

It is not difficult to recognize the validity of this principle by applying it to various specific phenomena. The most elementary example lies in the sphere of sex. The culmination of the male sexual function lies in the act of giving; the man gives himself, his sexual organ, to the woman. At the moment of orgasm he gives his semen to her. He cannot help giving it if he is potent. If he cannot give, he is impotent. For the woman the process is not different, although somewhat more complex. She gives herself too; she opens the gates to her feminine center; in the act of receiving, she gives. If she is incapable of this act of giving, if she can only receive, she is frigid. With her the act of giving occurs again, not in her function as a lover, but in that as a mother. She gives of herself to the growing child within her, she gives her milk to the infant, she gives her bodily warmth. Not to give would be painful.

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In the sphere of material things giving means being rich. Not he who *has* much is rich, but he who *gives* much. The hoarder who is anxiously worried about losing something is, psychologically speaking, the poor, impoverished man, regardless of how much he has. Whoever is capable of giving of himself is rich. He experiences himself as one who can confer of himself to others. Only one who is deprived of all that goes beyond the barest necessities for subsistence would be incapable of enjoying the act of giving material things. But daily experience shows that what a person considers the minimal necessities depends as much on his character as it depends on his actual possessions. It is well known that the poor are more willing to give than the rich. Nevertheless, poverty beyond a certain point may make it impossible to give, and is so degrading, not only because of the suffering it causes directly, but because of the fact that it deprives the poor of the joy of giving.

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The most important sphere of giving, however, is not that of material things, but lies in the specifically human realm. What does one person give to another? He gives of himself, of the most precious he has, he gives of his life. This does not necessarily mean that he sacrifices his life for the other — but that he gives him of that which is alive in him; he gives him of his joy, of his interest, of his understanding, of his knowledge, of his humor, of his sadness — of all expressions and manifestations of that which is alive in him. In thus giving of his life, he enriches the other person, he enhances the other's sense of aliveness by enhancing his own sense of aliveness. He does not give in order to receive; giving is in itself exquisite joy. But in giving he cannot help bringing something to life in the other person, and this which is brought to life reflects back to him; in truly giving, he cannot help receiving that which is given back to him.

Giving implies to make the other person a giver also and they both share in the joy of what they have brought to life. In the act of giving something is born, and both persons involved are grateful for the life that is born for both of them. Specifically with regard to love this means: love is a power which produces love; impotence is the inability to produce love. This thought has been beautifully expressed by Marx: "Assume," he says, "man as man, and his relation to the world as a human one, and you can exchange love only for love, confidence for confidence, etc. If you wish to enjoy art, you must be an artistically trained person ; if you wish to have influence on other people, you must be a person who has a really stimulating and furthering influence on other people.

Every one of your relationships to man and to nature must be a definite expression of your *real, individual* life corresponding to the object of your will. If you love without calling forth love, that is, if your love as such does not produce love, if by means of an *expression of life* as a loving person you do not make of yourself a loved person, then your love is impotent, a misfortune." 6 But not only in love does giving mean receiving. The teacher is taught by his students, the actor is stimulated by his audience, the psychoanalyst is cured by his patient — provided they do not treat each other as objects, but are related to each other genuinely and productively.

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It is hardly necessary to stress the fact that the ability to love as an act of giving depends on the character development of the person. It presupposes the attainment of a predominantly productive orientation; in this orientation the person has overcome dependency, narcissistic omnipotence, the wish to exploit others, or to hoard, and has acquired faith in his own human powers, courage to rely on his powers in the attainment of his goals. To the degree that these qualities are lacking, he is afraid of giving himself — hence of loving.

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Beyond the element of giving, the active character of love becomes evident in the fact that it always implies certain basic elements, common to all forms of love. These are *care, responsibility, respect* and *knowledge*.

That love implies care is most evident in a mother's love for her child. No assurance of her love would strike us as sincere if we saw her lacking in care for the infant, if she neglected to feed it, to bathe it, to give it physical comfort; and we are impressed by her love if we see her caring for the child. It is not different even with the love for animals or flowers. If a woman told us that she loved flowers, and we saw that she forgot to water them, we would not believe in her "love" for flowers. *Love is the active concern for the life and the growth of that which we love.* Where this active concern is lacking, there is no love. This element of love has been beautifully described in the book of Jonah. God has told Jonah to go to Nineveh to warn its inhabitants that they will be punished unless they mend their evil ways. Jonah runs away from his mission because he is afraid that the people of Nineveh will repent and that God will forgive them.

He is a man with a strong sense of order and law, but without love. However, in his attempt to escape, he finds himself in the belly of a whale, symbolizing the state of isolation and imprisonment which his lack of love and solidarity has brought upon him. God saves him, and Jonah goes to Nineveh. He preaches to the inhabitants as God had told him, and the very thing he was afraid of happens. The men of Nineveh repent their sins, mend their ways, and God forgives them and decides not to destroy the city. Jonah is intensely angry and disappointed; he wanted "justice" to be done, not mercy. At last he finds some comfort in the shade of a tree which God had made to grow for him to protect him from the sun. But when God makes the tree wilt, Jonah is depressed and angrily complains to God. God answers : "Thou hast had pity on the gourd for the which thou hast not labored neither madest it grow; which came up in a night, and perished in a night. And should I not spare Nineveh, that great city, wherein are more than sixscore thousand people that cannot discern between their right hand and their left hand; and also much cattle?" God's answer to Jonah is to be understood symbolically. God explains to Jonah that the essence of love is to "labor" for something and "to make something grow," that love and labor are inseparable. One loves that for which one labors, and one labors for that which one loves.

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괄호묶기

1. (전치사 + 명사/대명사/동명사/명사절)

- In the sphere of material things giving means being rich.
- by enhancing his own sense of aliveness
- the joy of what they have brought to life

2. 명사 + (형용사절)

- Not he who has much is rich, but he who gives much.
- The hoarder who is anxiously worried about losing something is...
- the most precious he has
- love is a power which produces love
- the very thing he was afraid of happens

3. 명사 + (to 부정사)

- impotence is the inability to produce love
- the wish to exploit others, or to hoard
- courage to rely on his powers in the attainment of his goals

4. 명사 + (분사(-ing, pp))

- both persons involved are grateful for the life
- a definite expression of your *real, individual* life corresponding to the object of your will
- the belly of a whale, symbolizing the state of isolation and imprisonment

5. (부사) / (부사절) / (to 부정사) / (분사)

- the process is not different, although somewhat more complex
- The hoarder is, psychologically speaking, the poor, impoverished man, regardless of how much he has.
- provided they do not treat each other as objects
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6. (동격)