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Maik Hosang

**The Logic of Love
or
A Short Theory of an integral Science and Ethics**

That the following commentarial text is written in the modern tradition, that is why it is, above all theoretically-rational. The essay want to explain why the highest idea of the bible and of other wisdom traditions, the thought God is Love, does not at all stand in opposition to logically established science, but resigns itself much more as a consequence of a rationally and logically intended theory of reality, or rather theory of evolution. And why at the same time this realization means the foundation for a new and integral form of science and culture.

If we resolve science of all external and accidental objects, then pure logic is left over, as a science of universal coherence, or as Hegel expressed it, a science of the inner self-movement of content. We find the most meaningful examples of such a fundamental, developmental theory in the philosophy of Johann Gottlieb Fichte and in the logic of Friedrich Wilhelm Hegel; we find the good attempts of this century in Gotthart Guenther's design of a non-classical logic, in Johannes Heinrichs' Ecologic, and in Ken Wilber's works towards a great chain of being. Building upon these fundamentals and animated through the new, above all modern restrictions of the outbound, practical developmental requirements, the structure of a new and integral logic of being and of love submits itself as follows.

It is important to observe in the spirit of an integral knowledge, that also this logic is here represented as rationally objective. The related, rational concepts of subjectivity and intersubjectivity contain above all else the rational dimension of the subjectively and intersubjectively represented realities, and themselves express these only inadequately. Whoever is interested in a complete perception/awareness of the whole can try to complement the rational, conceptual understanding through a corresponding perception/awareness of the other dimensions. The qualities of will, of strength, or of intensity are especially suitable for the dimension of subjectivity or of I, while the qualities of love, of bliss, of beatitude or of joy are especially suitable for the dimension of intersubjectivity or of I and You.

Brief logic of the building up on one another, that is, reflecting each other particularly more by a quality, of particularly intensifying levels of reflection, or rather evolution, as well as existence

Existence grasps itself in this way in continuation of Hegels concepts

Evolutionary plunge into the levels of reflection and the Concrete existence, logic of the concrete, of It, of the body

Physicality

(Matter, the beginning of manifold, separated existences)

To itself

Vitality

(Biology, the preservation of the lives of separated natures as a self-purpose)

For itself

Mental

(Reason, increased preservation of life via the realization of separate, experiencing natures)

To and for itself

Evolutionary leap to the levels of reflection and the logic of subjectivity, of I, of the transpersonal, or of the soul

Psychical

(Premonition and beginning of individual subjectivity)

To myself

Spiritual

(Self-sufficient reflection of individual subjectivity)

For myself

Supramental, or more precisely, Subjectivity

(self-transcendent, outward bound reflection of the individual soul)

To and For
myself

Evolutionary leap to the levels of reflection and the logic of intersubjectivity, of I and You (We), or of the spirit

Communication

(Presentiment and beginning of the possibility of love)

To yourself

Communion

(Love as the self-sufficiency of the reflection of two natures within one another)

For yourself

Intersubjectivity

(Love as the outgoing co-creation above the partner of reflection)

To and for yourself

* This logic of love is also quite in line with the great intuitive design of Hoelderlin, Schelling, and Hegel: an ethic...with the free, self-conscious idea simultaneously discloses an entire world out of nothing; the single true and fathomable creation out of

nothing...lastly the idea that unites everything is that of beauty... I am now convinced that the highest act of reason, that in which all ideas are enclosed, is an aesthetic act, and that truth and goodness exist in beauty as if brother and sister (from: The Mythology of Reason).

* a similar and good attempt for a logic of love you can find by Sam Keen; look his book: The passionate live. Stages of Love.

The possibility and quality of ethics surrenders itself first out of the quality of knowledge and being of the actual intersubjectivity, or love, and in the same moment also from co-creation (see above *). This means that a human being-quality, that not only realizes foreign or impulse-driven temptations, but creates out of itself, out of its own tremendous intensity and complexity of perception and sympathy a harmoniously-capable, new being.

In order to describe this more approximately a logic of the levels of reflection, that is, of the evolutionary levels of action is here required. For the description of the qualities of action a four part structuring of the levels of action manifests itself as a logical reference to the above logic: action in relation to It, I and We and also to Yourself (see also the concepts of Johannes Heinrichs).

The above logic of love, that is, of an integral science and ethics, is represented in the shortest possible form, so that only the essential relations, or rather movements of the whole as a whole become clearly visible.

In the following passage are yet a few more remarks, which are especially important for the current, actual transition from the previous, primarily mental to the first levels of an integral science:

The concept of an integral development has indicated itself for some time as *the* core or the fractal of a new, global perspective in all spheres, and in the meantime will be conceived of worldwide as the deciding characteristic of the coming developmental age.

In conjunction with this, see especially >www.integralage.org<. Incidentally, the concept integral means completeness, or rather outer as well as inner healing, that is, it refers to the re-establishment of a healthy environment and of a harmonious psyche as the foundation of all further social and cultural developments. Concretely speaking, the integral means above all else three new qualities compared to the previous ones:

1. **Objective Wholeness:** The lifting of the disunity of natural science, social science and the humanities (viewed scientifically); of economy, society, culture and ethics (viewed socially); of matter, life and spirit (viewed ontologically); of body, psyche and mind (viewed humanely); of work, love, knowledge and ecstasy (viewed existentially). These do not have to do with a return to an unconscious-undifferentiated, magic-mythical wholeness, but rather with a new quality of evolution, of □integration via differentiation and differentiation via integration of all fields.

2. **Subjectivity:** The completion of the modernly predominant, concrete-material, one-dimensional mental, that is, external ways of knowledge and action through subjective, inner, that is, also non-concrete ways of experience and action such as intuition, inspiration, identity of object and subject (see this even in the Heisenbergian indeterminate relation).

3. Intersubjectivity: The interspace of I and You as the form of purpose and preservation of the subjective. The chance and the necessity of a culture of dialogue: of a conscious, mutually replenishing and enriching of different positions and traditions instead of the previously dominant, mutual exclusion and hostility, that is, warfare. Or, to speak with the poet Hoelderlin: That we are a conversation...the harmony of minds will be the inception of a new world history.

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