



Integral Humanism of the Nyaya: Prof. Dr. John Vattanky's Philosophical Understanding of the Human Being in the Society

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Abstract: Prof. John Vattanky is one of the few scholars in Indian philosophy who integrated the Western scientific method of research with the traditional Indian method of interpreting the *Nyaya* texts. He threw himself whole heartedly into the study of *Navyanyaya* and soon came to be recognized as one of the leading authorities in *Navyanyaya*.

Vattanky firmly believed that it is only in the absolute that human being is able to explain himself and the *Nyaya* thinkers do so when they discuss nature, the dimension and the properties of human knowledge. In fact, according to *Nyaya* a proper self-understanding of human being is not possible without the absolute. In other words, human being cannot understand himself properly except in the absolute; and so it follows inevitably that he is able to develop himself and realize his full destiny only in a relationship with the

personal God, leading to a more humane social life and integral humanism.

Keywords: John Vattanky, Integral Humanism, Nyaya, Navyanyaya, Nyaa Theism, *Karikavali*.

Introduction

Prof. Dr. John Vattanky is one of the few scholars in Indian philosophy who integrated the Western scientific method of research with the traditional Indian method of interpreting the *Nyaya* texts.¹ He threw himself whole heartedly into the study of *Navyanyaya* and soon came to be recognized as one of the leading authorities in *Navyanyaya*. He travelled far and wide participating in seminars, presenting papers, and teaching courses in *Navyanyaya* in both Christian and non-Christian institutions. His wide contact in the academic world by means of lectures and paper presentations, membership in national and international organizations and the books and articles on *Navyanyaya* show his deep erudition in the field of *Nyaya* philosophy. The purpose of this paper is to briefly summarize his understanding of human being and society revealed in his major writings. His basic contention is that the *Naiyayikas* gave scope for the human intelligence to transcend the empirical limitations to reach the Ultimate Reality.

1. Major Scholarly Contributions of Vattanky

Vattanky's scholarly contributions in the field of *Navyanyaya* are immense.² Following is only an attempt to introduce his major books, so that we may have an idea of his major philosophical concerns.

a. Gangesa's Philosophy of God

Vattanky's contribution to the *Nyaya* philosophy begins with the publication of *Gangesa's Philosophy of God* in 1984.³ This book is a product of his persistent scholarship and genuine hard

work where he discusses the proofs for the existence of God. It is not only a translation but also a thorough critical interpretation and evaluation of *Isvaravada* in Gangesa's monumental work, *Tattvacintamani*, an epoch making work of Indian logic.

Here in this book Vattanky presents an account of the history of the *Nyaya* system from the point of view of the problem of the existence of God. It covers from Gotama's *Nyaya Sutra*s down to Gangesa. Regarding the contribution of this book, Prof. Gopikamohan Bhattacharya, one of the foremost scholars in *Nyaya* system says in a fine Foreword:⁵

I have gone through the translation carefully; it is done with accuracy. The commentary brings out the meaning of the text clearly and the study is exhaustive and in some respects original. He has also studied carefully the *purvapaksa* arguments in *Dharmakirti*, Dr Vattanky has shown conclusively that Gangesa has made original contribution on important topics. He has also shown that even for Gangesa the Buddhist position of the school of *Dharmakirti* forms an important *purvapaksa*. All these – the exactitude of his translation, the faithfulness of his commentaries, and the rigour of his studies – show that Dr Vattanky is carrying on the traditions of the eminent scholars under whom he had the good fortune to study.

When there exists no complete translation of Gangesa's *Tattvacintamani* and scholarly analysis in Western languages has been published piecemeal, Vattanky has provided us a translation of *Isvaravada* in Gangesa's *Tattvacintamani*. Indeed it is a unique contribution to Indology in general and *Navyanyaya* in particular. Karl Potter in his review in the *Journal of Indian Philosophy*, wrote:⁶

Vattanky is a thoroughly knowledgeable historian and commentator, giving us extended accounts of the arguments of Gautama, Vatsyayana, Uddyotakara, Dharmakirti, Santaraksita, Kamalasila, Vscaspati Misra, Jnanasrimitra, Ratnakirti, Udayana, Vallabha and Sasadhara among

Gangesa's predecessors, as well as a glimpse of the commentarial literature on the *Isvaravada* afterwards especially of Jayadeva and Pragalbha both of whom are almost entirely unknown today.

As Vattanky himself noted in his preface, this is "probably the longest single section of *Tauvacintamani* so far worked out".⁷ Phyllis Granoff in her review in *Indo-Iranian Journal* wrote: "His summaries of texts are on the whole accurate and clear, and his first chapter in its detail and precision far supersedes anything we have to date on the subject. It alone would have been sufficient to draw attention and praise to this work, but perhaps the finest accomplishment of the whole is the translation and commentary on the *Isvaravada*."⁸

Here, therefore, is a book which takes one to the heart of the philosophical thinking of one of the geniuses which India has produced, for it could plausibly be argued that the intrinsic worth of *Navyanyava* can be seen at its best in the *Isvaravada* section. Vattanky develops his theistic argument in a three-fold manner. In the first part he gives an accurate and detailed historical outline of the progression of Nyaya thought on the question of *Isvara* up to the time of Gangesa. In the second part, he gives both the Sanskrit text and an English translation of Gangesa's own major contribution to the issue. And in the third part, he gives a detailed commentary of his own on Gangesa's text. Paul Griffiths in his review in *Theological Studies* wrote:⁹

Vattanky's work is the most significant English-language resource available to date for the study of the *Nyaya* position on God's nature and attributes, and, more especially, for the analysis of the standard *Naiyayika* arguments for God's existence. It is not, of course, without predecessors, but much of the earlier work is not in English and is available only in scholarly journals which are not likely to form part of the Christian theologian's regular intellectual diet.

All these reviews show that this book, because of its inherent worth, was received well among the students and scholars of

Indology and it challenges the Christian theologians to take it seriously as an alternative way of *Sermo de Deo*.

b. Development of Nyaya Theism

Vattanky's second book, *Development of Nyaya Theism*,¹⁰ is an journey into *Nyaya* logic and epistemology. C. R Agera in his review in *Indian Missiological Review* wrote:¹¹

The author has eminently succeeded in tracing the development of *Nyaya* theism and also substantiating the general belief that it is based on sound philosophical and logical arguments. In doing this he highlights not only the contribution of such luminaries as Gautama, Vatsyayana, Udyotakara, Vacaspati Misra, Udayana and Gangesa but also of lesser known Naiyayikas as Sankara, Vittoka, Narasirnha, Vallahha, Tricolocana and Sasadhara. ... The work for its entire modest claim to be historical far surpasses its historical objectives; it is a first- rate exercise in conceptual issues, too.

While the problem of the existence of God is central to a number of philosophies in the East and West *Nyaya* exhibits a rigorously rational approach to theism. Vattanky explicates this in *Development of Nyaya Theism*. A distinctive contribution of this book lies in establishing in a masterly manner the uniqueness of Gangesa's role on the subject. A key feature of this polemics is the manner in which the force of logic is made to bear upon the argument for the existence of God. While discussing the issue of the existence of God, Vattanky has also raised a well-connected chain of issues in respect of theism, some of which have far-reaching implications of logic, epistemology metaphysics, and ethics/religion. In short, this study is Vattanky's unique contribution to present the development of *Nyaya* theism in a comprehensive manner.

c. *Nyaya Philosophy of Language*

Nyaya Philosophy of Language is yet another milestone in his contribution to the *Nyaya* Philosophy.¹² In the traditional way of studying *Navyanyaya*, a mastery of *Karikavali*, *Muktavali*, *Dinakari* and *Ramarudri* is considered essential. And yet no systematic translation and interpretation of these books are available in any modern language. In this context with a view to making available the richness of thought contained in these works to all those who are interested in Indian Philosophy in general and in *Navyanyaya* in particular, Vattanky decided to translate the whole of *Karikavali*, *Muktavali* and *Dinakari*, and interpreted them in the light of *Ramarudri* and *Subodhini*. This is the volume containing the translation of the *upamana* and *sabda* sections of *Karikavali*, *Muktavali* and *Dinakari*.

This is a pioneering and a landmark work in *Nyaya* Studies, primarily for two reasons. First, though there have been various attempts to translate the *Muktavali*, this is the first time that *Dinakari* is translated into any modern Indian or Western language. Secondly, there is a detailed and systematic commentary on each significant expression of *Muktavali* and *Dinakari* while taking into account all the important points and subtleties to be found in *Ramarudri*.

Vattanky presents this book in a comprehensive manner as he covered topics like: the nature of comparison, nature of verbal knowledge, means of knowing denotative function: grammar, other means of knowing denotative function, implication, compounds, causes of verbal knowledge: contiguity, semantic competency, syntactic expectancy, intention of the speaker, and as appendix comparison and verbal testimony as separate means of valid knowledge. Though this book shows a high degree of abstraction and a rigorously exact terminology anyone who carefully studies it will acquire a first-hand knowledge of all the salient features of Indian Philosophy of Language in general and *Nyaya* Philosophy of Language in particular.

In short, this work is a comprehensive presentation of various aspects of actual philosophy of language from original sources and anyone who reads this book carefully will wonder at the precision and depth of the *Naiyayaikas* treatment of philosophy of language.

d. Karikavali

*Karikavali*¹³ is the Sanskrit text of *Upamana* and *sabda* sections of *Karikavali*, *Muktavali*, and *Dinakari*. This is edited primarily with a view to helping the scholars who may like to study his previous work *Nyaya Philosophy of Language* systematically. The whole text has been divided into various sections corresponding to the text, translated and commented in his *Nyaya Philosophy of Language* for the sake of easy reference. Though the book is based on the existing printed editions, it has been vastly improved by corrections. In preparing the new edition of these texts, he is immensely indebted to *Subodhini* a brilliant commentary by Sri Pariksit Thampuran who was the Maharaja of Cochin. Another significant contribution of this work is that the punctuations which do not normally exist in Sanskrit texts have been introduced in the present edition to help the readers follow the argument more easily.

e. A System of Indian Logic: The Nyaya theory of Inference

This book, *A System of Indian Logic: The Nyaya Theory of Inference*¹⁴ is a translation and interpretation of the section on inference of *Karikavali*, *Muktavali* and *Dinakari*. As Vattanky states in the preface, the intention of the book is “to present the actual contents of logic as developed in the *Navyanyaya* tradition.”¹⁵

The remarkable achievements of the book are twofold: First, the complete translation of the section of “Inference” in the *Dinakari* is the first translation into English in the world. No

one can overlook this achievement to the *Navyanyaya* study. Second, the merit of this work is in its ability to make the readers proceed in understanding the *Nyaya* theory of *inference* step by step. In chapter I, basic conceptions of *inference* such as nature of inferential knowledge, knowledge of the reason is not the instrumental cause”, consideration, the provisional definition of invariable concomitance, final definition of invariable concomitance, subjectness, general definition of fallacy, individual fallacies. means of grasping invariable concomitance, additional condition, kinds of inference, and presumption included in negative invariable concomitance are explained as much as possible in modern language without using technical terms. In chapter II, an analysis of the above categories from the *Karikavali*, the *Muktavali* and the *Dinakari* is given. In chapter III and IV, *Anumanakhanda* in the *Karikavali*, the *Muktavali* and the *Dinakari* are translated into English with printed Sanskrit texts. Finally, Vattanky offers explanations of the significant lines and expressions in the *Muktavali* and the *Dinakari* in consideration of the *Ramarudri* and the *Subodhini* which is the commentary on the *Karikavali*, the *Muktavali*, the *Dinakari*, and the *Ramarudri* by Pariksit Thampuran.

In his review in “Nagoya Studies in Indian culture and Buddhism,” Katsuroni Hirano notes: “there is without a doubt that the author has done a very appreciable job and that the book will be acknowledged as an asset to the study of *inference* of the *Navyanyaya* and will allow the reader to proceed to an advanced level of *Navyanyaya* study.”¹⁶

The basic idea developed in this book is that the logic of *Nyaya* can be served as the paradigm for all the systems of Logic developed in India. Since the *Nyaya* system is predominantly epistemological and logical the Indian logic as it is enumerated in this book can be applied in all spheres of knowledge as well as practical situations in day to day life.

In short, as we have seen above, his books reflect his long term interests and profound scholarship as well as his remarkable dedication to his subject.

Integral Humanism of the Nyaya: Vattanky's Philosophical Understanding of God, World and Human being

Vattanky's researches deal with the fundamental problems that engage the mind of man. He contends that although *Nyaya* deals with the problems of human knowledge, it also mediates to us a self-understanding of man and God.¹⁷ According to him, "the God of *Nyaya* is to be considered as the God who enters into a profound relationship with human beings. And this relationship is not merely to be seen in a personal relationship of popular language, but at the transcendental level. This again is not a relationship in terms of knowledge of creation, but in terms of knowledge in consciousness."¹⁸ He argues that *Nyaya* is a system of the knowledge of reality, and for this, the knowledge of teaching on the various elements constituting the universe and of the means of valid knowledge are integral. But what is to be noted especially is the real relationship of human beings to God. He says:¹⁹

"A God who is only real but who enters into the fabric of human existence intimately and profoundly is the starting point as well as the culmination of one of the major systems of Indian thought, namely *Nyaya*. The absolute of the *Naiyayikas* is a personal God to whom we owe allegiance and adoration. The best philosophical traditions of India, therefore, speak about a God who is real and who permeates the whole fabric of human existence."

Nyaya deals with the dimensions and conditions of human knowledge. Vattanky with rare insights examines the problem connected with human knowledge in *Nyaya* and in particular, *Navyanyaya* and sets forth in detail the exact conditions in which valid knowledge is possible. In and through the analysis of hu-

man knowledge, he shows that *Nyāya* presents us also with a self-understanding of the human person.²⁰ For he argues:²¹

The epistemological presupposition of the *Nyaya* theory of inference involves by implication, first of all, the capacity of the human intelligence to rise above what is of immediate experience; we could further draw the important conclusion that this *Nyaya* theory implies that man cannot think except in the context of an absolute. No theory of knowledge is possible without implying at the same time the existence of an absolute and the inherent capacity of the human intellect somehow to grasp this absolute.

He substantiates this explanation on the basis of *Nyaya* theory of knowledge, particularly with reference to the concept of invariable concomitance (*vyapti*).²² In simple terms, invariable concomitance is the invariable relationship of the reason with that which is to be established by the syllogism. For example, when we establish fire by means of smoke we presuppose an invariable relation of smoke with fire. Thus, according to him, *Nyaya*'s definition of *vyapti* is not a sterile definition of the concept but involves also a profound description of an aspect of human knowledge itself and its true significance comes out when the *Naiyayikas* raise the question of the existence of a creator God and try to answer it positively based on their analysis of human knowledge.

It is the philosophical and logical concerns of the *Naiyayikas* to establish the existence of God against all the possible attack of the opponents, especially the Buddhists.²³ Vattanky has taken this task of *Naiyayikas* to investigate its philosophical and logical implication. He highlighted the philosophical and logical issues in this inference to establish the existence of God and showed a deep appreciation of the *Naiyayikas* defense and evaluated the objections of their opponents.²⁴ For Vattanky as for *Navyanyaya*, human intellect and theory of knowledge are with a purpose. The purpose is to search for the ultimate cause which gives meaning and existence to everything i.e., God. Even a cursory acquaint-

tance with the primary literature of the *Nyayavaisesika* School should convince anyone about the truth of this interpretation of the spirit of *Nyaya*.²⁵

Vattanky holds that through an in-depth study of *Nyaya* it is possible for us to know the Unknown from what we have known because the epistemological presupposition of *Nyaya* theory of inference involves the capacity of the human intelligence to rise above what is of immediate experience. He says, “with rare insight *Navyanyaya* examines the problems connected with human knowledge and sets forth in detail the exact conditions in which valid knowledge is possible.”²⁶

His philosophical search began with comparative knowledge of logical systems of *Nyaya* and Buddhism. He was confronted with the question: why and how is it possible to establish the existence of God in *Nyaya* while not in the Buddhist logical system? His research gave him an adequate explanation: the concept of knowledge of the different systems leading to different kinds or understanding of God and human beings. He dwelt upon the *Nyaya* theory of knowledge which renders the discourse about God and in the process, he found that the absolute becomes the horizon of all knowledge and consequently of all human activities. A human being can be fully understood only if his metaphysical relation with the absolute is accepted as a constitutive principle or his very being. Thus his search for the proofs for the transcendence called for an integral humanism.²⁷

What does he mean by *Nyaya*’s integral humanism? It is nothing other than the way in which some of the most important representatives of *Nyaya* system like Udayana and Gangesa view the human being. Obviously none of these authors except perhaps Udayana in his *Atmatattvaviveka* has taken up the question what exactly is constitutive of the human being. And even Udayana does not provide us with an integrated view of the human being. However, Vattanky shows the humanism of *Nyaya* through accurate analysis and interpretation of the basic texts of

Nyaya. In a way he makes use of here the hermeneutical principle of Heidegger according to whom an interpreter should explain not only what an author explicitly stated but also what he has not said. He arrives at the broad outlines of *Nyaya* humanism by putting together the texts themselves and their implications. Vattanky calls this as the integral humanism of *Nyaya* because *Nyaya* not only allows space for transcendence but it also firmly embedded in the openness to transcendence as opposed to those of the Buddhist philosophy and most of the positivistic analytic philosophy of the West.

He believes that “no theory of knowledge is possible without implying at the same time the existence of an Absolute and the inherent capacity of human intellect somehow to grasp this Absolute.”²⁸ And such an explanation of the basis of *Nyaya* theory of knowledge particularly with reference to the concept of invariable concomitance is quite legitimate. An interpretation of this kind is based on sound philosophical and philological analysis of the texts concerned. This implies therefore that the *Nyaya* theory of knowledge can be explained and validated only against the background of the basic and inherent capacity of the human intellect to rise above the mere phenomena which are directly perceived by it. In fact Vattanky contends that, in and through the analysis of human knowledge, *Nyaya* presents us with a self-understanding of the human person which deserves attentive study and appreciation.

Similarly, the *Nyaya* treatment of word and its meaning has a very long history and development often in conflict with other schools, notably the system of Grammar, and is therefore unique in the philosophical literature. Here, however, he is interested in unravelling the metaphysical principles that lie behind some of these argumentations in inference and philosophy of language. But the arguments themselves developed not so much by the speculations of individual *Naiyayikas* in isolation but in intense dialogue and sometimes even in vigorous confrontations with thinkers of other schools notably the Buddhist.

Vattanky thinks that the dynamism of knowledge that is implicitly affirmed in the *Nyaya* theory of inference cannot simply stop at an anthropomorphic God who is immanent to the system itself. If the God of the *Naiyayikas* is just one of the categories admitted by the system then there would not be much point in elaborating the theory of inference which tries to establish objects beyond sense experience. According to him the dynamic nature of the *Nyaya* theory of knowledge and inference can be fully understood only in the context of the infinite capacity of the human intellect to reach out to the ultimate.

Vattanky believes that the foundational principles of *Nyaya* logic that a human being can be understood fully only if the aspect of transcendence is taken into account. In other words, the integral humanism of *Nyaya* calls for transcendence. Such a view naturally rejects a purely empirical understanding of human being. This means that the fullness of being human can be achieved only in and through the transcendent. This is because the transcendent remains not at the theoretic level but at the actual existential plane and hence it invests human life with enormous value and significance confined not merely to the world that is experienced by the senses. However, this world is not denied; it has its value. It is in and through this world that transcendence operates. Therefore being human is fully immersed in this world and fully in the transcendent. Such is the integral humanism of *Nyaya*.

According to *Nyaya* logic and metaphysics, the universe depends on God since he has brought it into existence. Vattanky shows that, however, in doing so, God has also invested human being with certain characteristics. One such most obvious characteristic is intelligence by which human beings are distinguished from the rest of creation. A mysterious aspect of this ability is the linguistic capacity of human beings. In fact, human beings could be defined as living beings whose nature is constituted by linguistic capacity. Aristotle's *ton zown logikon* could be correctly translated as "linguistic animal". This implies that linguistic power enters into the very constitution of the

human being. In other words, human beings can be understood integrally only when the inherent linguistic power is fully taken into account. And such linguistic power can be explained only in relation to an Absolute, to God to *īśvara* who is transcendent. Vattanky explains this with the help of *śakti* (the denotative function) which is understood as the will of God.²⁹

According to Vattanky, *Nyaya* also points out the moral and social dimension of the understanding of the human being. For he states: “*Nyaya* inculcates that we must constantly strive for true knowledge. Such a knowledge is not a sterile play of concepts, but a knowledge which realizes in one’s life the truth about all the objects of experience. It is very much like the Upanisadic *śravaṇa*, *manana* and *nididhyāsana*, hearing, reflection and meditation, or the Christian hearing and reading of Scriptures, reflection and prayer.”³⁰ He further states:³¹

“The *tattvajñāna*, i.e., the true knowledge which is the only way to arrive at the stage of real liberation, is not the knowledge of every object in the world, but it is ultimately a rational analysis of the human situation. Experiencing the truth of this situation is considered practically as transcendence. Therefore, it is also an experience of the boundary of human existence where the Absolute which invests human existence with a true meaning is experienced. The moral preparation for such an experience consists in the removal of every form of false knowledge and the positive cultivation of consistent meditation. It also involves avoiding every form of *adharma* and sustained effort to practise *dharma*.”

In short, Vattanky believes that *Nyaya* Philosophy does not merely consist in a series of abstruse discussions on a variety of topics, especially on logic and philosophy of language. True, *Nyaya* is concerned and concerned deeply with these themes. But in and through them the system mediates also a concept of human beings who are not closed on themselves but who are open to transcendence. The reality of a creator God is not an abstract concept but invests human beings with their ultimate truth and meaning. Even in the philosophy of language, this transcendence

operates and creates the linguistic power of human beings. Such an integral humanism is according to him the direct consequence of the principles which the various topics treated in the system presupposes.

Conclusion

As we have seen above a glance through Vattanky's books and articles gives us a sound basis for the development of *Nyaya* theory of interpretation. As the case with the *Naiyayikas Vattanky* raised the questions of the existence of a creator God and tried to answer it positively based on the analysis of human knowledge. With unparalleled rigour and exactitude, Vattanky studied the nature, the dimensions and conditions of human knowledge enumerated in the *Nyaya system*. With rare insights, he examined the problem connected with human knowledge and sets forth in detail the exact conditions in which valid knowledge is possible. In and through the analysis of human knowledge, he presented us with an integral self-understanding of the human person and world. His scholarship did not confine to a particular system alone, but he transcended it to the deeper levels of philosophy and theology.

Vattanky's approach on *Nyaya* studies must take each philosopher as worthy of respect for his arguments directly pertain to the human mind. It is generally acknowledged that the Indian philosophical thought can hardly be understood without proper knowledge of *Navyanyaya*. The merit of Vattanky is that not only he mastered it but also popularized it. He grasped the high degree of abstraction and rigorous exact terminologies of *Navyanyaya*. He transformed the abstruse discussions on *Nyaya* logic and philosophy of language to the concept of human beings who are not closed on themselves but who are open to transcendence. He showed lucidly that God is not an abstract concept but invests human beings with their ultimate truth and meaning.

Vattanky firmly believed that it is only in the absolute that human being is able to explain himself and the *Nyaya* thinkers

do so when they discuss nature, the dimension and the properties of human knowledge. In fact, according to *Nyaya* a proper self-understanding of human being is not possible without the absolute. In other words, human being cannot understand himself properly except in the absolute; and so it follows inevitably that he is able to develop himself and realize his full destiny only in a relationship with the personal God. I wish that the readers of Vattanky's writings come to an ever-deepening knowledge of truth and may that knowledge be a source of spiritual growth and integral humanism.

Notes

1. John Vattanky was fortunate to have his M A in Oriental Studies with Sanskrit and Pali as optionals from Oxford University, England under Prof. Burow and Ph D in *Nyaya* from Vienna University under Prof. G. Oberhammer. He continued his reading of the *Navyanyaya* text with Panditaraja Sri Damodara Pisharody a distinguished traditional scholar and a close disciple of late Ramavarma Parikshit Thampuran.
2. For an extensive bibliography of his works, see *An Indian Ending: Rediscovering the Grandeur of Indian Heritage for a Sustainable Future. Essays in Honour of Prof. Dr. John Vattanky SJ on Completing Eighty Years*, ed. by K. Pandikattu and B. Pichalakattu, New Delhi 2013, 287-289.
3. Following treatment on his major works is taken from my article, "Re-Discovering the Grandeur of Indian Traditions: Life and Work of Prof. John Vattanky, SJ," in: *An Indian Ending. Rediscovering the Grandeur of Indian Heritage for a Sustainable Future. Essays in Honour of Prof. Dr. John Vattanky SJ on Completing Eighty Years*, ed. by K. Pandikattu – B. Pichalakattu, New Delhi 2013, 261-278.
4. J. Vattanky, *Gangesa's Philosophy of God*, The Adayar Library and Research Centre, Adayar, Madras, 1984.
5. Ibid., vi
6. K. Potter, review of J. Vattanky, *Gangesa's Philosophy of God*, The Adayar Library and Research Centre, Adayar, Madras, 1984, *Journal of Indian Philosophy* 14 (1986), 310.
7. Vattanky, *Gangesa's Philosophy of God*, p.x

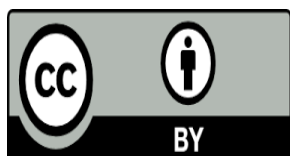
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10. J.Vattanky, *Development of Nyaya Theism*, Intercultural Publications, New Delhi, 1993.
11. C. R. Agera, review of Vattanky, J., *Development of Nyaya Theism*, Intercultural Publications, New Delhi, 1993, *Indian Missiological Review*, 16 (1994) 87.
12. J. Vattanky, *Nyaya Philosophy of Language: Analysis, Text, Translation and Interpretation of Upamana and Sabda sections of Karikaveli, Muktavali and Dinakari*, Indian Book Centre, Delhi, 1995.
13. J.Vattanky, *Karikavali*, Indian Book Centre, Delhi, 1997.
14. J. Vattanky, *A System of Indian Logic: The Nyaya theory of Inference*, Routledge Curzon, London, 2003.
15. Ibid., xiii.
16. K. Hirano, review of J. Vattanky, *A System of Indian Logic: The Nyaya theory of Inference*, Routledge Curzon, London, 2003, *Nagoya Studies in Indian culture and Buddhism*, 24 (2004), 166.
17. For the theological implications of *Nyaya* philosophy, see J. Vattanky, "Theological Implications of the *Nyaya* System," *VJTR*, August (1983), 334-341.
18. J. Vattanky, "Current *Nyaya* Studies and Contemporary Indian Theology," *VJTR*, August (1991), 468
19. J. Vattanky, "Theological Implications of the *Nyaya* System," *VJTR*, August (1983), 340.
20. Cf. J. Vattanky, "Current *Nyaya* Studies and Contemporary Indian Theology," 466.
21. J. Vattanky, "Theological Implications of the *Nyaya* System," *VJTR*, August (1983), 339.
22. For a detailed discussion of invariable concomitance (*vyapti*), see J. Vattanky, *System of Indian Logic*, 114-200.
23. For an understanding of God in *Nyaya* against all the possible attack of the opponents especially the Buddhists, see J. Vattanky, *Development of Nyaya Theism*, Intercultural Publications, New Delhi, 1993. For an overview of *Nyaya* theism, see idem, *Development of Nyaya Theism*, 182-189.

24. Cf. J. Vattanky, "A New Interpretation of the Proof for the Existence of God in Classical Indian Philosophy," *Indian Theological Studies* 37/1 March (2000), 23-45; idem., "Is Theism Central to Nyaya?," *Indian Philosophical Quarterly* 27/3, October (2000), 411-419.
25. Cf. J. Vattanky, "Theological Implications of the Nyaya system," 336-337.
26. J. Vattanky, Gaṅgeśa's Philosophy of God,x
27. Cf. J. Vattanky, "A New Interpretation of the Proof for the Existence of God in Classical Indian Philosophy," 23-45; idem., "Is Theism Central to Nyaya?," 411-419.
28. J. Vattanky, "Theological Implications of the Nyaya System," *VJTR*, August (1983), 339.
29. For an excellent treatment of śakti (the denotative function), see J. Vattanky, *Nyaya Philosophy of Language*, 134-260.
30. J. Vattanky, "Current Nyaya Studies and Contemporary Indian Theology," 469.
31. Ibid.

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