

Editorial

Ontogenesis - Complementarity or Opposition between Materialism and Idealism, between Science and Religion

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Motto

*Knowing others is intelligence;
knowing yourself is true wisdom.
Mastering others is strength;
mastering yourself is true power.
If you realize that you have enough, you are truly rich.*

Lao Tzu Tao Te Ching

*The cycles of Heaven in twenty centuries
Bring us farther from GOD and nearer to the Dust.*

T.S. Eliot

The "Albert Schweitzer" International Academy, founded and directed by the academician Kazimierz Imielinski, scientific personality of worldwide renown, nominalized for the award of the Nobel prize, represents by its prestigious members an international scientific authority in the framework which are debated: medical problems of a fundamental and functional character, as well as philosophical conceptual aspects regarding the materiality and the ideality of the Universe in which we live.

In this context, I present some aspects referring to ontogenesis, which may open interesting perspectives for the medical science.

Ontogenesis is the process which occurs at the level of each living being, animal or vegetal, from the formation of gametes until death.

The ontogenesis occurs in two stages: the - pro-ontogenesis, respectively the gamete formation, and the ontogenesis in the proper sense of the word from the union of gametes up to death.

It should be mentioned that in this process a common denominator exists between the animal and the vegetal world, represented by the genetic structure. The genetic code is present under various forms in the whole living matter.

Interesting is the fact that both in the living and

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in the inanimate matter are the basic chemical elements C,H,O and N, as well as a multitude of mineral substances.

The difference between the two kinds of matter consists in the fact that in the living matter the combination of the above mentioned elements results in the appearance of aminoacids and proteins which make up the life substrate, while in the inanimate matter these organic compounds are not present.

The evolutionist theory, the bases of which have been set up by Darwin, Cuvier, Lamarck, Curier, Linne etc. is well-known; it presents the development of species from the lowest to the most complex form in the following sequentiality:

- C,H,O,N; coacervates; fishes; batrachians; reptiles; birds; mammals; anthropoid apes; man; Neanderthal; Cro - Magnon; homo - sapiens.

According to this exclusively materialistic then all the animal and vegetal species are the result of a long-term evolution.

In spite of this fact it underlines the existence of an absolute correlation between all that exists on Earth; between animal and vegetal species, this correlation assures the ecological equilibrium and the adaptation of species, their life environment.

The growth and development process in totality determined by:

1. The same chromosomal endowment, i.e. the same structure and number of chromosomes: in man 46 chromosomes of which 44 autosomes and 2 gonosomes.
2. The genes have a different sequentiality, but the structure is purin pirimidine base, deoxyribose and adenosine triphosphoric acid.
3. The embryonic development is also determined:
 - morula; blestula; gastrula; neurula; necrosis processes; septum primum; septum secundum; septum spurium; induction processes; notochord-nervous system.
4. The postnatal development is also determined by:
 - superior genetic adaptability limit for each character, but strong influence of the environment at generation scale;
 - correlation between genotype and paratype.
5. Structure of the nervous system:

- the rhinencephalon and the hippocampus considered as archicortical structures, accomplish complex roles, even more complex than the neocortex.

A comparison between the human beings, considered by the evolutionists as the highest degree of development, and the animal or vegetal world reveals that man does not passes in exclusivity thinking capacities and implicitly that he is not in totality superior:

1. Experiments have been carried out which prove that the plants emit action currents which may be registered and these currents express a communication between man and plant, demonstrating the establishment of relationships and the sensitivity of the plant to human suffering.
2. The beings of the animal world possess a thinking and communication system. It is sufficient to mention in this respect the researches of the French entomologist Jean Fabre regarding the life of bees, which demonstrate their manner of thinking and communicating with each other, the division of labour the dance of the bees, the distribution of tasks which they do to accomplish it. The materialists consider that these behaviors are instinctual, but they the fact that the instincts, to have their substrate of inactivity and, moreover, that in man the instinctual area of the hippocampus respectively the instinctual subconsciousness, determines essentially the cortical activity and even the spontaneous creativity, often named intuition.
3. It is simplistic to consider that between animals and plant, no language of communication does exist. Recent researches prove the presence of such a language, but we are still far from understanding it. As regards the thought, the intelligence, the definition of which is the adaptation capacity to various situations, we consider that, exactly like in the human world which it is marked by a high variability, in the animal and vegetal world, too, this differentiation is dependence on the species is present.

In the preface of his "Human comedy", Honore de Balzac makes a parallel between the human and the animal world. This parallel starts from the fact that in analogy with the animal world, which divided into species, also in the human world each individual

or group of individuals may be compared with an entity of the animal world.

Numerous researches were recently carried out in the field called parapsychology.

This science is a branch of science dealing with phenomena which cannot be explained by the system of knowledge that we possess:

1. There are numerous works that describe such elements, among which the study published by the American scientist Fawel is well-known.
2. Examples of such phenomena are the telepathy, the telekinesis and the hypnosis, the explanation of which by material criteria is far from being possible. For instance, a transmission and interception of thoughts at distance are realities, but their explanation through materiality is not possible as these phenomena which we could designate under the term "Wares" are passing through solid bodies that normally are opaque to any type of irradiation.
3. Intuition is inexplicable too. We think that the discovery of insulin by Banting, who was a simple orthopedist, was achieved as the result of a dream in which he saw that he is able to separate the active antidiabetic substance from the pancreas extract by ligating the Wirsung and Santorini channels and the necrosis occurring behind the ligature is sufficient to permit us to consider the intuition as a phenomenon situated above our realities. Banting described his dream to the great scientist McLloyd, director of the Institute of Biochemistry of Toronto, who did not ignore such an antimaterialistic vision and assigned to his disciple Best the task of studying the problem, who succeeded experimentally, using the same method, to obtain the active antidiabetic principle respectively insulin.
4. Concomitantly, the great Romanian scientist Paulescu discovered the hormone insulin by means of the alcoholic fractionation method. This was the starting point of the disregard of his discovery and especially of the fact that the Nobel Prize was awarded only to Banting and Best.

If to these phenomena we add the direct communications which some human beings had with God in special situations, the problem appears even more complicated. I would mention in this context

the experience of the American multimillionaire Donald Welsh, who became a beggar and who after having generally felt what poverty means, became again a multimillionaire. However a certain moment, he considered that God has been unjust towards him and he addressed Him some question to which God answered, so that Welsh heard his voice and as a result of this discussion, he published the "Conversation with God ... ". I have read the work which I recommend you and, in my opinion, the whole thought, the whole philosophy of the book, the vision on humanity and reality all are of a divine nature.

5. Without entering into details, I want to underline that the prophets were real personages. Moses, he heard the voice of God when he received on the Mount Sinai the Ten Commandments; Jesus is a real personage, too, whose the existence cannot be explained by materiality but only by his divine nature; likewise, Mohammed and, in more recent times, St. Anton of Padua are real personages' and the series of examples may be continued.
6. At present, the existence of Sai-Baba who has three residences in India, is a reality. His adriant is announced in the Old Testament and the history of his miraculous achievements was written by an American scientist, psychologist and physician, who comes also now frequently in touch with him. I have also made the acquaintance of Sai-Baba and I have personally seen how he produced by movements of his hands ashes endowed with excellent therapeutic capacities and besides was an American professor who came to express his gratitude to Sai-Baba for being cured of an inoperable pulmonary cancer.

If we analyse these elements on the whole question arises: which is valid the materialism or the idealism, the later considering us, the human kind, as a "shadow of the divine fire which is spiritual world of God", an admirable comparison made by the father of idealism, Platon; likewise another question which appears is whether that this fact belong to the science or to the religion.

I think that the answer to these questions was given by the great philosopher Aristot, considered as the founder of materialism, but who came to the conclusion that "above the matter is the spirit".

If we evaluate the ontogenesis phenomenon in this context it is clear that there are some material

laws which may be explained, but at the same time it is hazardous to admit in exclusivity the evolutionist theory. If we consider in this context the ecological equilibrium, if we admit the Parapsychological realities and those of the religions belief, it ensures that the world was created, but - incontestably - in the course of millenaries adaptation have occurred.

The genome which as a matter of facts is the essence of creation may be influenced by the environment, respectively by the paratypical actor. At the Vatican is now functioning an institute which, using the knowledge furnished by the science, endeavors to penetrate into the essence of Divinity but it is confounded with the limits of our possibility of knowledge. The researches performed by Eisenberger regarding the degrees of matter are leading actually to ward the demonstration of the existence of God. I want to conclude this philosophical saientific paper by emphasizing the existence of a complementarity between naturalism and idealism, between science and religion.

The material laws exist and are valuable but above them are the spiritual laws of the Divinity, which govern the whole universe in my oppinion.

In this vision, I express as a conclusion of the words of the great french philosopher Andre Malraux: "The XXI st century will be either religious, or it will not be at all", religiosity means culture and the wisdom to understand that we are not the alpha and the omega of the Universe, which in essence signifies: international understanding, respect of the laws of the Universe, and of the human right, the promotion of a peace culture and active tolerance in accordance with the principles of

the humanities old religions.

We consider as magnificent the comparison made of the german writer Durren matt, according to which God is an elephant, while we the humans are blind beings who worship him in agreement with the rituals of the various religions as a result of perceiving Him with our hands at the level either of a foreleg a hinleg of the trunk, of the ivory tusks.

All these facts plead for a more thorough understanding of the vital phenomena, especially of medicine, for a world of peace and generozity principles to which Albert Schweitzer has devoted his whole life.

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