

(\*) Definition of वाक्य ~~for~~, according to Sahityadarp  
apana or Visvanātha.

Ans: After giving the definition of poetry  
i.e. 'वाक्यं इत्यत्मकं काव्यम्' in the first  
chapter, विश्वनाथ कविराज in the second chapter  
defines वाक्य as — "वाक्यं ह्याद्योग्यताकाङ्क्षासन्निभुतः  
पदोच्चयः ।"

<sup>possessing</sup>  
possessing A sentence is a collection of words  
possessing compatibility (योग्यता), expectancy  
(आकाङ्क्षा) and juxtaposition (आसन्नि). Compati-  
bility or योग्यता means the absence of absurdity  
in the mutual relation of the things deno-  
ted by the words. A sentence like 'जलेन  
सिञ्चति' has योग्यता because water has the  
fitness. Owing to its liquidity which is  
<sup>necessary</sup>  
necessary for sprinkling. But a sentence  
like 'वह्निना सिञ्चति' has no योग्यता since  
fire lack liquidity which only can make  
a thing and instrument in the act of sprin-  
kling. If it were held that a mere  
collection of words even in the absence of  
योग्यता can make a sentence, then the  
collection of words like 'वह्निना सिञ्चति' would  
be a sentence. But no one would say that  
it is proper sentence.

The तर्कसंग्रह defines आकांक्षा as —

“पदस्यपदन्तरव्यतिरेकप्रयुक्तान्वयाननुभावकत्वम्।” —

The incapacity of the words to convey the idea of its collection, which in capacity is due to the absence of some other words. गौरश्वश्वः पुरुषो वृक्षी — these words do not constitute a sentence because of the absence of आकांक्षा among them, though they are also a collection of words. When the word 'गौ' is uttered desire is produced in the mind of the listener to know something is not satisfied by the words like अश्व, पुरुष, वृक्षी etc.

Justaposition or अशक्ति is the absence of a break in the apprehension of what is said. It means the presentation of things without the interval of time or of some other unconnected things. A sentence is made up by the combination of several notions and it is therefore necessary that the impression of its word should remain fresh until the combination is affected. If we utter towards देवदत्त and गच्छति at the interval of several hours, no sense will be apprehended.

These three शोभाता, आकांक्षा and आसक्ति are declared to be the elements or causes of वाक्यार्थज्ञान.

वाक्य is of two types - वाक्य and महावाक्य. Collection of sentences, consisting of these three elements, is called महावाक्य like रामायण, महाभारत, रघुवंश etc.