

The Theory of Love indicated in Kierkegaard's *Work of Love* shows traditional model of neighborly love. It demands that everyone should be the object of love regardless of difference he has for others and that you should love without self-love, by self-denial. Actually, this commandment of equality and self-denial presents typical character of neighborly love. Kierkegaard show these characters in *Work of Love* by making definitive distinction between neighborly love and preferential love like erotic love and friendship.

Among Kierkegaardian, his theory of love plays an important role which presents his ethical thought. Kierkegaard often emphasizes Individual and existence which is not absorbed into abstract concept like "human being", so that his thought is criticize as unsocial individualism. When Kierkegaardian objected this criticism by demonstrating that Kierkegaard recognizes importance of others as object of love, *Work of love* can be the grounds for an argument.

On the other hand, even Kierkegaard's theory of love is criticized as unsocial egoism. If neighborly love doesn't see difference of others, like his personality, others as object of love becomes meaningless for lovers. Others as subject of love (who returns love to lovers) can also do nothing for lovers, when neighborly lover doesn't need others love because desire to be love is self-love. Researchers have denial this criticism by presenting the ethical aspects of Kierkegaard's neighborly love. Nevertheless, someone says that such ethical interpretation of *Work of love* is too limited to adequately explain aesthetical aspect of neighborly love as joy in the presence of the beloved.

The central aim of this article is to respond to this matter of interpretation in Kierkegaard's theory of love by presenting new interpretation model which shows not equality or self-denial but eternity as most important concept of neighborly love of Kierkegaard. I have 3 theses to argue:

- (1) Kierkegaard's neighborly love is to love every human being because of not others difference but individuality which is from God's love and ground for who he is. To love others as abstract human being who doesn't have individuality is not neighborly love. Others as object and subject of love play an important role in Kierkegaard's thought.
- (2) Kierkegaard's neighborly love is not only ethical treatment for everyone but also joy of the presence of others. Neighborly love is to thank for God's love which creates all individuality and to joy the individuality of others as proof of such God's love. The appreciation for God's love involves the joy of erotic love and friendship by recognizing a happy encounter with lover or friend as works of God.
- (3) Most important concept in Kierkegaard's theory of love is not equality or self-denial but eternity of love. To redress the balance of property and power in this world isn't the highest

purpose of neighborly love because equality before God exists forever whether or not there is the equality in this temporal world. Thus, Kierkegaard's theory of love contributes not to ethical matter but aesthetic one: How can I love my beloved forever? Kierkegaard says you should set your all love (erotic love, friendship, familial love etc.) into love for God. On the other hand, in ethic, Kierkegaard's neighborly love can be applied to ethical matters about human relations by claiming dissimilarity of reciprocity of love.

In the chapter 1, I draw a whole aspect of ethical and theological discussion about neighborly love (agape). Then I show the overview of research of *Work of Love* and there are two matters: about importance of Others as object of love and subject of love. From Chapter 3 to 5, about objective importance of Others, I claim that neighborly love is grounded on others eternal individuality and that the equality in Kierkegaard is not to treat everyone with ethical attitude but to depend on nothing other than God. In Chapter 6, I discuss about the subjective importance of others. Then I present that Kierkegaard esteems in others as subject by objecting the mutual love because of its discriminatory. Moreover, I suggest the limit of Kierkegaard's theory of love is nonpolitically because the most important concept in his theory is eternity. Nevertheless, this can contribute to ethical matters about human relation. Finally, I let Kierkegaard on the ethical and theological discussion.