Monograph

The Earth
Past, Present and Future of our Planet

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10. From primitive Man to Science and Culture
10.1 The history of mankind

Erich Kästner: The development of mankind

Once the guys squatted on the trees hairy and with evil visage.  
Then they were lured out of the jungle.  
And the world asphalted and raised,  
Up to the thirtieth floor.

There they sat, fleeing the fleas.  
In centrally heated rooms.  
There they are on the phone.  
And it’s still exactly the same tone.  
Just like on the trees in those days.

They hear far, they watch TV.  
They’re in contact with outer space.  
The Earth is an educated star  
With a lot of water flushing.

They shoot the letterhead through a pipe.  
They hunt and breed microbes.  
They provide nature with every comfort.  
They fly steeply into the sky  
and stay for two weeks above.

What her digestion leaves behind.  
That’s what they make cotton wool out of.  
They split atoms. They cure incest.  
And they determine by style investigations,  
That Caesar had flat feet.

So they have with the head and the mouth  
The progress of mankind created.  
But apart from that,  
in light they are in the ground  
Still the old monkeys.

cartoon  
by Charles Darwin  
(1809 – 1882):  
Founder of theory of evolution
The geological clock of the Earth

In the following, $t_0 = 4540$ million years is the age of the Earth and $t$ is the time from $t = 0$ to the end of one or more events (areas marked red). In the geological figure above, $t_0$ corresponds to the time $12$ h = $760$ minutes and $u$ the time in hours or minutes from $0$ to $t$. $t_0 - t$ is therefore the remaining geological time and $12 - u$ is the remaining clock time; then we have

$$(t_0 - t) : t_0 = (12 - u) : 12 \quad \text{or} \quad t_0 - t = (1 - u / 12) \cdot t_0.$$  

According to the above representation, the first fish appeared at $u = 10.40$ h = $640$ minutes and $t_0 - t = (1 - 640 / 720) \cdot 4540$ million years = $540$ million years. On the other hand, the first man or hominides appeared at the clock time $u = 11.59$ h = $719$ minutes; therefore, the geological time is given by $t_0 - t = (1 - 719 / 720) \cdot 4540$ million years = $6$ million years. This is in rough agreement with the results quoted at p. 352. In the last minute, from 11:59 to 12:00, all subsequent human species are included, from Homo rudolfensis to Homo erectus, from Neandertaler man to Homo sapiens sapiens (see pp 353 to 360).

Hominidae or hominide is the Latin term for "human". The evolutionary history of man and his early ancestors begins with the separation of his species from the common developmental branch of the great apes. The emergence of the early hominids (primitive humans) and thus the ape-like ancestors of humans is dated according to the latest findings to a time about 7 million years ago.

Hominids are, by common definition, a family of primates (p. 335), to which apes and humans belong. Due to more recent molecular investigations and the small differences between them, the great apes are also counted as hominids by some scientists today. According to genome analyses, the development line of the hominids may have split off from that of their closest relative, the chimpanzee or to the African apes 5 - 7 million years ago.
**Homo rudolfensis**

The Homo rudolfensis is an extinct species of the genus Homo. Homo rudolfensis owes its name to the place where it was found at Lake Rudolf in Kenya (Republic of Kenya, a state in East Africa). In 1972, paleoanthropologists discovered a skull during excavations which had been undescribed until then.

Homo rudolfensis lived 2.5 to 1.9 million years ago and is thus one of the most original species of the genus Homo. Further fossils were discovered in Ethiopia and Malawi, so that the distribution area was probably limited to East Africa. With a size of 130 - 150 cm and a mass between 50 and 60 kg, Homo rudolfensis was significantly larger and heavier than most Australopithecine species (p. 352). The brain volume of Homo rudolfensis also exceeded that of the Australopithecus by about one third.

- **Genus:** Homo
- **Species:** H. rudolfensis
- **Name:** lat. "homo" = human being
- **First find:** 1972 at Lake Rudolf in Kenya
- **Period:** 2.5 to 1.9 million years (Pleistocene)
- **Mass:** 50 - 60 kg
- **Distribution area:** East Africa
- **Brain volume:** 700 - 750 cm³
- **Food:** mainly vegetable food
- **Tool use:** not secured
- **Upright gait:** Yes, but only temporarily.

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**Homo habilis**

- **Meaning of the name:** skillful person
- **Time:** lived about 1.9 to 1.6 million years ago
- **Findings:** skeletal parts, skull and jaw bones in Tanzania and Kenya (East Africa)
  - stone tools
  - small mouth - ape-like
- **Anatomy:** numerous common features with the former Australopithecines and for the later Ange-
  - member of the genus Homo - height: 1.45 m
- **Brain volume:** 600 - 800 cm³
- **Teeth:** smaller teeth (especially molars)
- **Food:** soft food
- **Upright walk:** yes
- **Finished tools:** yes
- **Culture (techniques / fire used):** no
- **Primitive language used:** no
- **Built dwellings:** no
- **Habitat:** Africa
- **Position / Status in Evolutionary structure:** member of the genus Homo
- ** Developed to:** Homo rudolfensis (p. 353)
Homo ergaster

- **Name**: Homo ergaster means "the working man".
- **Time**: lived 1.8 to 1.5 million years ago
- **Finds**: fossil remains from East Africa; KNM ER 3733 (Picture below) is a petrified hominid skull.
- **Anatomy**: small mouth, round and small face
- **Brain volume**: 700 - 900 cm³
- **Teeth**: smaller teeth, especially molars
- **Fed on**: soft food
- **Upright gait**: yes
- **Finished tools**: yes
- **used fire**: yes - controlled it, but didn’t produce it himself
- **primitive language used**: no
- **built dwellings**: no
- **Habitat**: East Africa
- **Position/status in the evolutionary structure**: heard possible-wise to the species Homo erectus (p. 356)
- **Developed from**: Homo habilis (p. 354)
- **Evolved into**: Homo erectus (p. 356) Homo heidelbergensis (p. 357)

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Homo erectus

- **Meaning of the name**: upright walk
- **Time**: lived from 1.2 to 0.2 million years ago
  - Fossil remains in Africa, Asia and southern Europe
  - "Turkana Boy" (completely preserved skeleton of a 13 year old boy)
- **Findings**: 40 skeletons of erectus men, - women, and - children in Zhoukoudian (China)
- **Skull parts on Java/Indonesia**
- **Further finds in North America and the Caucasus**
- **Built hut of a Homo erectus in the north of Tokyo**
- **Anatomy**
  - Skeleton except skull and thicker leg bones identical with today’s human being
  - Flat forehead, - large arched eyebrows
- **Brain volume**: 850 - 1225 cm³
- **Teeth**: small teeth
- **Fed on**: soft food (more meat & cooked food)
- **Upright walk**: yes
- **Tools**: yes (e.g. fist wedges; skilful handling of tools)
- **used fire**: yes - he invented fire
- **Primitive language used**: probably
- **Built dwellings**: yes
- **Habitat**: Africa, Asia and Europe (tropical and subtropical zones)
**Homo Heidelbergensis**

- **Meaning of the name:** Man of Heidelberg
- **Findings:**
  - Lower jaw at wall in Heidelberg
  - Fossil remains of 4 people in Gran Dolina (Spain)
- **Anatomy**
  - High resemblance to modern man
  - Small eye bulges
  - Slight bulging of forehead and skull
- **Brain volume:** 1050 - 1200 cm³
- **Feeds on:** Soft food (meat & cooked food)
- **Upright walk:** Yes
- **Finished tools:** Yes
- **Culture / Fire:** Yes
- **Primitive language used:** Probably
- **Built dwellings:** Yes
- **Habitat:** Africa, Asia and Europe
- **Migration routes:** From Africa to Asia and Europe
- **Evolved from:** Homo neanderthalis
- **Evolved into:** Homo sapiens

**The Neanderthal**

The Neanderthal is an extinct relative of the anatomically modern human, (Homo sapiens). It developed in Europe - parallel to Homo sapiens in Africa - from a common African ancestor of the genus Homo and at times settled large parts of Southern, Central and Eastern Europe. He lived from 0.2 to 0.03 million years.

Obviously in the course of the last ice age, the Neanderthals extended their originally exclusively European settlement area to West Asia, parts of Central Asia and even into the Altai area. DNA sequencing of the Neanderthal genome revealed evidence of multiple gene flow between Neanderthals and Homo sapiens. In evolutionary biology, gene flow refers to the exchange of genetic material between two populations of a species or within a population.

The Neanderthals made tools out of stone and wood and - depending on the climatic conditions - fed themselves partly on hunting spoils and partly on plant food. They also controlled the fire.

Neanderthal finds since the Eemian warm period (about 130,000 years ago) are often referred to as “classic Neanderthals” because of their pronounced anatomical characteristics. Homo neanderthalensis is the most fossilised species of hominid, along with Homo sapiens, due to individual burials of its dead in Europe as well as in Western Asia and the depositing of dead in caves.

Why the Neanderthals died out about 30,000 years ago is still unknown.
**Homo sapiens - Primitive or Archaic Man**

- **Meaning of the name:** wise, clever person
- **Time:** lived 0.2 to 0.1 million years ago
- **Finds:** fossil remains; a total of 21 skeletons
  - Eye bulges disappeared more and more
  - Forehead and skull curvature were higher
  - Bigger and finer built
  - Identical with today's man
- **Brain volume:** 1'100 - 1'280 cm³
- **Fed on:** soft food (meat and boiled)
- **Upright walk:** yes
- **Finished tools:** yes, finely machined tools (e.g. from ivory and bone)
- **Used fires:** yes
- **Culture:** burying the dead, giving dead stone tools and animal bones
- **Primitive language used:** yes
- **Built dwellings:** yes
- **Habitat:** Africa, Asia and Europe
- **Evolutionary structure:** the only species still alive today
- **Evolved into:** Homo sapiens sapiens

**Brain of modern man**

**Evolution of man**

- **Meaning of the name:** particularly wise, clever person
- **Time:** lives since approx. 0.1 million years until today
- **Find:** Women's skull from Oberkassel near Bonn
- **Anatomy:** brain performance increased sharply
  - otherwise hardly any differences to Homo sapiens
- **Brain volume:** 1’100 - 2’000 cm³
- **Feeds on:** "all" (meat, vegetable food...]
- **Upright gait:** yes
- **Manufactures tools:** yes tools, machines, mass production.
- **Uses fire:** yes
- **Culture/Technology:** influences life extremely strongly
- **Uses languages:** yes, extreme linguistic diversity among people
- **Builds dwellings:** yes, modern buildings to skyscrapers
- **Habitat:** the whole Earth
- **Position / Status in the evolutionary structure:**
  - Man of today: Successor species of Homo sapiens
  - with Homo sapiens sapiens set the age of the cultures - a highly technological society and a
- **Evolved from:** Homo sapiens – evolving into ??

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The development of the brain began much later than the erection of the body. As can be seen from the analysis of fossil brain skulls, the dramatic changes probably took place between about 3 million years ago and 100,000 years ago. While the size of the brain of Australopithecines was 400 to 500 cm³ and thus within the range of the brain sizes of the recent great apes, it then increased explosively to about three times as much as Homo sapiens, on average 1'400 to 1'500 cm³ (see Figure below).

The figure shows the size growth of the human brain from Australopithecus to Homo sapiens. For Homo habilis skull fragments are depicted within the outlines of a modern human skull (from "Neue Zürcherzeitung" 1972). The brain volume of Homo sapiens sapiens is between 1'000 cm³ und 2'000 cm³ (s. p. 360).
10.2 Homo sapiens sapiens: Development and properties

Evolution of the upright walk and brain volume from ape to homo sapiens sapiens

In the figure below, two typical tendencies of the hominid evolution are plotted, namely the temporal course of the increase in the upright erect walk and brain volume, from apes to homo sapiens sapiens. This shows that man walked completely upright 2.5 million years ago. On the other hand, the brain volume developed very slowly up to about 500'000 years, but then increased strongly and remained constant until today after about 90'000 years (the oldest traces of modern man are 100'000 years old). Homo sapiens sapiens has lived from this time until today (see p. 360).

In specialist literature, the sharp increases in these characteristics, namely the upright walk between 5 and 2.5 million years and the brain volume between 500'000 and 90'000 years, are referred to as the "model of punctuated equilibrium". In contrast to "gradualism", radical changes occur within a short time in the "punctuated equilibrium" (see Ref. 10.2.1.355, p. 363 e).
Face from Bonobo monkeys to the human face

Male Bonobo Monkey

Bonobos and chimpanzees are our closest relatives. The Bonobos solve conflicts through sex, also between females. If foreign Bonobo groups meet at prenuptial borders, the females run occasionally on the other side and rub its genitals together with the foreign females in missionary-position. They scream at it and, at least people assume, they have fun with it. The males again play with the boys of the other group after short time. There's a welcome culture. In Bonobo societies the females have the say.

Bonobomonkey: relaxed and friendly smiling

Man with bold head

The face of a person is the front part of the head with eyes, nose and mouth. The face is therefore, apart from a possible moustache and/or beard, free of face hairs and emerges due to the larger formation of the brain. In humans, the forehead, although anatomically not part of the face but part of the skull of the head, forms a major part of the face.

Laughing face of a woman

The mimic, which changes according to the state of mind, is essentially based on the activity of some head muscles, which are summarized as mimic muscles. The facial expression is particularly produced by the eyes, eyebrows, forehead (wrinkles) and mouth as the most mobile parts of the face. The face shape is the frontal contour from the hairline to the chin.

Human brain: Structure and basic segments

Cerebrum: The cerebrum is the most highly developed part of the human brain. It comprises on average more than 80% of the brain mass and therefore also represents the largest part of the brain. It has a strongly unfolded bark with a thickness of 2 mm. The strong unfolding results in a very large surface area. The cerebrum consists of over 23 billion nerve cells. It is divided into 3 central areas. These are the sensory fields, the motor fields and the thought fields.

Interbrain: It is located directly between the cerebrum and the brain stem. The brain stem is the area of the brain located below the diencephalon without consideration of the cerebellum. The diencephalon mainly fulfills important vegetative tasks and at the same time controls the biorhythm. [Biorhythm means that the physical and intellectual capacity as well as the state of mind of man are subject to certain rhythms].

Midbrain: The midbrain is part of the brain stem and lies between the bridge (pons) and the diencephalon. It controls most eye muscles and is an important component of the so-called extrapyramidal system. It can be divided into 3 layers. The base of the midbrain contains the cerebral cortex, the dorsal side is followed by the midbrain hood, followed by the midbrain roof.

Cerebellum: The cerebellum is the second largest part of the brain in terms of volume, but has a significantly higher cell density than the cerebrum. The cerebellum performs important tasks in motor control. It is responsible for coordination, fine tuning, unconscious planning and learning movement sequences.
Human brain: structure and basic functions

The human brain has an average mass of 1400 g - depending on sex and height. With this relatively small mass, it controls almost all vital bodily functions, enables thinking, emotional experience and many other processes. There is no connection between the mass of the brain of a healthy person and his intelligence. A distinction is made between the following functions of the brain sections (see Figure):

**Cerebrum:** Centre of feelings, thinking, behaviour, memory, conscious action, learning and word language - reception, processing and transmission of information - paths of association connect parts of the brain and spinal cord with each other - fields of association connect information of the sensory organs as well as other parts of the brain.

**Interbrain:** Contains liquid-producing capillary plexus and vertebral gland - switching station between sensory organs (eye, inner ear, skin) and grey matter of the cerebral cortex - control system of the vegetative nervous system (e.g. hunger, thirst, body temperature, water balance) as well as of the biorhythm (sleep-wake state) - switching centre between nervous and hormonal system.

**Midbrain:** Integration and processing centre for sensory information - Switching station between sensory organs and musculature - Reflex centre (pupil reflex) - Auditory nerve fibres run or end at four-hump plate.

**Backbrain:** cerebellum: coordination of movements and balance (joint positions and musculature) as well as command formulation for body activities

**Bridge:** Reflex centre (chewing, coughing, sneezing, swallowing and lacrimation)

**Afterbrain:** (prolonged narrow, spinal cord) Circulatory system Heart (frequency and blood pressure regulation) and respiratory system (rhythm for inhalation and exhalation)

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On human breathing

In my work about the "Four Greek Elements" from January 2016 with the title: 
"The atmosphere of the Earth, the planets of our solar system and the exoplanets."

in chapter 7, section 7.1, I have dealt quite extensively with the breathing of man. I can therefore confine myself here to a few complementary aspects of this subject.

Air is a gas mixture consisting of nitrogen and oxygen and some noble gases (see table). We breathe the whole mixture, but only need the oxygen (O₂) part of about 20.9% of the whole air. The "rest" (nitrogen (N₂), carbon dioxide (CO₂) and the noble gases (mainly argon (Ar))) we inhale and exhale again. The body only uses the O₂ content and we exhale about 17%. The remaining approx. 4% O₂ remains in the body. In the body, O₂ is converted (metabolized) to CO₂, which we exhale (picture right). (In addition there is not insignificantly much water vapour).

To calculate the CO₂ production, it is assumed that the volume of O₂ consumed (21% - 17% = 4%) corresponds to the volume of CO₂ produced (4%). (see table). In other words, inhaling and exhaling have the same reaction rate.

<table>
<thead>
<tr>
<th>Composition of inhalation and exhalation air</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inhalation (vol.%)</td>
</tr>
<tr>
<td>78</td>
</tr>
<tr>
<td>21</td>
</tr>
<tr>
<td>0.04</td>
</tr>
<tr>
<td>≈ 1</td>
</tr>
</tbody>
</table>
The human language

The origin of language is the period of time during which man learned to communicate linguistically, a period which has not been datable up to now due to a lack of empirical prerequisites. The assumption that all human languages have a common origin in a single source language is called monogenesis and involves the assumption of a single proto-world language. This assumption is also represented in the Old Testament (see Appendix p. A-1-1-1), which led to the Babylonian confusion of tongues. Polygenesis, on the other hand, assumes that several languages have developed and spread at different times and in different places around the world. In this way, original languages were created from which today's languages emerged.

In a special sense, the word language refers to a specific language such as English, French, Italian, Spanish, Russian, etc. The spoken languages of mankind are divided into language families according to their genetic relationship. Of the today round

More than half of the 6'500 individual languages counted are threatened with extinction and are often no longer passed on to children. It is therefore reasonable to assume that in the next 100 years a large proportion of the languages still spoken today will disappear.

Currently, the most common 50 languages are spoken by about 80% of humanity as their mother tongue (and about 90% also as a second language); all other (still) existing languages are spoken by the remaining 20% of humanity. Some examples of selected languages worldwide by the total number of speakers are given below.

- English: 1'122 million
- French: 264 million
- German: 132 million
- Chinese: 1'067 million
- Russian: 265 million
- Portuguese: 234 million

Human Intelligence - Normal Distribution of IQ Values

To this day, there is still no uniform definition of intelligence, as researchers sometimes disagree as to which characteristics belong to intelligence. Modern approaches like to divide intelligence into mathematical, linguistic, technical, musical and emotional-social intelligence [musical intelligence: talent for the fine arts; emotional intelligence: ability to perceive, understand and judge one's own and others' feelings (correctly)].

Intelligence is usually defined as the general ability to think or solve problems in situations that are new to the individual, i.e. not familiar through learning experiences, so that automated routines cannot be used to solve problems.

In the following we only consider the concept of the so-called "general intelligence". Under general intelligence "g" (from the English "general intelligence") one understands the area-unspecific, comprehensive ability that is needed to cope with demanding tasks.

In the tradition of the so-called one-dimensional models there is also the popular intelligence quotient (IQ) in both the public sphere and among consultants, which despite all criticism is still regarded as a global measure of mental performance.

Intelligence is measured using IQ tests, in which the test persons have to complete a series of classic tasks. The adjacent figure shows the number of test subjects as a function of IQ. An IQ of 100 corresponds to an average intelligence. The higher the IQ, the more intelligent the person is.
Leonardo da Vinci: The universal genius

Leonardo da Vinci (1452 - 1519) was an Italian painter, sculptor, architect, mechanic, engineer, natural philosopher and anatomist (scientist who studied anatomy, i.e. the structure of the body of living beings). Among other things, Leonardo da Vinci proves the theorem of Pythagoras.

Leonardo is best known as a painter. The Mona Lisa is one of his most famous works, as is the Last Supper. Leonardo is also revered for his technical ingenuity.

Armoured vehicle
Automobile
Representation of a rhombic cuboctahedron

The famous astrophysicist Stephen Hawking surprises with his thesis that "empathy" can secure the future of mankind. And he tells the British newspaper "The Independent" that aggression is mankind's biggest mistake. He warns that a nuclear war unleashed by aggression could mean the end of the human race. Therefore, Hawking proposes to allow more empathy. He says literally: "Empathy brings us together in a calm and peaceful state."

You have to agree with Stephen Hawking, because if you have no empathy, you have no love!

"Love consists of unconditionally, acceptance, empathy and devotion."

Steven Hawking on empathy
10.3 Charles Darwin: Theory of Evolution

In Chapter 8, p. 206 we have already pointed out that Charles Darwin (1809 - 1882) is the father of the theory of evolution. Because of his substantial contributions to the theory of evolution, he is regarded as one of the most important natural scientists.

On the advice of his father, Darwin first studied theology. However, his heart had always beaten for the natural sciences. So only a few months after the end of his studies, he set off on a trip around the world that took him across the Atlantic and around South America to the Galapagos Islands. During all his shore excursions he collected samples of stones, plants and animals, which he evaluated continuously, especially after his return to England.

Great health and family problems led him to lose faith in a just world and his doubts about the biblical doctrine of creation grew ever greater, yet he recoiled from publishing his most radical thoughts, which seemed to ne pure blasphemy.

Darwin at the age of 51. Around this age he published his theory of evolution.

Only when a young researcher in Indonesia had come to similar conclusions did Darwin, under pressure from his colleagues, publish his large work "The Origin of Species".

The core of his remarks were thoughts on "natural selection". Selection means the same as choice. Natural selection means that, especially in times of crisis (e.g. the five mass extinctions: Chapter 9, pp 336 - 345), only those creatures survive which are particularly well adapted to the respective situation or can react flexibly to changes.

Darwin's reflections on the genesis of species were accompanied by a broad reading in the fields of medicine, psychology, natural sciences, philosophy, theology, and political economy. Darwin's goal was to put the genesis of species on a scientific basis.
Charles Darwin versus God?

In his book "The Origin of Species through «Natural breeding selection» Darwin writes: "There is probably something sublime about the view that the Creator has breathed the germ of all life that surrounds us into only a few or a single form, and that while our earth moves in circles according to the laws of gravity, from such a simple beginning, an infinite number of the most beautiful and wonderful forms has arisen and is being created".

This formulation is based only on a vague deistic view of God (agnostic), according to which God is recognized as the author of the cosmic and biological overall development, but his personal position towards man as well as the biblical statements of creation are ignored. With the statement that man carries "the indelible imprint of his animal origin" Darwin expresses his broken relationship to the Bible completely. He himself saw the idea of evolution that he had brought to fruition as an alternative to biblical revelation, as he admits in his autobiography: "At this time I had gradually come to the conclusion that the Old Testament, because of its obviously false world history...was no more credible than today's Hindus books or the beliefs of barbarism". I gradually came to reject Christianity as a "divine revelation."

Creation through Evolution?

For Christianity and for other world religions the question arises whether God could have created the Earth with plants, animals and humans within the framework of his "Programme of Creation" by means of an evocation process. While the churches initially rejected the theory of evolution, today they have largely arranged themselves. They say that religion and natural science are separate areas and that the Bible is not a natural science biology, physics and chemistry book. God could well have created plants, animals and humans through evolution. Probably most Christians today believe in such a "theistic evolution": God as the initiator, as the driving and shaping force of evolution. One thinks that the history of creation in the first book of Moses must be understood in a parable and pictorial way and interpreted in the sense of the theory of evolution. Thus theology and natural science are no longer in conflict with each other.

Note from P. Brüesch:
If God created creation through evolution, then the question arises why he, for example, allowed the 5 mass extinctions (chapter 9, section 6, pp 338 - 345), as well as all human tragedies like the wars (including the Holocaust in World War II), the (mercless) natural selection of the "strongest" (Darwin, p. 373), the hunger, the physical and psychological misery of many people (theodicy question). God is then both good and evil or beyond good and evil. However, this does not correspond to the traditional image of God, where the Creator is praised as a good and merciful God.
10.4 Religions of mankind

Polytheism describes the belief in a multitude of Gods. Examples are the Greek and Roman Gods, who had a deity for every natural phenomenon.

Historically, monotheism is rather a new phenomenon, and most of human history has been dominated by the belief in several higher powers. Gods had different functions, often they were responsible for areas of human life, e.g. the domestic hearth (Hera), the love (Artemis) or the war (Ares) with the Greek gods.

Monotheism

In contrast to polytheism, the term Monothesmus refers to religions that know and recognize an all-encompassing God. All monotheistic religions have in common that God is independent of time, space and matter. Therefore he must not be portrayed by believers either, because that would be a limitation of his infinity. God is omniscient and just.

Although Hinduism worships a supreme God, Brahma, it also recognizes other important Gods.

Raphael Sanzio da Urbino: The Council of the Greek Gods

Judaism  Christianity  Islam

Hinduism  Buddhism

Five monotheistic world religions
Polytheistic Religions

Zeus is the supreme Olympic god of Greek mythology and more powerful than all other Greek Gods combined. Above him stood only the personified fate - his daughter, the Moiren (Goddess of fate). He also had to submit to them.

Zeus is the son of the Titan couple Kronos and Reha and brother of Hestia, Demeter, Hera, Hades and Poseldon. Zeus was married to his sister Hera, with whom he had four children. But he also had many affairs, among others with the goddess Leto, a daughter of the Titan Kosos, who gave birth to Apollo, the god of light and music, and Artemis, the healing Goddess of nature and hunting, or Leda, from whom he received the Dioscuri Castor and Polydeukes. In addition, he was also the father of many nymphs, demigods and mortals. These love affairs were never lasting, especially because of Hera’s excessive jealousy. To seduce women, Zeus often altered his appearance. But he took care of the children who had emerged from these side leaps. His favourite daughter Athena was the Goddess of wisdom.

According to Homer, the goddess Aphrodite was also a daughter of Zeus and Dione. [Homer is considered the author of the Iliad and the Odyssey and thus the earliest poet in the Occident].

Zeus was worshipped as All God, as a thinking fire that permeates everything, as father of the Gods and men, as God of the weather, as God of destiny, etc.

The worship of Zeus did not expire until the end of late antiquity around the year 600 AD.
Some important Greek gods

<table>
<thead>
<tr>
<th>God</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zeus</td>
<td>Is the supreme Olympic God and more powerful than all other Gods combined.</td>
</tr>
<tr>
<td>Hera</td>
<td>Is the Goddess but also sister of Zeus. Thus she is also a child of the Titans Kronos and Rhea. Hera is the guardian of marital sexuality and the protective Goddess of marriage and childbirth.</td>
</tr>
<tr>
<td>Hades</td>
<td>The God of the dead and Lord of the underworld. Hades is also a Brother of Zeus. He is often portrayed together with Serberus, the multiheaded hellhound who is guarding the entrance to the Underworld.</td>
</tr>
<tr>
<td>Hestia</td>
<td>The virgin Goddess of the sacrificial fire and family harmony as well as the hearth. She’s Zeus’ sister.</td>
</tr>
<tr>
<td>Poseidon</td>
<td>Another brother of Zeus and the God of the sea. There, in the depths of the sea, he inhabits the crystalline palace. Poseidon is depicted with a trident and standing on a chariot, the huge hippocampus (a horse in the front, a fish in the back).</td>
</tr>
<tr>
<td>Demeter</td>
<td>Is the Goddess of fertility, Earth and agriculture. She is a sister of Zeus, but she has a daughter with him. It is usually depicted with a golden wreath of corn, basket with peaches or flowers and a small double axes and torch.</td>
</tr>
<tr>
<td>Ares</td>
<td>Is the God of the terrible war, the bloodbath and the massacre. He is the son of Hera and Zeus and is usually depicted with a spear, shield and helmet and accompanied by a vulture or dog.</td>
</tr>
<tr>
<td>Hephaistos</td>
<td>Is the God of fire, volcanoes, blacksmithing and architecture. He builds the Gods their palaces and gives mankind the art of house building. He is the brother of Ares and is also a son of Hera and Zeus. His attributes are the hammer, a craftsman’s cap and the axe.</td>
</tr>
<tr>
<td>Hebe</td>
<td>Was the cupbearer of the Gods. That means she brought nectar and ambrosia to the Gods. After Heracles was elevated to Olympus, she became his wife. She’s the sister of Ares Hephaistos and thus the daughter of Hera and Zeus.</td>
</tr>
<tr>
<td>Heracles</td>
<td>Oracle and healing God and son of Zeus and the beautiful Alkmene. He was the greatest hero of the ancient Greece and is mainly known for his twelve works (heroic deeds). Similar to Dionysus he was admitted to Olympus late. His attributes are lion skin, club, bows and quivers.</td>
</tr>
</tbody>
</table>
Walhall was the Germanic heaven of Gods. During the day, the heroes mass there in a duel. In the evening, they enjoyed themselves at banquets.

Odin, the Germanic father of the Gods
10.5 Monotheistic world religions

The most important world religions

- Christian: 30%
- Other: 33%
- Muslim: 18%
- Hindu: 13%
- Buddhism: 9%
- Judaism: 3%
10.5.1 Judaism

Symbol of Judaism: The Star of David. David was king of Judah and Israel.

Symbol of Judaism: The menorah, the seven-armed candlestick

Judaism – Concepts and Definitions

Judaism is understood to mean on the one hand the religion, traditions and way of life, philosophy and mostly also the cultures of the Jews (Judaism) and on the other hand the totality of the Jews. The latter is also called Jewry.

The Jewish religion is the oldest of the monotheistic religions. It has a history of more than 3000 years in which it has developed. Jewish monotheism is called “ethical monotheism”: God is the epitome of all ethical will in Judaism.

A distinction is made between Ashkenazi and Sepharid Judaism. Ashkenazi Jews can trace their traditions, rites and family origins back to Western and Central Europe. The origins of the Sephardic tradition lie in Spain and Portugal. Since the breakthrough of the Jewish Enlightenment, there have been additional religious divisions into orthodox, conservative, liberal, and reconstructive Judaism (pp 387 - 390).

The basis of Judaism is the Holy Scripture _Tanach_, the Hebrew Bible, which contains the Torah. The Torah describes the "Commandments", "Laws", "Instructions", and "Teachings"; these are the five books of Moses which form the most important part of the Hebrew Bible for Judaism, as well as the Torah explanatory rabbinical writings traditionally referred to as the "Oral Torah". The Oral Torah is discussed in the Talmud: Talmud means "teaching" or "doctrine"; Scripture explains the 613 commandments and prohibitions of the Torah. The Talmud is, next to the Torah, the most important book of the Jewish religion.

In 2010 there were about 13.5 to 15 million Jews living worldwide, most of them in Israel and the United States of America. 10 to 15% of them are classified as Jewish Orthodoxy.

Another important symbol of Judaism is the MENORA, the seven-armed candlestick (see p. 385 and Appendix, p. 7-A-5-2)].
Ultra-Orthodox and Orthodox Jews

The Orthodox Judaism of today consists of the two main directions of Ultra-Orthodox Jews and the Orthodox Jews.

Ultra-Orthodox Jews: The term “ultra-orthodox”, which is commonly used in non-Jewish media, is mostly rejected by the followers themselves; they call themselves “strictly orthodox”. The number of ultraorthodox people worldwide is estimated at 1.3 to 1.5 million. The men wear black suits and hats. This will reduce the conservative setting and the isolation from the rest of the world. Married women are covering their hair with a wig.

The ultraorthodox believe that a Jewish state may only be established by the Messiah. The state of Israel does not correspond to the promise, which is why they do not recognize it and do not do military service.

Ultra-Orthodox men devote their whole lives to the study of the sacred books. “The Torah is her work.” The other members of the family, especially the working wife, as well as sponsors and society, should take care of the preservation of the family. The ultraorthodox live in closed communities. There is strict social control.

Orthodox Jews are also referred to as National Orthodox or Modern Orthodox Jews. It is estimated that there are about 1.3 million Orthodox Jews worldwide. In orthodox Judaism, a Jew is only someone who was born of a Jewish mother or who converted to Judaism according to the rules of orthodox Judaism.

Orthodox men wear more modern clothing than Ultra-Orthodox Jews, even if they take care not to appear too revealing. Her mark is her headgear, the kippa, with the Star of David.

Orthodox Jews also aspire to a divine state, but participate in the state of Israel, recognize its institutions, serve the army, consider themselves patriots, and most call themselves national Orthodox.

In contrast to the ultraorthodox, orthodox men work and study secular sciences (e.g. medicine, law, physics—).

Orthodox Jews are more open to secular Jews. Within their groups, however, there is social control and only relative freedom of expression, albeit not quite so strict.

Conservative Judaism

Conservative Judaism is a denomination (religious community) of Judaism that emerged in the 19th century from the positive historical school of Zacharias Frankel.

The movement, which wants to see itself placed between Orthodox Judaism and Reform Judaism, has reformed various laws and practices of what is called Orthodox Judaism, like all other liberal Jewish currents, according to its needs.

Furthermore, Conservative Judaism shares the view that the revelation of the written Torah and the oral Torah (Talmud) was not given by God “literally” at Sinai, but was made by humans over a longer period of time.

There are further differences to orthodoxy in the understanding of gender roles: Conservative Judaism advocates consistent equality between men and women. The conservative rabbinical seminar in New York (left) has been admitting women to rabbinical studies since 1984 (right).

The Jewish Theology Seminar in New York  

The first female rabbi is ordained in Germany in 2002: Rabbi Gesa Ederberg
**Liberal Judaism**

Liberal Judaism is a group within the Jewish religious community. Its origins lie above all in 19th century of Germany and go back to the ideas and principles of the scholars Abraham Geiger (picture), Samuel Holdheim, David Einhorn and others.

Liberal Judaism is one of the four main groups of contemporary Judaism (orthodox, conservative, liberal and reconstructive), which in all its forms includes about 1,750,000 of the 14 million Jews. In the United States, the current traditionally represents the most important and largest community, while its influence in Europe declined significantly after the Second World War in 1945.

The decisive factor for this direction is the view that ethical laws are timeless and unchangeable, whereas ritual laws can be changed to adapt them to the respective living environment. In contrast to Orthodox Judaism, liberal Judaism assumes a progressive revelation of God in history.

Until the Shoah (Holocaust) in World War II, liberal Judaism formed the majority within the “united communities” in Germany. Today liberal Judaism is the direction with the most members.

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**Reconstructionism Judaism**

Reconstructionism is an emphatically progressive group of Judaism, which sees it in a constant development. The movement was founded in the 1930s by the US Rabbi Mordecai Menahem Chaplain. Less than 1% (less than about 150,000) of the Jews worldwide belong to it, mainly in the USA.

Reconstructionism emerged from conservative Judaism (p. 388) and was initially a part within the conservative movement. A reconstructionist rabbi college has existed since 1968.

For Reconstructionism the Jewish religious law, the Halacha, as well as Judaism in its entirety is subject to further development. If Halacha is reinterpreted by conservative Judaism, this law can generally be questioned again and again within Reconstructionism.

There is complexity in the question of God. For a part of the movement there is no personal God. In his earliest works, Kaplan wrote that God is the sum of all the processes of nature that allow man to realize himself. In later works Kaplan speaks of God as ontological reality (ontology: doctrine of being). God also exists independently of what man believes.

Note to the Figure text: RRC = Reconstructionist Rabbinical College.
5.2.a) Christianity: General

Christianity is a world religion that emerged from Judaism (pp. 385 - 390). Their followers are called Christians, the totality of Christians is also called Christianity. The founder of the religion is Jesus of Nazareth, a Jewish wandering preacher who appeared in the years 28 - 30 of our calendar time and was executed in Jerusalem. After his crucifixion and resurrection, his disciples recognized in him the Son of God and the Messiah expected by Judaism. In their confessions they call him Jesus Christ. Faith in him is laid down in the writings of the New Testament (NT). The Old Testament (AT) is the Torah (p. 386). Christians believe in a God (monotheism) as a Trinity, i.e. in the “Father” (God the Father), “Son” (Jesus Christ) and “Holy Spirit” (Spirit of God, the dove).

In the baroque representation of the Trinity, God-Father is depicted as the judge of the world, Jesus as the risen Christ with the cross and the Holy Spirit as the dove (see Figure).

The numerous denominations and churches within Christianity can be summarized in four main groups: The Roman Catholic Church, the Orthodox Churches [Orthodox means “proper worship], the Protestant Church and the Anglican Churches [the Anglican Church is a worldwide fellowship of independent churches from the Church of England].

With around 2.26 billion followers, Christianity is the most widespread religion in the world, ahead of Islam (around 1.57 billion) and Hinduisms (around 900 million).
**The Birth of Jesus - Mary and the 12-year-old Jesus**

**Birth of Jesus** (picture left): The gospel of Matthew begins with the family tree of Jesus. The descent begins with Abraham and leads to Joseph, the husband of Mary, mother of Jesus. He tells of the angelic announcement for Mary that she would give birth to a son named Jesus. Jesus, like his parents, lived in Nazareth, a place in Galilee in northern Israel. This is also clearly stated in the New Testament. That's why he's called "Jesus of Nazareth."

**Mary - The Mother of Jesus** (central picture): Mary is the mother of Jesus of Nazareth mentioned in the New Testament. She lived with her husband Josef and other relatives in the small town of Nazareth in Galilee. Mary is especially venerated in Christianity as the mother of Jesus. After Christ himself, Mary is the central figure venerated in the Catholic Church. The faithful turned to Mary at all times because she understands people. According to faith, the "Mater dolorosa" (Mother of Sorrows) shares people's worries and carries them before God and Christ.

**The 12-year-old Jesus** (picture on the right): From Jesus' youth, the New Testament only tells of a stay of the 12-year-old in the temple, during which he is said to have impressed the Jerusalem Torah teachers with his interpretation of the Bible. According to Luke, Jesus read from the Torah in the Nazareth synagogue before interpreting it.

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**Youth and profession of Jesus - The Hidden Time**

Very little is known about the youth of Jesus (hidden time). But much of what the adult Jesus thinks, says and does has its origin in childhood and youth. These cannot be reconstructed with historical uniqueness. Nevertheless, one can get closer to what made Jesus' childhood and youth so special. The Bible says very little of Jesus, although these cover a much greater life span than the time of his work as a founder of religion.

The will of God was nothing abstract for Jesus. Jesus learns through his parents the 613 commandments and prohibitions, in their midst the 10 commandments. They are the instruction (Torah, pp 387, 388) of God for a successful life.

One can imagine Jesus' school attendance like this: The lessons were given in the synagogue. Only boys from the age of 5 were allowed to attend classes. A Bible scroll was brought in. The children learned to read and write on the basis of the Hebrew Bible text. Jesus never studied at a “theological college” in Jerusalem; he never went to school with a respected scribe, as was customary at that time. Without doubt Jesus as a young person had a natural relationship to girls and women, to sexuality at all. He cultivated a friendly relationship with Mary and Martha in Bethany. One can assume that Jesus controlled his sexuality entirely at the service of love for God and his fellow human beings.

Jesus learned the **building trade** from his father (see picture). The Greek word "tecton" refers to a building craftsman who carves the roof beams of houses, makes ploughs and yokes, carpets doors, wooden boxes and frames. Texton thus designates a craftsman who was a carpenter, joiner, turner, Wagner and bricklayer at the same time. Because Jesus had to provide for numerous family members after the death of his father, he must have worked in the sweat of his face. Because there wasn't much to earn in Nazareth, he certainly wandered around and got to know the country and its people.

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Jesus learns the profession of a craftsman

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John the Baptist and the Baptism of Jesus

John the Baptist was a Jewish preacher of repentance who appeared in Galilee and Judaea around 26 AD. He worked in Palestinian Judaism and also had followers in the Jewish diaspora (religious community). Its historicity is controversial, but according to the prevailing view today it is guaranteed by the Jewish historian Flavius Josephus (* 37/38 in Jerusalem, † around 100 in Rome).

In the New Testament, written in Greek by Original Christianity, John is portrayed as a prophet of the Last Days and pioneer of Jesus Christ with his own followers. Afterwards many churches worshipped him as a saint.

According to tradition, John first appeared publicly as a bus preacher in the year 28. He proclaimed at the Jordan the coming of the Messiah, longed for by the Jews, and then, in preparation for this, he baptized the penitent with water as a symbol of salvation in the coming Last Judgment. And I’m he was spied upon by Herod the prince, surrounded preventively by soldiers and questioned by the Pharisees whether he was the Messiah. The Christian Church sees in him the last great prophet of the biblical tradition.

To John the Baptist Jesus can also be baptized. When Jesus came out of the water of the Jordan, he saw, according to the gospels, heaven opened and the Holy Spirit descended in the form of a dove (see figure). A voice came out of heaven calling him his beloved son.

Shortly afterwards John the Baptist was captured and beheaded.

Jesus in the Desert - The Temptations of Jesus through Satan

After his baptism by John, Jesus fasted alone in the desert for 40 days, resisting the 3 temptations of the devil:

1. Temptation: Jesus withstand the temptation to turn stones into bread, even though he was hungry and the Son of God, and made it clear: "Man does not live by bread alone, but by every word that comes out of God's mouth."

2. Temptation: On the pinnacle of the temple of Jerusalem he did not fall down and answered: "You shall not put the Lord your God to the test."

3. Temptation: The kingdoms of the world promised him Satan when he worshiped him. Then Jesus said to him, "Get away from me, Satan! Because the scripture says, "Before the LORD your God, you shall prostrate yourself and give him to serve alone."

The Sermon on the Mount: 1) Main focus of content

The Sermon on the Mount is a passage from the Gospel of Matthew (Mt 5-7) in the New Testament (NT), in which Jesus of Nazareth proclaims his teaching. Jesus reinterprets the disciples who followed him to the mountain on the Sea of Galilee (see picture on the left) in the Torah (p. 386), where God’s work was revealed.

The traditional name “Sermon on the Mount” refers to the place where it was proclaimed:

“When Jesus saw the many people, he went up on a mountain, sat down, and his disciples came to him. Then he began to speak and teach them (Mt 5:1-2).”

According to Mt 5,17; Mt 7,12, however, the Sermon on the Mount is not a new Torah, but is their final interpretation.

The main themes of the Sermon on the Mount

The main themes of the Sermon on the Mount - the Beatification, the Antitheses, the Lord’s Prayer and the Golden Rule - conveys encouragement and a behavioural orientation on the way to the unfolding of the Kingdom of God. But in the end it also determines the cooperation of human beings in the full kingdom of God. Jesus exemplifies these values, and a life according to these values is a Christian behaviour that is oriented toward discipleship.

The Sermon on the Mount: 2) The Beatitudes

The Beatitudes are promises of salvation. They are for the poor, the hungry, the mourners, those persecuted for their faith, the non-violent and the peacemakers. Jesus spoke:

- Blessed are the poor before God, for the kingdom of heaven belongs to them.
- Blessed are the mourners, for they shall be comforted.
- Blessed are they that use no violence, for they shall inherit the land.
- Blessed are they that hunger and thirst for righteousness; for they shall be filled.
- Blessed are the merciful, for they will find mercy.
- Blessed are they who are persecuted for righteousness’ sake for the kingdom of heaven belongs to them.
- Blessed are you when you insult and persecute for my sake, and when you will be slandered in every possible way.

The antitheses

In his 6 antitheses to the Sermon on the Mount Jesus sits down with the legal views valid at that time (theses) apart. He contrasts these theses with his own views (antitheses). They are intended to illustrate the difference from the current opinion. One example is charity:

<table>
<thead>
<tr>
<th>Moses</th>
<th>Thesis</th>
<th>Jesus</th>
<th>Antithesis</th>
</tr>
</thead>
<tbody>
<tr>
<td>You have heard, that it has been said</td>
<td>You shall love your neighbour and hate your enemy.</td>
<td>But I tell you this</td>
<td>Love your enemies and pray for those who persecute you, that you may become the sons of your Father in heaven. For he makes his sun rise on evil and the good, and he sends rain on the just and the unjust. For if you love only those who love you, what reward can you expect? Isn’t that what the tax collectors do? And if you greet only your brothers, what do you do special with it? Isn’t that what heathens do? So you shall be perfect, just as your heavenly Father is perfect.</td>
</tr>
</tbody>
</table>
The Sermon on the Mount: «Our Father...»

The Lord’s Prayer is at the centre of the Sermon on the Mount, Jesus opened us to God as Father and teaches us to relate to Him in prayer. It is about the fulfilment of personal needs, about the material needs symbolized by bread. But on the other hand, it is also about the spiritual needs - the striving for forgiveness and redemption. Beyond the material needs, the act of the divine will and the social salvation is prayed for, which takes shape in the Kingdom of God.

The Lord’s Prayer

Our Father, who art in heaven,
Hallowed be thy name,
Thy kingdom come,
Your will be done,
as in heaven, as on earth.
Give us this day our daily bread,
and forgive us our trespasses,
As we forgive those who trespass against us.
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom
and the power
and the glory
Forever and ever
Amen.

Jesus: Events at the end of life

According to Mark 11:1-13, Jesus rode into Jerusalem on a young donkey in the company of his disciples, while a crowd of pilgrims cheered for him:

"Hosanna! Blessed be he who comes in the name of the Lord! Blessed be the kingdom of our father David, which is coming. Hosanna in the air!". [The shout of joy Hosanna also alludes to the name of Jesus, because in Jesus as short word of Jehoshua (= God is salvation) there is the same Hebrew root for "save, help").

Jesus aroused messianic hopes in the rural population, for instance by promising the poor land ownership, performing his healing deeds, and on his way to the temple city being addressed by the poor as the son of David. He must have been aware of the risk of death.

One day after his entry into Jerusalem, he expelled some merchants and moneychangers from the temple forecourt. Jesus apparently knocked over their estates. The merchants collected the annual temple tax paid by all Jews for collective animal sacrifices. He thus disturbed the offering of purchased sacrifices and demonstratively attacked the temple cult.

After these events Jesus was brought to the priests, elders and Torah scholars. Jesus was charged with the purpose of a death sentence. He was asked to make a statement on the charges and was asked if he was the Messiah, the son of the highly praised. Jesus answered:

"I am, and you will see the Son of Man sitting at the right hand of the power and coming with the clouds of heaven."
The Death of Jesus: The Crucifixion

Pontius Pilate was the governor of the Roman emperor Tiberius in the provinces of Judea and Samaria. He became known above all through the passion story in the New Testament of the Bible. There it is reported that he condemned Jesus of Nazareth to death on the cross.

The previous scourge of 40 beats by a leather strap whip, the end of which was covered with pieces of bone or iron, had left deep wounds in the shoulders, back and legs. In addition, a crown of thorns was placed on it, a sign of disparagement, mockery and shame. He was forced to carry his cross himself to Golgotha, the place where Jesus was crucified and near which was the tomb where he was buried. This place is also called skull site. Some of the last words Jesus spoke were:

- "Father, forgive them, for they know not what they do."
- To a fellow crucified: "Amen, I tell you, today you will still be with me in the kingdom of heaven."
- "My God, my God, why have you forsaken me?"
  - "I'm thirsty"
  - "It's done"
- "Father, into thy hands I commit my spirit"

The hostaged Jesus with Crown of Thorns

The Crucified Jesus
10.5.3 Islam

Symbol of Islam: Hilal (crescent moon) and five-pointed star
Symbol of Islam: caliphal representation of the Word of Allah

Islam and Mohammed

Like Judaism and Christianity, Islam is a monotheistic religion. Islam was founded by Mohammed in the early 7th century. With over 1.8 billion followers, Islam is the second largest world religion after Christianity (about 2.2 billion followers).

Like Judaism and Christianity, Islam belongs to the Abrahamic religions (p. 10-4-5-1). Islam is also described as a prophetic religion of revelation and as a book or scriptural religion.

The Arabic word «islam» is a verbal noun to the Arabic verb aslama ("surrender, submitting"). It literally means "surrendering oneself" (to the will of God), "submitting oneself" (to God), often simply reproduced as surrender, devotion and submission.

The term for the one who belongs to Islam is Muslim. The plural form in German is Muslim or Muslims, Muslim or Muslim women.

Muslims regard Mohammed as the most important and last in the line of prophets and are therefore often called "seal of the prophets".

Mohammed's family belonged to the Hashemite family in the Quransch tribe, which prevailed in Mecca. But his family was impoverished...Mohamed made his way as a goatherd.

Later accompanied his uncle on commercial trips to Syria, where he is said to have learned the teaching if Christianity. According to Islamic tradition, the Syrian monk Bahira is said to have recognized prophetic signs to Mohammed.

Mohammed belonged to those who were in search of God and the senses. More and more he retreated to Mount Hira. In the year 610 he had the first experience of revelation during such a tour. The archangel Gabriel is said to have commanded him, the illiterate, "Read! and told him Sura 96, verses 1 to 5. Until his death in 632 AD, the 114 Suras of the Koran were revealed to Mohammed.
The spreading of Islam - Sunnis and Shites

The ten countries with the largest share of the Muslim world population are Indonesia (12.9%), Pakistan (11.1%), Bangladesh (9.3%), Egypt and Nigeria (5% each), Iran and Turkey (4.7% each), Algeria (2.2%) and Morocco (approx. 2%). More than two thirds of all Muslims live in them. The most important supranational Islamic organization is the Organization for Islamic Cooperation (OIC) based in Jeddah. It comprises 56 states in which Islam is the state religion, the religion of the majority of the population or the religion of a large minority.

Muslim countries in Europe are Albania, Bosnia and Herzegovina, Kosovo, Macedonia and Turkey (geographically only partly in Europe). Many other countries have Muslim minorities.

The Islamic world is divided into Sunnis and Shiites Muslims. The origin of the division of Muslims was a dispute over the succession of the Prophet Mohammed after his death in 632 AD. The followers of Mohammed's son-in-law Ali could not assert themselves and split off from the majority in 661. The term "Shiites" is derived from "Shi'at Ali". About 90% belong to the Sunni direction of religion, about 9% to the Shiite.

The two Islamic directions are essentially different in the role of the clergy. While the Shiites know a clear hierarchy of clergy, headed by the Grand Ayatollah, the Sunnis do not know such a hierarchy.

Islamic Faith and Commandments - Koran and Torah

The unity and uniqueness of Allah are the central foundations of faith for Muslims. Main source of the faith is the Koran revealed to Mohammed (picture left). The Koran is the holy book of Muslims, just as the Bible is the holy book of Christians. According to the faith of Muslims, the Koran is the literal revelation of God to the Prophet Mohammed. The Koran consists of 114 suras. In the Koran Sura is mostly understood as a revelation unit consisting of only a few verses.

As in Judaism (p. 386), the Torah in Islam is a handwritten roll of parchment containing the text of the five books of Moses.

The Torah stands for "commandment", "instruction" and «percept» and is the first part of the Tanach, the Hebrew Bible (p. 386).

In its basic attitude and ideology Islam refers to the heritage of the prophets and to the clear monotheism of Abraham. Judaism and Christianity are regarded by Islam as religions that also have a share in divine revelation.
The Mosque

A mosque is a ritual place of the common Islamic prayer and beyond that of the political, legal and life-practical conveyance of values in the sense of Islam as well as a social meeting place.

According to the Arabic root of the word, a mosque is a "place of prostration". It is a place of Muslim community life but above all a place for community ritual prayer and Friday prayer. A mosque must be consecrated as such. One of the prerequisites for this is that the building must be owned by Muslims.

Although the daily prayers may in principle be carried out everywhere, it is especially meritorious to carry them out in the mosque, because in this way membership of the Muslim community is expressed.

In the centre of the al-Haram Mosque (picture below left) the Kaaba is enthroned, that "holy house" to which Muslims all over the world pray.

The mighty Al Haram Mosque in Mecca with Kaaba, Saudi Arabia

The Sultan Ahmed Mosque with its six minarets in Istanbul
10.5.4 Hinduism

The Om is the transcendent original sound and one of the most revered mantras (syllables). The Om sign is the power symbol of the Divine and the Trinity. The Om sound leads to harmony on the body-mind-soul level.

Hinduism is with about one billion followers and about 15% of the world population after Christianity (about 31%) and Islam (about 23%) the third largest religious group, or a very diverse religious complex, on Earth. It originated in India. Followers of this religion are called Hindus. In contrast to other religions, there is no founder of a religion. Within Hinduism there are monotheistic, dualistic and polytheistic tendencies. Deities appear as personal or impersonal beings.

Some believers believe that life and death are a constantly repeating cycle and believe in reincarnation. The belief in a rebirth, however, in contrast to the prevailing cliché in the West, is not the main component of Hinduism and is only represented in a few currents.

The Hinduism unites basically different religions, which partly overlap with common traditions and influence each other, in holy scriptures, faith dogmas of the world of gods and rituals.

At 3180 km, the Indus is the longest river on the Indian subcontinent and the most important river in Pakistan.

The indologist Axel Michaels argues that these different religions and communities mostly meet 5 criteria: 1) a spatial relation to South Asia, 2) similar social and marriage behaviour (the caste system), 3) dominating Vedic-Brahman values, 4) worship of certain deities, and 5) a mutually identifiable habitus (a form of thought postulated for Hinduism, a cultural force).

The word “Hindu” comes from Persian and refers to the river Indus. The early Indus culture in the valley of the Indus river is also called Indus civilization. The Indus marks the outer eastern border of the empire of Alexander the Great.
Classical Hinduism

Pre-Classical Hinduism (200 BC - 300 AD) It begins with the collapse of the Maurya Empire (ancient Indian dynasty: 320 - 185 BC) and continues to the beginning of the Gupta Empire (ancient Indian ruling dynasty: 320 - 550 AD). Brahmin priests declared local deities to be manifestations of their respective high deity (most powerful god).

Flowering time (300 - 650 A.D.) With the beginning of the Gupta rule, the classical Hinduism comes to a flowering time. The Brahmins are increasingly gaining power and prosperity. Child marriage becomes common, as does widow incineration and the ban on remarriage. The ban on cattle slaughter is enforced (sacred cows and burning of widows, p. 411). As an expression of the feudal system the first Hindu temples were created, for example the Durga temple (see picture). These had pointed towers as cult centers, in which a high deity was worshipped in the niches, doors or smaller side buildings.

Late period (650 - 1100 A.D.) With the collapse of the Harsha Empire, a political situation arose that was similar to European feudalism. Smaller kingdoms fought each other, were loosely connected and depended on the protection of larger kingdoms.

The caste system

The caste system in Hinduism is accompanied by the view that all living beings in this world in constant emergence and decay form a hierarchy of being that begins with the plants and ends with the highest Gods. Humanity, in turn, as the centerpiece of this hierarchy, falls apart into numerous classes, of which the Hindu castes are regarded as the highest. Caste membership is not based on chance or the inscrutable will of a God, but is conditioned by the moral order of the world according to the teachings of the cycle of birth, death, and rebirth of the individual soul and the effect of Karma law.

The caste system in Hinduism is divided into four casts (see illustration): Brahmins (priests and scholars) - they study the holy scriptures of the Vedas, Kshatriyas (warrior caste), Vaishyas (merchants and shepherds) and Shudras (servant caste). There are hardly any parias (untouchables); the so-called "untouchables" are mostly members of the lowest castes or subcastes.

In Hinduism, the whole cosmos is dominated by the retaliatory causality of all actions (Karma), which gives every being who is born its place because of its good and bad actions in a previous existence. The teaching of the transmigration of souls thus becomes the basis of the caste system. The transmigration of souls will only come to an end after it has been purified in countless existences in animal and human form, hellish and heavenly modes of existence, e.g. by world renunciation, divine grace or self-acquired knowledge, the final redemption of all forms of worldly attachment. This is an undetectable state of consciousness of bliss, the Nirvana.
Holy cow

A sacred cow is a pet that has been declared sacrosanct for religious reasons.

In the Hindu religions the protection of the cow is an important element until today. For most Hindus, the cow is untouchable.

Already in the oldest Indian writings, the Vedas, the cow appears as goddess in pictorial language, the embodiment of the earth, Prithivi Mata. Krishna, the incarnation of the Hindu God Vishnu, is strongly connected to the cow and is particularly popular today. He grew up among cowherds, he’s Gopala, the cowherd.

Today’s Hindus justify the special position of the animal with the statement that the cow is a mother who gives everything to life. It is seen by them as a symbol of care and life support.

There is a simple reason for the cows walking around in the streets: many farmers let their cows run free so that they can feed themselves on waste and thus fulfil an important purpose for the community.

Widow incineration

Widow incineration, also called Sati, is a femicide (killing of girls and women) in Hindu religious communities in which women were burned. Widow burns were most common in India. During a burning of a widow in India, the widow burned at the stake together with the body of her husband (widow succession).

Women who burned together with their husbands corpses were held in high esteem and partially worshipped divinely. Her family was held in high esteem. The widow sat at the stake with her husband’s body, and the eldest son or next of kin lit the fire.

It still comes, albeit more rarely, to widow burnings. A well-known case is Roop Kanwar, an 18-year-old widow who burned at the stake of her husband in Rajasthan in 1987. The combustion was followed by thousands of viewers and received (perceived) by the media all over the world. This led to a further tightening of the ban on the burning of widows.

Contents of Faith and the Gods in Hinduism

Since Hinduism is a conglomerate of completely different traditions, there are no equally binding teachings for all. The most important sacred texts, which are at the centre, are different and so are the doctrines of faith based on these texts.

However, most traditions have in common the idea of "Samara", i.e. of life and death with the idea of rebirth. The reason for these rebirths is seen as Karma, the result of the deeds in the past life. All other beliefs depend on the written and oral tradition of the respective tradition.

The worship of the divine in various forms is one of the most important characteristics of Hindu religions. Beside an external polytheism one finds monism, according to which God and individuals are one.

For many believers in the multiplicity of Gods, a preferred deity is at the centre, the "ishvara", the highest personal God in each case. Nevertheless, the worship of other Gods is often not excluded.

Brahma: creator god

Ganapati with Elephant head: Eliminated: the creation of obstacles

Shiva: Destroyer of the universe

Vishnu: the Preserver
Reform movements in the modern age and of the globalized world

In modern times, i.e., since the middle of the 19th century, the British were able to extend their political and military control over the whole of India. Although few Hindus converted to Christianity, the influence of Western thinking and living led to changes, at least among the urban elite and middle class. Various Hindus educated in the British educational system were committed to fundamental social and religious reforms in science, this movement is called Neo-Hinduism.

Brahmi Samaj, the important reform movement, was founded by Ram Mohan Roy (see picture) in 1828. His efforts were aimed at the legal abolition of many excesses of Hindu society, such as widow incineration, child marriage and outdated caste rules. The social reformer Mohandas Karamchand Gandhi, called Mahatma Gandhi (p. 414), was popular beyond India.

But not only in the past the Hinduism constantly changed, still today are current changes recognizable. The increasing influence of a globalised world leaves traces in the religious worldview and changes traditions in family and society.

Since British Empire, Hinduist religions have been carried around the world by mass migration of believers from the Indian subcontinent. While these were not originally missionary in nature, since the middle of the 20th century they have been spread throughout the world through the activity of various Gurus (religious titles for spiritual teachers).

Mohandas Karamchand Gandhi - Mahatma Ghandi

Mohandas Karamchand Gandhi, called Mahatma Gandhi (1869 - 1948) was an Indian lawyer, resistance fighter, revolutionary, publicist, moral teacher and pacifist.

At the beginning of the 20th century, Gandhi fought against racial segregation and for equal rights for Indians. Starting in the late 1910s, he developed into the political and spiritual leader of the Indian independence movement in India. Gandhi demanded human rights for Dalit (descendants of the Indian natives) and women, he advocated reconciliation between Hindus and Muslims, fought against colonial exploitation and for a new, self-sufficient economic system marked by a peasant way of life.

With non-violent resistance, civil disobedience and hunger strikes, the independence movement finally brought about the end of British colonial rule over India (1947), combined with the partition of India. Half a year later, Gandhi was assassinated.

Besides all his merits, Gandhi obviously had serious downsides, e.g., his difficult relationship to his wife and his sexual assaults. This may be partly explained by the traditional Hindu disdain for women (see pp 409, 411).

The seven-year-old boy Mohandas Karamchand Gandhi (1876)

The 30-year-old Mohandas Karamchand Gandhi

Mahatma Gandhi, a leader of the Indian independence movement
10.5.5 Buddhism

The Dharmachakra (Wheel of the Teaching) is the symbol of the teaching of Buddha. The eight spokes of the wheel point to the Noble Eightfold Path.

Siddharta Gautama - founder of the religion of Buddhism

Like Christianity, Buddhism has a founder who went down in world history under his honorary title Buddha the Awakened. Born around 560 B.C., Buddha with the civil name Siddharta Gautama lived in northern India. He is referred to as the historical Buddha to distinguish him from the mythical Buddha figures who are not historically attested. Buddhism has between 230 and 500 million followers worldwide, depending on its source, making it the fourth largest religion on Earth.

As a child, born of kings, Siddharta lived a privileged life. In his early adulthood, Gautama decided to search for the meaning of life. According to the delivery, at the age of 35 he attained a succession of insights through the experience of “awakening” which enabled him to formulate the Buddhist teaching. Soon after, he began to spread the teaching, received the first disciples and founded the Buddhist community. Until his death at the age of 80, with whom he entered the final Nirvana according to Buddhist ideas, he wandered teaching through northern India. Nirvana is a key Buddhist term that describes the withdrawal from the cycle of suffering and rebirth (reincarnation) through awakening.

Siddhartha Gautama, the religious founder of Buddhism

The big Buddha statue in the south of the Longshan mountain of the city Wuxi; height of the statue = 88 m (!)
Faith and Gods in Buddhism

**Faith:** Buddhists don’t believe that God created the world. They believe that the Universe has always existed and that all things in it are reassembled again and again in an eternal cycle. Nothing is lost; neither lost is our spirit.

Like the Hindus, Buddhists believe in rebirth, Karma (p. 412) and Nirvana (p. 410).

**Rebirth:** When a person dies, the spirit lives on. He leaves the body and immediately or later moves near or very far into the body of another being that is being reborn.

The **Karma:** With our behaviour in this life we decide about our next life. He who does a lot of good in life, attains a good Karma and may hope for a beautiful new life as a human being. Evil deeds are punished in the next life with poverty, illness, catastrophes or other misfortune. Whoever does something really bad can also be reborn as an animal in the next life.

**Gods:** Buddhists do not worship a single and sole God such as Jews, Christians or Muslims. Rather, they worship several deities that differ greatly from one another. **Bodhisattvas** (one who seek Enlightenment) such as Avalokiteshvara, Maitreya Buddha, Vajrasattva (see picture) and Vajrapani are venerated.

All the Gods of Buddhism are mortal beings. They first live in human form and then attain salvation. Each of them has a function for a certain time and also a different character. Some gods are considered helpful, others fearful.

Buddha was no God either. He was an ordinary person who had found his salvation and therefore became a teacher.

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The Four Noble Truths Eightfold Path

The **Four Noble Truths** represent the basis of Buddha's teaching.

The first three of these Four Noble Truths deal with the ubiquitous suffering. **The Noble Eightfold Path** is the fourth of these four noble truths and shows which way humans go if they want to free themselves from suffering.

1. Existence of suffering
2. Cause of suffering
3. Lifting of suffering

4th path, which leads to the repeal of the suffering leads

Noble Eightfold Path
(see pp 415, 419)

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Buddhism: The Noble Eightfold Path

Right View
Right Intention
Right Concentration
Right Speech
Right Effort
Right Livelihood
Right Action
Right Mindfulness

The Dalai Lama

Today's Dalai Lama, Tenzin Gyatso, is the 14th Dalai Lama (the first was Gendü Drub (1391 - 1474)). The current Dalai Lama describes himself as a simple Buddhist monk. He is the spiritual leader of Tibet. He was born on 6 July 1935 to a farming family in a small hamlet belonging to the village of Taktser in the north-eastern province of Amdo. At the age of two, the child named Lhamo Dhonup was recognized as the reincarnation of the late 13th Dalai Lama, Thubten Gyatso.

His Holiness began his monastic education. The curriculum, which originated in the Nalanda tradition, consisted of five major and five minor subjects. The main subjects were logic, fine arts, Sanskrit grammar and medicine, but the emphasis was on Buddhist philosophy, which was divided into five categories: Prānaparvita - the perfection of wisdom, Madhyamika - the philosophy of the middle way, Vinaya - the canon of monastic discipline, Abhidharma - metaphysics and Pramana - logic and cognitive science. The five minor subjects included poetry, drama, astrology, composition and synonym.

In 1989, the Tibetan leader was awarded the Nobel Peace Prize for his efforts to find a non-violent solution to the Tibetan problem. In the committee's statement it says: “The Dalai Lama has developed his philosophy of peace on the basis of great reverence for all living beings and the idea of a universal responsibility that encompasses both all of humanity and nature”.

On his travels to a total of 52 countries and in his encounters with other religious leaders and politicians, the Dalai Lama is constantly campaigning for a peaceful solution to the Tibet question and other conflicts on our planet.
10.6 Religious Wars

- Cathar - Albigensian Crusade (1209 - 1229)
- Huguenot Wars (1562 - 1598)
- Thirty Years War (1618 - 1648)

Religious Wars - General

A religious war is generally understood to be a war waged for reasons of religion. These include the Crusades and the Albigensian Wars, the Huguenot Wars and the Thirty Years' War (p. 429). A current religious war is the War of the Islamic State (IS).

In large parts of the world there were and are religions which take on the character of a generally binding state religion. In history, the connection between state and religion became particularly aggressive when missionary religious zeal and imperialistic state or social tendencies met. It must be emphasized that these were often not only a matter of religious wars, but also of political and economic interests.

In religious wars religion serves not only as a means of propaganda, but religious promises are also used by the warring states to motivate their own people, especially the soldiers taking part in the war.

Material victims of war are equated with religious victims, which results in a greater willingness to accept material disadvantages (scarcity of food, etc., increase in taxes and levies). The victims are also promised religious benefits.

Paris during the night of Bartholomew: A pogrom on French Protestants, the Huguenots (24.8.1572)
Religious War: Cathar or Albigensian Crusade - 1

The term crusade is often associated only with the reconquest of the "Holy Land" (Palestine, Jerusalem, today's Israel), but there were also crusades that took place in the middle of Europe, one of which was the Albigensian crusade, which lasted from 1209 to 1229 and concerned the French south. Pope Innocent III called for a crusade against the Cathars, also known as Albigensians, who resided in southern France.

The Cathars were a religious movement widespread in the south of France. They considered themselves the true Christians. The life of the Cathars was designed to bring the good of man, the soul, from the evil world to heaven.

The Albigensian crusade had both religious and political reasons. The Church could not allow the faith movement to find more and more followers in the south, so many that four dioceses had already been established there. In addition, the Cathars fought the existing papacy openly but non-violently.

Pope Innocent III finally initiated a military enterprise. In 1209, about 10'000 crusaders gathered in Lyon. The first target of the crusaders was Béziers, which was captured in July 1209. The city was set on fire and cremated and practically the entire population, about 20'000 people, were killed in a massacre!

The next destination was Carcassonne, where the crusaders arrived in August 1209. After a two-week siege, the city offered its surrender. When the Crusaders conquered the city, almost all the inhabitants had fled. Of the remaining 500 inhabitants, 100 were allowed to leave the city naked (see picture), the other 400 were burned or hanged.

Expulsion of the Cathars from Carcassonne (medieval miniature)

Religious War: Cathar or Albigensian Crusade - 2

After the Battle of Carcassonne, the next cities showed little resistance. When Minerve fell in December 1210 after a long siege, the resistance was finally broken. But many nobles were angered by the brutal actions of the Crusaders and Raimund of Toulouse had denounced his support for the Church and the Crusaders.

From 1211 the Crusaders fought almost exclusively against Raimund's men. But finally Count Raimund of Toulouse was beaten. He had to flee to England and his lands were returned to the French Crown.

The pope Innocent III died in 1216 and Raimund returned from exile and resumed the fight against the king. In 1229 King Louis VIII reconquered Toulouse and ended the war.

Pope Gregory IX continued to persecute the Cathars and founded the Inquisition. Over the years, supposed Cathars and their supporters were sought, condemned and burned at the stake. Under a religious pretext, the French royal house succeeded in bringing the south of their country back under their direct rule.

The Inquisition was a group of institutions within the system of government of the Catholic Church whose aim was to combat heresy. It began in the 12th century in France to fight the religious discontent, especially of the Cathars. [Heresy is a doctrine that contradicts ecclesiastical-religious principles of faith].

Saint Dominic and the Albigensian in Albi (1207), Catholic and Cathar writings are thrown into the fire, but only the latter burned.
Huguenot Wars - 1st and 2nd Religious Wars

In the 16th century France experienced a religious division: the vast majority remained faithful to Catholicism but a significant minority of Huguenots joined the Reformation (pp 10-A-5 to 10-A-5-9). The principle of coexistence of the two denominations proved to be impracticable. The war became inevitable.

In 36 years, 8 wars were fought, which were interrupted only by unstable peace times (see graphic below). The first war began in 1562 and it was not until the Edict of Nantes in 1598 that confessional dualism was established. Only then was Protestantism generally recognized.

First religious war (1562 - 1563)

The bloodbath which Duke Franz of Guise had committed against about 100 Protestants who had gathered in a barn in the town of Wassy in March 1562 for worship service is regarded as the trigger of the First Religious War. The Protestants followed a call of Ludwig of Bourbon, Prince of Condé, and took up arms. The war is spreading to the whole kingdom. In both camps unrestrained violence reigns.

The Huguenots conquer several cities in the Midi. Violent acts are committed on both sides. The so-called Michaleade took place in Nîmes on 30 September 1567, a massacre of the Catholic honorands by the Reformed inhabitants of Nîmes on St. Michael’s Night. About one hundred Catholic monks and clerics became victims of the Protestant rebels.

Condé’s army conquered Saint-Denis and advanced to Dreux. But the battle of Saint-Denis on 10 November 1567 was decided in favour of the Catholic royal loyalists. In Paris, besieged by the Huguenot army, Catholics are cruelly mistaken for Protestants. The subsequent battle of Saint-Denis was decided in favour of the Catholic kingdom.

3rd Huguenot Wars (1567 - 1570)

In spite of the defeats, the Huguenots do not give up. Coligny advanced south and reached La Châtelle-sur-Loire. In June 1570, the Protestant army won the battle of Armai-le-Duc.

The peace that followed marked a political turning point at court. The moderate are gaining influence over the guise.

The edict, signed in Saint-Germain on 8 August 1570, is mainly the work of King Charles IX. It means the return to civil tolerance and restores freedom of worship. The Protestants preserved four fortified cities for 2 years: La Rochelle, Cognac, La Châtelle-sur-Loire and Montauban.

During this time the Protestants are financed by the Prince of Orange and Elisabeth of England. The King of Spain, the Pope and the Duke of Tuscany support the Catholics.

4th Huguenot Wars 1572 - 1573)

On 22 August 1572, the Admiral de Coligny became the target of an assassination attempt, from which he narrowly escaped. The tension in Paris increases immeasurably. On the night of August 23rd to 24th, St. Bartholomew’s Day, a royal council meets and decides to eliminate the most important Huguenot leaders. Coligny and other Protestant nobles are murdered in the Louvre and the city.

This execution of the Huguenot leaders, limited in number, was followed by an unbridled slaughter which lasted until 29 August and claimed the lives of 4'000 people. The massacre spreads and repeats itself in the province, where another 10'000 people are killed.

The unleashed violence drives most Reformed people to renounce or go into exile: to Geneva, Switzerland, the northern provinces of the Netherlands or England. On 6 July 1673, the king granted the Huguenots the Edict of Nantes.
5th Huguenot War (1574 - 1576)

Duke Alençon, a younger brother of King Charles IX, led a movement of Protestants and moderate Catholics. It is the union of the "dissatisfied" that demands a reform of the state and considers tolerance towards Protestants to be above all a matter of political reform.

Henry III is crowned king after the death of Charles IX on 13 February 1575. He first refuses to respond to the demands of the "dissatisfied", but then has to negotiate with them because he does not have enough troops. He signs a peace treaty in Eltingy called "pays de Monsieur". The edict known as Beaulieu's Edict confirms the victory of the "dissatisfied". It allows the practice of Protestant worship except in Paris and the Ban mile throughout the kingdom.

6th Huguenot War (1576 - 1577)

From the beginning, the edict of Beaulieu (see left) is difficult to apply and provokes resistance. Hostile Catholics unite in defensive alliances. The mood of the general estates convened in Blois is very unfavourable for the Huguenots. The assembly overrides the edict of Beaulieu and the conflicts flare up again. But because both sides lack financial support, negotiations take place. A compromise was reached on 14 September 1577 in the Bergerac Peace, confirmed by the Edict of Poitiers signed in October.

In brief:
- March 1577: Uprising in Dauphiné and Provence
- Summer 1577: Loss of some Protestant cities
- September 1577: Peace of Bergerac by Edict of Poitiers.

7th Huguenot War (1579 - 1580)

In November 1579, the local war began: the Prince of Condé seized the town of La Férée in Picardy. Heinrich of Navarre was leader of the Protestant party since 1575/1576. In 1580 he resisted the provocations of the Lieutenant General of Guyenne and took the city of Cahors. Some sporadic clashes follow each other until the Treaty of Poitiers on 26 November 1586, which confirms the text of Poitiers. The fortified cities must be handed over within six years, as provided for in Poitiers.

8th Huguenot War (1585 - 1598)

The eighth Huguenot War was the last and longest of the Huguenot Wars, which weakened France for about 100 years with all their consequences. Heinrich of Navarre prevailed after the extinction of the Valois (name of a French royal house) as Heinrich IV of France.

In the Edict of Nantes of April 1598, he granted the Huguenots limited religious freedom. From 1588, however, the war became an international conflict that interacted with the freedom struggle of the Netherlands and the English-Spanish naval war between Elizabeth I of England and Philip III of Spain, and in which France asserted itself against Spain despite the civil war.

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Thirty Years War: 1618 - 1648

The conflict, known as the Thirty Years’ War, lasted from 1618 to 1648 and was largely carried out on the territory of the Holy Roman Empire of the German Nation. [The Holy Roman Empire was the official name for the domain of the Roman-German emperors from the late Middle Ages to 1806]. The brutality of this war, the long duration, the unspeakable suffering of the civilian population and the famines and epidemics (including the plague) associated with the war eclipsed everything that had existed up to that point and depopulated some areas by more than 66%.

The conflict was on the one hand a religious war between the Catholic League and the Protestant Union and at the same time a battle for supremacy in the Holy Roman Empire between the Habsburg Emperor and several sovereigns within the empire and between the empire and European adversaries such as France, Denmark and Sweden on the outside.

Although the religious differences lost more and more weight at the end of the war, the Reformation that began in 1517 and the resulting separation of the Protestants from the Catholic Church was one of the most important reasons for the war that broke out later.

Although the Thirty Years’ War has been anchored in the cultural memory of the Germans to this day and is one of the most famous events in German history, hardly anyone knows the exact facts and background of this catastrophe.

The trigger for the Thirty Years’ War was the so-called Prague defenestration (see picture). On 23 May 1618 dissatisfied Protestant aristocrats went to Prague Castle and threw three Catholic loyalty to the emperor out the window. It is believed that the three survived as they probably landed on a dung heap.

1st Bohemian-Palatinate War (1618 - 1623)

Elector Frederick V, although he was the leader of the Protestant Union, was not supported in his struggle for the Bohemian royalty. Only the general states of the Netherlands, also Calvinist, and the Protestant estates of the Habsburg hereditary lands took his side. On the other hand, the confessional and military context worked better: Duke Maximilian of Bavaria and his Catholic League placed themselves in the service of the Emperor. As a result, there was a clear imbalance of forces from the outset, which also led to the fact that all important battles, ultimately the entire war, were lost to Frederick V.

The Battle of the White Mountain near Prague on 8 November 1620 was the first major military conflict in the Thirty Years’ War. In their course, the troops of the Bohemian estates under King Frederick V of the Palatinate and his army commander Christian I of Anhalt were defeated by the imperial and Bavarian troops of the Catholic League under the command of Bucquoi and Tilly. After his defeat, Frederick V, the so-called Winter King, had to flee Bohemia. Emperor Ferdinand II was able to assert his claim to the crown of Bohemia.

If one considers the strategically favourable position of the Bohemian army that occupied the ridge, it seems a remarkable achievement that the imperial troops nevertheless succeeded in winning. Tilly is said to have been convinced of the unacceptability of the White Mountain himself on the morning of 8 November.

Emperor Ferdinand was now in a position to finally suppress Protestantism in Austria. In view of the incipient repressions and forced recatolisation and the fact that the “political centre” of Calvinism had fallen into the hands of the emperor, the Protestant territories of northern and central Germany must now also feel severely threatened. The armies of the League had by no means been disbanded after the victory, but were ready to roll up Protestantism militarily throughout the country.
2nd The Lower Saxon - Danish War (1625 - 1629)

In order to help his endangered German brothers in faith and to counter the Habsburg increase in power, King Christian IV of Denmark intervened in the war and thus entered his second phase. Christian stood in alliance with the Protestant estates of Northern Germany, with England and the Netherlands. With this constellation the Emperor and the Catholic League faced an alliance of almost all Protestant countries in Europe. At this moment of threatening superiority on the anti-Catholic side, the Bohemian war entrepreneur Albrecht von Wallenstein stepped onto the scene: He had brought together an army of 40'000 mercenaries, which he now made available to the Emperor as the second armed force alongside the League Army. Ferdinand II accepted the offer and made him commander-in-chief of all the imperial troops.

Wallenstein and Tilly moved to northern Germany in a triumphant march, most of whose battles took place in 1626. After the Battle of Lutter am Barenberg, the defeated Christian IV had to retreat to Denmark, and the great Protestant duchies of Braunschweig, Holstein, Mecklenburg and Pomerania surrendered. Thus the Habsburg sphere of influence extended as far as the North and Baltic Seas; the emperor was at the zenith of his power. The defeated princely houses, to which the countries had belonged for centuries, were expropriated without further ado.

Both violations of the emperor’s rights (enactment of the restitution edict and the violation of dynastic legitimacy) could only provoke the indignation of the princes: At the Elector’s Day in Regensburg in 1630, they resisted Habsburg’s attempts to extend his power further and further at the expense of law and princely freedom. The meeting finally forced Emperor Ferdinand II to recall Wallenstein from his supreme command.

3rd The Swedish War (1630 - 1635)

In July 1630 Sweden entered the Thirty Years’ War. King Gustav II Adolf of Sweden wanted to protect Protestantism in northern Europe and prevent the further advance of the Imperial Catholic armies. He was also concerned about Sweden’s supremacy on the Baltic Sea.

Gustav Adolf found the support of some North German princes. In addition, he was supported with money from France, which wanted to take action against the Habsburg supremacy. In the Battle of Breitenfeld (near Leipzig, 1631) the Swedish troops defeated the imperial army led by General Tilly. The Swedes now penetrated further into southern Germany. In the battle of Lech (in Bavaria, 1632) Gustav Adolf won again. Tilly died from a wound he had sustained in battle. Gustav Adolf moved further south and now threatened Austria.

Emperor Ferdinand was in trouble due to the Swedish victories and their further advance. Thus he retrieved General Wallenstein, who had been dismissed on the Regensburg Electoral Prince’s Day. Neither the Battle of the Old Fortress (near Nuremberg, 1632) nor the Battle of Lützen (near Leipzig, 1632) produced a victory. However, Gustav Adolf died in this battle.

Wallenstein repeatedly and secretly entered into peace negotiations with the emperor’s opponents. These plans finally prompted Emperor Ferdinand to dismiss Wallenstein as General and to have him convicted of treason by a secret court. Several officers finally murdered the general on 23 February 1634.

In September 1634 the imperial troops won the battle of Nördlingen (Bavaria) over the Swedes and their Protestant allies. All these confusion brought France into the plan and led to France’s entry into the war, which led to the Swedish-French war (p. 433).
The irreconcilability of some Calvinist countries and the presence of the battered but still fighting Swedish troops formed the basis for the continuation of the war. But the actual impetus for this continuation came from France, where King Louis XIII reigned from 1610. Power, however, lay in the hands of his minister, Cardinal Richelieu. Richelieu, who had defeated and tried to exterminate the Huguenots in France in 1629, now allied himself with Calvinist Holland, the peace-loving German princes and the Swedish War Party and declared war on Spain and the Catholic emperor. The advocacy of the “wrong” confessional side clearly shows that France was not concerned with questions of religion, but only with replacing the Habsburg supremacy in Europe with a French one: it was therefore only a power struggle.

These last 13 years of war were not only the longest, but also the bloodiest and most pointless phase of the Thirty Years’ War. Even when a peace congress was finally agreed upon in Hamburg in 1641, the war was to last another 7 years! In battles and military campaigns, which no longer had any significance for the struggle of the denominations, but were only intended to provide the French and Swedes with the best possible starting positions for negotiations on a post-war order, most of the damage was caused by gunfire, looting, arson, epidemics, rape and murder. It was not until 1648 that the peace negotiations could begin. The emperor had invited all parties and imperial estates to peace negotiations, which lasted 3 years, whereby during these 3 years further fights were fought.

On 24 October 1748 the Peace of Westphalia was finally signed in Münster and Osnabrück. In Prague the sound of the church bells drowned out the last cannon thunder, and along the Main river bonfires flamed up from the bank hills to the night sky.

King Louis XIII.  
Swedish-French War  
Cardinal Richelieu
10.7 Science, Philosophy and Art in 16th and 17th Century

Mathematicians and Physicists - 1

Gerolamo Cardano (1501 - 1576) was an Italian physician, philosopher and mathematician. Cardano made important discoveries both in probability theory and in complex numbers. Cardano found a general approach to solving cubic equations, the Cardan formulae named after him. The cardan joint is also named after him.

François Viète (1540 - 1603) was a French mathematician and lawyer. Mathematics was actually only a sideline for him, but he nevertheless became one of the most important and influential mathematicians of his time. Vieta introduced letters as variables in mathematical equations. He also did important work in the field of trigonometry. For the subsequent development of infinitesimal calculus, he did important preliminary work. The theorem of Vieta for the solutions of quadratic equations is also named after him.

William Gilbert (1544 - 1603) was a royal personal physician in London. He conducted experiments on magnetism and static electricity and was the first to distinguish systematically between these two phenomena. He realized that the Earth as a whole must have a magnetic field. Gilbert argued that electricity and magnetism were not the same thing and suspected that the planets would hold on to their orbits by "some kind of magnetic force."

Galileo Galilei (1564 - 1641) was a scholar who advocated the heliocentric world view of Copernicus, found solid evidence for it with his telescope observations and in the process came into conflict with the Catholic Church, which overshadowed his later years. He was the first to use the then newly invented telescope for observing the sky. Experiments with the inclined plane led him to understand free fall. With this and other experiments he is regarded as the main founder of the experimental method in physics, and he was also a pioneer of thought experiments. He is also regarded as the founder of beam theory and strength theory of materials, of laws of scale, built his first thermometer and was already involved with air pressure, but it was only his pupil Evangelista Torricelli who investigated this more closely.
Mathematicians and Physicists - 2

Johannes Kepler (1571 - 1630) was a German natural philosopher, mathematician, astronomer, astrologer and optician. He dealt with the general theory of polygons and polyhedrons. He discovered and redesigned several previously unknown spatial structures, including the regular star tetractyon. Johannes Kepler also defined the *antitrigon*. He also developed the *barrel rule* known to him, which allows numerical approximation to be integrated. His most significant achievement, however, was the discovery of the laws of planetary motion in ellipses, named after him, with the sun as the focal point.

René Descartes (1596 - 1650) was a French philosopher, mathematician and natural scientist. He is best known for his contributions to geometry. The *Cartesian coordinate system* he mentioned probably does not go back to him. Around 1640 he contributed to the solution of the *tangent problem* of the differential calculus.

Pierre de Fermat (1607 - 1665) was a French mathematician and lawyer. Fermat made important contributions to *number theory* (theory of integers), *probability calculus*, variational and differential equations. The *Fermat numbers* as well as the *small and large Fermat problem* are named after him. The latter could only be proved by Andrew Wiles in 1993 (see Chapter 13, Section 5, p. 927).

John Wallis (1616 - 1703) was an English mathematician. Wallis contributed in his works to the development of the *infinitesimal calculus* before Newton. In 1656, in "Arithmetica Infinitorum", in which he published studies on infinite series, he produced the *Wallis product*. [Note: The Wallis product is a product with an infinite number of factors whose limit is the number π.]

Mathematicians and Physicists - 3

Blaise Pascal (1623 - 1662) was a French mathematician, physicist, writer and philosopher. As a mathematician, he dealt with *probability calculus* and studied *dice games* in particular. Pascal’s triangle is named after him, but it was not discovered by him; in addition, Pascal’s sentence about hexagons inscribed by conic sections. As a physicist he showed experimentally that there must be a vacuum and proved the dependence of the air pressure as a function of the height above sea level. He also formulated the principle of communicating tubulars.

Christian Huygens (1629 - 1695) was a Dutch mathematician, physicist and astronomer. He investigated the *elastic impact* (with the help of a Galilei transformation into the *centre of gravity system*) and the *pendulum oscillation*. He discovered the centrifugal force and the wave nature of light. From astronomical observations by Romer and Cassini, he was the first to determine a numerical value for the *speed of light*.

Jakob I Bernoulli (1655 - 1706) was a Swiss mathematician and physicist. He contributed significantly to the development of *probability theory* as well as to the calculus of variations and to the investigation of *power series*. The *Bernoulli numbers*, among others, are named after him. He is one of the most famous representatives of the Bernoulli family of scholars.

Seki Takakazu (1637 - 1708) was a Japanese mathematician and physicist. Takakazu discovered many theorems and theories that were discovered independently in Europe shortly before or shortly afterwards, and is considered the most important mathematician of the Wasan (traditional form of Japanese mathematics). He made an important contribution to the discovery of *determinants*. In his 1686 work "Kalindai no ho" he describes an old Chinese method for calculating *zeros of polynomials* and calculated their real zero values. He also discovered the *Bernoulli numbers* before Bernoulli.
Isaac Newton [1642-1726] was an English physicist, mathematician, astronomer, alchemist, philosopher and administrator. He improved the reflecting telescope and recognized that white light is composed of different colours. He interpreted gravity as a universal distant effect that is equally valid in heaven and on Earth. He also formulated Newton’s laws of mechanics. He is regarded as one of the most important scientists in history. In his main work “Philosophiae Naturalis Mathematica” he developed mechanics, gravitational theory and celestial mechanics. He applied these theories to a wide variety of phenomena and this work is now considered one of the most important physics books of all time.

He was just as important in mathematics, where he was, together with Leibniz (p. 438a), one of the founders of analysis (differential and integral calculus).

Among other things, Newton investigated the speed of sound and introduced the first idea of a Newtonian liquid. He also investigated power series and generalized the binomial theorem for non-integer exponents. He also developed a method for approximating the roots of a function.

His difficult and complex character became clear not only in the priority dispute with Leibniz (p. 438a) over his death, but also in the fact that he devoted much of his labour to alchemy and theological speculation and research.

Gottfried Wilhelm Leibniz

Gottfried Wilhelm Leibniz (1646 – 1615) was a German philosopher, physicist, mathematician, historian and diplomat. In 1672 he constructed a calculating machine that could multiply, divide and take square roots.

In the years 1672 to 1676 Leibniz formulated the principles of differential and integral calculus and introduced the still preferred differential notation dy/dx and the integral sign ∫ f(x) dx.

He also worked on the convergence of infinite series and his calculation of determinants. He also refined the binary number system, which is the basis of all digital computers.

In physics Leibniz contributed significantly to statics and dynamics. He developed a new theory of motion (dynamics) based on kinetic and potential energy which was based on a relative space, while Newton was quite convinced that space was absolute. For example, he anticipated Albert Einstein by arguing against Newton that space, time and motion were relative and not absolute.

Theodicy - Question

According to Leibniz the world freely created by God is not perfect but “it is the best of all possible worlds”. According to Leibniz, the idea of the “best of all possible worlds” should not naively deny or gloss over actual evil and evil in the world. Rather, Leibniz points to a necessary connection between good and evil. For there is good that can be had only at the price of evil.

The Theodicy question about the horrors of the National Socialist dictatorship (e.g. the concentration camp of Auschwitz-Birkenau) has again become of burning actuality (note by P. Brüesch).
Michelangelo Buonarroti: Sculptor and Painter

Michelangelo Buonarroti (1475-1564) was an Italian sculptor, painter, architect and poet of the High Renaissance born in the Republic of Florence, which exerted an incomparable influence on Western art. Considered by many as the greatest artist of his time and by some the greatest artist of all time, his artistic versatility was so important that he was often considered a candidate for the title of the archetypal Renaissance man and his rival, the famous Leonardo da Vinci (1452-1519). Michelangelo is the best documented artist of the 16th century.

Statue of David by Michelangelo (1504)

Michelangelo painted the ceiling of the Sistine Chapel in Rome

Moses for the grave of Pope Julius II

Painting - Peter Paul Rubens (1577 - 1640)

Peter Paul Rubens was a Flemish artist who had made a name for himself not only in the art world but also as a diplomat. Many of his works of art concentrated on religious and diplomatic personalities of the time. He was known for his Baroque style and the bold European painting style of most of his works. During his relatively short life he had achieved many successes until his death. He was one of the most talented artists in Europe, whose works inspired many other artists. He was knighted by Philip IV of Spain and Charles I of England. He received various commissions for diplomatic figures and church paintings. Even after his death, his fame continued in the art world.

Rubens: Self-Portrait

Crusade of Jesus (1618)

Landscape with rainbow

The Fall of Adam and Eve: Consumption of the forbidden fruit
Painting - Rembrandt van Rijn

Rembrandt van Rijn (1606 - 1669) was a Dutch draughtsman, painter and graphic artist. He was a productive master in three art forms and is considered one of the greatest performing artists in art history and the Dutch masters of the 17th century.

At the beginning of his career and for some time afterwards, Rembrandt mainly painted portraits. Although he painted and etched and occasionally drew portraits throughout his career, he did so less over time. About a tenth of his painted and etched work consists of investigations of his own face and self-portraits, a fact that has led to much speculation.

The core of Rembrandt's work, however, consists of biblical and, to a much lesser extent, historical, mythological and allegorical events that he painted or etched.

According to the myth that developed after his death, Rembrandt died in poverty and was not understood. At the end of his life his realism was replaced by classicism. Nevertheless, his international reputation among connoisseurs and collectors continued to grow.

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The Earth and Man: Aphorisms, Quotes, Proverbs and Poems

- It is an injustice to commit on a man who is created to see everything and to know everything when he is tied to a single place on Earth. Every piece of Earth is land for the rational...

Guillaume du Vair (1556 - 1621), French, Writer and statesman

- "There are more things in heaven and on Earth, when your school wisdom dreams, Horatio."

William Shakespeare (1564 - 1616), English poet. This quotation comes from Shakespeare's tragedy "Hamlet". In the original Hamlet says, shocked by the encounter with his father's spirit, to his friend Horatio: «There are more things in Heaven and Earth, Horatio, than are dreamed of in your philosophy».
My home is called Earth
and I like living here,
may be her child
and be free
Like a feather in the wind.

My home is called Earth
and she's my companion,
whether through valleys,
over mountains,
I'll always be her child.

And I say to Earth,
that when I grow old,
then I'm big too
and strong,
stand like a rock in a storm.

And I say to Earth,
that if I die,
I shall be protected
and home
like a safe tower.

(Author unknown)

Baroque music

The period of Baroque music follows the Renaissance and extends from the beginning of the 17th century to about the half of the 18th century (about 1600 to 1750). Baroque music is characterized by the use of the continuous basso continuo. The basso continuo consists of the lowest instrumental voice combined with chords that match the melody and the musical sequence. Harmony instruments such as the organ, harpsichord, spinet, lute, guitar or harp can be used for the execution of the bass line including chords. A distinction is made between the

- Early baroque (about 1600 to 1650), under Italian dominance
- High Baroque (about 1650 to 1710), with significant French influences
- Late Baroque (about 1710 to 1750), with tendencies to unite regional styles.

Johann Sebastian Bach and Georg Friedrich Händel are often regarded as completers of the musical Baroque.

Polyphony, i.e. the sounding together of independently guided melody lines, was widely used in the Baroque period.
Dietrich Buxtehude (1637 - 1707)

Dietrich Buxtehude (1637-1707) was a Danish-German organist and composer of the Baroque period. He was born around 1637 as the son of the organist Hans Jennisen Buxtehude (1602-1674) and Helle Jaspersdatter from Oldesloe in Holstein, probably in Helsingborg, Denmark.

As organist he worked since 1657 at the Marienkirche in Helsingør. In April 1667 he succeeded Franz Tunders at St. Marien in Lübeck, whose second daughter Anna Margreth was he married in August of the same year. He continued the series of Advent sacred concerts called Abendmusik, which was founded by his father-in-law, and which made him famous as a composer and virtuoso organist.

In 1705 Johann Sebastian Bach, only twenty years old, walked the more than 400 km long way from Arnstadt (Thüringen) to Lübeck to hear his musical role model Buxtehude and also took lessons with him. For Bach, his stay in Lübeck meant so much that he extended this "educational leave" considerably on his own authority. Bach, however, does not seem to have been interested in the succession of the aging organist, in contrast to Georg Friedrich Händel or Johann Mattheson, who considered this position. Buxtehude’s successor was Christian Schieferdecker, who married his eldest daughter Anna Margareta.

Antonio Vivaldi (1678 - 1741)

Antonio Vivaldi was an Italian baroque composer, a virtuoso violinist, teacher and priest. He was born in Venice and is considered one of the greatest composers of the baroque era. His influence was widespread throughout Europe during his lifetime. He composed many instrumental concertos for the violin and a variety of other instruments as well as sacred choral works and more than 40 operas (!). His most famous works consist of a series of violin concertos known as the "Four Seasons".

The Four Seasons (Le quattro stagioni) is probably Antonio Vivaldi’s most famous work. Each movement portrays a season. The work was written in 1725 and is preserved in two printed editions.

As the title suggests, it is above all natural phenomena that are imitated: gentle winds, violent storms and thunderstorms are elements that appear in all four concertos. In addition there are different bird voices and even a dog, further human activities such as hunting, a peasant dance, ice skating including stumbling and falling down to the heavy sleep of a drunk.

The four different movements describe:
1st La Primavera - Spring (top right picture)
2nd L’Estate - Summer (top left picture)
3rd L’autunno - Autumn (picture below left)
4th L’inverno - The winter (bottom right picture).
The young Johann Sebastian Bach

Johann Sebastian Bach (1685 - 1750) was a German composer. He is regarded as the most important representative of the late baroque and as one of the outstanding composers of the occidental music tradition.

Bach was born on 21 March 1685 in Tübingen Eisenbach and received his first musical education from his father, «Stadtmusikus» Johann Ambrosius Bach.

1693-1695 Bach attended the Latin school in Eisenbach. When his father died after his mother, Bach moved to his older brother Johann Christoph Bach, who worked as an organist in Ohrdruf. There he attended grammar school and received instruction on several instruments as well as music theory.

In 1700 (at the age of 15) Bach became choirboy of the Michaelschule in Lüneburg. After completing his schooling in 1702 (at the age of 17) Bach received his first employment as a violinist and lackey (subordinate) in Weimar. In the same year he was appointed organist and choir director in Amsterdam.

In October 1705 (at the age of 20) Bach travelled on foot to Lübeck to improve his skills with the famous organ virtuoso Dietrich Buxtehude (p. 444); instead of the approved four weeks he stayed away from Amstadt for four months, which led to numerous disagreements with the authorities.

Because of these incongruities Bach applied 1707 (as 22-year-old man) as organist at the Sankt-Blasius-Kirche in Mühlenhausen. In the same year he married his cousin Maria Barbara Bach, with whom he had 7 children. There he composed his first preserved cantata "Gott ist mein König" (1708) and "Gottes Zeit ist die allerbeste Zeit".

J.H. Bach - first musical highlights

Dissatisfied with the working conditions and the low salary, Bach moved back to Weimar in 1708 (at the age of 23). The Weimar years are regarded as the first high point in his musical career. There Bach composed some of his most important organ works, e.g.:

- the Passacaglia in C minor,
- the Prelude and Fugue in F minor,
- the Toccata and Fugue in D minor and F major,
- and the Fantasia and Fugue in C minor and G minor.

He also studied numerous works of contemporary Italian music and transmitted works by Antonio Vivaldi (p. 445), Arcangelo Corelli, Benedetto Marcello and others in organ or harpsichord concerts.

In 1713, when Bach (at the age of 28) was thinking of applying to Halle, he was promoted by Duke Wilhelm Ernst of Weimar to concert master and director of sacred music in Weimar - with the commission to compose a cantata every month. The conditions for Bach were ideal: excellent singers, a renowned court orchestra and sufficient rehearsal periods.

When Bach was passed over in 1717 (at the age of 32) during the occupation of the court «Kapellmeister» post, he left Weimar in dispute and went to Köthen. The time in Köthen until 1720 belongs to Bach's happiest and most creative productive years. During this time Bach created an abundance of instrumental concertos, chamber music for ensembles and solo instruments. With the six Brandenburg Concertos (1721) for various accompanied solo instruments, Bach created one of the most representative orchestral works of the early 18th century in Germany.
Johann Sebastian Bach from 1722 to 1750 - Dinu Lipatti

On 22 December 1722 Bach applied for the succession of the Leipzig Thomaskantors Johann Kuhnau. In 1723, after the rejection of other candidates, he was given the post as a kind of compromise candidate and moved to Leipzig.

The Christmas Oratorio (1734), five Passion settings (only the St. John Passion, 1724, and the St. Matthew Passion, 1729, the Mass in B Minor (1724 to around 1747/1749), the Magnificat (1723), the Ascension Oratorio (1735), and the Easter Oratorio (1725 - 1735) were composed for the great church festivals.

In the thirties of the 18th century Bach lived through some severe crises: He was constantly in dispute with the city authorities, who criticized his old-fashioned forms of music in an “enlightened attitude”. Angered by this, Bach withdrew more and more from public life. Attempts to find another job (Danzig, Dresden, Berlin) failed.

Nevertheless, Bach remained highly productive: The “Musicalische Opfer” (1747) and the Art of the Fugue (1749/50).

Bach died almost blind after two strokes on 28 July 1750 at the age of 65. Of his 20 children, four sons also became composers of distinction: Wilhelm Friedemann Bach, Carl Philipp Emanuel Bach, Johann Christian Bach and Johann Christoph Friedrich Bach.

George Friedrich Handel

Georg Friedrich Handel (1685 - 1759) was a German-British composer of the Baroque period. His main work comprises 42 operas and 35 oratorios - including the “Messiah” with the world-famous choir “Halleluja”, church music for the English court, cantatas, numerous works for orchestra as well as chamber and piano music. Handel, whose artistic work extended to all musical areas of his time, was also active as an opera entrepreneur. He is regarded as one of the most important musicians in history. Ludwig van Beethoven is said to have described him as the greatest composer who ever lived.

At the beginning of the 1690s he visited the court of Duke Johann Adolf von Sachsen-Weissenfels. According to legend, the duke noticed the boy's musical talent and urged his father to grant Georg Friedrich a musical education. Shortly afterwards Friedrich Wilhelm Zachow, composer and organist, began to teach Handel.

In his years of apprenticeship and travel Handel travels through Europe as a musical nomad. In Hamburg Handel first worked as a violinist, then as a harpsichordist. At the invitation of the de Medici family, Handel traveled to Italy and lived in Florence, Venice, Naples and Rome until 1710. During this time the composer wrote about 100 cantatas, music pieces for voices with instrumental accompaniment.

In 1710 Handel travels to Hanover and becomes Kapellmeister of the Elector Georg Ludwig of Hanover.

1727 Händel becomes a British citizen. Apart from visits, he lived in London until his death on 14 April 1759 and was buried in Westminster Abbey, the tomb of the English monarchs and many British poets and thinkers.

George Friedrich Handel
Handel: The Water Music
Appendix: Chapter 10

Abraham and Abrahamic Religions

As the progenitor of Israel, Abraham is a central figure of the Tanach (p. 306) or Old Testament. He is also regarded as the progenitor of the Arabs; the Prophet of Islam, Mohamed, is said to descend from his son Ishmael. Abraham’s story is told in the biblical book Genesis. Then he and his son Isaac and his grandson Jacob were among the arch fathers from whom the twelve tribes of the people of Israel originated according to Biblical tradition.

Abraham is originally called Abram, with the meaning “The Father is exalted” or “He is exalted in relation to His Father”.

Abrahamic religions are monotheistic; they recognize only one God. It is a personal God who is thought to be beyond the world.

Since both Judaism, Christianity and Islam refer to Abraham as their progenitor, they are also called the three world religions of Abraham.
**Judaism: The menorah: The seven-armed candlestick**

The seven-armed menorah, together with the Star of David (p. 385), is an important symbol of Jewish tradition and the Jewish cult symbol par excellence. It embodies the light created by God to give life and bring enlightenment. In this light, Israel is to walk and become a "light among the nations" (Isaiah 42:6). The menorah appears again and again in Jewish history, framed by olive branches, it became the official emblem of the State of Israel in 1948.

Menorah" is the name given to the seven-armed candlestick that Moses had made according to God's instructions during the desert journey (Ex 25:31-40). Everything that was at the lampstand came from itself and symbolizes unity in spite of the seven lamps.

A significant feature of the menorah is the number of lights. The number seven appears very often in the Bible. In nature, the seven expresses a complete, self-contained wholeness. The scale, for example, comprises seven different tones. Our week also consists of seven days.

**The number seven** means perfection, creation and totality. It unites two poles that contradict each other at first glance and complement each other at second: Unity and diversity.

**The Tower of Babel - Babylonian confusion of languages**

The Bible describes in the Hebrew-Aramaic part of the 1st book of Genesis 11:1-9 of the Old Testament the Tower of Babel in the 18th to 16th centuries before Christ. The project is considered as an attempt to equal Yahweh (Old Testament name of God) and to prepare his purpose for the Earth (it should be filled with people).

Consequently God thwarted the project by giving each of the builders his own language because of such arrogance, so that no one would understand the other. Previously, the whole world had spoken a common language. The tower remained unfinished due to language barriers and soon decayed.
**Creationism**

The term creationism stands for a world view according to which a creator created the universe and life 6'000 to 10'000 years ago within a week of literally 6 days of creation!

In the broadest sense, creationism has a long history. Today's active creationism has its roots in the reactions to Darwin's lineage (Chapter 8, pp 206,207; Chapter 10, pp 372-375). Many scientists of the time started from the constancy of the species and represented the mostly literal creation story of the Bible. In the 20th century, a movement was formed that called itself as "Creationists". The renaissance of the so-called "Young Earth Creationism" has no significant influence on modern science. Nevertheless, in 2005, 42% of the U.S. population still believed that living beings had existed in their present form since the beginning of time.

It is obvious that creationism is in strong contradiction with time-dating based on radioactive decay (Chapter 2, p. 2-A-2-4). Consider also the juxtaposition of creationism and evolutionary theory (Chapter 8, pp 206, 207; Chapter 10, pp 372-375).

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**Martin Luther's Bible of 1534**

The Luther - Bible is a German translation of the Bible from the Hebrew and Ancient Greek by Martin Luther. The New Testament was first published in 1522 and the complete Bible containing the Old and New Testaments with Apocrypha (separate intertestamental sections) was published. It was the first complete translation of the Bible into German, based mainly on the original Hebrew and Greek texts and not on the Latin Vulgate translation. (in the general sense, the term (Biblia) Vulgata refers to the Latin version of the Bible that was widely used in the Middle Ages).

Luther translated the Bible in his later years. Thanks to the printing machine invented shortly before, translation became widespread and contributed significantly to the development of today's modern High German language.
Reformed Church - Martin Luther

Martin Luther was born on November 10, 1483 in Eisleben and died there on February 18, 1546. At the age of 22 he became an Augustinian monk against the will of his father and failed miserably in the following years in his attempt to live without sin. While reading the Bible, he discovered contradictions between ecclesiastical practice and Holy Scripture, from which arose the desire to reform the Church. Luther's greatest merit is the translation of the Bible into German (Luther Bible; see Chapter 10, p. 10-A-5-4).

Luther, the anti-Semite: "Devil possessed, lie addicted, money greedy usurers" - this is how Luther described the Jews. Testimony of his anti-Semitism is the 1543 written "Of the Jews and their lies". It was no coincidence that during the National Socialist era the synagogues burned at night on Luther's birthday.

Luther, the peasant hater: The rebellious peasants referred to Luther's writings to free themselves from serfdom. However, he encouraged the princes to "smash, strangle, sting, secretly and publicly who can do how to kill a great dog" the farmers.

Luther, the witch hunter: Luther took the Bible literally - even the nonsensical passages it contained. So he was convinced that there were witches and that they produced diseases that enchanted children. His verdict: "The sorceresses shall be killed."

Reformed Church: Ulrich Zwingli

Ulrich Zwingli was a Swiss theologian and the first reformer. Of Zürich. The Reformed Church emerged from the Zurich and Geneva Reformation. His theology was carried on in the second generation by the reformers Heinrich Bullinger (p. 10-A-9) and Johannes Calvin (p. 10-A-5-9).

In 1519 Zwingli was appointed priest at the «Grossmünster» in Zurich. His sermons were soon strongly influenced by Luther's writings. Zwingli was a radical reformer. He worked on spreading the Reformation beyond Zurich to Bern, Basel, Schaffhausen and Mühlhausen. During this time he also wrote one of his most famous writings, the "Commentary on True and False Religion".

Since 1529 Zwingli began to radically implement the planned changes in Zurich. With a council decision the citizens were forced to attend the church service. In close collaboration with Leo Jud, Zwingli translated the Bible between 1524 and 1529 into the federal office language.

In the summer of 1531, Zwingli urged the Alliance of Reformed Places to wage war against the faithful to Rome and ordered an unsuccessful food ban. On 11 October 1531, the Catholics achieved a devastating victory at Kappel. 500 Zurich citizens lost their lives, including Ulrich Zwingli. He died a field preacher with a sword in his hand.
Reformed Church: Heinrich Bullinger

Heinrich Bullinger was born in Brengarten (Aargau) in 1504 and died in Zurich in 1575. He was a Swiss Reformer and for 44 years Antistes (highest office in the Reformed Church) of the Zurich Reformed Church. Bullinger was one of the leading theologians of Protestantism in the 16th century, preached numerous sermons, wrote 124 works and his correspondence comprised over 12,000 (!) letters. He also wrote the “Second Helvetic Confession”, which was adopted by the Reformed in Scotland, Hungary, Poland, Austria, Romania, Bohemia and Slovakia.

Although Bullinger himself has never left Switzerland since he became Antistes of Zurich, he had correspondence with the whole of Europe and was so well informed that he even published a kind of newspaper about political events.

Together with John Calvin he worked out the “Consensus Tigurinus” of 1549, which meant an agreement on the question of the Lord's Supper between Zwinglians and Calvinists, whereby in Switzerland a separate development of the different Reformed directions could be prevented.

A quote from Bullinger: “My father wanted me to beg at the doors during the whole duration of my stay in Emmerich; not because he could not have fed me, but because he wanted me in this way to know the unfortunate fate of the beggars from experience, so that from now on I would be the friendlier to them all my life long.”

Reformed Church: Johannes Calvin

Johannes Calvin was born on 10 Jul 1509 in Noyon, Picardie and died on 27 May 1564 in Geneva. He was a reformer of French descent and founder of Calvinism.

His father, initially a lawyer at the cathedral chapter in Noyon, provided his son with a good school education in Paris. The career goal of “pastor”, which was initially envisaged, changed after his father's difficulties with the clergy. Calvin studied law from 1528. After the death of his father, Calvin lived in Paris and studied law and literature.

Sometime before May 1534 Calvin experienced a sudden turn to the Gospel; in the autumn of 1534 Calvin is known as a confessing and practicing Lutheran, as the Protestants in France were first called. And he has to flee Paris in connection with the so-called poster affair, in which the fair is publicly protested against. His place of residence became Basel, where he prepared a catechism for the Protestants in France, which was printed in 1536.

On a journey to his brothers and sisters he came through Geneva and was stopped by the then reformer Wilhelm Farel, who urged him to help build up the Reformation in Geneva. After some hesitation, Calvin agrees. His activity is first of all the interpretation of the Bible, then also the sermon and the help of the organization of the Geneva Church. He calls on all Geneva residents to sign their names to the Reformation. This is the main reason why the tensions between the Old Believers and the reformation-minded are growing in Geneva. At elections in 1538 the opponents of reform won, resistance against Calvin grew and in 1538 Calvin and Farel were removed from office and expelled from Geneva because they had preached on Easter day, although the city council had forbidden them to do so.
Human intelligence and creativity

On p. 360 it was explained that intelligence describes the ability to solve problems, to learn from experiences, and to adapt to new situations through knowledge. On the other hand, creativity is the creation of something that is new and original. The word creativity is generally used to describe a person's ability to be creative or original.

80% of all people lie between an IQ (Intelligence Quotient) of 80 and 120. This is the range of "normality". Only about 10% of all people are above and below this level (see graph). And only 2% are considered "highly intelligent" in the strict sense. It is very similar with highly sensitive and highly creative people. [The concept of IQ, however, is only conditionally applicable to creative people].

Drestdahl defined creativity as follows: "Creativity is man's ability to produce thought results of any kind that are essentially new and previously unknown to the one who produced them.

Normal distribution: 80% of all people lie between an IQ of 80 and 120; this is the range of "normality". Only about 10% of all people are above and below this level. And only 2% are considered "highly intelligent" in the strict sense. The curve for the «Normal distribution» is also known as the Gauss distribution (s. Chapter 11, Sect. 4, p. 478).
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