INTRODUCTION

PART I

Love, its meaning and definition:

The meaning of the word 'Love' is vast. Though in common parlance the word 'love' connotes mostly the deep emotional involvement between a man and a woman, it in fact embraces almost all the noble impulses which well up in human heart. Most Dictionaries both in Eastern and western define love as a noble emotion which elevates a person from the realm of the ordinary to an extra-ordinary height. Regarding this ennobling aspect of the love we shall have occasion to refer to presently. In the meantime, let us take a close look at the basic meaning of the word love.

In Vāchaspatyam the most authentic Sanskrit Dictionary the word Preman (Love) is defined as friendship affection and joy. Another authoritative Sanskrit Dictionary Amarkos describes love (Preman) as pleasure, friendship, and intense desire. The well known dictionarian Macdonell in his Sanskrit Dictionary defines love.

1. 'Sauhade sneha harse'
   Bhattacharyya, Taranath Jarkavachaspti, Vachaspatyam, Vol. 6, 1962, p. 4540

2. Premā nā priyatā hardamā snehā
   nātyvarga-432
   Amarsingha, Amarkos, 1807, p. 45
(Preman) as love, affection; tenderness, kindness, favour; predilection, fancy; fondness for jest, fun, sports. Monier explains preman (love) as love, affection, kindness, tender regard, favour predilection, fondness. Buddhist Hybrid Sanskrit Grammar and Dictionary deals with love as 'premna' and 'premnaka'. These two words mean 'love and affection'.

The English Dictionaries too give the meaning of love as a word describing some noble qualities. New Standard Dictionary of the English language defines love as "a strong complex emotion or feeling inspired by something, as a person or a quality, causing one to appreciate, delight in, and crave the presence or possession of the object and to please or promote the welfare of that object; the yearning or outgoing of the soul towards what is apprehended and regarded as good or excellent from any point of view or in any relation; devoted affection for an attachment to, strictly applicable to person." The Webster New International Dictionary of the English language has expanded the meaning of the word to include different concepts as love for the country love for freedom etc. He explains the word 'Love' thus:

"A feeling of strong personal attachment induced by that which delights or commands admiration by sympathetic understanding, or by ties of kinship; ardent affection; as, the love of brothers and sisters.

The principle of quality of which this feeling is a manifestation also, its personification.

The benevolence attributed to God as being like a father's affection for his children; also, men's adoration of God in gratitude or devotion.

Strong liking, fondness, goodwill usually applied to persons as in greetings; to object of ideal regard as, love of learning, of freedom, or to object having a more or less ideal significance; as love of country, of money.

Tender and passionate affection for one of the opposite sex; as to marry without love; also, in instance of love; a love affair; as the loves of the Gods.

The object of affection, sweet heart often employed in endearing address.

Sexual passion or, Rare, its gratification.

Cupid or Eros as God of love; sometimes venus; also manifold personifications of love."

Another great dictionary the Britannica World Language Dictionary defines love as: "A strong, complex emotion or feeling causing one to appreciate, delight in, and crave the presence or possession of another and to please or promote the welfare of the other; devoted affection or attachment. Specially, such feeling between husband and wife or lover and sweetheart, one who is beloved a sweetheart, sexual passion or the gratification of it." 

The Oxford English Dictionary extensively deals with the word. It defines love as such, "That disposition or state of feeling with regard to a person which (arising from recognition of attractive qualities from instincts of natural relationship, or from sympathy) manifests itself in solicitude for the welfare of the object, and usually also in delight in his presence and desire for his approval, warm affection, attachment."

"In religious use, applied in an eminent sense to the paternal benevolance and affection of God towards His children to the affectionate devotion due to God from His creatures, and to the affection of one created being to another so far as it is prompted by the sense of their common relationship of God."

The feeling of attachment which is based upon difference of sex, the affection which subsists between

lover and sweetheart and is the normal basis of marriage.

"The personification of sexual affection: usu. masculine, and more or less identified with the Eros, Amor or Cupid of classic mythology, formerly sometimes feminine, and capable of being identified with Venus.

"The animal instinct between the sexes and its gratification".

In this way the word love is seen to embrace various concepts starting with sexual passion of man and woman to the most profound emotions of the human heart. In the narrowest sense, it thus means a sexual desire for the opposite sex while in its broadest sense it connotes such aspects as devotion, friendship, Patriotism and philanthropy.

**Definition:**

On account of its vast connotation, the word 'Love' can hardly be kept within the narrow bounds of definitions. Love is such a conceptual emotion that it cannot be adequately expressed in word. As such, the Indian sages have termed it as 'Anirvachania' (that which cannot be expressed). It is impossible to find the cause of love. It

10. Anirbacaniyam prem swarupam ' Mukaswadanbat

B.S. 51-52

Nath, Rajmohon (Edit) Bhaktisutra by Narad and Sandilya, 1951, p. 10.
is a spontaneous emotion which does not depend on the aid of any external beauty.\textsuperscript{11} It can be realized only through deep emotion, once it embraces the heart it is increasing without a halt.\textsuperscript{11,12}

The modern writers too have described love as a complex mental experience. The definition of love which the Encyclopaedia of Religion and Ethics gives is 'love as a complex psychical experience, may be classed as a "Sentiment" or "Passion", the term 'passion' being here understood not as an explosive emotional outburst, but as a deep and steadfast enthusiasm. Whether we prefer to call love a sentiment or a passion will depend on the point of view from which we regard it.'\textsuperscript{13} The encyclopedia further goes to explain extensively the difference between the term passion and sentiment and gives a minute discussion on the subject.

Describing love as a powerful impulse the Encyclopaedia of philosophy has this to say.

"Love, as one of the most powerful of human impulses, was early seen to be much in need of control, especially if man as rational animal was to be able to use his rational capacities. Much of the ethical writing on love is designed..."\textsuperscript{11,12,13}

\textsuperscript{11} prakasyate kkapi pātre. \textsuperscript{8,5. 53.}
Ibid., p. 10.

\textsuperscript{12} Gunarahitam kamanárahitam pratikshan bardhamāna-bichinnam sukhmatranubhav rupam'. \textsuperscript{11,12} Ibid., p. 10.

\textsuperscript{13} Hastings, James (Edit) : Encyclopaedia of Religious and Ethics, Vol. 8, p. 151.
to suggest some means whereby the pleasures and other values of loving may be preserved without entailing the supposed evils of intemperate sexuality. This type of speculation ran from Plato through the Neoplatonists—those of both the early Christian period and the Italian Renaissance. In the Platonic tradition love had a unique metaphysical status, for it existed in both the material and the ideal worlds. Love can take on many forms, from gross sexual passion to a devotion to learning, but, it was argued, the ultimate object of love is the beautiful. The goodness that God sees in his creations is its beauty and to feel the beauty of the world is to love it and its creator.\footnote{Edward, Paul (Editor in chief) : The Encyclopaedia of Philosophy, Vol. 5, 1967, p. 89.}

The *Encyclopaedia* describes love as a splendid emotion which inspires a sense of admiration in one person for another. It finds manifestation in an ardent attachment to the love object whose presence infuses delight and whose absence brings depression.

"In its most common use the term denotes a sentiment centred upon one particular person, most commonly the affection existing between parent and child, and that affection between 2 persons of opposite sex, which forms the normal basis of marriage. It manifests itself in a desire for the welfare of the beloved object, in a longing for his
presence and delight in his approval, and sorrow at parting. Everyman/Encyclopaedia also defines the Greek concept of the term and explains thus—

"A term that covers three different Greek concepts as used in various areas of Philosophy, Psychology and Theology. These are Phillia love in the sense of affinity or friendliness, eros, which involves the notion of desire and agape, the notion of charity, as held out in Christian ideal."

Emerson, a notable scholar, while describing as regards love he points out that this is such a power which can unfold all sorts of good faculty in an individual. In his own words. "The introduction to the felicity in a private and tender relation of one to one, which is the enchantment of human life which like a certain divine rage and enthusiasm seizes on man one period and works a revolution in his mind and body, unites him to the domestic and civic relations, carries him with new sympathy into nature, enhances the power of the senses, opens the imagination adds his character heroic and sacred attributes, establishes marriage and gives permanence to human society."

17. Emerson; Emerson's Essay, 1961, p. 98.
Aurobinda, the great saint of India stresses more the divine and universal aspects of love. He apprehends the beautiful touch of this power everywhere in the universe. "Love does not manifest in human being alone; it is everywhere, its movement is there in planets, perhaps in the very stone, in the animal it is easy to detect its presence." 18

Swami Vivekananda realises the noble aspect of love and he defines it thus, "Love is something absolutely unselfish, that which has no thought beyond the glorification and adoration of the object upon which our affection are bestowed. It is a quality which bows down and worships and asks nothing in return. Merely to love is the sole request that true love has to ask". 19

Most of these definitions assert, as we have seen that power and eternal quality of love. Even the modern writers of psychological schools by highlighting its ennobling aspects have recognized its greatness and universality. Gathering from the various opinions of writers and philosophers both old and new, one may as well come to conclusion that the love is nothing but a creative force of nature and this emotion finding manifestation through the human heart makes the world beautiful.

Different nations of Love

In order to have a clear conception of what love really is we have to look at its from various perspectives. Love is an abstract idea, and it will be clear if we examine its different aspects. Such an thorough examination will reveal to us the basic relationship that this complex emotion has with life. We may generally examine the concept of love from the following point of view.

Idealistic view:

The idealistic view of love describes love as a spiritual experience which is possible only in a state of extraordinary elevation of the mind. By infusing a sense of idealism it transforms the earthly love into an experience of the greatness of eternity. This experience causes very noble traits including the creative faculty to manifest themselves in an individual. It even makes him fearless against death. In Indian thought this spirit of love remain active even after death. In Kādambarī an authoritative Sanskrit work by Banbhatta, love is shown as to have travelled from one life to another. By way of illustration we can cite many more works by Indian authors where love is treated in same manner.

This type of idealistic love is spontaneous. There is no need of a cause for its manifestation. In it there is no place for lust and desire or selfishness. Its end is joy. This view also identifies love with God. In Hindu religion and philosophy, as well as in Christianity, and insufism this concept of love has become one with the God.

This love being a noble experience may transcend a person from this gross world to a region of spirituality. It bestows immortality upon death. The divine power and the divine will of God are made manifest in the world through this love. Its presence makes the universe auspicious and fair.

**Ontological view:**

Viewed ontologically, love is a universal force which makes the universe go on by integrating all the various forces of this universe. Empedocles maintains that the two main force of the universe are strife and love. The action of these two forces makes the world function.\(^{21}\) Aristotle utilized the metaphor of the attractive power of love in explaining the motion of the planetary spheres, unmoved mover being the beloved and the planetary system, is the lover.\(^{22}\) In the same vain Dante to see love as prime

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mover of the universe

The primary force of the universe which has given movement to planets and stars manifests itself in human heart as love and so makes man attached to this world. When this love is purified by truth and beauty it brings upon an individual realization that he is a part of the great primary force of the universe from which love originally springs.

Thus the ontological view sees love as a powerful universal force which moves the universe, manifests the nature of truth, purifies the impure and creates universal harmony.

**Ethical view:**

Goodness and morality constitute the very foundation of love. Love becomes great only when a sense of morality is attributed to it. It is often associated merely with sexual instinct. In order to dispel the common erroneous belief, perhaps the philosophers and the writers have always endeavoured to give a moral connotation to the concept of love. It is this moral aspect of love which cleanses the minds of lovers from all impurity, and truth in life. This sort of love is the medium through which the mystery of the divine creation can also be comprehended.

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Whenever the sexual aspect is dominant in love it may degenerate into sinfulness. On the other hand when a moral quality is present a supreme realization of peace and satisfaction is possible. The sincerity of the lover is also strongly dependent upon this moral aspect of love. It is morality again which makes love intensely concentrated upon an individual. This ethical concept frees the lovers from all temptation and make them both noble and self sacrificing.

Realistic view:

Considered from the realistic point of view love is only a medium for the satisfaction of the biological need of the opposite sexes. To a realist no matter how much one may talk of love as idealistic, it is nothing but a pure sexual instinct. This sexual instinct is present in all forms of love. The realist want to assert that there can be no love without passion or lust.

The fountain head of love is always sexual lust. This fact is stressed by Andre Tridon by referring to an instance of the sexual habit of the bee. Driven by sexual instinct both the male and the female bees soar up towards the sun and after their mating in the sky returned to the world of reality once again. This is very much the sexual experience of a human being. Men too soar up into the sky
of imagination on account of this sexual instinct. This experience of man is called love by Tridon.24

"When a male and female bee fall in love they both fly to a dizzy height in the direction of the sun and there performs the sexual union. To an unscientific mind of the Materlinellian type there might be in that a picture of beautiful symbol of love's exultation."24

Although the realist deny the existence of a love which is liberated from sexual lust, yet it would be incorrect to treat both love and lust as synonym of one another concept. Sexuality alone can never bring true happiness if there love is absent. In such case the sexual experience becomes more a source of limitation and hatred rather than happiness.

From this it is to be evident that although a relationship exists between love and sexual passion yet by making a line of demarcation between the two we can realize that love is noble a instinct which purifies the passion.

Psychoanalytical view—view of Freud:

The modern Psychoanalyst Freud brought a new conception of love and this revolutionary perspective completely changed the traditional concept of love.

Love, according to Freud is the most important of human instincts and it is inextricably interlinked with sex. The entire life of man revolves around this sex axis. According to him life has two main impulses one is ego and the other is libido. It is libido which drives an individual to seek an object of love. Having won this object he identifies himself with the external world and thereby he is liberated from his own age.

In Freudian concept the instinct of love and death are closely interlinked. He terms the instinct of love as 'Eros' and the death instinct as 'Thanatoz'. The sexual instinct springs from eros and the death instinct is the cause of sadism. The intensity with which one individual desires to live and create is equal to his desire for death and destruction. That which is the object of deep love is also at the same time the object of hatred. In the primary stage of narcissism an individual begins to love and hate himself and after an external object of love is found this hate is transferred to it. Thus the same object may simultaneously be both the object of love as well as of hatred.

Freud sees the sexual instinct as the root cause of love which manifest itself in the infantile stage. The child at first derives his sexual pleasure from his own body and later in contact with the instinct of sadism. And
this is evident from his sadistic activities like hurting the mother while being suckled. This infantile sexuality helps him to choose his future sex mate and object of love.

In this way according to Freudian concept the sexual instinct develops in early childhood and becomes the primary force which governs the life of individual. Art, culture, literature, religion and individual's personal ambition all are but the elevated manifestation of sexual instinct. Often men are compelled to constrain this sexual note. This repression caste its marks upon the subconscious mind and shapes his personality. Psychonurosis also according to Freud is an out come of sexual repression. 25

To Freud, that passion which is sex in the narrow sense of the term is nothing but the love and other higher emotion, in an exulted perspective. This elevated form of sex is not strong in the case of common man but it acquires a perfect force in the case of artists and literatur and other creative genius. Thus love is an elevated concept of sex.

25. "I must repeat what I have said in other publication that these Psychoneureses as far as my experience goes are based on sexual instinct motive power"

View of Havelock Ellis:

Basing on the principle of Freud Havelock Ellis has been able to develop his own individual theory about the concept of love. According to him love is an inseparable part of a man's being. It is not romantic illusion but a fact which is as true as life. It may as well be termed as an art of life. He too maintains that spiritualism and art only elevated form of the passion of love.

Love is the civilised, idealized and respectable form of sexual instinct. It is an admixture of sex and friendliness. The love derives pleasure from sorrows and pain. There is also a need for physical satisfaction implied in it.

An individual develops an oedipus complex in his early childhood. This satisfies both his ego and libido, later on, as he discovers an object of love his ego gradually subsides. After love has developed it matures along with other emotions and assumes a social form. Marriage is a socialised form of love. Transcending this stage it merges with spiritualism and art and it is this stage when love gets identified with the divinity.

Thus Ellis while beginning his analysis of love on the basis of biological theory transends it to a higher realm of spirituality.

26. Gupta, Manmath Nath: Joun@Monovign@Havelock Ellis, 1959, p. 254.
Existentialists’ view:

A new philosophical view of human relationship is the theory of existentialism. This theory comes as a protest against the theory of naturalism and idealism. This school of philosophy lays emphasis on the human individuality and asserts that the individual is a free entity. Individual freedom is the main basis of Existentialism. As such here the individual safeguards his individuality at the loss of all existing values of life. But development of love for another threatens this individual freedom. Total love, according to this theory is therefore impossible in the life of an individual.

Jean Paul Sartre, the leading exponent of this theory betrays a negative concept of love in his writings. According to him human relationship is guided not by love but malice. An individual can never establish a love relationship with another individual. The relationship can only be one of rivalry and enmity. Viewed from this perspective love is not something which offers security or salvation. Man is always lonely and desolate and nothing can save him from the fearful jaws of death.

Jean Paul Sartre sees human relationship as something subjective and objective. A particular individual is an object in the views of another. While he himself struggles to preserve his subjectivity. The objectivity attributed to
us by others always tends to swallow up our subjectivity. In the view of others one is something like a table or a coffee cup. While one's subjectivity revolts against this. As such the relationship which is built up between two individual can only be one of rivalry. According to Sartre, all human relationship spring from the conflict of subjectivity+objectivity. This rivalry is also present in a love relationship and as such it can never be a total relationship of love. A lover tries to represent himself to his beloved as an object of truth and doing this he tries to snatch away the individual freedom of the other person. At the same time both the individual try to preserve their subjectivity. As such, love according to Sartre is nothing other than being a failure or a sort of machoism.

Marxian view:

Though there are enough evidence of human love in Marxian writing yet he has not elaborated much on love between man and woman. Being engaged in scientific analysis of socio-economic problems of the society he probably does not concentrate on such type of sentimental issue in his writing. He had a realistic view on love. He did not like to give love the status of a spiritual or idealistic pattern. Love is based on the senses, so it develops out of physical urges between a man and woman. Thus he established love on
a realistic surface and at the same time criticise those exponents of love who gives it a idealistic pattern.

Another feature of his explanation of love is its link with society. According to him man's social relationship is based on love of man and women. That man is a social being can be clearly understood by the interdependence of man and woman in society. It is also his connection that a man must acquire the qualities of being loved before he can be the object of love of others. 27

The Growth and Development of Love:

The exponents of idealistic view of love see no particular cause as the origin of love. They consider love to be something spontaneous. But if we take a realistic view of thing it is found that every action has a cause. In the same way there must be something which is responsible for the origin of love be it earthly or divine.

The main cause of divine love is the supreme being. The deep affection which arises in the human heart for the supreme creator develops into love and fills the world with the spirit of love. When this love reaches its fullness the individual becomes insentient to worldly things and tries to merge with divinity.

There are various interpretations of the origin of worldly love. From the literary perspective, love originates from the human senses of sight, smell, taste, touch, and feeling. From the psychological point of view, it springs from libido. Sociologist consider the community feeling and community behavior to be the principal cause of love.

Another important factor which is responsible for the growth of love is the sex urge. When an individual finds another as the cause of pleasure and satisfaction, an intimacy crops up between them. As soon as the sexual element enters this relationship, either overtly or covertly, it is transformed into what is known as love. The root cause of joy and satisfaction is the experience of beauty, since there is an intimate relationship between love and beauty. The object of love has to be the object of beauty. Generally, such experience of beauty and joy does not lead to love among the members of the same sex, as sexual satisfaction could not be normally fulfilled within this group.

Many other emotions like respect, sympathy, gratefulness, and long intimacy may also be responsible for the development of love, when the element of sex gets entangled with them. But this love is not as powerful as the love which springs from the experience of beauty. This later form of love can be further heightened by the sentimentality and absorbance.
Whatever might be the cause of love, the sexual
instinct is mainly responsible for the growth of earthly
love.

Development:

Love finds its development through a series of
emotional factors like mutual intimacy, enchantment, obse-
ssion and surrender. When love reaches its climax in a lover's
heart his mind is obsessed with thought of his beloved. The
presence of the beloved makes him forget all sorrows and her
absence makes him experienced a feeling of void. In this
stage love gives birth to various noble qualities in the
human heart. The noble qualities which owe their origin to
the experience of love varies according to different pers-
pective. Thus in religion, qualities like service, forgive-
ness, tolerance, in psychology, the feeling of exhultation,
in sociology, co-operation, friendship. Social feelings, in
literature, sentiment and emotion are but various manifesta-
tion of the powerful emotion of love.

The love between a man and woman reaches full
maturity only when there is an element of seriousness in it.
If the first outburst of love is followed by lavity and
recklessness, then the relationship is likely to deteriorate.
Once the physical senses are satisted love relationship may
also be destroyed. Again if the lovers are separated for a
Spiritual Love

Spiritual love is one of the idealistic forms of love. The realization of the supreme force which moves the universe and consequent reverence to it, which accompanies these realization is known as spiritual love. Most of the philosophers and thinkers in acknowledging an absolute reality behind this moving world have discovered in it the primary source of all power. This reality is God and it is Him that reverence and love spring up in the heart of human being.

The concept of God has been the cause of various mysterious believe from the earliest times and all along this concept of God has created a turmoil in the minds of men. This idea of God and the love for Him must have been the outcome of prevailing social circumstances of those times. The love for the father and the mother in patriarchal and matriarchal societies must have given birth to the concept of God to whom the entire race could offer their love and reverence. 28

28. The patriarchal aspect makes me love God, like a father; I assume he is just and strict, that he punishes and rewards and eventually that he will elect me as his favourite son, as God elected Abraham, Israel as Issac elected Jacob as God elects his favourite nation. In the matriarchal aspects of religion I love God as an all embracing mother, I have faith in her love, that no matter whether I am poor and powerless, no matter whether I have sinned, she will love me, she will not prefer my other of her children to me, whatever happens to me, she will rescue me, will save me, will forgive me. From: Fromm: The Art of Loving, 1957, p. 67
Gradually this personal relationship of man with God grew more and more intense as ages passed. Soon man began to pour out all his love and emotions on God and he becomes a sort of lover in whose relationship men began to experience all the joys and sorrows which are generally associated with a human love relationship. All religious mystics Hindu, Christian and Sufi dethrone God from his high pedestral and brought him down to dwell among humanity by referring to him as 'Asik', 'the fount of all life', 'Preman' and bestowed all the emotions of a lover upon him. This sort of love for the divinity has been considered to be the only true form of love by the great Indian sages.

The common man is attached to this physical world. The cause which lies beneath this attachment is the love for the creator who is the source of all creation. This world appears beautiful, true and full of love and joy because of the fact that God is the source of its creation. This mystery of this beautiful world was unveiled by the Indian philosopher at an early period. 29

It will therefore now he logical to examine how this love of God has manifested its glory through some major religions of the world.

29. raso vai sah rasam hyeva Yam lavdvanandī bhavati.......... esa hyevanandāyati
   T.u. II.VII.2.
Hindu Concept of Love

In Hindu religion the concept of love and sex (kam) are very much intermingled with spirituality. The concept of 'Kam' is identical with divinity, Vatsayan, the ancient scholar of sexology, while beginning his treatise Kamsutra he pays his homage to religion, wealth and sex as one identical entity. By bringing unrestricted sexuality to the realm of control and moderation, the Hindus have made both sex and religion as one. In Hindu concept, religion is something which gives joy in this world through wealth and sex or desire and salvation in the world after life. Manu, the ancient Hindu law giver had exclaimed that "how could it be possible for a man who was not attached by wealth and passion, to have any idea of religion". Thus, Hindu scripture seem to have taken a very practical view of sex from the very earliest time. In this context John Dowson, the well known indologist suggested that the word 'Kam' did not solely mean sexual desire alone.

30. "Dharmarthakameshvabhya namah"
Sastri Debdutta (Edit) K.S.I.

31. Arthakamesvsaktanam dharmam gnyanam vidhiyate
dharma jigngasamainanaam pramanam paramam shruti
Quoted from the commentary of K.S., p. 5

32. "This Kam, or desire, not of sexual enjoyment, but of good in general, is celebrated in a curious hymn of Alharvavede, which exalts Kama into a supreme God and Creator"
Dowson, John : Classical Dictionary, 1961, p. 146
Refering to Dr. Meurs' comments about the Greek idea of Eros has applied the same idea to the Indian concept of Kam.  

In the Vedas the earliest Hindu scripture 'Kām' is referred to as the first among the list of God. The Rigveda in narrating the course of creation says that the universe was a void in the beginning, then Kām hold of supreme being and from thenceforth began the process of creation from whom all latter creation took place.

This concept of 'Kām' is also upheld by the Upanishads. Kām here is described an object of unbound joy and this joy is identified with the supreme being. The supreme power who himself is joy has created the universe for joy. Before creation He was alone and he wished to be many. As such he divided himself into two—husband and wife.

33. "It is well known observe Dr. Muir that Greek Mythology connected eros, the God of love with the creation of the universe somewhat to the same way." Dowson John, Classical Dictionary: p. 146

34. kamstadagre samavartātadhimanasāre taḥ prathamām yadasit sato vandhumāsātī niravindana hṛdi prātiṣyā kavyo manisā" Rv. XI-129.

35. sa vai naima reme tasmādekaṁi na ramate sa distiṣyamaicchat/ sa hi etāvanāsa yathā stri
pumāṁsou samparisvaktou sa imame vātmanam
dvēdhā pātayattatah patisca patni cābhāvatām
tasmadāmadvigalamiva sva itisvāḥ yājna
valkyastasmadādayaṁkaśah striyā puryata eva tam
samabhavattato manusya ajayanta
Br.u. I-IV-40.
This idea of conjugality gradually began to dominate all Hindu religious school of belief. This imaginary rift in the supreme being come to be considered as Purus and Prakriti. Their love and frolic has been the cause of all creation and preservation of life. This theory has been mainly responsible for the attachment of female goddess with a male god in Hinduism. This conjugal union of the two is known as 'jugal tattva' (substance of duality) in Hindu religion, in Buddhism it is known as 'Jugandhan tattva' for Vaishnavite it is 'Premtattva' and for members of the Saiva cult it is 'Siva-Sakti Tattva'.

This concept of conjugality has been the basis of various Indian methods of meditation. In this concept of meditation the man and woman considered themselves as 'purus' and 'prakriti' respectively, and it is that union which is the cause of all joys. This joy is called 'Samarasya Sukh' by Tantra, 'Mahasuh' by Buddhists, and Mahasukh by Vaishnavites.

According to the Indian Philosophical thought the supreme being alone is the sole object of love. The affection for worldly things comes because His presence is hidden beneath them. It is this fact which Yagyavalka, the great sage explain to his spouse Maitrei in Brihadaranyaka Pranishad. He explains to her that the love for son, wife, wealth etc. arises in our heart because of the presence of Brahma.
or the supreme being in each of them. 36

Since the supreme being himself is love we can attain him only through love. As such our devotion for Him can only mean that we love him. This devotion for supreme being should be pure and unselfish. About this love Narad in Bhakti sutra says that this love should be pure, unmotivated like the subtlest experience it should grow every moment. 37

The physical manifestation which occurred when an individual is experiencing this divine love has been very well described in Bhagavat another Hindu scripture composed by saint Vyasa-dev. The first effect is that voice of the person becomes emotional, sometimes he smiles while at other times he is seen crying. He looses all self consciousness and even sings and dances. 38

36. na vā are putranām kāmay putra priyā bhabantyān atmanāstū kāmāya putra priya bhabanti...
   na vā are sarvasya kāmāya sarvam priyam bhavati atmanāstū kāmāya sarvam priyam bhavati
   Br.u. II-IV-115

37. Gunarāhitām kamanarāhitām pratikṣhanām vardhamanamavicchinnam sukṣhmtarmanubhav rupam
   B.S. 154

38. Baggadgada dravate jasya cite m rudityabhikṣaṇām hāsati kācāccha vilajja ya udgaẏati nrityate ca
   Sm.bh. XI-19-24
This type of devotion which is full of love is what God expects from his worshippers according to Lord Krishna in Bhagavat Gita, another great important religious book of Hindus.\(^{39}\)

This devotional love reached its climax in India during the Bhakti Movement in the Middle ages. The devotional poets and devotees explain the love between the "Atma" and "Paramatma" through the song which depicted the love life of Gopi and Radha and Lord Krishna. The truth which the scholars realized through learning that this universe is but the manifestation of Brahma was during this letter movement easily realized by the devotees of the Bhakti Cult through love. Thus love in Indian spiritual thought performs even the function of wisdom.

Sufi cult

In Islam God is called 'Bismillah Hirhamah Rahim'\(^{40}\) which means that God is love and it is through his love that Khuda (God) and the Banda (Devotee) are united. On account of this the entire creation is full of love. When this love disappear from the world there will be Kayamat (Catastrophe).

\(^{39}\) Ananyascintayanta mangam je janah parjyapaste tesaam Nityabhijuktanam jogashema vahamyaham B.G. IX-22.

\(^{40}\) Abul Hasan Ali (Edit) Kuran Sarif, 1969, p. 1
A new mystic sect develops from Islam during the eighth century. They built up a personal relationship between God and man. This sect came as a revolt against the conservatism of Islam. Most of the members of this new sect were from Persia and they wore white woolen robes. In Persian, white wool is called Sufi as such these people came to be known as Sufi. Many however are of opinion that the word Sufi has been derived from 'safa' which means purity. The Sufi ideal has very well been described by previous poets like Jalaluddin, Rumi, Sadi etc. According to them the Sufis do not believe in one God. The nature of God cannot be expressed in any language. Although God is hidden in every particles in the universe yet he is not the universe, but something beyond it. The beauties of this world are just various forms of the beauty of God. But these beautiful things of the world gradually lead us on to the supreme being who is all beautiful. This primary being can be attained only through love. The Earthly love (Isk Majaji) is the first step towards the love of God (Isk Hakiki) like the water merges into the ocean so also the self merges into the divine being. This is the basic message of sufism. This self surrender is possible only through love. For this reason the devotee of sufism places God upon the seat of the beloved. But it is not possible to win Him in this life, as such the devotee's heart is full of sorrows and sufferings which are the effect of separation. The sufists consi-
der this pangs of suffering as love. If there is no suffer-
ing the attainment of the object of love is impossible. When
this lamp of love and sufferings is lighted in the human
heart the whole world and life becomes alighted with it.

As that is the only means by which the union with
the beloved is possible they anxiously await that and welcome
it. Once this union is achieved after death man will once
more returned to this world to serve the huminity. Thus it
is seen that in the Sufi concept of divine love there is an
element of humanism too. The suffists believed that God resides
not in earth or Heaven but in the heart of the true lover.
Thus the suffists says that it is the foolish man alone who
neglecting the temple of his heart sings of the praise of
the external Mosque. The suffists believe that God sees him-
self in a complete man and the complete man is he whose
merits are merit of God and whose image is God like. Thus
sufism lays much stress on high human qualities and human
perfection. This is perhaps are exulted view of love.

Love in Christianity

The earliest philosophical and spiritual specula-
tion in the west took place in ancient Greece. They per-
ceived divinity in the concept of love and love was represen-
ted in the form of gods like Aphrodite, Eros, etc. But if
we closely examine the early historical accounts we find
that the early writers did not look upon the love favourably. They depicted love as something which is destructive of reason. The relationship of men and God was seem to be a sexual relationship. The reckless God established many such relationship with the beautiful maiden of this earth. It was Aphrodite herself who instighted Paris to elop with Helen to Troy. Thus no God in Greek Mythology could be looked upon as a benign father in Heaven. The only exception was perhaps Prometheus, the God who cared for the welfare of man.

With the coming up of Christianity a new concept of love took birth in the west. Love henceforth began to be looked upon as a great and noble force which could end all discord. The all powerful God himself is love. This love has encompassed all brotherly love, neighbourly love and even the love for the enemy.

The Bible uses a special word 'Agape' for expressing the concept of love.41 This Agape springs from God and from him comes down to humanity.42 This love has nothing to do with the worthiness of man. In the sight of God both the sinner as well as the saintly man have equal right to divine love. This is a creative form of love. When the love of God forgives a sinner its creative qualities produces nobleness


42. Agape is essentially God's own love for God is Agape. Alwin, Varrier, Philosophy of love, p. 28.
(Quoted from Sarma, Nilima's article 'Darsanik Cintat Prem- Nilachal, 9th yr. 1st issue)
in the heart of the sinner. This love again creates an intimate relationship between man and God and the man who experiences this relationship may be any one.

The Bible gives a narrative description of God's creation and speaks of the relationship of love and creation. Without love there can be no creation and at the root of the creation of the universe there is love. God sent his Son, Jesus to this world as a symbol of his love. Viewed from this perspective the entire Bible is a record of love.

Another remarkable feature of the Bible is that it makes the love of man for God a moral duty. The only way that one can show his love for God is by keeping his commandments.

The Bible glorifies love to such an extent that it says that in the absence of love all wisdom, religion, meditation, sacrifice and charity are meaningless. This love made one patient, kind, unenvying and humble.

Besides these idealistic and moral aspects the Christian concept of love contains also a mystic element like Hinduism and sufism and through the experience of love an emotional relationship of love is built up between man and God.

The Christian mystics have painted a wonderful picture of divine love by attributing the emotions and
passion which generally go with earthly love to it. This self suffender in the fashion of a lover has been termed as orison by them. 43

This love passing through various stages of suffering and pain is purified and ultimately become true divine love and in that final stage man becomes a complete instrument of the will of God. This concept is very well explained by underhill.

In the midst of psychic storm mercenary love is for ever disestablished and the new state of pure love is abruptly established in its place. With mystics the dark night is all directed towards the essential mystic act of utter self surrender, that 'fial voluntas tua' which marks the death of self hood in the interest of a new and deeper life a complete self naughting, an utter acquiesence in the large or hidden purpose on the divine will.

Love of nature

The main cause behind man's love for nature is his deep relationship with it. Man is totally dependant upon

43. In the practice of orison, the progressive surrender of self hood oppereas as a progressive inward retreat from circumference to centre to that ground of the soul where human life and divine life meet where the finit self encounter the unfinit underhill mysticism, p. 273. Quoted from Dutta Hirendra Nath—Premdharma.

44. Ibid.
Quoted from Dutta Hirendra Nath—Premdharma
nature right from existence to the satisfaction of his five sense. In fact it is nature which helps in developing character and personality.

From the very earliest times nature has been satisfying the desire of man through beauty, joy and love. Often nature frightens man by assuming a fierce form but as the hopeful seed of creativity and encouragement are hidden in them, these frightening forms have also a pleasantness in them. If we consider deeply it is found that human civilization has developed through these alternation between creation and destruction in nature.

The poets are the best commentators of the love of nature. The ancient Vedic poets being amazed at the great beauty of nature perceived the delightful entity of the divien. Poets like Kalidasa and Bhavabhuti have given a human personification to nature by depicting how it beautifies life of man and how at times it even sympathizes with his sorrowful plight. In English literature Shakespeare too has given a similar picture of the beauty of nature and its intimate relationship with man. The love of nature reached its climax in English literature during the romantic age.

The poets of the age were not content with describing the

45. Madhuvatā ritāyate Madhū kṣharanti sindhav
Mādhvināh sontasadhi bhūḥ swāhā Bhargo devasya dhīmaḥī
Naktamutosasamadhuват pārthivam rajah madhuvorastu
na pitā Br.u. VI-III-396.
beauty and pleasantness of nature alone, they also discovered a life force within it.

In this way the beauty of nature and the intimate relationship which exists between man and moving universe has been widely depicted through art and literature.

**Love for Motherland or Patriotism**

The love for the motherland is also an elevated form of love. Man naturally loves his race, religion and the society in which he lives and through these he is inspired to a community feeling, sometimes to such an extent that he does not hesitate to sacrifice anything whatsoever for its sake. From the ancient times this group feeling has given rise to various political concepts such as monarchy, feudalism, democracy and communism.

Patriotism or love for the motherland is one of the form of this. Social feeling which comprises a society bound by geographical limitation. This sort of love is so emotional that the subject feels a very close attachment even with the soil and dust of his motherland in addition to this he feels love for all persons irrespective of religion, cast and creed.

Although the patriot's love for his motherland is bound by geographical limitation at first, yet it after
transcends these limitation and embraces all the peoples of the world which gives birth to a concept of universal brotherhood. In upholding the sovereignty of his motherland he does not show disrespect for the sovereignty of another country. As such the true patriot is never hostile towards the land or race of others. At the same time he is ever prepared to lay down his life for the defence of his motherland.

**Family love**

The family is the training ground of love. Being loved by his parents the child learns how to love them in return and also his brother and sisters. The care and affection which the child get in the bosom of the family make him willing to make sacrifice for his family if need be in future. Love for the society has also its root in the family love which at first remains confined in the family, gradually spreads out and develops into social love.

Family is itself the outcome of love. The sexual attraction which rises between a man and a woman inspires them to unite themselves into a family. This first love finds extension and grows through the children who are born to them. Thus the mother's affection, the children love for one another and the father's love for his family all go together to create a warm atmosphere of love. The intimate relationship which develops among the members of the family inspires them to make great sacrifice for one another.
This aspect of sacrifice is very much evident in the case of joint or undivided family where tolerance and understanding create happiness and joy. But of late this joint family system has come to be replaced by individual family units. These families consist of only the parents and unmarried children. The concept of sacrifice, tolerance and understanding which are hallmarks of old joint family are rapidly on the decline. Many corroding elements like divorce, extra marital affairs have crept into this new family set up. The only possible way to check this unhappy trend is perhaps a genuine mutual and understanding between the married couples.

Self Love

Self love is considered to be root cause of all love. In this onctext what Erich from has said while quoting Ekharte is aptly relevant.\textsuperscript{46}

It thus appears that to love others one has first to know how to love one self. The concept of self has been deeply analysed by the Indian spiritual thinkers. The Upanisad speaks of the Atma which is the self. It is love of self which extends out ward and manifest itself as a love of children love of material objects and universal love.

\textsuperscript{46}. If you love yourself you love everybody else as you do yourself. As long as love another person less than you love yourself, You will not really succeed in loving yourself but if you love all alike including yourself you will love them as one person and that person both God and man. Thus he is a great and righteous person, who loving himself love all others equally(Eckharte) From Erich : The Art of loving, 1957, p.63
The modern psycho-analysts too considered self love as initial source of all love. According to Freud the main cause of love is libido and when it extended to others it is sexual and when concentrated on one self is self or narcicistic love.

But these two types of love are quite distinct. Self love can justify itself only if it develops into love for others, else it can only degenerate into selfishness. Thus the Bible too says love they neighbours as thyself. Which is but a suggestion that one should learn to understand others as he understands himself. To conclude we cite a poignant passage from Erich From regarding self love. The love for my won self is inseperably connected with the love for my other being. 47

**Erotic love**

The mutual sexual attraction and passion which draws a man and woman towards each other is called erotic love. This love is an exclusive love between the two. Whenever this love crosses the mutual bonds the element of deception enters. This love may also start decaying once the element of strangeness disappear and familarity sets in.

Sexual attraction is the soul of erotic love. Thus physical beauty and physical powers play as leading role

47. Fromm, Erich : The art of Loving, 1957, p. 58.
here. The lovers also expect some soft qualities in each others. The man looks for tendeness, beauty and all feminine virtues; whereas the woman desires virility and industriousness.

The family life is an exalted form of this erotic love. The sexual happiness is most important aspect of family life. Inspired by this sexual happiness man has from the time immemorial till to day been creating family, society and advancing himself in the path of civilization.

Inspite of the above mentioned facts sexual love can not be itself give either permanance or solidity to the family. Man can not dominate over woman by mere sexual powers. Certain psychological factors which lurk in the sub-conscious mind of both the man and woman, like jealousy, egocentricity, neurosis, mutual conflict, sadism etc. which may tends to create obstacle in family life.

The love which springs from eroticism is often blind. Later when the lovers realize their mistake they get disillusioned and their family life become miserable. In the traditional system of arranged marriage the opinion of neither the boy nor the girl is sought. It is expected that they both will begin loving each others. But love is something spontaneous and can not be achieved by force, as such there is every chance that the couple may soon begin to dislike one another if love does not develop between them.
So the ultimate found of marriage is seen by Erich from to be the act of the will and not passion or sexual attraction. 48

As our main topic of discussion centres around this theme of sexual love it would be well if we consider certain important aspect of this erotic passion.

Love and sex

An individual derives pleasure and contentment from another person through love and when the satiation springs from sexual relationship then it is called sexual love. Modern thinkers on psychology conceive that the relation between a man and woman emanates from this sexual instinct. According to them love is nothing but this sexuality. 49

While defining about love the modern psychoanalysts go up to the extent that sexual urge is working beneath the all sorts of love be it Godly, motherly or anything of noble kinds. Thus the mystery of love is penetrated by the modern scientist discerning the great force of sex inherent in an individual.

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48. Once the marriage is arranged by others or the result of the individual choice, once the marriage is concluded, the act of will should guarantee the continuation of love. Erich From: *The Art of Loving*, 1957, p. 56.

49. An organic compulsion drives a man to seek a certain woman who is to be his sex mate. We may say then the man is in love.
Tridon, Andre: *Psychoanalysis And Love*, 1922, p. 49
This sexual urge is the outcome of 'Libido' or the instinct of living and it manifests as an attachment to something. When 'Libido' works then love, reverence, devotion and all sorts of tender emotion may develop to him. When it rests on itself then narcissism and autoeroticism are developing. The narcissistic love ultimately transforms into a pure emotion of love to another and if it ceases to be so, then a different kind of mental behaviour may develop into him like a sense of hatred and selfishness.

Libido at first manifests as egoism. When this ego reduces it takes the form of love to others. This love again metamorphoses into the higher and finer feelings like religion, art, literature etc. sexual love can be thus purified.

Though the sexual urge is taken to be the essence of all sorts of love yet sexuality alone can never constitute a total love. Some modern psychologists also assign a greater quality to this noble sentiment. Among them the name of importance is Havelock Ellis, who differentiates love from sexuality as a noble emotion and a sort of dedication. He discerns among the lower creatures like birds, the manifestation of this pure emotion. They glorify sometimes the emotion of love by dedicating themselves on the altar of
death after losing their constant companion. It occurs not from mere sexuality but from a noble and pure emotion through which one can be united with divinity.  

Without the passion of love mere sexuality may lead one to frustration and when it will be mingled with feeling of love then it will be an object of joy and immense pleasure. This can confer the bliss of divinity and noble traits arises out of it.

The development of sexual love

Modern discovery made by the psychologists demonstrates the view that sexual love develops in infancy. In this stage 'lebido' exposes itself in the form of self love. It satiates this urge in its own self. It is manifests in its own thumb sucking and fondlings of own limbs.

Then the child develops 'lebido' towards mother which is called oedipus complex. During this suckling stage both male and female child possess oedious complex towards

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51. When a man and woman find sex+love together it is the highest they can reach towards the divine. It is unity for which since the beginning of mankind has gladly suffered martyrdom exile and social obstricism, torture and death. Cartland, Barbara : The Many facets of love 1963, p.214.

52. The child brings along into the world germs of sexual activity and that even while taking nourishment it at the time, sometime also enjoys a sexual gratification, which it then seek again to procure for itself through the familiar activity of thumb sucking. Freud, Sigmund : Three contributions to the theory of sex, 1948, p. 88
the mother. But after this stage is over a girl's first affection is for her father and a boy's first childish desire is for his mother.

In this infantile stage the child begins to feel genital sense towards mother and it finds pleasure to touch mother's breasts, but at the stage of childhood the sexual excitement ceases but continuous and furnishes a store of energy. 53

Genital sex is aroused during youth. In this stage woman becomes the centre of attraction to male and vice versa. Both male and female start searching for love in each other. The libido of infancy specially helps them in choosing their counterpart. The man chooses woman resembles the mother or the woman who nurtured him with love in infancy. The same happens in the case of woman. She chooses a male who resembles in behaviour to her father or a fatherly person, who was lived by her in childhood.

The experience of childhood in regard the matter of sex not only helps one's to choose the partner but some-

53. "The production of sexual excitement by no means ceases at this period but continuous and furnishes a store of energy, the greater part of which is utilized for aims other than sexual, namely on the one hand for the delivery of sexual components for social feelings and on the other hand (by means of repression and reaction formulation) for the creation of the future sexual barrier." Freud, Sigmund, Three contributions to the theory of sex 1948, p. 88.
times develops the sexual perversions at a later stage. Those perversions bear a lot of influence on individual's life and specially in the case of love. So we take up the matter to deal with briefly.

**Sexual perversions**

The sexual desire is a natural phenomenon. Though some sort of unnatural gestures may be manifested at the time of sexual intercourse, but it is not perversion until and unless sexual satisfaction is achieved through some abnormal means. The sexual desire if satisfied in a normal way may give rise to a high thoughts, while on the otherhand, perversions or neurosis may develop if it is repressed. The perversions usually seen are as follows:

**Homo sexuality**: It is one type of sexual perversions where people of the same sex feel the sexual attachment to each other. Oedipus complex of childhood may be the cause behind the homo sexuality. Some men who are attracted to the mother develops effiminate nature and willing to take the role of woman in sexual action while some woman who are attracted to for the develop a masculine nature and this sort of behaviour manifests in their sexual gestures.

The homosexuals may not happy in their conjugal life as they develop some unnatural sexual behaviours.
Sadism and Masochism: Sadism and masochism are two forms of perversions. Those persons who derive sexual pleasure by giving pains to their sex partners by torture are sadists while the masochists are those who derive pleasure when they are tortured.

Some sadistic processes are exercised by normal people at the peak point of excitement. But when the sadistic process becomes the only way for satisfaction of one's sexual desire, then it is nothing but perversions.

Masochism is the reverse process. It is the sadistic process on one's own self. There are similarities between masochistic and sadistic people. While the sadist occasionally enjoys masochistic tendencies and the masochists also to a considerable extent are sadist.

54. The sexuality of most men show an admixture of aggression of a propensity to subdue, the biological significance of which lies in the necessity for overcoming the existence of the sexual object by actions other than mere courting.
Freud: Three contribution of the theory of sex, 1948, p. 21

55. The conception of sadism fluctuates in every speech from a mere active or impetuous attitude towards the sexual object to the exclusive attachment of the gratification to the subjection and maltreatment of the object. Strictly speaking only the last extreme case has a claim to the name of perversion.
Ibid., p. 21

56. He who experiences pleasure by causing pain to other in sexual relation is also able to experience the pain emanating from sexual relation as pleasure.
Ibid., p. 23.
These two types of perversions also mould the character of a person. The sadistic women are self-centred and quarrelsome while masochistic men are liable to be subjugated by woman. They are impractical and highly imaginative.

Women are generally masochistic in their nature. They are always ready to accept sacrifice for their love and learn to accept torture and sorrows silently.

Besides these main types of perversions there are other perversions like *exhibitionism* where persons derive sexual pleasure by exhibiting their naked body or private parts.

**Transversionism**: Here a male may desire to be transformed into woman and vice versa.

**Fetichism**: This is such a perversion that a person instead of being attracted to the whole body of the love object he or she is attracted to a particular part of the body.

Besides these perversions there are some other type of abnormal sexual relationship which may develop among the kith and kins like father and daughter, son and mother, brother and sister. Sexual attachment to beasts are also another name for sexual perversions. Sexual feeling towards the child or old aged woman may also be termed as aberration.
Modern psychologists decide that the sexual repression is the root cause of all these perversions. Attempt to satiate sexual desire by own means by these people who are deprived of love and affection from their childhood ultimately resulted in these perversions among them.

We find a good number of love stories of the post war era which are full of scientific explanation on these traits. Influences of these theories in framing the plot of the stories, delineating the characters are easily noticeable. So a faint glimpse of these modern thinking on the sexual matter is given there with a little knowledge of the subject.
Love is so dear a subject to many a writer that it has become the central theme of most of their masterpieces. So it is somewhat a difficult as well as a time-consuming task to give a full account of the mode of treatment of love in the world literature. Nevertheless we will endeavour here to go through certain eminent works of literature which deal with the subject in an absorbing way.

Treatment of Love in Early Western Literature:

The Greeks possess a great ancient literary heritage and in preference to the other western literature it made far advancements in manifold literary creation.

Although for us the Iliad and Odyssey by the great poet Homer marks the beginning of Greek erudition, there is a long inheritance of oral literature full of myths and beautiful legends where love plays a vital role. The main attraction of these legends is the sport of love played by gods or goddesses with gods and human beings. These legends of ancient Greeks find a beautiful place in the later written works by great poets.

Like the Indians the ancient Greeks also accorded divinity to love. The Goddess Aphrodite was furnished as
Goddess of love. She came out of the sea and stepped ashore on Cyprus. As she was born of the foam of the sea she was called Aphrodite. Homer also alluded to this Goddess in one of his hymns and very beautifully described her charms and beauty, whose entry into the council of gods created a great stir among them.

Aphrodite had been assigned with sweet pleasure, love and affection in Greek legends and writings. In the Greek mythology there was an account of love with her spouse Hephaestus and a love adventure with Area and with other gods which proved her frailty. Hesiod and later epic poets connected her with the Horac (seasons) suggesting her power over natural and human being. "To her sphere of influence Hesiod assigned girlish dalliance, smiles, deceits, sweet pleasure, love and gentleness (Theogany 205-206)."

Another important God of love is Eros. He is mainly the God of sexual pleasure. Hesiod conceived of Eros not merely as the God of sexual love but as a power which forms the world by inner union of the separate elements.


58. "Only when she had been clothed, wreathed and adorned could Aphrodite be brought amongst the gods. As soon as they saw her, they all kissed her, firmly grasped her hand and sought to take her to wife in permanent wedlock." Ibid., p. 70

Homer had not deified love as Eros. His Eros simply referred to passion of love.  

According to the later and common notion he is the son of Aphrodite by Ares and he always a child thoughtless and capricious. He is as irresistible as fair and has no pity even for his own mother. Zeus the father of the Gods and men, arms him with Golden wings and with bow and unerring arrows or burning torches.

Eros is described in the Greek tragedies as unconquerable and destructive he drives his victims to madness and turns the just to evil. Thus Eros has been recognised in Greek literature as a Great power.

Besides these two main deities of love, there is also another name of importance and he is Zeus, the king of Gods. He is a reckless libertine. Greek legends are full of adventures and episodes of his love affairs with divine, half divine and mortal woman. There were many offspring born out of illicit relationship of Zeus with some beautiful women of the world.

There are also some beautiful legendary love stories like the story of echo-Narcissus, orpheus Euridies, Pygmalion.

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60. "The word, as it is found in Homer is not the name of a God but simply a common noun meaning love or desire." -Encyclopaedia of Philosophy, 1967, p. 89.

and the statue of a maiden which he himself was curving in an ivory. All these stories of love arrested the attention of the readers of the world.

Though Homer's great epic *Iliad* and *Odyssey* lay stress on royal battle the epics depicted the story of love and passion. In *Iliad* the love story of a fickle minded woman has been portrayed. Helen, the divinely beautiful daughter of Zeus and Leda was wooed by numbers of suitors and ultimately was married to Manelans the king of Sparta. In the absence of her husband she was carried away to Troy by Paris and it ultimately led to Trojan war. The Trojans refused to restore Helen to her husband and in the fierce battle Paris was killed. After the death of Paris she was wedded to Deiphobus and finally betraying him she again returned to Sparta and lived with Manelans.

In *Odyssey* also the charming picture of love and domestic affection are to be found. Homer dignified in both the epic the sense of conjugal love. His epic reflected the condition of the society in which wedded love was highly prized and it indicated the respectful treatment as enjoyed by the women of his time.

After Homer another great name in the history of Greek poetry is Sappho. She was a poetess of such an eminence as to have been accounted the rival of Homer. He owed most of her reputation to the fervour of her love poems. Her
poems were known as 'tenth muse' and these were full of emotional outburst of physical lust. About the poetic faculty of Sappho one eminent writer on sexology Dr. Rustamji Mehta writes thus "The poems of Sappho, often called 'tenth muse' written in Sapphic Strophe are unsurpassed for their warmth and passion as well as for elegance beauty and technical perfection. A modern authority says that probably no poet has surpassed Sappho as one interpreter of passion, exquisitely subtle harmonies of form and sound."

The Greek tragedies also presented a study on love in its various facets. Sophocles, Euripides, and other great tragedian acknowledged the great power of Eros or love in their dramatic works. In Sophocles' drama Antigone Eros was addressed as the God who had brought about her tragedy. In Euripides' Hippolytus, love had been shown as a great power.

Along with the sensitive poetic imagination love manifested herewith sexual aberration. Different complexes like Oedipus complex, Electra complex were also betrayed by the tragedians. There were in the drama ample characters stimulated by sex interest and also affected by malady of love. Instead of noble qualities love gave rise in some dramas to revenge, murder and other gruesome deeds. So the Greek tragedies could not be cited as the best specimen.

63. Encyclopaedia of Philosophy, 1967, p. 89.
64. Ibid, p. 89.
of treatment of love.

In Latin literature love was the favourite theme with the authors like Virgil, Ovid who also philosophise on the subject. But as the Greeks had done in their poetry, the Latin writers also narrated about the passion of physical lust in their writings. Some eminent writers produced some immoral books also. As for example the *Ars Amatoria* of Ovid has been described as immoral book.65

Most of the Latin writers were not keen on displaying the morality of love. Horace the Sativist and eminent poet of Rome alluded in his poetry about the voluptuousness of the women of Rome which was the outcome of the intercourse with the Greeks. He wrote in his poetry.

> Each ripe maiden has learnt to love
> Soft Greek dances and knows the arts
> Taught by shame, and is early practised
> body and soul in lewd loves
> then seeks younger adulterers,
> while her husband's at wines, she gives
> any man the forbidden favours
> hastily in the dark room

65."The *Ars Amatoria* of Ovid although never pornographic, has been described as the most immoral book ever written by man of genius, and this can be compared with erotic classics of India, such as the *Kamsutra* or the *Ananga Ranga*"
nay, she rises obediently
(not unknown to her husband)
when Pedlars call, or a Spanish sailor
purchase her dishonour. 66

Until the appearance of the Bible in the west love
did not attain the highest degree of importance in the western
literature. The Bible displayed very clearly the noble aspect
of this finer feeling. To the Bible love is a noble force
which heals discord, eradicate fear and slowly make pace to
feel individual to be one with God.

We find in the Bible some beautiful love stories
of Jasua and Magdalen, Jacob and Leah, Rebeka and Isaac where
human love shone with the divine light.

Dante, the great poet of Italy wrote his immortal
epic Divine Comedy basing on the Christian ideal of love.
He could elevate the human love affair to a divine level
through love story with Beatrice, the heroin of his epic.

Like Dante another great poet Goethe also expressed
spiritual realization gained through the experience of love.
Faust, the hero of his great epic, the Faust was ready to
spend whole of his life in hell for his love for Margaret.
But after enjoying the beauty of Helen, the most beautiful

66. Quoted from Mehta, Rupamji's Scientific Curiosities
of Love life and marriage, p. 23.
woman of the world, Faust to realised that joy of physical love was transitory. There was no permanent bliss of happiness in this physical union and he atlast found solace in absorbing himself in the service for others. In this way he started a new spiritual life and then God brought him to the Heaven.

In English literature the passion and love was very brightly projected in the Romance literature. After the end of the crusade a calmness prevailed in the medieval society of England and naturally love-theme came to prominence. The stories of King Arthur contributed a good deal of love stories to the romance literature of the Medieval age. In addition to this the most noteworthy romance of this period were Sir Gawain and Green Knight, Pearl, cleanliness, patience etc.

Faerie queene by Spenser is the beautiful epic poetry of this period. The Christian ideal of love had been represented by the character Una in the epic. After Spenser Shakespear the great poet emerged in the English literature with an unique creative talent. He showed love in its various facet through the characterizations of his drama. Besides the drama he composed some memorable love poems. One of his beautiful love poem is Venus and Adonis. Venus is a goddess of love and she bears a deep love to Adonis who is unable to realize the depth of love. He mercilessly refuses the love of
Venus. At last Adonis dies and Venus becomes mad at this sad incident. The dead body of her lover now turns to a beautiful flower. The love sonnet written by Shakespeare betrays the different mood of love bound heart very beautifully.

After Shakespeare another notable writer who clarified love is Milton. In his Paradise Lost the Christian idealism of love has been expressed very beautifully. A couple Adam and Eve fallen from heaven for their misdeed, found a new heaven amidst the sweet embraces here on this Earth.

The Romantic age comes with a rich thinking on love. The romanticists see the world pervaded with the charm and greatness of love. In this regard they are highly influenced by Rousseau, the philosopher and the political thinker.

Thus love finds an unique expression in western literature beginning with the Greek literature till the letters of to-day. Here we are giving only a few examples which are very relevant in our discussion.

Treatment of Love in Early Indian Literature

Vedic Literature

The growth and development of love in respect of its philosophical and worldly forms had its origin in the Vedic literature. In the Rigveda, we find some verses full of beautiful picture of the heart filled with love. We may
refer to two beautiful stories of love, viz. the story of Urvasi and Pururava and that of Yam and Yami. While in one the heart full of love of a man is revealed, in the other that of women is disclosed. The mortal king Pururava met divine Urvasi—who, later on, become the mother of the child of Pururava. At the time of Urvasi's departure to heaven, the picture of the heart of Pururava soarely affected with sensual enjoyment is revealed in his request to Urvasi. The king while describing the state of his separation, said that the arrows did not come out from his quiver, but he lost the glory of his victory. By wincing in the battle, he has not been able to bring thousands of cows. 67 Having refused Pururava and expressing the state of fickle mindedness, Urvasi said that the love of a woman is never permanent. 68

In the story of Yam and Yami, it is found that Yami being soarely affected by love, requested her brother Yama to satisfy her sensual pleasure. So, in the dialogue of these two brother and sister, a picture of the state of being affected by love of the women, seems to be clear through


68. Pururova mā niśtha mā propoṁto mā tva vṛkaso aśivāsa ukṣan na vai straināni sakhyāni santi salabṛkānaṁ hṛdayanyeta' Ṛ. v. X-95-5.
the request of Yami to Yama. As rightly observed by Prof. S.K. Dey these two stories of Urvasi and Pururova and Yana and Yami are the most ancient stories of love in the literature of the world. To quote his own words—"Modern taste may be equally fastidious but both deserve precise as the first known love poem in World literature."69

In the Rgveda another story of such type of the state of being soarely affected by love comes to be revealed through some characters. We find that Ghosa, the daughter of sage Kaksivan, after getting cured of the disease leprosy, become desireous of being united with her dearest lover. In the love story of Agastya and Lapamudra, their state of being soarely affected by love comes to be very clearly revealed.

Likewise, in the hymns known as Vasikaran of the Atharvaveda, the willingness of receiving love by both the man and woman is found to be clearly expressed. Even in the verses recited or used in connection with marriage ceremonies, the purpose of the lover and the beloved is stated.

The Brahmanas, one branch of the Vedas are generally the religious works. In these works, we find no particular deliberation on love and in certain cases the love episode comes under the purview of discourses on religious customs. Sometimes, love is adored as the God of love (i.e. cupid)

and is considered as moral conduct. In some works, the stories of love are included. In the Satapatha-Brahmana of the Suklayajurveda, we find the mention of the story of Sakuntala and Dusyanta along with the long narrated story of Urvasi and Pururava.

In the Upanisad, however, love is compared to immortality. In the Brhadaranyaka Upanisad, in connection with its explanation of the theory of love, it is stated that it is only love for soul that one becomes dear or favourable to another. In the Taittiriya Upanisad, the supreme being is described as the source of joy i.e. source of love. This source of joy i.e. the supreme being as referred to in this Upanisad comes to be conceived as the God of love in latter age.

In the Vedic age creation, pleasure and immortality etc. were considered as love and thereby it tried to comprise a vast meaning of this sentiment.

In epics: In the two ancient great epics of India viz. the Ramayana and the Mahabharata, the main themes are the projection of the total life in different shades. Love and passion are treated carefully in different levels. In many

70. na va are Kāmāya sarvam bhavati atmānastu kāmāya sarvam Priyang bhavati—Br.u.II-IV—115.
71. raso vai sah—J.U II-VI-I.
stories of two epics the physical strength heep in the field of winning beloveds. In some cases the sincerity and devotion also play a greater role.

In the *Ramayana*, the love-episode of Rama and Sita is mainly described. In the *Mahabharata*, however, the various forms of love are shown through various stories or events. The love stories of Dusyanta and Sukuntala, Nala and Damayanti, Pururava and Urvasi, Kaca and Devajani etc. are very beautifully portrayed in the *Mahabharata*. As in the case of Nala and Damayanti, Rama and Sita, the highest culmination of conjugal love, is depicted; so also in the case with the story of Urvasi and Pururava, wherein we get a vivid picture of vivacity of bodily pleasure.

Love as a pure sentiment could not get revealed in the epic-age. Prof. S.K. De, while explaining the cause of coming into an end of the free love of the Vedic age, remarks thus—"neither the culture of the age nor its social environment was favourable to the development of pure love poetry in the orthodox literature of the higher classes, which was dominated in the main by a serious and didactic motive." 72

In Buddhist Literature: The Buddhists observe life differently and they did not pay attention to normal pleasure of life. So we do not find episodes in their literature where love is glorified. According to Buddhists, Mara, the God of love and death is an obstacle in the path of "Sadhana". Mara is mainly the love itself. In his magnum opus Buddhacaritam Asvaghose describes Mara as—

"ya kamadevam pravadanti loka
citrāyudham puspasaram tathāiva
kaneprācārādhipatinā tameva
mokṣadvisām māramudāharanti 73

(Whom the people call Kamadeva i.e. cupid the God of love. Citrayudh, the flower-arrowed one and who is the lord of giving publicity of love, who is against emancipation whom the people call Mara).

This Mara of the Buddhists is almost like satan of Christian religion. Mara is the root of all the misdeeds in the life of people. In the Pali works, we have the descriptions of actions and reactions of inauspicious deeds of Mara. They also describe how Mara tried to desist Buddha in attaining great wisdom by way of creating obstacles in

73. Asvaghosa : B.C. XIII-2, p. 11.
his penance and how Buddha in turn defeated that mighty Mara. Even in the Jatakas based on the Buddhist religion, the truthfulness of love is firmly denied. The Jatakas also have depicted the fickle mindedness of the women in the field of love. In eulla-padma Jatak it is stated Prince Padma was cheated by a woman, whom he gave life in distress. In the Vataqrah saindhava jatak, we see a vivid picture of how a proud or haughty woman cheats a man. However, there are the mentions of the appreciation of women like Yosodhara Khsema and Visakha etc. and also the recognition of the greatness of the harlots like Amrapali though this jatak reveals mainly the fickle mindedness of the women. This ideal of the jatak are also found in the fables narrated in the Pancantra and Hitopadesa, the great prose works of ancient Indian literature.

Although in some Therigathas written on the ideal of the Buddhism, we find the beautiful treatment of love, yet these are full of spiritual ideas. In these works, the individual emotion and feeling etc. have been lost in the midst of spiritual ideas. To quote the words of Prof. S.K. De—"Here and there, we catch therefore a glimpse into the heart of the woman, but the tender emotion is rigidly excluded in the glory of spiritual attainment". However, Prof.

De while noticing on extra ordinary or unprecedented scene in a Gatha called Diggha-Nikaya, remarks "This exquisite little love song is like a little oasis in the immense and arid tract of Brahmanical and Buddhistic literature of many centuries, but it is also a sure indication that in the popular Gathas of which this is the only surviving specimen, love must have been an important theme." 74

In classical literature: The free nature required in love comes to be revealed in the Prakrit literature. The Gatha Sattasai of the Prakrit Poel Haul clearly shows the various manifestation of love. Love is the main theme of this poem. In the 'Sataka's also the ideal of free love comes to be expressed. In the Caupancasika of Bilhana, a lyrical poem of fifty verses. We have a fine picture of love both free and temporal. In these poems, love comes to be treated as free from the knowledge of guilty in respect of morality.

In Sanskrit literature, the developed form of the love-tradition is to be found in the poems of Kalidasa. In the works of Kalidasa it is shown that the pain and sufferings are essential to realise the beauty and greatness of love. Love based on morality takes a beautiful form in his great works. When the dartiness of sensual pleasure disappeared and the mind having been cleared like a mirror,

74. Ibid., p. 10.
both lover and beloved became capable of visualising each other. That is way in the last act of the Abhijnanasakuntalam, Maricha said to Sakuntala—

sapadasi pratihata smrtirodharukse
bhartaryapetatamasi prabhuta tavaiva/
chaya na murchati malopahapatrapa sada
suddhe tu darpanatale sulabhavaka sa 75

(It is the curse only because of which you were rejected. When infatuation vanished, your masterhood on your husband has been recognized. When a mirror becomes dirty by dusts, then no reflection takes place and as soon as the dartiness disappear, then there takes place reflection).

In Vaisnava Literature: The Vaisnava literature is very rich in depiction of great love of Radha and Lord Krsna. A picture of earthly love is reflected in the play of love of Radha and Krisna. According to Vaisnava writers love is the only means of attaining emancipation. It is love that purifies a man and Radha is the symbol of that immortal love. In the lyrics written by Vidyapati Candidas, Gobinda Das, Jnana Das, Mirabai, Kabir, Tukaram etc. love come to be revealed with the spiritual suggestion. Vidyapatim one of his immortal poem describes the beauty of love in a very wonderful way—

75. A.S. VII-32.
Where she places her feet, the lotuses come in full, where her limbs gladden the electrical wave play. What that handsome Gori I have seen and she keeps her in my heart.

The Padvali having its source in the ideal of devotion propounded by Srimad Bhagavatam record a novel and glorious chapter of love in the early Indian literature.

Thus the Early Indian literature is rich in the delianation of the great sentiment of love and it inspires the modern writers also to a considerable extent.

Treatment of Love in Early Assamese Literature:

Reviewing various types of Assamese literature from the oral one to modern age we find expression of love in different forms. It is not possible to discuss them all in details here. An attempt would be made to mention the main characteristics contain therein.

Unlike the literature of different countries of
the world, Assamese oral literature are mainly love orien-
ted. Bihuqit, Goalparia loko git which form parts of oral
literature are characterised by plain and direct expression
of love, while in literature like Biamam the expression of
love is subtle and well refined. Although generally these
oral literature are love exciting yet it had vividly por-
trayed the simplicity of personal love. In the Bihuqit we
find nice description of lover's beauty in one hand and
the earnest desire to be one with lover too. This can be
guessed from the following—

Hah hai carim goi tomar pukhurit
par hai parimgai calat
Gham hai somam goi tomar sarirat
makhihoi cuia dim galat

(like a duck he (lover) wanted to swim in the pond of his
beloved, like a pigeon he would like to sit in the roof of
her house. He would like to be with her like sweet of the
body and like a fly he would like to kiss her cheek).

In the Assamese Ballads we find the narration of
beautiful love stories vividly. In the Nahar khorâr git,
Phulkumwarar git, Dubalâ sântir git, Jonâ gabharur git
episodes of love are dealt with. The sky is the limit of
the imagination of these poems, composed by the rural
nameless writers.
The early age of written literature can be traced from the *Mantra Sāhitya* and *Charijāpada* where love is expressed in a special form. "Mohini" "Basikaram" etc. are the mantras composed to attract the lovers and beloveds. The urge for love is very nicely expressed in the mantras.

Charyapadas are nice pieces of poetry with different levels of meaning. The secret meaning of different charyapada expresses how a bodily love can be transformed to a spiritual love.

While translating *Valmiki's Rāmāyana*, Madhab Kandali, the greatest poet of the Pre-vaishnavite age narrated love in his own way and vision. In expressing love and beauty in his *Rāmāyana*, the poet gave expression on local taste and as a result his *Ramayana* was accepted universally. In his epic there is an admixture of local beliefs, uses and religion faith. The poet very off and on expressed his own taste in the realm of love. In the original *Rāmāyana*, Ravana being enamoured with the beauty of Sita to enjoy her physically while the Assamese poet in depicting the character of Ravana instead of keeping the original form had expressed the character in a moderate way which is acceptable to the common people. In narrating the physical beauty of Sita and the deep love she bear for Ram, Madhab Kandali's talent is universally acknowledged.
In the Vaisnavite age it is seen that the poet instead of giving emphasis on the description of common love has put more importance on describing sublime and spiritual love. That was the accepted norms of classical literature. In Sankardeva's "Harmohon" and "Ras Lila" the two pieces of beautiful poetry we find the vivid description of love and beauty. Though the poet describes the physical gestures of exchanging the love in a sublimatic way still these are full of human appeal.

During this period the Pacali poets also are found to be depicting the human behaviour in the field of love. To give pleasure to the common people, the Pacali poets engaged themselves in writing, the gross passion. They also describe the story of Bhagavat Puran and Ramayana emphasizing on the local latest. Of the Pacali poet Pitambar—who was contemporary of Sankardev was completely free from Sankardev's influence and had expressed love in a secular way. In his Usha-Parinay he depicted in the character of Usha a picture of sex afflicted woman. Likewise Durgabar in his Giti Ramayana has expressed nicely the passion of love, pathos and apprehension of common man through love bound heart of Rama and Sita. In the Manasa Kavya of Manakar and Padma puran of Sukabi Narayan Deva it is found that in narrating love of common man the writers at times crossed the boundary of decancy. As an example in the description
of Behula Lakhindar on the naptural night and in the *Padmā Purāṇ* of Sukabi Narayan Deva transgressed into nackedness the love affairs of the Gods also. The writers have given the local taste in these writings.

The Vaisnav poets who have came out after Sankardeva could not make themselves free from spiritual influence of Sankardeva, so these poets while describing the love stories always maintained a decency and decorum. Even though they freely described the love affairs, yet they made an attempt to maintain idealism and spiritualism therein. In spite of Ram Saraswati being a people's poet he did not put emphasis on common taste and love affairs. Even in translating Jaydeva's *Gītā Gobinda* the poet tried to create an atmosphere of devotion through Vaisnava ideology. In Ananta Kandali's *Kumār Haran* there is nothing extreme in describing love affairs of Uṣa and Aniruddha.

At the patronage of the Ahom kings a powerful literature based on love took shape. Amongst the Ahom kings Rudra Singha and Siva Singha composed song by themselves and in some of their songs they nicely put up the love affairs of Radha-Krisna and beauty of goddess Durga.

To please the Ahom kings the poets also began to compose songs on earthly love. Kaviraj Chakravarty, a great poet of this time, translated Joydeva's *Gīt Gobinda* and the great Puran *Brahma Baibarta Purāṇ*. His another writing
on love is Sakuntalā. Though the poet prepared his poetical work basing on Kalidasa's Abhīgnanaṇa Sakuntalam he has made an attempt to put his own gloss in creating a sringar rasa. His Sankhachuda Badha, Krisna Janma, Brahma Baibarta Purāṇ etc. are full of description on sexual love.

Hari Banqsa of poet Bhabananda is another work of sexual love of this period. For creating sexual love the poet Bhabananda completed his work with the earthly love affairs of Radha-Krisna. Another poet Bidyacharan Kavi Sekhar Bhattacharyya translated Hari bangsa into Assamese. It is also full of erotic sentiment.

Another poetical works of this period is Madhav Sulochanā Kavya. The love episode of Madhav and Sulochana was so much popular with the poets of this period that two poets Din Dwīg and Siva Sarma separately composed the two works under the same title dealing with this subject.

The general theme of the literature of this period were royal praise and love. The love episodes outside the religious controversy attracted the poet. The poet tried to make their compositions popular by publishing them in familiar Assamese language by keeping the spirit of Vaisnav literature. One of these book is Madhumālati and another is Cahapari Upakhyān. These two books were written in the 18th century basing on the Madhumalati by Malik Manjan in Hindu
and Mrigavati Charit by Kutuban. The original roofs of these epics is the romantic love stories prevalent among Muslims. The story of Madhumalati had been popularised during the 16th century by the Hindi poets. But the Assamese poet without going through the original works composed these two works. Perhaps they wrote it hearing the story elsewhere and that is why the works could not reflect the real beauty of the original works.

It can be safely said from the above that before the beginning of the modern age love stories had played a vital role in Assamese literature and sometimes these love stories were to a considerable extent free from spiritual atmosphere.