

Being
With

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生命探索/信仰更新

I wonder ...

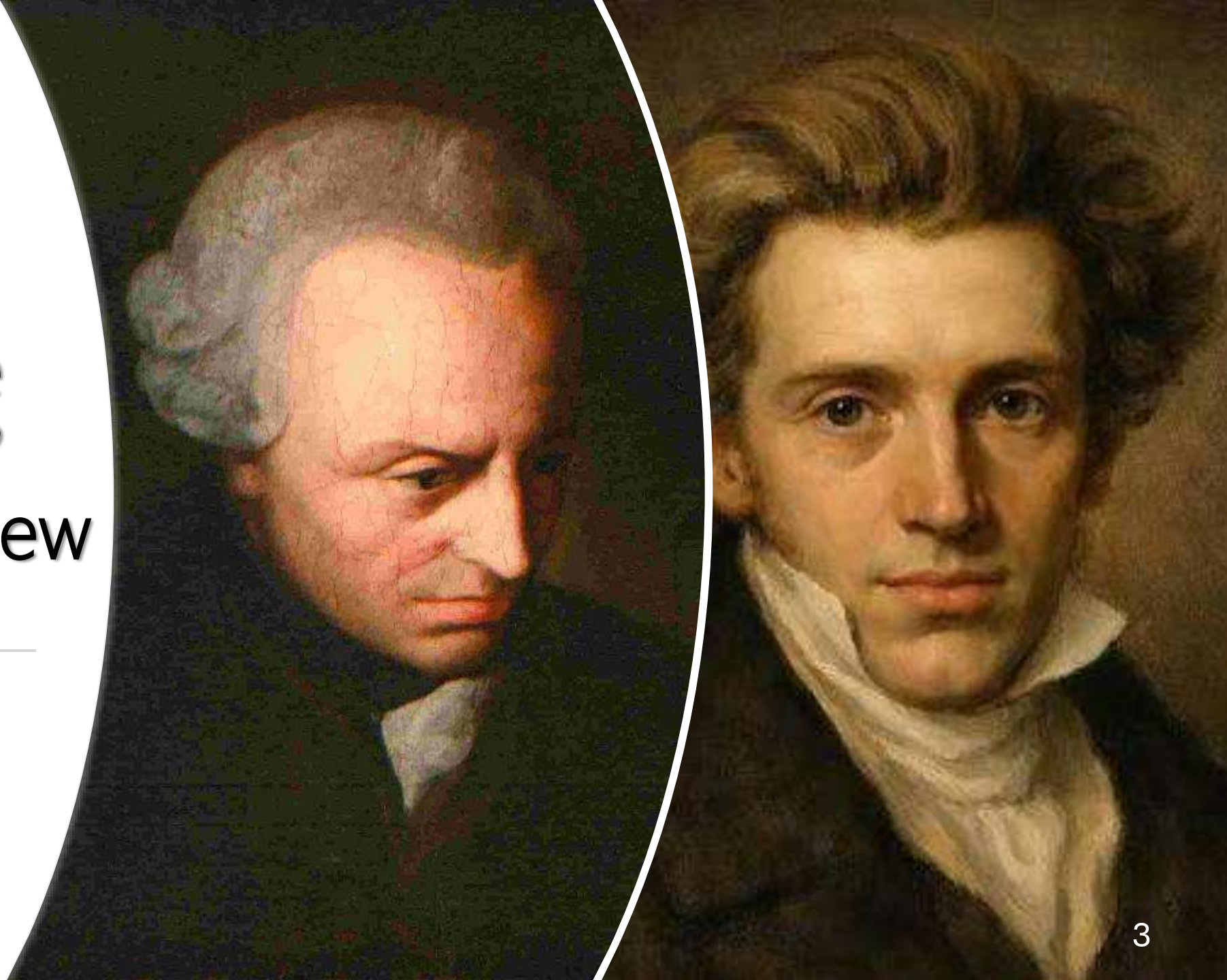
Revd Dr Sameul Wells







Can "Love" be Commanded? Reading Matthew (22: 37-40) with Kant and Kierkegaard



Kant

*The Metaphysics
of Morals*

The Metaphysics of Morals [1797]
Translated by Mary J. Gregor
(Cambridge: Cambridge University Press, 1991).

Edited by
Mary Gregor
Introduction by
Roger J. Sullivan

*Works of
Love* [1847]
Translated by
Howard V.
Hong and Edna
H. Hong
(Princeton, NJ:
Princeton University
Press, 1995).



WORKS OF LOVE



Søren Kierkegaard

Edited and Translated by
Howard V. Hong and
Edna H. Hong
with Introduction and Notes

Practical love



Love is a matter of *feeling*, not of willing, and I cannot love because I *will* to, still less because I *ought* to (I cannot be constrained to love); so ***a duty to love*** is an absurdity. But *benevolence*, as conduct, can be subject to a law of duty.

MM203

Is it “love”?

Duties of love (as Duties of Virtue towards others)



METAPHYSICAL FIRST PRINCIPLES OF THE DOCTRINE OF VIRTUE

Preface	181
Introduction to the Doctrine of Virtue	185
I. Doctrine of the Elements of Ethics	214
<i>Part I. On Duties to Oneself as Such</i>	214
<i>Part II. Duties of Virtue to Others</i>	243
Chapter I. On Duties to Others Merely as Men	243
Section I. On the Duty of Love to Other Men	243
Section II. On Duties of Virtue toward Other Men Arising from the Respect Due Them	254

*Kant was
no Kantian*

Moral endowments



They are *moral feeling*, *conscience*, *love of one's neighbor*, and *respect for oneself (self-esteem)*. There is no obligation to have these because they lie at the basis of morality, as *subjective conditions of receptiveness to the concepts of duty*, not as *objective conditions of morality*.

MM201

Duties of Love

*Not only Love of Benevolence,
Love of Delight also has a place*

Beneficence is a duty



So the saying “you ought to *love* your neighbor as yourself” does not mean that you ought immediately (first) to love him and (afterwards) by mean of this love do good to him. It means, rather, *do good* to your fellow man, and your beneficence will produce **love of man in you** (as **an aptitude of the inclination to beneficence in general**).

MM203

Neighborly love is not apathetic

Division of Duties of Love to Others



Part II. Duties of Virtue to Others

Chapter I. On Duties to Others Merely as Men

Section I. **On the Duty of Love to Other Men**

Section II. On Duties of Virtue toward Other Men
Arising from the Respect Due Them

- 243 1. Duty of Beneficence
- 243 2. Duty of Gratitude
- 243 254 3. Duty of Sympathy

*More than a maxim of benevolence
that results in beneficence*

The happiness of others as an end is also an (imperfect) duty



The duty of love for one's neighbor can, accordingly, also be expressed as the duty to make others' ends my own (provided only that these are not immoral).

MM244

Duties of Love

Obligatory end

Duty of cultivation of benevolent disposition towards others



But beyond *benevolence* in our wishes for other man (which costs us nothing) how can it be required as a duty that this should also be practical, that is, that everyone who has the means to do so should be *beneficent* to those in need? Benevolence is **satisfaction in the happiness (well-being) of others**; but beneficence is the maxim of making other's happiness one's end ...

MM246-7

More than practical beneficent desires

All in all, active sympathetic participation is generally a duty



Nature has already implanted in man susceptibility to [feelings of sympathetic joy and sadness]. But to use this as a means to promote active and rational benevolence is still a particular and, though only a conditional, duty. [...] **an indirect duty to cultivate the compassionate natural feelings in us, and to make use of them** as so many means to sympathy based on moral principles and the feeling appropriate to them.

MM250-1

Bringing emotions to bear on “seeing” the Neighbor



It is therefore a duty not to avoid the places where the poor who lack the most basic necessities are to be found but **rather to seek them out, and not shun** sick-rooms or debtors' prisons and so forth in order to avoid sharing painful feelings one may not be able to resist. For this is still one of the impulses that nature has implanted in us to do what the representation of duty alone would not accomplish.

MM251

Moral worth of acting against contrary inclinations



Acting according
to duty

Just doing one's duty

*But grudgingly,
resentfully;*



Acting from duty

Acting *solely* from
commitment to doing
what is morally right

or gladly



Duties of Love

Love of neighbor (as oneself) as a wide (positive and imperfect) duty



Hence this duty is only a *wide* one; the duty has in it a latitude for doing more or less, and no specific limits can be assigned to what should be done.

MM197

Not a matter of doing everything possible at every opportunity

What is not commandable, and what is actually commanded



- ❖ **Not** having the feeling of love
- ❖ **Not only** doing-good ... **but** well-wishing,
genuine care and concern for other's well-being
- ❑ **Also:** cultivation of lovingkindness by
active sympathetic participation
 - ✓ **Much more:** striving to become a loving person

Nothing short of a change of heart

On the Vices of Hatred for Men, Directly Opposed to Love of Them



These comprise the loathsome family of *envy*, *ingratitude*, and *malice*. In these vices, however, hatred is not open and violent but secret and veiled, adding meanness to one's neglect of duty to one's neighbor, so that one also violates a duty to oneself.

MM251

Can we be held responsible for emotions not under our control?

From the standpoint of duty, moral perfection is non-optional, but built-in



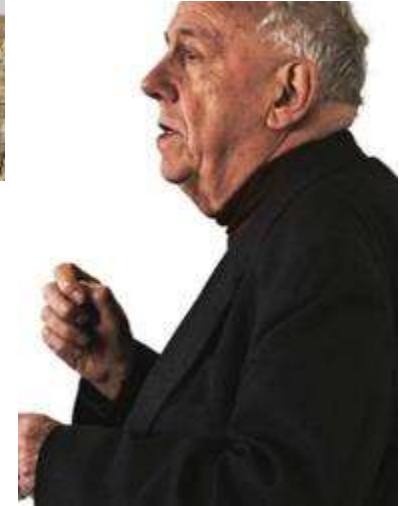
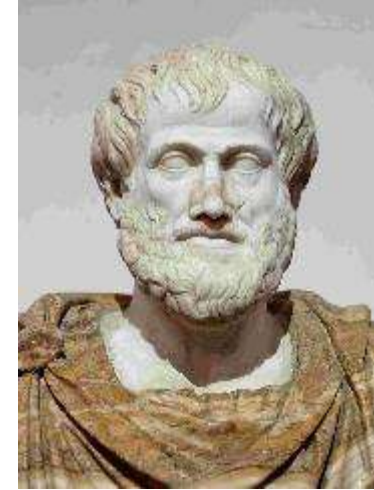
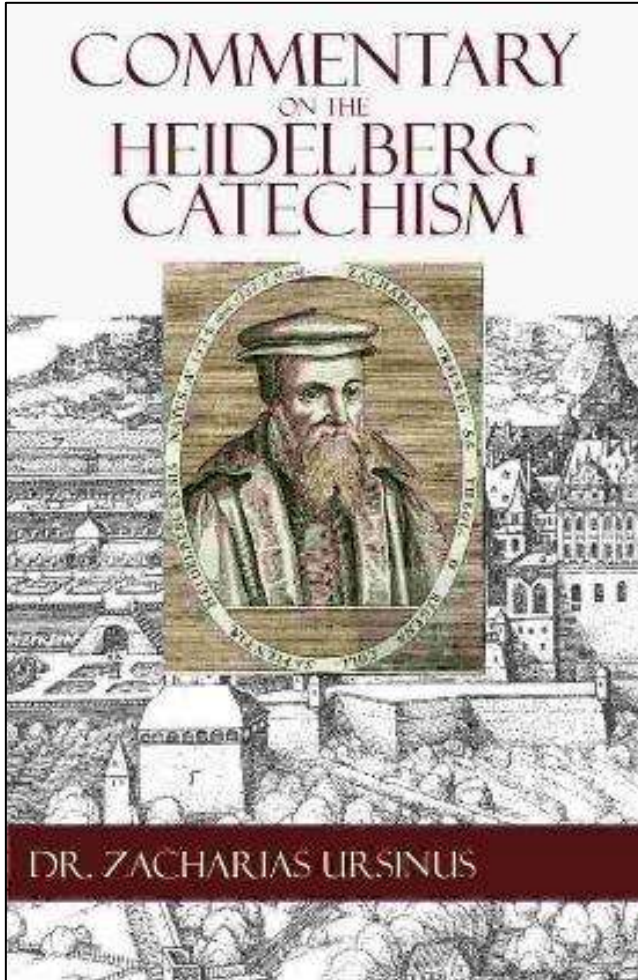
It is man's duty to **strive** for this perfection [**to be holy = pure in will**], but **not to reach** it (in this life), and his compliance with this duty can, accordingly, consist only in continual progress.

MM241

Duties of Love

Kantian Virtue Ethics

Post-Reformation Virtue Ethics on Law of God



*Decalogue as teaching
virtues and vices*

Double Love Commandment: We love God practically by liking the Law



It is, therefore, only *practical love* that is understood in that kernel of all laws. To love God means, in this sense, **to do what He commands gladly**; to love one's neighbor means **to practice all duties toward him gladly**. But the command that makes this a rule cannot command us to have this disposition in dutiful actions but **only to strive for it**.

Critique of Practical Reason

Duties of Love

Is God more than a practical postulate?

Opening Prayer



How could one speak properly about love if you were forgotten, you God of love, source of all love in heaven and on earth; you who spared nothing but in love gave everything; you who are Love, so that one who loves is what he is only by being in you!

WL3

Self-transformation as what we do, or something happens on us?



A Christianity that warns, rather than entices

Moreover, the person who chooses Christianity should at that very moment have an impression of its difficulty so that he can know **what it is that he is choosing.**

WL194

*Christian love is impossible, therefore
it has to be made obligatory*

Double danger of Christian love



The purely human view of love also teaches that love requires no reward – **it wants only to be loved**, as if this were no reward, as if the whole relationship did not still remain within the category of human relationships. But the inwardness of Christian love is to be willing, **as reward for its love, to be hated** by the beloved (the object).

WL130-1

You will fare badly in the world!

Only when it is a duty to love, is love eternally made free in blessed independence



This *shall*, then, makes love free in blessed independence. Such a love stands and does not fall with the *contingency of its object* but stands and falls with the Law of eternity – but then, of course, it never fails. Such love is not dependent on this or that; it is dependent only on that alone which liberates – therefore it is eternally independent.

WL39

Spontaneous love is not free

Fastidiousness in seeking perfection of one's conception of love is self-love



Thus, the perfection of the object is **not** the perfection of the love.

WL66

The world searches for the perfect to love; Christians become perfect in love

“Seeing” the Neighbor with closed eye



Therefore the one who truly loves the neighbor loves also his enemy. The distinction *friend* or *enemy* is a difference in the object of love, but love for neighbor has the object that is without difference. [...] it allows all dissimilarities to stand but teaches the equality of eternity.

WL67-8, 72

*Neighborly love as indiscriminate,
boundless, limitless*

Preferential love of special relations as morally reprehensible?



But the man who does not see to it that his wife is to him the neighbor, and only then his wife, never comes to love the neighbor, no matter how many people he loves – that is, he has made his wife an exception. [...] To be sure, the wife and the friend are not loved in the same way, nor the friend and the neighbor [...]

WL141

*Not insist on its own way/
Seek not one's own (1 Cor 13:4-5)*

The Golden Rule and Love of Neighbor



Do to others as you would have them do to you. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

Luke 6: 31-33

Cf. Matthew 7:12

The opposite of love is ... self-centeredness



Anyone who insightfully and earnestly reflects on this matter will readily see that the issue must be posed in this way: shall erotic love and friendship be the highest love or shall this love be **dethroned**?

WL45

Neighborly love is paradigmatic

Love-relationship requires threeness



*Worldly wisdom is of the opinion that love is [an immediate] relationship between persons; Christianity teaches that love is a relationship between: a person [the lover] – God [the love] – a person [the beloved], that is, that **God is the middle term.***

WL106-7

Eccentric existence in love

To love others **as oneself**

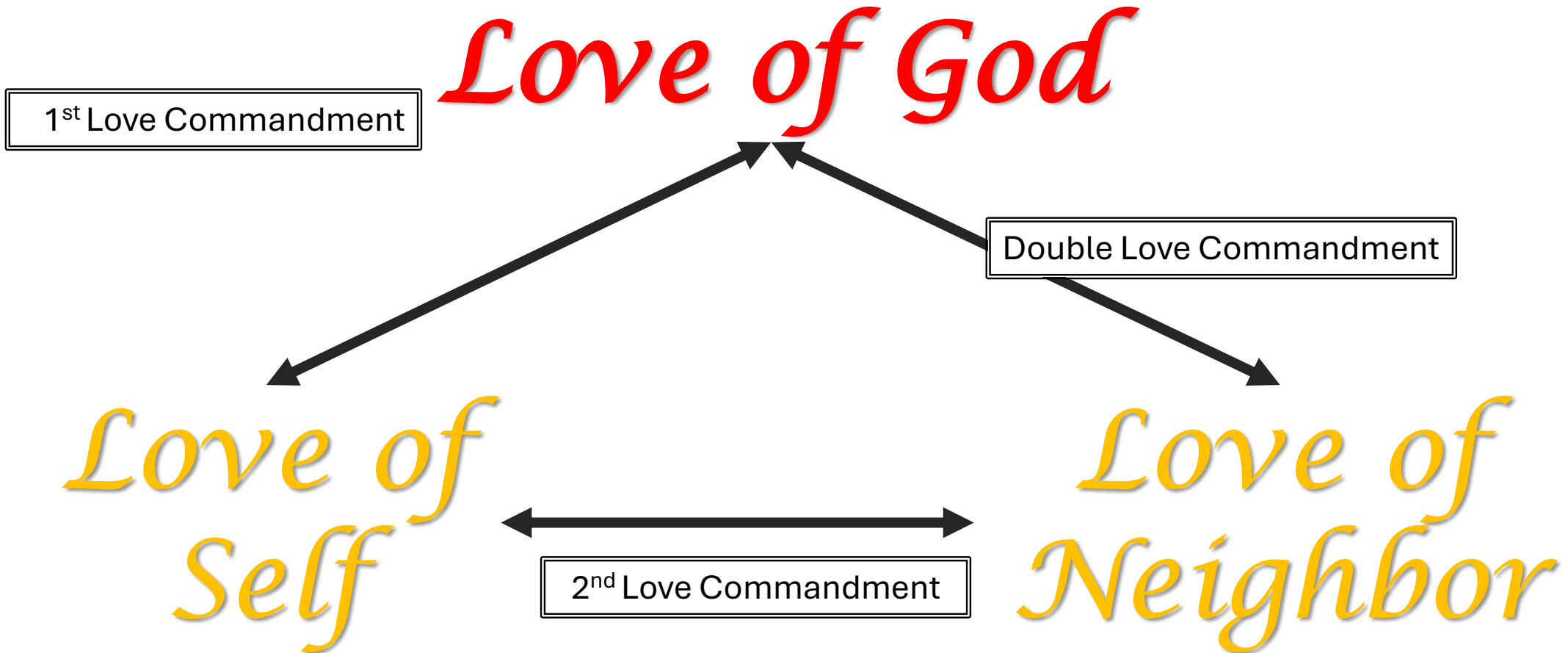


*To love God is to love oneself truly; **to help another person to love God** is to love another person; to be helped by another person to love God is to be loved.*

WL107

*To love as one is loved by God
(John 13:34b; also 1 John 4: 7-12, 16-21)*

Integrity of the Love Commandment



Logic of Gift (**vs** Economy of Exchange)



No, the one who loves runs into debt; in feeling himself gripped by love, he feels this as being in an infinite debt. [...] Therefore we can say that *this is the distinctive characteristic of love: that the one who loves by giving, infinitely, runs into infinite debt.*

WL176-7

*Let no debt remain outstanding,
except the continuing debt to love
one another (Rom 13:8)*

Sacred duty of gratitude



[An] obligation with regard to it cannot be discharged completely by any act in keeping with it (so that one who is under obligation always remains under obligation). Any other duty is an *ordinary* duty. But **one cannot, by any repayment of a kindness received, rid oneself of the obligation for it.**

MM249

“Debt” owed without indebtedness

Loving obedience to Commanding Love



**Love
obliges**



**Love
submits**

*Love can't be commanded,
but Love commands*

Whenever the purely human loses courage, the commandment strengthens



When it says, “You shall love”, it is saying, “Your love has an eternal worth”. But it does not say it **comfortingly**, since that would not help; it says it **commandingly** [...]

WL41

*Ought implies can;
“can’t” does not entail “ought not”*