

**CONTRIBUTION OF INDIAN INTELLECTUAL  
TRADITION TO SCIENCE OF LANGUAGE**

**PROCEEDINGS OF NATIONAL SEMINAR**

**HELD ON**

**06-11-2015 TO 07-11-2015**

**EDITED BY**

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**DEPARTMENT OF NYAYA  
GOVT. SANSKRIT COLLEGE  
THIRUVANANTHAPURAM**

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## 10. TYPES OF SENTENCE IN NYAYA PHILOSOPHY

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In Nyaya Philosophy, knowledge is spoken of as the manifestation of objects. Knowledge lights its objects as does a lamp. Knowledge has two distinctions valid or prama and invalid or aprama. According to Nyaya, valid knowledge is definite knowledge or real knowledge and it consists in knowing the object as it is.

According to Nyayasastra, sentence is a combination of words, which conforms to certain conditions. Any combination of words, however, does not make a significant sentence. The construction of an intelligible sentence must conform to four conditions. These are *akanksa*, *yogyata*, *asatti* and *tatparyya*. Akanksa or expectancy is meant that quality of the words of a sentence by which they expect or imply one another.

*“asatti-yogyata-akanksa-tatparyajnanam isyate*

*karanam samidhanam tu padasyasattirucyate”*

In the text of the Karikavali, the conditions essential for obtaining the Sabdabodha in the context of a proposition. Sabdabodha is virtually a *vakyarthajnana* or the knowledge of the meaning of a sentence.

### AKANKSA

A word cannot by itself convey a complete meaning. It must be brought in to relation with other words in order to express a full judgment. Generally speaking, the akanksa or expectancy of words is the relation