

Symbiotic union has its biological pattern in the relationship between the pregnant mother and the foetus. They are two, and yet one. They live "together," (sym-biosis) , they need each other. The foetus is a part of the mother, it receives everything it needs from her; mother is its world, as it were; she feeds it, she protects it, but also her own life is enhanced by it. In the psychic symbiotic union, the two bodies are independent, but the same kind of attachment exists psychologically.

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The passive form of the symbiotic union is that of submission, or if we use a clinical term, of masochism. The masochistic person escapes from the unbearable feeling of isolation and separateness by making himself part and parcel of another person who directs him, guides him, protects him ; who is his life and his oxygen, as it were. The power of the one to whom one submits is inflated, may he be a person or a god; he is everything, I am nothing, except inasmuch as I am part of him. As a part, I am part of greatness, of power, of certainty. The masochistic person does not have to make decisions, does not have to take any risks; he is never alone — but he is not independent; he has no integrity; he is not yet fully born.

In a religious context the object of worship is called an idol; in a secular context of a masochistic love relationship the essential mechanism, that of idolatry, is the same. The masochistic relationship can be blended with physical, sexual desire; in this case it is not only a submission in which one's mind participates, but also one's whole body. There can be masochistic submission to fate, to sickness, to rhythmic music, to the orgiastic state produced by drugs or under hypnotic trance — in all these instances the person renounces his integrity, makes himself the instrument of somebody or something outside of himself; he need not solve the problem of living by productive activity.

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The active form of symbiotic fusion is domination or, to use the psychological term corresponding to masochism, sadism. The sadistic person wants to escape from his aloneness and his sense of imprisonment by making another person part and parcel of himself. He inflates and enhances himself by incorporating another person, who worships him.

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The sadistic person is as dependent on the submissive person as the latter is on the former; neither can live without the other. The difference is only that the sadistic person commands, exploits, hurts, humiliates, and that the masochistic person is commanded, exploited, hurt, humiliated. This is a considerable difference in a realistic sense; in a deeper emotional sense, the difference is not so great as that which they both have in common : fusion without integrity. If one understands this, it is also not surprising to find that usually a person reacts in both the sadistic and the masochistic manner, usually toward different objects. Hitler reacted primarily in a sadistic fashion toward people, but masochistically toward fate, history, the "higher power" of nature. His end — suicide among general destruction — is as characteristic as was his dream of success — total domination. 1

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In contrast to symbiotic union, mature *love is union under the condition of preserving one's integrity*, one's individuality. Love is an active power in man; a power which breaks through the walls which separate man from his fellow men, which unites him with others; love makes him overcome the sense of isolation and separateness, yet it permits him to be himself, to retain his integrity. In love the paradox occurs that two beings become one and yet remain two.

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If we say love is an activity, we face a difficulty which lies in the ambiguous meaning of the word "activity." By "activity," in the modern usage of the word, is usually meant an action which brings about a change in an existing situation by means of an expenditure of energy. Thus a man is considered active if he does business, studies medicine, works on an endless belt, builds a table, or is engaged in sports. Common to all these activities is that they are directed toward an outside goal to be achieved. What is *not* taken into account is the *motivation* of activity. Take for instance a man driven to incessant work by a sense of deep insecurity and loneliness; or another one driven by ambition, or greed for money. In all these cases the person is the slave of a passion, and his activity is in reality a "passivity" because he is driven; he is the sufferer, not the "actor."

On the other hand, a man sitting quiet and contemplating, with no purpose or aim except that of experiencing himself and his oneness with the world, is considered to be "passive," because he is not "doing" anything. In reality, this attitude of concentrated meditation is the highest activity there is, an activity of the soul, which is possible only under the condition of inner freedom and independence. One concept of activity, the modern one, refers to the use of energy for the achievement of external aims; the other concept of activity refers to the use of man's inherent powers, regardless of whether any external change is brought about. The latter concept of activity has been formulated most clearly by Spinoza. He differentiates among the affects between active and passive affects, "actions" and "passions." In the exercise of an active affect, man is free, he is the master of his affect; in the exercise of a passive affect, man is driven, the object of motivations of which he himself is not aware. Thus Spinoza arrives at the statement that virtue and power are one and the same. Envy, jealousy, ambition, any kind of greed are passions; love is an action, the practice of a human power, which can be practiced only in freedom and never as the result of a compulsion.

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Love is an activity, not a passive affect; it is a "standing in," not a "falling for." In the most general way, the active character of love can be described by stating that love is primarily *giving*, not receiving.

What is giving? Simple as the answer to this question seems to be, it is actually full of ambiguities and complexities. The most widespread misunderstanding is that which assumes that giving is "giving up" something, being deprived of, sacrificing. The person whose character has not developed beyond the stage of the receptive, exploitative, or hoarding orientation, experiences the act of giving in this way.

The marketing character is willing to give, but only in exchange for receiving; giving without receiving for him is being cheated. 3 People whose main orientation is a non-productive one feel giving as an impoverishment. Most individuals of this type therefore refuse to give. Some make a virtue out of giving in the sense of a sacrifice. They feel that just because it is painful to give, one *should* give; the virtue of giving to them lies in the very act of acceptance of the sacrifice. For them, the norm that it is better to give than to receive means that it is better to suffer deprivation than to experience joy.


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For the productive character, giving has an entirely different meaning. Giving is the highest expression of potency. In the very act of giving, I experience my strength, my wealth, my power. This experience of heightened vitality and potency fills me with joy. I experience myself as overflowing, spending, alive, hence as joyous. ⁴ Giving is more joyous than receiving, not because it is a deprivation, but because in the act of giving lies the expression of my aliveness.

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괄호뭉기

1. (전치사 + 명사/대명사/동명사/명사절)

- He inflates and enhances himself by incorporating another person
- neither can live without the other
- Hitler reacted primarily in a sadistic fashion toward people
- *mature love is union under the condition of preserving one's integrity*

2. 명사 + (형용사절)

- it receives everything it needs from her
- another person who directs him, guides him, protects him
- a power which breaks through the walls which separate man from his fellow men
- an action which brings about a change
- the object of motivations of which he himself is not aware
- the norm that it is better to give than to receive

3. 명사 + (to 부정사)

- an outside goal to be achieved

4. 명사 + (분사(-ing, pp))

- the orgiastic state produced by drugs or under hypnotic trance
- the psychological term corresponding to masochism
- a man driven to incessant work
- another one driven by ambition, or greed for money
- a man sitting quiet and contemplating

5. (부사) / (부사절) / (to 부정사) / (분사)

- the same kind of attachment exists psychologically
- if we use a clinical term
- to use the psychological term
- his activity is a "passivity"... because he is driven
- Simple as the answer to this question seems to be, it is actually full of ambiguities

6. (동격)

- that which they both have in common : fusion without integrity
- His end — suicide among general destruction — is as characteristic as was his dream