

## BOOK REVIEW

### JAIN NYĀYA PRADĪPIKĀ

**Author:** Veer Sagar Jain

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**Reviewer:** Pragya Jain<sup>1</sup>

Samantabhadra (2<sup>nd</sup> Century CE)<sup>2</sup> and Siddhasena Divākara (7<sup>th</sup> Century CE) discussed Jain Logic as a well-defined topic at the beginning of the current era. Both these pioneers of the Jain theory of *anekāntavāda* (pluralism) advocated *syādvāda* (expression of pluralism) as the basis of the Jain thought. The first mention of the term 'nyāya' (logic) in the Jain context is probably found in verse 102 of Samantabhadra's *Svayambhū Stotra*. He also discussed *nayas* (standpoints) and *saptabhaṅga* (seven-fold predications) in his multiple works that constitute the foundation of *anekāntavāda*. *Sarvajña Siddhi* (establishing the omniscient), another vital concept around which Jain Logic revolves, is focused upon by Samantabhadra in his *Āptamīmāṃsā*.

Furthermore, Pandit Kailshchandra Shastri, in his book *Jain Nyāya* (1966), established Akalaṅka (7<sup>th</sup> Century CE) to be the helmsman of Jain Logic and divided the list of its pioneers before and after him beginning with Kundakunda (1<sup>st</sup> Century CE) ending with Yaśovijaya (18<sup>th</sup> Century CE), and presented the literary development of Jain Logic.

While Kundakunda utilized Logic to explain spirituality in Jainism, Akalaṅka refuted the concepts and definitions of Logic in other Indic philosophies and established Jain Logic in his works. Yaśovijaya arrived with *navya-nyāya* (neo-logic) and brought out the secrets of Jain Logic for the new enthusiasts of the subject. This field's enormous and enigmatic vastness required simplification with the modern age, and Dr. Veer Sagar Jain has done justice to it.

*Jain Nyāya Pradīpikā* is a collection of 48 essays on Jain Logic by Dr. Jain. He has divided the subject into various short and scholarly topics. The book reflects the author's deep affinity

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<sup>2</sup> The timeline of all the *ācāryas* is taken on the basis of *Tīrthaṅkara Mahāvīra aur Unakī Ācāryā Paramparā* by Nemichandra Shastri.

towards the subject. It would not be an exaggeration to say that every chapter of the *Jain Nyāya Pradīpikā* has the potential to become a full-fledged research paper or a dissertation.

Published by Bharatiya Jnanpith, New Delhi, hardbound, the book has an introduction that summarizes all its chapters in one paragraph each and an annexure that is yet another short article by the author on the six essential duties of a student. *Jain Nyāya Pradīpikā* is a handbook on Jain Logic for young and budding scholars and also provides food for thought to the pundits of Jain Logic. The author's simplifying the subject is a successful attempt as the articles contain tremendous information from the scriptures at the same time referencing their publication details. There are lists of definitions and glossaries of terminology for ease of understanding. For example, article no. 5 titled *Jain Nyāya Granthom kā Sūcīkaraṇa* lists 201 books – 107 from the first century CE to the nineteenth century CE, and the rest from the contemporary authors including some doctoral theses; article no. 35 titled *Jain Nyāya Granthom Mem Upalabdha Sūktiyām* has 31 sayings from different Jain texts about Jain Logic; article no. 41 titled *Ādhunika Yuga Ke Pramukha Jain Naiyāyika* has a list of chief modern scholars of Jain Logic that enumerates twenty scholars born between 1867 and 1933 including their specific contribution to the field. The book also includes a much-required article titled *Samayasāra Mem Nyāyaśāstra ke Prayoga* where the author presents the usages or experiments from the *Samayasāra* where Kundakunda uses Logic to prove the difference between the self and the other.

The book is also adorned with extra notes in small boxes at the end of the articles using up the extra space left at the bottom. They help in increasing the interest of the reader. For example, the instance of Hazari Prasad Dwivedi's calling for a conference for his book publication, twenty-three synonyms of *ātmānubhūti* (realization of the self), and several extracts on omniscience including Rahul Sankrityayan's excerpt on refutation of Buddhist omniscience keep the reader hooked. Also, the book's jacket includes a brief synopsis of the book and a short information about the author.

The book is a keep, for the scholars of Jainism as well as for the enthusiasts of Logic.

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