

# **THE BIOCOSMOLOGICAL IMPERATIVE**

Prof. Hans-Martin Sass  
Email: [sasshm@aol.com](mailto:sasshm@aol.com)

## THE BIOCOSMOLOGICAL IMPERATIVE

生命宇宙理论的规则

Hans-Martin Sass

hsass@potmacinstitutue.org

- The Cosmos is a Living Being
- Bios: Integrating and Interacting
- Multiverse Physics and Metaphysics
- The Biocosmological Imperative

***The Bioethical Imperative: „The guiding rule for our actions may be the Bioethical Demand: Respect every Living Being on principle as an end in itself and treat it, if possible, as such! ”*** Fritz Jahr, 1927

- 宇宙是一个有机体
- 各种生命：整合并相互作用
- 多重宇宙的物理学和形而上学
- 生命宇宙理论的规则

***生命伦理的规则：“指引我们行动的规则可能是生命伦理的要求：原则上尊重每一个有机体，将它们本身作为目的并尽可能如此对待它们！”*** Fritz Jahr, 1927

### What is Bios? What are Living Beings?

什么是生物？什么是有机体？

1. Living Beings are animals, plants, humans, microbes, environments, biotopes, biological and social networks, neighborhoods, teams, tribes, collectives, societies, cultures, volcanoes, hurricanes, monsoons, snowstorms, the seasons, the globe, also virtual and invisible worlds of life.

此处，有机体是动物、植物、人类、微生物、环境、群落、生物学和社会网络、邻里、团队、群落、集体、社会、文化、火山群、飓风、季风、暴风雪、季节、地球以及可见或不可见的世间生命。

2. Living Beings have life interactions and metabolisms, they breathe and eat and are eaten. Humans are rational and sentient, others are sentient in other ways, some might not have senses.

此处，有机体有生命相互作用和新陈代谢，它们呼吸、进食或被吃掉。人类是理性而感性的，其他生命有着其他形式的感觉，一些生命或许没有感觉。

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### What is Bios? What are Living Beings?

什么是生物？什么是有机体？

3. Living Beings are integrated and interact for survival and good life; they grow, interact, metabolize, fight for life, enjoy life; being mortal, they will die.

各种有机体为了生存和好的生活整合并相互作用；它们生长、相互作用、新陈代谢、为生而争斗、享受生命；他们终将死亡。

4. This Cosmos is a Living Being with metabolism, integration and interaction; we are a part of it.

宇宙是一个有着新陈代谢、整合并相互作用的机体；我们是其中一部分。

5. This Biocosmology Conference is a Living Being and has a limited life; we are part of its metabolism, interacting with each other, integrating into other projects and localities, potentially having impact on individual, academic, or other forms of bios.

生命宇宙学的集会是一个有着有限生命的有机体；我们是它新陈代谢的一部分，与其他相互作用，整合进入其他计划和聚集地，潜在地影响个人、学术和其他形式的生物。

### The Bioethical Imperative is Integrative and Integrating

生命伦理学的规则是整合的并在整合中

'Whose love is large enough to transcend the limits of human-only and sees sanctity in the most miserable creature, will recognize and cherish sanctity also in the poorest and lowest of his human brothers, and he will not reduce it to a specific social class, an interest group, a party, or anything else. On the other hand, insensible cruelty to animals is evidence of a cruel character, which may as such become dangerous towards his human environment' ... If someone does not accept this principle [the Bioethics Imperative], then one nevertheless should follow it in recognition of the moral obligation toward human society in general.' Jahn, 1928, in: Fritz Jahn ed., 2012, 10, 12

谁的爱若能大到足以超越仅作为人的局限并看到最卑微造物的神圣，将觉察并珍惜他的同类手是最贫苦及低贱者。而且，他不会再将人归纳为某一特殊的社会阶层、利益集团、政党或其他。从另一方面来说，对动物的麻木不仁的残忍也是一个人残酷个性的写照。而这种个性对他所处的人类社会来说也可能是危险的。即使有人不接受这一规则（生命伦理学规则），他也应在人类社会中承认一定的道德规范而在这意义上一遵从这一规则。 Jahn, 1928, in: Fritz Jahn ed., 2012, 10, 12

### The Bioethical Imperative is Integrative and Integrating

生命伦理学的规则是综合的并在整合中

#### Integrating and integrative Bioethical Imperative:

整合中的综合的生命伦理学规则:

**"Respect every living being, including animals, as an end in itself, and treat it, if possible, as such"** . F. Jahn, 1928

**"尊重每一个有机体，包括动物，将它们本身作为目的并尽可能如此对待它们!"** F. Jahn, 1928

### The Bioethical Imperative as it applies to Living Cultures and Human Communities

应用于生活文化和人类共同体中的生命伦理学规则

"Our entire life and activities in politics, business, in the office and in the laboratory, in the workshop, in the farm fields are ... not based on love in the first place, but many times on competition with other competitors. Quite often we are not cognizant of this fight as long as we proceed without hate and in a fair, legal and accepted manner. Similarly, as we cannot avoid the fight with our fellow humans, we cannot avoid the struggle for life with other living beings. Nevertheless, we will not want to loose the ideal of responsibility as a guiding point, neither for the first nor for the latter"

我们在政治、商业方面，在办公室和实验室，在工厂和农场中的所有生产和生活中位列第一的并不是爱，而在很多时候是与他人的竞争关系。一般来说，只要我们不心存仇恨，并在公正、合法和公认的规范内行事，我们感知不到这种战斗。同样地，我们也不能避免这场我们与人类的竞争，就像我们不能避免和其他有机体竞争一样。

Jahn, 1928, in: Fritz Jahn ed., 2012, 12f

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### The Bioethical Imperative as it applies to Living Cultures and Human Communities

应用于生活文化和人类共同体中的生命伦理学规则

#### Bioethical Imperative in Human Communities:

人类群体中的生命伦理学规则:

**"Cultivate human interactions in competence and compassion, in communication and cooperation"** .

**"在竞争和同情，交流和协作中培养人际互动。"**

**The Bioethical Imperative as it applies to this Earth**  
应用于地球的生命伦理学规则

The Earth is a Living Being, as demonstrated by day and night, the seasons, hurricanes, temperature changes, volcanos, global warming and cooling.

The earth is integrated and interacting with flora and fauna, humans, cultivated and raw natural environments, social human environments.

地球是一个有机体，表现为日夜、四季、飓风、气温变化、火山、全球变暖 and 变冷。

地球由以下各部分整合并互动形成：动植物群、人类、耕种与原始的自然环境、社会环境。

Virtues: Respect for Nature, Compassion with Creatures

美德：尊重自然，怜悯众生。

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**The Bioethical Imperative as it applies to this Earth**  
应用于地球的生命伦理学规则

**Bioethical Imperative in regard to Land and Earth:**

与土地和地球有关的生命伦理学规则：

**“Respect mother earth with all her forms of life, whether natural or man-made, basically as goals in themselves and treat them, if possible, as such.”**

**“尊重地球之母及地球上的各种形式的生命，无论是自然的还是人造的，将它们本身作为目的并尽可能如此对待它们！”**

**The Bioethical Imperative as it applies to us Humans**

应用于我们人类的生命伦理学规则

*“Traditional bioethics is about interaction between people and people; bioethics is about interaction between people and biological systems, Political bioethics is essential for healthy political decision making and for the creation of sound politics... For the next 100 years we need a political bioethics with a sense of urgency... Political action for long term survival is a bioethics mandate... The 3<sup>rd</sup> Millennium will be either the Age of Global Bioethics or the Age of Anarchy.”*

传统的生命伦理学是关于人际互动的。如今的生命伦理学是关于人与生物系统，政治生命伦理学对于有益的政治决策和声音政治的产生是至关重要的。在接下来的100年里，我们将需要一种具有紧迫感的生命伦理学。为了长期生存做出的政治行动是一种生命伦理学要求。第三个千禧年将是全球生命伦理学纪元和无政府纪元。

Van Rensselaer Potter 2000, in: Fritz Jahr and ... 2012:1505

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**The Bioethical Imperative as it applies to us Humans**  
应用于我们人类的生命伦理学规则

Virtues: Human Self-Interest and Compassion in Political Ethics

美德：政治伦理中的人类利己主义和怜悯心

**Political Bioethical Imperative for human life and survival:**

关照人类生活和生存的政治生命伦理规则：

**“Respect, develop and protect cultivated and cultivating interactions of humans and human cultures with the worlds of bios for your own sake and survival”.**

**“为了你自身的利益和生存，尊重、发展和保护已成型的和发展中的人类和人类文明和世界上的其他生物之间的相互作用”。**

**Biocosmological Reflections I**  
生物宇宙学之实践（一）

Universe or Multiverse: Quantum Mechanics suggest a Multiverse with warped realities, string realities, rather than a single Universe.

宇宙还是多重宇宙：两字力学认为，存在一个多重而非单一的宇宙，在多重宇宙中，现实被扭曲和拉伸。

“A common feature of all four multiverse levels is that the simplest and arguably most elegant theory involves parallel universes by default. To deny the existence of those universes, one needs to complicate the theory by adding experimentally unsupported processes and ad hoc postulates: finite space, wave function collapse and ontological asymmetry. Our judgment therefore comes down to which we find more wasteful and inelegant: many worlds or many words. Perhaps we will gradually get used to the weird ways of our cosmos and find its strangeness to be part of its charm”.

在四重多元宇宙水平中的共同特点是：最简单而可论证的高雅理论默认包含着平行宇宙。如要否定这些宇宙的存在，一个人必须通过增加实验性的、未经证实的论证过程和临时的假设来使其理论复杂化，如：有限空间，波函数坍塌和本体论的不对称。我们的判断由此可以归结为我们找到了一个更加不经济的和不对称的结论：愈多世界和愈多词汇。也许我们逐渐地习惯了我们所处的宇宙的种种奇怪行径，并对成为其魔力的一部分而感到奇怪2

Tegmark M (2003) in: Scientific American 288(5):40-51 -- Cf also Randall L (2005) Warped Passages, Unraveling the Mysteries of the Universe's Hidden Dimensions, NY: HarperCollins.

**Biocosmological Reflections II**

生命宇宙学之实践（二）

Bios enjoys different properties, modifications, lifestyles, experiences, environments, some much more diverse than ours. Do they live in their own worlds, even though they share the same space-time dimensions with us?

生物拥有多种不同的特性、形状、生活方式、经历、环境，一些生物的多样性远胜于我们人类。它们是否生活在它们自己的世界里，即使它们与我们一起享用同一个时空维度？

Does the butterfly, in its earlier stages of an egg and a larva, knows about becoming a free-flying butterfly later? Does the egg or the larva aspire to become something else and more free in the future, - in the same life or another life? Does the small mustard seed knows, that it will eventually become a huge mustard tree?

蝴蝶在其早期生长阶段，即虫和蛹的阶段，知道它将化为一只自由飞翔的蝶么？虫和蛹是否想过，在今生或来世要成为别的物种，在未来更加自由？一颗小小的芥菜籽知道自己终将成一颗高大的芥末树么？

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## Biocosmological Reflections II 生命宇宙学之实践 (二)

Bats understand space acoustically by communicating in an echo-sound structured world of echolocation; what type of echolot music-sound interaction might bats find to be more enjoyable than a Mozart or a Vienna waltz? Dogs orient themselves by sense of smell in olfactory knowledge and memory; how is their 'cosmos'?

蝙蝠通过听觉来探知空间，利用电磁波反射法在一个由回声构建的世界中交流，蝙蝠是否找到了一种对它们来说，比莫扎特或维也纳华尔兹更能让它们愉悦的电磁波“音乐”？犬类动物利用它们的嗅觉知识和记忆，通过气味来确定方向，它们的世界是怎么样呢？

The starfish has a circular brain, different from our two-sided brain and body. We humans differentiate between right and left, good and bad, gauchism and droit, is his complex judgment superior to ours, as Ernst Juenger has asked?

海星有着圆形的大脑，与我们的左右分布的脑和身体不同。我们人类会对左右、好坏、左右派有分别心，而正如恩斯特荣格所提出的问题，海星的判断力是否比我们更高级？

## Biocosmological Reflections III生命宇宙学之实践 (三)

Unrecognizable and unseen living worlds: 'In the beginning God created the heavens and earth' (Gen 1) - 'Faith is the assurance of things hoped for, the conviction of things not seen... what is seen was made out of things which do not appear' (Heb11) - Invisible fighting powers of light and darkness are 'known' by many orientational traditions and cultures to be behind all human and biological struggle.

潜意思的和不可见的生活世界：“最初，上帝创造了天地”(创世记1) - “信仰是对所希冀之物的保证，对未见之物的确证...现在所见的出之于那些未现形的。”(希伯来11)许多东方传说和文化认为，人类和生物斗争的背后深藏着光明与黑暗的无形斗争之力。

“Threefold for each of us are life and the house of life arranged: the mother's womb, the earth, the heaven... In the first we receive just the life with movements and conscience in development, in the second life, movement, conscience and the beginnings or knowledge, in the third the limitless fullness of all”  
Comenius, Didactica magna 1637

“我们每个人的生命是三重的，生命的居所被安置于：子宫、地球和天堂...在子宫中我们获得的只是运动着的生命和发展中的觉知，在第二重生命中，我们获得运动、觉知和初始的知识；而在天堂，我们将认识到一切的局限和完满。”

## Biocosmological Reflections III生命宇宙学之实践 (三)

"Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, particles of dust blowing in the sky"

“因为你是无限的，不管是上帝还是天堂甚至是你自己，你永远不能穷尽你的荣耀，数不尽的宇宙，每一个都藏在自己的壳里，由时间之轮驱使着，在你之中漫游，尘埃的部分飞扬于空中”。

Shakespeare Purana 10:97-11

"Wolves shall dwell with lambs, and the leopard shall lie with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them"

“狼和美洲豹应该与小羊一起，牛与狮子和肥牛一起，一个小孩应该领着他们”。

Isa. 11:6-8

## Towards a Biocosmological Imperative朝向一个生命宇宙规则

**1. Recognition:** The Biocosmological Imperative is a most universal and integrative form of the Bioethical Imperative and a good instrument to not only respect and cultivate natural and social environments, microbes, plants and animals, but the earth as well in its individuality, its seasons and ages, as a home and support of all forms of live, in its unpredictability and danger.

**1. 承认：**生命宇宙规则是适用于全宇宙的和整合化的生命伦理规则模式，并且也是一个很好的工具，用以尊重和培育自然的和社会环境、微生物、动植物。这一工具同时也适用于地球，地球是多样的，其四季更迭与时代变迁，其作为供养一切生命体的家园，具有不可预期性和风险。

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## Towards a Biocosmological Imperative朝向一个生命宇宙规则

**2. Respect:** Respectful interaction with earth and cosmos includes careful recognition of powers beyond our influence and to adjust and to act prudently and morally for our own protection and cultivation and for the protection and cultivation of our natural and social environments. Of course, we kill dangerous microbes and wild animals in respect for fellow humans and cultivated biotops.

**2. 尊重：**充满敬意地与地球和宇宙的互动包括，谨慎地意识到超越我们的力量，并处于保护和繁育自身和自然、社会环境的目的谨慎地调整和行动。当然，我们杀死危险的微生物和野兽以保护人类和已培育的群落。

**3. Risk:** Riding wild tigers and playing with nuclear radiation contains extreme risks and dangers and runs counter to the Bioethical Imperative to respect and to support all forms of life and to prepare for dangers and disasters caused by living volcanoes and hurricanes, by earthquakes and the shifting of continental plates, by new or old deadly viruses attacking in pandemic proportions

**3. 风险：**骑野生老虎和与核辐射为伍包含极大的风险和危险，而且与生命伦理规则背道而驰。生命伦理规则之处，应尊重和支持一切生命形式，防范犹豫活火山、飓风、地址和大陆版块漂移、新老致命流行性疾病病毒袭击而导致的各类危险和灾难。

## Biocosmological Imperative 生命宇宙规则

The Biocosmological Imperative calls for respecting and protecting our fellow humans, the lands and environment, and this cosmos as our house and home.

生命宇宙规则呼唤对人类、陆地、环境的尊重和保护，把我们的宇宙当做家园来爱护。

**This earth is the only one we have, so if we do not respect her for what she is, we should do so for our own sake and for the wellbeing of our fellow humans, our communities, cultures, and visions.**

**地球是我们唯一的家园，所以，即使我们不尊重她本来的面目，我们应该出于对自身利益、人类福祉的考虑，为了我们的共同体、文化和愿景保护好我们的家园。**

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