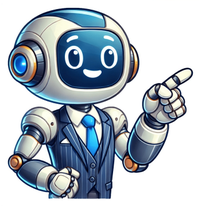
Continue



□□□□□ □□□□□□ □□□□□□ □□□□□ □□□□□ □□□□□□□□ □ □□□□□ □□□□□□□ □□□□□□□□ □□ □□□□□□□□□□□□□□□□□□□ □ sarvé bhavantu sukhinaḥ , sarvé santu nirāmayāḥ | sarvé bhadrāṇi pashyantu , mā kashchid_duḥkha-bhāg-bhavét || [IAST] sarve bhavantu sukhinaH , sarve santu nirAmayAH | sarve bhadrANi pashyantu , mA kashchid_duHkha-bhAg-bhavet || [ITRANS] All should/must be happy, be healthy, see good; may no one have a share in sorrow. The mantra, or shloka has 4 parts or phrases. The first three have the same format - "All a-must/should-verb an-adjective" Notice the bhavantu, santu, pashyantu? They are all 'must/should' form of the verb. 'sarve' means all. So this is about all. 'bhavantu sukhinaH' means all should/must be happy. 'sukhi' means comfortable, without sorrow, happy. And 'bhavantu means 'they should/must be [happy]'. Similarly for santu (must be) and pashyantu (must see). With all these three, the idea is you should.must be happy, itis something under your control, you have to act on these. But the last one 'bhavet' is a wishful dictate - 'May you'. This is what should happen (ideal, imperative) and may this happen. Why so? Read on. Be Happy. You choose to be happy. It is a reaction to a situation, but you can make it a state of mind as well. You can be sad, depressed, angry, jealous or just be yourself - happy. The basic states of the divine and all of us are -' sat-chit-Ananda', that is, to be, to be aware and to be happy/blissful. That is our normal state. Children are usually happy, sometimes even for no reason. All they need is food and sleep and they are happy. Unless they meet a grumpy grown up! But if you are not happy now, just remember your childhood. Most of us have happy memories of our childhood. No one else can make you happy. Even when 'bad' events happen, it is our attachment, our ignorance of the big play of Time, that we choose to be not happy. Don't say "So and so made me unhappy, or angry." Say, "I chose to be unhappy or angry in reaction to this or that situation." If you watch the nature documentaries about the animal kingdom, you find that the same basic tragedies happen to the animals as to us. We have compounded them by adding abstract pains and worries as well. Birth, death, meeting and separating keeps happening. That is what Krishna (kRiShNa, □□□□) says in Gita (gItA, □□□) - "Ups and downs come and go, bear them O Arjun." Be Healthy. Our natural state is of health. You may point out birth defects, and yes that is an exception. But rarely you find a life form unhealthy, unless they have just fought with an opponent. Bulls gore each other during the mating season, and that is the only injuries to an animal not yet hunted. Otherwise, they are all healthy. We on the other hand, have made bad choices in our life style and started to fall ill. Too much sugar in our diet, which was never in abundance in nature. Too much food as such for the 'haves', and no food for the 'have-nots', causing illness in both groups. The obesity epidemic in US is just one example of what we can do to ourselves by bad choices. The Sanskrit word for healthy is 'svastha' □□□□□□ - sva-stha - self-positioned, that is, one who is centered in Self, the natural state. That is everyone who survived the first few years of life is destined to be healthy. Even in modern medicine, when we think the doctor is helping with the medicine, the medicine mostly only controls the symptoms to ease our discomfort and helps the body heal itself. The body knows. It is us who don't listen to the signals due to our weakness of determination and make bad choices. See the good. As the saying goes - It is all in the attitude. If you want to see the bad, there is plenty. If you want to see the good, there is plenty too. It does not mean to turn a blind eye on evil, or where you can really improve. But don't just focus on the negative. See the positive also. If you see only the negative in others and make their life miserable by constant nagging - what do you achieve with that? It doesn't help the person improve. And if your goal is not to help improve the other person then why even bother. And, sometimes things are beyond control. In which case you have to let go of the negative. A handicap person will not become able if you don't see beyond the handicap and focus on the positives, on what can-be, rather on what is-not. All the above are under your control, they are within your will power. You choose the above. Hence the dictate, the order is - "You must [choose to] be happy, you must [choose to] be healthy, you must [choose to] see the good." May no one have sorrow. There are three ways that 'duHkha' can come. The words are not exactly translatable without losing some other shades of the meaning. 'tApa' (□□□) or heat (tApa-mAna = temperature) also means that which scorches you, that which you endure. It also means sorrow, which scorches the heart. There are three sources of this sorrow/calamity/bad-state - self-inflicted (AdhyAtmika, □□□□□□□□□□), inflicted by others (Adhi-bhautika, □□□-□□□□) and caused by (super-)natural forces (Adhi-daivika, □□□-□□□□□). The "shAntiH, shAntiH, shAntiH" (□□□□□□□ □□□□□□□ □□□□□□□) at the end of a shAntiH pATha is not for 'three is a charm' but for these three types of sorrows to be calmed. Since there is the 'other' factor here, there is the blessing that may no one have a share in sorrow. duHkha-bhAg is one who has a share in sorrow. So the blessing/wish goes - "May no one be a one-who-gets-a-share-in-sorrow." So, unlike popularly understood, it is not 'May you be happy, healthy...'. No, you are hereby ordered (you should/must) to be happy, healthy ... You have no choice now! You are 'it' - the happy, healthy, nice person! You have been tagged! Here is a very old mantra that is not only hip for today's times, it is actually the stark reality facing us. Not many of us realize the truth of this dictate-cum-blessing from the ancient seers. Happiness, health and attitude are in our own hands. Get up and be. And now the language aspects - sarve = all bhavantu = become (as in 'you should/must become', 'bhavati' = happens) sukhinaH = happy, without sorrow, comfortable. santu = should/must 'asti' (is) nirAmayAH = without (nir) sickness (Amaya) bhadrANi = nice, good, (plural). from bhadra = gracious, good, fortunate. pashyantu = should/must see. pashyati (sees). mA = not kashchit = anyone/someone [kashit kAntA = some girl] duHkha-bhAg = one who has a share in sorrow duHkha = sorrow, pain bhAg = share, or the who has a share in (from this comes bhAgya = destiny, your share of the future) bhavet = should happen (c) Shashikant Joshi □ □□□□□□□ □□□□ □ □ □□□□□ □□□□□□ □□□□□□ □ //facebook.com/PracticalSanskrit Note: ISO 639-2 is the alpha-3 code. Where two codes are provided (21 languages total), the bibliographic code is given first and the terminology code is given second. ISO 639-1 is the alpha-2 code. Multiple codes for the same language are to be considered synonyms. ISO 639-1 Language Code ISO 639-2 Language Code English name of Language sa san Sanskrit sanskrit >> See change history for this code. >> Perform another search Comments on this document: □□□, □□□□□, □□□□□□ are the top translations of "healthy" into Sanskrit. The most popular queries list: 1K, ~2K, ~3K, ~4K, ~5K, ~5-10K, ~10-20K, ~20-50K, ~50-100K, ~100k-200K, ~200-500K, ~1M Glosbe Proudly made with ♥ in Poland Share — copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt — remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution — You must give appropriate credit , provide a link to the license, and indicate if changes were made . You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. ShareAlike — If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. No additional restrictions — You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits. You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation . No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Ad Blocker Detected! If you want to access full services of shabdkosh.com Please help Us by disabling your ad blockers. or try our SHABDKOSH Premium for ads free experience. SHABDKOSH Premium Steps to disable Ads Blockers. Click on ad blocker extension icon from browser's toolbar. Choose the option that disables or pauses Ad blocker on this page. Refresh the page. Learn common Sanskrit vocabulary with this English-to-Sanskrit list of Healthcare vocabulary words. Essential for daily conversations, this will help to build your Sanskrit language skills through popular words and play Sanskrit quizzes and also play picture vocabulary, play some games so you do get not bored. If you think too hard to learn the Sanskrit language, then the 1000 most common Sanskrit words will help you to learn the Sanskrit language easily, they contain 2-letter words to 13-letter words. The below table gives the translation of Healthcare vocabulary words in Sanskrit. Read also: A-Z Dictionary | Quiz | Vocabulary | Alphabets | Grammar Learn Healthcare in Sanskrit, along with their English pronunciation. This vocabulary guide helps beginners and language enthusiasts expand their Sanskrit vocabulary for daily conversations. Tablet □□□ Taint □□□□□□ Temperature □□□□□□ Here you learn top 1000 Sanskrit words, that is separated into sections to learn easily (Simple words, Easy words, Medium words, Hard Words, Advanced Words). These words are very important in daily life conversations, basic level words are very helpful for beginners. All words have Sanskrit meanings with transliteration. Play more Picture vocabulary Here are mentions various types of Sanskrit words for health and wellness, Sanskrit words for health, Health related Sanskrit word, Treatment related Sanskrit word Sanskrit WordsHindi WordsEnglish Words □□□□□□□ □□□□□ Bandage□□□□□□□□□□□ □□□□ Cleanliness□□□□□□□□ □□□□□ Dose□□□□□□□□□□□□□ □□□ Digest□□□□□ □□□□ Diet□□□□□□□□□□□□□□ □□□□□ □□□□□ External Treatment□□□□□□□□ □□□□□□□ Exercise□□□□□□□□□ □□□□□□□□ Respiration□□□ □□□ Gauge□□□□□□□□□□□□ □□□□□□□ Hospital□□□□□□□□□□□ □□□□□□□□□ Health□□□□□□□□□□□□□□ □□□□□□□□□ Hygiene□□□□□□□□□□□□□□ Inspiration□□□□□□□□□□ □□□□□□□□□ Injection Health and Treatment words in Sanskrit Sanskrit Words Hindi Words English Words □□□□□□□□□□□□□□□□□□□□ Vitamin □□□□□□□ □□□□□□□ Mixture□□□□ □□□ Medicine□□□□□□□□□□□ □□□ □□□□□ Medical treatment□□□□□□□ □□□□ Ointment□□□□□□□□□□□□ □□□□□□□□□□ Operation□□□□ □□□□ Pulse□□□□□□□□□□□□□ □□□□ □□□□□□□ Surgery□□□□□ □□□□ Semen□□□ □□ Sputum□□□□□□□□□□□□ □□□□□□ Stool□□□□□□□□□□□□□□□□□□□□□□□ □□□□□□□□□□□ □□□□□ Sanatorium□□□□□□□□ □□□□ Treatment□□□□□□ □□□□ Table Health and Treatment words in Sanskrit, Sanskrit words for health and wellness, Sanskrit words for health, Health related Sanskrit word, Treatment related Sanskrit word □□□□□□ - Arogya - n. - health□□□ - agada - adj. - healthy□□□□ □□□□□□□ □□□□ □□□□□? - tasyaArogyaMkathamasti? - sent. - Howishishealth?□□□□□□□ □□□□□□□□□□ □□ □□□□ - ArogyaMnirlakSyamApaThatu - sent. - Don'treadtoomuchandspoilyourhealth.□□□□□□□□□□□ □□□□□□□□□ □□□□□□ □□□□□□□□ □□□□□ □□□□ □□□□□□□ - ArogyArthaMpratidinaMprAtaHkiJcitkAlamAtapetiSTatu - sent. - Forgoodhealth, standinthesuneverymorningforawhile.□□□□□□□□□□□□ - ayakSmatAti - f. - health□□□□□□ - arogatA - f. - health□□□□□□□ - arogytA - f. - health□□□□□□□ - arogyatA - f. - health□□□□□□□ - ullAghatA - f. - health□□□□□□□ - susthatA - f. - health□□□□□□□ - svasthatA - f. - health□□□□□ - yos - ind. - health□□□□□□ - nirAmaya - m. - health□□□□ - agada - m. - health□□□□□ - vArta - m. - health [state of]□□□□ - aroga - m. - health□□□□ - sahya - m. - health□□□□□ - anAmaya - n. - health□□□□□□ - Arogya - n. - health□□□ - agada - adj. - healthy□□□□ □□□□□□□ □□□□ □□□□□? - tasyaArogyaMkathamasti? - sent. - Howishishealth?□□□□□□□ □□□□□□□□□□ □□ □□□□ - ArogyaMnirlakSyamApaThatu - sent. - Don'treadtoomuchandspoilyourhealth.□□□□□□□□□□□ □□□□□□□□□ □□□□□□ □□□□□□□□ □□□□□ □□□□ □□□□□□□ - ArogyArthaMpratidinaMprAtaHkiJcitkAlamAtapetiSTatu - sent. - Forgoodhealth, standinthesuneverymorningforawhile.□□□□□□□□□□□ - ayakSmatAti - f. - health□□□□□□ - arogatA - f. - health□□□□□□ - arogitA - f. - health□□□□□□□ - arogyatA - f. - health□□□□□□□ - utpAlI - f. - health□□□□□□□ - ullAghatA - f. - health□□□□□□□ - susthatA - f. - health□□□□□□□ - svasthatA - f. - health□□□□ - yos - ind. - health□□□□□□ - nirAmaya - m. - health□□□ - agada - m. - health□□□□□ - vArta - m. - health [state of]□□□□ - aroga - m. - health□□□□ - sahya - m. - health□□□□□ - anAmaya - n. - health□□□□□□□ - svasthatA - f. - health□□□□□□□ - svasthatA - f. - ease□□□□□□□ - svasthatA - f. - well-being□□□□□□ - Arogya - n. - health□□□ - agada - adj. - healthy□□□□ - ropaNa - n. - healing□□□□ □□□□□□□ □□□□ □□□□□? - tasyaArogyaMkathamasti? - sent. - Howishishealth?□□□□□□ □□□□□□□□□□ □□ □□□□ - ArogyaMnirlakSyamApaThatu - sent. - Don'treadtoomuchandspoilyourhealth.□□□□□□□□□□□ □□□□□□□□□ □□□□□□ □□□□□□□□ □□□□□ □□□□ □□□□□□□ - ArogyArthaMpratidinaMprAtaHkiJcitkAlamAtapetiSTatu - sent. - Forgoodhealth, standinthesuneverymorningforawhile.□□□□□□□ - agadyati - verb - heal□□□□□□□ { □□□□□ } - bhiSakti { bhiSaj } - verb - heal□□□□□□□□ { □□□□□□ } - bhiSajyati { bhiSajya } - verb - heal□□□□□□□□□□□ { □□□□□□□□ } - bhiSNajyati { bhiSNajya } - verb - heal□□□□□ { □□□□ } - rohati { ruh } - verb - heal□□□□□□□ { □□□□□□ } - saMrohati { saMruh } - verb - heal□□□□□□□□ { □□□□□□□ } - vyapohati { vyapoh } - verb - heal□□□□□□□□□ □□□□ { □□ } - svastham bhavati { bhU } - verb 1 - heal□□□□□□□□□ { □□- □□□ } - upazamyati { upa- zam } - verb 4 - heal□□□□□□ { □□□ } - pAcayati { pac } - verb caus. - heal□□□□□□ { □□□ } - pAcayate { pac } - verb caus. - heal□□□□□□ { □□□ } - sAdhayati { sAdh } - verb caus. - heal□□□□□□□ - bheSajakRta - adj. - healed□□□□□□□□□ - bhiSajyita - adj. - healed□□□□□□ - Arogya - n. - health□□□□□□ - Arogya - adj. - healthy□□□□□□ - Arogya - adj. - giving health□□□□□□ - Arogya - adj. - healthy□□□□□□ - Arogya - n. - freedom from disease□□□□□□ - Arogya - n. - good health□□□□□□ - Arogya - n. - health□□□□□□ - Arogya - n. - particular ceremony□□□□□□ - Arogya - n. - freedom from disease□□□□□□ - Arogya - n. - health□□□□□□ - Arogya - n. - freedom from disease□□□□□□□□□□□ - ayakSmatAti - f. - health□□□□□□□□ - ullAghatA - f. - health□□□□□□□□ - ullAghatA - f. - wholesomeness□□□□□□ - arogatA - f. - health□□□□□□□ - utpAlI - f. - health□□□□□□□□ - arogyatA - f. - health□□□□□□□ - arogitA - f. - health□□□□□□□ - arogitA - f. - healthiness□□□□ - yos - ind. - health□□□□ - yos - ind. - welfare□□□□ - yos - ind. - happiness □□□□□□□ kalyatva n. health □□□□□□□ kalyatva n. convalescence □□□□□□ Arogya n. health □□□ agada adj. healthy □□□□ ropaNa n. healing □□□□ □□□□□□□ □□□□ □□□□□? tasya ArogyaM katham asti? sent. How is his health? □□□□□□ □□□□□□□□□□□ □□ □□□□ ArogyaM nirlakSya mA paThatu sent. Don't read too much and spoil your health. □□□□□□□□□□□ □□□□□□□□ □□□□□□ □□□□□□□□ □□□□□ □□□□ □□□□□□□ ArogyArthaM pratidinaM prAtaH kiJcit kAlam Atape tiSTatu sent. For good health, stand in the sun every morning for a while. □□□□□□ agadyati verb heal □□□□□□□ { □□□□□ } bhiSakti { bhiSaj } verb heal □□□□□□□□ { □□□□□□ } bhiSajyati { bhiSajya } verb heal □□□□□□□□□□□ { □□□□□□□□ } bhiSNajyati { bhiSNajya } verb heal □□□□□ { □□□□ } rohati { ruh } verb heal □□□□□□□ { □□□□□□ } saMrohati { saMruh } verb heal □□□□□□□□ { □□□□□□□ } vyapohati { vyapoh } verb heal □□□□□□□□□ □□□□ { □□ } svastham bhavati { bhU } verb 1 heal □□□□□□□□□ { □□- □□□ } upazamyati { upa- zam } verb 4 heal □□□□□□ { □□□ } pAcayati { pac } verb caus. heal □□□□□□ { □□□ } pAcayate { pac } verb caus. heal □□□□□□ { □□□ } sAdhayati { sAdh } verb caus. heal □□□□□□□ bheSajakRta adj. healed □□□□□□□□ bhiSajyita adj. healed Script used to write Indian and Nepalese languages Devanagari Devanāgarī□□□□□□□Devanāgarī script (vowels top three rows, consonants below)Script type Abugida Period11th century to presentDirectionLeft-to-right Official script Fiji India Nepal South Africa LanguagesApabhramsha, Angika, Awadhi, Bajjika, Bhili, Bhojpuri, Boro, Braj, Chhattisgarhi, Dogri, Fiji Hindi, Garhwali, Haryanvi, Hindi, Kashmiri, Khandeshi, Konkani, Kumaoni, Magahi, Maithili, Marathi, Marwari, Mundari, Nagpuri, Newari, Nepali, Pāli, Pahari, Prakrit, Rajasthani, Sanskrit, Santali, Sarnami, Sherpa, Sindhi, Surjapuri, and many more.Related scriptsParent systemsEgyptian hieroglyphs[1]Proto-Sinaitic[a]Phoenician[a]Aramaic[2][3][a]BrāhmīGuptaSiddhaṃ[4][5]NāgarīDevanagari DevanāgarīSister systemsNandināgarīKaithiGujarātīMoḍīISO 15924ISO 15924Deva (315), Devanagari (Nagari)UnicodeUnicode aliasDevanagariUnicode rangeU+0900–U+097F Devanagari,U+A8E0–U+A8FF Devanagari Extended,U+11B00–11B5F Devanagari Extended-A,U+1CD0–U+1CFF Vedic Extensions ^ a b c A Semitic origin for the Brāhmī script is not universally accepted. This article contains phonetic transcriptions in the International Phonetic Alphabet (IPA). For an introductory guide on IPA symbols, see Help:IPA. For the distinction between [ ], / / and ⟨ ⟩, see IPA § Brackets and transcription delimiters. Brahmic scripts The Brahmi script and its descendants Northern Brahmic Gupta Sharada Landa Gurmukhi Khojki Khudabadi Multani Mahajani Takri Dogri Kamarupi Siddham Nagari Devanagari Gujarati Modi Nandinagari Kaithi Sylheti Nagri Gaudi Bengali–Assamese Bengali Assamese Tirhuta Odia Nepalese Bhujimol Ranjana Soyombo Pracalit Tibetan Meitei Lepcha Limbu Khema Phagspa Zanabazar square Marchen Marchung Pungs-chen Pungs-chung Drusha Tamyig Kalinga Bhaiksuki Tocharian Southern Brahmic Bhattiprolu Tamil-Brahmi Pallava Tamil Grantha Malayalam Tigalari Dhives Akuru Saurashtra Sinhala Khmer Khom Thai Proto-Tai script? Sukhothai Thai Fakkham Thai Noi Lao Tai Viet Dai Don Lai Tay Lai Pao Cham Kawi Balinese Batak Buda Javanese Old Sundanese Sundanese Lontara Makasar Ulu scripts Incung Lampung Lembak Ogan Pasemah Rejang Serawai Baybayin Buhid Hanunoo Tagbanwa Kulitan Mon–Burmese Burmese Chakma Western Pwo Karen S'gaw Karen Shan Tanchangya Lik-Tai scripts Ahom Khamti Tai Le Modern Mon Tai Tham New Tai Lue Pyu Vatteluttu Kolezhuthu Malayanma Kadamba Telugu-Kannada Kannada Goykanadi Telugu vte Part of a series onWriting systems in India Overview Official scripts of the Republic of India Languages of India Brahmic scripts Bengali–Assamese Devanagari Gujarati Gurmukhi Kannada Malayalam Meitei Odia Tamil Telugu Arabic-derived scripts Persian Urdu Alphabetical scripts Ol Chiki Latin script Asia portal India portal Language portal Writing portal Devanagari (/ˌdeɪvəˈnɑːɡəri/ DAY-və-NAH-gə-ree;[6] in script: □□□□□□□□, IAST: Devanāgarī, Sanskrit pronunciation: [deːvɐˈnaːɡəriː]) is an Indic script used in the Indian subcontinent.[7] It is a left-to-right abugida (a type of segmental writing system),[8] based on the ancient Brāhmī script.[9] It is one of the official scripts of India and Nepal. It was developed in, and was in regular use by, the 8th century CE.[7] It had achieved its modern form by 1000 CE.[10] The Devanāgarī script, composed of 48 primary characters, including 14 vowels and 34 consonants,[11] is the fourth most widely adopted writing system in the world,[12][13] being used for over 120 languages, the most popular of which is Hindi (□□□□□).[14] The orthography of this script reflects the pronunciation of the language.[14] Unlike the Latin alphabet, the script has no concept of letter case, meaning the script is a unicameral alphabet.[15] It is written from left to right, has a strong preference for symmetrical, rounded shapes within squared outlines, and is recognisable by a horizontal line, known as a □□□□□□□□ śirorekhā, that runs along the top of full letters.[8] In a cursory look, the Devanāgarī script appears different from other Indic scripts, such as Bengali-Assamese or Gurmukhi, but a closer examination reveals they are very similar, except for angles and structural emphasis.[8] Among the languages using it as a primary or secondary script are Marathi, Pāḷi, Sanskrit,[16] Hindi,[17] Boro, Nepali, Sherpa, Prakrit, Apabhramsha, Awadhi, Bhojpuri, Braj Bhasha,[18] Chhattisgarhi, Haryanvi, Magahi, Nagpuri, Rajasthani, Khandeshi, Bhili, Dogri, Kashmiri, Maithili, Konkani, Sindhi, Nepal Bhasa, Mundari, Angika, Bajjika and Santali.[14] The Devanāgarī script is closely related to the Nandināgarī script commonly found in numerous ancient manuscripts of South India,[19][20] and it is distantly related to a number of Southeast Asian scripts.[14] Devanāgarī is formed by the addition of the word deva (□□□) to the word nāgarī (□□□□□). Nāgarī is an adjective derived from nagara (□□□), a Sanskrit word meaning "town" or "city", and literally means "urban" or "urbane".[21] The word Nāgarī (implicitly modifying lipi, "script") was used on its own to refer to a North Indian script, or perhaps a number of such scripts, as Al-Biruni attests in the 11th century; the form Devanāgarī is attested later, at least by the 18th century.[22] The name of the Nandināgarī script is also formed by adding a prefix to the generic script name nāgarī. The precise origin and significance of the prefix deva remains unclear. Further information: Sanskrit epigraphy Devanāgarī is part of the Brahmic family of scripts of India, Nepal, Tibet, and Southeast Asia.[23][24] It is a descendant of the 3rd century BCE Brāhmī script, which evolved into the Nagari script which in turn gave birth to Devanāgarī and Nandināgarī. Devanāgarī has been widely adopted across India and Nepal to write Sanskrit, Marathi, Hindi, Central Indo-Aryan languages, Konkani, Boro, and various Nepalese languages. Some of the earliest epigraphic evidence attesting to the developing Sanskrit Nāgarī script in ancient India is from the 1st to 4th century CE inscriptions discovered in Gujarat.[9] Variants of script called nāgarī, recognisably close to Devanāgarī, are first attested from the 1st century CE Rudradaman inscriptions in Sanskrit, while the modern standardised form of Devanāgarī was in use by about 1000 CE.[10][25] Medieval inscriptions suggest widespread diffusion of Nāgarī-related scripts, with biscripts presenting local script along with the adoption of Nāgarī scripts. For example, the mid 8th-century Pattadakal pillar in Karnataka has text in both Siddha Matrika script, and an early Telugu-Kannada script; while, the Kangra Jawalamukhi inscription in Himachal Pradesh is written in both Sharada and Devanāgarī scripts.[26] The Nāgarī script was in regular use by the 7th century CE, and it was fully developed by about the end of first millennium.[7][10] The use of Sanskrit in Nāgarī script in medieval India is attested by numerous pillar and cave-temple inscriptions, including the 11th-century Udayagiri inscriptions in Madhya Pradesh,[27] and an inscribed brick found in Uttar Pradesh, dated to be from 1217 CE, which is now held at the British Museum.[28] The script's prototypes and related versions have been discovered with ancient relics outside India, in places such as Sri Lanka, Myanmar and Indonesia. In East Asia, the Siddhaṃ matrika script (considered as the closest precursor to Nāgarī) was in use by Buddhists.[16][29] Nāgarī has been the primus inter pares of the Indic scripts.[16] It has long been used traditionally by religiously educated people in South Asia to record and transmit information, existing throughout the land in parallel with a wide variety of local scripts (such as Moḍī, Kaithi, and Mahajani) used for administration, commerce, and other daily uses. Sharada remained in parallel use in Kashmir. An early version of Devanāgarī is visible in the Kutila inscription of Bareilly dated to VS 1049 (992 CE), which demonstrates the emergence of the horizontal bar to group letters belonging to a word.[30] One of the oldest surviving Sanskrit texts from the early post-Maurya period consists of 1,413 Nāgarī pages of a commentary by Patanjali, with a composition date of about 150 BCE, the surviving copy transcribed about 14th century CE.[31] In Sinja Valley, mid-western Nepal where the Nepali language originates from, the earliest examples of the Devanagari script from the 13th century were found on the cliffs and in nearby Dullu.[32] Examples of Devanāgarī manuscripts created between the 18th and 19th centuries Devanāgarī Abuǵida Brahmic scripts Inherent vowel Languages Hindi Marathi Nepali Konkani Maithili Sindhi Bodo Pali Prakrit Sanskrit and more Transliteration IAST Hunterian NLK ISO 15919 Harvard-Kyoto ITRANS Velthuis SLP1 WX notation (ISCII) Vowels and syllabic consonants □ a □ æ □ □ (□□) ā □ (□□) i □ (□□) ī □ (□□) u □ (□□) ū □ (□□) □ (□□) □ (□□) ṛ □ (□□) ṝ □ (□□) ḷ □ (□□) ḹ □ (□□) ē □ (□□) ê □ (□□) e □ (□□) ai (□□) (□□) □ (□□) ō □ (□□) ô □ (□□) o □ (□□) au □ (□□) □ (□□) □ (□□) (Schwa deletion) Consonants □ k □□ q □ kh □□ kh □ g □□ ǵ □ gg □ gh □ ṅ □ c □ ch □ j □□ z □ jj □ ž □ jh □□ zh □ ñ □ ṭ □ ṭh □ ḍ □□ ṛ □ ḍḍ □ ḍ □ ḍh □□ ṛh □ ṇ □ t □ th □ d □ dh □ n □ ṇ □ p □ ph □□ f □ b □ bb □ bh □ m □ y □□ ẏ □ r □ ṛ □ l □ ḷ □ v □ ś □ ṣ □ s □ h □ (Conjuncts) Diacritics, punctuation, symbols □□ ṁ □□ ḥ □□ m̐ □□ ◌ ′ □□ □□ 3 □ ḥ □ ḥ □□ ` □□ _ □□ □□ □ auṁ □ □ □ □ ₹ INR and more (Devanagari (Unicode block) Devanagari Extended Devanagari Extended-A Vedic Extensions) Numerals □ 0 □ 1 □ 2 □ 3 □ 4 □ 5 □ 6 □ 7 □ 8 □ 9 Āryabhaṭa Akṣarapallī Bhūtasaṃkhyā Kaṭapayādi vte In the 7th century, under the rule of Songtsen Gampo of the Tibetan Empire, Thonmi Sambhota was sent to Nepal to open marriage negotiations with a Nepali princess and to find a writing system suitable for the Tibetan language. He then invented the Tibetan script based on the Nāgarī used in Kashmir. He added 6 new characters for sounds that did not exist in Sanskrit.[33] Other scripts closely related to Nāgarī (such as Siddhaṃ) were introduced throughout East and Southeast Asia from the 7th to the 10th centuries CE: notably in Indonesia, Vietnam, and Japan.[34][35] Most of the Southeast Asian scripts have roots in Dravidian scripts, but a few found in south-central regions of Java and isolated parts of southeast Asia resemble Devanāgarī or its prototypes. The Kawi script in particular is similar to the Devanāgarī in many respects, though the morphology of the script has local changes. The earliest inscriptions in the Devanāgarī-like scripts are from around the 10th century CE, with many more between the 11th and 14th centuries.[36][37] Some of the old-Devanāgarī inscriptions are found in Hindu temples of Java, such as the Prambanan temple.[38] The Ligor and the Kalasan inscriptions of central Java, dated to the 8th century, are also in the Nāgarī script of north India. According to the epigraphist and Asian Studies scholar Lawrence Briggs, these may be related to the 9th century copper plate inscription of Devapaladeva (Bengal) which is also in early Devanāgarī script.[39] The term kawi in Kawi script is a loan word from kāvya (poetry). According to anthropologists and Asian studies scholars John Norman Miksic and Goh Geok Yian, the 8th century version of early Nāgarī or Devanāgarī script was adopted in Java, Bali, and Khmer around the 8th–9th centuries, as evidenced by the many contemporaneous inscriptions of this period.[40] Uṣṇīṣa Vijaya Dhāraṇī Sūtra in Siddhaṃ on palm leaf in 609 CE found in Hōryū-ji, Japan. The last line is a complete Sanskrit syllabary in Siddhaṃ script. Evolution from Brahmi to Gupta, and to Devanagari[41] k- kh- g- gh- ṅ- c- ch- j- jh- ñ- ṭ- ṭh- ḍ- ḍh- ṇ- t- th- d- dh- n- p- ph- b- bh- m- y- r- l- v- ś- ṣ- s- h- Brahmi □ Gupta Devanagari □□□□□□□□□□□□□□□□□□□□