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CONTENTS

Āgama Ācārya Mahāprajña	01
Articles	
जैन पर्यावरणीय चिन्तन का वैशिष्ट्य मुख्य मुनि महावीर कुमार	09
Utility of <i>Gaṇitānuyoga</i> in Solving the Problems of the Society <i>Prof. Anupam Jain</i>	25
(Re) Preseting Ranades Understandig of The Māṇḍūkya Nature of Self <i>Dr V Sujata Raju</i>	33
Role of Religion to Develop Ethical Values : A Critical Study in the Context of Indian Tradition <i>Dr Nasiruddin Mondal</i>	44
आचार्य तुलसी के काव्य में रसात्मक शब्दावली डॉ राजेन्द्र कुमार सिंघवी	54
The Examples of Halsandhi in <i>Kāśikāvṛtti</i> and <i>Vaiyākaraṇasiddhāntakaumudī</i> : A Comparative Study <i>Dr Pritilaxmi Swain</i>	61
A Comparative Study of Ultimate Reality in Vedic Scriptures and Early Taoism Scriptures <i>Zanyi Wang</i> <i>Dr Vikas Rawat</i> <i>Dr Xinli Yu</i>	72

मुख्य मुनि महावीर कुमार*

सारांशिका

पर्यावरण-संकट की स्थिति चिन्तनीय व मननीय है। जैन आगमिक पर्यावरणीय चिन्तन इस समस्या का समाधान दे सकने में सक्षम है। भगवान महावीर ने प्रत्यक्ष एक प्रत्यक्षद्रष्टा की भांति, जलचर, स्थलचर व नभचर एवं अन्यान्य प्राणियों के साथ किस प्रकार लोग निर्दयतापूर्ण हिंसक व्यवहार करते हैं— इसका सजीव चित्रण किया है और यह भी बताया है कि पृथ्वी, जल, अग्नि, वायु, वनस्पति आदि जीवों की हिंसा क्यों और किन-किन कारणों से की जाती है। भगवान ने 'आत्मौपम्य' (आत्मसमता, सभी जीवों में समान आत्मा का अस्तित्व मानना) दर्शन का निरूपण किया और इसे पर्यावरण-समस्या के समाधान हेतु अपेक्षित बताया। 'आत्मतुला' को समझकर, सभी जीवों को अभयदान देने की उन्होंने प्रेरणा दी। उन्होंने अहिंसा दर्शन को 'संयम दर्शन' के रूप में तथा हिंसा को असंयम के रूप में उपस्थापित कर, इन्द्रिय व मन के संयम को पर्यावरण-समस्या का प्रमुख साधन बताया। पर्यावरण-समस्या का मूल हिंसा या हिंसक वृत्ति है। वर्तमान जीवन ही नहीं, भावी जीवन को भी समस्याग्रस्त या संकटापन्न करने में हिंसा ही प्रमुख कारण होती है। असत्य भाषण, चोरी, अमर्यादित अब्रह्मसेवन व अमर्यादित पदार्थ-संग्रह की आसक्ति आदि पाप कर्म भी हिंसात्मक हैं। भगवान महावीर द्वारा किया गया अहिंसा-धर्मोपदेश पर्यावरण-सुरक्षा को आध्यात्मिक स्वरूप प्रदान करता है। इसी उपदेश को विशुद्ध रूप से बोधगम्य कराने के लिए भगवन् महावीर ने 'षड्जीवनिकाय' सिद्धान्त का प्ररूपण किया।

मुख्य शब्द

आत्मौपम्य, अनागार, षड्द्रव्य, समिति, महाव्रत, अणुव्रत, अहिंसा, गुप्ति।

* मुख्य मुनि महावीर कुमार, शोधार्थी, जैन दर्शन एवं तुलनात्मक धर्म दर्शन विभाग, जैन विश्वभारती संस्थान (मान्य विश्वविद्यालय), लाडनूं।

Utility of *Gaṇitānuyoga* in Solving the Problems of the Society

Tulsī Prajñā
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Prof. Anupam Jain*

Abstract

Jaina Canonical literature is very vast and varied. Ācārya Āryarakṣita classified it in to four *anuyogas* in *anuyogadvārasūtra*. According to it the section related to Mathematics is named as *Gaṇitānuyoga*.

Apart from the ancient Jaina canonical literature (*aṃga and upāṃga*) and many other texts (*Mūlasūtra, Chedasūtracūlikā*, Independent books, *Bhāṣya*, commentaries etc.) were written by Jaina scholars. Some of them are available and published but others are still unpublished or unavailable.

Key Words

Gaṇitānuyoga, Jaina Mathematics, Karaṇānuyoga.

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Role of Religion to Develop Ethical Values : A Critical Study in the Context of Indian Tradition

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Dr Nasiruddin Mondal*

Abstract

The relation between religion and ethical values or morality is about the relation like belief and reason. All the religions are based in some measure on the idea that God reveals insights about life and its true meaning. These insights are collected in texts i.e. Vedas, Upaniṣad, Bible, Qur'an etc. and presented as revelation. But ethics is based on the tenets of reason and it is totally humanistic standpoints. Anything that is not rationally verifiable cannot be considered justifiable. So ethical principles need not derive their authority from religious doctrine. People who are capable of making decisions that maximize their own well-being along with others. We have to keep it in our mind that there is a Divinity in the form of humanity. In this context morality or ethical values and Dharma or Religion come to our discussion. Actually in this second decade of the 21st century we are also facing the problems of indetermination, inquietude and moral crisis. But man has the potency to create his values which reveals him as '*Satyam Śivam Sundaram*' which is called transcendental unity of Consciousness by Kant. Creative man or the man in surplus and the man with ethical values always makes a harmony among all diversity and plurality with the help of his inner creative power and overcome all kinds of narrowness and selfishness within him. In this paper an effort will be made to show that humanity or ethical values and Religion are the two sides of the same coin, because in absence of one the other will not only be incomplete but imperfect. So the ultimate goal of Indian philosophy is the stage of immortality and it is the conception of *Mokṣa* or liberation.

Key Words

Vedas, Upaniṣad, Mokṣa, Śreyas, Values.

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आचार्य तुलसी के काव्य में रसात्मक शब्दावली

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डॉ राजेन्द्र कुमार सिंघवी*

सारांशिका

आचार्य तुलसी सृजन के साक्षात् बिम्ब थे। उनका काव्य प्रतिभा, निपुणता और अभ्यास के धरातल पर विलक्षण है, जिसमें हृदय मुक्त होकर रसदशा को प्राप्त होता है। प्रमुख काव्य-कृतियों के अंतर्गत कालूयशोविलास, डालिम चरित्र, मगन चरित्र, माणक-महिमा, माँ वदना, सेवाभावी आदि चरित काव्य हैं तो अग्नि परीक्षा, भरत-मुनि प्रसिद्ध पौराणिक काव्य हैं। इसके अतिरिक्त तेरापंथ-प्रबोध, नंदन-निकुंज, शासन-सुषमा, श्रावक-संबोध, संबोध, सोमरस जैसी कृतियाँ नीति काव्य की श्रेणी में आती हैं तो चंदन की चुटकी भली, मैं तिरूँ म्हारी नाव तिरै आदि कृतियों जैन आख्यानो की काव्यमय प्रस्तुति है।

इन कृतियों के अवलोकन से ज्ञात होता है कि उनका कृतित्व रस से भरे हुए शब्दों का सागर प्रतीत होता है। उनके काव्य में कई तत्त्व इस रूप में प्रस्फुटित हुए हैं, जिससे रचनागत रसमयता उच्चतम स्तर पर पहुँच गई है। इन तत्त्वों में प्रमुख हैं—अनुभूति की भावमयी अभिव्यंजना, भाव और कल्पना का संतुलित मिश्रण, विषय और विचार में तादात्म्य, वक्तव्य को हृदयंगम कराने हेतु विविध रूपकों, कथाओं के साथ-साथ आँचलिक राजस्थानी शब्दावली की बिम्बमय प्रस्तुति, राग-रागिनियों का समावेश तथा मुहावरों व कहावतों का प्रयोग आदि। उदात्त दृष्टिकोण पर आधारित तुलसीकृत काव्य का एक-एक शब्द रस की सृष्टि करता है, जिसमें निमज्जित होना साक्षात्, सत्यं, शिवं, सुन्दरम् का अवगाहन है।

मुख्य शब्द

रस सृष्टि, ध्वन्यात्मकता, बिम्बमयता, अभिव्यंजना, नाद-सौन्दर्य आदि।

* डॉ राजेन्द्र कुमार सिंघवी, सहायक आचार्य, डॉ. भीमराव अम्बेडकर राजकीय स्नातकोत्तर महाविद्यालय, निम्बाहेड़ा.

The Examples of Halsandhi in *Kāśikāvṛtti* and *Vaiyākaraṇasiddhāntakaumudī*: A Comparative Study

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Dr Pritilaxmi Swain*

Abstract

Grammar is the vital aspect of learning a language. It holds a language intact, detect ambiguity, and exploits the richness of expression. The exclusive text *Aṣṭādhyāyī* is the core framework of Sanskrit grammar written by Pāṇini who prospered in between the 6th and 4th century BCE. Consequently, Kaātyayana noted the *Vārtika* and Patañjali composed the *Mahābhāṣya*, the two grand commentaries on the *Aṣṭādhyāyī*. The venerated grammarians such as Pāṇini, *Kātyāyana*, and Patañjali are known as *Trimuni* in Sanskrit grammar. They contributed extensively to this field. The role of Sandhi is very significant in Sanskrit grammar. The very nearest combination of two letters is named as Sandhi or Euphonic combination. Primarily, there are three types of Sandhi or Euphonic combination viz., *Svara sandhi* or Euphonic Combination of Vowels, *Halsandhi* or *Vyanjana sandhi* or conjunction of consonants and *Visarga sandhi*. This paper is limited to *Halsandhi* only. Amongst a variety of scholarly commentaries, two consistent commentaries are existing on *Pāṇini's Aṣṭādhyāyī* i.e., one in the middle of 7th century C.E. named as *Kāśikāvṛtti* by Jayāditya and Vāmana and the other is *Vaiyākaraṇasiddhāntakaumudī* in the early 17th century by Bhattoji Dīkṣita. Both are excellent in their explanations. They have given a number of examples while describing every sūtra. This paper tries to highlight on the examples of conjunction of consonants (*Halsandhi*) of both the commentaries with regards to their similarities and differences.

Key Words

Halsandhi, Kāśikāvṛtti, Vaiyākaraṇasiddhāntakaumudī, example, Sūtra, Aṣṭādhyāyī.

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A Comparative Study of Ultimate Reality in Vedic Scriptures and Early Taoism Scriptures

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Zanyi Wang*

Dr Vikas Rawat**

Dr Xinli Yu***

Abstract

India and China are ancient civilizations with a long history; both countries have put forward a series of groundbreaking philosophical ideas. These ideas profoundly influence religious philosophy, culture, art, aesthetic thinking, ethical concepts, folk beliefs, and daily life in respective countries. One of the most important ideas is the Ultimate Reality; various theories around Ultimate Reality have been recorded in their ancient scriptures. The ancient sages in both countries have been inquiries about the Ultimate Reality. They are concerned about the relationship between the Ultimate Reality and the Self and the means to attain the ultimate freedom. Western philosophy has tended to occupy a critical position in comparative studies in the past few decades. There are many comparative studies done between Western and India, Western and China, and very few studies in philosophy comparative between India and China. This study tries to establish a new dialogue between India and China, bridge understanding between traditional Indian and Chinese culture, and discuss the most essential and representative concept - Ultimate Reality. This study will trace back to the ancient scriptures and analyze the similarities and differences of Ultimate reality in Vedic and early Taoism scriptures.

Key Words

Ultimate reality, Vedic scriptures, Early Taoism scriptures.

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