

Analyzing the Views on *Kārya-Kāraṇa-Sambandha* and its Significance in Indian Philosophy

Vandana Upadhyay

Abstract

Kārya-kāraṇa-sambandha (the relation between cause and effect), also known as the concept of causality occupies a central place in Indian philosophy, spanning across various schools such as Nyāya, Vaiśeṣika, Sāṃkhya, Vedānta, and Buddhism. This paper examines the multifaceted interpretations of causality, drawing upon primary Sanskrit sources, to elucidate how Indian philosophical traditions conceptualize the intricate web of causation. By analyzing the views of the prominent Indian philosophical schools such as Nyāya, Vaiśeṣika, Sāṃkhya and Vedānta alongside Buddhism, the paper aims to present a comprehensive overview of causality in Indian thought.

Keywords: *Kārya-kāraṇa-sambandha*, *satkāryavāda* *asatkāryavāda*, *pariṇāmavāda*, *vivartavāda* etc.

Introduction

Kārya-kāraṇa-sambandha or the doctrine of causality is foundational in Indian philosophy, where the relationship between cause (*kāraṇa*) and effect (*kārya*) is explored not only metaphysically but also epistemologically. The key questions addressed include: How does an effect arise from its cause? Is the effect preexistent in the cause, or does it emerge anew? This paper investigates these questions through an analysis of primary texts from various schools of Indian thought.

If it is observed it can be found that the concept of causality in Indian philosophy, holds a prominent place where all sorts of thoughts whether gross or subtle are given a proper heed, discussed and refuted logically. In this regard, this paper tries to explore all the related views and theories circling around the subject in a systematic and brief manner.

In the context of causality theory, mainly two views i.e. *satkāryavāda* (pre-existence of the effect in its cause) and *asatkāryavāda* (non-existence of the effect in its cause) are prevalent in Indian philosophical systems. These views are also known as *ārambhavāda*, *pariṇāmavāda*, and *vivartavāda*. These views have been discussed and debated a lot among Nyāya-Vaiśeṣika, Sāṃkhya, Advaita Vedānta and Buddhist schools.

The pre-existence of the effect in its cause before getting produced is known as the views of *satkāryavāda*; while as, the non-existence of the effect in its cause is the theory

*vndn89@gmail.com