

**Irina Nikolenko**

**The  
Meaning of  
Love**

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**The Meaning of Love**

«Автор»

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## **Nikolenko I.**

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The author's book contains the main ideas from Vladimir Solovyov's work "The Meaning of Love". The advantage of man over other creatures of nature lies in the ability to know and perceive the truth. Every person is capable of knowing and realizing the truth; everyone can become a living reflection of the absolute whole, a conscious and independent organ of universal life. And in the rest of nature there is truth (or the image of God). Human individuality can contain truth within itself. Truth, as a living force that takes possession of the inner being of man and truly leads him out of false self-affirmation, is called love. Love, as the real abolition of egoism, is the real justification and salvation of individuality. Love is greater than rational consciousness, but without it, it could not act as an internal saving force that elevates, rather than abolishes, individuality. The work "The Meaning of Love" was created by Vladimir Solovyov in the nineteenth century.

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# **Irina Nikolenko**

## **The Meaning of Love**

The force that governs the life of humanity, which some call the world will, others the unconscious spirit, is in fact the Providence of God. Subjective feeling tells us that love is an independent good, that it has its own absolute value for our personal life. There is a belief in the absolute dignity of man, it is not based on self-conceit. The absolute dignity of man lies in the absolute form (image) of rational consciousness that is undoubtedly inherent in him. Man has the ability to evaluate his states, actions, and all facts in general not only in relation to other individual facts, but also to universal ideal norms; his consciousness, beyond the phenomena of life, is also determined by the mind of truth. By aligning his actions with this higher consciousness, man can infinitely improve his life and nature without going beyond the limits of the human form. That is why he is the highest being of the natural world and the real end of the world-creating process; for besides the being which itself is the eternal and absolute truth among all others, the one which is capable of knowing and realizing the truth in itself is the highest not in a relative, but in an unconditional sense. Above man there can only be that which is most absolute in its perfect act, or eternal being, that is, God!

The advantage of man over other creatures of nature lies in the ability to know and perceive the truth. Every person is capable of knowing and realizing the truth; everyone can become a living reflection of the absolute whole, a conscious and independent organ of universal life. And in the rest of nature there is truth (or the image of God). Truth or the universal can triumph only in the change of generations. Human individuality, precisely because it can contain truth within itself, is preserved and strengthened in its identity. Truth is all-unity. Truth, as a living force that takes possession of the inner being of man and truly leads him out of false self-affirmation, is called love. Love, as the real abolition of egoism, is the real justification and salvation of individuality. Love is greater than rational consciousness, but without it, it could not act as an internal saving force that elevates, rather than abolishes, individuality. Only thanks to rational consciousness (or, what is the same, consciousness of truth) can a person distinguish himself, that is, his true individuality, from his egoism, and therefore, sacrificing this egoism, giving himself over to love, he finds in it not only a living, but also a life-giving force and does not lose his individual being along with his egoism, but, on the contrary, perpetuates it.

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