Some Notes on the Revised Thesis

Use of Hindi/Sanskrit words:

a) Except when in quotes, Hindi/Sanskrit words like Avatar, Karma, Guru, Noksha, Brahmin or Ahimsa have been underlined in the present study both in their singular and plural forms, though not the anglicized forms of these words such as Brahminic, Vedantic or Karmic. In quotes they are treated as in the original.

b) Some Hindi/Sanskrit words and names are spelled in different ways and all the variants are equally acceptable and popularly used by different writers, sometimes even the same writer employing the different variants in the course of the same novel. Raja Rao's use of Sankra/Sankara or Nirvana Satak/Nirvana Satkam/ Nirvana Shataka is just one example of it. The different variants have been used in the present study, too, mostly depending upon what form the particular writer under discussion has used in his books. A list of the important variants used in the course of the present thesis is detailed below.

1. Ashram/Ashrama.
3. Brahman/Brahmin -- a word which denotes the highest, or priestly, caste among the Hindus. So, for adjectives we use both the forms -- Brahmanic/Brahminic.

4. Brahma/Brahman -- a word used in the sense of God, the ultimate ground of all being in Hinduism. The word is pronounced and used in a different way, though it has the same spelling as the word Brahman when used for the highest, or priestly, caste among the Hindus.

5. Bharatruhari/Bhartrihari.


7. Lakshmi/Laxmi.


10. Pauranic/Puranic.


15. Yagnavalkya/Yagneyavalkya/Yajnyavalkya.
The Hindi/Sanskrit words are usually explained at the time of their first use in the thesis. The following two words, not explained in the course of the thesis, are, however, explained below.

**Gandharva-marriage** -- A kind of marriage by mutual pledge where the boy and the girl marry without consent from the parents or the elders. Usually the marriage is performed without much formality, with a simple exchange of garlands or the like between the two.

**Swayamvara** -- The popular form of marriage in ancient India when the girl chose her own husband out of a group of assembled aspiring young men by putting a garland round the neck of the chosen one.
Some clarifications on the mistakes pointed out earlier:

There is sometimes a change in p.nos. in the new typing. So the old and the new p.nos. are both mentioned in the clarification part, the new nos. mentioned in brackets at the end of the clarification.

1) P.198 — line 3 of quotation — Quoted as in the original. (P.207.)

2) P.200 — "imposing deeper pattern" — Quoted as in the original. (P.211.)