

A note on the Nyāya-Vaiśeṣika-Mīmāṃsā linkage

Kumārīla did not recognize a radical difference between the universal and its particulars. According to him, the two are different as well as non-different. Nor does he accept the relation of inherence between a universal and its particulars. According to him, the relation is that of identity of the two which are different and non-different: *bhedābheda-rūpam tādātmyam*. With regard to the contradiction involved in this position it was said that the nature of things could not be questioned. The merit of Kumārīla's theory, however, is that it steers clear of all the difficulties raised in connection with the subsistence of the universal in its particulars. It follows that Kumārīla will go no way in admitting the reality of *samavāya* relation. Jayanta actually lays a charge at the door of the Kumārīla school, and says that the venerable one (Kumārīla) formulated his theory, as if out of fear of the difficulties involved in the various alternatives regarding the subsistence of the universal: *etat tu vṛtti-vikalpādibhyo bibhya-tevabhyupagataṃ tatra bhavatā* (*Nyāya Manjarī*, Part I, line 16).

The view of Prabhākara school of Pūrva Mīmāṃsā is similar to that of the Nyāya-Vaiśeṣika. Prabhākara maintains that the universal is different from its particulars in which it subsists by *samavāya* relation. He also holds that the universals are directly perceived: *jātir āśrayato bhinnā pratyakṣajñāna-gocara* (Quoted in the *Prabhākara school of Pūrva Mīmāṃsā* by Ganganath Jha, p.95). But the *samavāya* relation, according to him, is neither *one* nor eternal. It is born anew in the case of every entity related by *samavāya*. In this connection, it may be noted that (i) according to

the Kumārīla school, the relation between the universal and its particulars is that of identity (*tādātmya*), (ii) according to Prabhākara, it is *samavāya*, but is non-eternal, (iii) according to the Vaiśeṣika, it is *samavāya* which is *one* and eternal, but not perceptible, and (iv) according to the Nyāya, it is *samavāya* which is one and eternal, and also perceptible.