GLOBAL Foundation
THIC
For inter-cultural and inter-religious
RESEARCH
EDUCATION
ENCOUNTER

WORLD RELIGIONS
UNIVERSAL PEACE
GLOBAL ETHIC
Introduction

This exhibition of ‘World religions – Universal peace – Global ethic’ invites you to explore the fascinating world of the religions so that you can have a better understanding of the importance of their ethical messages for our present-day society.

I know from experience all the dark sides of the religions – the Christian religion and the others. Even today religions have often had a disastrous effect on many conflicts all over the world. But I also know the bright side of the religions: as doctrines and ways of salvation and liberation they can make sense; they can promote peace and reconciliation; and today they can still give men and women ethical standards and personal guidelines.

People of all religions know far too little about one another; above all they know far too little about what all the religious and ethical traditions have in common. This exhibition tries to contribute towards changing that.

It does not just set out to provide information about religions in an objective and detached way. Nor, however, does it engage in mission on behalf of one religion or another, or even a new world religion. Rather, it aims to provide orientation and to challenge you to think again about the importance of the great religions for humankind.

So let me invite you to the exhibition, led on by my vision of hope:

No peace among the nations without peace among the religions.
No peace among the religions without dialogue between the religions.
No dialogue between the religions without global ethical standards.
No survival of our globe without a global ethic.

This exhibition has been conceived and realized by the team of the Global Ethic Foundation in Tübingen. I am grateful to all those who have contributed to the creation of the exhibition.

Hans Küng
The name Hinduism was invented by us Europeans for Indian religion. In reality it does not denote a single Indian religion but a whole cluster of religions, a confederation of religions.

Indians themselves usually call their religion eternal order. In Sanskrit, the old classical language of India, this is Sanatana dharma – a term which was very often used by Mahatma Gandhi. This central concept of dharma determines everything: it means order, the law, obligation.

Order here is not a legal order but an all-embracing cosmic order which governs all life. All men and women, regardless of the caste or class to which they belong, are to observe it.

Here we are reminded of something like the fundamental ethic that can already be found among the Aboriginal people in Australia, a fundamental order which is there from the start, right from the beginning.

But here already it is also clear that Hinduism is not primarily a matter of statements of faith, dogmas, orthodoxy. Hinduism has no official doctrinal authority, but is about right action, the correct rite, morality – everything that makes up the practice of religion.

Hinduism is not primarily about specific rights either. It is about our great human destiny, the responsibilities that we have: responsibilities towards family, society, God and the gods.

A Hindu’s FOUR CLASSIC AIMS IN LIFE
Striving for what is pleasant and the delight of the senses (kama).
Striving for what is useful and attaining prosperity (artha).
Working for justice and virtue (dharma).
Striving for liberation and redemption (moksha) from the cycle of birth, death and reincarnation.

The seven modern SOCIAL SINS of humankind
Politics without principles
Business without morality
Wealth without work
Education without character
Science without humanity
Enjoyment without conscience
Religion without sacrifice (according to Mahatma Gandhi)

Virtues of the YOGA WAY
Non violence, doing no harm (a-himsa)
Truthfulness (satya)
Not stealing (a-steya)
Chastity, purity of life (brahmacharya)
Lack of desire (a-parigraha) (according to Patanjali)
Most Hindus believe in one God, an Absolute, but depending on the path they choose they associate themselves with a quite particular divine revealer figure, like Shiva, Vishnu, Shakti, Krishna or Ram.

Hindus are convinced that the human soul is eternal, that it is identical with the primal ground of the world and according to the law of karma undergoes several earthly existences.

Karma means that all actions have causes from earlier life and effects on later existences.

Hindus are convinced that the human soul is eternal, that it is identical with the primal ground of the world and according to the law of karma undergoes several earthly existences.

Truth, self-control, asceticism, generosity, non-violence, constancy in virtue – these are the means of success, and not caste or family.

(from the Mahabharata)

One should not take what belongs to others, that is an eternal duty.

(from the Mahabharata)

The union of hearts and minds and freedom from hate I will bring you.

Love one another as the cow loves the calf that she has borne.

Let son be loyal to father and of one mind with his mother.

Let not a brother hate a brother, nor a sister hate a sister; unanimous, united in aims speak your words in friendliness.

(Atharva Veda 3.30)

One should speak the truth and speak it pleasingly.

One should not speak the truth in an unpleasant manner nor should one speak untruth because it is pleasing; this is the eternal law.

(Manu Smriti 4, 138)

One should not take what belongs to others, that is an eternal duty.

(from the Mahabharata)

Most Hindus believe in one God, an Absolute, but depending on the path they choose they associate themselves with a quite particular divine revealer figure, like Shiva, Vishnu, Shakti, Krishna or Ram.

Hindus are convinced that the human soul is eternal, that it is identical with the primal ground of the world and according to the law of karma undergoes several earthly existences.

Karma means that all actions have causes from earlier life and effects on later existences.

The four Vedas are regarded as classical sacred scriptures of the Hindus, but the Bhagavad-Gita, a book from the Mahabharata epic, is also extremely popular.

There are more than 800 million Hindus world-wide; most of them live in India.
It is not authoritarian patriarchalism that stands at the centre of the teaching of Confucius, but what is truly human.

Humanity (ren) in the sense of loving care, goodness, benevolence, is the ethical term that is used most frequently of all in the Analects of Confucius.

Humanity could very well also be the basis today for a fundamental ethic – not only in China, but in humankind as a whole. According to Confucius, humanity is to be understood as mutuality (shu), as mutual respect, as he explains it in the Golden Rule: What you do not wish for yourself, do not do to others.

Good and evil can be distinguished by the basic norm of true humanity in a quite elementary way, one that is valid for all. For the Chinese there is nothing beyond good and evil. Confucius is said to have remarked that there are only two ways: humanity or inhumanity.

So the Chinese in particular greatly approve of the statement that the universal basic criterion for a global ethic is that what helps human beings to be truly human is what is in principle good for them.

That means that:

- Human beings, whether individuals or societies, should not behave in an inhuman, anti-human, bestial way, as so often happens.
- Rather, human beings, as individuals or in community, should behave in a truly human way, a humane way: towards their fellow men and women, society, and nature.

The foundations of Confucian ethics are

**FIVE BASIC RELATIONSHIPS**

- Superior – subordinate
- Father – son
- Older brother – younger brother
- Husband – wife
- Friend – friend

**Confucian VIRTUES**

- Proper behaviour (li)
- Humanity (ren)
- Doing one’s duty (yi)
- Knowing what is right (shi)
- Reciprocal care of others (shu)

Respect, fulfilling the obligations of a child (xiao)

The **MASTER SAID**:

At fifteen, I bent my mind on learning; at thirty, I was established; at forty, I was free from delusion; at fifty, I knew the mandate of Heaven; at sixty, my ears became subtly perceptive; at seventy, I was able to follow my heart’s desire without overstepping the rules of propriety.

(Confucius, Analects 2.4)
Early Chinese culture, around 5,000 years old, is a shamanistic culture with a strong religious stamp, at the centre of which stands the veneration of ancestors and rites.

The era of Chinese humanism begins in China in the sixth century BC with the emergence of wisdom teachers – the most famous of them is Confucius. There is a transition from magical religion to a rationality centred on human beings and their ethical decisions.

To some degree as a counter-movement to that, at this time Taoism arose. It is a return to nature and its harmony, inspired by the wisdom writing Tao te Ching, which is attributed to the legendary wise man Lao-tsu. This is a philosophical-mystical doctrine of the Tao, the way, the primal law and primal foundation of all being, in which human beings are to be embedded and with which they are to live in harmony.

Later this became a separate religious movement which adopted many elements of the old Chinese religion.

There are about 1.3 billion Chinese, some of whom – in so far as they are religious at all – are Confucians or Taoists; others are Buddhists, Christians or Muslims.

To apply oneself to the duties of men and, while revering the spirits and gods, to keep away from them – this may be called wisdom.

(Confucius, Analects 6.22)

A benevolent man extends his love for those he loves to those he does not love.

(Mencius 7B.1)

Treat the aged of your own family in a manner befitting their venerable age and extend this treatment to the aged of other families. Treat your own young in a manner befitting their tender age and extend this to the young of other families.

(Mencius, 1A, 7)

If one has sinned against Heaven, there is no one to pray to.

(Confucius, Analects 3.13)

If a man is not humane, what can he do with the rituals?
If a man is not humane, what can he do with music?

(Confucius, Analects 3.3)

To apply oneself to the duties of men and, while revering the spirits and gods, to keep away from them – this may be called wisdom.

(Confucius, Analects 6.22)

A benevolent man extends his love for those he loves to those he does not love.

(Mencius 7B.1)

Treat the aged of your own family in a manner befitting their venerable age and extend this treatment to the aged of other families. Treat your own young in a manner befitting their tender age and extend this to the young of other families.

(Mencius, 1A, 7)

If one has sinned against Heaven, there is no one to pray to.

(Confucius, Analects 3.13)

If a man is not humane, what can he do with the rituals?
If a man is not humane, what can he do with music?

(Confucius, Analects 3.3)
**Buddhism**

It has often been asserted that Buddhism is not really a religion but a philosophy. However, Buddhism is not a philosophy. It is a religion; it is a doctrine of liberation and a way to liberation.

And in fact the Buddha understood himself as something like a doctor who wants to help suffering people to find liberation and redemption. However, everyone has to try out the means of healing for themselves.

Here the Buddha is something like a present-day psychotherapist who helps people to overcome crises in life, to understand the causes of suffering and so cope with it, to be content with their limitations, finitude and mortality. But the Buddha is more than a psychotherapist. He is more radical. He himself has experienced in Enlightenment that human beings, if they see through everything, can recognize that all that they see is not stable, that nothing in the world is permanent. Everything is changeable; even the self, to which we so cling, basically has no abiding substance, but is just as transitory.

So the suffering from which human beings are to be cured is this illusion of a real self. Human beings are to learn through the therapy of the Buddha to free themselves from their own selves.

They are to find the way from a concern with the self and entanglement in the self to a selflessness which makes them free for an all-embracing compassion.

That is something which really should not be so remote for Christians either.

---

**The EIGHTFOLD PATH**

**Right view**
- Right understanding of the origin of suffering,
- Right understanding of the cessation of suffering,
- Right understanding of the path leading to the cessation of suffering.

**Right intentions**
- Intentions of renunciation, intentions of goodwill, intentions to do no harm.

**Right word**
- To refrain from lying,
- to refrain from slander, to refrain from harsh speech, to refrain from chattering.

**Right action**
- To refrain from killing living beings, to refrain from taking what is not given, to refrain from an immoral love life.

**Right livelihood**
- To earn one’s living by legal means and without violence.

**Right effort**
- The effort of the will, not to allow to come into being unwholesome things which have not come into being, to make unwholesome things that have come into being disappear, to make wholesome things that have come into being unfold.

**Right mindfulness**
- Developing awareness of the body so that greed and hatred are reduced.

**Right concentration**
- To enter deep levels of mental calm through developing one-pointedness of need.

(from Mahasatipatthana-Suttanta 21)
Buddhism has its historical origin in the sixth century BC with Siddharta Gautama. In the Four Noble Truths he taught insight into the cause of human suffering and with the Eightfold Path showed a way towards overcoming it. Through this insight Siddharta Gautama became the Buddha, the Enlightened One. Buddhists do not understand the Ultimate Reality, the Absolute, as a personal deity or a creator god. Buddha’s teachings were gathered together over a long period; the most important are the Theravada canon (the Tripitaka) and the Mahayana sutras. There are more than 300 million Buddhists world-wide, divided into schools of Theravada (Sri Lanka, Burma, Thailand, Cambodia, Laos) and Mahayana (Vietnam, China, Korea, Japan, Tibet).

The five precepts of Buddhism
I vow to abstain from killing living beings, I vow to abstain from taking what is not given, I vow to abstain from sexual misconduct, I vow to abstain from lying, I vow to abstain from taking intoxicants.

The avoidance of what is evil; the undertaking of good; the cleansing of one’s mind; this is a teaching of the awakened ones.

(Dhammapada 183)
The Bible portrays the Jews as a people who have been chosen by God. However, for believing Jews this is not an expression of superiority and arrogance but an expression of a particular obligation: an obligation to God’s covenant, God’s commandments, God’s teaching – in Hebrew the Torah.

That certainly does not mean that all the commandments of the Jewish sacred law were given from the very beginning. And of course there were also elementary commandments of humanity among the peoples outside Israel.

What was new was that the commandments of humanity were now put under the authority of one and the same God.

No longer was there the general statement, ‘You shall not kill, lie, steal, commit adultery.’ Now we hear, ‘I am the Lord your God, you shall not kill, lie, steal, commit adultery.’

At a very early stage these commandments were summarized, the most important of them in the Ten Words, the ‘Decalogue’. They were also taken over by the Christians. There are parallels to them in the Qur’an.

They form the basis of a common fundamental ethic of the three prophetic religions. Grounded in belief in the one God, these Ten Words of Israel form the great legacy of the Jews to humankind.

The TEN COMMANDMENTS

I am the Lord your God, you shall have no other gods before me.
You shall not make for yourself an idol.
You shall not make wrongful use of the name of the Lord your God.
Remember the sabbath day and keep it holy.
 Honour your father and your mother.
You shall not kill.
You shall not commit adultery.
You shall not steal.
You shall not bear false witness against your neighbour.
You shall not covet your neighbour’s house, you shall not covet your neighbour’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

(Exodus 20.1-21)

You shall love your neighbour as yourself.
(Leviticus 19.18)

The stranger who resides with you shall be to you as the citizen among you; you shall love the stranger as yourself.
(Leviticus 19.34)

Which of you desires life, and covets many days to enjoy good? Keep your tongue from evil, and your lips from speaking deceit. Depart from evil, and do good; seek peace and pursue it.
(Psalm 34.13-15)
Judaism is grounded in belief in the One God, who liberated the people of Israel from slavery in Egypt – under the leadership of Moses, through whom the Israelites on Mount Sinai received God’s teaching, the Torah.

The Hebrew Bible – the earliest parts of which go back to the tenth century BC – is called Tanak after the initial consonants of its three main divisions (Torah = instruction, Nevi‘im = Prophets, Ketubim = Writings). Christians generally call it the Old Testament – as opposed to the New Testament.

A rich body of religious writing developed among rabbinic scholars from the second century CE onwards, including the Talmud.

World-wide there are about 14 million Jews; the main currents are Orthodox, Conservative, Reform and Liberal. The majority live in Israel and in North America. About 6 million Jews were killed in the Holocaust.

When a man appears before the throne of Judgment, the first question he is asked is not, Have you believed in God? or, Have you prayed and fulfilled the precepts? but, Have you dealt honourably, faithfully in all your dealings with your neighbour?

(Talmud, Shabbat 31a)

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

(Talmud, Avot 1.18)

You may modify a statement in the interests of peace.

(Talmud, Yebamot 65b)

It may not be granted you to complete the work, but you are not free to withdraw from it.

(Talmud, Avot 3.21)

The seal of God is truth.

(Talmud, Shabbat 55)
It would be wrong to identify Christianity with ecclesiastical power structures and bureaucratic institutions. Christians are those who throughout their personal lives – and everyone has his or her own life to live – are guided by Jesus Christ.

We might think of Oscar Romero, the Archbishop of El Salvador, who was shot at the altar during a service; of Dietrich Bonhoeffer, the Protestant theologian and resistance fighter; of Martin Luther King, the American Civil Rights activist; or of Jerzy Popiełuszko, the Polish priest. Common to them all is that:

- They were committed Christians.
- They stood up for their fellow men and women in a non-violent way.
- And they were all eliminated with brute force.

But that also makes them like the one who was their model in their life, suffering and struggles: Jesus of Nazareth.

That takes us right to the heart of things. What is the real essence of Christianity? The essence of Christianity is not, as some people think, some great theory, a world-view, or even an ecclesiastical system. It is quite simply Jesus Christ.

And basically, no organization, no institution, no church can honestly call itself ‘Christian’ if it cannot truly refer to him in word and deed.

The NEW TESTAMENT

From Jesus’ ‘Sermon on the Mount’

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those 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)

But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

(Matthew 5.39-42)

The measure you give will be the measure you get.

(Matthew 7.2)
Christianity is named after Jesus Christ, a Jewish itinerant preacher, who lived in Palestine in the early part of the first century. During his brief public activity – perhaps only a few months, at most three years – Jesus proclaimed the coming kingdom of God with its promises and standards. He gathered a group of disciples around him, came into conflict with the religious and political establishment, and was crucified around the age of thirty.

Christians believed and still believe that God has raised him from the dead to eternal life and exalted him to be the Christ (‘God’s anointed’).

Jesus himself did not write down any sayings. His teachings and his life are handed down in the four Gospels, which with twenty-three other writings form the New Testament.

There are around 2 billion Christians worldwide: Roman Catholic, Orthodox, Protestant, Anglican and others.

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment.

And a second is like it: You shall love your neighbour as yourself.

(Matthew 22.37-39)

Whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all.

(Mark 10.43-44).

It is more blessed to give than to receive.

(Acts of the Apostles 20.35)
Islam

There is no doubt that through the prophet Muhammad the Arabs were raised to the level of an ethical high religion, grounded in belief in the one God and in a basic ethic of humanity, with clear imperatives for more humanity and more justice. From its origins onwards, Islam was a religion not so much of the law as of an ethic. And there is also something like the Ten Commandments, the basis of a common ethic of humanity.

Muslims see Muhammad as the seal of the prophets, the messenger of God who brought God’s final revelation to humankind. However, Muslims attach the greatest importance to the fact that the Prophet Muhammad does not stand at the centre of Islam, as Jesus Christ stands at the centre of Christianity.

For Muslims, the Word of God did not become a man but a book. And it is the Qur’an, the original version of which lies with God himself, that forms the centre of Islam.

So Islam is a religion of the book par excellence. The Qur’an completes and replaces the Torah of the Jews and the Gospel of the Christians. For Muslims it is unsurpassable, perfect, absolutely reliable. So it is also solemnly recited and above all learnt by heart by the experts.

Yet Muslim theologians, too, have discussed the question whether as the word of God the Qur’an is not also a human word, the word of the Prophet Muhammad.

The Qur’an

In the Name of God, Most Merciful, Most Compassionate,
Praise be to God, Lord of the Worlds,
the All-merciful, the All-compassionate,
Master of the Day of Reckoning.
Thee alone do we worship; and to Thee alone do we turn for help.
Guide us in the straight path, the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
not of those who have incurred Thy wrath.
(Qur’an, Surah 1)

The Muslim code of duties

In the Name of God, the Merciful, the Compassionate,
Set not up with God another god, or you will sit condemned and forsaken.
Thy Lord has decreed you shall not serve any but Him,
and be good to parents.
And give the kinsman his right, and the needy, and the traveller.
And slay not your children for fear of poverty. Nor take life, which God has made sacred.
And approach not fornication.
And do not touch the property of the orphan.
And be true to every promise.
And give full measure when you measure, and weigh with the straight balance.
And do not pursue that of which you have no knowledge.
And walk not the earth with insolence.
(Qur’an, Surah 17.22-38)
Islam means submission to the will of God. It is the message of the Prophet Muhammad, which was gradually revealed to him in the sixth century by an angel and was later written down in the Qur’an by Muhammad’s companions and followers.

The five pillars of Islam are:
- belief in God and Muhammad as his last Prophet,
- daily ritual prayer,
- almsgiving,
- Ramadan, the annual month of fasting,
- to go on pilgrimage to Mecca if possible once in a lifetime.

There are around 1.2 billion Muslims; the most important movements are the Sunni and the Shi’ites.

Most Muslims today live in South-East Asia and India, Central Asia, Africa, the Middle East and Turkey.

And if they incline to peace, you should also incline to it and place your trust in God.
(Qur’an, Surah 8.61)

And avoid the abomination of idols, and avoid the speaking of falsehood.
(Qur’an, Surah 22.30)

Do you see him who calls the Reckoning a lie? He is the one who casts the orphan away, who fails to urge the feeding of one in need.
So woe to those that pray and are heedless of their prayers, to those who make display and refuse charity.
(Qur’an, Surah 107.1-7)

Let there be no compulsion in religion.
(Qur’an, Surah 2.256)

Let there be one community (of believers), calling to good, and bidding to honour, and forbidding dishonour; those are the prosperers.
(Qur’an, Surah 3.104)

O believers, be you securers of justice, witnesses for God. Let not detestation for a people move you to deviate from justice.
(Qur’an, Surah 5.8)

And if they incline to peace, you should also incline to it and place your trust in God.

(Opposite page)

And if they incline to peace, you should also incline to it and place your trust in God.
(Qur’an, Surah 8.61)

Let there be no compulsion in religion.
(Qur’an, Surah 2.256)

And avoid the abomination of idols, and avoid the speaking of falsehood.
(Qur’an, Surah 22.30)

Do you see him who calls the Reckoning a lie? He is the one who casts the orphan away, who fails to urge the feeding of one in need.
So woe to those that pray and are heedless of their prayers, to those who make display and refuse charity.
(Qur’an, Surah 107.1-7)

Let there be one community (of believers), calling to good, and bidding to honour, and forbidding dishonour; those are the prosperers.
(Qur’an, Surah 3.104)

O believers, be you securers of justice, witnesses for God. Let not detestation for a people move you to deviate from justice.
(Qur’an, Surah 5.8)
Every human being must be treated humanely

Immanuel Kant, philosopher
Act in such a way that you always use humankind, both in your person and in the person of anyone else, at the same time as an end, never as a means.

Henry Dunant, founder of the Red Cross
In an age in which people talk so much about progress and civilization, is there not an urgent need, since unfortunately wars cannot always be avoided, to insist that with a sense of true humanity and civilization a way be sought at least to diminish their terrors to some degree?

Rosa Luxemburg, politician
Freedom only for the supporters of a government, only for the members of one party – however numerous they may be – is no freedom. Freedom is always only freedom of the one who thinks otherwise.

Thomas Mann, writer
The tendency towards some form of world organization is unmistakably present, and nothing of this kind is possible without a strong dose of secularized Christianity, without a new Bill of Rights, a basic law of human rights and human decency binding on all, which universally guarantees ... a minimum of respect for man made in God’s image.

In the face of all inhumanity our religious and ethical convictions demand that every human being must be treated humanely. This means that every human being without distinction of age, sex, race, skin colour, physical or mental ability, language, religion, political view, or national or social origin possesses an inalienable and untouchable dignity. And everyone, the individual as well as the state, is therefore obliged to honour this dignity and protect it.

DECLARATION TOWARD A GLOBAL ETHIC, THE PARLIAMENT OF THE WORLD’S RELIGIONS, Chicago 1993

Every human being must be treated humanely
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

*Universal Declaration of Human Rights, Article 1 (1948)*
The 'Golden Rule' in the world religions

HINDUISM
This is the sum of duty: do nothing to others which would cause you pain if done to you.  
Mahabharata XIII.114.8

JAINISM
A person should treat all creatures as he himself would be treated.  
Sutrakritanga I.11.33

CHINESE RELIGION
Do not do to others what you do not want them to do to you.  
Confucius, Analects 15.23

لا يَؤْمِنُ أحَدُ كُمْ
حتى يُحِبَّ لآخِيّهِ مَّا يُحِبُّ لَنفْسِهِ.
BUDDHISM

A state that is not pleasant or delightful to me must be so for him also; and a state which is not pleasant or delightful for me, how could I inflict that on another?

Samyutta Nikaya V, 353.35-354.2

JUDAISM

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

Rabbi Hillel, Shabbat 31a

CHRISTIANITY

In everything do to others as you would have them do to you.

Matthew 7.12; Luke 6.31

ISLAM

No one of you is a believer until he desires for his brother that which he desires for himself.

40 Hadith (sayings of Muhammad) of an-Nawawi 13

Πάντα οὖν ὃσα τάν οἴειτε ἵνα ποιώσων ύμῖν οἱ ἀνθρώποι, σύντως καὶ ὑμεῖς ποιεῖτε αὐτοῖς.
Have respect for life!

kill ?
torture ?
torment ?

Wound ?
Violence may not be a means of settling differences with others.

In the great ancient religious and ethical traditions of humankind we find the directive:
You shall not kill! Or in positive terms:
Have respect for life!
Let us reflect anew on the consequences of this ancient directive:
› All people have a right to life, safety and the free development of personality in so far as they do not injure the rights of others.
› No one has the right physically or psychically to torture, injure, much less kill, any other human being.
› And no people, no state, no race, no religion has the right to hate, to discriminate against, to ‘cleanse’, to exile, much less to liquidate a ‘foreign’ minority which is different.

Let no one be deceived:
There is no survival for humanity without global peace!
Young people must learn at home and in school that violence may not be a means of settling differences with others.
Only thus can a culture of non-violence be created.


Grim reality of e-stalking.
Internet intimidation is coming to a home near you
Glasgow Herald

Violence rising at football grounds.
Affray, missile throwing and violent disorder were all up
Daily Telegraph

Jailed for Life at 12.
A 12 year old boy has been given life for beating a girl of 6 to death
Daily Mirror

Fuelling Africa’s Wars.
War is spreading from Sierra Leone to Ghana. Traders, profiting in arms, diamonds and oil, help to keep West African wars going
Economist

Tide of cruelty sweeps through our care homes.
They should be safe havens, but one in ten hide stories of violence
Observer

Sharp rise in attacks on hospital staff.
Shocking figures show that there has been a 217% average increase
Glasgow Herald

Concern over huge rise in classroom violence.
Attacks on teachers rose by more than 50 per cent last year
Scotsman

Apocalypse soon for half of wildlife.
Global warming will destroy almost a third of plant and animal habitats by the end of this century
Glasgow Herald

Violence at home is worst peril for women.
Up to 5.7 million incidents of domestic violence occur every year
Times

The railway children who dice with death.
Vandalism and trespass are biggest threat to rail safety
Guardian
Deal honestly and fairly!

steal?  
exploit?  
bribe?  
corrupt?
Greedy people lose their ‘souls’ – what makes them human.

In the great ancient religious and ethical traditions of humankind we find the directive:

You shall not steal!
Or in positive terms: Deal honestly and fairly!

Let us reflect anew on the consequences of this ancient directive:

◗ No one has the right to rob or dispossess in any way whatsoever any other person or the commonweal.

◗ Further, no one has the right to use her or his possessions without concern for the needs of society and Earth.

Let no one be deceived:

There is no global peace without global justice!

Young people must learn at home and in school that property, limited though it may be, carries with it an obligation, and that its uses should at the same time serve the common good.

Only thus can a just economic order be built up.


Fat cats still creaming pay.
A close-knit highly paid elite in Britain’s top companies are awarding each other massive pay rises

Glasgow Herald

Three found guilty of selling meat condemned as pet food to humans.

Independent

Bribery scandal threatens President.

Times

Sleaze unites all the parties in French election.

Daily Telegraph

You go out thieving to buy your drugs.

There’s nothing else to do

Independent

Corruption brings fear for safety of China’s Three Gorges Dam.

Daily Telegraph

Slavery ‘worse now than under Roman empire’.

Slaves are cheaper and more plentiful than ever

Independent

Not worth a shrug.
If you think that corruption is a victimless crime, try Tanzania

Guardian

Greed is good again.
The stock market has become the vehicle for a mass pursuit of instant riches

Guardian

Corruption halts relief convoys in Albania.
Dozens of lorries have been trapped for days

Daily Telegraph
Speak and act truthfully!

lie? 

deceive? 

forge?

manipulate?
Every human being has a right to truth and truthfulness.

In the great ancient religious and ethical traditions of humankind we find the directive:

**You shall not lie!**

Or in positive terms: **Speak and act truthfully!**

Let us reflect anew on the consequences of this ancient directive:

No woman or man, no institution, no state or church or religious community, has the right to speak lies to other humans.

**Let no one be deceived, There is no global justice without truthfulness and humaneness.**

Young people must learn at home and in school to think, speak, and act truthfully. Without an ethical formation young people will hardly be able to distinguish the important from the unimportant. In the daily flood of information, ethical standards will help them discern when opinions are portrayed as facts, interests veiled, tendencies exaggerated and facts twisted.

*From the 'Declaration Toward a Global Ethic' of the Parliament of the World's Religions, Chicago 1993.*

---

### Fraud over drug firms costs NHS up to £60m.
*Daily Telegraph*

### Why so many politicians are liars.
*Daily Mail*

### E crime and net raiders cost US $10 bn.

Computer fraud and theft is double that of the previous year
*Guardian*

### And now you can't even trust the wine.

Ten people arrested in what may be one of the biggest wine scandals of recent years
*Guardian*

### Hospitals sold living tissue of children.
*Times*

### Forgers ready to cash in over Euro.
*Independent*

---

### Downfall of a firm built on deceit.
False passports, the dead buying shares …
*Guardian*

### Lies as printed.
Three on $800m forgery charges
*Daily Telegraph*

### Fake deaths abroad are a growing problem for insurers
*New York Times*

### Fraud in Europe hits £45bn a year.
*Daily Telegraph*
Respect and love one another!
Responsibility for your partner’s happiness.

In the great ancient religious and ethical traditions of humankind we find the directive:

You shall not commit sexual immorality!

Or in positive terms:

Respect and love one another!

Let us reflect anew on the consequences of this ancient directive:

No one has the right to degrade others to mere sex objects, to lead them into or hold them in sexual dependency.

Let no one be deceived: There is no authentic humaneness without a living together in partnership.

Young people must learn at home and in school that sexuality is not a negative, destructive or exploitative force, but creative and affirmative.

The relationship between women and men should be characterized not by patronizing behaviour or exploitation, but by love, partnership, and trustworthiness.


They took my body from me and used it.
Drugged and raped in her hotel room
Guardian

Paedophile network abused 200 children.
Independent

Call girls to be questioned in cricket scandal.
Observer

Britons face jail over Internet paedophile club.
The Times

Sierra Leone Rebels practised systematic sexual terror.
Washington Post

Women ‘sold into sexual slavery’.
Irish Times

Sex trade enslaves East Europeans.
Washington Post

South Africa new centre for child sex.
The Times

1 million children are ‘abused every year’.
Daily Telegraph

Domestic Violence Explodes.
An epidemic of domestic violence is sweeping Britain’s homes
Guardian
Tracing the Way

Spiritual Dimensions of the World Religions

A fascinating topic
What do we know of men and women of other faiths and their religions?
Why do we so often unthinkingly reject what is alien and unknown?
All religions have a dark side and a bright side; they contain traditions and visions; they are fascinating, and indeed beautiful. Hans Küng now makes it possible to experience this by examining the four-thousand-year history of the world religions for traces which help us to understand one another and bring us together more closely.

A unique project
Hans Küng, one of the outstanding theologians of our days, has set out to describe the spiritual substance of the world religions in an authoritative and vivid way, explaining them in a way which everyone can understand. He invites us to an exciting search for traces through every age and every continent.

Hans Küng describes, narrates and explains the whole spectrum of the religions. He divides the enormous amount of material into seven sections:

- Indigenous Religions
- Hinduism
- Chinese Religion
- Buddhism
- Judaism
- Christianity
- Islam

In each of the seven parts Hans Küng describes the development of the religion, points out connections with other religions and works out what divides the religions and what they have in common.
Basic Literature


Hans Küng (ed.), *Yes to a Global Ethic*, London / New York 1996


HISTORY
The question of a ‘global ethic’ goes back to the programmatic book *Global Responsibility. In Search of a New World Ethic*, which Professor Hans Küng wrote in 1990.

The ‘Global Ethic Project’ is based on the conviction that there can be:

- No peace among the nations without peace among the religions.
- No peace among the religions without dialogue between the religions.
- No dialogue between the religions without research into the foundations of the religions.

The first major result of this research into foundations was the ‘Declaration Toward a Global Ethic’, approved by the Parliament of the World’s Religions in Chicago in 1993. The declaration was drafted by Hans Küng in the Institute for Ecumenical Research of the University of Tübingen. In this declaration, for the first time representatives of all religions came to an agreement on the principles of a global ethic and committed themselves to four irrevocable directives.

These are:

- Commitment to a culture of non-violence and respect for life.
- Commitment to a culture of solidarity and a just economic order.
- Commitment to a culture of tolerance and a life of truthfulness.
- Commitment to a culture of equal rights and a partnership between men and women.

The ‘Global Ethic Foundation’ owes its origin to Count K. K. von der Groeben, who in 1995 read *Global Responsibility* and was so impressed that he donated a substantial sum towards the dissemination of the idea of a global ethic.

THE ORGANIZATION OF THE FOUNDATION

<table>
<thead>
<tr>
<th>Global Ethic Foundation Tübingen</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Governing Body</strong></td>
</tr>
<tr>
<td>Count K. K. von der Groeben</td>
</tr>
<tr>
<td>Prof. Dr. Hans Küng</td>
</tr>
<tr>
<td>Prof. Dr. Karl-Josef Kuschel</td>
</tr>
<tr>
<td><strong>Managing Director</strong></td>
</tr>
<tr>
<td>Dipl.-Theol. Stephan Schlensog</td>
</tr>
<tr>
<td><strong>Address</strong></td>
</tr>
<tr>
<td>Waldhäuser Strasse 23</td>
</tr>
<tr>
<td>D-72076 Tübingen</td>
</tr>
<tr>
<td><strong>Telephone</strong></td>
</tr>
<tr>
<td>00 49 70 71 6 26 46</td>
</tr>
<tr>
<td>00 49 70 71 61 01 40</td>
</tr>
<tr>
<td><strong>Fax</strong></td>
</tr>
<tr>
<td><strong>Email</strong></td>
</tr>
<tr>
<td><a href="mailto:office@global-ethic.org">office@global-ethic.org</a></td>
</tr>
<tr>
<td><a href="http://www.global-ethic.org">www.global-ethic.org</a></td>
</tr>
<tr>
<td><strong>Internet</strong></td>
</tr>
<tr>
<td><strong>Bank</strong></td>
</tr>
<tr>
<td>Deutsche Bank Tübingen</td>
</tr>
<tr>
<td>BLZ 640 700 85</td>
</tr>
<tr>
<td>Account 12 12 620</td>
</tr>
</tbody>
</table>

THE AIMS OF THE FOUNDATION

I. The implementation and encouragement of intercultural and interreligious research.

This aim is being achieved by research into the foundations of religions in theology and religious studies, especially by the production and encouragement of scholarly publications (books, articles) in the interest of intercultural, interreligious and interdenominational understanding.

II. The stimulation and implementation of intercultural and interreligious education.

This aim is being achieved especially by
- Teaching and lectures to disseminate the results of scholarship, in particular the ideas of a fundamental ethic common to all human beings, a global ethic, in communities, schools, academies, colleges, associations and interest groups of all kinds, national and international;
- The education of those who are interested, by conferences, lectures, seminars or workshops to deepen the theme of a global ethic;
- Public activity in the service of a global ethic with the help of the media (newspaper articles, interviews, radio and television).

III. The sponsoring and support of intercultural and interreligious encounter necessary for research and education.

This aim is being realized especially by
- Encouragement and sponsoring of initiatives in the sphere of society, politics and culture in the interest of an understanding between people (e.g. ‘confidence-building measures’ between the religions);
- The encouragement of encounter between people of different cultures and religions (colloquia, study trips, congresses);
- The development of the existing network of intercultural and interreligious relations to encourage a global ethic;
- The creation of access to key documents and literature with the help of modern communication technologies.
Credits

WORLD RELIGIONS – UNIVERSAL PEACE – GLOBAL ETHIC
Exhibition in twelve placards with brochure. © 2000, Global Ethic Foundation, Tübingen
Graphic and educational conception and realization: Medienstudio für Unterricht und Bildung – Christoph Lang, Rottenburg am Neckar.
Printing of the placards: Oschatz Visuelle Medien, Wiesbaden.
Preparation of the material: Künstle, Tübingen; Kohlhammer und Wallishauser, Hechingen
Printing of the brochure: Deile, Tübingen.
English translation by John Bowden.

Page 3
Stephan Schlensog, Global Ethic Foundation

Pages 4, 5 / Table 1
(Hinduism)
Title: Stephan Schlensog, Global Ethic Foundation
Picture frieze bottom: Stephan Schlensog, Global Ethic Foundation
Contemporary representatives: Süddeutscher Verlag; Ullstein Bilderdienst

Pages 6, 7 / Table 2
(Chinese Religion)
Title: Stephan Schlensog, Global Ethic Foundation
Picture frieze bottom: Stephan Schlensog, Global Ethic Foundation

Pages 8, 9 / Table 3
(Buddhism)
Title: Stephan Schlensog, Global Ethic Foundation
Picture frieze bottom: Stephan Schlensog, Global Ethic Foundation
Contemporary representatives: Süddeutscher Verlag; Richard Vogel, Süddeutscher Verlag

Pages 10, 11 / Table 4
(Judaism)
Title: Stephan Schlensog, Global Ethic Foundation
Picture frieze bottom: Stephan Schlensog, Global Ethic Foundation
Contemporary representatives: dpa, Süddeutscher Verlag; dpa, Süddeutscher Verlag

Pages 12, 13 / Table 5
(Christianity)
Title: Depiction of Christ, Viktring/Kärnten, fourteenth century, Buch-Kunstverlag Ettal
Picture frieze bottom: Stephan Schlensog, Global Ethic Foundation
Contemporary representatives: Süddeutscher Bilderdienst; UP, Süddeutscher Verlag; AP, Süddeutscher Verlag; S. Bessmertnyj

Pages 14, 15 / Table 6
(Islam)
Title: Kufi writing of the name Muhammad on a mosaic tile, Tabriz, Iran, thirteenth century, Lindenmuseum Stuttgart
Picture frieze bottom: Stephan Schlensog, Global Ethic Foundation
Contemporary representatives: Ullstein

Pages 16, 17 / Table 7
(Every human being must be treated humanely)
Picture frieze bottom: Süddeutscher Verlag; Lothar Kuchar, Süddeutscher Verlag; epd, Süddeutscher Verlag; R. Schwerin, Süddeutscher Verlag; Ingrid v. Kruse, Süddeutscher Verlag; UP, Süddeutscher Verlag; dpa, Süddeutscher Verlag; Scherf, Süddeutscher Verlag

Pages 18, 19 / Table 8
(The ‘Golden Rule’)
Picture frieze bottom: all KNA-Bild

Pages 20, 21 / Table 9
(Have respect for life!)
Title: Regina Recht, plus 49
Picture frieze bottom: Gary Knight, VISUM; SABA / Haviv, VISUM; Jérôme Brunet, Picture Press; KNA-Bild; KNA-Bild; Christoph Lang

Pages 22, 23 / Table 10
(Deal honestly and fairly!)
Title: Regina Recht, plus 49;
Picture frieze bottom: KNA-Bild; KNA-Bild; Gregor Schlager, VISUM; KNA-Bild; KNA-Bild; S. Attal, plus 49

Pages 24, 25 / Table 11
(Speak and act truthfully!)
Title: Regina Recht, plus 49;
Picture frieze bottom: Stefan Borgius, plus 49; KNA-Bild; Andre Gelpeke, VISUM; KNA-Bild; Christian Bruch, plus 49; Michael Wolf, VISUM

Pages 26, 27 / Table 12
(Respect and love one another!)
Title: Regina Recht, plus 49;
Picture frieze bottom: KNA-Bild; Gebhard Krewitt, VISUM; Katrina Dickson, VISUM; KNA-Bild; KNA-Bild
No peace among the nations without peace among the religions.

No peace among the religions without dialogue between the religions.

No dialogue between the religions without global ethical standards.

No survival of our globe without a global ethic.

Hans Küng