

DELIUS

no. of volumes
target group
age
format
pages
illustrations
word count
printing, paper
binding

pub date

special feature

description

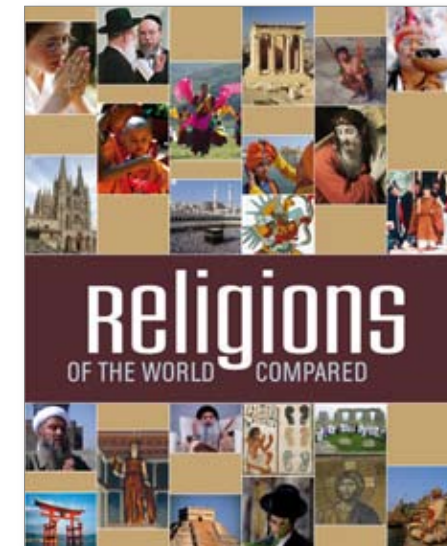
BOOK PACKAGERS
Leibnizstrasse 33
D – 10625 Berlin
www.delius-books.de

Religions of the World Compared

1 (can be split into 3 to 6 volumes)
general audience
from 16 years on
21 x 26,5 cm
448 pages
ca. 1800 illustrations
ca. 200 000 words
full color on 128 g Offset
hardcover

2012

ca. 1800 illustrations, 14 essays of comparison



What do Buddhists believe in? Which festivals do Muslims celebrate? What do Christians mean by the Trinity? Which answers do religions give to questions of ethics? Do they recognize a life after death? What are their views about war and peace?

People are moving ever closer together in a globalized world. Members of the most diverse cultures and religions live right next door to each other, without knowing what their neighbors base their lives on or what standards they have.

Religions of the World presents indi-

vidual treatments of the major denominations and religious communities of the world, written by experts, and containing relevant and scholarly information about their history, doctrine and religious practices.

As a special feature the book offers numerous essays summarizing the answers of different religions to particular religious questions, thus making it possible to compare between the various practices and institutions of different religious traditions.

Sales argument

- essays comparing religious concepts
- reference work for the whole family
- easy to access by units of 2 to 6 pages per topic
- reliable yet easy to read texts by experts
- 1800 illustrations
- modern design



RELIGIONS OF THE WORLD

CONTENT

Religions of Antiquity

Ancient Orient, *by Prof. Dr. Eva Cancik-Kirschbaum, Freie Universität Berlin*

Essay: What comes after death? – Answers religions offer

Classic antiquity, *by Prof. Dr. Tanja S. Scheer, University of Oldenburg*

Essay: priests, monks, teachers of wisdom – religious specialists

Nordic Religions, *by Prof. Dr. Arnulf Krause, University of Bonn*

Religions of Germanic Tribes, *by Prof. Dr. Rudy Simek, University of Bonn*

Essay: family, marriage and sexuality

Pre-Columbian Religions, *by Christoph Weick, University of Mainz*

Essay: symbols, statues, icons – religious imagery

Religions of non-literate societies

by Prof. Dr. Lothar Käser, University of Freiburg

Essay: gods, spirits, natural forces – what people believe and what they worship

Indigenous Religions of China and Japan

China: Confucianism, Daoism, *by Dr. Martina Darga, Munich*

Essay: how should we live, what should we do? – religious ethic

Japan: Shinto, *by Dr. Bernhard Scheid, University of Vienna*

Essay: spirits, angels, genies – the fascination with the super-natural

Religions of India

Hinduism, *by Julia Fröhlich, University of Bonn*

Essay: meditation, prayer, vision – mysticism and introversion in religions

Sikhism, *by Julia Fröhlich, University of Bonn*

Essay: saints, gurus, enlightened – religious paradigms and role models

Jainism, *by Signe Kirde, University of Bonn*

Essay: a comparison of religious creeds

Buddhism, *by Signe Kirde, University of Bonn*

Essay: religious tolerance and the co-existence of religions

Abrahamic Religions

Judaism, *by Prof. Dr. Michael Tilly, University of Landau*

Essay: one god or many gods? (polytheism, henotheism, monotheism)

Christianity, *by PD Dr. Marco Frenschkowski, Hofheim*

Essay: The debate between religion and natural science

Islam, *by Anke Bremer, Berlin*

Essay: Secularism or theocracy – the relationship between religion and politics

New Religious Movements

by PD Dr. Marco Frenschkowski, Hofheim

Essay: The future of religion

All essays by Thomas Schweer, Marburg



MAIN CONTRIBUTORS**Prof. Dr. Lothar Käser**

Studied Anglistics, Romance Studies and Ethnology in Freiburg, Munich and Tübingen. Professorship at the Institute for Ethnology at the University of Freiburg. Areas of expertise: Oceanic Cultures, Austronesian Languages, Cognitive Ethnology, Anthropology of Religion. Various publications in academic magazines.

Julia Fröhlich

Lives in Cologne and studies Indology, Ethnology und German Literature at the University of Bonn. Her areas of concentration are Buddhism and Sanskrit Literature.

Signe Kirde

Studied Indology, Tibetology, Sinology, Philosophy and Indo-European Studies in Marburg and Giessen. She received her Magister in Classic Indology in 2002. Several publications include the *Lexikon der Utopisch-Phantastischen Literatur*, Harenberg Verlag; visiting lecturer for Sanskrit at the Institute for Oriental and Asian studies at the University of Bonn. Thesis: *Business ethics of Jains*.

Prof. Dr. Michael Tilly

Studied Theology in Mainz and Heidelberg, lecturer for Jewish Studies in Mainz in 2002–2007, professorships for New Testament in Jena, Saarbrücken and Wuppertal in 2002–2006, visiting lecturer for Jewish Studies at Dormition Church, Jerusalem in 2007, professorship for New Testament and Biblical Didactics at the University Koblenz-Landau in Landau since 2007. Areas of expertise: Literature and Religion of Ancient Judaism, Rabbinic Scriptures, Antisemitism in history and presence. Publications include several articles in academic magazines and encyclopedias and monographies on topics such as Judaism, the Septuagint, the Tosefta and John the Baptist.

PD Dr. Marco Frenschkowski

Protestant minister, lecturer, temporary professorships and teaching assignments at several universities (Koblenz, Duisburg, Mainz). Areas of expertise: Early Christianity and its environment, History of Christian Spirituality, New Religious Movements. Numerous publications including the Holy Scriptures of World Religions and Religious Movements (*Heilige Schriften der Weltreligionen und religiösen Bewegungen*, Marxisverlag 2007), *The Age of Irrationality: Politics, Culture and Occultism in the 20th Century (Das Zeitalter des Irrationalen: Politik, Kultur und Okkultismus im 20. Jahrhundert*, Marxisverlag 2008).

Anke Bremer

Studied History and Islamic studies in Paris and Berlin, lived in Cairo for six years, currently works and resides in Berlin with her Egyptian husband and her two children. Various publications in academic magazines.

Thomas Schweer

Studied Religious Studies, Indology, and ethnology in Bonn and Marburg. Freelance author (latest non-academic publication: Benedict XVI – The German Pope (*Benedikt XVI. Der deutsche Papst*, Ullstein 2005)) and editor, teaching assignments in Marburg and Bayreuth. Since 1988 chief editor of Diagonal-Verlag, a specialist religious-studies publishing house.

Editor-in-Chief: Juliane von Laffert

Studied German Literature and Theology in Berlin and Munich. Has edited various reference and general non-fiction titles on religions and culture published by Bertelsmann, Brockhaus, Campus, Könnemann, National Geographic, and others. Latest publications include *Essential Bible*, *The KnowledgeBook* (both National Geographic in USA), *The Israel Lobby* (Campus), *Religionen* (Brockhaus).

THE GREEK RELIGION

The Greeks' religious practices were intrinsically linked to life in the city-state, or *polis*. There were approximately 700 city-states in ancient Greece and religion permeated all aspects of community life. Although the major Greek gods were widely recognized around Greece, the cult practices surrounding the worship of particular gods were often specific to particular localities. The Greek religion was also particularly public in nature, with a focus on religious observances rather than personal beliefs.

BEGINNINGS: ATHENS AS AN EXAMPLE

The origins of the Greek religion are shrouded in obscurity. However, some Greek names for the gods trace back to the Mycenaean civilization of the second millennium B.C.



Athena was considered both the goddess of wisdom (left) and of war (right).

On the Acropolis ("city-mountain") of Athens, the goddess Athena was particularly revered. The beginnings of this tradition, however, are hard to trace. A palace is known to have stood on the Acropolis during the Mycenaean period,

Herodot, *Histories II*, 53, 1-2.

THE DEVELOPMENT OF THE GREEK RELIGION

But from whence each god came, or whether all of them had always existed, and what they looked like, the Greeks did not know until yesterday or the day before yesterday, so to speak. Hesiod and Homer ... developed the gods' family tree ... gave them their names, divided honors and responsibilities among them, and clarified their forms.

700 B.C., there was a religious awakening on the Acropolis and in the surrounding region of Attica. Temples were built where people made offerings of luxurious goods. The system of the gods had become established and religious customs were more unified across Greece.



The Acropolis ("city-mountain") was the religious and political center of the city-state (*polis*) of Athens.

but there is no evidence of its use during the "dark ages" (ca. 1200-800 B.C.). Continuity cannot be demonstrated between Mycenaean religious practices and those of the later city-state culture.

NEW CUSTOMS

RELIGIOUS SOURCES
The Greeks were unable to point to a historical figure as the founder of their religion. However, since the gods were not considered eternal, a starting point was needed for their rule and their veneration by believers. Each city-state tried to place its religious origins as far back in time as possible, justifying its local traditions as "handed down from ancient times." Greater age gave a religion more prestige. According to the Athenians, the oldest representation of their goddess Athena was a gift from the gods, sent from heaven in the earliest mists of time. This simple wooden figure remained the city's most significant sacred image, valued more highly than the magnificent bronze and marble icons dedicated to the goddess in later centuries and even the gold and ivory "Athena Parthenos" sculpted by Phidias in the fifth century B.C. for the Parthenon on the Acropolis.



The Parthenon contained a 12-meter statue of Athena (above, a reconstruction).

THE SPREAD OF THE GREEK RELIGION

The concepts of missionary work or religious conversion were absent from the Greek religion. Thus, the expansion of Greek culture did not result in religious wars. Instead, the worship of the Greek gods spread through the founding of new city-states.

In the second millennium B.C., an early form of Greek culture was already evident in the Mediterranean region. Thus, basic elements of the Greek religion were presumably also present at this time, for instance on Cyprus and the coast of Asia



Traces of Greek colonization are still visible in Agrigento, Sicily (above, the Temple of Juno Lacinia from the fifth century B.C.).

Minor. In general, the geographical expansion of the Greek religion followed the spread of city-states.

PHASES OF RELIGIOUS EXPANSION

Three phases of Greek history are particularly relevant here. The coast of Asia Minor seems to have been settled by Greeks in the 11th century B.C. This was followed by the "Great Expansion" of 750-500 B.C. Finally, Alexander the Great and his successors of the Hellenistic period (334-31 B.C.) helped spread the Greek religion far beyond the borders of modern Greece.

The Great Expansion was at first aimed at Sicily and southern Italy. Settlements followed in North Africa (Cyrene), Corsica and the French coast (Massalia), as well as northern Spain (Emporiae), evoking the famous observation that the Greeks settled "like frogs around a pond."

RELIGION IN THE NEW SETTLEMENTS

The new city-states, which numbered from between 150 to 200, were politically independent from their Greek counterparts. In the organization of religious life, however, the settlers gladly borrowed from their native traditions. Some of them even carried holy fire or sacrificial relics from their mother-cities to their new homes. Images of the gods from the mother-city became the focal points for new temples. The authority of the Oracle at Delphi was often invoked for new constructions, lending legitimacy to the founders and their directives. The settlers themselves also remained personally connected to the motherland, as was reflected in the numerous storehouses of offerings found in important sacred cities such as Olympia and Delphi that contained numerous gifts from the far-flung colonies.



The Egyptian city of Alexandria, built by the Greek architect Dinocrates, is the best-known of over 20 cities that bear this name.

In newly settled areas, the Greek colonists did not attempt to convert the local people. However, the shortage of women often led to mixed marriages, thus bringing members of the local population into the Greek religion's sphere of influence.



In his *Histories*, Herodotus described the world as he knew it in the fifth century B.C. This map, reflecting his descriptions, is a 19th-century woodcut.

ALEXANDER THE GREAT AND THE SPREAD OF GREEK RELIGION



On this coin, Alexander appears as the Egyptian god Amun, with the typical ram's horns used by the Greeks in representations of Zeus.

ALEXANDER OF MACEDONIA (356-323 B.C.) attempted to secure his conquest of the Persian empire by founding Greek city-states. Cities named "Alexandria" in his honor arose as far away as Afghanistan and the Indus River. The Greek gods were revered in these new settlements, although Alexander and his soldiers also attempted to reconcile foreign religious figures with Greek gods and heroes, under

the principle of "*interpretatio Graeca*." For instance, they made offerings to Baal of Tyre, seeing in him a reflection of Heracles.

COMING BACK FROM INDIA, Alexander saw himself as the successor of Dionysus, who reportedly returned victorious from that faraway land. Ptolemy I, who ruled in Egypt after Alexander's death, introduced the new god Serapis (Osiris) in Alexandria. Serapis was later revered in connection with Isis across the entire Mediterranean region.

see also: Schauspiel, Mimik, Musik, pp. 488-489, 494-495



RABBINIC LITERATURE: THE MISCHNAH, TOSEFTA AND TALMUDIM

The Hindu's view of the world on the concept of Samsara, the cycle of rebirth. According wiscip eum in vel ullaorem do-lorpe dolute of Samsara, the cycle of rebirth.

The human reaction to stressful situations has evolved to allow us to cope with them. However, this frequent in early human ancestry, such necessarily be useful in the modern business world. body to be ready for "fight or flight".



Talmud - C rashes and hives) and the gastrointestinal system (e.g., peptic ulcer and ir-

There are numerous emotional and physical disorders that disease, strokes, and hypertension. Stress can also make There are numerous emotional and physical disorders tht disease, strokes, and hypertension. Stress can also make



Diorama of Talmud being carted to Notre Dame in Paris for burning in 1242 prob. exhibit at Museum

see also: Schauspiel, Mimik, Musik, pp. 488-489, 494-495

THE SOURCES

There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. The key to reducing. The effects of ss and hives) and the gastrointestinal system (e.g., peptic ulcer and irritable bowel syn

THE RABBINICAL SCHOOLS

drome). Strategies reducing Against Stress. There are numerous emotional and physical disorders that have been linked to stress including, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an individual more susceptible to infections and diseases. The effects of stress can additionally present themselves on the skin (e.g., rashes and hives) and the galso make an individual more susceptible to infections and diseases.

THE ORAL TRADITION IN THE TALMUD

There are numerous emotional and physical (e.g., peptic ulcer and irritable bowel syndrtress can astroitestinal system (e.g., peptic ulcer and irritable bowel syndrtress can stress including, insomnia, anxiety attacks, heart disease, strokes,



Talmudschule jerusalem rashes and hives) and the gastrointestinal system (e.g., peptic ulcer and irritable bowel syndrome). Strategies Against Stress. The key to reducing

and hypertension. Stress can also make- sion. Stress can also make ansion. Stress can also make including, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an.

Mischna Avot, Kap. 1

WISDOM OF THE FATHERS

Und sie kreuzigten ihn. Und sie teilten seine Kleider und warfen das Los, wer was bekommen solle. 25 Und es war die dritte Stunde, als sie ihn kreuzigten. 26 Und es stand über ihm geschrieben, welche Schuld man ihm gab, nämlich: Der König der Juden. 27 Und sie kreuzigten mit ihm zwei Räuber, einen zu seiner Rechten und einen zu seiner Linken. 29 Und die vorübergehenden, lästerten ihn und schüttelten ihre Köpfe und sprachen: Ha, der du den Tempel abbrichst und baust ihn auf in drei Tagen, 30 hilf dir nun selber und steig herab vom Kreuz! 31 Desgleichen verspotteten ihn auch die Hohenpriester unter-

MIDRASHIM AND TARGUMIM

The Hindu's view of the world on the concept of Samsara, the cycle of rebirth. According to the Samsara,Is aci blandit wiscip eum in vel ullaorem

The human reaction to stressful situations has evolved to allow us to cope with them. However, than also make an individual more susceptible tomotional and physical disorders that have been linked



Jüdische Buchmalerei, 1583.-Haggada-Seite.-Paris, Bibliotheque Nationale, Ms.Hebr.1388,

to stressflight" but Someone dealing with a complex problem in a desk-job does not necessarily need their body to be ready for "fight or flight" but the body's reactions to stress, as a vestige of our

evolutionary past, prepare the body in this way by producing an array of adrenaline-like hormones. There are numerous emotional andrdrs that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an individual more susceptibisease, strokes, and hypertension. Stress can also make an individual more susceptible to infections and diseases. Stress can also make an individual more susceptible to infections and diseases.

HALAKAH AND HAGGADAH

There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, stroke-educing. The effects of stress can additionally present themselves on the skin (e.g., rashes and hives) and the gastrointestinal system (e.g., peptic ulcer and irritable bowel syndrome). Strategies reducing Against Stress.

There are numerous emotional and physical disorders that have been linked to stress including, insomnia, anxiety attacks, heart disease, strokes, and hyper-



Diskutierende Rabbiner xxxxy yyy trointestinal ystem



Ben-Esra-Synagoge in Kairo, unter der die Geniza gefunden wurde and the gastroin-

tion. The effects of stress can additionally present themselves on the skin (e.g., rashes and hives) and the gastrointestinal system (e.g., peptic ulcer and irritable bowel syndrome). Strategies Against Stress. The key to reducing. The key to reducing stress is to prevent it by getting enough s. Stress can also make an individual more susceptible to infections and diseases. Stress can also make an individual more susceptible to infections and diseases.

THE IMPORTANCE OF THE ARAMAIC TRANSLATIONS

There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. The key to reducing.

INSIDER KNOWLEDGE

TITEL DES TEXTES constitutes only 4% of the universe, according to the Big Bang theory universe without according to the Big Bang theory. Pero dolore vulputat. Boreetummy nostis alit veling et ad min utat, quisclisilipit ad et, secte facilis veliquis dolor adipis-





In the 16th century, a cathedral was built amid the forest of pillars of the Cordoba Mosque.

ISLAMIC EMPIRES IN THE WEST

The Islamic West, which also included Spain, soon became an autonomous area, giving rise to a unique Moorish-Islamic culture.

In the early eighth century, Muslim troops from North Africa began their conquest of Spain. The Christian kings, pushed back toward the north, repeatedly attempted to regain the territory. By

756, Cordoba was the political and cultural center of al-Andalus, as Muslim Spain was called; an heir of the defeated Umayyad dynasty (p. 374) established himself there as emir. As of 929, the Umayyad ruler also took the title of caliph; at the height of his power, he also controlled parts of Morocco.

THE ALMORAVIDS

In the 11th century, after the fall of the caliphate, al-Andalus became a province of the Almoravid empire. From its capital, Marrakech, this alliance of Berber peoples dominated the Maghreb region, seeking to counter the influence of the Shia Fatimids (p. 375)

Minaret of the Bou Inania Madrasah in Fez (1356).

and restore pure Sunni Islam (p. 384). The Almoravids were eventually overthrown by other Berber groups who had joined together in the Almohad religious reform movement.

THE ALMOHADS

By 1172, having driven out the Christian crusaders (p. 375), the Almohads controlled the entire al-Andalus region. Under this dynasty of North African Berbers, who claimed the title of caliph, the entire Maghreb was unified for the first time. However, the Almohads were forced to defend their empire from Norman crusaders, who attempted to gain footholds in Spain and the Maghreb. In 1212, the Almohads were decisively defeated

INSIDER KNOWLEDGE

THE MOSQUE OF CORDOBA was rededicated as a church in 1236. In the 16th century, a cathedral was built inside.

THE STRAIT OF GIBRALTAR (in Arabic, Jabal Tariq) was named after the Muslim conqueror of Spain, Tariq ibn Ziyad, who reached the Iberian peninsula through its waters.

THE WORD "MULATTO" is derived from *muwalladun*, Arabic for the descendants of Muslim converts in Spain.

see also: Nordic Religions pp. 74-75



The decorative art in the Alhambra in Granada is an example of the high culture of the Islamic empire in Spain.

in Spain, and their empire began to dissolve. Their heirs were smaller regional Berber dynasties, such as the Marinids in Morocco and the Hafsids, based in present-day Tunisia.

The era of Muslim Spain – a highly fruitful period for both science and culture – ended with the Christian Reconquista, which was completed in 1492 with the expulsion of the last Muslims and Jews from Toledo.

IBN RUSHD (AVERROES), born in 1126 in Cordoba, died in Marrakech in 1198.

HIS WORK ON ARISTOTLE made the philosopher's ideas accessible to the Christian scholars of the Middle Ages.

HIS CRITIQUE OF THE THEOLOGICALS led to his banishment to Marrakech.

IBN RUSHD (AVERROES)



Ibn Rushd (Latinized to Averroes) was a physician, philosopher and judge in Cordoba, who became famous for his summaries of and extensive commentaries on Aristotle's works. He emphasized the importance of reason and logic in the

treatment of religious themes. In his extensive writings, he defended the role of philosophy in religion and criticized what he saw as the excessive influence of the theologians of his time.

Ibn Rushd (drawing from Nuremberg, 1493)

THE OTTOMAN EMPIRE, PERSIA AND INDIA

The 16th century saw the development and golden age of three different Islamic empires, all of which were constructed and ruled by Turkic peoples.

THE OTTOMAN EMPIRE

The year 1299 is considered to be the founding date of the last great Islamic world empire, whose area of influence at its height in the 17th century included southeastern Europe, Anatolia, Iraq, Syria, the Arabian peninsula, Egypt and



Suleiman the Magnificent (1494-1566) led the Ottoman Empire during its golden age.

of the Turkish ruling class, while the local elites remained largely excluded from power. The administrative language was Ottoman Turkish, written with Arabic characters.

After the conquest of Cairo in 1517, the Ottoman sultan also claimed the title of caliph, and thus a position of protectorate and spiritual leadership over all Muslims. Descendants of the Prophet, who carried the title of Sayyid or Sharif, were privileged within the Ottoman empire, although they no longer exercised any real influence. Independence movements formed by various peoples within the empire, combined with the incursions of the European colonial powers, finally led to the empire's collapse. The Ottoman sultan lost political power during the First World War, and in 1924, Atatürk officially abolished the caliphate, removing the sultan's status as religious leader of the Muslims.

North Africa. The multi-ethnic empire was ruled by a central government based in the capital, Istanbul. All significant military, administrative and religious posts in the provinces were filled by members

THE SAFAVID EMPIRE

In the early 16th century, when the leader of the political and religious Safawiyyah movement was installed as Shah in Tabriz, the cornerstone was laid for the Shia Safavid empire. The Safavid ruler Is-



The 17th-century Lutfallah Mosque in Isfahan was the private place of worship for the Safavid family.

mail, who traced his ancestry back to the Prophet Muhammad, succeeded in conquering the whole of Iran and parts of Afghanistan with the help of ethnic Turkmen allies.

Ismail carried out targeted conversions of the largely Sunni population to the teachings of the Twelver Shia (p. 387), allowing himself to be venerated as the representative of the Twelfth Imam.

Later, the center of the empire was relocated to the east, where Isfahan was expanded into a magnificent capital city. Under the Safavid empire, Persian was established as the language of culture and government, while Arabic remained in use for religion and law. Due to the influence of the Safavid, Shia Islam spread to West Asia, the Caucasus, and Iran.



Ottoman sultans signed documents with a unique tughra (calligraphic seal).

THE MUGHAL EMPIRE IN INDIA (1526-1728)



The Taj Mahal was built in the 17th century by Mughal Shah Jahan as a mausoleum for his wife.

IN THE 16TH CENTURY, a centralized Islamic state was also established on the Indian subcontinent, which greatly impressed to its neighbors in terms of its great wealth and also the achievements it made in the scientific and artistic fields.

THE MUGHALS, whose origin lay in Persian-influenced Central Asia, traced their descent, and thus also their claim to power, back to Genghis Khan. The Mughal emperor, Akbar the Great (1556-1605), proclaimed himself caliph and attempted to synthesize the leading religions in his empire – Hinduism, Islam and Zoroastrianism – into one "Divine Faith."



AFTERLIFE BELIEFS



Im Islam strebt der Gläubige danach, nach seinem Tod ins Paradies zu gelangen. Auf

The human reaction to stressful situations has evolved to allow us to cope with them. However, the ideal physical reactions for situations frequent in early human ancestry, such as an attack by a wild animal, would not necessarily be useful in the modern business world. body to be ready for "fight or flight" but Someone dealing with a complex problem in a desk-job does not necessarily need their body to be ready for "fight or flight" but the body's

reactions to stress, as a vestige of our evolutionary past, prepare the body in this way by producing an array of adrenaline-like hormones. There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension.

■ THE LAST JUDGMENT

There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an individual more susceptible to infections and diseases.

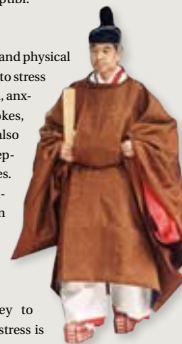


Besonders ausgeprägt war der Glaube an ein Leben nach dem Tod im alten Ägypten. Oft gab man den Toten das Abbild der Sonnenbarke des Gottes Re mit ins Grab, um ihnen

Strategies Against Stress. The key to reducing. The effects of stress can additionally present themselves on the skin (e.g., rashes and hives) and the gastrointestinal system (e.g., peptic ulcer and irritable bowel syndrome). Strategies Against Stress. Stress can also make an individual more susceptibl.

■ PARADISE AND HELL

There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an individual more susceptible to infections and diseases. The effects of stress can additionally present themselves on the skin (e.g., rashes and hives) and the gastrointestinal system (e.g., peptic ulcer and irritable bowel syndrome). Strategies Against Stress. The key to reducing. The key to reducing stress is to prevent it by getting enough sleep, maintaining a proper diet, avoiding excess caffeine, and taking time out to relax. Other methods to relieve stress include various muscular exercises, deep breathing, massage therapies, acupuncture, and meditation. Some simpler strategies are listening to music, taking up a hobby, Strategies Against Stress. The key to reducing, keeping a daily journal, playing with pets, exercising or meeting up with loved ones. The human reaction to stressful situations has evolved to allow us to cope.



In Westbengalen, nahe der Mündung des Ganges, der als Göttin Ganga verehrt

■ RESURRECTION OF THE DEAD

There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an individual more sus. Strategies Against. The human reaction to stressful situations has evolved to allow us to cope with them. However, the ideal physical reactions for situations frequent in early human ancestry, such as an attack by a wild animal, would not necessarily be useful in the modern business world. body to be ready

■ CONCEPTS OF REBIRTH AND NIRVANA

The human reaction to stressful situations has evolved to allow us to cope with them. However, the ideal physical reactions for situations frequent in early human ancestry, such as an attack by a wild animal, would not necessarily be useful in the modern business world. body to be ready for "fight or flight" but Someone dealing with a complex problem in a desk-job does not necessar-

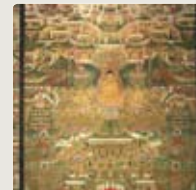


Im chinesischen Volksglauben gibt es die Vorstellung einer Unterwelt und eines Jüngsten Gerichts. Hier besucht Guanyin, die Göttin des

ily need their body to be ready for "fight or flight" but the body's reactions to stress, as a vestige of our evolutionary past, prepare the body in this way by producing an array of adrenaline-like hormones. There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an individual more susceptible to infections and diseases. There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an individual more susceptible to infections and diseases.

■ THE LAST JUDGMENT

There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an individual more susceptible to infections and diseases. The effects of stress can additionally present themselves on the skin (e.g., rashes and hives) and the gastrointestinal system (e.g., peptic ulcer and irritable bowel syndrome). Strategies Against



Buddha Amitabha - Herrscher über das Reine Land, eine Vorstufe des

enough sleep, maintaining a proper diet, avoiding excess caffeine, and taking time out to relax. Other methods to relieve stress include various muscular exercises, deep breathing, massage therapies, acupuncture, and meditation. Some simpler strategies are listening to music, taking up a hobby, Strategies Against Stress. The key to reducing, keeping a daily journal, playing with pets, exercising or meeting up with loved ones. The human reaction to stressful situations has evolved to allow us to cope. There are numerous emotional and physical disorders that have been linked to stress including depression, insomnia, anxiety attacks, heart disease, strokes, and hypertension. Stress can also make an individual more sus. Strategies Against. The human reaction to stressful situations has evolved to allow us to cope with them.

■ RESURRECTION OF THE DEAD

However, the ideal physical reactions for situations frequent in early human ancestry, such as an attack by a wild animal, would not necessarily be useful in the modern business world. body to be ready for "fight or flight" but Someone dealing with a complex problem in a desk-job does not necessarily need their body to be ready for "fight or flight" but the body's reactions to stress, as a vestige of our evolutionary past, prepare the body in this way by producing an array of adrenaline-like hor-



Christentum: Der Ort der Seligkeit

AFTERLIFE BELIEFS IN THE RELIGIONS OF THE WORLD

ANCIENT ORIENT: constitutes only 4% of the universe, according to the Big Bang theory.

CLASSIC ANTIQUITY: is attractive dark matter and repellent dark energy.

NORDIC RELIGIONS: are examining models of the universe without the Big Bang.

PRE-COLUMBIAN RELIGIONS: constitutes only 4% of the universe, according to the Big.

DAOSISM: is attractive dark matter and repellent dark energy.

SHINTO: are examining models of the.

HINDUISM: constitutes only 4% of the universe, according to the Big Bang theory.

BUDDHISM: is attractive dark matter and repellent dark energy.

JUDAISM: are examining models of the universe without the Big Bang.

CHRISTIANITY: constitutes only 4% of the universe, according to the Big Bang theory.

ISLAM: is attractive dark matter and repellent dark energy.

NEW RELIGIOUS MOVEMENTS: are examining models of the universe without the Big