



# **The Love Spectrum as Ontological Energy: A Critical Study of Sankar Sarkar's *An Innovative Concept: Theory of Love* in Comparative Literature**

***Prof. (Dr.) Seema Sarkar<sup>1</sup>, Prof. (Dr.) Daniela Andonovska-Trajkovska<sup>2</sup>, Prof. (Dr.) Vineeta Kaur Saluja<sup>3</sup>***

<sup>1</sup> Navyug Kanya Mahavidyalaya, Lucknow

<sup>2</sup> University "St.Kliment Ohridski"-Bitola, North Macedonia

<sup>3</sup> Mangalayatan University, Jabalpur, MP

## **ABSTRACT:**

This essay presents a comprehensive critical analysis of Shankar Sarkar's *A Novel: A Theory of Love*, identifying the book as an important philosophical intervention in contemporary discussions of love, consciousness and human existence. Sarkar reframed love as not just an emotion or an interpersonal effect, but a pure existential force governing life, creation, and moral balance. In the book he introduced the novel concept of Love Spectrum, inspired by Isaac Newton's solar spectrum. This metaphorical and philosophical framework explains the multidimensional manifestation of love through the human body and consciousness. The essay analyses the theoretical architecture, thematic coherence and philosophical originality of government using an interdisciplinary approach comprising philosophy, literary theory, Indian metaphysics and comparative thought. It also places the view of government in dialogue with the thought of Plato, Aristotle, Rabindranath Tagore, Erich Fromm and Sri Aurobindo, where both similarities and differences are vividly reflected. The article argues that the work of government constructs a holistic, morally rich model of love, which stands as a response to the contemporary crisis of alienation, fragmentation and moral decay. This makes *Theory of Love* an important text for rethinking love not as a single emotional experience, but as a spectrum of existential forces.

**Keywords:** Love Spectrum, Ontology of Love, Sankar Sarkar, Indian Philosophy, Comparative Love Theory, Consciousness Studies

## **Introduction:**

### ***Love as Ontological Energy and Philosophical Problem:***

Love is one of the most enduring yet elusive topics in philosophy, literature, psychology, theology and cultural studies. From ancient times to modern theories, love has been interpreted sometimes as desire (eros), sometimes as friendship (philia), sometimes as kindness or benevolence (agape), and sometimes as instinct, emotion, or as a social construct. Plato's *Symposium* presents love as a metaphysical ladder, leading the soul from bodily desires to the contemplation of ideal beauty. Aristotle, on the other hand, saw love primarily as moral friendship, founded on virtue and reciprocity. In modern thought, psychoanalytic and sociological perspectives from Freud to contemporary attachment theory have often limited love to libido, dependence, or psychological need. Against this long taxonomic tradition, Shankar Sarkar's novel concept: the theory of love brings a fundamental holistic proposition: Love is not just an emotion or relationship, but an invisible, omnipresent force that sustains and stabilizes life, consciousness, and cosmic order.

### ***Context and conceptual context:***

The conventional discussion of love in Western epistemology has long vacillated between romantic idealization and scientific contraction. Romanticism praises love as a mystical emotion. It is divorced from moral responsibility. Modern psychology explicates love through neurochemical processes. It also focuses on traumatic experiences, or social conditioning. Even in Erich Fromm's influential book *The Art of Loving*, although there are moral flourishes. Love is seen primarily as a cultivated human skill, not as an existential principle. Love (prema or bhakti) is a universal binding force, connecting the individual soul (atma) to the universal supreme being (Brahma) based on Indian philosophical tradition. Love is associated with Vedanta, Upanishadic thought and bhakti philosophy. However, these traditions are often limited to theological or spiritual discussions. Thereby their engagement with contemporary interdisciplinary frameworks is inadequate.

Sankar Sarkar's theory of love emerged precisely at this juncture—between the metaphysical tradition and the modern intellectual crisis. The book attempts to reclaim love as a pure force freed from sentimentality and constructionism. It is an elemental force arising from the synthesis of both visible and invisible elements of existence. Sarkar's involvement is significant because he neither rejects the scientific metaphor nor surrenders love to mechanistic explanations. Rather, he proposes a philosophically integrated model that integrates body, mind, spirit, ethics, and cosmology.

***Statement of the Problem:***

Contemporary society today faces a kind of "crisis of love" despite being a central element of human existence. As a result, isolation, emotional exhaustion, relationship instability, and moral decay are augmenting. At the root of this crisis is conceptual confusion. Love is often confused with desire, possession, or enjoyment, leading to relationship breakdown and existential dissatisfaction. Existing theories fail to explain why societies with unparalleled technological progress suffer from emotional poverty and moral breakdown. Sankar Sarkar identifies this problem as the result of a misunderstanding of the true nature of love. When love is separated from knowledge, consciousness and moral balance, it becomes a blind passion or a mere physical appetite. The theory of love thus responds to an important philosophical void—the lack of a coherent framework capable of explaining love as both the cause of creation and the controlling force of human well-being.

***Research gaps and fundamental contributions:***

Although there is a vast amount of philosophical, literary, and psychological research on love, there are few attempts to conceptualize love as an existential constant like energy or light. Even Sri Aurobindo, who described love as a transcendental force, confined his insights mainly to spiritual mysticism. Sankar Sarkar's originality lies in his systematic theorization of love, where he uses interdisciplinary metaphors—most notably the Love Spectrum, inspired by Isaac Newton's solar spectrum. By introducing the spectrum of love Sarkar created a conceptual bond between science and philosophy. When white light is refracted through a prism to reveal seven colours, love reflected through the human body, manifests in seven qualitative dimensions. These seven dimensions are beauty, emotion, romance, motivation, joy, firmness, and tenderness. This framework is replete with an important gap in love research. Because it explains how a single, indivisible force can manifest itself in multiple human experiences, without losing its unity and rhythm.

***Objective And Scope of The Research:***

The main objective of this essay is to analyse the theoretical basis of Shankar Sarkar's philosophy of love, particularly emphasizing the spectrum of love as a conceptual and analytical tool. The study also aims to place Sarkar's thought within a comparative framework—revealing both similarities and differences in his thought with prominent thinkers such as Plato, Aristotle, Rabindranath Tagore, Erich Fromm and Sri Aurobindo. The introduction is not limited to the summary; It establishes love as a philosophical problem that demands reconsideration in light of contemporary existential and ethical crises. The work of government is therefore seen not only as a literary or philosophical text, but as an interdisciplinary intervention influencing the fields of ethics, psychology, education and social justice.

***Comparative theoretical positions:***

- **Comparison with Plato:** Where Plato emphasizes the strict hierarchical transition from body to idea, Sarkar sanctifies the body as the essential means of love's visibility.
- **Comparison with Aristotle:** Aristotle emphasizes rational morality, but Sarkar combines reason with emotion and compassion to present love as a balance, not just a moral calculation.
- **Comparison with Rabindranath Tagore:** Rabindranath saw love as cosmic rhythm, which resonated deeply with Sarkar's thought. Sarkar, however, took this view further and provided not just poetic insights, but a well-organized theoretical model.
- **Comparison with Erich Fromm:** Fromm associates love with discipline, care and responsibility, which is consistent with government's emphasis on knowledge and consciousness. But Fromm did not declare love to be an existential force, which distinguishes the originality of government.
- **Comparison with Sri Aurobindo:** Sri Aurobindo's transcendental love is closest to Sarkar's concept of pure energy. But the government's view is more straightforward, because it is based in the experience of the human body, not in mystical abstractions.

***Significance of research:***

Love is seen as an invisible yet effective force that controls life and consciousness. Shankar Sarkar's theory of love brought about a fundamental change in the study of love. The introduction establishes the relevance of the book in the context of modern fragmentation and alienation, where love is presented not as an escapist romantic ideal, but as an active regulating force essential to personal, social and cosmic balance. Government reasserts love as a serious philosophical category—capable of uniting science, ethics, and metaphysics. Current research contends that this reconceptualization is not only intellectually necessary, but morally imperative, especially in a world where alienation and despair are on the rise.

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**2. Literature Review and Conceptual Context:**

The dynamic concept of love has occupied a central yet controversial position in intellectual history. It has generated a large amount of philosophical, literary, theological and psychological literature. Notwithstanding this copiousness, theoretical understandings of love remain fragmented. Love has often been confined within disciplinary boundaries. It is limited to partial explanations. A review of the existing literature exhibits that love has been chiefly explicated in four ways: a) as an emotional phenomenon, b) a moral quality, c) a metaphysical desire, or d) a biological instinct. Sankar Sarkar's novel

theory of love provided a unifying conceptual framework for embracing this complex intellectual landscape. It has integrated metaphysics, ethics, body image, and consciousness. This has led to an understanding of love not as a partial explanation, but as a multidimensional and integrative force.

#### **Classical Philosophical Tradition:**

The discussion of love in Western philosophy begins mainly with Plato. His Symposium presents love (eros) as a dynamic force that moves the soul toward higher beauty and truth. According to Plato, the source of love is lack and desire; It acts as a mediating force between man and ideal. Although this concept elevates love above mere physicality, it creates a kind of stratification, which ultimately devalues bodily experience. Aristotle, by contrast, associates love with the moral life rather than with the metaphysical transition. His concept of philia emphasizes friendship, which is founded on virtue, mutual respect and rational choice. Here love is not a cosmic principle, but a moral practice. Although these classical models are foundational, they limit love either to desire-based transitions or to moral rationalism. Sankar Sarkar's theory differs from these two limitations. He rejects scarcity-based desire and purely rational morality. Rather, he theorizes love as an existential whole—a preexisting force that activates life and consciousness. In contrast to Plato's transition from the body to the concept, the government sees the body as an essential means of expressing love.

#### **Medieval and theological perspectives:**

Christian theology reframes love through agape. It emphasizes divine kindness, self-sacrifice, and unconditional giving. Thinkers such as Augustine and Aquinas saw love as a theological virtue directed toward God, often subordinating human desire to the divine will. While this tradition praises love morally, it abstracts it from lived human experience. Love is idealized, moralized, and often divorced from physical and emotional reality.

Sankar Sarkar's view is different. He sees divine and human love in continuity rather than conflict. In his theory, love flows as a pure force in both the spiritual and material realms, breaking down the rigid dualism of theological discourse.

#### **Indian Philosophical and Literary Tradition:**

Indian philosophy provides a rich existential context to the work of Sankar Sarkar. In Upanishadic thought, love is seen as bliss—the bliss underlying the realization of the Absolute Truth. In the Bhakti tradition, love is conceived as devotion. Love connects the individual soul to God through passion, surrender, and moral life.

Rabindranath Tagore's philosophical writings and poetry express love as a cosmic rhythm, harmonizing the finite and the infinite. For him, love is not just interpersonal, but universal—which constitutes creativity, freedom, and human dignity.

Although Sarkar's *An Innovative Concept: Theory of Love* is deeply in line with this tradition, he proceeds from poetic intuition and constructs a systematic theory. Whereas Tagore expressed love symbolically and aesthetically, Sarkar explained its structure, function and expression through conceptual models such as the Love Spectrum. His work transformed metaphysical insight into philosophical architecture.

#### **Modern Psychological and Sociological Perspectives:**

Modernity brought about a decisive turn in the practice of love, where psychology and sociology were established as the main explanatory frameworks. Freud limited love to the repressed or transformed libido, explaining affection and love as disguises of instinctual desire. Later psychoanalytic theories analyse love in terms of attachment, trauma and dependency. Sociologists, on the other hand, try to understand love through institutional frameworks such as marriage, family, and power relations. Although these views provide important insights into human behaviour, they often narrow or omit the transcendental depth and moral dimension of love.

Erich Fromm's *The Art of Loving* attempts to counter this reductionism by presenting love as an art that requires discipline, responsibility, knowledge, and care. Fromm restores ethical seriousness to love but continues to treat it primarily as a human skill rather than a universal force. Sarkar extends Fromm's ethical concern into ontological territory, asserting that love precedes human intention and operates as the very condition of existence.

#### **Scientific Metaphors and Interdisciplinary Gaps:**

Contemporary neuroscience and evolutionary biology explain love in light of hormones, neural circuits, and survival mechanisms. While empirically sound, such explanations often fail to adequately capture the aesthetic, moral, and spiritual dimensions of love. This fragmented spread of love-studies across different scriptures creates a conceptual incompleteness—no single theoretical framework can fully explain love's unity in diversity.

To bridge this gap, Sarkar proposes a novel interdisciplinary metaphor—the Love Spectrum. Inspired by Isaac Newton's concept of the solar spectrum, he envisions love as a single, colorless energy, which, as it flows through the human body, is reflected in various qualities and characteristics. This metaphor is important because it neither confines love to mystical transcendence nor confines it to a mere mechanical process. Rather, it presents a scientifically comprehensible yet philosophically profound model that explains plurality without refutation.

#### **Conceptual Positioning of the Love Spectrum:**

The Love Spectrum distinguishes Sarkar's work from earlier theories. By identifying seven manifestations—*Beauty, Emotion, Romance, Inspiration, Gladness, Hardihood, and Tenderness*—he acknowledges both the affective and ethical dimensions of love. Unlike romantic theories that privilege passion or intensity, Sarkar emphasizes balance and harmony. Hardihood and Tenderness, for instance, represent strength and compassion as complementary rather than opposing qualities.

This conceptualization challenges binary thinking prevalent in love discourse: reason versus emotion, body versus soul, passion versus ethics. Sarkar's model insists that love becomes destructive only when knowledge and consciousness are absent. Thus, love needs cultivation not as skill alone but as awareness of its ontological nature.

#### **Critical Gaps Addressed by Sarkar:**

A review of existing literature reveals three major gaps:

1. The absence of an integrated ontological theory of love
2. The over-reduction of love to emotion or biology
3. The lack of ethical grounding in contemporary love discourse

Sarkar's *Theory of Love* replies directly to these gaps by proposing love as purified energy that regulates life, consciousness, and moral balance. His work

does not negate previous theories but synthesizes them into a broader philosophical vision.

### ***Conclusion of the Review:***

The literature on love, though vast, remains conceptually fragmented. Classical philosophy, theology, psychology, and modern science each illuminate partial aspects of love while neglecting its totality. Sankar Sarkar's *An Innovative Concept: Theory of Love* emerges as a significant intervention that reclaims love as an ontological, ethical, and cosmic principle. By integrating metaphysical tradition with scientific metaphor and human embodiment, Sarkar advances a holistic framework capable of addressing both intellectual inquiry and contemporary existential crisis.

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## **4.Theoretical Framework:**

**Love as Purified Power:** At the heart of Sankar Sarkar's *An Innovative Concept: Theory of Love* lies a distinctive theoretical context that reconceptualizes love as purified power—an ontological energy that precedes emotion, governs consciousness, and sustains life itself. This framework departs decisively from conventional psychological or romantic interpretations by situating love within a metaphysical structure that integrates body, mind, ethics, and cosmology. Understanding love as purified power enables Sarkar to explain both its creative and destructive potentials, depending on the degree of consciousness and balance through which it is voiced.

Sarkar's notion of purified power draws from both Indian metaphysical traditions and modern scientific conceptions of energy. In Indian philosophy, particularly in *Sankhya* and *Vedantic* thought, reality is composed of interacting visible and invisible principles. Sarkar reinterprets this tradition by identifying five visible elements—earth, water, fire, air, and space—and three invisible elements—mind, intelligence, and ego/soul—as the fundamental constituents of human existence. Love, in his framework, emerges as the refined and harmonized outcome of these interacting elements. It is not generated by desire or lack but arises from equilibrium and awareness.

The term “purified” is crucial in Sarkar's theoretical structure. Love, he argues, exists in a raw, undifferentiated form throughout nature, but it becomes purified only when filtered through knowledge and consciousness. Without purification, love manifests as attachment, obsession, or violence. With purification, it becomes creative, ethical, and sustaining. This distinction allows Sarkar to account for the paradoxical nature of love as both a source of harmony and a cause of suffering, without reducing it to mere emotion.

From a philosophical standpoint, Sarkar's framework challenges Cartesian dualism by rejecting the separation of mind and body. Love, as purified power, does not belong exclusively to either the physical or the mental realm. Instead, it flows through the entire human system, requiring bodily presence, emotional awareness, intellectual understanding, and ethical responsibility. This holistic integration aligns with contemporary theories of embodied cognition, which emphasize that consciousness and emotion are inseparable from physical existence.

Ethically, Sarkar's framework redefines moral action as an expression of purified love rather than obedience to external rules. Traditional ethical systems often rely on duty, law, or rational calculation. Sarkar, however, proposes that ethical behaviour arises naturally when love operates in its purified form. Compassion, responsibility, and justice are not imposed values but organic expressions of balanced love-energy. In this sense, love becomes the foundation of ethics rather than its object.

The framework also accommodates scientific analogies without succumbing to reductionism. Just as energy in physics is invisible yet knowable through its effects, love, as purified power, is discernible through action, creativity, and relational harmony. Sarkar's approach resonates with modern physics' understanding of reality as energy-based, while maintaining a clear distinction between metaphor and empirical measurement. Love is not reduced to biological or chemical processes; instead, scientific principles are employed to clarify its dynamic and systemic nature.

Central to this theoretical framework is the idea that imbalance leads to distortion. When love lacks knowledge or consciousness, it becomes destructive; when over-intellectualized, it loses warmth and compassion. Purification, therefore, involves balance—between emotion and reason, strength and tenderness, individuality and universality. This emphasis on balance anticipates Sarkar's formulation of the Love Spectrum, which operationalizes purified power into multiple, harmonized expressions.

Ultimately, Sarkar's theoretical framework positions love as the primary ontological force underlying existence. Life persists because love operates as a binding energy; consciousness evolves because love seeks harmony and continuity. Love as purified power, Sarkar offers a framework capable of integrating metaphysics, ethics, science, and lived experience. This framework not only redefines love conceptually but also provides a philosophical foundation for addressing contemporary crises of alienation, violence, and ethical fragmentation.

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## **4. Research methodology:**

This study adopted qualitative, interpretive and interdisciplinary research methods in keeping with the philosophical and conceptual nature of Shankar Sarkar's *An Innovative Concept: Theory of Love*. Since the text is not an empirical or empirical study, but a theoretical and metaphysical proposition, qualitative methods are best suited to uncover its conceptual depth, philosophical coherence and comparative significance. This approach situates the text not only as a limited reading of literary genres, but within the context of the larger intellectual tradition of pragmatism.

### ***Qualitative explanatory framework:***

Central to this research is the qualitative interpretive framework, which prioritizes meaning, context and conceptual constructs over quantifiable data. According to Sarkar, love is an abstract, existential and moral phenomenon, which cannot be empirically measured. Interpretive analysis therefore helps to engage subtly with the text's philosophical assumptions, metaphors and epistemological claims. This approach enables the researcher to examine how Sarkar constructs love as pure energy and how this construct challenges conventional emotional, psychological and constructionist ideologies.

***Critical and analytical approach:***

Interpretation in this study is not only descriptive but also critical and analytical. Emphasis is placed on how concepts are formed, how they are interrelated and how they are expressed. Research methodology considers the text not as a collection of isolated arguments, but as a theoretical system.

***Intensive text analysis of the original text:***

A major methodological component of the research is a close text analysis of Sankar Sarkar's *An Innovative Concept: Theory of Love*. It contains a careful reading of the main body, definitions, metaphors and conceptual frameworks—especially his interpretation of love as an invisible force and his construction of the **Love Spectrum**. Here attention is paid to language, symbols, philosophical terminology and structural coherence.

Through close readings, research is able to identify recurring themes, such as—the power of love to sustain life, the synthesis of visible and invisible elements, and the moral role of consciousness. This approach helps separate government originalism from inherited philosophical traditions, so that interpretation is based on the author's own conceptual vocabulary, not on an imposed theoretical framework.

***Comparative Philosophical Analysis:***

The study adopts comparative philosophical analysis to meaningfully assess the contribution of government. His theory has been compared to thinkers and traditions such as Plato, Aristotle, Rabindranath Tagore, Erich Fromm and Sri Aurobindo. This comparative approach uncovers both continuities and divergences—revealing how Sarkar constructs a new existential model by reconstructing ancient and modern philology.

**The comparison serves two methodological purposes:**

1. It situates Sarkar in global intellectual history, so that the text is not read in isolation.
2. It clarifies the conceptual novelty of the Love Spectrum by comparing it to eros, philia, agape, bhakti and psychological love.
4. Research Methodology (Conceptual Metaphor Mapping and Interdisciplinary Synthesis)

***Conceptual Metaphor Mapping:***

An important methodological component of this research is the analysis of conceptual metaphors, specifically the mapping of Shankar Sarkar's Love Spectrum to Isaac Newton's *Solar Spectrum*. Here metaphor is seen not as rhetoric, but as a constructive and epistemological tool. Conceptual mapping explains how a single, invisible energy (love/light) is refracted through a medium (human body/prism) to manifest in multiple experiential forms (qualities/colours).

This approach is taken from epistemology and metaphysics, which shows how Sarkar integrates scientific analogy with philosophical explanation. By mapping the analogy between physics and metaphysics, research clarifies how Sarkar explains unity, multiplicity and embodiment without fragmentation.

***Interdisciplinary synthesis:***

Finally, the research method incorporates an interdisciplinary synthesis of philosophy, literary theory, cultural studies and metaphysical thought. Love is seen not as a specific scriptural subject, but as a multidimensional phenomenon that transcends academic boundaries. Here philosophical analysis is combined with literary insight, ethical inquiry and cultural interpretation to present a holistic understanding of the workings of government.

This interdisciplinary position is particularly important because the theory of government itself resists compartmentalization. His concept of love is simultaneously effective on cosmic, moral, psychological and social levels. Research methodology reflects this integrative approach, so that the analysis remains faithful to the spirit and scope of the text.

***Significance of research methodology:***

Combining close reading, comparative philosophy, metaphorical analysis and interdisciplinary synthesis, this research approach enables a holistic assessment of Sankar Sarkar's *An Innovative Concept: Theory of Love*. As a result, research has been able to move beyond reductionist readings to present the work of government as a coherent philosophical system, rich in contemporary relevance. This approach ensures that the government's contribution is not just a literary fantasy, but a serious theoretical intervention in the global love-discussion.

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**5. The Love Spectrum: Novelties and Explanations:**

The most novel and intellectually interesting contribution of Shankar Sarkar's *An Innovative Concept: Theory of Love* is the construction of the Love Spectrum. It is a conceptual model, based directly on scientific principles—especially Isaac Newton's theory of optics and the Solar Spectrum. Using this scientific metaphor, Sarkar demonstrates how to explain the nature, structure and manifestation of love. Based on optics and energy, this metaphor transforms experience into perceptible and symbolic power, and proves that love can bridge the divide between science and metaphysics.

***Scientific inspiration: Newton's solar spectrum:***

In classical physics, Isaac Newton showed that white light passing through a prism split into seven different colours—violet, cyan, blue, green, yellow, orange, and red. These colours are not separate substances, but multiple manifestations of a single light. Sarkar adopted this fundamental scientific insight as an epistemological metaphor for understanding love. In his framework, love is compared to colourless white light—pure, indivisible, and all-pervading—and the human body is seen as a prism through which love is refracted into multiple experiential qualities.

***Preservation of Unity and Plurality:***

This scientific analogy is important because it preserves unity in multiplicity. Just as no single color can represent the entirety of light, no single emotion or relationship expression can capture the full meaning of love. Sarkar thus challenges reductionist models—biological, psychological, or romantic—that mistake a one-dimensional explanation of love for absolute truth.

***Love as Power: A Quasi-Scientific Existentialism:******Analogy of love and power:***

From a scientific point of view energy is invisible but verifiable by its effects. Sankar Sarkar envisions love in the same way—an invisible force, whose presence manifests itself through action, motion, and transformation. This is analogous to fundamental scientific principles, such as gravitational or electromagnetic forces, which cannot be directly observed but govern the structure of the universe.

Sarkar's theory echoes the understanding of modern physics that reality is not matter-based, but energy-based. In contemporary science matter is seen as concentrated energy; Similarly, Sarkar proposes that love is condensed into various forms in interaction with physical and mental structures. This compatibility with energetics gives the government's philosophy scientific credibility, but does not limit it to materialism.

***Body and prism model:***

An important scientific dimension of the love spectrum is the emphasis on physicality. In optics the material properties of prisms determine how light will be refracted. Sarkar similarly argues that the human body—composed of the five elements—earth, water, fire, air, and sky—determines how love will manifest. Prism is not passive here; It actively shapes outcomes.

This model challenges Cartesian dualism, which separates mind and body. Rather, Sarkar's theory is consistent with contemporary embodied cognition, where mental and emotional experiences are not separated from bodily structures. In this view, love is not an abstract emotion, but a powerful force, processed through biological, psychological, and moral systems.

***Seven Manifestations: Spectrum as Functional Division:***

The seven manifestations of love—beauty, passion, romance, inspiration, joy, strength, and tenderness—are comparable to the seven colours of the light spectrum. Scientifically, each light wave carries a different energy level and effect. The spectrum of government likewise indicates that different expressions of love perform different functions in human life.

- Passion and Romance: Initiates connection and attraction, as the primary wavelength builds relationships.
- Firmness and Softness: Providing stable strength and cohesion

Balance, harmony and stability of system

***Systems-science perspective:***

From a systems-science perspective, health depends on balance. Shankar Sarkar's Love Spectrum points out that imbalance—overemphasis on an expression—creates dysfunction. Too much romance but lack of firmness creates fragility; Firmness but without tenderness turns into cruelty. This reflects the principles of ecology and physiology, where imbalance leads to decline. As a result, the **Love Spectrum** acts as a harmonious system, similar to frequency balance in physics or homeostasis in biology. Love is sustained not by excess, but by proportional balance.

***Scientific metaphors are beyond contractionism:***

Importantly, Sarkar does not claim that love is as physically measurable as light. Rather, he used scientific principles as a conceptual framework to explain metaphysical truths. His approach thus differs from scientism, which seeks to limit all phenomena to empirical facts. Sarkar respects the limits of science, but extends his metaphors to visual perception.

This methodological restraint increases the credibility of the theory. Where science explains how things happen, philosophy explains why. Thus the government has positioned Love Spectrum as a complementary model rather than a rival.

***Explanatory significance:***

The *Love Spectrum* provides a language through which abstract emotional and moral experiences can be systematically understood. It makes love analysable, but not alienable; Explains multiplicity while preserving unity. As a result, Sarkar presents a scientifically inspired yet philosophically rich model, which redefines love as a constitutive, dynamic and life-sustaining force.

***Overall significance:***

With *Love Spectrum*, Sankar Sarkar introduces a scientifically inspired framework that reimagines love as an energy system governed by the principles of unity, refraction, balance and embodiment. By combining metaphysical intuition and scientific reasoning, the government's model transcended both romantic abstraction and scientific reductionism.

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**6. Comparative analysis with other thinkers:**

A meaningful assessment of Sankar Sarkar's *An Innovative Concept: Theory of Love* requires placing it in the context of a larger philosophical and intellectual tradition. Love has been interpreted in different cultures as desire, virtue, devotion, moral responsibility and spiritual power. Sarkar's contribution is unique because he combines these multiple streams to construct an existential model based on strength, embodiment and balance. A comparative analysis of major Western and Indian thinkers reveals both the originality and continuity of Sarkar's philosophy.

***Plato: Love as Desire and Ascent:***

Plato's concept of love, explained in the *Symposium*, boons eros as a motivating lack that drives the soul upward—from physical attraction to the contemplation of absolute beauty. While love is transformative. It is fundamentally based on desire and imperfection. Although Plato boosts love above physical desire. He ultimately prioritizes the incorporeal over the body. He treats the body as a temporary step on a ladder of ascent.

Differences in Sarkar: Sarkar deviates significantly from this framework. In his *Theory of Love*, love arises not from lack, but from existential fullness. It is not the desire for liberation from the body, but the active force through the body itself. Like Plato, Sarkar does not seek a transcendental liberation from the material world. Rather, he integrates body, mind, and spirit into a single energetic system. For Sarkar, love is not a means of escape from life, but a basic condition for holding and sustaining life.

***Aristotle: Love as Moral Friendship:***

Aristotle's concept of *philia* emphasizes rational choice, virtue and mutual goodwill. According to him, love is moral and social, which stands on the basis of common values and character. Although he acknowledges emotional attachment, he subordinates it to reason and moral thought. As a result, love is stable but limited, essentially limited to human relationships and civil life.

Sankar Sarkar expands Aristotle's ethical concerns, but rejects his anthropocentric limitations. In the model of government, love is not just a social virtue, but a cosmic regulator. The moral relationship is an expression of love's deeper existential function. He balances reason and emotion in a non-hierarchical *Love Spectrum*, where hardness and tenderness sit side by side.

***Rabindranath Tagore's Love embraces Cosmic Perspective:***

Rabindranath Tagore's writings crowned with philosophical understandings and poetry envisage love as a cosmic rhythm. It connects the finite and the infinite. For him, love is the creative principle. It is the foundation of art, freedom and human dignity. His approach is closely associated with the Indian metaphysical tradition. It focuses on unity, harmony and spiritual connection.

Sarkar's theory is deeply in line with Tagore's worldview. He takes love for the life-sustaining force. But Sarkar provided not just poetic insights, but a structured theoretical model. Where Tagore expressed love symbolically, Sarkar analysed its process, expression and balance through the *Love Spectrum*. Thus, Sarkar transformed poetic metaphysics into a philosophical method.

***Erich Fromm: Love as Moral Practice:***

Erich Fromm's *The Art of Loving* is an important attempt to reclaim love from the consumerist and romantic trivialization of modern times. Fromm defines love as an art, which demands discipline, responsibility, care and knowledge. His moral importance is consistent with Sankar Sarkar's emphasis that love without awareness becomes destructive.

But Fromm's framework is essentially psychological and ethical. To him, love is what people do. Government's contribution is the claim that love exists prior to human will. People do not create love; They participate in it. Sarkar thus moves from practice to existentialism, establishing love as not just a cultivated skill, but a fundamental force.

### ***Sri Aurobindo: Love as an evolutionary force:***

Sri Aurobindo intellectualized love as a transcendent force, which guides the evolutionary ascent of consciousness. In his philosophy, love is transformative, divine and integral to spiritual evolution. Among the comparative thinkers Aurobindo is closest to Sarkar's philosophy—seeing love as pure energy.

But the difference lies in the availability and physicality. Aurobindo's love is mainly effective at the transcendental level, which is often beyond ordinary human experience. Sarkar, in contrast, placed love in everyday life, relationships, and physical existence. His Love Spectrum makes cosmic love experiential, analysable and practicable within human reality.

### ***Synthesis and differentiation:***

In this comparative perspective, Sarkar's *An innovative Concept: Theory of Love* emerges not as a rejection, but as a synthesis. He combines Plato's mysticism, Aristotle's ethics, Rabindranath's cosmology, Fromm's sense of responsibility, and Aurobindo's spiritual power—but recasts them into a single existential and energetic model.

The originality of Sarkar lies in not limiting love to any single dimension. Presenting love as a balanced spectrum of multidimensional manifestations governed by knowledge and consciousness, he provides a holistic framework that is both a philosophical inquiry and a response to contemporary existential crises.

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## **7. Discussion: Love, Crisis, and Contemporary Relevance:**

A novel concept by Shankar Sarkar: *Prematva* acquires its deepest significance in the context of the contemporary global crisis. The modern world, despite unprecedented technological progress and material abundance, is characterized by increasing isolation, emotional instability, moral decay and social breakdown. Sarkar identified this contrast directly—the crisis was not merely economic or technological, but a crisis of love-consciousness. His philosophical interventions recast love not as a personal emotion, but as an existential and moral imperative, essential to the survival of human society.

One of the central claims of the Sarkar's work is that modern society has equated love with pleasure, desire and satisfaction. Popular culture, digital relationships, and market-driven values have made love synonymous with entitlement or pleasure, leading to fragile relationships and increased emotional exhaustion. Sarkar argues, when love is separated from knowledge and consciousness, it becomes blind passion or dependence. This finding is deeply in line with contemporary psychological research, which sees emotional exhaustion and relationship instability as the result of the commodification of intimacy. But Sarkar's contribution is to extend this critique from psychology to philosophy: the problem is not just how people love, but how love is understood.

The spectrum of love is particularly relevant in this context. Sarkar countered the modern trend by presenting multidimensional expressions of emotion, firmness, tenderness and motivation as a balanced system, where intensity is placed above balance. Contemporary crises—violence, extremism and social polarization—can be explained as the result of spectrum imbalances. Excessive firmness but lack of tenderness produces aggressiveness, while uncontrolled passions but lack of moral strength produces restlessness. The structure of government is therefore a critical model for understanding individual and social dysfunction. More importantly, his emphasis on bodily love resists technological virtual isolation. In an age where relationships are increasingly disembodied and screen-dependent, Sarkar insists on love.

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## **8. Findings:**

The present study, through a qualitative, comparative and interdisciplinary analysis of Shankar Sarkar's *An Innovative Concept: Theory of Love*, arrives at several important findings that highlight the text's philosophical novelty and contemporary relevance. Collectively, these findings demonstrate that Sarkar's theoretical intervention in the global love-discussion.

- **First**, research has discovered that Sarkar has fundamentally redefined love—no longer just an emotional or psychological state, but an existential force. Where conventional theories limit love to desire, addiction or social conditioning, Sarkar envisions love as an invisible yet effective force that embodies life, consciousness and cosmic order. This existential repositioning elevates love to the level of a universal principle, equivalent to force in scientific discourse, and thereby expands the field of love-studies beyond its classical confines.
- **Second**, research has identified the government's most groundbreaking theoretical contribution as the Love Spectrum. Drawing comparisons with Newton's solar spectrum, Sarkar explains how single, colorless energy is refracted through the human body and manifests in multiple experiential forms. Beauty, passion, romance, inspiration, joy, strength, and tenderness—these seven dimensions are not isolated emotions, but interrelated manifestations of a single unified force. This finding highlights the government's success—he explained the multiplicity without any conceptual breakdown.
- **Third**, research has discovered that Sarkar's theory integrates ethics and metaphysics in a way that is often absent in contemporary philosophy. For love to be effective in the structure of government, knowledge, consciousness and balance are needed. Detached from awareness, love becomes destructive rather than sustainable. This moral foundation distinguishes the work of government from romantic idealism and psychological contractionism.
- **Fourth**, comparative analysis reveals that Sarkar's philosophy has synthesized many intellectual traditions, but has maintained conceptual independence. His theory is consistent with Plato's mysticism, Aristotle's virtue ethics, Rabindranath's cosmic tone, Fromm's moral responsibility, and Sri Aurobindo's evolutionary consciousness, but transcends each by presenting love as a single existential system. This synthesis establishes Sarkar as a bridge between earlier metaphysics and global philosophical discourse.
- **Finally**, research has discovered that Sarkar's Theory of Love carries strong contemporary relevance. His diagnosis of the modern crisis as a lack of love-consciousness provides a philosophical framework for understanding alienation, violence and emotional instability. Sarkar makes a meaningful



contribution to current debates in ethics, psychology, cultural studies, and philosophy by redefining love as an essential regulatory force for individual and collective balance.

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## 9. Conclusion:

*An Innovative Concept: Theory of Love* is established as an important contribution to the contemporary philosophical literature. Sankar Sarkar redefined love as pure existential energy, published through *Love Spectrum*. This concept challenges reductionist interpretations and calls for a holistic re-engagement with existence. Combining metaphysics, ethics, science and lived experience, Sarkar not only offered a theory, but a vision of healing in a divided world. The study concludes that the work of government deserves serious academic attention in the fields of philosophy, literary studies, and interdisciplinary anthropology. In particular, his contribution opens new horizons in the context of epistemology and alternative consciousness-theories of the Global South.

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