

STATEMENT No. 1.

HOW THE PRESENT WORK TENDS TO THE GENERAL ADVANCEMENT OF
KNOWLEDGE.

The Rāmāyana has been famous as a Mahākāvya. It is an outstanding literary work recognised as such and it has its important place in the literature of the world. Its influence on the Indian literature and common people of India is too obvious to be described. Several text editions of the epic originally composed by Vālmiki have been brought out and much has been written as a result of studies done from various aspects. A study of its imagery has also been done in some respects. Still a complete study of a particular figure of speech employed by the author of the Rāmāyana is not undertaken as yet. It being a literary work, the author has used various Alankāras in it. But his use of the similes is quite prominent and striking. A complete work on the similes in the Rāmāyana had not been done. Thus it is an untrodden path and nothing has been done systematically and scientifically. A good deal of information can be derived from the similes which have almost spread over the whole of the epic and which have made the work of the Ādikavi a real master-piece of literary beauty and art. Hence the study of the similes in the Rāmāyana - one of the landmarks in the history of Indian literature, which discusses all the points connected with them from different perspectives and which also gives a clear picture of the literary art and which exploits fully all the information yielded by these similes, is presented here as an

humble contribution to the study of Ancient Indian literature.

In this work I have tried to trace the origin and development of the figurative use of language. I have shown the development of the similes and their importance as far as the Sanskrit literature is concerned. A complete literary and critical appreciation of the similes in the Rāmāyana has been given in this work. I have also taken all the evidences giving information regarding the social and cultural conditions as reflected in the similes of this epic. A comparative study of the similes in the Rāmāyana as well as the Mahābhārata has also been given in this work. I have also tried to show the extent of the influence of the similes of the Rāmāyana on the authors belonging to the period of the classical Sanskrit literature; and have discussed the parallel passages. Moreover I have given all the information which could be had from my study, relying on the evidences furnished by the similes which are scattered from the beginning to the end of this long epic. On perusal of the synopsis submitted by me the readers will be able to have a clear idea of the subject-matter of the thesis which presents a complete and systematic study on the similes in the Rāmāyana.

It is in this way that my humble work tends to the general advancement of knowledge.

M.M.PATHAK.

STATEMENT NO. 2.

SOURCES, INDEBTEDNESS & ORIGINALITY

In the preparation of the present work, I fully drew upon all the available printed literature in many languages. Acknowledgement has been made at several places and a complete bibliography of the works consulted, has also been attached.

I have made an exhaustive and complete collection of the similes in the Rāmāyana, and have also gathered an equal number of similes from the Mahābhārata. I have tried to present the study of the similes in the Rāmāyana from various aspects and have also given separately a comparative study of the evidences called from both the epics.

I have made an extensive use of the libraries of the V.P.Mahavidyalaya and Sardar Vallabhbhai Vidyapith, Vallabh-Vidyanagar, Oriental Institute and Shrimati Hansa Mehta University Library, Baroda, and Sheth P.T.Arts and Science College, Godhra. Thus I have gathered the material from all available sources and made use of it in the present work.

M.M.PATHAK.