

Love (*bhakti, kāma, sneha, prema, śrīgāra, īṣq...*)
in the human search for fulfilment
Editor's preface

The theme of the 12th volume of *Cracow Indological Studies* was formulated in such a way as to allow the notion of 'love' to retain its ambiguity, as well as to comprise the broadest spectrum of the phenomenon of love - from different kinds of human, personal love to the love of God. Love taken as the desire for experiencing the sense of fulfilment in life (*puruṣārtha*) can be taken both as the factor of transformation and integration of human personality and the factor establishing a specific and definite axiological order in one's life. *Ordo amoris* - as understood by Max Scheler - is "an objective order of what is worthy of love in all things"; it structures the existential situation of a human, it allows him to transcend himself and to participate in the object of his love as an *ens intentionale*. It does so without love giving up its character of an emotion.

Does love outlined in the above manner find its place in Indian civilisation? What are the spheres in which it is most significantly present? Under what form is it most perspicuous? What are the social, religious, philosophical and artistic forms and methods of its presenting, defining and structuring? How do these forms manifest themselves in the cultural milieu of a particular historical period? These were questions put to the authors who were invited to participate in the volume.

In his philosophical essay *Das vergessene Geheimnis der menschlichen Liebe. Versuch einer Annäherung*, Gerhard Oberhammer presents his in-depth interpretation of the notion of love. The multifaceted study is both a historian of ideas' research on implications of the idea of love in classical India, as well as philosopher's reflection on the phenomenon of love as such. The author begins with the analysis of the definition of *kāma* in the *Kāmasūtra*. Love (*kāma*), which as a *puruṣārtha* fulfils itself in the