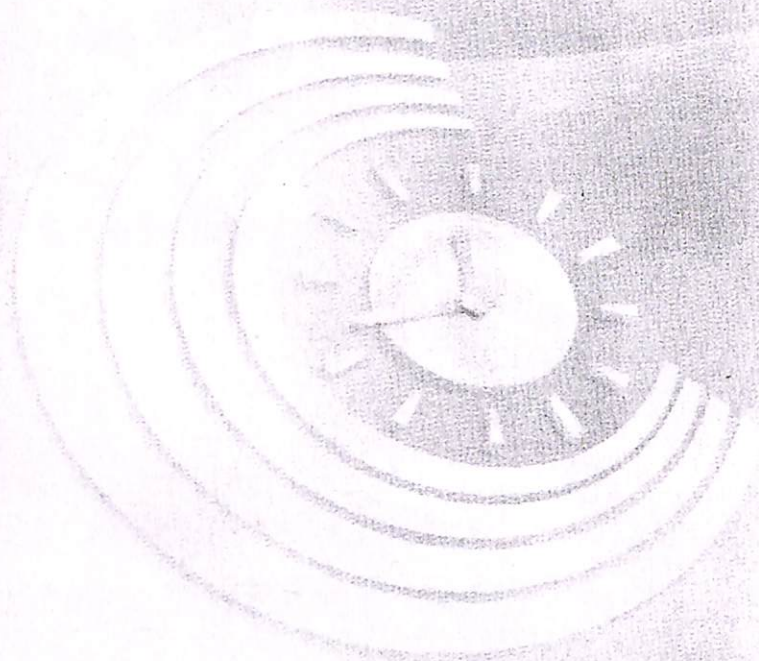
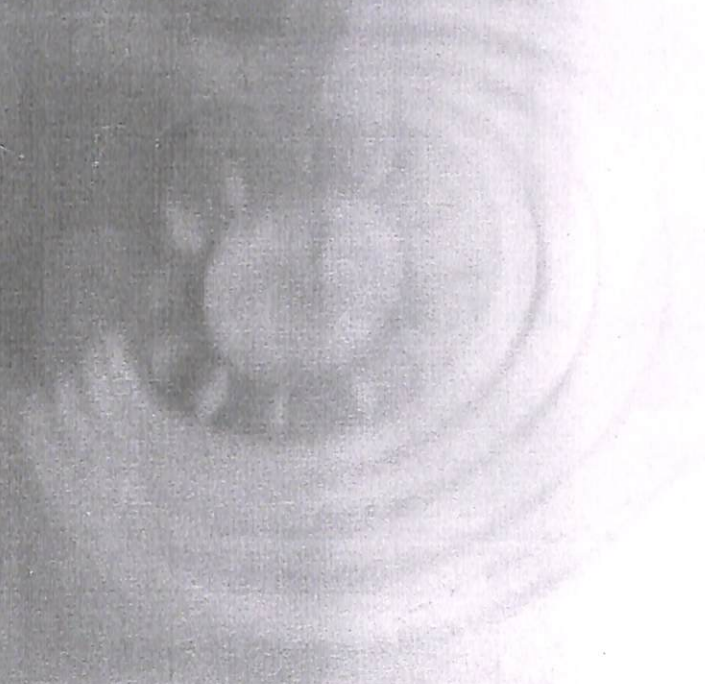


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JAINISM IN MODERN PERSPECTIVE

Edited by
Dr. J. C. Chhatiya
and
Dr. M. K. Samant



Volume
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M. K. Samant

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BLESSINGS

Valuable is that literature which reveals the truth and serves as a beacon for the readers. May the book "**Jainism in Modern Perspective**" presented by Prof. Samani Chaitanya Prajna and Prof. Samari Kanta Samanta be inspirational for the readers and fertile source for the research scholars. Well wishes.

March 24, 2013
Samakhyari (Gujarat)
India

Acharya Mahashraman

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New Paradigm of Philosophy in Jain Perspective

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*sayam sayam pasansantā, garahantā param vayanī/
je u tattha viussanti, saṃsāraṇi te viussiyā//*

Syādvāda and Reader Response Theory : A Critical Evaluation

Dr Sanjay Goyal

T.S. Eliot, a very famous poet and playwright, says, "What is right is right in one situation and one place." The statement talks volumes about the many sidedness of ideas and truth. That's why it is said : Finite truth cannot be realized. Neither is that much right as a man knows, nor only that which he knows. Similarly, how can it be that only that which was known in the past is right and that else is not. One has no right to impose his truth to anyone. As Acharya Mahaprajna says:

"Truth is one. Its explanation has many forms and its comprehension is far ahead." This situation raises one question in the mind of a researcher working on truth. He asks, "Is truth real or imaginary ? If it is real then why differences in explanations, if it is an illusion then why so much effort to understand it?" This question has thrown many people seeking truth along the path of untruth. Bhagavān Mahāvira contemplated on this question very seriously. He saw the weakening of those people who were walking towards truth and he saw how "partial truth" was imposing itself on the complete truth, as being mistaken as the whole. To resolve this problem, he established the idea of Anekānt and Syādvāda and announced that all these expressions are not the complete truth but only the parts of the whole truth."

An average reader or observer always remains in the search of truth. It doesn't matter how it is got. But this goes without saying that truth has also got its limitations and complexities. Acharya Mahaprajna further adds to