

## Philosophical Thoughts on Biocosmology

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Философские размышления о биокосмологии

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At the 22nd International Symposium on Biocosmology, scholars agreed to make an initiative to the world to construct and hold a world view of biocosmology. In the view of biocosmology, given today's global crisis, the cosmology developed in the 17th century has lost its power to guide people to see the world in a rational way, and people in the 21st century should undergo a fundamental change in their scientific and philosophical knowledge of the natural universe, and admit that the real world is a living organic unity and an existence of a bio-cosmos. This bio-cosmos encompasses physical fields and energies, particles, atoms, molecules, bacteria, plants, animals, and social cultures, and is self-evolving and self-fulfilling in accordance with organic laws or rules. The philosophical foundation of bio-cosmos is trinity, in which Platonic cosmology is one pole, Aristotle's dynamic naturalism is another pole, and a third pole is in the middle of the two opposite poles and integrates the two, namely the bio-cosmos. As the Proposal puts it, "the two poles are united into a complete living organization through a substantial and immutable (self-regulating) center, and only this center can interact with both poles". Biocosmology acknowledges the existence of a living subject world, which includes the whole nature and universe as well as every subject in this bio-cosmos, from free microscopic particles to free people and social civilizations. Each free physical subject is a functional organ in the evolution of a unified, self-moving bio-cosmos, and in the process of realizing its own purposeful individual growth, each subject ultimately makes its unique functional and beneficial contribution to the common evolution process. The essence of biocosmology initiative is to promote the standpoint of the organic view, and that human rationality, namely science and philosophy, should establish the concept of the organic view, demonstrate the wisdom of the organic view, follow organic principles, and ultimately maintain the self-operation and self-development of cosmic organisms in accordance with organic laws.

The initiative of biocosmology has broad implications for the world. The occurrence of the global ecological crisis makes people suddenly wake up and see clearly the mechanical picture of the split

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and opposition between man and nature established by modern cosmology, world view and nature view, which exert a negative impact not only on nature itself but also on human beings and human society, with practical consequences inevitably placing man and nature in the predicament of existence. Therefore, how to solve the ecological crisis, save nature and human beings, and get out of the prison of the mechanism of modern science and philosophy has become the inevitable development of contemporary science and philosophy. Biocosmology constructs a bio-cosmos where man and nature are integrated and the world is regarded as a complete, self-developing and subjective bio-cosmos, being undoubtedly a good remedy for treating the disease of separation and opposition between man and nature. Acknowledging and holding the standpoint of biocosmology will inevitably make modern science and modern philosophy organic, so that man will look at the whole world with an organic mind and recognize the organic existence of the interconnection of all things in nature. Science and philosophy from the perspective of biocosmology are no longer expressing human desires from the pro-anthropocentrism standpoint but narrating organic appeals of biocosmology on behalf of biocosmology itself. When science and philosophy represent the bio-cosmos itself and express its organic principles, the existence of a harmonious bio-cosmos becomes the ultimate goal pursued by science and philosophy after modernity. In cosmology, nature does not exist purely for man, but for its own existence, including man's. Thus, there must be a basic principle similar to Aristotelian ethics, that the two extremes are evil and the third pole, the "medium", is good. That is to say, the reason why bio-cosmos is the object of human desire is that bio-cosmos overcomes the shortcomings of Platonic cosmology and Aristotle's dynamic naturalism and becomes an existence of impartial and inferior goodness. The concept and standpoint of biocosmology are in line with the demands of the development of contemporary human civilization in a sense, that is, to put an end to the destruction of the natural environment by industrial civilization and promote harmonious and sustainable development of man and nature.

Nevertheless, we must also see that although biocosmology seems fresh, it is full of the ghosts of Hegelian philosophy. First of all, the core concept of biocosmology is trinity, that is, the new third pole is the unity of the other two poles: Platonic cosmology and Aristotle's dynamic naturalism. This is very similar to Hegel's concept of the unity of opposites, which, in Feuerbach's words, is actually the reproduction of the Christian concept of the Trinity of Father, Son and Holy Spirit. From the perspective of philosophical ontology, Hegel believed that the unity of opposites between thought and existence is spirit. Since spirit is the first basis and reason for the existence of the whole world, it is therefore absolute, that is, absolute spirit, which is the soul of the whole world, from which all things arise and to which they eventually return. This absolute spirit is not only Spinoza's entity but

also Fichte's subject of the absolute self; in other words, it is the unity of the two -- the entity is the subject, the subject is the entity, so that the absolute spirit can operate and develop itself alive, and finally achieve the ultimate goal of integrating the whole world. However, Hegel made it clear that the unity of thought and existence ultimately points to spirit or thought, and nature itself is an abyss, what we know of nature is nothing but our thought. The third pole of biocosmology is bio-cosmos itself. Using this name seems to overcome the idealism of Hegel's philosophy, but inevitably bears the suspicion of non-anthropocentrism, and man is swallowed up in the vast bio-cosmos itself, with no visible sign of thought or spirit.

In addition, biocosmology expresses a holistic worldview that regards the living unified world as an organic universe. But again, the holistic concept of biocosmology seems vague: on the one hand, it shows through the principle of the trinity that bio-cosmos is the unity of opposites between man and nature, the "medium" between the two poles; on the other hand, by displaying components of particles, atoms, molecules, bacteria, plants, animals and social culture, it also views the entire bio-cosmos as a relationship between "one and many". The universe ontology of ancient Greek philosophy regards the whole universe as "one", that is, the whole is one, while the elements that constitute the whole are the many existences. In today's environmental philosophy, ecological holism implements the holistic philosophical logic of "one and many", such as Leopold's "The Land Ethic", in which all kinds of natural existence including human beings are just citizens or members of the earth community. The integral structure of "one and many" in ancient Greek philosophy that annihilates the role of human subjectivity is replaced by Hegel's unity of opposites, to achieve the goal of equal value between man and nature. However, we notice that the integrity of "one and many" is incompatible with the integrity of "unity of opposites", while biocosmology tries to make them compatible but we cannot see the necessary basis and basic logic for the compatibility of the two integrities.

There should be a more plausible form of biocosmology: it neither agrees with anthropocentrism nor naturalism but adheres to the integrity of unity of opposites between man and nature, which does not apply to the natural universe itself, nor to thought or spirit itself. The real unity of opposites between man and nature should be a community of harmonious coexistence and co-prosperity between man and nature, a community enjoyed by both man and nature, or an ecological human community with a shared future formed by the unity of "a living community of man and nature" and "human community with a shared future". Since the unity of opposites between man and nature is a new third pole, it cannot be nature itself, nor the man himself; man can neither "sanctify" himself in front of

nature, nor “lose” himself in face of nature. The unity of opposites between man and nature means that man is inherent in nature and nature is within man. This determines that man and nature are always on an equal footing, the value of man is not more than that of nature, and there is no human existence without the existence of nature; similarly, the value of nature is no more than that of man, and without the existence of human beings, we do not know the existence of nature.

In the integrated relationship between man and nature, man has initiative, and thus nature will treat man according to how man treats nature. This means that man must consciously assume moral responsibility for nature and treat all natural things well, so as to ensure that nature treats man well. Biocosmology regards bio-cosmos itself as good, and obscures the moral responsibility that man owes to nature. The unity of opposites between man and nature constitutes a community of harmonious coexistence between man and nature, or an ecological human community with a shared future, which is a reasonable expression of the integrated relationship between man and nature, making the moral responsibility that man should assume to nature specific and clear. In other words, it is the inevitable destiny and responsibility of human beings to respect nature, care for nature and make nature beautiful and harmonious. Heidegger once said, man as Dasein coexists with existence, so man will inevitably become the guardian of existence and have to guard the truth of existence. In the same way, man and nature coexist and prosper together, so man will inevitably become the guardian of nature and have to guard the truth of nature’s existence. To guard the truth of nature’s existence is exactly the truth of the guardian’s existence. As the moral responsibility to care for nature comes from the first philosophy of the integration of man and nature, the moral responsibility to care for nature is the first virtue and the first order of man in the era of ecological civilization.