation and leadership.
5. To survive, follow the obligation to give **one's best every day** and to strive for **personal excellence** on the basis of the WE ideas, to practice **discipline** and to challenge others (= "WETHEx" in the sense of the **UNI Excellence Initiative**).
6. Extending the often so-called "**11th commandment**" of **charity** to religious feeling: "*Respect the thinking and feeling of others - up to "value" or even love - whose other world view as your own*" ("**counter-narcism**")
7. To rejoice in "**serving, improving, creating value**".

The above is based on the so-called human rights and **obligations**, as has long been the case at <http://www.karl-schlecht.de/en/values/menschenrechte-menschenpflicht/>

1. Is it true? 2. Am I honest? 3. Is it fair to all concerned? 4. Will it build friendship and good will? 5. Will it be beneficial to all concerned?

<http://interactioncouncil.org/a-universal-declaration-of-human-responsibilities>.

**Human Responsibilities**" are the profane and extended interpretation of the general religious commandments and the World Ethos idea. Former German Chancellors Helmut Schmitt and Prof. Küng played a major role in their development. They were presented in 1997 to the United Nations and the world public for discussion by the **UN-Inter Action Council**

<http://www.interactioncouncil.org/>

<http://www.karl-schlecht.de/werte/menschenrechte-menschenpflicht/>

Kofi Annan said after his speech in Tübingen why Karl Schlecht asked why these were not officially adopted by the UN: This is not feasible after the governments have not even officially accepted and adopted the old human rights in the world. Not even the Vatican, **because as in Saudi etc.. women there are not equal.**



# Multireligious Global Ethic

Dr. Stephan Schlenso

<http://www.weltethos.org/uploaded/documents/sts-homepage-infoblatt-final-neu.pdf>

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The Global Ethic is not a complicated matter, but something **simple** and elementary: few rules of conduct, but they are of fundamental importance for the coexistence of every community - whether school class or business enterprise, whether community, state or community of states - if it is to succeed for the welfare of the people.

The global ethic means a **basic set of unifying values and attitudes** that are not to be sought for or invented anew, but which have formed mankind's wealth of experience for thousands of years: a **human being ethic** that can be found in all the great religious and philosophical traditions of peoples.



It is more than 25 years since Hans Küng outlined in his program guide "**Project Global Ethic**" the basic elements that were finally proclaimed by the Parliament of the World Religions in Chicago in 1993 in the "**Declaration on Global Ethic**" as the core of a common global ethic or human ethic:

- the two **general ethical** principles of "**humanity**" and "**reciprocity**" (the latter also popularly known as the **golden rule**"What you do not want to be done to you...") and
- the four **values of non-violence, justice, truthfulness and partnership**.

In all great **religious** and **humanistic** traditions we find these principles and values in more or less modified form and with often different reasons:

Some refer to Confucius, the Buddha or Jesus Christ, others to human reason or family and tribal traditions.

It is therefore fair to say that **the Global Ethic is multi-religious**.

But values and norms have not fallen from heaven, even if they are proclaimed in many religions in the name of God or divine carriers of revelation. They were formed by the people themselves. They have arisen where the corresponding needs and necessities of life have emerged:

- to balance interests as nonviolently as possible,
- to protect the property,
- for the protection of honor,
- for better mutual reliability,
- to protect human relationships and sexuality.

And that was the case in all cultures, all over the world, at all times. Therefore we should not be surprised that much of what is proclaimed in the Hebrew Bible, in the New Testament or also in the Koran as the commandment of God also finds itself - albeit with a different reason - in the religions of India and in Chinese culture and has also occupied philosophers and humanists for millennia.

But, as I said, all religions establish **their ethos in their own way**, with more or less great **differences**. You perhaps understand these differences best when you look at our globe as if from a satellite. One can imagine the great religions of the world as large rivers or entire **electricity systems** that have shaped the cultural landscape of the earth over the millennia. Religions, like rivers, originate either from a single source or they result from many small tributaries, become a large river over time, which may then divide again...

**Three** such **religious current systems** can be distinguished today with very different **profiles**, which in turn have effects on the respective justification of the **ethos**.

## 1. the religions of Semitic origin

We are talking about **Judaism, Christianity and Islam**. The centre of these religions is the **belief in the One good and just God**, who once created the world and who will also **complete** it at the end of time. Historically linear thinking prevails in these religions from the beginning of the world with its creation to its completion at the end. All three religions are marked by man's **confrontation** with God, and prophets appear who proclaim the will of this one God.

### Judaism

Its beginnings lie largely in the darkness of history. They are handed down in **stories**, in legends, often with a historical core. These are stories of ancestors, "patriarchs" - Abraham, Isaac, Ishmael, Esau, Jacob - who believe in one and the same God and from whom the twelve tribes of Israel emerge. A long history from semi-nomadism to the emergence of a loose federation of tribes that eventually settled in Palestine, with sanctuaries and priesthood for the **God Yahweh** they worship together.

"**Yahweh is the God of Israel and Israel is his people**" - this is how one could sum up the creed that constitutes the Jewish faith from the beginning. It runs like a red thread through the Jewish deed of faith, the Hebrew Bible, called "**Old Testament**" by Christians, probably originated between 1200 and 70 BC.



According to the Bible, the **Jews** understand themselves to be "**God's chosen people**". But for believing Jews this is not an expression of superiority, but an expression of a special **obligation**: an obligation to God's **covenant**, God's **law**, God's **instruction**, in Hebrew the **Torah**.

Of course, basic commandments of humanity also existed in the peoples outside Israel. But the new thing was that the commandments of humanity were now placed under the authori-

ty of **one and the same God**. Now it was no longer generally called "You shall not kill, lie, steal, fornicate". No, now it says: "I am the Lord, Your God, Thou shalt not kill, lie, steal, fornicate".

These commandments were summarized early on, the most important of them in "Ten Words", the "**Decalogue**". These were also adopted by the Christians. Parallels can be found in the Koran. They form the basis for a common **basic ethic** of the three prophetic religions. It is the great legacy of the Jews to mankind.

*Exemplary source texts:*

### **The Ten Commandments**

1. *I am the Eternal, your God. Thou shalt have no other gods in my sight.*
2. *Thou shalt not make thyself an idol.*
3. *Thou shalt not speak the name of the Eternal thy God in vain.*
4. *Always remember the Sabbath of complete rest to sanctify it.*
5. *Honor your father and your mother.*
6. *Thou shalt not murder.*
7. *Thou shalt not commit adultery.*
8. *Thou shalt not steal.*
9. *Thou shalt testify against thy neighbour nothing but a false witness.*
10. *Thou shalt have no desire for thy neighbour's wife, nor for thy slave, nor for thy ox, nor for thy donkey, nor for any that thy neighbour hath.*

(Exodus 20:1-21)

*Love your neighbor as you love yourself.*

(Leviticus 19:18)

*Who is the man who wants to live, loves days, to see good? Keep your tongue from evil, your lips from deception, soften from evil, do good, seek peace, chase after it.*

(Psalm 34:13-15)

*If one appears before the throne of judgment, then the first question is not: Did You believe in God, or: Did You pray and perform rites, but:*

*Have you behaved honorably, faithful in all that you do to your neighbor?*

(Talmud, Shabbat 31a)

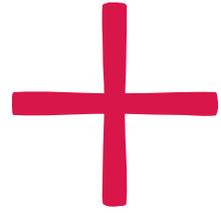
*The world rests on three things: justice, truth and peace.*

(Talmud, Awot 1:18)

*Don't do to others what you don't want them to do to you.*

(Rabbi Hillel, Sabbath 31a)

## Christianity



**Jesus of Nazareth** and the first **Christians** were also practicing Jews. The "**Twelve Apostles**" traditionally kept the **commandments** and went to the temple and synagogue.

For her it was clear: being a Christian naturally includes being a Jew.

And like many of their contemporaries, the early Christians lived in the expectation that God himself would soon establish his rule on earth. But **Jesus** binds the fulfilment of this near expectation to the **ethos** and thus **radicalizes** traditional ideas: God's reign, his "kingdom" has begun, but **the individual** must do everything in his power to **help** this reign of God **to break through** in the fulfilment of God's will.

According to God's will, Jesus said, man should love God and his neighbor as himself - but not only those who need him, but **even his enemy**. With reference to God himself, he proclaims an ethos of comprehensive **humanity, solidarity** and **charity**, which must be based on the love of God of the individual: A radical commitment with radical criticism of society and religious establishment and tradition, which Jesus finally pays with death on the cross.

Under **Paul**, a decisive course was finally set and **Christianity was** thus **deposed from its Jewish roots**. For Paul makes it clear - in confrontation with Peter about the table fellowship with non-Coscan congregations - that whoever wants to become a Christian as a Gentile does not first have to become a Jew. For it is not the Jewish law that is decisive for the **Christian faith**, but only the **faith** in Christ.

### **Exemplary source texts:**

From Jesus' Sermon on the Mount:

*Blessed are the poor in spirit - they own the kingdom of heaven.*

*Blessed are the mourners - they will be comforted.*

*Blessed are the non-violent - they will inherit the land.*

*Blessed are they who hunger and thirst for righteousness - they will be satisfied.*

*Blessed are the merciful - they will receive mercy.*

*Blessed are the pure in heart - they will see God.*

*Blessed are the peacemakers - they will be called sons and daughters of God.*

*Blessed are they who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.*

(Matthew 5:3-12)

*Love your enemies and pray for those who persecute you. (Matthew 5:44)*

*If one of them hits you on the right cheek, turn the other one to him.*

*And if anyone wants to take you to court to take your robe, let him take your robe.*

*And if someone forces you to go a mile, then go with him two.*

*Give to him who asks, and do not turn away from him who wants to borrow from you!*

(Matthew 5:39-42)

*Love the Lord your God with all your heart and with all your soul and with all your mind. This is the highest and first commandment.*

**But the second is like him:** *Thou shalt love thy neighbour as thyself.*

(Matthew 22:37-39)

*Everything you want people to do to you, you do to them as well.*

(Matthew 7:12; Luke 6:31)

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## Islam

In 613, in the Arabic Mecca, a certain Muhammad appeared to the public completely in the line of the biblical prophets. Not a mystic, but **a successful businessman who** had retreated to the desert more and more often for years of prayer and meditation. He claims to have received revelations from God through an angel. And he demands "Islam", faithful "devotion" to the one and **only God** of Abraham, who is also the center of both the Jewish and Christian faith. And this devotion - similar to Jesus and the Old Testament prophets - must be expressed in **concrete behaviour** towards one's neighbour, above all in justice and social solidarity.



In the busy trading city of Mecca on the Incense Road with its large shrine to worship many gods, Muhammad is rejected by most as a warner and admonisher: some make fun of him, others perceive his message as a threat:

- He confronts people with the coming judgment of God, threatens severe punishments in the hereafter and demands justice and social solidarity.

He stands up for submission to the One and Only God of Abraham, the just and merciful.

He fights against the polytheism and the pilgrimage around Mecca's sanctuary, the Kaaba.

He provokes the merchants and threatens religious commerce.

The revelations received from Muhammad are collected and later summarized in a book: the "**Koran**", **which** means "reading", since Muslims are to regularly read or read aloud from it; **almost literally, the biblical Ten Commandments are also found there.**

### **Exemplary source texts:**

*In the name of the merciful and gracious God.*

*Do not put another god at the side of one god.*

*And your master has determined that you shall serve him alone.*

*And I want you to be good to your parents.*

*And give to his kinsman what is due to him, as well as to the poor and to him who is on the way.*

*And do not kill your children for fear of impoverishment.*

1. Is it true? 2. Am I honest? 3. Is it fair to all concerned? 4. Will it build friendship and good will? 5. Will it be beneficial to all concerned?

*And do not kill anyone God has forbidden to kill.  
And don't fornicate.  
And don't touch the orphan's fortune.  
And fulfil the commitment you make.  
And when you measure, give full measure and weigh with the right scales.  
And don't go after something you don't know about.  
And walk not frolicsomely on earth.*  
(Quran, Sura 17, 22-38)

*O you who believe stand up for God and bear witness to righteousness.  
And hatred of certain people should not tempt you not to be just.*  
(Quran, Sura 5:8)

*There is no compulsion in religion.*  
(Quran, Sura 2:256)

*O you who believe, stand up for God and bear witness to righteousness.  
And hatred of certain people should not tempt you not to be just.*  
(Quran, Sura 5:8)

*Do not do wrong, that you may not suffer wrong.*  
Quran, Sura 2:279

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## 2. the religions of Indian origin

The religions **of Indian** origin, above all **Hinduism** and Buddhism, are a completely **different world** from those of the three "Abrahamic" religions described so far: there one does not start from a **counterpart** of God and world, but from an all-embracing **cosmic primary ground**, before which history takes place in infinite, interlaced time cycles.

The Indian religions are primarily carried by a **mystical**, unity tending basic mood and are more in the sign of religious interior contemplation.



### Hinduism

**Hindu** piety is primarily about the self-purification of the individual, about a progression on this spiral of life cycles developing apart. For the Hindu believer it is clear: All actions and actions (Sanskrit "karma") of my present life, positive or negative, shape my soul and affect - directly or indirectly - my next incarnation, just as, conversely, my present life is the result of early earthly existences. Through the doctrine of reincarnation, the thinking and acting of the Hindu believer is bound back beyond this life to the "Dharma", the all-encompassing **cosmic moral order**. All

that exists is subject to the "Dharma," and certain **laws**, constraints, **duties** arise from this for everything that exists, especially for man.

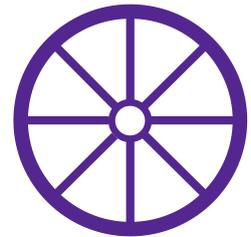
It is not resignation or indifference, as is often claimed, but a knowledge of the possibility and the **obligation** to actively shape this current life span, to purify oneself: morally, spiritually and through religious knowledge. For this reason, Indian tradition has always sharpened the **basic ethical standards necessary** for a truly human life.

### **Exemplary source texts:**

Virtues of the Yoga Way:

*Nonviolence, non-injury (a-himsa), truthfulness (satya), non-stealing (a-steeya), chastity, pure way of life (brahmacharya), lack of desire (a-parigraha)*

(after Patanjali)



*One should tell the truth and say it in such a way that it excites favors. The truth should not be told in an unpleasant way, nor should untruth be told just because it is pleasing; this is the eternal law.*

(Manu Smriti 4,138)

*Truth, self-control, asceticism, generosity, non-violence, constancy in the Virtue - these are the means to success, neither caste nor family.*

(from the Mahabharata)

*One should not behave towards others in a way that is unpleasant for oneself; that is the essence of morality.*

(Mahabharata XIII.114.8)

## **Buddhism**

Such ethical standards also apply in **Buddhism**, although its founder, the Indian prince Siddhartha Gautama, at that time in the 6th century B.C., assumed a very special basic existential experience. According to legend, the 29-year-old prince's son is confronted with age, illness and death for the first time on an excursion. He realizes that life is **fleeting** and ultimately **painful**. That is why he leaves his family in search of a way to escape his painful existential disposition and find **salvation from suffering**.

When the numerous current teachings and teachers of his time do not help him, he withdraws with five like-minded people into the loneliness of the Indian jungle to years of hard, almost fatal asceticism - even without success. After a total of six years he should finally, again alone, at the age of 35 in the small town of Uruvela south of today's Patna, have reached the decisive knowledge and have realized the perfect enlightenment, the "awakening" (*bodhi*):

**1. Is it true? 2. Am I honest? 3. Is it fair to all concerned? 4. Will it build friendship and good will? 5. Will it be beneficial to all concerned?**

"Buddha", the "awakened" he is therefore called from now on, and the small town of Uruvela is now called "Bodh Gaya", "place of awakening".

In the "Sermon of Benares," Buddha finally explained to five former companions the path that led him to enlightenment. A "Middle Way", without extremes, henceforth passed down in the "Four Noble Truths", which see a lived ethos - for example: the practice of non-violence, justice, truthfulness, etc. - as a natural prerequisite for achieving redemption and liberation.

Buddha's message does not want to put off on an afterlife, she wants to show here in this world a way to master one's own life and to overcome existential suffering. To be released from suffering, man must free himself from his own transient self: he must practice selflessness, which is the prerequisite for showing all living beings benevolence (*maitri*), compassion (*karuna*), compassion (*mudita*) and serenity.

### **Exemplary source texts:**

*Stop doing evil, turn to good, purify heart and spirit: This is the teaching of Buddha.*  
(Dhammapada 183)

#### **The Eightfold Path:**

##### *Right Insight*

*The knowledge of the origin of suffering, the knowledge of the abolition of suffering, the knowledge of the path leading to the abolition of suffering.*

##### *Right decision*

*The decision to renounce, the decision to abstain from malice, the decision not to harm.*

##### *Right Speech*

*Abstaining from lying, abstaining from slander, abstaining from rudeness, abstaining from babbling.*

##### *Right Act*

*Abstaining from killing living beings, abstaining from taking what is not given, abstaining from immoral love life.*

##### *Right change*

*Giving up false change.*

##### *Right striving*

*The tension of the will not to let uncreated disastrous things come into being, to make the created disastrous things disappear, to bring the created salutary things to unfold.*

##### *Right vigilance*

*Watching over the body after abandonment of greed and discontent.*

*Right-hand sinking*

*Staying far from desires, far from sinister thoughts for the attainment of the four visions.*

(after: Mahasatipatthana-Suttanta 21)

The **five basic commandments** of Buddhism:

*I pledge to abstain from killing,*

*I pledge to abstain from stealing,*

*I pledge to abstain from unjust change into sensuality,*

*I pledge to abstain from lying,*

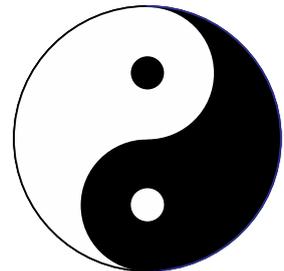
*I vow to abstain from intoxication.*

*A condition that is not pleasant or pleasing to me should not be pleasant to him either;  
and a condition that is not pleasant or pleasing to me, how can I expect it from someone  
else?*

(Samyutta Nikaya V, 353.35-354.2)

### 3 China's religions

Finally, let us briefly talk about the third, Far Eastern current system, the religions of Chinese tradition: neither obedience or submission to the will of a God plays the central role, nor mystical immersion and meditation. China's religions and philosophy show a wisdom, are based on cosmic principles of order, both large and small, to be recognized and observed by man, and are fundamentally in the sign of harmony: above all **Confucianism** and **Daoism**.



Almost simultaneously as Buddha lives and works in China a certain **Confucius**, one of many wisdom teachers of his time (literally: "Master Kung", Latinized to "Confucius", died 479 BCE). He was a practical philosopher whose school began its triumphant advance as China's state-supporting teaching in the 2nd century BCE. Confucius represents a rational world view related to this world, in which the ethical responsibility of the individual is emphasized. At the centre of his teaching is **humanity**, which is expressed in harmonious relationships between people: "A man without humanity, what does the rites help him? A person without humanity, what does music help him?"

Confucius distinguishes five basic relationships within society, which must be observed for a prosperous togetherness and cultivated through morally good contact with each other: Superior - Subordinate, Father - Son, Elder Brother - Younger Brother, Husband - Wife, Friend - Friend. And Confucius was also the originator of the earliest formulation of the famous "Golden Rule":

The basis of **Daoism** is **Daodejing**: the "Book of the Way and Virtue", which is ascribed to the legendary sage **Laoze** ("Old Master") and deals with the wise man's attitude. "Dao" is an old term and means "way", "teaching", "law", "principle of order". In Daodejing it gains universal signif-

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icance. "Dao" becomes the all-inclusive path, the very basis of all being, from which the two complementary forces **Yin** and **Yang** once emerged, in whose interplay the whole world then arose and exists. The Dao is present everywhere in nature, and man can recognize it intuitively. In unintentional action or "non-action" (*wu-wei*) he should imitate his silent work, unite with the Dao and thereby develop an appropriate **ethos**.

The philosophers **Lao-tse** and **Dschuang-tse** are regarded as the founders of the Dao School, whose guiding principle is the harmony **of all being**. These founding fathers, whose existence is controversial, were later worshipped as deities themselves. From the 1st century B.C. onwards, Yin-Yang thinking gained influence and promoted the mutual **penetration** of Daoism and Confucianism: Daoism also found its way into the educated, Confucianism took up elements of the Daoist understanding of nature.

### **Exemplary source texts:**

*What you do not wish for yourself, do not do to other people.*

(Confucius, conversations 15.23)

### Confucian **Virtues**

*Classification and subordination (left)*

*(Fellow) Humanity (ren)*

*Performance of duty (yi)*

*Knowledge of the Right (shi)*

*reciprocity, tolerance (shu)*

*Awe, Fulfilment of the duties of the child (xiao)*

*I have three values that are sacred to me:*

*the first is called: goodness, the second: frugality, the third: **Modesty**.*

*Goodness gives strength, frugality gives space to narrowness, modesty makes one become a vessel for the work of eternal forces.*

(Daodejing, chapter 67)

**The wise man does not accumulate.** *The more he does for people, the more he has himself.*

*The more he gives to man, the more he is given to himself.*

(Daodejing, chapter 81)

*The benevolent man also gives the unloved the way he treats a loved one.*

(Mong-tse VII B,1)

*The highest man uses his heart like a mirror. He does not follow things, nor go to meet them; he reflects them, but does not hold them.*

*Therefore he can overcome the world and will not be wounded. He is not the slave of his glory; he does not have plans; he does not indulge in business; he is not master of recognition.*

*He respects the smallest, yet is inexhaustible and is beyond the ego.*

(Dschuang-tse, The True Book of the Southern Blossomland VII, 5)

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It goes without saying that such a complex topic can only be addressed comparatively superficially on a few pages. For further information and above all to deepen this topic, the following relevant work is therefore recommended:

**Hans Küng:**

"Christianity and world religions: Islam, Hinduism, Buddhism" (1984), Christianity and World Religions: Chinese Religion" (1988) "Judaism" (1991), "Christianity" (1994), "Islam" (2004), "Tracing. The World Religions on the Way" (1999), "Global Ethic understood as Christian" (with A. Rinn-Maurer, 2005), "Global Ethic from the Sources of Judaism" (with W. Homolka, 2008), "Global Ethic Handbook" (with G. Gebhardt and S. Schlenzog, 2012).

**First and foremost** the book Hans Küngs published in 1990 for the KSG- Förderung der Weltethos-Idee, which began in 1998:



**"Project Global Ethic"**. Its contents also led to the establishment of the SWT - Global Ethic Foundation in Tübingen in 1992.

(see [http://www.karl-schlecht.de/fileadmin/daten/Download/Buecher/Kueng/Projekt-Weltethos\\_web.pdf](http://www.karl-schlecht.de/fileadmin/daten/Download/Buecher/Kueng/Projekt-Weltethos_web.pdf))

**Stephan Schlenzog:** "Hinduism" (2006).

**Karl-Josef Kuschel:** "Jews, Christians, Muslims. Origin and future (2007).

On the subject of **"Love of doing"**, it says in a text in the menu (translation after Legge):

**In regard to inferior creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people generally. He is lovingly disposed to people generally, and kind to creatures.**<sup>1[1]</sup> (Mengzi VII A 45)

What is important here is that the expression REN is translated as "love", while AI, which today is mostly used as "love", is translated as "friendly towards someone". Its meaning is understood. A further distinction is made between this and kinship familiarity QIN. But the Noble Love (REN) is for people.

<sup>1[1]</sup> See Mengzi VII A 45; translation taken from Legge, *The works of Mencius*, p. 476; compare the translation by Lau which begins: "Mencius said: 'A gentleman is sparing with things but shows no benevolence towards the ...'; see also Wilhelm, *Mong Dsi. Die Lehrgespräche des Meisters Meng K'o*, p.196. See also *Mencius VII A 37* in the translation by Lau: "Mencius said, 'To feed a man without howing him love is to treat him like a pig; to love him without showing him respect is to keep him like a domestic animal. ...'"

Notes - Further information (WD or SM etc. see download at <http://www.karl-schlecht.de>)

- (1) SM 121126
  - (2) Küng Book "Project Global Ethic"  
<http://www.karl-schlecht.de/ksg-stiftung/von-anderen-lernen/literatur-videos/kueng-hans>
  - (3) Value Hum Resp Commandments  
<http://www.karl-schlecht.de/werte/menschenrechte-menschenpflicht/>
  - (4) WD 171001 - WEIT-WPA-PTP Organ
  - (5) What does "religion" mean in SM 180223?
  - (6) The 7 guiding principles for WEIT members and foundation guidelines of the founder. (from WD 110204)
  - (7) Putzmeister <http://www.putzmeister.com/deu/index.htm>
  - (8) SM 121111- History WE- Funding
  - (9) Wikipedia <https://de.wikipedia.org/wiki/Religion>
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