Diamonds of
Integral Philosophy

An outline of the book "Integral Philosophy"

by Johannes Heinrichs

(revised version 2019,

with an appendix "Spelling the Spell of Love")

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Born 1942 in Duisburg/Rhine, Germany, studied philosophy, theology and social sciences at various German universities, and in Paris. He lectured philosophy in Frankfort and Bonn, and social ecology in Berlin (Humboldt-University). A summary of more than 30 books by him appeared in English language under the title "Integral Philosophy" (Stuttgart – New York). He developed a "reflection theory" which is an original up-to-date development of German idealism. By his systematic approach he opposes to the mere historicisme of most mainstream philosophers, also by the spiritual character of his very methodical philosophy. In spiritual respect he is nearest to Sri Aurobindo and a friend of Auroville.

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1. The Proper Source of Philosophy

Lived self-reflection and methodical reflection

The author of the book "Integral Philosophy" is much nearer to Sri Aurobindo`s understanding of "integral" than to that of Ken Wilber, which he characterizes as "fast food and overall philosophy" (Appendix). The most fundamental difference to Wilber is the author`s start from the human "Ego" as a self-referent or self-reflexive being. Where Wilber states that the "I" can as little recognize itself as a knife is able to cut itself, the author rejects this objectivism and sees the "secret" of self-consciousness and consciousness in just the capability of self-reflection. This is also the position of Sri Aurobindo, which he shares with the greatest representatives of European and Indian thought. Sri Aurobindo doesn`t aim at an epistemologically systematic way of thinking, and therefore does not begin from a "critical" theory of knowledge, which is the standard of European philosophy after René Descartes and Immanuel Kant. The author accepts these critical standards as indispensable for an encounter of academic philosophy between Indian wisdom teaching and spiritual teaching.

The point of departure from the human "Ego" ("I") needs clarifications. Firstly, we must distinguish the real *philosophical* or *transcendental* "I" which is nothing else than an activity being aware of itself before any objectification, just from the self-objectifications that form the empirical or *psychological* "Me." If human cognition began only with objects, including an objectified "Me," Wilber would be right on this point. In that case, a really "integral" philosophy would be impossible from the very beginning, because the seeing instance, the Seer, could not see himself. Philosophy would be damned to follow the object-sciences or religious traditions as Wilber does. **Integral philosophy means, on the contrary, an independent philosophy with her own source of cognition, which is firstly the pre-objective, implicit self-cognition, secondly the explicit or theoretical reflection on the first one.** The author also speaks of a *lived or ontological self-reflection* in contrast to the *subsequent and objectifying theoretical self-reflection* (which is still something different from, but nearer to the psychological self-image).

Secondly, the departure from "I" as a self-reflexive entity does not mean at all that there is any "I" separated from the first world of objects nor from the second world of other subjects nor from the third world of cultural sense. On the contrary, being a self-relating entity, the "I" is essentially related to the "first world" of the objects, to the "second world" of subjectivity, including other subjects (beginning with the mother) and to the "third world" of sense, all at the same time.

The latter world includes not only the cultural level, represented by language, but also the trans-cultural Sense, which is infinite. The human being is capable of the thought "All," capable of the Infinite! This is the decisive fundament of all spirituality and all "theological" thought, as we shall see.

If we speak (with the philosophers G. Frege and R. Popper) of worlds 1, 2 and 3, this is a certain concession to what is current, because this enumeration is lacking the essential difference of the "I" and "You", putting both I and You under the common title "subjects". But the I-experience is not the You-experience, which is a social one. It is true that the three worlds are only for the "I," as objective phenomena (1), as the experienced social world (2), and as the world of common language and sense (3). Nevertheless, the activity-experience of the "I" is absolutely fundamental. It is fundamental not only for our critical departure, but undoubtedly (in difference to the objects), it is constantly, always and ever, the fundament of all the three other "worlds" and experiences. The self-experience is the only subject-world, whereas the other worlds are object-worlds (if we take the word "object" in a wider sense, for otherness). The subject-world is the most indispensable and the most forgotten and misinterpreted, a "world" of its own. Therefore an integral philosophy must take it into account, all the more.

For logical reasons (namely the reflection levels which soon will become evident), the author prefers the following succession for the four "worlds" or the four *sense-elements*, as he calls them, because they are present in any human experience or action:

1. Objectivity or world of objects (world 1)

2. Subjectivity or subjective world of self-experience (world 2)

3. Inter-subjectivity or social world (world 3)

4. Medial world of Sense (world 4)

A brief summary of the structured ensemble of the sense-elements:

1. **I AM**, by reflecting myself implicitly and spontaneously. I am a being of self-reflection, first implicitly, than also explicitly. My implicit self-conscience is just the knife which cuts itself! This is the "wonder" of self-consciousness.

2. **IT is,** acknowledged by me as an object, objectified by me and more or less independent from me.

3. **You are** reflecting me, in being reflected by me. We are active mirrors of each other in a reciprocal reflection (mirroring), which is **double reflection on both sides**: my reflection of the other`s reflection on me, the other`s reflection of my reflection on him. Such is full **social relation,** exept:

4. **WE are united** in the infinite **Medium of Sense** (universal knowledge/information), which we presuppose in creating it together further.

5. **Center:** All these elements are unified in the dynamical act of Universal Being. (This will be the issue of chapter 8 only.)

The mentioned relations can be summarized in the following graphic, which contains already further aspects and which will lead us much further.
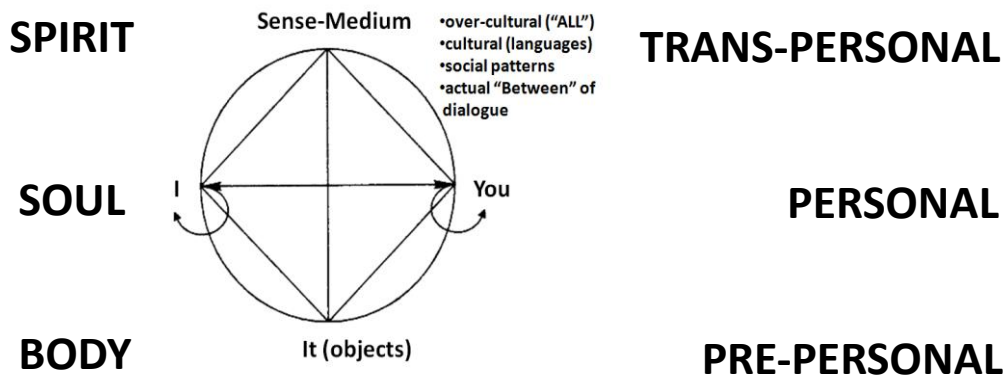
Fourness of sense-elements ("worlds") and triad of the anthropological components

There is an *ontological triad* seen from above, but this triad is a reduction of the *existential fourness* from the standpoint of subjective experience. From that point of view my I-experience is not identical with the I-experience of the Other, and the social interrelation is not reducible to both or any of them. This dialogical difference is part of dialogical thinking, which is not given with those who speak of "three worlds" only.

2. The Whole Human

Multidimensional human being in logical reconstruction of Indian wisdom

The first aspect of philosophical integrity was beginning with the proper source of philosophy which alone provides her independence from the natural sciences as well as from religious traditions. The second aspect will take into account the wholeness of human being. In this reference integral philosophy can reconstruct the wisdom of old Vedic Seers, which is taken up as well by Aurobindo, as by the Theosophical authors in succession of Helena P. Blavatsky. The only original contribution of the author consists in a *logical deduction* of the human energy-bodies and their chakras.

As we look at the above scheme of sense-elements, we find within the structure of the four sense-elements of all human consciousness also the famous triad, if we pay attention to the vertical structure of the diamond: Body, Soul, Spirit. These concepts must not be let apart in philosophy as a matter of esoteric traditions. They can and must be properly introduced on the methodical level of modern philosophy, without her cruel amputations.

Objects are primarily what appear in the space as "*res extensa,*" whereas the subjects (I and You) are "*res cogitans,*" to take the expressions of Descartes. (It should be remarked that "*cogito/cogitans*" with Descartes stands for the whole human consciousness, not at all only for the thinking capacity in the narrower sense!) That dualism cannot be the last word, and it was not Descartes` error that philosophers after him (and before him) remained at this dualism. There is, apart from that duality, the medial sense. It is not at all reducible to the individual, because common cultural sense (languages, customs) is not individual, but a shared one. This applies all the more to Sense in its infinity, to the All-thought, which everybody has, at least implicitly, as condition of possibility of his questioning, asserting, arguing and his moral feelings. Especially, the mathematical and logical contents have nothing to do with individuality, even if they are thought by an individual. So there are Body, Soul as reflective individuality, and Sense or Logos as basically over-individual. Human being is an interpenetration of these three constituents.

Now, there is a way from these three constituents to the sevenfold energy, the "bodies" of humans, as the following figure makes strikingly evident, in a geometrical manner:
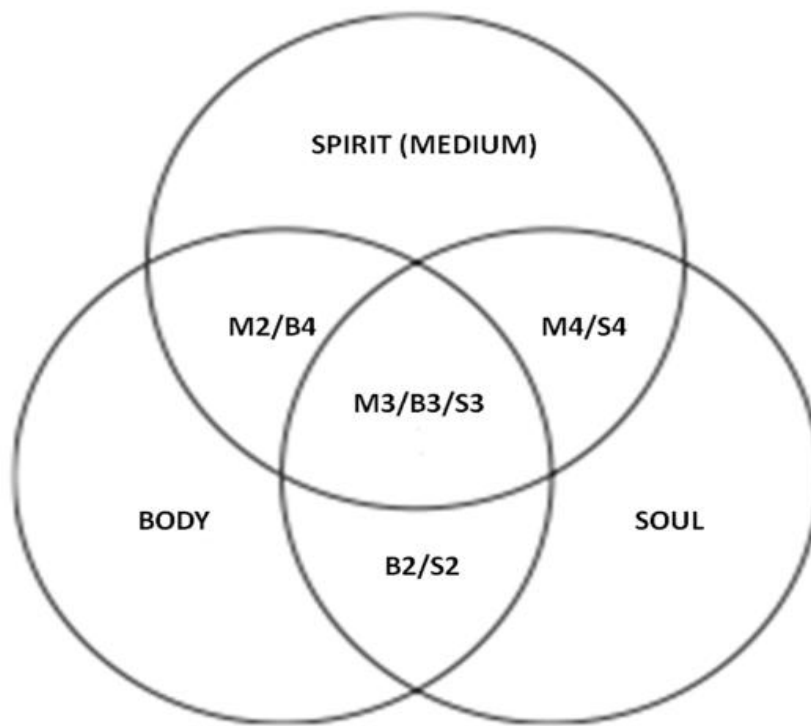
The anthropological three-circle-model
(the inner points of intersection of two circles are at the same time the focal points of a third:
picture of a complete formal equivalence of the three components)

There are three "pure" fields of Body, Soul, and Spirit in the introduced meanings. There are three fields of overlapping by two of the principles or constituents. And there is the middle field of threefold overlapping. This field can be identified as the emotional body, traditionally called astral body with the solar plexus chakra. It must not be confounded with the "heart," a current confusion. This one is the Soul itself (S1), as far as it integrates the mental body, which is represented by the field (B4/M2). This task of every individual, the integration of the mental capacities as well as the feeling capacities of the emotional body, under the Soul capacity of self-awareness, is a presupposition for their higher integration by the cosmic Bodhi-energies, and still higher by the Atman-consciousness. It is a long way to that mastership. The normal human being is on the way to integrate the mental body into his soul-life and vice versa. It may be sufficient here to indicate just the principle of a reconstructive interpretation of the geometrical figure, and to summarize it, instead of going into the theoretical and practical details:

7. logos consciousness (Atman) (M1):   crown chakra

6. cosmic consciousness (G4/S4):   front chakra, Third Eye

5. mental body (B4/M2):   throat chakra

4. pure self-consciousness (causal soul) (S1):   heart chakra

3. feeling soul/astral body (K3/S3/G3):   navel chakra, solar plexus

2. life soul/life body (K2/S2):   genital chakra

1. physical body (K1):   basic chakra

The major chakras of human being with their symbolic mandalas
(according to Vishnu Devananda, Meditation and Chakras, Munich 1984, p.113)

What is important for the idea of an Integral Philosophy are the following points:

1. The concepts Body, Soul, Spirit can be introduced in a methodically proper philosophical way. They are not the reservation of the esoteric, one of the weak points of present academic philosophy (in the West).

2. There is a logically strict connection between the Three and the Seven, which until now seems unknown.

3. To confound the constituents with the resultant components of human nature (as happens with Wilber when he speaks of the "levels" body, mind, soul, spirit etc. without satisfying definitions) is index of unclear thinking, which never is favourable for the trans-rational human capacities.

4. There are possibilities of an encounter of Western and Eastern philosophy which are by far not yet seen, not to speak of social realization.

5. The indicated anthropological model has the potential of many further clarifications, e.g. towards an integral understanding and "mapping" of the unconscious for a more satisfying theory of psychic faculties (as tried in the author`s "Critique of Integral Reason", in German language 2018).

3. The Spiritual Dimension of Democracy

Reflection levels as fundamental law of the social system

and the misunderstood truth of caste system

> *"Most important of all, the individualistic age of Europe has in its discovery of the individual fixed among the idea-forces of the future two of a master potency which cannot be entirely eliminated by any temporary reaction. The first of these, now universally accepted, is the democratic conception of the right of all members of the society to the full life and the full development of which they are individually capable."*
> *(Sri Aurobindo, The Human Cycle, p. 24)*

It happens rarely, if at all, that the organisation of our societies is dealt with as a general philosophical issue, or as one of fundamental and spiritual importance. "Political philosophy" seems a mere application, not a basic dimension of philosophy. This is due to the fact that most traditional philosophies are monologist in their departure. But if the inter-personal relation, the dialogue with other persons, is constitutive for a subject, as shown in chapter 1, there results a dialogical thinking which is expressed in the famous sentences of Ludwig Feuerbach (1804-1872), pupil of Hegel:

"True dialectic is not the monologue of thinker with himself, but the dialogue between I and You."- "The first object of man is man himself. The sense of nature (...) is a comparably future product. The other person is the bond between me and the world. I am and feel myself depending on the world, because I first feel myself dependent on other humans."[1]

In relation to the other persons, the reflection, which is so constitutive for self-consciousness, reaches a totally different dimension: The *interpersonal reflection becomes practical -* that means changing the interpersonal relations and changing the persons themselves. There are four levels of interpersonal reflection:

1. *Instrumental* action with reference to the other (and handling of the other), e.g. treatment by a doctor or pre-personal business, where the other is only seen in the context of things or money.
2. *Strategic* action takes into account the actions of the other for one`s own interests.
3. *Communicative* action responds to the expectations and desires of the other, not just with strategic intent, the track of self-interest (2), but for the other`s own sake; called also "altruistic" (derived from *"alter, the other"*). This communicative approach does not mean a particular altruistic attitude, but that it is nothing without successful communication. The respective subjective attitudes and acts are elements of communication, which enter into this and
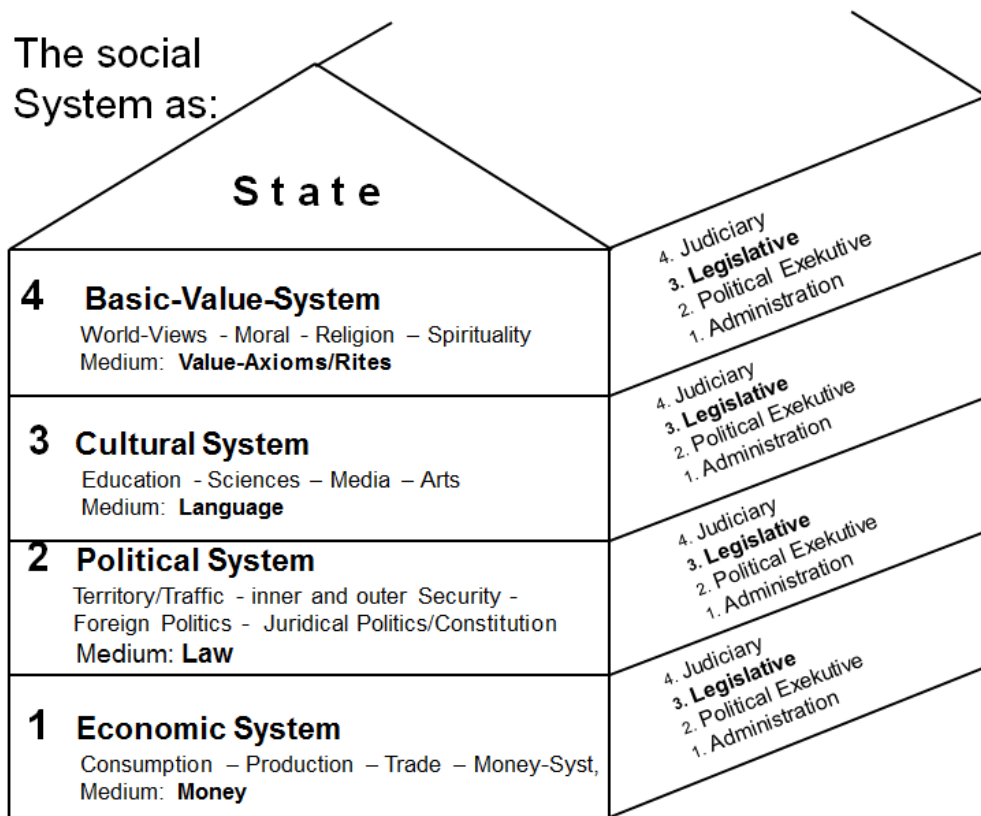
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[1] Ludwig Feuerbach, *The Essence of Christianity.* This main work of Feuerbach from 1842, has been, because of his religious criticism, less appreciated in its positive, spiritual substance.

are subsequently diverted from this. It is for example possible that a partner wants to stay in communication, and the other does not, or that the current communication ceases. Then only the individual´s more or less "altruistic" or strategic attitudes remain. Successful communication goes beyond any subjective attitudes!

4. *Meta-communicative* actions or attitudes respond to the requirements and standards of social coexistence; these standards are mutually recognised, partly put into question, in any case, and are more or less regulated anew.

The → *social action* was "classically" defined by Max Weber as an "orientation on the actions of others."[2] If we think this orientation as practical reflection with the above leveling, the decisive *structural constant* is revealed: the *four levels of social action*. The reflection levels shown above are the *predominant components* of social action.

On the meta-communicative level, the interpersonal relation becomes a *social system*, dynamic and self-regulating. Systemic thinking means then that the relations are no longer seen from the view-point of the individual actors, but from "above," from the community as such. And now, we look at **the same levels of personal interaction as *system-levels*** of a big community, as that of a state, and find differentiations which we all know – but normally without systemic understanding:

The social System as:

State

4. Judiciary
3. **Legislative**
2. Political Exekutive
1. Administration

4 Basic-Value-System
World-Views - Moral - Religion – Spirituality
Medium: **Value-Axioms/Rites**

4. Judiciary
3. **Legislative**
2. Political Exekutive
1. Administration

3 Cultural System
Education - Sciences – Media – Arts
Medium: **Language**

4. Judiciary
3. **Legislative**
2. Political Exekutive
1. Administration

2 Political System
Territory/Traffic - inner and outer Security -
Foreign Politics - Juridical Politics/Constitution
Medium: **Law**

4. Judiciary
3. **Legislative**
2. Political Exekutive
1. Administration

1 Economic System
Consumption – Production – Trade – Money-Syst,
Medium: **Money**

The four great levels of any society are called subsystems. They are nothing else than the reflection-levels we know already from the direct interpersonal relation.

The second division (subdivision) is given for understanding the method of fractal division, and for illustrating the richness of the subsystems. Here you find the sixteen areas of human and social activity which *in a sense of social ethics* will be further explained in chapter 9.

On the political level 2 we could also insert (as is done in the book) the formal distinctions of the so-called political powers, traditionally legislative, executive, and judiciary power. Within the executive power we must distinguish, for logical as well as for practical reasons, the kind of executive, which has only to apply the existing laws, which is the *administration (e.g. police, financial offices etc.), from the* executive, which has the task and power to act and to decide for the community, which is the *government.* So we have not three but four powers or functions of the state in this logical succession: administrative (objective application), governmental (subjective power), legislative (intersubjective, communicative consulting), and judiciary (meta-communicative control).

We will see in the following that this division of powers must be applied on each system level. Therefore it is already put at the right of the house, in the graphic.

This is the first theory of social systems which is directly *derived from the nature of the individual and the interpersonal relations!* There can be no other satisfying social system theory.[3] Now let us briefly draw the conclusions for an integral theory of democracy.

1. In our existing democracies **the whole system is governed from below**, from the economic sphere and from a "capitalist" money system, which is quite dubious. Even if religion or serves as ideology of justification or diversion, the human basic values are not really leading the whole of society. And even if the money-system was in order, the governing of the system from below ("money rules the world") basically cannot be accepted. Everybody knows that, but nobody knows how to change it – except many fanatics of another money-system. Even if they are right in their economic field, they are very wrong from an integral point of view. The whole of a society cannot be changed from the economic field alone! To try that means to repeat the historical mistakes of Marxists as well as of liberals and neo-liberals.

2. In our existing democracies around the world, the **political parties** are decisive. These parties bundle all problems (basic values of culture, foreign

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[3] The author has been much inspired by the theory of social systems of Talcott Parsons (1902-1979), which could not preserve its former popularity, solely because the basic principle of his system-levels (interpersonal reflection) was not found by him.

issues, inner politics, and the economy) and are chosen by their electors for all this – that means for nothing.

Apart from many other weaknesses of the parliamentary system these seem to be the most general and crucial ones. Now, the remedy of these weaknesses is not at all the abolishment (or a further weakening) of parliament (e.g. by direct democracy of plebiscites, which is either only an ornamental addition or totally inept for a big state), but on the very contrary, the further development and *inner* synthesis of direct and parliamentary democracy.

Let us briefly come to serious solutions which follow logically and rather simply from the above system analysis.

Ad 1: Governing from above, from the basic values instead of from below is possible by the differentiation of the parliament according to the system levels. That means **four chambers of the parliaments with a hierarchical legislation-power.**

Ad 2: **The representatives must be elected for each chamber independently.** In this way, the elections become at the same time matter-decisions. The parties (federations of candidates with the same aims) become matter-specific parties instead of power-parties which claim to cover all issues.

The decisions of the upper parliaments are binding for the lower ones. The existing second chambers, the House of Lords, the Senate, or the Rajya Sabha (Council of States) could constitute the third level, safeguarding the cultural diversity of the partial states.
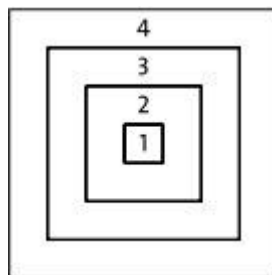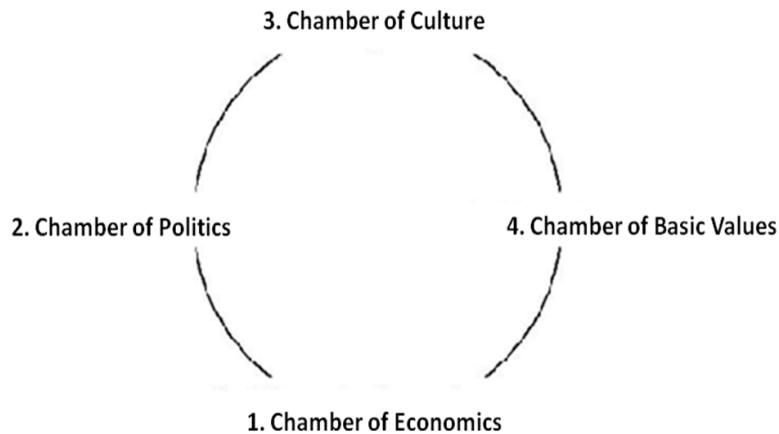

The hierarchic aspect of the partial parliaments, framework legislation

4 = basic value chamber, 3 = culture chamber, 2 = chamber of politics, 1 = chamber of economics

There must also be a circular feedback from the "lower" chambers to the upper ones. This can easily be provided by several parliamentary "lectures" in which the representatives of each chamber can publicly give their statements to any legislative project.

Taking into account the vote of the other chambers - as well as that of extra-parliamentarian social groups - contains the *circular feedback.* If a clear majority of all three other chambers presents converging concerns against a bill, it would be factually as well as tactically unwise to ignore these concerns, even if by the hierarchical point of view this would be legal. So the votes of the chambers 1 and 2 undoubtedly have influence on the deputies in chambers 3 and 4 and vice versa. As the members of parliament must all four years (for example) face re-election, although not all at the same time, there is a feedback-circuit.

3. Chamber of Culture

2. Chamber of Politics

4. Chamber of Basic Values

1. Chamber of Economics

The circular aspect of the differentiated parliamentary system.

There are many practical questions concerning the rhythm of independent elections for each chamber, concerning the number of parliamentarians (which must not increase, on the contrary!), and concerning a possible corresponding division of the *government* and the *administration* in the proper sense, etc.

The real main question is: How to win the minds and hearts of people, especially the members of the political and economic class? Besides an already rather numerous agreement among "normal" people, there must be forerunners among the elite, people of influence, which have not only the intellectual capacity to recognize the unique value of this model, but above all the *spiritual drive or motivation* to stand for it. Still more than for truth-finding alone, it needs spiritual qualities for the realization of truth and justice. For there are too many privileged circles which are against such a big change, even though it would be for the wealth of all.

It may be allowed to quote Alice A. Bailey responding to her Tibetan Master: "Take for instance the emergence into manifestation of the egoic ray of the German nation. Its lower expression is that of architectural construction, and can be seen at this time making its presence felt in the new and modern style in building. *Its higher expression is not yet to be noted, but Germany some day will give out to the world a sound form of hierarchical government.*"[4]

It may also be allowed to remark that India has a special responsibility for the installment of a fourfold value-democracy, because the caste systems seem to be a degenerated or perverted version of what the old seers intuitively intended without formulating it enough in rational terms: a value based society. India is the biggest democracy in the world, and the most adaptable (with many changes of Constitution). It could become the most developed one, upon its philosophical and spiritual fundaments, perhaps together with Germany where the above model stems from.

By the way: It would be false to speak of a Platonic "Republic of Philosophers." The role of philosophy is only to detect the structures which enable the participation of

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[4] *Treatise on the Seven Rays I,* Geneva 1987, p. 389. – Online edition:
https://www.lucistrust.org/online_books/esoteric_psychology_volume_i/section_two_chapter_iii_the_rays_andman/6_the_nations_and_the_rays.

everybody. Before everybody can participate, a philosophical and at the same time spiritual elite must go ahead. Democracy must be gripped as a spiritual task, as part of an integral spirituality in the sense of Aurobindo. There can be no Integral Philosophy which doesn`t essentially include a whole philosophy of society and democracy.

Chapter 4: Semiotic Action Theory

An unknown periodical System

The following four chapters are part of a so called semiotic theory. *Semiotics* is the doctrine of the signs. Human signs (in difference to natural signs) are created by and embedded in actions. So the first level of semiotic-processes or sign-processes are actions. The big hypothesis which binds the following chapters together can now be illustrated. It is about the great **levels of semiotic** processes which stand in a logical order of sucessive reflection:

1. **Actions** as the basis

2. **Language** as meta-action

3. **Arts** as meta-languages

4. **Mystic** as meta-art, where action is lifted in pure receptivity

The proof of this very comprehensive and integral view, is given step by step in the following outline of the corresponding chapters of the book "Integral Philosophy". Here we have the privilege of overview without proving each step in detail.

We understand *actions* as such human activity-events which change something in the world. The main division of actions results from the known sense-elements which constitute all human action-situations:
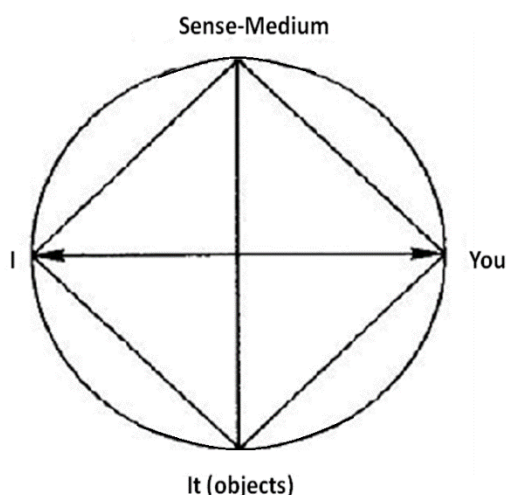
According to these four general sense-elements or "worlds," we can distinguish four main types of human action:

1. Objective-physical actions

2. Inner-subjective actions

3. Social actions

4. Expression-actions

Here is not the place to enumerate or even to explain all subtypes of action which fall under these main types. The subdivision goes to $4^4 = 256$ subtypes! It may be sufficient just to understand the method of the reflection-logical division. This method is called *dialectical subsumption*: the repeated division of the subdivisions by the main types. The whole is, so to speak, subordinated and "holographically" present in every division. Contemporary mathematics speaks of "fractal" division. But it is an old method of "harmonical thinking," which can be found in Indian and Western astrology, in the Chinese I Ching and in many old scriptures, more or less elaborated in Plato, and in Hegel. In an implicit manner, you find it also in Sri Aurobindo`s main-works. What sometimes seems simple repetition, is mostly analogous "repetition" on a new level. Today such an integral systemic method is unknown or rejected as nearly all systematics in Western philosophy. After the so-called break down of German Idealism, the mainstream of Western philosophy does not dare to systematically improve Hegel´s thinking and method by a new reflection logic, but prefers miniatures or witty arbitrariness.

This method is not a purely deductive one. The distinction of "induction" (1) and "deduction" (2) is not at all complete. It must be completed by "reconstruction" (3) which means *a methodical dialogue of conceptual elements and experience.* Reconstruction is the leading method in Integral Philosophy. This one must be completed by the method of *systemic design (4),* which means to find the *logical place* of each concept and division in an integral *architecture of thought.* Only by distinguishing and disposing of all these basic methods can you speak of integral thinking according to old "academic" standards. (Until now, there is no contemporary integral thinking in the academic mainstream. Holography is seen as a mere technical phenomenon).

The result of the methods of reconstruction and systemic design is in the field of action theory, and can be called a *periodic system*, in analogy to the known periodic system of chemical elements. Mankind has succeeded in systemizing the chemical elements and (approximately) the world of fauna and flora – but not its own action-types. That makes communication about them rather difficult and confusing!

What is possible here still, instead of going into the subdivisions of the given general division, is only to show the *transition from the sphere of actions into the sphere of language.* This transition is made by sign-actions, more specifically by meta-signs. Sign-action belongs to the fourth big sphere of expression-actions (see above). An expression-action is, e.g., waving for farewell. It becomes a sign-action, if the vague meaning of this waving gets a clearly defined meaning; e.g., if the waving in traffic means a very specific intention of action. (The waving by hand can be replaced by lights, by indicators. These are technical substitutes of human actions). A sign-action is a class of expression actions with well-defined meanings. Now these sign-actions can be regulated by meta-signs, e.g., if a policeman indicates that certain rules are changed. This policeman can eventually be made of cardboard. It is a meta-sign saying that signs have changed.

Now, *language* is a system of signs which regulates itself, in the very process of speaking, by its own meta-signs, the grammatical rules. This is **a semiotic definition of language as self-regulating meta-action!** This definition enables one, by the

way, to distinguish clearly the astonishing animal "languages" from human language. Only a self-conscious being can develop self-regulating action-rules. (The animals have consciousness, but not self-consciousness, cf. chapter 8).

5. An Integral View on the Universal Language

New deal of linguistics and philosophy

In current language theory, such a semiotic definition does not exist. So the relation between actions and language is totally obscure in the contemporary "discourse" with its double meaning of argumentation or general communication context. It is right that all actual language-use is action, and at the same time, an interpersonal action. But this does not mean that language is only one special kind of action, as it appears normally. Language is meta-action. That means that *there are dimensions of language which are not action* – even if all dimensions are the result of human activity. But (psychic) activity and action are not the same, as our above definition of action states clear. Real action must change something, and language changes only in the interpersonal dimension. What is meant by the *dimensions of language, which are not action*, but mere mind-activity, may become clearer by the following figure:
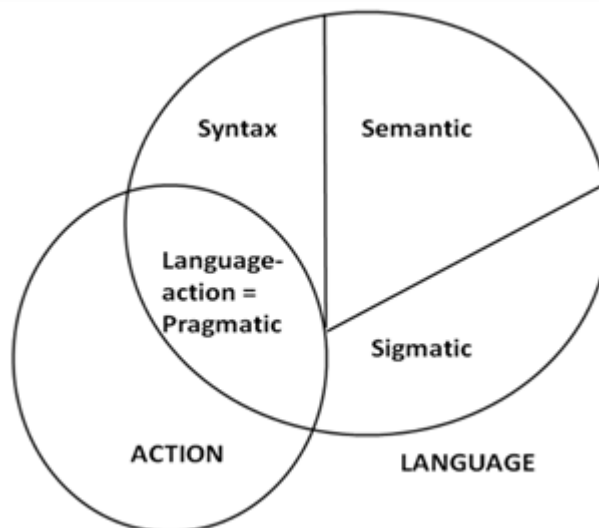
Overlap between action and language: only in the field of interpersonal pragmatic, language is action; the other fields of linguistic mind activities are meta-actions

From the perspective of action, speaking is a special action type: social action by sign-acting. From the perspective of language, action is only one of its constant dimensions. This is the so-called pragmatic dimension of language, i.e., language as interpersonal action.

This definition of "pragmatic dimension" is very important because it differs essentially from that of Charles Morris, who in 1937 first introduced the so-called *semiotic dimensions*, as there are, in his eyes, the syntactic, pragmatic, and semantic dimensions. His concept of pragmatic needs correction (with him and all his blind followers). Being a behaviouristic psychologist, he does not distinguish *psychic activities* from *proper actions. Only in the interpersonal dimension is language real*

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action. Only this deserves the name "pragmatic dimension." Due to his too wide concept of pragmatic, Morris does not know a *sigmatic dimension*, the primary relation between signs and objects (although there would be much psychological stuff in this acquisition, which he calls "pragmatic") and confuses this relation with the

semantic dimension, which means the sign-user´s storage of already acquired and established language-signs. But these differences become only visible from a reflection-logical point of view.

We can define the semiotic dimensions of language in analogy to the main types of actions:

Main types of action		*Semiotic dimensions of language*
objective-physical	→	sigmatic: object-related introduction of words
inner-subjective	→	semantic: subjective disposing of known words
inter-subjective	→	pragmatic: speaking as interpersonal acting
expression	→	syntax: connection of the word-signs

The main function of the **sigmatic dimension** is the acquisition or introduction of word-meanings, like a child learns them by showing, also in an illustrated book. Here is the place of the so called "language games" of Ludwig Wittgenstein.

The main function of the **semantic dimension** is word-memory and the use of words for predications. Instead of an illustrated book for children, a normal dictionary is sufficient which explains unknown words with known words.

The function of the **pragmatic dimension** is acting by speaking (also by writing). Here we can also speak of "language games," but in a very different understanding from the introduction-games, what Wittgenstein confused (compare *Philosophical Investigations* § 7 to § 23). It is like confusing car-production with car-driving. Can we call both activities "use of cars"?

The function of the **syntactic dimension** is the connection between the primary signs and thus the self-regulation of language by meta-signs.

To each of these four dimensions the author has written proper books. There is everywhere an impressive reflection-logical order, for example in the semantics of word-classes and predication types, also in the types of verbal actions (pragmatic). There is also **a hidden universal syntax** in the languages of the world. Sri Aurobindo spoke of a common original language of mankind. To the author`s mind, this common language is not so much founded in the sounds and word-roots, as it is rather in the *common reflection-logical structures,* which are the same anywhere. These are nevertheless deeply hidden under the innumerable varieties of the single mother-languages. A really fruitful comparison of languages will be possible only by going back to the common structures and discovering how they are varied. Actual

linguistics sees only the varieties and hasn`t any idea of the deep structures, with the prominent exception of Noam Chomsky, for whom the common deep structures (due to which a child can learn "the" language so quickly) are of a genetic nature.

In the eyes of the author however, universal language and mother languages constitute a whole which is gripped so quickly because **all languages are nothing else but very different variations of the same interpersonal expression-system of human self-conscience itself**: All general linguistic structures can be (not strictly deduced, but) reconstructed from this sole source! These common structures can only be found by an integral reflection logic, not by starting with the varieties of any given language.

What nowadays is called "language analysis" refers only to the storage of single mother languages. This is an endless as well as rather fruitless "business" (providing academic prestige and money). Instead of linguistic business as usual, we need *integral reflection departing from the fundamental sense-structures*, as we outlined them, from the very first chapter.

6. The not always Beautiful Arts

The meta-language beyond the languages

The integral language-theory is completed by a *stylistic of tropes,* which is nothing more than a meta-syntax: qualitatively and quantitatively beyond the boundaries of normal phrase syntax, but in logical continuation of syntax. In difference to idioms, linguistic tropes are figurative ways of using the words, which follow unconsciously, yet paradoxically in the seeming irregularity, a logical order. Here again we meet four reflexive levels:

1. Figures of repetition: from simple iterations of sounds or meanings to syntactical parallelism and chiasmus, which is a crossing of words: "The weapon of criticism cannot, of course, replace criticism of the weapons" (K. Marx).

2. Figures of analogy: metaphors etc*. "weapon of criticism"* is also a metaphor (a short comparison), whereas *"criticism of the weapon"* constitutes a metonymy, namely the expansion of the concept "criticism." Metaphors, metonymies, symbols, and allegories are the main types of the analogy-figures.

3. Figures of play with truth: i.e. understatement/exaggeration, euphemism/emphasis, irony/joke, undercover statements, that uses a different grammatical form, e.g., a question for a strong statement.

4. Word plays *in the formal sense:* "For example, Joyce's phrase "they were yung and easily freudened" clearly implies the more conventional "they were young and easily frightened;" however, the former also makes an apt pun on the names of two famous psychoanalysts, Jung and Freud" (Wikipedia, *Wordplay*).

Also in this field of style figures the logic of reflection, proving its fertility in sorting not only the traditional figures, but even of detecting and naming many unknown ones. These figures are far from being only a matter of traditional rhetoric. They are essential for modern literature as well as for publicity. Even if their analysis belongs to an integral language theory, they constitute also the transition from "ordinary language" to literal language and to art in general.

It is the sense-generating power of style-figures and other style-features, what makes the inner fertility of *form* for the *content,* thus determining its artistic value. It is this **sense-generating quality of form** that transcends the sphere of "simple" or even rhetorical language, transforming it into art. This transition is as big as that from

action to the meta-action of language, because it is a **meta-language** which is found in all the arts.

Pantomime is an illuminating example: Why does the pantomimic let away the words? Because he will show another level of expression beyond the words. All art has this pantomimic character, as all art presupposes language, and for transcending it, "we need art, not to go broke on the truth" - of mere language (F. Nietzsche).

The arts form a new semiotic level of sense-transportation, higher than language. The meta-language of art is not a meta-language in the current linguistic sense of speaking about an object-language. This is only a form of subsequent reflection. But art constitutes an inner, *higher form of implicitly lived (ontological) reflection.* No wonder the main kinds of art can be sorted in reflection through a logical manner. The following distinctions of the main kinds of art are well-known, but not in their reflection-theoretical order, not to speak of the resulting subdivisions, according to the method of dialectical subsumption. These subdivisions again cannot be indicated in this context, as well as the combinatorial or mixed forms, e.g. the opera as combination of music, language-art, and moving art.

1. Visual arts, such as drawing, painting, sculpture, architecture, and garden art. Their common denominator is object-shaping or creation of sign-objects. Their medium of expression is stationary objects.

2. Moving arts, such as dance or mime, scenic representations without language, hang gliding, animal games (where not only a sportive or acrobatic intention is leading). The common medium of expression in these arts is not only human movement but any movement at all, the sign or analogy for liveliness, for spirit-led life.

3. Literature (language art): For this, it is most evident that it internally requires the common language. There is no doubt that every poet uses an ordinary, everyday language as his "material" and that he/she is shaping this material in a special way. Just as this shaping is therefore the meta-language syntax, or link art. (Remember: in the semiotic view syntax is the dimension of connection between signs). Language art logically presupposes the moving arts, as in reflexive division each level presupposes the previous one. As was previously mentioned, the vocal language must be understood as acoustic gestures of the tongue, accompanied by multiple motion gestures. On the other hand, the language arts become music, first by the singing of words.

4. Music is sound design, no longer bound to standardized semantic meanings, which is singing still. Not yet in the so-called program music, but finally in absolute music, do language and semantics separate. Music becomes the syntactically designed silence in relation to words, an evocative silence totally beyond the words. Music is shaped silence beyond the words in crafted relationship to the richness of sound elements in time and space. Music is the most syntactic art. All elements, such

as the relationships of the pitch, the harmony, and rhythm, are nothing more than laws of relations: syntax. Seen or heard as absolute music, it has no semantics of its own. Its semantics exist mainly through connection with the language in the vocals, except in the case of onomatopoetic program music.

Concluding this chapter on art, we should realize that the understanding of art as meta-language does not recur in the concept of beauty which is traditionally firmly associated with art, even with Sri Aurobindo in his *Letters on Art,* and in *The Future Poetry.* To this reference Aurobindo belongs, with all his enormous knowledge of contemporary and ancient literature, still to a generation for which the arts are automatically Fine Arts, that means, defined by beauty. Also the art-theories of Kant, Hegel and all 19th century thinkers could not leave this frame, by a lack of this semiotic conception of the arts. Modern art has practically shown that the area of beauty is transgressed by the arts - even if the theoretical foundation of this step was not yet clear.

For a reflective theoretical concept of art, it is **not beauty alone** which defines it but the **power of expression**. The concept of expression is wider than beauty alone, and it corresponds better to the understanding of art as a meta-language. Evidently, this must not always be beautiful, but expressive− powerful in the expression of all reality which touches the humans, and that is just All, including the fascinating as well as the terrifying Infinite.

7. Spiritual Philosophy: Making the Infinity-relation Explicit

Beyond orthodoxies and academic agnosticism

In the beginning of chapter 4 the hypothesis of four great semiotic levels has been proposed: action – language as meta-action – art as meta-language – mystic as meta-art. A structural concept of mystics is unusual, even unknown hitherto. It results by analogy, more specifically by the fact that the level of art is analogous to the level of communication in the interpersonal relations (chapter 3), and that we must ask for a conclusion of that leveling. This conclusion is only given **if the unilaterality of action is totally overcome in a total receptivity.** On the art level, the artist must be very receptive to what there is to express, aware of its technical means – and when what we call "inspiration" arises, he touches mystic receptivity. Receptivity is the capacity of action as non-action.

"To see the non-acting in the action and the action in the non-action" is the ideal of the Bhagavad-Gita (chap. IV, v. 18), but this is already the synthesis of activity and non activity, the mystical essence of human acting. which is also expressed in the Chinese Wu-wei. The pure phenomenon of mystic for itself is nevertheless: the activity of receptivity itself which we can call a meta-art.

The borders between art and spiritual experience were always very open. In pre-modern times art was mostly sacral art which was not only imposed but came from the neighbourhood of art and mystic. Only the modern differentiations (which are still incomplete, cf. chapter 3!) led to our current concept of an autonomous art. If this one is spiritual, it is all the more credulous.

The **central mystic phenomenon** is the experience **that the infinite medium of Sense becomes active itself,** whereas the part of the human subject is pure receptivity. Paradoxically, this receptivity is the most "ambitious" achievement of the human individual. It is exactly the same paradox which we find in Aurobindo's concept of "Supramental"! This part must be trained anyhow, though is goes beyond the proper human faculties. Often the mystic does not know how he/she merits this grace, maybe more in the course of his reincarnations (if we adopt this hypothesis here) than in his actual life. Anyway, this phenomenon is visible in all history of religions, the real origin and core of which is always mystical, as well as in the life of many of us. Christians name this the experience of "grace," in spite of the fact that grace is said not to be a matter of *experience* in official theology. But here we speak about experience.

Types of mystic result from the different empirical elements, which serve as expression-media of the self-revelation of the infinite Sense. Evidently, these empirical elements correspond to the known sense-elements:

1.   *Objectivity or nature*: Many people have the mystical experience of the Divine in nature, more or less clearly, more or less continuously. There are also poets in most languages, who are nature-mystics and have the additional artistic gift to bring

their experiences into language, although there is *a tension between the experience of the shapeless Divine and the shaping in words of literature*. The same applies to other arts.

2. Subjectivity: the inner of the subject is itself the medium of mystical experience. This form of mystic self-contemplation is fundamental for most of the Eastern religions. In the West it was just the impulse of the philosophy of self-reflection, which made the poet Novalis, student of J.G. Fichte, exclaim: *"We dream of traveling through space: is the universe not in us? We do not know the depth of our mind. The mysterious path goes inward."* Most forms of meditation and yoga will be helps to go this way inward. It is the *activity-experience of the subject* which is the starting point of Integral Philosophy, and what is sought in meditation, possibly on higher levels. At any rate, the mystical experience is "nothing but" an increase of that elementary experience of self-awareness, the high level of lived reflection.

3. Community-experience is another field of mystical experience. The so-called revelation-religions of the West (Judaism, Christianity, and Islam) are not to understand (in their dynamism and dangers of power degeneration) without the intense community-experience at their origin, as in their historical development. What is said about self-awareness before, applies here also, but with the mirroring of the Medium of a community.

4. The sign-mystic or medial mystic uses as sign-figures: runes, image writing, letter writing, secret emblems, cards, rites and many symbols, which shall evoke messages of the invisible Divine or its helpers. The ancient reading of fate or of the will of the gods from the bird's flight or entrails belong here. Today, the traditional Tarot cards or even Scat cards can become, for some gifted clairvoyants, the medium of their messages, which are only real, if there is mystical experience. Those media are never simple techniques for the use of everybody! The starry sky is one of the oldest natural sign systems, requiring interpretation. The sign mystic can easily degrade to *sign magic*, i.e. an effort, using characters not only to understand the reality, but to arbitrarily change, to manipulate.

When it comes to the question of *how to understand the Divine* - is it a "personal God" or the pantheistic Universe? - our way of thinking provides an answer, in all humility and firmness. Can this universe of self-reflexive structures, which emerge in the human self-conscience, can it be without proper self-reference? Would the evolution of nature to human self-conscience be possible without an underlying self-reference, and that means self-conscience? The sober philosopher, undisturbed by so many religious and anti-religious prejudices, says firmly: no, that would be impossible!

At the same time he will be humble, because that insight will remain a mere postulate, as long as there is no proper experience. And this experience can only be the mystical one. But this experience is more or less available to everybody, not only to the "professional" mystic. Everybody is a mystic (to modify a famous dictum of the German artist Joseph Beuys: "Everyone is an artist"). There is only the question on which level. As to the mystic, everyone has that relation to the Infinite which we called the medium of Sense. Only the level of that consciousness is very different.

It is one task of philosophy to help the implicit consciousness become clearer in going the way of theoretical explicitness. But there are other ways to make the implicit infinity-relation explicit than theoretical reflection, among them yoga and all that we call spirituality. **Spirituality comprises all ways to make the implicit infinity-relation of the human being more explicit.** Explicit mystic is more than one of the many ways, it is the accomplishment of that (non-theoretical) explicitness.

The formula of philosophical reflection-theory **"Self-conscience of the Universe"** can be an important help on the spiritual way. It shows the way between a traditional Theism of a "personal" God and a pantheism which is lacking just the possibility to address the Divine. The discourse of a "personal" God remains, as long a rather childish anthropomorphism as, firstly, "person" in general is not understood as the structure of self-reference (self-conscience) and as, secondly, this notion is not related to the universe, namely as its very self-reflection.

In a less conceptual manner, that is the philosophical understanding, e.g., of the Gospel of St. John: The Logos was with God and all that is made is made of Him (Jo 1, 1-3). There is no "creation out of nothing," only out of the Logos – that is a remarkable difference which was unfortunately not understood by traditional Christianity. Evidently, that "self-conscience of the universe" is the same as what Sri Aurobindo and The Mother address as "the Divine" and as Supermind. In this latter name, the relation to the universe as well as the distinction from it (and from a pure pantheism) is expressed. Therefore it comes nearest to the formula "Self-conscience of the universe." However, it is not easy **to keep away any reification (objectification) for a "supreme being" above all others.** The Self-conscience of the universe is not above all others, but the Innermost of a holographic universe, the most noble holographic mirror-points of which are the self-conscious beings.

Whether the Divine is manly or female (the Divine Mother, or Shakti), is a question of religious psychology and the reception of the Indian myths. Only if they are consciously taken *as that* (as is the case with Aurobindo and The Mother), they are more than anthropomorphisms which rather hinder on the spiritual way. Devotees of The Mother may be reminded by her own words:

"You must not confuse a religious teaching with a spiritual one. Religious teaching belongs to the past and halts progress. Spiritual teaching is the teaching of the future – it illumines the consciousness and prepares it for the future realisation. Spiritual teaching is above religions and strives towards a global Truth. It teaches us to enter into direct relations with the Divine." (On Education, vol. 12 of the Collected Works of the Mother, Reprint Pondicherry 2003, p. 120)

What about belief? Must we believe, at least if we are not professional philosophers, but spiritual ones? The author distinguishes four kinds of belief:

1. Belief as acceptance of doctrines on the *authority* of someone or an institution (The traditional belief, e.g. in Catholicism).

2. Belief as total *trust* in the presupposed Deity (e.g. the Lutheran form).

3. Belief as being *open for a message*, which I can verify only in the long run.

   ("The belief comes from hearing," Paul, *Romans* 10, 17)

4. Belief as "courage to be" (Paul Tillich) and the courage to stand by one`s own peak experiences: *the Sense-belief*.

Evidently, only the last two of these "beliefs" can be recommended by a philosopher. For these forms, the traditional contradiction between belief and one's own insight is totally overcome. It has always been but an instrument of institutional power plays.

8. Thinking a Unity of Differences

Orientation in the fields of "Being"

An Integral Philosophy must care about all "beings." Is this collective designation only "a seduction of the language" (Wittgenstein), or has it a fundament in reality? In Western philosophy, the concept of the "Being" (Sein) has a great but dubious career, from Aristotle over to Thomas Aquinas until Martin Heidegger. The concept is by far not so self-evident, as the followers of those take it. Do we need it?

If we remember our original starting-point with the four sense-elements there are these fields of being, which were called "worlds 1, 2, 3, 4." Do we need any concept of unity beyond that?
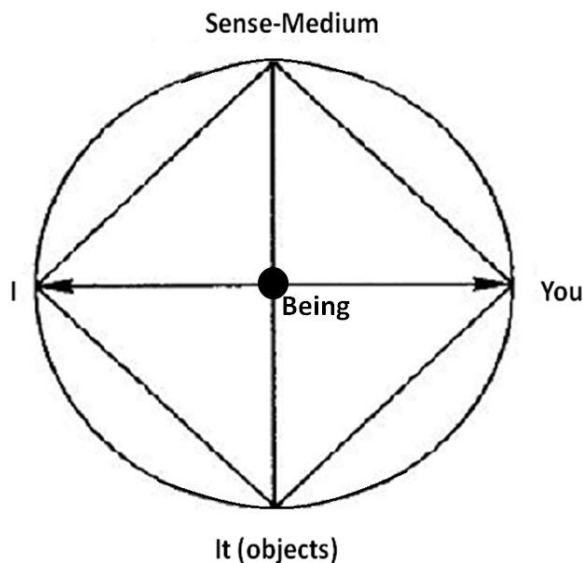
The original four sense elements with attention to the middle point

In the scheme of sense-elements, there is one point, which we did not pay attention to yet. It is the crossing point in the middle. Shall we let ourselves be seduced now, not by language, but by a scheme, in giving him a special significance? There must indeed be a unity between all elements which are expressed by this point. Most of the relations between the elements are indicated by the lines. We could interpret these relations largely, after only the interpersonal relation between I and You has

been evaluated. What is not expressed at all by the lines, is indeed *the unity of Being* between all elements. You could say this unity is only given in the minds of I and You, i.e., of the self-conscious participants. This is right. Without their mental acts there would be no unity. In their acts, there *is* this unity!

It is in this very sense, that the author understands a dictum of Friedrich Hoelderlin, a close friend of Hegel and pupil of Fichte and Schiller, speaking about *"Being in the single meaning of the word."*[5] This is not a Being in the sense of "esse universale" (Thomas Aquinas) nor in the sense of "the All-Embracing" (Karl Jaspers), not to speak of the pseudo-mystical, the mystified Being of Heidegger. Hoelderlin aims with his emphasis exactly - to *the actual act of being* a human - which is in relationship, in unity, with all the other elements or worlds: In the Here and Now of actual Being Eternity (the ever same Now), the unity with All, with the Universe, is touched. **This concept of Being means actual togetherness or connection of the different elements.** There is no common stuff and no all-embracing, but for connectedness. This very enlightened, but in academic discussions much neglected concept of Being would merit further evaluation and extensive meditation!
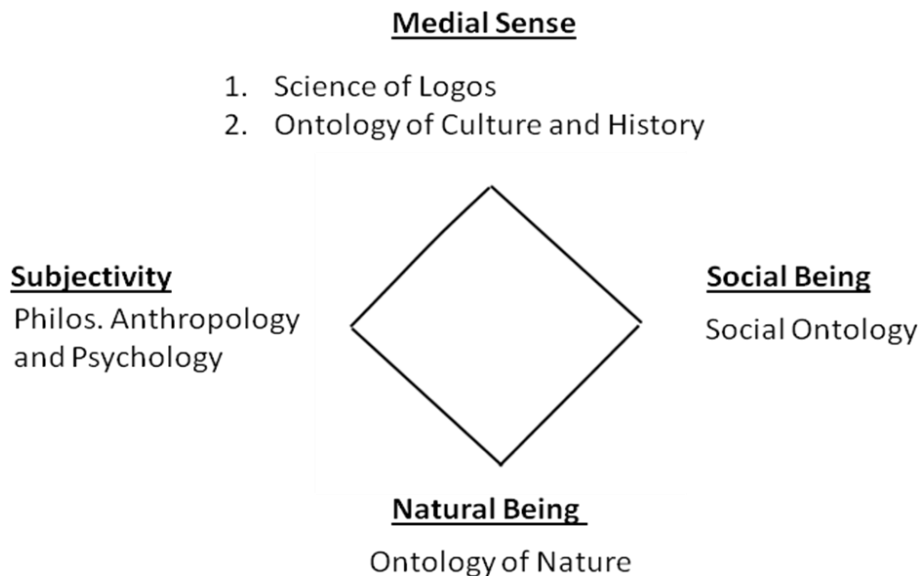
Let us evaluate only some aspects that in Western as well as Eastern histories of ideas played an enormous role. There is at first the apparent contradiction and often real conflict between *materialism and idealism*. That is symbolized in our scheme by the vertical opposition of Sense-Medium and Objects. The phenomenological approach in which this opposition is right does not lead to a fundamental ontological opposition, as it is made as well by materialists as by idealists! We see here that phenomenology, which means the first sighting of appearing phenomena, is not *ontology*, the teaching on Being (Greek: *on*). In European history of philosophy it was Baruch Spinoza, who at first dared to ascribe to the Divine "substance" both "attributes" or qualities: conscience and space extension, so - intentional being and material being. Nevertheless, the battle of world-views between materialism and idealism continued, mostly in the progressive 19th century. It became a battle between idealistic philosophy and materialistic science. **There is no need to give the priority either to matter or to conscience and ideas.** As far as the author knows, in spiritual philosophy this has been understood first in the Theosophy of H.P. Blavatsky (with help of their Masters of Wisdom).

Another contrast is that between *reality and ideality*. This one must not be confused with the other one of ideality and materiality! We see it clearly in our scheme of sense-elements. These are two different kinds of contrasts: The contrast between Medium and Objects is a *polar* one, while the contrast between I and Medium or You and Medium, that is, between reality and ideality, can be called a *privative* one: The

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[5] F. Hoelderlin, Werke in 3 Bänden, Vol.1, p. 558. (In the foreword to an earlier draft of the Hyperion.)

reality of the living subjects lacks the ideality of the Medium, and the Medium lacks the reality of the active and self-conscious subjects (at any rate, as long as the Medium is not understood as self-reflexive and self-conscious).

There are other aspects and tasks of ontology, not in the sense of a general overall doctrine, but in the sense of regional ontologies, which may briefly be sketched like this:

Medial Sense

1. Science of Logos
2. Ontology of Culture and History

Subjectivity
Philos. Anthropology
and Psychology

Social Being
Social Ontology

Natural Being
Ontology of Nature

The main fields of regional ontologies

So, even here, in the field of dealing with the unity of Beings (ontology), Integral Philosophy does not mean an overall "theory of everything" for all spheres of reality, but a very differentiated endeavor which nevertheless does not lack unity of thought and of "Being in the single meaning of the word". It seems just the main task of what is traditionally called ontology to think of a unity of beings in their specific differences - in a differentiated manner.

There is still one task which must be done before all regional researches, that is a necessary complement of our scheme of sense-elements. The initial fourfoldness of the sense-elements is not falsified by these complements; between the poles of the self-conscious You and the It there are intermediary kinds of beings: animals and plants. That is completely evident. (Meanwhile it has been acknowledged even by many legislations of the world that animals are not things!) Less evident is that on the side of the I-Subject (which is hidden for itself in objective cognition!) there are hidden entities. It is by "the wand of analogy," by this very important law of Being, that we can complement the other fields of the enlarged "diamond" of Beings.
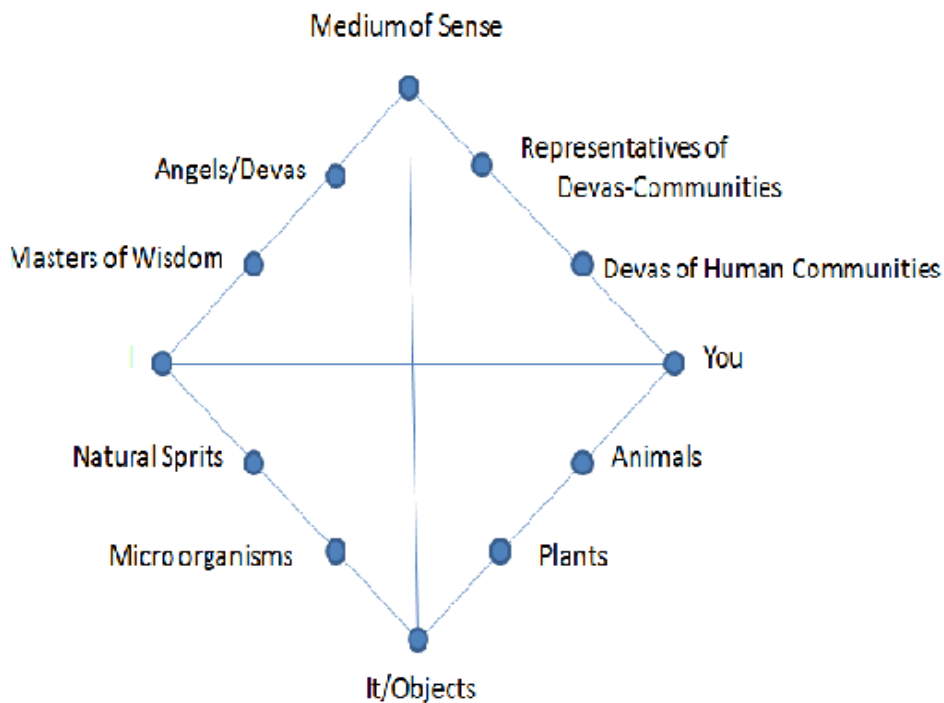
The ontological differentiation of the initial elements of sense

The reader may meditate the following proposals for himself. For every comment on the single position leads too far or remains too superficial. As far as we can see, there is no kind of Being totally lacking in this scheme, in spite of its simplicity and seeming poverty. "Everything" finds itself under the great spheres, or "worlds" - except the Divine Origin itself! This one can be understood, as well as the self-reflection of the Sense-Medium (so we did until now, in chapter 7), as of the Act of Being in the middle.

Here there is not the presumptuous claim to give an overall "theory of everything." As we see in the poor scheme itself, there are too many forms of Beings which transcend our school-wisdom by far! But we can take them firmly into account, systematically and humbly.

9. Non-prescriptive Ethics

Making the Value Spectrum Conscious

"Morality is a part of the ordinary life; it is an attempt to govern the outward conduct by certain mental rules or to form the character by these rules in the image of a certain mental ideal. The spiritual life goes beyond the mind, it enters into the deeper consciousness of the Spirit and acts out of the truth of the Spirit. (Sri Aurobindo, Letters on Yoga I, Vol. 22, p. 144)

Even when we look into the above "House of the Social System" (chapter 3), we find on the basic-value level the succession: "1. world-views, 2. morals, 3. religions, 4. spiritualities." This succession confirms Aurobindo's statement that morality is not the highest point of view. Morality, or its theoretically reflected form, ethics, answers to the question: "What must I do, what am I allowed to do, what not?" Religion and spirituality go deeper: "How can I live at all, how can I live happily and meaningfully, in spite of all, and not only for a while?" - referring to this life-time as well as to possible later ones. It is evident that these questions go much deeper. They ask for lasting and true happiness, *Ananda*. They are spiritual questions.

The predilection of our present philosophy for ethics comes on the one hand from the lack of a spiritual sight, on the other hand from the need to get practical at last – and possibly before "dared" systematic constructions. It is the need to become practical quickly without "believing" in truth, which would demand all efforts. There is no human and moral practice without insight, at least without implicit insight and the preliminary decisions that a theory of action could deal with. So today's ethics is widely a theory of avoiding theoretical insights. "All we need is love" – but love needs insight.

Moreover, ethics (the theoretical reflection of moral conduct) is still understood as a prescriptive discipline, even if its representatives already dement this claim by feeling that nobody cares for their prescriptions. The author never consulted a book of ethics for any of his moral decisions. He decided "naturally" or intuitively, even after some explicit reflections. Therefore the short outline of ethics which is presented in the book "Integral Philosophy" has a totally different character: It offers **not an ethics of prescriptions but of enlightenment resp. self-reflection**, making conscious the factual ratings or valuations an individual may dispose of in his lived reflection, which becomes effective for his moral conduct. The historical alternatives which follow are only a little extract from the factual preliminary decisions that mostly unconsciously rule his moral behaviour.

The question of where the ethical obligation comes from was traditionally answered by the will of God or Gods (position of heteronomy). Since Kant, the Western mind is schooled in autonomy: human reason itself must not contradict itself. That this formalism is not sufficient, that humans must follow values, as Nicolai Hartmann and Max Scheler stressed, does not change the principle of autonomy. But if human autonomy is a spiritual or theonomous one, i.e. lead by his relation to the Infinite, which is "more internal to him than he himself" (Augustine), the question itself of

whether the moral obligation comes from the Divine or from the Human itself, is surpassed for a spiritual mind.

Where then do the huge variety of lived moral and even theoretical-ethical positions come from?

1. It is the variety of living *conditions and traditions*.

2. It is the big *difference between facts and valuations*, which are overlooked by some science-fanatics (like the popular US-author Sam Harris). There is, e.g. no scientific proof for love nor for "right" love-behaviour!

3. It is the already mentioned great variety of not only traditional but very personal *preliminary decisions*.

Now the spectrum of tradition and personal preliminary decisions could give an idea of what a reflexive, non-descriptive ethics should make conscious. This spectrum you find in the content-table of the book. Here it would need too many comments. Each reader can at least control his old and unconscious decisions for these big alternatives:
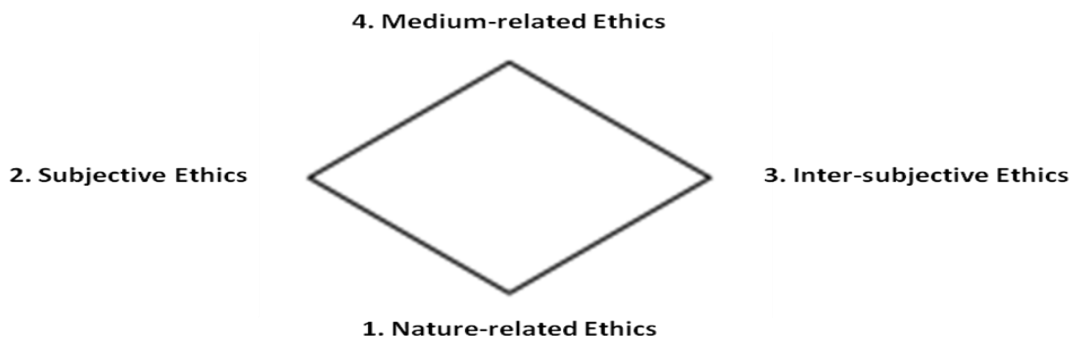
Main types of ethical principles

Each human being, in relation to the thesis, will choose one of these great options. Among them there is a great variety, e.g., for the nature-oriented ethics, from a gross materialism and the right of the stronger, to an ethics of harmony with nature and awe for life. The subjective option reaches from Epicure`s pleasure-principle into Kant`s duty-ethic. The inter-subjective option goes from utilitarianism to communitarianism. The approach from the sense-medium comprises as well the traditional ethic of the Will of God as the mystical and intuitive ethics which can give an enormous freedom and much certitude.

The value of such a spectrum lies in making conscious choices, but they are limited, because only the great options and their traditional examples are listed. An evaluation of the personal preliminary decisions (according to the action theory) would lead much further.

For example, if somebody has internalized the opinion that all economic richness is based on cheating, he probably will cheat in his turn as much as possible to change his poor position in society. Or, if somebody has seen through that the moral prescriptions concerning sexuality are due to its traditional devaluation, which is

wrong, and that nothing but personal responsibility against his sexual partner(s) counts, his conduct in this sphere will be totally different than that of a traditionalist. Anyway, there is no need for ethical tractates of the prescriptive type.

With the new type of ethical reflection we are in the very beginning. The so called "discourse ethics" and "discourse theory" (Jürgen Habermas and his school) is much too ambiguous, beginning with a double meaning of "discourse" and a resulting intellectual and societal double play. It is too rationalistic to deal with value questions, not to speak of the above preliminary decisions. **Value-communication** is needed for an ethical discourse in the wider sense, not "discourse" in the sense of rational argumentation.

The role of argumentative discourse is totally different, when it comes to the basic structures of a society, so the public institutions are ahead of individual value decisions. This is the strange thing: here, where the rational reasoning is fully responsible, it is applied little nowadays, in the middle of the ethics boom, because the question of normative basic structures of society is only rarely put, and rather superseded, also with help of booming individual ethics, including business-ethics. The Critical Theory of Society is forgotten, because it had little constructive teaching!

It is held down by many official priests of science the humbling truth that **a strict and holistic/integral structural knowledge alone can help effectively to cure the diseases of society.** Therefore the evolutionary need is stressed here for a theoretically elaborated social ethics in the sense of a structural system theory and institutional fairness doctrine, which means something completely different than individual case ethics.

When we recall the sixteen big **fields of human and social action** of the Social House in Chapter 3, we can summarize the tasks of social ethics with the following headings:

Integral Peace of   **World Views - Morals - Religions - Spiritualities**

Integral Intelligence in   **Education - Science - Media - Arts**

Integral Justice in   **Territory - Inner Laws - Outer Relations - Constitution**

Integral Sustainability in   **Consumption - Production - Trade - Money System**

The individual remains still the necessity, though it is not a sufficient condition for structural change. It is necessary for a change, not in his individual privacy, but rather in his thinking and acting for the community. Only the individual can connect to structural reforms through his thought and action, by following the insights into the basic structures of a fairer society in his personal actions. We need an innovative sense of responsibility. Thinking and responsibility can and must make the connection between social-ethical insights and their realization. Herein lies the tremendous, over-summative power of the United Individuals, by which the opposition "from below / from above" lies slapped, as a subterfuge and means of blocking.

The wrong opposition of structural changes from above and organisation of society from below must stop. It must be pegged as a frame up - in conjunction with the common truth-relativism! "Civil Society" must overcome its anti-institutional effects, and particularly the historically survived opposition of parliamentary and direct democracy (chapter 3).

The necessary evolutionary step is that the national societies and mankind as a whole are held to their ethical duties: the institutionalization of a direct (because matter-specific) value-based parliamentary democracy. What previously was set forth on outlines of social theory, is nothing other than **basic social ethics**. The special role of basic-value parliaments, both for the partial implementation of action-ethical standards into law, as well as the social-ethical standards for culture, politics, and economics, is emphasized once again.

Where a prescriptive individual ethics is widely superfluous, even social ethics cannot replace a lived dialogical ethic as societal value communication. This is not primary discursive argumentation, but a cultural community process at all levels of the system as well as the locally different levels.

To create the institutional conditions of a "communication society," is the most urgent socio-ethical task of our time: the differentiation and realisation of system - or value-levels as conditions of a free, dynamically adaptable value-realization. Value-based democracies are to be encouraged at all levels of the community - as a precondition for the possibility even for individual ethos.

There are tons of existing good will, often overlooked by many academic as well as non-academic moral apostles because they don't want to recognize, to what high degree the individual ethos has social and structural conditions. Simply said: people cannot be as good and act as well as they would like to. All the more they are flooded with useless prescriptive ethics. This is the ethical paradox of our time. A reflection on the integral value spectrum which is bordering spirituality is lacking. Let us conclude with another word of Sri Aurobindo, concerning individual ethics, relativizing it with social ethics that are not spiritually founded:

"*Morality is a question of man`s mind and vitality, it belongs to a lower plane of consciousness. A spiritual life therefore cannot be founded on a moral basis, it must be founded on a spiritual basis. This does not mean that a spiritual man must be immoral – as if there were no other law of conduct than the moral. The law of action of the spiritual consciousness is higher, not lower than the moral – it is founded on union with the Divine and living in the Divine Consciousness and its action is founded of the exuberance of the obedience to the Divine Will.*" (*On Himself, vol. 26, p. 99 s*)

Appendix:

Spelling the Spell of Love

What is the place of love in the above sketch of an Integral Philosophy? A majority of people all over the world would attribute to love the greatest importance and the highest value in their lives. Why doesn`t love occur so much in the "Integral Philosophy"? The answer is: Love is hidden in several chapters, so in chapters on social philosophy, on action, language, art, mystics, last but not least in the spiritual chapter. But I must admit: This hidden form of dealing with love is not satisfying at all. So I feel myself the need to outline what I have developed until now in a book "Die Liebe buchstabieren" (Frankfurt/Main 1987 [Fischer] and Weinheim 1994 [Deutscher Studienverlag]), which means "Spelling Love". In English language, I am happily offered the word play "Spelling the Spell of Love". Before I work on a revised 3rd edition of the German book and edit it in English, I grasp the opportunity to give an outline of it as short as on the others topics in this brochure. In spite of the complexity of the vast issue "love", such an outline may be feasible, because there is a basic thought in those books on love and moreover, it corresponds exactly with the levels of interpersonal reflection shown up in chapter 3 on democracy as well as with the sense-elements from the very beginning:

There are four levels and basic forms of interpersonal love, corresponding to those sense-elements and to those reflection levels of interpersonal relation. They all are *forms of seeking unity* between persons (as Platon defined the general nature of love):

- Sexual love (desire, lust): interpersonal unity is aimed at in a bodily form, as a (objective) physical unity.

- Eros, erotical love (fascination, admiration): unity is in the pleasure of beauty of appearance and movements of the other and of common movements. It is not primarily and necessarily a physical unity, but a unity of (subjective) imagination, be it from one side or both sides or even many sides, as in dance for example.

- Philia, communicative love of friendship and relatives (understanding, trust): Here the history of mutual expectations and

reflections, the double and reciprocal reflection (mirroring of the others` mirroring) is constitutive for the bonds of love.

- Agape or the spiritual love (adoration, altruism): this is the over-communicative love, the love for the Divine itself, for truth and beauty and Love itself, and the love for the Divine in humans. The "selflessness" of having found oneself.

Now, these four basic forms of love are different, but not separated. There holistic integration is not possible without their differentiation, that means without taking into acknowledging each of them. They do not form only a hierarchy, but also a circle:

Communicative love

Eros   Spiritual love

Sex
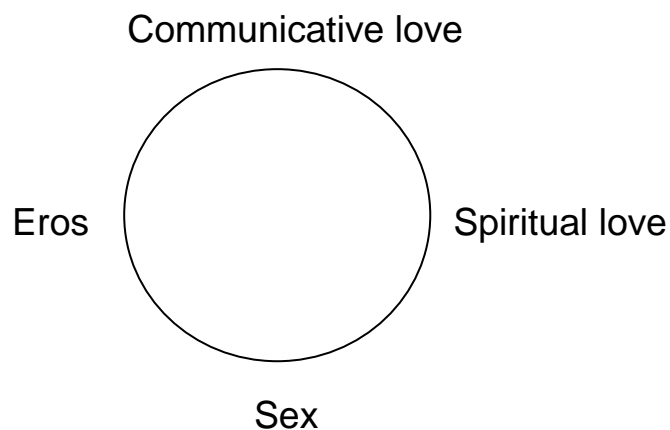
There are *interpenetrations* of the four basic forms: the dialectical subsumtion of all basic forms under each of them, as we have known it in the fields of action and language.

And there are *intersections* of the neighboring forms. For example in passionate love sexual desire and the spiritual desire for infinity are often together and not easily to sort out.

It is certainly a mistake of most religious traditions to make a simple **opposition of "flesh and spirit",** of sexual desire and love of the Divine in a beloved person. We must finally overcome these simple oppositions which are not credible! A real *culture of love* is not yet developed in most traditions. We need philosophical tools for such a culture which a not preachy and moralizing.

Another crucial problem is that of **jealousy**, that means of exclusivity of love which has to do with the question of marriage. Sex as such is not exclusive at all. There are communicative and

ethical points of view which produce a certain exclusivity. For example is it an ethical postulate to do no harm to a beloved person, and a communicative postulate to be faithful and constant, at any rate sincere. The lack of sincerity and authenticity signifies the echec of many traditional cultures of love.

It is not possible in this frame to go more into the details of the inevitable existential problems or tasks of love. It may be sufficient to see the tenor of a new, post-traditional discourse on "love affairs", free from traditional prejudices, and to offer the philosophical *tools* for a concrete discursive reflection of the inexhaustible life of love, which is a life of implicit (spontaneous) interpersonal reflection. Among those analytical tools the above reflection levels of love, the study of their interpenetration and intersections will be indispensible. The often mysterious spontaneity of love does not only put up with theoretical refection but needs it, provided these means or tools are adequate.

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