CHAPTER-4
NEGLIGENCE OF TRADITIONAL VALUES OF WOMEN'S LIFE IN
AJNEYA'S NOVELS:

Before analysing the negligence of traditional values of women's life in Ajneya's novel, it is necessary to have a comprehensive study about values.

Value means the life view or that intellectual unit which we call active norm. Values are related to changes in the society. Some values are objective, while in life there is the blending of subjectivity and objectivity. Values are related to the society. Ajneya has considered the human intellect to be the source of values which itself give permanence to some values and in due course negate the other. In every age there is in human life the destruction, establishment, determination and fixation at the social level. In our country, traditionally the ethical values are accepted as a part of religion and philosophy.

That which we call value, was known as ideal and before this, 'Dharma'. In the early days there were very few changes in values and the environment. So the experiences in those days did not appear miraculous and exciting. In the modern age the changes are taking place rapidly and because of this, people shows
unprecedented sharpness and desire for ignoring and transcending the values. Such people-oriented changes have been taking place after the Second World War, specially because of atom bomb dropped over Hiroshima and Nagasaki. Such mass destruction put a question mark on human-values.

After Independence the country was divided as a result of which many inhuman incidents took place which had wide effect on the psyche of the people. Also the post freedom generation became more conscious of recognition of their national pride.

Values play a special role in the life of individual and the society. It also directs the conduct and behaviour of people. Values are of two types -- individual and social. The individual values express themselves in the outer conduct as well as behaviour. The social values direct the family religion, nation and the moralities associated with them.
Life is a never ending struggle. It has contradiction because of which the individual and social values are always changing. The determination of values are expressed as follows:

THE HELPING ELEMENTS OF VALUES-DETERMINING

SOCIETY  RELIGION  SCIENCE  INDUSTRIALIZATION  ECONOMICAL  LIFE-PHILANSOPHY
&  POLITICAL

So, it is clear that society, religion and scientific ideologies have contributed to the process of determining the values. Society and religion vis-a-vis development and change of their principles have determined the values also. But science has taken into account, observation and experimentation as the basis of the process in the creation of values.

With the development of science the religious-consciousness of man became weaker. Industrial revolution and the development of technology have played an important role in the change of values. Science not only has its impact on industry but also influenced the economic & political system and the philosophy of life. Darwin's Evolutionism, Freud's Sexuality, Bergson's Elan vital, Sartre's Existentialism have made important
contribution in the field of the philosophy of life and gave a new direction in the determination of the values of life. Two processes were involved in the change of values - (i) those related to the outer world of individual, (ii) those related to the inner world of individual.

**PROCESS OF THE CHANGE OF VALUES**

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The changes which take place to man's outer world are related to social, cultural, religious, political and economic changes. Similarly the changes which are related to the inner world include complexes, fear, conflict, alienation, doubt and the changes in the relation between man and woman.

In the social field along with individualism, human dignity, breaking of the joint family, youth anger, woman liberation, baselessness of marriage, free sex relation, struggle in marital life, free association, friendship, racial attachment, superstition etc. also have been discussed. In the economic field concepts like class-struggle (Karl Marx)
and anonymity of the exploited have developed. Because of this analysis of class-struggle, industrialization, freedom from exploitation, economic struggle have developed. In the political field, concepts like freedom, democracy, nationalism, removal of untouchability, freedom of expression, national unity etc have developed. The development of new thinking in the economic, social and political field have also influenced the social life.

In the cultural field there has developed modernization in artistic technology, folk belief and recognition, values and life - philosophy and tendencies (Sanskar). Along with this the traditional ethical values have declined.

Along with the external changes in the life of an individual, the internal world of the individual also showed changes and so, the attitude towards life and life style also showed changes. The internal world of an individual was divided into two parts -- feeling and intellect and a never ending struggle started between them. Excess of intellectualism in the personality of an individual broke into many parts.

The environment and the condition of modern-age has induced an increase in the needs of an
individual. Consequently this has led to competition, busyness and materialistic philosophy of life. Many complexes developed because of the inability to satisfy the need. Now-a-days the complexes start from the beginning of the family life. Lack of affection and sympathy has made Shekhar of Shekhar Ek Jiwani a rebellious youth. Yoke of Apne-Apne Ajnabi becomes complex-ridden due to the lack of reciprocation in love, family and social patronage and her selfish nature. In the presence of such complex a person either shows resignation from life or becomes rebellious. This rebellion shows its maximum expression in Shekhar Ek Jiwani. After this rebellious condition comes to an end a strange feeling of helplessness, compulsion and frustration develops which ends in a feeling of alienation. Similar situation has been depicted in Nadi Ke Dwip. Rekha, Bhuban, Gaura and Chandra Madhav, all these characters show the feeling of helplessness, compulsion and frustration. They feel themselves alone. Dr. Sushma Dhawan in this context said that at the bottom of the complexes and frustration there is a social order which has became depleted because of which man is wondering along with the load of loneliness and emptiness. Devendra Issar has expressed his views of the process related to change in values as that the modern fictional literature is harping upon destruction of values.
conflict in values, valuelessness, emptiness of values and relativeness in values which is seen in the form of political dilemma, economic and social inequalities in the external world and at the individual level in the form of complexes, fear, conflict, alienation, doubt, spiritual barrenness and in the form of revolutionary changes and sexual freedom in all the relations of man and woman. 4

The directions which are attained by the pursuit for new values have been expressed by Ajneya in his Adhunik Hindi Sahitya. They are as follows:

i) In the area of religion and morality - humanism, the re-establishment of the ideals of compassion.

ii) Natural perception vs intellect dependency on 'Rakta' (Physical factors) against mind.

iii) In the field of social organisation -- condemnation of bourgeois social structure and destruction of homes and families.

iv) In the area of sex -- New definition of sex which neither considers it as only a physical relationship nor a social bond or vow but a feeling of dynamic communication.

The novelist of the Premchand Era has already felt the changing conditions and futility of the traditional values, the need for establishing new values and continued to disturb them but they could not provide
it with a new and matured outline. In many novels of this era, such merciless attack on depleted society and the meaninglessness of traditional moral values is presented that writhe in agony.

The need for reviewing the traditional life-values of woman from the beginning had been accepted in the Premchand - Era. In the Post-Premchand-Era emphasis was given regarding morality on the purity of feelings and thoughts rather than on physical or material behaviour. In this context Dr. Shail Rastogi said that in the Pre-Premchand-Era, the woman wearing 'Lahanga' in veils, laden with ornaments walked behind the novel but now she is in front of the novel. The very form of woman has completely changed. Her language is changed -- the standard of life has changed and there is a complete change in her ideas. The woman of the present age has wonderful capacity to face the inequalities of life. In her mind the storms of rebellion are sulking.

With the changing time the contemporary religion and truth also changed. Consequently the values of human life which are the pillars of culture starts breaking. The values of human-life do not develop in one day. There is a long old tradition behind them. The breaking of values or change in values is accomplished by
Values break, but they are not formed at once, there is an intermediate stage in which the individual wonders without any base. He is not able to reach his destination. He is not able to cope in the new era with his old principles, beliefs and values. In such condition he starts ignoring the prevalent values of life.

Hindi fictional literature started with the tendencies towards reformation. From the recognition of the idealism, when and how it collided with the reality is difficult to know. It is said that the fiction depicts the reality in life and situations. Therefore it supports within itself in place of traditional orthodox morality. In the novel there is an attempt to establish the changing life-values of man and woman in context with the changing reality of the situation and there is a neglect of the traditional values of life.

Ajneya is a rebellious writer. He has revolted against not only the traditional style in literature but also against the traditional values of life. In the context of the contemporary values of the life, it can be said that there is an attitude of neglect in his novels. Ajneya belongs to the writers of that age of conflict where there has been clash between the real and the ideal. The traditional structure of the joint family was shattered and as a result the values of family were being de-valued. The main reason behind this
condition of neglect appears to be the alienation between person and a sense of strangeness at the conscious level. As a result of which by neglecting one's social values, a man tries to establish the individual related values. Basically Ajneya is the writer of individual consciousness. Therefore he has given more importance to the personalities of his characters. As a recognised individual fiction-writer Ajneya has established the values relating to the individual recognition, accepting ego as the main centre and has evaluated the rebellious consciousness of man within the various dimension of the society, family and culture. Behind this rebellious expression one may find, the traces of the struggling content of the individual attempt to establish new values in place of old values. In this direction we find in Ajneya's novels, the discussion of two separate areas for man and woman at the level of individual recognition in which the woman is more highlighted with speciality.

The women-characters of Ajneya are rebellious. They accept the traditional value of life but when they feel that they are being exploited, they leave them. The consciousness of woman-freedom is paramount in them. The women-characters of Ajneya neglect the traditional values of life, at the same time the breaking of moral principles and values have also found expression in various forms. These women-characters are more insistent of individual related values in place of
traditional social values.

In the light of above discussion we shall study the neglect of traditional values of woman in Ajneya's novels under the following headings ---

NEW EVALUATION OF MORALITY :

Before discussing the new norms of morality, it is necessary to know what morality is? What is the relationship between society and morality and what are the traditional moral elements.

The word morality (Naitikta) comes from the word 'Niti'. Etymologically this word comes from 'Neya prapane'. 'Ni' means to take, that is, to bring or take the man to the direction of truth. The function of 'Niti' is to take the human being from 'Ast' to 'Sat' tendencies or to pave the way for truth for the man. 'Niti' provides the direction of consciousness and also develops a purposeful life. Morality (Naitikta) is the vision integrated by 'Niti'. Morality is the first teacher in the development of human-character, which directs it to live in the society.

In order to keep peace and order a unique
type of system of conduct is developed which is known as morality. According to Radha Krishnan the knowledge of morality is the true education. Moral education is that process of the development of character and personality which draws a dividing line between animal life and human life. According to Ralf Perry morality is the system which wipe out the struggle between two mutually opposite interest. According to Encyclopaedia Britanica, "Moral law is a social acquisition; and knowledge of it is socially mediated. Not innate to the individual. It is only when we begin to find certain kinds of behaviour expected of us as what we one and become spectators of our conduct from the point of view from which others see us that conscience emerges in us. It is not inform like instinct nor does the soul possess it before embodiment."

Mahatma Gandhi has also accepted morality as the highest means and ways. Because morality makes man 'God like'. Whatever man and society desire can be beautiful, well organised and available equally to all when the principle ideals of human and society are based on morality. Lack of morality is considered the main reason behind all the problems. If an individual has moral awareness, all the problems get solved automatically.
SOCIETY AND MORALITY:

Morality and society are intimately related. No society can survive without morality. For complex society, mutually dependent society, society based on mutual cooperation, moral principles and codes are equally obligatory. Any social organisation, howsoever superior it may be cannot develop a healthy society unless it is supported by individual honesty, morality and discipline. The evaluation of the development of the society is dependent on individual morality. If a nation is without ideals, human tendencies fail to develop and feeling of mutual co-operation too cannot appear. The highest base of construction is morality. The moral consciousness of an individual is the only base of social progress.

ELEMENTS OF Morality:

Ancient Acharya while accepting morality have classified it into three parts -- Behaviour, Dharma and State. So morality can be of three types —

i) morality related to behaviour and conduct.

ii) morality related to 'Dharma',

iii) morality related to state and nation.
The fundamental elements of morality are of those on the basis of which morality is named and which are supported by spirit and humanity; and which are accepted to society. The classification is not watertight. It is possible that the accepted elements may be changed along with the progressive phases of contemporary society. The following are traditional elements of morality ---

i) Four fold of society (Brahmin, Kshatriya, Vaishya, Shudra).

ii) Aashrams -- Brahmcharya, Grihasta, Banprastha, Sanyas.

iii) International brotherhood.

iv) Purity.

v) Optimism.

vi) Truth.

vii) Woman.

viii) Married life.

ix) Morality in domestic life.

x) Mutual co-operation.

xi) Consciousness of individual responsibility.

xii) Sense of duty.

xiii) Hospitality.

xiv) Sadhuta (gentleness).

xv) Renunciation.

xvi) Compassion.

xvii) Pleasure and pain of world.
xviii) Conduct.

xix) Dharma and poverty.

xx) Dharma relating of refugee (Sharnagata).

xxi) Forgiveness.

xxii) Sense of sacrifice.

xxiii) Contentment.

xxiv) Forbearness and courage.

xxv) Boldness of action.

xxvi) Faith and gratitude.

xxvii) Self respect.

xxviii) Bravery

xxix) Love.

xxx) Love of the nation.

xxxi) Sense of dharma.

xxxi) Duty relating to husband (Patiwrata dharma).

xxxiii) Ruler.

xxxiv) Promise - keeping.

xxxv) Behaviour towards enemy.

xxxvi) Self philosophy.

The question of morality is one of those problems which were born out of the insistence on the increasing intellect in the inner life of modern man and the machinisation in the outer life.

Morality is related to society. But its
sources is the wisdom of human. The internal consciousness of man always desires to break the prevalent moral organisation. The moral views of every age are dedicated to some ideals. The development of science has shaken the basis of traditional moral values. In this context Ajneya said that the values of human has been increasing along with the progress of science and transitional human-values has been on the decline. Science has accepted man related and not God related values.

The first reason for the change in moral-values is the change in the feeling of religion and views about God. It is now clear that man himself is responsible for the creation of man. So, the belief in God is decreasing day by day.

The second reason behind the change in the new definition of nature is that the progressive process of science has made man to believe that his intelligence can answer all the questions.

The principles of evolution has established the consciousness of human superiority; as a result of which a new-revolution in thinking was developed. The man who was oriented towards God, suddenly became the centre
of creation. There is no doubt that being a part of God's creation, his rights and duties could be ascertained. There was no doubt or uncertainty regarding the religious duties and morality based on religion, but on becoming conscious of being the centre of creation and the society all his standards and values showed a change. His morality became human-related instead of God-related.

According to Ajnaya morality is the result of cheap-freedom and not God. The standards of the morality of action lies in that on which one can imbibe those values consciously and voluntarity. Because these values are higher than human. The determination of their acceptance is from the side of total humanity which is reflected on it. This is the moral responsibility.

The neglect of moral values which is for the immediate advantage is not liked by Ajneya. Because morality being relative does not remain effective. Such morality is under the control of class - selfishness or national interest.

Morality is required when the standard of behaviour changes; because opportunism alone can not be a cultural ideal. Ajneya also feels the need of moral education in education. He emphasises the need of that
morality which give the correct direction to our actions. According to him morality should be related to common welfare.¹²

The development oriented process of science has changed the moral feeling of man. Morality today is accepted in the form beneficial for common people. Ajneya has evaluated new standards of morality in his novels. His characters are endowed with the new standards of morality. His women - characters want to present some new ideals in place of absolute morality.

Shashi thinks that our morality is only a geographical morality. The truth and falsehood lie on either side of the line of morality, therefore our morality is lifeless. Its ultimate evidence is not a living truth but only a live a lifeless and a much trodden track.¹³ While blaming the eternal morality, she says that the basis of this morality is prohibitions which is negative. The essence of the morality of the world is negative where the natural greed, fear and conflict are prohibited. Shashi longs for such morality as that which instead of rejecting the natural tendencies of man includes and absorbs him within itself.¹⁴

Rekha of Nadi Ke Dwip does not undermines
morality but she does not accept the interference of social morality in her personal life. She does not accept the 'Srimatitwa' prescribed by the society. Even though married, she is dedicated to Bhuban. She has different view on morality. She feels that morality is incomplete where there is a feeling of guilt and sin along with person's internal motivation because the personality which gives it is incomplete.¹⁵

The standards of the morality of the woman prescribed by the male dominated society are illusory and incomplete. We find strong form of this in Ajneya's novels. The expectation which a man has regarding the behaviour of woman comes under the category of injustice and torture. It is unfortunate that even an educated and moral man is unaware of this. Because of the moral consciousness, Shashi tries to keep her husband satisfied but Indian husbands like Rameshwar is not able to understand her character. He does not consider his wife as a person but a thing under his rights. His doubting nature has made Shashi's life a hell. She accepts her expulsion by her husband with great courage and lead her later life with Shekhar without caring for the society. She loves Shekhar and does not consider her love sinful.¹⁶
Rekha of Nadi Ke Dwip, though married, is dedicated to Bhuban. Some critics have considered the relationship between Rekha and Bhuban as immoral. It is perhaps not improper to leave a husband who does not give anything besides dishonour and pain. Rekha could not get the happiness which a married woman gets from her husband. So, in such a situation if she loves Bhuban and completely dedicates herself to him then nothing is improper about it. Ajneya has established the fact that the prescribed moral action are the makers of sorrow. They should be rejected. Indirectly Ajneya has established two moral principles through the characters of Shashi and Rekha --

i) The marriage of the woman should be an out come of love,
ii) The relationship between husband and wife should be based on equality.

Shashi dies when her husband kicks her which is a burning example of the exploitation of woman and proclaims the failure of morality in the contemporary social organisation. The abortion of Rekha also comes under this category. Expelled by her husband while living with Shekhar, Shashi gets blame from the society. They are compelled to go far away from the place. This courageous step taken by Shashi points towards the changing values of
life. Through the characterisation of such women characters it is shown that the educated woman is not weak to accept the atrocities of her husband quietly and lead her life under his mercy. The courage of Rekha points towards the new moral consciousness of the woman. Such a woman does not accept social conventions in her personal life. She believes that the decision taken while suppressing one's personality is always wrong. That is why from abortion to making Bhuban free and then to marrying Dr. Ramesh Chandra she takes all her important decisions herself. According to Devendra Issar Rekha goes forward towards discovering the wholeness of her personality and searching for the completeness of the world of her feelings with tremendous self confidence. There is no doubt that such sensitive, alert, magnanimous, portrayal of female character in Hindi - novel is not found anywhere else.

Rekha wants to solve the problems of sin and morality only on the basis of internal motivation. According to her the creator can also make mistake. If the personality is immaturesd morality may be incomplete but whatever is experienced is truth and so, it should not be neglected.
NEGLIGENCE OF CHASTITY:

In the society, prevalence of the marital system has strengthen the body-purity in the woman. Upto the feudal organisation the principle concerning the physical purity has became unchangable. There was a question of inheritance before the society. The Smritikaras have emphasised the marriage of a girl before puberty which proves that the chastity of woman is compulsory. In Ramayana the abandonment of Sita by Rama was in order to remove the doubt of the people. Ahilya's turning to a stone idol also reflects the importance of the physical purity of woman. The neglect of physical purity of women can be seen in a few examples. Mastsyagandha and Kunti of 'Maha Bharat' may be cited as examples. The 'Niyoga' system given by 'Smritis' points towards mental strength in place of physical purity.

The novel of the Pre-Premchand Era were mostly concern with idealistic point of view. The society was being influenced by reformatory movements but the point of views about women was not changed. Only the two faces of women that is 'Devi' and 'Kulta' were there. The ancient literary ideals were with the writers of that age. They could not establish the human-form of the woman. Whenever the woman lost her physical purity she became 'Kulta' and met with a tragic end. Attempts were being
made to remove the social evils but the ideals of 'Sati' was always put before the woman.

In the novels of the Premchand Era although the point of view regarding physical purity was idealistic some reflection of reality could be seen in them. According to Dr. Shiv Narayan Srivastava the Premchand era was an era of belief in ancient culture, traditional ideals and social decorums and while conscious of the contradictions in social customs and prohibitions and sorrows coming out of it, Premchand showed a compromise related to institutional ideals being desirous of the reform. In Premchand’s novels sufficient light was thrown on the problems of the woman, but the solutions provided were idealistic in form. The women characters of Premchand, whenever disgraced from the normal values are given enough opportunity for reform but they are never allowed to attain their previous status. They are either sent to some 'Ashrams' or meet with a tragic end. The house of ideals is reduced to pieces at the appearance of Godaan.

Because of the flow of powerful explosion of individuality, the question of traditions and problems remain behind in the Premchand-Era. Because of the strong collision of intellect and modernity, man lost faith in
the traditional world. Scientific thinking provided a new vision to see and judge everything. The place of feeling was taken by thinking. According to Dr. Shiva Narayan Srivastav the tendency to expose the ugliness of social reality, the tendency to investigate the reason for the sorrow of human, pain and the contradictions in behaviour became stronger and many human aspects were brought to light. Consequently, the social restriction were rejected and the revolution against institutionised interest began.

Entangled in the world of intellect man knows that individual and society, value and God, the faith in the traditional male-female relations are all untrue. The Hindi novels of the fourth decade high lighted the meaninglessness and emptiness of traditional-social ideals. In this effort the importance of intellectual approach is accepted.

Ajneya is psycho analyst novelist. Freud has accepted sex as natural tendency. According to him the mutual attraction and repulsion is based on sexuality. So the meaning of purity in sex-life and meaning which were before lost its importance. Previously physical purity was the only standard on which her marital life depended. But
now it is not necessary that man and woman should not have experienced sex or have been ignorant of the desire in order to make their marital life happy. Marriage, which was considered as the relation of seven-lives, has became a compromise only. Now it is accepted that a woman can recover from fall, can be accepted as a citizen and can be an important and useful member of the society. She can also get happiness by having a reconciliation in life.\textsuperscript{21} Rekha’s marriage with Dr. Ramesh Chandra was on the basis of such reconciliation.

The morality regarding physical purity of the woman is externally imposed and the basis of this is religious morality. As evolutionary ideas developed and God-related morality started changing and gave a way to human-related morality, now even after having physical relationship with many men the woman does not become a prostitute like the olden days, but remains a normal social woman. Rakha of \textit{Nadi Ke Dwip} though married, loves Bhuban. After obtaining divorce she again leaves Bhuban and marries Dr. Ramesh Chandra and lives a life of a social woman. In \textit{Shekhar Ek Jiwani} Shashi though not physically related to Shekhar while being married she continues loving Shekhar. This is contradictory to values of the traditional woman who considers even the thought of other man after marriage is sinful. But Shashi does not
consider the relation as sinful. Manika, another woman-character, makes a collection of men. So, it becomes clear that the women-characters in Ajneya's novel reflects a change related to chastity and morality which develops during the feudal-social organisation. The traditional point of view is gradually dying.

**CHANGING VALUES OF CHASTITY:**

The basis of human-life is the attraction between male and female. They are considered as 'Purush' and 'Prakriti', who are complimentary to each other. In order to formulate mutual attraction of male and female, institutions like marriage developed which later on got associated with the feeling of sexual purity. Gradually this feeling because of rules and regulations become rigid and narrow. Consequently an Indian woman lost the permission of looking at another man than her husband. These rules and regulations became rigid 'Dharma' for the woman upto the Premchand-Era. The physical purity was being emphasised in these novels.

The principles of Freud gave a new definition of sex. According to him sex is the motivating force of human-consciousness which starting from birth till death, directs the mental-processes while appearing in different forms. This point of view also found its
expression in literature resulting in the changes of standards regarding the purity of woman. The position of woman in the society also showed a change because of getting economic independence. Due to the influence of modernity, people have started showing indifference to the traditional recognitions. Modernity has not only liberated the woman from a suffocation of the feudal society but has also given a new direction.

After the Premchand-Era a new point of view regarding physical purity started developing. Psycho analyst and socialist writers have defined the changing standard of purity according to their own views. Psycho analyst novelist have accepted sex as the main motivation behind consciousness. That is why, to just like hunger, sex is also accepted as a basic tendency. They started giving importance to the analysis of abnormalities related to thought and behaviour developing out of denial of sex. The sex-behaviour which is engaged for the satisfaction of sex-relation is portrayed in such a way that in stead of producing hatred one feels sympathy. The socialist writers have tried to show the sexual corruption indulged for satisfying hunger in a very detached manner expressing the view that if the mind is clean then the corruption done with this mortal body cannot cause a reduction in human dignity. A man can be dignified like
lotus in mud.22

The freedom in sexual - relation is an important characteristic of the Post-Premchand Era. It started with Jainendra's Tyagpatra. In the entire novel all the traditional values of life are opposed silently. After getting dishonour from the husband Mrinal starts living with the coal-dealer even though she knew that he will leave her. In Mrinal's words -- should a chaste woman continue to be a burden even when the husband does not like ?23 These words proclaimed a new dimension of male - female relation.

The changing standard of physical purity in Ajneya's novel appear in two forms ----

i) In the form of the breaking of the sublime love relationship of male and female.

ii) In the form of the extra portrayal of the realistic description of physical relationship.

The first form reflects the reality of social development of our society and the second introduces the courage of changing mentality.

The views of Shashi in Shekhar Ek Jiwani and
Rekha in *Nadi Ke Dwip* regarding the physical purity reflect the breaking of the sublimity and purity of male-female love relationship. Rekha wants to dedicate herself to a person who is equal to her physically and mentally. She said that one type of submission was going on within her but she did not like to submit to unreality. She is more attracted towards mental relation than physical relation. That is why even after marrying Dr. Ramesh Chandra, she loves Bhuban as she used to love before.

The freedom of love is also strong in Shashi. She loves Shekhar even though married. She considers it to be a boon. Rekha feels a sense of fulfillment and shows gratitude towards God and Bhuban.

In *Shekhar Ek Jiwani* through Manika, Rani, Lily and Rubi, Ajneya has extensively portrayed the physical relationship. There is nothing like love. Only the body and intelligence, one catches the body and other money, this is only love. Manika presents the distorted and corrupted form of power which is remorseful. Her soul is diseased which reflects the contemporary age.

Every where we find the freedom of love in Ajneya's women-characters. Their consciousness about
freedom and changing moral consciousness have weakened the institution of marriage. These woman characters have associated physical relationship at the psychological level beyond social rules and regulations. So it becomes clear that the changing standards of physical purity are established in Ajneya's novels.
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