Myers was also a prophet on lesser matters - not because he possessed any occult power of foretelling the future, but because he had the power of seeing in the present what the future must bring. Love truth and unselfishness are not merely moral figures but they form out highest ideal because in them lies such a manifestation of power. All outgoing energy, following a selfish motive is frittered away. It will not cause power to return to you but if restrained it will result in development of power. In fact, love and unselfishness can never be understood or appreciated by a mundane type of mind. It is the ethereal mind which is capable of soaring of the Infinite that can truly practice unselfishness. With the growth of love and unselfishness the dividing line between the finite and the Infinite disappears. Non-attachment is disinterestedness not uninterestedness. It is not sluggishness but intense activity. Therefore, work done freely and lovingly will bring peace and happiness.

To Amar, as to Myers the good on earth could only be realized in -

"... the ghostly shapes of abstinence and renunciation - earthly images of the ultimate Nirvana."

attracts man to woman, woman to man, human beings to human beings, animals, drawing the whole universe ... towards one centre? That is what is called love ... It is the one motive power that is in the universe." Myers's views correspond with Vivekananda's like him, he believes Love is Unity in duality, the reconciliation of these opposites, known in experience. Human love id the sacrament of the union of souls. The love of Hari and Sita is the love of Primal Man and Woman for each other. Myers symbolizes it with grandeur and artistic beauty: The two butterflies were still tumbling about verily - pond, the shadows across the path seemed to be almost the same ... Sita whispers into Hari's ears in trembling voice:

'Oh, it is wonderful to be loved ... But one should be wonderful to deserve it. To be loved one ought to be above all change. One ought to be perfect in body and spirit. one ought to exist but for love alone - no matter how short the time. One should be perfect and then one should die.'

For wherever there is any love, it is He the Lord who is present; where the husband kisses the wife, He is there in the kiss; where the mother kisses the child, He is there in the kiss where friends clasp hand he, the Lord, is present as the God of Love; when a man experience real love, he feels the ecstasy, the depth, the tenderness and the beauty. As far as sex is concerned it is an infatuation, and a part of love and a type of the natural urge. This sex is suggestive and mysterious yet potentially real and immediate and not abstracted, idealized or spiritualized. Gunevati (in Prince Jali) stands close to the heart of things. Every moment of her existence is charged with a superfluity of interest.

The interest resides in the body, in sex: and sex and religion are one because:

"Gunevati had no need to look into the past for a savior, not into the future for heaven, she lived in her body, and her body was her present sufficiently."1

Gunevati was illiterate, ignorant, orthodox and superstitious. She knew no principles of abstract ethics. Her religion consisted only of sex. when she meets Jali second time she seduces him unblushingly and assertingly into the mysteries of sex. Jali, in his turn, finds her playful, pretty and lascivious. she impresses Jali by unfolding certain secrets regarding sex and tells him that Rajas and Emperors are after all males and great ladies - Ranees are women, so they have no secrets from her Jali becomes stunned. He holds his breath for the things she knows are marvellous and signify alot. She has full knowledge of the scandalous secrets, political and court intrigues. She tries enlighten Jali by exhorting him that "the world was an extra ordinarily mysterious place: the lives of men were secret: and the deeper you dug down, the stranger and alluring the arcanum of the spirit became."1 Thus, Myers has presented his ethical views in all perspectives. Through various characters he has tried to prove that the concept of morality and religion varies from person to person, from society to society and from time to time. The habits and customs of the society. May be useful for the men living in their society but each and every society we find that some moral rules are laid down by the men of the same society and the members of the society are expected to follow those rules or codes for the establishment of peace and order in the society.

Works Cited

[1]. Myers L.H.: The Near and the far, P. 134
[3]. Myers L.H.: The Near and the far, P. 190