

The Meaning Of Love Vladimir Solovyov

Vladimir Sergeyevich Solovyov

The Meaning of Love Vladimir Solovyov, 1985-10 Written in 1894 (CW 4) Materialism can never provide a satisfactory explanation of the world. For every attempt at an explanation must begin with one's forming thoughts for oneself about the phenomena of the world. Materialism therefore takes its start with the thought of matter or of material processes. Thus, it already has two different realms of facts before it: the material world and thoughts about it. It seeks to understand the latter by grasping them as a purely material process. It believes that thinking takes place in the brain in about the same way as digestion does in the animal organs. Just as it attributes to matter mechanical and organic effects, so it also ascribes to it the capability, under specific conditions, to think. It forgets that it has now only transferred the problem to another place. It attributes the capability of thinking not to itself but to matter. An in doing so, it is back again at its starting point.... The materialistic view is not able to solve the problem, but only to shift it. (pp. 18-19) Of all of his works, *The Philosophy of Spiritual Activity* is the one that Steiner himself believed would have the longest life and the greatest spiritual and cultural consequences. It was written as a phenomenological account of the results of observing the human soul according to the methods of natural science. This seminal work asserts that free spiritual activity--understood as the human ability to think and act independently of physical nature--is the suitable path for human beings today to gain true knowledge of themselves and of the universe. This is not merely a philosophical volume, but rather a warm, heart-oriented guide to the practice and experience of living thinking. Readers will not find abstract philosophy here, but a step-by-step account of how a person may come to experience living, intuitive thinking--the conscious experience of a purely spiritual content. During the past hundred years since it was written, many have tried to discover this new thinking that could help us understand the various spiritual, ecological, social, political, and philosophical issues facing us. But only Rudolf Steiner laid out a path that leads from ordinary thinking to the level of pure spiritual activity--intuitive thinking--in which we become co-creators and co-redeemers of the world. This volume is arguably the most essential of Steiner's works. The thoughts in this book establish the foundation for all of Anthroposophy. *The Philosophy of Spiritual Activity* is a translation from German of *Die Philosophie der Freiheit* (GA 4).

The Meaning of Love Vladimir Solovyov, 1985 The author points to the spark of divinity that we see in another human being and shows how this living ideal of Divine love, antecedent to our love, contains in itself the secret of the idealization of

our love. He argues that love between men and women has a key role in the mystical transfiguration of the world. --Publisher.

The Meaning of Love Vladimir Sergeyevich Solovyov, 2020 The meaning and worth of love as a feeling is that it really forces us, with all our being, to acknowledge for another the same absolute significance that, because of the power of egoism, we are conscious of only in our own selves. Love is important, not only as one of our feelings but as the transfer of all our interest in life from ourselves to another, as the shifting of the very center of our lives ... The meaning of human love, speaking generally, is the justification and salvation of individuality through the sacrifice of egoism. On this general basis we can also ... explain the meaning of sexual love --Vladimir Solovyov What is the meaning of love's intense emotion? Solovyov points to the spark of divinity that we see in another human being and shows how this living ideal of Divine love, antecedent to our love, contains in itself the secret of the idealization of our love. According to Solovyov, love between men and women has a key role to play in the mystical transfiguration of the world. Love, which allows one person to find unconditional completion in another, becomes an evolutionary strategy for overcoming cosmic disintegration. Solovyov's book, I would dare say, IS the philosophy of love. Solovyov's arguments are engaging, to say the least: engaging the intellect, but also the depths of the reader's being. You can't say that about many books. The highest praise I can offer is that The Meaning of Love is the only modern book I know of that is worthy of its subject in every respect. --David Fiedler, Gnosis magazine.

On Love, Family, and the State: Philosophical-sociological Essay Олег Арин / Алекс Бэттлер, 2021-07-08 The problems of love, family, and state are topics that are widely discussed both in the West and in Russia. This essay, however, differs from all previous research work in that Alex Battler elevated the well-known words "love," "family" and "marriage" to the level of concepts. This enabled the author to correlate them to the conception of force and progress he had substantiated in the book Dialectics of Force: Ontóbia, and ultimately to define the regular connection between the destruction of marriage and the collapse of a state within the context of the law of entropy growth, or "the law of death."

A Metaphysics of Love George Pattison, 2021-05-20 As the third part of a philosophy of Christian life, A Metaphysics of Love builds on a view of Christian life as shaped by the dynamic of call, response, and promise. It argues that love is the ultimate content of this dynamic and considers how far this claim extends. Taking its bearings from Dante's vision of divine love as 'the power that moves the sun and other stars', this study explores the requirement that love is both human and cosmic, uniting being and beings. Cognizant of much recent philosophy's desire to overcome or move beyond a metaphysics of being, it examines some of the formal structures that make love possible, including language, time, social being, forgiveness, and ultimacy. Following on from the earlier volumes, extensive use is made of the idea of the poetic as the eminent mode of Christian witness, contextualized within the prose of everyday life. Heidegger provides fundamental philosophical orientation, whilst key features of love are brought to the fore through dialogue with Kierkegaard. Dante and Dostoevsky are frequent points of reference, in addition to a range of literary and religious sources, including the Scottish

poet Edwin Muir. Leading scholar George Pattison concludes that the phenomenon of love requires us to articulate a metaphysics that involves both being and nothingness, thereby taking a critical position vis-à-vis both classical theism and existential atheism.

The Marrano Phenomenon Agata Bielik-Robson, 2019-05-09 What we call here the 'Marrano phenomenon' is still a relatively unexplored fact of modern Western culture: the presence of the borderline Jewish identity which avoids clear-cut cultural and religious attribution, but nevertheless exerts significant influence on modern humanities. Our aim, however, is not a historical study of the Marranos (or conversos), i.e., the mostly Spanish and Portuguese Jews of the 15th and 16th centuries, who were forced to convert to Christianity, but were suspected of retaining their Judaism 'undercover': such an approach already exists and has been developed within the field of historical research. We rather want to apply the 'Marrano metaphor' to explore the fruitful area of mixture and crossover which allowed modern thinkers, writers, and artists of the Jewish origin to enter the realm of universal communication—without, at the same time, making them relinquish their Jewishness, which they subsequently developed as a 'hidden tradition'. What is of special interest to us is the modern development of the non-normative forms of religious thinking located on the borderline between Christianity and Judaism, from Spinoza to Derrida.

Religious Freedom After the Sexual Revolution Helen Alvare, 2022-06-24 Laws mandating cooperation with the state's new sexual orthodoxy are among the leading contemporary threats to the religious freedom of Catholic institutions in the United States. These demand that Catholic schools, health-care providers, or social services cooperate with contraception, cohabitation, abortion, same-sex marriage, or transgender identity and surgeries. But Catholic institutions' responses seem thin and uninspiring to many. They are criticized as legalistic, authoritarian, bureaucratic, retrograde and hurtful to women and to persons who identify as LGBTQ. They are even called "un-Christian." They invite disrespect both for Catholic sexual responsibility norms and for religious freedom generally, not only among lawmakers and judges, but also in the court of public opinion, which includes skeptical Catholics. The U.S. Constitution protects Catholic institutions' "autonomy" – their authority over faith and doctrine, internal operations, and the personnel involved in personifying and transmitting the faith. Other constitutional and statutory provisions also safeguard religious freedom, if not always perfectly. Catholic institutions could take far better advantage of all of these existing protections if they communicated, first, how they differ from secular institutions: how their missions emerge from their faith in Jesus Christ, and their efforts both to make his presence felt in the world today, and to display the inbreaking of the Kingdom of God. Second, they need to draw out the link between their teachings on sexual responsibility and love of God and neighbor. Drawing upon Scripture, tradition, history, theology and empirical evidence, Helen Alvaré frames a more complete, inspiring and appealing response to current laws' attempts to impose a new sexual orthodoxy upon Catholic institutions. It clarifies the "ecclesial" nature of Catholic schools,

hospitals and social services. It summarizes the empirical evidence supporting the link between personnel decisions and mission, and between Catholic sexual responsibility norms and human flourishing. It grounds Catholic sexual responsibility teachings in the same love of God and neighbor that animate the existence, operations, and services of Catholic institutions.

On Solov'yëv's View of Love and its Affinities with Proclus and Maximus the Confessor Paraskevi

Zacharia, 2025-09-20 This dissertation explores the concept of love in the work of Russian philosopher Vladimir Solov'yëv (1853–1900), with a focus on two of his writings: *La Sophia* (1875–1876) and *Smysl lyubvi* (The Meaning of Love, 1892–1894). The author analyzes how the concept of 'Sophia' (wisdom as a feminine, divine force) and the idea of All-Unity (a universal all-encompassing unity) converge in Solov'yëv's deeper philosophical-theological vision of love. The study connects Solov'yëv's ideas to those of the Neoplatonist Proclus and the Christian Church Father Maximus the Confessor. The central research questions are: what is the relationship between 'love' and 'Sophia' in Solov'yëv's thought, and which Neoplatonic and Patristic elements influenced his conception of love? The author argues that *The Meaning of Love* does not explicitly mention the name 'Sophia', but implicitly describes a 'Sophianic reality' in which love fulfills a theurgical function. This reality has three dimensions: philosophical, religious-mystical, and social. Through comparisons with Proclus and Maximus, the author shows how Solov'yëv develops a unique, integrative vision in which love leads to the unification of the individual, humanity, and the divine. This research offers an original approach to Solov'yëv's thought, with particular attention to mystical experience, metaphysical love, and the striving for wholeness. It fills a gap in the existing literature by systematically exploring the connection between love, Sophia, and the influence of Proclus and Maximus. Paraskevi Zacharia (1983) studied Classical Languages in Athens and later Russian. She obtained her PhD at Radboud University with a dissertation on Solov'yëv's philosophy of love. She has published on theology, mysticism, and Neoplatonism, taught students, and presented internationally. She is an active member of various academic networks and received several fellowships, including OIKOS, the International Society for Neoplatonic Studies, the International Orthodox Theological Association, and the Mystical Theology Network.

New Testament Theology and its Quest for Relevance Thomas R. Hatina, 2013-03-14

New Testament theology raises many questions, not only within its own boundaries, but also in relation to other fields such as history, literary criticism, sociology, psychology, history, politics, philosophy, and religious studies. But, the overarching question concerns the relevance of two thousand year old writings in today's world. How does one establish what is and is not relevant in the New Testament? How does one communicate the ancient ideas, presented in an alien language, alien time, and alien culture to a contemporary audience? This book is intended to serve as a methodological introduction to the field of New Testament theology, aimed at a range of readers-undergraduate and Seminary students, clergy, and laypersons interested in the relevance of scripture. It is a guide which aims to help readers understand how practitioners of New Testament theology

have wrestled with the relationship between historical reconstruction of the New Testament, and its interpretation in the modern world.

Vladimir Solovyov's Poems of Sophia Владимир Сергеевич Соловьев,1996

Current Opinion ,1919

Russian Philosophy: Pre-Revolutionary Philosophy and Theology Philosophers in Exile Marxists and Communists; Volume III ,1965

Russian Philosophy: Pre-revolutionary philosophy and theology. Philosophers in exile. Marxists and Communists James M. Edie,James Patrick Scanlan,Mary-Barbara Zeldin,1965

Zina's Paradox Stephen Hardwick Blackwell,2000 One of the century's greatest Russian novels, Vladimir Nabokov's *The Gift* still continues to baffle new readers with its playfully unstable narration, its temporal shifts, and its huge inserted opus, *The Life of Chernyshevski*. This study, the first monograph on Nabokov's last Russian novel, explores the connections between the narrative's structural difficulties and its most pressing thematic concerns: love and self-transcendence. In a departure from traditional approaches to *The Gift*, Blackwell places Zina's role as a loving, collaborating audience at the very center of the novel's significance. This non-heroine, according to Nabokov, turns out to constitute a vital part of the narrative perspective, a fact with significant repercussions for the novel's consideration of art's meaning within human existence and beyond.

The Meaning of Love. [Translated from the Russian by Jane Marshall.] Vladimir Sergeevitch Soloviev,1945

Humboldt Journal of Social Relations ,2005

The Justification of the Good Vladimir Sergeyevich Solovyov,1918

Mirroring as Structure and Concept Adonica Ann Sendelbach,1997

Student World ,1951

The Rose of the World Daniil Leonidovich Andreev,1997

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