

PURPOSE OF LIFE

“The purpose of life is to love someone or something.
Through your act of loving, your life is given purpose.”

Central claim

Love is the relation through which something becomes worth preserving, serving, creating, understanding, or remaining alive for.

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Editorial note

This document preserves the original thesis as the original thesis. Later refinements are identified as refinements. The purpose is to gather the authorial formulations faithfully, not to replace them with a generic account of meaning.

1. The original wording

The most faithful and direct formulation is:

“The purpose of life is to love someone or something.
Through your act of loving, your life is given purpose.”

The same discovery also appears in the earlier wording:

“Love anything, and in doing so you have found yourself to
be experiencing the meaning of life itself.”

These statements are the center of the work. The thesis is not that life receives purpose merely from continuing, producing, achieving, surviving, or being remembered. It is that love makes something matter to the person, and that the loved thing thereby gives direction to the person's life.

The concise operational form is:

Love something, and purpose becomes experientially
available.

“Something” is deliberately broad. It may be a person, God, truth, justice, beauty, an animal, a craft, a community, a memory, a form of life, or a modest daily activity. The breadth of the phrase means that purpose is not restricted to one occupation, relationship, religion, social status, or kind of achievement.

2. What the wording means

Purpose is a final organizing end: the end that makes otherwise separate actions intelligible as parts of one directed life. It answers not only “What am I doing?” but “What is this ultimately for?” A purpose may be finite without being unreal. A rescue has a purpose even if no trace of it survives forever.

Meaning is the significance that purpose gives to experience and action. It includes the sense that one’s life, choices, losses, and future are about or for something.

Love, in the Haimesian sense, is sustained non-instrumental concern. The loved object is not treated merely as a disposable means to comfort, status, pleasure, or advantage. Love need not be romantic, reciprocal, or continuously emotional. It must be sustained enough to organize choice and regard the object as more than an instrument.

The core architecture can therefore be stated as:

Biological life supplies continuation.
Love supplies direction.
Truth disciplines belief.
Justice determines whether the direction is worthy.

This separates four questions that are often confused: whether a life has direction, whether that direction is just, whether the person flourishes, and whether the good is ultimately retained.

3. The argument against meaninglessness

The direct target is existential nihilism: the claim that no finite human life can genuinely possess meaning or purpose. The argument does not need to prove that the universe has an assigned purpose in order to defeat that claim. One genuine finite case is enough to defeat the universal denial.

The argument proceeds in this form:

- A finite life has purpose when an end organizes its activities as parts of a directed whole.
- A merely instrumental end cannot be the final purpose, because its force depends on a further end.
- Survival, reproduction, productivity, achievement, knowledge, legacy, and self-created projects are often maintenance activities, instruments, or containers whose final significance depends on what is valued through them.
- Whenever something is valued as an end rather than merely as a disposable means, the person stands in a relation of sustained non-instrumental concern toward it.
- Sustained non-instrumental concern is love in the Haimesian sense.
- Therefore, every adequate final purpose of a finite life either resolves into love or fails to be final.
- At least some people genuinely sustain such love, and it organizes their choices over time.
- Therefore, genuine finite lived purpose exists, and the universal existential-nihilist claim is false.

The maintenance test is especially important: eating, sleeping, healing, working, obtaining shelter, and avoiding danger explain how life continues, but they do not by themselves explain why continuation matters. Love converts maintenance into service: one eats, works, heals, learns, or persists for what one loves.

4. Why other purposes resolve into love

The argument does not erase the plurality of human purposes. It asks what makes each candidate purpose finally matter.

Candidate	Haimesian analysis
Duty	Becomes purposive through concern for law, persons, God, integrity, or the good.
Curiosity	Becomes purposive through love of truth or discovery.
Art	Becomes purposive through love of beauty, expression, audience, or creation.
Play	Becomes purposive through love of the activity, companions, challenge, or joy.
Achievement	Becomes purposive through love of mastery, recognition, benefit, or the work itself.
Legacy	Matters through love of future persons, values, memory, or continuation of a good.
Work	Matters through what or whom the work serves.

The reduction is not the claim that all purposes look alike. It identifies the common relation by which different ends become final concerns. Love supplies the “for the sake of.”

This is why the principle can include love of God, love of people, love of truth, love of justice, love of life, love of a craft, and love of a community without collapsing them into one object.

5. Love, truth, justice, and worthiness

The original phrase “love something” is broad, but it does not mean that every loved object is equally worthy. A tyrant, fanatic, or abuser may organize a life around an attachment. That shows that purpose-generation and moral justification are distinct.

The strengthened formulation therefore places four constraints on worthy love:

- Reality: the lover remains answerable to truth about the loved object rather than replacing it with fantasy.
- Justice: the pursuit does not treat conscious beings as disposable instruments.
- Proportion: no finite object automatically cancels every competing claim.
- Reciprocal flourishing where applicable: love seeks the genuine good of a conscious object rather than mere possession.

Thus, love gives direction, but truth and justice determine whether the direction deserves affirmation. “Love” is not a permission slip for domination, falsehood, cruelty, or possession.

This also explains the relation between the Haimesian System and Michaelic Judaism: love is central, but worship, justice, truth, mercy, and responsibility still govern how love must be lived.

6. Pleasure, fulfillment, and the entitlement to love

Earlier purpose-of-life arguments in the collected works connect love with pleasure, fulfillment, belonging, and human potential. They argue that love is among the deepest sources of emotional connection and experienced meaning, while rejecting the reduction of purpose to momentary indulgence.

The framework can be expressed as three connected human goods:

- Pleasure: positive experience and relief from unnecessary suffering.
- Love: emotional connection, belonging, devotion, and perceived value.
- Potential: growth through relationships, creativity, skill, and contribution.

These goods reinforce one another: love can deepen pleasure; pursuing potential can deepen love; and pleasure can sustain the energy to love and grow. A life that neglects them may become hollow, disconnected, or imbalanced.

The “Entitlement to Love and Its Connection to Meaning” adds an ethical dimension: nearly every person deserves the possibility of love and the purpose that love can provide, except in the extreme cases where protection of others requires limitation. Love is therefore not merely a luxury for the fortunate; it is connected to human dignity.

This does not mean that anyone can command an immediate feeling of love. It means that no elite proof, wealth, office, or metaphysical certainty is required before love can generate purpose.

7. Suffering, the lowest point, and accessibility

The Haimesian System does not treat suffering as inherently valuable. Suffering may become meaningful when it leads to growth, protection, understanding, or fulfillment, but avoidable suffering contradicts the purpose of life and should be mitigated.

At the lowest point, a person may be unable to feel love because of depression, trauma, isolation, illness, or anhedonia. The principle must not become an accusation against that person. The absence of felt purpose may be a wound requiring safety, treatment, time, relationship, or the borrowed care of others.

The universality of the principle is therefore structural rather than instantaneous: love is available in principle to finite persons, but its experience may be obscured or inaccessible for a time. The theory preserves the possibility of future concern instead of condemning present numbness.

This is also why friendship, rest, contemplation, play, and fulfillment do not need to be redescribed as failures to solve a problem. A good life may enjoy what is already good.

8. Erasure, mortality, and finite purpose

The Haimesian-Erasure Argument asks whether a life loses its purpose if its memories, records, effects, and influence eventually disappear. The argument's answer is no.

Later erasure may limit permanence, reach, or ultimate retention, but it does not retroactively abolish the fact that love once directed a life. A rescue mattered to the person saved even if every record later vanished. A friendship genuinely organized choices even if no one remembers it. A healed wound mattered while it hurt.

This yields an essential distinction:

Finite lived purpose Established when love makes an end matter and organizes action around it.	Cosmic or eternal meaning A further metaphysical or theological question not proved by love alone.
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The argument defeats the claim that a finite life must first be guaranteed eternal or cosmically assigned purpose before it can have genuine purpose now.

9. God, Michaelic Judaism, and ultimate questions

The purpose-of-life principle is compatible with the author's theological conviction that God is the Living God of Israel and that love of God is a highest form of devotion. Michaelic Judaism places love of God, love of truth, love of people, justice, mercy, and genuine worship within one moral-spiritual structure.

The principle does not require that every person love the same finite object. Plural worthy loves remain possible. Nor does the principle by itself prove a divine plan, an afterlife, objective cosmic meaning, or the eternal preservation of everything loved. Those are neighboring questions pursued through the work's theological and metaphysical arguments.

The relationship can be summarized as follows:

- Love answers what makes a finite life matter.
- Reason and understanding help distinguish what is real and how to live.
- Justice and truth test whether love is worthy.
- Theological inquiry asks whether the ultimate source of existence and value is God and whether love is ultimately restored or retained.

This preserves the strength of the central claim without asking it to prove every conclusion in metaphysics.

10. Living the principle

The practical question is not merely “What do I say I love?” but “What is already treated as an end rather than a means?” Stable patterns of attention, sacrifice, care, protection, creation, learning, and endurance often reveal the answer more reliably than a slogan.

A Haimesian practice of purpose can therefore ask:

- What do I love, or what could I learn to love?
- Does this love organize my actions over time?
- Am I treating the loved object as more than an instrument?
- What does truth require me to understand about it?
- What does justice require me to refuse, repair, or protect?
- What genuine problem or need follows from what matters to me?
- What action serves the loved good without destroying other worthy goods?
- Am I allowing rest, friendship, play, contemplation, and fulfillment to count as part of a good life?

The purpose principle does not demand constant crisis. Love can generate action when something needs protection or repair, but it can also make rest, gratitude, joy, contemplation, and presence worthwhile.

In this sense, love gives a life both a reason to continue and a standard for how continuation should be used.

11. Claim status and limits

The strongest current formulation is a sufficient, structurally central account of finite lived purpose:

“For finite agents, sustained non-instrumental love is sufficient to generate lived purpose because it makes an end matter for its own sake and organizes action around that end.”

The work establishes or defends the following conclusions:

- Finite purpose does not require prior proof of a cosmic assignment.
- Love can make an end matter for its own sake and organize a life.
- Survival and maintenance can become service rather than circular continuation.
- Truth and justice must discipline and evaluate love.
- Temporary care is not irrational merely because it is temporary.
- Erasure threatens permanent retention, not the reality of past purpose.

The work does not claim, from love alone, that every love is morally good, that every person currently feels love, that all people must love the same object, that the universe has an assigned purpose, or that everything loved survives death.

Final formulation

The purpose of life is to love someone or something. Through your act of loving, your life is given purpose. Love gives direction. Truth disciplines belief. Justice determines whether the direction is worthy.

Sources and provenance

This PDF consolidates authorial material found in the Haimesian Archive website and the following works in the author's Library:

- Love as Ontological Fulfillment: A Reactael Reconstruction of the Haimesian System as an Anti-Nihilistic Framework, Strengthened Reactael Recovery Edition, 5 August 2026.
- The Collected Haimesian Arguments: Definitive and Critical Edition - Volumes I-II, especially HA-AXI-001 Purpose of Life Through Love and HA-ETH-001 The Entitlement to Love and Its Connection to Meaning.
- Words That Echo and related Haimesian philosophical material on love, purpose, understanding, mortality, and anti-nihilism.
- The Haimesian Archive, "About the Haimesian System" and the Michaelic Judaism / Haimesian System homepage, accessed October 2026.

Authorial note

The principal sentence in this document is preserved in the author's own wording. Interpretive explanations are included to gather the surrounding argument without silently changing the claim.