In the previous chapters we have shown the gradual developments of the figures of speech based on cause and effect relation. Of these some are directly based on causal relation i.e., here the existence of the कार्यकारणभाव is so prominent. But in the cases of some अलाभकारास again the causal relation operates indirectly. We have discussed in details both the types of अलाभकारास and have shown how the causal relation operates there.

According to some schools of Philosophy, causal relation is at the root of each and every phenomenon of the world. The Buddhists recognise a chain of causation to explain the sufferings of life. According to Lord Buddha nothing in the world is unconditional, the existence of everything depends on some conditions. So the sufferings of life also must have some cause behind them. Life's sufferings (old age, death, despair, grief etc. briefly denoted by the phrase जरायत्राः) are there, says Buddha, because there is birth ( जाति ). If there were no birth, man must not have to go through these miserable states. Birth again is due to the will to become ( भाव ), the force of the blind tendency to be born. But what is the cause of this tendency? Our mental clinging to or grasping ( उपाधाना ) the objects of the world is the condition...
responsible for our desire to be born. This clinging again is due to thirst (ṭhāna) or desire for objects. This again is due to sense-experience tinged with some pleasant feelings (vedāna). But this sense-experience can not rise but for contact (sparṣa) i.e. contact of sense organs with objects, which again is due to the six organs of cognition, the five senses and manas (sadāyatana). These organs are dependant on the body-mind organism (nāmarūpa) which again could not develop without some initial consciousness (vijñāna). But this consciousness is the effect of the impressions (sāmkāra) of our past existence. These impressions which make for rebirth are due to ignorance (avidyā) about truth. Thus we have the twelve links in the chain of causation. These are sometimes interpreted to cover the past, present and future life which are causally connected. The present life is the effect of the past and the cause of the future. So it is clear that according to the Buddha Philosophy the cause and effect relation holds an important position and it is the ground of every worldly affairs. So it is stated by Dr. Chatterjee -

The origin of life’s evil is explained by Buddha in the light of his special conception of natural causation (known as Pratītyasamutpāda). This conception is reflected in the expression -

kāryakāramasambandhastayastvadvat parāparam.

1 An Introduction to Indian Philosophy by S. Chatterjee and D. Dutta. Chap. IV. p. 120.
Dr. Chatterjee explains this importance of causal relation in the Buddha Philosophy as -

There is a spontaneous and universal law of causation which conditions the appearance of all events, mental and physical. This law (dharma or dhamma) works automatically without the help of any conscious guide. In accordance with it whenever a particular event (the cause) appears, it is followed by another particular event (the effect). "On getting the cause the effect arises". The existence of everything is conditioned, dependent on a cause. Nothing happens fortuitously or by chance. This is called the theory of dependent origination (Pratītyasamutpāda in Sanskrit and Paticcasamuppāda in Pāli).³

In Jaina Philosophy also the cause and effect relation holds an important position. According to this view, the material elements of our body viz. sight, hearing etc. are in fact unconscious. They are only instruments and there must be some agent who employs them. Again, there must be some efficient cause or producer of the body, because material objects which have a beginning are found to require some agent for shaping their cause. According to the Jaina Philosophers, soul is that cause which controls the body with its material organs. In connection of the substances also the Jainas accept the cause and effect relation. The causal conditions may be distinguished into three chief kinds - agent, instrument and material.

³ An Introduction to Indian Philosophy by S. Chatterjee and D. Datta.
Chap. IV. Page - 133-134.
The Sāṁkhya Philosophy specially its doctrine of prakṛti rests mainly on its theory of causation known as satkāryavāda.

According to this school of Philosophy, everything in the world must have a cause. So states Īśvarakṛṣṇa in his Sāṁkhyaśāstra -

hetumadanityamavyopi sakriyamamakāśāritām lingam
sāvayavām parataṇtram vyaktam viparītasya ātman 4

Again, according to the sāṁkhya philosophers, the effect exists in the material cause even before it is produced. This view of Satkārya is based on the following grounds:

i) If the effect were really non-existent in the material cause, then the effect could not be produced by any means. Salt can be by no means produced from sugar. So when an effect is produced from some material cause, it is sure that it pre-exists in the cause and is only manifested by some favourable conditions.

ii) There is an invariable relation between the material cause and its effect. One material element can produce another only when these two are causally connected.

iii) Only certain effects can be produced from certain causes. It is not that any cause can produce any effect.

4 Sāṁkhyaśāstra of Īśvarakṛṣṇa, Kār - 10.
From the points stated above it follows that the effect practically pre-exists in the cause and is manifested by proper favourable conditions. This idea is stated by Invarakrama in the Kar - asadakarana-
dupadanagrahanat etc. 5 This is stated by Sri Pramathanath Sarma in his work Mayavada as -

Karya karane rupantaranaatra, utpattir purve karya
karene avyaktabhava vidyamathake. 6

From the viewpoint of the Nyayavaisesaika school, the whole world is bound with the chain of causation. All composite objects of the world, formed by the combination of atoms, must have a cause, because they are of the nature of effects. That all such objects of the world are effects follows from their being made up of parts ( avayava ). Space, time, ether and soul ( atma ) are not effects, because these are not made up of parts. But all composite objects of the world from mountains and seas to the dusts and mustards must be the effects of some cause for all these are avayava. Again, all the things of the world except the parimana of the atoms, may be cause of some or other elements ( parimandalyabhinnam karanaatvamudahrhram ). According to this arambhavada of Kanada and Gotama the effects are totally non-existent so far as they are not

5 asadakarana
dupadanagrahanat sarvasambhavabhavhat
saktanya sakya karanaat karanabhavocca satkaryan
Samkhya karika by Isvarakrsna. Kar - 9


7 Bhagapticheda of Visvanatha Nyayapancana. Chap - 1
produced. When all the efficient conditions are combined, the effect is produced and this effect produced is totally different from the cause from which it is originated. This conception is reflected in the verse of Acarya Saṅkara -

\[ \text{kārye kāraṇatā yātā kārane na hi kārata} \]
\[ \text{kāraṇatvam tato saacchē kāryabhāve vicārataḥ.} \]

According to this ārambhavāda three varieties of causes are accepted. Each and every element of the world must be related to these three types of causes. According to this school, the fundamental causal relation which is at the ground of the creation of the universe (jagatprastāti) is that the paramāṇus are the samavāyī kārana, the saṁyoga of the atoms are the asamavāyī kārma and Isvāra or God is the nimittakārana.

So it is found that in different schools of Philosophy, the cause and effect relation plays an important role. The Jaina school, Buddha school, Nyāya-vaiśeṣika school, Saṅkhyā school - all accept the causal relation to explain the basis of the world (jagatprapeñca).

It is stated in the Śrīmadbhāgavatā also -

\[ \text{nāsate vidyate bhāvo nābhāvo vidyate satah.} \]

Anything can be by no means produced if there is no cause of it at all.

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8 Aparokṣanabhūtih by Acārya Saṅkara. Verse - 155.
9 Samavāyikāraṇatvam jñayamathāntyasi saṅavāyīhitutvam eヴァm naṁ yānyeyajānmaiśttirīyamukteḥ nimūtahetutvam.

Bhaṣāpariccheda of Visvanātha Nyāyaśaṅkara.
According to Sankara the prapanca is related to the Brahman in case and effect relation. So it is stated by him:

कारणकारणतः नित्यमात् गतमर्द्यथा
tathaiva šrutiyuktibhyām prapañcabrahmanariha.  

The Vedanta school establishes the view that the effect is not different from the cause. If the relation between the effect and the cause is carefully examined, it is found that the effect is nothing more than the cause and it is inseparable from the material cause. We cannot separate the pot from the clay. So the effect is not a new thing produced from the cause. In substance it was always there in its material cause. The activity of an efficient cause, the oilman, the potter etc. cannot produce any new substance, it only manifests the form of the substance concealed in the cause.

So it is stated by Sankara in his commentary on Brahmasutra -

कारणांमयत्वम कार्यस्या, यत्कारणाम भावे एवa

kāraṇasya kāramuupalabhyaṁ nābhāve, tasyathā satyam

mṛdi ghatā upalabhyaṁ, satsu cah tantuṣu pataḥ.  

Again he states -

itāsca kāraṇātkāryasyānyatvam, yatkaśraṇam

pragutpatteḥ kāraṇatmaṇaiva kūrane sattvamavarakāлинasya

kāryasya śṛṣyatā.  'Sa deve somaṇamagre āsīt' 'ātmā vā

idamka evagre āsīt' ityādavidamśabdagṛhitasya kāryasya-kūrane

sāṁ-nādhikaranāt. Yaoca yadātmanā yatra na vartute na
tattata utpadyate, yathā sīkatādhvyastailaṁ tasmātpragut-
patterananyatvāduttapannamanyadve kūraṇāt kūryamityavaganyatvā.

11 Aparokṣānubhūtiḥ by Ācārya Śaṅkara. Verse - 66.
12 Śaṅkarabhāṣya on the Brahmasūtra - bhāve copalabheḥ.
Sūtra No. 15. adhyāya - 2. Pāda - 1.
13 Śaṅkarabhāṣya on Brahmasūtra - sattvācāvaraṇaḥ. Sūtra No. 16 - 
adhyāya - 2 Pāda - 1.
As it is stated in the verse of Śankarācārya, the world (jagat) is according to the Vedānta school, the effect of which Brahma is the cause. Thus the jagat and Brahma are connected with cause and effect relation. It is stated in the Brahmasūtrabhāṣya also -

Kāryanākāśatikā bahupraṇācam
Kāraṇam param Brahma. 14

As according to the Vedānta view, the cause and the effect are identical (ananya) the cause Brahma and the effect jagat also are not different.

(tasmāt kāraṇāt paramaṁthaṁ nānyatvān
vyātirekenabhāvaṁ kāraṇāñvāgamatyatāt). 15

This is supported by śrutī also - idam sarvam yadayamānāṁ, 16 or Brahmacchedam sarvam 17 or ātmacchedam sarvam 18 and so on.

Anyhow, the importance of cause and effect relation is recognised by every school of Indian Philosophy.

The importance of the cause and effect relation is accepted by Western Philosophers also. Locke was the first philosopher among the western scholars to give causality a definite shape. Causality according to him, means transference of energy or power. Martineau also said that causality implies force, which is purposive.

15 Ibid.
16 Brahmāranyaka Upaniṣad - Mantra No. 2,4.6.
17 Mundakopaniṣad. Mantra 2/2/11.
18 Chāndogya Upaniṣad. Mantra - 7/25/2.
Hume however rejected this conception of cause as involving power. He denied that knowledge of causation could be either demonstrated by reason or elicited from experience. Kant however could not accept Hume's conclusion. Nevertheless, he was impressed with Hume's proof that the principle of causation could not be proved by pure reason. According to Kant, every thing we know possesses certain universal attributes and causation also is a universal relation of all the things of the world.

G. Watts Cunningham however thinks that the causal connection between existents is to be conceived as a relation between the structures of the existents thus connected. In other words, cause and effect are not two distinct entities, they are rather simply different aspects of one existential whole. The difference between cause and effect is to be stated primarily with reference to their order in time. That which is latter in the temporal order we commonly call the effect, while that which is earlier we call the cause. But despite this temporal difference the two are supposedly linked as aspects of one structural whole.¹⁹

Mr. Herbert Spencer also states this point -
Throughout the cosmos this truth must invariably hold. Every change, or group of changes, going on in it, must be due to forces applicable on the like or unlike forces previously existing.

¹⁹ Problems of Philosophy by G. Watts Cunningham. Part I Chap. IV. Page - 109
There is a commonly quoted verse -

sukhasya duhkhasya na ko'pi datā
anyo pāddāti kuvuddhiresa

It is indicated by this verse that fortunes and misfortunes of life must have some cause behind them; it is not that some particular person, may it be god or someone else, imposes them on us. The Hindus generally explain this fortune and misfortune as the result of Karma of previous births.

So it is evident that the cause and effect relation plays an important role in all the schools of Philosophy.

In the daily conversation also we generally use such statements that are causally connected. Each and every sentence we use, must have some link with the previous sentence. Otherwise, if there is no relation among the sentences stated, the speech would be the delirium of an insane person. Now, there must be some or other cause of this link. In some cases the statements are linked directly by cause and effect relation but in some cases the cause of the link between two statements is upamāna or anumāna or sūbda. In these cases the upamāna etc. are the cause and the link between statements is the effect. In fact every statement must be supported by the difference pramānas. According to different schools of philosophy, there are different pramānas. So it is stated in the Alamkārāsanāgraha of Amśṭānandayogin —
pratyakṣamekām cārvaṅkaḥ kanaḍasugataḥ punah
anumaṇam ca taccātha sāṁkhyāḥ sābdan ca te'pi
nyāyaikadesino'ryevamupamaṇam ca kecana
arthapattyā sahātāni catvāryāha prabhākarāh
abhāvaśaṅkhyānetāni bhūtā vedāntinastatha
saṁbhavaitīhyayuktāni tānī paśurāṇikāh jagah

These pramanas are in fact means or causes of true knowledge
(prama). The derivative meaning of the word pramaṇa is-
pramāṇaḥ karaṇam means of knowledge. So all these pramanas
are in fact means of authenticity of statements.

It is evident that the poetic expression also like
ordinary statements must be bound with the cause and effect
relation. The poetic expressions are practically nothing but
common statements adorned with poetic ornaments viz. figures of
speech etc. So it is obvious that in the poetic expressions also
there should be some link among the sentences and that arises the
question of causal relation just like in the way it arises in the
case of common statements, as discussed before. Again, in poetic
expression an extra vṛtti (function) of the words is recognised
and that is the vyañjana vṛtti. In common statements there are
only two functions of words - primary and secondary (abhidhā and
lakṣāṇa) but in poetic expressions the vyañjana is the most important
of all functions. According to a group of rhetoricians this dhwani
of Vyanjana is the soul of poetry. (Kavyaayatma dhvanih). But this vyanjana is fundamentally resorted as a cause of the secondary meaning. An example will make the point clear. In the expression 'gangeyam ghsah' the primary meaning of the word ganga is a particular flow of water (bhagirathakhatavacchinajalaprayahanah) which is here inefficient to convey the proper meaning of the expression. So a secondary meaning i.e. gangatata is to be accepted here. But the cause behind this laksana, are the saitya and pavanatva (coolness and sanctity) of the bank of the Ganges, which come by the suggested meaning (vyanjagartha). So vyanjana is the cause of laksana i.e. the sense for which the secondary meaning is resorted to, is suggested by vyanjana only. So it is stated by Kammata in the second chapter of Kavyaprakasha -

yasya pratitimahatah laksanam sandpasyate
phale sabdakagmayatra vyajjanamapara kriya

So it is clear that cause and effect relation operates in the poetic expression also.

The primary distinction between common statement and poetic expression is the strikingness (vaicitrya). According to some scholars, this strikingness comes by the figures of speech, according to some again it comes by guna (poetic merits), according to others it comes by rasa. So the scholars differ. —

21 Dhvanyleoka of Amavadavanaha. Udyaat - 1 Kār 1
22 Kavyaprakasa. Chap. 2 Kār - 14 Sutra 23.
what is actually the cause of strikingness and on the basis of this
question different schools of rhetoricians have been propounded.
Among them the alāṃkāra school is the oldest. According to this
school, figures of speech determine the standard of poetry. Just
as ornaments enhance the charm of the body of a beautiful lady,
so alāṃkāras add to the beauty of poetry. According to the
scholars of this school, there can be no strikingness of poetry
without the embellishments just as the face of a lady however
beautiful it may be, does not shine without proper ornaments.
This is stated by Bhūma in his Kavyālāṃkāra.23

Now, this alāṃkāra may be of two types - śabdālāṃkāra
and arthālāṃkāra. In the first case the figure of speech is based
on śabda or word. But in the case of the arthālāṃkāras, artha or
meaning is at the root of charm. It is true that the sense is
conveyed by word itself and in the arthālāṃkāras also the helping
of the words is essential still in the case of arthālāṃkāra the
actual charm or strikingness depends on sense. Now, in the arthā-
lāṃkāras, it is evident that causal relation is so important. In
fact all the arthālāṃkāras are based on the cause and effect
relation. But in some cases of arthālāṃkāras the cause and effect
relation is understood. That is to say, in the cases of some
figures of speech the appreciation of the existence of causal
relation is not at all necessary in order to relish the charm of

23 Na kāntamapi nirbhūsam vibhāti banītānanam. —
the alamkāra. But in the cases of some figures of speech the causal relation is expressed - directly or indirectly. We have dealt in our work with those alamkāras where the existence of the causal relation is not far to seek. There again we have divided these alamkāras into two groups according to the prominence of the causal relation. The first group includes all the alamkāras where the causal relation operates directly. The figures of speech Karanamala, asāngati, vībhavanā, viśeṣakti, vīrodha etc. are dealt with under this head. Again, the second group consists of the figures of speech where the causal relation operates indirectly. The figures of speech Upama, Rūpaka, Vyatireka etc. are discussed in this connection. We have discussed the figures of speech of both these groups and traced how they have developed in the works of different rhetoricians from age to age and we have also made a survey how the causal relation operates in the cases of all these figures of speech.