Appendix XL

Philosophy, teleology and love.

Love as a problem. <The lesser and the higher Ego, the Ego in appeal. Values of joy, and values of love. Forms of love>[[1]](#footnote-0)

What can reason as philosophy assist us with? Also the phenomenological philosophy, going back to the primal source of all lesser and higher sense constitution of the world, thus taking its place within personality, which is reduced to the purely egological and sociological, as freely acting philosophizing community generates a universal scientific [469] self-understanding of humanity in its final truth and thereby drives forth a new humanity in practical freedom, living in the mind, in the truth, which acts practically in the attitude to purely wish to freely live, and according to the universal norm of freedom called the “theoretical philosophy”?

What may this mean? How can philosophy free the man? What kind of freedom is this, and what does it perform? Free from what? Not free from all inhibitions of acting, from succeeding and failing in view of his particular purposes and the circumstances, the success depends on. Exactly the participation of this insurmountable unfreedom of man, exactly this impossibility of the *eudaimonia*, of a continuously fortunate life, single life and common life, is the precondition for a new kind of freedom and <for a> becoming free from the inhibitions, conditioning man who has not yet awakened to the philosophical self-consciousness, the one still kept in the life of *eudaimonia*. The first natural human purposive life, whether positively fortunate or not, does not make him “blessed”. Fortune may become misfortune and vice versa.

The man directed outside and the egotism. The differentiation of egotistic and not egotistic. The inner direction. In the outside direction: Goods of fortune bringing joy, being enjoyed. Inner direction: Bliss in the love for values, in the devotion to love, values you do not enjoy, but in which you perfect yourself as an Ego, that are unconditionally wanted.

The lesser Ego, the Ego that enjoys and acquires in a relatively lasting way, gains “wealth”, as available purpose objects, to enjoy them at a given time, or to “utilize” them for the aiming at other goods, or rather, joys. The “higher” Ego, the Ego not living in the world in order to acquire and enjoy, which is not a subject for the having, for wealth, but a subject of love, the Ego in the appeal, awakened for love, appealed to practice the act of love. The appeal itself a preliminary form of love. To be one with the loved in loving, to “coincide” with the loved being in the proper being, merge, to pure harmony, a duality. But the first, the primal love is considered there – from person to person. Love between mother and child, love for the spouse. Parents’ love as father’s love on the basis of the love for the spouse, etc. Pure and true love.

Reflectively: self-love as love for the Ego of a straight love. My self-value as a true father, true friend and self-value as being directed to the other one in a loving way, but also from the other side as the one being loved by the other one. Love your neighbor as [you love] thyself. Nay, when can I love myself? Egotistic self-love is not true love, it is self-enjoy; I enjoy my wealth, my power, I “bless” myself. [470] Egotistic brotherly love that is no “true” brotherly love – I “love” <those> who are useful for me: good servants, “business friends”, etc. Correlate: reflective egotistic self-love.

But we cannot deny that I am also happy to have such a wife, these children, these friends, etc. We need to add: There are also those among the goods of fortune, which are founded in the values of love. On the other hand, pleasure values of the low level can mediately take on a value of love by their being cognized and appreciated as conditions for the possibility of love values.

Love is directed towards the beloved one, and in such a way that I, the loving one, encompass the being of the other one in my loving, that is, concretely as a being in his life, and himself concretely with my respective life – but encompass in a unity, in a “harmony”. My concrete being and his, according to the reciprocal habitualities as well as acts. His existence, his life is, as if it was mine. It is thus a special way of the empathizing coincidence.[[2]](#footnote-1) We take complete harmony as the ideal case. But what [would happen], if the other one was an egotist, or if I find egotistic ways of behavior in him against others or even against me?

Furthermore “instinctive” motherly love. Motherly love and yet indignation for example due to the bad behavior of the child. Motherly love in the first [phase of] childhood directed towards the bodily fostering of the child, enjoying the healthy growing, grief due to illness. Later the mental development of the child – loving fostering, education directed towards the becoming a good man.

Love and the generative as such. Brotherly love and its essential mediations and entanglements, the loving direction towards and into sociality. Eventually general human love, in one [with that] loving direction towards a harmonious socialized all humanity.

Primal acts of love within me myself, as love having horizons, horizons of fulfillment and of deletion. I only love in my neighbor that, which I myself, living in him, would love, might love – and the respective ways of behavior. And I only from there discover reflectively what I might love and appreciate in me myself. That is the first that needs to be considered. The second is the surrounding world, considered ideally as surrounding world of a harmonious sociality (family, people, etc.). The human face of the surrounding world. This general [surrounding world] specializes itself, if the surrounding world shall be able to be that of a community of love. Objectiveness of culture – all that, which can be seen in the spirit of love. [471] Unity of culture, a genuine one, or layer in the concrete whole culture, which can be seen, appreciated as genuine culture. The human surrounding world as mental beauty, the involuntary idealization, appreciating for example usefulnesses under the idea that it might genuinely function in a genuine human existence, etc.

Teleological tendency in humanity. The human purposive life (insofar humanity’s life and human surrounding world is of course always teleological) shaping itself from human freedom – from human pure love, etc.

1. About New Year 1935. [↑](#footnote-ref-0)
2. But now the contrast between love and hate. Let us first leave aside the negative. Current loving tendency, but love as far from the beloved one, longing, loving bliss, loving grief, despair. Loving devotion and being blissful in the other one, but without reciprocity. Love within reciprocity, etc. [↑](#footnote-ref-1)