

FROM THE CHIEF EDITOR'S DESK

We are pleased to present this issue of *ISJS-Transactions* to our readers. It features three research articles and one book review, each addressing distinct themes in Jain Studies.

The opening article, “A Comparative Study of Daṇḍanīti in Laghvarhannīti and Arthaśāstra” by Mr. Harshit Mishra, examines two seminal texts—Hemcandra’s *Laghvarhannīti* and Kauṭilya’s *Arthaśāstra*—which, though composed in different epochs of Indian history and rooted in different religious traditions, reveal striking parallels as well as notable divergences. The author argues that these works not only underscore the dynamic nature and adaptability of premodern Indian legal thought on justice and social order, but also “resonate in contemporary discourses on governance and ethics, offering enduring lessons for the administration of justice in complex societies.”

The second article, “Continuity of Indian Ethical Values in Jainism and the Philosophy of Sant Kabir” by Dr. Navin Kr. Srivastav, explores the enduring resonance of Indic ethical traditions across diverse historical and social contexts. While Jainism and Kabir’s teachings emerge from distinct milieus, both emphasize core values such as non-violence, compassion, self-restraint, non-possessiveness, social equality, tolerance, and inner purity. True to his times, Kabir also critiques excessive ritualism, social discrimination, and sectarian divisions. The paper argues that these shared values illustrate a continuing ethical heritage in which foundational values are transmitted across generations, while simultaneously adapting to evolving social realities.

The final article in this issue, “Greed and its Resolution through the Jain Doctrine of Icchāparimāṇa” by Dr. Kamal Kumar Naulakha, examines greed (*lobha*)—regarded in Jainism as one of the four core passions (*kaṣāyas*) and the root of all sins. Left unchecked, greed perpetuates cycles of acquisition, competition, and violence. Drawing upon Jain canonical and philosophical literature, the paper investigates *aparigraha* (non-possession) and *icchāparimāṇa* (limitation of desires) as ethical frameworks for confronting excessive consumption, accumulation, inequality, exploitation, and environmental degradation. In this context, it also highlights the relevance of Acharya Mahaprajna’s concept of “Relative Economics,” underscoring its usefulness in addressing contemporary challenges of sustainability and social justice.

This issue also includes a review of the book “*Ācārya Pūjyapāda Kṛta Sarvārthasiddhi kā Samīkṣātmaka Adhyayana*” (*A Critical Study of Ācārya Pūjyapāda’s Sarvārthasiddhi*), authored by Alok Kaduba Ghodke Jain and edited by Dr. Rakesh Jain Shastri and Dr. Ashish Kumar Jain. The review, written by Dr. Anil Jain, Shastri and translated by Pragya Jain, offers a critical appraisal of this important contribution to Jain philosophical literature.

I extend my heartfelt gratitude to all the authors for their valuable scholarly contributions to this volume. My special thanks go to Dr. Shugan C. Jain, President ISJS, for his unwavering support and guidance; to Dr. Shrinetra Pandey for his editorial expertise; to Dr. Anahita Hoose

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We warmly welcome thoughtful suggestions from our readers and contributors to further enhance the quality and impact of the journal.

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