The Approach and Influence of the Sanskrit Language among Global Languages

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Abstract

This article focuses on the relationship of the Sanskrit language with the languages of the world, its influence on global language, literature, religion, philosophy, and grammar, as well as its relevance in the present time. In the article prepared on the basis of a qualitative approach, primary sources include the Sanskrit language and various texts related to it, while secondary sources comprise world languages and materials related to them. In order to study the relationship between Sanskrit and other languages, as well as its influence on literature, religion, philosophy, and grammar, materials have been collected from various dictionaries. For analytical purposes, historical linguistics—particularly theories of Glottochronology, the tree model, and linguistic reconstruction—has been used as the foundational framework. The key conclusion drawn from this analysis is that among the many languages that evolved after the origin of life on Earth, Sanskrit stands as one of the most ancient. However, just as changes have occurred over time in the world, languages—being an integral part of existence—have also undergone changes. Therefore, the language that was in use at the beginning of human civilization was not the same as today's Sanskrit but a closely related predecessor. Sanskrit is the language in which the Vedas, Upanishads, epics, Puranas, Dharmashastra (religious texts), literature, Economics (Arthashastra), Ayurveda, Architecture (Vastu Shastra), Yoga, Astrology, and the world's most structured grammar— Aṣṭādhyāyī — have been composed. Owing to the immense knowledge preserved in these texts, Sanskrit has had a profound and lasting influence not only on the literature, philosophy, religion, and grammar of the Indian subcontinent but also on those of other countries like Germany, the United Kingdom, the United States, China, and Japan. Sanskrit has even made significant contributions to the field of modern linguistics. With its beautiful, harmonious, and logical structure, Sanskrit is a language capable of preserving a vast store of knowledge and science, making it highly valuable in today's global context.

Keywords: communication, System, Parā, Paśyantī, Madhyamā, Vaikharī

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Introduction

Language is the primary medium that enables human beings to engage in deep contemplation, thereby giving true meaning to the identity of "man" (*manuṣya*). The ancient etymologist Yāska also affirms this by stating: *"Matvā karmāṇi sīvyati iti manuṣyaḥ"*—meaning, one who acts through thought and reflection is called a human (Yaska. 600, BCE/Nirukta, Naighaṇṭuka Kāṇḍa, 2). Humans acquire knowledge through contemplation and express it with the aid of that same reflective process. If contemplation is the inner form of language, the mind is the instrument that performs this task. Since only humans possess the capacity for such reflective thought, it is the mind and language that distinguish humans from other living beings. The word *language* (bhāṣā) itself signifies the external expression

of internal contemplation. Through spoken language, humans convey their thoughts to others and receive others' thoughts in return—engaging in mutual exchange of ideas. Therefore, the primary purpose of language is communication and thought exchange. It can be said that language came into existence shortly after the creation of humanity for this very reason. Once people began exchanging ideas through language, the tendency to collaborate socially and to transfer acquired knowledge and experience also developed. With the evolution of written language, traditions of documenting knowledge, experience, history, and culture for future generations emerged. This shows how significantly language has contributed to the overall development of human civilization. Thus, language originated alongside the creation of the world, and over time, various forms and distinctions of language developed in response to temporal change.

Among the languages of the world, **Sanskrit** is one of the most ancient. Historians and linguists estimate Sanskrit to be at least four thousand years old, though it seems even older. This estimation is based on the availability of written records in Sanskrit. The *Rigveda*, considered the world's oldest text, is written in this language. Not only Eastern scholars, but also Western scholars like Max Müller and A. A. Macdonell have regarded the *Rigveda* as the earliest written document in the world. Since this knowledge was passed down orally, the Vedas are referred to as *śruti* (that which is heard). According to traditional Hindu calendars, we are over 5,126 years into the Kali Yuga, and since the *Mahābhārata*—which used Sanskrit—occurred just before this era, it is evident that Sanskrit has been in use for over 5200 years. Based on the traditional division of ages (Satya, Treta, Dvāpara, and Kali Yugas) as described in the *Purāṇas*, some even suggest that this language is hundreds of thousands of years old. Although it's clear that language has existed since the dawn of human civilization, it remains uncertain whether the language in use back then was Sanskrit itself or a closely related predecessor. Historical linguists, by comparing available linguistic forms, have reconstructed a hypothetical Proto-Indo-European language, which appears slightly different from standardized Sanskrit but closely related to it. Hence, based on linguistic proximity and antiquity, Sanskrit is often considered older than Greek or Latin. Just as time brings change to the world, language too evolves over time; thus, while the language from the beginning of creation may not be today's Sanskrit, it was likely a close predecessor. Despite such evolution, all the above evidence confirms that Sanskrit is indeed an ancient language. Not only is it ancient, but it also encompasses subjects from diverse fields such as the Vedas, Upanishads, Epics, Puranas, Dharmaśāstra (religious law), literature, Economics (*Arthaśāstra*), Ayurveda, Architecture (*Vāstuśāstra*), Yoga, Astrology, and more. It also possesses the world's most well-structured grammar. In terms of vocabulary and literary elegance, Sanskrit is one of the richest languages in the world. It offers a vast number of synonyms that are unmatched by other languages. Panini's *Aṣṭādhyāyī*, a foundational grammar of Sanskrit, was cited by linguist Noam Chomsky as a precursor to his Generative transformational grammar theory. Similarly, linguist Leonard Bloomfield referred to it as one of the greatest monuments of human intellect. In 1985, NASA scientist Rick Briggs, in his article '*Knowledge Representation in Sanskrit and Artificial Intelligence*', stated that due to its systematic structure, Sanskrit is a suitable language for computer programming and artificial intelligence.

Because Sanskrit is an ancient, rich, and structurally organized language, it has naturally influenced many other languages around the world. Therefore, this article focuses on addressing the scholarly inquiry : Which languages have been influenced by Sanskrit, and what is the contemporary relevance of Sanskrit today ?

Methodology

This is a qualitative study based primarily on library research. The primary sources used in this study include the Sanskrit language itself and various related classical texts. The **secondary sources** comprise global languages and literature associated with them.To examine the influence of Sanskrit on other languages, relevant materials were collected from various dictionaries. For the study of linguistic similarities, the research is grounded in the principles of **historical linguistics,** particularly: **Glottochronology, The Tree Model**, and **The Theory of Linguistic Reconstruction.** According to **glottochronology,** it is assumed that in every 1,000-year period, approximately 15% of a language is lost and another 15% is added. The **tree model** posits that languages evolve from a common root or origin. **Linguistic reconstruction** involves collecting words from available written records to reconstruct the probable earlier forms of a given language. In this process, the study follows an **analytical method,** comparing phonological and structural similarities between Sanskrit and other languages. Through this analysis, the study determines both the influence Sanskrit has exerted on other languages and its current relevance in the modern linguistic landscape.

The Approach and Influence of the Sanskrit Language among Global Languages

To determine an approach and the influence of Sanskrit among world languages, it is essential to first understand the origin, development, and expansion of language itself. Therefore, before delving into Sanskrit's global impact, this section begins with a discussion on the origin and evolution of world languages.

The Process of Language Creation and the Sanskrit Language

Questions such as when was language created ?, how did it come into being?, and what did it originate from? have long intrigued people. Just as there is curiosity about the origin of the universe, it is natural to be curious about the origin of language, the very medium through which we understand and describe the world. As a result, various theories have been proposed to explain the creation of language. Among these, the main theories include: The Imitation Theory (Bow-wow Theory), The Spontaneous Expression Theory (Pooh-pooh Theory), The Work-Related Theory (Ding-dong Theory),The Performance Theory(Yo-he-ho Theory), The Sociological Theory, The Religious Theory, and The Sphoṭa Theory.

According to the Imitation Theory, language was born when humans imitated the sounds of animals—for example, the barking of dogs (bow-wow) or the meowing of cats (meow).The Spontaneous Expression Theory suggests that language originated from natural expressions of emotions such as pain, joy, surprise, etc., such as "ah!", "Oh!", or "ouch!". The Work-Related Theory holds that language emerged when humans identified and vocalized the natural sounds associated with various objects or actions. The Performance Theory argues that language evolved from the collective sounds humans produced while working in groups, such as chants or calls like "ho" or "hey-ho". According to the Religious Theory, language was a divine gift bestowed by God upon humans and thus came into existence fully formed. The Sociological Theory asserts that language originated out of a social necessity—specifically, the need to communicate ideas and emotions. Lastly, the Sphoṭa Theory proposes that the potential for language has always existed in a latent "seed" form. It emerged as a cosmic sound at the time of the universe's creation to help distinguish and identify all objects within it. As living beings came into existence and favorable conditions developed, this potential manifested into spoken language through gradual evolution and expansion.

Among the various theories of the origin of language, the Sphoṭa Theory presents a view that appears particularly scientific. Sphoṭavāda is a theory developed within the Eastern grammatical tradition to study the process of linguistic creation. Although Pāṇini alluded to

the concept of *sphoṭa* and Patañjali elaborated on some aspects of it, it was Bhartṛhari (5th century CE) who provided a detailed and systematic explanation and analysis of *sphoṭa* from philosophical, theoretical, and practical perspectives. His seminal work, the *Vākyapadīya*, is fundamentally based on the analysis of this theory.

Drawing inspiration from the Ṛgveda and the Upaniṣads, Bhartṛhari discusses the origin of language and introduces the idea of *śabda-brahman* (Word as the Absolute Reality). According to him, *śabda-brahman* is the eternal essence that holds the foundational elements such as *sat* (existence) and *cit* (consciousness) in a quantum form, necessary for the creation of the world and language. This essence is eternal, devoid of origin and destruction. In this framework, Om is the signifier (vācaka) of *Brahman*, while *Brahman* is the signified (vācya). The relationship between the signifier and the signified is mutually dependent. Hence, with the creation of the cosmos, a language to denote and signify it must also arise. In this process of creation, meaningful sound units like *ka*, *kha*, etc., emerge and extend into the living world (Bhartṛhari, 1965.Vākyapadīya 1.1). According to Sphoṭavāda, every child, as a part of the universe, possesses the inherent capacity to acquire and organize language. This cognitive capacity is innate, resides in the intellect (*buddhi*), and is universal in nature. Just as from the all-pervading sky (*ākāśa*), the creation of a pot gives rise to *ghaṭākāśa* (space within the pot), and once broken, that space merges back into the universal sky—similarly, when a child learns specific words like "mother" or "father," it is essentially the manifestation of a particular linguistic expression from a universal linguistic potential.

If a pot cannot exist without space, no matter how much effort is made, similarly, had a child not possessed this universal capacity, it would not be able to learn such specific linguistic forms. This capacity, like the sky, is universal, while the words are language-specific, like particular pots. This explains why different languages use different words—Sanskrit uses *vṛkṣa*, Nepali *rukh*, and English *tree*—to represent the same object.

Bhartṛhari refers to the relationship between signifier (word) and signified (meaning) as sphoṭa. According to him, "That from which meaning is revealed or illuminated is sphoṭa" (Bhartṛhari, 1965.*Vākyapadīya* 2.31). Therefore, a word cannot exist without meaning, and the very purpose of a word is to convey meaning. Consequently, the ability of language came into existence simultaneously with the creation of life and the world. From the perspective of its internal structure, language is one; but when expressed externally, it manifests in diverse forms. Hence, Bhartṛhari says:

Ekameva yadāmnātaṁ bhinnaṁ śaktivyapāśrayāt
apṛthaktve'pi śaktibhyaḥ pṛthaktveneva vartate .

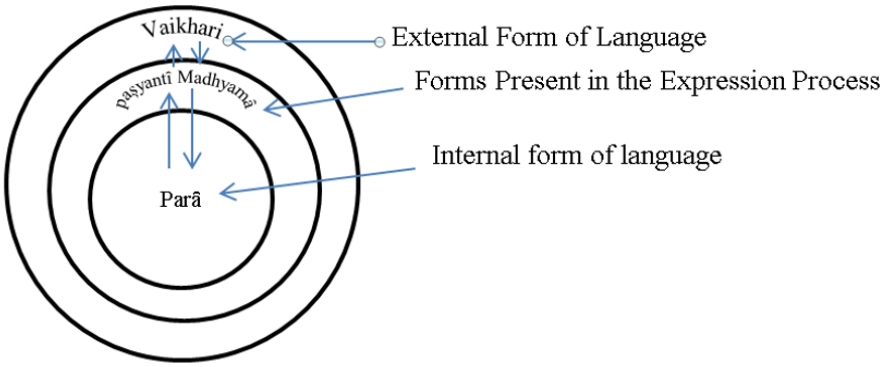
(Bhartṛhari, 1965.*Vākyapadīya* 1.2)

This means: Although language is fundamentally one, it appears diverse in the world due to being grounded in different powers or capacities.

Bhartrihari said this in the context of the internal structure of language. Therefore, his belief is that although the spoken words may be different, their linguistic potency remains the same. To clarify linguistic competence and its external manifestation, Bhartrihari accepted the four levels of speech as mentioned in the Ṛgveda:

Diagram 1

The Process of language creation



According to the diagram 1, the Parā stage is the seed form (quantum form) of language, while the Paśyantī stage is the state where the necessary background for language use is prepared. Just as a plant contained as a seed in a corn kernel is ready to sprout only after the combination of soil and water, similarly, language, which exists in a latent or seed-like state, also sprouts in a mature state. Therefore, this stage represents the state where the linguistic form arises in the intellect. The Madhyamā stage is the second stage of language. Just as a maize seed that has absorbed soil and water becomes active and ready to grow, the linguistic form in the intellect enters the articulation process, preparing its internal structure for external expression. In this stage too, language remains in an abstract state, making Madhyamā another aspect of the internal structure of language. The combined form of Paśyantī and Madhyamā stages collectively represents the Sphoṭa. The external expression of language is the Vaikharī stage. This stage is therefore called the external structure of language, which is an organized community of sounds. Once language is articulated, it returns to the seed form stage. This fact is indicated by the double-arrow symbol in the diagram.

Thus, every living being possesses linguistic capacity in the Parā stage. However, due to limited linguistic ability, non-human animals can produce sounds but cannot fully develop them as humans do. Therefore, modern linguist Hockett (1970, p. 574) defines the fully developed meaningful sound system that humans use for exchanging ideas as language, whereas the sound systems used by non-human animals to communicate with one another are termed communication.

The linguistic capacity and its process of manifestation mentioned by Bhartṛhari have been termed Langue and Parole respectively by Ferdinand de Saussure (1959, p. 96), while Noam Chomsky (1965, p. 45) referred to them as Competence and Performance. From an internal or conceptual perspective, language is one and the same, but in terms of speech, it is diverse. Chomsky proposed that since language is uniform at the competence level and differs only at the performance level, all languages of the world can be studied through a single grammar. He called this universal grammar/UG (Chomsky, 1965, p. 45). This idea is essentially an interpretation of the Sphoṭa theory. Historical linguists also attempt to reconstruct ancient forms of language by comparing words from different languages, which is essentially an effort to discover the original language.

Bhartṛhari also explained the linguistic creation process that occurs from the Parā stage to the Vaikharī stage. According to him, the world was created from Brahman, and language originated from the utterance ॐ (Om), which is its Vācaka (signifier). Since the

signifier and the signified are intrinsically connected, Om is another name for Brahman (Sharma, 1961, Māṇḍūkya Upaniṣad 1.1–8). This sound arose spontaneously alongside the creation of the living world. This represents the Parā stage of language. Therefore, it is not uttered by any particular individual but is a collective sound pervading the entire universe eternally and continuously.

This Om (ॐ), when expressed externally (as Vaikhari) through internal articulatory processes—such as spṛṣṭa (fully touched by the tongue and palate), īṣatspṛṣṭa (slightly touched), īṣadvivṛta (slightly open), and vivṛta (fully open)—manifests as three fundamental sounds: "A", "U", and "M". From these three basic sounds, all other phonemes (sounds) are subsequently generated. The unified script symbols of Om also indicate these three sounds: 'A', 'U', and 'M' (Sharma, 1961, Māṇḍūkya Upaniṣad 1.1–8). Since, in the process of language creation, the first sounds to arise are vowels without obstruction (Avarṇa), followed by rounded vowels (Uvarṇa), and then labial consonants (Oṣṭhasthāniya Vyāñjana), it is clear that Om is the primary source of language. This is further confirmed by the fact that when children begin to speak, they first produce vowels without obstruction (A, Ā), then rounded vowels (U, Ū), followed by labial consonants (P, Ph, B, Bh, M), and only afterward do they pronounce other vowels and consonants.

It is clear that at the beginning of creation there was only one language. However, it is not certain how much time it took for that ancient language to evolve into Sanskrit. Pāṇini used the word *Sanskrit* in the sense of "refined" (Aṣṭādhyāyī, 2003, 4.2.16). Therefore, as Pāṇini stated, Sanskrit was standardized after he composed the Aṣṭādhyāyī based on the refined forms taken from various linguistic varieties prevalent in his contemporary society. The language standardized by him is somewhat different from the language of the Vedas. Hence, later scholars classified Sanskrit into two types: Vedic Sanskrit and Classical (Laukika) Sanskrit.

After this, Sanskrit developed along two streams. One group continued to use the Sanskrit standardized by Pāṇini, while the other group modified it for ease of pronunciation and spoke a changed form. The language that developed through this transformation is called Prākṛta, and from this Prākṛta language, the modern Aryan languages such as Hindi, Nepali, Maithili, Gujarati, and others originated.The Prākṛta language that developed from Sanskrit carries some features of Classical Sanskrit as well as some features of Vedic Sanskrit. Thus, it is evident from the following proofs that Prākṛta is not only developed from Classical Sanskrit but also directly from Vedic Sanskrit.

(1) The plural forms in the third case (karaṇa and anukta karta) of indeclinable words ending in '-a' in Classical (Laukika) Sanskrit—such as 'devaiḥ', 'gambhīraiḥ', 'jyeṣṭhaiḥ'—have transformed into 'devehi', 'gambīrehi', and 'jyeṭṭhehi' respectively in Prakrit. However, in Vedic Sanskrit, the use of 'bhiḥ' is found, for example, 'karṇebhiḥ', 'akṣabhiḥ' (*Ṛgveda Saṁhitā,* 1940, 1.89.8). This indicates that the Prakrit language developed not from Classical Sanskrit but from Vedic Sanskrit.

(2) In Prakrit, the vowel 'ṛ' in Sanskrit is often replaced by 'u', for example, 'vṛnda' → 'vunda', 'ṛtu' → 'utu', 'pṛthivī' → 'puhavī', Similarly, in Vedic Sanskrit, 'ṛ' is sometimes replaced by 'u', such as 'kṛta' → 'kuṭa' (*Ṛgveda Saṁhitā,* 1940,1.46.4).

(3) In Prakrit, the use of the genitive case (ṣaṣṭhī vibhakti) is sometimes replaced by the dative case (caturthī vibhakti). This phenomenon is also observed in the Vedas. Pāṇini has addressed this rule as 'caturthyarthe bahulaṃ chandasī' *(*Aṣṭādhyāyī Sūtrapāṭha, 2003, 2.3.62), meaning that in the Vedas, the genitive case is often used interchangeably with the dative case.

(4) In the Vedas, words ending in '-ā' in the dative case like 'śaṅkarāya', 'mayaskarāya', 'śivāya', and 'śivatarāya' have similar forms with 'u'-ending words

like ‘śambhu’ becoming ‘śambhavāya’ *(śuklayajurveda saṃhitā,* 1944, 16.41). According to Pāṇini’s *Aṣṭādhyāyī,* the form ‘śambhavāya’ is incorrect, and the correct form is ‘śambhave’. However, Pāṇini did not consider the Vedic language to be incorrect but provided separate grammatical rules to accommodate these usages.

These evidences demonstrate that even the Vedic language was a vernacular and that the Vedic seers themselves expressed the Vedic knowledge in the language they used. Therefore, among the various languages developed after the origin of language, Sanskrit stands out as one of the ancient and significant languages.

Sanskrit Language Among the Languages of the World

Although languages are internally similar in structure, externally they manifest in diverse forms. This process of variation led to the emergence of different languages. According to *Ethnologue* (2025), there are currently 7,159 languages spoken worldwide. These languages are classified into various language families. A language family is a group of languages that share a common origin or root. This classification of language families is based on external structure. Although languages around the world are similar in their internal structure, they differ in their external form (speech), and since the eighteenth century, there has been a quest to explore these differences. In this exploration, the Sanskrit language holds an important role.

It was British scholar Sir William Jones who first pointed out the relationship of Sanskrit with other world languages from the perspective of external structure. In 1786, while establishing the Asiatic Society of Calcutta, he spoke about Sanskrit, describing it as a language more perfect than Greek, more copious than Latin, and more refined than both, possessing a marvelous structure.

> The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which perhaps no longer exists.
>
> (The statement, delivered by Sir William Jones, in his address to the Asiatic Society in Calcutta in 1786)

In fact, as Jones stated, because Sanskrit shows such strong connections with Greek and Latin in verbal roots and grammatical structures, linguists have come to believe that these three languages originally developed from a common linguistic source. The relationship among these three languages in some aspects is not accidental. That common source perhaps no longer exists.

Subsequently, many linguists proceeded with comparative studies of Sanskrit, Greek, Latin, Gothic, Celtic, and ancient Persian languages. Linguist Franz Bopp compared the verbs of Sanskrit, Greek, Latin, Germanic, and Persian languages. During this period, Sanskrit’s role in the study of languages was firmly established. Substantial progress was made in collecting material, which enabled the classification, reconstruction, and determination of language families worldwide. During the same period, languages available globally were classified into various families based on linguistic similarities. The main families determined based on linguistic similarity are—

Table 1

Main Language Families Determined by Linguistic Similarity

Language Family	Language number	Main Languages	Main Region
Indo-European	455	Sanskrit, Greek, Latin, Nepali, Hindi, English, French, Persian, Russian	Europe, South Asia

Sino-Tibetan	462	Chinese, Burmese, Tibetan	East Asia
Afro-Asiatic	391	Arabic, Hebrew, Amharic	Middle East, North Africa
Niger–Congo	1554	Swahili, Yoruba	Sub-Saharan Africa
Austronesian	1257	Malay, Indonesian, Tagalog	Southeast Asia, Pacific Islands
Dravidian	85	Tamil, Telugu, Kannada, Malayalam	South India
Uralic	42	Finnish, Hungarian	Northeastern Europe
Australian	384	Warlpiri, Arrernte, Tiwi, Murrinh-Patha, Gunwinyguan languages, Bunuban	Australia
Japonic	12	Japanese, Ryukyuan,	Japan, Ryukyu Islands

Historical linguists have reconstructed the language spoken before the current available forms of the Indo-European language family by comparing these languages. This reconstructed language is called Proto-Indo-European. Since many of the reconstructed Proto-Indo-European words appear very close to Sanskrit, it can be said that Sanskrit is the oldest language among the Indo-European languages and that it has influenced other languages. According to analyses by historical linguists, some reconstructed forms of the Proto-Indo-European language are as follows:

Table 2

Some reconstructed forms of the Proto-Indo-European language

Proto Indo-European	**Sanskrit**	**Latin**	**Greek**	**Old English**	**Modern German**	**English**
*méhtēr	mātṛ́-	māter	mētēr	mōdor	Mutter	mother
*phtḗr	pitṛ́-	pater	patēr	fæder	Vater	father
*bʰréhtēr	bhrā́tṛ-	frāter	phreter	brōþor	Bruder	brother
*swésōr	svásṛ-	soror	eor	sweoster	Schwester	sister
*suhnús	sūnú-	-	hyiós	sunu	Sohn	son
*dʰughtḗr	duhitṛ́-	-	thugátēr	dohtor	Tochter	daughter
*gʷṓws	gáu-	bōs	bous	cū	Kuh	cow
* wiros	weera	uir	íroas	wer	–	brave
*newn	nawa	noven	enna	niun	neun	nine

The reconstructed words (The asterisks given in the table indicate the reconstructed words) listed in the above table are very close to Sanskrit, which clearly shows that Sanskrit is a very ancient language. The influence of Sanskrit is seen not only in Greek, Latin, and German but also in Russian and Lithuanian. There are some differences in certain words. Based on these differences, the Indo-European family has been classified into Satam and Centum groups as follows:

Table 3

The Linguistic Classification of Indo-European Languages into Satem and Centum Groups

Sanskrit	**Russian**	**Lithuanian**	**Greek**	**Latin**	**Gothic (East Germanic language)**	**Old high German**
shatam	sto	šimtas	hekatón	centum	hund	hundarat
bhrātṛ	brat	brólis	phrátēr	frāter	brōþar	Bruder
bhrū	brov’	bruvis	ophrus	-	-	brāwa
vidhava	vdova	-		vidua	widuwō	Widuwō
viś	ves’	viešė	oikos	vīcus	weihs	
vṛka	volk	vilkas	lýkos	lupus	wulfs	Wulfs
dina	den’	dienà		diēs	-	-
janī	žena		gynḗ	-	qino	-
dina	den’	dienà		diēs	-	-
katara	kotoryj	kuris	póteros	uter	hʉaþar	hwedar
laghu	ljogok	leñgvas	elaphrós	levis	leihts	lungar
madhu	mjod	medùs	méthy	-	-	metu

The Indo-European family of languages has been primarily divided into two groups: Satam and Centum. Languages such as Sanskrit, Avestan, Lithuanian, Bulgarian, Russian,

Hindi, Nepali, and Persian belong to the Satam group because the words for the number hundred in these languages begin with the sounds ‘s’ or ‘sh’. On the other hand, languages like Greek, Latin, Gothic, English, Irish, Italian and French belong to the Centum group as their words for hundred start with the sounds ‘k’ or ‘h’. This distinction confirms the classification of these languages into Satam and Centum groups.

The above words are cognates. In any language, over time, changes occur that lead to the emergence of historical languages or different languages. The Glottochronology (language change over time) primarily uses mutual intelligibility as the main criterion to determine how much change leads to the formation of a new language or dialect. The key basis for measuring mutual intelligibility is linguistic similarity. Such changes appear at the levels of sounds, words, and structures of the language. According to the Glottochronology, during linguistic changes, some old words disappear while new words enter the language. In a span of one thousand years, only about 85% of words are retained in a language, with 15% being lost and 15% newly added (Lehmann, 1962, p. 108). Therefore, through the processes of word loss and addition, a language evolves into a dialect or a different language.

To determine how much change results in the emergence of a new language or dialect, mutual intelligibility is taken as the main criterion. Linguistic similarity is the fundamental basis for measuring this. Based on linguistic similarity, the historical dialect or a different language that arises from chronological changes in a language can be identified and analyzed. Blair (1997, p. 25) stated that when there is 60% or more linguistic similarity in chronological or geographical variants of a language, these variants are considered dialects of the same language. He used basic vocabulary as the main measure of similarity. Hence, based on mutual intelligibility, regional dialects and historical dialects of any language can be determined. In the Glottochronology, two word lists have been prepared to measure linguistic similarity: a basic list of 100 words and another of 200 words. Among these, the basic 100-word list is more widely used. This list includes words that are relatively more common in linguistic usage, such as body parts, numbers, pronouns, and universal geographical features. Based on the similarity of these basic 100 words, the relationships among language families of the world and the languages developed from them can be studied.

Although Glottochronology primarily proposes this method to determine the divergence time within a single language family, this method can also be used to study languages of different families. Therefore, based on the accepted principles of language chronology, the linguistic similarities of Sanskrit, German, Japanese, Chinese, and Tamil languages have been analyzed here. In this analysis, words with at least 10% similarity in pronunciation with Sanskrit have been considered cognates and marked with the symbol (+).

Table 4

The Linguistic Similarities among Sanskrit, German, Japanese, Chinese, and Tamil Languages

Basic vocabulary	Sanskṛt	German	Japanese	Chinese	Tamil
I /aɪ/ (+)	aham	ich (-)	watashi (+)	wǒ (-)	nāṉ (-)
we /wi/ (+)	wayam	wir (+)	watashitachi (+)	wǒmen (+)	nāṅkaḷ
you /ju/ (+)	yūyam	du (+)	anata (-)	nǐ(-)	nī(-)
this /ðɪs/ (+)	etad	dies (+)	kore (-)	zhè (-)	itu (+)
that /ðæt/ (+)	tad	das (+)	sore (-)	nà (-)	atu (+)
who /hu/ (+)	kaḥ	wer (-)	dare (+)	shéi(-)	yār(-)
what /wʌt/ (-)	kim	was(-)	nani(-)	shénme(-)	eṉṉa(-)
not /nɑt/ (+)	nahi	nicht (+)	nai (+)	bù(-)	illai(-)
all /ɔl/ (-)	sarve	alle(-)	zenbu(-)	suǒyǒu(-)	aṉaittum(-)
many /ˈmɛni/(-)	bahu	viele (+)	ōi(-)	xǔduō(-)	pala(-)
one /wʌn/ (+)	eka	eins (+)	ichi(-)	yī(-)	oṉṟu(-)
two /tu/ (+)	dvi	zwei (+)	ni(-)	èr(-)	iraṇṭu(-)
big /bɪg/ (-)	sthūla	groß(-)	ōkii(-)	dà(-)	periya(-)

long /lɔŋ/ (+)	lamba	lang(+)	nagai	cháng	nīḷamāṉa
small /smɔl/(+)	laghu	klein(-)	chiisai(-)	xiǎo(-)	siṟiya(-)
woman /ˈwɪmɪn/ (-)	strī	Frau(-)	onna(-)	nǚrén(-)	peṇkaḷ(-)
man /mæn/(+)	manuṣya	Mann (+)	otoko(-)	nánrén (+)	āṇ (+)
person /ˈpɜrsən/ (+)	puruṣa	Person (+)	hito(-)	rén (+)	nabar(-)
fish /fɪʃ/ (-)	matsya	Fisch(-)	sakana(-)	yú(-)	mīn (+)
bird /bɜrd/ (-)	chaṭaka	Vogel(-)	tori(-)	niǎo(-)	paṟavai(-)
dog /dɔg/ (-)	kukkura	Hund(-)	inu(-)	gǒu(-)	nāy(-)
louse /laʊs/ (-)	charmakīṭa	Laus (-)	shirami(-)	shīzi(-)	sīmāttuppai (-)
tree /tri/ (+)	druma	Baum (-)	ki (-)	shù (-)	maram (-)
leaf /lif/	patra	Blatt (-)	ha(-)	yèzi(-)	ilai(-)
seed /sid/ (-)	bīja	Saat(-)	tane(-)	zhǒngz(-)	vitai(+)
root /rut/ (-)	jaḍa	Wurzel(-)	ne(-)	gēn(+)	vēr(-)
bark /bɑrk/ (+)	balkala	Rinde(-)	juhi(-)	shùpí(-)	tōl(-)
skin /skɪn/ (-)	charma	Haut (-)	hifu(-)	pífū(-)	tōl(-)
flesh /flɛʃ/ (-)	māṃsa	Fleisch(-)	niku(-)	ròu(-)	māmisam(+)
blood /blʌd/ (-)	rakta	Blut(-)	chi(-)	xuè(-)	irattam(+)
bone /boʊn/ (-)	asthi	Knochen(-)	hone(-)	gǔtou(-)	elumbu(-)
grease /gris/ (-)	vasā	Fett(-)	shibō(-)	yóuzhī(-)	koḻuppu(-)
egg /ɛg/ (-)	aṇḍa	Ei(+)	tamago (-)	dàn(-)	muṭṭai(-)
horn /hɔrn/ (+)	śṛṅga	Horn(+)	tsuno(-)	jiǎo(-)	kombu(-)
tail /teɪl/ (-)	puccha	Schwanz(-)	o(-)	wěiba(-)	vāl(-)
feather /ˈfɛðər/ (-)	pakṣa	Feder(-)	hane(-)	yǔmáo(-)	iṟaku(-)
hair /hɛr/ (-)	roma	Haar(+)	kami(-)	tóufa(-)	muṭi(-)
head /hɛd/ (-)	sthāyuka	Kopf(-)	atama(-)	tóu(-)	talai(-)
ear /ɪr/ (-)	karṇa	Ohr(-)	mimi(-)	ěrduo(-)	kātu(+)
eye /aɪ/ (-)	akṣi	Auge(+)	me(-)	yǎnjing(-)	kaṇ(-)
nose /noʊz/ (-)	nāsikā	Nase (+)	hana(-)	bízi(-)	mūkku(-)
mouth /maʊθ/ (+)	mukha	Mund(+)	kuchi(-)	zuǐ(-)	vāy(-)
tooth /tuθ/ (+)	danta	Zahn (+)	ha(-)	yáchǐ(-)	pal(-)
tongue /tʌŋ/ (-)	jihvā	Zunge(+)	shita(-)	shétou(-)	nākku(-)
claw /klɔ/ (-)	nakha	Kralle(-)	tsume(-)	zhuǎzi(-)	nakam(-)
foot /fʊt/ (+)	pāda	Fuß(-)	ashi(-)	jiǎo(-)	kālai(-)
knee /ni/ (-)	ghuṇṭa	Knie(-)	hiza(-)	xīgài(-)	muḻaṅkai(-)
hand /hænd/ (+)	hasta	Hand(+)	te(-)	shǒu(-)	kai(-)
belly /ˈbɛli/ (+)	peṭa	Bauch(-)	hara(-)	dùzi(-)	vayiṟu(-)
neck /nɛk (-)	kaṇṭha	Hals(-)	kubi(-)	bózi(-)	kaḻuttu(+)
breast /brɛst/ (+)	stana	Brust(-)	mune(-)	xiōng (-)	mārbakam (-)
heart /hɑrt/ (+)	hṛdaya	Herz (-)	shinzō (-)	xīn (-)	itayam(+)
liver /ˈlɪvər/ (+)	yakṛt	Leber (-)	kanzō (-)	gān (-)	kallīral (-)
drink /drɪŋk/ (-)	piba/pāna	trinken (-)	nomu (-)	hē (-)	kuṭikka (-)
eat /it/ (-)	khādana	essen (-)	taberu (-)	chī (-)	cāppiṭa (-)
bite /baɪt/ (-)	daṃśana	beißen (-)	kamu(-)	yǎo (-)	kaṭikka (-)
see /si/ (-)	īkṣaṇa	sehen (-)	miru (-)	kànjiàn (-)	pārkka (-)
hear /hɪr/ (-)	śravaṇa	hören (+)	kiku (-)	tīngjiàn (-)	kēṭka (-)
know /noʊ/ (-)	jñāna	wissen (-)	shiru (-)	zhīdào (-)	aṟital (-)
sleep /slip/ (-)	śayana	schlafen (+)	neru (-)	shuìjiào (-)	tūṅka (-)
die /daɪ/ (-)	maraṇa	sterben (-)	shinu (-)	sǐ (-)	iṟakka (-)
kill /kɪl/ (-)	māraṇa	töten (-)	korosu (-)	shā (-)	kolla (-)
swim /swɪm/ (+)	snāna	schwimmen (+)	oyogu (-)	yóuyǒng (-)	nīnta (-)
fly /flaɪ/ (-)	uḍyana	fliegen (-)	tobu (-)	fēi (-)	paṟakka (-)
walk /wɔk/ (-)	hiṇḍana	gehen (-)	aruku (-)	zǒulù (-)	naṭakka (-)
come /kʌm/ (-)	āgamana	kommen (-)	kuru (-)	lái (-)	vara (-)
lie /laɪ/ (-)	viśramaṇa	liegen (-)	naru (-)	tǎng (-)	kiṭakka (-)
sit /sɪt/ (-)	basana	sitzen (+)	suwaru (-)	zuò (-)	uṭkāra (-)
stand /stænd/ (-)	utthāna	stehen(+)	tatsu (-)	zhàn (-)	niṟkka (-)
donate /ˈdoʊˌneɪt/	dāna	geben (-)	ataeru (-)	gěi (-)	koṭukka (-)
say /seɪ/(-)	bhaṇana	sagen (-)	iu (-)	shuō (-)	colla(-)
sun /sʌn/ (-)	sūrya	sonne(+)	taiyō (-)	tàiyáng (-)	sūriyaṉ (+)

moon /mun/(-)	candra	mond (-)	tsuki (-)	yuèliang (-)	cantiraṉ (-)
star /stɑr/ (+)	tāraka	Stern (-)	hoshi (-)	xīngxing (-)	naṭcattiram (-)
water /ˈwɑtər/	pānīya	Wasser (-)	mizu (-)	shuǐ (-)	taṇṇīr (-)
rain /reɪn/ (-)	varṣā	regen (-)	ame (-)	yǔ (-)	maḻai (-)
stone /stoʊn/ (-)	prastara	stein (+)	ishi (-)	shítou (-)	kal (-)
sand /sænd/ (-)	bāluka	sand (-)	suna (-)	shāzi (-)	maṇal (-)
earth /ɜrθ/ (+)	pṛthvī	erde (-)	tsuchi (-)	tǔ (-)	pūmi(+)
cloud /klaʊd/ (-)	vārdala	wolke (-)	kumo (-)	yún (-)	mēkam (-)
smoke /smoʊk/ (-)	dhūma	rauch (-)	kemuri (-)	yān (-)	pukai (-)
fire /ˈfaɪər/(-)	agni	Feuer (-)	hi (-)	huǒ (-)	tī (-)
ash /æʃ/, (-)	kṣaraṇī	asche	hai (-)	huījìn (-)	cāmpal (-)
burn /bɜrn/ (-)	jvālāna	brennen (-)	moeru (-)	shāo (-)	erikka (-)
path /pæθ/ (-)	panthā	weg (-)	michi (-)	lù (-)	pātai (-)
mountain/ˈmaʊntən/ (-)	parvata	Berg (-)	yama (-)	shān (-)	malai (-)
red /rɛd/ (-)	rakta	rot(+)	akai (-)	hóngsè (-)	sivappu (-)
green /ɡrin/ (-)	harita	grün (-)	midori (-)	lǜsè (-)	paccai (-)
yellow /ˈjɛloʊ/ (-)	pīta	gelb (-)	kiiro (-)	huángsè (-)	mañcaḷ (-)
white /waɪt/	śveta (-)	weiß (-)	shiroi (-)	báisè (-)	veḷḷai (-)
black /blæk/(+)	kāla	schwarz (-)	kuroi (-)	hēisè (-)	karuppu(-)
night /naɪt/ (-)	rātri	gut (-)	yoru (-)	yèwǎn (-)	iravu (-)
hot /hɑt/ (-)	tapta	heiß (-)	atsui (-)	rè de (-)	veppamāṉa (-)
cold /koʊld/ (-)	śītala	kalt (+)	samui (+)	lěng de (-)	kuḷirnta (-)
full /fʊl/ (-)	bharya	voll (-)	michita (-)	măn de (-)	muḻumaiyāṉa (-)
new /nu/(+)	nava	neu(+)	atarashii (-)	xīn (-)	puthiya (-)
good /ɡʊd/ (-)	ramya	gut (-)	yoi (-)	hǎo (-)	nalla (-)
round /raʊnd/ (-)	gola	rund (-)	marui (-)	yuán de (-)	vaṭṭamāṉa (-)
dry /draɪ/ (-)	śuṣka	trocken (-)	kawaita (-)	gān de (-)	ularnta (-)
name /neɪm/ (+)	nāma	Name (+)	namae(+)	míngzi(+)	peyar (-)

The English language differs significantly between its written and spoken forms, which is why its pronunciation is also represented in the International Phonetic Alphabet (IPA). Among the languages mentioned above, only Sanskrit, German, and English belong to the same family. Therefore, phonetic similarity between Sanskrit and the German and English languages is about 30%, while the phonetic similarity between Sanskrit and Tamil is 12%, between Sanskrit and Japanese is 6%, and between Sanskrit and Chinese is 5%. Words showing phonetic similarity with Sanskrit are marked with a (+) sign, whereas those without phonetic similarity are marked with a (-) sign.

According to these data and based on the Glottochronology, Sanskrit is estimated to have separated from German and English around 4,500 years ago, from Tamil about 9,000 years ago, and from Japanese and Chinese about 9,500 years ago. Although these languages show linguistic differences in their external structures, they are not different in terms of their linguistic system. This can be clarified based on the Wordorder system of linguistics as shown in the table below:

Table 5

The Word order of world languages

Language	**Word Order**	**example**
Sanskrit	SOV	**Rāmaḥ Sītām paśyati** *(Rama Sita sees)* → "Rama sees Sita"
German	V2 / SOV	Main clause: **SVO (with verb in 2nd position) Example: Ich sehe den Mann** – "I see the man" Subordinate clause: **SOV** Example: **…, weil ich den Mann sehe** – "…, because I the man see
Japanese	SOV	**Watashi wa ringo o tabemasu** *(I apple eat)* → "I eat an apple"
Chinese	SVO	**Wǒ chī píngguǒ** *(I eat apple)* → "I eat an apple"
Tamil	SOV	**Nāṉ oru pustakam vāsiṟēṉ** *(I a book read)* → "I read a book"

Word order is one of the linguistic systems. Word order exists in all languages of the world, but not all languages have the same type of word order. The presence of word order in all languages is a shared linguistic feature, while differences in word order at the level of external structure are language-specific characteristics. Based on word order, there are six

types of languages in the world. Except for the main clauses in Chinese and German, the word order in other languages typically follows the sequence of subject (agent), object, and verb. This similarity in word order even across different language families indicates linguistic relatedness.

Similarly, grammatical categories such as gender, number, person, tense, aspect, mood, and honorifics exist in all languages. Therefore, although these languages differ in their linguistic forms, they are similar in terms of linguistic systems. This similarity suggests that originally the languages were one. The following table clearly shows that languages developed from Sanskrit also exhibit a high degree of phonetic similarity:

Table 6

The phonetic similarities among Sanskrit, Prakrit, Hindi, Maithili, and Nepali languages

Basic vocabulary	**Sanskṛt**	**Prākṛt**	**Nepali**	**Hindi**	**Miaithili**
I /aɪ/ (+)	aham	amhō **(+)**	ma (+)	main(+)	ham(+)
we /wi/ (+)	wayam	amhe**(+)**	hāmī (+)	hum (+)	hamsabh(+)
you /ju/ (+)	yūyam	tuvam **(+)**	timī (+)	tum (+)	ahaan (+)
this /ðɪs/ (+)	eṣa	eso **(+)**	yo (+)	yah (+)	ee(+)
that /ðæt/ (+)	tad	to **(+)**	tyo (+)	vah (-)	o (-)
who /hu/ (+)	kaḥ	ko **(+)**	ko (+)	kaun (+)	ke (+)
what /wʌt/ (-)	kim	ki **(+)**	ke(+)	kya (+)	kee (+)
not /nɑt/ (+)	nahi	ṇāi **(+)**	nāĩ (+)	nahin (+)	nahi (+)
all /ɔl/ (-)	sarve	sabba**(+)**	sabai (+)	sabhi (+)	sabh (+)
many /ˈ**mɛni**/(-)	bahu**(+)**	dhei **(-)**	dherai (-)	kai(-)	bahut (+)
one **/wʌn/** (+)	eka	ekka **(+)**	ek (+)	ek (+)	ek (+)
two **/tu/** (+)	dvi	dui **(+)**	duī (+)	do (+)	dui (+)
big **/bɪg/** (-)	sthūla	thullō **(+)**	ṭhulo (+)	bada (-)	paigh (-)
long **/lɔŋ/** (+)	lamba	lamma **(+)**	lāmo (+)	lamba (+)	lamb (+)
small **/smɔl/**(+)	shīrṇa	siṇṇo**(+)**	sāno(+)	chhota (-)	chhot (-)
woman /ˈ**wɪmɪn/** (-)	strī	itthī**(+)**	strī(+)	aurat(+)	mehraru(+)
man **/mæn/**(+)	manuṣa	māṇusa**(+)**	mānis (+)	aadmi (-)	manukh(+)
person /ˈ**pɜrsən/** (+)	puruṣa	purisa **(+)**	puruṣ(+)	vyakti (-)	purush(+)
fish **/fɪʃ/** (-)	matsya	**maccha**(+)	māchho(+)	machhli(+)	machh(+)
bird **/bɜrd/** (-)	chaṭaka	chaṭao**(+)**	charo(+)	pakshi (-)	panchhi(-)
dog **/dɔg/** (-)	kukkura	kuura**(+)**	kukur (+)	kutta (+)	kukur (+)
louse **/laʊs/** (-)	charmakīṭa	chammaiḍo **(+)**	jumro (+)	joon(+)	joon (+)
tree **/tri/** (+)	druma	rukkho **(+)**	rukh (+)	ped (-)	gaachh(-)
leaf **/lif/**	patra	patta**(+)**	pāt (+)	patt**ā** (+)	paat(+)
seed **/sid/** (-)	bīja	bia **(+)**	biu(+)	beej(+)	biyā(+)
root **/rut/** (-)	jaḍa	jaḍo **(+)**	jaro(+)	jad(+)	jar(+)
bark **/bɑrk/** (+)	balkala	balkaa **(+)**	bokro (+)	ch**ā**l (-)	chaal (-)
skin **/skɪn/** (-)	charma	chamma **(+)**	chālā (+)	tvacha(+)	chaal (+)
flesh **/flɛʃ/** (-)	māṃsa	massa **(+)**	māsu (+)	māns (+)	mās (+)
blood **/blʌd/** (-)	rakta	raada**(+)**	ragat (+)	rakt (+)	ragat (+)
bone **/boʊn/** (-)	asthi	atthi **(+)**	haḍḍī (+)	haddi (+)	haddi (+)
grease **/gris/** (-)	vasā	vassā **(+)**	boso (+)	chiknai (-)	tel(-)
egg **/ɛg/** (-)	aṇḍa	–	aṇḍā(+)	anda(+)	anda(+)
horn **/hɔrn/** (+)	śṛṅga	siṅṅa **(+)**	siṅ (+)	seeng (+)	sing (+)
tail **/teɪl/** (-)	puccha	pucchao **(+)**	puchchhar(+)	punch(+)	punchh (+)
feather /ˈ**fɛðər/** (-)	pakṣa	paṅkha **(+)**	pwāṅkh (+)	pankh (+)	paankh (+)
hair **/hɛr/** (-)	roma	–	raũ(+)	baal (-)	kapaal (-)
head **/hɛd/** (-)	sthāyuka	sthāyua**(+)**	ṭāuko(+)	sir (-)	tor (-)
ear **/ɪr/** (-)	karṇa	kaṇṇa **(+)**	kān (+)	kaan(+)	kaan(+)
eye **/aɪ/** (-)	akṣi	akkhi **(+)**	ãkhā(+)	aankh (+)	aankhi (+)
nose **/noʊz/** (-)	nāsikā	–	nāk(+)	naak(+)	naak(+)
mouth **/maʊθ/** (+)	mukha	muha**(+)**	mukh (+)	munh (+)	munh (+)
tooth **/tuθ/** (+)	danta	danto (+)	dãt (+)	daant (+)	daant (+)

tongue **/tʌŋ/** (-)	jihvā	jibbhado **(+)**	jibrō (+)	jeebh (+)	jib (+)
claw **/klɔ/** (-)	nakha	ṇakkha **(+)**	naṅ (+)	panja (-)	nakh (+)
foot /fʊt/ (+)	pāda	khuṭṭa **(-)**	khuṭṭā (-)	pair(-)	paer (-)
knee /ni/ (-)	ghuṇṭa	ghuṇṭa **(+)**	ghuṇḍo (+)	ghutna (+)	ghutan (+)
hand /hænd/ (+)	hasta	hattha **(+)**	hāt (+)	haath (+)	haath (+)
belly /ˈ**bɛli/** (+)	peṭa	–	peṭ (+)	pet (+)	pet (+)
neck /nɛk (-)	kaṇṭha	–	ghã̄ṭī (+)	gardan (+)	gardan (+)
breast /brɛst/ (+)	stana	thaṇa**(+)**	stan(+)	stan(+)	stan (+)
heart /hɑrt/ (+)	hṛdaya	–	hridaya (+)	dil(+)	dil(+)
liver /ˈ**lɪvər/** (+)	yakṛt	–	kalejo (+)	jigar (-)	kalejo(+)
drink /drɪŋk/ (-)	piba/pāna	pāṇa**(+)**	piunu(+)	peena(+)	piya(+)
eat /it/ (-)	khādana	khāaṇa**(+)**	khānu(+)	khana(+)	khaay(+)
bite /baɪt/ (-)	daṃśana	dasaṇa**(+)**	ḍasnu(+)	kaatna(+)	katkay(+)
see /si/ (-)	īkṣaṇa	ikkhaṇa **(+)**	hernu (+)	dekhna (-)	dekhay (-)
hear /hɪr/ (-)	śravaṇa	su-aṇa**(+)**	sunnu (+)	sunna (+)	sunay (+)
know /noʊ/ (-)	jñāna	jñāṇa **(+)**	jānnu (+)	jaanna (+)	janay (+)
sleep /slip/ (-)	śayana	sa-aṇa **(+)**	sutnu (+)	sona (+)	sutay (+)
die /daɪ/ (-)	maraṇa	ma-aṇa **(+)**	marnu (+)	marna (+)	maray (+)
kill /kɪl/ (-)	māraṇa	māaṇa **(+)**	mārnu (+)	marna (+)	maaray (+)
swim **/swɪm/** (+)	snāna	hnāṇa **(+)**	nuhāunu (+)	tairna (-)	tairay (-)
fly **/flaɪ/** (-)	uḍyana	uḍḍaṇa**(+)**	uḍnu(+)	udna(+)	uray(+)
walk **/wɔk/** (-)	hiṇḍana	hiṇḍaṇa**(+)**	hĩḍnu(+)	chalna (-)	chalay (-)
come **/kʌm/** (-)	āgamana	–	āunu(+)	aana (+)	abay (+)
lie **/laɪ/** (-)	viśramaṇa	bissāṇa**(+)**	palṭanu(-)	letna(-)	sutay (-)
sit **/sɪt/** (-)	basana	vasaṇa**(+)**	basnu (+)	baithna(+)	baisay (+)
stand **/stænd/** (-)	utthāna	utthāṇa**(+)**	ubhinu(+)	khada hona (-)	thaadh hoy (-)
donate /ˈ**doʊˌneɪt/**	dāna	dāṇa**(+)**	dinu(+)	dena(+)	dey(+)
say **/seɪ/**(-)	bhaṇana	–	bhannu(+)	kahana (-)	kahay (-)
sun **/sʌn/** (-)	sū**r**ya	ghamma	**shurya** (+)	suraj (+)	suraj (+)
moon **/mun/**(-)	candra	–	jun (-)	chaand(+)	chaanan(+)
star **/stɑr/** (+)	tāraka	tārao**(+)**	tāro(+)	tara(+)	tara(+)
water /ˈ**wɑtər/**	pānīya	pāṇia**(+)**	pānī(+)	paani(+)	paani(+)
rain **/reɪn/** (-)	varṣā	barsā **(+)**	varṣā(+)	barish (+)	barkha(+)
stone **/stoʊn/** (-)	prastara	pattha-a**(+)**	patthar(+)	patthar(+)	pathar(+)
sand **/sænd/** (-)	bāluka	bālūo**(+)**	bāluwā (+)	ret (-)	balu(+)
earth /ɜrθ/ (+)	pṛthvī	puhavī **(+)**	prithvī (+)	prithvi (+)	dharti (+)
cloud /klaʊd/ (-)	vārdala	bāddala**(+)**	bādal(+)	baadal(+)	baadal(+)
smoke /smoʊk/ (-)	dhūma	dhumma **(+)**	dhuvã̄(+)	dhuaan(+)	dhuaan(+)
fire /ˈ**faɪər/**(-)	agni	aggi **(+)**	āgo (+)	aag(+)	agni (+)
ash /æʃ/, (-)	kṣaraṇī	–	kharānī (+)	raakh (+)	rakkh (+)
burn /bɜrn/ (-)	jvālāna	–	bālnu(+)	jalana(+)	jaray(+)
path /pæθ/ (-)	vartma	baṭṭa **(+)**	bāṭo(+)	rasta (-)	rasta (-)
mountain/ˈ**maʊntən/** (-)	parvata	pabbata **(+)**	pahāḍ (+)	parvat (+)	pahad (+)
red /rɛd/ (-)	rakta	raada **(+)**	rāto (+)	laal (+)	laal (+)
green /grin/ (-)	harita	**haria** (+)	hariyo (+)	hara (+)	hariyar (+)
yellow /ˈ**jɛloʊ/** (-)	pīta	**pītala** (+)	pahẽlo (+)	peela (+)	pahira (+)
white /waɪt/	śveta	seta **(+)**	seto (+)	safed (+)	seto(+)
black /blæk/(+)	kāla	–	kālo (+)	kaala (+)	kaal (+)
night /naɪt/ (-)	rātri	ratti **(+)**	rāt (+)	raat (+)	raati (+)
hot /hɑt/ (-)	tapta **(+)**	tatta **(+)**	tāto (+)	garam (-)	garm (-)
cold /koʊld/ (-)	śītala	si-ala **(+)**	chiso(+)	thanda (-)	thandh (-)
full /fʊl/ (-)	bharya	bharia **(+)**	bharī (+)	poora (-)	bharal(+)
new /nu/(+)	nava		nayã̄(+)	naya (+)	nav(+)
good /gʊd/ (-)	ramya	rāmila**(+)**	rāmrō (+)	accha	neek (-)
round /raʊnd/ (-)	gola	golao**(+)**	golo(+)	gol(+)	gol(+)

dry /draɪ/ (-)	śuṣka	sukkha**(+)**	sukkhā(+)	sukh**ā** (+)	sukhayal (+)
name /neɪm/ (+)	nāma	nāa **(+)**	nāũ(+)	n**ā**m (+)	naam(+)

The languages mentioned above belong to the Indo-Aryan family. Among these languages, Sanskrit shares a phonetic similarity of 30% with the basic vocabulary, 84% with Prakrit, 90% with Nepali (including tatsama words), 74% with Hindi, and 75% with Maithili. Words that have phonetic similarity with Sanskrit are marked with a (+) sign, while words without phonetic similarity are marked with a (–) sign. According to historical linguistics, Hindi, Nepali, and Maithili have diverged from Prakrit approximately one thousand years ago. Considering this, it would be expected that the separation from Sanskrit occurred much earlier; however, this is not the case because many Sanskrit words have been retained unchanged in these languages. Therefore, it is clear that Sanskrit is the mother language of Prakrit, Nepali, Hindi, and Maithili.

The Influence of Sanskrit Language on World Literature, Religion, Philosophy, and Modern Linguistics

The Sanskrit texts such as the Vedas, Upanishads, Ramayana, Mahabharata, Yogashastra, Vedanta philosophy, Astrology, and Vedic mathematics have influenced not only the countries of the Indian subcontinent but also the literature, religion, philosophy, and even modern linguistics of various countries including Germany, Britain, America, China, and Japan. Sanskrit words have been used in their original form in the literature, religion, philosophy, and modern linguistics of these different countries.

Sanskrit Language in World Literature

Among world literature, Sanskrit has had an influence on Hindi, Maithili, and Nepali literature as well. Sanskrit has also influenced English and American literature. In the 20th century, the famous English poet and critic T.S. Eliot (1888–1965, Awarded the Nobel Prize in Literature in 1948) used Sanskrit words from the Upanishads— 'datta', 'dayadhvam', 'damyata', and 'shanti'—in the final poem 'What the Thunder Said' of *The Waste Land,* such as:

> These fragments I have shored against my ruins
> Why then Ile fit you. Hieronymo's mad againe.
> Datta. Dayadhvam. Damyata.
> Shantih shantih shantih
> (Eliot, T. S. (1922). 'What the Thunder Said'. In *The Waste Land.*)

The words 'datta', 'dayadhvam', 'damyata', and 'shanti' used in the above poem are from the Upanishads. Influenced by the meanings these words convey, Eliot incorporated them into his poetry. Among these Upanishadic words, 'datta' means 'give', 'dayadhvam' means 'have compassion', 'damyata' means 'exercise self-control', and 'shanti' means 'may there be peace everywhere'.

Similarly, the American poet Andrew Schelling (1953) has translated ancient Sanskrit poetry into English and used Sanskrit words in his essay collection *The Real People of Wind and Rain Talks, Essays & an Interview* (2014). In this, he employs Sanskrit words related to poetry, culture, and philosophy such as 'prana' (life force), 'vayu' (wind), 'rudra', 'parjanya' (rain), 'dhara' (stream), 'kadamba' (a type of tree), and 'drava' (liquid).

Another American poet who used Sanskrit words in his poetry is Allen Ginsberg (1926–1997). Influenced by Sanskrit, his major poem 'Wichita Vortex Sutra' expresses anti-war sentiments. During his travels in India in the 1960s, he was influenced by Hinduism and Buddhism, which inspired this poem. He uses words like 'om', 'maya', 'samadhi', and 'bodhisattva' in it.

Influence of Sanskrit Language on World Religions

Sanskrit has had both direct and indirect influences on many of the world's religions. The religions directly influenced by Sanskrit include Hinduism, Buddhism, and Jainism. Among these, Sanatan Vedic Hinduism has been most deeply influenced by Sanskrit. Sanskrit is the primary language of Hinduism. The main religious texts of Hinduism—such as the Vedas, Upanishads, Bhagavad Gita, Ramayana, Mahabharata, Dharmashastras, and Puranas—are composed in Sanskrit.

Similarly, Buddhism also shows a profound influence of Sanskrit. Major Buddhist scriptures like the *Saddharma Pundarika Sutra* and *Prajnaparamita Sutra* are written in Sanskrit. Words frequently used in Buddhism, such as *'dharma', 'karma', 'bodhisattva', 'nirvana'*, and *'samadhi'*, also originate from Sanskrit. These words are still used in Tibetan, Japanese, Chinese, and Korean forms of Buddhism. Another religion influenced by Sanskrit is Jainism. The foundational texts of Jainism are written in Sanskrit and Prakrit languages. The principal Jain text *Tattvartha Sutra* is written in Sanskrit. Indirect influence of Sanskrit is also found in Christianity, Judaism, and Islam. Various scriptures in these religions include Sanskrit words such as 'om*'*, 'moksha*'*, and 'prana*'*.

Influence of Sanskrit Language on World Philosophy

Sanskrit language has had both direct and indirect influences on various philosophies around the world. Among the philosophies developed in the Indian subcontinent, Sanskrit has been used in Nyaya, Vaisheshika, Samkhya, Yoga, Purva Mimamsa, Uttara Mimamsa, Bhakti philosophy, Shaiva philosophy, Vaishnava philosophy, Saura philosophy, Shakta philosophy, and Charvaka philosophy. The main texts of Buddhist and Jain philosophies are also composed in Sanskrit.Eastern philosophies primarily contemplate subjects such as the soul/Brahman, creation, ignorance/avidya/maya, knowledge, karma, devotion, liberation, reincarnation, heaven, and hell. These concepts have now become universal and timeless in philosophical thought. These ideas have deeply influenced Western philosophies as well. Some Buddhist texts are written in Pali. Even in these Pali texts, words such as 'Madhyamarga' (Middle Path), 'Shunyata' (Emptiness), 'Prajna' (Wisdom), 'Dukkha' (Suffering), 'Anitya' (Impermanence), 'Dharma', 'Karma', 'Nirvana', 'Bodhicitta', and 'Samadhi' are originally Sanskrit words. The influence of these words has spread to China, Tibet, and Japan.

Sanskrit has also had an indirect impact on Western philosophy. Western thinkers of the 19th and 20th centuries, such as Schopenhauer and Nietzsche, studied the Upanishads, Bhagavad Gita, and Yoga Sutras. Based on their studies, they incorporated Sanskrit terms like *'Om', 'Atma'* (soul), *and 'Moksha*' (liberation) into their works.

Influence of Sanskrit Language on Modern Linguistics

The *Aṣṭādhyāyī*, composed by the grammarian Pāṇini, is not only a cornerstone of Eastern linguistic tradition but is also regarded as one of the most scientific grammars of all time. Based on this systematic and scientific grammar, the study of Sanskrit has been well-structured. The *Aṣṭādhyāyī* explains the overall linguistic structure of Sanskrit and has also influenced the grammars of languages derived from Sanskrit such as Pali, Prakrit, Apabhramsa, and Aryan languages including Hindi, Maithili, and Nepali.

Moreover, modern linguists recognize the *Aṣṭādhyāyī* as a foundational work that inspired linguistic studies. Ferdinand de Saussure, the pioneer of modern linguistics, completed his doctoral thesis on "De l'emploi du génitif absolu en Sanscrit," (Translation in English : The use of genetix in Sanskrit) laying the groundwork for linguistic theory. Firth acknowledged that the development of the International Phonetic Alphabet was based on Sanskrit grammar (Allen, 1953). Structural linguist Leonard Bloomfield called the *Aṣṭādhyāyī* a monument to human intellect in his work *Language* and explained some of Pāṇini's sutras in an article titled 'Some Sutras of Pāṇini' (Bloomfield, 1904, p. 379-406).

Similarly, Noam Chomsky, in his 1965 work *Aspects of the Theory of Syntax*, noted that the seed of generative grammar can be found in Pāṇini's work (Chomsky, 1965, Preface, p.1).

The phonological systems, derivational processes, and morphological processes explained in the *Aṣṭādhyāyī* align closely with modern linguistics. The American structural linguist Hockett, influenced by the scientific nature of Pāṇini's grammar, used the concept of *sandhi* (phonological combination) to explain sound changes in English and other languages, classifying *sandhi* into internal and external, regular and irregular, automatic and non-automatic types (Hockett, 1970, p. 277–81). Researchers have also stated that the grammatical structure of Sanskrit has practical applications in computational linguistics, machine learning, and artificial intelligence. NASA researcher Rick Briggs noted that Sanskrit's structure is useful for artificial intelligence:

> There is at least one language, Sanskrit, which for the duration of almost 1000 years was a living spoken language with a considerable literature of its own Besides works of literary value, there was a long philosophical and grammatical tradition that has continued to exist with undiminished vigor until the present century. Among the accomplishments of the grammarians can be reckoned a method for paraphrasing Sanskrit in a manner that is identical not only in essence but in form with current work in Artificial Intelligence. (Briggs,, 1985, p. 32)

Thus, modern linguistics is deeply influenced by Sanskrit grammar, and Pāṇini's *Aṣṭādhyāyī* remains foundational for contemporary linguistic theory.

Conclusion

Sanskrit is one of the most ancient languages in the world. Although historians and linguists generally estimate Sanskrit to be around 4,000 years old, its origins appear to be much more ancient. The estimated age refers to the period from which written records of the Sanskrit language are available. The Ṛgveda, the world's oldest known text, was composed in Sanskrit. Not only Eastern scholars but also Western scholars such as Max Müller and A.A. Macdonell have acknowledged the Ṛgveda as the first written document in human history. Because the knowledge in the Vedas was transmitted orally before being written down, they are referred to as *śruti* (that which is heard). Given that the current Hindu calendar counts 5,126 years since the beginning of the Kali Yuga, and considering that the Mahābhārata—composed before the Kali Yuga—was also written in Sanskrit, it becomes evident that Sanskrit could be over 6,000 years old. If one considers the traditional Yuga division (Satya, Treta, Dvapara, and Kali) mentioned in ancient texts, the age of Sanskrit could extend back hundreds of thousands of years. While it is evident that language has existed since the beginning of human civilization, it remains unclear whether Sanskrit was the very first language or if it evolved from an earlier language. Based on comparative linguistic reconstruction, historical linguists have identified a Proto-Indo-European language form that closely resembles Sanskrit, suggesting that Sanskrit predates Greek and Latin and is perhaps the nearest known language to this reconstructed root. As time changes all aspects of creation, language too has evolved over time. Hence, the original language used at the dawn of civilization might not be modern Sanskrit but an ancestral form closely related to it. Nonetheless, all the available evidence supports the claim that Sanskrit is indeed an ancient language. Beyond its antiquity, Sanskrit encompasses a vast range of knowledge systems, including the *Vedas*, *Upanishads*, epics like the *Mahābhārata* and *Rāmāyaṇa*, *Purāṇas*, *Dharmaśāstra*, classical literature, economics, Ayurveda, architecture, yoga, and astrology. The most systematic grammar in the world, *Aṣṭādhyāyī* by Pāṇini, was written in Sanskrit. In terms of vocabulary and the beauty of literary expression, Sanskrit is considered one of the richest languages globally. Its wealth of synonyms is unparalleled in other languages. The great linguist Noam Chomsky acknowledged the influence of Pāṇini's grammar in the development of his transformational-generative grammar. Similarly, linguist Leonard

Bloomfield referred to *Aṣṭādhyāyī* as one of the greatest intellectual achievements of humanity. In 1985, NASA researcher Rick Briggs stated that due to its structured nature, Sanskrit could be an ideal language for artificial intelligence and computer programming. As a language that is ancient, rich, and structurally refined, it is only natural that other world languages have been influenced by Sanskrit. Thus, Sanskrit stands not only as one of the world's oldest languages but also as a language that has left a profound impact on global literature, religion, philosophy, and modern linguistics.

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