

Care and concern imply another aspect of love; that of ***responsibility***. Today responsibility is often meant to denote duty, something imposed upon one from the outside. But responsibility, in its true sense, is an entirely voluntary act; it is my response to the needs, expressed or unexpressed, of another human being. To be "responsible" means to be able and ready to "respond." Jonah did not feel responsible to the inhabitants of Nineveh. He, like Cain, could ask: "Am I my brother's keeper?" The loving person responds. The life of his brother is not his brother's business alone, but his own. He feels responsible for his fellow men, as he feels responsible for himself. This responsibility, in the case of the mother and her infant, refers mainly to the care for physical needs. In the love between adults it refers mainly to the psychic needs of the other person.

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Responsibility could easily deteriorate into domination and possessiveness, were it not for a third component of love, **respect**. Respect is not fear and awe; it denotes, in accordance with the root of the word (respicere = to look at), the ability to see a person as he is, to be aware of his unique individuality. Respect means the concern that the other person should grow and unfold as he is. Respect, thus, implies the absence of exploitation. I want the loved person to grow and unfold for his own sake, and in his own ways, and not for the purpose of serving me. If I love the other person, I feel one with him or her, but with him as he is, not as I need him to be as an object for my use. It is clear that respect is possible only if /have achieved independence; if I can stand and walk without needing crutches, without having to dominate and exploit anyone else. Respect exists only on the basis of freedom: "l'amour est l'enfant de la liberty" as an old French song says; love is the child of freedom, never that of domination.

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To respect a person is not possible without *knowing* him; care and responsibility would be blind if they were not guided by **knowledge**. Knowledge would be empty if it were not motivated by concern. There are many layers of knowledge; the knowledge which is an aspect of love is one which does not stay at the periphery, but penetrates to the core. It is possible only when I can transcend the concern for myself and see the other person in his own terms. I may know, for instance, that a person is angry, even if he does not show it overtly; but I may know him more deeply than that; then I know that he is anxious, and worried; that he feels lonely, that he feels guilty. Then I know that his anger is only the manifestation of something deeper, and I see him as anxious and embarrassed, that is, as the suffering person, rather than as the angry one.

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Knowledge has one more, and a more fundamental, relation to the problem of love. The basic need to fuse with another person so as to transcend the prison of one's separateness is closely related to another specifically human desire, that to know the "secret of man." While life in its merely biological aspects is a miracle and a secret, man in his human aspects is an unfathomable secret to himself — and to his fellow man. We know ourselves, and yet even with all the efforts we may make, we do not know ourselves. We know our fellow man, and yet we do not know him, because we are not a thing, and our fellow man is not a thing. The further we reach into the depth of our being, or someone else's being, the more the goal of knowledge eludes us. Yet we cannot help desiring to penetrate into the secret of man's soul, into the innermost nucleus which is "he."

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There is one way, a desperate one, to know the secret : it is that of complete power over another person; the power which makes him do what we want, feel what we want, think what we want; which transforms him into a thing, our thing, our possession. The ultimate degree of this attempt to know lies in the extremes of sadism, the desire and ability to make a human being suffer; to torture him, to force him to betray his secret in his suffering. In this craving for penetrating man's secret, his and hence our own, lies an essential motivation for the depth and intensity of cruelty and destructiveness. In a very succinct way this idea has been expressed by Isaac Babel. He quotes a fellow officer in the Russian civil war, who has just stamped his former master to death, as saying: "With shooting — I'll put it this way — with shooting you only get rid of a chap. . . . With shooting you'll never get at the soul, to where it is in a fellow and how it shows itself. But I don't spare myself, and I've more than once trampled an enemy for over an hour. You see, I want to get to know what life really is, what life's like down our way." 6

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In children we often see this path to knowledge quite overtly. The child takes something apart, breaks it up in order to know it; or it takes an animal apart; cruelly tears off the wings of a butterfly in order to know it, to force its secret. The cruelty itself is motivated by something deeper: the wish to know the secret of things and of life.

The other path to knowing "the secret" is love. Love is active penetration of the other person, in which my desire to know is stilled by union. In the act of fusion I know you, I know myself, I know everybody — and I "know" nothing. I know in the only way knowledge of that which is alive is possible for man— by experience of union — not by any knowledge our thought can give. Sadism is motivated by the wish to know the secret, yet I remain as ignorant as I was before. I have torn the other being apart limb from limb, yet all I have done is to destroy him. Love is the only way of knowledge, which in the act of union answers my quest. In the act of loving, of giving myself, in the act of penetrating the other person, I find myself, I discover myself, I discover us both, I discover man.

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The longing to know ourselves and to know our fellow man has been expressed in the Delphic motto "Know thyself." It is the mainspring of all psychology. But inasmuch as the desire is to know all of man, his innermost secret, the desire can never be fulfilled in knowledge of the ordinary kind, in knowledge only by thought. Even if we knew a thousand times more of ourselves, we would never reach bottom. We would still remain an enigma to ourselves, as our fellow man would remain an enigma to us. The only way of full knowledge lies in the act of love: this act transcends thought, it transcends words. It is the daring plunge into the experience of union. However, knowledge in thought, that is psychological knowledge, is a necessary condition for full knowledge in the act of love. I have to know the other person and myself objectively, in order to be able to see his reality, or rather, to overcome the illusions, the irrationally distorted picture I have of him. Only if I know a human being objectively, can I know him in his ultimate essence, in the act of love. 7

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The problem of knowing man is parallel to the religious problem of knowing God. In conventional Western theology the attempt is made to know God by thought, to make statements *about* God. It is assumed that I can know God in my thought. In mysticism, which is the consequent outcome of monotheism (as I shall try to show later on), the attempt is given up to know God by thought, and it is replaced by the experience of union with God in which there is no more room — and no need — for knowledge *about* God.

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괄호뭉기

1. (전치사 + 명사/대명사/동명사/명사절)

- man in his human aspects is an unfathomable secret to himself
- In children we often see this path to knowledge
- The other path to knowing the secret

2. 명사 + (형용사절)

- the knowledge which is an aspect of love
- all the efforts we may make
- the power which makes him do what we want
- knowledge our thought can give
- all I have done is to destroy him
- the irrationally distorted picture I have of him

3. 명사 + (to 부정사)

- the ability to see a person as he is, to be aware of his unique individuality
- The basic need to fuse with another person
- this attempt to know
- the desire and ability to make a human being suffer
- the wish to know the secret of things and of life
- the attempt is given up to know God by thought

4. 명사 + (분사(-ing, pp))

- something imposed upon one from the outside

5. (부사) / (부사절) / (to 부정사) / (분사)

- were it not for a third component of love, *respect*
- I've more than once trampled an enemy for over an hour.
- Even if we knew a thousand times more of ourselves, we would never reach bottom
- Only if I know a human being objectively, can I know him

6. (동격)

- duty, something imposed upon one from the outside
- another specifically human desire, that to know the "secret of man."
- the extremes of sadism, the desire and ability to make a human being suffer
- something deeper: the wish to know the secret of things and of life
- the illusions, the irrationally distorted picture I have of him