

BIOCYCLE-MAN-ENVIRONMENT

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Universal in essence, a creative phenomenon and embodying the life force, the biocycle comprises the Living Whole. It also encompasses all that makes life possible and all that nurtures it. Its scope is vast, if not all-embracing.

The biocycle, therefore, emerges as a universal phenomenon. Man, placed at its center, thus finds himself at the center of the immense vital space that is the biosphere. It so happens that the diameter of the electron displays the same relationship to the size of man, as the latter does to the distance a ray of light travels in 1 year, namely 9.46×10^{12} km.

Man's environment, his biosphere, forms part of the biocycle and displays only the vital space that man conceives on the basis of his own material observation. However, integrated as it is into the biocycle, this space reflects the ambiance, the equilibrium and the dimension of the biocycle. We are thus confronted with the dimension within which man's thinking must evolve if he is to observe, understand and discuss the events taking place around him and their effects, the likelihood of their occurring and their linkage with man's existence. These dimensions are quite different from those within which the observations and current thinking of the human sciences normally take place.

The biocycle is the universal cycle encompassing earth, water, air and light and which in normal times is found to exist between the sky and earth. Alongside man, plants and animals are its living components. The parts making up this integrated whole interact with one another and create a situation of effect and action in accordance with well-established laws. The immensity and essence of this biocycle render it incorruptible regarding its evolution.

Man, body and soul, is firmly anchored at the center of this phenomenon and is subject to its laws. He seems to be oblivious to this and seeks increasingly to place himself as its master. Under the impact of expanding technological forces, the world seems to be yielding to his desires. While everything appears to flow towards him from the outside, from him emanate outwards resolution, action and influence over all things which appear and disappear around him. Thus man binds each link to the next and each individual to himself. Each link is an entity with its own laws and interactions. A higher force provides the shape and rhythm through time and space, setting its goal and its destination within the unity of the biocycle. The equilibrium can only be maintained within this continuous interplay between "assets" and "liabilities". There is *Panta Rhei* -- his "outside" and "within" -- man is tied to this tacit law, which conditions and directs. But more and more he desires to arrange all things to his own liking.

Man seems able to carry everything through to a successful conclusion but is perhaps forgetting that his actions are free only as long as he obeys the laws of nature to which he is subject. Being endowed with spirit and intelligence, man regards himself as the master of everything, viewing the world from his central position. While his power and influence are enormous, so are his obligations towards the vital space, his environment and biosphere, *Noblesse oblige*.

The laws that nature has imposed must be observed in the same way as the universal interactions that create equilibrium and life.

What are these laws? Firstly, they are imposed by the biological path. It is this path which directs and provides the support for any vital development and its reproduction. It is along this path that the vital forces of nature come together on earth, with air and water in the seed, to bring forth and ripen the stem and the ear of corn. Through perpetual renewal, nature transmits its force and turns the seed into yet more seed or food. Within this evolutionary process, forces can exert their full impact only if everything remains intact, coordinated and regenerates and repeats itself in the manner dictated by the life force.

The limitations of this biological path cannot be ignored. They are imposed by the individual reaction thresholds, organic energy and functional elasticity of each organism and constitutive element. Along this biological path, in response to effects of summation, potentialization, accumulation of mass and energy, and in accordance with rhythm linked to time and space, life has emerged out of nothingness.

This rhythm, at times visible and at times latent, impregnates all that is material or immaterial and imposes on everything a biological time. For man, this means the rhythm which is imposed on him *ab ovo* and is vital to his development and health, is that which requires him to grow up, mature and become an adult over a period of 23 years - and no-one can free himself from this constraint.

The biological path and time are the two basic principles to be considered as soon as an individual wishes to take an interest in matters of life.

These two concepts encompass the ideas that any scientist nowadays takes into account -- time and space. Any interference with time and rhythm that is aimed at either speeding up or slowing down matters, is damaging to man regarding his physical and psychic functions, and which encroaches upon his vital surroundings and environment. This will seriously disrupt the somatic, psychic and social equilibrium.

Man's position lies at the dividing line between two worlds, and thus serves as the bond between the "larger" and the "smaller". These two worlds permeate him and refine his spirit and conscience, enabling him to explore and endeavor to understand both the world around and within him, his external space and internal space -- "macroworld" and "microworld" -- the harmony of these functions makes for his survival. A reaction threshold within him protects him against overly strong and harmful influences.

Misjudgement of biological time, the biological path and the reaction threshold, is the root cause of the disorders man is creating, first within his environment, and second within his biocycle. Disturbances are becoming discernible in the relationship between life and nature, with pathological states emerging in man's health and rhythm.

What about man himself? Being materialistic, and believing, like St. Thomas, only in the reality of what he touches and sees, he does no more than examine and dissect matter and show more interest in the constituent parts than in the whole. His experimentation must be rigorous and, to be scientific, must be repetitive, producing the same results each time and under the same conditions. He disregards evolutive movement, life, *Panta Rhei*; and quite often likes the evolutive through sound observation of what is stable, in the same way a doctor believes he sees in the inanimate body he is dissecting and analyzing the constitution of the living body.

Yet, as early as 1905, the French philosopher Henri Bergson warned us that: "We perceive of what is taking shape only states, and of duration, only instants. And thus we are prey to this illusion of believing that we can consider the unstable through the intermediary of what is stable, the moving through the intermediary of what is immobile!"

Stimulus and reaction, cause and effect - the principles are ingrained in the living, the immense and smallest alike. Matter and spirit, the living and dead, all are subject to them.

A scientific approach that is compartmentalized and rigid remains immobilized, in a state of mind that dates from the beginning of the century. This approach does not see that cause and effect are in an ever-changing relationship. Stimulus and reaction stem from the same essence. The past and future combine with them and obliterate the present. In the phenomena of life, the present is a mathematical point, intangible, created by man whose spirit cannot survive without it. And so, he continues to confuse the mobile and the immobile and believes what happened long ago still exists. Consequently, in his conclusion he too often confuses stimulus and reaction, cause and effect.

The scientific domain that was thus created and evinces no interest in what is not tangible was the ideal breeding ground for modern technology, which, being entirely materialistic in spirit, will, in future, be interested only in manufacturing products that are always new and selling them with the alleged objective of bringing happiness to its consumers. In modern technology human beings are of interest only as customers, and nature as a provider of raw materials. As a result, our subsistence is gravely threatened.

However, it has taken 20 years for those in positions of responsibility to hear the alarm that has been raised, and the urgent message that has been conveyed to the world by those who have long predicted the threat associated with dangers arising from the industrialization of the world, and from the attacks launched by an increasingly powerful, uncontrolled technology on the laws of nature.

Society is already suffering the effects of technology. Civilization diseases are now plaguing us: cardiovascular disorders and cancer; allergies and asthma; skin diseases and the after-effects of imbalanced human chemotherapy, with unknown cumulative effects in the long run; a manipulated and inadequate diet resulting in vitamin deficiency and dental decay. To this list must be added mental illness, depression, states of excitement and drugs, laziness and crime, destruction of the family unit and of the spirit of society - a list as horrendous as the major epidemics that struck in the Middle Ages. No sooner is one defect or illness eradicated than another surfaces in human pathology.

Earth, Air, Water - the elements that determine life are themselves beginning to deteriorate. Atmospheric pollution is depriving us of oxygen and ozone; water pollution is threatening another of life's essential elements; the mindless building taking place in the environment and space is threatening our habitat; the application of chemotherapy in agriculture; the re-direction of water courses; the destruction of forests; inconsiderate building in the dunes on our shores; the construction of dams that are destroying our ecological balance and one of the main causes of soil erosion -- the natural equilibrium that exists between water, earth and air is under threat.

What about noise, air conditioning, and the electrostatic emanations from high-tension installations that are dangerous to the health of individuals and animals? There are also visual display units, neon lighting and microwaves. All these phenomena produce cumulative effects in the medium term.

The misfortune is that, thanks to man and his actions, the biocycle is in the process of becoming a thanato-cycle.

Those responsible, who are prisoners of the technological lobby, have continued to turn a deaf ear to the appeals of those who predicted the

repercussions of the reign of technology. And yet, famous books have been published. Guenther Schwab wrote *Der Tanz mit dem Teufel* and Jean Dost *Avant que Nature meure*. Particularly famous was *Silent Spring* by Rachel Carson which attracted the attention of President Nixon. On February 10, 1970, he launched his historic five-point manifesto on the fight against pollution, which at long last touched the conscience of administrations throughout the world. However, because it was divided into five points, this unfortunately led to the compartmentalization of a struggle which, to be effective, should have been unitary and worldwide.

The upheaval was memorable. There was considerable turmoil but little knowledge was gained, since those acquainted with the issues were not consulted. People were more concerned about the political effect rather than protection of bios and the biosphere.

The reactions to these good intentions were not long in making themselves felt. Today finance and technology are still at odds with those who would like to protect man's health and biocycle. Whether it be cleaning up pollution, doing or undoing, each individual's actions served, and still serve, his own interests.

And yet if we are to safeguard man's existence and nature, we must reach a single and all-embracing consensus devoid of any political or financial interest. We need to draw up a program of priorities to which everyone must comply, and which will spell out all the medium and long-term tasks of rehabilitation that will necessitate a major common and universal campaign to eliminate the pernicious threats that are more dangerous to us than war.

However, it must be understood that we cannot simply divide these tasks into issues that some employee or other can tackle when he feels like it. Rather, this is an inseparable and unitary matter on which the survival of humanity as a whole depends. It must also be understood, if we are serious in wishing to safeguard the immense "living factory" constituted by nature and its perpetual evolution, it is not enough to protect a cog in the machinery or to repair some part or other of this immense whole; each of us who wishes to live in good health within a balanced environment - and this, I believe, is what each of us wants - must be involved in this universal consensus.

If they are to survive, technologists must realize that their activities resemble a financial venture which, through its innovations, is constantly undermining nature's established order. They must also realize the Living Whole is unitary, inseparable and has its own caloric, molecular and energy-based equilibrium that obeys the laws of the biocycle. The reaction threshold of this biocycle is unstable because it is evolutive and hence highly sensitive to the attacks being constantly directed at it by man.

Beware, for nature will not allow itself to be ill-treated indefinitely, and we must realize that we cannot "play dice with God" (Einstein).

And those technologists who proclaim through their propaganda that they are acting as they do only in order to secure "happiness" for us all, and wish to have us accept that all the dead and injured they have on their conscience are simply the inevitable bill that has to be paid in the name of progress. Imagine how these technologists, if allowed full reign, will react come the day when all those people who believed in this crusade for happiness -- all the consumers of their inventions -- die in the wake of this happiness, in a world they have, in the end, turned into a wilderness! Doubtless they will lock themselves in their concrete "factory bunkers" and cry out amidst this wilderness they created: *Pater peccavi*.

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