

## Erich Fromm "The Art of Loving" #1

How many of us \_\_\_\_\_ something that needs to be learned about love? Here, "love" refers not only to romantic love but also to friendship and familial love, and \_\_\_\_\_ to build good long-term relationships. Then, \_\_\_\_\_ to love others? In 1956, a German social psychologist Erich Fromm wrote *The Art of Loving*. He \_\_\_\_\_ readers how many truly loving people you have known, and emphasizes the difficulty, saying, "love is not a \_\_\_\_\_ can be easily \_\_\_\_\_ by anyone regardless of the \_\_\_\_\_ reached by them." Loving others cannot be \_\_\_\_\_ by \_\_\_\_\_ knowledge or easy techniques, so \_\_\_\_\_ a \_\_\_\_\_ for better communication, you \_\_\_\_\_ stop listening now. Also, what is discussed here will not help you to attract the attention of your romantic \_\_\_\_\_ a \_\_\_\_\_ tomorrow. This book rather argues that the fundamental problem \_\_\_\_\_ in the \_\_\_\_\_ to \_\_\_\_\_ the \_\_\_\_\_ through superficial techniques. There are \_\_\_\_\_ shortcuts nor \_\_\_\_\_. The \_\_\_\_\_ point is that the capacity to love is only achievable for \_\_\_\_\_ themselves from expecting answers. To love others in the \_\_\_\_\_, we need to \_\_\_\_\_ our \_\_\_\_\_ personality, learn the art of loving, and live every single day with \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. How can we love others?

How many of us think that there is something that needs to be learned about love? Here, "love" refers not only to romantic love but also to friendship and familial love, and it is essential to build good long-term relationships. Then, what does it mean to love others? In 1956, a German social psychologist Erich Fromm wrote *The Art of Loving*. He asks its readers how many truly loving people you have known, and emphasizes the difficulty, saying, "love is not a sentiment which can be easily indulged in by anyone regardless of the level of maturity reached by them." Loving others cannot be accomplished by shallow knowledge or easy techniques, so if you expect a shortcut for better communication, you might stop listening now. Also, what is discussed here will not help you to attract the attention of your romantic interest on a date tomorrow. This book rather argues that the fundamental problem lies in the very attitude to pursue the immediate gains through superficial techniques. There are neither shortcuts nor prescriptions. The whole point is that the capacity to love is only achievable for those who have freed themselves from expecting answers. To love others in the truest sense, we need to develop our total personality, learn the art of loving, and live every single day with courage, faith, and discipline. How can we love others?

shallow	浅い、表面的な	prescription	処方、決まった解決策
shortcut	近道、手っ取り早い方法	capacity	能力、資質
attract	引きつける	achievable	達成可能な
fundamental	根本的な	personality	人格、個性
immediate	即時の、目先の	discipline	規律、自己鍛錬
superficial	表面的な	courage	勇気

## Erich Fromm "The Art of Loving" #2

Love is not the problem of being loved. It is not the matter of how to be loved or how to be lovable, much less how to make them dependent on you. So the focus should not be on how to gain success that draws others' attention or how to master interesting conversation. Love certainly requires efforts, but it is not about how to package yourself to be charming and lovable. Love is about how you actively engage with others. Also, love is not the problem of an object. Fromm pointed out the typical misunderstanding, saying, "people think that to love is simple, but to find the right object to love is difficult." In other words, it is a mistake to think "I can love another well once I find someone who is worthy to love." He wrote, "This attitude can be compared to that of a man who wants to paint but who, instead of learning the art, claims that he has just to wait for the right object, and that he will paint beautifully when he finds it." Love is a matter of faculty, so it does not happen automatically after finding the right object. It requires practice. So it will be too late to start making an effort of love when you find someone you want to be loved by. The way you deal with people everyday will also be the very attitude toward the person right in front of you. Only those who cultivate a caring attitude toward humanity as a whole can acquire the capacity to love in the truest sense.

Love is not the problem of being loved. It is not the matter of how to be loved or how to be lovable, much less how to make them dependent on you. So the focus should not be on how to gain success that draws others' attention or how to master interesting conversation. Love certainly requires efforts, but it is not about how to package yourself to be charming and lovable. Love is about how you actively engage with others. Also, love is not the problem of an object. Fromm pointed out the typical misunderstanding, saying, "people think that to love is simple, but to find the right object to love is difficult." In other words, it is a mistake to think "I can love another well once I find someone who is worthy to love." He wrote, "This attitude can be compared to that of a man who wants to paint but who, instead of learning the art, claims that he has just to wait for the right object, and that he will paint beautifully when he finds it." Love is a matter of faculty, so it does not happen automatically after finding the right object. It requires practice. So it will be too late to start making an effort of love when you find someone you want to be loved by. The way you deal with people everyday will also be the very attitude toward the person right in front of you. Only those who cultivate a caring attitude toward humanity as a whole can acquire the capacity to love in the truest sense.

dependent	依存している	misunderstanding	誤解
master (verb)	習得する、極める	worthy	値する
package (verb)	見せ方を整える	faculty	能力、機能
charming	魅力的な	cultivate	育む、養う
engage	積極的に関わる	humanity	人類、人間性
object	対象	acquire	習得する

## Erich Fromm "The Art of Loving" #3

Erich Fromm said that love is the wish to \_\_\_\_\_ the life \_\_\_\_\_ we love, and it is the active \_\_\_\_\_ for their \_\_\_\_\_ and well-being. Love is about one's active stance, so it is not about the initial \_\_\_\_\_ of \_\_\_\_\_ or the excitement of connecting \_\_\_\_\_ . Of course, these emotions \_\_\_\_\_ to build strong relationships at the beginning, but \_\_\_\_\_ won't lead to the \_\_\_\_\_ of being in love. He also wrote, "Love is not \_\_\_\_\_ a relationship to a specific person; \_\_\_\_\_ an attitude, an \_\_\_\_\_ of character which determines the relatedness of a person to the \_\_\_\_\_, not \_\_\_\_\_ one "object" of love. \_\_\_\_\_ loves only one other person and is \_\_\_\_\_ to the rest of their \_\_\_\_\_, it is not love but a symbiotic \_\_\_\_\_, or an \_\_\_\_\_ egotism." \_\_\_\_\_, the \_\_\_\_\_ love is about how you \_\_\_\_\_ people, \_\_\_\_\_ . If your attention and kindness are \_\_\_\_\_ to those who are special or beneficial to you, it is not love. In other words, true love requires \_\_\_\_\_ breaking away \_\_\_\_\_ a \_\_\_\_\_ an attitude that \_\_\_\_\_ the well-being of everyone. You \_\_\_\_\_ wonder what this view implies for romantic love. In many cultures, romantic love is \_\_\_\_\_ be an exclusive relationship. The exclusiveness of romantic love is often \_\_\_\_\_ as meaning \_\_\_\_\_, but this relationship is \_\_\_\_\_ an expression of universal love toward humanity. A truly loving person will \_\_\_\_\_ romantic love \_\_\_\_\_: I love all of humankind. I \_\_\_\_\_ a romantic relationship \_\_\_\_\_ particular person. I love this person as one \_\_\_\_\_ and practice \_\_\_\_\_ and respecting humanity in general.

Erich Fromm said that love is the wish to further the life of that which we love, and it is the active concern for their growth and well-being. Love is about one's active stance, so it is not about the initial ecstasy of falling in love or the excitement of connecting well with others. Of course, these emotions serve to build strong relationships at the beginning, but these alone won't lead to the permanent state of being in love. He also wrote, "Love is not primarily a relationship to a specific person; it is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not toward one "object" of love. If a person loves only one other person and is indifferent to the rest of their fellows, it is not love but a symbiotic attachment, or an enlarged egotism." Thus, the matter of love is about how you engage with people, whoever they are. If your attention and kindness are directed selectively to those who are special or beneficial to you, it is not love. In other words, true love requires both breaking away from a self-centered value and acquiring an attitude that seeks the well-being of everyone. You then might wonder what this view implies for romantic love. In many cultures, romantic love is supposed to be an exclusive relationship. The exclusiveness of romantic love is often misinterpreted as meaning possessive attachment, but this relationship is still an expression of universal love toward humanity. A truly loving person will speak about their romantic love as follows: I love all of humankind. I entered into a romantic relationship with this particular person. I love this person as one expression and practice of affirming and respecting humanity in general.

further (verb)	促進する、さらに進める	indifferent	無関心な
stance	姿勢、立場	symbiotic	共生的な
ecstasy	恍惚、強い喜び	attachment	愛着、執着
permanent	永続的な	selective	選択的な
orientation	志向、方向づけ	possessive	独占欲の強い
relatedness	関係性	affirm	肯定する

## Erich Fromm "The Art of Loving" #4

Love is what \_\_\_\_\_ the wish to make their lives better, and it should be \_\_\_\_\_ are important and beneficial to you but also to the whole of humanity. However, this is not about neglecting or \_\_\_\_\_ yourself. Loving others is \_\_\_\_\_ loving yourself. The Bible states, "love your neighbor as yourself." These words \_\_\_\_\_ that respect, love, and understanding of one's own self cannot be \_\_\_\_\_ those for another individual. In \_\_\_\_\_ philosophy, Mozi, a philosopher of the Spring and Autumn and Warring States periods, proposed the \_\_\_\_\_ of "\_\_\_\_\_ love," meaning that loving others as one loves oneself, and extending the love equally toward everyone, regardless of social \_\_\_\_\_ or \_\_\_\_\_. Love of one person is \_\_\_\_\_ love of humanity. Since you are a \_\_\_\_\_ humanity and you are connected with others in society, loving humanity \_\_\_\_\_ loving yourself. \_\_\_\_\_ self-love is essential, Fromm \_\_\_\_\_ that \_\_\_\_\_ from selfishness. He wrote that the selfish person does not love himself too much but too \_\_\_\_\_. Selfish people make an unsuccessful \_\_\_\_\_ to \_\_\_\_\_ to love their true selves \_\_\_\_\_ taking from others or \_\_\_\_\_ themselves too much \_\_\_\_\_ others. For example, some parents are actually \_\_\_\_\_ or even not interested in what their children feel or want. Instead, they see their children only as a \_\_\_\_\_ to gain \_\_\_\_\_ through their child's \_\_\_\_\_, such as academic \_\_\_\_\_ and \_\_\_\_\_. These parents often \_\_\_\_\_ a sense of dissatisfaction \_\_\_\_\_ lives. Since they are unable to fully love themselves, they seek to \_\_\_\_\_ their unrealized dreams through their children. To show another example, one could get \_\_\_\_\_ by giving others too much to their family or \_\_\_\_\_. Some of them don't fully love themselves and \_\_\_\_\_ try to compensate by \_\_\_\_\_ others, and some others \_\_\_\_\_ take a good balance between \_\_\_\_\_ for others and \_\_\_\_\_ for themselves. If you neglect yourself, your love of others will not be sustainable. By contrast, love of oneself becomes an \_\_\_\_\_ of love toward others. What the Bible and Mozi mean by "love others as you love yourself" is that, \_\_\_\_\_, you should care and respect yourself as you do for others. Love of others requires love of yourself, and \_\_\_\_\_.

Love is what derives from the wish to make their lives better, and it should be directed not only to those who are important and beneficial to you but also to the whole of humanity. However, this is not about neglecting or sacrificing yourself. Loving others is inseparable from loving yourself. The Bible states, "love your neighbor as yourself." These words imply that respect, love, and understanding of one's own self cannot be separated from those for another individual. In Eastern philosophy, Mozi, a philosopher of the Spring and Autumn and Warring States periods, proposed the doctrine of "impartial love," meaning that loving others as one loves oneself, and extending the love equally toward everyone, regardless of social status or kinship. Love of one person is premised on love of humanity. Since you are a part of humanity and you are connected with others in society, loving humanity certainly involves loving yourself. Although self-love is essential, Fromm emphasizes that it is different from selfishness. He wrote that the selfish person does not love himself too much but too little. Selfish people make an unsuccessful attempt to compensate for their inability to love their true selves by either taking from others or devoting themselves too much in pursuit of approval from others. For example, some parents are actually blinded or even not interested in what their children feel or want. Instead, they see their children only as a means to gain prestige through their child's status, such as academic excellence and obedience. These parents often harbor a sense of dissatisfaction with their lives. Since they are unable to fully love themselves, they seek to live out their unrealized dreams through their children. To show another example, one could get exhausted by giving others too much to their family or colleagues. Some of them don't fully love themselves and thus try to compensate by getting approval from others, and some others fail to take a good balance between caring for others and caring for themselves. If you neglect yourself, your love of others will not be sustainable. By contrast, love of oneself becomes an inexhaustible source of love toward others. What the Bible and Mozi mean by "love others as you love yourself" is that, conversely, you should care and respect yourself as you do for others. Love of others requires love of yourself, and vice versa.

derive	由来する、生じる	compensate	埋め合わせる
inseparable	切り離せない	prestige	名声、威信
impartial	公平な、偏りのない	dissatisfaction	不満
doctrine	教義、主義	sustainable	持続可能な
premised on	～を前提として	inexhaustible	枯渇しない
selfishness	利己主義		

## Erich Fromm “The Art of Loving” #5

Love is \_\_\_\_\_ one’s level of maturity. It is not something that can be \_\_\_\_\_ by \_\_\_\_\_ acquiring certain techniques or understanding a \_\_\_\_\_. There is no shortcut, so one needs to get closer to a self who sincerely loves the \_\_\_\_\_ humanity by living each day with discipline and concentration, and keep practicing it \_\_\_\_\_ and courage. \_\_\_\_\_, \_\_\_\_\_ to have discipline and concentration? We will never be good at loving if we do it only when we are in the \_\_\_\_\_ or when we \_\_\_\_\_ attractive people. At every interaction \_\_\_\_\_ daily lives, we must reflect on what value, \_\_\_\_\_, we might be able to provide to the person right in front of us by paying our best attention and listening carefully. However, Fromm said, most people just \_\_\_\_\_ listen to others, or \_\_\_\_\_, \_\_\_\_\_ really listening. Secondly, why does true love require \_\_\_\_\_ and courage? For example, \_\_\_\_\_ that there are two people who smile \_\_\_\_\_ every person they meet. One does \_\_\_\_\_ knowledge \_\_\_\_\_ him or her look \_\_\_\_\_ and attractive, and \_\_\_\_\_ it is easier to \_\_\_\_\_ benefits from others. The other does \_\_\_\_\_ their faith in loving, \_\_\_\_\_ knowing \_\_\_\_\_ always be rewarded. The former may \_\_\_\_\_ caring at the first glance, but it is just the \_\_\_\_\_ of selfishness. Children with a pure heart and \_\_\_\_\_ adults will soon tell that such kindness and smile is motivated by self-interest. The \_\_\_\_\_, on the other hand, behaves \_\_\_\_\_ commitment to their faith, regardless of \_\_\_\_\_ or not. Fromm wrote, “To love means to \_\_\_\_\_ oneself without guarantee, to give oneself completely in the hope that our love may produce love in the loved person.” Whoever \_\_\_\_\_ safety and security as primary importance in life cannot have faith, and those without the courage to be \_\_\_\_\_ and \_\_\_\_\_ cannot love others in a true sense. Truly loving people \_\_\_\_\_ such \_\_\_\_\_, faith, and courage will, as a result, come to enjoy respect, support, and love from others—far beyond what an \_\_\_\_\_ could ever imagine. However, as long as you \_\_\_\_\_ the last sentence as a selfish how-to \_\_\_\_\_ that “I can gain much by loving \_\_\_\_\_,” you will not enjoy the \_\_\_\_\_ richness. It is not through techniques or \_\_\_\_\_, but \_\_\_\_\_ a genuine love for humanity as a whole, \_\_\_\_\_ build a truly meaningful relationship with the person right \_\_\_\_\_ you.

Love is inseparable from one’s level of maturity. It is not something that can be achieved by merely acquiring certain techniques or understanding a set of theories. There is no shortcut, so one needs to get closer to a self who sincerely loves the whole of humanity by living each day with discipline and concentration, and keep practicing it with faith and courage. Firstly, what does it mean to have discipline and concentration? We will never be good at loving if we do it only when we are in the mood or when we meet attractive people. At every interaction in our daily lives, we must reflect on what value, if any, we might be able to provide to the person right in front of us by paying our best attention and listening carefully. However, Fromm said, most people just pretend to listen to others, or even give advice, without really listening. Secondly, why does true love require faith and courage? For example, let us suppose that there are two people who smile at every person they meet. One does it from knowledge that it makes him or her look humble and attractive, and thereby it is easier to extract benefits from others. The other does it out of their faith in loving, despite knowing that it will not always be rewarded. The former may appear caring at the first glance, but it is just the extension of selfishness. Children with a pure heart and perceptive adults will soon tell that such kindness and smile is motivated by self-interest. The latter, on the other hand, behaves with a full commitment to their faith, regardless of whether it pays off or not. Fromm wrote, “To love means to commit oneself without guarantee, to give oneself completely in the hope that our love may produce love in the loved person.” Whoever insists on safety and security as primary importance in life cannot have faith, and those without the courage to be hurt and unrewarded cannot love others in a true sense. Truly loving people equipped with such discipline, faith, and courage will, as a result, come to enjoy respect, support, and love from others—far beyond what an egoistic perspective could ever imagine. However, as long as you interpret the last sentence as a selfish how-to formula that “I can gain much by loving selflessly,” you will not enjoy the genuine richness. It is not through techniques or pretense, but through a genuine love for humanity as a whole, that you can build a truly meaningful relationship with the person right in front of you.

merely	単に	extract	引き出す、得る
concentration	集中	perceptive	洞察力のある
interaction	相互作用、交流	commitment	献身、約束
reflect	熟考する	guarantee	保証
pretend	ふりをする	egoistic	利己的な