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Love as the Centre of Instruction

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ABSTRACT

Love is an emotion of a strong affection and personal attachment. Love act as a major facilitator of interpersonal relationships and owing to its central psychological importance, is one of the most common themes in the creative acts. The spiritual wisdom that contemplates the harmonious unity of all things is nothing but the love of beauty. Love is a gift of the God. The greatest of heaven's blessings and therefore through love we become like God, immortal or divine. Through participation in God's creative activity. The artist, and the poet, and the Philosopher have says because they live in the recollection of the holy things of beauty. The end of contemplation is divine love and divine beauty. Learning thus should foster this divine dimension, or this upward path, in one's life. We should remember that instruction is a real and a true union between those who desire to be initiated into the mysteries of love and of the beautiful and the instructor who fosters a life of love, of recollection of quiet contemplation of knowledge, of peace and of joy.

Keywords- love, emotions, attachments, spirituality, culture, religious.

I. INTRODUCTION

'Love is not something you find Love is something that finds you.'

Love is an emotion of a strong affection and personal attachment. Love is also a virtue representing all of human kindness, compassion, and affection- the unselfish loyal and benevolent concern for the good of another. Love may describe actions towards others oneself based on compassion and affection. Love refers to a variety of different feelings, states, and attitudes ranging from pleasure to inter-personal attraction.

A person can be said to love an object. Principle or goal if they value if greatly and are deeply committed to it. Inter personal love refers to love between human beings. It is more potent sentiment than a simple liking for another. It is mostly closely associated with interpersonal relationships. Such love might exist between family members, friends and couples.

II. BIOLOGICAL BASIS OF LOVE

Biological models of sex tend to view love as a mammalian drive, much like hunger or thirst.

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Helen Fisher' a leading expert in the topic of love, divides the experience of love into three partly overlapping stages: lust, attraction and attachment. Lust is the feeling of sexual desire, romantic attraction determines what partner's mates find attractive and pursue, conserving time and energy by choosing and attachment involves sharing a home, parental duties, mutual defense, and in humans involves feelings of safety and security.

Recent studies in neuroscience have indicated that as people fall in love the brain consistently releases a certain set of chemicals, including pheromones, dopamine, nor epinephrine and serotonin, which act in a manner similar to amphetamines, stimulating the brain's pleasure center and leading to side effects such as increased heart rate, loss of appetite and sleep. And an intense feeling of excitement. Research has indicated that this stage generally lasts from one and a half to three years. Since the lust and attraction stages is needed to account for long term relationship. Attachment is the bonding that promotes relationships lasting for many years and even decades.

(A) Psychological basis

Psychological depicts love as a cognitive and social phenomenon. Psychologist Robert Sternberg' formulated a triangular theory of love and argued that love has three different components: intimacy, commitment, and passion. Intimacy is a form in which two people share confidences and various details of their personal lives and is usually shown in friendships and romantic love affairs. Commitment on the other hand is the expectation that the relationship is permanent. The last and most common form of love is sexual attraction and passion.

Psychologist Erich Fromm maintained in his book 'The art of loving' that love is not merely a feeling but is also actions. And that is fact, the feeling of love is superficial in comparison to one's commitment to love a series of loving actions over time. Love is ultimately not a feeling at all, but rather is a commitment to and appearance to loving actions towards another, oneself, or many others over a sustained duration.

(B) Evolutionary basis

Evolutionary psychology has attempted to provide various reasons for love as a survival tool. Humans are dependent on parental help for a large portion of their life- Spans comparative to other mammals. Love has therefore been seen as a mechanism to promote parental support of children for his extended time period.

(C) Cultural Views

Ancient Greek: Greek distinguishes several senses in which the word "love" is used. For

example: Ancient Greek has the words agape, Eros, Philia, Storge, Xenia :

- 'Agape' means 'I love you' or 'love of the soul' it generally refers to a 'pure' type of love, rather than the physical attraction.
- 'Eros' is passionate love' with sensual desire and longing.
- 'Philia' means love of the mind'.
- 'Storge' means natural affection, like that felt by parents for offspring.
- 'Xenia' means hospitality which was an extremely important practice in 'Ancient Greece'.

(D) Ancient Rome

The Latin language has several different verbs corresponding to the English word 'love'. 'Amo' is the basic verb meaning, 'I love' with the infinitive 'amare' 'to love'. The Romans used it both in an affectionate sense as well as in a romantic or sexual sense. From this verb come 'amans' - a lover, 'amator' - Professional lover, 'amica' means girl friend. The corresponding noun is 'amor' which is also used in the plural form to indicate love affairs or sexual adventures. This same root also produces 'amicus' - friend - and 'amicitia' - friendship.

(E) Chinese Point of view

Two philosophical underpinnings of love exist in the Chinese tradition, one from Confucianism which emphasized actions and duty while the other came from Mohism which championed a universal love. A core concept to Confucianism is 'Ren'. Which focuses on duty, action and attitude in relationship rather than love itself?

(F) Persian Point of view

Rumi, Hafiz and Sa'di are icons of the passion and love. that the Persian culture and language present. In the Persian culture, everything is encompassed by love and all is for love, starting from loving friends and family, husband and wives and eventually reaching the divine love that is the ultimate goal in life. Over seven centuries ago, Sa'di wrote:

The children of Adam are limbs of one body,

Having been created of one essence,

When the calamity of time afflicts one limb,

*The other limbs can not remain at rest.
if you have no sympathy for the troubles of others,
you are not worthy to be called by the name of "Man".*

(G) Japanese Point of view

In Japanese Buddhism 'ai' is passionate caring love, and fundamental desire. It can develop forwards either selfishness or selfness and enlightenment. 'Amae' a Japanese word meaning "indulgent dependence", is part of the child-rearing culture of Japan. Japanese mothers are expected to hug and indulge their children, and children are expected to reward their mothers by serving.

(H) Turkish point of view

In Turkish, the word 'love' comes up with several meanings. A person can love a God, a person, parents or family. But that person 'love' just one special person, whom they call the work 'ask', 'Ask' is a feeling for to love, or being in love.

III. RELIGIOUS VIEWS

(A) Christianity

The Christian understanding is that love comes from God. The love of man and woman and the unselfish love of other are often contrasted as ascending and descending love, respectively, but are ultimately the same thing. Christians believe that to love your neighbor as yourself as are the most important thing in life.

(B) Judaism

In 'Hebrew', 'Ahava' is the most commonly used term for both interpersonal love and love between God and God's creation. Love your neighbor like yourself.

(C) Islam

Love encompasses the Islamic view of life as universal brotherhood that applies to all the who hold faith. Amongst the 99 names of God (Allah), There is the name Al wadud or the loving one". God is also referenced at the beginning of every chapter in the Quran as Ar.Rahman and Ar. Rahim, or the "Most compassionated" and the "most cheerful" indicating that nobody is more loving, compassionate and benevolent than God. The Quran refers to God as being "full of loving kindness".

(D) Buddhism

In Buddhism kama' is sensuous, sexual love. It is an obstacle on the path to enlightenment, since it is selfish. Karuna' is compassion and mercy, which reduces the suffering of others. It is complementary to wisdom and is necessary for enlightenment. Advesa and metta are benevolent love. This love is unconditional and requires considerable self-acceptance. This is quite different from ordinary love, which is usually about attachment and sex and which rarely occurs without self interest. Instead, in Buddhism it refers to detachment and unselfish interest in other welfare'.

(E) Hinduism

In Hinduism, kama is pleasurable, sexual love, personified by the God kamadev. In contrast to 'kama' 'Prema' refers to evaluated love. Karuna is compassion and mercy, which impels one to help reduce the suffering of others. Bhakti' is a Sanskrit term. Meaning loving devotion to the supreme God'. A person who practices Bhakti' is called a Bhakta'. Hindu writers, theologians, and philosophers have distinguished nine forms of bhakti, which can be found in the Bhagavata, Purana, Mahabharata, Ramayana and other works of Tulsidas' In Bhagavat Geeta' We find the conversation or interaction between Krishna - Arjuna. In Mahabharata there is the interaction between 'Bhisma pitamaha' and 'Arjuna' in the form of love in Ramayana we find the 'Bhatruprema' between Ramchandra and Laxman, Ramchandra and Bharata.

In certain vaishnava sects within. Hinduism, attaining unadulterated unconditional and incessant love for God of life. Gauditya vaishnavas consider that krishna-prema' is not fire but that it still burns away one's material desires. They consider that krishna-prema is not a weapon, but it still pierces the heart. It is not water, but it washes away everything one's pride, religious rules, and one's shyness. Krishna prema is considered to make one drown in the ocean of pleasure. The love of Radha, a cowherd girl, for Krishna is often cited as the supreme example of love for Godhead by Gaudiya vaishnavas.

Radha is considered to be the internal potency of Krishna, and is the supreme lover of Godhead. Her example of love is considered to be beyond the understanding of material realm as it surpasses any form of selfish love or lust that is visible in the material world. The reciprocal love between Radha (the supremel lover and Krishna (God as the supremely loved)is the subject of many poetic compositions in India such as the 'Gita Gobinda' and Hari Bhakti shuddhodhaga."

In the Bhakti tradition within Hinduism, it is believed that execution of devotional service to God leads to the development of love for God, and as love for God increases in the heart, the more one becomes free from material contamination. Being perfectly in love with God or

Krishna makes one perfectly free from material contamination, and this is the ultimate way of salvation liberation. In this tradition, salvation or liberation is considered inferior to love and just an incidental by product.

Being absorbed in love for God is considered to be the profection life.

Another traditional meditation the Metta (loving kindness) meditation found in both 'Mahayana' and 'Hinayana' Buddhism involves the recognition that the love one can extend to another person necessarily begins in a loving attitude or intention toward oneself. In this particular practice, an individual focuses upon himself or himself and directs he wish: "May I be safe and happy... May I be free from suffering... May I gain inner joy Generally there are 3 fectures of love:

- a) Intimacy which mainly includes central features of love, such as feeling free to talk about anything, honesty, openness, and understanding.
- b) Commitment, which mainly includes love features of intermediate centrality, such as devotion, protectiveness, commitment, putting the order first and sacrifice and
- c) Passion which mainly includes peripheral features, such as euphoria, excitement, heart rate increases, Sex appeal and sexual passion.

IV. CONCLUSION

Researchers typically distinguish between romantic and other types of love that is love in between the parent and child, within friendship. In their pioneering work on love, social psychologists proposed what has turned out to be a very useful distinction between passionate loves" a state or intense longing for union with another, Versus companionate love. And affection we feel for those with whom our lives are deeply delinghted. Typically passionate love begins at a high level and gradually declines over time in a relationship, where as companionate love may increase gradually over time.

Researchers also distinguish love from a variety of related concepts first, love is considered to be more intense than liking and includes some unique features such as exclusiveness and passion. Other researchers have examined the link between love and Sex. Some have suggested that love is an indirect or secondary expression of sex. Whereas others suggests that sex is an indirect or secondary expression of love. However, most psychological research Treats the two as near co-equals, and one theoretical approach treats both as emerging from a single underlying motivational system.

Most research on love has been descriptive or has focused on typologies or aspects of love.

However, at least three theoretical approaches have been influential in psychology.

First, psychodynamic (Freudian-based) theories traditionally emphasize and unconscious motivation to repeat the early childhood relationship with the parent.

Second influential theoretical approach, emerging in part from learning theories is interdependence theory developed by social psychologists Harold Kelley' and 'John Thibaut'. In this model, attraction to a relationship partner describes the situation in which an individual perceives the relationship as having positive outcomes in relation to her or his basic relationship expectations.

Third influential theoretical approach to love, influenced by both of these approaches as well as others, is the self expansion model. This model holds that people are motivated to expand the self-expansion model. This model holds that people are motivated to expand the self, including the perspectives, resources and identities available to the self, and that one way they seek to do so is through close relationships, because in a close relationship, each perceives the other to be, to some extent, part of the self.
