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Investigation of the Meaning of Love in East and West with a Comparative View to the Story of Leyli and the Maniac and the Romantic Period

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ABSTRACT

This essay will comparatively investigate the meaning of love in east and west and with studding its meaning in the story of Leila and the Maniac and the romantic period, it characterizes features of love in both reigns. This essay shows that love in east is hierarchical and the loftiest of its kind is divine love. In Eastern love, matters of sexual relations and physical contacts are rarely expressed and what is important is the spirit of pain and suffering and not reaching. But in west, love has a sexual quality and what is under consideration is the lover's intercourse. In addition there are no priorities of sexual ties and features, like the lover's need and the beloved's demur in east. In general, this essay insists on the fact that love with characteristics of Romantic period is more earthly real and in harmony with everyday life and in east, according to the story of Leyli and the Maniac, love is more divine and metaphysical. This essay will investigate the meaning on love in east and west. In addition to paying attention to the reality of love in the eyes of Erik Forum, Tanhayi and Nazeri will pay attention to the fact that love is what links east to west and shows the semantic and spiritual segregations that exist between these two cultures. This study will show that love has basic mental barricades and in west , how the Palladian bases of love move away the logical elements of it, or in other words, how it effects people's everyday lives. Our research method here is bibliothetical, illative and based on hermeneutics and analytical.

KEY WORDS: Love, Theosophy, Romantic, Romanticism, Wisdom, East, West, Leyli and The Maniac.

INTRODUCTION

Undoubtedly the meaning of love is one of the subjects which has been discussed in the passage of time. In other words, we can say that the history of love is more than the age of mankind on earth. That's why the mystics say: love is a gem for which there is no begging and no end. As a result, we can follow the examples of love in mythical symbols. For instance in India, is summarized in Kame and his wife, goddess Ratti. Kame is a self- created god, who has risen from the primal sea and his first appearance is in want and wish and his second appearance is in the power to reach to the wishes. On the other hand , Hoyat Seri, Padme, Kamala, Deharti, Sita and Rkmitit are symbols of love and are mostly illustrated as beautiful women who are sitting on their symbol, meaning the flower Lotus (Padme) , and in a different view it's the mother of the world(Ex Liberis,2001). In this mythological semiology, we see that love is self made and at the beginning it had a role and a use. And its appearance is seen in reaching to the wishes and wants.

In the myths of China, half of the cosmos is Yi Yung and the other half is Yeen, and it's the symbol of love perfection. Modernist Lady Yagh is the creator of man, love and calmness (Ex Libers, 2001:187). These examples show that love has a great history in east. In west, too, love has been expressed with different example from the past to the present.

In the Greek mythology, Aphrodite is the goddess of love. Some say that she was the Daughter of Zeus, and some other say she was the daughter of Uranus (Sky) and is born from the sea. Plato talks about two Aphrodites; one who is the child of Uranus and is the goddess of pure love, and the other, Aphrodite, the crazy girl, the goddess of common love. Since the second century, the Roma Venus has been one with Aphrodite and in Rome; all the stories of Aphrodite have been related to her. Venus is the ancient goddess of Latinate ad the guard f gardens. In the culture if Iran, too, love has a high and special dignity and value. Love has flown to many a country and culture from Iran's sky.

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Although love is love, it has many different representations and appearances. In Eastern culture, especially in theosophical culture, love means reaching to god and uniting with him. In the modern era the dominant culture is modernity and it insists on the earthly characteristics of love. However, in different schools and in different eras, love has had different meaning and interpretations. For instance, surrealists interpreted love as a reconciliation and union of paradoxes and a willingness to react against the logical reactions. In Surrealism school is like a automatic writing and revising and illustrating which lead to the goal, and that goal is the more freedom of mind and as a result, man's freedom. But in the eyes of realism, characters and heroes are commoners of the crowd of people, so when we talk about love in this school, the earthly and worldly examples exceed.

We shouldn't forget that love is like a river which flows in the mountains of life and flows blood in vessels of life and the propagation and influence of love is not only in theosophy, but also in philosophy, literature, economy and so forth. In literature, most of the changes and evolutions happen because of the clashes between traditional and modern thinking and a revolution in the poet's or author's thinking. Mayakofski (2006), the Russian poet believes:

"old poetry was at the same time innocent and not comprehendible. This kind of poetry was formed at a time in which apollonian and passionate poets of antiquity hide behind mansions and historical works in order to feeling from modern art. With the ruining of these building we can show new great verse with a new view to the readers".

Maybe the interpretation of Mayakofski wants to tell us that the element of feeling and creativity is vanishing in this era and if we ant to breathe, we need oxygen.

Mayakofski states that:" the poet has no way, either he should leave writing for ever or look at poetry as an occupations which needs hard and desperate work… if the poet wants to be progressive and in A-degree , they should ruin the wall between poetry and human being's distresses and don't look at it as a decorative thing". (Mayakofski, 2006)

Today's lives needed a fulmination above our mentalities and include all men's essence.

Love, necessarily is the need of our time. According to this basis, knowing the historical and social changes are its necessities. So we need to look differently and find love in between the lines of history.

Issuing the problem

Love is one of those issues about which talking is both complex and difficult and at the same time easy and flowing. It is both multilateral and it has only one face. In general, understanding and talking about love as a universal song which its voice can moves any man's heart is vital in today's world, which is full of luxuries and has forgotten many real meanings.

The issue we want to discuss in this study is that although love is universal, its effect differs in different societies and discussing its differences and similarities between the speeches of Vandi in these two parts is very significant here. For a better assessment of this issue, we try to discuss the meaning of love in the romantic period in west from late 18th century to early 19th century as a cultural, social movement and surrounded Europe in a short period. In comparing the meaning of love and its clear and unclear sides, we refer to the famous story of Leyli and The Maniac as a representative if Eastern love. We should mention that if we want to discuss the meaning of love in a particular historical period and compare it with west, we won't reach the gist of meaning, because love and its meaning in east, is an endless ocean which included all instances of life and its vastness and complexity are just a part of this ocean. Here, we discuss the meaning of love according to Nezami's view point in Leyli and The Maniac in comparison with the meaning of love in the Romantic period of west as a sample and discussion in the study. During this, we answer questions such as:

1: what are the similarities and differences between the meanings of love in east and west?

2: does love have different forms which can be investigated according to cultural and historical conditions of east and west?

3: what are the meanings and instances of Love in the story of Leyli and The Maniac which the romantic periods didn't pay attention to them?

Via these questions, we are going to find, confirm and declare theories, including that we don't need an essential and idealistic meaning to understand the essence of love, more, we need a deep and universal meaning of it. On the other hand we understand that solving the dualities that exist between eastern and western culture, love can be a useful for a functional and creative communication. Also, love is a pure and glittering gem that can move aside contradictory procedures and soften the differences, so that we are closer to the level of discussing and human interaction. I believe that many of the problems and difficulties of today's world are the results of moving away from the culture of having dialogues and moving to combative ways which these study leaves alone.

Theoretical Frame

The bases of this study are on three Theories;

1. Eric Forum's theory of making love and a healthy society
2. Theories of Tanhayi about theosophical love and a healthy society
3. Theories of Mehrdad Nazeri about the reality of love

Theory of Eric Forum

Forum believes the character of man to be the outcome of culture. As a result, he believes the psychic health to be dependent on the fact that to what extent is the society includes the basic needs of individuals of society, not the extent to which the individual copes with the society. "(Schultz, 2010: 61)

So the basis of this view comes from the position of the individual in the society. if the mental and spiritual security is tangly it is something social rather than individual… so one must pay attention to the power of culture and the system of cultural symbols on the character of the individual.

"Forum believes that a try for emotional health, innate talent of a prolific life, and harmony and love exist in all of us. If we give the people the chance, these innate desires will bloom and they would have the chance of using their potentials pretty well. But up to the time when social powers interfere in an innate desire for perfection, the result would be nothing except n unwise behaviors and psychoticism. That why sick societies result in sick individuals"(Schultz, 2010:62)

Actually in the eyes of Forum what effects the perfection of an individual in history has been a gap between freedom and sense of immunity of people for instance at times like middle ages people weren't free, but the base and arena of individual's consolidation are the norms and the systems of values which lead to stability. As Forum says "love isn't just physical; it includes love of parents, love of oneself and in a wider view, sense of solidarity and love of all human beings are included, too."(Forum, 1994: 66) . he says :" for man there are only two ways : love or hatred , Creation or ruining. So if man is mentally healthy his actions have been creative, otherwise they are destructive and they cause distress."

Forum in apart discusses his ideas about love and wisdom and likens love to wisdom and believes that if these two are limited to one thing, they won't performs perfectly well. In general, Forum gives a clear picture to help us find a healthy person, "such a person loves deeply, is creative, has developed his power to think pretty well, and understands deeply his world and himself. He has a stable identity, has a link with the world, and is free from sinful desires." (Forum, 1994: 60-70)

Such a man is a person in love and in his view; love is an act, the act of putting human powers into action, which is possible only when the person is free, not under compulsion and force. Love is activism not passivism; it is stability rather than captivity. In general we can say the active characteristic of love is shown in the fact that love is devoting rather than obtaining (Forum, 1994: 34).

Tanhayi's Theory

Tanhayi (2000) believes that man is a self-aware creature without any instinctive patterns, and it can act humanly if they follow these principles:

1. Using the power of imagination: this is one of the very initial historical facts. Although responding to biophysical needs is prior to the needs to perfection, responding to this very material need itself needs the use of bio-psychic powers.
2. Following critical thinking: critical thinking shows the good conditions of te brain and its capability to have a realistic outlook. The meaning of this type of thinking is a symbolical, creative and prolific outlook toward the situation.
3. Following the collaboration principle: collaboration and bailout are responses to their needs to be with one another.
4. Having a common love: the natural and true outcome of the third principle ids the institution of a spirit in societies in which man can have the immunity of a healthy psychic growth like a part of a whole in its shelter, and as a result transfer such a feeling of acceptance and security (Tanhayi, 2000:22)

Theory of Mehrdad Nazeri(2006)

In general for love we can express the following characteristics:

1. **Inspiration**: one of the characteristics of love is the creation of inspiration and enthusiasm in human beings. In societies in which less attention is paid to love, there is less inspiration and enthusiasm for reaching to the goals.
2. **Mirth**: there is more happiness and joy in societies in which there is a desire for love.

3. **Benevolence**: one of the characteristics of love is that it reduces the malevolence and abomination in human beings and replaces it with serenity, gentility and softness.
4. **Stability and firmness**: in any historical period in which love have influenced the intellectual essence of a society, there is more stability and firmness, but one which wisdom considers instability.
5. **Ability of being systemized**: love ruins the logical order and makes a new order according to the romantic coordinates.
6. Making meanings: we can fill in the blanks and recreate meanings with the power of love.
7. **Freedom**: love, makes you free, and perhaps one could say that the most important background of the growth of democracy in any society is a concern for love.
8. **Identification**: in the school of love, human beings can find their true and innate essence, and they would get closer to themselves. (Nazeri, 2006)

The meaning of love in Nezari's Leyli and the Maniac:

Leyli and The Maniac is one of those love stories that not only the passage of time haven't made it lighter and less attractive, but also has brought its eternality. We can say that it is still one of the most beautiful instances of love which is sent to the minds of human beings. The attraction and effect of this love is that much that it includes many aspects of life- philosophy, sociology, literature and so forth- in itself. Nezami Ganjavi is a very famous poet of 6th century who has put the story of Leyli and The Maniac into verse most beautifully. And in one way, we can say a t it is one of the best examples of love-verses in the history of Iranian literature. Leyli and The Maniac is the story of two lovers whose love first ignited in school and in the classroom. Leyli and The Maniac were of two different Arab Tribes and because of the situation of woman at that time; there were many a barricade in their way. (Nazeri, 2006)

The story continues as the story of their love has been spread among people. Leyli's family doest let her have connections with The Maniac, whose real name is Gheis, was burning in the fire of Leyli's love and passion. His fidgetiness and intolerance cause people to call him The Maniac. His father was proposed Leyli for his son as he saw the poor fellow's impatience. Her family opposed. The Maniac went berserk and went to mountains and deserts and was friends with wild beasts in a way that he couldn't leave among human beings anymore and his family was trying to force him to forget about the love, but they couldn't.

The Maniac lived like the primal men and was passing time with the hope that maybe he could be able to see Leyli. Leyli's father who saw that her daughter had a secret hidden in her heart, decided to marry her to a guy called Ebn Sallam. Leyli had no way but to accept the proposal, but she told the man that she can never be with him and she won't let him be close to her. Te guy accepted what she said because of the love he had for Leyli. The Maniac's is being informed about this event and their letter writings are one of the most beautiful parts of this story. The rumors of Maniac's helplessness and Leyli's love were spread all around Arab lands and the lands around them and even the death of Maniac's parents didn't cause him to retrieve. Leyli was burning in other ways, being far from the poor fellow. Up to the time when Leyli's husband died and she had the chance of shouting and crying freely for her pains, without any one blaming her and this was the secret which a few people knew. She cried and cried until her weak body couldn't such a pressure and she was sick. She told her mother that "be kind to Maniac after my death and tell him that Leyli was loyal to you until her death and no one took your place for her and she couldn't bear the pain of being far from you. At last Leyli was at the end and she died. The Manic tore his unworn clothes into pieces and ran madly in the deserts and impatiently shouted until he reaches to Leyli's tomb. He cried and sobbed and cried and sobbed, to that extent that no one could bear it. He was helpless and turbulent and no one could be close to him. He died after such a pain and suffering on Leyli's grave and sometime later, people buried them on each other's side, so that they can be with one another in the other world. This is how the eternal story of their love just shows a bit of the greatness of love on earth.

Sociological Analysis of the Story of Leyli and the Maniac

Undoubtedly the story of Leyli and Maniac's love is unprecedented and is one of the world masterpieces. The representation of the story is great, although it is for the 6th century. The subjects, strokes, excitements and the effecting procedure of the story to the reader is to that extent which no one says it isn't. The effect is vast and widespread and has been paid attention to since that time both in Iran and other places of the world. The deep and different view of Nezami to the meaning of love and its effect on the telling of the story are the examples which are not forgettable. The main point which makes this story eternal is the attractiveness of the story, telling of the story and so forth which are responding to the internal needs on human beings at any time.

Leyli and the Maniac is a love and lover's story at a time in which loving was a fault and sin, but the way of looking at human beings and that how much love is important in body and soul. This makes it a masterpiece. It

seems that I we want to make a bridge between love and reality and regard them from a same root, the type of Leyli and Maniac's love is one close to a sublime reality. Maybe some consider Maniac a mad person and consider his love a kind of hypochondriac passion, but if we look deeply and more carefully to their love, we can make a difference between madness as being unwise or underdeveloped and madness as being heartened and devoted. (Arfaeyan, 1993)

So we can say that Maniac's life isn't one against wisdom and reason. When the city's atmosphere is artificial and poisoned, he looks for ways of freedom and being out of earthly bunds. He has wings, but he knows that close to earth, the air is polluted. Love in this story is the oxygen and food which moves their soul above earth. They want to fly and be eternal in the cosmos. Leyli and the maniac are symbols of ruining the taboos and prejudices which a society has grown in itself. Now it was time to be free of these hard thoughts.

Romantic Period

The beginning of the nineteenth century should be called a new era in European literature which has been amplified up to now. This new era which is called the Romantic Era, is also counted as the bourgeois period. In this period, there was no place for luxurious lives. The reign of literary works exceeded and poets and writers were from all classes of society .at the beginning the word Romantic was used by classic poets in order to make fun of the new born poets and its initial meaning was dreamy and legendary. Basically, the romantic school came from England, then went to Germany and then to France and finally in the year 1850, it was dominant in European literature. Romantics tries to talk about bad and ugly things in additions to good and beautiful thing which classics cared a lot about. The basis of their works was dreams and feelings. In many cases, they were inspired with their national legends and the Christian literature of middle ages and renaissance period and they also followed contemporary literature of other nations. This school pays attention to freedom, character, feelings and excitements. In it the artist could decipher and have intuitions, and knowing the power of words, at times make their work pretty personal. Victor Hugo, Walter Scott, Word Zurett, Goethe, Schiller, Pushkin and Lourmantov are the pioneers of this school. Romantic School is a pretty complex school whose fans have different ideas and the bases and principles which unite them are undefined and mostly contrastive. That's why since that time, there have been 11 thousand definitions for romantic school and that's why there is no definite definition for them. What is seen in the works of many a romantic is that the main character is a sinful person who strives against the dominant conditions? The romantics believe in the chain of beings, but they think that the whole world is a whole union and man is illustrated with his connections with the system of creation. Romantics show their hero pretty nice, attractive good and in love. The romantic hero is a free lover who feels like not having a power over his own destiny and this mortal world isn't a good place for expressing feelings and coming true of dreams. That's why he believes in an eternal world and is waiting for reaching to that world. (Furst, 1997)

Romantics believe the spiritual aspects and ones soul to b e very significant and at the same time, they express their situations and feelings to the reader and share their love's child, pain, feeling of missing and emotions. Interpreting and glossing nature and personifying it is another characteristic of Romanticism. They look at nature as a person like the island in Robinson Crusoe.

And we shouldn't forget the fact that special attention is paid to love, as the most typical characteristic of Romantics, because they are known mostly for the concern for love. Even if many of the characters of their works from common people but show them to us with a special charm and beauty, and in general, they pay a lot of attention to beauty. Men in their works are mostly handsome and good-looking and brave and the women are ideal, with a beautiful and charming face (Bloom, 1970).

In addition, we should refer to the fact that the appearance of Romanticism changed religious studies and the result was the appearance of a new branch in religious studies among which we can refer to Hermeneutics, Religious empiricism, Pluralism and theosophy.

For instance, the emergence of this school caused an insistence on the emotional and sensitive aspect of religion. Shcelier Macher related the spirit of this religion to this and as a result, informed the heart of religion to be "religious empiricism".

Sociological study of Romanticism

It seems that this period is a response to necessities and desires which were ignored in the time of classics. Power of reason over everything and not paying attention to the emotions and feelings was a subject which can't be ignored. Romantic period challenged the basic and Palladian purports of their time, and insists on the fact that social life can't be just interpreted with logic and reason. So, if we look at this period with sociological glasses, we can infer that the most tragic historical events happen at a time when love and emotions are omitted from the cycle of discourse and wisdom. In the Romantic period, heroes are good, pretty, and attractive and specially in love guys and

this being in love means paying attention to the spiritual and immaterial aspects of men to which classics didn't pay any attention. (Nazeri, 2006)

The most important point in this period is that common people are the heroes. Stories are rooted in reality and are taken out of people's real lives. For instance Victor Hugo's *les miserable*s tell the stories of different loves. John Val John's love, Kozet's love and so forth which are taken out of victor Hugo's personal life. Now, heroes come out of society's heart and they are people in love and they don't know the limiting rules and regulations of aristocratic life. And they are a collection of good and bad features.

The other point in this period is a deeper, more mignon and a kind of allegorical out look towards nature. The reason for paying attention to nature is that human beings have been far away of nature and its elements because of their complexities. Now romantics are returning to nature and looking at human beings with a new view.

These points are referable sociologically about love:

1. Human beings are creatures with logic and emotion. They exist simultaneously and act together.
2. Love is a sociological reality which happens in every society.
3. Love is in challenge with second and absolute reasoning.
4. Love is in a deep relation with nature and shows itself in human beings.
5. People in love are grey people who live on earth and have humanitarian worries; they are never mythical characters or saints.

Conclusion

In this essay, we tried to investigate one of the most important human issues and its place in east and west. In our investigations we talked about the meaning of love in the story of Leyli and The maniac and compared these meanings with the concept of love in Romantic period.

If we want to summarize them, we can refer to the issues below:

In the story of Leyli and the Maniac we have the story of two lovers who face strict barriers in the society. If we consider the reality of love and even look at it through the eyes of Sohrevardi who believes love to be the leaven of life. In the period of Leyli and the Maniac the society doesn't accept such conditions and stays against it. One of the most important sociological barriers of this period is tribal and tribunal prejudices and inflexibilities which resist love's growth. In general, if we accept that reality is hidden under duplicity and hypocrisy, it isn't a lie. When in a society knowledge is governed with prejudices, we can't expect the emergence of love Nezari tells us a story which is hidden in hearts of a thousand people who never tell it, because love isn't accompanied with the acceptance of society's thoughts.

This story is criticizing a tragic flow which affects a many destiny of that time. It criticizes a crises rooted in thought perversions of a society. That's why in this society relations grow which have no kindness. Here, anger is a psychic matter which helps disregarding human status. Because anger is an anti-human aspect, it always moves the subject out of growth and civilization. A biased society finds its identity in repressing the noble meaning of love. Although Nezami tries to signal rays of hope for a better future, but still the inflexible and arid culture of self satisfaction and creating different obsessions are on top of decision makings.

Nezami illustrates the lover to be tender minded whose internal feelings has made him soft and kind. It can't even harm a deer. Love is rooted in the rich human culture, but it doesn't follow social system. It is innately breaks the barriers and moves beyond the borders of human's identity and nature.

In general, love in east has the following characteristics:

1. Love has levels and the highest one is God's love.
2. In Eastern love, there are few references to touches and physical interactions.
3. In Eastern love, there exists a spirit of not reaching and pain and suffering and parting.
4. Love is in the paradigm of taboos and it is interpreted and it can't be dissected.
5. Love isn't expressed and usually dies in individual's hearts.
6. It has a theosophical and Palladian basis in East and its aim is to fly beyond earthly limitations.
7. Maybe the best interpretation for understanding love is this famous Holy Anecdote: " whoever wants me ,finds me , and whoever finds me , knows me, and whoever finds me , loves me, and who ever loves me , adores me, and I will adore whoever adores me"(Tanhayi, 2000:663)

So love is a long process which ends in moving the instincts aside and being one with God. But in West, the story is a bit different. It starts with wisdom and at times ends with wisdom, one which is different with and loftier than the prior one.

Is we have a quick view of the events of early 19th century in West, we will see that this era is very much different from the periods before and after it. In this period, luxurious and aristocratic life lost its value. The reign of

literary works grew and poets and writers grew with the new approaches and literature was in a structural change. If we compare the base of romantic school with the bases of classicism, we will see clearly that:
First classics were more idealistic, while Romantic tried to talk about bodies and ugly things, in addition to goodies and beautiful things which were the aim of classics. In other words, coverings, lies, duplicities were moved away from enlightenments and there was the chance of emotion's emergence.

Second, if classics believe love to be the basis of poetry, romantics express feelings and dream with a deeper outlook.

The third point is that classics look for definite and unchangeable definitions of their surroundings, while romantics believe man to be capable of to far horizons and above the earth with wings of dreams.
The forth point is that classics are inspired with ancient Greeks and Romans, while Romantics followed Christian literature of middle ages and renaissance and legends of their own nations and contemporary literature of other countries. In Romantic periods Aristotle was replaced with Shakespeare.
The fifth point is that the main difference between classics and Romantics is their definition of poetry. Romantics believed poetry to be healing and is beyond limitations of words. Poetry believes that chair, table, sky, snow, eyelashes, lamp and trees and so forth all talk and dance and are in harmony with nature's logic. They can't talk and whispers man's lofty name.

The sixth difference is that classics mostly prefer clarity and definiteness, while Romantics are concerned about colors, gorgeousness, and the view. They prefer composing poems similar to prose and are imaginary.
This school insists on freedom, individuality, excitement and feelings and geographical journeys in their works. The poet goes through discovery and intuition and knows the importance of words and the power of tongue pretty well. Romantics are subjective meaning that the poets interfere in the flow of his writing and makes its work pretty personal and individual.

The seventh point is that the romantic evolution in 19th century is against putting masculine passions and enthusiasms into the game and they call it a change to perfection in generation of heavenly samples. They are again unbridled and are transformed in a more general pattern of change. During this exotic period, samples of delicacy and femininity which are not like ideal and long term adoration, charms him. This is more like a subject of internal creation which is building a fulfilled dream (ideal woman). Because it has special and understandable characteristics, or is like a starry charming woman. (Jafari, 2000)
Still there is another excitement, and it's a metaphysical metaphor.

This is an untouched and intact work of human passions and desires. He is the one making such an order and he wants someone like himself (he wants an isotope). Woman is a monotonous image of resurrection. She noodles a person whose natural figure is only a receiver in an ideal homology.
What is destined for love is an artificial product. What is to be mentioned about ideal adoration of creators of a disorder of feelings which changes it with other types of mutual charm.
In general, the characteristics bellow is for love in romantic period:

a. Love was pretty passionate and it talks about intercourses and instinctual desires in the relation between lover and the beloved.
b. Love and emotional features are not necessarily sexual, especially in that men can express their feelings and emotions.
c. In West, parallel to love, there is captivation and dissimulation.
d. In western love there is much concern about racy elements and these effecting and being effected of emotions are found both in males and females.
e. In western love, the criterion for reaching to a loving identity is earth. The loving identity of lover and the beloved is above physical attractions and is dreamy. In love stories of Romantic period we follow the narration of lover and the beloved's relations, satisfaction of sexual needs, active attending and trying for reaching the goal.
f. One of the things about which West pays a lot of attention is the aesthetic feeling and knowing the norms of beauty. (Mofidi, 2011)

That's why most of love stories are narrated true symbols like paintings and sculptures and so forth.
This is what rarely found in East, and that's why concrete representations of love in East are considered taboos.
In general, although love in East is divine, and earthly in West, the flow of love can be a bridge between East and West, because both cultures pay special attentions to a culture which is formed in the reign of Love's paradigm and they both try to promulgate it.

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