

WD 180223 **draft** Global Ethic - THIRD Enlightenment?



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and has 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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Edited in SP 9529; SM, WD and FD etc. can be found at <http://www.karl-schlecht.de/download/>

see also SM 180202-Sexy Six- SM 121126-WE-Idea; Wikipedia: <https://de.wikipedia.org/wiki/Aufklärung>; WD 180303 Multirel- WE

Enlightenment means "Sapere aude" in the western world - according to Kant's philosophy
"Have the courage to use your mind."

Enlightenment follows human life principles of this basic idea (from Nanda Anshen's earlier epilogue to "The Art of Loving"):

*"In this way, man differs from other forms of life in that, after **ra-tional experience**, he can create change with conscious goals".*



We gain the *rational experience* from the "mind" given to us by - in the West so-called - **dear God**. "**Conscious**" means here from the mind "programmed" to "reason" in life like a computer. Conscious reason directs our thinking and decisions for sensible - biophilic - action, i.e. "*creating change*".

UR Reconnaissance:

This brain mind, already 2,500 years ago, caused clever Jewish scholars kidnapped to Babylon to think about no longer killing each other like wild animals and waging wars, or stealing from each other, etc., as they did 2,500 years ago. They were concerned with creating rules on how to learn to deal with one another in a good, trusting and beneficial way. The result were the first elements of the so-called 10 religious commandments of the Jews and Christians. Their secular short form is the global ethic idea of Hans Küngs (4).

Through this UR-ethics of the commandments the "wild two-legged creatures" became **human beings**. They were now "people" in today's sense. These are value-oriented, reasonable beings who respect each other and learn to build **trust in each** other; trusting each other that everyone learns and adheres to these rules of UR ethics - in the sense of good, beneficial and peaceful coexistence. Every religion serves this purpose in everyday life. The commandments then also establish the "human dignity" which we today call "human dignity" and which is claimed by everyone. Those who did not understand the basic values had little value - as Paracelsus later wrote. They became the core of the so-called religion (3). Who had another religion then unfortunately also became an enemy. This is the great drama of the species HUMAN. We are experiencing this to an extreme extent today - above all through our fast, open, global digital information possibilities. The "religious divider" is also followed by the obvious loss of trust among politicians and in society, up to and including the resulting lack of state trust caused by conflict.

New reconnaissance due - the third?

This rationally recognized, overt global syndrome requires a new enlightenment. Everyone has to find that sense of goodness within themselves. What is meant is what the "well-being of man" means, as it has been since the UR-confidence as original Enlightenment - later every founder of a

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religion ordered his man due to obvious life problems. To recognize this problem situation and - as Kant and other philosophical Enlighteners mobilized it - today required a new Enlightenment if one does not want to be religiously morally sluggish, as Küng writes in his Global Ethic Idea. Their essence and mission is to reflect on the commonality of their own religion as rather unifying with others. This means not to mistrust and war because of the superficial separation. To even learn to respect and love others in the Christian sense because of their differences. Strictly speaking, this is also required in other religions.

In 1990, Prof. Hans Küng gave the complex the **term "Global Ethic" for its** clear identification.

This in the awareness that the Global Ethic idea is an ancient concern that has always been anchored in the Confucian "Golden Rule". It was researched and documented only in these academic, secularly understandable according to scientific principles as from 1990 by Prof. Küng not focused goal-oriented.

For KSG we have documented the Global Ethic idea on a page of SM / WD 121126.

From a Christian perspective it is a compressed form of the 10 Commandments. This wording can be found in Prof. Küng's book "Das Projekt Weltethos" (1992):

root sins (global):

Pride - Envy - Anger - Stinginess - Desire - Gluttony - Sloth (religious, moral).

maxims of elementary humanity:

Do not kill, do not lie, do not steal, do not fornicate, respect parents, love children ... like your own ideas and actions.

Golden Rule - Ethics

What you don't want done to you, do not do to others.

Everyone should become aware - through his own active scientific approach - that in his world view or "innate" religion an equal core is anchored as a principle that serves the welfare of his people. This "well-being" of people is the same everywhere in the world, namely the longing for transcendence, peace, creating trust through shared values - and the longing for love. The latter is found in "loving children"; for our orientation towards people in business, our own children are our own ideas born of ourselves, love for our own DOING (see SM 180202 "The Sexy Six of Love").



On the concept of reconnaissance - simplified presentation for KSG - draft

see also Wikipedia: <https://de.wikipedia.org/wiki/Aufklärung>

Simplified seen to the complicated long evolutionary process a first enlightenment happened 2500 years ago in Babylon. There you can see today the birthplace of our 10 commandments. Each of these later commandments derived from our original ethics begins, as is well known, with the words **"Thou shalt..."** or **"Thou shalt not...."**.

This must make you aware that this so-called primordial ethics is **meant individually**. The same applies to us today for the concept of ethics in the humanistic sense understood by KSG and formulated by **Erich Fromm** "as individual, obliging the individual".

At the latest after the VW scandal already the first clarification must make conscious that there can be no "business ethics". This UNWORD of the "Mainstream" misinterprets that it always depends on

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Out of the Jews, there came 2 Generations after Christ's birth - in the sense of the year 0 of our western calendar - the Christian religion (see SM 180303 Multi-religious Global Ethic). Jesus was a convinced Jew. So we have inherited from the Jews some things - not just our 10 Commandments and the Bible - and Christianity has become the world's greatest religion, albeit divided.

The above **original Enlightenment** is actually also a clear early example of **confidence-building**. This is what we promote today, especially as the overarching mission of our KSG Foundation, in the following ways especially in profit-oriented business. I gave such confidence-building between Germans and Chinese as a mission analogous to the CCT that we carried.

The Enlightenment is always preceded by a human complex of problems - or by a need for explanation due to a lack of education. So clearly in the current terrible religious conflicts worldwide.

This also happened in the time of Immanuel Kant. In modern times his name stands for the so-called **First recon.**

"Have the courage to use your mind," **no longer** means to blindly believe what the Christian clergy and others pretend to be knowledge, supposed wisdom, and life doctrine, but to reflect on oneself with the mind given to us, the reasonable functioning of the brain of our being. In today's words this is comparable to an acquired computer and pre-programmed operating system, which in the future can pick up programs and software coming from third parties and then function like the mind. The human being has to learn how to operate it and achieve results with it.

The first Enlightenment was about recognition, the second about biophilic, ethically beneficial decision-making and action.

The **Sapere aude** later helped the Second Enlightenment to recognize that emotions determine our subjective decisions and actions. The human brain also has hierarchically separated centers for knowledge storage (memory) and emotions (decision making).

The decisive **deficiency of** the First Enlightenment was its renunciation of allowing enlightened recognition to be followed by **enlightened ethical action**. This is based on ethical and emotional decisions of the individual beyond what the rational mind "delivers". (R.Lay P 48)

Excerpt Page 27 [The Second Reconnaissance](#), Rupert Lay FD 150101

The First Enlightenment could not realize its claim to realize more humanity, because it did not succeed in continuing the "Sapere aude" to an enlightened ethics. Although it secured the right of individuals to certain fundamental rights within its scope, which corresponded to corresponding values (such as the right to dignity, the right to freedom[s]), most, if not all, were economised. The value of the values was subjected to the "economic necessities" - reinterpreted and reinterpreted. The associated danger (at least in the Euro-African cultural area) that collectivization (i.e. de-individualization and thus degradation) of value practice will occur should not be underestimated.

In the amateurish comparison with our PC, the computer, this corresponds to bringing it to a controllable, effective, purposeful function as a quasi second clarification with programs and software.

A few centuries later, after Kant, it was recognized that this First Enlightenment could not prevent wars and many other negatives. Nor did decisions in the personal sphere serving the welfare of people **for the so-called good** ensured. Then it was recognized that as part of the ethical-humanistic feeling - the so-called emotions - which was also invested in us humans, thinking was supplemented. This means that "our heart", i.e. our **emotions** and values, are **essential for making the right decisions**. It

is the brain regions "educated" in life which, in addition to the mind, make rational knowledge and ability effective, consciously and unconsciously (one only sees well with the heart).

So that's why the so-called

Second Enlightenment.

Detailed description in the book by Rupert Lay - Die Zweite Aufklärung, Rupert Lay FD 150101 - see <http://www.karl-schlecht.de/download/fd/>.

In spite of the First and Second Enlightenment proclaimed in the **Western world**, however, in the period after the terrible world wars and the even more furious cruel wars in the 3rd millennium, a huge human syndrome becomes conscious among the religiously influenced societies as a raging war. Today's global communication and interdependence of the global economy makes it particularly urgent for rational thinking, responsible people. It actually forces the same process as 2,500 years ago in shaping a philanthropic mindset - the UR ethic for a more local human family ethos - to live together in groups.

Today, in the pursuit of wisdom, it is a matter of analogously awakening a **global** "global ethic", of developing courage for it, of everyone thinking and **being enlightened about it**.

Although every single religion (3) was founded for the good of its people, they fought each other to the point of extreme brutality - and modern global information and communication makes this apparent to all of us. even more acute.

At the latest since the medieval crusades religious wars were no longer new. At that time, from today's point of view, there was a lack of **education** and a lack of everything positive that the first and second Enlightenment brought us. Without education, value orientation is not possible. Therefore, school and education are also our ethical obligation from a global point of view.

This effect had actually already been described by Lessing (Nathan the Wise etc.). Leibniz and other philosophers also pointed out the problem that religions separate people and can lead to terrible conflicts. But then, as now, the state paradigm was to enrich oneself by robbing others - by raiding them.

"Third Enlightenment" - Man 4.0

Today in the age of global information and communication and yet in many places of high scientific and human education, this realization forces us, however, to fight effectively the often religiously conditioned atrocities of their causes, or at least to get on the trail. It is important for everyone to actively seek and find enlightening approaches and possibilities to remedy the situation. This new kind of **enlightenment in the global religious world** should lead to confidence-building and peace among one another - not only within the individual, often state-abused religious communities. For this reason, we need a "Third Enlightenment" in the Western sense with a global impact.

So it requires a new oriented enlightenment of the people to remember that their own religion serves the welfare of their people and not to war against each other. That each individual enlightens himself as to what was actually given to him, that is, to discover the good core in his religion "innate" to him since childhood. This also applies analogously to the self-given, i.e. one's own world view, individuals who do not believe (3).

Becoming aware of this and thinking further entrepreneurially, Prof. Hans Küng, in his distress at the time after withdrawing his UNI teaching licence, took the initiative to deal with this interreligious social effect. "Syndrome" is used in medicine and refers to common clinical pictures = "The Sick Society". With his "search for clues" he helped to recognize what different religious people can connect us - not what separates us. We don't have to reinvent anything - just discover what lies hidden within us. Usually we look at what separates, not at what unites us.

He set himself the task of more concretely formulating

this pattern of behaviour, which is fundamentally well known and also anchored in the golden rule since Confucius. Important what to do with a **term that characterizes** human syndrome consciously and memorably. This led to his coined concept of the "Global Ethic" and definition of his so-called "**Global Ethic Idea**".

Because it is quite clearly a mental and spiritual process of human cognition affecting all human beings worldwide, we now call this way of thinking = paradigm - again developed out of human need - in KSG and WEIT the Third Enlightenment.

To enlighten oneself today is a worldwide task for each individual in order to serve the human dream of **peace in one's** own field of activity - building trust. Every person should remember the original and humanly beneficial core sentence of his own religion into which he was born.

For this it is necessary that he also gets to know the other religions, orients himself in today's open world and gets to know people of other faiths. Today, our worldwide digital networking and global travel make this possible and facilitate this Third Enlightenment. Every reasonably educated person should be aware of their necessity (see WD 180303).

We also know, however, that there are regions in the world where people deliberately seek not peace, but war and strife. This does not stop us from striving for the GOOD in our Western but more educated world.

Everyone should become aware - through his own active scientific approach - that in these other religions an equal core is anchored as a principle that serves the welfare of his people. This "well-being" of human beings is the same everywhere in the world, namely the longing for peace combined with efforts to create trust through shared values. Prof. Küng has summarized this in the so-called Global Ethic Idea.

It basically consists of the following three elements, also called principles of life: .

1. Golden Rule - Ethics

What you don't want done to you, do not do to others.

2. Global Ethic - Idea:

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

3. maxims of elementary humanity:

Do not kill, do not lie, do not steal, do not commit fornication, respect parents, love children ... like own ideas and actions *and own work (6)*

Here no longer as in the Middle Ages a religion is prescribed by the state as state-supporting and exclusive to human beings. **Rather, every religion is good and ... - if biophilous** - confidence-promoting and constitutional. This is to lead to the fact that everyone, proceeding from his own religion, from

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the original ethics and the **golden rule**, not only respects people of other world views, but also their **thinking, feeling and also rites**. Even if it is **not always** reciprocated - e.g. lack of education.

The model of the Third Enlightenment as a

Many people are reluctant to divide the Enlightenment idea into these three categories. This becomes easier to comprehend when one reflects on those phenomena which make "their birth" necessary.

The **First Enlightenment** (original church) was necessary to turn away, to emphasize over the outdated and false teachings of the churches.

The Second Enlightenment was necessary because the First Enlightenment did not lead to peace, nor to value orientation, education of people, etc.

The Third Enlightenment will be necessary in order to make people all over the world think about the central values of their innate religions and world views in self-awareness and reflection, to understand them and to bring them to life as unifying and peace-building behaviour that improves the world in the sense of good for people.

Humility is also indicated here. Perfection and perfection are visions you will never achieve 100%. But they must become consciously and as objective for each individual in self-knowledge and active, productive life conscious as life task; perfection in the context of his own religion lived by him means to consider the "Global Ethic Core". .

Transcendence, that is, keeping alive and understanding the divine, which we cannot comprehend intellectually, happens through religion and music.

Without education, the necessary awareness of values is inconceivable. Every human being and every people goes through stages of development. Therefore, it is not to be expected that everyone and every people in the world understands these things at first go. It often takes generations - as in the West - to make this effective in one's own life.

Also in the West, as everywhere in the world, every human being must begin from zero and on the way of his personal development, virtuous character development, his innate temperament and the learning environment given to him he comes more or less far on the way to the dreamed perfection; the "kingdom of God on earth" mentioned in religion.

We at KSG have been promoting the idea of "Global Ethic is the Third Enlightenment" since 2018. Prof. Küng coined this name - Global Ethic - and tried to make it known worldwide. This happened more or less clearly also by many other personalities without a term like "global ethic" for it already known and ... and to have expressed and promoted this formative concept.

It is good that in this primeval human process cosmic forces, such as the love invested in man, are used in a personal sense Is considered an important catalyst for all three enlightenments because borne by people.

The KSG was created by the work of the Putzmeister company and its founder Karl Schlecht and turned into a foundation to promote and advance such elementary important things as the Global Ethic idea.

Our KSG values have been created in profit-oriented business through "love of one's own doing". This element is also intended to support our efforts in the Third Enlightenment and make them more effective. We at KSG are fully aware that renowned philosophers and scientists consider the term

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"Third Enlightenment" unnecessary or understand it differently. As long as Global Ethic as the Third Enlightenment serves the "good in the world," as well as the First and Second Enlightenments, KSG will promote the Global Ethic idea; by seeking and promoting the good par excellence.

This is where we start with KSG itself and try to set an example and win others over as ambassadors.

NotesSM

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

- (1) R. Lay - [The Second Reconnaissance](#), Rupert Lay FD 150101 -
- (2) R Lay _ FD 170909 - [About the love of life](#), Rupert Lay

(3) Religion:

More about this here from <https://de.wikipedia.org/wiki/Religion>

Religion is a collective term for a multitude of different [worldviews](#), whose basis is the respective belief in certain [transcendental](#) (r), supernatural, supernatural powers, as well as frequently also in [sacred](#) objects.



The sacred and transcendent (r) lies beyond our human realm of normal sensory perception and cannot be proved in the sense of the [theory of science](#), but is based on [intuitive](#) and individual experiences of certain mediators ([founders of religion](#), [prophets](#), [shamans](#)). Their [spiritual](#) (spiritual-spiritual) experiences are called [revelation](#) in many religions. Spirituality and [religiosity](#) are spiritual and spiritual views. [Skeptics](#) and [critics of religion](#), on the other hand, look for [rational](#) explanations;

(r)Giscard d'Estaing: Transcendence can only be achieved with religion and music.

Religion can influence [values normatively](#), shape human behaviour, action, thought and feeling, and in this context fulfil a number of economic, political and psychological functions.^[3] These comprehensive characteristics of religion entail the risk of the formation of [religious ideologies](#).^[4]

In the German-speaking world, the term religion is mostly used both for *individual* religiosity and for the *collective* religious tradition.^[A 2] Although both areas have an enormous diversity in human thought, some [universal elements can be](#) formulated that can be found in all cultures of the world.³^[A 3] In summary, these are the individual desires for meaning, moral orientation and world explanation, as well as the collective belief in [supernatural](#) powers that in some way influence the life of man; also the striving for the reunification of this world's existence with its otherworldly origin.^[5] However, these standard explanations are partly criticized.^[6]

The world's largest religions (also known as world religions) are Christianity, Islam, Hinduism, Buddhism, Daoism, Sikhism, Jewish Religion, Bahaitism and Confucianism^[Note 1] (see also: List of Religions and Worldviews). The number and diversity of historical and contemporary religions far exceeds the number and diversity of world religions.

Premodern cultures without exception had a religion.^[7] Religious worldviews and systems of giving meaning often stand in long traditions. Several religions have related elements, such as communication with transcendent beings within the framework of doctrines of salvation, systems of symbols, cults and rituals, or build on one another, such as Judaism and Christianity. The establishment of a sound system of religions, which is derived from the kinship relations between religions and their history of origin, is an as yet unfulfilled demand of religious studies^[8].

Some religions are based on or have received philosophical systems in the broadest sense. Others are more politically oriented, sometimes even theocratic; still others are mainly based on spiritual aspects. Overlaps can be found in almost all religions, and especially in their reception and practice by the individual. Numerous religions are organised as institutions; in many cases it is possible to speak of a *religious community*.

The scientific research of religions and (partly) religiosity is particularly concerned with religious studies, religious history, sociology of religion, ethnology of religion, phenomenology of religion, psychology of religion, philosophy of religion as well as in many cases sub-areas of the respective theology. Concepts, institutions and manifestations of religion are questioned selectively or fundamentally by forms of religious criticism.

The adjective "religious" must be seen in its respective context: It designates either "the reference to (a particular) religion" or "the reference to a person's *religiosity*".

(4) **Weltethos Idea in short** (copied from the Küng book "Projekt Weltethos 1992") (see above p. 5)

(5) **Knowledge** - see SM 170831 *Love and Leadership --- Knowledge*

(6) **LOVE** - SM 180202 *The Sexy Six of Love*

(7) **Multi-religious Global Ethic** WD 180303

(8) **Third clearing** SM 180223

(9) **Lovepower** SM 170909 and FD 161028

(10) **Global Ethics World Ethic** FD 180118

