



1 Impasse du Château, Ougny 58110 <https://www.triglavcircleonline.org>

From US tel 011-33-617391187; Otherwise 0033617391187

Universal Selfless Love as a Political Philosophy and Practice

3rd Zoom session of the Triglav Circle

5 November 2022 9h00 to 12h00 Paris time

The subject proposed for the 5 November 2022 meeting focuses on ***Universal Selfless Love [Agape] as a Political Philosophy and Practice***; how it may serve as the core of an effective ethical approach or motivation reversing the deterioration of the planet's Biosphere, promoting peace, and equitable societal conditions.

The choice of this topic is consistent with the intent of the Circle to contribute to the enrichment of the public discourse on critical contemporary international issues by taking into account their ethical and spiritual dimensions. We argue that to ignore these dimensions is to be unrealistic. Today the concept of 'Love' is finding space in public discourses on the state of the world, the state of nature, and civil society whether at national, international, or global levels.

Four topics are proposed in the agenda:

Defining the politics of love.

Applying an ethic of love to current global crises.

The Unifying power of Love in politics.

Interpreting selfless love in different societies.

A quotation from a well known person starts the conversation on each item which is followed up by three or four participants who may or may not wish to enter into discussion with the quotation's author. All of the participants have been divided among the 4 topics with some inkling of what they might be most interested in addressing. Each participant allotted to a topic is invited to address it with up to a 5 minute presentation. The remainder of the time is reserved for general discussion. In total, 40 minutes have been allocated for each topic.

But this schedule is very flexible. If anyone wishes to change their topic to another one please let me know and an adjustment to the agenda will be made accordingly.

Please send me your comments and suggestions so they can be absorbed for the Zoom session.

Universal Selfless Love as a Political Philosophy and Practice

1. What is the politics of love? Why “love” rather than solidarity, fraternity, compassion, or simply social justice? What is the relevance of the noosphere in this context? The noosphere represents the metaphysical sphere of the planet consisting of human thought and reason. It has potential to control or change the world.

Austrian-born physicist Fridjof Capra offers this perspective in his book *The Tao of Physics*:
“I see science and mysticism as two complimentary manifestations of the human mind; of its rational and intuitive faculties. The modern physicist experiences the world through an extreme specialization of the rational mind; the mystic through an extreme specialization of the intuitive mind. The two approaches are entirely different and involve far more than a certain view of the physical world. However, they are complimentary, both of them are necessary, supplementing one another for a fuller understanding of the world. To paraphrase an old Chinese saying, mystics understand the roots of the Tao but not its branches; scientists understand its branches but not its roots. [Neither science nor mysticism need each other] but men and women need both. ... What we need...is a dynamic interplay between mystical intuition and scientific analysis.”

Barbara Baudot [Introduction to session]
Nitin Desai
Torben Brylle
J Dirck Stryker

2. Applying an ethic of love to current global crises? For instances when confronting challenges to democracy, community, and individual freedoms, the overuse and pollution of the land and the destruction life in the Biosphere?

Vladimir Vernadsky foresaw today’s crises. He wrote:
“We live in a critical epoch of the history of humanity. ... Serious and profound events are unfolding in the domain of human thought. ... We are studying a very small space – but inseparably linked to an immensity of the cosmos in establishing laws and regularities in the history of the chemical elements of our planet. Profound analogies – an even more than analogies – exist within.”

Dominique Michal
Peter Bass
Shingu
Arthur Dahl

3. The Unifying power of Love in politics. What is or should be the role of Love in political reconciliation, relations and communications?

Martin Luther King writes:

“Now, we got to get this thing right. What is needed is a realization that power without love is reckless and abusive, and that love without power is sentimental and anemic. (Yes) Power at its best [applause], power at its best is love (Yes) implementing the demands of justice, and justice at its best is love correcting everything that stands against love. And this is what we must see as we move on”.

Konrad Raiser

Philippe Roch [written contribution]

Jacques Baudot

4. How is selfless love interpreted in different societies. What forms do the politics of love take? What effects does it have on minorities in these societies? For example how can it further human rights?

Ghandi wrote:

“Love is the strongest force the world possesses, and yet it is the humblest imaginable.... A love that is based on the goodness of those whom you love is a mercenary affair, whereas true love is self-effacing and demands no consideration.... Wherever you are confronted with an opponent, conquer him with love. In a crude manner, I have worked it out in my life. That does not mean that all my difficulties are solved. I have found, however, that this Law of Love has answered as the Law of Destruction has never done.”

Noriko Hashimoto describes Love’s incarnation in a famous Noh play by Daisetz Suzuki, Buddhist monk, essayist, and philosopher, as Yama-Uba meaning “old woman in the mountains.” She is the temporal incarnation of the Principle of Love that in reality moves secretly in every person. Usually not conscious of this Principle people regularly ignore it. In the play assuming love to be incarnated in a young and beautiful woman, people fail to recognize its embodiment in a white-haired wizened woman, her appearance symbolizing the reality of her ceaseless struggle in the world. She suffers pains gladly, knows no rest, and interruption in her work. She incarnates the unknown and invisible agent in Nature and humanity, that humanity would gratefully recognize in a happy way but with whom they have to come to grips with to grasp the actuality of Nature.

Noriko Hashimoto

Elisabeth Raiser

Margo Picken