

The theory of causation in Indian philosophical studies on cosmology; a special focus on the thoughts of Naya- Vaiśeḍika and Saivasiddhanta

¹S.Muhunthan

²N. Gnanakumaran

Abstract:

At the global level, it was surprise and curiosity aroused in the human mind over the origin, existence and the arrangement of events, that laid the foundation to philosophical studies on cosmology. This cause very well applies to the schools of Indian philosophy too. As far as the field of Indian philosophy is concerned, the understanding of the universe, and the rational methods of its explanation, are among the factors that promoted the formation of various concepts pertaining to the existence of God, the soul, the theory of karma as well as the liberation of the soul. The growth of the theory of causation in the field of Indian philosophy has led to its expansion into various concepts such as Satkārya vāda, asatkārya vāda, Sadastkārya vāda, Satkāraṇa vāda, śuddhamāyā parināma vada, Brahma parināmavada Prakṛti parināmavāda and ārambhavāda (the theory of origination). All these however are concepts that emerged from enquiries into cosmology. Saiva Siddhantis hold that effect is, but a continuation via transformation of cause. They, who speak of satkārya vāda, that maintain the creation of the universe is only the manifestation of cause from its subtle form, to its physical state. They say that creation is only a change in form and not the arrival of something new. The Nyaya and Vaiśeḍikas on the other hand are asatkārya vādins, whose view of satkāryavada is in the opposite way. Their concept is that, the effect is a new entity. It is not a transformation but totally a new effect. Since the Nyaya -Vaiśeḍikas argue that effect is a new beginning and not a transformation of the cause, they are called Ārambhavādīs. The main purpose of this article is to see how far these two schools of thought viz: the Nyaya- Vaiśeḍikas, and the Saiva Siddhantins had been successful in achieving their ends in structuring and justifying their concepts of causation in relation to "cosmology." This study will basically be an exploratory research and where necessary, suitable historical methods of research and comparative analysis will also be applied.

Key words: causation, cosmology, satkāryavada, asatkāryavada,

Introduction

Ever since man came into existence, his thoughts began to be highly concerned with his living environment, as well as with the cosmic world in relation to space and time. Thus, as he became more reflective and it was quite natural that he attempted to understand the nature of this cosmic world, which seemed part and parcel of his life.

In trying to understand the nature of the physical world, he was confronted with a series of questions including. Who created this world? What are its constituent elements? Out of what has it been created and how? and so on. In other words, man was curious about knowing the efficient cause, the material cause and the creative process

¹(Ph.D.Researcher), Senior:Lecturer; Dept of Hindu Civilization, University of Jaffna

²(Supervisor), Senior professor Dept.of Philosophy University of Jaffna