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Scope and Significance of *Swadeśī* in the Days of Globalization: A Gandhian Perspective

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Prof. Manohar Lal Sharma*

Abstract

Globalization is an open economy where there is international process of capital accumulation and distribution. Craze for massive industrialization is one of its factor. But the tragic fact is it creates unemployment and it encourages exploitation. This paper tries to bring out the importance of *swadeśī* which gives the message of self-reliance and interdependence wherever it is necessary now the scholars have been feeling that globalization is not the panacea for the contemporary world crises rather it is increasing and deepening these crises. In this respect, Gandhi's approach to *Swadeśī* (self-reliance) seems to be quite relevant and very significant as he has been a great advocate and supporter of the use of local indigenous industry or small-scale (industries which are primarily built upon national self-reliance) and self-sufficiency (*Swadeśī* and *Swāvlamban*), minimum surpluses, which will lead to devolution and decentralization of economic productivity. *Swadeśī* is both a principle of evolution or construction, a creative principle, as well as an instrument of struggle for the economic regeneration of the masses. Besides, *Swadeśī* is equally valid in all spheres of human activity and all spheres in which man is capable of evolution.

Key Words

Globalization, Dehumanization, Neo-Colonialization, Fascism.

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Idea of Consciousness in the Light of Jain and Western Philosophy

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Prof. Narayan Lal Kachhara*

Abstract

Much current research is done on consciousness both western philosophy and science regard life in the form of body and do not accept soul. Many says it similar to brain or mind. Scientists try to explain and find the source of subjective behavior of beings in body processes. Christianity and Islam believe in soul but the soul is considered to originate in this life only and that there is no rebirth. Some philosophers attempt to explain consciousness directly in neurophysiological or physical terms, while others offer cognitive theories of consciousness whereby conscious mental state are reduced to some kind of representational relation between mental states and the world. The purpose of this article is to describe the concept of soul and consciousness in Jain system, western philosophy of consciousness and mind, the materialistic approach to consciousness and then explains the issues on consciousness raised in western philosophy and materialistic approach in the Jain context.

Key Words

Jiva, Free will, Upayoga, Pudgala-Skandhas, Siddha.

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Indeclinables in *Sāṃkhyayoga* of *Śrīmad Bhagavad Gītā*: An Analytical Study

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Dr. Pritilaxmi Swain*

Abstract

*Gītā sugītā kartavyā kimanyaiḥ śāstrasamgrahaiḥ
Yā svayaṃ padmanābhasya mukhapadmādviniṣṭā
(Mahābhārata, Bhīṣma-parvan, 43.1)*

Gītā is the supreme nectar comes from the mouth of Śrī Kṛṣṇa for the welfare of the human being. It is a marvelous book due to its inherent worth in solving the basic human problems more effectively. Amidst 18 chapters, this study deals with only second chapter i.e., *sāṃkhyayoga*. In this chapter the truth about the self, the nature of selfless service to the supreme and the characteristics of a self-realized person have been described vividly. We see various grammatical aspects in the chapters of *Gītā*, *avyaya* is a key grammatical component. The word *avyaya* is derived from the root ‘in’ with prefixes ‘na’ and ‘vi’ and suffix ‘ac’. This word is neuter gender. It’s dictionary meaning is ‘not liable to change’, imperishable, indestructible, undecaying, immutable, and also eternal or everlasting. The word that cannot be changed or modified pursuant to genders, numbers and cases, but remains alike is called an *avyaya*. This paper wants to explore the role and function of *avyayas* in expressing the meaning, aim, purpose and intention of the 2nd chapter of the *Gītā*.

Keywords

Words, Meaning, Rules, Root, Suffix, *Avyaya*.

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Values and Identity in the 17th Century Historical Narrative “*Khemā Haḍāliyā no Rāsa*”

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Mana Shah*

Abstract

Khemo Dedarāṇi is a respectful name amongst the Jain householders known for their philanthropy. An anecdote about how he helped people of Gujarat during a famine is famous in Jain *kathā sāhitya* (story literature). A medieval Gujarati poet, Lakshmiratna has documented this anecdote in his poem “*Khemā Haḍāliyā no Rāsa*”(1685 CE). This is a unique literary piece since it records the history and is written in contemporary regional language.

Unlike European or Islamic histories, India had a literary history. It was Indian poets who wrote semi-historical accounts about the life of prominent figures and incidents. Their style of narrating historical events was different compared to western historians as they emphasised on values of the society rather than the dates. Thus it would be an enriching experience for a reader to find out what the poets considered crucial to archive and pass on to their readers. By going through this *Rāso*, I aim to bring out how the author has portrayed a contemporary figure and what are the essential elements the author has accumulated in his words.

Key Words

Medieval Gujarati, *Raso*, *Rasa* Literature, Khemo Dedarani, Khema Hadaliya, Champaner, Mahmud Begado, Hadala, Gujarat famine, Shah, Padshah.

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Upaniṣadic Thoughts on *Ānanda*

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Lokesh Choudhary*
Dr. Upendra Babu Khatri *

Abstract

The *ānanda* is the basic motivating force behind every activity of the organism. The pleasure-seeking tendency of humans motivates the individual for survival in this world as well as accumulation of the wealth. The thirst to get *ānanda* is as old as humans, even this found in every creature equally. This mystery is solved by every enlightened and thoughtful person in its unique way surpassed the limitations of the culture and the geographical boundaries. In this series, *Upaniṣads* held an important place, as they are the conversation of the consciousness development of the human being to realize the ultimate truth. This realization of the truth or achievement of self-knowledge is the key to the attainment of *ānanda*. Although *ānanda mīmāṃsā* is one of the key subject matter of the Vedānta philosophy, this part is neglected due to the over emphasis upon the other doctrines such as *Brahma* and *Māyā*. This research paper tries to fill the gray area, which is remained unfulfilled elaboration of the *ānanda* and its various dimensions addition to this it also communicates with the factors that generate *ānanda*.

Key Words

Ānanda, *Upaniṣad*, *Ānanda Mīmāṃsā*, Vedānta Philosophy, Philosophy of *Ānanda*.

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प्रवर्तमान वैश्विक विमर्श एवं गांधी वैचारिकी

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प्रो. प्रेम आनंद मिश्र*

सारांशिका

प्रस्तुत शोध पत्र का मुख्य उद्देश्य हमारे समय के कुछ प्रमुख वैश्विक विमर्शों के बारे में गांधी की प्रतिक्रिया और हस्तक्षेप को देखना है। इस शोध पत्र में तीन समकालीन विमर्शों; फ्रांसिस फुकुयामा (1992) का 'इतिहास के अंत' का विमर्श, हंटिंगटन (1993) का 'सभ्यताओं के टकराव' का विमर्श एवं 'आंतकवाद' के प्रवर्तमान विमर्श (9/11) का संक्षिप्त विश्लेषण प्रस्तुत कर उनमें गांधी वैचारिकी की प्रतिक्रिया एवं हस्तक्षेप को प्रस्तुत करने का प्रयास किया गया है। इस विश्लेषणात्मक रणनीति के माध्यम से यहां यह प्रदर्शित करने का प्रयास है कि कैसे प्रमुख समकालीन विमर्श 'अनन्य' (exclusive) हैं और 'विसंवादिता' का निर्माण करते हैं, जबकि गांधी का विचार 'सर्व-समावेशी' (inclusive) है। इस शोधपत्र का निष्कर्ष है कि उपर्युक्त तीनों विमर्श नव-उदारवादी विश्वदृष्टि की उपज हैं जो एक खंड दर्शन है तथा अपने मूल में ही हिंसक है, वहीं गांधी वैचारिकी एक समग्र विश्वदृष्टि है जहां स्वयं, अन्य और प्रकृति के बीच 'अहिंसक संबंध' है। वस्तुतः गांधी वैचारिकी अहिंसा और सत्य पर आधारित एक सतत परियोजना है जो जीवन के सभी क्षेत्रों में दूसरों को स्वीकार करने, सम्मान करने एवं उनकी पहचान को अक्षुण्ण रखने पर बल देती है।

मुख्य शब्द

सामाजिक वैमनस्य, अन्यता, सामाजिक असहमति।

* प्रो. प्रेम आनंद मिश्र, डीन एवं अध्यक्ष, गांधी अध्ययन संकाय, गुजरात विद्यापीठ, अहमदाबाद।

जैनपरम्परा में वर्णित अध्यापन-पद्धति का वैशिष्ट्य

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डॉ. सुमत कुमार जैन*

सारांशिका

जैन परम्परा में शिक्षा का उद्देश्य व्यक्तित्व का समग्र विकास है। इसकी विवेचना हम 'णाणं पयासयं' उक्ति की माध्यम से भलिभांति जान सकते हैं। प्रारम्भ में सम्पूर्ण शिक्षा मौखिक और स्मृति के आधार पर चलती थी, इसीलिए प्रारम्भिक साहित्य सूत्र-रूप में मिलता है। तदनन्तर वस्तुतत्त्व का प्रतिपादन गेय, कथाप्रसंग, दृष्टान्त, लोकभाषा आदि माध्यमों से किया गया। इन्हीं पद्धतियों का विभिन्न रूपों में विकास हुआ। अनन्तर सूत्रों की व्याख्या की गयी हैं, जिन्हें जैन परम्परा में निर्युक्ति, भाष्य, चूर्णि, टीका, वार्तिक आदि विविध व्याख्या-पद्धतियों के नाम से जाना गया है। शिक्षण विधियों का प्रयोग जैन वाङ्मय में तत्त्वों का बोध या ज्ञान के लिए किया गया है। जैन परम्परा के ग्रन्थों से अवगत होता है कि छात्र और अध्यापक का सम्बन्ध बहुत ही मधुर और प्रेमपूर्ण होता था। गुरु शिष्यों के कल्याण का ध्यान रखते थे। छात्र अपने गुरुओं के प्रति अत्यन्त श्रद्धा और सम्मान का भाव रखते थे। जैन शिक्षा के विविध विषय प्रतिपादित थे। जैन वाङ्मय में उल्लिखित शिक्षा को मुख्यतया पाँच वर्गों में रखा जा सकता है – (क) सामान्य जन-शिक्षा (ख) विशिष्ट जन-शिक्षा (ग) श्रावक-शिक्षा (घ) मुनि-शिक्षा और (ङ) नारी शिक्षा इत्यादि। विभिन्न प्रकार की शिक्षण-विधिया तात्कालीन समय में प्रचलित थी। प्रस्तुत आलेख के माध्यम से जैन वाङ्मय में प्रतिपादित अध्यापन पद्धति को विस्तृत रूप से उजागर किया गया है।

मुख्य शब्द

उत्तराध्ययनसूत्र, दशवैकालिक, आदिपुराण, शिक्षण ।

* डॉ. सुमत कुमार जैन, सहायक आचार्य, जैन विद्या एवं प्राकृत विभाग, मोहनलाल सुखाड़िया विश्वविद्यालय, उदयपुर।

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