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Bioethical common factors amidst Krause masonry and Saint Francis of Assisi systems of thought appeal to respectful dialogue, nature and understanding: the Jahr's dialogue beyond the age of "enlightenment" and the metadisciplinary "dark" ages

ABSTRACT

It has been known that the first reference of the word *Bioethics* in the twentieth century was due to German theologian Fritz Jahr in 1927. In that surprising paper Jahr, a protestant Lutheran university professor, proposes humble catholic deacon, Saint Francis of Assisi (1181-1226), as the first discoverer of Bioethics in Western Civilization. At the same time, Jahr quotes K.C.F Krause, a Masonic mathematics and philosophy doctor, who is referred within this manuscript because of his ideas on Life respect regarding also any given species. Saint Francis, a medieval icon who prevails as the devoted saint of ecologists and peacemakers, was the rebuilder of the catholic faith during those chaotic and excessively philosophical / theological times, when Life got under human siege. Krause was expelled from the Masonic movement (1810) while Saint Francis was advised to become an isolated hermit (1209) to be kept aside from the community due to his, somehow, rebellious strict observance of the original gospel in times when richness and vanity were becoming a sign of social success. They represent different methods regarding the same concern: That is to say, Life protection and peaceful stability. While the saint appeals to Love, the academic one trusts the Law as basic strategy. Historical and Philosophical contexts and controversies are also analyzed. Beliefs, knowledge, bias, prejudices, intellectual fights define the way many people live and assume their own and others' lives.

Key words: Fritz Jahr, Prime Bioethics, Metadiscipline, Saint Francis of Assisi, Bioethical Dialogue, Enlightenment, Dark Ages, Beliefs, Dual Nature

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1. Introduction to a metadisciplinary approach for bioethics

*"Before man are Life and Death, whichever he chooses shall be given him.
Immense is the wisdom of the Lord; he is mighty in power, and all-seeing."*

Book of Sirach 15, 17

Fritz Jahr (1927) invokes unusual relationships among diverse fields of knowledge, as well as important personalities to support in his writing the prime definition of "*Bio=Ethics*" and *Bio-Psyche*. The sole idea, since this very beginning, implies *dialogue* and a real *interdisciplinary consensus* – to say the less - for professional advising in Ethics, and so, life decision-taking processes.

Development of American Bioethics also led to similar methodological principles, either in V.R. Potter's (1971) branch, the Kennedy Institute of Ethics comprehension, or even The Hastings Institute influence: many visions and previous understandings have to come undone at the same time to create a new, still long ago reminiscent, pro-Life system of thought. Paraphrasing analytic philosopher W. V. Quine (1990) these efforts ought to lead to the *pursuit of Truth* as well.

More important, a semiotic instrument is present in the first appearing of the neologism. Jahr, consciously or unconsciously, equals the root "*Bio*", a realm in Life sciences, to "*Ethics*", a domain of Social sciences, or in other words, humanistic knowledge headed to *survival and communitarian principles*. Thus, Jahr subtly wrote in his 1927 manuscript what may be seen as one equation since the article's title: "*Bio=Ethik*". Therefore, first presentation in which the word Bioethics sprouts to the world covers so much as mathematical language.

This feature sends the reader -by the same token that Aristotle did in his work *Metaphysics*-, to a primordial notion: the word (*Logos*) –also meaning language, truth, wisdom (*sophia*) or law- allows understanding on the duality vocation inside opposites.

According to Aristotle, pythagorean scholars -following mathematical language- understood the world is composed in a dual way. *Metaphysics* deals with the study of causes and principles of the *beings qua beings*¹. Just like the dual nature of *particle-wave* in photons has been demonstrated, essences may tend throughout intrinsically developed processes to one way or another. However, one nature prevails and de-

¹ Available in <http://plato.stanford.edu/entries/aristotle-metaphysics/> (Consulted, May 1, 2011).

finer the subject. A rapid *glance at reality* will visualize how antagonistic relationships work out offering a whole range of possibilities in between.

So, ethics dilemmas and other type of "*strictu-sensu*" dichotomous thinking evidence lack of creativity. It may represent as well failures in understanding when finding solutions considering an overall perspective.

On one hand, *Life and Death* -for instance- can be understood as opposites; however, they can also be realized as consecutive stages in physical, emotional and spiritual terms. It is important to notice that -*right now*- the reader, however, is alive. He or she is at least at a part of a living state. Notwithstanding the fact that one can be dying, he or she is alive. In parallel, Bioethics is the *Science of Survival*, analyzed as the exercise of guaranteeing Life persistence.

That fact is enough to understand that correct assumptions in Bioethics lead to an Ontological type of Ethics based on Respect: Live and let live by accepting the way every subject (including oneself) *IS*. Ergo, love (as a bonding force) flourishes and producing forms of fear may decrease.

For Viktor Frankl (2009), Austrian psychiatrist, also the father of the *Logotherapy*, this is the only way to thwart Neurosis -a wrong state of being that complicates own and other's life-. Knowing one's qualities and defects and peacefully accepting the others' (keeping the hope of improvement) permits what he calls "*sense of life*" to be found.

1.1 Bioethics as a sensor of life convenient behaviors

Going back to *Physics*, like the particle that may become wave, its *state of being* is defined at an exact point in time. Change possibility is not good or bad *per se*. It is an inner tool to achieve survival, and happiness - from a *virtuous-eudemonic* ethical perspective-. This integral perspective may have importance in ethics domains, because:

On the other hand, *Good* in a naturalistic system of ethics will not be the usefulness or pleasure the act represents as it does from a utilitarian viewpoint. Among living beings, to practice the so-called "*Good*" implies behaviors (actions and reactions) that are a kind of "*Life protection*" through positive *and* negative feed-back systems (in hormonal, social, physical or any kind of event that produce a "reaction"). The idea, indeed, reflects a principle in Classical Physics, as Newton's Third law:

"For every action force there is an equal and opposite reaction force"

Good, from there on, is what protracts and protects properties of life (*Pro-Life system*); a virtuous system. One *virtuous action* (Etymologic root "Vir" in *virtue*, comes from the Indo-European "wei"- which means *Vital Force*) that can be represented as someone saving other's life by physical, clinical, political, emotional, intellectual or any other type of maneuvers. It is understandable how Medicine became an emancipator from the decadent (collective *death-prone*) Greek philosophy known as Sophism. This interaction gave birth to Philosophy, understood as love for Truth and wisdom, not only *knowledge* as sophists used to practice. This is a thin frontier line built on ways of solving real problems instead of behaving as demagogic leaders.

Evil, in contrast, may be summarized as the acts that put life in peril, or directly causes *death* (in the spirit of being an entity characterized as life's adversary). The meaning of the word *vice* (derived from Indo-European "wi-tio" in turn from "wi", a defective form of "wei", means a custom or habit that cause harm. Latin word "vitium" meant not only a defect but also "guilt" [Gómez de Silva, 2005: 719 y 722]), which is a "moral defect that jeopardize own or other's life"². Good and evil, thus, are defined based on their impact on living beings.

It follows that persons have a chance to redeem themselves listening to the Truth (not to usual unconscious prejudices, meaning virtue as an act of self-renouncement). How is that possible? Under the circumstances, in every event the individual and the communities can exert his/her potential to do good or evil acts specifically in every moment. Under Jahr's (1934) quoted divine "golden rule", there is always an opportunity to rectify one's path, until the last moment.

A perfect person may fail at the end of his life, spoiling the previous route, as much as a self-considered "evil one" can save hundreds of lives and/or his or her own life at the end in a virtuous action, and correct his/her way. This corrective change in theology, psychology or even rhetoric is known as *Metanoia*.

A famous sentence pronounced in John's gospel (8, 11) gives the necessary light. It has to be understood that the notion "sin" implies a bad (evil) choice or wrongdoing; a risky mistake, plenty of unseen own arrogance, meaning love to oneself that attempts to the reason (*Truth*), solidarity (*Global community*), and the eternal –self-replicating- law (*Life*).

² Definition extracted from DRAE: Diccionario de la Real Academia Española (Royal Academy Dictionary of the Spanish Language).

1.2. *Respectful dialogue, nature and understanding*

Each adult person has psychosomatic burdens from his/her past. Prejudices are the result of experiences or cultural contexts (education). Own discontent is reflected on judgments, etymologically known as "criticisms" and attacks on "neighbor's" lives. One's own dialogue avoidance mechanisms work as follows: What I do not like about myself is usually verbally unloaded on other's life. When affection to Truth blossoms, as in quoted John's excerpt, in a sense of awareness, no criticism is professed:

"I do not condemn you, either. Go. From now on sin no more."

So then, it's a fault against the Truth to stigmatize a person by saying he/she is a hopeless case. Life is characterized by movement. To think a situation is going to be static is nothing but a misunderstanding. It only aggravates general understanding, impressions, situations, and also self-imaging for the rejected. Below, some physical analogies will be seen. Curiously, *Love, Faith and Hope* are called the *3 Theological Virtues*. Those spiritual qualities smooth one's own and other's paths of life based on a possibility of moving on.

A second level of analysis deals with more extended collective interactions. The Good of mine might not be yours, or theirs, so that an extended analysis of *case scenarios* has to be developed with the longest expectancy possible if accuracy is the goal.

Likewise, matter also obeys to a dual nature. Electrons and atoms were initially only considered as *corpuscles*. As a *matter of fact*, french philosopher and physicist Gaston Bachelard (1980), who denounces, in his work <<*Epistemology*>>, human bias and prejudices as "*epistemological obstacles*" for understanding, also uses the figure of *corpuscles* as a part of his knowledge theory. Nevertheless, in quantum mechanics *matter-wave* interpretation give rise to the physical *Uncertainty principle*. A poor reading of it, utilizes this principle to undermine Truth as a whole: the strongest generalized sophism in contemporary history.

That signifies a sophism defended by 20th century strictly-disciplinary "philosophers": They were a type of new abstract Philosophers and ethicists who did not want to know about the Greek "*Physis*" (Nature, an important component of the real world) such as G.E. Moore (1903) in *Principia Ethica*, source work for the unreal "*Naturalistic fallacy*". Together with the idea of biological "Reductionism" Life Sciences became a field to be forgotten for social and technological advances. Mankind is feeling the consequences today after a century of practicing this ideology.

1.3. Duality as unifying full landscape between extremes

The whole set of mounted up anti-natural ideas have changed the cultures. Homogenizing –*totalitarian* - theories obviate particular phenomena *and/or* singular levels in analysis for specific happenings. This writing, consequently, from a methodological Hegelian approach means a middle way (*Synthesis*) among initial philosophical natural metanarratives (*Thesis*) and its *Antithesis* known as Postmodern Pluralism built upon technoscience.

For example, not because it was discovered that an amount of electrons deviates its course in lab tests (i.e. *quantum mechanics fundamentals*) did it mean that the gravity and speed principles would not rule the flight of an airplane (classic physics). Proven facts are the evidence for each analytic level. Every factual situation and its correct assumption imply a *vehicle of truth* following Quine's terminology.

What is more, not because quantum physics was proven to have different rules than classic physics, the values of gravity on earth (9.81 m/s² or 32.2 feet/s²) abandoned their exact validity. *Relativism* as a generalized translation for all levels of life from physics to morals is barely but a scheme. Particularity (closer to ontology) differs from Relativity. In 1929 P.L. Victor de Broglie was awarded a Nobel Prize due to his "*Discovery of the wave nature of electrons*". Moreover, based on Niels Bohr's background studies related to *Theory of Atoms*, he said:

"It thus seems that light is at once a wave motion and a stream of corpuscles. Some of its properties are explained by the former supposition, others by the second. Both must be true."

De Broglie matter-wave refers to an evaluation of property: The more precise the position, the less accurate the momentum, and vice versa. Until 1965 with the *Quantum Electro-Dynamics* (QED) theory, dual nature was expressed in mathematical language under the concept of "*Path integral*"; a feature combination in a dual nature: *Bio=Ethics*. What is located at one side of the equation means the other side.

So an analogy can be made, photons and electrons properties (behavior) were specific to a space-time trajectory development: a state of being in their becoming (Fr. *Dévenir* –somehow Heraclites/Deleuze's concept). The being is the same but is constantly changing (quietness-movement duality). This characteristic even influences geometrical optics as explained by Richard Feynmann in his summary work of 1985

"QED. *The Strange Theory of Light and Matter*"³, that is to say, the way in which the beholder perceives the forms.

Once again -recovering pythagorean thinking from the Aristotelian treatises (called *Metaphysics*, Book I, Chapter V)-, there are 10 principles to summarize world interactions from numbers.

1. Finite and Infinite.
2. Odd and Even.
3. Plurality and Unity.
4. Left and Right.
5. Female and Male.
6. Movement and Quietness.
7. Rectilinear and Curved.
8. Square and Irregular Quadrilateral.
9. Evil and Good.
10. *Light and Dark*.

Now, we are arriving to concepts used sociologically as propaganda. Self proclaimed good ones will say they hold the lightness while the rivals are the dark bad guys ignoring any possible good in them. There is no good at all if chances for surviving are *a priori* denied.

For the most advanced spiritual characters as long as there is Life and the others are alive there is a chance to improve. Appearances usually are deceitful in a world of ranges among extremes. Alcmaeon of Croton, pythagorean philosopher *and* physician, is quoted by Aristotle because he knew about the necessary dual composing of the majority of things in the world [*Metaphysics*, 1, v, 30, 986a]. The image recalls the scales in equilibrium: Cosmos instead of unbalanced Chaos. Justice does not talk about extremes but the exact judgment.

To be considered, over a spherical planet extremes are ordinarily condemned to touch each other. This is another reason to follow Aristotelian "*Middle path*". Dichotomycal pythagorean classification of reality demands "*wisdom*" because reality is most often tricky. That is exactly the subject of Plato's mature dialogue "*Parmenides*". Understanding may take the *Way of Truth* or the *Way of Opinion* (Cornford, 1977). It all depends on subject's tuning to reality and his or her love towards Truth, in conjunction with accuracy, closeness and deep observance by the beholder.

³ Available in: http://nobelprize.org/nobel_prizes/physics/articles/ekspong/ (Consulted, May 1, 2011).

For example, in terms of levels and particularities, land Surface may appear to be plane at sea level. A dish of food in a microwave can be considered as still matter. Nonetheless, from another perspective what seems to be rectilinear, distantly is, in fact, curved; and the dish under the hit of microwaves got the inside food molecules moving vigorously, precisely, like the placid earth seen from the outer space (convulsed with activity if looked closer). The beholder is able to generalize in a wrong (mere opinion) or right (opinion coincident with the Truth) way. *Adaequatio rei et intellectus*. Autonomy *per se*, therefore, is not a virtue. Autonomous judgment can be wrong, putting in risk individual and/or collective Life.

Materialists (such as Atomists Leucippus and Democritus –in ancient Greek times– or Marx and Oparín in contemporary history) say that Life depends on material (physical, social, historical and chemical) reactions. However, science alone is still insufficient to explain how a living body at minute 1 is inevitably dead by minute 2, despite the fact that the whole material machinery (organic and biochemical) is still there. It is not clear why death is a general rule for all sorts of living beings. Once a body is dead, physical breath ("*De anima*", spirit) ceases. Aristotelian Vitalism was a necessity to understand life and its phenomena. Life does not count only on matter to be developed.

A general rule nevertheless can be inferred from life phenomena. Life is present as a consequence of unifying acts by particles, atoms, molecules, tissues, organs, organisms, individual, groups, and so on. Death is a phenomenon characterized by separation of these living bonds and mutual cooperation towards a teleological end of survival.

Conceptually, natural –*true*– light might not be easily seen. De facto, that inquiry is the bottom line of Plato's *Myth of Cave*. Written in 360 BC in his work *The Republic* (Book 7, section 7), the story differentiates the enlightened from the unenlightened by talking about prisoners in a cave who misrepresent/misunderstand reality. Not for granted, this philosopher of the so-called *World of Ideas* (genesis of the forms) and *Physis (Nature) philosophy*, writes this Dialogue after the *Metaphor of the Sun*, genuine wellspring of Truth and Good definition: True Illumination.

Consequently, it shows a divine guarantee for life development proved to be true by science through mechanisms such as *Photosynthesis*, together with evolution and geological history, that is to say the biochemical (*phototropic*) process that allows life since the Earth atmosphere was created by means of chlorophyllic algae, cyanobacteria and plant existence when capturing CO₂ and producing the oxy-

gen animals and other living beings consume⁴. Living matter grows up from real light: A miracle!

Soul, spirit, anima, come from the same etymological Indo-European meaning in its root: "breathe". *Ruah*, - a Hebrew term and property of living beings created by God- is based on the same principle of respiratory exchange as well: A proof of Life.

* * *

The vast majority of people think their cultural understanding is right. In platonic *myth of cave* there is an artificial (men-made) fire that the chained firmly believe is the true light. It has been created by the ones who leashed them. *Shadows* for the restrained are the "real objects". Nowadays, society, sequestered in modern caves called cities - looking at mass media virtual reality -, fails to recognize nature dynamics and their importance to preserve even its own life.

Insiders in the Greek myth give other versions –mere interpretations of reality-, represented in new forms (ideas) made by themselves –figures of men and animals- that confuse perceptions on reality. Object's representing reality is not the real object. Represented things are not the things represented.

What the locked up people do not know is that those concepts may have been guided in a conscious way for others converting them in puppets from marionette players on the intellectual theatre. Then, shadows become what the deceived ones believe is real. Artificial systems –man created artifacts such as *technique-derived* objects- are developing into a source of subtle idolatry to follow.

M. Foucault (1977/1978) in his work *Sécurité, Territoire, Population* (15th February Class) remembers Saint Gregory Naciancense in his *Discours* and *Apollogetica* once talking about the government: "*Techne techmon, episteme epistemon*" (*Technique out of techniques, Knowledge out of knowledges*); "*Ars est artium regimen animarum*" (Art of arts is the governing of souls). Freedom is nothing but a natural (divine) gift. Artifacts are fun but may increase wrong perceptions. From a neovitalist perspective, a government that puts in risk of death the population is a bad government. Biopolitics therefore lays on Public policies evaluation of life effects.

Feelings (passions), interests and emotions are the tools to move the mass will. Spinoza's Ethics was based on the fact that the Truth itself does not change any passionate conduct but the love towards Truth (Hirschman, 1999: 47). For instance, today millions of children and persons suffer and laugh at the completely unreal story of

⁴ Available in: <http://media.iupac.org/publications/pac/1961/pdf/0203x0383.pdf> (Consulted May 3 2011).

the films "Ice Age" or "Wall'e", yet reality of Climate Change, Hunger and Violence - real populations suffering of people, plants and animals - are undervalued for the mass in everyday's life.

Once an unchained man discovers true (*sun*) light, when getting out of the cave, this human being can be ignored, avoided, rejected, *the butt of everyone's jokes* and/or persecuted in case he/she tries to lead up his/her former partners towards the real light. That is the basis of Plato's myth.

Anyhow, Jahr's intuition of founding Bioethics on the realm of wisdom and knowledge, as Potter's *science of survival*, does not circumscribe intellectual progress neither to philosophy nor to theology. What is more, Jahr also comprehends that positive-experimental science *per se* does not have all the answers for the sake of Life... either.

It is necessary to take over an integrative approach beyond strict modern disciplinary knowledge if survival is the purpose.

1.4. Metadiscipline

Disciplines are the result in present days of formal education. University (college) knowledge is the systemic tool to produce and acquire it. In this manner, disciplinary rationalities –for instance- have forgotten that anti-inflammatory, anti-clotting, cancer preventive painkiller *acetylsalicylic acid* (Aspirin®), for example, has been obtained from the willow tree cortex either since the case of old Greeks (Asimov, 1990) or actual peasants and indigenous worldwide.

Along these lines, non-university knowledge is also priceless. Besides, it has been much more sustainable from a humanitarian, economical and ecological perspective. Anti-cancer drug, paclitaxel (Taxol®), is derived from the bark of the pacific yew tree (*Taxus brevifolia*)⁵. The meaning of the aforementioned is not only that mankind finds in plants (its evolutionary ancestors in Darwinian terms) the cure for its illnesses, and biochemically, even the remedy for Climate Change (by means of angiosperm plants), but also that native knowledge possesses a value by itself everywhere.

Metadisciplinary knowledge (beyond disciplines) for Bioethics therefore has a dialogical value *per se*. Ancestral, peasant, and spiritual-millenary knowledge highly counts in a global community for its survival. In a classical fashion love for a naturalistic truth is taught orally in these communities as a part of tradition. There is no

⁵ Available in: aprk.psk.or.kr/storage/journal/APR/28_4/1383/articlefile/article.pdf (Consulted by May 4 2011).

greed involved. For the record: demagogic sophist puts a price on knowledge. Actual educative college reforms, worldwide, want to turn education in a profitable eagerly earning-pursing business.

By returning to the consciously discarded spiritual knowledge and wisdom -because of modern formal rationalism- Jahr's writing resembles Potter's call to "*survival as a goal*" for reaching integrative thinking as a formula concluding in Wisdom. Agreeing V. R. Potter (1971: 184), for the same reason, indicates:

"We have elsewhere referred to the new wisdom that respects the delicate balance of Nature as a kind of humility that is equivalent to the ancient admonition <<The fear of the Lord is the beginning of wisdom>> (Psalms 111:10), but neither the original version nor the paraphrasing seems accepted at this time..."

2. Antagonistic and thinking genealogy as a possible Hegelian synthesis of opposites for bioethics

"Here, then, I have today set before you life and prosperity, death and doom."

Book of Deuteronomy 30, 15

When author Jahr in 1927 notes, from an implicit *supra-ethnic* and *biodiverse* perspective that *Life* goes beyond human existence -early forsaking philosophical anthropocentrism-, he distinguishes Italian catholic Saint Francis of Assisi (1181-1226), amidst his chronological references, as the discoverer of *Bio=Ethics*: The author considers through himself the earliest chronological expression of a Bioethical conduct the saint develops during his converted life.

Assisi was not an idolater of animals or Nature. In other words, he was not a pantheist. He saw other living and non-living creatures as brothers and sisters, that is to say, sharing the same *father-creator* principle for all things. Belonging to a *continuum* in perennial change, creatures have a beginning (*alpha* [α]) and an end (*omega* [ω]). One of the few common factors for all living creatures is justly the fact of having a physical birth and a death. Existence, in the meanwhile, for all of them is mediated by respiratory exchange at varied levels: molecular or physiological; direct or indirect.

Thus, all of the living species become invested with special dignity (Life), because all of them are siblings, and must be treated with love, "*as such!*" (The aforementioned idea along Jahr's Bioethics Imperative resembles and widens ancient-Greek *Agape*

type of love, and also evokes indigenous *Gaia Theory comprehension* for many ethnic groups). In this fashion –*through the Italian saint example- Kantian Categorical Imperative* founds, accordingly, a practical –*still spiritual and eco-friendly-* antecedent to be real and practiced.

On the other hand, in his 1934 writing, Jahr summarizes and creates the so-called *Bioethical Imperative*. Its support is given by the Old (5th commandment: "*Thou shall not kill*", and excerpts from the Sirach book) and New Testament (*Golden rule* –Mt 7, 12; Luke 6, 31-, and biblical St. Paul letters)⁶.

Moreover, Jahr adds another key character in that system of thinking. His name was *Karl Christian Friederich Krause* (1781-1832): A Kantian philosopher who reconciles Kant's and Fichte's subjective idealism with well known absolute idealism from Schelling and Hegel (Jimenez, 1992: 42). Author Jahr comes directly from this academic genealogy, briefly suggested by Jahr in his manuscript.

Assisi represents Catholicism, an institution constantly slandered as "dark" under the self-called enlightened Masonry that counted on the important participation of Krause. Both social movements wanted an international influence. Both repel each other. Both follow rituals, hierarchies, special books and guides.

Kant (1724-1804) and Hegel (1770-1831) are idealists. However, they meant a remarkable return to: a) *Ontology (the study of the being)*, as well as the spiritual notion (*Geist –spirit-*), and b) Metaphysics into Philosophy. A Kant's disciple, friend of also quoted Goethe: J.G. Herder –another believer-, is relevant for Jahr due to his will of being behaviorally guided by God's example, and comprehending any other creature's right from *its necessities* (Jahr, 1927).

⁶ Available in: <http://www.saocamilo-sp.br/pdf/bioethikos/71/158-170.pdf> (Consulted by June 15/2011)

Parenthesis: For Aristotle (Metaphysics Book XI, Chapters V-VII) if any good is present -agreeing with Jahr-, it is because it is determined by a necessity. So far, these Ethics typologies (Ontological and Necessity-based type) are perfect for achieving eco-centric Leopold's Land Ethics.

This step allows understanding that human-land relationship can no longer be "*strictly economic, entailing privileges but no obligations*" (Leopold, 1949: 238). Contrary to enlightenment economical principles given by David Ricardo and Adam Smith characterized by indulgent conducts -absorbed in anthropocentrism- on nature exploitation, Leopold throughout the chapter "The Land Ethics" points out "*Ethics are possibly a kind of community instinct in-the making*".

His system once again appeals to the Ten Commandments and the Christian Golden Rule. He also mentions scientific facts to build the notion: conservation. The vast majority of species are not economically important. Therefore, materialistic economics-minded foresters showed disrespect towards non-profitable tree species. In spite of it, the land and territories need them for ecological balance. Physis is not understood by these rent seekers. As a result, all types of territories today have been destroyed under sophist conducts, public policies and discourses.

Results of philosophical prejudices such as *Biological Reductionism*, *Spiritual Oblivion* and the arrogant *Naturalistic Fallacy*, have been the 6th Mega-extinction ongoing process all around the globe, Climate Change, Pollution, Massive living suffering and scholar unsuitability to understand Ethical Leopold's (1949) premise:

"A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise."

This and Jahr's were very different approaches to that of strict Kantian anthropocentric duty-type of ethics primarily based on rules instead of necessities. In contrast, *necessity-based type of ethics* requires dialogue and sensitive knowledge for understanding the other being (*even non-human beings*, whose needs can be discovered through science and sensibility).

Posterior materialistic/sophist theories during the end of the XIX, and beginning of the XX century will interpret and separate the religious meaning from concept "*Spirit*" up to a reduced, only cultural and philosophical, viewpoint. Nevertheless, that was not necessarily the intention of these founders and philosophical believers who even had admirable works on Jesus' life and Christianity (*Leben Jesu*, *Die Positivität der Christlichen Religion*, *Der Geist der Chriatetums*, at least in the case of the Father of Law Philosophy: G.W.F Hegel)...

J.G. Herder (1744-1803), will define *Kultur* as the spirit of *people* (*Volksgeist*) [Cuche, 1996: 15]. Herder, disciple of Kant, exalts the role of that living and civic element: people. For contemporary persons, ironically, *Kultur* may also signify civilization (as in German word *Kulturländern*) a time-dependent concept.

In contrast, vital understanding of *kultur*, always defined by acts and people, differs from the abiotic impulse "*Zeitgeist*", *spirit of time* –a close secular concept that symbolically resembles Greek divinity *Cronus, son of Gaia*, also the filicide father (eventually defeated) of Zeus -God of Love-, in whose context Hegel announces an atheist paroxysm: the misinterpreted sentence "*God is dead*", originally said by the philosopher in the special context of John's Gospel analysis when from the death, triumphal, comes the resurrected God of Love and Truth (Hirschberger, 2000: 245), a previously promised new life.

Even more, Hegel declares philosophical *Good Friday* is the moment in which he got inserted into the philosophical movement of time to resurrect God to a new philosophical life.

Krause receives all of these influences. Being young, he went to Jena and became Fichte and Schelling direct student. Young as he was, he witnessed a struggle between believers and non-believers. He admired Fichte who was expelled from Jena because of his activist atheism and for that reason was replaced by Schelling, the popular thinker of Nature Philosophy that –*however*- Krause did not like that much (Ureña, 1991: 30-33).

To continue Jahr's genealogy: Schleiermacher (1768-1834), a Schelling's follower, who in Jahr's paper rejects animal and vegetable destruction, had exiled God from philosophy as science object (Hirschberger, 2000: 263). Jahr recalls Good Friday as illustration of cultural compassion even towards Nature during the Holy Week when the sorrow makes people carefully step on plants trying not to inflict harm.

But, Nietzsche (1844-1900) brought a wholly unlike meaning of the expression "*God is dead*" in his works *Thus Spoke Zarathustra* (Sections 108 –New Struggles- & 125 –The Madman-) and *The Gay Science* (Section 125). His reference is oriented to enhance an act of human apostasy when refusing to accept the meaningless comprehension of God and Christianity principles as pattern for morals.

Division and expulsion of divine comprehension from the materialistic world is a tale the Age of Enlightenment elaborates, but Jahr (1927) simply does not buy it. Moreover, in the beginning of his text Jahr observing French revolution –headed by appealing Masonic republican principles: *Fraternity, Equality, Freedom* (France and Haiti national slogans)- shows how this was the end of integrative efforts in knowl-

edge considering previous religious, philosophical and scientific unifying awareness attempts.

For Kant, in his work "*Beantwortung der Frage: Was ist Aufklärung?*" ("*Answer the Question: What is Enlightenment?*"), Enlightenment was "*Mankind's final coming of age, the emancipation of the human consciousness from an immature state of ignorance and error.*" However, historically, these sets of self-called enlighten ideas were not convincing by themselves. They were imposed with terror and beheading of opponents.

2.1. Manichaeism as science of deceitfulness: enlightenment-good and dark age-bad?

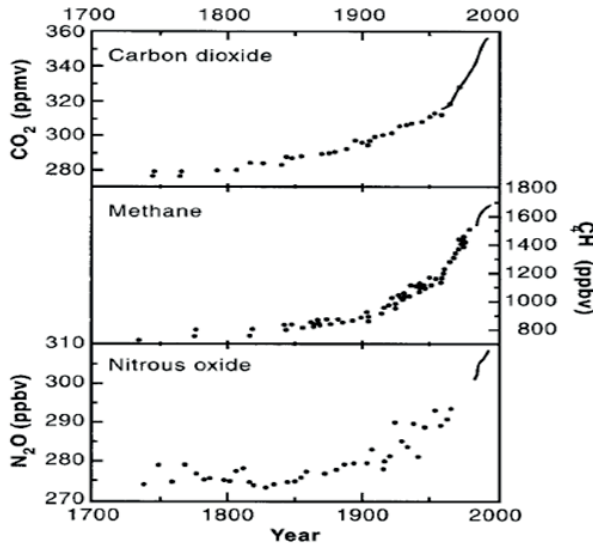
If provided the chance, ¿Who would like to choose darkness? ¿Who would rather stay in the light? Discursively, this was the popular argument to tell apart the medieval from the enlightenment times, but favoring the new anthropocentric ideology. Irony -the Socratic way to face incomprehension-, can point out through an excerpt of Shakespeare's *Merchant of Venice* (II, vii) the words of Death itself: "*All that glitters is not gold*".

1750 is the starting point of a number of phenomena yet in course:

1) the *Enlightenment* (with D'Alembert & Diderot *Encyclopedia* published in 1751), 2) the *Industrial Revolution* (e.g. water steam power machines fuelled primarily with pollutant coal, having the first machine patented in 1769 [Asthon, 1997]), 3) the American & European *urbanization based on hardening of public surfaces* that removes nature (flora & fauna) from massive territories (UNFPA, 2007: 7), 4) Free Market (*Laissez faire*) [Foucault, 2008: 38], and 5) the artificial phenomenon known by these days as *Climate Change*, whose worst greenhouse emission gases are precisely water vapor and carbon oxides (Houghton, 2009).

Human interaction with Nature commenced to be askew because of philosophical changes. Aristotelian/Christian naturalistic ethics began to be replaced by utilitarian ethics in western civilization (like it was said before, useful and pleasant became to mean *good*). As empirical Sir Francis Bacon denominates in his *Novum Organum*, "*Idola fori*" (*Idols of the Market place*) that entered fiercely into the scene.

Figure 1: Changes in Atmospheric Concentrations of Greenhouse (Climate Change) gases Methane (CH₄), N₂O (Nitrous Oxygen) and Carbon Dioxide (CO₂) that start to increase since 1750 with the Industrial Revolution. Source IGBP Series (2005)



If the reader considers the medical terminology and his biological analysis of the social phenomena detailed by H. Maturana (1996), it is possible to understand Culture is a *self-poietic* (self-generator) event. It reproduces and maintains itself from the *milieu* that keeps it alive.

For instance, a progressive evil environment will spread disease and death-risk while an increasing good set of elements and relationships will endure hard circumstances, structuring a *pro-life* system of interactions promoting protection and stability until consolidating Negentropy (negative entropy). Negentropy is a life characteristic that fights against a universe where death prevails. This is an understanding present in the concept *reverence of life* given by the mystic Jewish Nobel Peace Prize winner A. Schweitzer. The concept structured on organic analogies also finds resemblance in Rousseau's "*Social Contract*" (Book III, Chapter IX): "*The political body carries in itself, as man's body does, the cause of its destruction*".

The latest concepts imply the effort of Life and Love (Unity principles) to fight Chaos and Death in a free will media. To understand such a level of freedom, certainly, demands from thinkers much more than only human knowledge. It demands contemplation of Nature which means discovering of how life works out. Contemplation according to J.J. Bachofen is the cradle of religions.

Jahr's quoted Krause was not only an academic, but also a member of the Masonic fraternity in Germany. The masonry creed has been increasingly opposed to the catholic religion because of Masonic materialistic objective of universal hegemony through law and geopolitical order.

Krause himself was the ideologist inside the masonry of the *Worldwide State* subordination to the so-called *Mankind Allianz* by means of law, economy and secular education. The type of global hegemony sought by Krause (1808) was inspired by Napoleon (Ureña, 1991: 166).

However, by that time the free masons have had a contrasting set of ideas to present times. They believe in God in a Theist⁷ mode as described in Krause's (1811) first point of the 23 "*Humanity Commandments*" (*Tagblatt des Menschheitelbens*). Afterwards, agnosticism and atheism have been a leading route in masonry.

Regarding the issue, it must be said that Grand Oriental Lodge of France has widened its influence all around the world getting into conflict with others' creeds such as Catholicism. Agnosticism and Atheism are the actual trend for masonry.

Krause wrote about the need for opening the lodge books and forget the secrecy if an adult person wanted to be reached for the movement. Several lodges protested. *The 3 Oldest Documents of the Masonic Brotherhood* was the work that originated all oppositions to these ideas. Krause was expelled by December 17th (1810) in a ballot vote. Krause was almost unanimously expelled having 40 black ballots out of 44 voters (Ureña, 1991: 132-134). No freedom, equality or fraternity was seen until Krause was dead. Posthumous rehabilitation was approved years later.

Goethe and Fichte had obtained copies of the book. O. Ph. Neumann wrote that Krause was not a "free-mason hero such as Goethe, Herder, Lessing or Wieland. His greatness relies on his idea: Mankind Allianz" (Ureña, 1991: 143).

It is important to note, Greek word *Catholic* (Gr. *Katholikós*, comes from the root *kata*: "according to"; *hólou*: "all") which in consequence means "according to all" [Gomez de Silva, 2005]. Seemingly, -however- taking into account the New Testament (gospel or doctrine contents do not always fit into institutional practice), culture in early Christianity is respected by allowing people to preserve local customs and traditions.

In words of Fort Newton (1927-2003) there are people "*who regard Masonry as a sufficiently organized system of spiritual thought and practice to be entitled to be called a reli-*

⁷ Classical or traditional *theism* (according to the Stanford Encyclopedia of Philosophy): Understanding that ultimate reality is God, a being which is distinct from the world and any other reality. This distinction involves a separation between God and the world that makes any interaction between God and the world problematic.

gion. *By a religion they mean a definite creed and certain distinctive rites expressing its faith and spirit, and both of these they find in Masonry (...) French Masonry with the Bible off the altar and the name of God omitted from the ritual, does justify such a description."*

2.2 Reason, faith and survival

<<**Jake Sully:**

"*Tsu'tey, son of Atheyo (Atheist?), I stand before you ready to serve the Omaticya people.*

You are Olo'eyctan, and you are a great warrior. I can't do this without you."

Tsu'tey:

"*Toruk Macto, I will fly with you.*">>

Avatar film dialogue, representing the moment in which union is the only way to save the World and the Tree of Life from lethal nonsense technology and greed.

Krause also brought to the reader senses of a concept referred to as Panentheism. It is time to clarify definitions. Pantheism is a belief that worships all objects and living creatures and takes them over directly as divinity. Krause was accused of this. God is identified with the material universe. The tendency of idolatry and/or fetishism is high. Clever as he was, Krause develops Panentheism.

In Catholicism probably there is not a comparable, purest and holistic figure among saints as Saint Francis is. Saint Francis was not a priest but a deacon. As Jesus, he did not receive formal education on religion. "*No one but the Almighty taught me what to do*" he said once. He was a man of action and community. When he was organizing his fraternity, initially called Frates minores, he went to Rome to obtain permission. A cardinal, Juan Colonna, advised him to enter into a monastery. Gospel, poverty and humbleness were a hard path to persuade *well-to-do* authorities. Assisi did not really appreciate academic excesses and their rich lifestyle. But, he had respect for theologians, quite busy brothers combating heresy at this time (Spoto, 2007: 143).

So, explicit mentioning of these antagonist figures signifies a positive (+) example of valuing seeming enemies *and/or* opposite views of the world. Humans can learn from other creatures to be better beings.

According to this view, even opponents favor personal spiritual growing. However, it does not mean God is part of everything even though he rules everything.

In comparison, according the *Stanford Encyclopedia of Philosophy*:

"Panentheism understands God and the world to be inter-related with the world being in God and God being in the world. It gives a popular alternative to traditional theism and pantheism. Panentheism seeks to avoid both isolating God from the world as traditional theism usually does and identifying God with the world as pantheism does. Conventional theism stresses the difference between God and the world while panentheism focuses on God's active presence in the world. Pantheism emphasizes God's presence in the world but panentheism maintains the identity and significance of the non-sacred."

Stanford Compendium continues:

"Schelling's understanding of God as personal, provided the basis for the unity of the diversity wider range than Hegel's understanding. Schelling emphasized the freedom of the creatures in relation to the necessity of God's nature as love. This relationship resulted in a vitality and on-going development. Hartshorne classifies this as a dipolar understanding of God in that God is both necessary and developing (1953: 234). Cooper describes Schelling's thought as dynamic cooperative panentheism (2006: 95). Hegel found Schelling inadequate and sought a greater unity for the diversity. This led Hegel to a more comprehensive and consistent system still based upon change in God. God as well as nature is characterized by dialectical development. In his rejection of pantheism, Hegel understood the infinite as including the finite by absorbing the finite into its own fuller nature. This retained divine transcendence in the sense of the divine surpassing its parts although not separate from the parts (Whittemore, 1960: 141–142). The divine transcendence provided unity through the development of the Absolute through history. Cooper describes Hegel's panentheism as dialectical historical panentheism (2006: 107). Karl Krause (1781–1832) in 1828 labeled Schelling's and Hegel's position as "panentheism" in order to emphasize its difference from (Jew) Spinoza's identification of God with the world (Reese, 2008: 1)".

Aristotle, Assisi, Hegel, Schelling, Jahr, Krause, Schleiermacher and Schweitzer. One way or another, the European heritage used in structuring the bioethical sense is evident and integrative.

Krause, quoted by Jahr (1927), as a matter of fact, mentions that -in practice- every living creature must be respected and should not be killed when having no thoughtful reasons.

Krause and Assisi understood that *true* enlightening messages and teachings can never be contained in restricted canonic books neither for the Masonic nor for the Catholic believers in need. God and the Truth have to be accessible for all.

Assisi biography (Spoto, 2007: 117) demonstrates, by 1208 a curious detail. First Franciscan brothers self-called *Frates minores*: Francis, Bernard and Peter, looked up for a group conducting rule in the scriptures. However, as lay persons upon those times they *did not have access to the entire Holy Bible*. They had to go to the church and read the Missal (book of texts used in catholic mass). That was enough, 3 readings from the gospel confirmed the preliminary vocation of the saint and his initial order⁸.

The Italian deacon highly appreciated theologians, however, the habit of piling up books was for him a sign of scholar arrogance; a preposterous insult in front of the hungry poor. He clearly indicates that erudition was not equivalent to sanctity.

Academician Krause makes evident in his criticism similar behaviors kept by the freemasons. The statement was published in his 1810 work "*Ankündigung*" (Ureña, 1991). Keeping knowledge in secrecy through book seclusion is acceptable neither for masonry lodges nor for Christian believers willing to learn.

Together with Free-Masons and self-denominated "enlightened men" Krause shared rejection toward ecclesiastic directions. He believed masonry was the unique social Institution that carries on the "*pure and harmonic humanity*" (Ureña, 1991: 155). The "*Purely Humanity Education*" is a concept that is poured into the pedagogic system that a sector of Spanish philosophers –Masonic as a genealogy- nested in their educative system.

Famous Spanish humanist M. Menéndez y Pelayo (1856-1912) respected Spaniard krausists. However, he had to dialectically oppose Gumersindo de Azcárate and the krausism in Spain as a whole. It was not understandable for him to choose Krause instead of Hegel in this new kind of academics. The leftist krausists said Spain did not have a national thinking. Many Spanish thinkers were quoted in response; they were classified as Renaissance thinkers, and by no means were they obscurantists.

Menéndez Pelayo had a direct reference regarding the rivalry: Menéndez was hindered for taking a test in *Metaphysics* due to krausist and "free" institutionist N. Salmerón express order. In a letter to his parents young Menéndez, who was converted to the Neo-Catholics, said about the incident (Sánchez Reyes, 1974):

⁸ Marc 10,21: Looking at him, Jesus felt a love for him and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."; Luke 9,3: And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece; Matthew 16, 24: Then Jesus said to His disciples, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me." (New American Standard Bible).

"You cannot understand some of these things, because you do not know Salmerón. You do not know either that krausism is some type of Masonry in which they protect one each other and the one who enters late or never gets out"

By 1875, Ramón de Campoamor, was suspicious about the truth involved in *Panentheism*. Considered as a word puzzle, *panentheism* was the weakest and ashamed pantheism to his understanding, poorly developed taken into account it was a central element to explain life and universe (Jimenez Garcia, 1992: 175). Sanz Del Río had written *The 1857 Discourse* and *The Humanity Ideal*. Menéndez Pelayo, at the end, was recognized as the most important Spaniard *historian of the Ideas* (Ferrater Mora, 2003).

The last decade of the XIX century in Spain was politically chaotic. What is more, anarchists killed catholic and pro-monarchic President Antonio Canovas Del Castillo on 8th August (1897)⁹. Well-educated revolutionaries from overseas were identified as the intellectual authors of the assassination.

E. Ureña (1990: 56), the most profound writer of Krause's biography, in the Article "*Krausfröbelism and Masonry Origins*" correlates the *purely human education* with education as a *kind of liturgy* the *Mankind Alliance* counts on to educate humanity. This was an exclusive phenomenon of German masonry: the merger between Masonic philosophy with social and historical philosophy which actually is the link among masonry and krausfröbelism.

Friederich Fröebel (1782-1852) –Krause's disciple and friend- was one of the founders of the *Free Teaching Institution* after Francisco Giner (1839-1915) who finished his pedagogic labor in 1875. Three strong promotions followed the movement. In the third promotion there were well known names such as Ortega Y Gasset and Juan Ramón Jimenez, born between 1880 and 1890 (Jimenez, 1992: 151-160).

For Hegel dialectic procedures were divided into Thesis, Antithesis and Synthesis. Krause, who said about himself that he was the real legatee of Kant's philosophy instead of Hegel, had different categories: Unit, Opposition and Harmony (Jimenez, 1992: 51).

2.3 Other topics: convenient or inconvenient seed of globalization?

Krause, accordingly, had dedicated all of his efforts in metaphysical thinking to ethics and law philosophy. He rejects the absolutist theory on the State (element of central significance in Hegelian thinking), emphasizing the importance of universal-end-associations, such as family or Nation over limited associations such as State and Church. For him, true morality was founded in family and Nation. Ironically, in history of all

⁹ Available in: <http://www.fdomingor.jazztel.es/asesinato%20canovas.html> (Consulted by May 30, 2011)

nations, Masonic efforts in law always claimed for divorce in many nations since the XIX century. Within a Masonic way of thinking, even though church and State fulfill moral and law as institutions, "*Humanity Ideal for Life*" had to be achieved throughout a *universal federal association* (Ferrater Mora, 2009: 2032).

Those local federations, a trait of Masonic system of government (federal system), had to be united under a worldwide federation. Citizens and towns had to be homogenized on the basis of a supreme reason and good established by means of education (Free Teaching Institution), economy (Free Trade Agreements) and homogenizing universal laws (Worldwide Alliance for the Law) and political bodies (*Mankind Alliance and the Masonic Brotherhood*).

His Spanish follower, Julian Sanz Del Río (1814-1869), imported to Spain this ideology/methodology after having a glance at it throughout Ahrens writings in Law Philosophy at Madrid's Central University. It was nothing but a decided secular system against theocratic values:

A Spanish School was founded. Its name was the "*International School*". Its first principal Nicolas Salmerón (1869), for instance, declared about any previous Christian teaching as "Servile theocratic education" (Jimenez Garcia, 1992: 139). Those patterns were transferred to Latin American education throughout rich intellectual Masons in the XIX century. Many presidents and government officials were Masons during the XX century in Latin America.

2.4 "Dark" effective actions & procedures

So, in separate ways Assisi and Krause started to diffuse altruistic doctrines based on public pacific revolutions, respect for life, productive dialogue on differences, and brotherhood (Franciscan order original name, by way of *illustration*, was "*Frates Minores*" freemasons slogan "*Freedom, Equality, Fraternity* (Fr. *Liberté, Égalité, Fraternité*)" – still in force for Haiti and France – is, like it was oriented initially during the French Revolution, a republican principle from the Masonry). Was that the only method of achieving those social ideals? The answer is no.

Krause ideas and fellows had a profound network influence on the European (Heinrich Ahrens –German Mason disciple of Krause, was professor in Brussels (Belgium) and translator of Krause into French- & Guillaume Tiberghien, Ahrens' disciple, Belgian professor who tried to reconcile Krause thinking with Christianity, but the dogmatic free-mason scholars say about him that he was a deformer of Krause's ideas) and also krausism has a sway in Latin American liberal education.

This genealogic trait does not have anything strange. Fichte himself, Krause's teacher was a free-mason and lodge-mate as well. An important number of famous people have been: collective support is a trait of any brotherhood.

Krause was an open-minded individual. In his 23 points from the *Human Commandments* (*Tagblatt des Menschheitens* de 1811), his anti-utilitarian points were compatible with faith, love and defense of nature. He was not exclusive with Christians as some followers became. This work was posterior to the unpublished work *The Human Alliance and the Masonic Brotherhood*, in which attitudes towards the church were noted. Masonry bias such as making equal the catholic faith with darkness in knowledge is still perceptible.

Remarkably, Catholics have also been involved in the major Science breakthroughs. As a case in point, father of Genetics the Austrian monk *Gregory Mendel* (1822-1884) is the father of Genetics.

Furthermore, catholic priest and astrophysicist, *Georges Henri Joseph Édouard Lemaître* (1894- 1966), was one of the fathers of the Big Bang Theory, published in 1927, when the concept *Bio=Ethics* appeared as well. He demonstrated with mathematical language how the Universe is expanding from a primordial atom explosion or "*hyl-em*" (following Aristotelian terminology [*ύλη -hylé= matter*]).

In addition, Jesuit Priest *Pierre Theilard de Chardin* (1881-1955) as a scientist was one of the builders of the Theory of Evolution. After dealing with geology, botany and zoology studies in Eocene events at the Sorbonne University, he even was a member of the discovery team in the *Pekin Man* (a type of Pithecanthropus) exploration. He became a member of the French Academy of Sciences. Those are a few stories, but perhaps unusually important for knowledge.

3. Knowledge and faith

"I took a drive today. Time to emancipate.

I guess it was the beating made me wise, but I'm not about to give thanks or apologize"

Rearview mirror. Versus (1993). Pearl Jam.

As the medieval Anglo-Saxon catholic bishop of Chartres, well-aimed John of Salisbury (1159), wrote in his work *Metalogycon*, regarding the advice of Bernard of Chartres, the historical approach to knowledge issues has to be taken up "*like dwarfs on the shoulders of giants, so that we can see more than they, and things at a greater distance, not by virtue of any sharpness of sight on our part, or any physical distinction,*

but because we are carried high and raised up by their giant size." In contrast, arrogance considers no other concepts but its own points of view.

That is probably what Fritz Jahr (1927) avoided by mentioning plural, complementary and colossal thinkers in his essays and what actual readers have to contrast to present times deaf methodologies.

This concept follows the fourth point from the *Declaration of Rijeka (2011) on the Future of Bioethics*.

On March 12th 2011, coincidences – "God's pseudonym" according to A. Schweitzer's famous sentence - were written in history. While the nuclear disaster of Fukushima, a techno-scientific one, was taking place in Japan after a natural tsunami, the first reunion of European roots for Bioethics was held in Rijeka, Croatia. Declaration of Rijeka was signed that very same day. An appeal to classic thinkers, to other more-including systems of thinking, and a criticism towards an insufficient and self-called North American "Principalism" was pronounced.

Hippocrates has to be important again considering deleterious practices in Medicine and a hunger for profit have destroyed health care not only in the USA, but also all around the world. Economic interests cannot undermine Life protection in animal, plant and human health fields. From Aristotelian treatises it is clear that Wisdom has to subjugate Politics, and in turn Politics ought to rule Economics. The type of richness that induces the death of other members of the community is not richness at all but chrematistic actions for Aristotle in *The Republic*.

Never before centaur's Chiron inheritance was so necessary. His genealogy, contemplated in Hippocrates Oath comprised Panacea, Asclepius and Hygieia. All of the aforementioned are icons of Medicine. Love for wisdom is headed to solve real problems. Medicine was developed to heal illnesses, as a science of survival. Making money has been the new concern that has spoiled Medical Practice.

2011 Japanese geological and nuclear disaster points out *Money (Richness), Science and Technology, and Comfort (Pleasure)* –those modern world bets for fulfilling "Development and Progress" paradigms given under an *in force* Utilitarian system of ethics- are not enough to achieve happiness (previous Eudaemonic/naturalistic ethics) in solid stability.

Moreover, this sort of anthropocentric "new" trinity does not solve the problems contemporary mankind is facing nowadays. Omniscience is just not possible for human beings according to reality. For human knowledge, there always are missing pieces in foreseeing future or present facts. Several factors are usually ignored in planning, even for an interdisciplinary perspective.

Admitting *interdependence*, for all living beings –including all types of humans- is true humbleness, a forgotten virtue, a path for integrative wisdom: A "robust" and classical absence in *high-handed* and what appears to be, self sufficient, disciplinary knowledge.

Perhaps, that is why Jahr includes excerpts from a whole variety of human knowledge when defining "**Bio=Ethics**" for the first time. Likely, that is also the reason because the icon of humbleness¹⁰ (St F. of Assisi) is his chosen, oldest, western key-stone for Bioethics. Assisi *did not exclude* from his thoughtful care any subject/object conceding distinct importance to the idea of creation.

Animals and other living creatures, heavenly bodies (i.e. *Brother Sun, Sister Moon*), states (i.e. *Sister Death*) or ill individuals (i.e. leprosy afflicted patients) were worthy subjects of his *agape love* towards God creatures, following Christ example (a merciful divinity understood as father and brother of all human beings).

Metadiscipline also considers *Art* as an instrument with plenty of sense for feeling expression. In Jahr's paper, Wagner's *Parsifal* in music is quoted, as well as segments of universal poetry, Goethe's conflicted character *Faust*, well-known and obscure philosophers, but also spiritual figures -from all around the world- and also scientists in fields related to evolution, blood, botanical and animal science, are showed by Jahr in order to build a solid piece of work defending the *Holy Spirit of Life*.

Hence, Albert Schweitzer (1947) "Reverence for Life" (***Ehrfurcht vor dem Leben*** – *Tr*: In the awe of the mystery of Life-) is meaningful as universal principle for Ethics. The author explicitly mentions in his book "Civilization and Ethics": <<*Ethics is nothing other than reverence for life*>>.

Reading carefully for the first time Jahr's 1927 paper, the reader finds a bountiful paper, but at the same time, a hard test for accepting his/her own levels of ignorance and dogmatic prejudice to avoid it, only if wisdom is a serious goal to be considered.

For Jahr, Bioethics is understood as a path that comprises wisdom, dialogue, and in fact, a concept related to a *Metadisciplinary* effort (action to appreciate knowledge beyond disciplines). Besides, it integrates Science amid each situation analysis. Therefore, Science is also allusively revealed as a dual entity composed by both *social and positive-experimental approaches*. There is no possible exclusion regarding human activities for that *Truth-seeking* system. It, in accordance, fits with broader concepts

¹⁰ Humbleness comes from the etymological Latin root "*Humilis*" referred to fertile soil, down to earth, low, ground (Gomez de Silva, 2005).

from Potter's (1971) mere *interdisciplinary optic* comprised in his *Bioethics, Bridge to the future* proposal.

Metadiscipline implies, for this reason, the common building of an epistemological infrastructure based on including appreciation of non-academic knowledge, such as spiritual, peasant and indigenous *awareness, contemplation and values*. Spiritual knowledge that kept in harmony *human-nature* relationships for thousands of years, as an outgrowth, also has to be taken into account for holistic analysis in Bioethics.

4. The mother of dialogues: a transdisciplinary medieval treaty still in force

Assisi helped to restore a middle age-decadent Catholic Church. In a mystic experience he had the mission of rebuilding his church. Actually, he tried to do it by remodeling Saint Damian's church building, by getting enrolled at a crusade and finally he obtained it just by living peacefully according to the gospel, having a merciful attitude towards all kinds of creatures. During the very period of the 3rd crusade, when Assisi was young, another convergent point had united opposite's leaderships in a real bioethical attitude.

As suggested at the beginning, Bioethics core is composed of different perspectives. Dialogue, Life respect, profound understanding counting on different knowledge, would be common factors for a bioethical attitude.

This state was accomplished by confrontational enemies. Interacting in written Dialogues (curiously, never face to face) – in this case, despite counterpart deadly differences- Saladin and Richard the Lionheart did it. This feature was important for the *Military Ethos of Chivalry*, based on honor, mercy and courage, whose icons in western and eastern medieval history got together in a milestone event.

Three key historical, political and theological figures of the 3 monotheist religions are the main characters of this difficult scene. All of them were characterized by their unifying spirit. Kurdish Sultan Saladin (1138-1193) – Sunni Muslim - English King Richard I the Lionheart (1157-1199) –Catholic- and Spaniard Physician Rabbi Moshe ben Maimon "Rambam" (1135-1204)–Jew- all of them were also characterized by their interdisciplinary education and their condition as important believers, being involved through mesmerizing dialogues that teach modern mankind how to solve conflicts without losing the particular essence.

When in Fustat (Egypt), Maimonides treated as a physician Saladin's family. During those years he wrote not only religious books, but also *The Guide of the Perplexed*

(meaning *The Guide for the Undecided*) in which he builds a bridge between science and faith. This treatise originally written in *Arabic*, built the bridge between Philosophy (Aristotelian/Averroes reasoning) and Faith. His thinking influenced Thomas Aquinas and Duns Scotus (Franciscan Scholastic theologian that developed the thesis according to which human knowledge needs God's guidance to scope certainty).

Saladin was capable enough to unite the Middle East. His realm covered Egypt, Syria, actual Iran & Iraq, Hejaz, Jerusalem, and Yemen. Kurds, Arabs and Jews have favorable feelings towards this figure that also unite Islam. Briefly his personal physician was Moshe Ben Maimon according to C. Vidal (2005: 190-195). Other authors have different versions. However, tolerance and acceptance, appreciation of the counterparts' qualities is the main lesson of this story.

The Lionhearted was a bold character that united Europe (France, Great Britain and even Spain -when getting married to Berengaria of Navarre-). During the Third crusade he took the only action to be called as success.

After fighting Saladin's troops and having two strong victories (Acre and Arsuf) and a following preposterous massacre of Muslims negotiations reached an achievement: to regain access for Christian pilgrimage to Jerusalem.

Once again, limits, mutual recognition, eventual fight against violence, courtesy, respect based on diversity and weighting of Merciful God, Love and friendship as supreme forces in Nature and Life, allowed the sake of Life. Balance. Cosmos. By *the Treaty of Ramla* (1192), the presence of the three religions in Jerusalem was guaranteed for 3 years.

This agreement wisely still exists today in collective balanced benefit. Franciscan friars are in charge of the Christian places in Jerusalem nowadays. Krause wanted a New World Order through a Worldwide Humanitarian Alliance for the Law. Messages are pertinent today in askew times.

* * *

Let us open a short ending paragraph here on the discussion of the false dichotomy Modern = good, past = evil regarding Medicine. By coincidence, when a society is falling into decline, Medicine is *not* governed by physicians. That happened during the ancient sophist Greek times. The same is happening nowadays. Today (Human or Veterinary) Medicine is mainly ruled by economic interests and philosophers.

For instance, in America Oaths are parts of a decreasing practice (for MD graduates) that concurs with elevated legal and cultural complaints towards medical practice. Sacred commitment with Life implied in an oath has been easily discarded. It

does matter, because there are more Ethics Institutions, stronger laws, specialized branches in Medical Ethics, but a question remains... Why bad practice lawsuit casuistry is growing up against medical practitioners?

Two points for comparison:

Table 1. Number of School of Medicine practicing Medical Oaths in 1958. Source: Irish DP, McMurray, DW. "Professional Oaths in American Medical Colleges." J. Chron Dis 18 (1965):175-89.

Number of Schools of Medicine	Oath
7	Hippocratic
14	Modernized Hippocratic
11	Declaration of Geneva
26	Other
4	Various and Undesignated

The image just 35 years later shows diminishing of the use of genuine commitment, having some schools that do not care about oaths at all:

Table 2. Number of School of Medicine practicing Medical Oaths in 1993. Source: Orr, Robert D., Norman Pang, Edmund D. Pellegrino, and Mark Siegler. "Use of the Hippocratic Oath: A Review of Twentieth Century Practice and a Content Analysis of Oath Administered in Medical Schools in the U.S. and Canada in 1993." Journal of Clinical Ethics 8 (1997):377-88.

Number of Schools of Medicine	Oath
1	Classical Hippocratic Oath
68	Modified Hippocratic Oath
34	Declaration of Geneva
15	Osteopathic Oath
5	Oath of Louis Lasagna
4	Prayer of Maimonides
20	Other oath
3	No oath

5. Conclusion

According to worldwide phenomena integration is an urgent need. Integrative Bioethics with stronger fundamentals in science and classical thinking has to be developed. Declaration of Rijeka contains points to be considered in order to nurture Bioethics, widen its meaning for the sake of all types of life. History and science are remarkable instruments to analyze customs and acts.

Dedicatory: To my celestial mother, Virgin Mary. The one who is represented by white and blue clothes just the way the Mother Earth looks like from the Universe...

Annex 1. Hippocratic oath

I swear by Apollo the physician, and Asclepius, and Hygieia and Panacea and all the gods and goddesses as my witnesses, that, according to my ability and judgment, I will keep this Oath and this contract:

To hold him who taught me this art equally dear to me as my parents, to be a partner in life with him, and to fulfill his needs when required; to look upon his offspring as equals to my own siblings, and to teach them this art, if they shall wish to learn it, without fee or contract; and that by the set rules, lectures, and every other mode of instruction, I will impart a knowledge of the art to my own sons, and those of my teachers, and to students bound by this contract and having sworn this Oath to the law of medicine, but to no others.

I will use those dietary regimens which will benefit my patients according to my greatest ability and judgement, and I will do no harm or injustice to them.

I will not give a lethal drug to anyone if I am asked, nor will I advise such a plan; and similarly I will not give a woman a pessary to cause an abortion.

In purity and according to divine law will I carry out my life and my art.

I will not use the knife, even upon those suffering from stones, but I will leave this to those who are trained in this craft.

Into whatever homes I go, I will enter them for the benefit of the sick, avoiding any voluntary act of impropriety or corruption, including the seduction of women or men, whether they are free men or slaves.

Whatever I see or hear in the lives of my patients, whether in connection with my professional practice or not, which ought not to be spoken of outside, I will keep secret, as considering all such things to be private.

So long as I maintain this Oath faithfully and without corruption, may it be granted to me to partake of life fully and the practice of my art, gaining the respect of all men for all time. However, should I transgress this Oath and violate it, may the opposite be my fate.

Annex 2. Maimonides Prayer.

The Oath of Maimonides

The eternal providence has appointed me to watch over the life and health of Thy creatures. May the love for my art actuate me at all time; may neither avarice nor miserliness, nor thirst for glory or for a great reputation engage my mind; for the enemies of truth and philanthropy could easily deceive me and make me forgetful of my lofty aim of doing good to Thy children.

May I never see in the patient anything but a fellow creature in pain.

Grant me the strength, time and opportunity always to correct what I have acquired, always to extend its domain; for knowledge is immense and the spirit of man can extend indefinitely to enrich itself daily with new requirements.

Today he can discover his errors of yesterday and tomorrow he can obtain a new light on what he thinks himself sure of today. Oh, God, Thou has appointed me to watch over the life and death of Thy creatures; here am I ready for my vocation and now I turn unto my calling.

The prayer of Maimonides

Almighty God, Thou has created the human body with infinite wisdom. Ten thousand times ten thousand organs hast Thou combined in it that act unceasingly and harmoniously to preserve the whole in all its beauty the body which is the envelope of the immortal soul. They are ever acting in perfect order, agreement and accord. Yet, when the frailty of matter or the unbridling of passions deranges this order or interrupts this accord, then forces clash and the body crumbles into the primal dust from which it came. Thou sendest to man diseases as beneficent messengers to foretell approaching danger and to urge him to avert it.

Thou has blest Thine earth, Thy rivers and Thy mountains with healing substances; they enable Thy creatures to alleviate their sufferings and to heal their illnesses. Thou hast endowed man with the wisdom to relieve the suffering of his brother, to recognize his disorders, to extract the healing substances, to discover their powers and to prepare and to apply them to suit every ill. In Thine Eternal Providence

Thou hast chosen me to watch over the life and health of Thy creatures. I am now about to apply myself to the duties of my profession. Support me, Almighty God, in these great labors that they may benefit mankind, for without Thy help not even the least thing will succeed.

Inspire me with love for my art and for Thy creatures. Do not allow thirst for profit, ambition for renown and admiration, to interfere with my profession, for these are the enemies of truth and of love for mankind and they can lead astray in the great task of attending to the welfare of Thy creatures. Preserve the

strength of my body and of my soul that they ever be ready to cheerfully help and support rich and poor, good and bad, enemy as well as friend. In the sufferer let me see only the human being. Illumine my mind that it recognize what presents itself and that it may comprehend what is absent or hidden. Let it not fail to see what is visible, but do not permit it to arrogate to itself the power to see what cannot be seen, for delicate and indefinite are the bounds of the great art of caring for the lives and health of Thy creatures. Let me never be absent-minded. May no strange thoughts divert my attention at the bedside of the sick, or disturb my mind in its silent labors, for great and sacred are the thoughtful deliberations required to preserve the lives and health of Thy creatures.

Grant that my patients have confidence in me and my art and follow my directions and my counsel. Remove from their midst all charlatans and the whole host of of fictitious relatives and know-all nurses, cruel people who arrogantly frustrate the wisest purposes of our art and often lead Thy creatures to their death.

Should those who are wiser than I wish to improve and instruct me, let my soul gratefully follow their guidance; for vast is the extent of our art. Should conceited fools, however, censure me, then let love for my profession steel me against them, so that I remain steadfast without regard for age, for reputation, or for honor, because surrender would bring to Thy creatures sickness and death.

Imbue my soul with gentleness and calmness when older colleagues, proud of their age, wish to displace me or to scorn me or disdainfully to teach me. May even this be of advantage to me, for they know many things of which I am ignorant, but let not their arrogance give me pain. For they are old and old age is not master of the passions. I also hope to attain old age upon this earth, before Thee, Almighty God!

Let me be contented in everything except in the great science of my profession. Never allow the thought to arise in me that I have attained to sufficient knowledge, but vouchsafe to me the strength, the leisure and the ambition ever to extend my knowledge. For art is great, but the mind of man is ever expanding.

Almighty God! Thou hast chosen me in Thy mercy to watch over the life and death of Thy creatures. I now apply myself to my profession. Support me in this great task so that it may benefit mankind, for without Thy help not even the least thing will succeed.

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