



# TULSĪ PRAJÑĀ

(A UGC-CARE Listed Quarterly Research Journal of JVBI)

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# जैन साहित्य में वर्णित 'दोहद'

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त्रिलोकचन्द्र जैन\*

## सारांशिका

जीव का जीव पर प्रभाव सकारात्मक भी होता है और नकारात्मक भी। गर्भस्थ शिशु पर माता की वृत्तियों, विचारों का प्रभाव पड़ना स्वाभाविक है, इसी तरह, गर्भस्थ शिशु का भी माता पर प्रभाव पड़ता है। गर्भिणी की तीव्र इच्छा को 'दोहद' या दोहला कहा जाता है।

इस दोहद की पूर्ति होने या न होने का सुप्रभाव या दुष्प्रभाव बालक पर पड़ता है। जैन आगमों व जैनैतर साहित्य में गर्भिणी माता के विचित्र व कष्टसाध्य दोहद और उनकी पूर्ति के कठिनतम प्रयासों का जो निरूपण प्राप्त होता है, उसे प्रस्तुत शोधलेख में समाहित किया गया है।

## मुख्य शब्द

दोहद, गर्भिणी की इच्छा, गर्भस्थ संतान की सार-संभाल।

## विचारों का प्रभाव

मानव में विचारों का प्रवाह अनवरत रहता है। इन विचारों के कारण ही मानव मन की विभिन्न वृत्तियों का निर्माण होता है। विचारों के अनुरूप ही संस्कार बन जाते हैं और मानव की मति उन संस्कारों के आधार पर होने लगती है। विचारों का प्रभाव स्वयं पर हो यह तो निश्चित है ही, लेकिन ये विचार दूसरों को भी प्रभावित करते हैं। अपने विचारों का दूसरों पर प्रभाव और दूसरों के विचारों का अपने पर प्रभाव भी मानव जगत में दृष्टिगत होता रहता है।

हम देखते हैं कि 'चेतन का चेतन पर प्रभाव' होता है। जीव का जीव पर प्रभाव सकारात्मक और नकारात्मक दोनों प्रकार का हो सकता है। हमने सुना ही है कि गर्भस्थ शिशु पर माँ की वृत्तियों का प्रभाव होता है, इस कारण गर्भवती महिला को अधिक से अधिक धर्मध्यान-स्वाध्याय आदि करने की बात पूर्वज फरमाते आये हैं। जिससे गर्भस्थ शिशु के संस्कार भी धार्मिक बन जायें। द्वापर युग का उदाहरण गर्भवती सुभद्रा के द्वारा सुने हुए चक्रव्यूह भेदन के वृत्तान्त को अभिमन्यु द्वारा युवा होने पर भी जानना एक-दूसरे के प्रभाव को अंकित करता है। वर्तमान में भी गर्भ संस्कार के पाठ्यक्रम

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\* त्रिलोकचन्द्र जैन, शोधार्थी, जैन विद्या एवं तुलनात्मक धर्म तथा दर्शन विभाग, जैन विश्वभारती संस्थान (मान्य विश्वविद्यालय), लाडनू राजस्थान.

# Right and The Good in Jaina Ethics

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**Dr Kamal Chand Sogani\***

## Abstract

In this Research-Paper, I Shall Endeavour to reconstruct the Ethical Philosophy of the Jainas, in-order of explain in detail the jain concept of Right and wrong, good and bad. In my opinion, Ethics should be confined to the realm of right and wrong, good and bad and the realm of reight and wrong, good and lod and realm leyond legond this the realm of metaphysics and mysticism and not of ethics. Therefore, the supra-ethical character of life will not be talked about

Jain Shastras normally assert that rightness or wrongness of an action does not depend upon the goodness or badness of coussquences, but upon the motive or motives from which it is done. In fact, the good is delinable as the experience in ture with Ahimsa. Now Many Questions are in this Situation. Then, I Also disecusses some of the questions which asise in normative ethics and meta-ethics.

In conclusion, the Justification of right can be sought from the fat of its producing what is intrinsically good, i.e. from the fact of its producing experience in ture with Ahimsa.

## Key Words

Jain Ethics, Rightness of Action, Ahimsa, Concept of Shoulds & Ashulde.

There is no denying the fact that India is a land of spiritualism. The *Upaniṣads*, the *Gītā*, the *Buddhist Tripiṭakas* and the *Jaina Āgamas*- all these regard spiritual realisation as the highest objective of human life. In these works, ethical utterances are intertwined with spiritual expressions. In the present paper, I shall endeavour to reconstruct the Jaina view of ethical philosophy, so that Jaina concepts of right and wrong, good and

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\* **Dr Kamal Chand Sogani**, Former, Chief Editor, Encyclopedia of Jainism; Director, Jain Vidhya Sansthan Samiti, Jaipur; Secretary, Prakrit Bharati Academy, Jaipur; Member, ICPR, New Delhi.

# **Psycho-Social & Psycho-Biological Studies to Investigate Effects of Yoga- Preksha-Dhyan on School Children of Rural & Urban Area**

**(Evaluation of Non-Invasive Biomarkers of Aggressiveness)**

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**Prof. Viney Jain\***

## **List of Abbreviations:**

AA:	Arachidonic acid ANCOVA:
	Analysis of covariance
ANS:	Autonomic nervous system
APP:	Aggressiveness Prevention Programs
AP-Score:	Academic Performance Score
ART:	Aggression Replacement Technique
Bpm:	Beats per minute
CBT:	Cognitive behavioral therapy
CPP:	Coping Power Program
DHA:	Docosahexaenoic acid
EFA:	Essential fatty acids
ELISA:	Enzyme linked immune-sorbent assay
ES:	Effect Size
GSR:	Galvanic Skin Conductance
HF:	High Frequency
HPA:	Hypothalamus-pituitary-adrenal

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\* **Prof. Viney Jain**, Emeritus Professor, Dept. of Yoga and Science of Living, Jain Vishva Bharati Institute (Deemed-to-be University), Ladnun-341306, Rajasthan.

# Emergence of Jain Architecture from Medieval Period Near-Ancient Trading Center, Nashik

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**Dr Pranoti Lad\***

## **Abstract**

Nashik is famous due to its mythological, historical, social, and cultural importance. It is the well-known site for Brahmanical pilgrimage and is also acknowledged by the Jain community as a significant tirth or sacred pilgrimage site. Nashik became an important Jain centre during the fourteenth century of which architectural remains and evidence are noticed in the region. Ancient Nashik is known for Buddhist cave architecture on its trade routes. Similar to Buddhist, Jain cave architectural development along with structural temple development is also noticed in the region. The research is a qualitative study using interpretative methods and aims to understand the influence of socio-geographical factors on the development of Jain religious architecture in Nashik district during the medieval period. Jainism received patronage resulting in architectural development. The empirical study gathers data from primary as well as secondary sources and through field study and observations. From the study, it is observed that Nashik was the main trading center during the medieval period and also the place of settlement of the Jain community. Jain communities from North and West India settled in the towns of Nashik and built religious structures and also carved Jain caves for the travelers and monks. Few caves in the travel route, like Gajapantha and Mangi-Tungi were developed into Jain Tirthakṣetra.

## **Key Words**

Jain Caves, Religious Architecture, Trade Routes, Temples, Fort.

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\* **Dr Pranoti Lad**, Professor, Dept. of Architectural Conservation in STES' Sinhgad College of Architecture, Pune, Maharashtra.



# Comparative Study of Prescribed Exercises Programme on Agility of Rural and Urban Girls

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**Dr Sanjoy Mitra\***

## **Abstract**

Agility is an essential component of physical fitness. The purpose of the study is to test improvement of the endurance of rural and urban school girls after 8 weeks selected exercise treatment. The subject was randomly selected, age group ranging below 13 years and below 16 years school girls. Total subjects were 160 and they were divided into two groups. One is control (80) and another one is experimental (80). Agility was measured by standard protocol of Boomerang test. For statistical analysis 't' test was used and level of significant was determined at 0.05 level and 0.01 level.

## **Key Words**

Agility, Selected Exercise Treatment, Below 13 years Below 16 years Rural and Urban School Girls.

## **Introduction**

Physical fitness is to the human body what fine tuning is to an engine. It enables us to perform up to our potential. Fitness can be described as a condition that helps us look, feel and do our best. Physical fitness involves the performance of the heart and lungs, and the muscles of the body Play is a very old method of performing spontaneous and random muscular movement from a smaller creature to well developed animals.

Such a spontaneous and natural muscular actions comprise of fun, recreation and satisfaction. Play is involved with physical exercises and physical fitness components.

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\* **Dr Sanjoy Mitra**, Assistant Professor, Ramakrishna Mission Brahmananda College of Education, Rahara, Kolkata-118.

# Impact of Preksha Meditation on Psychological Well-being among Older Women

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**Komal. S\***

**Dr Yuvraj Singh Khangarot\*\***

## Abstract

**Background:** In current years, there has been a radical transformation in human civilization. As per the World Health Organization, globally, the number and percentage of population aged 65 and above are growing more rapidly than all other age groups. Like physical health, mental health tends to deteriorate with age. Well-being is one of the essential goals that individuals and societies strive for. Currently, increasing research and reviews support the efficiency of different meditation techniques for improving the well-being of the elderly. Based on ancient interventions, Preksha Meditation can be recommended for the well-being of the elderly.

**Purpose:** This study aims to determine Preksha Meditation's effectiveness on psychological well-being among older women.

**Method:** A pre-post, multi-level, experimental-control group design was adopted in this present study. Eighty older women from a residential home (over sixty and above) were examined and investigated. An intervention of Preksha Meditation was conducted for the experimental group. Psychological Well-being Scale was used to measure well-being. The statistical analysis was performed using SPSS version 20. The descriptive statistics of mean, median, and standard deviation were obtained for the psychological well-being of older women.

**Results:** This study shows that Preksha Meditation is an effective intervention technique for seeing some positive changes in the psychological well-being of the older women, and Preksha Meditation has no side effects compared to pharmacological intervention.

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# क्या 'धर्म' एवं 'राज्य' समाज-सुधार कर सकते हैं?

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प्रो. एस.आर. व्यास\*

## सारांशिका

वर्तमान में धर्म के क्षेत्र में विरोधाभासी स्थिति दिखाई देती है। कुछ धर्मोपदेशक नैतिक मूल्यों के अवमूल्यन में संलग्न दिखाई दे सकते हैं। दूसरी तरफ, संप्रभुताधारक राज्य अपनी शासन-प्रणालियों की विविधता के कारण स्वयं समाज-सुधारों के प्रस्तोता नहीं हो पाते। राज्य शासन अपने समक्ष प्रस्तुत समाज-सुधारों में कुछ का चयन करता है और उन्हें स्वीकृति प्रदान करता है, किंतु समाज-सुधार की स्वीकृति की प्रक्रिया काफी पेचीदा है। इसलिए, सामाजिक सुधारों के लिए अधिक संघर्ष, परिश्रम, त्याग व आन्दोलन तक करना पड़ता है।

उपर्युक्त विवरण से ऐसा लगता है कि धर्म व राज्य समाज-सुधार में सहायक-समर्थक नहीं हैं, अपितु वे बाधक व नकारात्मक हैं, किंतु ऐसा निर्णय करना जल्दबाजी होगी।

वस्तुतः समाज-सुधार के क्षेत्र में तीन सिद्धान्त प्रचलित हैं—(1) पारंपरिक मूल्यवादी (2) यथास्थिति (तटस्थता)-वादी, और (3) खोजवादी। खोजवादी सिद्धान्त के अनुसार राज्य व धर्म समाजसुधार में सहायक हो सकते हैं।

समाज-सुधार करने से पूर्व, धर्म व राज्य की भूमिका को जानना-समझना और तदनुकूल तैयारी करना आवश्यक है, अन्यथा सुधार कागजों में ही रह जाएगा, क्रियान्वित नहीं हो पाएगा। समाज सुधार में जो कुछ बाधकता होगी, तो उसे दूर करने हेतु 'नैतिक नेतृत्व' को सुदृढ़, विश्वासी व संयमी होना आवश्यक होगा।

## मुख्य शब्द

समाज-सुधार, पारम्परिक मूल्यवादी-सिद्धान्त, यथास्थितिवादी सिद्धान्त, खोजवादी सिद्धान्त, नैतिक स्वरूपात्मक सुधार।

हम उक्त प्रश्न पर विचार करें और उसका 'हाँ' या 'ना' में उत्तर हासिल करें, उससे पूर्व यह समझना आवश्यक है कि 'समाज सुधार' किसे कहते हैं?

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\* प्रो. एस.आर. व्यास, पूर्व सदस्य सचिव, भारतीय दार्शनिक अनुसंधान परिषद्, मानव संसाधन मंत्रालय, भारत सरकार एवं पूर्व विभागाध्यक्ष, दर्शन शास्त्र, मोहनलाल सुखाड़िया विश्वविद्यालय, उदयपुर।

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