The present work is an attempt to throw light on the theories of causation in Indian Philosophy followed by an analysis of the same. Inquisitiveness to know the exact cause of the formation of this universe has prompted us to study the creationistic theories of causation in Indian Philosophy. It is not an abstract study of causation. It is, so to say, causal explanations of the world in various schools of Indian philosophy.

Indeed, the Philosophers are much interested in knowing the origin and development of the material world. Different scholars of Indian Philosophy have explained the origin of the universe differently. The Sāmkhya Philosophers advocate the ontological dualism of Prakṛti and Puruṣa. It believes in the evolution of the universe including matter, life and mind out of the eternal Prakṛti to the ends of an infinite number of individual souls. Samkhya and Yoga accept Satkāryavāda. According to this theory, the effect pre-exists in the cause in a potential condition. The effect is a modification of the cause. Nyāya-vaiśeṣika accepts the theory of Astkāryavāda. This theory holds that the effect and the cause are equally real, the former being a modification of the latter. The Mīmāṁsākās advocate Asatkāryavāda. They hold that effect is non-existent before its production. Vedānta Philosophers accept Vivartavāda. The world of mutations is unreal. It is nothing but Brahman, there is no reality called the world other than Brahman. There is causation in the world of empirical objects, but no causation in Brahman. Creation is not ontologically real, Carvaka accepts naturalism. There is only accidental conjunction of an antecedent and a consequent. Buddhhas maintain that causality means dependent origination (Pratityasamutpāda) whatever exists arises from causes and conditions. The Jaina view of causation partly agrees with both
Satkāryavāda and asatkāryavāda. An effect is partly existent in its cause and partly non-existent.

The present research findings have been incorporated in five chapters with the inclusion of an introductory and one concluding chapter at the end. These five chapters deal with the theories of causation in Indian Philosophy. An attempt has also been made to provide a cosmological speculation of the cosmos. This has sometimes given rise to repetition of the descriptions as the theories describe the creative process in more or less the similar lines. A comparative study is not tenable at this stage. Hence much emphasis has been made to explain the whole creative process for proper exposition and evaluation of the cosmogony of the universe.

All efforts have been made in this thesis to provide a structure of rebuilding the theories of causation in Indian Philosophy on a rational basis.

Date: 29-06-69

(PARUL DEVI)