

ОБ ОРГАНИЧЕСКОЙ, ГЛУБОКО УКОРЕНИВШЕЙСЯ  
И ХАРАКТЕРНОЙ ОСОБЕННОСТИ ВСЕЛЕННОЙ  
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**Abstract.** People often say that the organic nature mainly refers to the relationship between specific beings, that is, the relationship between one thing and another. This type of organic property is actually horizontal, and cannot explain its origin. There are three prevalent ways of argument in history. The first is the argument of Fideism, represented by the most influential Christian religion. It is believed that this organic property comes from God's endowment, because God created this world. The second way is natural philosophy based on the Greek tradition. It is believed that the word “nature”, in Aristotle, originally had two-layered meaning of spontaneous “essentiality” and tangible substance or natural world. Unfortunately, later generations remembered only the second one. The third way is the argument of idealism, taking Hegel as a typical representative. He insists on the idea that logic is “*priori*”, and regards things and nexus in nature as the link or “*result*” of absolute idea's deduction. Today, these three arguments are almost the same on their basic form or method; they take the organic property of the natural world to be expressional and to be of the second order. However, the problem is how the “*basic*” things can be organic and how their organic property can be transmitted? For this reason, each of them strives to show its own organic property, that is, nature originally has an organic meaning, the omniscient and omnipotent God is of course organic, and logic must also be organic. So, how can be this organic property transmitted? The first holds that two natures are inherently one; the second proposes universalism, namely pantheism, which considers God to be in everything; and the third, through phenomenological approaches, argues that all things being discussed are conscious. Within it, it is “*a priori*” organic. In order to bridge the connection between noumenon and phenomenon, Heidegger pointed out that nature, being, and logos are essentially one thing in the basic sense. They share the same origin with different names, and nature, in Greek, also has the property of spontaneous spring-up and emergence of the self-evolving thing. It is thus possible to break through the “*ontological difference*” between beings and being. Heidegger also pointed out that thinking is not theory but path; and path is no other than truth, according to Parmenides' identity principle of thinking and being. Therefore, human of *Da-sein* who is living as a cosmic existence must learn to think with being and be responsible for being. Biocosmology means that the universe is fundamentally Organicist and non-Dualist, but Dynamic, Bipolar and Triadic (and Triadological). This is a profound return to Aristotle's philosophical tradition – a new movement back to the past, but, thereby, due to a natural Dynamic Cyclic Ascending evolvement – to the Naturalist (of wellbeing) Future.

**Keywords:** Nature, the Nature World, Organicity, Bio-ontology, ontology-organism, Bio-theory of Guarantee, Bio-theory of Truth, Bio-Cosmology, Pantheism.

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**Резюме.** Люди часто говорят, что органическая природа в основном относится к отношениям между конкретными существами, то есть отношениям между одной вещью и другой. Этот тип органического свойства фактически горизонтален и не может объяснить его происхождение. Есть три распространенных способа аргументации в истории. Первый из них – это аргументация фидеизма, представленного христианской, самой влиятельной религией. Считается, что это органическая способность исходит от Божьего дарования, потому что Бог создал весь мир. Второй путь – это естественная философия, основанная на греческой традиции. Считается, что слово «природа» у Аристотеля изначально имело двухслойное значение спонтанной «сущности» и физической субстанции или реального мира. К сожалению, последующие

поколения в основном помнили только второй способ. Третий путь – это аргументация идеализма, здесь можно привести пример философии Гегеля в качестве типичного представителя. Гегель настаивает на идее, что логика является «априорной», и он рассматривает вещи и связь в природе как связь или «результат» выведения всего из абсолютной идеи. Сегодня эти три способа аргументации почти одинаковы по своей основной форме или методу, и они признают органическое свойство природного мира в качестве экспрессивного, и в целом имеющего значение второго порядка. Однако проблема заключается в понимании, как «основополагающие» вещи и причины могут быть органическими и как их органические свойства и способности могут передаваться? По этой причине, каждый из основных вещей стремится продемонстрировать свои собственные органические свойства и способности, таким образом – природа изначально имеет органическое значение, как и всеведущий и всемогущий Бог является органичным и биогенным, а также и логика должна быть органичной. Итак, каким образом может передаваться это универсальное органическое качество? Первый возможный ответ гласит, что две природы являются по существу едиными; второй – предлагает универсализм, а именно пантеизм, который считает, что Бог есть во всем; и третий, посредством феноменологических подходов – утверждает, что все обсуждаемое является сознательным. Внутри себя, все это «априори» органично. Чтобы взаимно увязать ноумен и феномен, Хайдеггер указал, что природа, бытие и мировой разум – представляют собой существенное единство, особенно в своем фундаментальном значении. Они имеют общее происхождение, хотя и существуют с разными именами, и природа, по-гречески, также обладает свойством самопроизвольного возникновения и появления естественно саморазвивающегося существа. Этим путем можно преодолеть «онтологическое различие» между существами и существованием. Хайдеггер также отметил, что мышление – это не теория, но путь, а путь – не что иное, как истина, что согласуется с принципом идентичности мышления и бытия Парменида. Следовательно, Дасейн-человек, жизнь которого следует космическому существованию, должен научиться мыслить неотъемлемо от бытия и нести ответственность за бытие. Биокосмология означает, что вселенная в основном органическая и не дуалистическая, а Динамическая, Биполярная и Триадная (и Триадологическая). Это возвращение к глубинам (основаниям) философской традиции Аристотеля–новое движение назад в прошлое, но, таким образом, в естественном Динамическом Циклическом Восходящем развитии – реализация движения в Натуралистическое (благополучное) Будущее.

**Ключевые слова:** Природа, Мир Природы, Органицизм, Био-онтология, Органицистская онтология, Био-теория круговой поруки, Био-теория истины, Биокосмология, пантеизм.

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The object and purport of organic philosophy is organicity. However, generally speaking, the organicity of everything is not simple and self-explanatory. As a philosophical topic, it must be fundamentally explained in a rational sense. Since I have written an article exclusively dealing with the meaning of organicity<sup>2</sup>, this paper is a continuation of this issue and a more in-depth exploration.

### **1. The Organic Existence Theory**

The organicity usually refers to the interrelationship of beings, that is, the relationship between one thing and another, or the object-object relationship for short. This organicity is actually a kind of “horizontal” one, which is related to the debate between modern popular mechanistic theory and dialectics. Later, people realized the limitation of mechanistic theory, that is, the views of mechanistic theory on the question were too simplistic and superficial that they focused only on one point without others or looked only at the surface without seeking the inner. As a result, the organic theory gradually won the controversy. Whereas the new problem is that apart from explaining that all things exist in relationships, various organic theories still

<sup>2</sup> Liu Xiaoting. First Organic Marxist Forum, Beijing Normal University, June.2018.

cannot clarify the root source of their own. In the past, there were mainly three popular ways of arguments.

### **1.1. *The Argument of Fideism***

The argument of fideism is represented by the most influential Christian philosophy, especially the medieval scholastic philosophy. The scholastic philosophy believed that the organicity of this being was originally derived from God's endowment, because God created this world and everything was in God's control. Thus, although the world is complex, it is "unity" in the creator God, and the organicity among the beings is nothing more than an external manifestation of the unity in God.

### **1.2. *The Argument of Natural Philosophy***

Greek natural philosophy represents the fundamental tradition of Western organic philosophy. It believes that the reason for the problem is that in Aristotle, the word "nature" originally had dual meanings<sup>3</sup> (This paper summarizes its six aspects): the "nature" (i.e. the natural way) and the corporeal substance (i.e. the natural world). It is only that people lost the first meaning in later discussions, leaving only the second meaning, i.e. beings as the objects. The first meaning of nature (Nature I for short) is actually organic, because everything happens naturally in it, and it has complete unity.

### **1.3. *The Argument of Idealism***

The argumentation of idealism emerged after Descartes's philosophy of consciousness centering on "I think", especially taking Hegel's philosophy, the highest representative of German idealism, as a typical example. Starting from Kant's theory of consciousness or phenomenology, Hegel embodied the logic of Fichte's self-differentiation and regression of absolute ideas, thus he constructed an absolute systematic philosophy of logic priority. Thus, in his natural philosophy, the relationship between the items is the link or "result" of the logic operation of absolute idea. Since logic is "prior", the dialectical relationship between the various matters is rooted and natural.

### **1.4. *Conclusion***

Based on the above analysis, we can see that the organicity of the so-called natural world (Nature II for short) is still only an apparent or explicit organicity, that is, the external "second-order" organicity. From today's point of view, these three ways of discussing organicity roots are actually the same in the basic form. In other words, the faith structure of Christian philosophy, the structure of Greek natural philosophy, and the structure of German idealism are basically identical; while their differences are that the God of Christianity is also an entity, the Nature I of Greek

<sup>3</sup> Aristotle. *Metaphysics*, Vol.5, Chapter 4. Trans by Li Zhen. Shanghai People's Publishing House, 2005, p122.

natural philosophy is not an entity, and the logic of idealism is only a prior absolute idea.

## **2. The Ontological Organic Theory**

The next question is: Why are God, Nature I, or the absolute idea organic? How can their organicity guarantee that Nature II is also organic?

The first question here involves the selfhood of these “first-order” determinators, so it is a deep or profound organic problem. The second question is about how organicity is transmitted and its reliability, so it can be called the “assurance” issue of organic transmission. The foregoing discussion means that several different ways have already seemed to solve the “second-order” or apparent problems, but they still cannot solve the issue of selfhood. Consequently, here at first, we examine how the first question can be self-evidence.

### **2.1. *Is Nature I Organic?***

According to the meaning of Nature I, the answer is obvious, because the natural meaning is self-sufficiency and completeness, and even the fundamental meaning of organicity comes from this “nature”.

### **2.2. *Is God Organic?***

Similar problems have occurred many times, such as is God omniscient and all-powerful? The sages have also given explanations through a deficiency argument. For example, Augustine pointed out that evil was nothing but a deficiency of goodness. According to this logic, God must be organic, because organicity means that God can solve all problems and contradictions concerning selfhood without others. Otherwise, He is not self-sufficient, self-possessed, and everlasting. As for the issue of God’s trinity, the basic argument mode is that they are the three different appearances or manifestations of the same God Himself and the three faces of truth, but they are inherently one. This transcendental identity certainly transcends the general organicity.

### **2.3. *Is “Logic” Organic?***

It is now two centuries later when people talk about Hegel now. But this time interval is not meaningless, because people did not discuss Hegel in this way a century ago. At that time, it was mainly limited to ontologically arguing the relationship between mind and thing, which was the basis to distinguish the materialism from the idealism, but did not fully understand the essence of Hegel’s philosophy. This limitation also applies to those who endeavor to defend Hegel.

Today, it seems that Hegel’s idealism philosophy is actually trying to construct a pure philosophy. To the end, it can only leave a purely formal principle (which is called logic by Hegel). This pure form is invisible to the naked eye in reality and can only exist in the intuition of ideas or thoughts. Therefore, Hegel’s “idea” is criticized as that it is not practical. Obviously, such criticism has not fundamentally touched the essence of the problem, and it is like the story of buying the case and returning the

pearl in it. According to this understanding, the problem of Hegel's natural philosophy is indeed great, because suddenly a purely spiritual thing has become a pure material. There can be no dialectics here except for arrogation! The mistake here is to completely regard the nature of pure form and pure logic in Hegel's theory as the character and patent of the spirit, which is still concrete. On the contrary, if Hegel's ontology is only a pure form and is the "logic" as the foundation of everything formed by thinking, then its existence and performance are naturally and must be dialectic and organic, but in Hegel's times this task could only be speculative and not be understood in plain language nor easy to understand, since in that time, the logic tool to understand this kind of task had not been created, so at Hegel's time, logic is the only way to understand things.

#### **2.4. Conclusion**

Now the problem has been basically clear. Only in beings there is non-organicity, but in existence there is no non-organicity. In other words, the "existence" as the pillar behind the natural world is organic or exceeds the inorganic nature, and it is also the "existence" that makes the organicity of being's natural world "rooted".

The problem is that God, Nature I, and absolute idea are not the same thing, so how are they commensurable? The reason is simple, that is, God "is" the nature. Logically, God has all the attributes of Nature I (there are many discussions on God and nature in the books on Western study of science and religion), and God has other attributes, such as the ethical attributes of intervening in the society and the spiritual attributes involved in the mind, etc. It is generally called God's "personification". But is this multi-attributes God an abstract pure existence? This is a problem that is often questioned by Judaism and Christianity. Heidegger even believed that God in the minds of believers was actually only a being (relative to things) but not existence itself<sup>4</sup>. In the past, most people considered that Hegel's absolute idea was almost Christian God, which is not wrong in general. Now it seems that Hegel's absolute idea seems to be closer to the "nature" in Greek natural philosophy, because Hegel also accepted logic priority as an absolute transcendental nature, that is to say, this so-called logic priority itself is natural; otherwise it still has a premise and cannot exist as ontology. In this way, we can ignore the apparent differences among nature, God, and absolute idea, and only regard them as things that are essentially identical in general or equivalent in basic ontology. As a matter of fact, they are the different faces of the same "nature" from different perspectives, or "trinity". Accordingly, as long as we choose the most "concise" nature and focus on the discussion, the latter two ideas can generally be explained.

### **3. The Organic Assurance Theory**

The aforementioned second question is: How can organic first-order noumenon ensure that the second-order nature is natural or organic? For instance, According to Jewish-Christian, God is omniscient and omnipotent, how can the people he creates

<sup>4</sup> Heidegger, *Beiträge zur Philosophie (Vom Ereignis)*. Trans by Sun Zhouxing, The Commercial Press, 2012, p117.

be so strange of varied appearance? Here, we still look at the treatment of each of the three ideas, and then focus on the general argumentation issues.

### 3.1. *The only Nature*

We have seen that in the past books discussing dialectics basically demonstrated the organic property of nature through the relationship between universality and particularity. That is, universality resides in particularity and particularity reflects universality. In other words, Nature-I resides in Nature-II and nature-III reflects nature-I, they are two-in-one. This principle is so straightforward that everyone is self-righteous enough and gives up asking. Even this principle has gained huge and extensive generalization, including the relationship between God and Nature, such as pantheism to be the most typical one. And this is exactly the crux of it.

### 3.2. *Panentheism*

Generally considered, creationism is panentheism, because everything comes from God's creation, all glory also belongs to God. But in this way, we must solve the problems of organicity and vitality of the created world for the reason that after God create one world. It is hard to determine the unity of the specific world diversity and their respective characteristics. In this case, either continue to use the logic of universality and particularity to demonstrate then God is equated with nature and loses its supremacy, or take a purposeful or value argument then the purpose of God's creation will appear as chaotic as the world in front of us. Not to mention that objective arguments can easily be attributed to the rules of the fideism instead of logic.

Pantheism tried to overcome this difficulty and made panentheism, that is, God cannot bury itself behind every concrete thing and make it look like what people see. However, the world in front of us is rich and colorful and even contradictory to each other and then God will always be different because of his things in order to be consistent with nature. So it was the diversity of God from the diversity of nature; with all this leading to the polytheism and eventually destroying God's uniqueness and supremacy. This kind of thinking can be seen as a fall or return to polytheism in the primitive people era. It is no wonder that it was been treated as heretics by orthodox churches.

### 3.3. *Delimitation of consciousness*

The western philosophical community staged an anti-Hegelianism chorus in the late 19th century. One of the focal points started from Hegel's natural philosophy. Many natural philosophers scoff at Hegel's description and take it to be absurdity and irrationality. Among them, the root of the problem is that he forced the logic into the natural world and even ignored observations. He also treats this way in the field of history, and even put forward the principle that history must be consistent with logic. In response to this, he believes that the research is not the start point but ending point<sup>5</sup>. The previous analysis has revealed that Hegel does have its problems. He

<sup>5</sup> Friedrich Engels, *Anti-Dühring*. Marx/Engels Collected Works, Vol. 3. People Press, 1960, p. 74.

himself did not make it clear. Of course, critics did not understand and tolerate it. Looking at today, Hegel's line may not be completely wrong. It was the lack of description tools at the time that led to a lack of clarity in elaboration and argument.

The first person to really clarify the issue behind Hegel is the phenomenologist Husserl. Husserl clearly pointed out the essence of Hegel's problems and their mistakes for the first time through epoch (that is Kant's demarcation), at the same time, it points out how people's criticisms are indispensable. Till now we finally understood that after Hegel, mankind actually faced a break in thought or a change in philosophy. It's a pity that although people have been clamoring for change for a long time, they haven't touched the idea yet. However, Husserl's phenomenology is a kind of pure consciousness phenomenology. He "pulls" everything into his consciousness and ignores things outside of it. In this way, the things in consciousness can indeed be "told" clearly. This consciousness is not a psychological thing but a pure consciousness. He proposed to "face the matter itself," which drastically spread what Hegel did not completely highlight. However, what happened to those been epoched by Husserl out of consciousness? Is it completely gone or is it just an illusion? Should this, as Wittgenstein put it, require "silence"? It follows that things still cannot be finally resolved. Faced with serious questions, Husserl also had to resort to a priori, from genetic phenomenology to transcendental phenomenology and to make up for the logical gap through a priori assumptions. Like Kant, this is actually almost a belief. Although the late Husserl desperately wanted to construct everything in his consciousness, in addition to opening up his horizons of perceptive phenomenology, his fundamental goal of structural phenomenology has never been realized.

### **3.4. Conclusion**

The foregoing discussion illustrates one principle, That is, if "Nature I" are all seen as either general or universal, Nature II is seen as specific. Using the "dialectical relationship" of universality and particularity, the organic nature between the two can be transmitted. But this "levelness" argument leads people to expect that the transcendental nature of "Nature I" has disappeared, so there is no nature I. At the same time, the meaning and beauty of human beings endowed with Nature II do not exist anymore, and they become alien objects. Therefore, Nietzsche said "God is dead." As a result, Nihilism has become widespread today.

It is Husserl who has opened up a fundamental questioning direction and method, which has deepened the argumentation of this issue and also activated the German philosophy of Idealism. Husserl took this as a deep problem, that is, Nature I and Nature II are not a matter of hierarchy. This level is not a high and low homogenous relationship, but a heterogeneous association of different property. This fundamentally points out the heterogeneity of organic ideas and mechanical issues. However, the conscious construction of Husserl's phenomenology is fundamentally different from that of natural philosophy of ancient Greece. Therefore, the distance to the final solution is still a long way to go.

#### 4. Bio-Truthism

Husserl, as a philosopher at the turn of the 19th and 20th centuries, represented a transition and turning point in the history of philosophy. The philosophy after Husserl is multifaceted and colorful, with almost no uniform norms and themes, but the questioning of the nature of philosophy is deeper and more individual. Heidegger, as a student and assistant of Husserl, was better than his teacher and brought a glimmer of light to the solution of the problem.

##### 4.1. *The basic principle of Nature*

Heidegger, who was born in 1889, had all his philosophical activities in the 20th century. This time threshold means that he no longer has the concerns of the 19th century scholars, but can go straight ahead. Heidegger had received a systematic education in Catholic theology in his early years, and he had a special liking for the medieval scholastic philosophy. He also liked mathematics, doctoral dissertation on psychology judgment theory research, and then he gave Husserl several years of academic assistants and became an early participant in the phenomenological movement initiated by Husserl. Due to these experiences, Heidegger's understanding of philosophical issues is fundamentally phenomenological, but it differs from the purely ideological phenomenology that Husserl modeled formal mathematics alone. Husserl advocated "facing the matter itself,"<sup>6</sup> and Heidegger deeply believed that, but he believed that the "thing itself" was here and now rather than the pure consciousness that Husserl said, because the latter cannot exist naturally. Inevitably, it is the ideal thing to seek out (*exhalt*)<sup>7</sup>. Heidegger claimed that the present person at this time is "Dasein". His phenomenology was originally the phenomenology of Dasein or philosophy of Dasein.

The early Heidegger constructed a philosophical system centered on Dasein. He called it the fundamental ontology<sup>8</sup>. Later generations called it individual Existentialism. Its characteristics are close to the individual practice philosophy. At this time, Heidegger's understanding of nature and organicity is mainly close to Kant's ideas. Perhaps after the impact of the Nazi events in the 1930s, changes in Heidegger's life have also led to changes in ideology. The objects of their interpretation have returned to history and focused on Greek ideas. Their main interest is in the natural world. Based on these principles, he constructed another "Sein" system that is different from the theory of "Being and Time" in the "Contributions to Philosophy [Beiträge zur Philosophie (Vom Ereignis)]". His disposition and scale are comparable to Hegel's philosophical books. Along this path, Heidegger contributed a series of thought articles such as "Building, Dwelling, Thinking", "The Question Concerning Technology", "man dwells on this earth" and "The Origin of Art Works" in "Holzwege". It has made the most profound systematic reflection on modernity, modern technology and its philosophy.

<sup>6</sup> Edmund Husserl, *Gesammelte Schriften*, Herausgegeben von Elisabeth Stroeker, Felix Meiner Verlag, Hamburg, Bände und 2, 1992. S. 159.

<sup>7</sup> Martin Heidegger, *Being and Time*. Trans. By Chen Jiaying. Joint Publishing, 2014, p. 14.

<sup>8</sup> *Ibid*, p. 16.

Although Heidegger's later philosophy still stands out the Dasein, it gives him a unique identity of Ontology, that is, Dasein is the presence and representation of Sein, which disguisedly highlights the fundamental and decisive status of Sein and the importance of Dasein. Heidegger's series of later lectures, such as the Introduction to Metaphysics, specifically split the relationship between Sein, Nature, and Logos, clearly stating that they were originally one thing, that is, Logos were Natural. Nature is Dasein, and Dasein is also Logos. They are “trinity”<sup>9</sup> with each other, became the concept of three different meanings gradually. This shows that all the arguments at the basic level have to enter into a kind of “cycle” of arguments, showing some original inner organicity; otherwise they are not first-order. According to this logic, it is oriented toward nature itself (Dasein or logic). Thus Heidegger thoroughly deciphered Hegel’s absolute ideas or logic, revealed the fundamental nature of his “natural philosophy”, and also broke through the basic joints of the aforementioned three ideas.

#### **4.2. *Show & Unity & Reflection***

Regarding nature, Heidegger not only highlighted its fundamental nature, but also extended its understanding of nature. He pointed out that nature is not only natural itself, but also self-emerging<sup>10</sup>, that is, Sein itself manifests itself because the original concept of nature itself also has the meaning of emergence, and this is the basis for Truth or Hegel's logic to constitute its own path. Since nature possesses such «ability”, there is no obstacle from Nature I to Nature II, and the organic nature of Nature I can be transmitted to Nature II through self-expression. Such an existent view of truth fundamentally deciphers the view of the truth of the mirror of knowledge during modern history. It even provides a foundation and unity for it, and reveals the deep organic relationship between Sein and being, because only Sein exists. It appears only when those who exist may be able to “represent truthfulness.” This is the Sein or natural iteration within itself. This means that Sein itself is organic. In the past, the so-called dialectical connection actually stated that there was a relationship between those who existed, and now it is found that the Sein of oneself is completely integrated. This is the complete organicness or integrity of Sein, and there is no non-organicity in Sein. It can be seen that organicity is more fundamental than in-organicity.

#### **4.3. *Thought is path***

Heidegger has been opposed to the theory of a handful of things during all his life. He believes that there is no fixed and rigid existence, and everything is in the process of change and mutual relations, that is, everything is fundamentally changed. We must not look at them as a fixed, established product. Heidegger's “Ereignen”, its German original meaning is also “event”, the event is the occurrence, death, transformation, marching, change does not live, that is to say the whole world is an

<sup>9</sup> Martin Heidegger, Introduction to Metaphysics. Trans. By Wang Qingjie, People Press, 2015, p. 150.

<sup>10</sup> Ibid., p. 114.

interrelated and never-ending event. This idea not only coincides with Whitehead, but directly affects the subsequent European thinkers such as Deleuze and Agamben. Heidegger called this difference between the being and the existence “theological difference.”<sup>11</sup> This distinction means that we must break through theories about existing things and enter into thoughts about existence or events, learn to think with existence, and be responsible for being, so the people who are doing this must be a kind of cosmic existence.

In turn, Heidegger uses Parmenides's interpretation of the same principles of thinking and existence to illustrate the true nature and positive significance of the idea. He believes that thinking is not a theory but a road, and that the road is truth, and the mission of the mind is to constantly portray landmarks. Everything is in the matter<sup>12</sup>. This is fundamentally consistent with the first chapter of Lao Tzu’s “Tao Te Ching”:

The Way that can be told of is not an Unvarying Way; the names that can be named are not unvarying names. It was from the Nameless that Heaven and Earth sprang; the named is but the mother that rears the ten thousand creatures, each after its kind. Truly, ‘only he that rids himself forever of desire can see the Secret Essences’; he that has never rid himself of desire can see only the Outcomes. These two things issued from the same mould, but nevertheless are different in name. This ‘same mould’ we can but call the Mystery, or rather the ‘Darker than any Mystery’, the Doorway whence issued all Secret Essences.<sup>13</sup>

If we change the Nameless and the named into existence and existence, nature and the natural world, it just confirms the dialectical connection between the apparent organic nature of the universe and the deep organic nature. From this we learned that after thousands of years of inquiry, although humans have not left things, they are increasingly returning to their true nature while deepening their understanding of things.

#### **4.4. Conclusion**

At this point, we use a variety of ideological resources, using a razor of thinking to do a deep analysis of organicity, which is a deep organic theory. This kind of deep organic theory does not flaunt the organic nature outside of things, but in things, it is only the perspective of the examination of the problem that has changed and the organic nature of the universe has been seen. This also answered by the way, why is our position called “Biocosmology”? It is because the universe is fundamentally organic and it is an organic result. Imagine if the universe can exist if there is no inherent depth of organicity. Of course, the so-called deep organic nature is not

<sup>11</sup> Martin Heidegger, *Beiträge zur Philosophie (Vom Ereignis)*. Trans. By Sun Zhouxing, People Press, 2012, p. 194.

<sup>12</sup> Martin Heidegger, *Identität und Differenz*. Trans. Sun Zhouxing. Beijing: The Commercial Press, 2011.

<sup>13</sup> Laozi. *First Chapter*, annotated by Rao Shangkuan. Zhonghua Book Company, 2006, p. 2.

outside the universe, but in the universe. All these so-called discussions are merely phenomenological or existential analysis.

The understanding of the organic nature of the universe here extends Aristotle's tradition and makes it open to Aristotle's philosophical traditions such as Democritus. This is a positive sign of ideology. It once again confirms the inherent relationship between returning and breaking, and it also brings many far-reaching questions. It provides an existential gateway to the current difficulties concerning ecological ethics and guides us to look ahead Greater truth.

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