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# MANTRAKSHAR

## PART 1

- 1. INTRODUCTION
- 2.ORIGIN OF LANGUAGE

### Seeds of Curiosity: How Science Predates Language

Science, the methodical pursuit of knowledge through observation and experimentation, might seem inherently tied to [language](#). After all, how can we share and refine scientific ideas without complex communication? However, the roots of science extend far deeper, long before the first words were spoken. Our early ancestors, driven by curiosity and the need to survive, laid the foundation for scientific thinking even before they could articulate it.

Imagine a world without [language](#). Early humans, facing unpredictable environments and dangerous predators, had to rely on keen observation and problem-solving skills. They noticed patterns in the movements of animals, the cycles of the [sun](#) and [moon](#), and the connection between cause and effect. Recognizing that [fire](#) provided warmth and protection is a prime example. This wasn't mere instinct; it was a form of rudimentary scientific inquiry. Through trial and error, they learned to [create](#) and control [fire](#), a cornerstone of [human](#) advancement.

While they couldn't explain these observations with scientific vocabulary, they were actively using the scientific method in its most basic form: observing, questioning, experimenting, and drawing conclusions. The development of tools like sharpened sticks and rudimentary shelters further demonstrates this early problem-solving and adaptation. These actions, driven by the need to survive and thrive, were the seeds from which science would eventually blossom.

The emergence of [language](#), estimated to [be](#) around 100,000 years ago, became a turning point. [Language](#) allowed early humans to share their observations and experiences, fostering collective knowledge. They could now discuss the effectiveness of different hunting strategies, describe the properties of plants, and pass down wisdom to future generations. This collaboration accelerated scientific progress. Cave paintings, believed to [be](#) a form of communication, might even represent early attempts to document observations about animals and the environment.

As civilizations arose, the need for more formalized knowledge systems grew. The ancient Egyptians and Babylonians developed sophisticated mathematics and astronomy, essential tools for agriculture, construction, and navigation. These early scientific endeavors, though not conducted with the rigorous methodology of modern science, established a foundation of quantitative reasoning and a desire to understand the natural world.

In conclusion, science is not a recent invention but rather a culmination of [human](#) curiosity and problem-solving that predates [language](#). Our early ancestors, through their observations and adaptations, laid the groundwork for scientific thinking. [Language](#) then became a powerful [tool](#) for sharing and refining this knowledge, propelling scientific progress forward. While the methods and terminology have evolved dramatically, the core [human](#) drive to understand and interact with the world around us has always [been](#) there, a testament to the enduring spirit of scientific inquiry.

## PART II : CONCERNING KNOWLEDGE , REALITY AND RELATIONS BETWEEN THEM

Understanding reality is not a simple task because it does not depend on the view of one [person](#) but depends on how every [person](#) sees it , remembers it and then replicates or transfers it to other people. Based on view it is divided into direct realism and indirect realism. Indirect realism is broadly equivalent to the scientific view of perception that subjects [do](#) not experience the external world as it really is, but perceive it through the lens of a conceptual framework. Indirect realism explores the visual references made by organs of [action](#), semantics explores the references made by the organs of speech. Semiotics is closely related to this. In terms of indirect realism 1. Signified would [be](#) ( thought evoked in the [mind](#) basically [an ideogram](#) or pictogram ) , 2. Signifier ( the word or [sound](#) associated with it ) 3. Sign ( signifier + signified ) . In terms of direct Realism 1. Signified would [be](#) ( real image ) 2. signifier ( the word or [sound](#) associated with it ) . 3. sign . Sometimes the signifier becomes the signified as in cases of [sound](#) acting like [an ideogram](#) or idea, for example Hindi ज ( ज ) has a morphology of cup representing some creation and when it is associated with other sounds it represents creation in some form.

## PART - III : CONCERNING A PHILOSOPHICAL AND SCIENTIFIC SPEECH AND THEIR RELATIONS WITH REAL AND FORMAL CHARACTERS

[human](#) sounds when combined with one another can act as a reference for [an object](#) of reality or a concept. Regardless of meaning and understanding one can recognize any [object](#) on the basis of reference. A [person](#) associates [an object](#) with a particular set of sounds , this set of sounds can [be](#) transferred into other persons memory without any understanding or knowing what is the background or future of this [object](#). This [person](#) may still [be](#) able to recognize it when it sees a similar kind of [object](#). The study which is concerned with the sounds and their order and organization is called grammar.

Speaker's point of view of any [object](#) with respect to space and [time](#). The speaker considers himself to [be](#) a part of space and [time](#) continuum in which he is standing at a certain [place](#) of location which are defined by terms using what we call [preposition](#) and he considers himself to [be](#) a similitude of reality which are abstractly and separately considered as [pronouns](#) but the reality of it is considered as a unique concept called [noun](#) which are described with the [help](#) of so called [adjectives](#). Until now it is clear the subject has [been](#) standing still , speaking only about the locations and [nouns](#) , but now he starts to move and perform actions relative to space and [time](#). These actions are explained by the speaker in relation to [time](#) , and the manner of how it was done is explained by adverbs.

\* [PHONETIC SEQUENCE OR ORGANIZATION](#) \* concerned with the complicated nature of understanding

- A process which combines [Brain](#) with [mind](#)
  - [STUDY OR SCIENCE](#)
    - [Natural Sciences](#)
    - [Formal Sciences](#)
    - [Social Sciences](#)
  - With the purpose to
    - [ARS JUDICANDI](#)

- [Ars inveniendi](#)
- [Ars mnemonica](#)
- [The art of Combinations](#)
  - [Organization](#)

## PART - IV : CONCERNING WORD ROOTS , INFLECTIONS , SEMANTICS AND WORD MORPHOLOGY

English had influences of many languages over the course of its development , so it has a rich vocabulary with its expanse from all over the world. For easy understanding the roots , prefixes , suffixes and the etymology or origin of the word. It is classified under following heads.

- [NOMENCLATURE](#)
- [Morphophonology](#)
- SIMPLE WORDS OR ROOT WORDS DERIVED FROM A SINGLE SOURCE
  - [phonosemantic matching from source language to Target language](#)
    - pronunciation and meaning similar between source and target [language](#) or family ( similar word - ज्यों का त्यों )
      - तत्सम
        - In Hindi From sanskrit
        - In hindi From persian
          - [Tatsam hindustani](#)
        - In English
          - In English from greek
            - potens - potential (Greek - English )
          - In English From Latin
      - different pronunciation but same meaning between the source and target [language](#) or family ( less similar word )
        - [tadbhav \(तद्भव \)](#)
          - In hindi from sanskrit
            - मुख (mukh) से मुँह ( muh )
      - source and target [language](#) have same pronunciation but different meaning
      - The target [language](#) word has no source [language](#) , considered indigenous or native
        - देशज
          - [native hindi](#)
      - The target [language](#) borrowed words directly from foreign [language](#)
        - विदेशज
          - [foreign roots in hindi](#)
          - from English to Hindi
            - [anglo hindu words](#)
      - Similarities between the source languages or ancestral languages
        - [proto-Indo-European](#)
          - Cognates
            - ignis - अग्नि ( Greek - Sanskrit )
  - COMPOUND WORDS WITH TWO OR MORE ROOT WORDS
    - derived from a single source
    - derived from different sources
      - [Sankar / Hybrid Words](#)

- OVERALL ROOTS LIST
  - [GOTHIC ENGLISH](#)
  - [LIST OF FOREIGN ROOTS IN ENGLISH](#)

Since English is a little vulgar [language](#) , its use has [been](#) limited to common everyday [life](#) and the scientific terminology is limited to the use of Greek and Latin words which is actually a foreign [language](#). So considering this fact that science terminology is derived from Latin and Greek , it is a totally different [language](#) and it cannot [be](#) limited to English itself. Except for the fact that it uses Latin [script](#). Considering the fact that Indo-European [language](#) family is the largest family [group](#) besides china.

Sanskrit is also [an](#) ancient [language](#) besides Latin , Greek and Avestan which shares a similar vocabulary to Greek and Latin with a little difference in their pronunciation.

## PART IV - CONCERNING SIMPLE PRONUNCIATION AND UNDERSTANDABLE LANGUAGE

- [Simple English](#)
  - [SIMPLE MEDICAL TERMS](#)
- [Simple hindi or hinglish](#)
- [Ambiguous terminology](#)

## CONCERNING MANTRAKSHAR ; AN ALPHABET OF HUMAN THOUGHT

- [Mantrakshar](#)
  - Representations
    - [MANTRAKSHAR SEMANTOGRAMS](#)
      - [Indexing component or Indexing Semantograms](#)
        - dimensional differences
    - Art of combinations
  - [Mantrakshar coding](#)

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