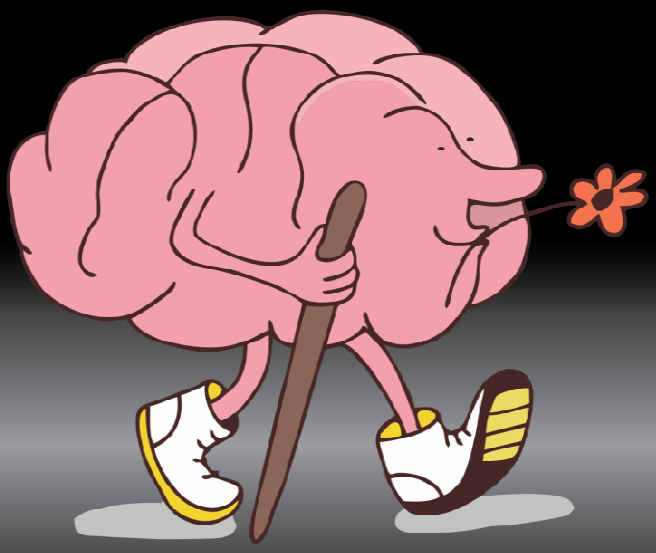
M for MIND

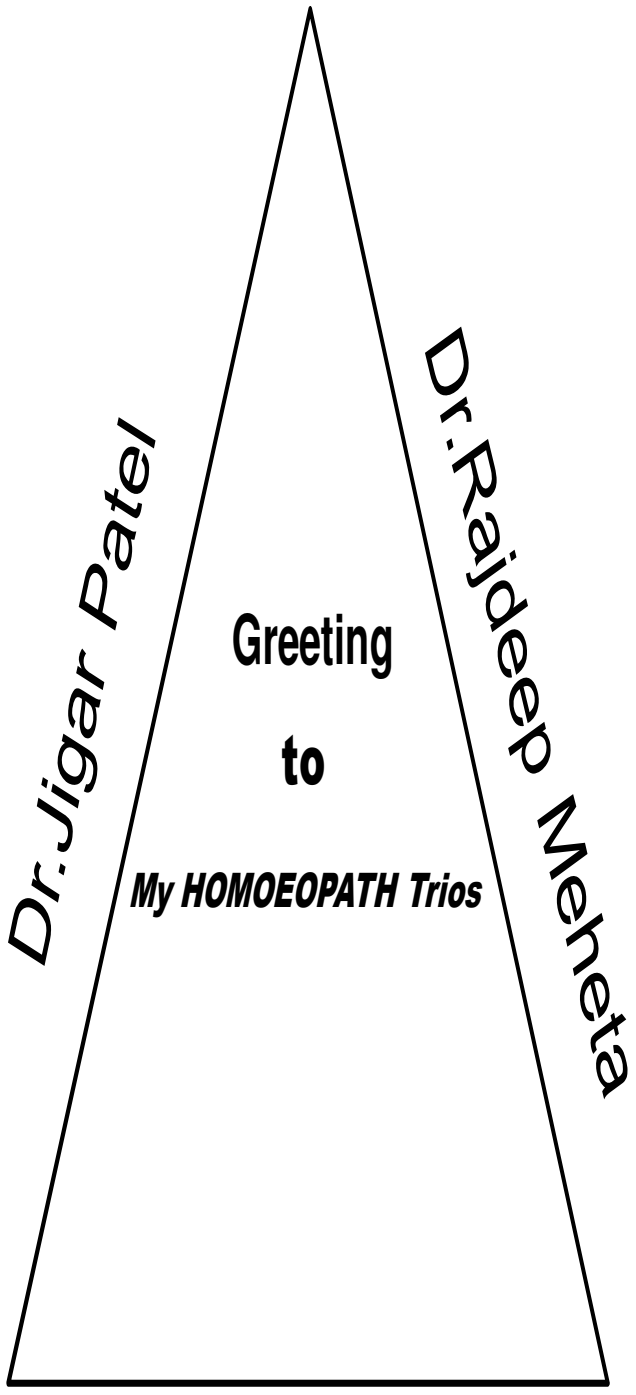


Mayur Jasvani
(EMPTY)

Dedicate to:

My MOTHER & FATHER

Without them, I am ***EMPTY***.



Dr.Mayank Raval

PREFACE

This book is meant for we ***STUDENTS.***

In order to use rubrics properly, we need its basic understanding. Thus I have tried for the same to make it user Friendly. So I have tried to Describe ***MAIN*** Rubric of **MIND section** of ***KENT Repertory***. "***Understand for Use."***

- ❖ Rubrics are explained in 3 points, as Follow..,

1) Grammatical Manner (noun/verb/adjective)

2) Hindi Translation

3) Explanation by Simple Definition; to Differentiate from Similar Rubrics.

Reference is taken from Merriam Webster Dictionary, Google Translator, Mind Rubric Dictionary application & Google.

Noun -: A word that is name of something, such as a person, animal, place, thing, etc.

Which is typically used in sentence as subject or object of a verb.

Verb -: A word that is usually one of the main part of a sentence and that express an action or state of being.

Adjective -: means those words that describe or modify other words, making sentence more specific & a whole lot making interesting.

18th may,2017 (Sy BHMS) ***Mayur Jasvani (EMPTY)***

ACKNOWLEDGEMENTS

First and Foremost Thanks to this entire UNIVERSE & my DESTINY to select me as a part of HOMOEOPATHY, the Holistic System of HEALING.

I must acknowledge with GRATITUDE the Guidance of my Great Teachers.

Dr.Gaurang Gaikwad, who inspired me for doing this work in his lecture at THE OTHER SONG.

My all Respected Seniors and Dear Juniors, who encouraged me.

My celestial CLASSMATES, who always supported me to express my thoughts, my work in class and college.

My Five Friends (5 star) Afifa Memon, Darshan Parmar, Harsh Patel, Yashvi Patel & last but not the least all My Well Wishers. They always remained with me and encouraged me whenever needed, even in crucial turns of my life they guided me to the right path. Thus I could persuade my Reality and Individuality.

THANK YOU SO MUCH.

(1) ABANDONED (see FORSAKEN)

- a-ban-dend (adjective)
- tyag dena
- feeling of being left alone, without help.

(2) ABRUPT

- a-brept (adjective)
- achanak
- broken off, suddenly
- unexpected, without any pre-warning

(3) ABSENT MINDED (see FORGETFULL)

- ab-sent-min-ded (adjective)
- shuny mastak
- tend to forget things; not notice things.

(4) ABSORBED, buried in thoughts

- ab-sorb-zorb (verb)
- avshoshit
- buried in thoughts, closely resembling the dreamy state of mind.
- higher thoughts, but he is not conscious of them.

(5) ABSTRACTION of mind

- ab-strak-shen (noun)
- sar-grahan
- an idea, which can not lead to any practical result.
- something visionary
- a destrictive symptom, something in the mind has been lost.

(6) ABUSIVIE

- a-byu-siv (adjective)
- apmanjanak
- using harsh words.
- habit of insulting languages as a routine.

(7) ACTIVITY (see INDUSTRIOUS)

- ak-ti-ve-te (noun)
- gati:vidhi
- behavior or action of a particular kind.

(8) ACUTENESS (see MEMORY)

- a-kyut-ness (adjective)
- tivrta
- very serious or dangerous;

- Requiring serious attention or action.

(9) ADMONITION

- ad-me-ni-shen (noun)
- chetawani
- warning against fault.

(10) AFFECTATION

- a-fek-ta-shen (noun)
- dikhawa
- an artificial behavior to impress others.

(11) AFFECTIONATE (see LOVE,INDIFFERENCE)

- a-fek-she-net (adjective)
- premi
- state of love or attachment.

(12) AGITATION (see EXCITEMENT)

- a-je-ta-shen (noun)
- ashaanti
- a state of anxiety or nervous excitement

(13) AIR castles (see THEORIZING)

- er (noun)
- hawa mahel
- making theories which may not be practicable.

(14) AMBITION, [loss of (see INDOLENCE)]

- am-bi-shen (noun)
- mahatv-kanksha
- an ardent desire for rank and power.

(15) AMOROUS (see LEWDNESS & LASCIVIOUS, also GENITALIA)

- a-me-res (adjective)
- premaatur
- an intense desire for love, especially sexual.

(16) AMUSEMENT

- a-myuz-ment (noun)
- manoranjan
- desire to play or entertainment
- pleasurable diversions. E.g, amusement park

(17) ANGER, irascibility (see IRRITABILITY & QURRELSOME)

- an-ger (verb)
- gussa
- a strong feeling of displeasure and usually of antagonism.

(18) ANSWERS

- an-ser (noun)
- jawab
- the correct response to a question by saying or writing.

(19) ANTAGONISM

- an-ta-ge-ni-zem (noun)
- bair
- actively expressed opposition.
- contradiction against one's will.

(20) ANTHROPOPHOBIA (see FEAR)

- anthrop (human being); phobia(fear)
- manav se bhay
- fear of man, of mankind.
- interpersonal relation phobia or social phobia, is a pathological fear of people or human company.

(21) ANTICIPATION, complaints from

- an-ti-se-pa-shen (noun)
- purv-anuman
- anxiety for a good things.
- the act of realization in advance, hope or expectation.

(22) ANTICS, plays

- an-tik (noun)
- harkatein

- plays tricky.

(23) ANXIETY

- an-zi-e-te (noun)
- chinta
- a state of feeling discomfort about something come or happen.

(24) APATHY (see INDIFFERENCE)

- a-pa-the (noun)
- nithuraee
- a lack of feeling, emotion, intrest or concern.
- it is a state of indifference, or the suppression of emotions.

(25) APHASIA (see SPEECH,MISTAKES,FORGETFULL)

- a-fa-zh-e (noun)
- botli band hona
- loss or impairment of the power to use or comprehend words usually resulting from brain damage.

(26) APPREHENSIONS (see FEAR,ANXIETY,etc.)

- a-pri-hen-shen (noun)
- shanka
- fear with an element of doubt and expectation of something unpleasant to happen.

(27) ARDENT

- ar-dent (adjective)
- utsahi
- extremely eager enthusiastic devoted faithful person.

(28) ARROGANCE (see HAUGHTY)

- er-e-gents (noun)
- akad
- a feeling of superiority in an overbearing manner.

(29) ASKS

- ask (noun)

- puchana
- to say or write something to someone, as a way of gaining information; in the form of the question.

(30) ATTENTION (see CONCENTRATION)

- a-tent-shen (noun)
- dhyan
- the act or power of carefully thinking about, listening to, or watching someone or something.

(31) ATTITUDES, assumes strange

- a-te-tyud (noun)
- vyvhar
- a feeling or way of thinking that affects person's behavior.

(32) AUDACITY

- o-da-se-te (noun)
- dhrusht:ta
- a negative boldness.
- daring boldness with assurances, too much self confidence.

(33) AUTOMATIC (see UNCONSCIOUS)

- o-te-ma-tik (adjective)
- sv:chalit
- happening or done without deliberate thought or effort.

(34) AVARICE

- a-ve-ras (noun)
- lobh
- extreme greed for wealth for material gain.

(35) AVERSION

- a-ver-zhen (noun)
- ghruna
- a firmly settled and vehement dislike.
- a strong feeling of not liking something or someone.

(36) BAD news, ailment from

- bad (adjective)
- kharab
- low or poor in quality; serious information causes sickness.

(37) BARKING

- bark (verb)
- chaal, bhaunkna
- speaking in loud, curt and angry tone.

(38) BASHFUL (see TIMIDITY)

- bash-fel (adjective)
- lajjasheel
- inclined to shrink from publick attention due to shyness.

(39) BATTLES, talks about

- ba-tel (noun)
- yuddh
- a violent fight between people, in which use wapons, each side tries to win a contest.

(40) BED

- bed (noun)
- bistar
- place to sleep.

(41) BEGGING

- beg (verb)
- bhikh mangna
- to ask earnestly or submissively.

(42) BELLOWING

- be-lo (verb)
- garjna
- emit a deep loud roar, shout something, typically in pain or anger.

(43) BEMOANING (see LAMENTING)

- bi-mon (verb)

- rona-pitna
- express discontent or sorrow over something.

(44) BENEVOLENCE

- be-nev-lents (noun)
- bhalai
- tendency to do charitable and generous acts.

(45) BENUMBED (see STUPEFACTION)

- bi-nem (verb)
- sunnn
- deprive of physical or emotional feeling.

(46) BEWILDERED (see CONFUSION)

- bi-will-der (verb)
- hakkaa-bakkaa
- a state of confusion, lack of power to distinguish with certainty.

(47) BITING

- bi-tin (adjective)
- tikshn
- having a sharply critical and often clever quality.

(48) BLACK and sombre

- blak (adjective)
- kala; nirashajanak
- a delusion in which a person feels that heb is sees black objects, people, cloud, etc.

(49) BLINDNESS pretended

- blind-nes (noun)
- andhapan
- a deliberate and knowing attempt to postoneself as blind.

(50) BLOOD cannot look at, or knife

- bled (noun)
- khoon

- cannot look at blood or a knife due to fear.

(51) BOLDNESS (see COURAGEOUS)

- bold (adjective)
- spasht:ta
- not hesitating or fearful in the face of actual or possible danger or rebuff.

(52) BREAK things desire to,

- brak (verb)
- tutna
- desire to break things and brought in practice to express anger or difference over an issue to cause destruction.

(53) BROODING (see ANXIETY,SADNESS)

- brud (noun)
- vichar magn
- being occupied with things in the present.

(54) BUFFOONERY (see FOOLISH BEHAVIOR)

- fu-ne-re (noun)
- tamasha, mashkhari
- an irrational behavior lacking in judgment.
- behavior that is ridiculous but amusing.

(55) BUSINESS

- biz-nes (noun)
- vyapar
- the activity of making, buying or selling goods or providing services in exchange for money.

(56) BUSY (see OCCUPIED, DELIRIUM)

- bi-ze (adjective)
- vyast
- this is condition where one is actively and attentively angaged in something.

(57) CALMNESS (see TRANQUILITY)

- kam (noun)

- shant
- it is the mental state of peace of mind, being free from agitation, excitement or disturbance.

(58) CALUMNIATE, desire to (see SLANDER)

- ke-lem-ne-at (verb)
- kalank lagana
- utter false statement in order to impair public repitation of others.

(59) CAPRICIOUSNESS

- ke-pri-shes (adjective)
- man:mauji
- sudden change of opinions and purposes without any reasons.

(60) CAREFULLNESS

- ker-fel-nes (noun)
- satarkta
- a close attentiveness to avoiding danger.

(61) CARELESS (see HEEDLESS)

- ker-les (adjective)
- laparvah
- do not pay attention what other say or think about him.

(62) CARES, full of (see ANXIETY)

- ker (noun)
- dekh-bhal
- effort made to do something correctly, safely or without causing damage.

(63) CARPHOLOGIA (see GESTURES)

- !
- na chahte hue bhi bistar ke kapdo ko nochna-fadna, jaise tez bukhar mein hota hai.
- a lint-picking behavior that is often a symptom of a delirious state.
- the action of picking or grasping at imaginary objects, as well as the patient's own clothes or bed lines.

(64) CARRIED, desires to be

- ker-e (verb)
- le jana
- a mental condition in which he wants to be lapped and carried.

(65) CAUTIOUS

- ko-shes (adjective)
- savdhan
- careful about avoiding danger or risk.

(66) CENSORIOUS, critical

- sen-sor-e-es (adjective)
- dosh nikalnewala
- inclination to criticize or discover faults on others.

(67) CHAGRIN (see MORTIFICATION)

- she-grin (noun)
- chidh
- distress of mind brought on by humiliation, hurt etc.

(68) CHANGEABLE (see MOOD)

- chan-je-bel (adjective)
- parivartan:sheel
- changing often or suddenly.

(69) CHAOTIC

- ka-as (noun)
- ast-vyast
- state of utter confusion.

(70) CHASES

- chas (noun)
- shikar
- the hunting of wild animals.

(71) CHEERFUL, gay, happy (see MIRTH)

- chir-fel (adjective)
- has:mukh

- happy being in good sprit eve during sickness.
- noticeably happiness by its nature or appearance.

(72) CHILDISH, behavior (see FOOLISH)

- chi-el-dish (adjective)
- bachkana
- having or showing the unpleasant qualities, such as silliness or lack of maturity that children often have.

(73) CHILDREN, aversion to

- chi-eld (noun)
- bachche
- dislike children.

(74) CIRCUMSPECTION, lack of (see INDISCRETION)

- ser-kem-spek-shen (noun)
- savdhanta
- thinking carefully about possible risks before doing or saying something.

(75) CLAIRVOYANCE

- kler-voi-ents (noun)
- divy drishti
- a power to perceive matters beyond the range of ordinary perception.

(76) CLINGING

- klin (verb)
- pakad
- due to strong emotional attachment or dependence, adhere closely or firmly.

(77) CLOSING

- klo-zin (noun)
- band karna
- a situation or occurrence in which shuts down and stops its operation.

(78) CLOUDINESS (see CONFUSION, STUPEFACTION)

- klau-de-nes (noun)
- badal

- not clean or clear.

(79) COLOR

- ke-ler (noun)
- rang
- something used to give pigment, dye or color.

(80) COMPANY, aversion to

- kemp-ne (noun)
- sang
- a person don't like to be with other people.

(81) COMPLAINING (see LAMENTING)

- kem-plan (verb)
- shikayat karna
- this is a condition one express grief, pain, uneasiness, dissatisfaction.

(82) COMPREHENSION [difficult (see DULLNESS)]

- kam-pri-hen-shen (noun)
- bodh
- the ability to understand something.

(83) CONCENTRATION

- kan-sen-tra-shen (noun)
- ekagrta
- the action or power of focusing all one's attention.

(84) CONFIDENCE

- kan-fe-dens (noun)
- aatm-vishwas
- a feeling or belief that you can do something well or succeed at something.

(85) CONFIDING

- ken-fi-din (adjective)
- gupt rup se batana
- tell someone about a secret or private matter while trusting them not to repeat it to others but have fear in mind.

(86) CONFOUNDING objects and ideas

- ken-faund (verb)
- gumraah karna
- cause surprise or confusion in, especially by not according with their expectation.

(87) CONFUSION (see CONCENTRATION)

- ken-fyu-zhen (noun)
- uljhan
- a situation in which people are uncertain about what to do! Or are unable to understand something clearly, what is happening.

(88) CONSCIENTIOUS, about trifles

- kant-she-en-shes (adjective)
- vivek:sheel
- have strong morality. Very careful what you are doing about.
- this is a person who is careful scrupulous, painstaking governed br or made in accordance with the dictates of his inner progressive mind.

(89) CONSOLATION

- kan-se-le-shen (noun)
- santvna
- the comfort receive or given by the one person to another after a loss or disappointment.

(90) CONTEMPTUOUS (see SCORN)

- ken-temp-cheu-es (adjective)
- tiraskaar:purn:
- open disrespect despite the opposition.

(91) CONTENTED (see CHEERFUL)

- ken-ten-ted (adjective)
- santusht
- happy and satisfied.

(92) CONTENTIONS (see QUARRELSOME)

- ken-ten-shen (noun)
- vivad

- something, such as a belief, opinion, or idea that is argued.

(93) CONTRADICT, disposition to

- kan-tre-dikt (verb)
- virodhabhas svbhav
- to deny or disagree what is being said by someone.

(94) CONTRADICTION, is intolerant of

- kan-tre-dik-shen
- virodhabhas asahishnu
- intolerable against the act of saying something that is opposite or very different in meaning to something else.

(95) CONTRARY (see OBSTINATE, IRRITABLE)

- kan-trer-e (noun)
- viparit
- one of a pair of opposites.

(96) CONVERSATION (see TALKING)

- kan-ver-sa-shen (noun)
- baat-chit
- oral exchange of an informal talk involving two people or a small group of people.

(97) COSMOPOLITAN (see TRAVEL)

- kaz-me-pa-le-ten (noun)
- vishw nagrik
- a person who has lived in and knows about many different parts of the world.

(98) COUNTING

- kaunt (verb)
- ginati
- to add people or things to find the total number.

(99) COURAGEOUS

- ke-ra-jes (adjective)
- sahsik
- very brave and daring.

(100) COVETOUS (see AVARICE)

- ke-ve-tes (adjective)
- lalachi
- having or showing a great desire to possess something belonging to someone else.

(101) COWARDICE

- kau-er-dis (noun)
- kayarta
- lack of courage.
- fear that make you unable to do what is right or expected.

(102) CRAWLING on floor

- krol (verb)
- rengna
- to move on your hands and knees.

(103) CRAZY (see INSANITY, DELUSION)

- kra-ze (adjective)
- pagal
- mad, especially as manifested in wild or aggressive behaviour.

(104) CRITICAL (see CENSORIOUS)

- kri-ti-kel (adjective)
- aalochnatmak
- expressing disapproval, using or involving careful judgment about the good and bad parts of something.

(105) CROAKING

- krok (verb)
- tarr-tarana
- make a characteristic deep hoarse sound, like a frog.

(106) CRUELTY (see MORAL feeling, MALICIOUS)

- kru-el-te (noun)
- kroorta
- a desire or an act to cause others to suffer.

(107) CURSING

- kers (noun)
- abhishaap dena
- an offensive word that people say when they are angey.

(108) CUT, others, desire to

- ket (verb)
- katna
- to make a hole or wound in person or something by using a sharp tool.

(109) DANCING

- dans (verb)
- nruty
- to move your body in a way that goes with the rhythm and style of music that is being played.

(110) DARKNESS (see FEAR)

- dark-ness (noun)
- andhera
- no light.

(111) DEAFNESS, pretended

- def-ness (noun)
- baherapan
- not willing to listen to or consider something.

(112) DEATH (see LOATHING of LIFE)

- deth (noun)
- maut
- the permanent end of something that is not alive, the destruction of something.

(113) DECEITFUL

- de-ceit-fel (adjective)
- chal
- apt to lie or cheat.
- a tendency to cheat others deliberately.

(114) DEEDS, feels as if he could do great

- ded (noun)
- kary
- something is that is done, an act or action, that is great.

(115) DEFIANT

- di-fi-ent (adjective)
- vidrohi
- boldness to such an extend that one can do despite any amount of opposition or challenge by others.

(116) DEJECTION (see SADNESS)

- di-jek-shen (noun)
- khed
- the state of being depressed after failures.

(117) DELIRIUM

- di-lir-e-em (noun)
- behoshi mein bolna
- a mental state in which you are confused and not able to think or speak clearly usually because of fever or some other illness.

(118) DELUSION, imagination, hallucinations

- di-lu-zhen (noun)
- galat-fahemi
- a false perception of reality.

(119) DESERTED (see FORSAKEN)

- de-zert (noun)
- sunsan
- feeling of being left alone when most needed.

(120) DESIRE (see THINGS Desired, also LONGING)

- di-zi-er (verb)
- ichcha
- to want or wish for something.

(121) DESPAIR

- di-sper (verb)
- nirasha
- losses all hope and confidence due to illness or circumstances.

(122) DESPISES (see CONTEMPTUOUS)

- di-spiz (verb)
- tuchchh samjhna
- to disrespect, redard something as negligible.

(123) DESPONDENCY (see SADNESS)

- di-spon-den-se (noun)
- mayusi
- depression of spirit from loss of hope or confidence.

(124) DESTRUCTIVENESS

- di-strek-tiv (adjective)
- vinashkta
- causing a very large amount of damage, break things.

(125) DICTATORIAI

- dik-te-tor-e-el (adjective)
- tanashahi
- authoritative people who dominate, want give orders like a superior parson.

(126) DIPSOMANIA

- dip-se-ma-ne-e (noun)
- madira-paan
- an uncontrollable craving for alcoholic liquors.

(127) DISAGREEABLE (see IRRITABLE)

- dis-agree-ebel (adjective)
- kalahi
- not pleasing, unpleasant or offensive of a person; difficult to deal with.

(128) DISCONCERTED

- dis-ken-sert (verb)
- gabharaya hua
- to make someone upset or embarrassed.

(129) DISCONTENTED, displeased, dissatisfied

- dis-ken-ten-ted (adjective)
- a:santusht:
- not happy with situation, position.
- always dissatisfied, lack of contentment.

(130) DISCOURAGED

- dis-ker-ij (verb)
- nir:utsaahit
- to make someone less determined, hopeful or confident.

(131) DISGUST (see LOATHING)

- dis-gest (noun)
- virakti
- an intense dislike for something after repeated failures.

(132) DISOBEDIENCE

- dis-e-be-de-ents (noun)
- aaghya ka ullanghan
- refusal to obey rules, laws, etc.

(133) DISPLEASED (see DISCONTENTED)

- dis-plez (verb)
- a:prasann
- to feeling or showing unhappy or annoyed.

(134) DISSATISFIED

- dis-sa-tes-fid (adjective)
- a:trupt
- not happy or pleased.

(135) DISTANCE

- dis-tens (noun)

- duri
- the amount of space between two places, things or persons.

(136) DISTRACTION (see CONFUSION, CONCENTRATION, Difficult.)

- di-strak-shen (noun)
- vikarshan
- a mental derangement in which a person is agitated with violent, usually conflicting emotions.

(137) DISTRUSTFUL (see SUSPICIOUS)

- dis-trest-fel (adjective)
- a:vishwasi
- so much suspicious, doubt every one, no faith in close relatives.

(138) DISTURBED, averse to being

- dis-terb (adjective)
- a:shaant
- having or showing evidence of a mental or emotional illness; that is not like to stop from working.

(139) DIVERSION

- di-ver-zhen (noun)
- mod
- something that takes attention away from what is happening.
- something that people do because it is enjoyable, entertaining or pleasant for relaxed.

(140) DOGMATIC (see DICTATORIAL)

- dog-ma-tik (adjective)
- kattar
- expressing personal opinions or beliefs as if they are certainly correct and can not be doubted.

(141) DOMINEERING (see DICTATORIAL)

- dom-i-nir-in (adjective)
- ghamandi
- tending too often to tell people what to do.

- often trying to control the behavior of others.

(142) DOUBTFUL

- daut-fel (adjective)
- sandigdh
- uncertain or unsure about outcome.
- Unsettled in opinion or belief, undecided.

(143) DREAD (see FEAR)

- Dred (verb)
- Khauf
- Terror or apprehension as to something in the future.

(144) DREAM

- drem (noun)
- sapana
- a series of thoughts, vision or feelings that happen during sleep.
- an idea or vision that is created in your imagination and that is not real.
- something that you have wanted very much to do, be or have for a long time.

(145) DRINKING

- drink (verb)
- peena
- to take a liquid into your mouth and swallow it.

(146) DRUNKEN

- dren-ken (adjective)
- sharabi
- caused by drinking too much alcohol.

(147) DULLNESS, sluggishness

- del-nes (noun)
- susti
- lacking luastre, alertness or brightness, in face.

(148) DUPLICITY (see DECEITFUL)

- du-pli-se-te (noun)

- dohari chaal
- double dealing.
- the quality or state of being twofold or double.

(149) DWELLS on past disagreeable occurances

- dwel (verb)
- der tak rahena
- being occupied with things in the past.
- Lingers on past unpleasant occurrences.

(150) EARNESTNESS (see SERIOUS)

- er-nest-nes (noun)
- gambhirta
- deep sincerity and seriousness, works with great devotion.

(151) EAT

- et (verb)
- khana
- to take food into mouth and swallow it.

(152) ECCENTRICITY

- ek-sen-tri-se-te (noun)
- vi:kendrta
- the quality of being strange or unusual in behavior.
- a departure from the established traditional behavior.

(153) ECSTASY (see EXHILARATION.)

- ek-ste-se (noun)
- param: aanand
- a state of very great happiness, extreme delight.

(154) EGOTISM

- e-ge-ti-zem (noun)
- ahankaar
- the feeling or belies that you are better, more important, more talented, etc. than other people.

(155) EMBARRASSED (see TIMIDITY)

- im-ber-es (verb)
- sharminda
- to make feel confused and foolish in front of other people.

(156) EMBRACES

- im-bras (verb)
- aalingan
- to hold someone in your arms as a way of expressing love or friendship.

(157) EMOTIONAL (see EXCITEMENT)

- e-mo-she-nel (adjective)
- bhavuk
- likely to show or express emotion.

(158) ENNUI (see LOATHING of Life)

- an-we (noun)
- uub jana
- lost interest in pleasurable activities and daily routine.

(159) ENTERTAINMENT (see EXCITEMENT, OCCUPATION)

- en-ter-tan-ment (noun)
- manoranjan
- the act of diverting to pass his time agreeably.

(160) ENVY

- en-ve (noun)
- jhalan
- a desire to achieve some prosperity or some possession, which others are, have. It is mostly Positive.

(161) ESCAPE, attempts to

- is-kap (verb)
- niklna
- a desire to run away from present situation, where you are being held or kept.

(162) ESTRANGED

- i-stranj (verb)

- paraya
- will not show any affection to loved one's, to cause someone to be no longer friendly or connected with something.

(163) EXALTATION (see EXHILARATION)

- eg-zol-ta-shen (noun)
- umang
- an abnormal sense of personal well being, power of importance.
- A feeling of extreme happiness.

(164) EXCITEMENT

- ik-sit-ment (noun)
- utsaah
- the state of being roused into action, or of having increased action.

(165) EXCLAMATION (see SHRIEKING)

- eks-kle-ma-shen (noun)
- uddgaar (!)
- a sudden word, phrase or sound that express a strong emotion. Surprise

(166) EXERCISE

- ek-ser-siz (noun)
- kasarat
- a particular activity that is done to become stronger and healthier.

(167) EXERTION

- ig-zer-shen (noun)
- pari:shram
- physical or mental effort.

(168) EXHILARATION

- ig-zi-le-ra-shen (noun)
- jinda-dili
- person feel inordinately happy, joyous without sufficient cause.

(169) EXTRAVAGANCE

- ik-stra-vi-gens (noun)

- fijhul:kharchi
- great desire to spend money, which may be unaffordable in normal course.

(170) FACETIOUSNESS (see JESTING)

- fe-se-shes-ness (noun)
- hansi-mazak
- not meant to be taken seriously or literally.
- Concerned with something nonessential, amusing or funny speech.

(171) FACES, sees(see DELUSION)

- fas (noun)
- chehra dikhna
- a delusion in which strange ideas about the formation of his body/face that is ill-shaped or sees different faces.

(172) FANATICISM

- fe-na-te-si-zem (noun)
- kattarata
- intolerance of any views of concepts which differ from his own religion, politics.
- this is a quality of a person actuated or characterized by an extreme, unreasoning, enthusiasm or zeal especially in religious matters.

(173) FANCIES

- fant-se (verb)
- kalpnik
- to take pleasure in something or someone likely.

(174) FASTIDIOUS

- fa-sti-de-es (adjective)
- nak-chadha
- want everything in neat clean and order, very difficult to please.
- this is a quality of a person who is hard to please or critical.

(175) FAULTFINDING (see CENSORIOUS)

- fault-find-in (adjective)
- dosh nikalna
- disposed to find fault, unreasonable criticism.

(176) FEAR (see ANXIETY)

- fir (verb)
- darr
- this is a painful feeling of impending danger, evil and trouble etc.
- the feeling on condition of being afraid.

(177) FECES

- se-sez (noun plural)
- mal
- waste material remaining after food has been digested, discharged from the bowels.

(178) FEIGNING

- fan (verb)
- bimari ka bahana banana
- pretend to be ill, an artificial posing to be sick.

(179) FICKLE (see INCONSTANT, IRRESOLUTE, CAPRICIOUS, etc.)

- fi-kel (adjective)
- chanchal
- constantly changing decision and moving on the track which nobody may expect.

(180) FIDGETY (see RESTLESSNESS)

- fi-je-te (adjective)
- bachain
- compulsive movement of limb, these movements are not involuntary but habit.

(181) FIGHT (see QUARRELSOME)

- fit (verb)
- ladai
- to contend in any manner, to argue in an angry way.
- Strive vigorously for or against something.

(182) FIRE

- fi-er (noun)
- aag
- the light and heat and especially the flame produce burning.

(183) FITFUL (see CAPRICIOUS)

- fit-fel (adjective)
- chapal
- active or occurring spasmodically or intermittently, not regular or steady.

(184) FIXED notions, (see DELUSION)

- fikst (adjective)
- nishchit vichar
- used to describe such ideas, which does not change.

(185) FLATTERY, desire

- fla-te-re (noun)
- chaplusi
- excessive and insincere praise, given especially to further one's own interests.

(186) FOOLISH behavior, (see CHILDISH)

- fu-lish (adjective)
- budhdhi-heen
- this is a behavior lacking good sense or judgement. Unwise, silly, mindless.

(187) FOREBODINGS (see FEAR, ANXIETY and SADNESS)

- fore-bo-din (noun)
- bhavishy-ghyan
- a feeling that something bad will happen, fearful apprehension.

(188) FORGETFUL (see MEMORY)

- for-get-fel (adjective)
- bhulakkad
- tending to forget things, often or easily.

(189) FORGOTTEN

- fer-get (verb)
- bhula diya
- to be unable to think of or remember something.

(190) FORSAKEN

- fer-sak (verb)
- chhoda hua
- to give up or leave someone or something entirely.

(191) FORSAKES, his own children

- fer-sak (verb)
- chhod dena
- to leave his own child, without help.

(192) FRANTIC, frenzy (see RAGE)

- fran-tik (adjective)
- ugr
- mentally deranged to the point of madness in anger.

(193) FRETFUL (see IRRITABLE)

- fret-fel (adjective)
- chidchida
- upset or worried, not relaxing or restful.

(194) FRIGHT, complains from

- frit (noun)
- aatank
- a terror excited by danger.

(195) FRIGHTENED, easily (see STARTING)

- fri-ten (verb)
- bhaybheet
- get afraid or anxious very easily.

(196) FRIVOLOUS

- fri-ve-les (adjective)
- chichora
- does not pay serious attention to any thing.
- characterized by lack of seriousness or sense.

(197) FROWN

- fraun (verb)

- tevar
- tendency to wrinkle brow to show displeasure or disapproval.
- this is gesture where one can contracts the brow as in displeasure or deep thoughts.

(198) FUR, wraps up in, summer

- fer (verb)
- pasham
- likes to wrap fur in summer.

(199) FURY (see RAGE)

- fyur-e (noun)
- rosh
- violent unrestrained anger.

(200) GAIETY (see CHEERFULNESS, VIVACIOUS)

- gai-ety (noun)
- ullass
- the state or quality of being light-hearted or cheerful.

(201) GENTLENESS (see MILDNESS)

- jen-tel-nes (noun)
- saumyata
- quality of being kind and careful.
- the way someone acts they are soft and calm and sweet to other people.

(202) GESTURE

- jes-cher (noun)
- ishare
- one who makes movement of the body, head, arms, hands or face expressive of an idea or emotion.

(203) GIGGLING (see LAUGHING)

- gi-gel (verb)
- dant nikalna
- laughing in a nervous or silly manner.
- to laugh in a silly undignified way as if is a foolish gestures in adults.

(204) GLOOMY (see SADNESS)

- glu-me (adjective)
- manhus
- a person who always look on dark side of everything-pessimist.

(205) GODLESS, want of religious feeling

- gad-les (adjective)
- nastik
- not believing in god, not acknowledging a deity or divine law.

(206) GOING out, aversion to,

- go-in (noun)
- jana
- this situation can arise when there is aversion to amusement or indifference.

(207) GOOD, humor (see CHEERFUL)

- gud (adjective)
- achchha
- the quality of being amusing or comic, especially as expressed in literature or speech.

(208) GOSSIPING

- ga-sep (noun)
- gapashap
- idle talk especially about the affairs of others.
- tattling-tattling tales of no importance, not productive of good and not tending to edification.

(209) GRAVITY (see SERIOUS)

- gra-ve-te (noun)
- sangeen
- the condition or quality of being grave or very serious.

(210) GRIEF

- gref (noun)
- shok

- keen mental suffering or distress over affliction or loss; sharp sorrow; painful regret.

(211) GRIMACES

- gri-mas (noun)
- munh banana
- inner feeling of disgust, disapproval or pain, that shows by facial expression in which your mouth and face are twisted.

(212) GROANING (see MOANING)

- gron (verb)
- peeda se awaj karna
- make a deep inarticulate sound conveying pain, despair, pleasure.

(213) GROPING, as if in the dark

- grop (verb)
- andhe ki tarah khojna
- searching blindly or uncertainly as if in the dark, by touching usually with fingers in awkward way and to move forward carefully by putting hands in front of you so that you can feel anything that blocks you.

(214) GROWLING, like a dog

- grau-lin (adjective)
- lagatar gurraana
- an utterance made in harsh guttural sound.

(215) GRUMBLING (see COMPLAINING)

- grem-bel (verb)
- bad-badana
- muttering in a low complying voice.

(216) GRUNTING

- grent (verb)
- ghur-ghuraana
- involuntary expressive sound uttered to show one's disgust without actually putting it into words.
- uttering a deep guttural sound characteristic of a hog.

(217) HAPPY (see CHEERFUL)

- ha-pe (adjective)
- khush
- feeling pleasure and enjoyment because of your life, situation, etc.

(218) HARD-HEARTED (see CRUELTY)

- hard-har-ted (adjective)
- nirday
- having or showing no kindness or sympathy for other people.

(219) HASTINESS (see HURRY)

- ha-ste-ness (noun)
- jaldbazi
- excited and often show or disorderly speed.
- the quality or state of being in hurry with mental restlessness.

(220) HATRED (see MALICIOUS, MISANTHROPY)

- ha-tred (noun)
- nafarat
- settled dislike with prejudiced feeling for a particular person; instance dislike.

(221) HAUGHTY

- ho-te (adjective)
- abhimani
- there is excessive claim over something in comparision to others.
- arrogantly superior and disdainful.

(222) HEADSTRONG (see OBSTINATE)

- hed-stron (adjective)
- adiyal
- obstinate with fixed ideas, and not willing to do what other people want, don't care about others views.

(223) HEEDLESS

- heed-les (adjective)
- a:savdhan
- paying little attention without understanding any consequences.

- this character can arise from thoughtlessness or mindfulness and careless.

(224) HELPLESSNESS

- hel-ples-ness (noun)
- lachari
- this feeling can arise out of lack of self-confidence.

(225) HIDE, desire to

- hid (noun)
- chipana
- to keep out of sight due to some grief, shame or guilt.

(226) HIDES, things

- hid (noun)
- chipana
- to put of sight to seek protection, and to keep secret.

(227) HIGH

- hi (adjective)
- unchi jagah
- a temple or alter used by the ancient semites and built usually on a hill or elevation.

(228) HIGH-SPIRITED

- hi-spir-e-ted (adjective)
- uchch:utsaahi
- full of energy or enthusiasm, a bold, energetic feeling being placed in tense situation.

(229) HILARITY (see MIRTH)

- hi-lar-e-te (noun)
- prafullta
- internal feeling of pleasure with happiness even in sickness.
- extreme amusement, especially when expressed by laughter.

(230) HOME, desire to go

- hom (noun)

- ghar, jane ki ichchha
- the place where a person lives with a family together in one place where something normally or naturally lives or is located: so, dislike for any place other than his home.

(231) HOME-SICKNESS

- hom-sik (adjective)
- ghar ke bahar rahene se du:khi
- he becomes lonely when away from home, he longs be with his family and wants to return to his native.

(232) HONOR

- a-ner (noun)
- aadar
- high public esteem, fame, glory; high respect.

(233) HOPEFUL

- hop-fel (adjective)
- aashawadi
- full of hope, because without hope there can not be progress.

(234) HOPELESS (see SADNESS, DESPAIR)

- ho-ples (adjective)
- nikamma
- having or feeling of no hope, unable to improved.

(235) HORRIBLE

- hor-e-bel (adjective)
- bhayankar
- very shocking and upsetting, causing horror.

(236) HORROR (see ANXIETY, FEAR, etc.)

- hor-er (noun)
- daravana
- a very strong feeling of fear, dread and shock.

(237) HOWLING (see LAMENTING)

- hau-lin (adjective)
- chikhne-chillane wala
- one uttering a loud, prolonged mournful cry, as that of dog or wolf.

(238) HUMOR (see MOOD)

- hyu-mer (noun)
- hasy
- the ability to be funny or to be amused by things that are funny.

(239) HUMOROUS (see JESTING, MIRTH)

- hyum-res (adjective)
- hasykaar
- causing laughter and amusement; comic.
- having or showing a sense of humor.

(240) HURRY

- her-e (verb)
- utavlapan
- move or act more quickly than usual.

(241) HUSBAND, aversion to (see AVERSION)

- hez-bend (noun)
- pati
- aversion or dislike her husband

(242) HYDROPHOBIA

- hi-dre-fo-be-e (noun)
- panee ka darr
- an abnormal, unsualy or morbid dread or fear of water.

(243) HYPOCHONDRIACAL humor (see SADNESS)

- hi-po-ken-dri-e-kel (adjective)
- rog bhram
- unfounded belief of suffering from some serious bodily disease or a persistent neurotic conviction that one is or is unlikely to become ill, often involving experiences of actual pain when illness is neither present nor likely as there is psudo-ism of the body involved here.

(244) HYPOCRISY

- hi-pa-kre-se (noun)
- pakhand
- it is the claim or act of pretense of holding beliefs, standards, qualities, opinions, behaviours, virtues, motivations or other characteristics that one does not actually hold.

(245) HYSTERIA

- his-ter-e-e (noun)
- chitt:bhram
- a state which your emotions are so strong that you behave in an uncontrolled way.
- a psycho neurotic disorder characterized by violent emotional outbreaks, perversion of sensory and motor function and various morbif effects due to auto suggestion.

(246) IDEAS abundant, clearness of mind

- i-de-e (noun)
- yojna
- a thought, plane or suggestion about what to do; something that you imagine or picture in your mind.

(247) IDIOCY

- i-de-e-se (noun)
- moorkhata
- extreme degree of mental deficiency, the severest grade of mental impairment.
- applies to those who are so mentally handicapped as to be unable to protect themselves against ordinary hysical dangers.

(248) IMBECILITY

- im-be-si-le-te (noun)
- budhdhhi:heen
- feeble minded person with defect in mental ability.

(249) IMPATIENCE

- im-pa-shens (noun)
- adheerata

- eger desire for relief or change, restlessness.
- the inability to wait or expect with calmness and without discontent.

(250) IMPERIOUS (see HAUGHTY)

- Im-pir-e-es (adjective)
- sattaa:sheel
- dominating and full of himself who is always force their views on others.

(251) IMPERTINENCE (see INSOLENT, RUDENESS)

- im-per-te-nens (noun)
- a:shisht:ta
- unmannerly intrusion or presumption, insolence.
- over forwardness or behavior which is rude by virtue of being irrelevant or inappropriate to the context.

(252) IMPETUOUS (see HURRY, IMPATIENCE)

- im-pech-wes (adjective)
- prabal
- acting with or characterized by sudden or rash energy; passionate, furious.
- rushing into things with headlong energy, orecipitately with force and violence.

(253) IMPRUDENCE (see INDISCRETION)

- im-pru-dens (noun)
- nasamjhi
- lacking of wisdom or good judgment.

(254) IMPULSE

- im-pels (verb)
- aaveg
- a sudden unhealthy spontaneous urge or inclination, as there is no control over the mind.

(255) IMPULSIVE

- im-pel-siv (adjective)
- aavegsheel
- an inner impelling force to carry out some action, acting suddenly with no thought.

(256) INCITING others

- in-sit (verb)
- uksana
- a disposition to excite others.

(257) INCONSOLABLE

- in-ken-so-le-bel (adjective)
- gamgeen
- not to be relieved from distress.
- does not respond to comforting when one would otherwise expect that he would.

(258) INCONSTANCY

- in-kan-sten-se (noun)
- parivartansheel
- changeability; doesn't sick to anything.

(259) INDIFFERENCE

- in-di-ferns (noun)
- virakti
- lack of interest or no feeling or anxiety or care towards children, business or loved ones.

(260) INDIGNATION

- in-dig-na-shen (noun)
- aakrosh
- an intense deep felt anger aroused by an injustice or wrong they had suffered.

(261) INDISCRETION

- in-dis-kre-shen (noun)
- avichar
- one not able to decide or act according to one's own judgement.
- one who lacks the ability to assess what to say and what not to say according to contex.

(262) INDOLENCE, aversion to work

- in-de-lens (noun)
- nishkriyata

- lazy people, who would not like to work.

(263) INDUSTRIOUS

- in-des-tre-es (adjective)
- mehanatee
- a disposition to be constantly or habitually occupied.

(264) INHUMANITY (see CRUELTY)

- in-hu-ma-ne-te (noun)
- bedardee
- extremely cruel and brutal behavior.

(265) INJURY

- inj-re (noun)
- chot
- an act or event that causes someone or something to no longer be fully healthy or in good condition.

(266) INQUISITIVE

- in-kwi-ze-tiv (adjective)
- puchpaach karnewala
- curiosity but of a negative aspect, not so innocent.

(267) INSANITY, madness

- in-sa-ne-te (noun)
- pagalpan
- a derangement of the mind, more or less derangement of one or more psychical functions, due to disease of the mind.

(268) INSENSIBILITY (see UNCONCIOUSNESS)

- in-sen-se-bel (adjective)
- a:sanveanda:sheel
- lack of awareness or concern, not able to feel pain, emotions, etc.

(269) INSOLENT (see RUDNESS)

- in-s-lent (adjective)
- badtammez

- insulting behavior, disrespectful.

(270) INSTABILITY (see MOOD, Changeable)

- in-ste-bi-le-te (noun)
- asthirata
- the state of being unstable; lack of stability.

(271) INTOXICATION (see STUPEFACTION, also CONFUSION of Mind)

- in-tak-se-ka-shen (noun)
- nasha
- strange feeling as from joy or pleasure and looking as if drunk.

(272) INTROSPECTION

- in-tre-spek-shen (noun)
- aatma:nireekshan
- self examination, looking into himself.

(273) IRASCIBILITY (see ANGER, QUARRELSOME)

- i-ra-se-bel-i-ty (noun)
- badmizaz
- easily influenced by anger, short tempered.

(274) IRKSOME, everything is, (see ENNUI, WEARY of life)

- erk-sem (adjective)
- klesh janak
- feeling everything irritating, annoying.

(275) IRRESOLUTION

- i-re-ze-lu-shen (noun)
- dubidha
- a person who cannot make up his mind is in turmoil when asked to make a selection.

(276) IRRITABILITY (see ANGER)

- ir-e-te-bi-le-te (noun)
- chida:chidaapan
- a state in which the person is easily annoyed but less intense than anger.

(277) ISOLATION, sensation of (see FORSAKEN)

- i-se-la-shen (noun)
- alagaav
- sensation of detached or separated as to be alone.

(278) JEALOUSY

- je-le-se (noun)
- eershya
- an unhappy or angry feeling of wanting to have what someone else has.
- the prosperity of others is not tolerable, it is mostly negative.

(279) JESTING

- jest (noun)
- uphaas
- a disposition of cutting jokes even when attended in serious condition.
- making merry by word or action.

(280) JOY

- joi (noun)
- harsh
- a feeling of great happiness.

(281) JOYLESS (see INDIFFERENCE)

- joi-less (adjective)
- aanand:vihin
- not having a feeling of happiness even if there are occasions.

(282) JOYOUS (see CHEERFULNESS)

- joi-es (adjective)
- aanandit
- looking happy or pleased despite adverse circumstances.

(283) JUMPING

- jemp (verb)
- koodna
- raising in sudden manner with force for coming down.

(284) KICKS

- kik (verb)
- laat
- to treat roughly, to strike out with the foot.

(285) KILL

- kil (verb)
- hatya
- to cause the death, to destroy, put an end to.

(286) KILLED

- kild (adjective)
- mara gaya
- wants or feeling of harming ones self.

(287) KISSES

- kis (verb)
- choomana
- to touch with your lips as a greeting or as a way of showing love or sexual attraction.

(288) KLEPTOMANIA

- klep-to-ma-ne-e (noun)
- chori karne ka mansik rog
- a mental illness in which you have a strong desire or tendency to steal things without any economic motive.

(289) KNEELING and praying

- nel (verb)
- ghutane tekhna
- to be in a position in which one or both of your knees are on the floor and asking for something.

(290) LAMENTING (compare WEEPING)

- le-ment (verb)
- vilaap

- an earnest request for grief, one feeling, showing or expressing sorrow or sad regret.

(291) LASCIVIOUSNESS, lust ful

- le-si-ve-es-nes (noun)
- kaamukata
- person is much more attracted towards sexual thoughts and act.

(292) LAUGHING

- laf (verb)
- hansi
- to show that you are happy or that you think something is funny by smiling and making a sound from your throat.

(293) LEWDNESS (see SHAMELESS)

- lud-nes (noun)
- lampata:ta
- the sexual thoughts may not be predominating but the person desires to expose the body, this is voluntary act.
- The unlawful indulging of lust.

(294) LIBERTINISM

- li-ber-te-ni-zem (noun)
- svatantry:vaad
- freedom from moral restraints or habits of life.
- Disregard of authority or convention in sexual or religious matters.

(295) LIE

- li (verb)
- jhooth
- to create a false or misleading impression.

(296) LIGHT [desire for (see DARKNESS)]

- lit (noun)
- prakash
- something that makes vision possible.

(297) LISTLESS (see INDIFFERENCE)

- list-les (adjective)
- ichchha rahit
- a person or their manner lacking energy or enthusiasm.

(298) LIVELY (see MIRTH)

- liv-le (adjective)
- jeevant
- full of life animation, enthusiasm and spirit even if facing difficulties.

(299) LOATHING

- lot-in (noun)
- dhikkar
- a intence feeling of aversion or disgust to everything.

(300) LOCALITY [errors of (see MISTAKES)]

- lo-ka-le-te (noun)
- sthan
- a particular place, situation or space or a time.

(301) LONELINESS (see FORSAKEN)

- lon-le-nes (noun)
- akelapan
- causing sad feelings that come from being apart from other people.

(302) LONGING

- lon-in (noun)
- tamanna
- a strong desire for something or someone.

(303) LOOKED, at, cannot bear to be

- luk (verb)
- dekhna
- he cannot tolerate to be watched or observed by others-feels they are mocking at him.

(304) LOQUACITIY (see SPEECH)

- lo-kwa-se-te (noun)

- baatooni pan
- the quality of talking a great deal.

(305) LOVE

- lev (noun)
- pyaar
- a feeling of strong constant affection for a person.

(306) LOW-MINDED (see REPULSIVE, COWARDICE)

- lo-min-ded (adjective)
- bevaqoof
- inclined to vulgar or unworthy things.

(307) LOW-SPIRITS (see SADNESS)

- lo-spir-e-te-s (adjective)
- bondu
- feeling sad or depreed.

(308) LUDICROUS, things seems (see FOOLISH Behaviour)

- lu-de-kres (adjective)
- oot:pataang
- very foolish, subject of laughing to others.

(309) MAGNETIZED

- mag-ne-tiz (verb)
- aakrshit karna
- wants to be influenced by a person with a strong will than he is.

(310) MALICIOUS

- me-li-shes (adjective)
- dusht
- person generally in the habit of making to harm others, will fully involved in commission of wrong.

(311) MANIA, madness (see DELIRIUM, INSANITY, RAGE, etc.)

- ma-ne-e (noun)
- dhun

- excitement of psychotic proportion manifested by mental and physical hyperactivity.
- is a form of insanity characterized by great excitement, without delusion and its acute stage with great violence.

(312) MANIA-A-POTU

- ma-ne-e (noun)
- !
- delirium tremens an alcohol withdrawal syndrome.

(313) MANUAL WORK, fine work

- man-yu-el (adjective)
- sharirik shram
- operated or controlled with the hands or by a person.

(314) MARRIAGE, the idea of seemed unendurable,

- me-rij (noun)
- shaadi
- dislike even the idea of marriage, may or may not be due to the idea of responsibility associated with it.

(315) MEDDLESOME

- me-del-sem (adjective)
- hast:kshep karnewala
- one who concern or busies himself with or in something without warrant or necessity; interfering.

(316) MEDITATION (see ABSORBED)

- me-de-ta-shen (noun)
- dhyaan
- the act or process of spending time in quiet thought.

(317) MELANCHOLY (see DESPIRE, GRIEF, SADNESS)

- me-len-ka-le (noun)
- glani
- a feeling of pensive sadness, typically with no obvious cause.

(318) MEMORY [active (see IDEAS); weakness of (see MISTAKE)]

- mem-re (noun)
- yaad
- the mental capacity or faculty of retaining and reviving impressions, or of recalling or recognizing or remembering previous experiences.

(319) MEN, derad of (see COMPANY)

- man (noun)
- aadami
- fear to be with an adult male human being.

(320) MENTAL effort, inability to sustain (see PROSTRATION of MIND)

- men-tel (adjective)
- mansik prayas ko banaye rakhne mein akshamata.
- !

(321) MESMERIZED, seems as if (see MAGNETIZED)

- mes-me-riz (verb)
- moh jana
- is a situation in which the person feels hypnotized or taken away.

(322) MILDNESS

- mi-eld (adjective)
- dayaluta
- lack of intensity or severity.
- gentleness or moderateness in force or effects.

(323) MIRTH

- merth (noun)
- pramod
- an excessive feeling of happiness even during sickness, a deviation from normal happiness.

(324) MISANTHROPY (see HATRED)

- mi-san-thre-pe (noun)
- manav dhwesh
- it is a general hatred, distrust or disdain of the human species or human nature.

(325) MISCHIEVOUS

- mis-che-ves (adjective)
- shararati
- maliciously or playfully annoying, as person, action, etc.
- harmfully or destructive naughty.

(326) MISERLY (see AVARICE)

- mi-zer-le (adjective)
- makhkhi-choos
- a great desire to save money even from occasions where it is considered necessary to spend.

(327) MISTAKE

- me-stak (verb)
- galati
- to identify or understand something or someone incorrectly.

(328) MOANING, (see LAMENTING)

- mon (noun)
- aahein bharana
- making a low prolonged sound due to pain, unhappiness or physical pleasure.

(329) MOCKING

- mok (verb)
- mazak
- a type of maltreatment intentionally done to humiliate or offend others.

(330) MONOMANIA

- ma-ne-ma-nye (noun)
- kisi ek vishesh baat ki jhak
- exaggerate obsession or enthusiasm about a single idea; derangement to one idea.

(331) MOOD

- mud (noun)
- manodasha
- a conscious state of mind or predominant emotion.

(332) MOONLIGHT

- moon-lit (noun)
- chandani
- the light of the moon.

(333) MORAL

- mor-el (adjective)
- naitik
- concerning or relating to what is right and wrong in human behavior.

(334) MOROSE

- me-ros (adjective)
- vishaad
- gloomily silent ill-humoured, sour tempered, very sad.

(335) MORTIFICATION, ailment after

- mor-te-fe-ka-shen (noun)
- maan-haani
- a feeling of shame, humiliation caused by something that wound one's self respect.

(336) MOTION (see GESTURES)

- mo-shen (noun)
- gati
- an act or process of moving.

(337) MURDER (see KILL)

- mer-der (noun)
- hatya
- the crime of deliberately killing a person.

(338) MUSIC, aversion to, (see SENSITIVE)

- myu-zik (noun)
- sangeet
- sounds that are sung by voices or played on musical instrument.

(339) MUTILATING, his body

- myu-te-lat (verb)

- langda-loola banana
- this is act of injuring; making imperfect by removing or irreparably damaging body parts.

(340) MUTTERING (see DELIRIUM)

- me-ter (verb)
- aspasht bolnewala
- a low rumbling voice representing his complaints in angry way.

(341) NAKED, wants to be

- na-ked (adjective)
- nanga
- wanting to be without cloathing.

(342) NARRATING, her syamptoms

- ne-rat (verb)
- bayan karna
- to say or describe the words or symptoms that are heard as part of a movie, television show, etc.

(343) NEW, objects seems

- nyu (adjective)
- naya
- recently born or built, not used by anyone else previously.

(344) NOISE, averse to (see SENSITIVE, STARTING)

- noiz (noun)
- shor
- is a rarely diagnosed disorder, commonly thought to be of neurological origin, in which negative emotions are triggered by specific sound.

(345) NYMPHOMANIA

- nim-fe-ma-ne (noun)
- strio mein asvasth aur aniyantrit kaamvaasana
- increased sexual desire in females.

(346) OBSCENE (see LEWDNESS)

- ab-sen (adjective)
- ganda
- portrayal or description or relating to sexual matters, offending against moral principle.

(347) OBSTINATE

- ab-ste-net (adjective)
- ziddii
- inflexible firmly adhering to an opinion by argument.

(348) OCCUPATION

- a-kyu-pa-shen (noun)
- vyvsaay
- an activity, business or profession provides amelioration to all complaints.

(349) OFFENDED, easily (see SENSITIVE)

- e-fend (verb)
- apmanit
- sensitive person feel insulted very fast and takes most harmless remarks as hurt feeling.

(350) OVER-SENSITIVE (see SENSITIVE)

- over-sen-se-tiv (adjective)
- adhik savendansheel
- too much or too great, very extremely.

(351) PERSIST, [in nothing (see MOOD, INCONSTANCY)]

- per-sist (verb)
- drdh rahena
- to continue to something or to try to do something even thought it is difficult or other people want to stop; even jumping from one thing to another without any purposes.

(352) PERTINACIOUS

- per-te-na-shes (adjective)
- hatth
- steady in a course of action, a purpose, a state, etc.

(353) PETULANT (see IRRITABILITY)

- pe-che-lent (adjective)
- deeth
- having or showing the attitude of people who become angry and annoyed when they do not get what they want.

(354) PHLEGMATIC (see INDIFFERENCE)

- fleg-ma-tik (adjective)
- thanda
- not easily upset, excited or angered.

(355) PICKING (see GESTURE)

- pik (verb)
- chayan
- action of, choose someone or something from a number of alternatives.

(356) PIETY, nocturnal

- pi-e-te (noun)
- ishwar bhakti
- reverence for god or devout fulfillment of religious obligations mostly at night or in the dark.

(357) PITIES, herself

- pi-te (noun)
- taras khana
- sympathetic and heartfelt sorrow for herself while suffering mentally and physically.

(358) PLANS, making many

- plan (noun)
- yojana
- this individuals have a habit of wanting to do many things which is not always practical or possible.

(359) PLAYFUL

- pla-fel (adjective)
- khiladi

- showing that you are having fun and not being serious, eager to play.

(360) PLEASURE

- ple-zher (noun)
- prasannatta
- gratification of the senses or of the mind; agreeable sensation or emotions.

(361) POSITIVENESS (see OBSTINATE)

- pa-ze-tiv-nes (noun)
- nishchay
- state or quality of being positive; un-doubting assurance.

(362) POWER, love of

- pau-r (noun)
- shakti
- great desire and ability to control and compel others.

(363) PRAYING

- pra (verb)
- praarthana
- to speak to god especially in order to give thanks or to ask for some wish or hope strongly for a particular outcome or sitiation.

(364) PRECOCITY

- pri-ka-se-te (noun)
- akaal-praudhta
- attainment of early maturity, development of mental faculties before the proper age.

(365) PRE-OCCUPIED, (see ABSENCE of MIND)

- pre-a-kye-pid (adjective)
- talleen
- thinking about something a lot or too much.

(366) PRESUMPTUOUS

- pri-zem-che-wes (adjective)
- beadab

- bold and over confident; excessively forward.
- a person or their behavior failing to observe the limits of what is permitted or appropriate.

(367) PRIDE (see HAUGHY, MORTIFICATION)

- prid (noun)
- gaurav
- a feeling of deep pleasure or satisfaction derived from one's own achievements.

(368) PROPHESYING

- pra-fe-si (verb)
- bhavishy vaani karna
- it means foretelling or predicting, indicating before as in predictive manner.
- e.g in homoeopathy as predicts the time of death.

(369) PROSTRATION, of mind

- pra-stra-shen (noun)
- mansik thakan
- a latent, not an exhausted state of the vital energies.
- it is incapability of action despite being full of energy.

(370) PULL

- pul (verb)
- khinchna
- to hold onto and move someone or something in a particular direction and especially towards yourself.

(371) QUARRELSOME

- kwor-l-sem (adjective)
- jhagdaaloo
- inclined to angry disputes and ready or likely to argue or disagree.

(372) QUESTIONS, speaks continually in

- kwes-chen (noun)
- prashan
- always talking or speaking contionous questions while in conversation, as if enquiring something even if there is nothing to enquire.

(373) QUICK to act (THOUGHTS rapid)

- kwik (adjective)
- sheeghr
- one acting with promptness or rapidly.

(374) QUIET disposition

- kwi-et (noun)
- chup
- the quality or state of being calm.

(375) RAGE, fury (see INSANITY, MANIA, DELIRIUM)

- raj (noun)
- utpaat
- he has no control over his anger and behave in violent manner accompanied with furious words, gestures or agitation.

(376) RASHNESS

- rash-nes (noun)
- utavlapan
- quality of acting hastily and incautiously, without due consideration.

(377) READING

- red (noun)
- padhana
- the action or skill of reading.

(378) RECOGNIZE

- re-kig-niz (verb)
- pahachaanana
- to know and remember something or someone because of previous knowledge or experience.

(379) REFUSES, [things asked for (see CAPRICIOUSNESS)]

- ri-fyuz (verb)
- mana karna
- indication or shows that one is not willing to do something.

(380) RELIGIOUS affections (see ANXIETY, DESPIRE, FEAR)

- ri-li-jes (adjective)
- dhaarmik
- having or showing belief in and reverence for god or a deity.

(381) REMORSE

- ri-mors (noun)
- pashchaa:taap
- feeling of being sorry for painful memory of wrong doing, bitter refrets arising from the repentance of past misdeed.

(382) REPROACHES

- ri-proch (noun)
- ninda
- ailment after disappointment and disapproval, they blame oneself for something, they lack self confidence.

(383) REPULSIVE mood

- re-pul-siv (adjective)
- prati:kaarak
- one refusing or rejecting, driving off or keeping from approach.

(384) RESENTMENT (see MALICIOUS)

- ri-zent-ment (noun)
- naaraazagee
- is a mixture of disappointment, anger and fear.
- as the surprise of injustice becomes less frequent, so too does anger and fear fade leaving disappointment as the predominant emotion.

(385) RESERVED

- ri-zervd (adjective)
- surakshit
- not openly expressing feelings or opinions; kept for use only by a particular person or group.

(386) RESOLUTE (see COURAGEOUS)

- re-ze-lut (adjective)

- drdh:nishchay
- lot of admirable, purposeful, determind and unwavering.

(387) REST

- rest (noun)
- aaraam
- brief pause from activity until everything in proper.

(388) RESTLESSNESS, nervousness

- rest-les-nes (noun)
- ashaanti
- characterized by uneasing activity; averse to quiet or in action, as person.

(389) REVELAS secrets

- ri-vel (verb)
- prakat karna
- it denotes the particular tendency to the person to open up things which wrer hiter to studiously concealed, unknown.

(390) REVENGEFUL (see MALICIOUS)

- ri-venj-fel (adjective)
- pratihinsak
- take reveng by harming somebody whom had harmed earlier or suspected to have harmed in any way.

(391) REVERENCE

- rev-rens (noun)
- shraddha
- one with the feeling or attitude of deep respect tinged with awe.

(392) REVERIES (see ABSORBED)

- re-ve-re (noun)
- maaya
- day dreams, fantastic visionary or impractical ideas.

(393) RIDICULE, mania to

- ri-de-kyul (noun)

- behooda
- fear of words or actions intended to excite contemptuous laughter at a person.

(394) RIDICULOUS actions (see GESTURES)

- re-di-kye-les (adjective)
- haasyaaspad
- extremely silly or unreasonable, action.

(395) RIDING

- ride (noun)
- savaaree
- controlled by a person who sits on it.

(396) ROCKING

- rak (verb)
- kamal karna
- it means moving or swaying powerfully with emotion.

(397) ROLLING

- rol (noun)
- ludhakna
- moving by turning over and over on an axis.

(398) ROVING

- rov-in (adjective)
- bhatakana
- one wandering without definite destination at random, especially over a wide area.

(399) RUDENESS (compare INSOLENT)

- rud-nes (noun)
- asabhyta
- roughness in manners or behavior.

(400) RUNS about (see ESCAPE)

- ren (noun)
- daudna

- to move or to leave quickly with your legs at a speed that is faster than walking in order to avoid or escape something.

(401) SADNESS, mental depression

- sad-nes (noun)
- udaasee
- affected with or expressive of grief or unhappiness.

(402) SCOLDING (see QUARRELSOME)

- skol-din (noun)
- daant
- a harsh reproof.

(403) SCORN (see CONTEMPT)

- skron (noun)
- ghin hona
- a feeling or harsh criticism that shows a lack of respect or approval for someone or something, as it not worthy.

(404) SCRATCHES

- skrach (verb)
- kharonch
- to rub a surface or object with something sharp or rough in a way that produce a harsh sound; on skin especially in order to stop itch.

(405) SCREAM (see SHRIEKING)

- skrem (verb)
- chillaana
- to suddenly cry out in a loud and high voice because of pain, surprise, anger or fear.

(406) SCRUPULOUS (see CONCIENTIOUS)

- skru-pye-les (adjective)
- eemaandaar
- careful about doing what is honest and morally right.

(407) SEARCHING

- search (verb)
- khojna
- to carefully look for something or someone, as if lost which may draw the attention of others also.

(408) SECRETIVE

- se-kre-tive (adjective)
- gupt
- not letting people see or know what you are doing or thinking, keep things from general knowledge.

(409) SECRETC, divulges (see REVEALS SECRETS)

- se-kret (adjective)
- rahasy
- keeping information hidden from others.

(410) SELFISHNESS

- sel-fish-nes (adjective)
- svarth
- everything for me not for others, one devoted to or caring only for himself.

(411) SENSES, acute

- sens (noun)
- hosh
- one of the five natural powers through which you recive information about the world around you. with intense degree.

(412) SENSITIVE, oversensitive (see OFFENDED)

- sen-se-tiv (adjective)
- sanveddansheel
- quick to detect or respond to slight changes, signals or influenced.

(413) SENTIMENTAL

- sen-te-men-tel (adjective)
- bhaavuk
- based on showing or resulting from feelings or emotions rather than reason or thought.

(414) SERENE (see TRANQUILITY)

- se-ren (adjective)
- nirmal
- calm ,peaceful and untroubled; tranquil.

(415) SERIOUS (see SAD)

- sir-e-es (adjective)
- chinta janak
- demanding or involving or deserving a lot of thought, attention or work on something.

(416) SEXUAL, excess, mental symptom from

- sek-she-wel (adjective)
- kaami
- of, relating to or involving sex.

(417) SHAMELESS

- sham-les (adjective)
- besharm
- having or showing no feeling of guilt, regret or sadness that you have because you know, you have done something wrong.

(418) SHINING

- shin-in (adjective)
- chamakadaar
- producing or reflecting a bright, steady light; excellent or perfect.

(419) SHRIEKING

- shrek (verb)
- cheeckana
- utter a high-pitched piersing sound or words, especially as an expression of terror, pain or excitement.

(420) SHY (see TIMID)

- shi (adjective)
- sharmeela
- feelling bervous and uncomfortable about meeting and talking people.

(421) SIGHING (see RESPIRATION)

- si (verb)
- lambee saans
- exhale audible long deep breath as in grief or to express pain.

(422) SILENT (see TALK)

- si-lent (adjective)
- maun
- not making any sound.

(423) SILLY (see FOOLISH)

- si-le (adjective)
- alp:mati
- having or showing a lack of common sense or judgement.

(424) SINGING

- sin (verb)
- gaana
- make a musical sound with the voice especially words with a set tune.

(425) SIT, inclination to

- sit (verb)
- baithna
- to be in a position in which your bottom is resting on a chair, the ground; especially your back upright.

(426) SITS, quite stiff

- sit (verb)
- sthir baithna
- sit with stiffness, continuously.

(427) SITTING, aversion to

- sit-in (noun)
- aasan
- aversion to sits a period of time during which someone does a particular activity.

(428) SIZE, incorrect judge of

- siz (noun)
- maap, ka galat andaza lagana
- this can arise when the sense of right and wrong is abolished.

(429) SLANDER, disposition to

- slan-der (verb)
- badnaamee
- formulating false stories in order to impair public reputation of others.

(430) SLOWNESS

- slo (adjective)
- dheemapan
- not moving quickly.

(431) SLUGGISHNESS (dullness)

- sle-gish (adjective)
- aalas
- moving lazily

(432) SMALLER, things appear (see DISTANCE, SIZE, DELUSION)

- smol (adjective)
- chota; chize choti dikhna
- seems, little in size; not very important.

(433) SMILING

- smiel (verb)
- muskarana
- from ones features into a pleased, kind, happiness or amused expression, typically with the corner of the mouth turned up and front teeth exposed.

(434) SNEERS, at everyone (see CONTEMPT)

- snir (verb)
- upeksha karna
- to smile or laugh at someone or something with an expression on your face that shows dislike and a lack of respect.

(435) SOBBING (see SIGHING, WEEPING)

- sab (verb)
- rona dhona
- cry noisily, making loud, convulsive gasps, taking short, sudden breath.

(436) SOCIETY (see COMPANY)

- se-si-e-te (noun)
- samaaj
- people in general thought of as living together in organized communities with shared laws, traditions and values.

(437) SOLEMN (see SERIOUS)

- sa-lem (adjective)
- aupachaarik
- formal and dignified; characterized by deep sincerity.

(438) SOLITUDE (see COMPANY)

- sa-le-tyud (noun)
- ekaant
- a desire for loneliness, do not like to mingle with society; the state or situation of being alone.

(439) SOMNAMBULISM

- sam-nam-bye-li-zem (noun)
- neend mein chalna
- one who walks during sleep, this happens without consciousness; its an abnormal condition of sleep in which motor acts are performed.

(440) SORROWFUL (see SADNESS)

- sor-o-fel (adjective)
- khed
- feeling or showing grief or sadness.

(441) SPEECH

- speech (noun)
- vaani
- a spoken expression of ideas, opinions, etc. that is made by someone who is speaking in front of a group of people.

(442) SPITEFUL (see MALICIOUS)

- spit-fel (adjective)
- dhrohi
- having or showing a desire to harm, anger or defeat someone.

(443) SPITS

- spit (noun)
- thunkna
- desire to elect saliva from mouth, spitting in all direction, desire to spit due to anger.

(444) SPOKEN

- spo-ken (adjective)
- bolna
- speaking in a specified manner, using speech not writing.

(445) SQUANDERS money

- skwan-der (verb)
- uda dena
- waste something in a reckless and foolish manner; worthless investment, spend money unwisely, unwanted purchase.

(446) STATRING, startled

- ster (verb)
- chaunkna
- easily disturbed or agitated suddenly by a shock of surprise, alarm or the like.

(447) STORIES [exciting, agg. (see HORIBLE)]

- stor-e (noun)
- kahani
- an account of incident or event or a statements regarding facts pertinent to situation in an amusing way.

(448) STRANGE

- stranj (adjective)
- ajeeb

- something is unusual, extraordinary, odd in act or different from normal or expected.

(449) STRANGER

- stran-jer (noun)
- ajanabee
- someone who you have not met before or do not know.

(450) STRIKING

- stik-in (adjective
- lagana
- it mans to deliver a blow, stroke or thrust with the hand or a weapon, as this could lead to destruction of others or one self.

(451) STUBBORN (see OBSTINATE)

- ste-bern (adjective)
- hathee
- refusing to change your ideas or to stop doing something.

(452) STUDY (see WORK, Mental)

- ste-de (noun)
- adhyayan
- the activity or process of learning about something by reading, memorizing facts, attending school, etc.

(453) STUNNED (see STUPEFICATION)

- sten (verb)
- nistbadhdhh
- to cause to suddenly surprise, become very confused, very dizzy or unconscious.

(454) STUPEFACTION

- stu-pe-fac-shen (noun)
- stabadhdhh
- the state of being shock or surprise very much, unable to think clearly.

(455) STUPIDITY(see DULLNESS)

- stu-pi-de-te (noun)

- bevqoof
- the state of being foolish or unintelligent.

(456) STUPOR (see UNCONCIOUSNESS)

- stu-per (noun)
- moorcha
- a condition in which someone is not able to think normally because of being drunk, drugged, tired or etc.

(457) SUCCEEDS, never

- sek-sed (verb)
- safal hona; kabhi nahi
- never: obtains or accomplishes what is attempted or intented or object desired.

(458) SUGGESTION

- sug-jes-chen (noun)
- sujhaav
- an idea about what someone should do or how someone should behave.

(459) SUICIDAL disposition

- su-e-si-del (adjective)
- aatma:hatya
- a disposition where one intentionally intends to take his own life.
- this rubric is more for those who, while they contemplate suicidal actions and scenarios, perhaps in some detail, do not actually want or try to kill themselves at all.

(460) SULKY

- sel-ke (adjective)
- maayus
- angry or upset about something and refusing to discuss it with others.

(461) SULLEN (see MOROSE)

- se-len (adjective)
- amangal suchak
- used to describe an angry or unhappy person who does not want to talk, smile, etc.

(462) SUPERSTITIOUS

- su-per-sti-shes (adjective)
- andh vishwaasi
- one believing in or blindly accepted old unreasonable obsolete beliefs or notions which cause dread and fear.

(463) SURPRISE, pleasant affections, after

- ser-priz (noun)
- aashchary
- the feeling caused by something that is unexpected or unusual event, piece of information, etc.

(464) SUSPICIOUS

- se-spi-shes (adjective)
- shakqi
- distrustful people always causing a feeling something is wrong or someone is behaving wrongly, or wrong being done to them, without sufficient evidence.

(465) SWEARING (see CURSING)

- swer (verb)
- shapath
- to promise very strongly and sincerely to do or not to do something after heated exchange with another one; after heated exchange make an oath to inflict a misfortune on other person.

(466) SYMPATHETIC

- sim-pe-the-tik (adjective)
- sahanubhooti
- friendly sensitive to other's emotions, even to those who are not very close to him. showing support or feeling concern about someone.

(467) TALK

- tok (verb)
- baat-cheet
- to say words in order to express thoughts, feelings, opinions, etc. to someone.

(468) TALKATIVE (see LOQUACITY)

- to-ke-tive (adjective)
- baatooni
- tending to talk a lot or to enjoy having conversations with people.

(469) TALKING

- tok (verb)
- bolte rahena
- have a conversion about something, continuously.

(470) TALKS, to him self

- tok (verb)
- apne aap se baatein karna
- talk to themselves either about their anxiety and fears even though there is no one around them.

(471) TEARS

- tir (noun)
- aansu / fadna
- a drop of clear saline fluid secreted by the lachrymal gland and diffused between the eye and eyelids to moisten the parts and facilitate their motion.

(472) THEORIZING (see PLANS)

- the-e-riz (verb)
- sidhdhaant banana
- to think or suggest ideas about what is possibly true or real.

(473) THINKING

- think-in (noun)
- vichaar
- the process of considering or reasoning about something.

(474) THOUGHTS

- think (verb)
- anumaan
- to belive that something is true, that a particular situation exist, that something will happen, etc.

(475) THREATENING

- thret-ten (verb)
- dhamki
- declaring and intention or determination to inflict punishment, loss, pain or other evil on another.

(476) THROWS things away

- thro (verb)
- fenkana
- to cause something to move out of your hand and through the air by quickly moving your arm forward.

(477) THUNDER storm

- thun-der-storm (noun)
- aandi-toofaan
- the very loud sound that comes from the sky during a storm, the sound that follows a flash of lightning.

(478) TIME

- tim (noun)
- samay
- the thing that is measured as seconds, minute or hours, days, years, etc.

(479) TIMIDITY

- ti-med (adjective)
- darpokpan
- shrinking from public attention, fear of facing a person or situation, feeling or showing a lack of courage or confidence.

(480) TORMENTS

- tor-ment (noun)
- pida
- severe physical or mental suffering.

(481) TORPOR

- tor-per (noun)
- mand
- a state of not being active and giving very little energy.

(482) TOUCH

- tech (verb)
- sparsh
- to put your hand, fingers, etc. on someone or something.

(483) TOUCHED, aversion to bring.

- tech (adjective)
- pareshaan
- disliked to having emotional feelings because you are grateful or pleased by what someone has done or said.

(484) TRANQUILITY

- tran-kwi-le-te (noun)
- shaanti
- peaceful, calm and undisturbed mind.

(485) TRAVEL

- tra-vel (verb)
- yaatra
- to go on a trip or journey, to go to a place and especially one that is far away.

(486) TRIFLES, seem important

- tri-fel (noun)
- choti chiz, bhi badi lagana
- a thing of little value or importance seems very important and useful.

(487) UNATTRACTIVE, things seem

- en-at-trak-tive (adjective)
- badasurat
- something that is ugly or unpleasant to look at.

(488) UNCONSCIOUSNESS

- en-kan-shes-nes (noun)
- behoshi
- it is a state of total insensibility, lack of responsiveness to people and other environmental stimuli.

(489) UNDERTAKES

- en-der-tak (verb)
- aarambh karna
- commit oneself to and begin.

(490) UNFEELING (see CRUELTY and MORAL Feeling)

- en-fe-lin (adjective)
- savendanavihin
- without kind or sympathetic feelings.

(491) UNFORTUNATE, feels

- en-for-che-net (adjective)
- durbhaagy
- having or marked by bad luck.

(492) UNFRIENDLY humor

- en-frend-le (adjective)
- amitr
- it could be out of haughtiness or could be due to total lack of sense, unfavorable or disagreeable.

(493) UNOBSERVING

- en-ab-zerv (verb)
- dhyan na dena
- failure or inability to act according to law, duty, custom or ceremony; unnoticing.

(494) UNREAL, everything seems

- en-re-el (adjective)
- a:vastvik
- everything feels imaginary or illusory or artificial or fake.

(495) UNSYMPATHETIC (see INDIFFERENT)

- en-sim-pe-the-tik (adjective)
- bedol
- one not having or showing a strict regard for what is right.

(496) UNTRUTHFUL

- en-truth-fel (adjective)
- beieemaan
- saying or consisting of something that is false or uncorrect.

(497) UNWORTHY, objects seem

- en-wer-the (adjective)
- a:yogy
- not good enough or appropriate to deserve something or someone.

(498) VACILLATION (see MOOD)

- va-se-la-shen (noun)
- a:nishchaay
- the inability to decide between different opinions or actions.

(499) VENERATION

- ve-ne-ra-shen (noun)
- sammaan
- it is highest degree of respect and reverence.

(500) VERSES, makes

- vers (noun)
- kavita
- make a poem or piece of poetry, which words are arranged in a rhythmic pattern.

(501) VEXATION (see IRRITABILITY and ANGER)

- vek-sa-shen (noun)
- chidh
- disturbed and uneasy person may fell the smallest occurrences troublesome and annoying.

(502) VINDICTIVE (see MALICIOUS)

- vin-dik-tiv (adjective)
- prati:karak:sheel
- inclined to seek revenge when hurt or insulted.

(503) VIOLENT, vehement etc. (see ANGER, RAGE, WILDNESS)

- vi-a-lent (adjective)

- hinsak
- using or involving the use of physical power to cause harm or damage someone or something.

(504) VISION (see DELUSION)

- vi-zhen (noun)
- nazar
- the mystical experience of seeing something that is not in fact present to the eye or is supernatural, a mental image produced by the imagination.

(505) VIVACIOUS

- ve-va-shes (adjective)
- prafoolit
- happy and lively in a way that is attracrtive.

(506) WAILING (see LAMENTING)

- wal (verb)
- shok purn
- express regret or disappointment about something to make a loud, long cry.

(507) WALKING

- wo-kin (noun)
- chalna
- move at a regular pace by lifting and setting down each foot in turn, never having both feet off the ground at once.

(508) WANDER, desire to (see RESTLESSNESS)

- wan-der (verb)
- ghoomna
- to move around here and there without any certain course or object in view.

(509) WANTS [something he knows not what (see CAPRICIOUSNESS)]

- wont (verb)
- aavashykta
- to need something.

(510) WASHING

- wo-shin (noun)
- dhulaee
- an act of cleaning something with water and soap.

(511) WEAKNESS (see PROSTRATION)

- wik-nes (noun)
- kamjori
- it is refers to loss of muscle strength and this is focused upon condition that can result in measurable loss of muscle function.

(512) WEARY of life (see ENNUI, LOATHING)

- wir-e (adjective)
- thaka-haara
- loosing the strength much exhausted, fatigued.
- this rubric is for those whose state is such that they've had enough of life as a whole, they feel as if they have been emotionally exhausted by demands of life and have no energy with which to continue to meet those demands.

(513) WEEPING, tearful mood

- wep-in (adjective)
- rona
- emotional, labial affect or emotional incontinence refers to a neurologica disorder characterized by crying.

(514) WELL, says he is, when very sick

- wel (noun)
- achcha
- speak good and feeling of okay even suffering from sickness.

(515) WHIMSICAL (see MOOD)

- hwim-zi-kel (adjective)
- vichit
- unpredictable erractic mood or actions.
- he will not listen to any one and will not budge an inch from his thoughts.
- playfull quaint or fanciful, especially in an appealing and amusing way.

(516) WHINING (see MOANING)

- hwinj (verb)
- shikayt karna
- to complain or protest in a childish or annoying way
- prolonged high pitched cry usually expressing a distress.

(517) WHISTLING

- wi-sel (noun0)
- seetee
- act of makes a very high and loud sound by blows air through mouth or any device.

(518) WICKED disposition

- wi-ked (adjective)
- shaitaan
- evil in principle or practice, acting contrary to moral or divine law.

(519) WILD feeling in head

- wi-ld (adjective)
- jangalee
- anger, rage , destructiveness feeling, need to do something irrationall.

(520) WILDNESS

- wi-ld-nes (noun)
- jangaleepan
- undomesticated; passion, lack of restraint, irrationality with strength.

(521) WILL

- wil (verb)
- marjee
- used to express desire, choice, consent or in negative constructions refusal.

(522) WITTY

- wi-te (adjective)
- parihaas; hazir jawabi
- power to amuse and express quickly.
- one amusingly clever in perception and expression.

(523) WOMEN, aversion to

- wu-men (noun)
- stri
- aversion to an adult female human being.

(524) WORK

- werk (noun)
- kary
- an activity that you do regularly especially in order to earn something as part of your life.

(525) WRITING

- writ (noun)
- likhana
- the activity or the way that you use written words to express your ideas or opinions.

(526) WRONG, everything seems

- ron (noun)
- galat
- a false sort of feeling where he declare everything as not good or not correct.

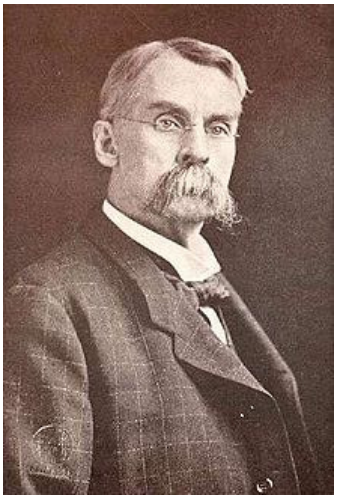
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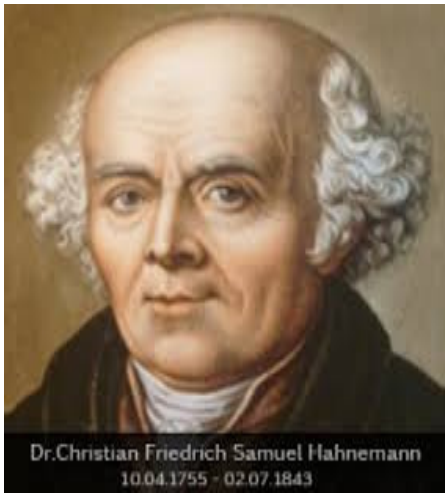
❖ ***"Your Parents can purchase a Pen for you, but only Your MIND can make them Proud."*** **-**EMPTY

- ***Thank you*** for getting me off the Cradle & stepping in the world of HOMOEOPATHY.

- "**M for Mind,** from My mind to Your mind, as a Learner of our holy HOMOEOPATHY" ☺

EMPTY's Homoeopathy





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