



CAUSATION IN INDIAN METAPHYSICS


Schools of Indian Metaphysics

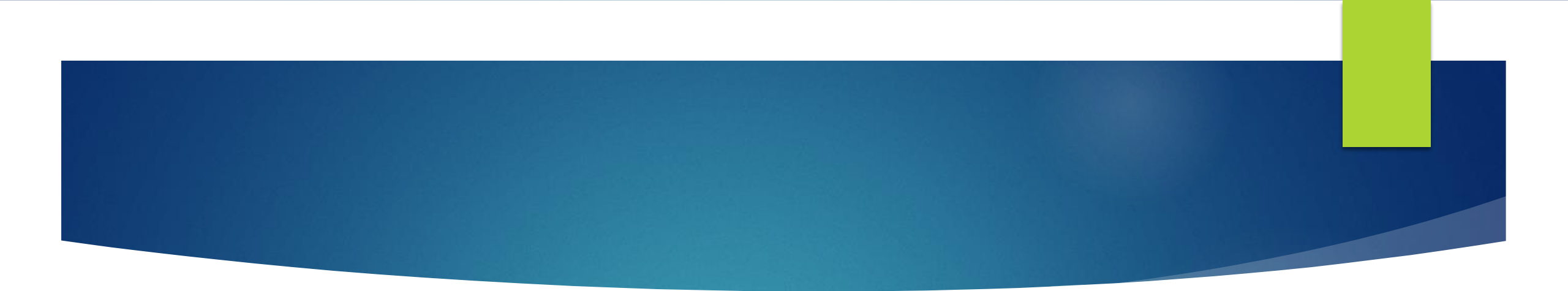
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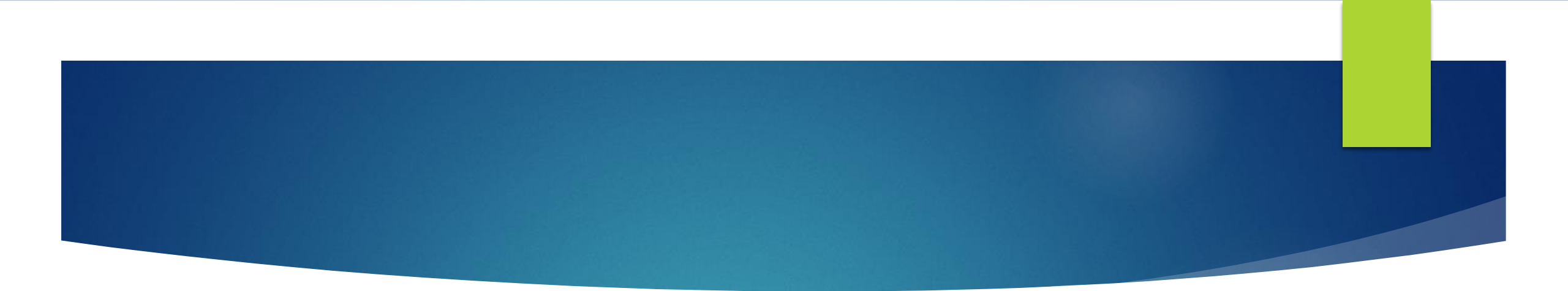
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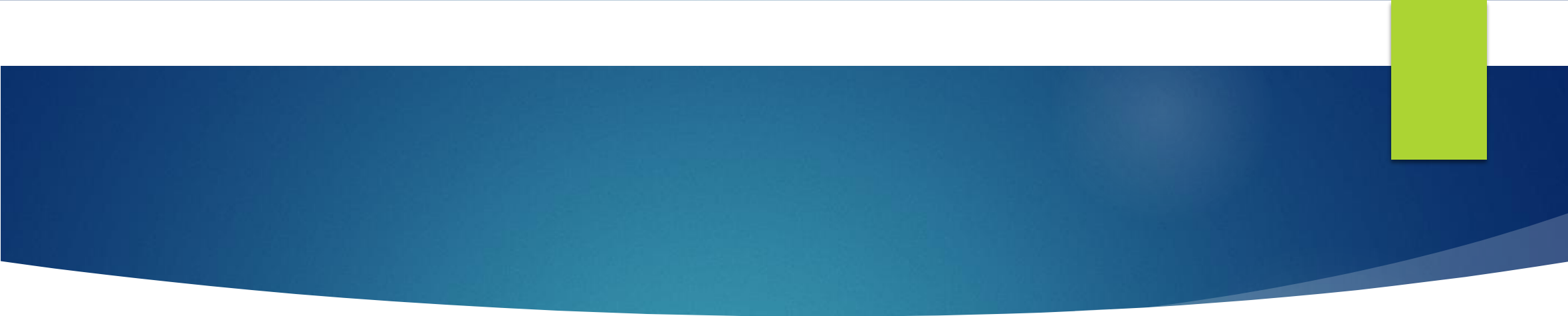
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- ▶ theory of causation is: “Does the effect pre-exist in its material cause?” Those who answer this question negatively are called Astkaryavadins (Nyaya, Vaishesika, Buddhism and some followers of Mimansa) while those answering it in positive are called Satkaryavadins (Samkhya, Yoga, Mimansa and Advait).

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- ▶ A cause is defined as an unconditional and invariable consequent of a cause. The same cause produce the same effect and the same effect is produced by the same cause.
 - ▶ Antecedence is immediate and direct antecedence and excludes the fallacy or remote cause.

Thus, the Nyaya definition of a cause appears to be the same as that in western inductive logic. Hume defines a cause as an invariable antecedent. Carveth Read points out that unconditionally includes immediacy..

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- ▶ A cause, therefore, is an unconditional, immediate and invariable antecedent of an effect
 - ▶ Nyaya recognizes five kinds of accidental antecedents which are not real causes.
 - ▶ Nyaya (and Vaisheshik) theory of causation
They believe in Asatkaryavada i. e. the effect does not pre-exist in its material cause but is a new creation, a real beginning.

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- ▶ The qualities of a cause are mere accidental antecedents. The color of a potter's staff is not the cause of a pot.
 - ▶ The cause of a cause or a remote cause is not unconditional. The potter's father is not the cause of a pot.
 - ▶ The co-effect of a cause are themselves not causally related. The sound produced by the potter's staff is not the cause of a pot, though it may invariably precede the pot. Night and day are not causally related.
 - ▶ Unnecessary things like the potter's ass are not unconditional antecedents; though the potter's ass may be invariably present when the potter is making a pot, yet it is not the cause of the pot. A cause must be an unconditional and necessary antecedent. Nyaya emphasizes the sequence view of causality. Cause and effect are never simultaneous.
 - ▶ Plurality of causes is also wrong because causal relation is reciprocal. The same effect cannot be produced by the other cause. Each effect has its distinctive features and has only one specific cause.