

**COULD
THIS BE
LOVE?**

**WHAT KIND
IS IT?**

**INFATUATION
EROS
ROMANCE
PLATONIC
PHILIA
AGAPE**

INFATUATION

Infatuation or **being smitten** is the state of being carried away by an unreasoned passion, usually towards another person for which one has developed strong romantic or platonic feelings.

Characteristics

Cox says that infatuation can be distinguished from romantic love only when looking back on a particular interest. Infatuation may also develop into a mature love. Goldstein and Brandon describe infatuation as the first stage of a relationship before developing into a mature intimacy. Phillips describes how the illusions of infatuations inevitably lead to disappointment when learning the truth about a lover. It is an object of extravagant, short-lived passion or the temporary love of an adolescent.

Youth

'It is customary to view young people's dating relationships and first relationships as puppy love or infatuation'; and if infatuation is both an early stage in a deepening sequence of love/attachment, *and* at the same time a potential stopping point, it is perhaps no surprise that it is a condition especially prevalent in the first, youthful explorations of the world of relationships. Thus 'the first passionate adoration of a youth for a celebrated actress whom he regards as far above him, to whom he scarcely dares lift his bashful eyes' may be seen as part of an 'infatuation with celebrity especially perilous with the young'.

Admiration plays a significant part in this, as 'in the case of a schoolgirl crush on a boy or on a male teacher. The girl starts off admiring the teacher...[then] may get hung up on the teacher and follow him around'.^[8] Then there may be shame at being confronted with the fact that 'you've got what's called a crush on him...Think if someone was hanging around *you*, pestering and sighing'. Of course 'sex may come into this...with an infatuated schoolgirl or schoolboy' as well, producing the 'stricken gaze, a compulsive movement of the throat...an "I'm lying down and I don't care if you walk on me, babe", expression' of infatuation. Such a cocktail of emotions 'may even falsify the "erotic sense of reality": when a person in love estimates his partner's virtues he is usually not very realistic...projection of all his ideals onto the partner's personality'.

It is this projection that differentiates infatuation from love, according to the spiritual teacher Meher Baba: "In infatuation, the person is a *passive victim* of the spell of conceived attraction for the object. In love there is an *active appreciation* of the intrinsic worth of the object of love."

Distance from the object of infatuation—as with celebrities—can help maintain the infatuated state. A time-honoured cure for the one who 'has a *tendre*...infatuated' is to have 'thrown them continually together...by doing so you will cure...[or] you will know that it is not an infatuation'.

Types

Three types of infatuation have been identified by Brown: the first, and perhaps most common, being a state of 'being 'carried away, without insight or proper evaluative judgement, by blind desire'. The second, 'evaluation...may well be sound although the craving or love remains unaffected by it'; while 'a third type is that of the agent who exhibits bad judgement and misevaluation for reasons such as ignorance or recklessness', regardless of their desire.

In transference

In psychoanalysis, a sign that the method is taking hold is 'the initial infatuation to be observed at the beginning of treatment', the beginning of transference. The patient, in Freud's words, 'develops a special interest in the person of the doctor...never tires in his home of praising the doctor and of extolling ever new qualities in him'. What occurs, 'it is usually maintained...is a sort of false love, a shadow of love', replicating in its course the infatuations of 'what is called true love'.

Some however claim that it is wrong to convince the patient 'that their love is an illusion...that it's not you she loves. Freud was off base when he wrote that. It *is* you. Who else could it be?'—thereby taking 'the question of what is called true love...further than it had ever been taken'.

Conversely, in countertransference, the therapist may become infatuated with his/her client: 'very good-looking...she was the most gratifying of patients. She made literary allusions and understood the ones he made....He was dazzled by her, a little in love with her. After two years, the analysis ground down to a horrible halt'.

Intellectual infatuations

Infatuations need not only involve people, but can extend to objects, activities, and ideas. 'Men are always falling in love with other men...with their war heroes and sport heroes': with institutions, discourses and role models. Thus for example Jung's initial "'unconditional devotion" to Freud's theories and his "no less unconditional veneration" of Freud's person' was seen at the time by both men as a 'quasi-religious infatuation to...a cult object'; while Freud in turn was 'very attracted by Jung's personality', perhaps 'saw in Jung an idealized version of himself': a mutual admiration society—'intellectually infatuated with one another'.

A woman too might have 'had a hankering for one *guru* after another...she loved being a pupil.'

But there are also collective infatuations: 'we are all prone to being drawn into *social phantasy systems*'. Thus for instance 'the recent intellectual infatuation with structuralism and post-structuralism' arguably lasted at least until 'September 11 ended intellectual infatuation with postmodernism' as a whole.

Economic bubbles thrive on collective infatuations of a different kind: 'all boom-bust processes contain an element of misunderstanding or misconception', whether it is the 'infatuation with...becoming the latest dot.com billionaire', or the one that followed with subprime mortgages, once 'Greenspan had replaced the tech bubble with a housing bubble'. As markets 'swung virtually overnight from euphoria to fear' in the credit crunch, even the most hardened market fundamentalist had to concede that such 'periodic surges of euphoria and fear are manifestations of deep-seated aspects of human nature'—whether these are enacted in home-room infatuations or upon the global stage.

Literary analogues

Shakespeare's sonnets have been described as a "Poetics for Infatuation"; as being dominated by one theme, and 'that theme is infatuation, its initiation, cultivation, and history, together with its peaks of triumph and devastation'—a lengthy exploration of the condition of being 'subject to the appropriate disorders that belong to our infatuation...the condition of infatuation.'



EROS

Eros (/ˈɪrɒs/ or /ˈɛrɒs/; Ancient Greek: Ἔρως *érōs* "love" or "desire") is one of the four ancient Greco-Christian terms which can be rendered into English as "love". The other three are *storge*, *philia*, and *agape*. *Eros* refers to "passionate love" or romantic love; *storge* to familial love; *philia* to friendship as a kind of love; and *agape* refers to "selfless love", or "charity" as it is translated in the Christian scriptures (from the Latin *caritas*, dearness).

The term *erotic* is derived from *eros*. *Eros* has also been used in philosophy and psychology in a much wider sense, almost as an equivalent to "life energy".

THE CLASSICAL GREEK TRADITION



In the classical world, erotic love was generally referred to as a kind of madness or *theia mania* ("madness from the gods"). This love passion was described through an elaborate metaphoric and mythological schema involving "love's arrows" or "love darts", the source of which was often the personified figure of Eros (or his Latin counterpart, Cupid), or another deity (such as Rumor). At times the source of the arrows was said to be the image of the beautiful love object itself. If these arrows were to arrive at the lover's eyes, they would then travel to and 'pierce' or 'wound' his or her heart and overwhelm him/her with desire and longing (lovesickness). The image of the "arrow's wound" was sometimes used to create oxymorons and rhetorical antithesis concerning its pleasure and pain.

"Love at first sight" was explained as a sudden and immediate beguiling of the lover through the action of these processes, but this was not the only mode of entering into passionate love in classical texts. At times the passion could occur after the initial meeting, as, for example, in Phaedra's letter to Hippolytus in Ovid's *Heroides*: "That time I went to Eleusis... it was then most of all (though you had pleased me before) that piercing love lodged in my deepest bones." At times, the passion could even precede the first glimpse, as in Paris' letter to Helen of Troy in the same work, where Paris says that his love for Helen came upon him before he had set eyes on her: "...you were my heart's desire before you were known to me. I beheld your features with my soul ere I saw them with my eyes; rumour, that told me of you, was the first to deal my wound."

Whether by "first sight" or by other routes, passionate love often had disastrous results according to the classical authors. In the event that the loved one was cruel or uninterested, this desire was shown to drive the lover into a state of depression, causing lamentation and illness. Occasionally, the loved one was depicted as an unwitting ensnarer of the lover, because of her sublime beauty—

a "divine curse" which inspires men to kidnap her or try to rape her. Stories in which unwitting men catch sight of the naked body of Artemis the huntress (and sometimes Aphrodite) lead to similar ravages (as in the tale of Actaeon).

European literature

The classical conception of love's arrows was developed further by the troubadour poets of Provence during the medieval period, and became part of the European courtly love tradition. The role of a woman's eyes in eliciting erotic desire was particularly emphasized by the Provençal poets, as N.E. Griffin points out:

According to this description, love originates upon the eyes of the lady when encountered by those of her future lover. The love thus generated is conveyed on bright beams of light from her eyes to his, through which it passes to take up its abode in his heart.

In some medieval texts, the gaze of a beautiful woman is compared to the sight of a basilisk—a legendary reptile said to have the power to cause death with a single glance.

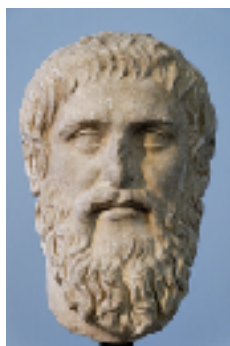
These images continued to be circulated and elaborated upon in the literature and iconography of the Renaissance and Baroque periods.^[9] Boccaccio for example, in his *Il Filostrato*, mixes the tradition of Cupid's arrow with the Provençal emphasis on the eyes as the birthplace of love: "Nor did he (Troilus) who was so wise shortly before... perceive that Love with his darts dwelt within the rays of those lovely eyes... nor notice the arrow that sped to his heart."

The rhetorical antithesis between the pleasure and pain from love's dart continued through the 17th century, as for example, in these classically inspired images from *The Fairy-Queen*:

If Love's a Sweet Passion, why does it torment?
If a Bitter, oh tell me whence comes my content?
Since I suffer with pleasure, why should I complain,
Or grieve at my Fate, when I know 'tis in vain?
Yet so pleasing the Pain is, so soft is the Dart,
That at once it both wounds me, and Tickles my Heart.

IN PHILOSOPHY AND PSYCHOLOGY

Plato



The ancient philosopher Plato developed an idealistic concept of eros which would prove to be very influential in modern times. In general, Plato did not consider physical attraction to be a necessary part of eros. "Platonic love" in this original sense can be attained by the intellectual purification of eros from carnal into ideal form. This process is examined in Plato's dialogue the *Symposium*. Plato argues there that eros is initially felt for a person, but with contemplation it can become an appreciation for the beauty within that person, or even an appreciation for beauty itself in an ideal sense. As Plato expresses it, eros can help the soul to "remember" beauty in its pure form. It follows from this, for Plato, that eros can contribute to an understanding of truth.

Eros, understood in this sense, differed considerably from the common meaning of the word in the Greek language of Plato's time. It also differed from the meaning of the word in contemporary literature and poetry. For Plato, eros is neither purely human nor purely divine: it is something

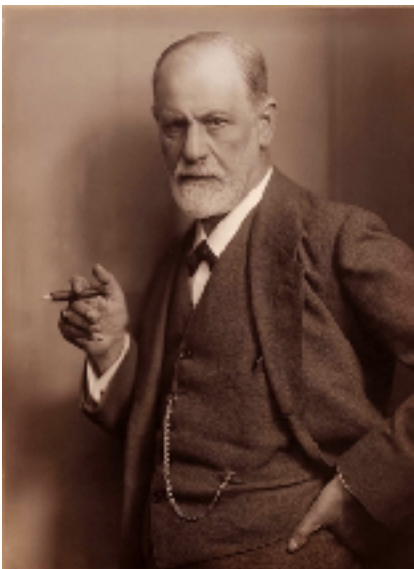
literature and poetry. For Plato, eros is neither purely human nor purely divine: it is something intermediate which he calls a daimon.

Its main characteristic is permanent aspiration and desire. Even when it seems to give, eros continues to be a "desire to possess", but nevertheless it is different from a purely sensual love in being the love that tends towards the sublime. According to Plato, the gods do not love, because they do not experience desires, inasmuch as their desires are all satisfied. They can thus only be an object, not a subject of love (*Symposium* 200-1). For this reason they do not have a direct relationship with man; it is only the mediation of eros that allows the connecting of a relationship (*Symposium* 203). Eros is thus the way that leads man to divinity, but not vice versa.

[...] Nevertheless, eros remains always, for Plato, an egocentric love: it tends toward conquering and possessing the object that represents a value for man. To love the good signifies to desire to possess it forever. Love is therefore always a desire for immortality.

Paradoxically, for Plato, the object of eros does not have to be physically beautiful. This is because the object of eros is beauty, and the greatest beauty is eternal, whereas physical beauty is in no way eternal. However, if the lover achieves possession of the beloved's *inner* (i.e., ideal) beauty, his need for happiness will be fulfilled, because happiness is the experience of knowing that you are participating in the ideal.

Sigmund Freud



In Freudian psychology, eros, not to be confused with libido, is not exclusively the sex drive, but our life force, the will to live. It is the desire to create life, and favors productivity and construction. In early psychoanalytic writings, instincts from the eros were opposed by forces from the ego. But in later psychoanalytic theory, eros is opposed by the destructive death instinct of Thanatos (death instinct or death drive).

In his 1925 paper "The Resistances to Psycho-Analysis", Freud explains that the psychoanalytic concept of sexual energy is more in line with the Platonic view of eros, as expressed in the *Symposium*, than with the common use of the word "sex" as related primarily to genital activity. He also mentions the philosopher Schopenhauer as an influence. He then goes on to confront his adversaries for ignoring such great precursors and for tainting his whole theory of eros with a *pansexual* tendency. He finally writes that his theory naturally explains this collective

misunderstanding as a predictable resistance to the acknowledgement of sexual activity in childhood.

However, F. M. Cornford finds the standpoints of Plato and of Freud to be "diametrically opposed" with regard to eros. In Plato, eros is a spiritual energy initially, which then "falls" downward; whereas in Freud eros is a physical energy which is "sublimated" upward.

The philosopher and sociologist Herbert Marcuse appropriated the Freudian concept of eros for his highly influential 1955 work *Eros and Civilization*.

Carl Jung



In Carl Jung's analytical psychology, the counterpart to eros is *logos*, a Greek term for the principle of rationality. Jung considers logos to be a masculine principle, while eros is a feminine principle. According to Jung:

Woman's psychology is founded on the principle of *Eros*, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is *Logos*. The concept of *Eros* could be expressed in modern terms as psychic relatedness, and that of *Logos* as objective interest.

This gendering of eros and logos is a consequence of Jung's theory of the anima/animus syzygy of the human psyche. Syzygy refers to the split between male and female. According to Jung, this split is recapitulated in the unconscious mind by means of "contrasexual" (opposite-gendered) elements called the anima (in men) and the animus (in women). Thus men have an unconscious feminine principle, the "anima", which is characterized by feminine eros. The work of individuation for men involves becoming conscious of the anima and learning to accept it as one's own, which entails accepting eros. This is necessary in order to see beyond the projections that initially blind the conscious ego. "Taking back the projections" is a major task in the work of individuation, which involves owning and subjectivizing unconscious forces which are initially regarded as alien.

In essence, Jung's concept of eros is not dissimilar to the Platonic one. Eros is ultimately the desire for wholeness, and although it may initially take the form of passionate love, it is more truly a desire for "psychic relatedness", a desire for interconnection and interaction with other sentient beings. However, Jung was inconsistent, and he did sometimes use the word "eros" as a shorthand to designate sexuality.



ROMANCE



Romance is the expressive and pleasurable feeling from an emotional attraction towards another person. This feeling is associated with, but does not necessitate, sexual attraction. For most people it is eros rather than agape, philia, or familial love .

In the context of romantic love relationships, romance usually implies an expression of one's strong romantic love, or one's deep and strong emotional desires to connect with another person intimately or romantically. Historically, the term "*romance*" originates with the medieval ideal of chivalry as set out in its *chivalric romance* literature.

Humans have a natural inclination to form bonds with one another through social interactions, be it through verbal communication or nonverbal gestures.

General definitions

The debate over an exact definition of romantic love may be found in literature as well as in the works of psychologists, philosophers, biochemists and other professionals and specialists. Romantic love is a relative term, but generally accepted as a definition that distinguishes moments and situations within intimate relationships to an individual as contributing to a significant relationship connection.

- 1 The addition of drama to relationships of close, deep and strong love.
- 2 Anthropologist Charles Lindholm defined love to be "...an intense attraction that involves the idealization of the other, within an erotic context, with expectation of enduring sometime into the future."

Historical definition

Historians believe that word "romance" to have developed in the French vernacular meaning "verse narrative." The word was originally an adverb of the Latin origin "Romanicus," meaning "of the Roman style." The connecting notion is that European medieval vernacular tales were usually about chivalric adventure, not combining the idea of love until late into the seventeenth century.

The word *romance* has also developed with other meanings in other languages such as the early nineteenth century Spanish and Italian definitions of "adventurous" and "passionate", sometimes combining the idea of "love affair" or "idealistic quality."

In primitive societies, tension existed between marriage and the erotic, but this was mostly expressed in taboo regarding the menstrual cycle and birth.

Anthropologists such as Claude Lévi-Strauss show that there were complex forms of courtship in ancient as well as contemporary primitive societies. There may not be evidence, however, that members of such societies formed loving relationships distinct from their established customs in a way that would parallel modern romance.

Before the 18th century, many marriages were not arranged, but rather developed out of more or less spontaneous relationships. After the 18th century, illicit relationships took on a more independent role. In bourgeois marriage, illicitness may have become more formidable and likely to cause tension. In *Ladies of the Leisure Class*, Rutgers University professor Bonnie G. Smith depicts courtship and marriage rituals that may be viewed as oppressive to modern people. She writes "When the young women of the Nord married, they did so without illusions of love and romance. They acted within a framework of concern for the reproduction of bloodlines according to financial, professional, and sometimes political interests." Subsequent sexual revolution has lessened the conflicts arising out of liberalism, but not eliminated them.

Anthony Giddens, in his book *The Transformation of Intimacy: Sexuality, Love and Eroticism in Modern Society*, states that romantic love introduced the idea of a narrative into an individual's life. He adds that telling a story was one of the meanings of romance. According to Giddens, the rise of romantic love more or less coincided with the emergence of the novel. It was then that romantic love, associated with freedom and therefore the ideals of romantic love, created the ties between freedom and self-realization.

David R. Shumway, in his book *Romance, Intimacy, and The Marriage Crisis*, states that the discourse of intimacy emerged in the last third of the 20th century and that this discourse claimed to be able to explain how marriage and other relationships worked. For the discourse of intimacy emotional closeness was much more important than passion. This does not mean by any means that intimacy is to replace romance. On the contrary, intimacy and romance coexist.

The 21st century has seen the growth of globalization and people now live in a world of transformations that affect almost every aspect of our lives, and love has not been the exception. One example of the changes experienced in relationships was explored by Giddens regarding homosexual relationships. According to Giddens since homosexuals were not able to marry they were forced to pioneer more open and negotiated relationships. These kinds of relationships then permeated the heterosexual population.

Shumway also states that together with the growth of capitalism the older social relations dissolved, including marriage. Marriage meaning for women changed as they had more socially acceptable alternatives and were less willing to accept unhappy relations and, therefore, divorce rates substantially increased.

The discourse of romance continues to exist today together with intimacy. Shumway states that on the one hand, romance is the part that offers adventure and intense emotions while offering the possibility to find the perfect mate. On the other hand, intimacy offers deep communication, friendship, and long lasting sharing.

Popularization of love

The conception of romantic love was popularized in Western culture by the concept of courtly love. Chevaliers, or knights in the Middle Ages, engaged in what were usually non-physical and non-marital relationships with women of nobility whom they served. These relations were highly elaborate and ritualized in a complexity that was steeped in a framework of tradition, which stemmed from theories of etiquette derived out of chivalry as a moral code of conduct.

Courtly love and the notion of *domnei* were often the subjects of troubadours, and could be typically found in artistic endeavors such as lyrical narratives and poetic prose of the time. Since marriage was commonly nothing more than a formal arrangement, courtly love sometimes permitted expressions of emotional closeness that may have been lacking from the union between husband and wife. In terms of courtly love, "lovers" did not necessarily refer to those engaging in sexual acts, but rather, to the act of caring and to emotional intimacy.

The bond between a knight and his Lady, or the woman of typically high stature of whom he served, may have escalated psychologically but seldom ever physically. For knighthood during the Middle Ages, the intrinsic importance of a code of conduct was in large part as a value system of rules codified as a guide to aid a knight in his capacity as champion of the downtrodden, but especially in his service to the Lord.

In the context of dutiful service to a woman of high social standing, ethics designated as a code were effectively established as an institution to provide a firm moral foundation by which to combat the idea that unfit attentions and affections were to ever be tolerated as "a secret game of trysts" behind closed doors. Therefore, a knight trained in the substance of "chivalry" was instructed, with especial emphasis, to serve a lady most honorably, with purity of heart and mind. To that end, he committed himself to the welfare of both Lord and Lady with unwavering discipline and devotion, while at the same time, presuming to uphold core principles set forth in the code by the religion by which he followed.

Religious meditations upon the Virgin Mary were partially responsible for the development of chivalry as an ethic and lifestyle: the concept of the honor of a lady and knightly devotion to her, coupled with an obligatory respect for all women, factored prominently as central to the very identity of medieval knighthood. As knights were increasingly emulated, eventual changes were reflected in the inner-workings of feudal society. Members of the aristocracy were schooled in the principles of chivalry, which facilitated important changes in attitudes regarding the value of women.

Behaviorally, a knight was to regard himself towards a lady with a transcendence of premeditated thought—his virtue ingrained within his character. A chevalier was to conduct himself always graciously, bestowing upon her the utmost courtesy and attentiveness. He was to echo shades of this to all women, regardless of class, age, or status. Over time, the concept of chivalry and the notion of the courtly gentleman became synonymous with the ideal of how love and romance should exist between the sexes. Through the timeless popularization in art and literature of tales of knights and princesses, kings and queens, a formative and long standing (sub)consciousness helped to shape relationships between men and women.

De amore or *The Art of Courtly Love*, as it is known in English, was written in the 12th century. The text is widely misread as permissive of extramarital affairs. However, it is useful to differentiate the physical from without: romantic love as separate and apart from courtly love

when interpreting such topics as: "Marriage is no real excuse for not loving", "He who is not jealous cannot love", "No one can be bound by a double love", and "When made public love rarely endures".

Some believe that romantic love evolved independently in multiple cultures. For example, in an article presented by Henry Grunebaum, he argues "therapists mistakenly believe that romantic love is a phenomenon unique to Western cultures and first expressed by the troubadours of the Middle Ages."

The more current and Western traditional terminology meaning "court as lover" or the general idea of "romantic love" is believed to have originated in the late nineteenth and early twentieth centuries, primarily from that of the French culture. This idea is what has spurred the connection between the words "romantic" and "lover," thus coining English phrases for romantic love such as "loving like the Romans do." The precise origins of such a connection are unknown, however. Although the word "romance" or the equivalents thereof may not have the same connotation in other cultures, the general idea of "romantic love" appears to have crossed cultures and been accepted as a concept at one point in time or another.

Types

Romantic love is contrasted with platonic love, which in all usages, precludes sexual relations, yet only in the modern usage does it take on a fully nonsexual sense, rather than the classical sense, in which sexual drives are sublimated. Sublimation tends to be forgotten in casual thought about love aside from its emergence in psychoanalysis and Nietzsche.

Unrequited love can be romantic in different ways: comic, tragic, or in the sense that sublimation itself is comparable to romance, where the spirituality of both art and egalitarian ideals is combined with strong character and emotions. Unrequited love is typical of the period of romanticism, but the term is distinct from any romance that might arise within it.

Romantic love may also be classified according to two categories, "popular romance" and "divine or spiritual" romance:

Popular romance

may include but is not limited to the following types: idealistic, normal intense (such as the emotional aspect of "falling in love"), predictable as well as unpredictable, consuming (meaning consuming of time, energy and emotional withdrawals and bids), intense but out of control (such as the aspect of "falling out of love") material and commercial (such as societal gain mentioned in a later section of this article), physical and sexual, and finally grand and demonstrative.

Divine (or spiritual) romance

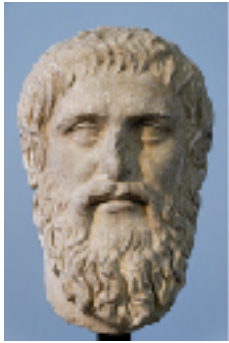
may include, but is not limited to these following types: realistic, as well as plausible unrealistic, optimistic as well as pessimistic (depending upon the particular beliefs held by each person within the relationship.), abiding (e.g. the theory that each person had a predetermined stance as an agent of choice; such as "choosing a husband" or "choosing a soul mate."), non-abiding (e.g. the theory that we do not choose our actions, and therefore our romantic love involvement has been drawn from sources outside of ourselves), predictable as well as unpredictable, self-control (such as obedience and sacrifice within the context of the relationship) or lack thereof (such as disobedience within the context of the relationship), emotional and personal, soulful (in the theory

that the mind, soul, and body, are one connected entity), intimate, and infinite (such as the idea that love itself or the love of a god or God's "unconditional" love is or could be everlasting)

IN PHILOSOPHY

Greek philosophers and authors have had many theories of love.

Plato



Some of these theories are presented in Plato's *Symposium*. Six Athenian friends, including Socrates, drink wine and each give a speech praising the deity Eros. When his turn comes, Aristophanes says in his mythical speech that sexual partners seek each other because they are descended from beings with spherical torsos, two sets of human limbs, genitalia on each side, and two faces back to back. Their three forms included the three permutations of pairs of gender (i.e. one masculine and masculine, another feminine and feminine, and the third masculine and feminine) and they were split by the gods to thwart the creatures' assault on heaven, recapitulated, according to the comic playwright, in other myths such as the Aloadae.

This story is relevant to modern romance partly because of the image of reciprocity it shows between the sexes. In the final speech before Alcibiades arrives, Socrates gives his encomium of love and desire as a lack of being, namely, the being or form of beauty.

René Girard



Though there are many theories of romantic love—such as that of Robert Sternberg, in which it is merely a mean combining liking and sexual desire—the major theories involve far more insight. For most of the 20th century, Freud's theory of the family drama dominated theories of romance and sexual relationships. This gave rise to a few counter-theories. Theorists like Deleuze counter Freud and Jacques Lacan by attempting to return to a more naturalistic philosophy:

René Girard argues that romantic attraction is a product of jealousy and rivalry—particularly in a triangular form.

Girard, in any case, downplays romance's individuality in favor of jealousy and the love triangle, arguing that romantic attraction arises primarily in the observed attraction between two others. A natural objection is that this is circular reasoning, but Girard means that a small measure of attraction reaches a critical point insofar as it is caught up in mimesis. Shakespeare's *A Midsummer Night's Dream*, *As You Like It*, and *The Winter's Tale* are the best known examples of competitive-induced romance.

Girard's theory of mimetic desire is controversial because of its alleged sexism. This view has to some extent supplanted its predecessor, Freudian Oedipal theory. It may find some spurious support in the supposed attraction of women to aggressive men. As a technique of attraction, often combined with irony, it is sometimes advised that one feign toughness and disinterest, but it can be a trivial or crude idea to promulgate to men, and it is not given with much understanding of mimetic desire in mind. Instead, cultivating a spirit of self-sacrifice, coupled with an attitude of appreciation or contemplation, directed towards the other of one's attractions, constitutes the ideals of what we

consider to be true romantic love. Mimesis is always the desire to possess, in renouncing it we offer ourselves as a sacrificial gift to the other.

Mimetic desire is often challenged by feminists, such as Toril Moi,^[18] who argue that it does not account for the woman as inherently desired.

Though the centrality of rivalry is not itself a cynical view, it does emphasize the mechanical in love relations. In that sense, it does resonate with capitalism and cynicism native to post-modernity. Romance in this context leans more on fashion and irony, though these were important for it in less emancipated times. Sexual revolutions have brought change to these areas. Wit or irony therefore encompass an instability of romance that is not entirely new but has a more central social role, fine-tuned to certain modern peculiarities and subversion originating in various social revolutions, culminating mostly in the 1960s.

Arthur Schopenhauer



The process of courtship also contributed to Arthur Schopenhauer's pessimism, despite his own romantic success, and he argued that to be rid of the challenge of courtship would drive people to suicide with boredom. Schopenhauer theorized that individuals seek partners who share certain interests and tastes, while at the same time looking for a "complement" or completing of themselves in a partner, as in the cliché that "opposites attract", but with the added consideration that both partners manifest this attraction for the sake of the species:

"But what ultimately draws two individuals of different sex exclusively to each other with such power is the will-to-live which manifests itself in the whole species, and here anticipates, in the individual that these two can produce, an objectification of its true nature corresponding to its aims." --World as Will and Representation, Volume 2, Chapter XLIV

Other philosophers

Later modern philosophers such as La Rochefoucauld, David Hume and Jean-Jacques Rousseau also focused on morality, but desire was central to French thought and Hume himself tended to adopt a French worldview and temperament. Desire in this milieu meant a very general idea termed "the passions," and this general interest was distinct from the contemporary idea of "passionate" now equated with "romantic." Love was a central topic again in the subsequent movement of Romanticism, which focused on such things as absorption in nature and the absolute, as well as platonic and unrequited love in German philosophy and literature.

French philosopher Gilles Deleuze linked this idea of love as a lack mainly to Sigmund Freud, and Deleuze often criticized it.

In *How to Make Good Decisions and Be Right All the Time*, British writer Iain King tried to establish rules for romance applicable across most cultures. He concluded on six rules, including:

- 1 Do not flirt with someone unless you might mean it.
- 2 Do not pursue people who you are not interested in, or who are not interested in you.
- 3 In general, express your affection or uncertainty clearly, unless there is a special reason not to.^[21]

Philosophers and authors interested in the nature of love, which may not have been mentioned in this article are Jane Austen, Stendhal, George Meredith, Marcel Proust, D. H. Lawrence, Sigmund Freud, Jean-Paul Sartre, Simone de Beauvoir, Ernest Hemingway, Henry Miller, Gilles Deleuze,

Freud, Jean-Paul Sartre, Simone de Beauvoir, Ernest Hemingway, Henry Miller, Gilles Deleuze, and Alan Soble.

IN LITERATURE



In the following excerpt, from William Shakespeare's *Romeo and Juliet*, Romeo, in saying "all combined, save what thou must combine By holy marriage" implies that it is not marriage with Juliet that he seeks but simply to be joined with her romantically. "I pray That thou consent to marry us" implies that the marriage means the removal of the social obstacle between the two opposing families, not that marriage is sought by Romeo with Juliet for any other particular reason, as adding to their love or giving it any more meaning.

"Then plainly know my heart's dear love is set
On the fair daughter of rich Capulet:
As mine on hers, so hers is set on mine;
And all combined, save what thou
must combine By holy marriage:
when and where and how
We met, we woo'd and made exchange of vow,
I'll tell thee as we pass; but this I pray,
That thou consent to marry us to-day."

--Romeo and Juliet, Act II, Scene III

Shakespeare and Søren Kierkegaard share a similar viewpoint that marriage and romance are not harmoniously *in tune* with each other. In Shakespeare's *Measure for Measure*, for example, "...there has not been, nor is there at this point, any display of affection between Isabella and the Duke, if by affection we mean something concerned with sexual attraction. The two at the end of the play love each other as they love virtue." Isabella needs love, and she may reject marriage with the Duke because he seeks to beget an heir with her for her virtues, and she is not happy with the limited kind of love that implies.

Shakespeare argues that marriage, because of its purity, simply cannot incorporate romance. The extramarital nature of romance is also clarified by John Updike in his novel *Gertrude and Claudius*, as well as by *Hamlet*. This same supposition of romance is also found in the film *Braveheart* or rather apparent in the example of Isabella of France's life.

Romance raises questions of emotivism (or in a more pejorative sense, nihilism) such as whether spiritual attraction, of the world, might not actually rise above or distinguish itself from that of the body or aesthetic sensibility.

While Buddha taught a philosophy of compassion and love, still in his philosophy of anatman or non-self spiritual appearances are of a piece with the world and essentially empty. The contradiction between compassion and anatman seems to be a part of Buddhism. In that case a seemingly negative insight can result in very different overall views, for example if one compares Buddha and Shakespeare with Friedrich Nietzsche. Kierkegaard also addressed these ideas in works such as *Either/Or* and *Stages on Life's Way*.

Tragedy and other social issues

The "tragic" contradiction between romance and society is most forcibly portrayed in literature, in Tolstoy's *Anna Karenina*, in Flaubert's *Madame Bovary*, and William Shakespeare's *Romeo and Juliet*. The female protagonists in such stories are driven to suicide as if dying for a cause of freedom from various oppressions of marriage.

Even after sexual revolutions, on the other hand, to the extent that it does not lead to procreation (or child-rearing, as it also might exist in same-sex marriage), romance remains peripheral though it may have virtues in the relief of stress, as a source of inspiration or adventure, or in development and the strengthening of certain social relations. It is difficult to imagine the tragic heroines, however, as having such practical considerations in mind.

Romance can also be tragic in its conflict with society. The Tolstoy family focuses on the romantic limitations of marriage, and Anna Karenina prefers death to being married to her fiancé, however this is because she is tired of waiting and being hidden away from public, when her fiancé makes failed attempts to get his mother's approval of the marriage. Even being aristocrats did not make them both free, as the society was nevertheless equally binding for all. Furthermore, in the speech about marriage that is given in Kierkegaard's *Either/Or*, Kierkegaard attempts to show that it is because marriage is lacking in passion fundamentally, that the nature of marriage, unlike romance, is explainable by a man who has experience of neither marriage nor love.

Reciprocity of the sexes appears in the ancient world primarily in myth where it is in fact often the subject of tragedy, for example in the myths of Theseus and Atalanta. Noteworthy female freedom or power was an exception rather than the rule, though this is a matter of speculation and debate.

PSYCHOLOGY

Many theorists attempt to analyze the process of romantic love.

Helen Fisher

Anthropologist Helen Fisher, in her book *Why We Love*,^[25] uses brain scans to show that love is the product of a chemical reaction in the brain. Norepinephrine and dopamine, among other brain chemicals, are responsible for excitement and bliss in humans as well as non-human animals. She is famous for the use of MRI to study the brain activity of a person "in love", discovering the importance of the ventral tegmental area and the caudate nucleus in this biological drive. Fisher concludes that these reactions have a genetic basis, and therefore love is a natural drive as powerful as hunger.

John Townsend

In his book *What Women Want, What Men Want*, anthropologist John Townsend takes the genetic basis of love one step further by identifying how the sexes are different in their predispositions.

Townsend's compilation of various research projects concludes that men are susceptible to youth and beauty, whereas women are susceptible to status and security. These differences are part of a natural selection process where males seek many healthy women of childbearing age to mother offspring, and women seek men who are willing and able to take care of them and their children.

Karen Horney

Psychologist Karen Horney in her article "*The Problem of the Monogamous Ideal*",^[27] indicates that the overestimation of love leads to disillusionment; the desire to possess the partner results in the partner wanting to escape; and the friction against sex result in non-fulfillment. Disillusionment plus

the desire to escape plus non-fulfillment result in a secret hostility, which causes the other partner to feel alienated. Secret hostility in one and secret alienation in the other cause the partners to secretly hate each other. This secret hate often leads one or the other or both to seek love objects outside the marriage or relationship.

Harold Bessell

Psychologist Harold Bessell in his book *The Love Test*, reconciles the opposing forces noted by the above researchers and shows that there are two factors that determine the quality of a relationship.

Bessell proposes that people are drawn together by a force he calls "romantic attraction," which is a combination of genetic and cultural factors. This force may be weak or strong and may be felt to different degrees by each of the two love partners. The other factor is "emotional maturity," which is the degree to which a person is capable of providing good treatment in a love relationship. It can thus be said that an immature person is more likely to overestimate love, become disillusioned, and have an affair whereas a mature person is more likely to see the relationship in realistic terms and act constructively to work out problems.

Lisa M. Diamond

Romantic love, in the abstract sense of the term, is traditionally considered to involve a mix of emotional and sexual desire for another as a person. However, Lisa M. Diamond, a University of Utah psychology professor, proposes that sexual desire and romantic love are functionally independent and that romantic love is not intrinsically oriented to same-gender or other-gender partners. She also proposes that the links between love and desire are bidirectional as opposed to unilateral. Furthermore, Diamond does not state that one's sex has priority over another sex (a male or female) in romantic love because her theory suggests it is as possible for someone who is homosexual to fall in love with someone of the other gender as for someone who is heterosexual to fall in love with someone of the same gender. In her 2012 review of this topic, Diamond emphasized that what is true for men may not be true for women. According to Diamond, in most men sexual orientation is fixed and most likely innate, but in many women sexual orientation may vary from 0 to 6 on the Kinsey scale and back again.

Martie Haselton

Martie Haselton, a psychologist at UCLA, considers romantic love a "commitment device", or mechanism that encourages two humans to form a lasting bond. She has explored the evolutionary rationale that has shaped modern romantic love and has concluded that long-lasting relationships are helpful to ensure that children reach reproductive age and are fed and cared for by two parents. Haselton and her colleagues have found evidence in their experiments that suggest love's adaptation. The first part of the experiments consists of having people think about how much they love someone and then suppress thoughts of other attractive people. In the second part of the experiment the same people are asked to think about how much they sexually desire those same partners and then try to suppress thoughts about others. The results showed that love is more efficient in pushing out those rivals than sex.

UNIVERSITY RESEARCH

Research by the University of Pavia suggests that romantic love lasts for about a year, before being replaced by a more stable form of love called companionate love. In companionate love, changes occur from the early stage of love to when the relationship becomes more established and romantic feelings seem to end. However, research from Stony Brook University in New York suggests that some couples keep romantic feelings alive for much longer.

Major theories

These are the major theories associated with current research on romantic relationships, especially in the context of positive psychology.

Attachment patterns

As mentioned in the introduction, attachment styles that people develop as children can influence the way that they interact with partners in adult relationships, with secure attachment styles being associated with healthier and more trusting relationships than avoidant or anxious attachment styles.

Hazen and Shaver found that adult romantic attachment styles were similar to the categories of secure, avoidant, and anxious that had previously been studied in children's attachments to their caregivers, demonstrating that attachment styles are stable across the lifespan. Later on, researchers distinguished between dismissive avoidant attachment and fearful avoidant attachment. Others have found that secure adult attachment, leading to the ability for intimacy and confidence in relationship stability, is characterized by low attachment-related anxiety and avoidance, while the fearful style is high on both dimensions, the dismissing style is low on anxiety and high on avoidance, and the preoccupied style is high on anxiety and low on avoidance.

Romantic love definition/operationalization

Singer first defined love based on four Greek terms: *eros*, meaning the search for beauty; *philia*, the feelings of affection in close friendships, *nomos*, the submission of and obedience to higher or divine powers, and *agape*, the bestowal of love and affection for the divine powers. While Singer did believe that love was important to world culture, he did not believe that romantic love played a major role. However, Susan Hendrick and Clyde Hendrick at Texas Tech University have theorized that romantic love will play an increasingly important cultural role in the future, as it is considered an important part of living a fulfilling life. They also theorized that love in long-term romantic relationships has only been the product of cultural forces that came to fruition within the past 300 years. By cultural forces, they mean the increasing prevalence of individualistic ideologies, which are the result of an inward shift of many cultural worldviews.

Passionate and companionate love

Researchers have determined that romantic love is a complex emotion that can be divided into either passionate or companionate forms. Berscheid, Walster and Hatfield found that these two forms can co-exist, either simultaneously or intermittently. Passionate love is an arousal-driven emotion that often gives people extreme feelings of happiness, and can also give people feelings of anguish. Companionate love is a form that creates a steadfast bond between two people, and gives people feelings of peace. Scientists have described the stage of passionate love as "being on cocaine," since during that stage the brain releases the same neurotransmitter, dopamine, as when cocaine is being used. It is also estimated that passionate love lasts for about twelve to eighteen months.

Robert Firestone, a psychologist, has a theory of the fantasy bond, which is what is mostly created after the passionate love has faded. A couple may start to feel really comfortable with each other to the point that they see each other as simply companions or protectors, but yet think that they are still in love with each other. The results to the fantasy bond is the leading to companionate love. Hendrick and Hendrick studied college students who were in the early stages of a relationship and found that almost half reported that their significant other was their

closest friend, providing evidence that both passionate and companionate love exist in new relationships. Conversely, in a study of long-term marriages, researchers found that couples endorsed measures of both companionate love and passionate love and that passionate love was the strongest predictor of marital satisfaction, showing that both types of love can endure throughout the years.

The triangular theory of love

Psychologist Robert Sternberg developed the triangular theory of love. He theorized that love is a combination of three main components: passion (physical arousal); intimacy (psychological feelings of closeness); and commitment (the sustaining of a relationship). He also theorized that the different combinations of these three components could yield up to seven different forms of love. These include popularized forms such as romantic love (intimacy and passion) and consummate love (passion, intimacy, and commitment). The other forms are liking (intimacy), companionate love (intimacy and commitment), empty love (commitment), fatuous love (passion and commitment), and infatuation (passion). Studies on Sternberg's theory of love found that intimacy most strongly predicted marital satisfaction in married couples, with passion also being an important predictor. On the other hand, Acker and Davis found that commitment was the strongest predictor of relationship satisfaction, especially for long-term relationships.

The self-expansion theory of romantic love

Researchers Arthur and Elaine Aron theorized that humans have a basic drive to expand their self-concepts. Further, their experience with Eastern concepts of love caused them to believe that positive emotions, cognitions, and relationships in romantic behaviors all drive the expansion of a person's self-concept. A study following college students for 10 weeks showed that those students who fell in love over the course of the investigation reported higher feelings of self-esteem and self efficacy than those who did not.

Mindful relationships

Harvey and Ormarzu developed a model of minding relationships with five key components: seeking to know and be known by the other; using knowledge learned in a relationship to enhance the relationship; accepting the other person; being motivated to continue this process of learning, enhancing, and accepting; and developing a sense of appreciation in the relationship. Each of these components is considered adaptive, however, nonadaptive steps to minding a relationship were also theorized by the research team. The five nonadaptive components include: one or both partners out of step in seeking to know and be known by the other; not using the knowledge learned in a relationship to enhance the relationship (or using that knowledge to hurt the other); low acceptance and respect for the other person; not being motivated to continue the process of learning, enhancing, and accepting; and failing to develop a sense of appreciation in a relationship. Gottman studies the components of a flourishing romantic relationship have been studied in the lab. He used physiological and behavioral measures during couples' interactions to predict relationship success and found that five positive interactions to one negative interaction are needed to maintain a healthy relationship. He established a therapy intervention for couples that focused on civil forms of disapproval, a culture of appreciation, acceptance of responsibility for problems, and self-soothing.

Relationship behaviors

The most recent research on romantic love and relationships focuses on behaviors that either sustain a relationship or aid in its dissolution. These behaviors can be considered either

appetitive or aversive. Appetitive relationship processes are considered the promotion of positive relationship behaviors, as determined by psychologists Gable and Reis. Aversive relationship processes are described as eliminating behaviors that have a negative effect on relationships. This new research has also allowed relationship success to be predicted as a function of these appetitive and aversive processes. This is all related to research that shows that sharing positive life events with one's partner is related to greater relationship satisfaction and intimacy. In research by Gable et al. appetitive (promotion of positive relationship behaviors) and aversive (elimination of negative relationship behaviors) processes are independent constructs. A specific type of appetitive processing, capitalization, leads to increased relationship satisfaction and intimacy when one member of the relationship tells the other about positive life events and receive quality reactions and feedback from the partner.

Applications

Awareness of major theories on positive romantic relationships and knowledge of proven findings that support them gives couples the tools to strengthen their relationships and allows single individuals to have the resources to build a flourishing relationship in the future. Access to information like this could contribute to the reduction of divorce rates, as well as producing happier and healthier home lives for many families. For example, though there appears to be a correlation between an increased divorce rate and premarital cohabitation, living with a person of romantic interest before marriage still appears to be a common and growing trend. Knowledge of this is one way positive psych could help aid flourishing relationships.

In addition to the aforementioned factors, awareness would also provide the opportunity for people to better understand or empathize with those who may not illustrate the level of positivity found in these major theories. Knowing this information can help with coming to terms with someone that is particularly difficult in a given romantic relationship, and could help one aid them to a better outlook through this gain of knowledge. The attachment style of individuals has a strong influence on the way future relationships are created and harnessed. While those with a secure attachment style fare better, one may be prone to more bumps in the road if having a disorganized style of attachment.

With a heightened awareness comes an upward spiral of positive relationships in general. Having younger individuals modeled by positive interactions would, in turn, greatly influence the probability of these individuals implementing such behaviors in their own social relationships.

It can be said that romantic love creates pair bonding between two individuals. It also increases the amount of available resources by combining those of two separate individuals thus leading to an increase in the reproductive fitness of potential offspring. This can be seen in the animal kingdom as well. For example, researchers observed the survival rate of mice offspring in father present and father absent environments and discovered that while both groups had approximately the same birth rate, with the father absent group even being a little bit higher, ultimately only 26% of the offspring in father absent group survived to emergence as opposed to the 81% of offspring that survived in the father present group.

Controversies

Researchers such as Feeney and Noller question the stability of attachment style across the life span since studies that measured attachment styles at time points ranging from 2 weeks to 8 months found that 1 out of 4 adults' attachment style changed. Furthermore, a study by

PLATONIC LOVE

Platonic love (often lower-cased as **platonic**) is a term used for a type of love that is non-sexual. It is named after Plato, though the philosopher never used the term himself.

Platonic love is examined in Plato's dialogue, the *Symposium*, which has as its topic the subject of love or Eros generally. It explains the possibilities of how the feeling of love began and how it has evolved—both sexually and non-sexually. Of particular importance is the speech of Socrates, who attributes to the prophetess Diotima an idea of platonic love as a means of ascent to contemplation of the divine. For Diotima, and for Plato generally, the most correct use of love of human beings is to direct one's mind to love of divinity.

In short, with genuine platonic love, the beautiful or lovely other person inspires the mind and the soul and directs one's attention to spiritual things. Socrates, in Plato's "Symposium", explained two types of love or Eros—Vulgar Eros or earthly love and Divine Eros or divine love. Vulgar Eros is nothing but mere material attraction towards a beautiful body for physical pleasure and reproduction. Divine Eros begins the journey from physical attraction i.e. attraction towards beautiful form or body but transcends gradually to love for Supreme Beauty. This concept of Divine Eros is later transformed into the term Platonic love.

In Middle Ages arose a new interest in Plato, his philosophy and his view of love. This was caused by Georgios Gemistos Plethon during the Councils of Ferrara and Firenze in 1438-1439. Later in 1469 Marsilio Ficino put forward a theory of neo-platonic love in which he defines love as a personal ability of an individual which guides their soul towards cosmic processes and lofty spiritual goals and heavenly ideas. (*De Amore*, Les Belles Lettres, 2012.)

Though Plato's discussions of love originally centred on relationships which were sexual between members of the same sex, notes that the meaning of platonic love underwent a transformation during the Renaissance, leading to the contemporary sense of nonsexual heterosexual love.

The English term dates back to William Davenant's *The Platonic Lovers* (performed in 1635); a critique of the philosophy of platonic love which was popular at Charles I's court. It is derived from the concept in Plato's *Symposium* of the love of the idea of good which lies at the root of all virtue and truth. For a brief period, Platonic love was a fashionable subject at the English royal court, especially in the circle around Queen Henrietta Maria, the wife of King Charles I. Platonic love was the theme of some of the courtly masques performed in the Caroline era—though the fashion soon waned under pressures of social and political change.

PHILIA

Philia (/ˈfɪljə/ or /ˈfɪliə/; Ancient Greek: φιλία), often translated "**brotherly love**", is one of the four ancient Greek words for love: *philia*, *storge*, *agape* and *eros*. In Aristotle's *Nicomachean Ethics*, philia is usually translated as "friendship" or affection. The complete opposite is called a phobia.

Aristotle's view



As Gerard Hughes points out, in Books VIII and IX Aristotle gives examples of philia including:

"young lovers, lifelong friends, cities with one another, political or business contacts, parents and children, fellow-voyagers and fellow-soldiers, members of the same religious society, or of the same tribe, a cobbler and the person who buys from him."

All of these different relationships involve getting on well with someone, though Aristotle at times implies that something more like actual liking is required. When he is talking about the character or disposition that falls between obsequiousness or flattery on the one hand and surliness or

quarrelsomeness on the other, he says that this state:

"has no name, but it would seem to be most like [philia]; for the character of the person in the intermediate state is just what we mean in speaking of a decent friend, except that the friend is also fond of us."

This passage indicates also that, though broad, the notion of philia must be mutual, and thus excludes relationships with inanimate objects, though philia with animals, such as pets, is allowed for.

In his *Rhetoric*, Aristotle defines the activity involved in philia (τὸ φιλεῖν) as:

"wanting for someone what one thinks good, for his sake and not for one's own, and being inclined, so far as one can, to do such things for him"

John M. Cooper argues that this indicates:

"that the central idea of φιλία is that of doing well by someone for his own sake, out of concern for *him* (and not, or not merely, out of concern for oneself). [... Thus] the different forms of φιλία [as listed above] could be viewed just as different contexts and circumstances in which this kind of mutual well-doing can arise"

Aristotle takes philia to be both necessary as a means to happiness ("no one would choose to live without friends even if he had all the other goods") and noble or fine (καλόν) in itself.

Types

Aristotle divides friendships into three types, based on the motive for forming them: friendships of utility, friendships of pleasure and friendships of the good.

Friendships of utility are relationships formed without regard to the other person at all. Buying merchandise, for example, may require meeting another person but usually needs only a very shallow relationship between the buyer and seller. In modern English, people in such a relationship would not even be called friends, but acquaintances (if they even remembered each other afterwards). The only reason these people are communicating is in order to buy or sell things, which is not a bad thing, but as soon as that motivation is gone, so goes the relationship between the two people unless another motivation is found. Complaints and quarrels generally only arise in this type of friendship.

At the next level, friendships of pleasure are based on pure delight in the company of other people. People who drink together or share a hobby may have such friendships. However, these friends may also part—in this case if they no longer enjoy the shared activity, or can no longer participate in it together.

Friendships of the good are ones where both friends enjoy each other's characters. As long as both friends keep similar characters, the relationship will endure since the motive behind it is care for the friend. This is the highest level of *philia*, and in modern English might be called true friendship.

"Now it is possible for bad people as well [as good] to be friends to each other for pleasure or utility, for decent people to be friends to base people, and for someone with neither character to be a friend to someone with any character. Clearly, however, only good people can be friends to each other because of the other person himself; for bad people find no enjoyment in one another if they get no benefit."

Not all bonds of *philia* involves reciprocity Aristotle notes. Some examples of these might include love of father to son, elder to younger or ruler to subject. Generally though, the bonds of *philia* are symmetrical.

If *philia* is a type of love, Thomas Jay Oord has argued that it must be defined so as not to contradict love. Oord defines *philia* as an intentional response to promote well-being when cooperating with or befriending others. And his *philia* is not only that meaning. The *philia* also gives humans authentic friendship.

Self-sufficiency

Aristotle recognizes that there is an apparent conflict between what he says about *philia* and what he says elsewhere (and what is widely held at the time) about the self-sufficient nature of the fulfilled life:

"it is said that the blessedly happy and self-sufficient people have no need of friends. For they already have [all] the goods, and hence, being self-sufficient, need nothing added."

He offers various answers. The first is based on the inherent goodness of acting for and being concerned for others ("the excellent person labours for his friends and for his native country, and will die for them if he must"); thus, being a wholly virtuous and fulfilled person necessarily involves having others for whom one is concerned—without them, one's life is incomplete: "the solitary person's life is hard, since it is not easy for him to be continuously active all by himself; but in relation to others and in their company it is easier."

Aristotle's second answer is: "good people's life together allows the cultivation of virtue". Finally, he argues that one's friend is "another oneself," and so the pleasure that the virtuous person gets from his own life is also found in the life of another virtuous person. "Anyone who is to be happy, then, must have excellent friends".

Altruism and egoism

For Aristotle, in order to feel the highest form of *philia* for another, one must feel it for oneself; the object of *philia* is, after all, "another oneself." This alone does not commit Aristotle to egoism, of course. Not only is self-love not incompatible with love of others, but Aristotle is careful to distinguish the sort of self-love that is condemned (ascribed to "those who award the biggest share in money, honours, and bodily pleasures to themselves. For these are the goods desired and eagerly pursued by the many on the assumption that they are best") from that which should be admired (ascribed to one who "is always eager above all to perform just or temperate actions or any other actions in accord with the virtues, and in general always gains for himself what is fine [noble, good]"). In fact:

"the good person must be a self-lover, since he will both help himself and benefit others by performing fine actions. But the vicious person must not love himself, since he will harm both himself and his neighbours by following his base feelings."

Aristotle also holds, though, that, as Hughes puts it: "[t]he only ultimately justifiable reason for doing anything is that acting in that way will contribute to a fulfilled life." Thus acts of *philia* might seem to be essentially egoistic, performed apparently to help others, but in fact intended to increase the agent's happiness. This, however, confuses the nature of the action with its motivation; the good person doesn't perform an action to help a friend because it will give her fulfillment; she performs it in order to help the friend, and in performing it makes both her friend and herself happy. The action is thus good both in itself and for the effect it has on the agent's happiness.

Brotherly love in the biblical sense is an extension of the natural affection associated with near kin, toward the greater community of fellow believers, that goes beyond the mere duty in Leviticus 19:18 to "love thy neighbour as thyself", and shows itself as "unfeigned love" from a "pure heart", that extends an unconditional hand of friendship that loves when not loved back, that gives without getting, and that ever looks for what is best in others.

BROTHERLY LOVE

*The following is based on the public domain article **Brotherly Love** found in the 1906 Jewish Encyclopedia*

A Biblical command

Brotherly love is the love for one's fellow-man as a brother. The expression is taken from the Greek word Φιλadelphia (Philadelphia = "love of brothers"), which trait distinguished the Early Christian communities. Romans.12:10;1Thessalonians.4:9;John.13:35 – 1John.2:9;3:12;4:7;5:1 and 1Peter.3:8;5:9 express the idea of Christian fellowship and fraternity. It was also important in the Essene brotherhoods, who practised brotherly love as a special virtue. Brotherly love is commanded as a universal principle in Lev. 19:18: "Thou shalt love thy neighbor as thyself," the preceding verse containing the words: "Thou shalt not hate thy brother in thine heart." This commandment of love, with the preceding sentence, "Thou shalt not avenge nor bear any grudge against the children of thy people," may originally have referred, and has by some scholars ^[4] been exclusively referred, to the Israelitish neighbor; but in verse 34 of the same chapter it is extended to

"the stranger that dwelleth with you . . . and thou shalt love him as thyself." In Job 31:13-15 it is declared unjust to wrong the servant in his cause: "Did not he that made me in the womb make him? and did not one fashion us in the womb?"

A friend loveth at all times, and a brother is born for adversity. -Proverbs 17:17 KJV
The principle of brotherly love, including all men, is plainly stated in the Book of Wisdom i. 6, vii. 23, xii. 19: "Wisdom is man-loving" (Φιλάνθρωπων); "the righteous must be man-loving." The Testaments of the Patriarchs teach the love of God and love of all men "as children." Commenting upon the command to love the neighbor (Lev. l.c.) is a discussion recorded between Rabbi Akiva, who declared this verse in Leviticus to contain the great principle of the Law ("Kelal gadol ba-Torah"), and Ben Azzai, who pointed to Gen. v. 1 ("This is the book of the generations of Adam; in the day that God created man, in the likeness of God made he him"), as the verse expressing the leading principle of the Law, obviously because the first verse gives to the term "neighbor" its unmistakable meaning as including all men as being sons of Adam, made in the image of God. Tanhuma, in Gen. R. l.c., explains it thus: "If thou despisest any man, thou despisest God who made man in His image."

The Golden Rule

Hillel also took the Biblical command in this universal spirit when he responded to the heathen who requested him to tell the mitzvot of the Torah while standing before him on one foot: "What is hateful to you, do not do to your friend. This is all of the Torah; the rest is the explanation -- go and learn". The negative form was the accepted Targum interpretation of Lev. xix. 18, known alike to the author of Tobit iv. 15 and to Philo, in the fragment preserved by Eusebius, *Preparatio Evangelica*, viii. 7; to the Didache, i. 1; Didascalia or Apostolic Constitutions, i. 1, iii. 15; Clementine Homilies, ii. 6; and other ancient patristic writings. That this so-called golden rule, given also in James 2:8, was recognized by the Jews in the time of Jesus, may be learned from Mark 12:28-34; Luke 10:25-28; Matt. 7:12, 19:19, 22:34-40; Rom. 13:9; and Gal. 5:14, where the Pharisaic scribe asks Jesus in the same words that were used by Akiva, "What is the great commandment of the Law?" and the answer given by Jesus declares the first and great commandment to be the love of God, and the second the love of "thy neighbor as thyself." To include all men, Hillel used the term "beriot" when inculcating the teaching of love: "Love the fellow-creatures". Hatred of fellow-creatures ("sinat ha-beriyot") is similarly declared by R. Joshua b. Hananiah to be one of the three things that drive man out of the world.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? -1 John 4:20 KJV

Hate thy enemy?

That brotherly love as a universal principle of humanity has been taught by the rabbis of old, is disputed by Christian theologians, who refer to the saying attributed to Jesus in Matt. 5:43: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies," etc. Güdemann thinks that Jesus' words had a special political meaning, and that they refer to a view expressed by the zealots who wanted to exclude dissenters from the command of love by such teaching as is found in Abot: "Thou shalt not say, I love the sages but hate the disciples, or I love the students of the Law but hate the 'am ha-arez [ignoramus]; thou shalt love all, but hate the heretics ["minim"], the apostates, and the informers. So does the command, 'Thou shalt love thy neighbor as thyself,' refer only to those that act as one of thy people; but if they act not accordingly, thou needst not love them." Against this exclusive principle, Jesus asserted the principle of brotherly love as applied by the liberal school of Hillel to all men. Indeed, the Talmud insists, with reference to Lev. 19:18, that even the criminal at the time of execution should be treated with tender love. As Schechter shows, the

expression "Ye have heard . . ." is an inexact translation of the rabbinical formula, which is only a formal logical interrogation introducing the opposite view as the only correct one: "Ye might deduce from this verse that thou shalt love thy neighbor and hate thine enemy, but I say to you the only correct interpretation is, Love all men, even thine enemies." There is a commandment to assist thy enemy in case of emergency in Ex 23:5: If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

The Good Samaritan

The story of the good Samaritan, in the Pauline Gospel of Luke 10: 25-37, related to illustrate the meaning of the word "neighbor," possesses a feature which puzzles the student of rabbinical lore. The kind Samaritan who comes to the rescue of the men that had fallen among the robbers, is contrasted with the unkind priest and Levite; whereas the third class of Jews—i.e., the ordinary Israelites who, as a rule, follow the Cohen and the Levite are omitted; and therefore suspicion is aroused regarding the original form of the story. If "Samaritan" has been substituted by the anti-Judean gospel-writer for the original "Israelite," no reflection was intended by Jesus upon Jewish teaching concerning the meaning of neighbor; and the lesson implied is that he who is in need must be the object of our love.

The term "neighbor" has at all times been thus understood by Jewish teachers. In Tanna debe Eliyahu R. xv. it is said: "Blessed be the Lord who is impartial toward all. He says: 'Thou shalt not defraud thy neighbor. Thy neighbor is like thy brother, and thy brother is like thy neighbor.'" Likewise in xxviii.: "Thou shalt love the Lord thy God"; that is, thou shalt make the name of God beloved to the creatures by a righteous conduct toward Gentiles as well as Jews (compare Sifre, Deut. 32). Aaron b. Abraham ibn Ḥayyim of the sixteenth century, in his commentary to Sifre, l.c.; Ḥayyim Vital, the cabalist, in his "Sha'are Ḳedushah," i. 5; and Moses Ḥagis of the eighteenth century, in his work on the 613 commandments, while commenting on Deut. xxiii. 7, teach alike that the law of love of the neighbor includes the non-Israelite as well as the Israelite. There is nowhere a dissenting opinion expressed by Jewish writers. For modern times, see among others the conservative opinion of Plessner's religious catechism, "Dat Mosheh we-Yehudit," p. 258.

Accordingly, the synod at Leipzig in 1869, and the German-Israelitish Union of Congregations in 1885, stood on old historical ground when declaring (Lazarus, "Ethics of Judaism," i. 234, 302) that "'Love thy neighbor as thyself' is a command of all-embracing love, and is a fundamental principle of the Jewish religion"; and Stade, when charging with imposture the rabbis who made this declaration, is entirely in error (see his "Gesch. des Volkes Israel," l.c.).



AGAPE

Agape (Ancient Greek ἀγάπη, *agápē*) is a Greco-Christian term referring to love, "the highest form of love, charity" and "the love of God for man and of man for God". The word is not to be confused with *philia*, brotherly love, as it embraces a universal, unconditional love that transcends and persists regardless of circumstance. The noun form first occurs in the Septuagint, but the verb form goes as far back as Homer, translated literally as affection, as in "greet with affection" and "show affection for the dead".^[2] Other ancient authors have used forms of the word to denote love of a spouse or family, or affection for a particular activity, in contrast to *eros* (an affection of a sexual nature).

Within Christianity, *agape* is considered to be the love originating from God or Christ for mankind. In the New Testament, it refers to the covenant love of God for humans, as well as the human reciprocal love for God; the term necessarily extends to the love of one's fellow man. Some contemporary writers have sought to extend the use of *agape* into non-religious contexts.

The concept of *agape* has been widely examined within its Christian context. It has also been considered in the contexts of other religions, religious ethics, and science.

Early Uses

There are few instances of the word *agape* in polytheistic Greek literature. Bauer's *Lexicon* mentions a sepulchral inscription, most likely to honor a polytheistic army officer held in "high esteem" by his country.

Christianity

A journalist in *Time* magazine describes John 3:16 as "one of the most famous and well-known Bible verses. It has been called the 'Gospel in a nutshell' because it is considered a summary of the central doctrines of Christianity." The verb translated "loved" in this verse is ἠγάπησεν (*ēgapēsen*), past tense of "agapaō".

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. -John 3:16, *KJV*

The word *agape* received a broader usage under later Christian writers as the word that specifically denoted Christian love or charity (1 Corinthians 13:1–8), or even God himself. The expression "God is love" (ὁ θεὸς ἀγάπη ἐστίν) occurs twice in the New Testament: 1 John 4:8,16. *Agape* was also used by the early Christians to refer to the self-sacrificing love of God for humanity, which they were committed to reciprocating and practicing towards God and among one another (see *kenosis*).

Agape has been expounded on by many Christian writers in a specifically Christian context. C. S. Lewis uses *agape* in *The Four Loves* to describe what he believes is the highest level of love known to humanity: a selfless love that is passionately committed to the well-being of others.

The Christian use of the term comes directly from the canonical Gospels' accounts of the teachings of Jesus. When asked what was the great commandment, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:37-40) In Judaism, the first "love the LORD thy God" is part of the Shema.

In the Sermon on the Mount, Jesus said:

You have heard that it was said, 'You shall love (*agapēseis*) your neighbor and hate your enemy.' But I say to you, Love (*agapāte*) your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? -Matthew 5:43-46, RSV

Tertullian remarks in his 2nd century defense of Christians that Christian love attracted pagan notice: "What marks us in the eyes of our enemies is our loving kindness. 'Only look,' they say, 'look how they love one another' " (*Apology* 39).

Anglican theologian O.C. Quick writes that this *agape* within human experience is "a very partial and rudimentary realization," and that "in its pure form it is essentially divine."

If we could imagine the love of one who loves men purely for their own sake, and not because of any need or desire of his own, purely desires their good, and yet loves them wholly, not for what at this moment they are, but for what he knows he can make of them because he made them, then we should have in our minds some true image of the love of the Father and Creator of mankind.

In the New Testament, the word *agape* is often used to describe God's love. However, other forms of the word are used in a negative context, such as the various forms of the verb *agapaō*. Examples include:

- 2 Timothy 4:10- "for Demas hath forsaken me, having loved [*agapēsas*] this present world...".
- John 12:43- "For they loved [*ēgapēsan*] the praise of men more than the praise of God."
- John 3:19- "And this is the condemnation, that light is come into the world, and men loved [*ēgapēsan*] darkness rather than light, because their deeds were evil."

Karl Barth distinguishes *agape* from *eros* on the basis of its origin and unconditional character. In *agape*, humanity does not merely express its nature, but transcends it. *Agape* identifies with the interests of the neighbor "in utter independence of the question of his attractiveness" and with no expectation of reciprocity.

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