

That murder should be forbidden makes sense even in the absence of any reference to a transcendental God or the concept that human life is sacred. Even more, using moral values to justify this norm, and attempting to ground the prohibition in reason, only serves to undermine it. Despite Kant's major contribution to morality, his analysis and rapprochement of obligations towards the self and towards others overlook the violence that is inherent in murder, and criminalise suicide. However, by drawing our ethics from our experience of relations with others, as Levinas did, the description of murder, which amounts to the will to obliterate the other as such, enables us to identify the essence of violence. Hence, in 'thou shalt not kill', there is more than one prohibition of wilful homicide. By asserting the topicality of this commandment, this book reminds us of what imprescriptible crime means, while encouraging us to measure what is involved in wars that are not genocides. It also entails advocating solutions to those problems surrounding the beginning and end of life, as demonstrated by abortion, assisted suicide and euthanasia. And lastly, recognising that the absolute right we grant ourselves over animals is a transgression.