	Sapiens	Chapter 20: 12. Th	e Law of Religion		nd
tribesmen from the imprinted with exot south, the uncation invade Japan in 12 picked ghts with tax adventurers, and a Meanwhile, around holiest shrine in the eyes blazing with e weather-beaten Tu	L MARKET IN SAMARKA steppes displayed the late tic scripts and the pro less of humankind was an every series. Mongol cavalrymen in the series of humankind was an every series of humankind was an every series of humankind was an every series. The series of humankind was a steppe of humanking the series of humanking series of	test batch of straw-hair of unfamiliar kings. He eryday fact. The same in skins and furs rubbed buth China Sea, engine of a single emperor. Ecca, hoatiom was proceive found yourself in the repeating one after the saian steppes, hobbling	entral Asian oasis, Syrred slaves from the farere, at one of that era's process could be obsed shoulders with Chine eers from Central Asian seeding by other means the company of a party to other the ninety-ninerg on a stick and stroking	west, and shopkeeper major crossroads bet erved at work when K ese foot soldiers in bar listened with dropping s. Had you been a pile from Mesopotamia, the names of God. Just and	ers pocketed shiny gameen east and west ublai Khan's army ramboo hats, drunken games to the tall tale grim to Mecca, circlateir robes oating in tale ahead you might hally. To one side, gold
would have signalled. Today religion is humankind, alongs more fragile it is. The laws are not the resultance laws beyond challed. Religion can the criteria: 1. Religion is an belief in reincarnation.	kin, might have been a ground the presence of brothers often considered a source of the crucial historical role of the crucial historical role of the crucial historical role of	ers from India, or perha- ce of discrimination, di Since all social orders of religion has been to go t are ordained by an al- cial stability. namormsandvalueshati and values, rather than religion, as long as it de	aps from the mysterious isagreement and disun and hierarchies are imgive superhuman legitibsolute and indisputabisfoundedonabeliefinasinan isolated custom or oes not validate certain	s spice islands further alon. Yet, in fact, religionagined, they are all from acy to these fragile alle authority. This help superhumarhis involved belief. Knocking on very behavioral standard	r east. on has b een fthe thing agile, and the large structures. Religion as place at least sones two distinct wood for good luck its.
Professional socce soccer themselves Despite their ab aegis a large expana a universal and multiple the universal and multiple themselves are like the no interest in converte their emergence with the soccer and their emergence with the society and their emergence with the society and their emergence with the society and their emergence with their emergence with the society and the society and their emergence with the society and the society	er is not a religion, becaus s, and FIFA may at any mo bility to legitimise widespre nse of territory inhabited b man order that is true alwa	se despite its many rule coment enlarge the size ead social and political by disparate groups of ays and everywhere. So as Islam and Buddhis of ancient religions were ace. As far as we know than trevolutions in history	es, rites and often bizare of the goal or cancel to orders, not all religions human beings, a religioned for the goal, it must insist of the goal and exclusive. The contract of the contract	rre rituals, everyone kenthe offside rule. s have actuated this paion must possess two in spreading this believes in their followers believes arry religions began to	cnows that human be cotential. In order to further qualities. First to everyone. In other than the country people tend to ed in local deities are o appear only in the
other beings, such people to cut down Valley may have for might nd precious of Such religions to foragers spent their needed to understate convince the inhab	s the dominant belief syst as animals, plants, fairies on a particularly large g tree orbidden people from hunt obsidian. Tended to be very local in a circ entire lives within an area and the super-human order to hunt white-tailed for	s and ghosts. For exame, lest the g-tree spirit be ting white-tailed foxes, outlook, and to emphase of no more than a their that regulated their to ley to follow the same of	d values had to take intemple, a forager band in become angry and take because a white-tailed sise the unique featlown nousand square miles.	the Ganges Valley me revenge. Another for different for the following the second restriction of the following the following to the following t	ray have established rager band living in a wise old woman ohenomena. Most e inhabitants of a pagly. It was pointles
animals, which countigers hunted many shared habitat. In considering possessions. Hence table into property. This, however, or was limited. They considered birth to health A leading theory the fertility goddess.	created a big problem. Fa could lock the sheep in pe ny lambs, nor could they p y about the origin of the go s, the sky god and the go	eturatione fact that man reto tigers. Beings commend manipulated plants of the Agricultural Revolutions, castrate rams and prevent the eruption of ods argues that gods of medicine took centre.	hunted sheep did not a municated with one and animals, and couplution was to turn planed absolute control of a selectively breed ewed deadly epidemics. How gained importance becaute stage when plants	make sheep inferior to nother directly and negled hardly degrade the sts and animals from each their sheep, but they less, yet they could not each then to safeguard the sause they offered a seand animals lost their	o man, just as the fagotiated the rules go mselves by negotial equal members of a knew perfectly well ensure that the ewe ne fecundity of the co olution to this proble ability to speak, an
promise everlasting example. For thous divine powers, who have a few hundred square contact entities who have a tempt to a understood the wort to these gods and the sexual example.	e between humans and the gods in a sands of years after the A or in exchange promised at I Revolution initially had a ever, these too gradually leare miles, most of their newse power and authority answer these needs led to be controlled by a gothe gods might, if they reconstruct the sand and the gods might, if they reconstruct the sand and the gods might, if they reconstruct the sand and the gods might, if they reconstruct the sand and the gods might, if they reconstruct the sand and the gods might, if they reconstruct the sand and the gods might, if they reconstruct the gods might	exchange for mastery of gricultural Revolution, bundant harvests and far smaller impact on lost status in favour of eeds could be met by lest the appearance of portion of powerful gods, delived devotionscass, delived devotionscass, delivered devotions delivered deli	over plants and animal religious liturgy consist fecund ocks. the status of other menthe new gods. As long ocal spirits. But once keeping or an entire to by the istic religions (figure, such as the fertility goveright to bring rain, victors.)	Is – the rst chapters of the animist so as people lived their singdoms and trade near ade basin. The above he rain god a pry and health.	f the book of Genes seine and cakes to system, such as roc entire lives within line etworks expanded, These religions and the war god. Hu
integral part of almordinary people, the the barbarians, the Yet the greatest just one of many crobetween gods and might wipe out billion Polytheism thereby stature and became	at entirely disappear at the cost all polytheist religions arey were good enough. We peasant in his hut lit a cast impact of the rise of greatures inhabiting the woons of ants, grasshoppers are either extras or silent decorated in the contract of the con	These spirits were far hile the king in his capi andle to the g-tree fairy at gods was not on she orld. Polytheists, on the resporir sins and our go s, turtles, antelopes, gir us of the gods, but also ecor in the great drama	r less important than the itace dityoxacus of fat rame, praying that she help eep or demons, but up to other hand, increasing ood deeds determined raffes and elephants, just that of humankind. Less of man's relationship of Idolatry	ne great gods, but for as to the great war god cure his sick son. Hotherstatistsofhought gly saw the world as a the fate of the entire ust because a few stuess fortunate member with the gods.	the mundane needs d, praying for victory t that humans were a re ection of the rel ecosystem. A terrib upid Sapiens made to
unjust stereotype. I Polytheism does animist religions re Zeus, Hera, Apollo thrall to fate, which Africa, all gods wer myriad gods and specyery individual an The fundamenta interests and biase	rs of monotheistic brainwars of monotheistic brainwars. In order to understand the second processorily dispute and their colleagues were doomed them to perish in the supreme go pirits, humankind, and the lad every phenomenon. al insight of polytheism, were, and therefore it is unconealth or for rain, because	e inner logic of polythei the existence of a sing e power that stands be e subject to an omnipo n the cataclysm of Rag od Olodumare, and rem e biological and physical which distinguishes it from	ism, it is necessary to go gle power or law govern whind all the different go otent and all-encompast gnarök (the Twilight of mained subject to him. al world. Atman is the of om monotheism, is that dane desires, cares ar	grasp the central idea ning the entire univers ods, demons and holy ssing power – Fate (M the Gods). In the poly In Hindu polytheism, a eternal essence or so t the supreme power	buttressing the below. In fact, most poly rocks. In classical doira, Ananke). Nor otherwise the single principle, A full of the entire university powerning the world lt's pointless to ask
and Hindus built not the only reason embrace even defethereby achieving experspective all murn Most Hindus, how such matters, Hindusuch as Ganesha, help in order to wind encompassing powers.	articular city prospers or voluments to Atman. In to approach the suprement, poverty, sickness and enlightenment. They strive indane desires and fears a lowever, are not Sadhus. They same approach the gods with Lakshmi and Saraswati has wars and recuperate from over of a supreme principle.	e power of the universe death. Thus some Hir e to see the world from are meaningless and epother are sunk deep in their partial powers. He was interests and bias millness. There are new you'll inevitably end universals.	ne would be to renounce indus, known as Sadhun the viewpoint of this for phemeral phenomenal the morass of mundar in Precisely because the ites. Humans can there ecessarily many of the sup with more than one	e all desires and emb is or Sannyasis, devo fundamental principle, he concerns, where Al ir powers are partial r fore make deals with se smaller powers, sir deity. Hence the plura	race the bad along te their lives to uniti to realise that from than is not much he ather than all-encorthese partial powers ality of gods.
completely disinter accept the existence Even when poly send missionaries armies for that purp protected and legition obliged to build ten imperial elite itself a lsis to their panthed. The only god the	rested power, and on the office and act of other gods. The state of the rested power, and on the office and act of other gods. The state of the rested of the rested of the state of the state of the rested of th	other hand in many part Polytheism is inherent empires, they did not truly the worship of Osiris, oughout the empire we say were not required to the these temples were last of subject people.	rtial and biased powers by open-minded, and ra by to convert their subject Jupiter or Huitzilopoch bere expected to respect by give up their local good built alongside those of The Romans happily a monotheistic and evan	sctliter foisthe difvotee arely persecutes 'here ects. The Egyptians, the fill (the chief Aztec go at the empire's gods and rituals. In the A of local gods, rather the dded the Asian goddingelising god of the Clarge	s of one god to etics' and 'in dels'. he Romans and the od), and they certain nd rituals, since the Aztec Empire, subject and in their stead. Ir ess Cybele and the hristians. The Roma
the emperor. This wat compromise, the heartedly. In the 30 than four general procession combine all the viction thousand in contrainterpretations of the The religious was those involved accordingly believed that the dispersion of the procession o	was seen as a declaration of Romans reacted by person years from the crocol of corsecutions of Christians of all these persecutions of the religion of love and corporars between Catholics and cepted Christ's divinity and ivine love is so great that ening the gates of heaver pelievers had to participate	n of political loyalty. Wheecuting what they und Christ to the conversion. Local administrators at ions, it turns out that in next 1,500 years, Chrimpassion. If Protestants that sweld His gospel of compassion and was incarnated in to all those who professed.	then the Christians vehiclerstood to be a political on of Emperor Constant and governors incited at these three centuries, istians slaughtered Chapt Europe in the sixtee assion and love. Howevern esh and allowed Himsessed faith in Him. Cath	emently refused to do ally subversive faction tine, polytheistic Rom some anti-Christian vinte polytheistic Rom ristians by the millions and seventeenther, they disagreed about the betoetdrethereby holics maintained that	so, and went on to a. And even this was an emperors initiated tolence of their own ans killed no more to be to defend slightly of centuries are particular the nature of this lycredeeming the a faith, while essenting
belittles God's great and implies that Ch These theological the hundreds of the Protestants who his were slaughtered in organised festive p massacre (the room Roman Empire thro	atness and love. Whoever hrist's suffering on the crocal disputes turned so viole ousands. On 23 August 19 applied to the control of the cont	r thinks that entry to he ss and God's love for hent that during the sixt 572, French Catholics numankind. In this attactours. When the pope in ecasion and commission More Christians were here. God is Code	eaven depends upon his humankind are not end teenth and seventeenth who stressed the important the St Bartholomewhomed Giorgio Vasari to killed by fellow Christia One	is or her own gesoldisterough. In centuries, Catholics ortance of good deeds or any Massacre, being from France, he was decorate one of the Vans in those twenty-for	and Protestants kil ant Protestants kil a attacked communi tween 5,000 and 10 s so overcome by jo /atican's rooms with ur hours than by the
began to believe the view Him as posses followers beseech. The rst monother pantheon, the god and tried to check to abandoned in favor Polytheism contributes their own uninterest is in the time.	clowers of polytheist gods nat their god was the only essing interests and biases the supreme power of the eist religion known to us a Aten, was, in fact, the supreme for all other gour of the old pantheon. It inued to give birth here a niversal message. Judaismy Jewish nation and in the essionary religion. This stages	god, and that He was s, and believed that the universe to help them appeared in Egypt, when the preme power ruling the ods. His religious revoluted there to other monder, for example, argued the obscure land of Israe	in fact the supreme porey could strike deals were recover from illness, were Pharaoh Akhenaten universe. Akhenaten ution, however, was unotheist religions, but the that the supreme power.	ower of the universe. You with Him. Thus were be win the lottery and gain declared that one of institutionalised the win successful. After his ey remained marginal wer of the universe has offer other nations, a	Yet at the same time orn monotheist religion victory in war. the minor deities of corship of Aten as the death, the worship of the corship of the worship of
The big breakth was their long-awa interests and biase something everyon world. Paul's argumen strangest twists, the Christian success Christianity, Islam, break out of the design of	arough came with Christian aited messiah. However, cas, and if He had bothered the should hear about, not ats fell on fertile ground. Coais esoteric Jewish sect to ess served as a model for too, began as a small sect eserts of Arabia and conquestry.	nity. This faith began a one of the sect's rst lead to incarnate Himself in just Jews. It was thus in hristians began organion ok over the mighty Ror another monotheist relect in a remote corner o	as an esoteric Jewish solders, Paul of Tarsus, run the esh and to die or necessary to spread the ising widespread missiman Empire. Iligion that appeared in of the world, but in an e	sect that sought to correasoned that if the sunther the cross for the salme good word – the Arabian peninsulation stranger and swift	preme power of the vation of humanking ospel – about Jesus I at all humans. In o
either that its god is usually believed the Over the last two many lit worked. At the empires – the Rom the end of the rst many the Himalayas clair exception of East Amost people outside	ve tended to be far more to so not the supreme power that they are in possession millennia, monotheists represented by the man Empire – was a Christ millennium AD, most peopemed to be ordained by the Asia and the southern parties East Asia adhere to one mism continued to survive	of the universe, or that of the entire message eatedly tried to strengt tury AD, there were hatian polity, and mission le in Europe, West Asia single great God. By ts of Africa, and it begate monotheist religion of	t it received from God job of the one and only Gothen their hand by viole ardly any monotheists in aries were busy spreada and North Africa were the early sixteenth certain extending long tentator another, and the glot	just part of the universion, they have been controlly exterminating all in the world. Around Anding Christianity to other monotheists, and entury, monotheism do acles towards South And political order is but the south political order is but the south political order.	sal truth. Since monompelled to discred competition. D 500, one of the wher parts of Europe mpires from the Atlaminated most of Africa, America and uilt on monotheistic
believes that the su approach a lowly b	upreme power of the univer oureaucrat when the presi- and to pourr bæl hd brimsto	erse has interests and d æ∉'is of pen to you? In	biases, what's the pointed	nt in worshipping part	ial powers? Who we
NeilGower Yet there has al monotheist idea ful alien for their mund through the side wingods. Just as the god helped it overcome	Iways been a chasm between the land land land land land land land land	veen theological theories to divide the world into eist religions expelled the ample, developed its out and Huitzilopochtli protested by	'we' and 'they', and to the gods through the from the pantheon of saints sected the Aztec Empire by St George, Scotland	see the supreme povont door with a lot of formation, whose cults differed e, so every Christian I	ver of the universe a fanfare, only to take little from those of t kingdom had its ow ary by St Stephen, a
to pray to St Agath The Christian sa goddess of Celtic In Brigit, who to this d Polytheism gave bi powers: good and it. Dualism explains struggle.	protected chimney cleaned in the protected in the protected chimney cleaned in the protected free and prior to the coming day is the most revered satisfied in the protected free and prior to the coming day is the most revered satisfied in the protected free attractive world view between the protected and protected free attractive world view between the protected attractiv	s, then St Apollonia wan the old polytheistic g of Christianity was Bri aint in Catholic Ireland. The Battle of G eist religions, but also to dualism believes that e is a battleground betwe	as a much better audience gods. Often they were igid. When Ireland was good and Evil to dualistic ones. Duality evil is an independent peen these two forces, a	nce. Te these very same gos Christianised, Brigid Stic religions espouse power, neither created and that everything the	ods in disguise. For too was baptised. S the existence of two d by the good God, at happens in the w
of human thought. intellectual gymnas explanation is that there would be no to choose evil. Mar God knew in advartortures in hell, why Some don't. What's For dualists, it's There is an indeper	ry attractive world view be 'Why is there evil in the wastics to explain how an all- this is God's way of allow free will. This, however, is my indeed choose evil and note that a particular person y did God create her? The s undeniable is that mono s easy to explain evil. Bad endent evil power loose in own drawbacks. While so	vorld? Why is there suf- knowing, all-powerful aring for human free will a non-intuitive answerd, according to the standard would use her free weelogians have written atheists have a hard time things happen even to the world. The evil powers	ffering? Why do bad the and perfectly good Good. Were there no evil, her that immediately rais and monotheist accomplete books to an another than the Proposition of	ings happen to good point allows so much sufficient and choice and the choice must be that as a result she was swer such questions. The choice must be the world is not government.	people?' Monotheis fering in the world. (one per per per per per per per per per pe
it's clear why it is s laws governing this Pakistan can hit tan and who decreed the So, monotheism to argue that there belief. Dualistic religions of was active somewh Zoroastrianism. Zo	such an orderly place, whe s cosmic war? Two rival s rgets in India because gra	ere everything obeys the tates can ght one anot avity works the same was the very tevil. Dualism explained who created the enterpolated the enterpolated passed from general as a cosmic battle between	ne same laws. But if Gother because both obey way in both countries. We have evil, but is puzzled to tire universe – and He's etime between 1500 BC meration to generation to ween the good god Ah	ood and Evil battle for y the same laws of phythen Good and Evil goy order. There is one is evil. But nobody in his and 1000 BC a propuntil it became the moura Mazda and the evo	control of the world sysics. A missile laught, what common la e logical way of solv history has had the whet named Zoroast est important of dual wil god Angra Mainy
religions, and it ins During the third beat Christianity to Empire was overru the Middle East. Nevertheless, th dualist beliefs and Christians, Muslims against the good G	ne Sassanid Persian Emperired a number of other despired a number of other despired a number of other despired and fourth centuries AD, and achieve dominance in the sum by the monotheistic Mushe rising tide of monotheistic practices, and some of the sand Jews believe in a person, and wreak havoc with motheist adhere to such a contract of the sand wreak havoc with the sand wre	the Manichaean creed e Roman Empire. Yet to slims, and the dualist was made and the dualist was most basic ideas of wowerful evil force – like nout God's permission.	as Gnosticism and Man d spread from China to the Manichaeans lost t wave subsided. Today out dualism. Jewish, C what we call 'monothei e the one Christians ca	nichaeanism. North Africa, and for the soul of Rome to the only a handful of dual hristian and Muslim mades are, in fact, dualis the Devil or Satan	a moment it appear ne Christians, the Zo list communities su nonotheism absorbe st in origin and spiri
a wonderful capaci believe at one and imagine that the go Another key dua and spirit. Gnostics evil god. Man, acco nonsense – why dis everything was cre helped them addre (the realm of the go	you believe in a single or ity to believe in contradiction the same time in an omnition God God even needs our halistic concept, particularly and Manichaeans argue ording to this view, serves istinguish so sharply betweeted by the same good Goss the problem of evil. So good god) and hell (the real that the souls of people could be served to the served to th	ions. So it should not of ipotent God and an incomelp in its struggle against and Market that the good god creates as a battleground between body and soul, or sod. But monotheists consuch oppositions even all of the evil god) was	come as a surprise that dependent Devil. Coun inst the Devil, which in anichaeanism, was the eated the spirit and the tween the good soul armatter and spirit? And ould not help but be cantually became corners also dualist in origin.	t millions of pious Chritless Christians, Muslispired among other the sharp distinction better soul, whereas mattered the evil body. From why argue that body aptivated by dualist distones of Christian and	istians, Muslims and ims and Jews have nings the call for jihat ween body and south and bodies are the amonotheistic per and matter are evilophotomies, precisely and Muslim thought.
under a single divir ghosts. Scholars of practices taken from All the religions we seems obvious to Notes and to boil down newcomers, such a Mediterranean bas	eism, as it has played out ne umbrella. The average of religion have a name for m different sources. It's case have discussed so far showesterners, who are faming to the history of gods. Duas Jainism and Buddhism sin, were characterised by naintained that the superh	Christian believes in the this simultaneous avoidabled syncretism. Syncologically are one important challiar mainly with monothering the rst millennium in India, Daoism and of their disregard of gods	the monotheist God, but owal of different and everetism might, in fact, but of Nature aracteristic: they all focus heistic and polytheist on religions of an altoget Confucianism in China s.	ut also in the dualist Deen contradictory ideale the single great works on a belief in gods treeds. In fact, however ther new kind began to and Stoicism, Cynic	evil, in polytheist sa s and the combinati dd religion. and other supernater, the religious hist so spread through A ism and Epicureani
humans, animals athe laws of nature to the major faiths. The central gure small Himalayan kin and women, childred discontent, all of which possessions, bege poverty dream of ri	ural-law religions continued and plants were. Gods had than elephants can. A prince of Buddhism is not a godingdom, sometime around en and old people, all sufficient seem to be an insepart sons and daughters, and iches. Those who have a y too are haunted by ceas	d their niche in the ecome example is Buddhis d but a human being, S d 500 The young prince fer not just from occasi arable part of the huma d build houses and pal million want two millior	Siddhartha Gautama. As e was deeply affected ional calamities such a an condition. People places. Yet no matter win. Those who have two	ants and porcupines had tof the ancient natural According to Buddhist by the suffering evide as war and plague, but ursue wealth and power they achieve, they amillion want 10 million	ad theirs, but could all law religions, which tradition, Gautama ant all around him. He also from anxiety, wer, acquire knowled are never content.
the mind experience pleasure will remain things, such as pain are never content.	ght was that no matter whoes something distasteful in and will intensify. There in. As long as the pain cor We either fear that the ple hen they nd it. Some beconter. And we all know peo	it craves to be rid of the fore, the mind is always ntinues, we are dissation easure might disappeate anxious that their part of the state of the st	ne irritation. When the report of the report of the second it. It was a second it. It will be the report of the re	mind experiences som very clear when we ex Yet even when we ex ill intensify. People dre	nething pleasant, it of experience unplease experience pleasant to be a same for years about
none of them can of forever chasing after Gautama found understands things sadness but you do intensify, you continue But how do you developed a set of	send us rain, social instituction of send us rain, social instituction of ser greater pleasures. If that there was a way to easier they are, then there is not suffer from it. There in the the sum of the suffer from the sum of the	exit this vicious circle. It is no suffering. If you excan actually be richned ing your peace of mindings as they are, without train the mind to exp	the greatest kings are of the greatest kings	riences something ple hout craving that the sou experience joy with sadness as sadness, without craving. Thes	easant or unpleasar easant or unpleasar sadness go away, y nout craving that the joy as joy, pain as se practices train th
avoid falling into cree of craving (for proceedings) contentment and solutions are unpleasantness and According to Burwhich means 'The suffering. He encap	possible. Inded these meditation technology and fantasies. He power, for sensual pleasurerenity, known as nirvana uffering. They experience and pain, such experiences uddhist tradition, Gautama Enlightened One'. Buddh psulated his teachings in a ring; and the only way to be	instructed his followers re, or for wealth). When the literal meaning of reality with the utmost a cause them no misery a himself attained nirvate a spent the rest of his a single law: suffering a	s to avoid killing, prominenthe ames are completed the ames are completed which is 'extinguishing to clarity, free of fantasies. A person who does not and was fully liberal life explaining his discontinuous from craving; the	iscuous sex and theft, etely extinguished, crag the re'). Those who es and delusions. Whinot crave cannot sufferted from suffering. He overies to others so the only way to be fully	since such acts neaving is replaced by have attained nirvalle they will most liker. enceforth he was kroat everyone could liberated from suffer
true, just as in mod gods, on the other rst principle of Bud Buddhism does in uence on the law once craving arises Yet much like the Buddhism told peo economic prosperit lifetime, they devot	dern physics vays equals Be hand, is of minor important addhism is 'Suffering exists on to deny the existence of with the tau that suffering arises from s in a person's mind, all the monotheist religions, prople that they should aim for ty and political power. How ted most of their present little and most of their present little descriptions.	Buddhists are people wance to them. The rst properties. How do I escape it?' If gods – they are descripted are descripted are gods in the universe for the ultimate goal of the wever, 99 per cent of Eives to the pursuit of manager in the pursuit of manager.	who believe in this law a rinciple of monotheist r ribed as powerful being of a person is free of al e cannot save him from religions such as Budd complete liberation fro Buddhists did not attain nundane achievements	and make it the fulcruing religions is 'God exists' gs who can bring raing I craving, no god can a suffering. Thism never really rid the suffering, rather the normal and even if	m of all their activities. What does He was and victories – bu make him miserable themselves of the wan for stops along the they hoped to do so
Moreover, as tir with the capacity to trapped in the cycle only in attaining nir spend their time br gifts of rice and car. The last 300 years about theist religior religious fervour, un	are often depicted as an ns, this is largely correct. Inparalleled missionary eff	nist sects developed parts of suffering but who for suffering gods, many with mundane problem ues, and even winning The Worship age of growing secular But if we take into constorts, and the bloodiest	antheons of Buddhas a prego this liberation out Buddhists began wors ns. Thus we nd many E bloody wars – in exch p of Man rism, in which religions sideration natural-law it	t of compassion, in orchipping these enlighted and bodhisated ange for prayers, colors have increasingly lost religions, then modern tory. The modern age	der to help the cour ened beings, asking ttvas throughout Ea
refer to themselves a superhuman orde Islam is of cours creator god, where religion. Like Buddl Buddhists believe t Karl Marx, Friedrich prophetic books, su	religions, such as liberaliss as ideologies. But this is er, then Soviet Communisse different from Commun	i just a semantic exerci sm was no less a religionism, because Islam se	ise. If a religion is a sy: on than Islam. ees the superhuman or	Nazism. These cree	nity turns out to be a
every unit in the Sc	eas Soviet Communism di lhists, Communists believe that the law of nature was th Engels and Vladimir Ilyi- uch as Marawhich foretole rals, such as the First of M oviet army had a chaplain , such as Trotskyism. Sov	ed in a superhuman or discovered by Siddha ch Lenin. The similarity d that history would so lay and the anniversar , called a commissar, v	rder of natural and immartha Gautama, Common y does not end there. Lone on end with the inevita y of the October Revolution	rder governing the wo s short shrift to gods, nutable laws that shou unists believed that th Like other religions, Co ble victory of the prolo lution. It had theologia by ofceotdi©rsnamduoism	hity turns out to be a has witnessed the ds do not like to be and values that is orld as the edict of a and yet we commo ald guide human act he law of nature was communism too had etariat. Communism ans adept at Marxis had martyrs, holy
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