ABSTRACT. Firstly, it is argued that contemporary medicine (and philosophy of medicine) is in a state of crisis, for, they are incapable to comprehend and to explain the substance of individual's health and the etiology (individual etiogenesis) of contemporary chronic non-infectious diseases (diseases of civilization). Henceforth, following the basic thesis of Prof. Edmund D. Pellegrino (which pushes forward the requirement in "some comprehensive philosophical underpinning for medical ethics"), here is originally advanced a new framework of ontological assumptions, called as 'Absolute Cosmist Wholism'. Further, due to the taken hypothetical-deductive method of cognition, follows the deduction of the theoretical proposals, primarily, - of the basic epistemological principle of CosmoBiotypology. Next, the derived (from the Cosmist ontology and the CosmoBiotypological principle) theoretical proposals emerge; finally, - the bioethical ones, of the Cosmist-Hippocratic essence. It is essential, that the whole philosophical underpinning is built on the Russian cosmist philosophical tradition of pan-unity and active evolution.

Key words: individual's health, wholism, CosmoBiotypological paradigm, Cosmist-Hippocratic bioethics.

INTRODUCTION

Our philosophical exploration constitutes the clear example of the application of hypothetical-deductive method of cognition.

Firstly, we reveal the current crisis of modern biomedicine: we precisely mean the total absence of true individual approach to a person - modern biomedicine individualize, but "depersonalize" man [Zealberg, 1999, p.327]. Henceforth, in so far as modern medicine treats man exclusively as an abstract statistical unit - contemporary philosophy and science of biomedicine obviously do not consider individual's health as a major philosophical and scientific problem.

That is the first evidence which shows clearly the current crisis; the other point is that modern biomedicine is impotent to conduct the true individual - etiological - approach at the investigation of appearance and pathogenesis of the existing chronic non-infectious diseases (the so-called "diseases of civilization"). The substantiation of the actuality of the existing crisis in modern biomedicine is the substance of our first chapter.

Secondly, as a normal philosophical reflection on the existing and clearly stated crisis situation in modern biomedicine, follows the advancement of a new framework of ontological assumptions, which precisely embrace (by its comprehension) the whole existing unexplainable phenomenon - of
individual's health. We call our system - 'Absolute Cosmist Wholism'. The whole second chapter is assigned to characterize this cosmist ontological system.

Thirdly, comes the phase of the deduction of theoretical proposals themselves, primarily of those, which have the basic substance. Thus, in the third chapter, we endeavor to base the crucial principle and the basic exploratory paradigm of CosmoBiotypology - of the unity of man's subjective knowledge and the objective knowledge about the man, and the unity of natural, social and human scientific knowledge themselves about the man.

Fourthly, we advance the theoretical proposals of the second order (already on the basis of CosmoBiotypological principle) - of applied theoretical principles. By this we attempt just to show the ability of the newly-proposed paradigm to unite the heterogeneous theoretical knowledge, including the advancement of a new integrated approach in biomedical ethics - of Cosmist-Hippocratic essence. We necessarily rely here on the works on bioethics of Prof. Edmund D.Pellegrino, which are unique, disclosing the historical development of the subject of biomedical ethics.

Fifthly, in the conclusion, we derive our conclusive formula: necessarily, the doctor of tomorrow ought to be simultaneously physician, psychologist, and philosopher.

We also have to lay stress on the two following essential points:

1) That we are framing in our work precisely the new level of ontological (axiological, epistemological, ethical) comprehending of a person's wellbeing - of individual's health; hence we naturally go beyond and do not touch at all (in the work) the currently existing discourse on the subjects of health and disease (illness). In so far as the latter is naturally held within the limits of the existing dominant biomedical philosophical, ethical and scientific paradigm, it reasonably carries no usefulness for the attainment of the specific goals of our exploration being undertaken. Of course, in this course, the illuminating of limitations of the existing biomedical paradigm and elucidation of the need of the newly-proposed paradigm take a considerable place below in the text. Significantly, at this point, to stress once again, that we ultimately are aiming precisely at a new - all-explaining conceptual framework.

2) We state it as soundly as we can that the existing impotence of philosophy and biomedicine to resolve the problems of individual's health and individual pathogenesis of the diseases of civilization is precisely the problem of both medicine and philosophy (and of nobody else), being integrated in one whole effort.

3) Finally, we are highly ambitious to overcome the state of pluralism, skepticism and nihilism of modern philosophy and biomedicine (bioethics) and, ultimately, to regain the already lost unity of thought. What does inspire confidence in us in this way? At least, that the universality of the living world of the Earth is a matter of fact of natural sciences. Henceforth, our goals and endeavors are quite natural and timely; and we hope for the favorable attention of our readers. At any rate, our work is a straightforward move in the direction of a more comprehensive, wholistic and personalistic approach to medical practice, medical ethics and medical education.

1. CRISIS IN BIOMEDICINE CALLS FOR A NEW BIOMEDICAL PARADIGM

Ischemic heart (coronary artery) disease is one of the most significant chronic non-infectious diseases and causes of human mortality. At the same time, the basis of coronary artery disease is atherosclerosis - "the slow development of areas of thickening in the coronary arteries... called atherosclerotic plaques, or atheromatous lesions" (Atherosclerosis, 2001). Herein, two major factors determine the growth of atheromatous lesions: "One is the accumulation of cholesterol at the areas where the thickening occurs and the other is the incorporation of minute clots, or thrombi, into the endothelial (inner) surface of the artery." [Ibid.]. Atherosclerosis is a major form of arteriosclerosis, and the latter is a "chronic disease characterized by abnormal thickening and hardening of the walls
of arteries, with a resulting loss of elasticity." (Arteriosclerosis, 2001). In other words, atherosclerosis is an autonomous chronic disease (just as ischemic heart disease itself) of the whole human organism. Hence, we have then, that the cause of one chronic disease (ischemic heart disease) is established in the existence of the other chronic disease (atherosclerosis). In this, however, it is considered that the accumulation of cholesterol in atherosclerotic lesions "is primarily determined by genetic factors but can also be influenced by environmental factors, such as a high-fat diet." (Atherosclerosis, 2001).

It is essential, at this point, that the genetic - molecular - level, although a basic one, is merely one more level of man's whole universal organization. Hence, general philosophy on the whole and the philosophy of medicine in particular either:

a) Establishes 'iron curtain' - separates Man from the existing surrounding World, when reduces the problem of a chronic disease to the genetic level, or to any other part of an organism, thus acting exclusively within the limits of man's organism; or

b) Places Man and World 'on the different sides of a barricade' - on the counteracting positions, when considers the harmful factors of the environment as the cause of a chronic non-infectious disease.

In both cases, however, current general philosophy and philosophy of medicine deals not with a reality, but precisely with irreality. Really, at least since the year 1953 we know the absolutely incontestable fact of natural sciences - Man and Earth's living World, the entire evolutionary process of Earth's life is a single whole. We mean the discovery of the structure of DNA by Watson and Crick, which proves the unity of all kinds of the life on the Earth and the genetic transmission of psychic character by DNA molecules.

As a result, contemporary civilized man is, in fact, deprived of the right to have the information on his/her individual health. In other words, he/she has to become already diseased, to make the impressive power of modern biomedicine turn to help him/her. But it is nearly impossible, at present, to attract existing enormous biomedical capacities to assist man in placing into work his/her individual 'factors of wellbeing', that would guarantee his/her health - the individual "state of complete physical, mental, and social well-being and not merely the absence of disease and infirmity".

Henceforth, the crisis under consideration - the impotence of contemporary biomedicine to comprehend the phenomenon of individual's health and to originate the etiologic exploration of the causes of modern chronic non-infectious diseases - directly stems from the crisis of general philosophy on the whole and philosophy of medicine in particular.

One of the straight corroboration of the on-going crisis of contemporary philosophy and science may be seen in the fact, that modern biomedicine is strictly based on the pluralistic foundations. The current pluralistic development is 'natural' in the historico-cultural settings of the evolution of (post)modern Western civilization, but it is not natural (and just un-natural) from the point of view of the natural sciences. First of all, Earth's life is the universal evolutionary process (Process). That is a matter of fact of life sciences: all Earth's organisms, primarily, have a sameness of basic structure, composition, and function. All forms of life on the Earth have, as it was already stated above, the same chemical substance, deoxyribonucleic acid (DNA), in the form of genes which accounts for the ability of all living matter to replicate itself exactly and to transmit genetic information from parent to offspring. Likewise, all living organisms, regardless of their uniqueness, are composed of the same basic units, or cells, and the same chemical substances. The latter, when analyzed, exhibit noteworthy similarities, even in such disparate organisms as bacteria and man. Furthermore, since all cells interact in much the same way, the basic functioning of all organisms is also similar.

Secondly, Process is an autonomous subject and has the character of ascending emergent evolution: independently of our interpretation of its origin, Process successfully self-evolves from a bacteria up to a modern civilized society and positively demonstrates to us:
a) the actualities of hierarchically ascendant integrated levels of Earth's life (of successively increasing complication): of a molecule, organelle, cell, tissue, organ, organism, biocenos (ecosystem), biosphere, human being, family, social body, community, society, civilization; the next integrity naturally should be the whole mankind;

b) the actualities of ascending emergencies: the origin of life, the origin of nucleus-bearing protozoa; the origin of sexually reproducing forms; the rise of sentient animals, with nervous systems and protobrains; the appearance of cogitative animals, namely humans; further occurred the historical emergence of families, social bodies, communities, societies and civilizations; once again, the next integrity naturally should be the whole mankind.

Finally, one more incontestable fact, that is the 'Cosmic origin of the life on the Earth'. Really, the entire Earth's living energy and substance originates from cosmos. At any rate, be it (the origin of life) the result of a supernatural effect; or be it the spontaneous rise from non-living matter; or be it the panspermia; or be it the big bang effect; or the result of a series of progressive chemical reactions, etc., - in all cases life is a cosmic phenomenon (springing from the cosmic energy and matter). This fact does not depend upon any of the aforementioned hypotheses. Each of them all has the equally transcendent character and states the fact of Earth's life origination from cosmos.

The other straight corroboration of the on-going crisis of contemporary philosophy and science follows from the existence of the so-called ‘paradox of creativity’. The latter means that modern man, being a Creature of Nature, actively creates and materializes the social and ecological forms of his/her existence on the planet Earth and actually steers the whole planetary life process. But, at the same time, no less than about 90% of all existing risk factors of 'modern' non-infectious diseases have a human ecological and social origin, thus, the one resulting from man's - a Creature of Nature - 'creativity'. "Current global crises are all man-made and essentially products of human values and beliefs" (Sperry, 1986, p.414)

In other words, the 90% of all chronic diseases are anthropogenetic. Hence, the entire armada of modern diseases of civilization actually stems from contemporary ontological, axiological, epistemological, and ethical incompetence and lack of wisdom of the (post)modern philosophy, science and man. At least, as far as bioethics is concerned, Prof. Pellegrino holds, that "the period of crisis" has indeed come; all that is determined by the "parlous state of contemporary philosophy and ethics and the strong current of nihilism and skepticism in both fields", the latter also is clearly expressed in the generally accepted denial of "arriving at any truth through philosophy and the relevance of any theory of reality" [Pellegrino, 1993, pp.1161-1162].

Hence, "what is required is some comprehensive philosophical underpinning..." [Pellegrino, 1993, p.1161]. Likewise, Sir Alfred North Whitehead stated in his time: "Philosophy will not regain its proper status until the gradual elaboration of categorial schemes, definitely stated at each stage of progress, is recognized as its proper objective" [Whitehead, 1967, p.12].

Ultimately, one point seems to be clear: to cope with the crisis of modern biomedicine we obviously need to create a new framework of basic ontological assumptions, that should be well-founded for the deduction of true theoretical proposals, reliable, in their turn, for the substantiation of rational comprehension and cognition of individual's health and the individual etiogenesis of chronic non-infectious diseases.

In our case, we find the philosophical fundaments of the philosophical tradition of Russian cosmism to be the most suitable for our purposes. Svetlana Semenova reveals the following common generic features of the cosmic, active-evolutionary direction of philosophical and scientific search, realized in Russia during the last century: "First of all, that is the understanding of the ascending character of evolution, the growth of the human mind in it and the recognition of the necessity of a new, deliberately-active stage... the idea of creative destination of man triumphs. A new view on man is appearing: not only as on a historical social actor, biological or existential
subject, but, likewise, as on the self-evolving, self-transcending, cosmic subject." (Semenova, 1993, p.32).

Another valuable cosmist position, as argued by Valeriy Sagatovsky,\(^{21}\) discriminates the meaning of the notions "culture" and "civilization": "Culture might be defined as a process and the result of human activity, the meaning of which is concluded precisely in the realization of the certain values or meanings of life. Civilization is appropriately the system of means, which provide the effective realization of values, meanings of culture." (Sagatovsky, 1994, p.14)

2. ONTOLOGICAL SYSTEM OF THE "ABSOLUTE COSMIST WHOLISM"

Precisely following the ideas of Russian philosophical cosmism and likewise pursuing "the ideal of integral knowledge - i.e. knowledge as an organic all-embracing unity, proclaimed by Kireyevsky and Khomiakov..." (Lossky, 1951, p. 404), we advance here our own - of Absolute Cosmist Wholism - system of ontological assumptions (ACW-system).\(^{22}\) But first of all, we introduce here the new - cosmist - definition of the term 'subject': our subject, due to the universality of the one common evolutionary process (Process) of the life on the Earth, means any Earth's living organism, from a molecule - up to the highest social and ecological organismic forms. Now, we entirely ready to put forward ten most essential constitutive principles of our ontological framework:

1) **Principle of universal functional integration** - 'all living is a whole - a functionally integrated subject'.

2) **Principle of the universal emergent evolutionism** - 'all living is a process': every subject (a person) evolves simultaneously through an increasing capability of adaptation to the influences and requirements of actual environment, as well as through its/his/her integration into the ascending (in complexity) levels of biological, regional or whole Earth's living ecological (social) integrity: of a molecule, organelle, cell, organ, bio-organism, ecosystem (biocenos, biosphere), human being, family, community, social body, society, the next integrity step inevitably should be the whole mankind.

3) **Principle of the creativity** - 'man is a creator': here we introduce and discern two types (categories) of human creativity: the adaptational creativity and creative creativity.

   a) **Adaptational creativity** (micro-evolutionary, actual, constructive c.). It largely conforms with Carl Popper's evolutionary emergentism - the constant production of novel, tentative, behavioral and cognitive patterns through actual problem solving in the present situation; here, man expediently uses the method of trials and errors, as well as he/she effectively exploits the already existing (of Popper's 'world 3') scientific and cultural material; the means of positivism, rationalism, eclecticism, subjectivism, existentialism and phenomenology are equally relevant herein; man's adaptational creative activity ends ultimately in the attainment of the highest level of stability of his/her existence in the given environment.

   b) **Creative creativity** (macro-evolutionary, ascending, cosmist c.). It is a creative activity personally gratifying man, aimed at the production of specific personal effects or results, directed to the fulfillment of the needs and attainment of man's wellbeing at a successively higher level (absent in the present reality), enabling the person's future integration and wellbeing. Creative activity is the process of manifestation of the specific ability of a person to realize his/her gratifying functional inclusion into the integrity of the new higher macro-level of the man's wellbeing.

4) **Principle of the unity of evolutionary levels** - of 'man's constant active creativity': at every period of man's postnatal life he/she is involved as in the necessary micro-evolutionary processes of the current level of adaptation of his/her wellbeing - from 'infant forms up to mature form of stability' (metaphorically, 'from assistant to professor'); and, at the same time, he/she ought to be - for the sake of his/her wellbeing and health - constantly integrated into the macro-process of his/her gratifying personal cosmist creativity: to produce the effects and gain the results of that activity and to make
them available (and noticeable for the selection) for the higher integrated level of man's future existence (wellbeing).

5) **Principle of the cosmist hierarchy of evolutionary levels** - 'of the managing priority of the higher level'. That is, the managing units of the higher levels always have the priority to select and exploit the functional abilities (and activities) of the whole units (subjects) of the lower levels in order to realize the effect and gain the result of the (need of) integrated wellbeing of a given higher level: of a molecule, organelle, cell, tissue, organ, organism, ecosystem, biosphere, human being, family, social body, society, the whole mankind.

6) **Principle of the cosmist functionalism** - every subject of the lower level, from a molecule up to a modern civilized society, - is a Function of the higher, uterine, whole organized subject (level): a molecule - of a cell, man - of a family, or a social body, social body - of a society, society - of Process itself.

7) **Principle of the evolutionary selection from above** - 'evolutionary selection from the future'. Basically, evolutionary selection is not exclusively the "survival of the fittest" in the present environment, but, mainly, it is the realization of subject's specific ability and the compliance of the subject's (man's) gratifying personal abilities and activities (and the effects and results of these activities) with the needs of the coming, higher level of its/his/her integrated being. Thereby, we get the 'natural' selection of a functionally suitable subject from the lower for the satisfaction of needs and requirements of the higher (above) organized level of reality - "from the future". Herein, for example, the actuality of a certain school is absent in the current being of a child, but precisely the school administration would soon select (or would not select) this child for entering this school; similarly, the university board would select (or would not select) our future schoolboy(girl) for entering the university; likewise, the manufacturer manager would further select (or would not select) the graduate student for the vocational body; etc.

8) **Principle of the particular role of modern man in the being of common cosmic evolutionary Process of the life on the Earth**: 'the future wellbeing of common Process - of Earth's life - entirely depends on the man's deliberate cosmic creative activity'.

9) **Principle of personal functional elitism**: the meaning of man's life is embedded in the successful ascendant evolution of man through all macro-levels of his/her being for the ultimate attainment, in the period of maturity, of specific (cosmist) personal macro-level of his/her being, to realize here the man's personal specific (functional, of elite selection) contribution to the wellbeing of common whole Process.

10) **Principle of subject's individual wellbeing** - 'the subject's wellbeing directly depends on the extent of one's belongingness and integration into Process'. Subject's (individual) wellbeing is a process of the execution of one's predetermined functional (cosmic) assignment. It includes: a) the stage of macro-evolutionary ascendance through the all given social macro-levels of man's being and wellbeing, directly to the level of creative personal activity itself; b) the stage of man's direct specific (functional) contribution to the wellbeing of common Process.

The whole ontological system of Absolute Cosmist Wholism (ACW-system) comprises two crucial theses:

1) Equally with the notions of biological evolution and social evolution (history), the notion of the *personal cosmist evolution of the free civilized man* is characterized as the present-day forefront of Process. The further wellbeing of Process does not depend nowadays neither so much from the biological evolution (it reached its high point in the emergence of Homo sapience *animalis*), nor from the social evolution (reaching its high point in the emergence of contemporary Western civilized society and Homo sapience *sapience*). Further continuation of the evolution is to-be-mission of a new evolutionary active subject - Homo sapience *cosmicus*: the man, who is free from physical, biological, ecological and social harmful and oppressing influences, and who is ready to realize his
creative specific functional ability and contribute personally to the preservation and continuation of Process.

2) Likewise we introduce here a new notion and definition of the individual wellbeing of man (of individual's health), based on our cosmist dialectical stand: "The individual's wellbeing (health) refers to the successful unity of adaptational and creative processes of the human organism and personality".

In other words, individual's health is the 'process of processes' ('ontogenesis of ontogeneses') of man's wellbeing. It comprises:

a) the man's successful ontogenetic macro-evolution: process of ascending integration of the whole man's being into the successively hierarchical levels (of ascending complexity) of man's specific (in given circumstances) integrated wellbeing; and at the same time,

b) the regular and necessary micro-evolution: process of man's successful development - adaptation - from initial elementary (infant) forms up to mature 'homeostatic' forms and stages of man's integrated wellbeing existence on the given macro-evolutionary level.

3. UNIVERSAL EPISTEMOLOGICAL REALISM: A COSMOBIOTYPOLOGICAL PARADIGM

The most essential consequence from our ontological ACW-system is that we substantiate the principal equality of the three main units of the whole evolutionary process of the life on the Earth: they are Nature, Society and Man.

Reasonably, Nature (as a evolutionary unit) is necessarily needed for Process to produce Man him/herself (as a new necessarily needed evolutionary unit). Further Man creates and erects Society, up to the modern civilized forms. However, Society itself (even the civilized Society), in principal, is not the end of the common universal Process, but just the mean to free Man's creative abilities - as Process's means - to transcend (ascend) the whole evolutionary process of the life on the Earth to its higher levels of wellbeing integrity. In other words, that is the absolute evolutionary expediency and necessity - to free Man from the harmful environmental forces (physical, societal and ecological), and to enlighten him/her culturally and equip technologically to realize his/her (cosmic, inborn) functional ability to participate in the whole preservation and continuation of the ascendance of one common Process to the future higher levels of its integrated wellbeing. Therefore, naturally, free civilized man - Homo sapience cosmicus - is necessarily and expediently the present-day forefront unit of the preservation and continuation of whole common Process.

From this a significant theoretical proposal follows: the chronic non-infectious diseases ("diseases of civilization") do not result from the harmful environmental - external, causal - stressing influences, but mainly transform from the excess amount of the creative (internal, spiritual, psychic; of axiological and teleological character) energy of person not having been consumed during man's life cycle.

Henceforth, we must discern reasonably the 'natural, causal' diseases, which result from the influences of existing harmful environmental factors, - from the 'artificial, civilizational' ones, which 'come from within' and are caused - ultimately - by ontological, axiological, epistemological, and ethical incompetence of modern philosophy, science and man. This also implies that to solve the problem of modern "civilization diseases" etiopathogenesis, - we need to consider the contemporary civilized man from the cosmist ontological stand - as a naturally predetermined person to fulfil his/her specific functional (cosmic personal) assignment - constantly and personally (functionally) contribute to the wellbeing of a new successively higher evolutionary level of Earth's living integrity.

It is also in this context that we call philosophers to discriminate two different macro-ends for biomedicine.
a) to preserve man's wellbeing (individual's health) - to optimize man's (including creative) energy for the neutralization of current harmful environmental influences, and/or to treat man - to help his/her organism to rehabilitate the already damaged structures;  

b) to have health - to help man to reveal his/her own personal unique perspective and further to find his/her personal field of creative application and thus, to realize and expend his/her organismic creative energy for the sake of man's specific active contribution to the wellness of the next - future, absent in a reality - higher level of his/her integrated wellbeing.

The other crucial consequence, issuing from the ACW-system, states the unity of man's subjective knowledge and the objective knowledge about the man, as well as natural, social and human scientific knowledge about the man's wellbeing. Really, if any subject (organism) is an integrated inseparable part of one common ascending (self-evolving) Process, then equally the natural (gratifying) subjective perceptions of man, his/her appropriate social and cultural settings, and his/her whole biological normality, naturally serving the fulfillment of the man's specific (functional, personal, cosmic) assignment in the appropriate social and cultural settings, - all are uterine and universal, as they all are the functional parts and appearances of one common whole Process.

Herein, we stress and welcome the WHO's preferences for holistic strategy, which explicitly realize themselves, for instance, in the WHO's position, calling to a "change of attitudes and organization of health services, which refocuses on the total needs of the individual as a whole person" (The Ottawa Charter, 1992, p.6)

Likewise, we find some similarity in the definition of health by Prof. Lennart Nordenfelt, who states that: "P is completely healthy, if and only if P has the ability, given standard circumstances, to realize all his or her vital goals." (Nordenfelt, 1993, p.280)

We can also make an attempt, at this point, to propose the universal law of CosmoBiotypology. This law states: Every Earth's living subject is a natural (more definitely, in our context, - cosmic) inherited function of the uterine higher subject (organismic level of integrated organization), and thus naturally bears the biotypological traits of this functionality. In other words, each subject has its/his/her biologically predetermined traits (biologically inherited integrated peculiarities), specifically predisposed within the whole organismic organization precisely for the realization of the evolutionary (cosmic) assignment of the subject.

At any rate, as it refers biomedicine, we repeat once again the core principle of our ACW-system, that the meaning of man's life is embedded in the successful - personal specific functional - contribution to the wellbeing of common whole Process. This implies that the meaningful valuable directivity - 'route' - of the civilized man's life is cosmo-centric and predetermined, as well as it is naturally evolutionary embodied into a specific integrated biological form (type) of human organism (with its positive biotypological peculiarities), predisposed for the optimal execution of the inborn cosmic functional assignment (in the objectively given social and cultural circumstances). Here there is certainly the opportunity for bringing together the biological constitutional peculiarities of man's organism with his/her predetermined cosmo-centric assignment (and, necessarily, with the given surrounding circumstances), and, hence, for the origination of the new epistemological and scientific paradigm in biomedicine - of CosmoBiotypology.

This line of development is potential to form exactly the true humane (Hippocratic) line of biomedical evolution being organized precisely both a) at the rational (scientific) universal comprehension of the personal wellbeing of man - of his/her individual's health, and b) at the reveal of etiologic (individual) causes of the chronic non-infectious diseases.

Herein, we oppose, to the being advanced 'true humane (Hippocratic)' line, the generally existing and accepted 'normal' medicine - so-called by us 'Humane Civilizational medicine'. This trend of biomedical activity is straightly directed at the exploration of the all causes and mechanisms (of pathogeneses), and the conditions of appearance of all the existing illnesses, and the consequent taking possession of the all methods of their radical treatment or neutralization. Obviously, however,
this line of biomedical activity\textsuperscript{30} is impotent, in principal, to consider the internal specific (in relation to an individual) causes (primary mechanisms) of the chronic diseases appearance; not to mention the substance of the wellbeing (health) of man, not yet taken ill.

4. UNIVERSAL ETHICAL REALISM: NEW INTEGRATING COSMIST-HIPPOCRATIC APPROACH

Referring to biomedicine, we ought to remember that the modern rational medicine itself was established (25 centuries ago) on the strictly biotypological foundations. Hippocrates, the father of medicine, relying on the cosmology of Empedocles, precisely set his medicine on the biotypological origins. According to his humoral theory, the general health of man entirely depends on an appropriate balance among the four bodily humors (blood, black bile, yellow bile and phlegm).

At present, as it is commonly known, biotypological epistemology and methodology survives severe crisis. Nowadays, Russian academian V.Dolgikh (Dolgikh, 1997, p.27) defines: "Constitutionalism is a trend in medicine according to which the constitutional peculiarities have the decisive significance for the appearance and flow of a disease... That doctrine is antiscientific and reactionary. Fascism and racism are basing on that doctrine."

In our turn, we entirely raise an objection against the disposition to consider constitutionalism as an end. Constitutionalism is ever merely a Mean. Just as F.Marino tells us, "Biotypology is the study of the constitution and the temperament of the human being in health and sickness" (Marino, 1999, p.17) and nothing more. It is also important to note, that "biotypology is the comprehensive study of a human being"; and it is, therefore, "a typical example of 'holistic' thinking." (Ibid, p.17).

As Carsten Timmermann forcefully shows it in his exploration, there occurred in artificial manner (in Interwar Germany) - under the name of Hippocrates - the "peculiar combination of elitism, declinism and idealist ideology". The origin of that phenomenon was outside of biomedicine lying in the artificial (unnatural) hegemony pretensions of the politicians of the Weimar Republic and the 'Third Reich'. In outcome, some German physicians - adherents of Neo-Hippocratism (as Bier, Much, Liek), believing in the elitism of medical profession and that 'the health of the community higher than that of the individual' - actually did not "induce resistance but rather compliance with the Nazis "biological politics" and SS elitism" (Timmermann, 2000)

But, once again, we ought to state it as soundly as we can: Hippocratic constitutionalism - as an universal rational method - is the only one which allows the comprehensive cognition of the individual substance of man's health and illness. Simultaneously, it is ever a Mean, but never an End. Hippocrates himself considered exclusively the health of man and never dealt with the health of society. He never pointed out that the 'health of community is higher than that of individual'; or that the elitist art of a physician could be turned into the harm for a patient. But Hippocrates stated the great thing, as Aschner emphasized it for us, that 'the majority of all diseases does not come from without (like injury or infection), but from within...' (Aschner, 1941, p.262).

With this in mind, we need to-day the recovery of the genuine Neo-Hippocratism principle, precisely as Castiglioni - an author, in 1926, of the very expression of Neo-Hippocratism (we cite here B.Aschner (Aschner B. 1941. p.262) - stresses it to be "synthetic, cosmic, constitutional, humoral, biological, dynamic, and artistic...". Finally, the time has come to use Hippocratic universal approach in a really humane perspective - to realize the substance of individual's health and the individual etiogenesis of chronic non-infectious diseases.

To draw a conclusion, we are convinced that the existing crisis of Hippocratism and biotypology is not the consequence of the weakness and incorrectness of the biotypological method itself, but precisely is caused by the reason of the existing (with respect to constitutionology) world's philosophical (ontological, axiological, epistemological, ethical and methodological) incompetence.
It is essential, herein, that Hippocrates was a genuine cosmist and wholist. He considered man as a 'microcosmos' - an universal and inseparable unit of the whole surrounding world 'macrocosmos'. At the same time, in our context, Hippocrates was a 'cosmist metaphysician', but not a 'cosmist dialectician': he considered the surrounding social world of Ancient Greece as a state - as the final stage of cosmic evolutionary process.40

The basic point of our discourse is, however, that we discriminate two macro-approaches to solve the mega-problem of individual's health: the Metaphysical and the Cosmist Dialectical one. The **metaphysical** - actually existing - approach defines (WHO, 1946) health as a "state of complete physical, mental, and social well-being". We oppose to it the **cosmist dialectical** approach which considers the evolutionary process of the life on the Earth as the universal autonomous common ascendant emergent and **ever continuous** process (Process) in its substance. Here man is established as the forefront unit of whole Process: he/she is a) responsible for its continuation; and b) his/her personal wellbeing (individual’s health) is a strong, but implicit function of the extent of belongingness to Process.

At any rate, Hippocrates was a true cosmist and wholist. We believe now, the historical time has evidently finished its ascending evolutionary circle and crosses, in our days, the point of the beginning of a new epoch of spiral evolutionary ascendance - now of CosmoBiotypology, basing on a new ACW-ontology. At this point, the level we are trying to substantiate is primarily the emergence of the **cosmist axiology**, which units "value" and "fact". In other words, cosmist axiology is precisely the level of world philosophy and science, which, basing on the ACW-ontology and CosmoBiotypological epistemology, rationally links the subjective (satisfying, desirable) intrinsic values of man41 with the really existing (given) objective values and demands of the surrounding world (physical, ecological, societal), as well as with the biological peculiarities of man's whole organization (man's biotype).

Referring further to the bioethical issues, we cannot pass over the prominent contribution to the philosophical exploration of medical ethics - Prof. Edmund D. Pellegrino's analysis "The Metamorphosis of Medical Ethics: A 30-Year Retrospective" (Pellegrino, 1993, pp. 1158-1162).

We highly evaluate in this the advanced scheme of "four somewhat overlapping periods":

1) "The quiescent period" of the Hippocratic ethics, which was virtue based.

2) "The Period of Principlism", which arouse since the 1960s on the ground of principle-based moral theories. That is the period of the dominance of the tetrad of principles for biomedical ethics - "nonmaleficence, beneficence, autonomy, and justice." The first two were "synonymous with the Hippocratic obligations to act always in the best interests of the patient and to avoid doing harm"; but "two others, autonomy and justice, were unfamiliar... antithetical to the traditional ethic." Principle of autonomy, in particular, "directly contradicted the traditional authoritarianism and paternalism of the Hippocratic ethic that gave no place for patient participation in clinical decisions."

3) "The Period of Antiprinciplism", - reaction on the limitations of principlism, which mainly disclosed that "principles ignore a person's character, life story, cultural background, and gender."; and "decry the lack of a unifying moral theory that would tie the principles together and ground them conceptually."

4) "Period of Crisis", which pushes forward the requirement in "some comprehensive philosophical underpinning for medical ethics that will link the great moral traditions with principles and rules and with the new emphasis on moral psychology."

The latter is just what we are aiming at - striving at the resolution of that "real question", which is "as old as moral philosophy itself... how to go from universal principles to individual moral decisions and back again." It is, at this point, also important that likewise to our dispositions Prof. Pellegrino, favoring both the virtue theory and principlism, endeavors to integrate them, as for example (together with Thomasma), by the advancement of the principle of "beneficence-in-trust". At
the same time, herein is stated that: "Virtue theory must be anchored in some prior theory of the right and good and of human nature in terms of which virtues can be defined." (Pellegrino, 1993, p.1161).

Henceforth, we draw here a conclusion, - a rational universal approach should take place, and this approach should be able to tie together the subjective (autonomous) knowledge of man with objective knowledge about the man, thus opening the objects of the "right and good" for the rational analysis. That is precisely the feature of the advanced cosmist dialectical philosophy (philosophical cosmology), which is based on the ACW-ontological system, and practicable through the cosmist axiological approach, acting within the sphere of the CosmoBiotypological paradigm.

In other words, we argue here the following: We ought to rehabilitate the True Humane Hippocratic line of the integrated rational individual - biotypological - consideration of man and a patient. In its turn, biotypological approach must acquire the universal monistic - Cosmist - character: to be transformed into CosmoBiotypology on the basis of ACW-ontology. This - CosmoBiotypological – paradigmatic approach entirely encompasses both the principles of the virtue theory and of the "principlism", including, in a natural manner, - the principles of autonomy and justice; as well as Cosmist-Hippocratic bioethics naturally and necessarily engages in the consideration "a person's character, life story, cultural background and gender."

CONCLUSION

Finally, in our cosmist context, we infer the general conclusion: Necessarily, the doctor of tomorrow should be simultaneously physician, psychologist and philosopher. It means that he ought to be able:

1) As a physician: to exercise the physical examination of a patient and to make a diagnosis, basing on the objective study of the signs and symptoms of a disease. Man here is an object, and the chief goals are to determine the nature of a disease, to give the course of adequate treatment and to reach the full rehabilitation of man's biological structures and functions - the recovery of the patient (the achievement of his/her "physical wellbeing")

2) As a psychologist: to examine a patient from the psychological and sociological stands (equally as an object), and to give the course of adequate rational psychotherapy, aimed both at the treatment of emotional, behavioral, personality disorders, as well as optimizing the patient's interpersonal and interactive skills which would help him/her to adjust to the existing requirements of the given social surroundings. This level includes necessarily the psychology of health, which learns and leads man to avoid and to neutralize the existing harmful risk factors, and, simultaneously, - to exploit the healing factors of the given environment. Hence, the second level of doctor-patient interrelations directly leads to the achievement of the "social wellbeing" of the person.

3) The third – philosophical - macro-level of doctor's activity is the level of precisely subject-subject interrelations and exactly the level of the application of the cosmist dialectical philosophy and the deduced theoretical proposals and methodologies, based on the CosmoBiotypological paradigm; and, equally, exploiting the already existing means of humanistic psychology. This level of doctor-patient interrelations leads precisely to the "mental wellbeing" of the person. It is essential, that here - on the philosophical level - a doctor and his/her patient are partners in principal; moreover, the subjective (autonomous) personal feelings, perceptions and cogitation of a patient (a person), relative to the choice of his/her current and the whole route of wellbeing have the decisive significance, while the activity of the doctor-philosopher acquire mainly the quality of delicate assistance.

However, in the latter, two great problems immediately arise: a) the problem of generally accepted rational consideration (model) of the successively new higher level of Process’s integrated wellbeing – of the coming wholenessy organized mankind; b) of a patient's (a person’s) 'cosmist enlightenment', precisely to make him/her able to discriminate and choose independently the unique perspectives and ways towards his/her future integrated wellbeing. However, these both are the subjects for special consideration.
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NOTES

1 as concerns current biomedical philosophy and science.

2 although modern medicine admits the uniqueness of man's individual bio-organismic or psycho-social characteristics, it sees them exclusively as variables within the common range of a given trait, i.e. as the biostatistical norm and its possible deviations.

3 briefly listing the "diseases of civilization" (in relation to chronic non-infectious diseases), we include here the following ones: 1) Cardiovascular diseases of atherosclerosis genesis (coronary heart disease, strokes, peripheral vascular disease, etc.); 2) Malignant tumors; 3) Diseases and disorders of the endocrine system (hyperinsulinism and insulin-independent diabetes, diffuse toxic goiter, obesity; 4) Diseases of respiration system (bronchial asthma, chronic bronchitis); 5) Diseases of digestive system (ulcerative disease of the stomach and duodenal ulcer); 6) Neuroses and psychoses; 7) Alcoholism and other drug addictions; 8) Allergic diseases; 9) Skin diseases (neurodermatitis, eczema); 10) Disorders of reproduction (acquired sterility, impotence), etc. All these diseases and disorders have the following distinguishing features: i) they all are associated with the harmful factors, produced by the civilization; ii) the specific etiologic (individual) factors of their appearance and pathogenesis have not yet been theoretically comprehended and scientifically discovered and explained; at this point, only the non-specific "risk factors" and the uniformed factors of pathogenesis are taken intensively into the consideration and scientific exploration. The latter is directly opposed to the broadly understanding classes of infectious (caused by the entire range of pathogens) and traumatic (of physical and chemical origin, of acute and chronic continuance) diseases, which precisely have the specific etiologic causes of their appearances and, hence, the specific mode of their operation.

4 as precisely concerns the impotence of modern biomedicine to comprehend the essence of the phenomenon of individual's health and to realize the individual - etiological - approach at the scientific explanation of the nature of existing chronic non-infectious diseases - "diseases of civilization" (we prefer to call them "anthropogenetic ecological diseases" (Petlenko, Veber, Khroutski, 1998, p.15-17.).

5 a new system of axioms.

6 which is, undoubtedly, absolutely necessary and essential for biomedical practice and ethics on the whole.

7 "normal", in the term of T.Kuhn.

8 we not even mention those dozens of philosophers that has been engaged in the entire debate about health and disease during the last 30 years.

9 not the one, merely substituting the schemes, delivered by Marxism, but precisely the new one, based on a novel ontological background.

10 relying on the given example of pathogenic interrelation of ischemic heart disease with atherosclerosis.

11 living in a democratic society!

12 or found himself/herself in the surroundings of serious risk factors.

13 as well as social and humanitarian.
following WHO's definition of health of the year 1946.

as concerns the reflection on the problems of comprehension of individual's health and the etiogenesis of the diseases of civilization.

we abbreviate the evolutionary process of the life on the Earth as 'Process'.

complete substantiation of the cosmological bases is exhibited in the article, which was accepted for the publication by the *World Futures*.

precisely, of chronic non-infectious diseases, - the object of our consideration.

concerning the understanding of individual's health and the etiogenesis of chronic non-infectious diseases - diseases of civilization.

a leading contemporary explorer of Russian cosmism.

another leading expert in the field of Russian cosmism.

the initial stages of this system’s elaboration were exposed in Jozef Glasa’s *Medical Ethics and Bioethics (Bratislava)*, Vol.7, No. 1-2, Spring-Summer 2000.

for, ‘the higher (above) organized level’ is actually absent in the current existence of the person.

precisely in accordance with the successive realization of Maslow's hierarchy of needs.

functionally as a unit of Process, possessing Mind, Reason and Creating Hands.

at present, we evidently have - to the whole Mankind.

if to refer to the philosophy and science of modern biomedicine.

or to the erection, in the case of its absence.

as well as for human and social sciences.

the former is obviously the sphere of public health and health practitioners, while the latter is the domain of physicians' activity - of medical treatment itself.

that is, following WHO's definition, "mental" (psychological) wellbeing of man.

WHO's "social" wellbeing.

WHO's "physical" wellbeing.

including, naturally, his/her integrated biological traits - biotypological organization.

a leading expert in the field of the philosophy of health.

which, primarily, is revealed and perceived subjectively by the man himself/herself.

in Kuhn's term.

having already taken place.

in spite of the tremendous scientific and technological achievements, having been already reached in this course.

similarly, as Hegel accounts the world of Prussian monarchy to be the final stage of the evolution of his Absolute.

the physiological apparatus of satisfaction is reasonably should be specifically embedded in man's biological organization, so that to lead man optimally towards the execution of his/her cosmic
assignment (function), aimed at the preservation and continuation into the future of one common Process.

42 for, only rational – ultimately verifiable in the experiment - truths can be universal.

43 and, sometimes, as a sociologist.

44 the first and the second levels (physical and psychological) are the types of subject-object interrelation between the doctor and the patient.

45 to provide the man with the rational instructions.

46 aimed at the ultimate execution of his/her cosmic (functional) personal assignment.