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## WESTERN AND INDIAN CAUSATION IN COMPARATIVE STUDY

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### ABSTRACT

**T**he idea of change and movement is basically connected with the causal relationships. Inquiries about the reality of the universe or the existence of self are always linked with such kind of relationship ultimately embedded in the causality of God or Nature.

**KEYWORDS:** Western philosophy, Western thinkers, Indian philosophy, Nyaya, Vaisesika.

### INTRODUCTION

Western and Indian views and the reflections of various traditions of Indian Philosophy. Causal relation is

one of the fundamental rational or naturalistic ways of looking into the phenomenal world. The sphere of metaphysics some times sweeps the causal connection in order to ascribe the meter element, however it does deny the causal relations in total. Both in philosophy and in science, the concept of causation is very ancient and comfortably rules the contemporary system of arguments, causality refers to the relationship between events where one set of events is a direct consequence of another set of events causality according to the oxford Advanced learner's Dictionary refers to the relationship between something that happens and the

reason for it happening. In simple terms, it is the principle that nothing can happen without a cause. It involves the relationship between of least two things, where one causes the other to happen.

### WESTERN VIEWS ON CAUSATION

Causation refers to the set of all particular cause and effect relations. It is a relationship that holds between events, properties, variables or states of affairs causation implies some relationship of dependency between the cause and the effect. In the western tradition, causation was primarily defined in terms of observable phenomena. It was David Hume in the eighteenth century who began the modern tradition of regularity models of causation by defining causation in terms of repeated conjunction of events.

### INDIAN CAUSATION IN NAYA

A cause is defined as an unconditional and invariable antecedent of an effect by the Naiyayikey. The effect is the

unconditional and invariable consequent of a cause. The same cause produces the some effect and the same effect is produced by the same cause plurality of cause is ruled out. The first essential characteristic of cause is the antecedence, the fact that it should precede the effect (purvavrtti). The second is its invariability it must invariable precede the effect (Niyatapurvartti). The third is its unconditionality or necessity, it must unconditionally precede the effect (Ananathasiddha) unconditional antecedence is immediate and direct antecedent and excludes the fallacy of remote cause. Thus we see that the Nyaya definition of a cause the same as that in western inductive logic.

### VAISESIKA

The vaishesika upholds the theory of a satkarya-vada. The effect is a new beginning and it had prior non-existence before its production. It has posterior non-existence after its destruction. What is called prior non-existence by the vaishesika is called the latent unmanifest or future condition of the effect. It regards non-existence before its production and it has posterior non-existence after its destruction. It recognizes particularity as an independent category. It is the distinguishing mark of an eternal substance.

### WESTERN THINKERS

#### Aristotle

In the western tradition, the concept of causation has as early emerged in pre-socratic philosophy probably plato who first stated the principle of causality "everything that become or changes must do so owing to some cause, for nothing can come to be without a cause". But plato emphasized the causal importance of form. Nothing can be unless there be a changeless pattern of formal cause of which the individual sensible phenomenon is an appearance. However, Aristotle was the first philosopher to give an extensive account of cause.

#### Kant

Hume's discussion of causation played an important role in the development of Kant's critical philosophy. Kant, much impressed by the obvious success and constant advance of scientific knowledge. Newtonian physics in particular, could not accept Hume's conclusion that neither causation nor induction can be rationally justified and that consequently we cannot rationally justify scientific knowledge. His basic epistemological strategy was to ground the principle of causality in the structure of reason. Given the epistemologically disastrous consequence of Hume's critique, Kant attempted to justify causality by declaring it an a priori conception.

### INDIAN THINKER

#### Ramanuja

Ramanuja advocates the doctrine of satkarya-vada. An effect pre-exists in its cause and the cause and the effect both are real. The effect is non-different from the cause production is modification of the cause in to the effect and destruction is reabsorption of the effect in the cause. Production and destruction are the different states of the causal substance production is modification or rearrangement of the parts of the causal substances. A jar is a modification of earth and destroyed and turned into earth production, existence and destruction are the different states of the causal substance even as childhood, youth and old age are the different states of a person. There is essential identity or non-difference between causal and effect both of which are real. If the cause is real and the effect is an unreal appearance, as sankara maintains there cannot be identity between them for there can be no identity between reality and an appearance.

#### Dyanand Saraswati

Dyanand saraswati, the founder of Arya Samaj, held that there are three causes in the universe the efficient, the material and the common. The efficient cause is the one by whose directed activity a thing is made and by the absence of whose directed activity nothing is made. It does not change itself though it works change in other things. The material cause is one without which nothing can be made. It undergoes changes, is made and un-made. The common cause is one that is instrument in the making of a thing and is common to many things. The

efficient cause is of two kinds. The primary efficient cause is the supreme spirit the Governor. He further held, “of all who creates the universe out of the prakrti (matter) sustains it and then resolves it into its elementary form”. The secondary efficient cause is the soul. It takes different materials out of the universe created by God and moulds them into different shapes.

The material cause is the prakrti which is the material used in the making of the universe. Being devoid of intelligence it can neither make nor unmake itself, but is always made or unmade by a conscious intelligent being though here and there even one kind of dead matter (but those changes are never ordered). Let us take an illustration. God made seeds (of different kinds). When they fall into a suitable soil and get the proper amount of water and nourishment they develop into trees, but if they come in contact with fire they perish. All ordered changes in material things depend for their occurrence on God and soul.

## CONCLUSION

The concept of causation has been a major item of discussion throughout time. Causal thinking is the process of understanding the causes of a given event. The basic issue is to discuss the constant change that occurred in the universe relating to any sort of order or deliberate movement in the order of things. Whether the cause of change is obvious and or hidden, it is the human mind that attempts to understand with its rationality. The concept of causation assumes both the dimensions of abstract and concrete explanation. It is a field of significant discussion both in philosophy and science.

Thus the concept of causation has a long way in its origin and expansion in western and Indian traditions. The relationship between the cause and the effect is one of the oldest inquiries in philosophy. It is an exercise to expand the horizon of human knowledge as well. The coming chapters explain the concept of causation according to Western Indian Philosophy.

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