

LOVE 愛



Love in Buddhism

Love is a feeling of warm affection, interest and concern towards others. The Buddhists defines love like this: 'Love is characterized as promoting the welfare of others, its function is to desire their welfare, it manifests as the removal of annoyance and its proximate cause is seeing the loveable nature of beings.' The Buddhists say that the three most important constituents of love are fellow-feeling, empathy and consideration. The Buddha spoke of many different types of love, some of which do not have English equivalents; warm regard, closeness, loving commitment, genial love, erotic love, worldly love, tender love, affection, love of one's mother, love of one's father and devoted love.

The Buddha said to his disciples: 'You should train yourselves like this: Our minds shall not be perverted nor shall we speak evil speech but with kindness and compassion we will live with a mind free from hatred and filled with love. We will live suffusing firstly one person with love and starting with them, suffuse the whole world with a love that is expansive, pervasive, immeasurable and utterly devoid of hatred or enmity. This is how you should train yourselves'.

Love in Christianity

Love is a key attribute of God in Christianity. 1 John 4:8 and 16 state that "God is love; and he who abides in love abides in God, and God abides in him." John 3:16 states: "God so loved the world..." In the New Testament, God's love for humanity or the world is expressed in Greek as agape.

Love in Old Testament

The Old Testament uses a rich vocabulary to express the love of God, as a concept that appears in many instances. God's love as the basis for the election of Israel. God expresses his love for individuals as well. God hates all workers of iniquity.

Love in New Testament

Both the terms love of God and love of Christ appear in the New Testament. In cases such as in Romans 8:35 and Romans 8:39 their use is related in the experience of the believer, without asserting their equality. In John 14:31 Jesus expresses his love for God the Father. This verse includes the only direct statement by Jesus in the New Testament about Jesus' love for the God the Father. The love of the Father for his Son (Jesus Christ) is expressed in Matthew 3:17 by a voice from Heaven during the Baptism of Jesus. The same sentiment is later expressed during the Transfiguration of Jesus in Mark 9:7, where a voice from Heaven tells the three disciples: "This is my Son, whom I love.

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in 1 Thessalonians 3:12: "May the Lord make your love increase and overflow for each other and for everyone else.". The corresponding verb *agapō* is used not only of God's love and of the mutual love of Christians, but also of Christians' love for God, as in 1 John 4:21: "And he has given us this command: Whoever loves God must also love his brother".

Love in Confucianism

- 1) To love a thing means wanting it to live.
- 2) Love thy neighbor as thyself: Do not do to others what thou wouldst not wish be done to thyself: Forgive injuries. Forgive thy enemy, be reconciled to him, give him assistance, invoke God in his behalf.
- 3) Can there be a love which does not make demands on its object?
- 4) Love of goodness without love of learning degenerates into simple-mindedness. Love of knowledge without love of learning degenerates into utter lack of principle. Love of faithfulness without love of learning degenerates into injurious disregard of consequences. Love of uprightness without love of learning degenerates into harshness. Love of courage without love of learning degenerates into insubordination. Love of strong character without love of learning degenerates into mere recklessness.