

Q. Discuss Sāṃkhya theory of Causation.

Ans: - Two different theories of causation are prevalent among the Indian thinkers. These theories are Satkāryavāda or the theory that the effect pre-exists in the cause and asatkāryavāda or the theory that the effect does not pre-exist in the cause.

Sāṃkhya upholds Satkāryavāda. The Sāṃkhya holds that the effect, though a new appearance, was already there in the cause. The Nyāya-vaisheshika and the Buddhists,

on the other hand, deny that the effect exists beforehand in the cause. Sāṃkhya gives five arguments in support of their view: -

- ① If the effect were really non-existent in the material cause, then no amount of effort on the part of any agent could bring it into existence. Blue can not be made into yellow even by thousand artists.
- ② We see that certain effects can be produced from certain causes. Curd can be got only out of milk and not of water. The effect is only a manifestation of its material cause.
- ③ If the effect had not existed in the cause, then any effect could be produced from any cause, but that is not possible. It is not possible to produce cloth from sand.
- ④ Only an efficient cause can produce a desired effect. The efficient cause or the potent cause is that

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Which possesses some power that is definitely related to the effect.

(b) The effect is the essence of its material cause and as such identical with it. A cloth is not really different from its seeds.
