

WHAT IS BIOS UND HOW TO PROTECT ITS CULTIVATION ?

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WHAT IS BIOS UND HOW TO PROTECT ITS CULTIVATION ?

什么是生命?我们该如何保护和濡化生命

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汉斯-马丁·萨斯

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5. 作为生存指南的生命文化学

***‘The guiding principle for our actions [is] the Bio-ethical Imperative:
Respect every Living Being in general as an end in itself and treat it,
if possible, as such!’***

Fritz Jahr, 1926

我们行为的指导原则就是生命伦理戒律：尊重一切广泛意义上的生命，并把这种对生命的尊重视为目的本身，并尽可能做到这一点。 Fritz Jahr, 1926

What is Bios? What are Living Beings?

什么是生命？什么是有生命的存在者？

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.
1.有生命的存在者为：动物、植物、人类、微生物、环境、生物群落、生物和社会网络、邻里、团队、部落、集体、社会、文化、火山、飓风、季风、暴风雪、季节、地球、以及虚拟和看不见的生命世界。
2. 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. This Cosmos, this Globe, these Societies and Cultures are Living Beings with metabolism, integrated and interacting; we are a part of it.
2.有生命的存在者为了生存和美好的生活进行整合和互动；它们成长、互动、新陈代谢、为活命而奋斗、享受生活；因为它们是有朽的，所以它们将会死亡。这个宇宙、地球、这些社会和文化都具有新陈代谢。整个的和相互作用的有生命存在者，我们是其中一分子。
3. This Bioculturology Symposium 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, so life of bioculturology can prosper and go on.
3. 本届生命文化学研讨会是一个有生命的存在者，它的生命有限；我们是这种新陈代谢的一部分，与其他存在者互动，与其他项目和地方和整合，可能对个体、学术界或其他形式的生命产生影响，因此生命文化学能够兴旺发达和继续前进。

2

Concepts and Actions of Sym-biosis of Bios

关于生命共生关系的科学和行动

Biocenose – [bios (life) + koinonia (community)] Karl Moebius 1877: 'a group of interacting organisms that live in a particular habitat and form an ecological community.'
生物群落：bios- (生命) + koinonia (社区)；墨比乌斯 (Karl Moebius) 1877：一群在一个特定栖息地生活的有机体，它们相互作用，构成了一个生态社区。

Bio-logy – Science of Life 生物学；关于生命的科学
Socio-logy – Science of Communities 社会学；关于社区的科学
Bio-culturology – Science of Human Culture in Symbiosis 生命文化学；关于共生的人类文化的科学
Bio-ethics – Theory and Practice of Interactions among Lives interacting
生命-伦理学：关于相互作用的生命的理论和实践

1. Biological Interactions – Interdependence and Struggle for Life
1. 生物学互动-相互依赖为生存而奋斗
2. Sociological Interactions – Egoism and Altruism
2. 社会学互动-利己主义和利他主义
3. Medical Interactions – Care, Responsibility, Respect
3. 医学互动-照料、责任、尊敬
4. Corporate Interactions – Service, Fairness, Competition
4. 机构互动-服务、公平、竞争
5. Bioethical Interactions – 6 C's : - Communication, Cooperation, Competence, Competition, Compassion and Cultivation
5. 生命伦理学互动-6C开头的英文单词：交流、合作、胜任、竞争、同情、演化

3

The Bioethical Imperative is Integrative and Integrating

生命伦理戒律是综合性和整合性的

'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.'
Jahr (1926), in Jahr, 2013:36-40

如果一个的爱能够广施于人类之外的其他生命，并且认识到最悲惨生命的神圣性，那么他将意识到并且珍惜人类中最贫穷和最卑微的同胞的神圣性，而不会将它降低至特定的社会阶级、利益阶层、政党或任何其他事物。另一方面，对动物表现出冷酷无情，就证明他具有残忍的性格，这也可能危及他的人类环境。 . . . 如果某人不接受这种原则（生命伦理戒律），那么他也要在认识到对整个人类社会的道德义务的情况下，遵循这条原则。

Jahr (1926), in Jahr, 2013:36-40

'From killing animals to killing humans is only one step!'
Cruel Totems, quoted by Jahr 2013:37
“从残杀动物到残杀人类只有一步之遥”——Jahr援引托尔斯泰伯爵的话

Mice and lice don't belong in our houses and hospitals!
老鼠和虱子不属于我们的住宅和医院！

4

The Bioethical Imperative as it applies to

Living Cultures and Human Communities I

生命伦理戒律适用于有生命的文化和人类社区（一）

'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.'

Jahr (1926), in Jahr 2013:39f

“我们在政治、商业、办公室、实验室、车间、农田的全部生活和活动，首先并不是建立在爱的基础之上，而是很多情况下，建立在与其他竞争者相互竞争的基础之上。只要我们能够以不带仇恨地、公平地、合法地和合理地生活和工作，我们基本上就不会意识到这点。类似地，如同我们无法避免与人类同胞竞争那样，我们也无法避免与其他有生命的存在者为生存而奋斗。尽管如此，我们也不愿意丧失对人类和其他有生命的存在者的责任这种理想，来作为一种指南”

Jahr (1926), in Jahr 2013:39f

Bioethical Imperative in Human Cultures and Communities: "Cultivate human interactions in competence and compassion, in communication and cooperation, in competition and in ongoing and sustainable cultivation".

人类文化和社区中的生命伦理戒律:

以“胜任和同情、交流和合作、竞争和可持续的演化”来促进人类之间的相互作用。

5

The Bioethical Imperative as it applies to

Living Cultures and Human Communities II

生命伦理戒律适用于有生命的文化和人类社区（二）

'In particular, the interrelationship between altruism and egoism shows in the relationship of the individual as part of a community, may it be a professional, a political party, a village or an urban community, a national organization etc. Without doubt, there are people who submit their entire existence unto such a community, even sacrifice for it and in this way behave purely altruistic. As far as this community is concerned it normally is resolve in struggling with other organizations or persons, i.e. it represents a collective egoism. Such a collective egoism, however, works well for the individual members of such a community and is in relationship to it altruism as well'.

Jahr 1926, in Jahr 2013:54f

特别是，利己主义与利他主义之间的关系，在个体与他所处的团体中展现出来，不管这个团体是职业群体、政党、村落或城市社区、国家组织等。毫无疑问，有人会将其整个生命（存在）托付给这个社区，即使是为其牺牲而表现出纯粹利他的行为。就这个社区而言，它通常会坚决与其他组织或个人斗争，也就是说，它代表着一种集体的利己主义。然而，这种集体的利己主义对这个团体的单个成员来说是正常的，他对这个团体表现出来的利他主义也是正常的。 Jahr 1926, in Jahr 2013:54f

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Visions of Bioethics I

生命伦理学的愿景（一）

Immanuel Kant (1785): 'Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end!'

伊曼努尔·康德(1785):你要这样行动，永远都把你的人格中的人性以及每个他人的人格中的人性同时用作目的，而决不只是用作手段！

Fritz Jahr (1926): 'Respect every living being in general as an end in itself and treat it, if possible, as such!'

Fritz Jahr (1926):尊重一切广泛意义上的生命，并把这种对生命的尊重视为目的本身，并尽可能做到这一点。

Warren Reich (1994) is 'the systematic study of human conduct in the area of the life sciences and the personal, professional, and public moral commitment and conduct towards all forms of life, in as far as this conduct is examined in the light of values and principles'.

Warren Reich (1994) (生命伦理学)是对人类在生命科学、个人、职业、公共道德承诺、其他所有形式的生命的行为的系统研究，只要是根据价值和原则来考察这种行为。

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Visions of Bioethics II 生命伦理学的愿景（二）

Rihito Kimura (1986): *Bioethics is a totally new form of discipline which goes beyond the notion of interdisciplinary studies; it is suprainterdisciplinary; it is deprofessionalizing medicine; it is a civil-action movement. A new value of solidarity with all forms of life (a traditional Confucian concept) will have to lead us into the new millennium.*

Rihito Kimura (1986): 生命伦理学是一个全新的学科，超越了跨学科研究的概念，是超级跨学科；生命伦理学使医学非职业化，是一种全民运动。所有生命形式联合团结的新价值观（孔子传统观念）将引导我们走进千禧年。

Zhai Xiaomei (2011): *Bioethics, healthcare ethics, healthcare law and regulations all over the world – in China and elsewhere – should and must be “in harmony but not identical”, “in harmony as well as diversified” [“he er bu tong”]*

翟晓梅（2011）：全世界（中国和其他地方）的生命伦理学、医疗伦理学、医疗法律和法规应该也必须是“和而不同”，“多元而和谐相处”

Van Rensselaer Potter (1970) defines bioethics as “a morality based on beliefs that we have about the relation between humans and biological systems within us and around us”

范·伦塞勒·波特（1970）：生命伦理学是一种道德，它建立在关于人类与自身之内和自身之外的生物系统之间的关系的信仰之上。

The Body Nature 自然的身体

The Earth is a Living Being, as demonstrated by day and night, the seasons, hurricanes, temperature changes, volcanos, global warming and cooling; it is integrated and interacting with flora and fauna, humans, cultured and natural environments; we humans cannot replace it and have to adjust to it by clothing, housing, farming, breeding, technologies.

“地球”是一个有生命的存在，这通过昼夜交替、季节变换、飓风、温度变换、火山、全球变暖和变冷等体现出来；它与植物和动物、人类、人化环境和自然环境相互作用并整合；我们人类无法代替它，而只能通过衣物、住宅、繁衍、技术等来适应它。

We modify the properties of nature by using our species-specific properties of communication and cooperation, competence and compassion, competition and cultivation for cultivated, successful, and sustainable individual and communal lives, in harmony as well as diversified.

我们通过人类这个物种特有的属性（交流和合作、胜任和同情、竞争和濡化）来修改自然的属性，培养一种濡化的、成功的、可持续发展的个体的和团体的生命（“和而不同”）。

The Body Politics I 身体政治（一）

Aristotle: avoiding the extremes of dictatorship and anarchy different other political bodies can be successful in providing harmonious symbiosis between individuals, families, corporations, communities.

亚里士多德：避免极端的独裁和无政府状态，不同的其他政体能够成功地保障个体、家庭、公司和社区之间和谐的共生关系。

Edmund Burke, Arnold Ruge, Karl Popper, Michael Foucault: Avoid organological theory; do not confuse the human body with the body politics.

埃德蒙·伯克、阿诺德·卢格、卡尔·波普尔、米歇尔·福柯：

避免器官理论；勿混淆人体与身体政治。

Fritz Jahr: *Do not teach predetermined subjective disposition ... Instead of presenting biased character formation, students should be given the opportunity to form their own opinion.*

Fritz Jahr: 勿向学生传授预定的、主观的倾向……应该给学生提供形成他们自己的观点的机会，而不是向他们提供有偏见的塑造性格的（知识）。

Jahr (1930) 2013:61

The Body Politics II 身体政治（二）

Potter (2000): *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 3rd Millennium will be either the Age of Global Bioethics or the Age of Anarchy.*

Potter (2000): 传统的生命伦理学是关于人与人之间互动的学问，生命伦理学是关于人与生物系统之间互动的学问。政治生命伦理学对稳健的政治决策和稳妥的政治来说是必不可少的……未来的100年中，我们亟需一种政治伦理学……为长远生存而谋划的政治行动是一条生命伦理学戒律……第三个千禧年要么是一个全球伦理的时代，要么是一个无政府主义的时代。

Biocultural Risk I: Biological Risk 生命文化风险：生物风险（一）

Half a dozen people attending a family reunion in Hong Kong unfortunately become infected with a new strain of an H1 virus; they leave the festivities and fly to various destinations in Europe, Asia and America where they unknowingly infect more people who then themselves infect others causing a global pandemic. This scenario can be used as well by half a dozen suicidal criminals who infect themselves with a naturally occurring or specifically manufactured microbe and fly to one or more countries and infect during the time of incubation and before their own death strategically as many people as possible by visits to sport events, riding the subway, going to movies.

The infrastructure of the technological society will remain intact but it will difficult to find competent people to use it; non-human life will not be targeted and a new form of integrated bios will prosper

曾有六个人在香港参加家庭聚会后不幸地感染了H1新变异（禽流感）病毒，他们离开聚餐后飞往欧洲、亚洲和美洲各地，并在不知情的情况下把自己身上的病毒传染给更多人，从而引发一场全球性的流行病。这种情况也可能发生在六个自杀式的罪犯身上，他们身上携带着体内自然出现或专门制造出来的细菌，在病菌潜伏期间和他们自己死亡之前飞到其他国家，通过观看体育运动赛事、乘坐地铁、看电影等方式把病菌尽量地传染给更多的人。

技术型社会的基础设施依旧完整无缺，但是却找不到胜任的人使用这些设施；非人类的生命不会成为攻击目标，一种新式的综合性生命将蓬勃生长。

Biocultural Risk II: Electric Risk 生命文化风险：电力风险（二）

A digital global meltdown, caused by severe rare, electromagnetic winds from the sun [EMP] makes microchip based information, communication, processing and controlling obsolete. EMP also can be initiated by states or groups of criminals using strong magnetic radiation. A device similar to a hydrogen bomb exploded over Southern China will render electric grid infrastructures of the Hong Kong – Shenzhen – Guangdong area, including phones, cars, supermarkets, elevators, media and rescue forces useless.

Modern infrastructure will be destroyed, peoples and cultures survive, but people soon will starve, die and perish in societal breakdown.

来自太阳的罕见的强大电磁脉冲（太阳风）引起全球范围的数字信息崩溃，使奠基在微芯片之上的信息、通讯、加工和控制系统成为一堆废物。国家或一群罪犯通过使用强大的电磁辐射，也可以引发电磁脉冲。如果在中国南部上空引爆一种类似氢弹的装置，那么香港-深圳-广东地区的电力基础设施，包括电话、汽车、超市、电梯、媒体设施和救援队伍将会毫无用处。

现代化的基础设施将会遭到破坏，而人们和文化将会幸存下来。但是，人们将会在在社会分崩瓦解中饥寒交迫，乃至最终死亡。

Biocultural Risk III: Confidence Risk 生命文化风险：信任风险 3

A crazy person or group or government throws 100 or 200 trillion US \$ Treasury Bills on the European markets, real and for cash only, not as derivatives nor as futures; not much trade will occur; the US markets will not open, nor will the Asian bourses; my bank around the corner will close the next day and the ATM machine at my supermarket will be empty; the gas station and the supermarket do not accept my credit card anymore; everything is o.k., only the trust is gone. Other destructive strategies may manipulate trading networks differently. - No machines or biotopes will be destroyed, 'only' confidence and trust for very long times.

一个疯狂的人、组织或政府把价值100或200万亿美金的国库券抛进欧洲市场，不作为衍生金融产品或期货，而只为套现；这种做法不可能产生很多交易；美国市场不开放，亚洲证券交易所也不营业，街角我经常去的那间银行第二天关门歇业，超市的ATM机里面也空空如也。加油站和超市再也不接受我的信用卡，一切都是正常的，只是我们失去了信用。其他破坏性策略也可能以不同的方式来操纵交易网络。

没有机器和生物群落遭到毁灭，“只有”长期以来形成的信任和信心灰飞烟灭。

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Biocultural Risk IV: Rebellion and Repression Risk 生命文化风险：反抗和镇压风险（四）

In 1848 Marx identified the masses of exploited European proletarians as revolutionary potential for revolutionizing society and culture; today he might identify frustrated and unhappy populations using blogging and social websites for global or regional or specific cultural, social or political rebellion. At the same time political dictators, strong social or business forces may use the same new information communication and cooperation technologies for invading privacy, for indoctrination and introjection, for promoting their own selfish interests of power. - Bioculturology will have to study models of rebellion and repression using new non-geographical networks, including potential benefits and risks.

卡尔·马克思在1848年认为欧洲无产阶级是使社会和文化发生革命性变化的潜在力量；尚若他活到现在，他可能会认为那些那些蒙受挫折和不开心的人，会通过博客和社交网络掀起一场全球性或区域性的、特定文化的、社会或政治的反抗运动。同时，政治寡头、强大的社会或政治团体也可能使用同样的新信息交流和合作技术，来侵犯隐私、灌输教条和价值观，从而维护他们的私利和权力。

生命文化学必须对采用新型的非地理网络进行反抗和镇压的模式，以及他们潜在的利益和风险。

15

Beneficial Knowledge and Cultivating Action 有益的知识 and 濡化行动

'God, His angels and all those in Heavens and on Earth, even ants in their hills and fish in the water, call down blessings on those who instruct others in beneficial knowledge.'

Al-Tirmidhi, Hadith 422.

“上帝、天使、天上和地下的，甚至山上的蚂蚁和水里的鱼群，都祝福那些向他人传授有益知识的人。” Al-Tirmidhi, Hadith 422.

'What actions are most excellent? To gladden the heart of human beings, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the sufferings of the injured.'

Hadith by Bukhari

什么行为最为优秀？使人心生喜悦，使饥饿的人得食，使受穷的人得助，减轻悲痛的人的悲伤，解除受伤人的苦难。

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Bioculturology as a Guide to survival I 作为生存指南的生命文化学（一）

'Modern biologists understand that human nature – our genome – is the accumulated result of organic experience gathered over hundreds of millions of years, during which some manifestations of life (bodies) were more successful than others in projecting themselves (their genes) into the future. As this process continued, the eventual results were ourselves, along with all other beings. We and our living cousins are thus the result of innumerable prior beings and will in turn be the cause of others in the future'

Barash DP 2014 'Buddhist Biology', Oxford, 95

现代生物学家知道，人类之本--基因组--是有机体历经几万年的运动、累积而形成的结果，在这个过程中，生命（机体）的某些基因表现比其他基因更成功，从而使它们自己（它们的基因）生存下来。随着这个过程的延续，最终形成了我们人类和其他生物。因此，我们和我们表兄弟（其他形式的生命）是我们无数个祖先繁衍发展的结果，相应地，我们和其他生命也将未来繁衍其他生命

Barash DP 2014 'Buddhist Biology', Oxford, 95

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Bioculturology as a Guide to survival II 作为生存指南的生命文化学（二）

'Brethren, if you want true peacefulness in God, let us not lie about consensus when plurality seemed to have been the plan and the goal of providence. Non one among us reasons and feels precisely the same way the fellow human does. Why do we hide from each other in masquerades in the most important issues of our lives, as God not without reason has given each of us his/her own image and face'

Mendelsohn M 1819 'Jerusalem oder religiöse Macht und Judentum', 201

兄弟，如果你想真正得到上帝给你的祥和宁静，我们就不能假装意见一致，多元化似乎才是上天的计划和目标。没有两个人能有完全相同的推理思维和感受。既然上帝不会无缘无故地给我们每一个人独特的形象和面容，那么我们为何在关于生命最重要的问题上掩盖自己的真正想法呢？

'Differences in the congregation must be seen as a special grace of Allah'

Abu Hanifa, 8 century founder of the influential Muslim Law School of Hanafi

“国会上的不同意见必须被看成是真主阿拉的特别恩典”

——Abu Hanifa 8世纪Hanafi学派创始人穆罕默德·伊本·努菲的穆罕默德法律学校的缔造者

Bioculturology as a Guide to survival III 作为生存指南的生命文化学（三）

'Between father and son, there should be affection; between ruler and minister there should be righteousness; between husband and wife there should be attention their different functions; between the young and the old, there should be a proper order; and between friends there should be faithfulness.'

Mencius

父子有亲，君臣有义，夫妇有别，长幼有序，朋友有信。

（《孟子·滕文公上》）

Between citizens on Alibaba and Amazon platforms there should be mutual respect; between friends on social websites there should be fairness and trust; between colleagues in professional cyberspace sites there should be scientific integrity; between neighbors in hutongs and modern high-rise there should be neighborly solidarity, respect and mutual aid.

在阿里巴巴和亚马逊电子商务平台之间应有互尊，社交网站上的网友之间应有公平和信任专业的赛博空间网站上同事之间应有科研诚信，住在胡同和现代高层住宅里的邻居之间应睦邻友好、同心同德、互尊互助。

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Bioculturology as a Guide to survival IV
作为生存指南的生命文化学（四）

Between doctor and patient there should be adequate compassion and care, and suitable balance of respect for the doctor's responsibility and the patient's autonomy; between teacher and student there should be indoctrination-free information and critical discourse; between different ethnic or religious communities there should be mutual respect, aid and tolerance; between provinces of a state there should be competition in respect of national laws and cultures; between sovereign states there should be respect for human and civil rights; between states, communities, corporations and individuals there should be cooperation and competition in protecting and cultivating natural and cultural environments and habitats.

医生对病人要有足够的怜悯和关心，病人要尊重医生的职责，医生也要尊重病人的自主权；教师不能向学生实施灌输式教育，而是要与学生进行自由和批判性的对话；不同的族群或宗教团体之间要互尊、互助、互让；各省要在遵守国家法律和尊重民族文化的前提下开展竞争；主权国家之间要尊重人权和公民权；国家、社区、机构、个人在保护和开发自然环境和人文环境时，既要竞争也要合作。

Human Nature is Theory and Practice of Cultivation
人性是清化的理论和实践

'What distinguishes human nature from animal nature is that human beings are disposed to enchant the ordinary, turning eating into cuisine; transforming warring cries and howls of pain into poetry and song; deepening and expanding uterine groupings into the growing of families, communities and nations; and transmuted procreative sex into romantic love and spiritual merger. Humans differ distinctively from other animals in respect of their capacities-for and apparent commitment-to qualitatively transforming every day. From a Confucian perspective, our distinctively human nature is to express remarkably strong propensities for appreciating – that is, progressively enriching and being enriched – our constitutive relational dynamics.'

Herrhock, PD 2013 'Valuing Diversity: Buddhist Reflections on realizing a more equitable global Future, 58

- 人性与动物本性的区别在于人类乐意化腐朽为神奇，把普通的食物制作成美食，把人类的哭嚎和痛苦转化成诗歌和音乐，把子宫等器官的组合延伸变化出家庭、社区、国家，把为了繁衍后代而进行的性行为变成浪漫的爱情和精神的交融。人类和其他动物显著不同的一点是，人类有能力并且有决心提高每一天的生活质量。从儒家观点看，我们人类与众不同的本性就是表达了特别强烈的增值倾向——那就是说，循序渐进地丰富和构成我们基本的动态关系。
- 彼得·赫肯克2012“多元化的价值：佛教对更加公正地适应全球相互依赖之反思，58

Case Study: Cultivating Hospital Ethics
案例分析：培育医院伦理

Tao The King (2300 BC)

- 1.Cultivate the village, and virtue will grow;
- 2.Cultivate the country, and virtue will be rich;
- 3.Cultivate the world, and virtue will be wide.

道德经（公元前2300）
 1.修之于乡，其德乃长；
 2.修之于邦，其德乃丰；
 3.修之于天下，其德乃普。

Bioethics Imperatives (21th Century)

- 1.Cultivate communication and cooperation, and life will grow;
- 2.Cultivate compassion and competence and life will be rich;
- 3.Cultivate life, and world and virtue will be wide.

生命伦理学戒律（21世纪）
 1.修之于交流与合作，其命乃长
 2.修之于同情和胜任，其命乃丰；
 3.修之于生命，世界和美德乃普。

Hospital Ethics Imperatives (21th Century)

- 1.Cultivate communication and cooperation, and healthcare will grow;
- 2.Cultivate compassion and competence, and care for health will be rich;
- 3.Cultivate care for health, and health and virtue will be wide.

医院伦理学戒律（21世纪）
 1.修之于交流与合作，医疗乃长；
 2.修之于同情和胜任，对健康的关爱乃丰；
 3.修之于健康关爱，健康和美德乃普。

Bioethics – Bioculturology I
生命伦理学-生命文化学（一）

'Cultivate the self and virtue will be true; cultivate the family and virtue will be complete; cultivate the village and virtue will grow; cultivate the country and virtue will be rich; cultivate the world and virtue will be wide'

Lao Zi, Tao Te King 54

修之于身，其德乃真；修之于家，其德乃余；修之于乡，其德乃长；修之于邦，其德乃丰；修之于天下，其德乃普。

道德经54

Cultivate yourself and life and virtue becomes true; cultivate individual and corporate persons and virtue will be great; cultivate social and natural environments and virtue will be full; cultivate communication and cooperation, and life will grow; cultivate compassion and competence, and life will be rich; cultivate life, and world and virtue will be wide

修之于己和生命，其德乃真；修之于个人和公司，个人和美德乃大；

修之于社会环境和自然环境，其德乃满；

修之于交流与合作，其德乃长；修之于同情和胜任，其生命乃丰；修之于生命，世界和美德乃普。

Bioethics – Bioculturology II
生命伦理学-生命文化学（二）

'Global Bioethics must evolve into a politically energized and socially concerned Bioethics Worldwide: Bioethics for the 21st century calls for Peoplecure with Healthcare and Earthcare with Animalcare'

Potter 2000 'A Global Bioethics Final Message'

全球生命伦理体系必须发展成以政治为动力、全社会关注的世界范围的生命伦理体系 21世纪的生命伦理呼吁关爱人类关爱健康关爱地球关爱动物。

Potter 2000 “全球生命伦理的最终消息”

Cultivate communication and cooperation and corporate persons and communities will be strong; cultivate competence and compassion and corporate persons and communities will be good; cultivate corporate persons and communities and the neighborhood will be healthy; cultivate the neighborhoods and the world will be healthy and happy.

修之于交流与合作，社区和团体才强大；修之于同情与胜任，社区和团体才美好；修之于社区和团体，邻里街坊才健康；修之于街坊，世界才健康幸福。

BIOETHICISTS OF ALL COUNTRIES UNITE!

全世界的生命伦理学家联合起来！