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॥ सत्यं ज्ञानमनन्तम् ॥

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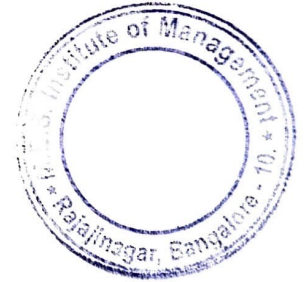
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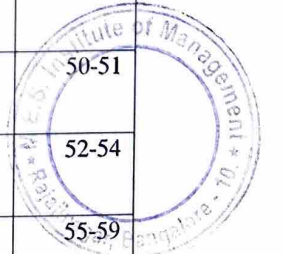
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“अनुष्टुभ्-छन्दः” एकम् अध्ययनम्

डा. नवीन भट्ट, उप्पिनपट्टण, कर्नाटक

विदितमेवैतत् वेदस्य षडङ्गानि शिक्षा व्याकरणं छन्दः निरुक्तं ज्योतिषं कल्पश्रुतिः । तेष्वङ्गेषु छन्दश्शास्त्रं वेदस्य पादाविव इत्युक्तम् । तदेवम् – छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते । ज्योतिषामयनं चक्षुर्निरुक्तं श्रौतमुच्यते ॥

शिक्षा घृणां तु वेदस्य मुखं व्याकरणं स्मृतम् । तस्मात् साङ्गमधीत्यैव ब्रह्मलोके महीयते ॥¹ इति ।

एतेषु वैदिकं लौकिकं च प्रयोजनं प्राप्तवदस्ति छन्दश्शास्त्रम् । यतो हि शिक्षाकल्पनिरुक्तानां वेदानामुच्छरणे वेदोक्तकर्मणे वेदार्थज्ञाने च क्रमशः विनियोगः । परन्तु छन्दोव्याकरणज्योतिषाणां लौकिकसंस्कृते लौकिकव्यवहारे च विनियोगः दृश्यते । छन्दांसि वैदिकाः लौकिकाश्च सन्ति । वेदाङ्गछन्दश्शास्त्रे सप्त छन्दांसि उक्तानि पिङ्गलाचार्येण । तदेवम् –

तान्युष्णिगनुष्टुब्हतीपङ्क्तित्रिष्टुब्जगत्यः । २।१४॥²

(अस्यार्थः- गायत्र्याः अग्रे छन्दांसि उष्णिग्-नुष्टुब्-बृहती-पङ्क्ति-त्रिष्टुब्-जगत्याख्यानि क्रमेण भवन्ति)

लौकिके छन्दश्शास्त्रे षड्विंशति छन्दांसि उक्तानि विद्वद्भिः³ । तानि - १.उक्ता २.अत्युक्ता ३.मध्या ४.प्रतिष्ठा ५.सुप्रतिष्ठा ६.गायत्री ७.उष्णिक् ८.अनुष्टुब् ९.बृहती १०.पङ्क्तिः ११.त्रिष्टुब् १२.जगती १३.अतिजगती १४.शक्करी १५.अतिशक्करी १६.अष्टिः १७.अत्यष्टिः १८.धृतिः १९.अतिधृतिः २०.कृतिः २१.प्रकृतिः २२.आकृतिः २३.विकृतिः २४.सङ्कृतिः २५.अतिकृतिः २६.उत्कृतिः इति । अतः वेदोक्तानि सप्त छन्दांसि लौकिकेऽपि सन्तीत्यवगम्यते । तेष्वपि लौकिके अधिकविनियोगवदस्ति छन्दोऽनुष्टुब् छन्दः ; यतो हि रामायणमहाभारतपुराणेषु अधिकाः अनुष्टुब्-श्लोकाः एव दृश्यन्ते । अतः अस्य छन्दसः विषयं जिज्ञास्यामोऽस्मिन् लेखे ।

वैदिकानुष्टुब्-छन्दः – पिङ्गलाचार्योक्तसूत्रवत् गायत्री-छन्दसि अष्टाक्षराणां त्रयः पादाः सन्ति⁴ । अतोऽत्र गायत्रीछन्दसः एकः पादः इत्युक्ते अष्टाक्षराणीत्यवगन्तव्यं वैदिकप्रकरणे । अनुष्टुब्-छन्दसः लक्षणमतः गायत्रीछन्दसः चतुष्पादः अनुष्टुब्-छन्दः रचयतीत्युक्तमेवम् –

अनुष्टुब्गायत्रैः । ३।२३॥⁵

(अस्यार्थः – गायत्रैरष्टाक्षरैः पादैः चतुष्पाच्छन्दः अनुष्टुब् संज्ञां भवति ।)

वैदिकछन्दस्सु प्रत्येके अष्ट-प्रकाराः सन्ति । ते १.आर्षी २.दैवी ३.आसुरी ४.प्राजापत्या ५.याजुषी ६.साम्नी ७.आर्ची ८.ब्राह्मी इति ।⁶ अतः वैदिकानुष्टुब् छन्दसि अष्टप्रकाराः सन्ति ।

| अनुष्टुब्-प्रकारः | अक्षर-सङ्ख्या | उदाहरणम् |
|-------------------|---------------|---|
| आर्षी | ३२ | सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वा । अत्यतिष्ठदशाङ्गुलम् ॥ |
| दैवी | ३ | मखौऽसि । (तै.आ.४-२) |
| आसुरी | १३ | भृगूणामङ्गिरसां तर्पसा तप्यध्वम् । (तै.सं. १।१।७।१०॥) |
| प्राजापत्या | १६ | वृश्च प्रवृश्च संवृश्च दह प्रदह सन्दह । (अथ.सं.१।५।६२॥) |
| याजुषी | ८ | विश्वे देवा विश्वे देवाः ॥ (तै.सं. ४।१।११॥) |
| साम्नी | १६ | रात्रिः केतुना जुषताऽसुज्योतिर्ज्योतिषा स्वाहा । (शु.यजु. वाज.सं. ३७-२९) |
| आर्ची | २४ | देवो वः सवितोत्पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिः । (तै.सं. १।१।५।११॥) |
| ब्राह्मी | ४८ | अयं लोकः प्रियतमो देवानामपराजितः । यस्मै त्वमिह मृत्यवै दिष्टः पुरुष जज्ञिषे । स च त्वानु ह्वयामसि मा पुरा जरसौ मृथाः ॥ (अथ.सं. ५।३०।१७॥) |



१. सिंहलेखा –

आद्यं तृतीयमन्त्यं च पञ्चमं सप्तमं यथा । गुरूण्यष्टाक्षरे पादे सिंहलेखेति सा स्मृता¹⁴ ॥ इति लक्षणम् । एतादृशं छन्दः अन्यग्रन्थेषु नोक्तम् ।

२. मत्तचेष्टितम् –

चतुर्थं च द्वितीयं च षष्ठमष्टममेव च । गुरूण्यष्टाक्षरे पादे यत्र तन्मत्तचेष्टितम् ॥ इति लक्षणम् । प्रस्तारः क्रियते चेत् अवगम्यते यत् इदं छन्दः वृत्तरत्नाकरोक्ता प्रमाणिका एवेति ।

३. विद्युन्माला –

अष्टाक्षरकृते पादे सर्वाण्येव भवन्ति हि । गुरूणि यस्मिन् सा नाम्ना विद्युन्मालेति कीर्तिता ॥ इति लक्षणम् । इदं छन्दः सर्वत्र समानम् ।

४. चित्तविलासितम् –

पञ्चमं सप्तमं चान्त्यं गुरु पादेष्टके तथा । छन्दोर्ज्ञैर्ज्ञेयमेतत्तु वृत्तं चित्तविलासितम् ॥ इति लक्षणम् । इदं छन्दः केवलं नाट्यशास्त्रे उक्तम् ।

पिङ्गलकृतं छन्दश्शास्त्रं उपलभमानेषु छन्दश्शास्त्रीय-ग्रन्थेषु आदिमम् । अत्र वैदिकानि लौकिकानि छन्दांसि उक्तानि । तदनुसूच्यैव वृत्तरत्नाकरं रचितमिति केदारनाथेनैव उक्तम् । लौकिकानुष्टुभि पिङ्गलछन्दसि माणवकक्रीडितकं, चित्रपदा, विद्युन्माला अपि च हंसरुतं चेति चत्वारि वृत्तान्युक्तानि । तानि सर्वाणि तथैव वृत्तरत्नाकरे उक्तत्वात्, ग्रन्थविस्तारभयाच्च अत्र नोच्यन्ते ।

एतेषामध्ययनेन अवगम्यते यत् अष्टाक्षरजातौ अनुष्टुभि नाट्यशास्त्रे यथा उक्तं तथा २५६ प्रकाराः सन्ति । तेषु अन्यान्यग्रन्थेषु अन्यान्यप्रकाराः नाना नाम्ना उक्ताः । कानिचन वृत्तानि सर्वेषुग्रन्थेषु उक्तानि ; कानिचन केषुचित् ग्रन्थेषु उक्तानि । तेषां लक्षणान्यनुसृत्य यथासाध्यं श्लोकरचना भवितुमर्हति । लक्षणानि विहाय रचयन्ति चेदपि अष्टाक्षरयुते अनुष्टुभ-छन्दसि नाट्यशास्त्रोक्तेषु २५६ प्रकारेषु एकस्मिन् अन्तर्भविष्यत्येव स श्लोकः ।

पादटिप्पणी

1. पाणिनीयशिक्षायाम्, अपि च परम्परायाम् - "छन्दः पादौ शब्दशास्त्रं च वक्रं कल्पः पाणी ज्योतिषं चक्षुषी च । शिक्षा घ्राणं श्रोत्रमुक्तं निरुक्तं वेदस्याङ्गान्येवमाहुर्मनीन्द्राः ॥" । 2. पिङ्गलछन्दश्शास्त्रम् । 3. उक्तात्युक्ता तथा मध्या...तथातिकृतिरुत्कृतिः ॥ वृत्तरत्नाकरः अ-१ श्लो १९-२१, एकाक्षरं भवेदुक्तं षड्विंशत्युत्कृतिर्भवेत् ॥ नाट्यशास्त्रम् अ-१४ श्लो ४८-५४ । 4. लौकिकगायत्रीछन्दसि ६ अक्षराणां ४ पादाः । उभयत्र आहत्य २४ अक्षराणि समानानि । 5. पिङ्गलसूत्रम् । 6. पिङ्गलसूत्रम् २।३॥ तः २।१०॥ पर्यन्तानि सूत्राणि । 7. वृत्तरत्नाकरः अ-१ श्लो-४ । 8. श्रुतबोधः श्लो -१०,११ । 9. त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् । रामोऽपि परमोदारः सुमुखः सुमहायशः ॥ रामायणं, बालकाण्डः, अ-१ श्लो ३६ । अत्र प्रथमपादे पञ्चमाक्षरं जा इतीदं गुरुः । 10. श्रुतबोधः श्लो-१२ । 11. श्रुतबोधः श्लो-१३ । 12. श्रुतबोधः श्लो-१४ । 13. षडञ्चशच्छते द्वे च वृत्तानामप्यनुष्टुभि ॥ नाट्यशास्त्रम् अ-१४ श्लो-६९ । 14. ना.शा अ-१५ श्लो-१५

ग्रन्थसूची –

१. पिङ्गलछन्दश्शास्त्रम् – पिङ्गलाचार्यः सं – अनन्तशर्मा – निर्णयसागरप्रकाशनम् – १९३८
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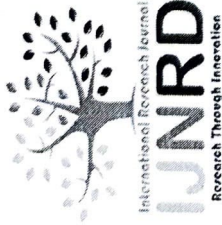
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INFORMATION SYSTEMS: A STUDY ON GROWTH OF MOBILE COMMUNICATION

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ABSTRACT

In the recent years Mobile communication in the world has been sought for its convenience. Today mobile communication is operated with the battery with the fastest growing segment throughout the world. This communication created a mile stone by the various users in using the initial arrival of 1G technology to 4 G technology and 5 G still in under research move. Hence there is a huge demand for this communication in the world wide with more standards and support a greater number of users.

The first commercial mobile phone was introduced in 1983 by Motorola, and moved from various generations through a long way. Moving technology, protocols, standards, services offered or speed are the various upgradation provided in the generations of mobile communication. This paper provides the details of growth of the mobile generations by differentiating it from the previous generations and a glimpse on the upcoming technology in future. . It also gives the benefits and limitations of the technology.

Keywords: Mobile communication, Technology, Generations, Networks, Growth.

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INTRODUCTION

Mobile communication is one of the hottest areas with advanced techniques. It is developing extremely fast in present times and deals with all the fields of mobile and wireless communications. The use of this technology allowed us to communicate with various group of users in different locations without the use of any physical connection (wires or cables). The technology made our life easier, and it saved time and effort. Mobile communication has transfigured the way people use to communicate each other to exchange information. From the very first technology 1G in which information was exchanged in form of basic voice signals while the 2G came up with many add on features with new capacity and coverage capability. This followed by the 3G which was designed to achieve greater speeds with mobile broadband experience. 4G which is developed later which provide wide range of telecommunication services. Though the technology of communication has developed in

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A Comparative Study of Service Quality among Commuters of South Zone Metro Rail – India

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ABSTRACT

Services are people centric, humanistic and subjective and the outcome of service mainly depends on its quality. Service quality is the comparison of perceived expectation of a service with perceived performance. This empirical study attempts to understand the dimensions of service quality in the context of Metro Systems in BMRC, HMRL and CMRL. Metro is a rapid transit system serving various cities in India. To ensure reliability and safety in train operations, it is equipped with most modern communication technology and train control system. It offers number of benefits to commuters such as long-distance travel, safe travel, high speed and hassle-free travel. The present study is conducted using SERVQUAL model to find and analyze commuter's perception on three service quality dimensions – Tangibility, Reliability and Responsiveness, and to identify the relationship between service quality dimensions and its interactions among the demographic factors in Bengaluru, Hyderabad and Chennai. The study is carried out by using structured questionnaire. Convenience sampling with 814 respondents were taken for data collection.

Keywords: Commuter's perception, Service Quality, BMRC, HMRL, CMRL, SERVQUAL

INTRODUCTION

Intra-city mobility affects the well-being of city dwellers and quality of urban life. A highly sophisticated and sustainable mass transit system is key to facilitate such mobility. A major concern in public transit is to keep improving level of service quality and make it more appealing to commuters. Therefore, commuter's expectations need to be met by public transit providers which can be achieved with the framework that allows managers to



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