

MEANINGFULNESS *of* SOUNDS

“Every sound says something”

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P r e f a c e

The previously published book (Dhvani kā Abhiprāya Vishayaka Vijñāna - Theory of Phonosemantics) was in Hindi, and it was aimed at Indian readers. In that book, I propounded a universally applicable theory of phonosemantics explaining the semantic values of all important phonemes of IPA and Devanagari script. These semantic values were proved by applying them to 1400 words of Hindi and other languages.

After the publication of the book, and during the presentation of different papers in Chandigarh, New Delhi, Baroda, Dartmouth (USA), and Vārānasi, I received a lot of queries from different linguists. These queries were deeply discussed. I did not find anything which could not be answered. During discussions, I realized that some important and essential issues had been left out and remained unexplained in the previous book. It was important and essential to clarify these issues in the present book.

The present book is quite away from the mythological outlook and strictly confined to a scientific and pragmatic perspective. It contains answers to all the queries raised by different linguists. A separate chapter has been incorporated explaining the natural base of all languages. It is explained that the name of an object never depends on the construction of the object. It reflects the psychological feeling of an observer whose observations depend on his own physical, biological, psychological, and intellectual needs and capabilities. A model of phonosemantics is provided, where all possible feelings can be symbolized by a limited number of phonemes. Conversion from sound to psychological feelings is deeply analyzed with the help of the same model. Brief notes are given on reasons for differences in languages, the same name for different objects, the same object with different names, chain shifts of phonemes, patterns of intonation, and morphophonology. Animal and physical sounds are discussed in length. To make the concept clearer, a newly proposed hypothesis on the “evolution of languages” has also been added.

A universally applicable well-systematized theory is suggested in detail. On the basis of the theory, the semantic values of all important symbols of the IPA (International Phonetic Alphabet), as well as Devanagari, are provided. The theory may seem to be subjective to some readers, so to clarify the doubts, a phonosemantics dictionary is provided containing around 1100 words from 21 different languages (mainly in English). The book is written in English, but Hindi is also added wherever required.

Pramod Kumar Agrawal

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1.0 INTRODUCTION

1.1 NATURE AND PHONOSEMANTICS

Phonosemantics is a science that explains that every sound in this universe has a specific meaning allotted by nature. Under this hypothesis, it is believed that, as and when we speak or listen to any sound, we feel a corresponding emotion inside (figure 01). Our biological entity receives the sounds in the form of biological nerve impulses, which are converted into psychological feelings, and psychological feelings are further used for intellectual purposes. The correlation which explains the interconversion between physical sounds and psychological feelings is called phonosemantics. **Figure 1 - Phonemes and image**

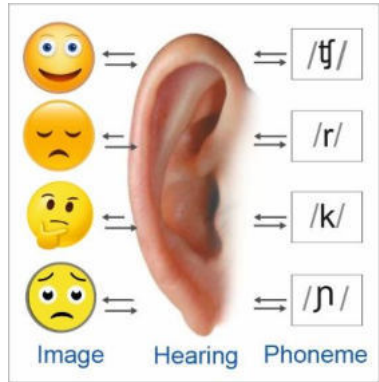


Figure 1 - Phonemes and image

Sound is a natural message - There are different types of energies of distinctive utility; the sound is one such energy. If sound had no utility, it would have ceased to exist long ago as the 'no utility' existence cannot exist. Secondly, the sound is a wave, made of two components; energy and message. It is a negligible quantity of energy; we can conclude that the basic purpose of a sound wave is to transmit messages, not energy. Thirdly, the sound has several variations like tone, stress, loudness, and other kinds of distinctiveness, and it is very clear that these variations are made to construct the message only. Surely the message can only be structured if these variations represent some specific meanings. In short, the sound has a specific utility for its existence, and this utility is nothing but to transmit a message, which exists within the variations of sounds, including distinctness of phonemes, tone, stress, loudness, etc. This logic sufficiently explains the base of phonosemantics.

It is a proven fact that sound existed on this earth before the evolution of human beings. If the sound was there, the utility was there as nothing can exist without utility. This indirectly proves that sound existed on the earth with its utility of transmitting messages. Messages can only be transmitted with semantic values.

It proves the presence of semantic values of sounds even before the evolution of human beings, and it further proves that the semantic values are allotted by nature, not by humans.

Physical entities receive a sound in physical format; biological entities receive it in biological format, and psychological entities (animal and human) receive it in psychological format. A human receives the sound in psychological format and converts it to an intellectual format.

Modes of communications - Animals communicate by different communication channels, such as gestures (different types of body movements), facial expressions, color changes, bioluminescent communications, smells, infra-red thermal radiations, seismic communications, electric signaling, emissions of light, and vocalizations (sounds). Each channel is made of a large number of signals. These signals are capable of evolving an individual language. We have sound language, smell language, body language, facial expression, language, etc. The same psychological feeling can be conveyed with the help of any channel of communication. For example, the ‘sound’ of /n/ and a ‘specific facial expression’ of ‘negation’, both signals can be used to convey the same psychological message of ‘negativity’. An animal can bark (sound language) or leave a specific smell (smell language) to express the same psychological message of ‘territorial clarification’. A ‘visual (ghost)’, a ‘facial expression (fearful)’, and a ‘sound (the cry)’ can be converted into the same psychological feeling of ‘fear’. A ‘visual (funny)’, a ‘facial expression (pleasure)’, and a ‘sound (laugh)’ can be converted into the same psychological feeling of ‘pleasure’. In this way, all types of physical signals made of any communication channel are converted and received as psychological feelings. And reverse to it, a specific psychological feeling can be expressed with any channel of communication. We know that As far as the animals are concerned, their purpose of communication is limited to biological and psychological fear and desire. They communicate psychologically in a purely natural way. As regards humans, it is extended to the intellectual level. Human uses these psychological interpretations for intellectual purposes.

Universally applicable unitary code - A biological body is made of different types of cells, and every cell is evolved and controlled by the same inbuilt code-named DNA. In the same way, the universe is made of different types of existences, and every existence is evolved and controlled by the same inbuilt

unitary code-named God*. In Indian mythology, it is called the ‘concept of non-duality’. In practical application, this unitary code is called science. All sciences are prototypes of this unitary code. Phonosemantics is also a science, which is applicable universally in the form of naturally provided unitary codec relationship between phonemes and their psychological feelings. Nature has provided an infinite number of correlations between psychological feelings and sounds. Out of which each species is allotted a specific set of correlations. It is a well-known fact that “*the overwhelming majority of animals are born knowing how to speak their specie’s language. It doesn’t really matter where those animals are born or raised because their speech seems to be mostly imprinted in their genetic code.*”^[1]. Humans are also animals of the same species, having imprinted human language in their genetic code. Just like other animals, they also have an inbuilt capability to understand psychological communication with facial expressions, body language, and vocalization. We have physical signals of laughing, weeping, shouting, and crying; all can be understood without learning any language. This statement is true up to psychological communications.

Structure of existence – All existences are made in accordance with a ‘unitary’ code. In Indian philosophy (not spiritual), we have defined God as ‘existence’; here, the ‘existence’ does not mean the object; it is the reason for being existing. Every existence possesses the same ‘code’. In Indian mythology, we have lots of indirect fumes explaining the disintegration of the ‘existence’. The human being is also an existence itself. Philosophically, it is not possible for a human being to understand the unitary code of existence because one cannot understand one’s own creation. Yes, a part of this unitary code can be decoded, and a structure of existence can be explained in a systematic divisible format (Figure 40). The structure of existence is constituted in such a way that the composition of all ingredients evolves a living entity. Every component of existence represents a specific part of life. Here the word ‘life’ can be used for all types of life, including cosmological, physical, etc. And these specific parts are represented by a specific sound. The same part of different existences is expressed in a displaced way. For example, hunger (biological want), need (psychological want), and curiosity (intellectual want) all have the same root meaning, hence possess the same place in the structures of all levels of the world.

**Note - Please refer to glossary for ‘God’ and other words with special meanings.*

1.2 UTILITY OF PHONOSEMANTICS

Finding root meanings of words - The most important word in this universe is ‘God’. What does it mean? According to phonosemantics, the meaning of /god/ is “*existed existent of the acceptability of clarity*”. In other words, it is “*acceptability towards the reality of existence*”, not what we assume it as the “supreme power of this universe”. This meaning is all the way different from what we believe today. In Hindi, ‘religion’ is called as /d̪ʰəlm̪/. It has phonosemantic meaning as ‘duty’. Due to ignorance of the real meanings, the entire society has diverted itself towards ‘prayer to God’ in place of ‘performing duty’. The core meaning of the word father /fa:ðər/ is “*involvement in [expressed] submission of encouragement (unconditional approving entity)*”; “प्रोत्साहन (बिना शर्त अनुमोदन इकाई) के प्रस्तुत [व्यक्त] करने में संलिप्तता”, which explains the psychological definition of the word ‘father’. The priest is also called father because it satisfies the core definition of the word. But in practice, the word ‘father’ is used for the biological father. This wrong interpretation keeps us away from knowing the responsibility of the actual father. Father should provide psychological support to the child’s activities. The meaning of the word ‘water’ is “*involved in the occupation of acceptable availability of invisible expression*; अदृश्य अभिव्यक्ति की स्वीकार्य उपलब्धता की प्रवृत्तता में संलिप्त”. The meaning suggests that water is ‘invisible’, not ‘liquid’ as we presume.

Understanding ancient Indian literature - We have our traditional philosophical scriptures such as the *Vedas* (वेद), the *Upniṣads* (उपनिषद्), and the *Brāhmaṇas* (ब्राह्मण), which reveal the basis of our ultimate philosophy regarding *Brahma* (existence)^[2]. These scriptures are complicated and have to be understood beyond any reasonable doubt. Most of the schools, relying on *śabda pramāṇa*, have used grammar and *niruktam* (निरुक्तम्) as basic tools to analyze the ‘words’ (*śabda* शब्द) used in these scriptures. It seems to be insufficient because we have a large number of words which are not available in any language of this world. The *Vedas* are said to be the message of God, supposed to have been directly revealed, and are thus called *śruti* (what is heard). It is a *śruti* (heard), so ‘sounds’ are important, not the words. And hence phonosemantics is the only possible way to understand these philosophical scriptures^[3].

We are taking an example from *R̥gveda* (1-164-46). The *śruti* states:

*indram̐ mitram̐ varuṇam̐aghniṁmāhuratho divyaḥ sa suparṇo gharutmān |
ekam̐ sad viprā bahudhā vadantyaḥniṁ yamaṁ mātariśvānamāhuḥ ||*

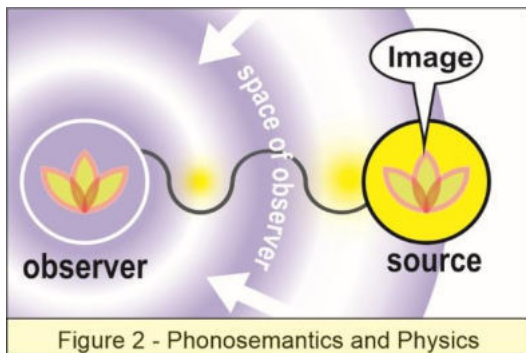
According to phonosemantics, its meaning is “*perception flows in the memory with eagerness and feeling. Perception is an established heavenly expression made of Indra (इन्द्र) that is ‘active involvement’, mitra (मित्र) that is ‘offering appearance’, varuṇa (वरुण) that is ‘acceptable in belief’, and agni (अग्नि) that is ‘curiosity’. The maṅtra (मन्त्र) further states that memorizing is done by strengthening observation by visible proof, curiosity, and practice’*”. The *maṅtra* (मन्त्र) evolves psychological procedure of perception. Indirectly, it also explains the evolution of languages.

Understanding environmental phenomena - The same object is observed in different ways at different places. For example, in England, the object ‘father’ pronunciation denotes “*involvement in submission of encouragement (unconditional approving entity)*”, whereas in India, the corresponding word /*रि॒ता*/ denotes “*entity offering towards conditional approval*”. For an English son, there is no obligation or condition (restriction and protection) for approval from his father, but for an Indian son, the equation differs. He shoulders more responsibilities towards his family, along with the approval of his father.

The object ‘air’ is the same everywhere, but its pronunciations are different. In England ‘air’ is called /*æə(r)*/ {*involvement of indication*}, in France ‘air’ is called /*ɛr*/ {*involvement in outflow availability*}, in India ‘air’ is called /*həuə*/ {*hidden entity of physical existence*}; therefore, we can say that for ‘air’ as an object, ‘*indication*’ is important in England, ‘*flow*’ is important in France, and ‘*invisibility*’ is important in India. Three languages define the same object in three different ways. All follow phonosemantics. This shows differences in the cultural trends and environmental conditions of different countries.

Correlation with psychology and physics - The “Concept of non-duality” states that all the theories available in the universe can be placed on a common platform and can be inferred as parallel. By applying the universal code, we are in a position to answer many unanswered questions relating to physics, psychology, and cosmology. Take an example: phonosemantics says that the extreme of /*k*/ (consciousness) can be read as a lack of strength or courage. In psychology, extreme diversion towards consciousness can create fear in mind. In

physics, the waves of long wavelength can be used for transferring messages and its extreme also can create horror in listening. Red color (long wavelength)



creates horror, and blue (shorter wavelength) produces pleasure and is so used in traffic lights. Four poles /ŋ ɲ m n/ of phonosemantics represent the four vectors of electromagnetic waves. And the fifth one, which is, (ŋ) represents time. The phonosemantic meanings of these phonemes can help us to

understand the electromagnetic wave in more detail. Phonosemantics explains the interaction between ‘vibrations’ and ‘support philosophically’. Physically, it is electric energy; biologically, it is body power, psychologically it is courage, and intellectually it is confidence. All these phenomena can be easily explained by understanding the semantic values of /ʃ ʃʰ ɖ ɖʰ ɲ/.

We know that light emitted by the sun (star) reaches the earth (hole) in eight minutes. According to phonosemantics, the ‘star’ never throws the light (figure 02); it offers the light. The earth acquires it with speed ‘c’ in its own (earth’s) space. That is why the speed of light is always measured constant irrespective of the speed of the observer or the object. This explanation resolves almost all the paradoxes relating to the theory of general relativity proposed by great Albert Einstein.

Creating an international language - We have many languages in the world. There is one thing which is common. That is, all languages are based on nature. Nature provides a common platform where all languages take their shape. Of course, the development of all languages depends on their respective social values and geographical situations. Today, the world is coming closer and closer. Social values are also coming closer; the differences are diminishing. The development of science is taking place all over the world. Therefore, we have an opportunity to craft a new international language. If the new language is closer to the structural code of existence, our inner instinct will be able to correlate the language with psychological feelings easily. We can craft a language through which

we can ‘feel’ the articulation. We can use similar words for parallel properties of physical, biological, and psychological existences. For example, phonosemantics states that the word ‘mass’ is an “*expression of existent stored*”. The quantum of physical substance is called ‘stored masses. The quantum of biological substance (stored fat) is called ‘*mās*’ (मास in Hindi). The quantum of psychological substance is called ‘stored feelings’, and the quantum of intellectual substance is called ‘stored knowledge’. Perhaps we can use the same word (mass) for all types of existence. The word can be used as *phemass*, *biomass*, *scymass* and *intlemass*, for physical, biological, psychological, and intellectual mass, respectively. Computers can understand these types of words easily.

Understanding animal language - Sometimes, our pets

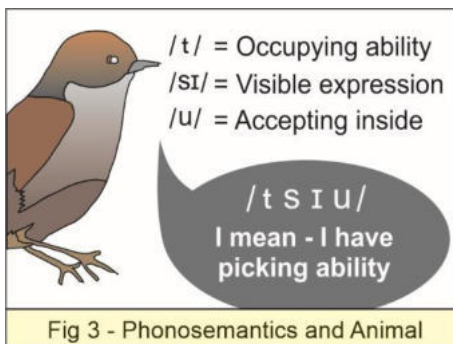


Fig 3 - Phonosemantics and Animal

(psychological entities) want to communicate with us, but we cannot understand them. It is wrong to presume that “no message has been transmitted by the pet”. Although they are not concerned with any intellectual message, they try to convey to us their psychological feelings. We, as humans, belong to different species,

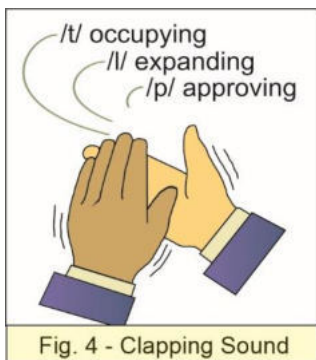
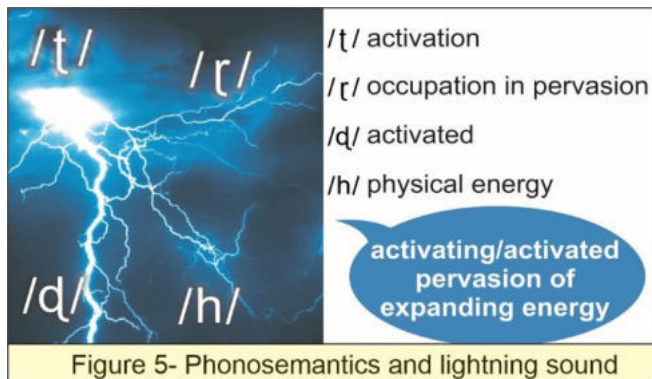


Fig. 4 - Clapping Sound

hence cannot understand them. Similarly, the sound of the newborn child is also not understandable to us. However, sometimes the mother is able to understand the communication. It is due to their natural and similar perceptibility. Take the example of ‘clapping’. It is a mixed sound of /t+p+//. /t/ denotes activation (occupying), /p/ denotes approval, and // denotes available expansion. The composite meaning of clapping comes out to be “approving

the expansion of the activity”. We can well understand that “we clap if someone has done a good job”. We encourage (expand) him by approving his activity. The sound of clapping is approved all over the world from the same perspective. We express our psychological feelings with the task.

Understanding a physical sound - We cannot decipher what the physical objects communicate with each other. However, the intellectual explanation of the same cannot be denied. We can hear the sounds of rain, lightning (fig. 5), waterfall, and storm. And we have specific sounds for specific occurrences all over the world. The sound of a waterfall /tʃ/ conveys the specific message of



“liveliness (deriving power) with obstruction (at the ground)”. In other words, it gives us a message that “you can derive power (electric generator) by obstructing the flow of water”. We are still

unable to understand how the other physical objects hear it. It is found that animals have the ability to listen to more sensitive sounds and the ability to understand them more precisely. Physical objects do not have any psychological phenomenon. They simply express what is actually happening. As human beings, we can interpret these sounds within our intellectual definitions. Take the example of a water drop falling on the floor or a surface. We have two sounds. The first sound is /t/ showing the acceleration of water molecules in the opposite direction, and the second sound is /p/ showing the “accommodation by the floor”. The composite sound is /t+p/. Louder sound towards /t/ denotes more activation, and louder sound towards /p/ denotes more accommodation. We have an opportunity to evaluate the hardness of the floor.

Understanding biological sounds - We are unable to hear what the vegetation (biological entities) tries to communicate. This is because of not having the right instruments. There are some examples where biological illnesses are treated with the help of music. It is a proven fact that our listening organs are made of a biological medium that converts physical sounds into biological impulses and transports them to the psychological chamber of our mind. This proves biological listening and speaking in the human itself. Heart’s respiration, tinnitus, and strained muscles are live examples of biological sounds. The sound of sneezing /tʃi:/ can be explained as “outflow of the existent in the

obstructed derivation of energy ऊर्जा की बाधित व्युत्पत्ति में विद्यमान की बहिर्वाह”, which itself explains the reason for sneezing. In India, articulation of some root *mantras* is used to treat some psychological problems.

Phonosemantics and music - Music does not have any direct relationship with phonosemantics, but it has a strong footing in the same unitary code. Please refer to the model of existence (fig.40 on page 53). Submission of music can be placed at the ‘star’ of the model. Acquiring or listening can be placed at the ‘hole’ of the model. Music flows from ‘star’ to ‘hole’ in two ways.

Firstly, ‘tone’ flows from ‘diversity’ to ‘logic’ through ‘bright’ (refer fig. 45, 48), provoking ‘consciousness’. Secondly, ‘rhythm’ flows from ‘intensity’ to ‘belief’ through ‘dark’ (refer fig. 45, 49), provoking ‘liveliness’. With the knowledge of phonosemantics, we can evolve different types of emotions. The impact largely depends on the musical instrument too. The instrument producing higher fundamental frequencies (F0) produces exposure and cheerfulness, and the instrument of lower F0 produces seriousness in feelings.

Background effects - Have you ever thought that the sound /ŋ/ [ज] denotes a lack of strength, in other words, a sense of fear. This sound is useful as background sound for a horror film. The sound /ŋ/ [ङ] is generally useful for dynamism and spirit and represents bravery in action films. Sound // [ल] can be generally used where we want to show the expanding space in space movies.

Different sounds have different emotions and can be used for different types of requirements.

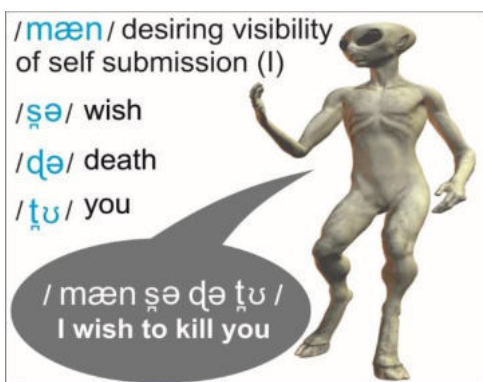


Figure 6 - Phonosemantics and aliens

Communication with aliens

– We have a huge universe. We do not believe in the presence of aliens. But in case they exist, what shall we do? There are two possibilities. We can talk to them either by color or by sound.

We still do not know anything

about the color language. Therefore, we will have to talk through sound. Aliens must also be creatures of the same nature and must support the same phonosemantics; perhaps we can talk to them.

1.3 LIMITATIONS OF PHONOSEMANTICS

Artificial articulation - The unnatural or artificial (fabricated) articulation or naming may give us confusing meanings. My parents gave me my name, 'Pramod'. I myself may not be 'Pramod' according to phonosemantics. A unit of energy is a joule, which is the name of a scientist named J.P.Joule. The word 'joule' may not satisfy the quantity of energy.

The difference in vocal organs - Vocal organs of all human beings are different. The Indians can pronounce the sound /r r r /, and the English can pronounce the sound /r r r /. There is a difference between /r/ and /r/. Incapability to pronounce certain consonants or vowels causes confusion in pronunciations. If we mispronounce them, they can represent different semantic values. IPA^[4] has its own limitations. We cannot pronounce mixed consonants and vowels. Our vocal cord has the capability to pronounce only limited frequencies.

The difference in listening organs - An Indian cannot understand the Sindhi sound /ʃ/ (*clear expression*), which is very near to the English / Hindi sound /g/ (*clear*). One can misinterpret it. Our listening organs have limitations to discriminate between these two sounds. This incompetency in hearing differs from person to person. There are many sounds which humans cannot hear. Some animals have more sensitive organs to listen.

Different prepositions - While explaining the meaning of a word, every phoneme has its own individual meaning. To define the word, we have to join these individual meanings with some appropriate prepositions like 'to', 'with', 'of', 'towards', 'in', 'for', etc. The difference in a proposition can change the complete meaning of the word.

Multiple meanings - Each sound has a psychological feeling. Each feeling is convertible into a number of intellectual meanings. For example, sound /n/ represents 'desire to have'. That can be converted into 'acquiring capability' or 'emptiness' too. While applying phonosemantics, only one meaning will be applicable. It is very difficult to justify the application of the correct meaning.

Composite sounds - We have many human languages, where we use lots of composite sounds. The semantic values of these sounds can only be derived by

disintegrating these sounds into basic sounds. To understand them in disintegrated format is still more difficult. We still don't have any advanced computer, which can disintegrate the composite sounds of animals and physical objects.

Mixed phenomena - Our languages are mixed phenomena of intellectual and psychological expressions. A word may be denoting any one of the above. Phonosemantics can never clear whether the word represents an intellectual meaning or psychological meaning. Sometimes it may denote cosmological or physical meaning too.

The psychological effect on pronunciation - All human-sounds are associated with psychological sounds, which resemble animal sounds. For example, 'need for physical achievement' adds a sound /h/ in the pronunciation. Eagerness can add a nasal effect in the pronunciation. We cannot filter these psychological traces out of these human sounds.

The historical meaning of words - Phonosemantics never defines the word. It explains the historical meaning of the word. We cannot explain the prevailing meaning of the word; we can just explain the psychological feelings faced by the historical observers who designed the word.

Other ingredients - While pronouncing a sound, apart from any phoneme, we have tone, stress, intonations, and loudness. Phonosemantics still has not clarified the impacts of these variables. We have a lot of questions from modern linguists, mostly based on historical linguistics. Answering their questions is not an impossible task, but it is difficult. The phenomena can be explained by expanding the time segment of any act. The movements of the past from the future through the present can explain many things.

Historic languages – We have a long history of the development of languages. The development period of languages is in between 30000 and 100000 years ^[5]. Words were developed in different circumstances. And presently, we are using these words from a different perspective.

We are trying to convert the vocal gesture into useful meaning. In this way, it may seem to be an incomplete science. Science is always incomplete. We are working at a very early stage of phonosemantics. We have yet not developed any phonosemantic grammar, where we can tune-up many limitations explained above.

2.0 HISTORY OF PHONOSEMANTICS

2.1 SUMMARIZED HISTORY

The earliest indications of Phonosemantics were found in the ‘*Vaidik*’ period (before 1500 BC) in India when ‘*vāk*’ was defined as speech. The interpretation of the ‘*Vedas*’ (oldest available philosophical approach in India) was very important and a complicated challenge for the philosophers. The ‘*Vedas*’ were not written documents. These were kept intact by the listening and memorizing process. These were treated as basic knowledge about this universe. The maximum number of words used in the ‘*Vedas*’ was not available in any language. It was believed that the ‘sounds or phonemes’ were important, not the ‘words’. A lot of work was done during that period to realize the semantic value of phonemes. However, all that was lost with the passage of time. At present, we do not have any trace of the researches carried out during the period.

The first name we have on this subject is that of ‘**Yāska**’ (700B.C.), who developed a *vaidika* dictionary named ‘*nighaṅṭu*’ and tried to explain different words. His work is called ‘*nirukta*^[6]’. Curiosity about this subject is also reflected in the ‘*upniṣadas*’, where the ‘*ṛṣis*’ [ऋषि] tried to connect the formation of this universe with sounds. According to **Max Muller**^[7] “The mute consonants represent the earth, the sibilants the sky, and the vowels the heaven. The mute consonants represent the fire, the sibilants the air, and the vowels the sun. The mute consonants represent the eye, the sibilants the ear, and the vowels the mind. (*Aitareya Aranyaka*)”. **Pāṇini**^[8] (400 BC) brought to light around 4000 ‘*dhātu*’ (roots of words) with his super developed inner instinct. *Dhātu* can be defined as the root and smallest part, representing the basic explainable meaning of a word. Although this is not scientifically proven, it is amazing to know how accurate he was. For example, the ‘*dhātu*’ /दध् **ddh**^[9] was evolved as “*indicating the biased*” by Pāṇini, and our theory explains it as “*presented the biased*”. /ददि **uḍḍi** was evolved as “*respecting,*” and we explain it as “*towards offered (respect) from inside*”. /दक **ṭk** was evolved as ‘*satisfaction*’ by Pāṇini, and we explain it as “*pleasure*”

(consciousness towards achieving liveliness)”. These examples prove that Pāṇini was the owner of great inner instinct and had great visualizing power and could talk with nature. We have checked a number of *dhātus* and found a real correlation between the meaning provided by Pāṇini, and the meaning described by this theory. The work of Pāṇini was completely based on the psychological interpretation of natural perceptions. Sanskrit, which is said to be a scientific language, largely depends on this *dhātus*’.

This was the period when India was said to be the ‘golden bird’ on the planet. The **Purāṇas** (believed to be the philosophical approach towards human evolution) are very important philosophical documents, explaining ‘**Brahma**’ (Existence / God) with the help of interesting stories. It is amazing to know that the **names** of the characters adopted in the *Purāṇas* are just according to their behavior revealed in the stories. These names can be easily explained with the help of the theory explained in this book.

The Indian tradition of phonosemantics is limited to the meanings of ‘words’ or ‘*dhātūs*’, and never touches the phonemes. Apart from India, we have a long trail of researches relating to sound and nature. The following history is summarized from the paper of Margaret Magnus with the title “What’s in a word - Study of phonosemantics^[9]”.

The first work that took a more modern, critical approach to the subject was *Plato’s Cratylus dialogue*. In the first half of the dialogue, **Socrates** argues with **Hermogenes** - a proponent of the Conventionalist Overgeneralization – that’s the foundation of the word ‘semantics’ must lie in phonetics: “*That objects should be imitated in letters and syllables, and so find expression may appear ridiculous, Hermogenes, but it cannot be avoided -- there is no better principle to which we can look for the truth of first names.*” He then goes on to provide a number of examples (**Plato** stated that the letter ‘L’ symbolizes softness) of phonosemantic correlations, none of which are so complete that they can be said to constitute proof or even particularly strong evidence. In the second half of the dialogue, Socrates argues against Cratylus -- a proponent of the Naturalist Overgeneralization -- trying to tone down his extremist view as well. In 1976, **Genette** suggested that Socrates’ observations were not trivially mistaken, nor was he in fact, contradicting himself. Rather, he was merely stating that neither extremist view could be wholly maintained.

In 1653, according to Genette (1976), **John Wallis** published a list of English phonesthemes in his *Grammatica Linguae Anglicanae*. Included in the list, /wr/ shows obliquity or twisting (*wry, wrong, wreck, and wrist*), /br/ shows breach or loud spilling apart (*break, breach, brook*), and /cl/ reflects adherence or retention (*cleave, clay, climb, close*). He argued that /sp/ indicates dispersion, middle /ar/ represent high pitched cracking, /k/ sudden interruption etc.

In the modern age, in 1689, **John Locke** wrote an essay called “*An Essay on Human Understanding*”. His argument was that “*if there were any connection between the sound and the ideas, then we would all be speaking the same language*”. After that, **Gottfried Wilhelm Leibniz** gave us a book “*New Essays on Human Understanding*”, giving point to point critique of **Locke’s** essay. In it, he responds: “*We cannot claim that there is a perfect correspondence between words and things. But signification is not completely arbitrary either. There must be a reason for having assigned this word to that thing. Languages do have a natural origin in harmony between the sounds, and the effect is impressed on the soul by the spectacle of things. I tend to think that this origin can be seen not only in the first language, but in the languages that came about later, in part from the first one, and in part from the new usages acquired by man over time and scattered over the surface of the earth*”.

In 1765, **Charles de Brosses** wrote “*Traité de la Formation Mécanique des Languages*”, in which he argued, “*that there existed a perfect language which was ‘organic, physical and necessary’*”. In this universal language, the sound conformed wholly to the meaning of the words. In 1775, **Antoine Court de Gébelin** wrote “*Origine du Langage et de l’écriture*”. Like Cratylus, he took the position that “*all semantics is imitation*”. In 1808, the young **Charles Nodier** produced his “*Dictionnaire des Onomatopées*”.

Overgeneralization predisposes the view that some languages (most frequently his own native tongue) more truly exhibit this 'perfect' sound-meaning correlation than others.

Throughout the 18th and 19th centuries, many philosophers, poets, writers, and hermetic expressed sympathy or evidence for the Phonosemantic Hypothesis. These include Alexander Pope, Emanuel Swedenborg, Novalis, Johann Wolfgang Goethe, Honoré de Balzac, Ernest Renan, Ralph Waldo

Emerson, Victor Hugo, Henry David Thoreau, Rudolf Steiner, Lewis Carroll, Joseph von Eichendorff, Arthur Rimbaud, and Marcel Proust. In 1836, **Wilhelm von Humboldt** established three kinds of relationships between sounds and ideas. **Otto Jespersen** wrote: *“Is there really much more logic in the opposite extreme which denies any kind of sound symbolism (apart from the small class of evident echoisms and ‘onomatopoeia’) and sees in our words only a collection of accidental and irrational associations of sound and meaning? ...There is no denying that there are words which we feel instinctively to be adequate to express the ideas they stand for.”*

In 1916, a book *‘Course in General Linguistics’*^[10] was published by *Charles Bally* and *Albert Sechehaye* on the basis of the lectures given by *Ferdinand de Saussure* at the University of Geneva between 1906 and 1911. He stressed examining language as a static system of interconnected units. According to *de Saussure*, there is a difference between ‘signified’ and ‘signifier’, but both are psychological terms. He acknowledged that ‘sign is arbitrary’, but with certain conditions.

In 1949, **Dwight Bolinger** published *“The Sign is Not Arbitrary”* and supported the view that there is a relationship between sounds and ideas. In 1963, **Ivan Fónagy** established the relationship between phonemes and metaphors. According to Fónagy, for example, nasal and velarized vowels are quite generally considered 'dark', front vowels as 'fine' and 'high'. Unvoiced stops have been considered 'thin' by European linguists, whereas the fricatives were labeled 'raw' and 'hairy' by the Greeks. **Hans Marchand** gave a long list of phonesthemes and tried to visualize the meanings in his own way. For example, *“/l/ at the end of a word symbolizes prolongation, continuation”* or *“nasals at the end of a word express continuous vibrating sounds”* [Both inferences are proven correct as per our theory]. In 2001, **Margaret Magnus**^[9] presented her thesis on the subject with possible detailed correlations between phonemes and meanings.

A lot of work has been done, but mostly on a trial and error basis. In spite of having strong belief of correlation between nature and sound, we could not get any clear picture describing relationship between phonemes and meanings. Today, it is largely believed that languages are arbitrary and are not connected with nature. The book - *“Dhvani kā Abhiprāya Vishayaka Vijñāna - Theory of Phonosemantics*^{[11]”} may be considered the first positive approach on the subject.

2.2 REASONS FOR BEING UNSUCCESSFUL

We had strong reasons, we had worked so hard, but no fruitful result could be achieved. This failure may have been caused because of the following reasons:

Correlation with the method of speaking - It is largely believed that the meanings of sounds mainly depend on the articulation techniques. Under this hypothesis, it is believed that the semantic values always depend on the sounds coming from the throat, teeth, or tongue, etc. This belief is not true. Our vocal cord is just an instrument. It is not the ‘reason’ of sound. The reason is hidden somewhere in our nature. If we want to express our emotions, the vocal organ may be the most suitable and important organ, but it is not the only one. Other parts of the body also play an important role and transmit the message too. We can transmit a message by clapping, by beating drums, and by gestures. Of course, we have an oral cavity to express sounds, but this cavity is not made exclusively for the purpose of speaking. We eat through our mouths and also breathe through our mouths. Thus we cannot conclude that mouth is for the sole purpose of speaking. Secondly, we can have sounds from an amplifier, where no biological organ is available. All physical sounds are produced without using the mouth, and still, they have meanings.

Trial and error method - Phonosemantics is a natural phenomenon. It must be based on some systematic theory. We have done a lot of work on the “correlation between the form of a word and its meaning”. The process is based on the application of phonesthemes on the trial and error method. Hence, we cannot get definite results, but an approximation can be drawn out with this exercise. Magnus has done appreciable work in this field. A lot of work has been done on phonosemantic matching. All are on the basis of the trial and error method. It has

the same drawback that it is not supported by any systematic theory.

Inclination towards the first syllable - While adopting the trial and error method, sometimes, we tend to keep our attention towards the first syllable. This is not a scientific method. ‘Lost’ and ‘lot’ cannot be taken in the



same boat. ‘Penalty’ and ‘pleasure’ are quite different. The complete meaning of the word can be explained only by reading the complete word. And that can only be done by understanding the meanings of all the phonemes separately.

Grammar - Grammar can be defined as the analyzer of a language. It simplifies the morphemes, words, and sentences and analyses the expressions coming out. Even then, it cannot be defined as the reason for a language. Every language has a different grammar, but every language has the same phonosemantics. Science is a universal truth, and so is phonosemantics, but grammar cannot be defined as a science. Phonosemantics is nature itself, which was available long before the evolution of man. And grammar is the explanation of languages made by a human. Phonosemantics is the area of philosophy, connecting vocal gestures to psychological feelings, nothing to do with languages, Whereas grammar is an area of a language. Phonosemantics can be used to analyze animal and physical sounds, where no grammar can make it possible.

Defining the object - While going through history, you will find that most of the philosophers intended to believe that nature has itself given a name to all objects. As per Socrates: *“Well, if any one could express the essence of each thing in letters and syllables, would he not express the nature of each thing?”* That was an inappropriate approach. Nature has not given any name to any object. The naming of the object is always done by the observer by observing the object within his own limitations of physical, biological, psychological, and intellectual needs and availabilities. The object is not important. The perception is important. The observer just makes out the appearance, selects the important parts of it, converts them into psychological feeling, and puts in phonemes. The naming of any object does not represent the ‘existing essence’; it represents the ‘observing essence’. The ‘existing essence’ may be common for all observers, but the ‘observing essence’ may differ from person to person. It is because all individual observers are bound to observe the object within their own limitations.

The linguists' approach - Phonosemantics is purely a philosophical subject and provides a relationship between sounds and their psychological representations. The philosophy of languages starts from morphemes and has nothing to do with sounds (figure no 09). Unfortunately, the subject comes under the category of “linguistic science”. As a result, the linguists were always involved in this subject. And they kept us dragging into an inappropriate direction.

2.3 OBJECTIONS FROM LINGUISTS

Language is a medium through which two entities convey their thoughts. First of all, the thoughts are organized in a formulated (logical belief) format, thereafter these formulated formats select phonemes, and after selection, these phonemes are expressed. This expression, or pronunciation, which carries some meaning with it, is called a language. Here the question arises whether the selection of the phoneme is natural or it is arbitrary. This is a long and historical debate, still unresolved. We are discussing here some of the important issues.

Message carrier - Sound is a wave made of two vectors: energy and message. With a negligible amount of energy, it can be concluded that nature has made the sound for the purpose of transmitting messages only. It is a proven fact that sound existed on this earth before the evolution of human beings. If the sound was there, the utility was there. As nothing can exist without utility, this indirectly proves that sound existed on the earth with its utility of transmitting messages. Messages can be transmitted with semantic representation only. It proved the presence of semantic values of sounds even before the evolution of human beings when no arbitrariness was possible.

Animal interactions and vocal gestures – Two animals of the same species from different countries can interact with each other. They convey messages by using different capabilities of their bodies. Different types of ear-movements, eye-movements, and tail-movements convey different types of messaging. Both the message observer and the message provider never have to learn any gesture language anywhere. There is an inbuilt sign language in all the animals (including humans) imprinted by nature directly. All animals (of the same species) in this world select the same gesture for the same idea. We cannot say that these gestures are arbitrary.

Vocalization is also a gesture. It is just like the other outflow expressions of body movements, facial expressions, and leaving smells, etc. “Uttering a specific phoneme” and “moving the tail in a specific manner” are two different forms of the same process. If other gestures have specific inbuilt meanings, vocalization must also have the same property. Hence, vocalization cannot be said to be arbitrary.

Some of the animal vocalizations are hiss, growl, chirrup, bleat, grunt, meow, moo, cluck, caw, coo, pipe, squawk, bark, woof, bray, trumpet, croak, neigh, roar, hoot, scream, oink and howl. Many studies are being carried out on vervet monkeys, who warn their group about different threats by making different sounds. Chimpanzees use different ‘words’ in reference to different foods. The expressions of these animals cannot be termed arbitrary. It is also observed that two animals of different species can understand the expressed emotions up to some extent. Psycho-logically, we are also animals. We can understand laughing, weeping, excitement, anger, etc. All this is psychological messaging. As regards intellectual messaging, we have a lot of arbitrariness because we have a lot of intellectual purposes.

Representation of psychological feelings - Conversion of psychological feeling into phonemes was taking place 30000 to 100000 years before today. It was the time we were half-animal and half-human and had a higher capability to convert different (sound, visual, smell, etc.) signals into psychological feelings. Animals are more efficient at converting physical signals into psychological feelings. It was very easy for us to convert any visuals or sounds into a psychological message because we were just like animals. As of today, we have ready-made words available to us, and conversion is not required. We are no more animals today and hence have lost the capability to convert feelings into sounds.

The naming of objects - The following are the available historical dialogues between Socrates and Hermogenes, which have been taken from the thesis of Margaret Magnus ^[12]

Socrates: *Imagine that we have no voice and no tongue, but want to communicate with one another. Would we not imitate the nature of the thing: lifting the hands to heaven would mean lightness and upwardness. Heaviness and downwardness would be expressed by letting them drop to the ground.*

Hermogenes: *I do not see that we could do anything else.*

Socrates: *And when we want to express ourselves with the voice or the tongue or the mouth, the expression is simply the imitation of what we want to express.*

Hermogenes: *I think it must be so.*

Socrates: *Nay, my friend, I am inclined to think we have not reached the truth as yet*

Hermogenes: *Why not?*

Socrates: *Because if we have, we shall have to admit that people who imitate sheep or roosters or other animals are naming that which they imitate.*

Hermogenes: *Quite so... But I wish you could tell me then, Socrates, what sort of an imitation is in a name?*

Socrates: *In the first place, I would say it is not a musical imitation, although that is also vocal, nor is it an imitation of that which music imitates. In my opinion, that would not be naming. Let me express it this way. All objects have sound and figure, and many have color... But the art of naming does not appear to be concerned with imitations of this kind. The arts which have to do with them are music and drawing. Again, is there not an essence of each thing just as there is color and sound? And is there not an essence of color and sound as well as of anything else?*

Hermogenes: *I should think so.*

Socrates: *Well, if any one could express the essence of each thing in letters and syllables, would he not express the nature of each thing?*

According to Dr. Magnus, “*this dialogue raises all the major issues that run through the ensuing literature on the arbitrariness of the sign. The essential nature of the correlation does not lie in mere imitation or onomatopoeia. But it is an imitation of sorts -- an imitation, Socrates claims, of the essence of the thing to which the word refers*”.

Dr. Magnus made the remark: “*It’s pretty clear why modern science is not very happy with the notion of looking for the essence of a word or thing. Worse yet, Socrates proposes to mimic this abstract ‘essence’ of a concept or material thing in a completely different medium -- that of sound. It’s hard to imagine what the essence of a ‘chair’ is, and harder still to imagine how that chair-essence might be represented as a sound. It makes no sense that different cultures would elect to use completely different sounds to mimic this one essence unless one of the cultures is right and the others are wrong*”. We feel a little misunderstanding between the two. When Socrates talks about ‘essence’, he talks about the ‘existing essence’, not the ‘observed essence’. The ‘existing (photographic) essence’ of ‘chair’ may be the same for different cultures, but the ‘observed (psychological) essence’ may not be the same. The same chair can be observed as ‘place for a rest’, ‘furniture’, ‘decoration piece’, ‘wooden structure’, ‘brown colored object,

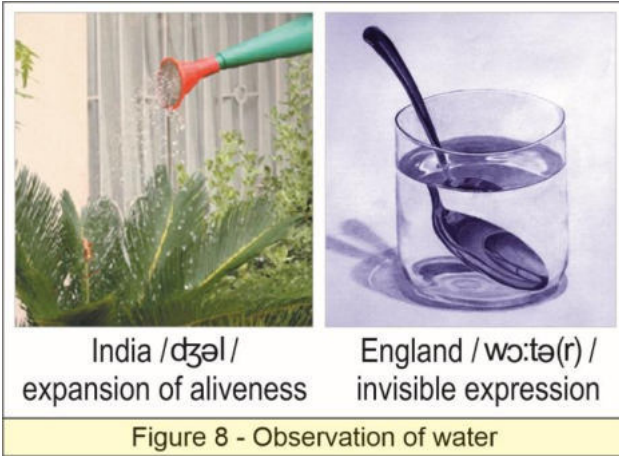
etc. The naming of objects according to their scientific descriptions, is just impossible. Scientifically every object has infinite properties. We feel a little mistake from the Socrates side that he used the word ‘essence’ in place of ‘part essence’ because a person always observes the object partly (out of infinite properties), that is, according to his needs and preferences, by ignoring the others. Another person can observe the other part of the same object and can name differently. **Nature never gives any name to any object.** It is the observer who perceives the image within his own physical, psychological, and intellectual stimulation frames up the name on the basis of his psychological feelings.

According to linguists, “*the name 'dog' is arbitrary, and it has nothing to do with the 'concept of dog', except that a speech community has agreed that this name represents that conceptual meaning*”. The ‘object (dog)’ has infinite existing parameters and hence cannot be defined. Even then, it is not *arbitrary*. The naming is based on the psychological perceptions made by the speech community. The perceptions are guided by environmental conditions, which are different in different countries. We feel that “the object (dog) clarifies his territory”. Hence the sequence of psychological feelings might be “*clarity /g/ of acceptability /ɒ/ of territory (occupation) /d/*”. Because of having a specific sound for each psychological feeling, we might have agreed on the word /**ɒ**g/. This is a natural way of evolving a language. I think this explanation covers almost all the ‘unhappiness’ of ‘modern linguists’.

Same names for different objects - Every object possesses an infinite number of parameters. The selection of ‘name’ largely depends on the ‘partial appearance’ of any object. Two different objects can have the common ‘part appearances’, and hence the name can be common. Let us explain it with an example. Bank /**bæŋ**k/ can be defined as “*visibility of restricted/protected /bæ/ with vigilance (lively /ŋ/ consciousness /k/)*”. In the case of a money bank, it is protecting money, and in the case of a river bank, it is restricting water. The word satisfies both the meanings. ‘Cow’ as well as ‘horse’, both can be denoted as ‘animal.’

Different names for the same object –Two different observers may select two different sets of parameters in the same object and perceive differently, and hence two different names can be selected. Two examples (fig. no 08) are given below:-

1. In England, **water** is perceived as /wɔ:tə(r)/ (*availability of invisible expression*);



the invisibility is important. And in India, it is called /dʒəl/ (*expansion of aliveness*); the thrust is important. In French, it is called as /o/ (*available in invisible (hidden) direction*), that the visible availability is important.

2. In England, a **horse** is perceived as /hɔ:rs/ {*involved expression of force availability in physical form*}. In Hungary, it is perceived as /lo:/ {*towards the long distances (available expansion)*}. In Korea, it is perceived as /mal/ {*eagerness to offer long distances*}. In India, it is called /əʃʊəl/ {*strong hidden force in existence*}. In this way, different observers perceive the same horse from different angles and give different names. We have provided a number of examples in the dictionary portion of the book.

Differences in languages – The theory suggests that we have only one language, which has trillions of words known as phonosemantics. Different groups (countries) of persons select some million words and establish their own languages. In this way, we get a large number of languages. Differences in languages are due to differences in perceptions, which again depend on environmental conditions and social values. We have different vegetation in different places, but all these vegetation follow the same biological science. The subject is explained in detail in the chapter “evolution of languages”.

Historical phonology - It is claimed that there have been different types of sound changes during a long period of time. These sound changes can change the allophones of phonemes and also decrease or increase the number of phonemes. These sound changes are never against phonosemantics, but this can be explained by phonosemantics. Articulation depends on our mental image, and the mental image depends on the feeling of environmental conditions. These conditions

change due to the development of science. For example, in Chinese: /a/ has converted to /ɛ/ in the word /tʰjan/ (sky). In the word /tʰjan/ {/n/ act for /tʰ/ establishing /j/ observable /a/ entity → /ɛ/ visible availability}, the 'a/ entity' has converted to 'ɛ/ visible availability'. This change may have occurred due to changes in living conditions from 'open roof' to 'closed roof'.

Chain shift of phonemes - The chain shift suggested by **Grimm's Law** can be abstractly represented as:

b^h → b → p → φ

d^h → d → t → θ

g^h → g → k → x

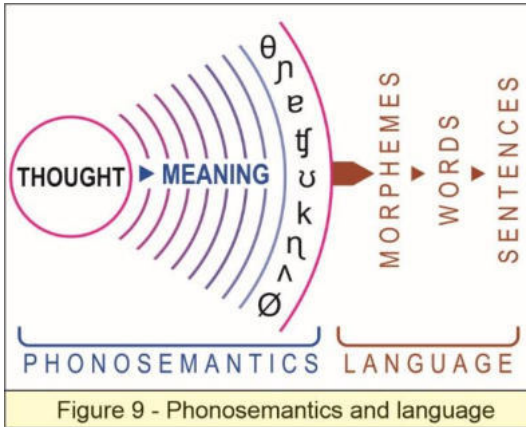
g^{wh} → g^w → k^w → x^w

The above sequence can be explained by visualizing the historic environment. Initially, humans were fighting for survival; hence the first column of each row represents the first phase of human life, denoting "satisfied with the already achieved without having any choice". As time passed, humans became strong enough to make their own choices. The second phase is denoted "satisfaction with already achieved with own choice". The third phase denotes the "development of science and efforts to achieve more". The fourth phase denotes "satisfaction with the act of achieving". For the above series, a nasal sound is yet to come, when we will be in the grip of 'desire' and 'fear', and our moral values will be devalued. In this way, Grimm's Law explains the developmental effects on human languages.

Fixation of languages - The process of development of languages started when the human was converting from animal to human. Languages first appeared among Homo sapiens somewhere between 30,000 and 100,000 years ago^[13]. There is a difference between the evolution of languages and learning languages. Developments and changes were possible only till 'writing' did not come into existence. As of today, we are "learning the languages", not "evolving the languages". That is why the word 'chair' seems to be arbitrary.

Arbitrary words – Today, we cannot claim that all the words we are using are natural words. We add a large number of words every year, which have no connection with natural representations. Theoretically, nature should have changed these words to natural pronunciation, but because of the fixation of words due to the writing phenomenon, it could not be made possible. It is very difficult to justify whether the word is natural or artificial.

Limitations of linguists - The story of phonosemantics starts with the



appearance, goes to the meaning (depending on the observer), converts into a psychological feeling, and ends with a specific phoneme. The approach of linguistic philosophers starts with morphemes, forming words and sentences. Hence, linguists are never concerned with the philosophical interpretation of phonemes. They have a different

field of work. Grammar is not the base or creature of any language; it is a known path of a language.

Logically predictable - According to linguists, “*the sounds are arbitrary because they are not logically predictable*”. We do not agree with the statement. There is a difference between ‘*not predictable*’ and ‘*still not predicted*’. Philosophical ‘*not predictable*’ cannot be proved. This is our incompetency. The reason for gravitational force is ‘*still not predicted*’. But it does not mean that it is ‘*not predictable*’. The ‘slow wags of the tail’ of dogs give the message of questioning about the environment around it. We can feel the difference between ‘kiki’ and ‘buba’ image. The reason is ‘*still not predicted*’. In the same way, it is ‘*still not predicted*’ that why a particular sound gives a particular meaning. But it is wrong to say that it is ‘*not predictable*’.

Absence of convincing theory - As Ohala^[14] said, “*There has typically been no convincing theory offered as to why sound symbolism should exist in languages, nor for the most part has anyone offered a motivation for linkage between particular phonetic features and semantic features*”. We have two objections. Firstly, it is wrong to conclude as “not having any theory”, just because we are unaware of “any theory”. If it is justified philosophically, we have to believe that there must be some not known theory. We may not know how the solar system is balancing itself, but still, the solar system exists. And there must be some theory according to which it balances itself. We have to presume that there

is a known theory. Secondly, we are presenting here a **theory** in this book as required by Ohala.

Morphophonology - We can explain morphophonology with the help of phonosemantics. Taking ⊕ = any word:-

1. Different pronunciations for the past tense marker “-ed” - “⊕ed” = /⊕Id/ or /⊕d/. According to phonosemantics, /⊕Id/ = past tense /d/ towards /i/ ⊕; past tense towards ⊕.

2. Plurals “-es” and “-s”, as in “bus, buses”, vs. “bun, buns” - When we talk about a ‘single’ object, we talk about the properties of the object. Hence the ‘object’ is not visible, but the properties of the object are visible. As soon as we say ‘two objects’, we are talking about the number of objects. The numbers are expressing. Uncountable is physically nonexpressible, and the countable are physically expressible. The objects having ‘s’ or ‘es’ represent ‘physical expression’, and, therefore, these should be considered as the plural. Hence ‘⊕s’ = /⊕s/ {physical expression /s/ of ⊕}, and “⊕es” = /⊕ez/ {lively expression /z/ of indicated /e/ ⊕} are used for plural.

3. Plural of “-f” is “-ves”, as in “leaf, leaves” - Here /f/ denotes “towards acquiring unconditionally” as singular, and /vz/ denotes “possessed lively expression”. The singular expresses the property of an object, and the plural expresses the ‘expression’ of the object.

Non-human agonistic vocalization - According to Ohala^[14], “In all cases, it was found that the confident aggressor or the threatened emitted a low pitched vocalization whereas the submissive, non-threatening individual produced a high pitched sound. The dog’s aggressive growl and submissive yelp are familiar examples.” The reason behind the pattern is very simple. The sounds of growl belong to the phonemes at ‘hole’ /ɹ/, have low fundamental frequencies [F0] and represent male or acquiring instincts. Against it, the sounds of yelp belong to the phonemes at ‘star’ /ʌ/, have high fundamental frequencies [F0], and represent female or submissive instincts. In this way, the ‘non-human agonistic vocalization’ can be explained with the theory. I do not agree with Ohala’s inference considering these frequencies as ‘small’ and ‘large’ in size. It is found that big animals have sounds having a rich composition of /h/. This indicates the ‘big physical availability’ of the body of the animal.

Patterns of intonation - We know that in many languages, it is possible to turn a statement into a question simply by varying the pitch. The phenomenon can be explained by the theory. Please refer to figure no 44; it shows that the action made by anyone follows the future, moves in the present, and acquires the past. The future denotes eagerness to act. Eagerness is the reason for the action and forms the fundamental frequencies F0 or pitch of the sound. Hence, in the case of increasing eagerness, we get an increase in frequency (F0) too. Anxiety towards the future represents high and /, or rising F0, and calmness towards the future represents low / falling F0. Every high/or rising pitch expresses anxiousness towards the associated word. For example, “found it on the ↗street” is a question (increasing F0), and “found it on the ↘ street” is an answer (decreasing F0). Her eagerness is lying in ‘street’, where ‘it found’. “↗found it on the street” is asking whether it is found or not. In all ↗denotes question and ↘ denotes answer. In this way, intonation shows psychological diversion.

The tone in sound symbolism - It is observed that high tone tends to be associated with words denoting detail, energy, dilution, low density, expanding, and appearance, in all representing the female part of existence. Please look at the ‘star’ and its nearby parts in existence (Fig. no 45). Opposite to its low tone tends to be associated with the words denoting rigidity, accuracy, and notion, all representing the male part of existence. Please look at the ‘hole’ and its nearby parts in existence. The ‘model of existence’ explains the effect of tone in sound symbolism. Please note that the ‘dark star’ represents the ‘vibrations’. And on the contrary, the ‘dark hole’ represents ‘support’ (no vibrations). The phenomenon can be seen in animal sounds where the submissive bird has a high tone, and the attacking lion has a low tone roar sound.

Recognizing an unknown object by its name - Every object is made of infinite parameters. The naming of an object is based on a maximum of two or three parameters. The selection of these parameters depends on our purpose of identifying the object. We can have an infinite number of objects having the same set of parameters. Hence, by using these limited parameters, we cannot recognize the identity of any unknown object. It is wrong to conclude that we can recognize any unknown object with a known name using phonosemantics. A name never identifies the object; it identifies the perception of the object.

Concept of De Saussure - Daniel Chandler^[15] said that “*according to Saussure, both the signifier and the signified were purely 'psychological' (Saussure 1983, 12, 14-15, 66; Saussure 1974, 12, 15, 65-66). Both were 'form' rather than 'substance': A linguistic sign is not a link between a thing and a name, but between a concept and a sound pattern.*”

Here the word ‘signified’ is used for psychological perception (concept or object), and ‘signifier’ is used for psychological expression (word or name). Our theory is very near to Saussure’s theory. According to our theory, all signals (gesture, facial expression, smell, sound, etc.) are made within physical formats. In a receiving process, physical signals flow through biological impulses and form psychological perception (signified). Out of multiple perceptions, our intellectual mind selects some of the purposeful perceptions and expresses them as a psychological expression (signifier). In this way, both the signified and the signifier are ‘psychological’ (refer figure no 13). In the speaking process, the signifier is expressed out in the form of physical sound patterns using the same biological route. This sound pattern is called ‘name’. In this way, the linguistic sign is not a link between an object (thing) and a name. The theory suggests that the link between expressible psychological concept (signifier) and the sound pattern is phonosemantics. Many modern linguists ignore the psychological routing of the signal, which is the main cause of confusion.

Saussure believes that *‘the sign is arbitrary’*, he clarifies that *“the term "arbitrary" should not imply that the choice of the signifier is left entirely to the speaker...; I mean that it is unmotivated, i.e., arbitrary in that it actually has no natural connection with the signified”*.

It stands that the word ‘arbitrary’ is used for the choice in perceiving the object and expressing the perception. Different persons can perceive the same object differently. But when the speaker speaks out the psychological expression (signifier), he has to follow phonosemantics. I find no contradiction with *De Saussure*.

Test for falsifiability - This is an observational discovery of the natural science of vocal signals. It is based on verifiability instead of falsifiability. Our statement is that “every sound signal has a specific meaning allotted by nature”, and “with the use of these meanings, we can explain the possible

psychological representation of any word at the time of its formation”. This statement has certain conditions: (1) The word must have been naturally evolved; (2) we must know all possible pragmatic meanings of the word; (3) we must have an accurate IPA conversion of the word; (4) we must know the environmental conditions and socially built up at the time of formation of the word; (5) the word must be the oldest possible; (6) the word must have been evolved by the human species. To test the statement, we can take a number of words and try to convert them into psychological representations. If we can achieve a pragmatic meaning, we will say that the semantic values assigned to the phonemes are correct. The author has checked around 3000 words in different languages. The book provides 1100 words in different languages.

Methodology - It is generally asked how the author has correlated different sounds with their psychological feelings. It is not a great mystery. We can easily observe different psychological feelings, along with their spoken sounds. Laughing, crying, exclamations, question marks, infant speaking are some of the examples. Villages are good places where literacy is still not developed. In the last 30 years, I have gone through hundreds of sounds. It is difficult, but not impossible to find some definite correlations. Check these correlations on the practical ground as well as a philosophical ground. For example, the sound of /n/ gives a psychological feeling of 'negation'. This shows emptiness. /n/ is a nasal sound, hence lies in the future. It belongs to the group of dental sounds. Hence unvoiced dental sound /n̥/ denotes the present tense of submission and voiced dental sound /n̄/ denotes the past of submission. Try to apply these inferences in the language of practical life; you will get the results.

The model suggested in the paper is not directly available anywhere. It is evolved from different aspects available in the Indian ancient philosophical literature, Our knowledge of cosmology, physics, biology, and psychology. The application of the model is very simple. Perception is the result of acquisition (logic; belief) of submission (diversity; intensity). Here logic and diversity create clarity (detail; accuracy), and belief and intensity create strength (energy; rigidity). Hence the perception is the result of all the factors named logic, belief, rigidity, energy, intensity, diversity, detail, and accuracy (Refer Figure no 45). It forms a complete cycle of time flowing in space. It does not define the perception; it defines the formation of perception.

3.0 EVOLUTION OF LANGUAGES

3.1 HISTORICAL BACKGROUND

There are several hypotheses^[16] surrounding the origin of languages, but each is tentative. Being located so early in human history, relevant developments have left no direct historical traces, and hence no comparable processes can be observed today. Considering the question as unanswerable, the Linguistic Society of Paris banned all discussions of the origin of languages in 1866. But the question is still alive.

Most mythologies believe that languages are not made by humans, but they believe in the existence of a divine language (the language of God) predating human languages. The language already existed, and humans just adopted the same. History says that several experiments were conducted to discover the origin of languages. It was believed that language was an inherent part of the human being and could be learned without interacting with people knowing other languages. King James V of Scotland^[17] is said to have tried an experiment, keeping the children away from the social atmosphere: his children were supposed to have spoken Hebrew. Both the medieval monarch Frederick II and Akbar^[18] also tried similar experiments; the children involved in the experiments did not speak.

In the 1950s, the question of the origin of language was gradually rekindled with the idea of universal grammar and mass comparison. The theory of universal grammar proposed by **Noam Chomsky** suggests that some rules of grammar are hard-wired into the brain and manifest without being taught. Mass comparison is a method developed by **Joseph Greenberg** to determine the level of genetic relatedness between languages.

There are a number of other hypotheses regarding the origin of languages. **Gestural theory** suggests that the Gestural languages and vocal languages depend on similar natural systems. **Self-domesticated ape theory** says that while language competency is inherited, the languages themselves are transmitted via

culture. The **synergetic approach** believes that a language can exist without speech, and nonverbal means can play the role of a medium for a language. Man developed verbal language because other channels of communication are not so extensive or comfortable. Today, it is believed that all languages were developed arbitrarily, and nature had nothing to do with it.

If we look at the **timeline of the evolution of the languages**, little knowledge is available about the communication of ‘great ape in the wild’. Apes cannot make any sounds because of limitations in the vocal organ. Lots of studies are being done on vervet monkeys ^{[19], [20]}. It was found that monkeys warn their groups about different threats by making different sounds. It has been **demonstrated that chimpanzees use different “words” in reference to different foods**. The history of human languages is said to be 30000-100000 years from today^[13].

3.2 INTRODUCTION

The summary of historic background states that *“languages are made by God, human just adopted”, “language is an inherent part of the human and it could be learned without interacting with the people knowing other languages”, “some rules of grammar are hard-wired into the brain, and manifest without being taught”, “gestural language and vocal language depend on similar natural systems”, “while language competency is inherited, the languages themselves are transmitted via culture”, “believes that a language can exist without speech”, and “human developed the verbal language because other channels of communication are not so extensive or comfortable.”*

Our theory positively approves all the previous historical theories. According to our Theory, every existence in the universe is created and governed by a natural **unitary code**, which is ‘*adopted by human*’, which is ‘*an inherent part of the human*’, which is ‘*hard-wired into the brain*’, which is ‘*a natural vocal gesture*’, which is ‘*inherited*’, which is ‘*transmitted by culture*’, which ‘*exists without speech*’. The unitary code is not limited to humans; it is an essential part of all existences, including physical, biological, psychological, and intellectual existences. This code can be called God, and detailing it is called science.

Animal communication – All communications are based on psychological feelings and expressions. Animals largely use gestures (different types of body

movements), facial expressions, color changes, bioluminescent communications, smell, infrared thermal radiations, seismic communications, electric signaling, emissions of light, and vocalizations (sounds). Each mode consists of a large number of the signals, convertible into psychological messages, and capable of forming an individual language. We have sound language, smell language, body language, facial expression, language, etc. All languages can convey a common psychological message. For example, the sound of /n/ and a specific facial expression of ‘negation’, both signals can be used to convey the same psychological message of ‘negativity’. An animal can bark (sound language) or leave a smell (smell language) to express the same psychological message of ‘territorial clarification’. Out of other languages, vocal language plays the most important role. We have a large number of sounds with specific psychological feelings. And also, different sequences of sounds like hiss, growl, screech, grunt, roar, snort, moan, chirp, bleat, purr, etc. produce different psychological messages. These messages are used for mating rituals, warning calls, conveying the location of food sources, and social learning. It is a known fact that animals of the same species are equipped with the same language available from their birth in the form of a genetic code. These genetic codes of languages are based on some unitary system, which is called phonosemantics.

Human communication – All animals can convert physical/biological signals into psychological messages. One step advanced, human can use these psychological signals for intellectual messages. All humans belong to the same species and hence inherit common sound–feeling relationships; that is why we all can understand the psychological messages of one another. The psychological expressions of crying, laughing, and weeping can be understood everywhere without learning any language. Before the evolution of languages (say 70000 years back)^[13], humans depended on psychological messaging. Due to the requirement of sensitive messaging, having developed an intellectual mind, and having developed listening and speaking organs, the human had started the expressions of psychological messages in such a way that the message could be interpreted in intellectual terms. For example, ‘need’ is a psychological term and can be interpreted as ‘emptiness’ in intellectual terms. It is made by just ignoring the emotional aspect of ‘need’, accepting the ‘sense’ part of it. Still today the human interaction widely depends on gestures and other modes of interaction, including body gesture, facial expressions, etc. It is believed that

human interaction is based on 55% body language, 38% tone of voice, and 7% intellectual words. This 7% differentiates us from animals.

3.3 PERCEPTION

The difference in perceptions – Naming an object basically depends on its perception. We know that the perceived image of an object may not be the same as the existing image. It is because perception highly depends on our pre-recorded data. We all have different perceptions of the same physical object. All observers perceive a ‘**true**’ image, but no one perceives the ‘**real**’ image. That is why we rely on the “*conceptual meaning*”, not on the “*concept of a dog*”.

This fact, again, is confirmed by the theory of *nyāya* (Path of proofs) propounded by different Indian philosophers. It says that we have **three basic proofs** that can be used to achieve reality. The first is *pratyakṣa pramāṇa* (**visual proof**), which says that whatever we see with our eyes is always true. It seems to be the most convincing, but still, it is confusing. Why sometimes is a rope seen as a snake? We have a big question mark. The second is *anumāna pramāṇa* (**guess proof**), which states that “if there is smoke, there must be a fire”. This logic also does not hold true because the sight of smoke again depends on the ‘visual proof’, which is unreliable. The third one is *śabda pramāṇa* (**theoretical proof**), which says that the ‘reality’ has to be backed by some theory. The *nyāya* says that the ‘visual proof’ largely depends on our emotional (already preoccupied) aspects. Our preoccupied

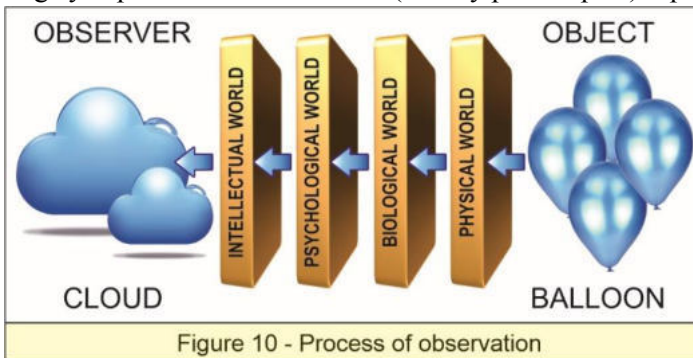


Figure 10 - Process of observation

thoughts divert the perception in an inappropriate direction. ‘*Śabda*’ (theoretical proof) keeps all our emotions away, and controls our perception in a

disciplined and logical direction, and helps us in getting reality in the image.

Process of observation – All observations are made through the following factors:

1. Phonosemantics (meaningfulness of every sound).
2. Biological needs (a geographical situation, food, act, and sex)
3. Biological availability (vocal and listening organs, environment).
4. Psychological needs (fear, desire, loneliness, ego satisfaction, etc.).
5. Psychological availability (faith, religion, and social values).
6. Intellectual needs (curiosity, purpose).
7. Intellectual availability (education, notion, intelligence).

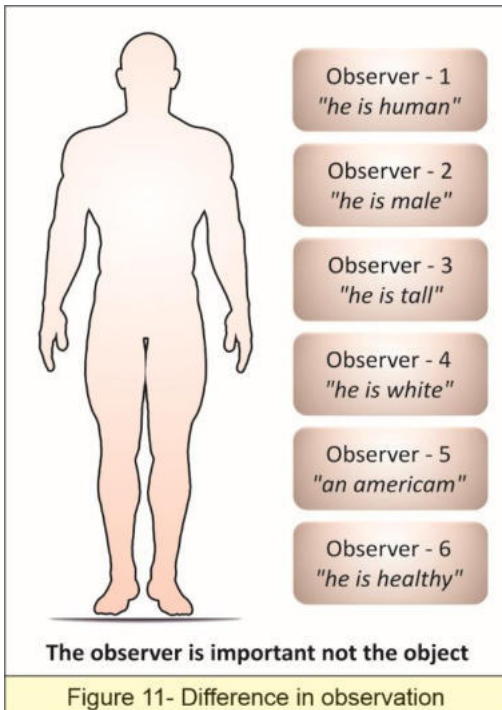
A physical object is observed by our biological organs in terms of biological impulses (refer figure 10 from right to left), under the influence of factors 2 and 3. Biological impulses are converted into psychological feelings under the influence of factors 4 and 5. Psychological feelings are converted into intellectual meanings under the influence of factors 6 and 7.

The difference in naming – The object does not have any name—the observer who names it because of the above seven factors’ effect. And hence we can have multiple names for a single object. We will try to explain it by giving a simple example. Object ‘A’ has 100 parameters; object ‘B’ also has 100

parameters; some of the parameters being common. While naming these objects, we cannot pronounce all the 100 parameters in a single word. We name these objects by selecting some important parameters which concern us. Now there are three possibilities:

1. We select only the common parameters out of them. In this case, we give the same name to different objects. For example, both cow and horse can be called by the single name ‘animal’ (Different objects with the same name)

2. We select different parameters out of them. In this case, we give



different names to different objects. (Different objects with different names)

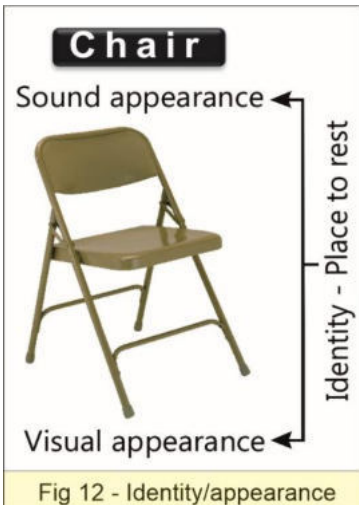
3. We select different sets of parameters from the same object. In this case, we give different names to the same object. For example, we can call a human ‘American’, ‘black’, and also ‘person’. (Same object with multiple names).

Languages are gestures made only to communicate messages. We need not define every parameter. We express the needed description only. If we have two entities, one is ‘Indian’, and the second is ‘American’, the word ‘human’ is not required. We use the smallest possible word, ignoring the unimportant details.

According to linguists, *“the sound ‘dog’ is arbitrary in that it has nothing to do with the concept of dog, other than a speech community has agreed that this sound represents that conceptual meaning”*. The ‘concept of dog’ cannot be defined (because of having a large number of parameters), but the *“sound represents that conceptual meaning”* of /dɒg/ can be explained.

The ‘speech community’ might be feeling (not knowing) an important parameter about the ‘object’, that *“the object (dog) protects his territory”*. This feeling sequence might have converted into a gestural (visual) sequence, which finally might have converted into a sound sequence /dɒg/. The visuals and sounds are inter-convertible. The intellectual clarification of this sequence /dɒg/ is *“clarity /g/ of acceptability /ɒ/ of territory (occupation) /d/”*.

Constituents of a perception –All signals are ‘unidentified appearances’



till these are perceived. Perception is made of a duality of ‘appearance’ and ‘identity’. These are two different files in the same folder of memory. If you open one file, the second one will open automatically. It is just like when you need a ‘resting place’ (identity); you get both visual (picture) and sound (chair) appearances in mind automatically. Opposite to it, by looking at the ‘chair’ or hearing the sound of ‘chair’, we can identify it as a ‘resting place’. This example explains the duality of the perceived image. These dualities are stored in our memory and visualized in the form of language.

3.4 CONVERSION CODE

Inter-convertibility of messages – Each human is made of a series of entities, naming; physical, biological, psychological, and intellectual entities. Refer to figure 13. All types of physical signals (including facial expressions, gaze following, etc.) are acquired by the physical receivers of our organs. These signals are made of two parts, physical energy as a carrier and physical message as essence. We have eyes for vision, ears for hearing, and nose for smelling. Our organs acquire the essence of these signals discarding the carrier or energy. The essence of signals is converted into related biological impulses. These impulses are again made of two parts. One is a biological carrier, and the second is a biological essence. All different carriers (like vision, smell, and sound) can carry the same messaging essence. That is why a blind person is more efficient in using his other channels of observation. Our psychological mind discards all types (mode of communication) of carriers and perceives the psychological feelings. These feelings are further made of two parts. One is a psychological carrier (emotion), and the second is psychological essence. Our intellectual mind discards the emotion and accepts the essence as intellectual meaning. In this way, different physical signals are converted into intellectual meanings.

In the case of the outflow process, everything is reversed. An intellectual message converts to psychological ‘essence’ and finds a psychological ‘carrier’ (emotion) and forms the psychological expression. This expression converts into biological ‘essence’ and finds the biological ‘carrier’ (activeness) from the muscles. The essence and carrier create biological expression. The biological expression is further converted into physical essence and finds the carrier as physical organs. And finally, the message is outflowed in the atmosphere in the form of sounds, facial expressions, and gestures.

Psychological converter – Nature has allotted different sets of genetic structures to different species, of course, keeping the basic structure unchanged. The basic structure of any existence (cosmological, physical, etc.) is made of five indeclinable chests naming ‘bright star’, ‘dark star’, dark hole’, ‘bright hole’, and ‘stimulator’^[11]. All individual animals (and humans) possess the same structure of indeclinable chests, but with a difference in capabilities. These capabilities are imprinted in the DNA in the form of genetic code. And the same species possess the same genetic codes regarding phonosemantics.

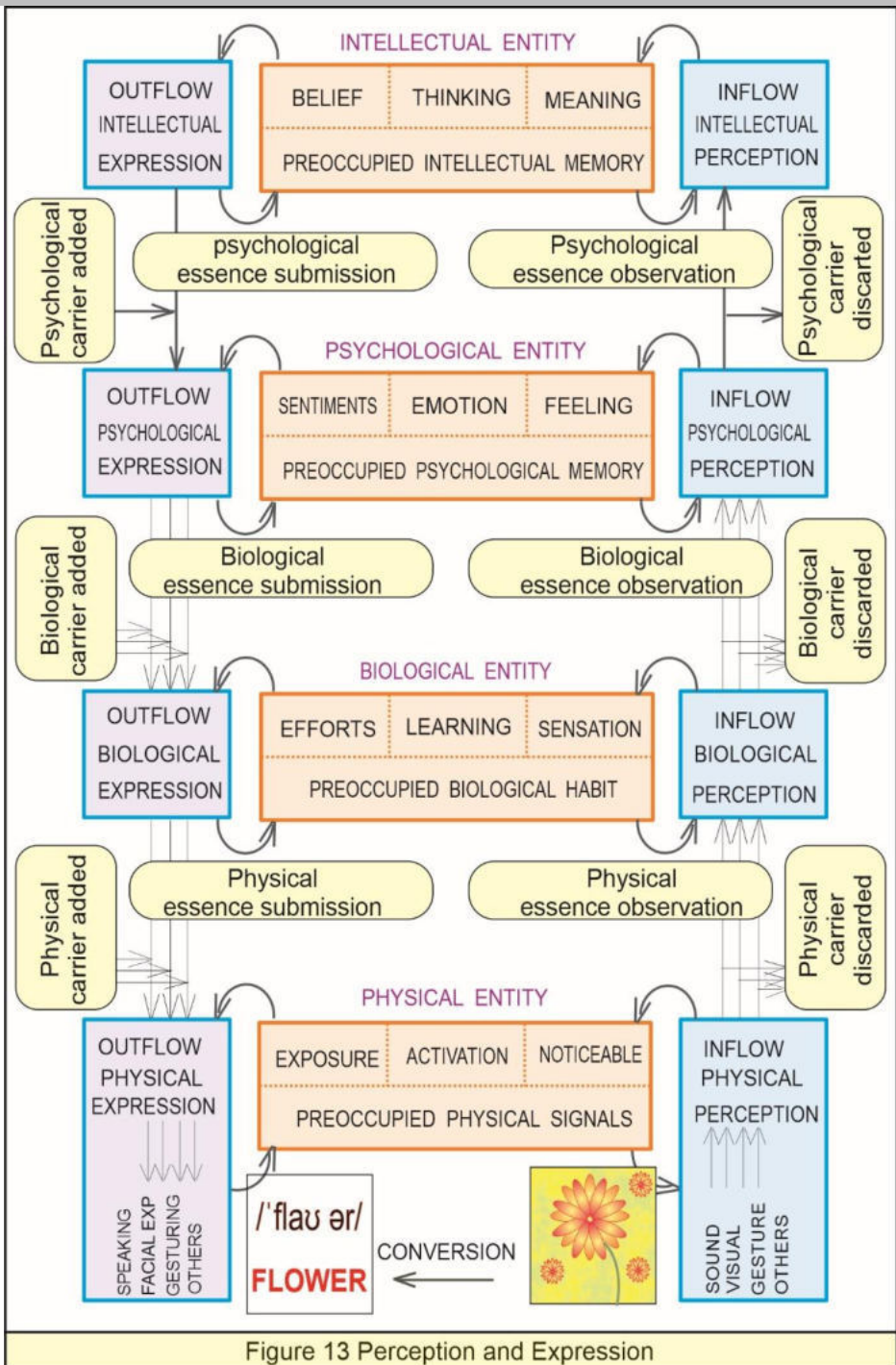


Figure 13 Perception and Expression

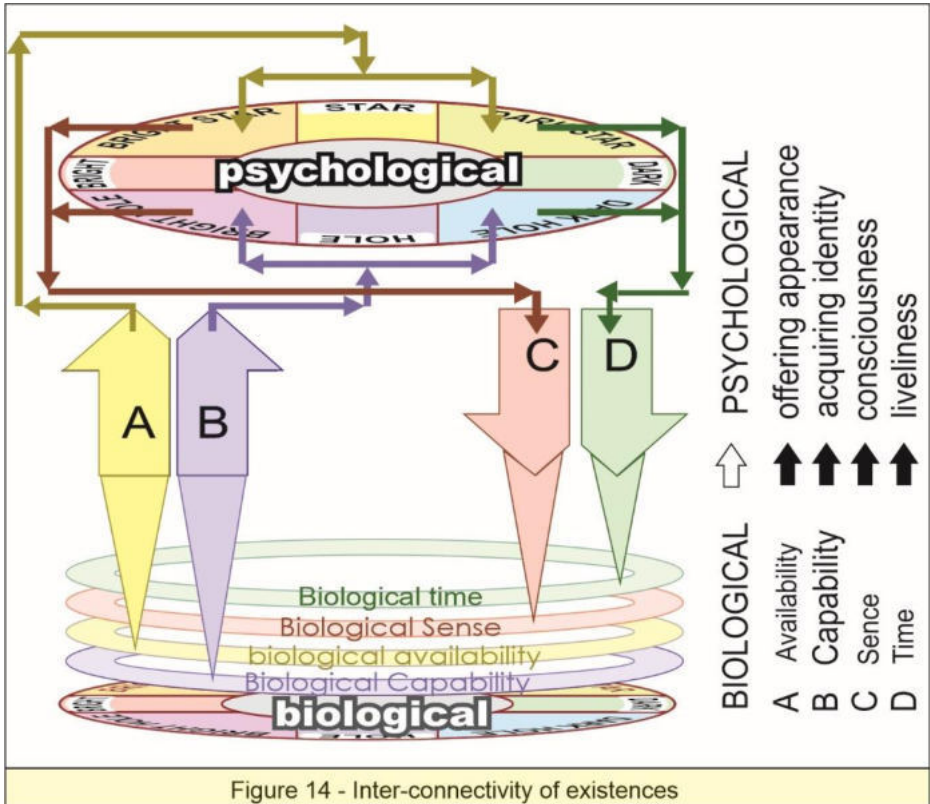


Figure 14 - Inter-connectivity of existences

The observed biological impulse is disintegrated into four psychological ingredients and stored in a biological format in their corresponding chests. These psychological ingredients are inexpressible till they are separated. After the interaction, we get a perception in four parts as follows:

1. Interaction between psychological ‘dissimilarities and vision’ creates ‘psychological consciousness (accuracy; feature; detail)’, resulting in ‘clarity’ in perception.
2. Interaction between psychological ‘vibrations and support’ creates ‘psychological liveliness (energy; power; rigidity)’, resulting in ‘strength’ in perception.
3. Interaction between psychological ‘vision and support’ creates ‘psychological acquisition (logic; meaning; belief)’, resulting in ‘identity’ in perception.
4. Interaction between psychological ‘dissimilarities and vibrations’ creates ‘psychological submission (diversity; display; intensity)’, resulting in ‘appearance’ in perception.

Mixing of signals – While perceiving an image, our psychological existence receives data from two different sources. These are **(1) Direct from the object:** (1a) appearance data (made of dissimilarities and vibrations from the object), and (1b) identifying data (made of vision and support from the object). **(2) Direct from memory:** (2a) appearance data (made of dissimilarities and vibrations from memory), (2b) identity data (made of vision and support from memory). An interaction takes place among all these data. Interaction of dissimilarities and vision selects psychological clarity. And the interaction of vibrations and support select a psychological strength. The composition of clarity and strength creates a psychological perception. After the perception, the ‘clarity’ disintegrates into ‘dissimilarity’ and ‘vision’, and ‘strength’ disintegrates into ‘vibration’ and ‘support’, and restored in memory. In this way, the psychological perception is restored in its memory chests with some additional information.

Conversion of Signals – All biological signals are made of four basic ingredients. These are biological appearance, identity, clarity, and strength. All of these are further consists of four parts. These parts are availability, capability, sense, and time. In this way, we get all these four parts in all the four ingredients. Biological availability of all the four (biological appearance, identity, clarity, and strength) convert into a psychological offering of appearance. In the same way, the biological capability of all four parts convert into psychological acquiring of identity, biological sense of the four converts into psychological consciousness (analysis of clarity), and biological time of the four parts convert into psychological liveliness (derivation of strength). In this way, the signal which was originally made of biological impulse is converted into psychological perception.

Intellectual converter – As per the universal law of existence, the intellectual converter and the psychological converter work parallel. The only thing we need is to replace the word ‘biological’ with ‘psychological’ and the word ‘psychological’ with ‘intellectual’. The word ‘feeling’ is to be replaced by ‘meaning’. It is a place where the “*speech community has ‘agreed’ that this name represents that conceptual meaning*” (refer page 23). With the different psychological data, our intellectual existence interacts and ‘agrees’ on a selected intellectual naming. The ‘*conceptual meaning*’ is defined by psychological feelings/expressions.

3.5 DEVELOPMENT OF LANGUAGES

Evolution of languages - The period of development of languages is around 30000-100000 years ^[13] before today. This was the period when we were converting ourselves from animals to humans. Initially, we used the gestural system. Due to intellectual development, we might have started vocal communication. Human communication initially might have started with the trial and error method. For example, if I want to say ‘no’ for something, I will use the vocal sound /n/ along with a body gesture of negation. Speaking of /n/ will give me psychological satisfaction because the psychological feeling of /n/ is negation. For the listener, who expected either /y/ or /n/, will automatically correlate /n/ with negation. This learning process activates the relationship between sound (appearance) and its meaning (identity). Once we start correlation, we are in a position to speak two or more phonemes without giving any pause in between. This is called a word. For example, when we speak /ɪ/ and /t/ without giving any pause in between, we speak the word /ɪt/. Here /ɪ/ is the phoneme identifying ‘visibility’, and /t/ is the phoneme identifying ‘activation’. If the listener previously memorized these two sounds within his intellectual feelings, he can recognize the “activation of visibility” easily. In due course, we adopt the word /ɪt/ as a single meaning. We forget the evolution and start memorizing the already composed words.

The naming of object - An observer observes an object (number of visual signals), along with his preoccupied memories. He psychologically perceives the resultant and converts it into a sequence of sounds. Conversion takes place according to the model of existence. The sequence of those sounds is called a word. For example, a group of people was passing through a forest. On their way, their movement was restricted by a ‘pond’ or a ‘wet place’. The evolved sequence of psychological feelings would be “subjected to the acceptability of restriction” to move further. According to phonosemantic codes, we have ‘subjected’ = /g/, ‘acceptability’ = /o/, and ‘restriction’ = /b/. In all, it is called /bogg/ (*subjected to the acceptability of restriction*). With the repetition of the same instance, the place might be denoted as /bogg/. As of today, the phenomenon seems to be a bit difficult because we already have the word ‘bog’ for ‘pond’ or ‘wet place’. We are not to adopt the same process again. The period when the languages were developed, the human was half-animal, and

have a greater sensitivity to inter-convert sound and psychological feelings. Even today, we can easily convert facial expressions or body gestures into psychological feelings.

During this development of the language, we had no writing phenomenon. Hence, we had great chances to correct the words. The ‘writing’ phenomenon fixes the shape of words and stops development. Once the word is created, it is not important to remember the process. Every new generation learns the already established words as well as created new words. The evolution of languages might have taken centuries, and it still continues.

Learning the language – There is a lot of difference between the evolution of a language and learning a language. The experiment by King Akbar failed because human beings need several generations to ‘evolve a language, but once the language is evolved, the new generation has nothing to do with the evolution process. Every older generation teaches these words to the new generation, and the words are recorded in the four chests of intellectual memory. Once the word is recorded in the intellectual memory, the four chests of psychological memory cannot interfere with it. As of today, the words seem to be arbitrary because there is no psychological interference while conveying their meaning. We are using known words only.

Remembering artificial names - The Theory states that we can store only those phoneme-meaning images which satisfy the basic phonosemantics. Generally, the names of persons, roads, and cities are artificial. We have nothing to do with /pɪtər/ (*involve in occupying the exposing approval; happiness*) with the “Peter Road”. We are likely to forget the names because of having no connection between the appearance and the identity of the word. In this case, to store the names in our brain, we make a bridge between the artificial name and the actual object. That bridge satisfies both the name and the object. For example, we want to remember the name ‘Subhasha’ (*polite and clear talk*). We will select a part of his visual face, which satisfies his name. His eyes may be polite. His attitude or profession may be polite. We may be trying to remember the appearance of his eyes for the identity of ‘Subhash’. Whatever the bridge maybe, we cannot explain it in words. This perception lies somewhere in the psychological feelings. The intellectual mind cannot perceive it, and it remains as a ghost image. The persons have the special power to remember the names use this technique.

4.0 SYMBOLS FOR SOUNDS

4.1 INTERNATIONAL PHONETIC ALPHABET

The most popular language in the world, which is English, has a great set-back of not pronouncing its words as they are spelled. 'C' denotes /s/ in 'center' but /k/ in 'call'. 'No' and 'know' have the same pronunciation. To save the world from these types of dilemma, the International Phonetic Association has developed a pattern of writing the pronunciation. All languages of this universe have a common platform to read their pronunciations. The Association has developed a set of symbols which are convenient to use and comprehensive enough to cope with a wide variety of sounds. The Association encourages the use of these notations as widely as possible by those concerned with the language. The system is generally known as the International Phonetic Alphabet. Both the Association and its alphabet are widely referred to by the abbreviation IPA. The IPA is based on the Roman alphabet, which has the advantage of being widely familiar and includes letters of additional symbols from other sources.

	Bilabial	Labio-dental	Dental	Alveolar	Post Alveolar	Retroflex	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p b			t d		ʈ ɖ	c ɟ	k ɡ	q ɢ		ʔ
Nasal	m	ɱ		n		ɳ	ɲ	ŋ	ɴ		
Trill	ʙ			r					ʀ		
Tap or Flap				ɾ		ɽ					
Fricative	ɸ β	f v	θ ð	s z	ʃ ʒ	ʂ ʐ	ç ʝ	x ɣ	χ ʁ	ħ ʕ	h ɦ
Lateral Fricative				ɬ ɮ							
Approximant		ʋ		ɹ		ɻ	j	ɰ			
Lateral app.				ɭ		ɮ	ʎ	ʟ			
International Phonetic Alphabet											
Figure 15 - IPA Consonants											

According to the IPA, we have labiodentals, dental, alveolar, postalveolar, retroflex, palatal, velar, uvular, pharyngeal, and glottal sounds. All these sounds may be plosive, nasal, trill, tap or flap, fricative, lateral fricative, approximant, or lateral approximant. The vowels are divided on the basis of human vocal organs

by which the syllables are articulated. The IPA further provides us with some non-plutonic consonants and other symbols. It has also symbolized supra segmental like primary stress, secondary stress, long, half long, extra short, minor group, major group, syllable break, and linking of sounds. We can symbolize tones and accents of the level and contour of the sound. We can understand that a wide range of sounds is covered in the International Phonetic Alphabet. The classification of the IPA is still incomplete. With time, new theories are created, and new solutions to old problems are discovered. Gradually, we are enriching the IPA database and making a stronger platform where philosophers, scientists, and other thinkers can share their thoughts and contribute towards the development of mankind.

The script of IPA is based on 'how to pronounce' not on 'what to pronounce'. Hence

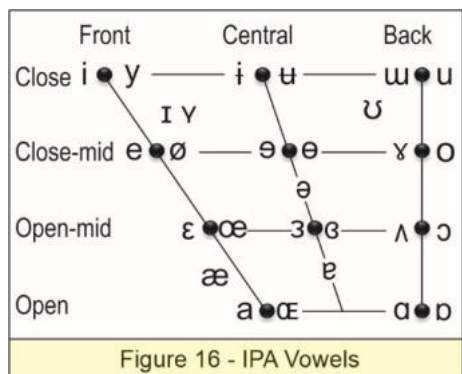


Figure 16 - IPA Vowels

it never helps phonosemantics. But it is an approved script all over the world now. We also have adopted the IPA script to symbolize all-natural pronunciations in this book. The IPA has provided us with almost all basic consonants and vowels. The semantic representation of these symbols can be easily understood by placing them in the model of existence. At many

places, we have used Devanagari sound symbolism too; it is because of the non-availability of the proper IPA conversion.

4.2 DEVANAGARI ALPHABET

Devanagari, an alphabetical script with some syllabic features derived from *Brāhmi*, is used for writing Hindi and many other languages in India, including Sanskrit. In Devanagari, all phonemes are divided within scientific logic. Consonants are divided into five groups representing a complete existence. Each group is divided into voiced, unvoiced, and nasal, and all are further extended to aspirated and un-aspirated sounds. Vowels are also divided into three parts: front, back, and central vowels, with two Devanagari special vowels: /ɪ/ and /ʊ/.

	Bilabial	Labio-dental	Dental	Alveolar	Post Alveolar	Retroflex	Palatal	Velar	Glottal
Plosive	प व फ भ		त द थ ध			च छ ज झ		क ग ख घ	
Affricate					च ज छ झ				
Nasal	म			न		ण	य	ङ	
Tap or Flop				र		ल			
Fricative		फ व थ द		स ज	श श				ह
Approximant		व				ऋ	य		
Lateral app.				ल		लृ			

Devanagari Script

Figure. 17 - Devanagari Consonants

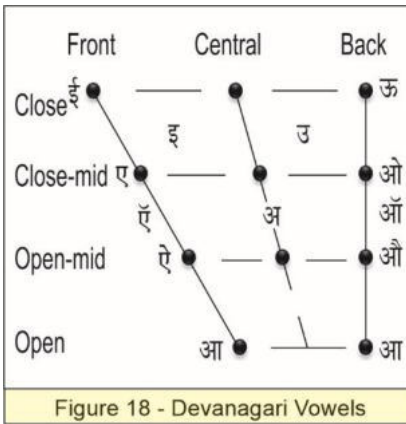


Figure 18 - Devanagari Vowels

All are designed systematically in such a way so that the composite of all constitutes an existence. In place of IPA, it would have been a better option to develop Devanagari as the International script. It has an advantage that its spellings and pronunciations are the same. It has all basic vowels and consonants that can be used to construct composite phonemes, too, and can be symbolized accordingly. The present theory is completely structured on

the basis of the Devanagari script.

4.3 DIGITAL SCRIPT (SPECTROGRAM)

Introduction - Sound perception does have the same limitations as described in the case of visible perception. It is almost impossible for us to view the real view of any image, which is possible for a camera. The camera can capture all the details and put them in a photograph. After capturing the details, we can analyze them and draw the actual meaning of the image.

The spectrogram is the photographic representation of phonemes. On the x-axis, we have time, and on the y-axis, we have frequencies. Every sound is made of a composition of multiple frequencies with different strengths. A spectrogram is a visual representation of sounds and can be used as a digital representation of a

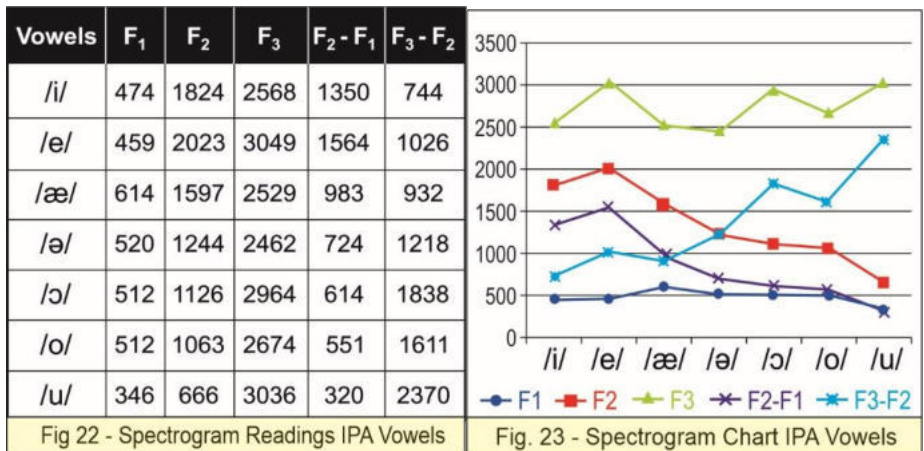
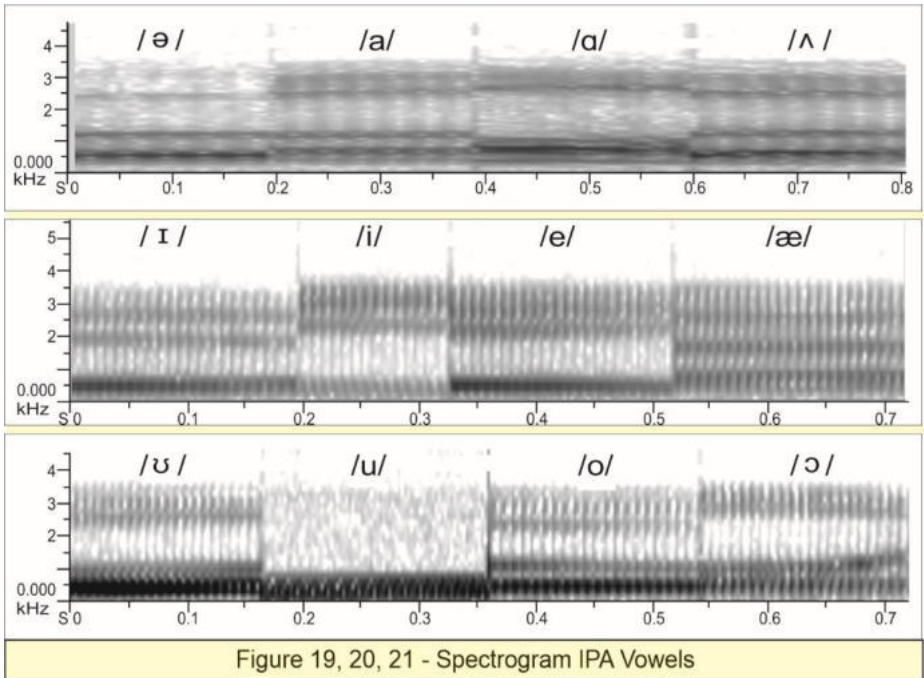
phoneme. Theoretically, we can have an individual spectrogram for all the single and composite phonemes.

With the use of modern techniques, we can easily write and identify the phoneme in terms of digital data. We can superimpose two different phonemes to have a composite sound and can disintegrate sounds into two or more basic sounds.

Properties of spectrogram - The spectrogram explains three acoustic properties of sound^[21]. These are frequency, time, and amplitude. FREQUENCY is related to the pulsations produced by the vocal cords. A speech sound contains two types of frequencies. **Fundamental frequency [F0]** – If we look at a spectrogram, we can observe that every impression is made of a series of thin vertical lines, whose darkness varies with loudness. This is due to the vibrations of the vocal cord. The space between the lines is inversely proportional to the fundamental frequency [F0]. A typical female fundamental frequency is 220 Hz, indicating space between vertical lines equal to 1/220 (4.5 ms). For the same vowel, the typical male fundamental frequency is 125 Hz, producing a line gap equal to 1/125 (8 ms). **Formant frequencies [F1] [F2] [F3]** - With the vowel sound, the air vibrates the vocal tract with a number of different frequencies simultaneously. Out of these frequencies, some have concentrated energy and form a horizontal bandwidth. This horizontal bandwidth is called the formant frequency. This formant frequency is important for understanding the vowels. TIME can be defined as the opportunity available for a particular phoneme. For example, the duration of an alveolar fricative, such as /s/ is greater than the corresponding alveolar /t/. Voiced sounds have better time opportunities compared to unvoiced sounds. AMPLITUDE of a sound refers to the amount of subglottal air pressure. It is the quantum of energy coming out to transmit the sound. Without amplitude, no sound can come out, and we cannot visualize any formant or spectrogram.

Representation of vowels - The lowest formant of the spectrogram is marked **F1**. The subsequent bands of the spectrogram are marked **F2** and **F3**. The heights of these formants are the basic tool for analyzing vowels. F2 supports both F1 and F3 to produce different sounds.

We can see a reducing pattern of formant F2 from 'back' to 'front' vowels (i → e → æ → ə → ɔ → o → u) (figure 23)



And F1 and F3 are within a range. We can analyze the pattern by evaluating F2-F1 and F3-F2. The same pattern can be seen in the case of Devanagari phonemes (figure 29).

As far as phonosemantics is concerned, these formant frequencies can be used to understand the 'visibility' and 'force' in vowels.

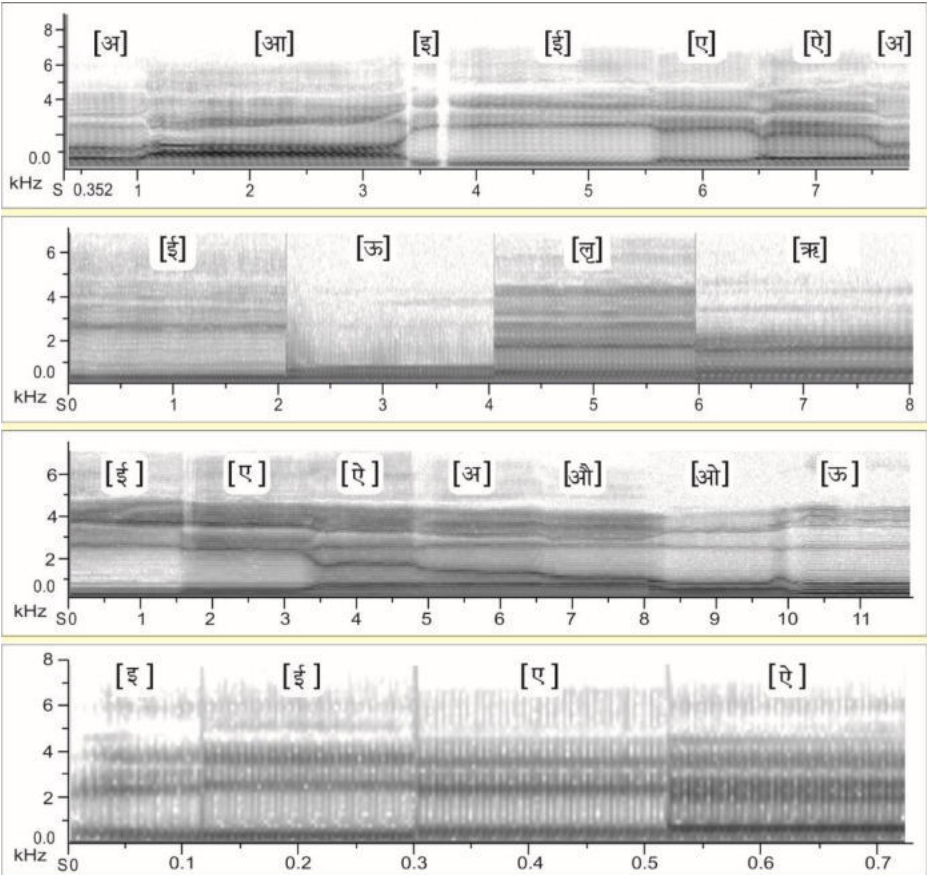


Figure 24, 25, 26, 27 - Spectrograms Devanagari Vowels

Vowels	F ₁	F ₂	F ₃	F ₂ - F ₁	F ₃ - F ₂
[ई]	229	2538	3897	2309	1359
[ए]	415	2228	3831	1813	1603
[ऐ]	554	1643	3732	1089	2089
[अ]	653	1238	3665	585	2427
[औ]	656	1110	3732	454	2622
[ओ]	443	771	3566	328	2795
[ऊ]	369	595	4049	226	3454

Fig 28 - Spectrogram Readings Devanagari Vowels

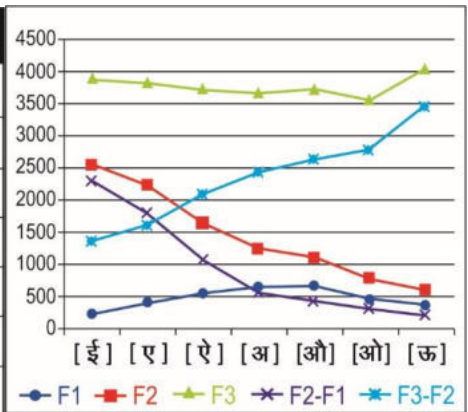


Fig. 29 - Spect. Readings Dev. Vowels

The values of F2-F1 represent "visibility without force" and the front vowels. The values of F3-F2 represent "force without visibility" and the back vowels. The balanced F1, F2, and F3 represent "occupation-ability" and the central vowels. Referring to chart no 24 and 30, we can easily infer that higher values of F2-F1 represent higher front vowels, availability of 'outflowing space', and 'bright' in the model of vowels. And the higher values of F3-F2 represent higher back vowels, availability of 'inflowing space', and 'dark' in the model of vowels (refer figure no 53).

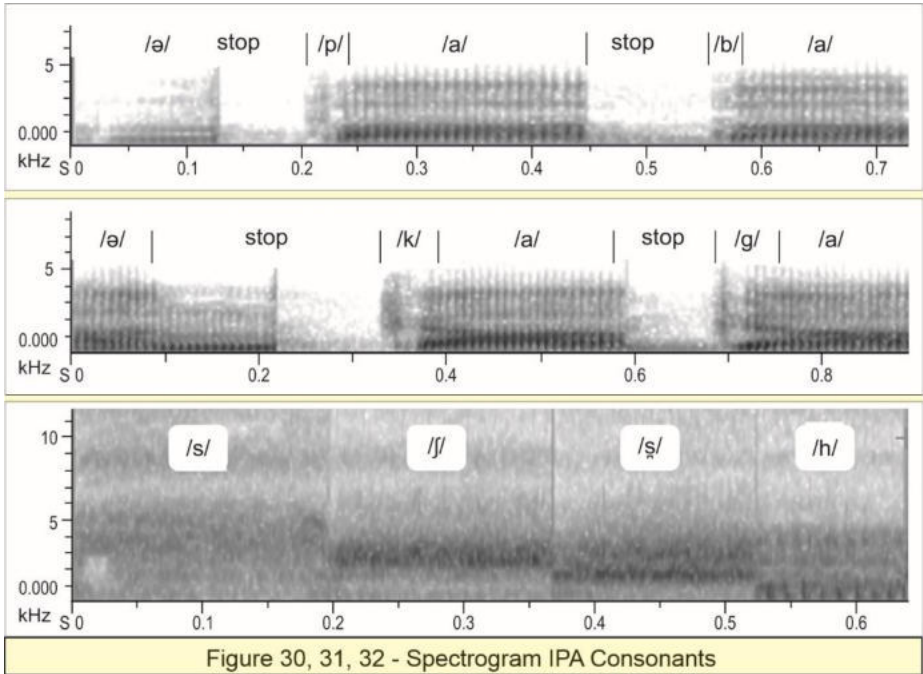
On the X-axis of charts, the values of "F2-F1" are continually decreasing. This pattern explains a lot about the composite vowels coming between 'i' and 'u'. It explains why 'e' is 'indicated' (more front), and 'æ' is just 'visibility of existence' (less front). Different composite vowels have different involvements of 'ə', which can be understood with the help of spectrograms.

We have /ɪ/ in Devanagari having a lower fundamental frequency and denotes shrinking ability, compression, concentration, and 'hole' in the model of vowels. Against it, we have /I/ having a higher fundamental frequency and denotes expansion ability, repulsion, and 'star' in the model of vowels. This fact can be proved by examining animal sounds. A bird has a lot of /I/ sound, and a lion has a lot of /ɪ/ sound.

Consonants / k g ʃ ʒ ʒ̣ p b t d /- Technical analysis of the spectrogram of consonants is a little complicated and difficult subject. We can divide the consonants into four parts.

1. Articulation of consonants starts with the nasal (**future**) sound. Every group of sounds has its own specific nasal sound. For example, /ŋ/ is the nasal sound for the group /k q ɣ g/. When we articulate any sound relating to the group, the nasal sound flows along with inaudible format. It flows till the completion of articulation. Only the group nasal can exist before any consonant; that is why the /nk/ converts into /ŋk/.

2. After the objective is decided, we have a '**stop**' where the required 'arrangements' are made. It is made of three parts. The first one is a guideline made of inaudible nasal sound representing the group of the consonants to be articulated. The second one is the filler in the stopgap, which governs the final articulation. The third one is the 'arrangement of energy' in the form of forced air.



We have two types of 'stops'. The first one is completely blank 'stop', responsible for 'voiceless phonemes' /k tʃ ʈ p tʃ/. They require maximum energy to produce a required frequency and represent the 'present' in phonosemantics. The second one is slightly filled 'stop', responsible for 'voiced phonemes' /g dʒ d b dʒ/. They require less energy because a part of the energy has already been stored. It is presumed that the filler has impressions of the voiced and unvoiced consonant to be articulated', with the added impression of the nasal sound of the same group.

3. Now, we have an abrupt 'emission of energy' in the form of **'high-frequency wave'**. The time required for this wave is negligible; hence, this part of consonants is not visible in the spectrogram.

4. Still, the sound has not come out. Nothing can come out without space. Hence we provide a **vowel** to this consonant.

Consonants /ŋ ɲ n m ŋ /- Nasal sounds generally denote the 'future'. The future has only aim, no effort. Hence, all nasal sounds have faint and low formant frequencies, which are between 250 and 450 Hz. The second formant is available at about 2500 Hz, but with very low visibility.

The nasal sound /m/ represents "lowness in the acquired" with lower frequencies and "fullness in the offered" with higher frequencies. The nasal sound /ŋ/ represents "lowness in clarity" with lower frequencies and "fullness in strength" with higher frequencies.

Consonants /s ʃ ʒ h /- Four important fricative sounds are given here, both in Devanagari and IPA. These spectrograms show that the original F2 of the spectrogram of /s/ is moving down and settling at the spectrogram's bottom.

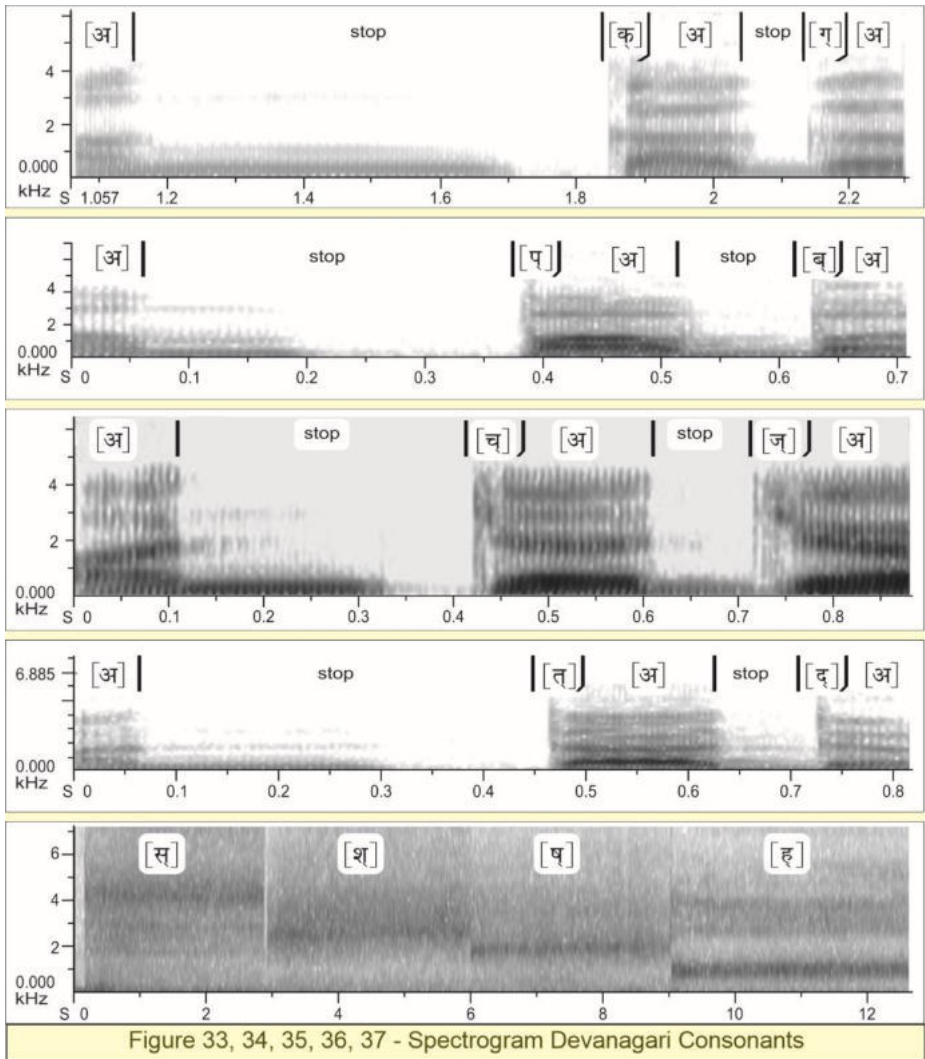


Figure 33, 34, 35, 36, 37 - Spectrogram Devanagari Consonants

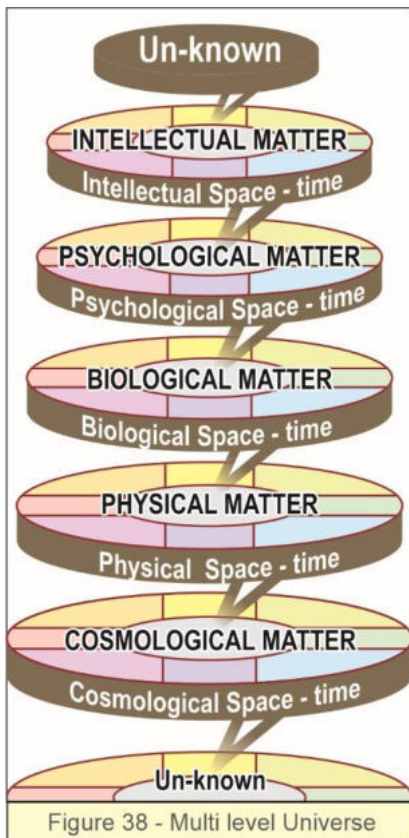
5.0 UNIVERSAL THEORY OF PHONOSEMANTICS

A biological body is made of different types of cells. Every cell is evolved and controlled by the same code-named DNA. In the same way, the universe is made of different types of existences, and every existence is evolved and controlled by the same inbuilt unitary code. Sometimes this code is called God, and sometimes it is called Science. We call this code as ‘universal code of existence’. It is to be to ‘everything’. We have just tried to explore a unitary logic that lies in all logic. It is to be made clear that we are not discussing any SPIRITUAL THEORY. It is a philosophical approach towards everything. We can consider it as the ‘basic cause of all logics’.

Here the word ‘existence’ does not mean ‘object’. It is the root of the object. And this root is common in all existing objects. This ‘existing’ includes every aspect of cosmological, physical, biological, psychological, and intellectual worlds. Theory suggests that the relationship between the physical world and the cosmological worlds is the same as the relationship between the biological world and the physical world. Every world has its own Science. But all sciences are governed by the same ‘universal code of existence’ or ‘unitary code’. The theory suggests that phonosemantics is also governed by the same ‘unitary code’ and can be explained on the platform of existence.

5.1 MULTI-LEVEL UNIVERSE

The theory claims that the universe has got multiple levels. Each level represents a different world. We have a series of worlds known as the intellectual, psychological, biological, physical, and cosmological world. Every lower world is occupied by its successive upper world with a string of five elements. And the lower world provides raw material and entity code to the upper world. It is believed that cosmological substances are used to form the physical world. Physical substances (proteins and DNA) are used to form the biological world. Biological substances (cells with neurons (possessing psychological feelings)) are used to form the psychological world. Psychological substances (feelings along with a conscious strength) are used to form the intellectual world. The human being is a live example of all worlds in a single unit.



We have three types of flow. Inflow (feeling, listening, viewing, etc.) message flows from the physical to the intellectual world. Outflow (speaking, executing, etc.) message flows from the intellectual to the physical world. The self-flow message remains the self-interaction of the individual world.

All individual worlds have their own freedom. The lower world is used as capabilities, and the upper world is just giving guidelines as an adviser or interferer.

All successive worlds are made of ‘clarity’, ‘strength’, identity’, ‘appearance’, and ‘flow’. These worlds are connected with ‘time’, ‘sense’, ‘space’, ‘matter’, and ‘action’ respectively of the lower world. The terms (strength, clarity, etc.) are subjected to the worlds to which these are related.

5.2 INDECLINABLE CHESTS

Every world has a separate entity and is made of five indeclinable chests: **1.** Bright star provides dissimilarity part of existence; **2.** Dark star provides a vibration part of existence; **3.** The bright hole provides vision-part of existence; **4.** The dark hole provides support-part of existence; **5.** Stimulator provides flow-part of existence. The first four indeclinable chests provide four dimensions to the code provided by the raw material. The fifth one stimulates the other four, resulting in interaction and formation of an interdependent and self-operative unit. These chests are used to store the preoccupied data of the reference world. The psychological data are memorized in these chests within the biological format. And biological data are stored in physical format.

Bright star {dissimilarities} - The bright star is one dimension out of the

four-dimensional code provided by the raw material. It is an indeclinable chest, possessing all the ‘dissimilarities’ of the entity. It (a) offers dissimilarities to the vision, to analyze the clarity (bright) in the form of feature (accurate detail); (b) provides dissimilarities to the vibrations, to offer the appearance (star) in the form of submission (intensified

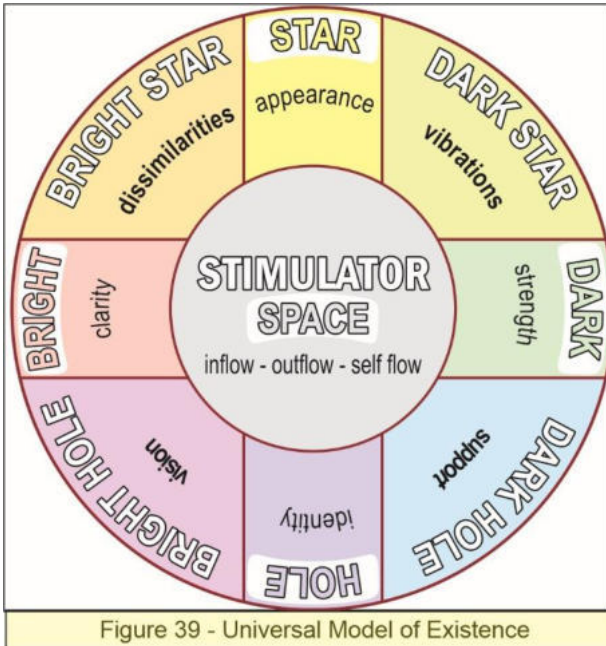


Figure 39 - Universal Model of Existence

diversity). Every world has its own chest of dissimilarities. It can be denoted as a knowledgeable data provider of existence.

Dark star {vibrations} - Dark star is one dimension out of the four-dimensional code provided by the raw material. It is an indeclinable chest and provides all types of vibrations to the entity. Dark star (a) provides vibrations to the support, to derive strength (dark) in the form of power (firm energy); (b) provides vibrations to dissimilarities, to offer appearance (star) in the form of submission (diverted intensity). These vibrations are not ‘waves’. Physically it may be temperature, biologically it may be a pulse, and psychologically it may be shaking or excitement. Intellectually, it may be taken as repetition. These vibrations are the basic ingredients responsible for repulsion and the production of energy. For example, steam has pressure due to ‘vibrations (heat)’ in the water atoms. In the case of a steam engine, when these vibrations are supported by the piston (dark hole), kinetic energy is generated. ‘Dark star’ may be considered as ‘dark energy’ and reason for cosmic inflation in the cosmological world.

Bright hole {vision} - The bright hole is one dimension out of the four-dimensional code provided by the raw material in existence. It is an indeclinable chest, provides ‘vision’ to the entity. Bright hole (a) provides a vision to the dissimilarities, to analyze/select clarity (Bright) in the form of feature (detailed accuracy); (b) provides a vision to the support, to acquire identity (hole) in the form of bonds (believed logic). Because of this ‘bright hole’, we are able to visualize the differences available everywhere. If there is no difference, everything will be invisible. Vision provides us to visualize all dissimilarities available in physical, biological, and psychological entities.

Dark hole {support} - Dark hole is one dimension out of the four-dimensional code provided by the raw material to existence. It is an indeclinable chest, which provides ‘supports’ to all types of entities. The dark hole (a) provides support to the vibrations and derives strength (dark) in the form of power (energetic firmness); (b) provides support to the vision and acquires identity (hole) in the form of bonds (logical belief). For example, the electric supply of the physical world has neutral as ‘support’ and phase as ‘vibration’. As and when these two connect with a resistance (consciousness) in between, energy (power) is created. In case there is no consciousness, there will be a short circuit, and everything will be destroyed. In the case of the psychological world, the support derives (produces) courage in shaking confidence by converting logic into belief. The biological support (bone structure) derives power in the flexible (vibrating) muscles. The cosmological support derives gravitation in ‘vibrating inflation’.

Stimulator {flow} - The stimulator is the fifth indeclinable chest of existence,

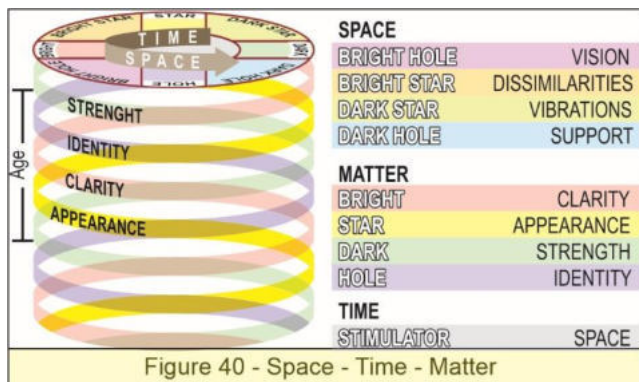


Figure 40 - Space - Time - Matter

called ‘Mind [relative term]’, providing flow to all other four indeclinable chests. The flow provides one by one (a) to offering appearance; (b) to deriving strength; (c) to acquiring identity, and (d) to analyzing clarity.

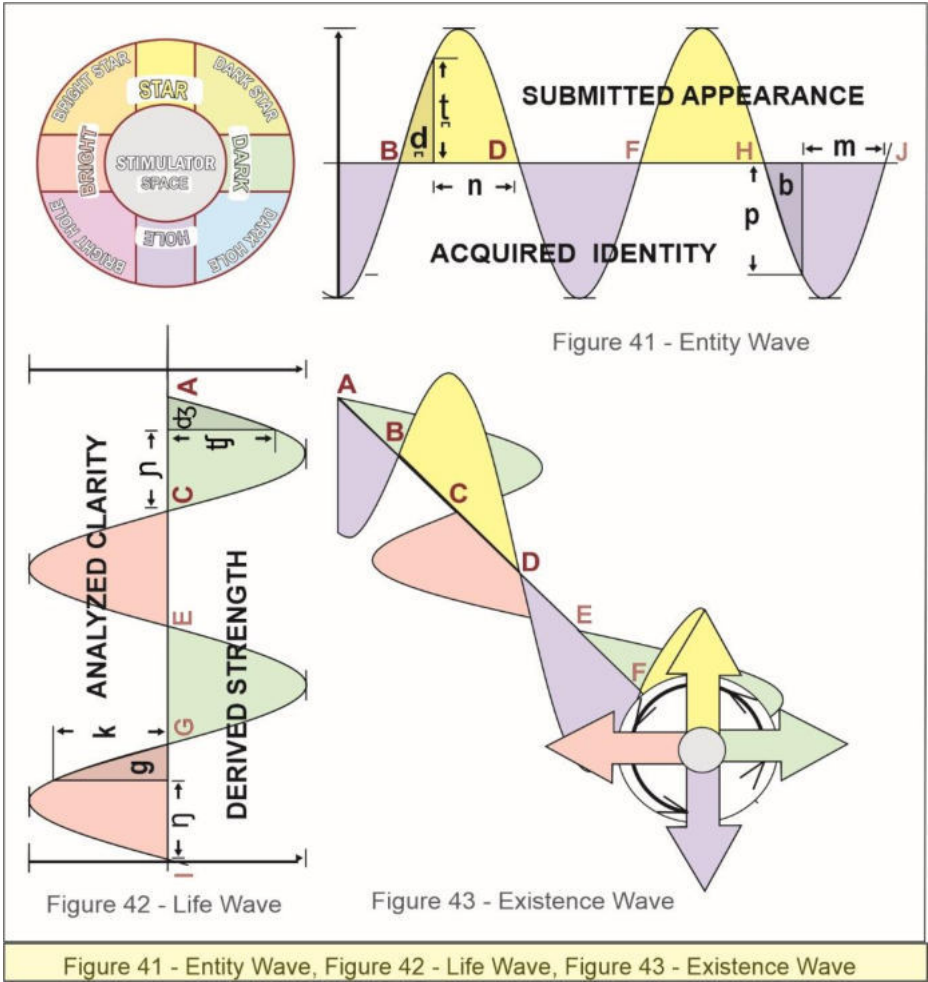
One rotation of ‘flow’ is indicated by one wavelength of the message.

5.3 FORMATION OF MESSAGE

All inflow messages are made of two parts. One is the carrier of the message, and the second is the essence of the message. While accepting the signals, the upper world perceives the essence and discards the carriers. This carrier is made of the substance of the lower world. A sound is made of air (wave carrier) and the message (wave essence). Our ears discard the airwaves and perceive the essence therein. The essence is converted into biological impulses, which again have two parts. One is an impulse carrier, and the second is an impulse essence. Our psychological mind discards the carrier and accepts the essence in the form of psychological feelings. Here we again have two parts of feelings. One is the emotional part used as the carrier, and the second is the essence therein. Our intellectual brain discards the emotional part and accepts the message therein. During this inflow process, we pass through biological perception, psychological perception, and intellectual perception. All perceptions divert the image according to the preoccupied data of the observer. So our perception differs from the original image. Outflow messaging (expression) is just the reverse of it.

Entity Wave - When the offering-ability {star} and the accepting-ability {hole} interact with each other, with the availability of ‘flow’, they form a wave called ‘entity wave’. This is called the duality of emission and reception. This phenomenon can be understood by the dualities like Adam and Eve, mass and volume, attraction and repulsion, listener and speaker, identity and appearance, acquiring and offering. In other words, the entity exists in between two opposite poles, made for each other and forming a sine wave, when it flows with time. In the case of electromagnetic waves, it can be considered as an ‘electric wave’.

Each unit of entity has three types of indivisible existents. These are property, mobility, and quantity. If you are learning something (mobility), ‘direction of learning (property)’ and ‘effort in learning (quantity)’ will also be there. *“I am reading (mobility) the book (property) thoroughly (quantity)”*. If you are executing something (mobility), ‘direction of execution (property)’ and ‘efforts in the execution (quantity)’ will also be there. *“I am playing (mobility) cricket (property) with effort (quantity)”*. If you are thinking about something, the subject of thinking and concentration (quantity) in thinking will also be there. *“I am*



thinking (mobility) about my subject (property) with concentration (quantity)". In this way, all messages can be disintegrated into three parts.

In the course of receiving a signal by existence, the sensor moves in the direction of **B D F H**. At point **B**, $/n/$ [न] denotes maximum emptiness.

As soon as it moves towards **D**, $/d/$ [द] denotes 'towards offering', and area $/d/$ [द] denotes 'already offered'. After reaching **D** or **H**, $/n/$ becomes zero, and $/m/$ [म] becomes maximum. $/m/$ [म] denotes an 'un-acquired available existent'. Moving further, $/p/$ [प] denotes 'towards acquiring,' and the area $/b/$ [ब] denotes 'already

acquired’. Again the sense reaches the point where we have ‘maximum emptiness’ denoted by /n/. This is a complete wave cycle. One cycle takes one unit of time.

Life Wave - Life can be defined as the duality of strengthening-ability (dark) and clarifying-ability (bright), force and without force, invisible and visible, hiding and exposing, strength and clarity, pleasure and threatening, energy and message. In other words, life exists between two opposite poles, supporting each other and forming a single life. Each unit of life possesses three types of indivisible emotions. These are objective, action, and feeling. If you are learning something, the act of learning and the feeling of learning will also be there. *“I am happy (feeling) to learn (action) the facts (objective)”*. If you are executing something, the act of execution and the feeling of execution will also be there. *“My act (action) of helping others (objective) gives me pleasure (feeling)”*. If you are thinking something, the act of thinking and the feeling of thinking will also be there. *“Thinking (action) about philosophy (objective) gives me satisfaction (feeling)”*.

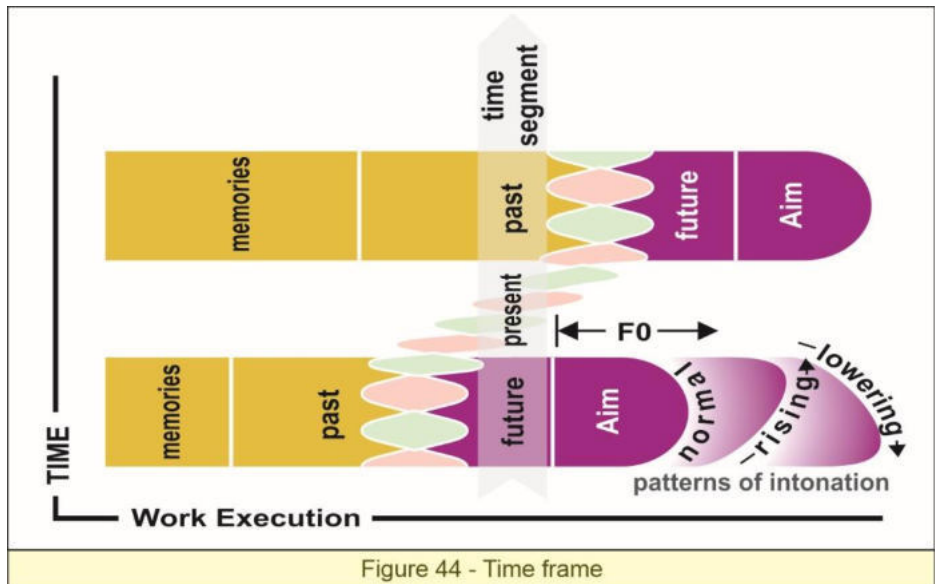
In the course of receiving a signal by the existence, the sensor moves (flows) in the direction of **A C E G**. At point **A**, /n/ [ॢ] denotes maximum no-strength. As soon as it moves towards **C**, /f/ [ॣ] denotes ‘towards deriving strength’, and the area /dʒ/ [।] denotes the ‘already derived strength’. After reaching point **C** or **G**, /n/ [ॢ] becomes zero, and /r/ [॥] becomes maximum. /r/ denotes ‘lack of clarity’. Moving further, /k/ [०] denotes ‘towards clarifying’, and the area /g/ [१] denotes the ‘already clarified’. Again the sense reaches the point where we have ‘maximum clarity and no life’ denoted by /n/. This is a complete wave cycle. One cycle takes one unit of time.

Formation of a word – Existence is made of the duality of entity and life. It consists of all possible emotions, along with their corresponding sounds. Sense revolves around the existence of sensing the required emotion. One revolution takes one unit time as well as one emotion or phoneme. Multiple revolutions select a sequence of emotions as well as a sequence of phonemes, which is called a word. No emotion can be expressed or perceived without the capabilities made available by vowels. The sensing function of vowels is just parallel to the consonants. We can sense visibility (without force), force (invisibility, acceptability), attraction, repulsion, or space for existence. After

the selection of vowels, the emotion is established for intellectual purposes. For example, /k/ is an image of ‘conscious’ (not the consciousness), and /ki/ or /kʌ/ are the perceptions of visible and invisible consciousness. Nothing can be expressed without getting support from a vowel. But sometimes we have sounds having no vowel. These sounds denote unperceived images. All the nasal sounds can be pronounced without vowels. For example, we have /z: ʒ: s: ʃ: ʒ: h: n: m:/. It is just like when we are talking to ourselves. There are lots of animal and physical sounds, having no vowels. These sounds have meanings but without any message.

Time frame - In every process of outflow, inflow, or self-flow, the message passes through ‘time’. Here we are taking only the outflow process.

A vertical grey stripe in Figure 44 shows the movement of time during work execution. Every action has to pass through 3 segments of time: the future, the present, and the past. The aim of execution will lie in the future. Aim leads the execution, and always remains in the direction of execution. In the case of



outflow execution, the FUTURE will be made of [a] duality of ‘eagerness to acquire’ and ‘eagerness to offer’, [b] duality of ‘eagerness to strengthen’ and ‘eagerness to clarify’. The PRESENT is made of [a] duality of ‘approval’ and ‘submission’ [b] duality of ‘liveliness’ and ‘consciousness’, and the PAST will be

made of [a] duality of ‘acquired’ and ‘submitted’, [b] duality of ‘strength’ and ‘clarity’. This acquisition is responsible for work execution.

Intonation - We know that action always follows the future, moves in the present, and is left behind in the past. The future denotes eagerness to act. In the case of increasing eagerness, we get a rising tone. Anxiety, curiosity, excitement, and questions towards the future represent rising tones and are represented by higher fundamental frequencies in the spectrogram. Calmness, relaxation, relief, and answers towards the future represent lowering tones represented by lower fundamental frequencies in the spectrogram. As regards the present is concerned, the patience in sound reflects the lots of available present tense, and impatience in sound reflects the non-availability of the present, which may cause stammering. Sometimes the lengthening of the present may show effort and confidence. A short availability of the present may show a lack of confidence. Heaviness in the present represents strength with will power.

Non-existent – It is a relative term and can be used for all existences. It is the raw material in existence. The word existence itself is relative. The existence of the lower world will be non-existent for the upper world. For any existence, non-existence is the body of existence, and it works as a carrier of the message of the referred world. The non-existent provides emptiness in existence where the essence can be filled. For example, darkness is empty for light but provides a place for light, which is the essence of the physical message.

Existent – In our case, we define existent as the ‘essence’ of the message referring to the lower world. The existence is made of a finite number of existents. We can divide these infinite numbers through logical tabulation. In the first place, we can divide them into different worlds (intellectual, psychological, biological, physical, cosmological). Secondly, there are four groups of existents called clarity, strength, appearance, and identity. Each group has 27 *nakṣatra* {(objective; action; feeling) x (property; mobility; availability) x (inflow; outflow; self-flow)}. In all, we have 108 types of existents. The detail of 27 *nakṣatras* is given bellow:-

1. Inflow Property (गुणात्मक ज्ञानेन्द्रिया) -

- A. Objective (ज्ञानत्व) to know (inflow) the variations;
- B. Action (क्रियत्व) of knowing (inflow) the variations;
- C. Feeling (भोगत्व) in knowing (inflow) the variations.

2. Outflow Property (गुणात्मक कर्मेन्द्रियां) -

- A. Objective (ज्ञानत्व) to convey (outflow) the variations;
- B. Action (क्रियत्व) of conveying (outflow) the variations;
- C. Feeling (भोगत्व) in conveying (outflow) the variations.

3. Self-flow Property (गुणात्मक मनन) -

- A. Objective (ज्ञानत्व) to think (self- flow) the variations;
- B. Action (क्रियत्व) of thinking (self- flow) the variations;
- C. Feeling (भोगत्व) in thinking (self- flow) the variations.

4. Inflow Mobility (गत्यात्मक ज्ञानेन्द्रियां) -

- A. Objective (ज्ञानत्व) to learn (inflow) the dynamism;
- B. Action (क्रियत्व) of learning (in-flow) the dynamism;
- C. Feeling (भोगत्व) in learning (in-flow) the dynamism.

5. Outflow Mobility (गत्यात्मक कर्मेन्द्रियां) -

- A. Objective (ज्ञानत्व) to execute (outflow) the dynamism;
- B. Action (क्रियत्व) of executing (outflow) the dynamism;
- C. Feeling (भोगत्व) in executing (outflow) the dynamism.

6. Self-flow Mobility (गत्यात्मक मनन) -

- A. Objective (ज्ञानत्व) to practice (self-flow) the dynamism;
- B. Action (क्रियत्व) of practicing (self-flow) the dynamism;
- C. Feeling (भोगत्व) in practicing (self-flow) the dynamism.

7. Inflow availability (द्रव्यात्मक ज्ञानेन्द्रियां) -

- A. Objective (ज्ञानत्व) to achieve (in-flow) the quantum;
- B. Action (क्रियत्व) of achieving (inflow) the quantum;
- C. Feeling (भोगत्व) in achieving (in-flow) the quantum.

8. Outflow availability (द्रव्यात्मक कर्मेन्द्रियां) -

- A. Objective (ज्ञानत्व) to deliver (outflow) the quantum;
- B. Action (क्रियत्व) of delivering (outflow) the quantum;
- C. Feeling (भोगत्व) in delivering (outflow) the quantum.

9. Self-flow availability (द्रव्यात्मक मनन) -

- A. Objective (ज्ञानत्व) to store (self-flow) the quantum;
- B. Action (क्रियत्व) of storing (self-flow) the quantum;
- C. Feeling (भोगत्व) in storing (self-flow) the quantum.

6.0 DIVISION OF SOUNDS

6.1 CONSONANTS

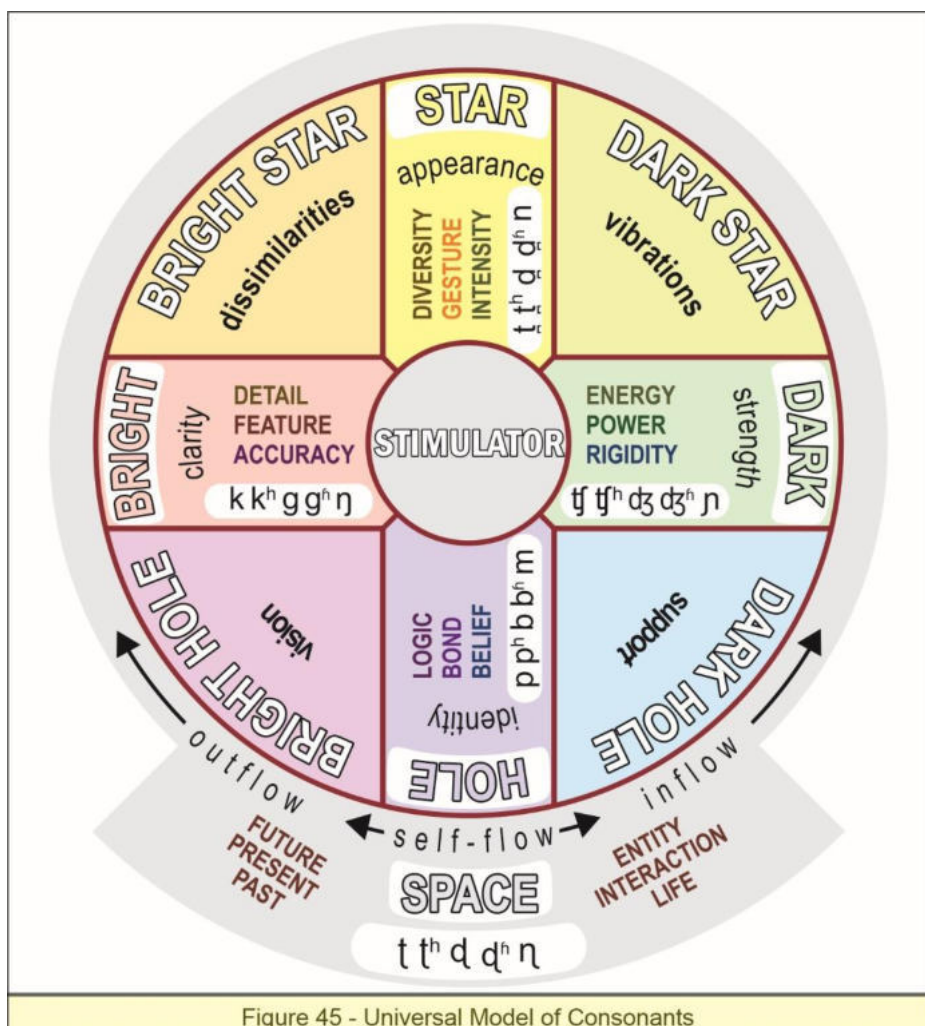


Figure 45 - Universal Model of Consonants

Consonants can be divided into eight parts:

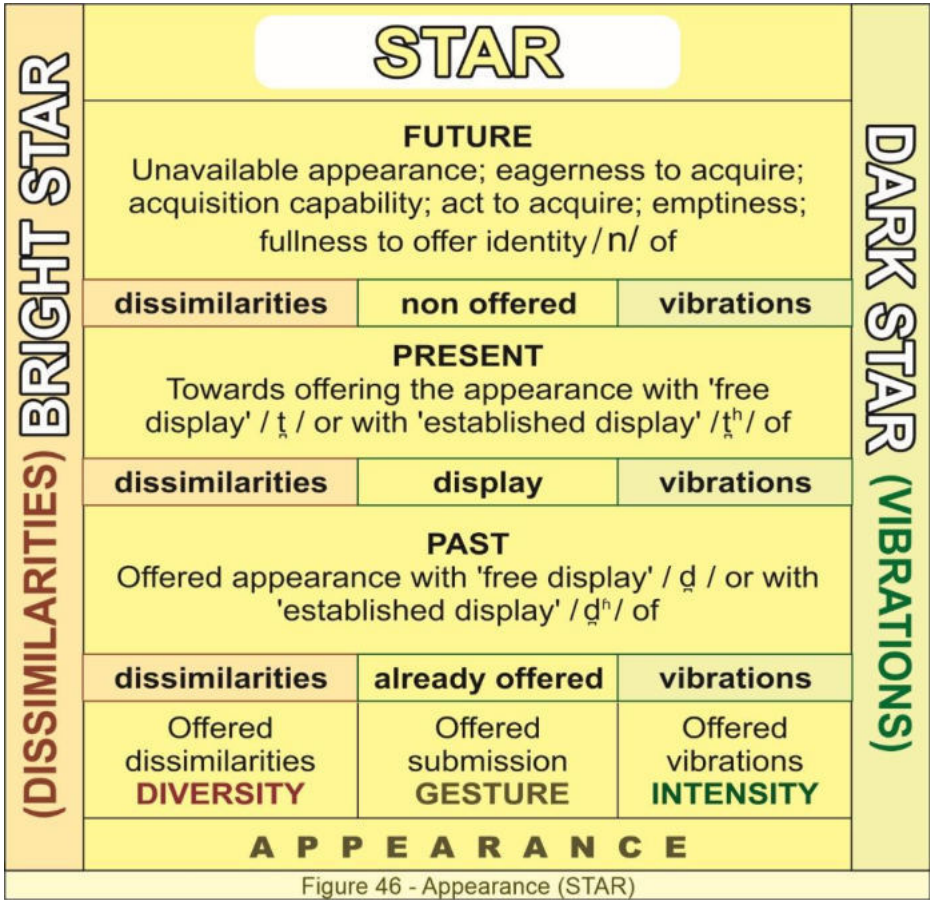
1. Interaction between psychological ‘dissimilarities and vision’ creates ‘psychological consciousness (accuracy; feature; detail)’, resulting in ‘clarity’ in perception, denoting the group of ‘velar’ sounds.
2. Interaction between psychological ‘vibrations and support’ creates ‘psychological liveliness (energy; power; rigidity)’, resulting in ‘strength’ in perception, denoting the group of ‘postalveolar’ sounds.
3. Interaction between psychological ‘vision and support’ creates ‘psychological acquisition (logic; meaning; belief)’, resulting in ‘identity’ in perception, denoting the group of ‘bilabial’ sounds.
4. Interaction between psychological ‘dissimilarities and vibrations’ creates ‘psychological submission (diversity; display; intensity)’, resulting ‘appearance’ in perception, denoting the group of ‘dental’ sounds.
5. Interaction between ‘biological stimulator and the other four’ creates feelings of ‘psychological space, resulting ‘flow (inflow; self-flow; outflow)’ in perception’, denoting the group of ‘retroflex’ sounds.
6. Ability to express in physical.
7. Consonants made of vowels
8. Composite and other consonants

1. Ability to offer the appearance {star} –

Formation – It is the offering ability (**star**) of existence evolved due to interaction between dissimilarities (provided by the bright star) and vibrations (provided by the dark star). Dissimilarities and vibrations are just opposite to each other. During the interaction, dissimilarities produce diversity, and vibrations produce intensity. ‘Diversity’ and ‘intensity’ create ‘gesture (offering nature of existence) of appearance’. This offering can be of two types: one is offering free submission, and the second is offering with established submission. Appearance is a vector of entity wave; hence it can be expressed according to the second vector, which will be ‘non-identifiable’. The group of sounds denoted by dental sounds.

Illustration - In the physical world, the ghost image is “gestural appearance with free submission”, and the firm image is “gesture appearance with established submission”. In the case of the biological body, the free proteins are “appearance

with free submission”, which are acquired by the DNA to form new cells. In the case of the intellectual brain, the available ‘data’ are “free submission,” and ‘notion’ is “established submission”.



Time segment - Before starting interaction between *dissimilarities* and *vibrations*, the ‘dissimilarities without vibrations’ and the ‘vibrations without dissimilarities’ create a ‘without’ which always remains in the *future* and is symbolized by the *nasal* sound /n/ [न]. ‘Offering dissimilarities’ create ‘diversity’, and ‘offering vibrations’ create ‘intensity’. ‘Diversity’ and ‘intensity’ create the ‘gesture’ of appearance. The act of interaction indicated as ‘towards offering existent’ lies in the *present* and is symbolized by the *unvoiced* sound /t̥/ [त̥]. When the present tense is converted into the *past* tense, the ‘towards offering’ converts into ‘already

offered existent’ and is symbolized by the **voiced** sound /d/ [द]. In the case of ‘established offerings,’ the symbols of the present and the past sounds will be /tʰ/ [त] and /dʰ/ [द] respectively. The appearance can be of three types: property, mobility, and quantity.

In short - Vibrations (dark star) + dissimilarities (bright star) → diversity + intensity → gesture → appearance to offer (star). Appearance can be identified only when it is acquired by the ‘hole’.

Symbol –

/n/ [न] - [existent - offer - appearance - future - any submission]

/t/ [त] - [existent - offer - appearance - present - free submission]

/tʰ/ [त] - [existent - offer - appearance - present - established submission]

/d/ [द] - [existent - offer - appearance - past - free submission]

/dʰ/ [द] - [existent - offer - appearance - past - established submission]

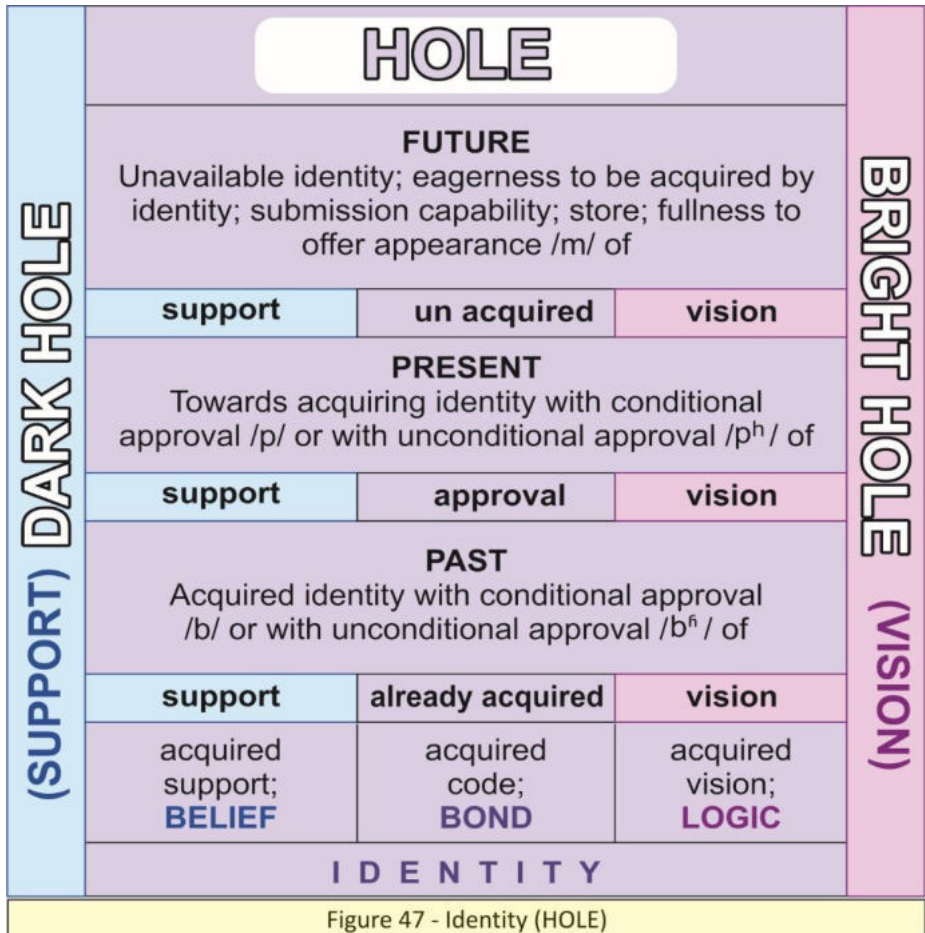
2. Ability to acquire within identity {hole} –

Formation – It is the acquiring ability (hole) of an existence, evolved due to interaction between vision (provided by bright hole) and support (provided by dark hole). Vision and support are just opposite to each other. During the interaction, vision produces logic, and support produces belief. ‘Logic’ and ‘belief’ create ‘bond (code)’ of identity or meaning. This ‘acquiring’ can be of two types: one is acquiring with conditions, and the second is acquiring without conditions. The identity is a vector of entity wave; hence it can be expressed according to the second vector, which will be ‘unable to appear’.

Illustration - For the biological phenomenon, we can consider the ‘hole’ to be a male and the ‘star’ a female. The female offers beauty (appearance in the form of variable diversity and shaking intensity). The male acquires it in logic (admiration) and belief (captivation) and accepts the submission. This acceptance is called ‘sex’ in the case of biological interaction, ‘ego satisfaction’ in the case of psychological interaction, and ‘meaning’ in the case of intellectual interaction. The conditions (logic and belief) apply everywhere.

The acquiring nature of entities is governed by their natural and learned characters (logic and beliefs). The psychological entity will never acquire anything beyond its logical (bond) belief (protection). The intellectual entity cannot understand its knowledge. The biological entity never goes beyond what it has learned before.

It is wrong to say that an entity can never go beyond its learned code (character). The theory says that we have all the power to acquire a new thing. Psychology can control blood pressure and other biological problems. For which we have the symbols /p^h/ [फ़] and /b^h/ [ब़]. It is to be kept in mind that the word ‘acquiring’ denotes all the three flows: acquiring inflow (listening), acquiring outflow (speaking), and the acquiring self-flow (thinking).



Time segment - Before starting the interaction between *vision* and *support*, when vision needs support, and support needs vision; a ‘need’ is created. This need is called the *future* in acquiring and is denoted by the *nasal* sound /m/ [फ़]. Acquiring vision creates ‘logic’, and acquiring support creates ‘belief’. ‘Logic’ and

‘belief’ create the ‘bond (meaning)’ of identity. The act of interacting is indicated as ‘towards acquiring’, lies in the *present*, and is symbolized by the *unvoiced* sound /p/ [प]. When the present tense is converted into the *past* tense, the ‘towards acquiring’ converts into the ‘already acquired’ and is symbolized by the *voiced* sound /b/ [ब]. The above ‘acquiring’ is according to the conditions applied by the existence and is called ‘conditional acquiring’. In case of not obeying the conditions, the ‘unconditional acquisition’ will be symbolized by the *unvoiced* and *voiced* sounds /f/ or /pʰ/ [फ] and /bʰ/ [भ] for the **present** and the **past**, respectively.

In short - Support (dark hole) + vision (bright hole) → belief + logic → bond (identity) → identity to acquire (hole). Identity can appear only after offering by the ‘star’.

Symbols –

/m/ [म] – [existent - acquire - identity - future - any condition]

/p/ [प] – [existent - acquire - identity - present - within condition]

/pʰ/ [फ] – [existent - acquire - identity - present - without condition]

/b/ [ब] – [existent - acquire - identity - past - within condition]

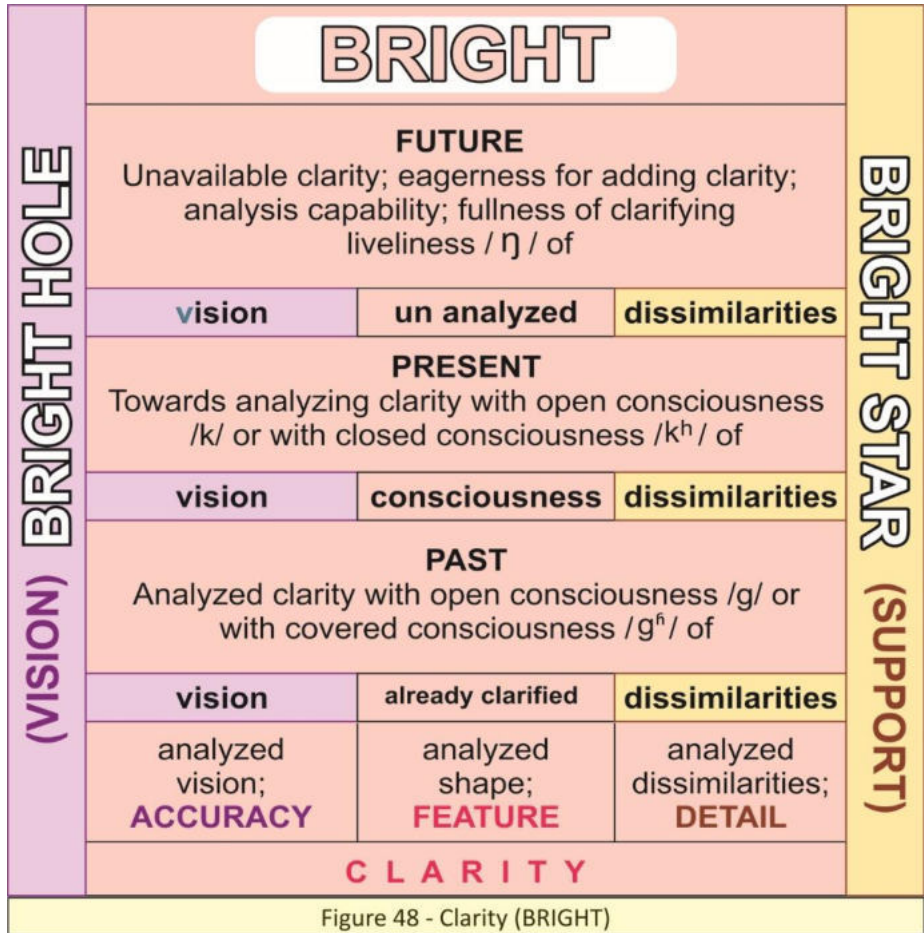
/bʰ/ [भ] – [existent - acquire - identity - past - without condition]

3. Ability to analyze clarity {bright} -

Formation – It is the analyzing ability (bright) of existence evolved due to an interaction between dissimilarities (provided by the bright star) and vision (provided by bright hole). Dissimilarities and visions are just the opposite of each other. During interaction (analysis), dissimilarities produce detail, and vision produces accuracy. ‘Detail’ and ‘accuracy’ convert in ‘feature’ of clarity. This ‘analysis’ can be of two types: one is with open consciousness, and the second is with closed consciousness. The ‘clarity’ is just the opposite of the ‘strength’; hence it has the capability to clarify the non-liveliness in the object.

Illustration - Consider vision (bright hole) to be a male and dissimilarity (bright star) to be a female. The aim of the female is to display her diversity (beauty) to attract the male; the aim of the male is just to appreciate (analyze) these diversities with logic (liking). The interaction, which is directed by consciousness (physical capability to analyze) between diversity and logic, forms clarity (beauty) in the view. The above example is taken on the biological background. The same example can

be applied to the intellectual level just by replacing the female with possibilities, the male with the philosopher, and consciousness as the psychological capability to view. The same example can also be applied to the material world by replacing the female with an object, the male with the retina of our eyes, and consciousness with light (cosmological capability to view). The whole universe can be clarified



with this example. Being a vector of the life wave, it can be expressed according to the second vector, which will be ‘strength unavailable’. This phenomenon can be seen in stammering.

Time segment - Before the start of the interaction between *vision* and *dissimilarities*, when vision needs dissimilarities and the dissimilarity needs vision, a need is

created. This is called the *future* in ‘analyzing’ and is denoted by the *nasal* sound /ŋ/ [ङ]. Analysis by vision creates ‘accuracy’, and analysis by dissimilarities creates ‘detail’. ‘Accuracy’ and ‘detail’ create ‘clarity’ in the ‘feature’. This act of interaction is indicated as ‘towards analyzing’, lies in the *present*, and is symbolized by the *unvoiced* sound /k/ [क]. When the present tense is converted into the *past* tense, the ‘towards analyzing’ converts into the ‘already analyzed’ and is symbolized by the *voiced* sound /g/ [ग]. The above analysis is made under ‘open consciousness’. In the absence of open consciousness, the entity depends on ‘closed conscious analyzing’, which is symbolized by *unvoiced* and *voiced* sounds /kʰ/ [ख] and /gʰ/ [घ] for the present and the past respectively.

In short - Vision {bright hole} + dissimilarity {bright star} → accuracy + detail → feature (bright). This ‘bright’ can be defined as ‘clarity’ of the image without ink. This can only be made visible by the liveliness of the ‘dark’.

Symbols -

/ŋ/ [ङ] – [existent - analysis - clarity - future - any consciousness]

/k/ [क] – [existent - analysis - clarity - present - open consciousness]

/kʰ/ [ख] – [existent - analysis - clarity - present - closed consciousness]

/g/ [ग] – [existent - analysis - clarity - past - open consciousness]

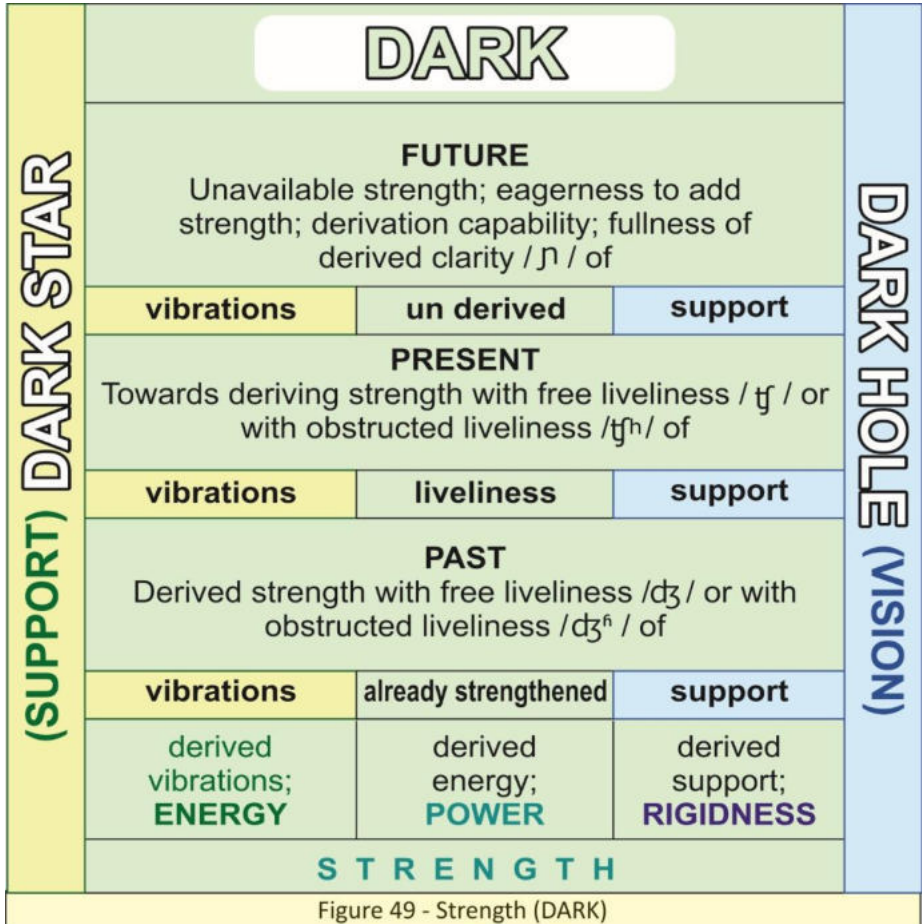
/gʰ/ [घ] – [existent - analysis - clarity - past - closed consciousness]

4. Ability to derive strength {dark} -

Formation – It is the deriving ability (dark) of existence, evolved due to interaction between support (provided by dark hole) and vibrations (provided by the dark star). The support and the vibrations are just opposite to each other. During the interaction, support derives firmness in existence, and vibrations derive energy in existence. Although ‘firmness’ and ‘energy’ are said to be opposite in nature, but they are just like the two sides of a single coin. The point where these two reconcile is called the ‘power’ of strength. This ‘deriving’ can be of two types: one is deriving with free liveliness, and the second is deriving with obstructed liveliness.

Illustration - The psychological power (courage) is derived from supporting (support) the shaking excitement (charged vibration). The biological power (physique) is derived from bones (support) with flexible muscles (charged vibration). The electric power is derived by neutralizing (supporting) the electric phase (charged vibrations). The cosmological power (gravitation) is derived from supporting (dark

energy) the cosmic inflation (dark energy). Lightning is a high voltage charged cloud (charged vibrations) that produces energy by releasing it into the ground (support). Intellectual confidence is generated by the support of knowledge to the shaking ideas.



Images are made of intensified features. Here the ‘features’ come from ‘bright’, and ‘intensities’ come from ‘dark’. The strength is a vector of life wave; hence it can be expressed according to the second vector, which will be ‘unable to make clear’. This phenomenon can be seen in ‘blind faiths’.

Time segment - Before starting interaction between *vibrations* and *support*, when support needs vibrations and vibrations need support; a need is created. This is

called the **future** in deriving and denoted by the **nasal** sound /ɲ/ [ञ]. Deriving support creates ‘rigidness’, and deriving vibrations create ‘energy’. ‘Rigidness’ and ‘energy’ create ‘power’ of strength. The act of interacting indicated as ‘towards deriving’, lies in the **present** and is symbolized by the **unvoiced** sound of /tʃ/ [च]. When the present tense is converted into the **past** tense, the ‘towards deriving’ converts into the ‘already derived’ and is symbolized by the **voiced** sound of /dʒ/ [ज]. The above ‘deriving’ is according to the ‘pleasure’ in existence and is called ‘free liveliness’. Sometimes preoccupied limitations obstruct liveliness. In that case, it will be symbolized by the **unvoiced** sound of /tʃʰ/ [छ] and **voiced** sound of /dʒʰ/ [झ] for the present and the past, respectively.

In short - support {dark hole} + vibrations {dark star} → firmness + energy → derived power → strength (dark). This ‘dark’ can be defined as the ‘power’ of the image. Strength can be clarified only after analyzing it by the ‘bright’.

Symbols -

/ɲ/ [ञ] – [existent - derive - strength - present - any liveliness]

/tʃ/ [च] – [existent - derive - strength - present - free liveliness]

/tʃʰ/ [छ] – [existent - derive - strength - present - obstructed liveliness]

/dʒ/ [ज] – [existent - derive - strength - past - free liveliness]

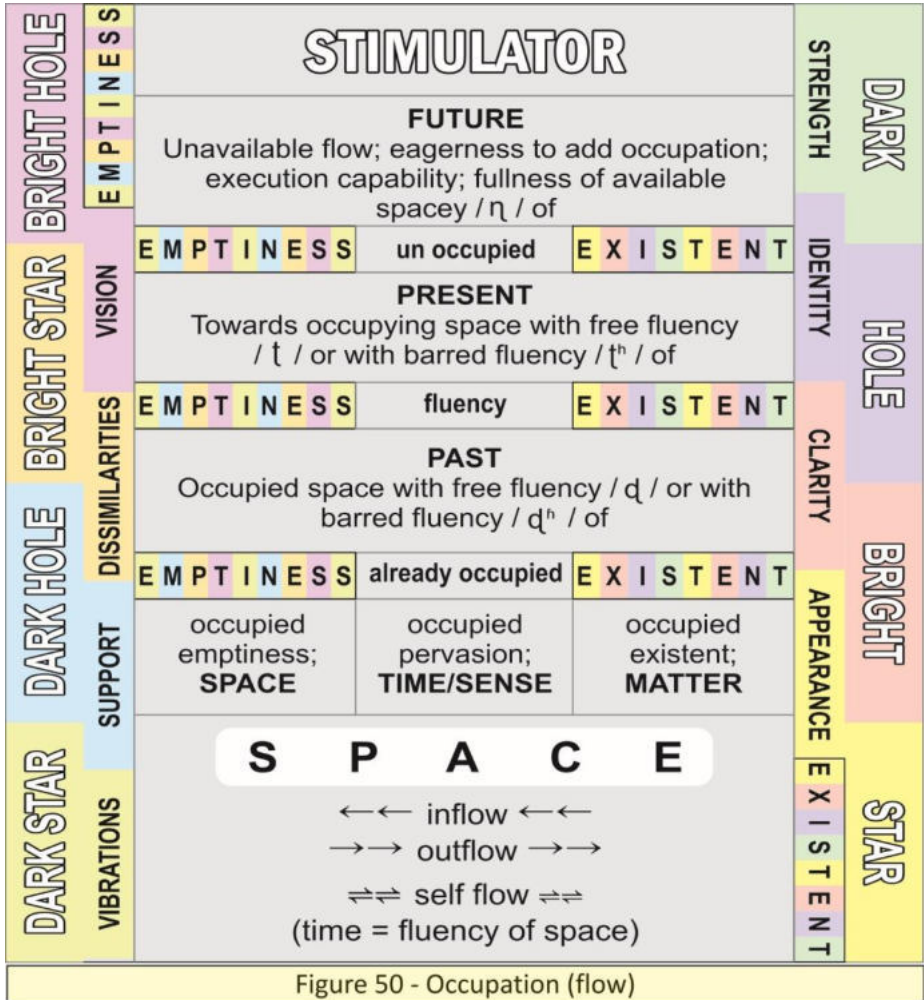
/dʒʰ/ [झ] – [existent - derive - strength - past - obstructed liveliness]

5. Ability to occupy the flow {occupier} –

Formation - The occupying ability (stimulator) of existence is responsible for stimulating the other four indeclinable chests towards flow in the relatively lower (intellectual to psychological; to biological; to physical) world. It has the capability to occupy /activate the empty space (without ego) with free and barred fluencies. The “existent (to occupy) provided by matter” and “emptiness (to be occupied) provided by raw material (four indeclinable chests)” is just the opposite of each other. During the interaction, the ‘existent’ produces ‘matter (availability)’ and the ‘emptiness’ produces ‘space (capability)’. Although ‘matter’ and ‘space’ are said to be reverse in nature, they are just like the two sides of a single coin. The point where these two reconcile is “duality of time and sense”, which is generated due to cyclic continuity {analyzing clarity → deriving strength → acquiring identity → offering appearance}. Life wave occupies the space and matter with of ‘sense’ and ‘time’. And entity wave occupies the ‘sense’ and ‘time’ with ‘matter’ and ‘space’. The combination of the two creates the conversion of

the signal. The flow can be of three types: inflow (viewing, listening), outflow (executing, speaking), and self-flow (thinking).

Illustration - Light (electromagnetic wave) is a substance of the cosmological world. The sun, as a physical entity, offers the photon (diversity) to be occupied by another physical entity. The flow of photons firstly disintegrated into cosmological aspects; cosmologically available clarity, available strength,



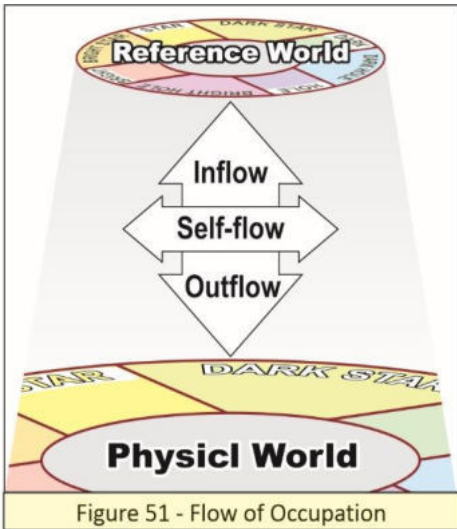
available appearance, and available identity. The composition of the four aspects is called available photons. These photons are acquired by the physical entity (observer) by offering a wave made of cosmologically capable clarity, capable

strength, capable appearance, and capable identity. This is called a wave. It shows that light is made of two parts. The first one is a particle (photon) from the submitter, and the second one is a wave from the acquirer. The flow of the wave is made by the flow of time and sense.

It further clarifies that the cosmological world does have the four indeclinable chests form where the availability is converted to capability. The cosmological world first observes the photons and expresses thereafter.

Time segment - Just before interaction evolves, the activator (stimulator) needs to occupy the other four indeclinable chests. Opposite of it, the empty spaces of four chests have an eagerness to occupy them. The mutual eagerness creates the *future* of flow and is symbolized by the *nasal* sound /ŋ/ [ŋ]. We have a lot of space without flow, and the emptiness of execution is created. It stimulates

the execution, activation, or occupation in space. During the occupation, we are in the *present* tense. ‘Towards occupying space’, ‘towards activating’ ‘towards flow’ are indications of that and are symbolized by the *unvoiced* sound /t t/ [t̥]. Completion of the present provides us with the *past*, where we have already completed the activation. It is symbolized by the *voiced* sound /d/ [d̄]. In the case of ‘barred fluency’, the symbols for the present and the past sounds



will be /t̥/ [t̥] and /d̄/ [d̄] respectively. The flow time/sense is available in all three directions, and occupies activation in the space of existence.

In short - Emptiness in the four indeclinable chests {dark hole + bright hole + dark star + bright star} activate the existence as below:

Occupation {stimulator} → time space + sense space + time material + sense material → space (time +sense) + matter (time + sense) → (space + matter) × (time + sense) → entity wave × life wave → electric wave × magnetic wave → flow in occupying.

Symbols -

/n/ [न] – [existent - occupy - continuity - future - any fluency]

/t/ [त] – [existent - occupy - continuity - present - free fluency]

/tʰ/ [ठ] – [existent - occupy - continuity - present - barred fluency]

/d/ [ड] – [existent - occupy - continuity - past - free fluency]

/dʰ/ [ढ] – [existent - occupy - continuity - past - barred fluency]

6. Ability to express physically –

Every outflow (executing) is a transfer of signals from an intellectual to a psychological, to a biological, and finally to a physical world. Here every relatively lower world is called the ‘physical’ world. These signals are made of life wave. Life wave is made of three components: clarity, strength, and occupying flow in space. As and when these components are absorbed by the space of the lower/physical world, the signal is said to be transmitted into the lower/physical world.

Physical expression –

It is the application of physical clarity. It expresses the sense of physical expression and is symbolized by /s/ [स].

Physical experience –

It is the application of physical strength. It expresses time (courage) in physical experience and is symbolized by /ʃ/ [श].

Physical occupation –

It is an application of physical pervasion. It expresses space in physical desire and is

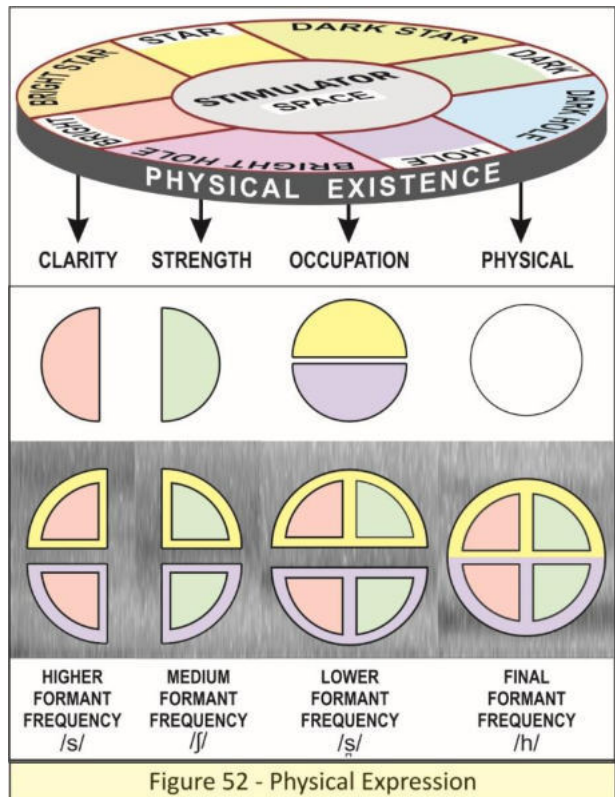


Figure 52 - Physical Expression

symbolized by / ṣ / [ṣ]. This is a desire between a male and a female.

The physical world - As soon as the act of outflow is completed, the cycle of activation is finally absorbed by the lower world. Now the image is living in the space of the physical world. As far as the reference world is concerned, the existent is dead; and as far as the physical world is concerned, the existent has got a huge space to occupy. In phonosemantics it is symbolized by / h / [ह].

Illustration – Figure 52 can be compared with the spectrograms in figure 32. The pattern shows the shifting of formant frequencies from the upper to the lower world in the sequence of / s /, / j /, / ṣ /, and / h /.

Figure 52 clearly explains how / s / and / j / are divided into appearances and identities. These two can be joined separately at / ṣ /. Yellow and violet symbolize female and male. Distance between the two shows desire. As soon as these two combines at / h /, life ceases to exist.

Symbols -

/ s / [स्] - [physical - expression - clarity - past - application]

/ j / [श्] - [physical - experience - strength - present - application]

/ ṣ / [ष] - [physical - desire - pervasion - future - application]

/ h / [ह] - [physical - quantity - place - completed - application]

7. Consonants made from vowels -

/ ə / is denoted as “existence without existent”. If a vowel is superimposed (not supported) on / ə /, it will be converted into a consonant. We have four consonants that are made of vowels. These are: 1. visible without force existence / $\text{I}+\text{ə}=\text{j}$ /, 2. force without visible existence / $\text{U}+\text{ə}=\text{ʒ}$, U . available expansion / $\text{l}+\text{ə}=\text{l}$ /, 4. acquiring concentration / $\text{l}_1+\text{ə}=\text{r}$ /. The subject will be discussed in the chapter on vowels.

8. Composite and other consonants –

We have several diverted consonants. These are because of the difference in vocal organs. Most of them are of ‘fricative’ sounds. We do not have any direct theory for them, but that can be understood by trial and error. Apart from it, we have many composite sounds mostly used by animals.

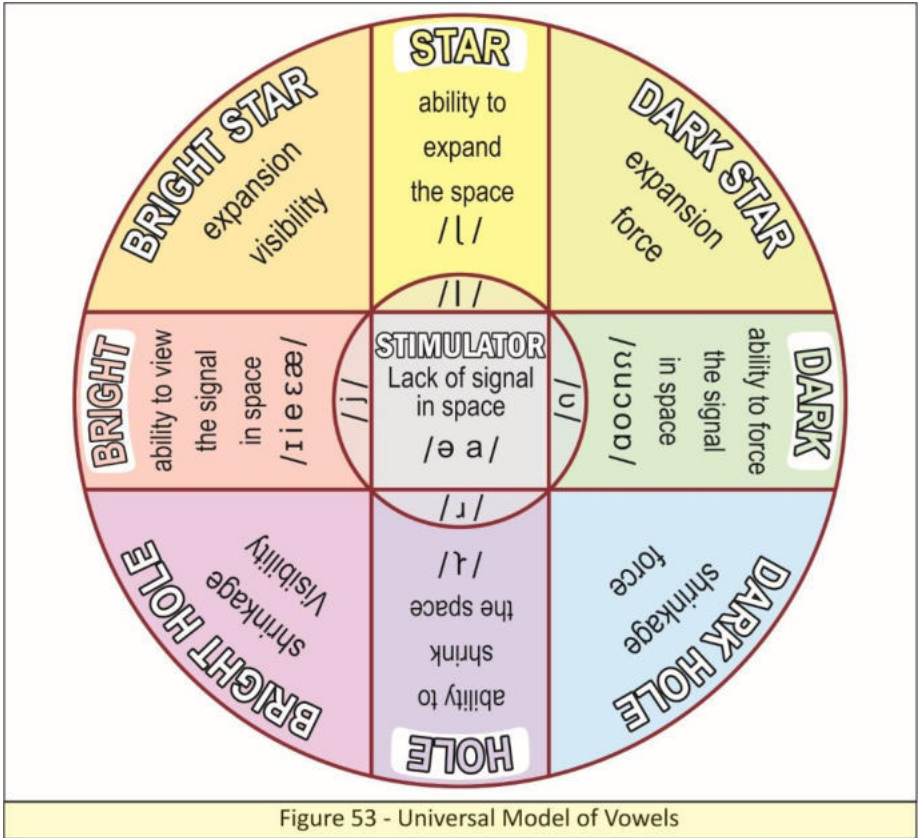


Figure 53 - Universal Model of Vowels

6.2 V O W E L S

Consonants cannot be pronounced without getting space from vowels. Vowels are like space carrying sense with the flow of time. Vowels have a similar “model of existence” as consonants. It has all indeclinable chests, which are: empty space, expanded visibility, expansion force, shrinkage visibility, and shrinkage force.

Because of the empty space, the four indeclinable chests interact with each other. This interaction forms all primary vowels with their meanings. It should be made clear that although the “model of consonants” and the “model of vowels” both are similar, they never superimpose mechanically. Every consonant can acquire any vowel, as per requirement.

We have five types of spaces for five groups of vowels. For the purpose of our book, we have divided vowels into eight parts as follows:-

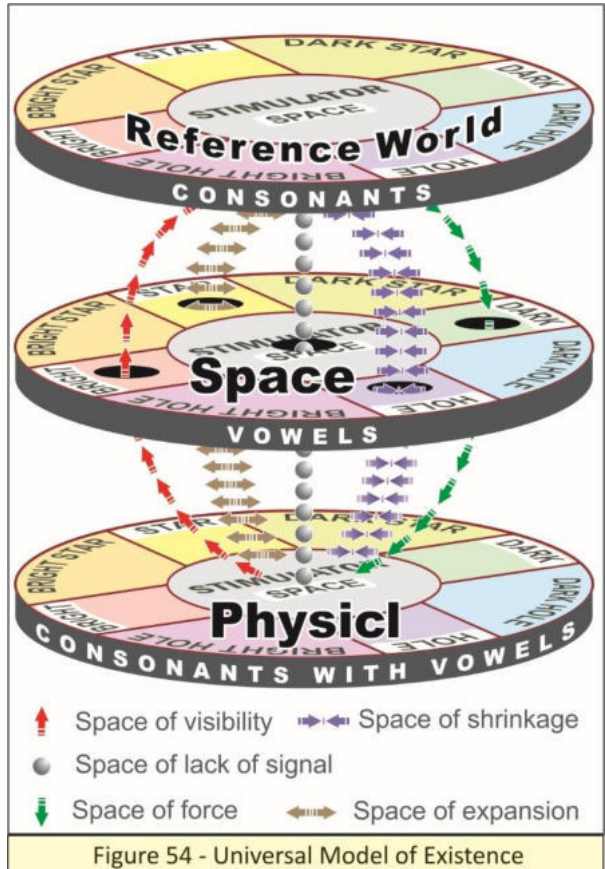
(1) Space of existing quantities; (2) Space of visibility without force; (3) Space of force without visibility; (4) Space of ability to shrink; (5) Space of ability to expand; (6) Desiring (nasal) quantities; (7) Physically available quantities; (8) Composite and other vowels

1. Space of existing quantities {occupier} –

If there is any space, neither visible nor hidden, just occupying existence, it will be the basic sound of existence. We symbolize this sound by /ə/ [अ]. This sound holds the central place of the model and provides zero references to other vowels. It is like a symbolic existence, like a nucleus, on which a cloud converts into drops of water. We call it existence with no existent. When /ə/ [अ] supports the second /ə/ [अ], it converts into the entity /a/ [आ]. It has a dual existence of male and female and forms entity but without existent. These sounds are denoted by central vowels.

2. Space of visibility without force {bright}

– The visible quantity (bright) lies between the visibility of expansion (bright star) and visibility of shrinkage (bright hole). The wave between expansion and shrinkage forms ‘visibility’ (without force), and is symbolized by /i/ [इ]. It provokes ‘visible outflow’ in the image. If



this visible quantity is made continuous, it provokes ‘outflowing’, ‘executing’, and ‘exposing’ of the image, and is symbolized by /i/ [ई]. The composite sounds of /ɪ/ [इ] and /ə/ [अ] are ‘indicated’ and ‘visibility’ symbolized by /e/ [ए] and /æ/ [ऐ] respectively.

There is one more combination of /ɪ/ [इ] and /ə/ [अ]. When they superimpose on each other, the sound converts into ‘visible existence’ and is symbolized by /j/ [य]. These sounds are denoted by front vowels. Existence occupies the property of visibility; hence it converts itself into an operator and is visualized as a consonant. Being a consonant, it further needs a vowel to express itself.

3. Space of force without visibility {dark} –

The force quantity (dark) lies between the “force of expansion (dark star)” and the “force of shrinkage (dark hole)”. The wave between expansion and shrinkage forms ‘force’ (without being visible; hiding) and is symbolized by /ʊ/ [उ]. If this hiding quantity is made continuously, it provokes ‘inflow’ and ‘accepting inside’ the image and is symbolized by /u/ [ऊ]. The composite sounds of /ʊ/ [उ] and /ə/ [अ] are ‘in the direction of’ and ‘acceptability’, symbolized by /o/ [ओ] and /ɔ/ (near) [औ] respectively. These sounds are denoted by back vowels.

When /ə/ [अ] and /ʊ/ [उ] superimpose each other, the sound converts into ‘hidden existence’ and is symbolized by /ʌ/ [व]. The existence occupies the property of hiding ability; hence it has converted itself into an operator and is visualized as a consonant. Being a consonant, it further needs a vowel to express itself. ‘Visibility’ and ‘force’ are just opposite to each other; they support each other to quantify the image.

4. Space of ability to shrink {hole} -

The ability to shrink (hole) lies between the “shrinkage force (dark hole)” and the “shrinkage visibility (bright hole)”. It provides the ability (visible force) to shrink the space. It provides attraction in the image and is symbolized by /ɹ/ [ऋ]. The physical world can be related to ‘gravitational force’ in space, where the attraction is created due to the ‘shrinking of space’.

If this “ability to shrink” indicates ‘concentration in shrinkage’, and maybe symbolized by /ɹ/ [ऋ]. Practically, this phenomenon belongs to the formation (forming genetic codes) of the entity and has nothing to do with living life. Hence

it is not used in general conversation. Theoretically, we can have different combinations of /ɹ/ [ऋ] with /ə/ [अ], but they are still unknown. Animals can have such vowels, which we do not know about yet.

We have a superimposing combination of /ə/ [अ] and /ɹ/ [ऋ], getting the ‘acquired concentration’, is symbolized as /r/ [ऌ]. Existence occupies the property of concentration; hence it converts itself into an operator and is visualized as a consonant. And it further needs a vowel to express itself.

5. Space of ability to expand {star} –

The ability to expand (star) lies between the “expansion force (dark star)” and the “expansion visibility (bright star)”. It provides the ability (visible force) to expand the space. It provides repulsion in the image and is symbolized by // [ऍ]. In the physical world, it is just like a ‘sun’ in space, and repulsion may be called ‘cosmological inflation’. Here the theory explains the reason for the expansion of the universe. The theory clarifies that the ‘star’ has a huge repulsion in it and explains the paradox of the solar system. If this “ability to expand” is made continuously, it indicates ‘expansion in dispersion’, and maybe symbolized by /!:/ [ऎ]. Practically, this phenomenon belongs to the formation of an entity and has nothing to do with living life. Hence it is not used in general conversation. Theoretically, we can have other combinations of // [ऍ] with /ə/ [अ], but they are still unknown. Animals can have such vowels, which we are yet to know about.

We have a superimposing combination of /ə/ [अ] and // [ऍ], getting the ‘available expansion’, and is symbolized by // [ऎ]. Here existence occupies the property of expanding; hence it converts itself into an operator and is visualized as a consonant. Being a consonant, it further needs a vowel to express itself.

6. Desiring (nasal) available quantities –

Crying of newborn babies is a nasal sound, giving a message of feeling fear and desire. All acts of human beings are based on these two basic needs. No one is ever satisfied. Nasal sound / / converts every consonant as well as vowel towards the meaning of desire, continuation, future, and dissatisfaction. Whatever we articulate, a small amount of nasal sound will be there. This nasal sound denotes our desire towards the achievement of the goal. We have five basic nasal sounds with five groups of existence. Different nasal sounds indicate a different desire. Nasal sounds can be added to all consonants. Hence it can be

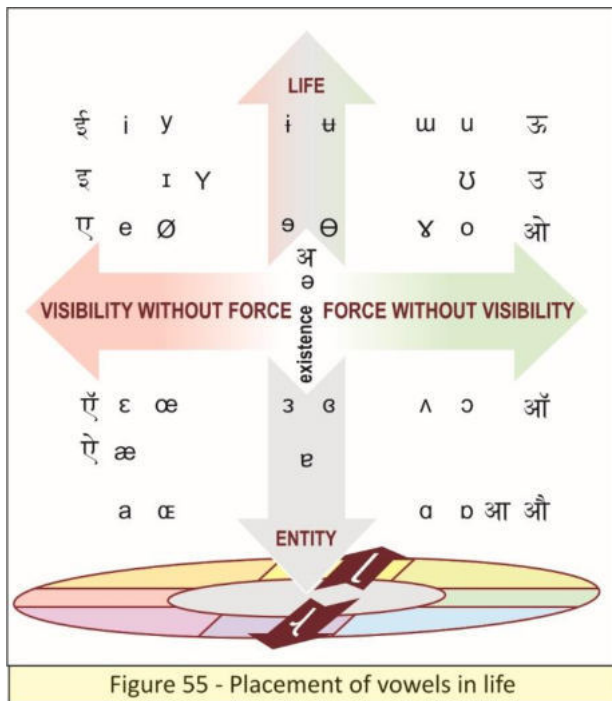
treated as a space of desires, where our future takes shape. Nasal starts with the future, move along with the present, and intact with the past.

7. Physically available quantities -

There is quantitative physical availability to consonants. Any sound added to /h/ will convert into the meaning of ‘physical availability’. These sounds are rarely available in human communication but are frequently available in physical and animal sounds. One sound /əh/ [अः] is available in Devanagari.

8. Composite and other vowels -

Apart from the basic vowels, IPA itself has a long list of composite vowels. Describing the semantic value of these vowels is not an easy task. The following chart explains some of the IPA vowels. Although the placement is made according to the vocal organ of a human being, it can give us a rough idea of the semantic value of vowels. Taking an idea from the chart and using the trial and error method, we have fair chances of getting knowledgeable meanings of these vowels.



We have lots of animals and physical sounds. All are made by different combinations of vowels and consonants. We cannot understand the sound of the bell. It has combined consonants and combined vowels. The last vowel sound may be /U/. Perhaps it may be a combination of two different vowels. It is incomprehensible to us. IPA itself has a large number of vowel sounds that are used in different countries. But it is very difficult to

understand them. And it is further difficult to define them.

7.0 SEMANTIC REPRESENTATIONS

7.1 DIVISION OF PHONEMES

Introduction – Every existence is made of a unitary code. This code is divisible into five expressible parts representing five groups of consonants. These groups are further divisible into three time-segments. These are further divisible into two parts, with and without availability. We have a parallel phenomenon of vowels. We have composite consonants as well as composite vowels. Every sound is a leader of its own class. Each class can occupy a number of sound styles in the form of ‘accent contours’, ‘stresses’, ‘tone levels’, and other variations. In this way, nature has provided us with a wide range of sounds with different semantic values. But these sounds are not infinite. These are limited.

We have infinite images or gestures in the universe. How can we represent these infinite images with the help of finite sounds available to us? Here we need not be confused. The observer has nothing to do with the ‘existing’ image of the object. He is doing with the ‘perceived’ image only. And the perceived image has limited parameters. This perceived image can be defined within the structural frame of our existence. The structural frame has pre-defined places for all psychological feelings, as well as their related phonemes. In this way, the infinite visual images are converted into limited parameters of psychological feelings, and it is further represented by limited phonemes.

We have provided here the division of basic phonemes. We have divided phonemes into groups: consonants (matter) and vowels (space), eight ingredients, including five essential ingredients of the image, three-time segments, and other practical applicability. We have explained the semantic values of individual phonemes in IPA and Devanagari script. On the basis of these semantic values, we have explained phonesthemes and verb-roots (*Dhātus*) too. All these semantic values are useful in explaining the meanings of any word. To prove the correctness of the semantic values, we have taken more than 1100 words of English and other 20 languages.

Consonants - Consonants can be divided into eight parts as follows: Five of them are basic consonants.

- | | | |
|---|---------------------|--------------------|
| 1. Offering appearance {star} (dental) | / t̪ t̪ʰ d̪ d̪ʱ n / | [त थ् द ध् न्] |
| 2. Accepting identity {hole} (bilabial) | / p pʰ b bʱ m / | [प फ् ब् भ् म्] |
| 3. Analyzing clarity {bright} (velar) | / k kʰ g gʱ ŋ / | [क् ख् ग् घ् ङ्] |
| 4. Deriving strength {dark} (post alveolar) | / tʃ tʃʱ dʒ dʒʱ ɲ / | [च् छ् ज् झ् ञ्] |
| 5. Occupying flow {time} (retroflex) | / ɽ ɽʰ ɖ ɖʱ ɳ / | [ट् ट् ड् ड् ण्] |

The sounds of all the above combinations are denoted as under:-

- A. First column - Available present (un-voiced)
- B. Second column - Non-available present (un-voiced)
- C. Third column - Available already past (voiced)
- D. Fourth column - Non-available already past (voiced)
- E. Fifth column - Future (nasal)

6. Physical availability - application of physical clarity /s/ [स्], application of physical strength /ʃ/ [श्], application of physical occupation /s̪/ [स्], application of physical place /h/ [ह्].

7. Consonants made of vowels - Visibility without force existence /j/ [य्], Invisible forceful existence /v/ [व्], Available expansion /l/ [ल्], Acquiring concentration /f r/ [र].

8. Other composite consonants - There are many other consonants, combinations of different consonants in different proportions.

Vowels - We have divided the vowels into eight parts. Each of them can be of five types. These are existence, outflow, inflow, concentrating, and expanding vowels. We have ignored some of the vowels which are not available in Devanagari and IPA.

- | | | |
|-----------------------------------|-----------------|----------------|
| 1. Existing {stimulator} | / ə a - - - / | [अ आ - - -] |
| 2. Visible without force {Bright} | / i i e æ j / | [इ ई ए ऐ य] |
| 3. Forceful invisible {dark} | / u u o o u / | [उ ऊ ओ औ व] |
| 4. Shrinkage {hole} | / ɹ ɹ - - r / | [ऋ ॠ - - र] |
| 5. Expansion {star} | / l l - - l / | [ल् ल - - ल] |
| 6. Desire (nasal) | / ẽ / | [अं] |
| 7. Physically Available | / əʰ / | [अः] |
| 8. Composite and Other Vowels | / œ ʌ ʌ x c ø / | |

7.2 SEMANTICS OF PHONEMES

IPA has a large number of phonemes. All of them are not understandable to us. We have included the most important phonemes from them^[5]. We have given the Devanagari symbols too. The list given here presents the basic phonemes only. We have many composite or superimposed consonants and vowels, too; the meaning of them is to be taken according to the nature of the basic phonemes used in that. Sounds present psychological meanings, which cannot be explained in writing. We have tried to explain these psychological feelings in terms of possible intellectual meanings. These meanings should not be used as dictionary meanings or literary meanings. One should feel them.

1. Group of offering appearance (dental sounds)

/t̪/	[त्] - towards offering/submitting the appearance (diversity; gesture; intensity) [of perception] with free (formless; shapeless; un-composed) display (sign; signal) in the present; मुक्त (निराकार; अव्यवस्थित; अरचित) प्रदर्शन (संकेत; आकार; चिह्न) के साथ प्रकटन (तीव्रता; भाव; विविधता) प्रस्तुत करने की ओर.
/t̪ʰ/ /θ/	[थ] [थ] - towards offering/submitting the appearance (diversity; gesture; intensity) with established (formed; shaped; composed) display (sign; signal) in the present; limitations to /t̪/; established way of the offering; [/θ/ has a minor effect of 'expressible'] स्थापित (साकार; व्यवस्थित; रचित) प्रदर्शन (संकेत; आकार; चिह्न) के साथ प्रकटन (तीव्रता; भाव; विविधता) प्रस्तुत की ओर; पेशकश का स्थापित रास्ता.
/d̪/ /ð/	[द] [द] - offered / submitted appearance (diversity; gesture; intensity) with free (formless; shapeless; un-composed) display (sign; signal); already offered/submitted; submissiveness; [/ð/ with minor effect of 'expressible']; मुक्त (निराकार; अव्यवस्थित; अरचित) प्रदर्शन (संकेत; आकार; चिह्न) के साथ प्रस्तुत किया गया प्रकटन (तीव्रता; भाव; विविधता); पहले से ही प्रस्तुत; विनम्रता.
/d̪ʰ/	[ध] - offered/submitted appearance (diversity; gesture; intensity) with established (biased; preoccupied; conceptual; covered); display (sign; signal); prejudiced; 'स्थापित प्रदर्शन' (पूर्वाग्रहग्रस्त; पूर्वधारित; अवधारित; आवृत) के साथ पेश किया गया प्रकटन; पूर्वाग्रह ग्रस्त.

/n/	[न] – unavailable appearance; emptiness; fullness of identity; eager to acquire; acquisition capability; manliness; act of acquiring; fullness of action; negative; negation; inner identity; perceptive; अनुपलब्ध प्रकटन, खालीपन; पहचान की परिपूर्णता; प्राप्त उत्सुक; अधिग्रहण की क्षमता; मर्दानगी; अधिग्रहण / कर्म में परिपूर्णता; अधिग्रहण का कर्म; नकारात्मक; निषेध; भीतरी पहचान; बोधगम्य
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2. Group of acquiring identity (bilabial sounds)

/p/	[प] – towards acquiring (adopting; approving; allowing) the identity (logic; formulation; belief) [of perception] with a condition (protection; bond; support; security; check; restriction; audit); approval; approvable; सशर्त (संरक्षण; बंधन; समर्थन; सुरक्षा; जाँच; प्रतिबंध; परीक्षण) अनुमोदन के साथ पहचान प्राप्त करने की ओर; अनुमोदन; स्वीकार्य.; मुक्त अनुमोदन.
/p^h/ /f/	[फ] [फ़] – towards acquiring (adopting; approving; allowing) the identity (logic; formulation; belief) with no-condition (without bond; no-support; no-security; no-check; no-restriction; no-audit; danger; fear; free); freely approving; freely acquiring; unprotected; [/f/ has a minor effect of ‘expressible’]; illogical acquisition; fast; sudden; बिना-शर्त (बिना बंधन; बिना सहारा; बिना सुरक्षा; बिना जाँच; अप्रतिबंधित; अपरीक्षित; खतरा; डर) पहचान (तर्क, संविन्यास, विश्वास) अधिग्रहण करने की ओर; स्वतंत्र रूप से अनुमोदन; स्वतंत्र रूप से प्राप्त; अरक्षित; बिना शर्त व्यक्त अनुमोदन; तेजी; अचानक.
/b/	[ब] – acquired (adopted; approved; allowed) the identity (logic; belief ; formulation) with condition (protection; bond; support; security; check; restriction; audit) in the past; compulsion; bonding; principle; limitation; nature; helplessness, bound; biased; confined; controlled; अतीत में शर्त (संरक्षण; बंधन; समर्थन; सुरक्षा; जाँच; प्रतिबंध; परीक्षण) के साथ पहचान (तर्क, संविन्यास, विश्वास) का अधिग्रहण; मजबूरी; संबंध; सिद्धांत; प्रकृति; सीमा; लाचारी, बाध्य; पक्षपाती; सीमित; नियंत्रित.
/b^h/	[भ] – acquired (adopted; approved; allowed) the identity (logic; belief; formulation) with no-condition (without bond; no-support; no-security; no-check; no-restriction; no-audit; danger; fear; free); unprotected; free; unchecked; new vision; insecure; flexible; arbitrary; independent; unbound; शर्त के बिना अधिग्रहीत पहचान; असुरक्षित; अनियंत्रित; नई दृष्टि; असुरक्षित; मुक्त; लचीला; मनमाना; स्वतंत्र.

/m/	[म्] - unavailable identity; non established; fullness of appearance; eagerness for offering; submission capability; having; available offerings, submission; surrender; substance; to be acquired; offer of availability; disapproved; submissively; अनुपलब्ध ; पहचान; अस्थापित; विद्यमान में प्रकटन की परिपूर्णता; प्रस्तुति के लिए उत्सुकता; प्रस्तुत करने की क्षमता; होने; उपलब्ध प्रस्तुति; पदार्थ; आत्मसमर्पण; अस्वीकृत.
/v/	[व्] - invisible expression; invisible nature; invisible acceptance; hidden capability; kept expression; faith expression; soul; alive expression; storing; accommodation; अदृश्य अभिव्यक्ति; अंदर 'रखने' की अभिव्यक्ति; विश्वास अभिव्यक्ति; आत्मा; जिंदा अभिव्यक्ति.
/φ/	[फ्] - approvable expression; स्वीकार्य अभिव्यक्ति.

3. Group of analyzing clarity (velar sounds)

/k/	[क्] - towards analyzing (clarifying; explaining) the clarity (accuracy; feature; details) with open consciousness ; yet to be analyzed; question mark; digesting (biologically); getting fear (towards clarifying for non-strength); attentive; consciousness in activity, feeling, understanding. disintegrating, etc. खुली चेतना के साथ स्पष्टता (शुद्धता; आकृति; विवरण) का विश्लेषण करने की दिशा में; विश्लेषित अभी भी नहीं है; प्रश्न चिह्न; पचाना; डर (अशक्त स्पष्ट); चौकस; गतिविधि अनुभूति, समझ में चेतन; बिखरने; विभाजित.
/k ^h /	[ख्] - towards analyzing (clarifying; explaining) the clarity (accuracy; feature; details) with closed consciousness ; providing space for /k/; closed mind; non-analyzing; बंद चेतना के साथ विश्लेषण करने; [क्] के लिए जगह उपलब्ध कराना; गैर विश्लेषण.
/g/	[ग्] - analyzed (manifest; clarified; noticeable; organized) clarity (details; feature; accuracy;) with open consciousness ; clarified non-strength (insecure; threat); defined; clarified non-pleasure; खुली चेतना के साथ विश्लेषित (सुबोध, सुस्पष्ट) स्पष्टता; शक्ति से रहित (असुरक्षित, खतरा) स्पष्टता; स्पष्ट गैर खुशी.
/g ^h /	[घ्] - analyzed (manifest; clarified; noticeable) clarity with closed consciousness ; limitation of /g/; surrounded; density; बंद चेतना के साथ विश्लेषित स्पष्टता; घिरा हुआ.

/ŋ/	[ङ] – unavailable clarity (accuracy; feature; details); fullness of strength; eagerness for analysis; lively; continuous; curiosity; expressible strength; capability for analyze; emotionally strong; अनुपलब्ध स्पष्टता (सटीकता, सुविधा; विवरण); शक्ति की परिपूर्णता; विश्लेषण के लिए उत्सुकता; जीवंत; निरंतर; जिज्ञासा; व्यक्त शक्ति; विश्लेषण के लिए क्षमता; भावनात्मक रूप से मजबूत.
/ɣ/	[ग्व] – un-expressible clarity; clear cover; गैर व्यक्त स्पष्टता; स्पष्ट कवर.
/q/	(uvular) [क्] – towards expressible analyzing (clarifying; explaining) clarity (accuracy; feature; details); active consciousness; स्पष्टता (शुद्धता; आकृति; विवरण) की व्याख्या योग्य विश्लेषण करने की दिशा में; व्याख्या योग्य [क्].

4. Group of deriving strength (post alveolar sounds)

/tʃ/	[च] – towards deriving (achieving; attaining; collecting; invoking) strength (energy; power; firmness) with free liveliness ; courage; vibrating energy; wave energy; charge; towards deriving illusion (inattentive); pleasure; picking; स्वतंत्र जीवंतता के साथ शक्ति (ऊर्जा; ताकत; दृढ़ता) व्युत्पन्न (उपार्जित, प्राप्त, इकट्ठा) करने की ओर; साहस, तरंग ऊर्जा; स्पन्दन ऊर्जा; आवेश; भ्रम (असावधानी) की ओर.
/tʃʰ/	[छ] – towards deriving (achieving; attaining; collecting; invoking) strength (energy; power; firmness) with obstructed liveliness ; imbalanced energy; obstruction in all the /tʃ/; selecting; बाधित जीवंतता के साथ शक्ति व्युत्पन्न की दिशा में; असंतुलित ऊर्जा; ऊर्जा के क्षेत्र में बाधा; सभी [च] में बाधा; चयन.
/dʒ/	[ज] – derived strength (energy; power; firmness) with free liveliness ; consistent energy; derived lack of clarity (fantasy); aliveness (psychological strength); pleasure; स्वतंत्र जीवंतता से व्युत्पन्न शक्ति; लगातार ऊर्जा; काल्पनिकता (स्पष्टता की कमी) की व्युत्पन्नता; खुशी, जीवंतता (मनोवैज्ञानिक शक्ति).
/dʒʰ/	[झ] – derived strength (energy; power; firmness) with obstructed liveliness ; hesitation; unstable; lack of firmness; weak; limitation of /dʒ/; uneasy; upset; बाधित जीवंतता के साथ व्युत्पन्न शक्ति; झिझक; अस्थिर; दृढ़ता की कमी; कमजोर; [ज] की सीमितता; परेशान; असहज.
/ŋ/	[ङ] – unavailable strength (energy; power; firmness); fullness of clarity; eagerness to derive strength; capability to derive strength; अनुपलब्ध शक्ति; विद्यमान में स्पष्टता की परिपूर्णता; शक्ति व्युत्पन्न की उत्सुकता; शक्ति व्युत्पन्न की क्षमता.

5. Group of occupying flow (retroflex sounds)

/t/	[ट] - towards occupying space with free fluency (inflow; outflow; self-flow) of the present; towards occupying; activating; doing; presence; status; occupiable; activated [t/ is alveolar (nearly dental), hence a small amount of 'offering' is to be added while imagining its semantic value]; flow; वर्तमान के स्वतंत्र प्रवाह (बहिर्वाह, अन्तर्वाह, स्वयं प्रवाह) के साथ अंतरिक्ष में प्रवृत्त होने की दिशा में; प्रवृत्त; सक्रियण; निष्पादन; उपस्थिति.
/tʰ/	[टʰ] - towards occupying space with barred fluency of the present; stop in all the /t/; वर्तमान के वर्जित प्रवाह में अंतरिक्ष में प्रवृत्त होने की दिशा में; सभी [ट] में वर्जित.
/d/	[ड] - already occupied space with free fluency (inflow; outflow; self-flow) of the past; occupied; activated; had; death; old; already happened; already existing; flown; past; available from past; remain previous; done; [d/ is alveolar (nearly dental), hence a small amount of 'offering' is to be added]; प्रवृत्त; अधिवासित; सक्रियित; अधिकृत; था; मौत; पुराने; पहले से ही हुआ; पहले से विद्यमान; प्रवाहित; अतीत; अतीत से उपलब्ध; पिछले; किया हुआ.
/dʰ/	[डʰ] - already occupied space with non/barred fluency of time; applicability of bar in all the /d/; not using past; barred space in the past; closing (covering; ending) of already existing; ignorant of the past; memory loss; वर्जित प्रवाह के साथ पहले से ही काबिज अंतरिक्ष; पिछले का उपयोग नहीं; अतीत में वर्जित स्थान; अतीत से अनभिज्ञ
/n/	[ण] - unavailable flow; fullness of space in existent; eagerness to occupy; execution capability; keeping active; available time; opportunity; punctual; अनुपलब्ध प्रवाह; विद्यमान में अंतरिक्ष की परिपूर्णता; अंतरिक्ष में प्रवृत्त / कब्जे / अधिवास / प्रवाह / सक्रिय की उत्सुकता; निष्पादन क्षमता; अवसर; समयनिष्ठ;
/r/	[र] - actively occupied in free fluency; occupied in activating; occupied in spreading; accelerated; (tɖ); मुक्त प्रसार के साथ सक्रिय रूप से काबिज; विस्तार में कब्जा किया हुआ; त्वरित [ट्‌ड]; त्वरण में प्रवृत्त.
/s/	[स] - conscious activating; सचेत सक्रिय किया हुआ.
/z/	[स] - conscious activation; सचेत सक्रियता.
/rʰ/	[रʰ] - actively-occupied with barred fluency/non-activating/non-spreading; limitations in /r/; (tɖ)ʰ; वर्जित प्रसार/ गैर विस्तार/ के साथ सक्रिय रूप से काबिज प्रवाह.

6. Group of Sibilants (fricative sounds)

/s/	[स] - application of physical clarity; sense of physical expression; clear/visible expression; expressible; expressive; knowing phenomena; भौतिक स्पष्टता का अनुप्रयोग, भौतिक अभिव्यक्ति; व्यक्त.
/ʃ/	[श] - application of physical strength; time of physical experience; physical lively/believable expression; physical execution; learned phenomena; भौतिक शक्ति का अनुप्रयोग; भौतिक अनुभव; व्यतीत.
/s̄/	[ष] - application of physical flow; space of physical desire; occupiable / activated physical desired; pervaded physical expression; pervasion; sex phenomena; भौतिक प्रवाह का अनुप्रयोग; भौतिक इच्छा का अंतरिक्ष; सक्रिय; प्रवृत्त; वाञ्छित; व्याप्त भौतिक अभिव्यक्ति.
/h/	[ह] - application of placing into physical/nonexistent (<i>asata</i>); availability in physical; death; removal from existence; entrance in physical; placed / death expression elimination; big; material body; relatively physical; hurt; towards non-life; inflow; outflow; leaving; loss; gain; भौतिक रखने का अनुप्रयोग; भौतिक उपलब्धता; गैर-विद्यमान की उपलब्धता; मौत; अस्तित्व छोड़ना; भौतिक में प्रवेश; समाप्त करना; व्यय; स्थूल.
/z/	[ज़; ज] - lively expression; जीवंत अभिव्यक्ति.
/ʒ/	[शज़; श] - lively experience; experience in strength; जीवंत अनुभव.

7. Group of Semi vowels

/j/	[य] - displaying acceptance; observable existence; visible without force existence; evident; direct; अवलोकनीय, बल रहित प्रत्यक्ष का अस्तित्व.
//	[ल] - fullness of available expansion of appearance (emotion; motion; emission; spread; dispersion); lack of concentration; ignoring; expandable.; उपस्थिति (भावना; गति; उत्सर्जन; प्रसार; विसर्जन) के उपलब्ध विस्तार की परिपूर्णता; एकाग्रता का अभाव; अनदेखी करना; विस्तार योग्य.
/u/	[व] - invisible (hidden; inflow; force) existence; अदृश्य (छिपा; अन्तर्वाह; बल) अस्तित्व; प्रत्यक्षता रहित बल का अस्तित्व.

/ɔ/	[र] – fullness of acquired concentration (involvement; logic; sensation; centralization; collection); intelligence; fineness; lack of expansion;
/r/	monistic; by; attraction (in Sindhi); अधिग्रहित एकाग्रता (संलिसता; तर्क; अनुभूति, केंद्रीकरण; संग्रह) की परिपूर्णता; बुद्धिमानी; पतलापन; विस्तार की कमी; अद्वैत; द्वारा.
/w/	[इउ] – invisible expression; अदृश्य अभिव्यक्ति.
/t/	[ल्ल] – offering expansion; विस्तार प्रस्तुत.

8. Group of central vowels

/ə/	[अ] – existence; existence without existent [in English, ‘existence’ is more important, in Hindi ‘without existent’ is more important]; अस्तित्व; सत् रहित अस्तित्व.
/ɜ/	[अँ] –availability of existent; available existent; वजूद की उपलब्धता; उपलब्ध वजूद.
/ɜ:/	[अँ:]–by the availability; through the availability; attraction; available concentration; in /ɜ:/, ‘availability’ is more important and in /ɜr/, ‘by’ is more important; उपलब्धता के द्वारा; आकर्षण.
/ɜr/	
/ɜ:r/	[अँ:ऋ] – influenced existent; प्रभावित सत्.

9. Group of front vowels

/ɪ/	[इ] – visible (towards; in view; without force) existent; visibly existing existent; noticeable existent; evident; manifest; दृश्य (देखने में; की दिशा में; बल रहित) सत्; प्रत्यक्षतः मौजूद वजूद; गोचर.
/i/	[ई] – exposing existent; outflow; executing; विद्यमान को उजागर; बहिर्वाह.
/e/	[ए] – indicated existent; indicative existent; specific existent; straight; existence of visible existent; display; significative existent; सांकेतिक सत्; इंगित सत्; विशिष्ट सत्; सीधे; प्रदर्शित सत्; अभिप्रायपूर्ण सत्.
/ɛ/	[एँ] – visibly available existent; indicating existent; विद्यमान संकेतक; प्रत्यक्षतः उपलब्ध सत्.
/æ/	[ऐ] - visibility of existent; outflow of existent; सत् की दृश्यता; सत् का बहिर्वाह.

/y/	[ईअ] – visible acceptance; affirmation; दृश्यमान स्वीकृति.
/a/	[आ] – an entity (with a little impression of outflow); existence with existent; executing existent; a doer; इकाई (बहिर्वाह के सूक्ष्म प्रभाव के साथ); कर्ता.
/a:/	[आँ] – by the entity; इकाई द्वारा

10. Group of back vowels

/ʊ/	[उ] – inside (hidden; inflow; indirect; invisible) existent; for; अंदर (अन्तर्वाह; छिपा; अप्रत्यक्ष; अदृश्य) सत्; के लिए.
/u/	[ऊ] – accepting existent inside (inflow; internal; inner); अंदर सत् (आंतरिक; आमद; भीतरी) को स्वीकार.
/o/	[ओ] – indirect indicated existent; towards existent; non indicative; direction; for; अप्रत्यक्ष इंगित सत्; सत् की दिशा में.
/o:/	[ओः] – direction towards existent; confusing; सत् की ओर दिशा; भ्रामक.
/ɔ/	[औ] – acceptable (invisible; force) availability of existent; invisible availability of existent; स्वीकार्य (अदृश्य; बलपूर्वक) सत् की उपलब्धता.
/ɔ:/	[औः] – maximum acceptable (invisible; force; inflow) availability of existent; अधिकतम स्वीकार्य (अदृश्य, बल) सत् की उपलब्धता.
/ɒ/	[औ] – accept (hidden; inflow; inside; invisible; inactive) ability of existent; सत् की स्वीकार (छिपा; निष्क्रिय; अन्तर्वाह; अंदर; अदृश्य) क्षमता; सत् की स्वीकार्यता.
/ɑ/	[आ] – entity (little impression of inflow); self-flow; by the entity; through the entity; इकाई (अन्तर्वाह के प्रभाव के साथ); आत्म प्रवाह; संस्था द्वारा; संस्था के माध्यम से
/ʌ/	[अँ] – disclosure (growing; evolved; revealed; raised) of existent; सत् का प्रकटीकरण (पता चला; बढ़ता हुआ; विकसित)

11. Group of Special Devanagari vowels

/ɪ/	[ऋ] – self concentrating existent; attraction existent; shrinking existent; centralization; आत्म ध्यान केंद्रित सत्; आकर्षण सत्; केंद्रीकरण; सिकुड़ता सत्.
/ɪ/	[ॠ] – repulsive existent; self-expandable existent; inflated existent; dispersal; प्रतिकर्षण; आत्म विस्तार सत्; फुलाव.

7.3 SEMANTICS OF VERB-ROOTS (Dhātu roop-Vaidik Grammar)

According to Indian mythology, ‘*dhātu*’ can be defined as the root and smallest part of a word, representing the basic explainable meaning. It is an important part of *Vedik Sanskrit Grammar*, considered as the oldest genuine and developed a grammar of the Indo - European language family. *Dhātus* is said to be the fundamental element of the body of words and used as raw material to express gestures in the Sanskrit language. These fundamental elements are said to be the vocal representations of different psychological messages, which are interpreted in intellectual format. Indian philosophers, especially **Pāṇini** ^[8] discovered around 4000 sounds (*Dhātus*) along with their *psychological meanings*. Although these meanings are not scientifically proven, it is amazing to know how accurate he was.

Our theory further disintegrates the different *Dhātus* into phonemes and defines them with their semantic values. We have a list of large numbers of *dhātus*^[22], out of which some of the important *dhātus* are being explained. Each *dhātu* can have multiple psychological meanings but within the limitations provided by phonosemantics. The last phonemes of the *dhātus*, which are the roots, are taken as adjectives, can support the formation of different words.

अज्	<i>aj /əɟz/</i> [हांकना; to apply energy] - /ə/ existence /ɟz/ energy-related {“ <i>energy-related verb-root</i> ” in existence; अस्तित्व में “ऊर्जा संबंधित क्रिया वाचक धातु”}.
अद्	<i>ad /əɖ/</i> [खाना; to have; to put before] - /ə/ existence /ɖ/ offer / submission related {“ <i>submitted-related verb-root</i> ” in existence; अस्तित्व में “प्रस्तुत संबंधित क्रिया वाचक धातु”}.
अन्	<i>an /ən/</i> [श्वास लेना; to breathe] - /ə/ existence /n/ acquisition capability related { <i>acquisition capability-related verb-root of existence</i> ; अस्तित्व के “अधिग्रहण की क्षमता से संबंधित क्रिया वाचक धातु”}.
अर्च्	<i>arc /ərɕ/</i> [स्तुति करना; to pray] - /ə/ existence /rɕ/ concentrated liveliness-related {“ <i>concentrated liveliness-related verb-root</i> ” of existence; अस्तित्व के “ध्यान केंद्रित जीवन्तता संबंधित क्रिया वाचक धातु”}.
अर्ह	<i>arh /ərɨ/</i> [योग्य होना; to be capable] - /ə/ existence /rɨ/ well (concentrated) physique related {“ <i>well physique-related verb-root</i> ” of existence” of

existence; अस्तित्व की "अच्छी काया से संबंधित क्रिया वाचक धातु"}.

अस् *as /əʃ/* [व्यक्त अस्तित्व; existence expressed] - /ə/ existence /s/ expression related {*expression-related verb-root of existence*; अस्तित्व की "अभिव्यक्ति संबंधित क्रिया वाचक धातु"}.

आप् *āp /ap/* [प्राप्त करना; to receive the objective, and space] - /p/ acquiring related /a/ entity {*"acquiring-related verb-root" of an entity*; इकाई की "प्राप्ति संबंधित क्रिया वाचक धातु"}.

इष् *iṣ /Iṣ/* [चाहना; to desire, to need] - /ɪ/ visibility /s/ physical desire related {*"physical desire-related verb-root" of visibility*; दृश्यता की " भौतिक इच्छा संबंधित क्रिया वाचक धातु"}.

ईक्ष *īkṣ /ikṣ/* [दिखना; to apply consciousness] - /i/ exposure /kṣ/ conscious desire related {*"conscious desire related verb root" of exposing*; प्रकाश में लाने के प्रति "सचेत इच्छा संबंधित क्रिया वाचक धातु"}.

एज् *ej /edʒ/* [काँपना; ऊर्जा प्रदान करना; to be vibrated; to be energized] - /e/ indication /dʒ/ energy related {*"energy-related verb-root" in the indication*; संकेत में "ऊर्जा संबंधित क्रिया वाचक धातु"}.

एध् *edh /edh/* [विकसित होना; to be a developed/ grown] - /e/ indication /d/ formation related {*"formation-related verb-root" in indication*; संकेत में "गठन से संबंधित क्रिया वाचक धातु"}.

कम् *kam /kəm/* [अनुरक्त होना; to enamoured] /kə/ consciousness /m/ surrendering availability related {*"surrendering availability-related verb-root" of consciousness*; चेतना की "आत्मसमर्पण उपलब्धता संबंधित क्रिया वाचक धातु"}.

कुप् *kup /kup/* [कुपित होना; to be angry] - /k/ consciousness /ʊ/ invisible /p/ approval related {*"approval-related verb-root" of blindness (invisible consciousness)*; अध्यापन (अदृश्य चेतना) का "अनुमोदन करने से संबंधित क्रिया वाचक धातु"}.

कृत् *kṛt /kṛt/* [काटना; नष्ट करना: to divide; to destroy] - /k/ concentrated disintegration (analysis) /t/ offer related {*"offer related verb-root of concentrated disintegration*; ध्यान केंद्रित विघटन में "प्रस्ताव संबंधित क्रिया वाचक धातु"}.

कृष् *kṛṣ /kṛṣ/* [चीरना; झुकाना; disintegration] - /k/ concentrated disintegration (analysis) /s/ physical activation related {*"physical activation related verb root" of concentrated disintegration*; ध्यान केंद्रित विघटन में "भौतिक सक्रियण संबंधित क्रिया वाचक धातु"}.

क्रन्द् *kṛand /krənd/* [चिल्लाना; to yell] - /krə/ conscious involvement /nd/ active

offer related {“active submission-related verb-root” of conscious involvement; सचेत संलिप्तता की “सक्रिय प्रस्तुति संबंधित क्रिया वाचक धातु”}.

क्रम् *kram* /krəm/ [डग भरना; पदार्पण करना; to act with consciousness; to come] - /krə/ conscious involvement /m/ submitted availability related {“submitted availability-related verb-root” in conscious involvement; सचेत संलिप्तता में “प्रस्तुति की उपलब्धता संबंधित क्रिया वाचक धातु”}.

क्रुध् *krudh* /krudʰ/ [क्रुद्ध होना; to get angry blindly] - /krʊ/ invisibly conscious involvement /dʰ/ retention submission related {“retention submission-related verb-root” of blind (invisible consciousness) involvement; अंधी संलिप्तता (अदृश्य चेतना) की “अवधारण प्रस्तुत संबंधित क्रिया वाचक धातु”}.

क्रुष् *kruś* /krʊʃ/ [चिल्लाना; to bawl] - /krʊ/ invisibly conscious involvement /ʃ/ application of physical strength related {“physical-effort (application of physical strength)-related verb-root” of blind (invisible consciousness) (illogical) involvement; अंधी संलिप्तता (अदृश्य चेतना) की “शारीरिक प्रयास (शारीरिक शक्ति का अनुप्रयोग) संबंधित क्रिया वाचक धातु”}.

क्लृप् *klṛp* /klp/ [के अनुरूप होना; to approve the appearance] - /kl/ repulsive conscious /p/ approval related {“repulsive conscious approval related verb-root”; “प्रतिकारक सचेत अनुमोदन से संबंधित क्रिया वाचक धातु”}.

क्षम् *kṣm* /kṣəm/ [क्षमा करना; अनुमति; सहना; to forgive; to suffer; to tolerate] - /kṣə/ conscious activation /m/ submissive availability related {“submissive availability related verb root” in conscious activation; सचेत सक्रियण में “विनम्र उपलब्धता से संबंधित क्रिया वाचक धातु”}.

क्षिप् *kṣip* /kṣip/ [फेंकना; to expel] - /kṣ/ conscious activation /ɪ/ outflow /p/ approval related {“approval-related verb-root” of outflow conscious activation; बहिर्वाह सचेत सक्रियण के “अनुमोदन से संबंधित क्रिया वाचक धातु”}.

खन् *khan* /kʰən/ [खोदना; to dig] - /kʰə/ closed consciousness /n/ action related {“action related verb root” of closed consciousness; बंद चेतना की “क्रिया से संबंधित क्रिया वाचक धातु”}.

खाद् *khād* /kʰaḍ/ [शिकार करना; खाना; to hunt; to take food] - /kʰa/ consciousness provider /ḍ/ submission related {“submission-related verb-root” of the consciousness (non-liveliness) provider; submission-related verb-root” of the ‘place provider for consciousness; चेतना (गैर जीवंतता) प्रदाता की “प्रस्तुति संबंधित क्रिया वाचक धातु”}.

गा	<i>gā /ga/</i> [गाना; to sing] - /g/ detailed clarity /a/ entity {"entity-related verb-root" of detailed clarity; "विवरण की इकाई से संबंधित क्रिया वाचक धातु"}.
गाह	<i>gāh /gah/</i> [डुबकी लगाना; to dip] - /h/ ending related /ga/ clarity in entity {"end-related verb-root" of clarity in entity; इकाई में स्पष्टता के "अंत से संबंधित क्रिया वाचक धातु"}.
गुह	<i>guh /guh/</i> [छिपाना; to hide] - /gu/ hidden clarity /h/ physical availability related {"physical availability-related verb-root" of hidden clarity; छिपी स्पष्टता की "भौतिक उपलब्धता संबंधित क्रिया वाचक धातु"}.
गृ	<i>gr/ /gu/</i> [गाना; जागना; to sing; to awaken] - /gu/ self-concentrated clarity related {"self-concentrated clarity-related verb-root"; "आत्म केंद्रित स्पष्टता से संबंधित क्रिया वाचक धातु"}.
ग्रस्	<i>gras /græs/</i> [निगलना; to gulp] - /gr/ clear involvement in acquiring /s/ physical expression related {"physical expression-related verb-root" of clear involvement in acquiring; अधिग्रहण की स्पष्ट संलिप्तता में "भौतिक अभिव्यक्ति से संबंधित क्रिया वाचक धातु"}.
ग्रह	<i>grah /grəh/</i> [पकड़ना; to hold] - /gr/ clear involvement in acquiring /h/ physical availability related {"physical availability-related verb-root" in clear involvement; प्राप्तकरनेकी स्पष्ट संलिप्तता में "शारीरिक उपलब्धता से संबंधित क्रिया वाचक धातु"}.
चक्ष	<i>cakṣ /tʃəks/</i> [दिखना; to achieve the view; speak; memorize] - /tʃ/ derivation /ks/ conscious activation related {"conscious activation related verb root" of derivation; व्युत्पत्ति के प्रति सचेत सक्रियण संबंधित क्रिया वाचक धातु"}.
चर्	<i>car /tʃə/</i> [चलना; भक्षण; to inflow (feeding grass) and outflow (walking)] - /tʃ/ liveliness /r/ involvement related {"involvement-related verb-root" in liveliness; सजीवता में "संलिप्तता संबंधित क्रिया वाचक धातु"}.
चाय	<i>cāy /tʃaj/</i> [ध्यान से देखना; to watch] - /tʃ/ by the derivation /j/ observation related {"observation-related verb-root" by the derivation; व्युत्पत्ति के द्वारा "अवलोकन संबंधित क्रिया वाचक धातु"}.
चि	<i>cin /tʃi/</i> [चुनना; ध्यान से देखना; to achieve with selection] - /tʃ/ towards deriving /r/ visibility related {"visibility-related verb-root towards selection (derivation); चयन (व्युत्पत्ति) की दिशा में "दृश्यता संबंधी क्रिया वाचक धातु"}.
जन्	<i>jan /dʒən/</i> [प्रकट करना; उत्पन्न करना; to give birth, to evolve] - /dʒ/ aliveness /n/ acquisition-related {"acquisition-related verb-root" of aliveness; जीवंतता की

“अधिग्रहण संबंधित क्रिया वाचक धातु”}.

जि *ji /dʒi/* [जीतना; to dominate] - */dʒ/* strength */i/* manifest related {*manifest-related verb-root of strength (firmness, power, and energy)*}; शक्ति (दृढ़ता, ताकत और ऊर्जा) की “प्रकट संबंधित क्रिया वाचक धातु”}.

जू *jū /dʒu/* [विगवान् होना; to accelerate] - */dʒ/* energy */u/* inner acceptance related {*inner acceptance-related verb-root of energy*}; ऊर्जा की “अन्तः स्वीकृति से संबंधित क्रिया वाचक धातु”}.

ज्ञा *jñā /g̃za/* [जानना; to know (lively clear)] - */g̃z/* alive clarity */a/* entity related {*“entity-related verb-root” of knowledge (alive clarity)*}; ज्ञान (जीवंत स्पष्टता) की “इकाई संबंधित क्रिया वाचक धातु”}.

ज्या *jyā /dʒja/* [अभिभूत करना; to make available liveliness] - */dʒj/* alive affirmation */a/* entity related {*“entity-related verb-root of alive affirmation*; “जीवंत अभिपुष्टि की इकाई से संबंधित क्रिया वाचक धातु”}.

तक्ष *takṣ /t̪əks̪/* [घडना; काटना; चीरना; to express activation; to cut] - */t̪ə/* towards offering */ks̪/* non lively activation related {*“non-lively activation related verb root” towards offering*; पेशकश की दिशा में “गैर जीवंत सक्रियण संबंधित क्रिया वाचक धातु”}.

तन् *tan /t̪ən/* [फैलाना, विस्तार करना; to acquire; to spread] - */t̪ə/* towards offering */n/* acquisition-related {*“acquisition-related verb-root” towards offering*; प्रस्तुति की ओर “अधिग्रहण संबंधित क्रिया वाचक धातु”}.

तप् *tap /t̪əp/* [तपाना, पछताना, यन्त्रणा देना; to evolve shining-heating (physically), torture (biologically), regret (intellectually) all these will be applicable for this dhatu] - */t̪ə/* intensity */p/* acquiring related {*“acquiring-related verb-root of intensity*; प्रस्तुत तीव्रता का “तीव्रता के सहने (अधिग्रहण) से संबंधित क्रिया वाचक धातु”}.

तुद् *tud /t̪uḍ/* [चुभोना; प्रहार करना; to penetrate; to beat] - */t̪uḍ/* inflow intensity */ḍ/* submission related {*“submission-related verb-root” of inflow intensity*; अन्तर्वाह तीव्रता “प्रस्तुत करने संबंधित क्रिया वाचक धातु”}.

तृप् *tr̪p /t̪r̪p/* [तृप्त होना; to be satisfied] - */t̪r̪p/* towards self-concentrated offering */p/* approval related {*“approval-related verb-root” towards self-concentrated offerings*; स्व-केंद्रित प्रस्तुति की ओर “अनुमोदन करने संबंधित क्रिया वाचक धातु”}.

त्यज् *tyaj /t̪yədʒ/* [त्यागना; to quit] - */t̪y/* towards offering */yədʒ/* affirmation */dʒ/* firmness {*“firmness-related verb-root of the affirmative offering*; सकारात्मक भेंट की “सुनिश्चितता संबंधित क्रिया वाचक धातु”}.

त्रस्	<i>tras /t̪ʃəs/</i> [थका; त्रस्त होना; to lose the fight] - <i>/t̪ʃə/</i> surrender (towards self-concentrated offering) <i>/s/</i> expression related { <i>"expression-related verb-root" of surrender</i> ; समर्पण की "अभिव्यक्ति से संबंधित क्रिया वाचक धातु"}.
दध्	<i>dadh /d̪əd̪h/</i> [विश्वास की प्रस्तुति; submission of faith; belief] - <i>/d̪ə/</i> submitted <i>/d̪h/</i> established { <i>"established-related verb-root" of the submitted</i> ; प्रस्तुत की "स्थापित से संबंधित क्रिया वाचक धातु"}.
दह्	<i>dah /d̪əh/</i> [जलाना; to burn] - <i>/d̪ə/</i> offered <i>/h/</i> ending related { <i>"ending-related verb-root" of offered</i> ; प्रस्तुत के "समाप्त होने से संबंधित क्रिया वाचक धातु"}.
दा	<i>dā /d̪a/</i> [दिना; to give] - <i>/d̪/</i> offered <i>/a/</i> entity related { <i>"entity-related verb-root" of offered</i> ; प्रस्तुत इकाई संबंधित क्रिया वाचक धातु"}.
दीप्	<i>dīp /d̪i:p/</i> [चमकना; shine] - <i>/d̪i/</i> exposing the submitted existent <i>/p/</i> approval related { <i>"approval-related verb-root" of exposing the submitted existent</i> ; प्रस्तुत वज्रूद प्रकाश में लाने की "अनुमोदन से संबंधित क्रिया वाचक धातु"}.
दुह्	<i>duh /d̪u:h/</i> [दुहना; to attain outside] - <i>/d̪u/</i> submitted existent from inside <i>/h/</i> physical availability-related { <i>"physical availability-related verb-root of submitted existent from inside</i> ; अंदर से प्रस्तुत वज्रूद की भौतिक उपलब्धता से संबंधित क्रिया वाचक धातु"}.
दृप्	<i>dṛp /d̪r:p/</i> [उन्मत्त होना; to be amok] - <i>/d̪r/</i> self-concentrated submitted existent <i>/p/</i> approval related { <i>"approval-related verb-root" of the self-concentrated submitted existent</i> ; देखने (स्व-केंद्रित प्रस्तुति) की "आत्म-केंद्रित प्रस्तुत वज्रूद के अनुमोदन से संबंधित क्रिया वाचक धातु"}.
दश् ि	<i>dṛś /d̪r:ʃ/</i> [देखना; अनुभव करना; to see; to experience] - <i>/d̪r/</i> view (attractive submitted existent) <i>/ʃ/</i> lively experience related { <i>"lively experience-related verb-root" of the view</i> ; देखने के जीवंत अनुभव से संबंधित क्रिया वाचक धातु"}.
दृह्	<i>dṛh /d̪r:h/</i> [दृढ़ बनना; to be rigid] - view (attractive submitted existent) <i>/d̪r/</i> <i>/h/</i> physical related { <i>"physical related verb-root" of view</i> ; देखने के भौतिक से संबंधित क्रिया वाचक धातु"}.
धाव्	<i>dhāv /d̪h̄a:v/</i> [दोड़ना; to achieve aim] - <i>/d̪h̄a/</i> established submitted aim (entity) <i>/v/</i> force related { <i>"force related verb-root for established submitted aim</i> ; स्थापित प्रस्तुत उद्देश्य के लिए बल से संबंधित क्रिया वाचक धातु"}.
धूष्	<i>dhuṣ /d̪h̄u:ʃ/</i> [शब्द करना; to spread sound] - <i>/d̪h̄u/</i> inner concept <i>/ʃ/</i> pervade related { <i>"pervade-related verb-root" of inner concept</i> ; भीतर की अवधारणा के "व्याप्त संबंधी क्रिया वाचक धातु"}.

धृ	<i>dhr</i> /d̥h̄r/ [धारणा में रहना; to live in concept] - /d̥h̄r/ notion /r/ self-concentration related { <i>"self-concentration-related verb-root" of notion</i> ; धारणा की "स्व एकाग्रता संबंधित क्रिया वाचक धातु"}.
नक्ष	<i>nakṣ</i> /nəkṣ/ [प्राप्त करना; to use consciousness to acquire] - /nək/ capability to acquire /kṣ/ conscious pervasion related { <i>"conscious pervasion related verb root" of capability to acquire</i> ; अधिग्रहण क्षमता के प्रति "सचेत व्याप्ति संबंधित क्रिया वाचक धातु"}.
नम्	<i>nam</i> /nəm/ [झुकना; to surrender] - /nək/ emptiness /m/ offering-related { <i>"offering-related verb-root" of inferiority (emptiness)</i> ; हीनता (खालीपन) की "प्रस्तुति से संबंधित क्रिया वाचक धातु"}.
निन्द	<i>nind</i> /nind/ [निन्दा करना; to expose deficiencies] - /nɪ/ visible emptiness /nd/ active submission related { <i>"active submission-related verb-root" of visibly inferiority</i> ; प्रत्यक्षतः हीनता के सक्रिय प्रस्तुत करने संबंधी क्रिया वाचक धातु}.
पच्	<i>pac</i> /pət/ [पकाना; to make usable] - /pət/ towards approving /t/ liveliness related { <i>"liveliness-related verb-root towards approving</i> ; अनुमोदन करने की दिशा में "जीवंतता संबंधित क्रिया वाचक धातु"}.
पा	<i>pā</i> /pɑ/ [पीना; रक्षा करना; to drink; to protect] - /p/ acquiring/protecting /ɑ/ entity related { <i>entity-related verb-root of protecting the existent</i> ; वजूद की रक्षा करने की इकाई से संबंधित क्रिया वाचक धातु}.
पृ	<i>pr</i> /pɪ/ [संचालन करना; to operate] - /pɪ/ self-concentrated approval-related { <i>"self concentrated approval-related verb-root"</i> ; "आत्म केंद्रित अनुमोदन से संबंधित क्रिया वाचक धातु"}.
प्रथ्	<i>prath</i> /pɪθ/ [स्थापित करना; to establish] - /pɪθ/ approvable involvement /t̥h̄/ establishment related { <i>"establishment-related verb-root" of approvable involvement</i> ; स्वीकार्य संलिप्तता की "स्थापना संबंधित क्रिया वाचक धातु"}.
प्री	<i>prī</i> /pɪi/ [प्रसन्न करना; to express approval; happy] - /pɪi/ exposed approvable involvement related { <i>"exposed approvable involvement related verb-root"</i> ; उजागर स्वीकार्य संलिप्तता से संबंधित क्रिया-वाचक धातु}.
बन्ध्	<i>bandh</i> /bənd̥h̄/ [बांधना; to bind] - /bək/ bond /nd̥h̄/ active concept { <i>"active concept-related verb-root" of bond</i> ; बंधन की "सक्रिय अवधारणा संबंधित क्रिया वाचक धातु"}.
भक्ष्	<i>bhakṣ</i> /bʰəkṣ/ [खाना; to take inside; to eat; conscious towards taking inside] - /bʰək/ freely acquired /kṣ/ conscious activation related { <i>"conscious activation</i>

	<i>related verb root of freely acquired</i> ; मुक्त रूप से अधिग्रहीत के प्रति “सचेत सक्रियण संबंधित क्रिया वाचक धातु”}.
भञ्ज	<i>bhañj /b^həɳdʒ/</i> [तोड़ना; to break] - /b ^h ə/ freely acquired /ɳdʒ/ conscious strength related {“ <i>conscious strength-related verb-root</i> ” of the freely acquired; मुक्त रूप से अधिग्रहीत “सचेत शक्ति संबंधित क्रिया वाचक धातु”}.
भा	<i>bhā /b^ha/</i> [चमकना; to be attractive] - /b ^h / freely accepted /a/ entity related {“ <i>entity-related verb-root</i> ” of the freely accepted; मुक्त रूप से स्वीकृत “इकाई संबंधित क्रिया वाचक धातु”}.
भिक्ष	<i>bhiks /b^hɪks/</i> [मांगना; to acquire free] - /b ^h ɪ/ visible freely acquired /ks/ conscious activation related {“ <i>conscious activation-related verb-root</i> ” towards freely acquired; मुक्त रूप से अधिग्रहीत दिशा में “सचेत सक्रियण संबंधित क्रिया वाचक धातु”}.
भी	<i>bhī /b^hi/</i> [डरना; to feel unprotected] - /b ^h i/ exposed unprotected acquisition-related {“ <i>exposed unprotected acquisition-related verb-root</i> ”; “उजागर असुरक्षित अधिग्रहण से संबंधित क्रिया वाचक धातु”}.
भू	<i>bhū /b^hu/</i> [होना; to get evolved] - /b ^h / accepted freely acquired existent-related {“ <i>accepted freely acquired existent-related verb-root</i> ”; स्वीकार्य स्वतंत्र रूप से हासिल कर ली विद्यमान से संबंधित क्रिया वाचक धातु”}.
भृ	<i>bhr̥ /b^hɾ̥/</i> [धारणा करना; to care] - /b ^h ɾ̥/ self-concentrated freely acquired existent-related {“ <i>self-concentrated freely acquired existent-related verb root</i> ”; आत्म केंद्रित स्वतंत्र रूप से प्राप्त विद्यमान से संबंधित क्रिया वाचक धातु”}.
मी	<i>mī /mi/</i> [क्षति पहुँचाना; to damage] - /mi/ exposed disapproval-related {“ <i>exposed disapproval-related verb root</i> ”; “उजागर अस्वीकृति संबंधित क्रिया वाचक धातु”}.
मुच्	<i>muc /mʊtʃ/</i> [बाहर निकाल लेना; to withdraw] - /mʊ/ inside substance /tʃ/ derive related {“ <i>derive-related verb-root</i> ” of inside substance; अंदर पदार्थ के “निकाले संबंधित क्रिया वाचक धातु”}.
मुद्	<i>mud /mʊd̪/</i> [आनन्दित होना; delighted in material] - /mʊ/ inflow substance /d̪/ submitted availability related {“ <i>submitted available-related verb-root</i> ” of inflow substance; आमद पदार्थ के “प्रस्तुत उपलब्ध संबंधित क्रिया वाचक धातु”}.
मृ	<i>mṛ /mɾ̪/</i> [मरना; कुचला जाना; to be nonexistent; to die] - /mɾ̪/ disapproval /ɾ̪/ self-concentration related {“ <i>self-concentration-related verb-root</i> ” of disapproval /unprotected; अस्वीकृति की “स्व-एकाग्रता संबंधित क्रिया वाचक धातु”}.

मृण्	<i>mṛṇ /mṛṇ/</i> [कुचलना; to oppose] - <i>/mṛ/</i> self-concentrated disapproval <i>/ṇ/</i> eagerness to execute {“ <i>eagerness to execute</i> ” - <i>related verb-root of the “self-concentrated disapproval”</i> ; निष्पादित करने के लिए उत्सुकता” की “आत्म केंद्रित अस्वीकृति से संबंधित क्रिया वाचक धातु”}.
यज्	<i>yaj /jəḍz/</i> [यज्ञ करना; to make an effort; to strengthen observation] - <i>/jə/</i> affirmation <i>/ḍz/</i> aliveness related {“ <i>aliveness-related verb-root</i> ” of <i>affirmation</i> ; अभिपुष्टि की “सजीवता से संबंधित क्रिया वाचक धातु”}.
युज्	<i>yuj /juḍz/</i> [जोड़ना; to accept inflow] - <i>/ju/</i> inflow affirmation <i>/ḍz/</i> aliveness related {“ <i>aliveness-related verb-root</i> ” of <i>inflow affirmation</i> ; आमद अभिपुष्टि की “जीवन्तता से संबंधित क्रिया वाचक धातु”}.
रक्ष्	<i>rakṣ /ʃəks/</i> [रक्षा करना; to secure] - <i>/ʃə/</i> acquired concentration <i>/ks/</i> conscious pervasion related {“ <i>conscious pervasion-related verb-root</i> ” with <i>acquired concentration</i> ; <i>verb-root of alertness</i> ; अधिग्रहीत एकाग्रता के साथ सचेत व्याप्ति से संबंधित क्रिया वाचक धातु”, सतर्कता की क्रिया वाचक धातु”}.
राज्	<i>rāj /ʃəḍz/</i> [शासन करना; to be strong] - <i>/ʃə/</i> acquired concentrated entity <i>/ḍz/</i> strength related {“ <i>strength-related verb-root</i> ” of <i>acquired concentrated entity</i> ; अधिग्रहीत केंद्रित संस्था की “शक्ति से संबंधित क्रिया वाचक धातु”}.
रुद्	<i>rud /ʃuḍ/</i> [रोना; to cry] - <i>/ʃu/</i> introvert involvement <i>/ḍ/</i> submitted existent {“ <i>submitted existent-related verb-root</i> ” of <i>introvert involvement</i> ; अंतर्मुखी लिप्त होने का “प्रस्तुत विद्यमान से संबंधित क्रिया वाचक धातु”}.
लभ्	<i>labh /ləbʰ/</i> [प्राप्त करना; to acquire the available] - <i>/lə/</i> expanded availability <i>/bʰ/</i> free acquisition-related {“ <i>free acquisition-related verb-root</i> ” of <i>expanded availability</i> ; उपलब्धता की स्वतंत्र अर्जन संबंधित क्रिया वाचक धातु”}.
लिप्	<i>lip /lip/</i> [लीपना; to cover, to smear; to plaster] - <i>/li/</i> expansion <i>/i/</i> visible <i>/p/</i> acquiring; {“ <i>acquiring-related verb-root</i> ” of <i>visible expansion</i> ; दिखाई देते विस्तार की “लेप संबंधित क्रिया वाचक धातु”}.
वच्	<i>vac /vəḥ/</i> [बोलना; to express anything] - <i>/və/</i> inner retention <i>/ḥ/</i> liveliness related; {“ <i>liveliness-related verb-root</i> ” in <i>inner retention</i> ; भीतरी अवधारण में “सजीवता से संबंधित क्रिया वाचक धातु”}.
वज्	<i>vaj /vəḍz/</i> [सुदृढ़ करना; to be strong] - <i>/və/</i> inner retention <i>/ḍz/</i> firmness related; {“ <i>firmness-related verb-root</i> ” of <i>the inner retention</i> ; भीतरी अवधारण की “दृढ़ता संबंधित क्रिया वाचक धातु”}.
वद्	<i>vad /vəḍ/</i> [बोलना; to express anything] - <i>/və/</i> inner retention <i>/ḍ/</i> submission;

	<i>{“submission-related verb-root” of inner retention; आंतरिक धारणा “प्रस्तुत करने संबंधी क्रिया वाचक धातु”}.</i>
वन्द	<i>vand /vʌnd/ [नमस्कार करना; to adore] - /vʌ/ inner retention /nd/ empty offered; {“inferiority (empty-offered)-related verb-root” from inner retention; आंतरिक अवधारण से “हीनता (शून्य प्रस्तुत) संबंधित क्रिया वाचक धातु”}.</i>
वर्च	<i>varc /vʌrtʃ/ [रोशनी; आलोक; light] - /vʌ/ dark existence /rtʃ/ involvement in achieving energy {“involvement-related verb-root” in deriving energy in the dark; अंधेरे में ऊर्जा प्राप्त करने में “संलिप्तता से संबंधित क्रिया वाचक धातु”}.</i>
वस	<i>vas /vʌs/ [रहना; to live inside] - /vʌ/ inner retention /s/ expression related {“expression-related verb-root” of inner retention; आंतरिक अवधारण की “अभिव्यक्ति संबंधित क्रिया वाचक धातु”}.</i>
विक्ष	<i>śikṣ /ʃɪks/ [सीखना; to acquire knowledge] - /ʃ/ application of intellectual strength /ɪ/ visible /ks/ conscious activation related {“conscious activation-related verb-root” of visible understanding (application of intellectual strength); दृश्य समझ (बौद्धिक शक्ति के अनुप्रयोग) की “सचेत सक्रियण से संबंधित क्रिया वाचक धातु”}.</i>
सप्	<i>sap /səp/ [सेवा करना; to serve, to agree for everything] - /sə/ expression /p/ approval related {“approval-related verb-root” of expression; अभिव्यक्ति के “अनुमोदन से संबंधित क्रिया-वाचक धातु”}.</i>
स्तु	<i>stu /stʊ/ [स्तुति करना; to offer emotions] - /stʊ/ acceptable expression offering; {“acceptable expression submission-related verb-root” towards expressible offering; “स्वीकार्य अभिव्यक्ति प्रस्तुत करने संबंधित क्रिया वाचक धातु”}.</i>
स्वन्	<i>svan /svʌn/ [कोलाहल करना; ध्वनि; to make a noise] - /s/ expressible /vʌ/ forceful /n/ act related {“act-related verb-root” of expressible force; अभिव्यंजनीय बल की “कर्म संबंधित क्रिया वाचक धातु”}.</i>
स्वर्	<i>svar /svʌr/ [शब्द करना; ध्वनि करना; to produce sound] - /s/ expressible /vʌ/ invisible existence /r/ involvement related {“involvement-related verb-root” of expressible invisible existence; अभिव्यंजनीय अदृश्य अस्तित्व की “संलिप्तता संबंधित क्रिया वाचक धातु”}.</i>
ह	<i>hr /hr/ [शारीरिक रूप से लेना; to receive physically] - /hr/ self-concentrated physical availability-related verb-root {“self-concentrated physical availability-related verb-root”}; “आत्म केंद्रित भौतिक उपलब्धता से संबंधित क्रिया वाचक धातु”}.</i>

7.4 SEMANTICS OF PHONESTHEMES

Modern linguists believe that a phonestheme can have an explainable meaning. According to Genette (1976), /sp/ indicates dispersion, middle /ar/ represent high pitched cracking, /k/ sudden interruption etc. The author partly agrees with these inferences. Our theory suggests that the phonesthemes can be explained by pairing the semantic values of the phonemes.

Other phonesthemes

/æb/	[absent; cabin] – <i>bond (restriction) in the visibility.</i>
/æd/	[add; admit; advise] – <i>occupation (activation) in the visibility.</i>
/æg/	[bag; flag] - <i>clarity in the visibility</i>
/æf/	[laugh] – <i>unconditional (unrestricted) approval in the visibility</i>
/æk/	[accept; acrid; act] - <i>consciousness in the visibility.</i>
/æn/	[panic; plan; scan; van] - <i>act (acquisition) of the visibility.</i>
/æp/	[cap; capital; clap] - <i>approval in/of the visibility.</i>
/æʃ/	[clash; Hindi (intensity) - /tʃæ/] - <i>application of strength in/of the visibility.</i>
/æs/	[mass] - <i>expression in/of the visibility.</i>
/æt/	[bat; chat; fat] – <i>occupation (activation) in/of the visibility.</i>
/æv/	[have] – <i>invisible expression of visibility.</i>
/yɛ/	[yell; yes] - <i>visibly availability affirmation.</i>
/æθ/	[path] - <i>established offer in/of visibility.</i>
/ɒf/	[office; often] - <i>free approval in/of the acceptability.</i>
/ɒg/	[jog] - <i>clarity in/of the acceptability.</i>
/ɒp/	[opt; copy] - <i>conditional approval in/of the acceptability.</i>
/ɒt/	[shot; bottle] – <i>occupation (activation) in/of the acceptability.</i>
/bɒ/	[body; bomb; bond; bottle] - <i>acceptability of bond (protection; restriction).</i>
/bæ/	[bank; bad] - <i>visibility of bond (protection; restriction; identity; acquisition).</i>

/bɔ/	[ball] - acceptable/force availability of bond (restricted; protected; belief).
/be/	[bail; beg; bait] – indicated/displayed restriction (bond).
/bɛ/	[bell; belt; best; bet] – visibly available bond.
/beɪ/	[obey; bail; bait] – about bond (belief; acquired; restriction).
/bɪ/	[become; begin; believe] – visibly acquired (bond; identity)
/bi/	[Bulgarian (I beat) - /bija/; beat; beam] - exposing bond (restriction).
/bl/	[blow; blast; bleat] - bound expansion (appearance).
/bla/	[blast; blind] - bound (protected; restricted) expanded available entity.
/blɛ/	[bless] - visibly available bound (protected) expanded appearance.
/bo/	[Hindi (speak) /bolna/; boat] – towards protected; belief.
/boʊ/	[bold; bone] - acceptable towards protection (restriction; bond).
/br/	[brain; breed] - bound (restricted; formulated) concentration (involvement).
/bra/	[bribe; bride; bright] - bound involved entity (attractiveness).
/bræ/	[brand] - visibility of bound (restricted; formulated) involvement (identity).
/bre/	[brake; brain] – indicated (displayed) bound (restricted; formulated) involvement.
/brɪ/	[brick; bridge] –visibly bound involvement (joint).
/bro/	[broker; Spanish (book) /libro/] - towards bound involvement.
/brʌ/	[brother; brush] - disclosing bound involvement (grouping of same type).
/bʌ/	[bucket; budget; bulb; bulk; bunch] - evolved (disclosed) acquisition (bond).
/dʒɒ/	[job; jog; jolly] - acceptability of strength (aliveness).
/dʒɔ/	[join; joy; Taba /dʒɔu/] - acceptable availability of strength (aliveness).
/dn/	[burden] - occupied act for achieving.
/dr/	[draw; Italian (father) /padre/; (mother) /madre/] - activated (existed; occupied; flown) involvement.
/dʒu/	[judicial; juice] - inner accepted strength.
/eɪ/	[age; fable; face] – visibly indicated; about
/fæ/	[fact; family; fan; fat] - visibility of unconditional acceptance (approval).
/fe/	[faint; faith; feign; fail ;German (fire) - /feʊər/] - indicates free (unconditional unchecked;) approval (acquiring).
/fl/	[floats; flood; flame] - free (unprotected; unrestricted) expansion (movement;

	<i>availability; appearance).</i>
/fwi/	[Italian (fire) /fwoko/] - <i>free invisible expression.</i>
/gæ/	[gallery; gap] - <i>visibility of clarity (feature; accuracy; detail).</i>
/ge/	[gay; gaze; Ger. (admit) - /tsugebm/] - <i>indicated (specific; displayed) clarity.</i>
/gyu/	[argue] – <i>accepting the outflow clarity.</i>
/gl/	[glows; glamour; glass] - <i>clear (beauty; bright) expanded appearance (emitted availability).</i>
/gr/	[grab; group] - <i>clear involvement (concentration).</i>
/ha/	[harm; harsh; heart; Hindi (hand) - /hoᵗʰ/] – <i>physically applicable entity.</i>
/hæ/	[have; habit; hammer] - <i>visibility of physical place (outflow; inflow).</i>
/hɛ/	[health; helm; help] – <i>visibly available physical application.</i>
/hʌ/	[hug; hunt; hut] - <i>disclosure of physical place (non- existent; death).</i>
/ɪf/	[safe; defy] – <i>visibly free approval.</i>
/ɪŋ/	[evening; king; walking] – <i>liveliness (fullness of strength) of the manifest. Visible... of continuation.</i>
/ɪp/	[trip; capable] – <i>approval of manifest.</i>
/ɪt/	[cite; knight; right; it] – <i>occupation of manifest (visible).</i>
/ɪv/	[eve; evil] – <i>hidden (invisible) expression of executing (outflow; exposing).</i>
/iz/	[easy] - <i>lively expression of executing (outflow; exposing).</i>
/ji:/	[yield] - <i>exposing observable (evolved) existent.</i>
/k:/	[Hindi (firm) - /pk.ɑ/] - <i>consciously clarifying.</i>
/kæ/	[cabin; caliber; camp] - <i>visibility of consciousness (alertness; analysis).</i>
/kɔ/	[caution; core; Hindi (who) /kɔn/] - <i>acceptable availability of consciousness.</i>
/ki/	[keyboard] - <i>exposed consciousness (analysis; alertness).</i>
/kl/	[clap; clash; clean] - <i>conscious (clarifying; analyzing) expansion (emotion; appearance).</i>
/kou/	[coach; coal; code; echo] - <i>in the accepted direction of consciousness.</i>
/kʌ/	[Hindi (act) - /kʌɐtʃə/] - <i>self-concentrated (attractive)consciousness.</i>
/kʃ/	[Hindi (skilled) - /dʌəksʃ/] - <i>conscious pervasion.</i>
/kt/	[act; collect; detect] - <i>analytical (conscious) occupation (activation).</i>

/kʌ/	[become; color; cub] - <i>evolved/disclosed consciousness.</i>
/læ/	[black; clap; flag] - <i>visibility of available expansion (appearance).</i>
/kw/	[quail; qualm; Italian (water) /akkwa/] - <i>analysis (conscious; alert) related invisible expression.</i>
/lɔ/	[French (home) - /lɔzmɑ/; (logic) - /lɔzɪk/] - <i>acceptable availability of expansion.</i>
/le/	[lace; lake; lane] - <i>indicated expanded availability.</i>
/lɛ/	[land; let; bless; flight] - <i>towards/visible available expansion.</i>
/li/	[French (book) /livr/; Italian (book) /libro/; generally used in a] - <i>exposing expanded appearance.</i>
/li/	[list; liss] – <i>visibly available expansion (appearance).</i>
/lou/	[alone; glow; close] - <i>acceptable direction of expansion.</i>
/lt/	[consult; salt; faculty] - <i>expandable (expanded) occupation (activation).</i>
/lta/	[Czech (faculty) - /fakulˈta/] - <i>expanded activated (activating) entity.</i>
/lʌ/	[blunder; club; flood] - <i>disclosed (evolved) available expansion (emotion).</i>
/mp/	[camp; impress; lamp] - <i>substantial approval.</i>
/m̃ʊ/	[Hindi (sea) - /sə̃m̃ʊd̃ʱə/] - <i>stored existent.</i>
/nd/	[band] – <i>spacious/ spatial occupation.</i>
/nm/	[Hindi (birth) - /dʒənm/] - <i>active self-submission.</i>
/ng/	[Hindi (war) - /dʒəŋg/] – <i>strong (alive) clarity.</i>
/ŋk/	[ink; bank; wink] - <i>lively consciousness (clarifying).</i>
/ou/	[aero; faux] – <i>acceptable (forceful; invisible) direction.</i>
/pa/	[palm; parcel; pass] - <i>acquirer.</i>
/pæ/	[path; capacity; pack] - <i>visibility of acquisition (approval).</i>
/pja/	[Hindi (love) - /pjaː/] - <i>approving (approvable) evolvment.</i>
/pl/	[please; pleasure] - <i>approving (approvable) available expansion.</i>
/pr/	[pray; prove] - <i>approving (approvable) involvement (concentration).</i>
/pt/	[accept] - <i>approving (approvable) activation (occupation).</i>
/ræ/	[warp; wrangle] - <i>visibility of acquired concentration (involvement).</i>
/ri/	[marry; merry] - <i>exposing involvement.</i>
/rp/	[Czech (pen) - /pɛrp/] - <i>involved approval.</i>

/rʌ/	[brother; brush; run] - disclosed involvement.
/rɪ/	[ring; rip] – visible involvement.
/sk/	[skips; skin; scoot; ask] - expressible (expressed) consciousness.
/skɪ/	[basket] - visibly expressible consciousness (alertness).
/sp/	[speed; speak; spur] - expressible (expressed) approval (acquire).
/spl/	[splash; splatters] - expressible approvable expansion (dispersion).
/ʃr/	[Chinese (hand) /ʃrɔ:ʊ/] – application of phy. strength related involvement.
/st/	[stable; stick; state] - expressed (expressible) occupation (activation).
/ʃʊ/	[should] – accepting the application of physical (biological; psychological; intellectual) strength.
/sw/	[swim] - expressible (expressed) invisible expression.
/tʃ:/	[Hindi (child) - /bəʃ:ɑ/] - lively achieving the strength.
/tʃæ/	[challenge] – visibility of liveliness.
/tʃi/	[Hindi (cheap) /tʃip/; (cheat) /tʃit/; (cheese) /tʃi:z/] - exposing derivation.
/tka/	[Czech (mother) - /matka/] - active conscious entity.
/tl/	[bottle; capital] - occupiable expansion.
/tr/	[trek; trip; troop] - activated (occupied) involvement.
/tʃi/	[Hindi (female) /stʃi/] - exposing submissive involvement.
/tʌ/	[touch; tough; tunnel] - disclosing occupation (activation).
/ud/	[mood; rude; brewed] – already occupied the inside accepting existent.
/ʌb/	[club; cub] - conditional bond (restriction; protection) of evolved existent.
/vɔ/	[avoid] - acceptable availability of invisible (hidden) expression.
/ʌd/	[flood] – already evolved existent.
/ʌf/	[tough] - unchecked (unprotected) approval of evolved existent.
/ʌm/	[become] - substance (fullness of submission) of evolved existent.
/ʌp/	[cup; up] – approval of evolved existent.
/ʌʃ/	[rush; brush] - application of physical strength in evolved existent.
/ʌt/	[but; cut; hut; utter; what] – occupation (activation) of evolved existent.
/wɜr/	[word; work; warm] - existent made available by invisible expression.
/θr/	[throw] - involvement in offering the established.
/ɪd/	[all past tense] – visible past

8.0 PHONOSEMANTIC DICTIONARY

8.1 GUIDELINE

While reading the given word, please follow the guidelines given below:-

- (1) Every phoneme represents a specific psychological feeling. These feelings cannot be explained by a single literary meaning. We are trying to explain the psychology behind the sound by using multiple literary meanings. The development of a language takes place by the conversion of feelings into sound. A single feeling can have multiple criteria. For example, the sound /n/ has the psychological feeling of 'hunger'. It can be denoted as emptiness, act for achieving, acquisition capability, and other similar meanings, all related to 'hunger'. All these phonemes or sounds are simple gestures and can be elaborated up to the extent of emotions or psychological feelings. Its conversion into intellectual meaning completely depends on our intelligence.
- (2) The pronunciation of /t/ lies somewhere in between /t / and /t/, hence while visualizing the semantic value of /t/, the 'occupying' has to be partly diverted towards 'offering'.
- (3) While defining the word, grammar does not have any importance. Grammar is made for language, but the language is not made for grammar. Language is a flow of psychological messages to be converted into intellectual meanings.
- (4) The following dictionary includes the distinctness of phonemes only. We have not included the effect of stress, tunes, accents, intonation, etc.
- (5) Every word can be read from the right to left or reverse. In English, right to left is always preferable. In Hindi, left to right is preferable.
- (6) Divide the word in a way that each component ends with a vowel. In case of not having any vowel at the end, additional /ə/ can be assumed. For example, /bæskɪt/ will be divided as /bæ/ + /skɪ/ + /tə/.
- (7) While reading each component, start with the last phoneme, which is a vowel, in the form of an 'adjective'. After that, read the first - second _ _ _ consonants

in the form of ‘adjectives’, till the second last phoneme, which is to be read as a ‘noun’. For the component /ski/, we will read it as /i/ (adjective) → /s/ (adjective) → /k/ (noun), which is “visible expressible consciousness”. Different compositions of the word can be connected with appropriate prepositions like ‘of’, ‘in’, ‘by’ ‘to’ etc.

(9) In the case of a consonant followed by a vowel, and the definition of the vowel contains the word ‘existent’, the word ‘existent’ will be replaced by the consonant in the definition of the vowel. For example, /bæ/ (bond /b/, visibility of existent /æ/), can be read as “visibility of ~~existent~~ bond ✓”.

(10) In the case of a consonant followed by a nasal sound, the nasal sound will be converted into the nasal sound of the group belonging to the consonant. For example, the /nd/ will be converted into /ŋd/.

(11) The word ‘existent’ will cover all nine types of existent, which are ‘property, mobility, and quantity,’ multiplied by ‘objective, action, and feeling’. Each can have twelve kinds of ‘senses’, which are: logic, bond, belief, firmness, power, energy, intensity, submission, diversity, detail, feature, and accuracy.

(12) Two or more overlapping sounds forming a single sound are symbolized by putting a ‘+’ sign therein. For example, the single sound (overlapping sounds) /mhon+/ does not mean the four continuous sounds of /mhon/.

(13) As far as animal and physical sounds are concerned, we have just adopted these sounds on the basis of our perception. The correctness of the pronunciations may be doubtful.

(14) In the case of animal sounds, the words used for animal sounds do not help much, even if they come from imitation. It is because different animals make different sounds for the same emotion. ‘Bark’ is a common word for all barking by chimpanzees, dogs, and foxes, etc.

(15) There is a great probability of making mistakes while transferring foreign languages to ‘IPA’. So, while understanding the meaning of words, we need a lot of tolerance, patience, and imagination.

(16) Always keep this fact in mind that the meaning of the word coming out by applying phonosemantics may not resemble your already perceived meaning. The naming of the objects was done long ago; hence the naming of the object depends on the historical observer.

8.2 ENGLISH WORDS

abide /ə baɪd/ [to accept the compulsion] - /d/ to remain /baɪ/ visible compulsion /ə/ existence; *to remain in visible compulsion in existence*; /ə/ अस्तित्व /baɪ/ प्रत्यक्ष बाध्यता /d/ बने रहना; *अस्तित्व की प्रत्यक्ष बाध्यता में बने रहना*.

able /eɪ bəl/ [having necessary learned capability] - /l/ expanded availability /bəl/ learned (acquired) /eɪ/ visible specific; *expanded availability of the learned (acquired) in visible specific field*; /eɪ/ प्रत्यक्ष विशिष्ट क्षेत्र /bəl/ सीखा (प्राप्त) /l/ विस्तारित उपलब्धता; *प्रत्यक्ष विशिष्ट क्षेत्र में सीखे हुए की विस्तारित उपलब्धता*.

above /ə bʌv/ [relatively higher place; origin - "in addition"] - /v/ tendency (invisible nature) /bʌ/ evolved acquisition /ə/ existence; *tendency of evolved acquisition in existence*; /ə/ अस्तित्व /bʌ/ विकसित अधिग्रहण /v/ प्रवृत्ति (अदृश्य प्रकृति); *अस्तित्व में विकसित अधिग्रहण की प्रवृत्ति*.

absent /æ bsə nt/ [not present, non-occupied] - /n→nt/ space occupation /bsə/ bound expression /æ/ visibility in existent; *space occupation of bound expression from visibility in existent*; /æ/ वजूद की प्रत्यक्षता /bsə/ बाध्य अभिव्यक्ति /nt/ व्याप्त अधिवास; *वजूद की प्रत्यक्षता से बाध्य अभिव्यक्ति का व्याप्त अधिवास*.

accept /æ ksɛ pt/ [receive with approval] - /pt/ to approvingly activate /ksɛ/ subject (visibly available conscious expression) /æ/ visibility; *to approvingly activate the subject of visibility*; /æ/ दृश्यता /ksɛ/ विषय (सचेत अभिव्यक्ति का संकेत) /pt/ स्वीकार्य सक्रियण; *अनुमोदन से दृश्यता के विषय को सक्रिय करने*.

accident /æ ksɪ dɛ nt/ [damaging event] - /n→nt/ spatial activation /dɛ/ damage /ksɪ/ suddenness (visible conscious expression) /æ/ visibility; *spatial activation of damage with suddenness in visibility*; /æ/ दृश्यता /ksɪ/ अचानक (दृश्यमान सचेत अभिव्यक्ति) /dɛ/ नुकसान /nt/ स्थानिक सक्रियण; *दृश्यता में अचानक नुकसान के स्थानिक सक्रियण*.

ache /eɪ k/ [pain] - /k/ consciousness /eɪ/ noticeable indication; *consciousness in noticeable indication*; consciousness can be taken as 'analyzing non-pleasurable'; /eɪ/ नमूदार संकेत /k/ चेतना; *नमूदार संकेत में चेतना*.

acid /æ krɪ d/ [biting to taste or smell] - /d/ flown /krɪ/ visibly non-pleasurable (conscious) involvement /æ/ taste (visibility); *flown with visibly non-pleasurable involvement in taste*; /æ/ स्वाद (दृश्यता) /krɪ/ प्रत्यक्षतः गैर सुखद (सचेत) संलिप्तता /d/ प्रवाहित; *स्वाद में प्रत्यक्ष गैर सुखद संलिप्तता के साथ प्रवाहित*.

act /ækt/ [action] - /kt/ conscious activation /æ/ visibility; *conscious activation in visibility*; /æ/ दृश्यता /kt/ जागरूक सक्रियण; *दृश्यता में जागरूक सक्रियण*.

active /æktɪv/ [engaged in action] - /v/ tendency (invisible nature) /ktɪ/ visible conscious activation /æ/ visibility; *tendency of visible conscious activation in visibility*; /æ/ दृश्यता /ktɪ/ प्रत्यक्षतः सचेत सक्रियण /v/ प्रवृत्ति (अदृश्य प्रकृति); *दृश्यता में प्रत्यक्षतः सचेत सक्रियण की प्रवृत्ति*.

actual /æktʃuəl/ [existing fact] - /l/ appearance /ktʃuəl/ acceptable conscious liveliness /æ/ visibility of existent; *appearing acceptable conscious liveliness in visibility of existent*; /æ/ वजूद की दृश्यता /ktʃuəl/ स्वीकार्य सचेत सजीवता /l/ दिखावट; *वजूद की दृश्यता में स्वीकार्य सचेत सजीवता की दिखावट*.

add /æd/ [to join so as to increase the number] - /d/ activated flow /æ/ visibility of existent; *activated flow in the visibility of existent*; *adding the existent by the inflow*; /æ/ विद्यमान की दृश्यता /d/ सक्रिय प्रवाह; *विद्यमान की दृश्यता में सक्रिय प्रवाह*.

address /ədrɛs/ [location] - /s/ expression /drɛ/ residence (visibly available occupied involvement) /ə/ existence; *expression of residence of existence*; /ə/ अस्तित्व /drɛ/ निवास (प्रत्यक्षतः उपलब्ध अधिवास में संलिप्तता) /s/ अभिव्यक्ति; *अस्तित्व के निवास की अभिव्यक्ति*. [speech] - /s/ expression /drɛ/ speech (outflow available activated involvement) /ə/ existence; *expression of speech of existence*; /ə/ अस्तित्व /drɛ/ भाषण (बहिर्वाह उपलब्ध सक्रिय संलिप्तता) /s/ अभिव्यक्ति; *अस्तित्व के भाषण की अभिव्यक्ति*.

admit /ædmɪt/ [allow] - /t/ activation /mɪ/ visibly submitted availability /æd/ for adding; *activation of visibly submitted availability for adding*; /æd/ जोड़ने /mɪ/ प्रत्यक्षतः प्रस्तुत की उपलब्धता /t/ सक्रियता; *जोड़ने के लिए प्रत्यक्षतः प्रस्तुत की उपलब्धता को सक्रिय करना*.

advice /ædvaɪs/ [an opinion offered] - /s/ expression /dvaɪ/ opinion (visible existing belief) /æ/ visibility; *expression of opinion in visibility*; /æ/ दृश्यता /dvaɪ/ राय (दृश्यमान मौजूदा विश्वास) /s/ अभिव्यक्ति; *दृश्यता में राय की अभिव्यक्ति*.

affair /əfɛər/ [involved in anything done or to be done; origin- what one has to do] - /r/ involvement /fɛər/ visibly available free (unrestricted) /ə/ existence; *involvement in visibly available free in existence*; /ə/ अस्तित्व /fɛər/ प्रत्यक्षतः उपलब्ध मुक्त (अप्रतिबंधित) /r/ संलिप्तता; *अस्तित्व में प्रत्यक्षतः उपलब्ध मुक्त में संलिप्तता*.

age /eɪdʒ/ [measurement of aliveness] - /ɪe/ noticeable indication /dʒ/ aliveness; *noticeable indication of aliveness*; /dʒ/ जीवन्तता /ɪe/ ध्यान देने योग्य संकेत. *जीवन्तता के ध्यान देने योग्य संकेत*.

aged /eɪdʒɪd/ [having lived or existed long] - /d/ oldness in /ɪ/ visible /eɪdʒ/ age (noticeable indication of aliveness); *oldness in visible age*; /ɪ/ प्रत्यक्षतः /eɪdʒ/ उम्र (जीवंतता के ध्यान देने योग्य संकेत) में /d/ बुढ़ापा; प्रत्यक्षतः उम्र में बुढ़ापा.

agree /ə ɡri/ [to come to one opinion] - /ɡri/ exposing affirmation (clarified involvement) /ə/ existence; *exposing affirmation by existence*; /ə/ अस्तित्व /ɡri/ अभिपुष्टि (स्पष्ट संलिप्तता) को उजागर; अस्तित्व की अभिपुष्टि को उजागर.

air /ɛə r/ [mixture of gases in atmosphere] - /r/ involvement /ɛə/ visibly available existence; *involvement in noticeably (visibly) available existence*; /ɛə/ प्रत्यक्षतः उपलब्ध अस्तित्व /r/ संलिप्तता; ज़ाहिर (प्रत्यक्षतः) उपलब्ध अस्तित्व में संलिप्तता.

all /ɔ:/ [the greatest possible] - // expanded availability /ɔ:/ maximum acceptable availability; *expanded availability of max. acceptable availability*; /ɔ:/ अधिकतम स्वीकार्य उपलब्धता // विस्तृत उपलब्धता; अधिकतम स्वीकार्य उपलब्धता की विस्तृत उपलब्धता.

allow /ə laʊ/ [to give permission] - /ʊ/ accepting the /la/ moving entity in /ə/ existence; *to accept the moving entity in existence*; /ə/ अस्तित्व /la/ चलती इकाई /ʊ/ स्वीकार; अस्तित्व में चलती इकाई को स्वीकार करना.

alms /ɑ: mz/ [money, food, or other donations given to the needy] - /mz/ donation (submitted available lively expression) /ɑ:/ by the entity; *donation by the entity*; /ɑ:/ संस्था द्वारा /mz/ दान (प्रस्तुत उपलब्ध सजीव अभिव्यक्ति); संस्था द्वारा दान.

alone /ə laʊn/ [isolated from others] - /n/ loneliness (emptiness) /laʊ/ acceptable direction of expansion /ə/ existence; *loneliness in the acceptable direction of expansion for an existence*; /ə/ एक अस्तित्व के लिए /laʊ/ विस्तार की स्वीकार्य दिशा में /n/ अकेलापन; एक अस्तित्व के लिए विस्तार की स्वीकार्य दिशा में अकेलापन.

amuse /ə mju z/ [origin - 15c. to divert the attention] - /z/ lively expression /mju/ disclosure (acceptable submitted available manifest) /ə/ existence; *to express lively of disclosure (acceptable submitted available manifest) in existence*; /ə/ अस्तित्व /mju/ प्रकटीकरण (स्वीकार्य प्रस्तुत उपलब्ध प्रकट) /z/ जीवंत व्यक्त करना; अस्तित्व में प्रकटीकरण को जीवंत व्यक्त करना.

and /ə nd/ [additive; plus] - /nd→ɪnd/ spatial flown /ə/ existence; *spatial flown in existence*; /ə/ अस्तित्व /nd→ɪnd/ स्थानिक प्रवाहित; अस्तित्व में स्थानिक प्रवाहित.

anger /æ ŋgə r/ [strong feelings/emotion aroused by injustice, and wrong] - /r/ involvement /ŋgə/ impulsive (emotionally strong clarity) /æ/ visibility; *involvement in impulsive visibility; involvement in illogical visibility*; /æ/ दृश्यता /ŋgə/ आवेगी (भावनात्मक रूप से मजबूत स्पष्टता) /r/ संलिप्तता; दृश्यता में आवेगी संलिप्तता.

ant /æ nt/ [a small insect] - /nt/ small activation /æ/ visibility; *little activation in visibility*; /æ/ दृश्यता /nt/ छोटी सक्रियणता; *दृश्यता में अल्प सक्रियणता*.

argue /ɑ r gyu/ [to reason] - /rgyu/ analysis (acceptable involved clarified affirmation) /ɑ/ existence; *to analysis the existence*; /ɑ/ अस्तित्व /rgyu/ व्याख्या स्वीकार्य)शामिल स्पष्ट प्रतिज्ञान(करना; *अस्तित्व की व्याख्या करना*.

arm /ɑ: m/ [part of human body] - /m/ submitted availability [of action] /ɑ:/ by the entity; *submitted availability [of action] by the entity*; /ɑ:/ इकाई द्वारा [कार्रवाई की] /m/ प्रस्तुत उपलब्धता; *इकाई द्वारा [कार्रवाई की] प्रस्तुत उपलब्धता*;

art /ɑ rt/ [creative activities in a field] - /rt/ concentrated occupation by /ɑ/ the entity; *concentrated occupation by the entity*; /ɑ/ इकाई /rt/ द्वारा एकाग्रित प्रवृत्तता; *इकाई द्वारा एकाग्रित प्रवृत्तता*.

as / əz / [similar] - /z/ physical expression /ə/ existence; *physical expression of existence*; /ə/ अस्तित्व /z/ भौतिक अभिव्यक्ति; *अस्तित्व की भौतिक अभिव्यक्ति*.

ask /ɑ sk/ [to put question] - /sk/ expressible consciousness /ɑ/ by the entity; *to express consciousness by the entity*; /ɑ/ इकाई द्वारा /sk/ व्यक्त चेतना; *संस्था द्वारा चेतना को व्यक्त करना*.

assure /əʃʊər/ [to declare earnestly; to state with confidence] - /r/ involvement /ʃʊə/ acceptance of psychological strength /ə/ existence; *to involve in acceptance of psychological strength in existence*; /ə/ अस्तित्व /ʃʊə/ मनोवैज्ञानिक शक्ति की स्वीकृति /r/ संलिसता; *अस्तित्व में मनोवैज्ञानिक शक्ति की स्वीकृति में संलिस होना*.

avoid /ə vɔɪ d/ [to keep away from; to ignore] - /d/ kept /vɔɪ/ ignoring (visible acceptability as the invisible existence) /ə/ existence; *kept as ignoring the existence*; /ə/ अस्तित्व /vɔɪ/ अनदेखी (अदृश्य अस्तित्व के रूप में दिखाई स्वीकार्यता) /d/ रूप में रखा; *अस्तित्व को अनदेखी के रूप में रखा*.

aware /ə wɛər/ [having knowledge of unknown] - /r/ involvement /wɛə/ cognize (visible availability of invisible expression) /ə/ existence; *involvement in cognize of the existence*; /ə/ अस्तित्व /wɛə/ जानने (अदृश्य अभिव्यक्ति का दृश्य में उपलब्ध) /r/ संलिसता; *अस्तित्व के जानने में संलिसता*.

back /bæ k/ [Origin – to support, behind, to move back] - /k/ consciousness /bæ/ visibility of support; *consciousness in visibility of support*; /bæ/ आश्रय की दृश्यता /k/ चेतना; *आश्रय की दृश्यता में चेतना*.

bad /bæ d/ [not good in any manner] - /d/ exist /bæ/ visibility of restriction; *exist in visibility of restriction*; /bæ/ प्रतिबंध की दृश्यता /d/ मौजूद ; *प्रतिबंध की दृश्यता में मौजूद*.

badge /bæ dʒ/ [a distinctive mark of authority] - /dʒ/ power /bæ/ visibility of identity; *power of visibility of identity*; /bæ/ पहचान की दृश्यता /dʒ/ शक्ति; *पहचान की दृश्यता में शक्ति*.

bag /bæ g/ [a portable container acquiring articles] - /g/ feature /bæ/ visibility of acquisitions; *feature of visibility of acquisitions*; /bæ/ अधिग्रहण की दृश्यता की /g/ आकृति; *अधिग्रहण की दृश्यता की आकृति*.

bail /beɪ l/ [released as a result of having posted bond] - /l/ available freedom (expansion) /beɪ/ visibly specific conditions; *available freedom on visibly specific conditions*; /beɪ/ प्रत्यक्षतः विशिष्ट शर्तों पर /l/ उपलब्ध स्वतंत्रता (विस्तार); *जाहिरा तौर पर विशिष्ट शर्तों पर उपलब्ध स्वतंत्रता*.

balcony /bæ lkə ni/ [an elevated platform from the wall of the building] - /ni/ exposing emptiness /lkə/ consciously projected (expanded) /bæ/ tie (visibility of bond [with the building]); *exposing emptiness in the consciously projected tie [with the building]*; /bæ/ बंधन (बंधन की दृश्यता [इमारत के साथ]) /lkə/ होशपूर्वक प्रक्षेपित (विस्तार) /ni/ (नीचे) खालीपन को उजागर.; *बंधन [इमारत के साथ] द्वारा होशपूर्वक बड़ाए हुए के (नीचे) खालीपन को उजागर*.

ball /bɔ l/ [spherical object] - /l/ expanded availability as /bɔ/ acceptability of bond; *expanded availability as acceptability of bond*; /bɔ/ बंधन की स्वीकार्यता के रूप में /l/ विस्तारित उपलब्धता; बंधन की स्वीकार्यता के रूप में विस्तारित उपलब्धता.

balloon /bə lu n/ [a bag of thin rubber inflated with air] - /n/ act /lu/ accepting the expanded availability /bə/ bonded existence; *act of accepting [air] the expanded availability in bonded existence*; /bə/ अनुबद्ध अस्तित्व /lu/ विस्तारित उपलब्धता को स्वीकार /n/ कार्य; *अनुबद्ध अस्तित्व में विस्तारित उपलब्धता [हवा] को स्वीकार करने का कार्य*.

balm /ba m/ [a soothing or comforting agent; a pleasant odor] - /m/ submitted availability /ba/ stiffness (bonded entity); *submitted availability for stiffness*; /ba/ कठोरता (बंधुआ इकाई) /m/ प्रस्तुत उपलब्धता; *कठोरता के लिए प्रस्तुत उपलब्धता*.

ban /bæ n/ [to prohibit, forbid, or bar] - /n/ act /bæ/ visibility of restriction; *act for visibility of restriction*; *act of prohibition*; /bæ/ प्रतिबंध की दृश्यता /n/ कृत्य; *प्रतिबंध की दृश्यता के लिए कृत्य*.

bank /bæ ŋk/ [river bank; money bank] - /ŋk/ lively consciousness /bæ/ feasibility of protection; *lively consciousness in feasibility of protection*; *If existence is water, – it will be 'river bank'; and if the existence is money, it will be 'money bank'*; /bæ/ सुरक्षा की व्यवहार्यता /ŋk/ जीवंत चेतना; *सुरक्षा की व्यवहार्यता में जीवंत चेतना*.

banner /bæ nər/ [flag of a country / army] - /r/ involvement /nə/ acquisition /bæ/ visibility of identity; *involvement in acquisition of visibility of identity*; /bæ/ पहचान की दृश्यता /nə/ अधिग्रहण /r/ संलिप्तता; *पहचान की दृश्यता के अधिग्रहण में संलिप्तता*.

bar /bɑ r/ [prohibited; origin - late 12c. "stake or rod of iron used to fasten a door or gate", 1590s. barrier or counter over which drinks or food was served] - /r/ involvement /bɑ/ restriction; *involvement in restriction*; /bɑ/ प्रतिबंध /r/ संलिप्तता; *प्रतिबंध में संलिप्तता*.

barrier /bæ riə r/ [anything built to bar passage] - /r/ involvement /riə/ implementation (existence of exposed involvement) /bæ/ prohibition (visibility of restriction); *involvement in implementation of prohibition*; /bæ/ निषेध (प्रतिबंध की दृश्यता) /riə/ कार्यान्वयन (उजागर संलिप्तता के अस्तित्व) /r/ संलिप्तता; *निषेध के कार्यान्वयन में संलिप्तता*.

basket /bæ ski t/ [a container to keep substances] - /t/ activation /ski/ precaution (visible expressible consciousness) /bæ/ visibility of bonded existent; *activation of precaution in visibility of bonded existent*; /bæ/ अनुबद्ध विद्यमान की दृश्यता /ski/ एहतियात (दृश्यमान व्यक्त चेतना) /t/ सक्रियता; *अनुबद्ध विद्यमान की दृश्यता में एहतियात की सक्रियता*.

bat /bæ t/ [the wooden club used to strike the ball] - /t/ activation /bæ/ hardness (visibility of bond); *activation by hardness*; /bæ/ कठोरता (बंधन की दृश्यता) /t/ सक्रियण; *कठोरता से सक्रियण*.

battery /bætəri/ [similar things occurring together to provide source of activeness; origin - 12c. "beating, thrashing, assault"] - /ri/ exposed involvement /tə/ activation /bæ/ discipline (visibility of bond); *exposed involvement in activation by discipline (visibility of bond)*; /bæ/ अनुशासन (बंधन की दृश्यता) /tə/ सक्रियण /ri/ उजागर संलिप्तता; *अनुशासन (बंधन की दृश्यता) द्वारा सक्रियण में उजागर संलिप्तता*.

be /bi/ [strong form; happen] - /bi/ visibly acquired; *visibly acquired*; /bi/ प्रत्यक्षतः अधिगृहीत; *प्रत्यक्षतः अधिगृहीत*.

beach /bi tʃ/ [origin 1590s 'pebbles worn by the waves'] - /tʃ/ wave (liveliness) on /bi/ exposed pebbles (bond); *waves on exposed pebbles*; /bi/ उजागर कंकड़ (बंधन) पर /tʃ/ लहर (सजीवता); *उजागर कंकड़ पर लहर*.

beautiful /by u tə fəl/ [satisfaction to see, to hear, etc] - fullness (/l/ expanded availability of /fə/ free existence) /tə/ activation of charm (/u/ accepting /by/ affirmative bond); *fullness in activation of charm*; आकर्षण (/by/ सकारात्मक बंधन को /u/ स्वीकार) /tə/ सक्रियण में /fəl/ परिपूर्णता; *आकर्षण के सक्रियण में परिपूर्णता*.

become /bɪ kʌ m/ [to change; grow to be; origin - early 13c.'to agree with, be fitting'.] - /m/ submitted availability of /kʌ/ evolved consciousness in /bɪ/ visibly acquired; *submitted availability of evolved consciousness in visibly acquired*; /bɪ/ प्रत्यक्षतः अभिगृहीत में /kʌ/ विकसित चेतना की /m/ प्रस्तुत उपलब्धता; प्रत्यक्षतः अभिगृहीत में विकसित चेतना की प्रस्तुत उपलब्धता.

beg /be g/ [to ask for real cause; charity; to ask for help] - /g/ reality (clarity) /be/ specific acquisition; *clarity (reality) for specific acquisition*; /be/ विशिष्ट अभिग्रहण /g/ स्पष्टता; विशिष्ट अभिग्रहण के लिए स्पष्टता.

begin /bɪ gi n/ [to start earliest part of some action] - /n/ act /gi/ decision (visible clarity) /bɪ/ happen (visibly acquisition); *act of decision (visible clarity) for visible acquisition; decision is the first step to start work*; /bɪ/ होने (प्रत्यक्ष अभिग्रहण) /gi/ निर्णय (दृश्य स्पष्टता) /n/ कार्य; होने के लिए निर्णय का कार्य.

believe /bi li v/ [to have confidence or fait] - /v/ faith /li/ exposed expansion /bɪ/ happening (visible acquisition); *faith in exposed expansion of happening*; /bɪ/ होने (दृश्यमान अधिग्रहण) /li/ उजागर विस्तार /v/ विश्वास; होने के उजागर विस्तार में विश्वास.

bell /be l/ [the stroke or sound of such an instrument] - /l/ expansion /be/ visibly available message (bond); *expansion of visibly available message*; /be/ जाहिरा तौर पर उपलब्ध संदेश /l/ विस्तार.; *जाहिरा तौर पर उपलब्ध संदेश का विस्तार.*

belt /be lt/ [a band of flexible material, as leather or cord, for encircling the waist] - /t/ expandable occupation /be/ visibly available bond; *expandable occupation of visibly available bond*; /be/ प्रत्यक्षतः उपलब्ध बंधन /t/ विस्तार योग्य जगह घेरना; प्रत्यक्षतः उपलब्ध बंधन का विस्तार योग्य जगह घेरना.

best /be st/ [most suitable] - /st/ expressible occupation /be/ visibly available identity; *expressible occupation of visibly available identity*; /be/ प्रत्यक्षतः उपलब्ध पहचान /st/ व्याख्या योग्य अधिवास; प्रत्यक्षतः उपलब्ध पहचान का व्याख्या योग्य अधिवास / ओहदा.

bet /be t/ [to make a wager] - /t/ activation /be/ visibly available bond; *activation in visibly available bond*; /be/ जाहिरा तौर पर उपलब्ध बंधन /t/ सक्रियण; *जाहिरा तौर पर उपलब्ध बंधन में सक्रियण.*

better /be tər/ [improvement] - /r/ involvement in /tə/ activation towards /be/ aim (visibly available bond); *involvement in activation towards aim*; /be/ उद्देश्य (प्रत्यक्षतः उपलब्ध आबन्ध) /tə/ सक्रियण /r/ संलिप्तता; *उद्देश्य की ओर सक्रियण में संलिप्तता.*

birth /b ɜr θ/ [instance of being born] - /θ/ establishing existence /ɜr/ by the availability /b/ genetic code (bond); *establishing existence by availability of*

genetic code; /b/ आनुवंशिक कोड (बंधन) /3r/ उपलब्धता के द्वारा /θ/ अस्तित्व की स्थापना; आनुवंशिक कोड की उपलब्धता के द्वारा अस्तित्व की स्थापना.

black /blæ k/ [absolute darkness] - /k/ clarification of the /blæ/ visibility of invisibility; *clarification of the visibility of invisibility (bound appearance)*; /blæ/ अदृश्य (बाध्य दिखावट) होने की दृश्यता का /k/ स्पष्टीकरण; *अदृश्य होने की दृश्यता का स्पष्टीकरण.*

blast /bla st/ [explosion] - /st/ expressible activation /bla/ bounded expandable entity; *expressible activation in bounded expandable entity*; /bla/ घिरी विस्तार योग्य इकाई /st/ व्यक्त सक्रियण; *घिरी विस्तार योग्य इकाई में व्यक्त सक्रियण.*

bleed /bli d/ [to lose blood from vascular system] - /d/ flown existence /bli/ exposing blood (bonded expanded availability); *flown existence of exposing blood*; /bli/ रक्त (अनुबद्ध विस्तारित उपलब्धता) को उजागर /d/ प्रवाहित अस्तित्व; *रक्त को उजागर का प्रवाहित अस्तित्व.*

bless /blɛ s/ [to call upon God to protect] - /s/ expression /blɛ/ visibly available protected emotion; *expression of visibly available protected emotion*; /blɛ/ प्रत्यक्षतः उपलब्ध संरक्षित भावनाओं /s/ अभिव्यक्ति; *प्रत्यक्षतः उपलब्ध संरक्षित भावनाओं की अभिव्यक्ति*

blind /blaɪ nd/ [unable to see] - /nd→ɳd/ spacious occupation /blaɪ/ blindness (visibly bound appearance entity); *spacious occupation of blindness*; /blaɪ/ अंधापन (प्रत्यक्षतः बाध्य दिखावट इकाई) /ɳd/ विस्तृत अधिवास ; *अंधेपन का विस्तृत अधिवास.*

blouse /bla ʊ s/ [lightweight garment for women] - /s/ expression /ʊ/ hiding /bla/ breasts (bonded expanded entity); *expression for hiding the breast*; /bla/ स्तनों (अनुबद्ध विस्तारित इकाई) /ʊ/ छिपाने /s/ अभिव्यक्ति; *स्तनों को छिपाने की अभिव्यक्ति.*

blue /bl u/ [the color of sky] - /u/ accepting /bl/ bonded emission; *accepting the bonded emission; the sky is bonded with blue colored gas*; /bl/ आबन्ध उत्सर्जन /u/ स्वीकार; *आबन्ध उत्सर्जन को स्वीकार.*

blunder /blʌ nd ɜr/ [careless mistake; big mistake] - /r/ involvement /ndə→ɳdɜ/ spacious occupation /blʌ/ mistake (evolved restricted expansion); *involvement in spacious occupation of mistake*; /blʌ/ गलती (विकसित प्रतिबंधित विस्तार) /n→ɳdɜ/ विशाल प्रवृत्तता /r/ संलिप्तता; *गलती की विशाल प्रवृत्तता में संलिप्तता.*

boat /b ɔʊ t/ [a small ship] - /t/ activation /ɔʊ/ acceptable direction /b/ acquisition with bond and protection; *activation in the acceptable direction of acquisition with bond and protection*; *boat provides binding and protection in the sea*; /b/ बंधन और सुरक्षा के साथ अधिग्रहण /ɔʊ/ स्वीकार्य दिशा /t/ सक्रियण; *बंधन और सुरक्षा के साथ अधिग्रहण की स्वीकार्य दिशा में सक्रियण.*

body /bɒ di/ [physical structure of an animal or plant, living or dead] - /di/ exposed existence /bɒ/ acceptability of bond; *exposed existence with acceptability of bond*; /bɒ/ बंधन की स्वीकार्यता /di/ उजागर अस्तित्व; *बंधन की स्वीकार्यता के साथ उजागर अस्तित्व*.

bogus /boʊ gə s/ [not genuine] - /s/ expression /gə/ original (clear) /boʊ/ acceptable direction of restricted existence; *expression of original in acceptable direction of restricted existence*; /boʊ/ प्रतिबंधित अस्तित्व की स्वीकार्य दिशा /gə/ मूल (स्पष्ट) /s/ अभिव्यक्ति; *प्रतिबंधित अस्तित्व की स्वीकार्य दिशा में मूल की अभिव्यक्ति*.

boil /bɔɪ ɪ/ [producing bubbles of gas] - /ɪ/ expanded availability /bɔɪ/ bubbles (visibly acceptable availability of bonding); *expanded availability of bubbles*; /bɔɪ/ बुलबुले (संबंधों की प्रत्यक्षतः स्वीकार्य उपलब्धता) /ɪ/ विस्तारित उपलब्धता; *बुलबुलों की विस्तारित उपलब्धता*.

bold /boʊ ld/ [not hesitating in actual or possible danger] - /ld/ expanded state /boʊ/ acceptable direction of faith; *expanded state in acceptable direction of faith*; /boʊ/ आस्था की स्वीकार्य दिशा /ld/ विस्तृत स्थिति; *आस्था की स्वीकार्य दिशा में विस्तृत स्थिति*.

bomb /bɒ m/ [usually spherical, filled with a bursting charge] - /m/ blow (submission) availability /bɒ/ acceptability of bond; *blow availability in the acceptability of bond*; /bɒ/ बंधन की स्वीकार्यता /m/ विघात (प्रस्तुत करने) की उपलब्धता; बंधन की स्वीकार्यता में विघात की उपलब्धता.

bond /bɒ nd/ [something that binds] - /nd→ŋd/ spatial occupation /bɒ/ acceptability of bond; *spatial occupation of acceptability of bond*; /bɒ/ बंधन की स्वीकार्यता /ŋd/ स्थानिक अधिवास; *बंधन की स्वीकार्यता का स्थानिक अधिवास*.

bone /boʊ n/ [one part of the structure, composing the skeleton] - /n/ acquisition capability /boʊ/ acceptable direction of support (protection); *acquisition capability in the acceptable direction of support*; /boʊ/ अवलंब (संरक्षण) की स्वीकार्य दिशा /n/ अधिग्रहण की क्षमता; *अवलंब (संरक्षण) की स्वीकार्य दिशा में अधिग्रहण की क्षमता*.

book /bʊ k/ [a printed work on sheets of paper bound in a cover; arrangement of tour] - /k/ consciousness /bʊ/ inside the bonded existent; *consciousness inside the bonded existent*; /bʊ/ अनुबद्ध विद्यमान के अंदर /k/ चेतना; *अनुबद्ध विद्यमान के अंदर चेतना*.

booth /bu θ/ [a small compartment or boxlike room] - /θ/ offering the established shape /u/ accepted inside /b/ limitations (bond); *offering the established shape in accepted inside limitations*; /b/ सीमाओं (बंधन) /u/ अंदर स्वीकृति /θ/ स्थापित आकार की पेशकश; *सीमाओं की अंदर स्वीकृति में स्थापित आकार की पेशकश*.

border /bɔː də r/ [the line that separates two countries; limitation of power] - /r/ involvement /d/ end /bɔː/ maximum limit (acceptable availability of restriction); *involvement up to the end of maximum limit; /bɔː/ प्रतिबंध की अधिकतम स्वीकार्य उपलब्धता /d/ अंत /r/ संलिप्तता; प्रतिबंध की अधिकतम स्वीकार्य उपलब्धता के अंत तक संलिप्तता.*

boss /bɔː s/ [a person who employs workers] - /s/ expression /bɔː/ acceptable availability of bond; *expression of acceptable availability of bond; /bɔː/ बंधन की स्वीकार्य उपलब्धता /s/ अभिव्यक्ति; बंधन की स्वीकार्य उपलब्धता की अभिव्यक्ति.*

bottle /bɒ tɪ/ [a portable container for holding things] - /tɪ/ occupy able space (expanded availability) /bɒ/ acceptability of limitations (bond); *occupy able space within the acceptability of limitations; provides a limited place for filling; /bɒ/ अधिग्रहीत वज्र की स्वीकार्यता /tɪ/ उपलब्ध सक्षम विस्तारित अधिवास; अधिग्रहीत वज्र की स्वीकार्यता के लिए उपलब्ध सक्षम विस्तारित अधिवास.*

bounce /baʊ ns/ [to spring back from a surface in a lively manner] - /ns/ active expression /ʊ/ acceptable /ba/ bound entity (solid surface); *active expression acceptable by the solid surface; /ba/ बाध्य इकाई (ठोस सतह) /ʊ/ स्वीकार्य /ns/ सक्रिय अभिव्यक्ति; ठोस सतह द्वारा स्वीकार्य सक्रिय अभिव्यक्ति.*

bow /baʊ/ [showing respect] - /ʊ/ introvert /ba/ bound entity; *introvert bound entity; /ʊ/ अंतर्मुखी /ba/ बाध्य इकाई; अंतर्मुखी बाध्य इकाई.*

box /bɒks/ [a container, case, or receptacle] - /ks/ conscious expression /bɒ/ acceptability of bond; *conscious expression of acceptability of bond; /bɒ/ बंधन की स्वीकार्यता /ks/ सचेत अभिव्यक्ति; बंधन की स्वीकार्यता की सचेत अभिव्यक्ति.*

boy /bɔɪ/ [a male child] - /ɪ/ visibility /bɔɪ/ acceptable availability of bond / protection / identity; /ɪ/ visibility; *visibility of acceptable availability of bond / protection / identity; male provides protection; /bɔɪ/ बंधन / सुरक्षा/ पहचान की स्वीकार्य उपलब्धता /ɪ/ दृश्यता; बंधन / सुरक्षा/ पहचान की स्वीकार्य उपलब्धता की दृश्यता.*

brain /br eɪ n/ [intellectual ability] - /n/ acquisition capability for /eɪ/ visibly indication of /br/ formulated involvement; *acquisition capability for visible indication of formulary involvement; /br/ सूत्र संलिप्तता /eɪ/ प्रत्यक्षतः संकेत /n/ अधिग्रहण की क्षमता; सूत्र संलिप्तता के दृश्य संकेत के लिए अधिग्रहण की क्षमता.*

brake /br eɪ k/ [anything that has a slowing or stopping effect; break the speed] - /k/ alertness (consciousness) /eɪ/ about /br/ restricted involvement; *alertness about restricted involvement; /br/ प्रतिबंधित संलिप्तता /eɪ/ के बारे में /k/ सतर्कता (चेतना); प्रतिबंधित संलिप्तता के बारे में सतर्कता.*

brand /brænd/ [make, trademark; origin - means of identification] - /nd→ŋd/ spacious occupation /bræ/ visibility of identified (bound) involvement; *spacious occupation in visibility of identified involvement*; /bræ/ पहचान (बंधित) संलिप्तता की दृश्यता /ŋd/ विशाल अधिवास; *पहचान संलिप्तता की दृश्यता में विशाल अधिवास*.

breed /bri d/ [to produce; procreate; engender; origin - 1590s 'good manners'] - [produce] - /d/ made /bri/ exposing genetic (bonded) involvement; *made of exposing genetic involvement*; /bri/ उजागर आनुवंशिक (बंधित) संलिप्तता /d/ के बने; *उजागर आनुवंशिक संलिप्तता के बने*. [good manners] - /d/ made /bri/ exposing logical involvement; *made of exposing logical involvement*; /bri/ तार्किक संलिप्तता उजागर /d/ के बने; *तार्किक संलिप्तता उजागर के बने*.

bribe /braɪb/ [origin late 14c., "thing stolen"] - /b/ acquisition /braɪ/ visibly restricted involved entity; *acquisition of visibly restricted involved entity*; /braɪ/ प्रत्यक्षतः प्रतिबंधित संलिप्तता इकाई /b/ अधिग्रहण; *प्रत्यक्षतः प्रतिबंधित संलिप्तता इकाई का अधिग्रहण*

brick /brɪ k/ [a block of clay; origin - a broken piece] - /k/ consciousness /brɪ/ visibly strong (bound) involvement; *consciousness in visibly strong (bound) involvement*; strong piece; /brɪ/ मजबूत (बाध्य) संलिप्तता के प्रति /k/ चेतना; *प्रत्यक्षतः मजबूत (बाध्य) संलिप्तता में चेतना*.

bride /braɪd/ [woman about to be married] /d/ state /ɪ/ visibility /bra/ important (bound) involved entity; *state of visibility of important (bound) involved entity*; /bra/ महत्वपूर्ण (बाध्य) शामिल इकाई /ɪ/ दृश्यता /d/ स्थिति; *महत्वपूर्ण (बाध्य) शामिल इकाई की दृश्यता की स्थिति*.

bridge /brɪ dʒ/ [a structure providing passage over a river] - /dʒ/ strength /brɪ/ visible joint (bonded involvement); *strength of visible joint*. /brɪ/ दृश्यमान जोड़ (अनुबद्ध संलिप्तता) /dʒ/ ताकत; *दृश्यमान जोड़ (अनुबद्ध संलिप्तता) की ताकत*.

bright /braɪt/ [luminous; shining; origin - divine, beautiful] - /t/ flow /ɪ/ visible /bra/ attractiveness (bound involved entity); *flow of visible attractiveness*; /bra/ आकर्षण (बाध्य संलिप्तता इकाई) /ɪ/ दृश्यमान /t/ प्रवाह; *दृश्यमान आकर्षण का प्रवाह*.

broker /brɒkər/ [a person negotiating agreements etc] - /r/ involved /k/ consciousness /ʊ/ accepted /brɒ/ conditions (in the direction of bound involvement); *involved in the consciousness of accepted conditions*; /brɒ/ शर्तों (बाध्य संलिप्तता की दिशा में) /ʊ/ स्वीकृत /k/ चेतना /r/ संलिप्तता; *शर्तों की स्वीकृत चेतना में संलिप्तता*.

brother /brʌ ðə r/ [a male sibling] - /r/ involvement /ðə/ expressed submission /brʌ/ inheritance (disclosing bonded involvement); *involvement in expressed*

submission of inheritance; /br/ विरासत (बन्धित संलिप्तता का खुलासा) /ðə/ व्यक्त प्रस्तुत /r/ संलिप्तता; *विरासत को व्यक्त प्रस्तुत करने में संलिप्तता*.

bucket /bʌkɪt/ [a cylindrical vessel for collecting water, etc] - /t/ activation of /kɪ/ visible alertness for /bʌ/ evolved storing (acquisition); *activation of visible alertness for evolved storing*; /bʌ/ विकसित भंडारण (अधिग्रहण) /kɪ/ दृश्य सतर्कता /t/ सक्रियता; *विकसित भंडारण के लिए दृश्य सतर्कता की सक्रियता*.

budget /bʌdʒɪt/ [estimated income and exp.; origin - 15c. a strong leather pouch] - /t/ activation /dʒɪ/ visible strength /bʌ/ evolved bond; *activation of visible strength in evolved bond*; *strong leather pouch*; /bʌ/ विकसित बंधन /dʒɪ/ दृश्यमान ताकत /t/ सक्रियता; *विकसित बंधन में दृश्यमान ताकत की सक्रियता*; *मजबूत चमड़े की थैली*.

bug /bʌg/ [insect; Origin - late 14s "something frightening, scarecrow"] - /g/ feature of /bʌ/ horrible (growing bond); *feature of horrible*; /bʌ/ भयानक (बढ़ रहा बंधन) /g/ आकृति; *भयानक की आकृति*.

bugle /byʊgəl/ [a brass wind instrument used for sounding military signals; origin - mid-14c. "hunting horn"; 1250-1300 made of ox horn] - /l/ expanded availability /gəl/ signal (clarity) /u/ accepted /by/ horn (affirmative hardness); *expanded availability of signal accepted from horn*; /by/ सींग (सकारात्मक कठोरता) /u/ स्वीकार किए /gəl/ संकेत (स्पष्टता) /l/ विस्तारित उपलब्धता; *सींग से स्वीकार किए संकेत की विस्तारित उपलब्धता*.

build /bɪld/ [to construct by assembling material:] - /ld/ expanded activation of /bɪ/ visible construction (bond); *expanded activation of visible construction*; /bɪ/ दृश्यमान निर्माण /ld/ विस्तारित सक्रियण; *दृश्यमान निर्माण का विस्तारित सक्रियण*.

bulb /bʌlb/ [origin 'plant with round swelling on underground stem'] - /lb/ expanded biological identity of /bʌ/ swelling (evolved bond); *expanded biological identity of swelling (evolved bond)*; /bʌ/ फुलाव (विकसित बंधन) की /lb/विस्तारित जैविक पहचान; *फुलाव की विस्तारित जैविक पहचान*.

bulk /bʌlk/ [magnitude in three directions; origin - mid-15c., 'a heap', 'ship's cargo'] - /lk/ expanded awareness (consciousness) /bʌ/ evolved acquisition; *expanded awareness of evolved acquisition*; /bʌ/ विकसित अधिग्रहण /lk/ विस्तारित भान (चेतना); *विकसित अधिग्रहण का विस्तारित भान*.

bulletin /bʊlɪtn/ [a brief statement of news / events] - /tn/ activated act /ɪ/ publicize (visible expansion) /bʊ/ hidden facts (bond); *activated act to publicize the hidden facts*; /bʊ/ छिपे तथ्यों (बंधन) /ɪ/ प्रचार (दृश्य विस्तार) करने /tn/ सक्रिय कृत्य; *छिपे तथ्यों का प्रचार करने के लिए सक्रिय कृत्य*.

bunch /bʌntʃ/ [Origin – 14c. ‘protuberance on the body, swelling’, 15c. ‘cluster’] - /ntʃ→ntʃ/ conscious liveliness /bʌ/ swelling / enlargement (evolved bond); *conscious liveliness for swelling / enlargement*; /bʌ/ फुलाव / वृद्धि (विकसित बंधन) /ntʃ/ सचेत जीवन्तता; फुलाव / विवर्धन के लिए सचेत जीवन्तता.

bundle /bʌndl/ [several objects bounded together] - /ndl→ndl/ spatial occupying expansion /bʌ/ swelling (evolved acquisition); spatial occupying expansion of swelling; /bʌ/ फुलाव (विकसित अधिग्रहण) /ndl/ स्थानिक अधिवास विस्तार; फुलाव के स्थानिक अधिवास में विस्तार.

burden /bʊrdn/ [something that is which is borne with difficulty] - /dn/ occupied action /ʊr/ by the availability /b/ difficulty (bond); *occupied action by the availability of difficulty*; /b/ कठिनाई (बंधन) /ʊr/ उपलब्धता द्वारा /dn/ अधिकृत क्रिया; कठिनाई की उपलब्धता द्वारा अधिकृत क्रिया.

burst /bʊrst/ [to fly apart with sudden violence; origin – ‘break suddenly, shatter under pressure’] - /st/ expressible activation /ʊr/ by the availability /b/ bond; *expressible activation by the availability of bond*; /b/ बंधन /ʊr/ उपलब्धता के द्वारा /st/ व्यक्त सक्रियण; बंधन की उपलब्धता के द्वारा व्यक्त सक्रियण.

business /ˈbɪznɪs/ [an occupation; profession] - /s/ expression /znɪ/ profession (visibly lively expressible action) /bɪ/ visibly bonded existence; *expression of profession in the visibly bonded existence*; /bɪ/ प्रत्यक्षतः अनुबद्ध अस्तित्व /znɪ/ पेशा (प्रत्यक्षतः जीवंत व्यक्त कार्रवाई) /s/ अभिव्यक्ति; प्रत्यक्षतः अनुबद्ध अस्तित्व में पेशे की अभिव्यक्ति.

busy /ˈbɪzi/ [actively engaged in work] - /zi/ exposed lively expression of /bɪ/ visibly engaged (bonded); *exposed lively expression of visibly engaged*; /bɪ/ प्रत्यक्षतः अनुबद्धता /zi/ उजागर सजीव अभिव्यक्ति; प्रत्यक्षतः अनुबद्धता की उजागर सजीव अभिव्यक्ति.

by /baɪ/ [near the subject] - /baɪ/ visibility of subject; *visibility of subject*; /baɪ/ विषय की दृश्यता; विषय की दृश्यता.

cabin /kæbɪn/ [an enclosed space for temp. occupancy; origin - mid-14c. ‘hut’] - /n/ smallness (emptiness) /bɪ/ visible acquisition /kæ/ living (visibility of consciousness); *smallness of visible acquisition for living*; /kæ/ जीने (चेतना की दृश्यता) के लिए /bɪ/ प्रत्यक्ष अधिग्रहण /n/ छोटापन; जीने के लिए प्रत्यक्ष अधिग्रहण में छोटापन.

cable /keɪbəl/ [strong rope; origin - c.1200 ‘rope, halter for cattle’] - // expanded availability /bəl/ bond /eɪ/ about /k/ vigilance (alertness); *expanded availability of bond about vigilance (alertness)*; /k/ सतर्कता /eɪ/ के बारे में /bəl/ बंधन // विस्तारित उपलब्धता; सतर्कता के बारे में बंधन की विस्तारित उपलब्धता.

caliber /kæləbər/ [talent; degree of capability; origin - 1560s "degree of merit or importance"] - /r/ involvement /bəl/ acquisition /lə/ expansion /kæ/ intelligence (visibility of consciousness); *involvement in acquisition by expansion of intelligence*; /kæ/ प्रतिभा (चेतना की दृश्यता) /lə/ विस्तार /bəl/ अधिग्रहण /r/ संलिप्तता; *प्रतिभा के विस्तार के द्वारा अधिग्रहण में संलिप्तता*.

call /kɔl/ [to speak; to convey] - // expanded sound (emission) /kɔ/ message (acceptable availability of consciousness); *expanded sound of message*; /kɔ/ संदेश (चेतना के स्वीकार्य उपलब्धता) की // विस्तारित ध्वनि (उत्सर्जन); *संदेश की उपलब्ध विस्तारित ध्वनि*.

camp /kæmp/ [a temporary means of shelter] - /mp/ unstable (unapproved) acquisition /kæ/ visibility of alertness; *unstable acquisition [of place] with visibility of alertness*; /kæ/ सतर्कता की दृश्यता /mp/ अस्थिर (अस्वीकृत) अधिग्रहण; *सतर्कता की दृश्यता के साथ अस्थिर अधिग्रहण*.

can /kæn/ [able to do; capable of] - /n/ action capability /kæ/ skill (visibility of consciousness); *action capability in skill*; /kæ/ कौशल (चेतना की दृश्यता) /n/ कार्रवाई की क्षमता; *कौशल में कार्रवाई की क्षमता*.

can /kæn/ [container to store] - /n/ acquisition capability /kæ/ visibility of care (consciousness); *acquisition capability with visibility of care*; /kæ/ देखभाल की दृश्यता /n/ अधिग्रहण की क्षमता; *देखभाल की दृश्यता के साथ अधिग्रहण की क्षमता*.

cancel /kænsəl/ [the planned event will not take place; origin - late 14c. 'cross out with line'] - // available appearance /nsəl/ negative expression /kæ/ visibility of consciousness; *available appearance of negative expression by visibility of consciousness*; /kæ/ चेतना की दृश्यता /nsəl/ नकारात्मक अभिव्यक्ति // उपलब्ध प्रकटन; *चेतना की दृश्यता के द्वारा नकारात्मक अभिव्यक्ति का उपलब्ध प्रकटन*.

candle /kændl/ [origin - to glow, to shine, to shoot out light] - /ndl→jndl/ spatial activated light (emission) /kæ/ vision (visibility of consciousness); *spatial activated light in vision*; /kæ/ दृष्टि (चेतना की दृश्यता) /jndl/ स्थानिक सक्रिय प्रकाश (उत्सर्जन); *दृष्टि में स्थानिक सक्रिय प्रकाश*.

cap /kæp/ [covering for head; origin - 13c. 'women's head covering'] - /p/ approving /kæ/ head (visibility of consciousness); *approving the head*; /kæ/ सिर (चेतना की दृश्यता) /p/ अनुमोदन; *सिर का अनुमोदन*

capable /keɪpəbəl/ [having ability to do anything] - // expanded availability /bəl/ acquisition with intelligence (/pəl/ approval /keɪ/ visibly specific consciousness); *expanded availability of acquisition with intelligence*; बुद्धिमत्ता (/keɪ/ प्रत्यक्षतः विशिष्ट

चेतना का /pə/ अनुमोदन) के साथ /bə/ अधिग्रहण // विस्तारित उपलब्धता; *बुद्धिमत्ता के साथ अधिग्रहण की विस्तारित उपलब्धता.*

capacity /kə pæ sɪ ti/ [origin – 15c. ability to hold] - /ti/ exposed occupation /sɪ/ visible expression of accumulation (/pæ/ visibility of acquisition in /kə/ conscio-usness); *exposed occupation of visible expression of accumulation*; संचय (/kə/ चेतना में /pæ/ अधिग्रहण की दृश्यता) /sɪ/ दृश्य अभिव्यक्ति का /sɪ/ उजागर अधिवास ; *संचय की दृश्य अभिव्यक्ति का उजागर अधिवास.*

capital /kæ pi ti/ [origin -13c. pertaining to the head /first] - /ti/ occupied expansion towards conclusiveness (/pi/ visible approval of /kæ/ visibility of consciousness); *occupied expansion towards conclusiveness*; निर्णायकता (/kæ/ चेतना की दृश्यता के /pi/ दृश्य अनुमोदन) /ti/ अधिवासित विस्तार; *निर्णायकता (चेतना की दृश्यता के दृश्य अनुमोदन) की ओर अधिवासित विस्तार.*

captain /kæ ptə n/ [capability having authority over others; origin – late 14c, 'a leader, chief, one who stands at the head of others'] - /n/ capability /ptə/ control (approvable activation) /kæ/ visibility of consciousness; *capability of control using visibility of consciousness*; /kæ/ चेतना की दृश्यता /ptə/ नियंत्रण (स्वीकार्य सक्रियण) की /n/ क्षमता; *चेतना की दृश्यता का उपयोग करते हुए नियंत्रण की क्षमता.*

car /ka r/ [automobile] - /r/ involvement /ka/ conscious entity; *involvement in conscious entity*; /ka/ सचेतनता /r/ संलिप्तता; *सचेतनता में संलिप्तता.*

care /kɛə r/ [caution; concern] - /r/ involvement /kɛə/ visibly available alertness; *involvement in visibly available alertness*; /kɛə/ प्रत्यक्षतः उपलब्ध सतर्कता /r/ संलिप्तता; *प्रत्यक्षतः उपलब्ध सतर्कता में संलिप्तता.*

catch /kæ tʃ/ [to seize or capture] - /tʃ/ attaining the energetic object (existent) by /kæ/ visibility of alertness (consciousness); *attaining the energetic object by visibility of alertness*; /kæ/ सतर्कता (चेतना) की दृश्यता /tʃ/ ऊर्जावान वस्तु (विद्यमान) को प्राप्त; *सतर्कता की दृश्यता द्वारा ऊर्जावान वस्तु को प्राप्त करना.*

caution /kəʃə n/ [alertness and prudence in a hazardous situation; origin - c.1300 "bail, guarantee, pledge"] - /n/ act of /ʃə/ lively application of /kə/ precaution (acceptable availability of consciousness); *act of lively application of precaution*; /kə/ एहतियात (चेतना की स्वीकार्य उपलब्धता) /ʃə/ जीवंत अनुप्रयोग /n/ कार्य; *एहतियात के जीवंत अनुप्रयोग का कार्य.*

chair /tʃɛə r/ [origin – 12c. 'pulpit, seat, throne'] - /r/ involvement /tʃɛə/ visibly available derived liveliness; *involvement in visibly available derived liveliness*;

chair derives power; /tʃɛ/ प्रत्यक्षतः उपलब्ध व्युत्पन्न जीवन्तता /r/ संलिप्तता; प्रत्यक्षतः उपलब्ध व्युत्पन्न जीवन्तता में संलिप्तता; कुर्सी शक्ति व्युत्पन्न करती है।

chance /tʃɑ ns/ [anything happening; origin - 13c. "accident, the falling of dice"] - /ns/ active expression /tʃɑ/ achieving non-analyzed (liveliness) entity; *active expression of achieving non-analyzed (liveliness) entity*; /tʃɑ/ गैर विज्ञेयित (जीवन्तता) इकाई को प्राप्त करने में /ns/ सक्रिय अभिव्यक्ति; *गैर विज्ञेयित इकाई को प्राप्त करने में सक्रिय अभिव्यक्ति*.

charge /tʃɑ rdʒ/ [origin - 13c. "to load, fill, burden"] - /rdʒ/ filling (concentrating) the strength /tʃɑ/ by derivation; *filling the strength by derivation*; /tʃɑ/ व्युत्पत्ति से /rdʒ/ शक्ति भरने; *व्युत्पत्ति से शक्ति भरने*.

chat /tʃæt/ [origin - c.1440 short for chatter] - /t/ activation /tʃæt/ pleasure (visibility of liveliness); *activation of pleasure*; /tʃæt/ खुशी (जीवन्तता की दृश्यता) /t/ सक्रियण; *खुशी (जीवन्तता की दृश्यता) का सक्रियण*.

cheap /tʃi p/ [relatively low in price; gain] - /p/ approval /tʃi/ exposed achievement; *approval of exposed achievement; a good deal*; /tʃi/ उजागर उपलब्धि /p/ अनुमोदन; *उजागर उपलब्धि का अनुमोदन*.

cheat /tʃi t/ [to deceive; late 14c. "legal term for revision of property to state when owner dies without heirs"] - /t/ activation /tʃi/ deceiving (exposed achievement); *activation in deceiving*; /tʃi/ धोखा देने (उजागर उपलब्धि) /t/ सक्रियण ; *धोखा देने में सक्रियण*.

check /tʃe k/ [to secure] - /k/ alertness /e/ indicated /tʃ/ liveliness; *alertness with indicated liveliness*; /tʃe/ इंगित सजीवता /k/ सतर्कता; *इंगित सजीवता के साथ सतर्कता*.

cheese /tʃi z/ [curd separated from whey] - /z/ lively expression /tʃi/ exposed achievement; *lively expression of exposed achievement*; /tʃi/ उजागर उपलब्धि /z/ सजीव अभिव्यक्ति; *उजागर उपलब्धि की सजीव अभिव्यक्ति*.

chest /tʃɛ st/ [origin - box, coffer, casket; breathing] - /st/ expressible occupation /activation of /tʃɛ/ visibly available achievement; *expressible occupation of visibly available achievement; box / breathing*; /tʃɛ/ प्रत्यक्षतः उपलब्ध प्राप्ति का /st/ व्यक्त अधिवास / सक्रियण; *प्रत्यक्षतः उपलब्ध प्राप्ति का व्यक्त अधिवास / सक्रियण ; बॉक्स / श्वसन*.

chick /tʃi k/ [child; young chicken] - /k/ consciousness /tʃi/ visible liveliness; *consciousness in visible liveliness*; /tʃi/ दृश्यमान जीवन्तता /k/ चेतना; *दृश्यमान जीवन्तता में चेतना*.

chief /tʃi f/ [the boss] - /f/ unconditional approval /tʃi/ exposed liveliness; *unconditional approval for exposed liveliness*; /tʃi/ उजागर जीवन्तता /f/ बिना शर्त अनुमोदन; *उजागर जीवन्तता के लिए बिना शर्त अनुमोदन*.

child /tʃaɪld/ [a baby or infant] - /ld/ emotional state of /ɪə/ visibility of /tʃ/; *emotional state of visibility of liveliness*; /tʃ/ जीवन्तता की /ɪə/ दृश्यता की /ld/ भावनात्मक स्थिति; *जीवन्तता की दृश्यता की भावनात्मक स्थिति*.

choice /tʃɔɪs/ [selection] - /s/ expressing /ɔɪ/ visibly acceptable availability /tʃ/ achievement; *expressing of the visibly acceptable availability of achievement*; /tʃ/ उपलब्धि /ɔɪ/ प्रत्यक्षतः स्वीकार्य उपलब्धता /s/ अभिव्यक्ति; *उपलब्धि की प्रत्यक्षतः स्वीकार्य उपलब्धता की अभिव्यक्ति*.

choose /tʃuːz/ [to select] - /z/ lively expression /tʃu/ accepted achievement / selection; *lively expression of accepted achievement / selection*; /tʃu/ स्वीकृत उपलब्धि / चयन /z/ जीवन्त अभिव्यक्ति; *स्वीकृत उपलब्धि / चयन की जीवन्त अभिव्यक्ति*.

cinema /sɪnəmə/ [motion picture] - /mə/ submitted availability of /nə/ drama (act) for /sɪ/ visible expression; *submitted availability of drama (act) for visible expression*; /sɪ/ दृश्यमान अभिव्यक्ति /nə/ नाटक (कृत्य) /mə/ प्रस्तुत उपलब्धता; *दृश्यमान अभिव्यक्ति के लिए नाटक की प्रस्तुत उपलब्धता*.

clap /klæp/ [to clap hands] - /p/ approval /klæ/ visibility of appreciation (conscious expansion) ; *approval to the visibility of appreciation*; /klæ/ प्रशंसा (सचेत विस्तार) की दृश्यता /p/ अनुमोदन; *प्रशंसा की दृश्यता को अनुमोदन*.

clash /klæʃ/ [origin – 15c. to make a loud, sharp sound] - /ʃ/ lively expression /klæ/ noise (visibility) of sound (aware emission); *lively expression of the noise of sound*; /klæ/ ध्वनि (अवगत उत्सर्जन) के शोर (दृश्यता) /ʃ/ सजीव अभिव्यक्ति; *ध्वनि के शोर की सजीव अभिव्यक्ति*.

clean /kliːn/ [getting free from dirt] - /n/ act /kli/ exposing the clarifying appearance; *act for exposing the clarifying appearance*; /kli/ स्पष्ट प्रकटन को उजागर /n/ कार्य; *स्पष्ट प्रकटन को उजागर करने के लिए कार्य*.

clear /kliə/ [free from darkness] - /r/ involvement in /ɪə/ indication of /kl/ clarified appearance; *involvement in indication of clarified appearance*; /kl/ स्पष्ट दिखावट /ɪə/ के संकेत में /r/ संलिप्तता; *स्पष्ट दिखावट के संकेत में संलिप्तता*.

clever /klevə/ [having sharp or quick intelligence] - /r/ involvement in hidden /və/ capability /kle/ indicative knowledge (conscious appearance); *involvement in hidden capability of indicative knowledge*; /kle/ परिचायक ज्ञान (सचेत प्रतीति) की /və/ छिपी हुई क्षमता में /r/ संलिप्तता; *परिचायक ज्ञान की छिपी क्षमता में संलिप्तता*.

close /kloʊs/ [to obstruct a gap, entrance, or aperture or anything] - /s/ expression /ʊ/ for hiding /kl/ conscious appearance; *expression for hiding the conscious*

appearance; /k/ सचेत उपस्थिति /u/ छिपाने के लिए /s/ अभिव्यक्ति; *सचेत दिखावट छिपाने के लिए अभिव्यक्ति*.

club /kɫʌb/ [a group of persons] - /b/ bond /N/ evolved /k/ conscious expansion; *bond in evolved conscious expansion*; /kɫʌ/ विकसित सचेत विस्तार /b/ बंधन; *विकसित सचेत विस्तार में बंधन*.

clue /klu/ [anything that serves to guide in the solution of a problem] - /u/ accepting inside /k/ idea (conscious appearance); *accepting inside the idea*; /k/ विचार (सचेत प्रकटन) /u/ अंदर स्वीकृति; *विचार को अंदर स्वीकृति*.

coach /kouʃ/ [carriage / trainer] /tʃ/ liveliness /kou/ acceptable direction of mobility / property-consciousness; *liveliness in the acceptable direction of mobility (movement)/ property (training)-consciousness*; /kou/ स्वीकार्य गतिशीलता /विश्लेषण -चेतना की दिशा /tʃ/ सजीवता; *स्वीकार्य गतिशीलता /विश्लेषण -चेतना की दिशा में सजीवता*.

coal /kou/ [Origin – 1253 "mineral consisting of fossilized carbon"] - /l/ expanded availability /ou/ acceptable direction /k/ burning (consciousness); *expanded availability in the acceptable direction of burning*; /k/ जलने (चेतना) /ou/ स्वीकार्य दिशा /l/ विस्तार उपलब्धता; *जलने की स्वीकार्य दिशा में विस्तार उपलब्धता*.

code /koud/ [secrecy of communication; secrecy in short; origin - c.1300 "system / book of law"] - /d/ existing /kou/ acceptable/hidden direction of consciousness; *existing in acceptable/hidden direction of consciousness*; /kou/ चेतना की स्वीकार्य / छिपी दिशा /d/ में विद्यमान; *चेतना की स्वीकार्य / छिपी दिशा में विद्यमान*.

collect /kəlekt/ [to gather together; assemble] - /kt/ conscious occupation /ɛ/ visibly available expansion /kə/ consciousness; *conscious occupation of visibly available expansion of consciousness*; /kə/ चेतना /ɛ/ प्रत्यक्षतः उपलब्ध विस्तार /kt/ सचेत संग्रह (अधिवास); *चेतना के प्रत्यक्षतः उपलब्ध विस्तार में सचेत संग्रह*.

color /kʌləɾ/ [visual perception] - /r/ involvement /lə/ expanded availability /kʌ/ evolved consciousness; *involvement in expanded availability of evolved consciousness*; *colors expand to consciousness*; /kʌ/ विकसित चेतना /lə/ विस्तारित उपलब्धता /r/ संलिप्तता; *विकसित चेतना की विस्तारित उपलब्धता में संलिप्तता, रंग चेतना को बढ़ाते हैं*.

confuse /kənfyuz/ [fail to distinguish; to make unclear] - /z/ lively expression /fyu/ accepting the unchecked affirmation /n/ act /kə/ consciousness; *lively expression of accepting the unchecked affirmation in the act of consciousness*; /kə/ चेतना /n/ कार्य /fyu/ अनियंत्रित प्रतिज्ञान को स्वीकार /z/ सजीव अभिव्यक्ति; *चेतना के कार्य में अनियंत्रित प्रतिज्ञान को स्वीकार करने की सजीव अभिव्यक्ति*.

consult /kə n sʌ lt/ [to seek advice] - /lt/ expanded activation /sʌ/ evolved expression /n/ act /kə/ consciousness; *expanded activation of evolved expression by the act of consciousness*; /kə/ चेतना /n/ कृत्य /sʌ/ विकसित अभिव्यक्ति /lt/ विस्तार योग्य प्रवाह; चेतना के कृत्य द्वारा विकसित अभिव्यक्ति का विस्तार योग्य प्रवाह.

contain /kə n teɪ n/ [holding] - /n/ act /eɪ/ about /nt/ spatial occupation by /kə/ consciousness; *act about spatial occupation by consciousness*; /kə/ चेतना के द्वारा /nt/ स्थानिक कब्जे के /eɪ/ बारे में /n/ कार्य; चेतना के द्वारा स्थानिक कब्जे के बारे में कार्य.

cop /kɒ p/ [police] - /p/ protection /kɒ/ acceptability of consciousness; *protection with acceptability of consciousness*; /kɒ/ चेतना की स्वीकार्यता /p/ सुरक्षा; चेतना की स्वीकार्यता के साथ सुरक्षा.

copy /kɒ pi/ [reproduction of transcript of an original; image] - /pi/ exposed copy (approval) /kɒ/ acceptability of consciousness; *exposed copy in acceptability of consciousness*; /kɒ/ चेतना की स्वीकार्यता /pi/ उजागर प्रतिलिपि (अनुमोदन); चेतना की स्वीकार्यता में उजागर प्रतिलिपि.

core /kɔ r/ [most essential part of anything] - /r/ involvement /kɔ/ acceptable availability of consciousness; *involvement in acceptable availability of consciousness*; /kɔ/ चेतना की स्वीकार्य उपलब्धता /r/ संलिप्तता; चेतना की स्वीकार्य उपलब्धता में संलिप्तता.

correct /kə rɛ kt/ [origin – mid 14c. 'to set right, rectify'] - /kt/ conscious activation /rɛ/ visibly available involvement /kə/ consciousness; *conscious activation in visibly available involvement of consciousness to make the things accurate*; /kə/ चेतना की /rɛ/ प्रत्यक्षतः उपलब्ध संलिप्तता /kt/ सचेत सक्रियण; चेतना की प्रत्यक्षतः उपलब्ध संलिप्तता में सचेत सक्रियण.

create /kri eɪ t/ [to evolve from one's own thought] - /t/ activation /eɪ/ visibly specific /kri/ innovation (exposed conscious involvement); *activation of visibly specific innovation*; /eɪ/ प्रत्यक्षतः विशिष्ट /kri/ नवाचार (उजागर सचेत संलिप्तता) /t/ सक्रियता; प्रत्यक्षतः विशिष्ट नवाचार की सक्रियता.

creed /kri: d/ [set of believes] - /d/ notion /kri:/ thinking (exposed conscious involvement); *notion in thinking*; /kri:/ सोच (उजागर सचेत संलिप्तता) /d/ धारणा; सोच में धारणा.

creep /kri: p/ [to move slowly] - /p/ acceptance /kri:/ precaution (exposed alert involvement); *acceptance of precaution*; /kri:/ एहतियात (उजागर सतर्क संलिप्तता) की /p/ स्वीकृति; एहतियातकी स्वीकृति.

crew /kr u/ [a group of persons involved in a particular kind of work or working together] - /u/ inner acceptance /kr/ conscious involvement; *inner acceptance in conscious involvement*; /kr/ सचेत संलिप्तता /u/ में आंतरिक स्वीकृति; *सचेत संलिप्तता में आंतरिक स्वीकृति*.

crime /kra i m/ [an evil act; origin – mid 13c. 'sinfulness'] - /m/ submitted availability in /kraɪ/ visibly fearful (conscious) involvement; *submitted availability in visibly fearful involvement*; /kraɪ/ प्रत्यक्षतः भयभीत (सचेत) संलिप्तता में /m/ प्रस्तुत उपलब्धता; *प्रत्यक्षतः भयभीत संलिप्तता में प्रस्तुत उपलब्धता*.

cruel /kr uə l/ [brutal; ruthless; willfully causing pain to others] - // expanded /uə/ acceptance /kr/ fearful (conscious) involvement; *expanded acceptance in fearful involvement*; /kr/ भयभीत (सचेत) संलिप्तता /uə/ स्वीकृति // विस्तारित; *भयभीत संलिप्तता में स्वीकृति विस्तारित*.

cry /kraɪ/ [to utter suffering sound] - /kraɪ/ visibly fearful (conscious) involvement; *visibly fearful involvement*; /kraɪ/ प्रत्यक्षतः भयभीत (सचेत) संलिप्तता; *प्रत्यक्षतः भयभीत संलिप्तता*.

cub /kʌ b/ [certain young animal] - /b/ bonded existence /kʌ/ evolving consciousness; *bonded existence of evolving consciousness*; /kʌ/ उभरती चेतना /b/ अनुबद्ध अस्तित्व; *उभरती चेतना का अनुबद्ध अस्तित्व*.

cue /kj u/ [acceptance of following] - /u/ inner acceptance /kj/ conscious observation; *inner acceptance of conscious observation*; /kj/ सचेत अवलोकन /u/ आंतरिक स्वीकृति; *सचेत अवलोकन की आंतरिक स्वीकृति*.

cull /kʌ l/ [to collect; scrutinize] - // expanded availability /kʌ/ evolved consciousness; *expanded availability by evolved consciousness*; /kʌ/ प्रकट चेतना // विस्तारित उपलब्धता; *प्रकट चेतना द्वारा विस्तारित उपलब्धता*.

cup /kʌ p/ [a small container for liquid] - /p/ protection /kʌ/ evolved precaution (consciousness); *protection by evolved precaution*; /kʌ/ विकसित एहतियात (चेतना) /p/ सुरक्षा; *विकसित एहतियात द्वारा सुरक्षा*.

curb /kɜː b/ [anything that restrains; a check] - /b/ restriction /kɜː/ by the availability of consciousness; *restriction by the availability of consciousness*; /kɜː/ चेतना की उपलब्धता द्वारा /b/ प्रतिबंध; *चेतना की उपलब्धता से प्रतिबंध*.

current /k ʒrə nt/ [flow] - /nt→jnt/ spatial flow /ʒrə/ by the availability /k/ consciousness; *spatial flow by the availability of consciousness*; /k/ चेतना /ʒrə/ उपलब्धता द्वारा /jnt/ स्थानिक प्रवाह; *चेतना की उपलब्धता द्वारा स्थानिक प्रवाह*.

cut /kʌt/ [to divide something] - /t/ activation /kʌ/ disclosure of non-liveliness; *activation in the disclosure of non-liveliness*; /kʌ/ गैर जीवत के प्रकटीकरण /t/ सक्रियता; गैर जीवत के प्रकटीकरण में सक्रियता.

cute /kyu/ [attractive] - /t/ occupation /kyu/ attractiveness (accepting affirmative consciousness); *occupation in attractiveness*; /kyu/ आकर्षण (सकारात्मक चेतना को स्वीकार) /t/ प्रवृत्तता; *आकर्षण में प्रवृत्तता*.

cynic /sɪnɪk/ [who expresses a bitter attitude; origin - mid-16c. "dog like"] - security (/k/ consciousness of /nɪ/ visible act) /sɪ/ visible expression; *security in visible expression*; /sɪ/ दृश्यमान अभिव्यक्ति में सुरक्षा (/nɪ/ दृश्यमान कृत्य की /k/ चेतना); *दृश्यमान अभिव्यक्ति में सुरक्षा*.

czar /zɑr/ [an emperor] - /r/ involvement /zɑ/ lively expressing entity; *involvement of lively expressing entity*; /zɑ/ जीवत अभिव्यक्ति /r/ संलिप्तता; *जीवत अभिव्यक्ति में संलिप्तता*.

dam /dæm/ [obstruct the flow of water] - /m/ submitted availability /dæ/ visibility of the end of flow; *submitted availability of visibility of the end of flow*; *unapproval of flow* /dæ/ प्रवाह के अंत की दृश्यता /m/ प्रस्तुत उपलब्धता; *प्रवाह के अंत की दृश्यता की प्रस्तुत उपलब्धता*.

dare /dɛər/ [to have boldness] - /r/ involvement /dɛər/ visibly available death; *involvement in visibly available death*; /dɛər/ प्रत्यक्षतः उपलब्ध मौत /r/ संलिप्तता; *प्रत्यक्षतः उपलब्ध मौत में संलिप्तता*.

dark /dɑrk/ [no light] - /rk/ involved consciousness /dɑ/ termination (end entity); *involved consciousness in termination*; /dɑ/ चेतना (अंत इकाई) /rk/ संलिप्त चेतना; *समापन में संलिप्त चेतना*.

dead /dɛd/ [no longer living] - /ed/ past indication /d/ death; *indication of death in the past*; /d/ मौत का /ed/ अतीत संकेत; *अतीत में मौत का संकेत*.

deaf /dɛf/ [unable to hear; origin - "confusion, stupefaction, dizziness"] - /f/ free listening (acquisition) in /dɛ/ visibly available defects; *free listening with visibly available defects*; /dɛ/ प्रत्यक्षतः उपलब्ध दोष /f/ मुक्त रूप से सुनना (अधिग्रहण); *प्रत्यक्षतः उपलब्ध दोष के साथ मुक्त रूप से सुनना*.

decode /di kɔʊd/ [breaking the code] - /di/ exposing the end /kɔʊd/ code; *exposing the end of code*; /kɔʊd/ कोड /di/ अंत करना; *कोड का अंत करना*.

defy /dɪfai/ [to resist openly; origin - "renounce one's faith,"] - /dɪ/ visible end of /fai/ faith (visibly unconditional approving entity); *visible end of faith*; /fai/ विश्वास (प्रत्यक्षतः बिना शर्त अनुमोदन इकाई) का /dɪ/ प्रत्यक्ष अंत; *विश्वास का प्रत्यक्ष अंत*.

degree /dɪɡri/ [Origin – 13c. a step, pace; a stage as if in progression or retrogression] – /ɡri/ exposing the recognition (clarified involvement) /dɪ/ visible completion; *exposing the recognition of visible completion*; /dɪ/ प्रत्यक्ष निष्पत्ति /ɡri/ मान्यता (स्पष्ट संलिप्तता) को उजागर; *प्रत्यक्ष निष्पत्ति की मान्यता को उजागर*.

delay /dɪleɪ/ [to put off to a later time;] – /eɪ/ about // expanded availability /dɪ/ elapse (visible past); *about the expanded availability of elapse*; /dɪ/ बीतने (प्रत्यक्ष अतीत) की // विस्तारित उपलब्धता /eɪ/ के बारे में; *बीतने की विस्तारित उपलब्धता के बारे में*.

delete /dɪliʃ/ [to strike out or remove] – /ʃ/ activation /li/ exposed availability /dɪ/ towards end; *activation of exposed availability towards end*; /dɪ/ अंत की ओर /li/ उजागर उपलब्धता /ʃ/ सक्रियण; *अंत की ओर उजागर उपलब्धता का सक्रियण*.

desert /dɛzərt/ [a region having little or no symptoms for life possible] – /rt/ involved activation /zə/ lively expression /dɛ/ visibly available end; *involved activation in lively expression of visibly available end*; /dɛ/ प्रत्यक्षतः उपलब्ध अंत /zə/ सजीव अभिव्यक्ति /rt/ संलिप्त सक्रियण; *प्रत्यक्षतः उपलब्ध अंत की सजीव अभिव्यक्ति में संलिप्त सक्रियण*.

detail /dɪteɪl/ [to mention one by one; specify; list] – // expanded availability /teɪ/ about occupation /dɪ/ visible state; *expanded availability about occupation of visible state*; /dɪ/ प्रत्यक्ष स्थिति /teɪ/ अधिवास के बारे में // विस्तारित उपलब्धता; *प्रत्यक्ष स्थिति के अधिवास के बारे में विस्तारित उपलब्धता*.

detect /dɪtɛkt/ [discover; identify] – /kt/ conscious activation /tɛ/ visibly available occupation /dɪ/ visible past; *conscious activation of visibly available occupation in visible past*; /tɛ/ प्रत्यक्ष अतीत /tɛ/ प्रत्यक्षतः उपलब्ध अधिवास /kt/ सचेत सक्रियण; *प्रत्यक्ष अतीत में प्रत्यक्षतः उपलब्ध अधिवास के प्रति सचेत सक्रियण*.

devil /dɛvəl/ [the supreme sprit of evil] – [psychological] – // available expansion /vəl/ belief /dɛ/ visible available death; *available expansion of belief in visible available death*; /dɛ/ दृश्यमान उपलब्ध मौत में /vəl/ विश्वास का // उपलब्ध विस्तार; *दृश्यमान उपलब्ध मौत में विश्वास का उपलब्ध विस्तार*.

dew /dyu/ [moisture condensed from the atmosphere] – /dyu/ accepting the condensation (affirmative end); *accepting condensation*; /dyu/ संघनन (सकारात्मक अंत) को स्वीकार; *संघनन को स्वीकार*.

diary /dɛəri/ [book for daily record of events] – /ri/ exposed involvement /ə/ the record (existence) /dɛ/ visibly available past; *exposed involvement in the record (existence) of visibly available past*; /dɛ/ प्रत्यक्षतः उपलब्ध अतीत /ə/ रिकॉर्ड (अस्तित्व) /ri/ उजागर संलिप्तता; *प्रत्यक्षतः उपलब्ध अतीत के रिकॉर्ड में उजागर संलिप्तता*.

dive /daɪ v/ [to plunge into water; especially headfirst] - /v/ hiding the existence /daɪ/ visibly available activation; *hiding the existence by visibly available activation*; /daɪ/ प्रत्यक्षतः उपलब्ध सक्रियण /v/ अस्तित्व को छुपा रहा; प्रत्यक्षतः उपलब्ध सक्रियण द्वारा अस्तित्व को छुपाना.

do /du/ [to execute] - /du/ forceful execution; *forceful execution*; /du/ प्रवाहित सशक्त निष्पादन; *सशक्त निष्पादन*.

drain /dr eɪ n/ [to flow out of water; to withdraw liquid gradually] - /n/ act /eɪ/ about /dr/ flown involvement; *act about flown involvement*; /dr/ प्रवाहित संलिप्तता /eɪ/ के बारे में /n/ कार्य; *प्रवाहित संलिप्तता के बारे में कार्य*.

draw /drɔ/ [to bring, take, or pull out] - /ɔ/ acceptable availability /dr/ activating involvement; *acceptable availability in activating involvement*; /dr/ सक्रिय संलिप्तता /ɔ/ स्वीकार्य उपलब्धता; *सक्रिय संलिप्तता में स्वीकार्य उपलब्धता*.

drink /drɪŋk/ [occupying the water] - /ŋk/ lively consciousness /drɪ/ visibly occupied involvement; *lively consciousness for visibly occupied involvement*; /drɪ/ प्रत्यक्षतः अधिभोग संलिप्तता /ŋk/ जीवंत चेतना; प्रत्यक्षतः अधिभोग संलिप्तता के लिए जीवंत चेतना.

earl /ɜ:/ [high position in society] - /l/ expanded position (availability) /ɜ:/ by the availability; *expanded position by the availability*; /ɜ:/ उपलब्धता द्वारा /l/ विस्तारित स्थिति (उपलब्धता); *उपलब्धता द्वारा विस्तारित स्थिति*.

earn /ɜr n/ [to gain; to acquire] - /n/ fullness of acquisition /ɜr/ by the availability; *fullness of acquisition by the availability*; /ɜr/ उपलब्धता द्वारा /n/ अधिग्रहण की परिपूर्णता; *उपलब्धता द्वारा अधिग्रहण की परिपूर्णता*.

east /i:st/ [direction of sunrise] - /i/ exposure /st/ expressible activation; *exposure of expressible activation*; *sun rises in east*; /st/ व्यक्त सक्रियण का /i/ अनावरण; *व्यक्त सक्रियण का अनावरण*; *सूरज पूरब में उगता है*.

easy /i:zɪ/ [free from pain, care, or anxiety] - /zɪ/ visibly lively expression /i/ execution (exposition); *visibly lively expression in execution*; /i/ निष्पादन (प्रदर्शनी) में /zɪ/ प्रत्यक्षतः सजीव अभिव्यक्ति; *निष्पादन में प्रत्यक्षतः सजीव अभिव्यक्ति*.

echo /ɛkəʊ/ [reflection of sound] - /kəʊ/ acceptable direction of consciousness /ɛ/ audible (visible) availability; *acceptable direction of consciousness in the audible availability*; /ɛ/ श्रव्य उपलब्धता में /kəʊ/ चेतना की स्वीकार्य दिशा; *श्रव्य उपलब्धता में चेतना की स्वीकार्य दिशा*.

edge /ɛdʒ/ [sharp side of the blade] - /dʒ/ sharpness [firmness] /ɛ/ visible availability; *sharpness in visible availability*; /ɛ/ दृश्यमान उपलब्धता /dʒ/ तीखापन [दृढ़ता]; *दृश्यमान उपलब्धता में तीखापन*.

educate /ɛ dʒʊ k eɪ t/ [to develop teaching, or instruction] - /t/ activation /eɪ/ about /k/ consciousness /dʒʊ/ learning (inflow strength) /ɛ/ visible availability; *activation about consciousness of learning from availability*; /ɛ/ दृश्यमान उपलब्धता /dʒʊ/ सीखने (आमद शक्ति) /k/ चेतना /eɪ/ के बारे /t/ सक्रियण; *दृश्यमान उपलब्धता से सीखने की चेतना के बारे में सक्रियण.*

effect /ɪ fɛ kt/ [something that is produced by an agency; result] - /kt/ conscious activation /fɛ/ result (indicative free approval) /ɪ/ visibility; *conscious activation in result of visibility*; /ɪ/ दृश्यता /fɛ/ परिणाम (साकेतिक मुक्त अनुमोदन) /kt/ सचेत सक्रियण; *दृश्यता के परिणाम में सचेत सक्रियण.*

effort /e fɜː t/ [a determined attempt] - /t/ activation /fɜː/ by the determination (availability of unconditional approval) /e/ aim; *activation by the determination for aim*; /e/ उद्देश्य /fɜː/ दृढ़ संकल्प (बिना शर्त स्वीकृति की उपलब्धता) द्वारा /t/ सक्रियण; *उद्देश्य के लिए दृढ़ संकल्प द्वारा सक्रियण.*

emotion /ɪm oʊʃən/ [feeling actuated by experiencing love, hate, fear, etc.] - /n/ act /ʃə/ sentiments (believable expression) /oʊ/ accepted direction /ɪm/ submitted manifest; *act of sentiments in the accepted direction of submitted manifest*; /ɪm/ प्रस्तुत प्रकट /oʊ/ स्वीकृत दिशा /ʃə/ भावनाओं (विश्वसनीय अभिव्यक्ति) /n/ कार्य; *प्रस्तुत प्रकट की स्वीकृत दिशा में भावनाओं का कार्य.*

end /ɛ nd/ [ending; last limitation of anything] - /n→ŋd/ spatial death /ɛ/ visible availability; *spatial death of visible availability*; /ɛ/ दृश्यमान उपलब्धता /ŋd/ स्थानिक मौत; *दृश्यमान उपलब्धता की स्थानिक मौत.*

energy /ɛ nə rdʒi/ [available power] - /rdʒi/ exposed concentrated power /nə/ action /ɛ/ visible availability; *exposed concentrated power for action in visible availability*; /ɛ/ दृश्यमान उपलब्धता /nə/ कार्रवाई /rdʒi/ केंद्रित शक्ति उजागर; *दृश्यमान उपलब्धता में कार्रवाई के लिए केंद्रित शक्ति उजागर.*

engine /ɛ ndʒə n/ [a machine to produce mechanical energy] - /n/ act for achieving /ndʒə/ continuous power /ɛ/ visible availability; *act for achieving continuous power from visible availability*; /ɛ/ दृश्यमान उपलब्धता /ndʒə/ निरंतर शक्ति /n/ प्राप्त करने के लिए कृत्य; *दृश्यमान उपलब्धता से निरंतर शक्ति प्राप्त करने के लिए कृत्य.*

enjoy /ɛ ndʒɔɪ/ [to feel the joy; getting energy] - /ɪ/ manifest of /ndʒɔ/ pleasure (actively acceptable availability of aliveness) in /ɛ/ visible availability; *manifest of pleasure in visible availability*; /ɛ/ दृश्यमान उपलब्धता /ndʒɔ/ खुशी (जीवंतता के लिए सक्रिय रूप से स्वीकार्य उपलब्धता) /ɪ/ प्रकट; *दृश्यमान उपलब्धता में खुशी प्रकट.*

enough /ɪnʌf/ [an adequate quantity] - /f/ satisfaction (unconditional approval) /n/ evolved acquisition /ɪ/ visibility; *satisfaction in evolved acquisition of visibility*; /ɪ/ दृश्यता /n/ विकसित अधिग्रहण /f/ संतोष (बिना शर्त मंजूरी); *दृश्यता के विकसित अधिग्रहण में संतोष*.

enter /ɛntə/ [origin - mid 13c. "within, among, between"] - /r/ involvement /ntə/ inside activation /ɛ/ visible availability; *involvement of inside activation of visible availability*; /ɛ/ दृश्यमान उपलब्धता /ntə/ अंदर सक्रियण /r/ संलिप्तता; *दृश्यमान उपलब्धता के अंदर सक्रियण की संलिप्तता*.

ethnic /ɛθnɪk/ [relating to a particular race, tribe and their custom and traditions] - /k/ consciousness /θnɪ/ tradition [visible established action] /ɛ/ visible availability; *consciousness in tradition in visible availability*; /ɛ/ दृश्य उपलब्धता /θnɪ/ परंपरा [प्रत्यक्ष स्थापित कार्रवाई] /k/ चेतना; *दृश्य उपलब्धता में परंपरा के प्रति चेतना*.

eve /iːv/ [special evening] - /v/ evening (invisible expression) /i/ exposition; *evening in exposition*; /i/ प्रदर्शन / बहिर्वाह /v/ शाम (अदृश्य अभिव्यक्ति); *प्रदर्शन / बहिर्वाह में शाम*.

evening /iːvɪŋ/ [the later part of the day] - /ɪŋ/ continuation /n/ act /v/ hiding /i/ light (exposition); *continuation of the act for hiding light*; /i/ प्रकाश (प्रदर्शनी) /v/ छुपाने के /n/ कृत्य में /ɪŋ/ निरंतरता; *प्रकाश छुपाने के कृत्य में निरंतरता*.

evil /iːvəl/ [morally wrong or bad] - /v/ expansion /vəl/ blindness (hidden expression) /i/ execution; *expansion of blindness in execution*; /i/ निष्पादन /vəl/ अंधेपन (छिपा अभिव्यक्ति) /v/ विस्तार; *निष्पादन में अंधेपन का विस्तार*.

fab /feɪbəl/ [story, tale, fiction, lie, unreal] - /l/ stories (/l/ expanded availability of /bəl/ bonded existence) /eɪ/ about /f/ unreal (unchecked approval); *stories about unreal*; /f/ असत्य (अनियंत्रित अनुमोदन) /eɪ/ बारे में कहानियां (/bəl/ अनुबद्ध अस्तित्व की /l/ विस्तारित उपलब्धता); *अवास्तविक / काल्पनिक के बारे में कहानियां*.

fact /fækt/ [actually exists] - /kt/ conscious occupation /fæ/ believing (visibility of unconditional approval); *conscious occupation of believing*; /fæ/ मानने (बिना शर्त अनुमोदन की दृश्यता) /kt/ सचेत प्रवृत्तता; *मानने के प्रति सचेत प्रवृत्तता*.

fad /fæd/ [craze; origin - 1834, "hobby, pet project"] - /d/ state of /fæ/ unconditionally approving; *state of unconditionally approving*; /fæ/ बिना शर्त का अनुमोदन /d/ स्थिति; *बिना शर्त का अनुमोदन करने की स्थिति*.

fade /feɪd/ [to lose brightness] - /d/ existing /feɪ/ visibly indicative unprotected; *existing in visibly indicative unprotected*; /feɪ/ प्रत्यक्षतः संकेतात्मक असुरक्षित /d/ मौजूदा; *प्रत्यक्षतः संकेतात्मक असुरक्षित में मौजूदा*.

faint /feɪ nt/ [lacking brightness with time] - /n→nt/ opportune activity of /feɪ/ visibly indicative non protection; *opportune activity of visibly indicative non-protection*; /feɪ/ प्रत्यक्षतः संकेतात्मक गैर-सुरक्षा /nt/ सामयिक गतिविधि; *प्रत्यक्षतः संकेतात्मक गैर-सुरक्षा की सामयिक गतिविधि*.

faith /f eɪ θ/ [trust] - /θ/ established submission /eɪ/ visible indication /f/ unaudited approval; *established submission with visible indication of unaudited approval*; /f/ बिना जाँचा अनुमोदन /eɪ/ दृश्य संकेत /θ/ स्थापित किया प्रस्तुतीकरण; *बिना जाँचा अनुमोदन के दृश्य संकेत के साथ स्थापित किया प्रस्तुतीकरण*.

fall /fɔ l/ [to drop under gravity] - /l/ expanded appearance /ɔ/ acceptable availability /f/ free approval (of gravity); *expanded appearance of acceptable availability of free gravity*; /f/ मुक्त अनुमोदन (गुरुत्वाकर्षण की) /ɔ/ स्वीकार्य उपलब्धता /l/ विस्तारित प्रकटन; *मुक्त गुरुत्वाकर्षण की स्वीकार्य उपलब्धता का विस्तारित प्रकटन*.

false /fɔ ls/ [not true] - /ls/ expanded expression of /ɔ/ acceptable availability /f/ non-proved (unaudited approval); *expanded expression of acceptable availability of the non-proved*; /f/ गैर साबित (बिना जाँचा अनुमोदन) /ɔ/ स्वीकार्य उपलब्धता /ls/ विस्तारित अभिव्यक्ति; *गैर साबित के स्वीकार्य उपलब्धता की विस्तारित अभिव्यक्ति*.

family /fæ mli/ [a social unit consisting of parents and their children] - /mli/ exposed submitted expansion /fæ/ belief (visibility of unconditional acceptance); *exposed submitted expansion of belief*; /fæ/ विश्वास (बिना शर्त स्वीकृति की दृश्यता) /mli/ उजागर प्रस्तुत विस्तार; *विश्वास का उजागर प्रस्तुत विस्तार*.

fan /fæ n/ [device for producing a current of air] - /n/ act /fæ/ flow (visibility of unconditional acceptance); *act for flow*; /fæ/ प्रवाह (बिना शर्त स्वीकृति की दृश्यता) /n/ कर्म; *प्रवाह के लिए कर्म*.

fast /fɑ st/ [able to move, operate, or function quickly] - /st/ expressible flow /fɑ/ unchecked entity; *expressible flow by the unchecked entity*; /fɑ/ अनियंत्रित इकाई /st/ व्यक्त प्रवाह; *अनियंत्रित इकाई द्वारा व्यक्त प्रवाह*.

fat /fæ t/ [having too much flabby tissue] - /t/ occupying /fæ/ flesh (visibility of unconditional acquiring existence); *occupying flesh*; /fæ/ मांस (अधिग्रहण की दृश्यता) /t/ प्रवृत्त; *मांस में प्रवृत्त*.

fear /fɪ ə r/ [a distressing emotion of insecurity] - /r/ involvement /ə/ existence /fɪ/ visibly unprotected approval; *involvement in the existence of visibly unprotected approval*; /fɪ/ प्रत्यक्षतः असुरक्षित अनुमोदन /ə/ अस्तित्व /r/ संलिप्तता; *प्रत्यक्षतः असुरक्षित अनुमोदन के अस्तित्व में संलिप्तता*.

feat /fi t/ [a remarkable action, or daring action] - /t/ activation /fi/ exposed execution (acquisition) without protection; *activation of the exposed execution without protection*; /fi/ संरक्षण के बिना उजागर निष्पादन (अधिग्रहण) /t/ सक्रियण; *संरक्षण के बिना उजागर निष्पादन का सक्रियण*.

feel /fi l/ [to perceive or examine by touch] - /l/ expanded appearance /fi/ exposed touch (unconditionally acquiring); *expanded appearance in exposed touch*; /fi/ उजागर संपर्क (बिना शर्त प्राप्त) /l/ विस्तारित उपस्थिति; *उजागर संपर्क में विस्तारित उपस्थिति*.

feign /feɪn/ [to represent fictitiously] - /n/ act /feɪ/ about acquiring fictitious (without check); *act about acquiring fictitious*; /fi/ फर्जी (जाँच के बिना) प्राप्त करने /eɪ/ के बारे /n/ में कार्य; *फर्जी प्राप्त करने के बारे में कार्य*.

fidget /fi dʒɪ t/ [to move about restlessly] - /t/ activation /dʒɪ/ visible strength /fi/ unchecked position; *activation of visible strength in unchecked position*; /fi/ अनियंत्रित स्थिति /dʒɪ/ दृश्यमान ताकत /t/ सक्रियता; *अनियंत्रित स्थिति में दृश्यमान ताकत की सक्रियता*.

field /fi ld/ [plain, open land] - /ld/ expanded state /fi/ exposed free existent; *expanded state of exposed free existent*; /fi/ उजागर मुक्त वजूद /ld/ विस्तृत स्थिति; *उजागर मुक्त वजूद की विस्तृत स्थिति*.

fight /faɪ t/ [a battle or combat] - /t/ activating /faɪ/ visible unprotected execution (acquisition); *activating in visible unprotected execution*; /faɪ/ प्रत्यक्ष असुरक्षित निष्पादन (अधिग्रहण) /t/ सक्रिय; *प्रत्यक्ष असुरक्षित निष्पादन में सक्रिय*.

fit /fi t/ [appropriate] - /t/ activating /fi/ in visibly unconditional approval; *activating in visibly unconditional approval*; /fi/ प्रत्यक्षतः बिना शर्त अनुमोदन /t/ सक्रिय; *प्रत्यक्षतः बिना शर्त अनुमोदन में सक्रिय*.

flag /flæ g/ [freely waving] - /g/ clarity /flæ/ of free waving (motion); *clarity of visibility of free waving*; /flæ/ मुक्त लहराने की दृश्यता /g/ स्पष्टता; *मुक्त लहराने की दृश्यता की स्पष्टता*.

flail /fleɪ l/ [a length moving feely] - /l/ length /eɪ/ visible indication /fl/ free (unrestricted) motion; *length in visible indication of free motion*; *a long object having free motion*; /fl/ मुक्त (अप्रतिबंधित) गति /eɪ/ दृश्य संकेत /l/ लंबाई; *मुक्त गति के दृश्य संकेत में लंबाई*.

flame /fl eɪ m/ [burning gas or vapor] - /m/ submitted availability /eɪ/ visible indication /fl/ fire (unrestricted expansion); *submitted availability of the visible indication of fire*; /fl/ आग (अप्रतिबंधित विस्तार) /eɪ/ प्रत्यक्ष संकेत /m/ प्रस्तुत उपलब्धता; *आग के प्रत्यक्ष संकेत की प्रस्तुत उपलब्धता*.

flap /flæp/ [hinge that allows unrestricted motion] - /p/ approving /æ/ visibility /fl/ unrestricted motion; *approving the visibility of unrestricted motion*; /fl/ अप्रतिबंधित गति /æ/ दृश्यता /p/ अनुमोदन; *अप्रतिबंधित गति की दृश्यता का अनुमोदन*.

flare /flæɹ/ [sudden burst of flame] - /r/ involvement /ɛə/ visibly available existence /fl/ unrestricted spread (expanded availability); *involvement of visible available flame (existence) in unrestricted spread*; /fl/ अप्रतिबंधित प्रसार /ɛə/ दृश्यमान उपलब्ध लौ (अस्तित्व) /r/ संलिप्तता; अप्रतिबंधित प्रसार में दृश्यमान उपलब्ध लौ की संलिप्तता.

flash /flæʃ/ [sudden burst of bright light] - /ʃ/ physical lively expression /æ/ visibility /fl/ sudden (unrestricted) emission; *energetic (physical lively expression) visibility of sudden emission*; /fl/ अचानक (अप्रतिबंधित) उत्सर्जन /æ/ दृश्यता /ʃ/ भौतिक सजीव अभिव्यक्ति; *अचानक उत्सर्जन की ऊर्जावान (भौतिक सजीव अभिव्यक्ति) दृश्यता*.

flat /flæt/ [place or surface in a level] - /t/ occupation /flæ/ visibility of level (free available expansion); *occupation in visibility of level*; /flæ/ समतल (मुक्त उपलब्ध विस्तार) की दृश्यता में /t/ अधिवास; *समतल की दृश्यता में अधिवास*.

flee /fli/ [to run away] - /li/ exposing the fast (unrestricted) motion; *exposing fast motion*; /fli/ तेज (अप्रतिबंधित) गति को उजागर; *तेज गति को उजागर*.

flex /flɛks/ [to bend a long object] - /ks/ conscious expression of /ɛ/ visibly available /fl/ flexible (unrestricted) length (expanded availability); *conscious expression of visibly available flexible length*; *expressing the property of flexible length*; /flɛ/ प्रत्यक्षतः उपलब्ध लचीली (अप्रतिबंधित) लम्बाई (विस्तारित उपलब्धता) /ks/ जागरूक अभिव्यक्ति; *प्रत्यक्षतः उपलब्ध लचीली लम्बाई के प्रति जागरूक अभिव्यक्ति*.

flick /flɪk/ [rapid motion; a sudden light] - /k/ awareness (consciousness) /flɪ/ visible sudden motion / glow; *awareness in visibly fast sudden motion or glow*; /flɪ/ प्रत्यक्षतः तेज गति / चमक /k/ जागरूकता; *प्रत्यक्षतः तेज गति / चमक में जागरूकता*.

flicker /flɪkɹ/ [an unsteady flame or light; unsteady movement] - /r/ involvement in /flɪk/; *involvement in flicking*; /flɪk/ अचानक गति / चमक चेतना में /r/ संलिप्तता; *अचानक गति / चमक चेतना में संलिप्तता*.

flinch /flɪntʃ/ [the act of drawback suddenly] - /n→ntʃ/ alert liveliness /flɪ/ visibly unrestricted emotion; *alert liveliness in the visibly unrestricted emotion*; /flɪ/ प्रत्यक्षतः अप्रतिबंधित भावना में /ntʃ/ सचेत जीवन्तता; *प्रत्यक्षतः अप्रतिबंधित भावना में सचेत जीवन्तता*.

fling /flɪŋ/ [to move violently] - /ŋ/ full of liveliness (strength; pleasure) in /flɪ/ visibly free motion; *fullness of liveliness in visible free motion*; /flɪ/ प्रत्यक्षतः मुक्त गति में /ŋ/ जीवन्तता की परिपूर्णता; *प्रत्यक्षतः मुक्त गति में जीवन्तता की परिपूर्णता*.

flip /flɪp/ [to move suddenly] - /p/ acquiring /flɪ/ visibly sudden (uncontrolled) motion; *acquiring the visibly sudden motion*; /flɪ/ प्रत्यक्षतः अचानक गति /p/ प्राप्त करना; प्रत्यक्षतः अचानक गति प्राप्त करना.

flit /flɪt/ [to move swiftly] - /t/ flow with /flɪ/ visible unrestricted motion; *to flow with visible unrestricted motion*; /flɪ/ प्रत्यक्ष अप्रतिबंधित गति का /t/ प्रवाह; *दृश्यमान अप्रतिबंधित गति के साथ प्रवाह करना.*

flock /flɒk/ [a large group of things] - /k/ consciousness in /ɒ/ acceptability of /fl/ group (free expanded availability); *consciousness in acceptability of group*; /fl/ समूह (अप्रतिबंधित विस्तारित उपलब्धता) /ɒ/ स्वीकार्यता /k/ चेतना; *समूह की स्वीकार्यता में चेतना.*

flood /flʌ d/ [a great flow of water] - /d/ existed flow /flʌ/ evolved unrestricted expansion; *existed flow of evolved unrestricted expansion*; /flʌ/ विकसित अप्रतिबंधित विस्तार /d/ अस्तित्व में प्रवाह; *विकसित अप्रतिबंधित विस्तार के अस्तित्व में प्रवाह.*

floor /flɔ r/ [ground of the room] - /r/ involvement /ɔ/ acceptable availability /fl/ unrestricted expansion; *involvement in the acceptable availability of unrestricted expansion*; *open ground*; /fl/ अप्रतिबंधित विस्तार /ɔ/ स्वीकार्य उपलब्धता /r/ संलिप्तता; *अप्रतिबंधित विस्तार के स्वीकार्य उपलब्धता में संलिप्तता.*

flop /flɒp/ [Word origin c. 1600, 'fall or drop heavily'] - /p/ approval /ɒ/ acceptability /fl/ fall (unrestricted motion); *approval of acceptability of fall*; /fl/ गिरावट (अप्रतिबंधित गति) /ɒ/ स्वीकार्यता /p/ अनुमोदन; *गिरावट की स्वीकार्यता का अनुमोदन.*

flounce /flaʊns/ [to go with increased motion] - /ns/ active expression /aʊ/ acceptable entity /fl/ unrestricted motion; *active expression of acceptable entity of unrestricted motion*; /fla/ अप्रतिबंधित गति /aʊ/ स्वीकार्य इकाई /ns/ सक्रिय अभिव्यक्ति; *अप्रतिबंधित गति के स्वीकार्य इकाई की सक्रिय अभिव्यक्ति.*

flourish /flʌʊrɪʃ/ [to be successful] - /ʃ/ success (physical strength) /ɜrɪ/ by the visible availability of /fl/ efforts (unrestricted expansion); *success by the visible availability of efforts*; /fl/ प्रयासों (अप्रतिबंधित विस्तार) /ɜrɪ/ प्रत्यक्ष उपलब्धता /ʃ/ सफलता (शारीरिक ताकत); *प्रयासों की प्रत्यक्ष उपलब्धता द्वारा सफलता.*

flout /flaʊt/ [contemptuous remark or act] - /t/ speak (outflow) /flaʊ/ accepted mistakes (unchecked expanded availability); *speak in accepted mistakes*; /fl/ दोष (अनियंत्रित उपलब्धता) /aʊ/ स्वीकार्य इकाई /t/ बहिर्वाह; *दोष की स्वीकार्य इकाई का बहिर्वाह.*

flow /flɔʊ/ [to proceed continuously and smoothly] - /ɔʊ/ in the acceptable direction of /fl/ unrestricted motion; *in the acceptable direction of unrestricted motion*; /fl/ अप्रतिबंधित गति /ɔʊ/ स्वीकार्य दिशा; *अप्रतिबंधित गति की स्वीकार्य दिशा में.*

flu /flu/ [fever] - /flu/ accepting inside the unchecked expansion of existent (temp.); *accepting inside the unchecked expansion of temp.*; /flu/ तापमान के अनियंत्रित विस्तार को स्वीकार; *तापमान के अनियंत्रित विस्तार को स्वीकार.*

flurry /flʌri/ [sudden excitement] - /i/ exposition /rʌ/ by the availability /fl/ unrestricted emotion; *exposition by the availability of unrestricted emotion*; /fl/ अप्रतिबंधित भावना /rʌ/ उपलब्धता के द्वारा /i/ प्रदर्शनी; *अप्रतिबंधित भावना की उपलब्धता के द्वारा प्रदर्शनी.*

flutter /flʌtər/ [to flap the wings rapidly] - /r/ involvement /tə/ activation /flʌ/ evolved unrestricted motion; *involvement in activation of evolved unrestricted motion*; /flʌ/ विकसित अप्रतिबंधित गति /tə/ सक्रियता /r/ संलिप्तता; *विकसित अप्रतिबंधित गति की सक्रियता में संलिप्तता.*

fly /flaɪ/ [movement through the air] - /flaɪ/ visibly free mobility (motion entity); *visibly free mobility*; /flaɪ/ प्रत्यक्षतः मुक्त गतिशीलता (गति इकाई); *प्रत्यक्षतः मुक्त गतिशीलता.*

follow /fɒləʊ/ [to accept as a guide or leader; believing in anyone as a model] - /ʊ/ acceptance /lə/ expansion /fɒ/ faith (acceptability of free approving); *acceptance in expansion of faith*; /fɒ/ विश्वास (मुक्त अनुमोदन करने की स्वीकार्यता) /lə/ विस्तार /ʊ/ स्वीकृति; *विश्वास के विस्तार में स्वीकृति.*

free /fri/ [not under compulsion; seamless] - /i/ exposing /fr/ free involvement; *exposing free involvement*; /fr/ मुक्त संलिप्तता /i/ उजागर; *मुक्त संलिप्तता को उजागर.*

fun /fʌn/ [enjoyment or playfulness] - /n/ fullness of acquisition /fʌ/ enjoyment (evolving unconditional approval); *fullness of acquisition of enjoyment*; /fʌ/ आनंद (बिना शर्त अनुमोदन का खुलासा) /n/ अधिग्रहण की परिपूर्णता; *आनंद के अधिग्रहण की परिपूर्णता.*

fuss /fʌs/ [origin – 1701 'foolery, nonsense'] - /s/ expression /fʌ/ evolving unchecked approval; *expression (sound) of evolving unchecked approval*; /fʌ/ उभरती अनियंत्रित अनुमोदन /s/ अभिव्यक्ति; *उभरती अनियंत्रित अनुमोदन की अभिव्यक्ति (ध्वनि).*

gain /geɪn/ [origin - late 15c. 'cultivated land'] - /n/ fullness of acquisition /geɪ/ about cultivation (clarity); fullness of acquisition about cultivation; /geɪ/ खेती (स्पष्टता) के बारे में /n/ अधिग्रहण की परिपूर्णता; *खेती के बारे में अधिग्रहण की परिपूर्णता.*

gallery /gæləri/ [origin - "a long portico"] - /ri/ exposed involvement /lə/ expanded availability /gæ/ organized visibility; *exposed involvement in the expanded availability of organized visibility*; *a long place exposing the organized visibility throughout*; /gæ/ संयोजित दृश्यता /lə/ विस्तारित उपलब्धता /ri/ उजागर संलिप्तता; *संयोजित दृश्यता की विस्तारित उपलब्धता में उजागर संलिप्तता.*

gap /gæp/ [an empty space] - /p/ approval /gæ/ visibility of clarity; *approval of visibility of clarity; clear visibility indicates gap*; /gæ/ स्पष्टता की दृश्यता /p/ अनुमोदन; स्पष्टता की दृश्यता का अनुमोदन.

gay /geɪ/ [homosexual; cheerful; bright; origin - 1178 “full of joy, showy”] - /eɪ/ visible indication /g/ beauty; *visible indication of beauty*; /g/ सुंदरता /eɪ/ दृश्य संकेत; *सुंदरता का दृश्य संकेत.*

gaze /geɪz/ [a fixed look; stare] - /z/ lively expression /geɪ/ visibly straight clarity; *lively expression of visibly straight clarity*; /geɪ/ प्रत्यक्षतः सीधी स्पष्टता /z/ सजीव अभिव्यक्ति; *प्रत्यक्षतः सीधी स्पष्टता की सजीव अभिव्यक्ति.*

gazette /gə zeɪ/ [an official document containing public notices] - /t/ publication (activation) /zeɪ/ specific lively expression /gə/ decided; *publication of the specific lively expression of decided*; /gə/ निर्णीत के /zeɪ/ विशिष्ट सजीव अभिव्यक्ति का /t/ प्रकाशन (सक्रिय) ; *निर्णीत की विशिष्ट सजीव अभिव्यक्ति का प्रकाशन.*

germ /dʒɜr m/ [the rudiment of living organism] - /m/ emitted availability /ɜr/ by the availability /dʒ/ aliveness; *emitted availability by the availability of aliveness*; /dʒ/ सजीवता /ɜr/ उपलब्धता के द्वारा /m/ उत्सर्जित उपलब्धता; *सजीवता की उपलब्धता के द्वारा उत्सर्जित उपलब्धता.*

ghost /gou st/ [a faint trace or possibility of something] - /st/ expressible occupation /gou/ illusion (in the hidden direction of clarity); *expressible occupation of illusion*; /gou/ भ्रम (स्पष्टता के छिपे दिशा में) /st/ व्यक्त प्रवृत्त; *भ्रम का व्यक्त प्रवृत्त.*

gin /dʒɪn/ [alcoholic liquor] - /n/ act of /dʒɪ/ visible strength; *act of visible strength; alcohol improves courage; (refer ‘gin’ of lamp)*; /dʒɪ/ दृश्यमान ताकत /n/ कार्य; *दृश्यमान ताकत का कार्य.*

girl /gɜ: ɪ/ [a female child] - /ɪ/ expanded appearance /ɜ:/ by the availability of /g/ feature; *expanded appearance by the availability of feature*; /g/ रूप /ɜ:/ उपलब्धता के द्वारा /ɪ/ विस्तारित प्रतीति; *रूप की उपलब्धता के द्वारा विस्तारित प्रतीति.*

glamour /glæmər/ [origin 1720 – magic, enchantment] - /r/ involvement in /mə/ submitted availability of /glæ/ beauty (visibility of clear appearance); *involvement in submitted availability of beauty*; /glæ/ सौंदर्य (स्पष्ट दिखावट की दृश्यता) /mə/ प्रस्तुत उपलब्धता /r/ संलिप्तता; *सौंदर्य की प्रस्तुत उपलब्धता में संलिप्तता.*

glare /glɛər/ [origin – shine brightly] - /r/ involvement in /ɛə/ visibly available existence of /gl/ illumination (bright emitted availability); *involvement in visibly*

available existence of illumination; /gl/ रोशनी /*ɛə/* प्रत्यक्षतः उपलब्ध अस्तित्व /*r/* संलिप्तता; रोशनी के प्रत्यक्षतः उपलब्ध अस्तित्व में संलिप्तता.

glass /*glæs/* [a transparent object] - /*s/* expression /*glæ/* transparency (visibility of clear availability of light); *expression of transparency; /glæ/* पारदर्शिता (प्रकाश की स्पष्ट उपलब्धता की दृश्यता) /*s/* अभिव्यक्ति; *पारदर्शिता की अभिव्यक्ति.*

gleam /*glim/* [brilliant light; brightness] - /*m/* submitted availability of /*gli/* exposed illumination (bright emission); *quantity (submitted availability) of exposed illumination; /gli/* उजागर रोशनी (उज्वल उत्सर्जन) /*m/* प्रस्तुत उपलब्धता; *उजागर रोशनी की प्रस्तुत उपलब्धता.*

glean /*glin/* [to make a gathering] - /*n/* act for /*gli/* exposed gathering (clear expanded availability); *act for exposed gathering; /gli/* उजागर समूह (स्पष्ट विस्तारित उपलब्धता) /*n/* कृत्य; *उजागर समूह के लिए कृत्य.*

glen /*glɛn/* [a small, narrow, secluded valley] - /*n/* narrowness (emptiness) in /*glɛ/* visibly available long passage (clear expanded availability); *narrowness in visibly available long passage; /glɛ/* प्रत्यक्षतः उपलब्ध लंबे मार्ग (स्पष्ट विस्तारित उपलब्धता) में /*n/* संकीर्णता (खालीपन); *प्रत्यक्षतः उपलब्ध लंबे मार्ग में संकीर्णता.*

glimmer /*glɪmər/* [a faint or unsteady light] - /*r/* involvement /*mə/* unsteady (unapproved submission) /*ɪ/* visible /*gl/* illumination (bright emitted availability); *involvement in unsteady visible illumination; /glɪ/* दृश्यमान रोशनी (उज्वल उत्सर्जित उपलब्धता) /*mə/* अस्थिर (अननुमोदित प्रस्तुति) /*r/* संलिप्तता. *दृश्यमान रोशनी की अस्थिर (अननुमोदित प्रस्तुति) में संलिप्तता.*

glisten /*glɪsən/* [to reflect a sparkling light] - /*n/* act /*sə/* expression /*ɪ/* visible /*gl/* illumination (bright emitted availability); *act for expression of visible illumination; /glɪ/* दृश्यमान रोशनी (उज्वल उत्सर्जित उपलब्धता) की /*sə/* अभिव्यक्ति के लिए /*n/* कृत्य; *दृश्यमान रोशनी की अभिव्यक्ति के लिए कृत्य.*

glitter /*glɪtər/* [bright; shining] - /*r/* involvement /*tə/* activation /*glɪ/* visible illumination (bright emitted availability); *involvement in activation of visible illumination; /glɪ/* दृश्यमान रोशनी (उज्वल उत्सर्जित उपलब्धता) /*tə/* सक्रियता /*r/* संलिप्तता. *दृश्यमान रोशनी की सक्रियता में संलिप्तता.*

glob /*glɒb/* [a drop or globule of a liquid; a rounded quantity of something] - /*b/* bonded in /*glɒ/* the acceptability of the sphere (a clear expansion); *bonded in the acceptability of the sphere; /glɒ/* गोले (एक स्पष्ट विस्तार) का स्वीकार्यता में /*b/* अनुबद्ध; *गोले का स्वीकार्यता में अनुबद्ध.*

glow /gləʊ/ [light emitted heated to luminosity] - /əʊ/ in the acceptable direction of /gl/ luminosity (clear expandable appearance); /gl/ चमक (स्पष्ट विस्तारयोग्य प्रकटन) की /əʊ/ स्वीकार्य दिशा में; *चमक की स्वीकार्य दिशा में*.

glow /gləʊ/ [to shine like something intensely heated] - /əʊ/ acceptable direction /gl/ illumination (bright emitted availability); *in the acceptable direction of illumination*; /gl/ रोशनी (उज्ज्वल उत्सर्जित उपलब्धता) /əʊ/ स्वीकार्य दिशा; *रोशनी की स्वीकार्य दिशा में*.

glue /glu/ [adhesive] - /u/ accepting /gl/ the surface area (clear expanded availability); *accepting the surface area*; /gl/ क्षेत्र (स्पष्ट विस्तारित उपलब्धता) /u/ स्वीकार; *क्षेत्र को स्वीकार*.

God /gɒd/ [existing everywhere] - /d/ existing in /gɒ/ acceptability of reality (clarity); *existing in acceptability of reality*; /gɒ/ वास्तविकता की स्वीकार्यता /d/ विद्यमान (स्पष्टता) /d/; *वास्तविकता की स्वीकार्यता में विद्यमान*.

good /gʊd/ [right; proper; morally excellent] - /d/ existing in /gʊ/ acceptable clarity; *existing in acceptable clarity*; /gʊ/ स्वीकार्य स्पष्टता /d/ विद्यमान; *स्वीकार्य स्पष्टता में विद्यमान*.

gown /gaʊn/ [woman's full-length dress] - /n/ act /ʊ/ hiding /ga/ body (clear entity); *act for hiding body*; /ga/ शरीर (स्पष्ट इकाई) /ʊ/ अंदर छुपाने /n/ कर्म; *शरीर अंदर छुपाने के लिए कर्म*.

grab /græb/ [to seize suddenly or quickly] - /b/ bond /græ/ acquisition (visibility of clear involvement); *bond of acquisition*; /græ/ अधिग्रहण (स्पष्ट संलिप्तता की दृश्यता) /b/ बंधन; *अधिग्रहण का बंधन*.

group /gru:p/ [number of persons considered together for the same purpose] - /p/ approval /gru/ alliance (accepting organized involvement); *approval of the alliance*; /gru/ गठबंधन (संगठित संलिप्तता को स्वीकार) /p/ अनुमोदन; *गठबंधन का अनुमोदन*.

guitar /gi:tə/ [stringed musical instrument] - /r/ involvement /tə/ flow-ability /gi/ audible tone (visible clarity); *involvement in flow-ability of audible tone*; /gi/ श्रव्य स्वर (दृश्य स्पष्टता) /tə/ प्रवाह-क्षमता /r/ संलिप्तता; *श्रव्य स्वर की प्रवाह-क्षमता में संलिप्तता*.

guru /gʊru/ [teacher] - /ru/ internal involvement /gʊ/ expertise (hidden knowledge); *internal involvement of expertise*; /gʊ/ विशेषज्ञता (छुपा ज्ञान) /ru/ आंतरिक संलिप्तता; *विशेषज्ञता की आंतरिक संलिप्तता*.

ha /ha/ [pleasing] - /ha/ physical achievable entity; *physical achievable entity*; /ha/ भौतिक प्राप्त इकाई; *भौतिक प्राप्त इकाई*.

habit /hæ bi t/ [an acquired behavior pattern in the past antired in memory] - /t/ occupation /bi/ visible bond /hæ/ memory (visibility of physical availability); *occupation in visible bond of memory*; /hæ/ स्मृति (भौतिक उपलब्धता की दृश्यता) /bi/ दृश्य बंधन /t/ अधिवास; *स्मृति के दृश्य बंधन में अधिवास*.

hall /hɔ l/ [a large room for public gatherings] - /l/ expanded /ɔ/ acceptable availability /h/ physical space; *expanded acceptable availability of physical space*; /l/ विस्तारित /hɔ/ भौतिक स्थान की स्वीकार्य उपलब्धता; *विस्तारित भौतिक स्थान की स्वीकार्य उपलब्धता*.

hammer /hæ mæ r/ [a tool consisting of a solid head with heavy weight] - /r/ involvement in /mæ/ submitted available existence of /hæ/ weight (visibility of physical availability); *involvement in submitted availability of weight*; /hæ/ वजन (भौतिक उपलब्धता की दृश्यता) /mæ/ प्रस्तुत उपलब्धता /r/ संलिप्तता; *वजन की प्रस्तुत उपलब्धता में संलिप्तता*.

hang /hæ ŋ/ [to suspend to allow free movement] - /ŋ/ suspension (unclear) /hæ/ visibility of physical object; *suspension in the visibility of physical object*; /hæ/ भौतिक वस्तु का दृश्यता /ŋ/ लटकाव (अस्पष्ट); *भौतिक वस्तु का दृश्यता में लटकाव*.

happy /hæ pi/ [delighted, pleased, as over a particular thing] - /i/ exposing /p/ approval /hæ/ visibility of physical availability; *exposing approval in the visibility of physical availability*; /hæ/ भौतिक उपलब्धता की दृश्यता /p/ अनुमोदन /i/ उजागर; *भौतिक उपलब्धता की दृश्यता में अनुमोदन उजागर*.

harm /hɑ rm/ [origin - hurt, evil, grief, pain, insult, etc.] - /rm/ involved submitted availability /hɑ/ loss; *involved submitted availability in loss*; /hɑ/ नुकसान /rm/ संलिप्त प्रस्तुत उपलब्धता; *नुकसान में संलिप्त प्रस्तुत उपलब्धता*.

harsh /hɑ rʃ/ [unpleasant effect; cruelty] - /rʃ/ involvement in the physical experience /hɑ/ violence (painful entity); *involvement in the physical experience of violence*; /hɑ/ हिंसा (दर्दनाक इकाई) /rʃ/ शारीरिक अनुभव में संलिप्तता; *हिंसा के शारीरिक अनुभव में संलिप्तता*.

hate /heit/ [to dislike intensely] - /t/ activation /ei/ visible indication /h/ damage; *activation in visible indication of damage*; /h/ क्षति /ei/ दृश्य संकेत /t/ प्रवृत्त; *क्षति के दृश्य संकेत में प्रवृत्त*.

have /hæ v/ [to possess; own] - /v/ nature /hæ/ keeping (visibility of physical availability); *nature of keeping*; /hæ/ रखने (भौतिक उपलब्धता की दृश्यता) /v/ प्रकृति; *रखने की प्रकृति*.

haven /heɪ vən/ [a harbor or port] - /n/ act /və/ nature /heɪ/ storing (visible availability of physical availability); *act of nature of storing*; /heɪ/ भंडारण (भौतिक उपलब्धता के दृश्य उपलब्धता) /və/ प्रकृति /n/ कार्य; *भंडारण की प्रकृति का कार्य*.

he /hi/ [male] - /hi/ exposed physical existence; *exposed physical existence*; /hi/ उजागर भौतिक अस्तित्व; *उजागर भौतिक अस्तित्व*.

health /hε lθ/ [general condition of body or otherwise] - /lθ/ emitting establishment /hε/ body (visibly available physical availability); *emitting establishment in body*; /hε/ शरीर (प्रत्यक्षतः उपलब्ध भौतिक उपलब्धता) /lθ/ स्थापना का उत्सर्जन; *शरीर में स्थापना का उत्सर्जन*.

heart /hɑ rt/ [organ for blood circulatory system] - /rt/ involved activation /hɑ/ physical body; *involved in activation of the physical body*; /hɑ/ भौतिक शरीर /rt/ संलिस सक्रियण; *भौतिक शरीर के सक्रियण में संलिस*.

heat /hit/ [the condition or quality of being hot] - /t/ occupation of /hi/ emitted (exposed) physical availability; *occupation of energy (emitted physical availability)*; /hi/ उत्सर्जित (उजागर) भौतिक उपलब्धता /t/ अधिवास; *ऊर्जा (उत्सर्जित भौतिक उपलब्धता) का अधिवास*.

helm /hε lm/ [a wheel by which a ship is steered] - /lm/ movement availability of /hε/ ship (visibly available physique); *movement availability of ship*; /hε/ जहाज (प्रत्यक्षतः उपलब्ध काया) /lm/ आवाजाही उपलब्धता; *जहाज की आवाजाही उपलब्धता*.

help /hε lp/ [to save; rescue; succor] - /lp/ expanded approval /hε/ donation (visibly available physical availability); *expanded approval for donation*; /hε/ दान (प्रत्यक्षतः उपलब्ध भौतिक उपलब्धता) /lp/ विस्तारित अनुमोदन; *दान के लिए विस्तारित अनुमोदन*.

hide /haɪ d/ [conceal from sight] - /d/ end /ɪ/ visibility /ha/ physical entity; *end of the visibility of physical entity*; /ha/ भौतिक इकाई /ɪ/ दृश्यता /d/ समाप्त; *भौतिक इकाई की दृश्यता समाप्त*.

hill /hɪ l/ [an elevation of the earth's surface] - /l/ expanded availability /hɪ/ visibly physical existence; *expanded availability of visibly physical existence*; /hɪ/ प्रत्यक्षतः भौतिक अस्तित्व /l/ विस्तारित उपलब्धता; *प्रत्यक्षतः भौतिक अस्तित्व की विस्तारित उपलब्धता*.

hit /hɪ t/ [to strike] - /t/ activation of /hɪ/ visibly physical object; *activation of visible physical object*; /hɪ/ प्रत्यक्षतः भौतिक वस्तु /t/ सक्रियता; *प्रत्यक्ष भौतिक वस्तु की सक्रियता*.

honor /b nr/ [high respect; honesty; fairness] - /nr/ acquired involvement /b/ acceptability of existence; *acquired involvement in acceptability of existence*; /b/ अस्तित्व की स्वीकार्यता /nr/ अधिग्रहीत संलिसता; *अस्तित्व की स्वीकार्यता में अधिग्रहीत संलिसता*.

hotel /həʊtɛl/ [offering lodging to travelers] - occupancy (/l/ expanded availability of /tɛ/ visible available occupation) /həʊ/ in the accepted direction of place for specific purpose; *occupancy in the accepted direction of place for a specific purpose*; /həʊ/ विशिष्ट प्रयोजन के लिए जगह की स्वीकृत दिशा में, अधिभोग (/tɛ/ दृश्यमान उपलब्ध अधिवास की /l/ विस्तारित उपलब्धता); *विशिष्ट प्रयोजन के लिए जगह की स्वीकृत दिशा में अधिभोग*.

hotter /hɒ tə r/ [higher temperature] - /r/ involvement /tə/ activating /hɒ/ acceptability of physical energy; *involvement in activating the acceptability of physical energy*; /hɒ/ भौतिक ऊर्जा की स्वीकार्यता /tə/ सक्रिय करने /r/ संलिप्तता; *भौतिक ऊर्जा की स्वीकार्यता को सक्रिय करने में संलिप्तता*.

howl /haʊl/ [to utter a loud, prolonged, mournful cry, pain] - /l/ prolonged (available expansion) /ʊ/ mournful (inside hidden) /ha/ painful physical utterance (deadly; becoming nonexistent); *prolonged mournful painful physical utterance*; /l/ लंबे समय तक, /ʊ/ शोकाकुल (अंदर छिपा हुआ), और /ha/ दर्दनाक (घातक) उच्चारण; *लंबे समय तक, शोकाकुल, और दर्दनाक उच्चारण*.

hug /hʌ g/ [to take in arms] - /g/ clarity /hʌ/ disclosure of providing bodily (physical) place; clarity of disclosure of providing bodily place; /hʌ/ शारीरिक (भौतिक) जगह उपलब्ध कराने के प्रकटीकरण की /g/ स्पष्टता; *शारीरिक जगह उपलब्ध कराने के प्रकटीकरण की स्पष्टता*.

hunt /hʌnt/ [to chase for catching] - /nt→nʃ/ spatial activation /hʌ/ killing (disclosing non-life); *spatial activation for killing*; /hʌ/ हत्या (गैर जीवन का खुलासा) /nʃ/ स्थानिक सक्रियण; *हत्या के लिए स्थानिक सक्रियण*.

hut /hʌ t/ [a simple roofed shelter] - /t/ occupation /hʌ/ evolved physical place; *occupation in evolved physical place*; /hʌ/ विकसित भौतिक स्थान /t/ अधिवास; *विकसित भौतिक स्थान पर अधिवास*.

I /aɪ/ [myself] - /aɪ/ visible entity; *self-visible entity*; /aɪ/ प्रत्यक्ष इकाई; *आत्म प्रत्यक्ष इकाई*.

idea /aɪ dɪə/ [thought, conception, or notion of something] - /iə/ exposing existence from memory (/d/ past /ɪ/ visible /a/ entity); *exposing existence from memory*; स्मृति (/d/ अतीत /ɪ/ दृश्य /a/ इकाई) /iə/ अस्तित्व उजागर; *स्मृति से अस्तित्व उजागर*.

idle /aɪ dl/ [not active] - /dl/ passing time (expansion) /aɪ/ manifest self-flow; *passing time in the manifest self flow*; /aɪ/ प्रकट आत्म प्रवाह /dl/ समय (विस्तार) गुजर रहा; *प्रकट आत्म प्रवाह में समय गुजर रहा*.

ignore /ɪ gnɔ r/ [to refrain from noticing or recognizing] - /r/ involvement /gnɔ/ acceptable availability of negligence (clear emptiness) /ɪ/ view; *involvement in*

acceptable availability of negligence in view; /ɪ/ दृश्य /ɡnɔ/ उपेक्षा (स्पष्ट शून्यता) की स्वीकार्य उपलब्धता /r/ संलिप्तता; प्रत्यक्षतः उपेक्षा की स्वीकार्य उपलब्धता में संलिप्तता.

ill /ɪ/ [unsound physical health] - // expansion (decentralization; dilution) /ɪ/ visibility; *decentralization / dilution in visibility*; /ɪ/ दृश्यता // विस्तार (विकेन्द्रीकरण; कमजोर पड़ना); *दृश्यता में विकेन्द्रीकरण / कमजोर पड़ना*.

image /ɪ mɪ dʒ/ [a physical likeliness made visible] - /dʒ/ aliveness /mɪ/ visibly submitted availability of /ɪ/ scene; *aliveness in visible submitted availability of scene*; /ɪ/ दृश्य /mɪ/ प्रत्यक्षतः प्रस्तुत उपलब्धता /dʒ/ जीवन्तता; *दृश्य की प्रत्यक्षतः प्रस्तुत उपलब्धता में जीवन्तता*.

impress /ɪ mprɛ s/ [influence opinion] - /s/ expression /mprɛ/ visibly available impact (submitted approvable involvement) /ɪ/ view; *expression of visibly available impact in view*; /ɪ/ विचार /mprɛ/ प्रत्यक्षतः उपलब्ध प्रभाव (प्रस्तुत स्वीकार्य संलिप्तता) /s/ अभिव्यक्ति; *विचार में प्रत्यक्षतः उपलब्ध प्रभाव की अभिव्यक्ति*.

in /ɪn/ [inside] - /n/ emptiness in /ɪ/ visibility; *emptiness in visibility*; /ɪ/ दृश्यता में /n/ खालीपन; *दृश्यता में खालीपन*.

industry /ɪndʌ strɪ/ [manufacturing different goods] - /strɪ/ competence (visible expressively activated involvement) /ndʌ/ production (evolved active occupation) /ɪ/ visible; *competence in production of the visible*; /ɪ/ दृश्यमान के /ndʌ/ उत्पादन (विकसित सक्रिय कब्जे) में /strɪ/ क्षमता (अर्थपूर्ण ढंग से प्रत्यक्ष सक्रिय संलिप्तता); *दृश्यमान के उत्पादन में क्षमता*.

ink /ɪ ŋk/ [a fluid for writing] - /ŋk/ lively consciousness /ɪ/ visibility; *lively consciousness in visibility*; /ɪ/ दृश्यता /ŋk/ जीवंत चेतना; *दृश्यता में जीवंत चेतना*.

insect /ɪnsekt/ [small arthropod] - /kt/ conscious activation /nse/ small (indicated empty) expression /ɪ/ view; *conscious activation of small expression in view*; /ɪ/ देखने /nse/ छोटी अभिव्यक्ति kt/ सचेत सक्रियण; *देखने में छोटी अभिव्यक्ति का सचेत सक्रियण*.

insult /ɪnsʌlt/ [to treat / speak rudely] - /lt/ expanded activation /nsʌ/ disclosing inferiority (empty expression) /ɪ/ view; *expanded activation of disclosing inferiority in view*; /ɪ/ दृश्य /nsʌ/ प्रकट हीनता (खाली अभिव्यक्ति) /lt/ विस्तारित सक्रियण; *दृश्य में प्रकट हीनता का विस्तारित सक्रियण*.

insure /ɪnʃʊə/ [feeling of security; providing the surety] - /r/ involvement /nʃʊə/ assurance (accepting active believable expression) /ɪ/ in view; *involvement in assurance in view*; /ɪ/ देखने /nʃʊə/ आश्वासन (स्वीकार सक्रिय विश्वसनीय अभिव्यक्ति) /r/ संलिप्तता; *देखने में आश्वासन (स्वीकार सक्रिय विश्वसनीय अभिव्यक्ति) में संलिप्तता*.

intake /*Inteɪk*/ [eating; taking inside] - /k/ consciousness /eɪ/ about /t/ activation /ɪn/ inside; *consciousness about activation inside*; /ɪn/ अंदर की ओर /t/ सक्रियण /eɪ/ के बारे में /k/ चेतना; *अंदर की ओर सक्रियण के बारे में चेतना*.

it /*It*/ [visible in view] - /t/ occupied /ɪ/ visible; *occupied in visible*; /ɪ/ दृश्यता /t/ प्रवृत्त; *दृश्यता में प्रवृत्त*.

jack /*dʒæ k*/ [tool for lifting car] - /k/ clarifying the /dʒæ/ visibility of power; *clarifying the visibility of power*; /dʒæ/ शक्ति की दृश्यता /k/ को स्पष्ट करता हुआ; *शक्ति की दृश्यता को स्पष्ट करता हुआ*.

jail /*dʒ eɪ l*/ [a cage; a strong place for the confinement of a person] - /l/ expanded place (availability) /dʒeɪ/ visibly indicative firmness; *expanded place of visibly indicative firmness*; /dʒeɪ/ प्रत्यक्षतः सूचक दृढ़ता /l/ विस्तारित जगह (उपलब्धता); *प्रत्यक्षतः सूचक दृढ़ता की विस्तारित जगह*.

jam /*dʒæ m*/ [blocked; fruit jam] - /m/ fullness of submission /dʒæ/ visibility of firmness / thickness; *fullness of submission of visibility of firmness / thickness*; /dʒæ/ गाढ़ापन की दृश्यता /m/ प्रस्तुत करने की परिपूर्णता; *गाढ़ापन की दृश्यता प्रस्तुत करने की परिपूर्णता*.

jar /*dʒɑ: r*/ [to produce harsh sound; container] - /r/ involvement /ɑ:/ by the entity /dʒ/ strong sound/container (existent); *involvement by the entity of strong sound / container*; /dʒɑ:/ मजबूत ध्वनि / पात्र (इकाई) द्वारा /r/ संलिप्तता; *मजबूत ध्वनि / पात्र द्वारा संलिप्तता*.

jaw /*dʒɔ*/ [either of two bones] - /ɔ/ acceptable availability /dʒ/ power; *acceptable availability of power*; *jaw accepts power*; /dʒ/ बल /ɔ/ स्वीकार्य उपलब्धता; *बल की स्वीकार्य उपलब्धता*.

jelly /*dʒɛ li*/ [a soft food preparation having elastic consistency] - /li/ exposed expansion /dʒɛ/ denseness (visible available strength); *exposed expansion of denseness*; /dʒɛ/ सघनता (दृश्य उपलब्ध शक्ति) /li/ उजागर विस्तार; *सघनता का उजागर विस्तार*.

jerk /*dʒ ɜrk*/ [a quick, sharp pull, thrust, twist, throw, or the like; a sudden movement] - /k/ consciousness /dʒɜr/ by the availability of vibration (energy); *consciousness by the availability of vibration*; /dʒɜr/ कंपन (ऊर्जा) की उपलब्धता के द्वारा /k/ चेतना; *कंपन की उपलब्धता के द्वारा चेतना*.

job /*dʒɒ b*/ [duty; responsibility] - /b/ binding /dʒɒ/ acceptability of the work (derived energy); *binding with acceptability of work*; /dʒɒ/ काम (प्राप्त ऊर्जा) की स्वीकार्यता /b/ साथ बंधन; *काम की स्वीकार्यता के साथ बंधन*.

jog /dʒoʊ g/ [to move with a push or jerk] - /g/ organized /dʒoʊ/ acceptability of strength; *organized acceptability of strength*; /dʒoʊ/ ताकत की स्वीकार्यता /g/ व्यवस्थित; *व्यवस्थित ताकत की स्वीकार्यता*.

join /dʒoɪ n/ [to make connection; origin - c.1300 “connect, unite”] - /n/ act of /dʒoɪ/ visible association (acceptable availability) in aliveness; *act of visible association of aliveness*; /dʒoɪ/ जीवन्तता के प्रत्यक्ष साहचर्य (स्वीकार्य उपलब्धता) /n/ कार्य; *जीवन्तता के प्रत्यक्ष साहचर्य का कार्य*.

jolly /dʒoʊ li/ [in good spirit; cheerful; pleasure] - /li/ exposing expansion /dʒoʊ/ pleasure (acceptability in aliveness); *exposing expansion of pleasure*; /dʒoʊ/ खुशी (जीवन्तता में स्वीकार्यता) /li/ उजागर विस्तार ; *खुशी का उजागर विस्तार*.

journal /dʒɜː nɪ/ [origin - c.1355 “book of church services”] - /nɪ/ publication (active expansion) /dʒɜː/ by the availability of belief (firmness); *publication by the availability of firm belief*; /dʒɜː/ दृढता की उपलब्धता के द्वारा /nɪ/ प्रकाशन (सक्रिय विस्तार); *दृढता की उपलब्धता के द्वारा प्रकाशन*.

joy /dʒoɪ/ [emotion of great delight; keen pleasure] - /ɪ/ visibility /dʒoɪ/ acceptable availability of aliveness; *visibility of acceptable availability of aliveness*; /dʒoɪ/ जीवन्तता की स्वीकार्य उपलब्धता /ɪ/ दृश्यता; *जीवन्तता की स्वीकार्य उपलब्धता की दृश्यता*.

keen /ki n/ [eagerness or enthusiastic] - /n/ eagerness to acquire /ki/ exposed consciousness; *eagerness to acquire in the exposed consciousness*; /ki/ उजागर चेतना /n/ प्राप्त करने के लिए उत्सुकता; *उजागर चेतना में प्राप्त करने के लिए उत्सुकता*.

keep /ki p/ [origin - before 1000 ‘to watch continuously’] - /p/ approval /ki/ exposing vigilance (consciousness); *approval of exposing vigilance*; *keeping an eye continuously*; /ki/ सतर्कता (चेतना) को उजागर /p/ स्वीकृति; *सतर्कता को उजागर की स्वीकृति*.

ken /ke n/ [understanding] - /n/ acquisition /ke/ specific consciousness; *acquisition of specific consciousness*; /ke/ विशिष्ट चेतना /n/ अधिग्रहण, *विशिष्ट चेतना का अधिग्रहण*.

key /ki/ [affords a means of access] - /i/ exposing /k/ analysis; *exposing the analysis*; /k/ विश्लेषण /i/ उजागर; *विश्लेषण उजागर*.

king /ki ŋ/ [chief of a country; emperor] - /ŋ/ fullness of liveliness in /ki/ visible consciousness; *fullness of liveliness in visible consciousness*; /ki/ दृश्यमान चेतना /ŋ/ जीवन्तता की परिपूर्णता; *दृश्यमान चेतना में जीवन्तता की परिपूर्णता*.

kiss /ki s/ [making conscious provoking interaction] - /s/ physical expression /ki/ visible consciousness; *physical expression in visible consciousness*; /ki/ प्रत्यक्ष चेतना /s/ शारीरिक अभिव्यक्ति; *प्रत्यक्ष चेतना में शारीरिक अभिव्यक्ति*.

knob /nɒ b/ [rounded handle of a door] - /b/ binding /nɒ/ acceptability acquisition; *binding with acceptability of acquisition; accepted the acquisition strongly; /nɒ/ अधिग्रहण की स्वीकार्यता /b/ बंधन; अधिग्रहण की स्वीकार्यता के साथ बंधन.*

know /n oʊ/ [origin - to know how; be able to] - /oʊ/ acceptable direction /n/ learning (acquisition); *in the acceptable direction of learning; /n/ सीखने (अधिग्रहण) /oʊ/ स्वीकार्य दिशा; सीखने की स्वीकार्य दिशा में.*

lace /leɪ s/ [a cord for holding anything] - /s/ expression /eɪ/ about /ɪ/ expanded availability; *expression about expanded availability; /ɪ/ विस्तारित उपलब्धता /eɪ/ के बारे में /s/ अभिव्यक्ति; विस्तारित उपलब्धता के बारे में अभिव्यक्ति.*

lake /leɪ k/ [a big water body] - /k/ clarification /eɪ/ visible indication // expanded availability; *clarification of visible indication of expanded availability; // विस्तारित उपलब्धता /eɪ/ दृश्य संकेत /k/ स्पष्टीकरण; विस्तारित उपलब्धता के दृश्य संकेत का स्पष्टीकरण.*

lamp /læ mp/ [a device to produce artificial light] - /mp/ submitted approval /æ/ visibility of light; *submitted approval of visibility of light; /æ/ प्रकाश की दृश्यता /mp/ प्रस्तुत अनुमोदन; प्रकाश की दृश्यता का प्रस्तुत अनुमोदन.*

land /læ nd/ [an area of ground] - /nd→ŋd/ spatial occupation /æ/ ground (visibility of available expansion); *spatial occupation of the ground; /æ/ धरती (उपलब्ध विस्तार की दृश्यता) /nd→ŋd/ स्थानिक अधिवास; धरती में स्थानिक अधिवास.*

lane /leɪ n/ [a narrow way or passage] - /n/ narrowness /eɪ/ visibly indicative // expanded availability; *narrowness in visibly indicative expanded availability; /eɪ/ प्रत्यक्षतः संकेतात्मक विस्तारित उपलब्धता /n/ संकीर्णता; प्रत्यक्षतः संकेतात्मक विस्तारित उपलब्धता में संकीर्णता.*

large /lɑ rdʒ/ [big in size; origin - late 12c. "bountiful"] - /rdʒ/ involved aliveness in /lɑ/ expanded available entity; *satisfied with the expanded available object; /lɑ/ विस्तारित उपलब्ध इकाई /rdʒ/ संलिस जीवन्तता; विस्तारित उपलब्ध इकाई में संलिस जीवन्तता.*

lash /læʃ/ [forceful beating] - /ʃ/ application of physical strength /æ/ whip (visibility of expanded availability); *application of physical strength by whip; /æ/ कोडा (विस्तारित उपलब्धता की दृश्यता) द्वारा /ʃ/ शारीरिक शक्ति का अनुप्रयोग; कोडा द्वारा शारीरिक शक्ति का अनुप्रयोग.*

laugh /læ f/ [to express pleasure with a loud audible sound] - /f/ unrestricted approval /æ/ visibility of the loud (expanded) sound (appearance); *unrestricted approval of visibility of loud sound; /æ/ जोर से (विस्तार) ध्वनि (उपस्थिति) की दृश्यता /f/ अप्रतिबंधित अनुमोदन; जोर से ध्वनि की दृश्यता का अप्रतिबंधित अनुमोदन.*

leaf /li:f/ [expanded organ of a plant / trees] - /f/ unconditional approval /li/ exposing available expansion; *unconditional approval in exposing available expansion*; /li/ उपलब्ध विस्तार को उजागर /f/ बिना शर्त अनुमोदन; *उपलब्ध विस्तार को उजागर करने में बिना शर्त अनुमोदन*.

leap /li:p/ [to move or act quickly] - /p/ approval of /li/ jumping (exposing available expansion); *approval of jumping*; /li/ कूद (उपलब्ध विस्तार उजागर) /p/ अनुमोदन; *कूद का अनुमोदन*.

let /lɛ:t/ [to grant occupancy] - /t/ occupation /lɛ/ towards available expansion; *occupation in visible available expansion*; /lɛ/ प्रत्यक्षतः उपलब्ध विस्तार /t/ अधिवास; *प्रत्यक्षतः उपलब्ध विस्तार में अधिवास*.

like /laɪk/ [bearing resemblance] - /k/ consciousness /laɪ/ visibly appeared entity; *consciousness in visibly appeared entity*; /laɪ/ प्रत्यक्षतः प्रकट इकाई /k/ चेतना; *प्रत्यक्षतः प्रकट इकाई में चेतना*.

line /laɪn/ [a mark long in with zero breadth] - /n/ thinness (emptiness) /laɪ/ visible long (expanded) entity; *thinness of visible long entity*; *line has zero width*; /laɪ/ दृश्यमान लंबी (विस्तार) इकाई /n/ दुबलापन (खालीपन); *दृश्यमान लंबी इकाई का दुबलापन*.

live /li:v/ [to show the characteristics of life] - /v/ soul (hidden expression) /li/ in body (visibly available expansion); *soul in body*; /li/ शरीर (प्रत्यक्षतः उपलब्ध विस्तार) में /v/ आत्मा (छिपी अभिव्यक्ति); *शरीर में आत्मा*.

love /lʌv/ [an emotion of affection] - /v/ invisible acceptance /lʌ/ evolved emotional availability; *invisible acceptance of the evolved emotional availability*; /lʌ/ विकसित भावनात्मक उपलब्धता /v/ अदृश्य स्वीकृति; *विकसित भावनात्मक उपलब्धता की अदृश्य स्वीकृति*.

luck /lʌk/ [good fortune] - /k/ consciousness /lʌ/ enrichment (evolved available expansion); *consciousness in enrichment*; /lʌ/ संवर्धन (विकसित उपलब्ध विस्तार) /k/ चेतना; *संवर्धन में चेतना*.

mad /mæd/ [senseless; foolish] - /d/ state of /mæ/ visibility of non-approval; *state of visibility of non-approval*; /mæ/ गैर अनुमोदन की दृश्यता की /d/ स्थिति; *गैर अनुमोदन की दृश्यता की स्थिति*.

magic /mæ dʒɪ k/ [art of producing illusions] - /k/ consciousness /dʒɪ/ the visible aliveness of /mæ/ the impossible (visibility of non-approved submission); *consciousness in the visible aliveness of the impossible*; /mæ/ असंभव (गैर अनुमोदित प्रस्तुत करने की दृश्यता) /dʒɪ/ प्रत्यक्ष जीवन्तता /k/ चेतना; *असंभव की प्रत्यक्ष जीवन्तता में चेतना*.

mail /m eɪ/ [letters, packages that are sent or delivered at other destinations] - // available movement /m eɪ/ address (visible indicated submitted availability); *available movement towards address*; /m eɪ/ पते (दृश्यमान इंगित प्रस्तुत उपलब्धता) // उपलब्ध संचार; *पते की दिशा में उपलब्ध संचार.*

marry /mæ ri/ [to unite intimately] - /ri/ exposing involvement /mæ/ visibility of surrender; *exposing involvement in visibility of surrender; in marriage both surrender to each other*; /mæ/ आत्मसमर्पण की दृश्यता /ri/ संलिसता उजागर; *आत्मसमर्पण की दृश्यता में संलिसता उजागर.*

mass /mæ s/ [quantity; coherent matter] - /s/ expression /mæ/ visibility of substance; *expression of the visibility of substance*; /mæ/ पदार्थ की दृश्यता /s/ अभिव्यक्ति; *पदार्थ की दृश्यता की अभिव्यक्ति.*

massage /mæ sɑ ʒ/ [act of rubbing body with oil] - /ʒ/ lively experience /sɑ/ by the expression of /mæ/ submitted availability; *lively experience by the expression of submitted availability*; /mæ/ प्रस्तुत उपलब्धता /sɑ/ अभिव्यक्ति /ʒ/ जीवंत अनुभव; *प्रस्तुत उपलब्धता की अभिव्यक्ति से जीवंत अनुभव.*

massive /mæ sɪ v/ [large and heavy looking] - /v/ nature /sɪ/ visible expression /mæ/ weight (visibility of submitted availability); *nature of visible expression of weight*; /mæ/ वजन (प्रस्तुत उपलब्धता की दृश्यता) /sɪ/ दृश्य अभिव्यक्ति /v/ प्रकृति; *वजन की दृश्य अभिव्यक्ति की प्रकृति.*

measure /mɛ ʒə r/ [a process of ascertaining the quantity] - /r/ involvement /ʒə/ assessment (lively experience) /mɛ/ subject (visible submitted availability); *involvement in assessment of the subject*; /mɛ/ विषय (दृश्य प्रस्तुत उपलब्धता) /ʒə/ मूल्यांकन (सजीव अनुभव) /r/ संलिसता; *विषय के मूल्यांकन में संलिसता.*

men /m e n/ [definition of male] - /n/ eagerness to acquire /m e/ the female (indicative submitted availability); *eagerness to acquire the female*; /m e/ महिला (सांकेतिक प्रस्तुत उपलब्धता) /n/ प्राप्त करने के लिए उत्सुकता; *महिला प्राप्त करने के लिए उत्सुकता.*

merry /mɛ ri/ [full of cheerfulness; agreeable] - /ri/ exposed involvement in /mɛ/ visible surrendered (submitted) availability; *exposed involvement in visible surrendered availability*; /mɛ/ प्रत्यक्ष अध्यर्पित (प्रस्तुत) उपलब्धता में /ri/ उजागर संलिसता; *प्रत्यक्ष अध्यर्पित उपलब्धता में उजागर संलिसता.*

minus /m aɪ n ə s/ [subtraction] - /s/ expression /n ə/ reduction (emptiness) /m aɪ/ visible submitted entity; *expression of reduction in visible submitted entity*; /m aɪ/ प्रत्यक्ष प्रस्तुत इकाई /n ə/ कमी (खालीपन) /s/ अभिव्यक्ति; *प्रत्यक्ष प्रस्तुत इकाई में कमी की अभिव्यक्ति.*

miss /mɪs/ [to fail in anything; unmarried] - /s/ expression /mɪ/ visibly un-accepted; *expression of the visibly un-accepted; still unmarried*; /mɪ/ प्रत्यक्षतः अस्वीकृति /s/ अभिव्यक्ति; प्रत्यक्षतः अस्वीकृति की अभिव्यक्ति, अभी भी अविवाहित.

mission /mɪʃn/ [execution in a direction] - /ʃn/ physical strength related action in /mɪ/ task (visibly submitted availability); *physical strength related action in the task*; /mɪ/ कार्य (प्रत्यक्षतः प्रस्तुत उपलब्धता) में /ʃn/ शारीरिक शक्ति से संबंधित कार्रवाई; *कार्य में शारीरिक शक्ति से संबंधित कार्रवाई*.

mist /mɪ st/ [reduced visibility due cloudlike particles] - /st/ expressible activation /mɪ/ visible suspended (still non acquired) existent; *expressible activeness of minute globules of water suspended in the atmosphere*; /mɪ/ दृश्यमान निलंबित (अभी भी गैर अधिग्रहीत) विद्यमान का /st/ व्यक्त सक्रियण; *दृश्यमान निलंबित विद्यमान का व्यक्त सक्रियण*.

moan /mou n/ [a prolonged, low sound for physical or mental suffering] - /n/ act for /ou/ introvert (inner direction) of /m/ unapproved submissions; *act for introvert unapproved submissions*; /m/ अनुमोदित प्रस्तुतियों /ou/ अंतर्मुखी (भीतरी दिशा) /n/ कार्य; *अंतर्मुखी अनुमोदित प्रस्तुतियों के लिए कार्य*.

mock /mɒ k/ [to deceive, to imitate] - /k/ consciousness /mɒ/ acceptability of unapproved submission; *consciousness in acceptability of unapproved submission*; /mɒ/ अनुमोदित प्रस्तुति की स्वीकार्यता /k/ चेतना; *अनुमोदित प्रस्तुति की स्वीकार्यता में चेतना; उपहास*.

mood /mu d/ [a prevailing feeling] - /d/ state /mu/ inner accepted emotion (submitted availability); *state of the inner accepted emotion*; /mu/ भीतर स्वीकृत भावना (प्रस्तुत उपलब्धता) /d/ स्थिति; *भीतर स्वीकार किए भावना की स्थिति*.

nail /neɪ l/ [hard material with one end pointed] - // length (expansion) /eɪ/ visible indication /n/ sharpness (emptiness); *length in visible indication of sharpness*; /n/ तीखेपन (खालीपन) के /eɪ/ दृश्य संकेत में // लंबाई (विस्तार); *तीखेपन के दृश्य संकेत में लंबाई*.

narrow /næ rou/ [of less width] - /rou/ acceptable direction of involvement /næ/ visibility of thin (emptiness); *in the accepted direction of involvement in the visibility of thin*; /næ/ पतली (खालीपन) की दृश्यता /rou/ स्वीकार्य दिशा संलिप्तता; *पतली की दृश्यता में स्वीकार्य दिशा संलिप्तता*.

nature /neɪ tʃər/ [characteristics] - /r/ involvement /tʃə/ liveliness /eɪ/ visibly specific /n/ acquisition capability; *involvement in liveliness of the visibly specific acquisition capability*; /neɪ/ प्रत्यक्षतः विशिष्ट अधिग्रहण क्षमता /tʃə/ सजीवता /r/ संलिप्तता; *प्रत्यक्षतः विशिष्ट अधिग्रहण क्षमता की सजीवता में संलिप्तता*.

near /nɪə/ [at a short distance] - /r/ involvement in /ə/ existence of /nɪ/ visibly less; *involvement in existence of visibly less*; /nɪ/ प्रत्यक्षतः कम /ə/ अस्तित्व /r/ संलिसता; प्रत्यक्षतः कम के अस्तित्व में संलिसता.

neck /ne k/ [origin. C.1400 neck of wood] - /k/ consciousness /ne/ indicated narrowness (emptiness); *consciousness with indicated narrowness*; /ne/ इंगित संकीर्णता (शून्य) के साथ /k/ चेतना; *इंगित संकीर्णता के साथ चेतना*.

news /ny u z/ [report of a recent event] - /z/ lively expression /u/ acceptance /ny/ acquirable affirmation; *lively expression of acceptance of the acquirable affirmation*; /ny/ प्राप्य प्रतिज्ञान /u/ स्वीकार /z/ जीवंत अभिव्यक्ति; *प्राप्य प्रतिज्ञान के स्वीकार में जीवंत अभिव्यक्ति*.

nil /nɪ l/ [nothing; zero; no more] - /l/ expanded availability /nɪ/ visible emptiness; *expanded availability of visible emptiness*; /nɪ/ दृश्यमान खालीपन /l/ विस्तारित उपलब्धता; *दृश्यमान खालीपन की विस्तारित उपलब्धता*.

no /n oʊ/ [denial] - /oʊ/ acceptable direction /n/ negation; *acceptable direction of negation*; /n/ नकार /oʊ/ दिशा को स्वीकार; *नकार की दिशा को स्वीकार*.

none /nʌ n/ [no one] - /n/ emptiness /nʌ/ evolved acquisition capability; *emptiness in evolved acquisition capability*; /nʌ/ विकसित अधिग्रहण क्षमता /n/ खालीपन; *विकसित अधिग्रहण क्षमता में खालीपन*.

now /nə ʊ/ [at this moment] - /ʊ/ acceptance for /na/ the action; *acceptance for the action*; /na/ कार्रवाई के लिए /ʊ/ स्वीकरण; *कार्रवाई के लिए स्वीकरण*.

oath /oʊ θ/ [solemn statement] - /θ/ established submission /oʊ/ direction of acceptance; *established submission in the direction of acceptance*; /oʊ/ स्वीकृति की दिशा /θ/ स्थापित प्रस्तुति; *स्वीकृति की दिशा में स्थापित प्रस्तुति*.

obey /oʊ beɪ/ [to comply the commands] - /eɪ/ visible indication /b/ bond /oʊ/ acceptable direction; *visible indication of bond in the acceptable direction*; /oʊ/ स्वीकार्य दिशा /b/ बंधन /eɪ/ दृश्य संकेत; *स्वीकार्य दिशा में बंधन का दृश्य संकेत*.

obsess /ə bse s/ [preoccupancy of thought; resistance] - /s/ expression of /bse/ visibly available bound expression of /ə/ existence; expression of visibly available bound expression in existence; /ə/ अस्तित्व /bse/ प्रत्यक्षतः उपलब्ध बाध्य अभिव्यक्ति /s/ अभिव्यक्ति; *अस्तित्व में प्रत्यक्षतः उपलब्ध बाध्य अभिव्यक्ति की अभिव्यक्ति*.

obtain /ə bt eɪ n/ [to get, acquire, procure] - /n/ act /eɪ/ about /bt/ acquired occupation /ə/ existence; *act about acquired occupation of existence*; /ə/ अस्तित्व /bt/ अधिग्रहीत कब्जे /eɪ/ के बारे /n/ कार्य; *अस्तित्व को अधिग्रहीत कब्जे के बारे में कार्य*.

occasion /əkeɪʒən/ [origin 14c. - opportunity, ground of action] - /n/ act /ʒə/ lively experience /keɪ/ opportunity (visibly specific consciousness) /ə/ existence; *act of lively experience of opportunity in existence*; /ə/ अस्तित्व /keɪ/ अवसर (प्रत्यक्षतः विशिष्ट चेतना) /ʒə/ सजीव अनुभव /n/ कार्य; *अस्तित्व में अवसर की सजीव अनुभव का कार्य*.

office /ɒfɪs/ [a business office] - /s/ expression /fɪ/ facility (visibly free approval) /ɒ/ acceptability; *expression of facility in acceptability*; /ɒ/ स्वीकार्यता में /fɪ/ सुविधा (प्रत्यक्षतः मुक्त अनुमोदन) की /s/ अभिव्यक्ति; *स्वीकार्यता में सुविधा की अभिव्यक्ति*.

often /ɒfn/ [frequently] - /fn/ unbound (free) act /ɒ/ acceptability of existent; *unbound (free) act for the acceptability of the existent*; /ɒ/ वजूद की स्वीकार्यता /fn/ अनवधि (मुक्त) कृत्य; *वजूद की स्वीकार्यता के लिए अनवधि (मुक्त) कृत्य*.

old /oʊld/ [later part of life] - /ld/ expanded past /oʊ/ in the acceptable direction; *expanded past in the acceptable direction*; /oʊ/ स्वीकार्य दिशा /ld/ विस्तारित अतीत; *स्वीकार्य दिशा में विस्तारित अतीत*.

omit /əmit/ [to not include] - /t/ activation /mɪ/ visibly non approval /ə/ existence; *activation of visibly non approval of existence*; /ə/ अस्तित्व के /mɪ/ प्रत्यक्षतः गैर अनुमोदन की /t/ सक्रियता; *अस्तित्व के प्रत्यक्षतः गैर अनुमोदन की सक्रियता*.

open /oʊpən/ [origin. C.1200 unencumbered; not closed, free to move] - /n/ act /pə/ approval /oʊ/ acceptable direction; *act for approval in the acceptable direction*; /oʊ/ स्वीकार्य दिशा /pə/ अनुमोदन /n/ कार्य; *स्वीकार्य दिशा में अनुमोदन के लिए कार्य*.

opt /ɒpt/ [to make choice] - /pt/ approvable activation /ɒ/ liking (acceptability of existent); *approvable activation in liking (acceptability of the existent)*; /ɒ/ पसंद (विद्यमान की स्वीकार्यता) /pt/ स्वीकार्य सक्रियण; *पसंद में स्वीकार्य सक्रियण*.

pack /pæk/ [things warped; collect] - /k/ consciousness /pæ/ visibility towards acquisition; *consciousness in visibility towards acquisition*; /pæ/ अधिग्रहण की ओर दृश्यता /k/ चेतना; *अधिग्रहण की ओर दृश्यता में चेतना*.

paint /peɪnt/ [solid coloring matter applied as a coating] - /nt→ŋt/ spatial occupation /pei/ coating (visibly noticeable) acquisition; *spatial occupation of coating acquisition*; /pei/ कोटिंग (प्रत्यक्षतः, नमूदार) के अधिग्रहण /ŋt/ स्थानिक अधिवास; *कोटिंग के अधिग्रहण का स्थानिक अधिवास*.

pair /peə/ [approving one another] - /r/ involvement /peə/ existence of indicated approval; *involvement in the existence of indicated approval*; *approving one another*; /peə/ इंगित अनुमोदन के अस्तित्व /r/ संलिप्तता; *इंगित अनुमोदन के अस्तित्व में संलिप्तता*; *एक दूसरे का अनुमोदन*.

palace /pæ lɪ s/ [a large and richly furnished building] - /s/ expression /lɪ/ visibly expanded availability /pæ/ residing (visibility of acquiring); *expression of visibly expanded availability of residing*; /pæ/ रहने (अधिग्रहण की दृश्यता) /lɪ/ प्रत्यक्षतः विस्तारित उपलब्धता /s/ अभिव्यक्ति; *रहने की प्रत्यक्षतः विस्तारित उपलब्धता की अभिव्यक्ति.*

palm /pɑ m/ [part of the inner surface of the hand] - /m/ submitted availability /pɑ/ approve; *submitted availability by the approver*; /pɑ/ अनुमोदक द्वारा /m/ उपलब्धता प्रस्तुत; *अनुमोदक द्वारा उपलब्धता प्रस्तुत.*

panic /pæ ni k/ [a sudden overwhelming fear] - /k/ alertness /ni/ visible act /pæ/ visibility of protection; *alertness in visible act for visibility of protection*; /pæ/ सुरक्षा की दृश्यता /ni/ प्रत्यक्ष कृत्य /k/ सतर्कता; *सुरक्षा की दृश्यता के लिए प्रत्यक्ष कृत्य में सतर्कता.*

parade /pə ræ d/ [origin - 1650s, "a show of bravado," also "an assembly of troops for inspections] - /d/ activated existent /ræ/ visibility of involvement /pə/ approval with condition; *activated existent in visibility of involvement for inspection; involved with others*; /pə/ अनुशासन (अनुमोदन) /ræ/ संलिप्तता की दृश्यता /d/ सक्रिय अस्तित्व; *अनुशासन में संलिप्तता की दृश्यता का सक्रिय अस्तित्व.*

parcel /pɑ rsə l/ [something wrapped up; package] - /l/ expanded availability /rsə/ involved expression /pɑ/ accumulation (acquired entity); *expanded availability of involved expression of accumulation*; /pɑ/ संचय (प्राप्त संस्था) /rsə/ संलिप्त अभिव्यक्ति /l/ विस्तारित उपलब्धता; *संचय में संलिप्त अभिव्यक्ति की विस्तारित उपलब्धता.*

pass /pɑ s/ [permission to pass, or come] - /s/ expression /pɑ/ approve; *expression by approver*; /pɑ/ अनुमोदक /s/ अभिव्यक्ति; *अनुमोदक द्वारा अभिव्यक्ति.*

path /pæ θ/ [established guideline to proceed] - /θ/ establishing /pæ/ visibility of approval; *establishing the visibility of approval*; /pæ/ अनुमोदन की दृश्यता /θ/ स्थापना; *अनुमोदन की दृश्यता की स्थापना.*

pause /pɔ z/ [a temporary stop or rest] - /z/ lively expression /pɔ/ invisibility of approval; *lively expression of invisibility of approval*; /pɔ/ अनुमोदन के अदृश्य होने /z/ सजीव अभिव्यक्ति; *अनुमोदन के अदृश्य होने की सजीव अभिव्यक्ति.*

peal /pi: l/ [a loud, prolonged ringing of bells] - /l/ available expansion /pi:/ sharp exposed approval; *available expansion of sharp exposed approval*; /pi:/ तेज उजागर अनुमोदन /l/ उपलब्ध विस्तार.; *तेज उजागर अनुमोदन का उपलब्ध विस्तार.*

pearl /pɜ: l/ [smooth, round valued as a gem] - /l/ expanded appearance /ɜ:/ attraction /p/ approval; *expanded appearance of attraction in approval*; /p/ अनुमोदन /ɜ:/ आकर्षण /l/ विस्तारित प्रतीति; *अनुमोदन में आकर्षण का विस्तारित प्रतीति.*

pet /pɛt/ [animal kept as a companion] - /t/ occupation /pɛ/ visibly available approval (with bond and protection); *occupation in visibly available approval*; /pɛ/ प्रत्यक्षतः उपलब्ध अनुमोदन (बंधन और सुरक्षा के साथ) /t/ अधिवास; *प्रत्यक्षतः उपलब्ध अनुमोदन में अधिवास*.

phobia /fəʊ bi ə/ [irrational fear of a specific object] - /ə/ existence /bi/ blindness (exposed bond) /fəʊ/ notion (acceptable direction of unconditional acquisition); *existence of blindness with the notion*; /fəʊ/ धारणा (बिना शर्त अधिग्रहण के स्वीकार्य दिशा) /bi/ अंधापन (उजागर बंधन) /ə/ अस्तित्व; *धारणा के साथ अंधेपन का अस्तित्व*.

pin /piːn/ [pointed piece of metal] - /n/ sharpness /pi/ visible acquisition; *sharpness in visible acquisition*; /pi/ प्रत्यक्ष अधिग्रहण /n/ तीक्ष्णता; *प्रत्यक्ष अधिग्रहण में तीक्ष्णता*.

plan /plæn/ [scheme / method of proceeding] - /n/ act of visibility /plæ/ approvable appearance; *act of visibility of approvable appearance*; /plæ/ स्वीकार्य दिखावट की दृश्यता /n/ कार्य; *स्वीकार्य दिखावट की दृश्यता का कार्य*.

post /pou st/ [a strong piece set upright as a support; letter to send] - /st/ expressible occupation [support] / activation [letter] /pou/ accepted direction of approval; *expressible occupation support / letter in the accepted direction of approval*; /pou/ अनुमोदन की स्वीकृत दिशा /st/ व्यक्त अधिवास [समर्थन] / सक्रियण [पत्र]; *अनुमोदन की स्वीकृत दिशा में व्यक्त अधिवास समर्थन / पत्र*.

practice /præ ktɪ s/ [training; repeated performance] - /s/ physical expression /ktɪ/ noticeable conscious activation in /præ/ learning (visibility of approvable involvement); *physical expression of noticeable conscious activation in learning*; /præ/ सीखने (स्वीकार्य संलिप्तता की दृश्यता) /ktɪ/ ध्यान देने योग्य सचेत सक्रियण /s/ भौतिक अभिव्यक्ति; *सीखने के लिए ध्यान देने योग्य सचेत सक्रियण की भौतिक अभिव्यक्ति*.

praise /pr eɪ z/ [expression of admiration] - /z/ lively expression /eɪ/ about /pr/ admiration (approvable involvement); *lively expression of admiration*; /pr/ प्रशंसा (स्वीकार्य संलिप्तता) /eɪ/ के बारे में /z/ जीवंत अभिव्यक्ति; *प्रशंसा के बारे में जीवंत अभिव्यक्ति*.

prakāś (Hindi) /prə kaʃ/ [light] - /ʃ/ lively experience /ka/ by the consciousness /prə/ approvable involvement; *lively experience by the consciousness in approvable involvement*; /prə/ स्वीकार्य संलिप्तता /ka/ चेतना के द्वारा /ʃ/ जीवंत अनुभव; *स्वीकार्य संलिप्तता में चेतना के द्वारा जीवंत अनुभव*.

prāṇ (Hindi) /pra ŋ/ [life] - /ŋ/ fullness of capability /pra/ executor (approvable involved entity); *fullness of capability by the executor*; /pra/ निष्पादक (स्वीकार्य शामिल संस्था) द्वारा /ŋ/ क्षमता की परिपूर्णता; *निष्पादक द्वारा क्षमता की परिपूर्णता*.

prance /prɑns/ [springing physical motion] - /ns/ active physical expression /pra/ child (approvable involved entity); *active physical expression for a child*; /pra/ बच्चे /ns/ सक्रिय शारीरिक अभिव्यक्ति; *बच्चे के लिए सक्रिय शारीरिक अभिव्यक्ति*.

praviṅ (Hindi) /prəviŋ/ [proficient] - /ŋ/ execution capability /vi/ exposing force /prə/ knowledge (approvable involvement); *execution capability for exposing force with knowledge*; /prə/ ज्ञान (स्वीकार्य संलिप्तता) /vi/ बल प्रकट /ŋ/ निष्पादन क्षमता; *ज्ञान के साथ बल प्रकट करने की निष्पादन क्षमता*.

pray /preɪ/ [expression of devotion] - /ɪe/ visible indication /pr/ devotion (approvable concentration); *visible indication of devotion*; /pr/ भक्ति (स्वीकार्य एकाग्रता) /ɪe/ प्रत्यक्ष संकेत; *भक्ति का प्रत्यक्ष संकेत*.

prayer /prɛə/ [involvement in prayer] - /r/ involvement /ɛə/ visible availability /pr/ devotion (approvable concentration); *involvement in visible availability of devotion*; /pr/ भक्ति (स्वीकार्य एकाग्रता) की /ɛə/ प्रत्यक्ष उपलब्धता में /r/ संलिप्तता; *भक्ति की प्रत्यक्ष उपलब्धता में संलिप्तता*.

preach /pri:tʃ/ [to give earnest advice, as on religious subjects] - /tʃ/ liveliness /l/ exposition /pr/ devotion (approvable involvement); *liveliness in exposition of devotion*; /pr/ भक्ति (स्वीकार्य संलिप्तता) /l/ प्रदर्शन /tʃ/ जीवन्तता; *भक्ति के प्रदर्शन में जीवन्तता*.

precis /preɪsɪ/ [expression of essence; cot short] - /sɪ/ exposing expression /eɪ/ about /pr/ conclusion (approvable concentration); *exposing expression about conclusion*; /pr/ निष्कर्ष (स्वीकार्य एकाग्रता) /eɪ/ के बारे में /sɪ/ अभिव्यक्ति को उजागर; *निष्कर्ष के बारे में अभिव्यक्ति को उजागर*.

prem (Hindi) /prem / [love] - /m/ surrender /pre/ specific approvable involvement; *surrender in specific approvable involvement*; /pre/ विशिष्ट स्वीकार्य संलिप्तता /m/ आत्मसमर्पण; *विशिष्ट स्वीकार्य संलिप्तता में आत्मसमर्पण*.

pretty /prɪti/ [pleasing to eye] - /ti/ exposing the presence /ɪ/ visible /pr/ pleasing (approvable involvement); *exposing the presence of visible pleasure*; /prɪ/ गोचर मनभावन (स्वीकार्य संलिप्तता) /ti/ उपस्थिति को उजागर; *गोचर मनभावन की उपस्थिति को उजागर*.

price /praɪs/ [consideration for purchase] - /s/ expression /ɪə/ object (visible entity) /pra/ liking (approvable involvement); *expression for the object of liking*; /pra/ पसंद (स्वीकार्य संलिप्तता) /ɪə/ वस्तु के लिए /s/ अभिव्यक्ति; *पसंद की वस्तु के लिए अभिव्यक्ति*.

prick /prɪk/ [a penetrable sharp thing] - /k/ consciousness /ɪ/ visible /pr/ pervious (acquirable) involvement; *consciousness in visible pervious involvement*; /prɪ/ प्रत्यक्ष प्रवेश्य (प्राप्य) संलिप्तता /k/ चेतना; *प्रत्यक्ष प्रवेश्य संलिप्तता में चेतना*.

pride /praɪd/ [expressible history of importance] - /d/ history /ɪ/ visible /praɪ/ existence of admiration (approvable involvement); *history of visible existence of admiration*; /pr/ प्रशंसा (स्वीकार्य संलिप्तता) /aɪ/ दृश्य अस्तित्व /d/ इतिहास; *प्रशंसा के दृश्य अस्तित्व का इतिहास*.

priest /praɪst/ [activation of prayer] - /st/ expressible activation /pri/ exposing devotion (approvable involvement); *expressible activation of exposing devotion*; /pr/ भक्ति (स्वीकार्य संलिप्तता) /ɪ/ उजागर /st/ व्यक्त सक्रियण; *भक्ति को उजागर का व्यक्त सक्रियण*.

prim /praɪm/ [origin 1680 - a formal and precise demeanor] - /m/ demeanor (submitted availability) of /praɪ/ preciseness (noticeable approvable involvement); *demeanor of preciseness*; /praɪ/ यथातथ्यता (ध्यान देने योग्य स्वीकार्य संलिप्तता) का /m/ आचरण (प्रस्तुत की उपलब्धता); *यथातथ्यता का आचरण*.

prince /praɪns/ [expression of sovereignty] - /ns/ active expression /praɪ/ visible authority (approvable involvement); *active expression of visible authority*; /praɪ/ दृश्यमान प्राधिकार /ns/ सक्रिय अभिव्यक्ति (स्वीकार्य संलिप्तता); *दृश्यमान प्राधिकार की सक्रिय अभिव्यक्ति*.

prism /praɪzəm/ [converting light into beauty] - /m/ demeanor (submitted availability) /zə/ light (lively expression) /praɪ/ beauty (visible approvable involvement); *demeanor of light in beauty*; /praɪ/ सुंदरता (दृश्यमान स्वीकार्य संलिप्तता) /zə/ प्रकाश (सजीव अभिव्यक्ति) /m/ आचरण (प्रस्तुत की उपलब्धता); *सुंदरता में प्रकाश का आचरण*.

probe /praʊb/ [examine thoroughly] - /b/ applied conditions /oʊ/ acceptable direction /pr/ consent (approvable involvement); *applied conditions in the acceptable direction of consent*; /pr/ सहमति (स्वीकार्य संलिप्तता) /oʊ/ स्वीकार्य दिशा /b/ लागू शर्तें; *सहमति की स्वीकार्य दिशा में लागू शर्तें*.

profess /prəfɛs/ [claim to have true knowledge] - /s/ expression /fɛ/ believability (visible availability of unchecked approval) /prə/ knowledge (approvable involved existence); *expression of believability of knowledge*; /prə/ ज्ञान (स्वीकार्य शामिल अस्तित्व) /fɛ/ विश्वसनीयता (अनियंत्रित अनुमोदन की प्रत्यक्ष उपलब्धता) /s/ अभिव्यक्ति; *ज्ञान की विश्वसनीयता की अभिव्यक्ति*.

prone /praʊn/ [origin 1400. c - naturally inclined to something] - /n/ eager to acquire /oʊ/ acceptable direction /pr/ acceptance (approved involvement); *eager to acquire the acceptable direction of acceptance*; /pr/ स्वीकृति (स्वीकृत संलिप्तता) /oʊ/ स्वीकार्य दिशा /n/ प्राप्त करने के लिए उत्सुक; *स्वीकृति की स्वीकार्य दिशा प्राप्त करने के लिए उत्सुक*.

prop /prɒp/ [origin – 15c ‘support’; providing support] - /p/ approval /b/ acceptability /pr/ protection (approvable involvement); *approval for the acceptability of*

protection; /pr/ सुरक्षा (स्वीकार्य संलिप्तता) /o/ स्वीकार्यता /p/ के लिए अनुमोदन; *सुरक्षा की स्वीकार्यता के लिए अनुमोदन*.

protéger (French) /prɔteʒ/ [t = t̃] [to protect] - /ʒe/ specified lively experience /te/ indicative submission /pro/ protection (acceptable availability of protective involvement); *specified lively experience of indicative submission of protection; submission of specific experience of protection*; /pro/ सुरक्षा (सुरक्षात्मक संलिप्तता के स्वीकार्य उपलब्धता) का /te/ संकेत प्रस्तुत करने का /ʒe/ निर्दिष्ट जीवंत अनुभव; *सुरक्षा का संकेत प्रस्तुत करने का निर्दिष्ट जीवंत अनुभव*.

prove /pru v/ [to establish the truth] - /v/ invisible expression /u/ acceptance /pr/ logic (approvable involvement); *invisible expression for acceptance of the logic*; /pr/ तर्क (स्वीकार्य संलिप्तता) /u/ स्वीकृति /v/ अदृश्य अभिव्यक्ति; *तर्क की स्वीकृति के लिए अदृश्य अभिव्यक्ति*.

punish /pʌniʃ/ [to subject to pain] - /ʃ/ application of physical strength /ni/ towards act /pʌ/ evolving approval; *application of physical strength towards act for evolving approval*; /pʌ/ अनुमोदन विकसित /ni/ करने की दिशा /ʃ/ शारीरिक शक्ति का अनुप्रयोग; *अनुमोदन विकसित करने की दिशा में शारीरिक शक्ति का अनुप्रयोग*.

push /puʃ/ [to press upon against with force] - /ʃ/ application of physical force /pu/ inflow approval; *application of physical force for inflow approval*; /pu/ आमद अनुमोदन /ʃ/ शारीरिक बल का अनुप्रयोग; *आमद अनुमोदन के लिए शारीरिक बल का अनुप्रयोग*.

quail /kweɪ/ [to lose courage in danger; shrink with fear] - /l/ expanded emission /weɪ/ visibly fear (indicative invisible expression) /k/ consciousness; *expanded emission of visibly fear in consciousness*; /k/ चेतना में प्रत्यक्षतः /weɪ/ डर (सांकेतिक अदृश्य अभिव्यक्ति) का /l/ विस्तारित उत्सर्जन; *चेतना में प्रत्यक्षतः डर का विस्तारित उत्सर्जन*.

qualm /kwɑm/ [a sudden feeling of sickness, uneasiness] - /m/ submitted availability /wɑ/ uneasiness (Invisible expressible entity) /k/ consciousness; *submitted availability of uneasiness in consciousness*; /k/ चेतना /wɑ/ बेचैनी (अदृश्य व्यक्त इकाई) /m/ प्रस्तुत उपलब्धता; *चेतना में बेचैनी की प्रस्तुत की उपलब्धता*.

race /reɪs/ [a contest of speed; origin- 1250-1300 running] - /s/ expression /eɪ/ visible indication /r/ acquired concentration; *expression of visible indication of acquired concentration*; /r/ अधिग्रहीत एकाग्रता /eɪ/ दृश्य संकेत /s/ अभिव्यक्ति; *अधिग्रहीत एकाग्रता के दृश्य संकेत की अभिव्यक्ति*.

radio /r eɪ di ɔʊ/ [type of wave; origin-radiation] /oʊ/ acceptable direction /di/ exposed flow /reɪ/ visibly indicative concentration; *in the acceptable direction of*

- the exposed flow of visibly indicative concentration*; /reɪ/ प्रत्यक्षतः संकेत एकाग्रता /di/ उजागर प्रवाह /oʊ/ स्वीकार्य दिशा; प्रत्यक्षतः संकेत एकाग्रता के उजागर प्रवाह की स्वीकार्य दिशा में.
- rage** /reɪ dʒ/ [angry fury; violent anger] - /dʒ/ derived strength /reɪ/ visibly indicative involvement; *derived strength in visibly indicative involvement*; /reɪ/ प्रत्यक्षतः संकेत संलिप्तता /dʒ/ व्युत्पन्न ताकत; प्रत्यक्षतः संकेत संलिप्तता में व्युत्पन्न ताकत.
- rail** /reɪ l/ [origin - c.1320 "straight stick"] - /l/ expanded availability in /reɪ/ visibly indicative concentration (straight); *expanded availability in visibly indicative straight*; /reɪ/ प्रत्यक्षतः संकेतात्मक एकाग्रता (सीधेपन) /l/ विस्तारित उपलब्धता; प्रत्यक्षतः संकेतात्मक सीधेपन में विस्तारित उपलब्धता.
- rally** /ræ li/ [large gathering for common purpose] - /li/ exposed expansion /ræ/ gathering (visibility of involvement); *exposed expansion of gathering*; /ræ/ सभा (संलिप्तता की दृश्यता) /li/ उजागर विस्तार; *सभा का उजागर विस्तार*.
- ray** /reɪ/ [a concentrated beam of light] - /ɪ/ visible existent /reɪ/ narrow beam (indicated concentration); *visible existent of narrow beam*; /reɪ/ संकीर्ण बीम (संकेत दिया एकाग्रता) का /ɪ/ प्रत्यक्ष विद्यमान; *संकीर्ण बीम का प्रत्यक्ष विद्यमान*.
- relief** /ri li f/ [ease; removal of pain] - /f/ freeness /li/ exposed emission /ri/ feeling (visible concentration); *freeness from exposed emission of feeling*; /ri/ भावना (दृश्यमान एकाग्रता) के /li/ उजागर उत्सर्जन से /f/ मुक्तता; *भावना के उजागर उत्सर्जन से मुक्तता*.
- retain** /ri teɪ n/ [to keep possession of] - /n/ act /eɪ/ visible indication /t/ occupying /ri/ continuously (involved visibility); *act of visible indication of occupying continuously*; /ri/ लगातार (संलिप्त दृश्यता) /t/ कब्जे /eɪ/ दृश्य संकेत /n/ कृत्य; *लगातार कब्जे के दृश्य संकेत का कृत्य*.
- rigid** /ri dʒɪ d/ [hard and adamant] - /d/ existing in /dʒɪ/ visible strength /ri/ continuously (involved visibility); *existing in visible strength continuously*; /ri/ लगातार (संलिप्त दृश्यता) /dʒɪ/ दृश्यमान ताकत /d/ विद्यमान; *लगातार दृश्यमान ताकत में विद्यमान*.
- rude** /ru d/ [discouraging; rough; harsh] - /d/ deadly /ru/ behaviour (accepted involvement); *deadly in behaviour (accepted involvement)*; /ru/ व्यवहार (स्वीकृत संलिप्तता) /d/ घातक. *व्यवहार में घातक*.
- rule** /ru l/ [code of regulation; code of measurement] - /l/ expanded availability /ru/ behaviour (accepted involvement); *expanded availability of behaviour*; /ru/ व्यवहार (स्वीकृत संलिप्तता) /l/ विस्तारित उपलब्धता; *व्यवहार की विस्तारित उपलब्धता*.
- run** /rʌ n/ [any action made rapidly] - /n/ act /rʌ/ intensity (evolved concentration); *act of intensity*; /rʌ/ तीव्रता (विकसित एकाग्रता) /n/ कार्य; *तीव्रता का कार्य*.

rush /rʌʃ/ [hurry] - /ʃ/ application of physical strength /rʌ/ intensity (evolved concentration); *application of physical strength with intensity*; /rʌ/ तीव्रता (विकसित एकाग्रता) /ʃ/ शारीरिक शक्ति का अनुप्रयोग; तीव्रता के साथ शारीरिक शक्ति का अनुप्रयोग.

safe /seɪf/ [free from any risk; origin - late 13c. "uninjured, unharmed"] - /f/ unconditional protection in /seɪ/ visibly indicative expression; *unconditional protection in visibly indicative expression*; /seɪ/ प्रत्यक्षतः सांकेतिक अभिव्यक्ति /f/ बिना शर्त संरक्षण; प्रत्यक्षतः सांकेतिक अभिव्यक्ति में बिना शर्त संरक्षण.

sail /seɪl/ [area of canvas extended to the wind] - /l/ expanded availability /seɪ/ wind (visible indicative physical expression); *expanded availability for wind*; /seɪ/ हवा (दृश्य सांकेतिक भौतिक अभिव्यक्ति) /l/ विस्तारित उपलब्धता; हवा के लिए विस्तारित उपलब्धता.

sailor /seɪlər/ [sailor] - /r/ involvement /lə/ expanding the availability /seɪ/ wind (visible indicative physical expression); *involvement in expanding the availability of wind*; /seɪ/ पवन (प्रत्यक्ष इंगित भौतिक अभिव्यक्ति) /lə/ उपलब्धता के विस्तार /r/ संलिप्तता; पवन की उपलब्धता के विस्तार में संलिप्तता.

sake /seɪk/ [cause; interest] - /k/ consciousness /seɪ/ objective (specific indicative physical expression); *consciousness in objective*; /seɪ/ उद्देश्य (विशिष्ट इंगित भौतिक अभिव्यक्ति) /k/ चेतना; उद्देश्य में चेतना.

sale /seɪl/ [made available to purchasers] - /l/ expanded emission /seɪ/ visibly specific display; *expanded emission by visibly specific display*; /seɪ/ प्रत्यक्षतः विशेष प्रदर्शन /l/ विस्तारित उत्सर्जन; प्रत्यक्षतः विशेष प्रदर्शन द्वारा विस्तारित उत्सर्जन.

salt /sɔlt/ [improves taste; origin – 'experienced sailor'] - /t/ expanded activation /sɔ/ acceptability of expression; *expanded activation in acceptability of expression*; /sɔ/ अभिव्यक्ति की स्वीकार्यता /t/ विस्तृत सक्रियण; अभिव्यक्ति की स्वीकार्यता में विस्तृत सक्रियण.

sand /sænd/ [more or less fine debris of rock consisting of small, loose grains, often of quartz.] - /nd→ŋd/ pervaded end /sæ/ visibility of physical expression; *pervaded end of visibility of physical expression*; /sæ/ भौतिक अभिव्यक्ति की दृश्यता /ŋd/ व्याप्त अंत; भौतिक अभिव्यक्ति की दृश्यता का व्याप्त अंत.

sane /seɪn/ [having a healthy mind] - /n/ acquisition capability in /seɪ/ visibly any (indicative) expression; *acquisition capability in visibly any expression*; /seɪ/ प्रत्यक्षतः किसी भी अभिव्यक्ति /n/ अधिग्रहण की क्षमता; प्रत्यक्षतः किसी भी अभिव्यक्ति में अधिग्रहण की क्षमता.

save /seɪv/ [to keep from being lost] - /v/ preservation (hide inside) of /seɪ/ visibly any (indicative) expression; *preservation of visibly any expression*; /seɪ/ प्रत्यक्षतः

किसी भी (सांकेतिक) अभिव्यक्ति का /v/ संरक्षण (अंदर छिपाना); *प्रत्यक्षतः किसी भी अभिव्यक्ति का संरक्षण.*

say /seɪ/ [to express in words; state; speak; declare] - /ɪ/ display /se/ indicative expression; *display of indicative expression*; /se/ सूचक अभिव्यक्ति /ɪ/ प्रदर्शन; *सूचक अभिव्यक्ति का प्रदर्शन.*

scab [dried blood] /skæ b/ - /b/ dryness (bound) /skæ/ blood (visibility of expressible consciousness); *dryness of blood*; /skæ/ रक्त (व्यक्त चेतना की दृश्यता) /b/ सूखापन (बाध्य); *रक्त का सूखापन.*

scan /skæn/ [to examine the particulars to understand] - /n/ act /skæ/ visibility of expressible consciousness; *act for the visibility of expressible consciousness*; /skæ/ व्याख्या योग्य चेतना की दृश्यता /n/ कार्य; *व्याख्या योग्य चेतना की दृश्यता के लिए कार्य.*

scar /skɑr/ [mark left by a healed burn] - /r/ involvement /ska/ expressible dissimilarity (conscious entity); *involvement in expressible dissimilarity*; /ska/ व्यक्त विषमता (सचेत संस्था) /r/ संलिसता; *व्यक्त विषमता में संलिसता.*

scene /siːn/ [any view or picture or live incident] - /n/ act /si/ exposing expression; *act of exposing expression*; /si/ उजागर अभिव्यक्ति /n/ कार्य; *उजागर अभिव्यक्ति का कार्य.*

scheme /ski m/ [a future plan, design, program to be followed] - /m/ submitted availability of /ski/ thoughts (exposed expressible consciousness); *submitted availability of thoughts*; /ski/ विचारों (उजागर व्यक्त चेतना) /m/ प्रस्तुत उपलब्धता; *विचारों की प्रस्तुत उपलब्धता.*

science /saɪəns/ [knowledge of nature] - /ns/ continuous expression of /ɪə/ visible existence of /sa/ nature (entity of expression); *continuous expression of visible existence of nature*; /sa/ प्रकृति (अभिव्यक्ति की इकाई) /ɪə/ दृश्य अस्तित्व /ns/ निरंतर अभिव्यक्ति; *प्रकृति के दृश्य अस्तित्व की निरंतर अभिव्यक्ति.*

scope /skəʊp/ [up to extent of applicability] - /p/ approval /oʊ/ acceptable direction /sk/ expressible consciousness; *approval in the acceptable direction of expressible consciousness*; /sk/ व्यक्त करने योग्य चेतना /oʊ/ स्वीकार्य दिशा /p/ अनुमोदन; *व्यक्त करने योग्य चेतना का स्वीकार्य दिशा में अनुमोदन.*

sea [ocean] /si/ - /si/ exposing physical expression; *exposing physical expression*; /si/ भौतिक अभिव्यक्ति उजागर; *भौतिक अभिव्यक्ति उजागर.*

seat /siːt/ [support in sitting position on chair] - /t/ occupying /si/ exposed physical expression; *occupying the exposed physical expression*; /si/ उजागर भौतिक अभिव्यक्ति /t/ कब्जा; *उजागर भौतिक अभिव्यक्ति पर कब्जा.*

see /si/ [look at] - /i/ exposing /s/ the expression; *exposing the expression*; /s/ अभिव्यक्ति /i/ उजागर; *अभिव्यक्ति को उजागर*.

seem /sim/ [appear to be] - /m/ submitted availability /si/ exposed expression; *submitted availability for exposed expression*; /si/ उजागर अभिव्यक्ति /m/ प्रस्तुत उपलब्धता; *उजागर अभिव्यक्ति के लिए प्रस्तुत उपलब्धता*.

set /sɛt/ [occupying place] - /t/ occupying /sɛ/ visibly available expression; *occupying visibly available expression*; /sɛ/ प्रत्यक्षतः उपलब्ध अभिव्यक्ति /t/ अधिवास; *प्रत्यक्षतः उपलब्ध अभिव्यक्ति का अधिवास*.

shark /ʃɑ:k/ [large fish, dangerous to human] - /k/ consciousness /ɑ:/ by the entity /ʃ/ physical strength; *consciousness by the entity of physical strength*; /ʃ/ शारीरिक शक्ति /ɑ:/ इकाई द्वारा /k/ चेतना; *शारीरिक शक्ति की इकाई द्वारा चेतना*.

shot /ʃɒt/ [an act of shooting a firearm] - /t/ activation /ʃɒ/ acceptability of physical strength; *activation of acceptability of physical strength*; /ʃɒ/ भौतिक शक्ति की स्वीकार्यता /t/ सक्रियता; *भौतिक शक्ति की स्वीकार्यता की सक्रियता*.

should /ʃʊd/ [must] - /d/ existing /ʃʊ/ acceptable psychological strength; *existing in the acceptable psychological strength*; /ʃʊ/ स्वीकार्य मानसिक ताकत में /d/ विद्यमान; *स्वीकार्य मनोवैज्ञानिक ताकत में विद्यमान*.

sit /sit/ [to place in position] - /t/ occupying /si/ visible expression; *occupying visible expression*; /si/ प्रत्यक्ष अभिव्यक्ति /t/ अधिवास; *प्रत्यक्ष अभिव्यक्ति का अधिवास*.

spur /spɜr/ [anything that urges to act] - /r/ by the availability of /sp/ expressed approval; *by the availability of expressed approval*; /sp/ व्यक्त अनुमोदन /r/ उपलब्धता के द्वारा; *व्यक्त अनुमोदन की उपलब्धता के द्वारा*.

star /sta r/ [visible in the clear night sky] - /r/ involvement /sta/ expressible activation; *involvement in expressible activation*; /sta/ व्यक्त सक्रियण में /r/ संलिप्तता; *व्यक्त सक्रियण में संलिप्तता*.

stir /stɜr/ [to move one's hand in order to mix something] - /r/ by the availability /st/ expressed activation; *by the availability of expressed activation*; /st/ व्यक्त सक्रियण की /r/ उपलब्धता के द्वारा; *व्यक्त सक्रियण की उपलब्धता के द्वारा*.

tea /ti/ [a beverage] - /i/ exposing /t/ the activation; *exposing the activation*; *improving activeness in the body*; /t/ सक्रियण को /i/ उजागर; *सक्रियण को उजागर*.

throw /θrəʊ/ [to propel a sudden forward motion] - /əʊ/ acceptable direction /θr/ established involvement; *in the acceptable direction of established involvement*; /θr/ स्थापित संलिप्तता की /əʊ/ स्वीकार्य दिशा; *स्थापित संलिप्तता की स्वीकार्य दिशा में*.

thus /ðʌs/ [in this way] - /s/ expression /ðʌs/ disclosed provision; *expression of disclosed provision*; /ðʌs/ प्रकट प्रावधान की /s/ अभिव्यक्ति; *प्रकट प्रावधान की अभिव्यक्ति*.

till /tɪl/ [up to the time of] - /l/ expanded availability /tɪl/ visible present; *expanded availability of visible present*; /tɪl/ दृश्यमान वर्तमान /l/ विस्तारित उपलब्धता; *दृश्यमान वर्तमान की विस्तारित उपलब्धता*.

touch /tʌtʃ/ [to come into contact; Origin – 13c. ‘to hit’; ‘to knock’] - /tʃ/ derivation of strength /tʌ/ evolve activation; *derivation of strength to evolve activation*; /tʌ/ सक्रियण विकसित /tʌ/ शक्ति की व्युत्पत्ति; *सक्रियण विकसित करने के लिए शक्ति की व्युत्पत्ति*.

tough /tʌf/ [having a great capacity for endurance] - /f/ unprotected approval for /tʌ/ evolving activation; *unprotected approval for evolving activation*; /tʌ/ विकसित सक्रियण /f/ असुरक्षित अनुमोदन; *विकसित सक्रियण के लिए असुरक्षित अनुमोदन*.

tow /toʊ/ [an act of pulling a vehicle behind another vehicle] - /toʊ/ accepted direction of activation; *in the accepted direction of activation*; /toʊ/ सक्रियण के स्वीकृत दिशा; *सक्रियण के स्वीकृत दिशा में*.

town /taʊn/ [a densely populated area] - /n/ acquisition capability /ʊ/ accept /ta/ population (occupying entity); *acquisition capability to accept population*; /ta/ आबादी (अधिवास संस्था) /ʊ/ स्वीकार /n/ अधिग्रहण की क्षमता; *आबादी को स्वीकार करने के लिए अधिग्रहण की क्षमता*.

trek /trɛk/ [to travel, especially slowly or with difficulty] - /k/ consciousness for /trɛ/ travel (visibly available activation); *consciousness for travel*; /trɛ/ यात्रा (प्रत्यक्षतः उपलब्ध सक्रियण) /k/ चेतना; *यात्रा के लिए चेतना*.

trill /trɪl/ [animal play sound] - /l/ expansion /trɪ/ visibly activating involvement; *expansion of visibly activating involvement*; /trɪ/ प्रत्यक्षतः सक्रिय संलिप्तता /l/ विस्तार; *प्रत्यक्षतः सक्रिय संलिप्तता का विस्तार*.

trip /trɪp/ [journey] - /p/ approval /trɪ/ visible travel (activated involvement); *approval in visible travel*; /trɪ/ दृश्यमान यात्रा (सक्रिय भागीदारी) /p/ अनुमोदन; *दृश्यमान यात्रा में अनुमोदन*.

true /tru/ [confirming reality or fact from inside] - /u/ inner acceptance /tr/ perception (occupied involvement); *inner acceptance in the perception*; /tr/ धारणा (कब्जे में संलिप्तता) /u/ आंतरिक स्वीकृति; *धारणा में आंतरिक स्वीकृति*.

try /traɪ/ [to attempt; to test] - /aɪ/ visible entity /tr/ activated involvement; *visible entity of activated involvement*; /tr/ सक्रियित संलिप्तता /aɪ/ प्रत्यक्ष इकाई; *सक्रियित संलिप्तता के प्रत्यक्ष इकाई*.

tune /ty u n/ [a musical sound forming a melody] - /n/ act /u/ inner acceptance /ty/ melody (activated affirmation); *act of inner acceptance of melody*; /ty/ राग (सक्रिय प्रतिज्ञान) /u/ आंतरिक स्वीकृति /n/ कृत्य; *राग की आंतरिक स्वीकृति का कृत्य.*

tunnel /tʌ nɪ/ [an underground passage] - /nɪ/ empty available expansion /tʌ/ evolved activation; *empty available expansion for evolved activation*; /tʌ/ विकसित सक्रियण /nɪ/ खाली उपलब्ध विस्तार; *विकसित सक्रियण के लिए खाली उपलब्ध विस्तार.*

ugly /ʌ glɪ/ [unpleasant appearance; origin - mid-13c. "horrible in appearance] - /glɪ/ visibly clear expansion /ʌ/ growth (rising); *visibly clear expansion of rising [on face]*; /ʌ/ वृद्धि का /glɪ/ प्रत्यक्षतः स्पष्ट विस्तार; *वृद्धि का [चेहरे पर] प्रत्यक्षतः स्पष्ट विस्तार.*

un /ə n/ [not available] - /n/ negation in /ə/ existence; *negation in existence*; /ə/ अस्तित्व /n/ निषेध; *अस्तित्व में निषेध.*

uni /yu ni/ [having only one] - /ni/ exposed act /yu/ inner acceptance of affirmation; *exposed act of inner acceptance of an affirmation*; /yu/ एक प्रतिज्ञान की आंतरिक स्वीकृति /ni/ उजागर कृत्य; *एक प्रतिज्ञान की आंतरिक स्वीकृति का उजागर कृत्य.*

union /yunion/ [uniting for common cause] - /n/ act /nyə/ active affirmation /yu/ same purpose (inner acceptance of an affirmation); *act of active affirmation for the same purpose*; /yu/ एक ही उद्देश्य /nyə/ सक्रिय अभिपुष्टि (एक प्रतिज्ञान की आंतरिक स्वीकृति) /n/ कार्य; *एक ही उद्देश्य के लिए सक्रिय अभिपुष्टि का कार्य.*

unique /yuni k/ [existing as the only example] - /k/ clarifying /yuni/ as single; *clarifying as single*; /yuni/ एकल के रूप /k/ स्पष्ट; *एकल के रूप में स्पष्ट.*

until /ən tɪ l/ [defined waiting period; origin – 1200c. 'as far as, up to'] - /l/ available expansion /tɪ/ visible activation /n/ negation /ə/ existence; *available expansion of visible activation of negation in existence*; /ə/ अस्तित्व /n/ निषेध /tɪ/ प्रत्यक्ष सक्रियण /l/ उपलब्ध विस्तार; *अस्तित्व में निषेध के प्रत्यक्ष सक्रियण का उपलब्ध विस्तार.*

up /ʌ p/ [up side] - /p/ approval /ʌ/ rising; *approval of rising*; *बढ़ती का अनुमोदन.*

urge /ʌ r dʒ/ [to force along] - /dʒ/ strength /ʌ/ through the availability; *strength through the availability*; /ʌ/ उपलब्धता के माध्यम /dʒ/ शक्ति; *उपलब्धता के माध्यम से शक्ति.*

urn /ʌ r n/ [a vase like vessel] - /n/ fullness of acquisition /ʌ/ through the availability; *fullness of acquisition through the availability*; /ʌ/ उपलब्धता के माध्यम /n/ अधिग्रहण की परिपूर्णता; *उपलब्धता के माध्यम से अधिग्रहण की परिपूर्णता.*

use /yu z/ [employ for some purpose] - /z/ lively expression /yu/ affirmative acceptance; *lively expression of affirmative acceptance*; /yu/ सकारात्मक स्वीकृति /z/ सजीव अभिव्यक्ति; *सकारात्मक स्वीकृति की सजीव अभिव्यक्ति.*

utter /ʌtər/ [speak a sound from mouth] - /r/ involvement /tə/ in activation /ʌ/ of disclosure; *involvement in activation of disclosure*; /ʌ/ प्रकटीकरण /tə/ सक्रियता /r/ संलिसता; *प्रकटीकरण की सक्रियता में संलिसता*.

valley /væli/ [an elongated depression between two hills] - /li/ exposed expanded availability /væ/ visibility of invisible expression; *exposed expanded availability in visibility of invisible expression*; *hidden part of a hill*; /væ/ अदृश्य अभिव्यक्ति की दृश्यता /li/ उजागर विस्तारित उपलब्धता; *अदृश्य अभिव्यक्ति की दृश्यता में उजागर विस्तारित उपलब्धता*.

van /væn/ [a covered vehicle, used for moving goods etc.] - /n/ act /væ/ visibility of keeping inside; *act of visibility of keeping inside*; /væ/ अंदर रखने की दृश्यता /n/ कार्य; *अंदर रखने की दृश्यता का कार्य*.

very /vɛri/ [an intensive emphasizing superlative] - /ri/ exposed involvement /vɛ/ visibly available faith; *exposed involvement in visibly available faith*; /vɛ/ प्रत्यक्षतः उपलब्ध विश्वास /ri/ उजागर संलिसता; *प्रत्यक्षतः उपलब्ध विश्वास में उजागर संलिसता*.

vessel /vɛsəl/ [a hollow utensil for holding] - /l/ expanded availability /sə/ physical expression /vɛ/ visible storing availability; *expanded availability of physical expression of visible storing availability*; /vɛ/ दृश्यमान भंडारण उपलब्धता /sə/ भौतिक अभिव्यक्ति /l/ विस्तारित उपलब्धता; *दृश्यमान भंडारण उपलब्धता की भौतिक अभिव्यक्ति की विस्तारित उपलब्धता*.

villa /vɪlə/ [a country residence or estate] - /lə/ expanded availability /vɪ/ visible accommodation (keeping inside); *expanded availability of visible accommodation*; /vɪ/ दृश्यमान आवास (अंदर रखते हुए) /lə/ विस्तारित उपलब्धता; *दृश्यमान आवास की विस्तारित उपलब्धता*.

vision /vɪʒən/ (power of sensing) - /n/ capability /ʒə/ lively experience /vɪ/ visible question (invisible expression); *capability for lively experience of visible question*; /vɪ/ प्रत्यक्ष सवाल (अदृश्य अभिव्यक्ति) /ʒə/ जीवंत अनुभव /n/ क्षमता; *प्रत्यक्ष सवाल के जीवंत अनुभव के लिए क्षमता*.

visit /vɪzɪt/ [to go or come to see] - /t/ activation /zɪ/ vision (visible lively expression) /vɪ/ visible hidden expression; *activation by vision into visible hidden expression*; /vɪ/ दृश्यमान छिपी अभिव्यक्ति /zɪ/ दृष्टि (दृश्य सजीव अभिव्यक्ति) /t/ सक्रियण; *दृश्यमान छिपी अभिव्यक्ति में दृष्टि द्वारा सक्रियण*.

vocal /vəʊkəl/ [uttered voice] - /l/ expanded availability /kə/ consciousness /vəʊ/ acceptable direction of hidden expression; *expanded availability of consciousness*

in the acceptable direction of hidden expression; /vov/ छिपी अभिव्यक्ति की स्वीकार्य दिशा /kə/ चेतना // विस्तारित उपलब्धता; छिपी अभिव्यक्ति की स्वीकार्य दिशा में चेतना की विस्तारित उपलब्धता.

void /vɔɪ d/ [useless] - /d/ existing /vɔɪ/ visibly ineffective (acceptability of invisible expression); *existing visibly ineffective; /vɔɪ/ प्रत्यक्षतः अप्रभावी (अदृश्य अभिव्यक्ति की स्वीकार्यता) /d/ विद्यमान; प्रत्यक्षतः अप्रभावी विद्यमान.*

vow /vaʊ/ [personal commitment] - /ʊ/ accepting /va/ believability; *accepting believability; /va/ विश्वसनीयता /ʊ/ स्वीकार करने; स्वीकार करने विश्वसनीयता*

wall /wɔʌ l/ [a construction for hiding a thing] - // available expansion /wɔʌ/ non-transparent (acceptability of invisible expression); *available expansion of non-transparent; /wɔʌ/ गैर पारदर्शी (अदृश्य अभिव्यक्ति की स्वीकार्यता) // उपलब्ध विस्तार; गैर पारदर्शी का उपलब्ध विस्तार.*

wet /we t/ [soaked with water or some other liquid; liquid is transparent] - /t/ pervasion /we/ transparent (indicating the invisible expression); *pervasion of transparent; /we/ पारदर्शक (अदृश्य अभिव्यक्ति का संकेत) /t/ व्याप्ति; पारदर्शक की व्याप्ति.*

what /wʌ t/ [asking for information] - /t/ activation /ʌ/ disclosing /w/ unknown (invisible expression); *activation for disclosing the unknown; /w/ अज्ञात (अदृश्य अभिव्यक्ति) /ʌ/ खुलासा /t/ प्रवृत्त; अज्ञात का खुलासा करने में प्रवृत्त.*

who /hu/ [what person] - /hu/ accepting inside the physical view; *accepting inside the physical view; /hu/ भौतिक दृश्य अंदर स्वीकार करने; भौतिक दृश्य अंदर स्वीकार करना.*

whole /hɔʌ l/ [comprising the full quantity] - // available expansion /ɔʌ/ acceptable direction /h/ physical expression; *available expansion in the acceptable direction of the physical expression; /h/ भौतिक अभिव्यक्ति /ɔʌ/ स्वीकार्य दिशा // उपलब्ध विस्तार; भौतिक अभिव्यक्ति की स्वीकार्य दिशा में उपलब्ध विस्तार.*

win /wɪ n/ [origin. before 900 'to work, to fight, to bear'] - /n/ act /wɪ/ visibly unknown (invisible expression); *act towards visibly unknown; /wɪ/ प्रत्यक्षतः अज्ञात (अदृश्य अभिव्यक्ति) /n/ कार्य; प्रत्यक्षतः अज्ञात की दिशामें कार्य.*

wind /w ɪ nd/ [air in natural motion] - /nd->ŋd/ spacious flow of /ɪ/ noticeable /w/ air (invisible expression) ; *spacious flow of noticeable invisible expression; /wɪ/ प्रत्यक्ष हवा (अदृश्य अभिव्यक्ति) /ŋd/ विशाल प्रवाह; प्रत्यक्ष हवा का विशाल प्रवाह.*

wine /wa ɪ n/ [an alcoholic drink; an intoxicating] - /n/ act of /ɪ/ direct /wa/ intoxication (invisible expressible entity); *act of direct intoxication; /waɪ/ प्रत्यक्ष नशे (अदृश्य व्यक्त इकाई) का /n/ कृत्य; प्रत्यक्ष नशे का कृत्य.*

wink /wɪŋk/ [open and close eyes quickly] - /ŋk/ alive consciousness /wɪ/ visible negligible (invisible) expression; *alive consciousness in visible negligible expression*; /wɪ/ प्रत्यक्ष नगण्य (अदृश्य) अभिव्यक्ति /ŋk/ जिंदा चेतना; *प्रत्यक्ष नगण्य अभिव्यक्ति में जिंदा चेतना*.

wit /wɪt/ [mental capacity] - /t/ activation /wɪ/ visible wisdom (invisible expression); *activation of visible wisdom*; /wɪ/ प्रत्यक्ष प्रज्ञा (अदृश्य अभिव्यक्ति) /t/ सक्रियता; *प्रत्यक्ष प्रज्ञा की सक्रियता*.

wool /wʊl/ [fine soft hair of sheep and other animals] - /l/ expanded availability /wʊl/ accepted thin (invisible) expression; *expanded availability of accepted thin expression*; /wʊl/ स्वीकृत पतली (अदृश्य) अभिव्यक्ति /l/ विस्तार की उपलब्धता; *स्वीकृत पतली अभिव्यक्ति के विस्तार की उपलब्धता*.

word /wɜr d/ [a unit of language] - /d/ existing /ɜr/ through the availability /w/ gesture (invisible expression); *existing through the availability of gesture*; /w/ इशारे (अदृश्य अभिव्यक्ति) /ɜr/ उपलब्धता के द्वारा /d/ विद्यमान; *इशारे की उपलब्धता से विद्यमान*.

work /wɜr k/ [labor; exertion] - /k/ consciousness /ɜr/ through the availability /w/ labor (invisible expression); *consciousness through the availability of labor*; /w/ श्रम (अदृश्य अभिव्यक्ति) /ɜr/ उपलब्धता के द्वारा /k/ चेतना; *श्रम की उपलब्धता से चेतना*.

worm /wɜr m/ [hidden inside insect] - /m/ submission available /ɜr/ through the availability of /w/ microscopic (invisible) expression; *submission available through the availability of microscopic expression*; /w/ सूक्ष्म (अदृश्य) अभिव्यक्ति /ɜr/ उपलब्धता के द्वारा /m/ उपलब्ध प्रस्तुत; *सूक्ष्म अभिव्यक्ति की उपलब्धता से उपलब्ध प्रस्तुत*.

worry /wɜr ri/ [ask about potentially dangerous; uncertainty; uneasiness; fear] - /ri/ exposing involvement /ɜr/ availability /w/ uncertainty (invisible expression); *exposing involvement in the availability of uncertainty*; /w/ अनिश्चितता (अदृश्य अभिव्यक्ति) /ɜr/ उपलब्धता /ri/ संलिप्तता उजागर; *अनिश्चितता की उपलब्धता में संलिप्तता उजागर*.

worship /wɜ: ʃɪ p/ [prayer for invisible] - /p/ approval of /ʃɪ/ direct believable expression of /ɜ:/ the availability by /w/ emotion (invisible expression); *approval of direct believable expression of the availability with emotion*; /w/ भावना /ɜ:/ द्वारा उपलब्धता /ʃɪ/ सीधी विश्वसनीय अभिव्यक्ति /p/ अनुमोदन (अदृश्य अभिव्यक्ति); *भावना के द्वारा उपलब्धता की सीधी विश्वसनीय अभिव्यक्ति का अनुमोदन*.

write /raɪt/ [to form letters etc. in visible format] - /t/ activation /aɪ/ script (visible entity) /r/ concentration; *activation in script with concentration*; /r/ एकाग्रता /aɪ/ लिपि (दृश्यमान इकाई) /t/ सक्रियण; *एकाग्रता के साथ लिपि में सक्रियण*.

yard /jɑ rd/ [origin – space near the house] - /rd/ involved occupation /jɑ/ nearby (displaying acceptance) entity; *involved occupation in nearby entity*; /jɑ/ आस-पास (प्रदर्शित कर स्वीकृति) इकाई /rd/ शामिल अधिवास; *आस-पास इकाई में शामिल अधिवास*.

yawn /jɔ n/ [to open the mouth wide and take in air deeply] - /n/ act /ɔ/ acceptable availability /yl/ affirmation; *act of acceptable availability of affirmation*; /yl/ अभिपुष्टि /ɔ/ स्वीकार्य उपलब्धता /n/ कार्य; *अभिपुष्टि की स्वीकार्य उपलब्धता का कार्य*.

yearn /yɜr n/ [be attracted with strong desire] - /n/ eager to acquire /yɜr/ by the availability of affirmation; *eager to acquire by the availability of affirmation*; *strong eagerness to acquire*; /yɜr/ अभिपुष्टि की उपलब्धता के द्वारा /n/ प्राप्त करने के लिए उत्सुक; *अभिपुष्टि की उपलब्धता के द्वारा प्राप्त करने के लिए उत्सुक*.

yell /yɛ l/ [to cry and speak with strong sound] - // expanded availability /yɛ/ audibly (visibly) available affirmation; *expanded availability of audibly available affirmation*; /yɛ/ सुनने में (प्रत्यक्षतः) उपलब्ध अभिपुष्टि // विस्तारित उपलब्धता; *सुनने में उपलब्ध अभिपुष्टि की विस्तारित उपलब्धता*.

yes /yɛs/ [to express as acknowledgment] - /s/ expression /yɛ/ visibly available affirmation; *expression of visibly available affirmation*; /yɛ/ प्रत्यक्षतः उपलब्ध अभिपुष्टि /s/ अभिव्यक्ति; *प्रत्यक्षतः उपलब्ध अभिपुष्टि की अभिव्यक्ति*.

young /jʌ ŋ/ [youthful; vigorous] - /ŋ/ fullness of liveliness /yŋ/ evolving affirmation; *fullness of liveliness in evolving affirmation*; /yŋ/ उभरती प्रतिज्ञान /ŋ/ सजीवता की परिपूर्णता; *उभरती प्रतिज्ञान में सजीवता की परिपूर्णता*.

yuck /jʌ k/ [very unpleasant] - /k/ consciousness /jʌ/ swollen observation; *consciousness towards swollen observation*; /jʌ/ सूजन अवलोकन /k/ चेतना; *सूजन अवलोकन के प्रति चेतना*.

zany /zɛɪni/ [a fool, a laughable] - /ni/ exposing act /ɛɪ/ about /z/ laughable (lively expression); *exposing act about enjoyment*; /z/ आनंद (जीवंत अभिव्यक्ति) /ɛɪ/ के बारे में /ni/ उजागर कार्य; *आनंद के बारे में उजागर कार्य*.

zeal /zi l/ [warm feeling for a person, cause] - // expanded availability /zi/ warmth (exposing lively expression); *expanded availability of warmth*; /zi/ गर्मी (उत्साह) (जीवंत अभिव्यक्ति के उजागर) // विस्तारित उपलब्धता; *गर्मी (उत्साह) में विस्तारित उपलब्धता*.

zest /zɛ st/ [vigorous enjoyment] - /st/ expressible occupation /zɛ/ enthusiasm (visibly available lively expression); *expressible occupation of enthusiasm*; /zɛ/ उत्साह (प्रत्यक्षतः उपलब्ध जीवंत अभिव्यक्ति) /st/ व्यक्त प्रवृत्तता; *उत्साह की व्यक्त प्रवृत्तता*.

8.3 HOMONYMS

Homonyms are words that have the same pronunciation but can have different meanings and different spellings. Now, if a specific sound has a specific meaning, how is it possible to have two entirely different meanings for the same sequence of sounds? There should not be any confusion.

Firstly, all images are made of infinite aspects. And infinite aspects cannot be defined with the help of a finite number of phonemes. While forming a word, we just select a set of aspects, which satisfy our purpose and discard all irrelevant detail. Sometimes, we have a common set of relevant aspects in two entirely different objects. In that case, we can have a common name for two different objects.

Secondly, the definitions given by phonosemantics are based on psychological feelings. We have lots of options while converting psychological feelings into intellectual meanings. Phoneme /n/ psychologically represents ‘acceptability of appearance’, ‘power to accept’, ‘emptiness’, ‘eagerness to receive’, ‘capability of acquiring’, ‘act for achieving’, ‘manliness’ etc. The same sound creates different types of psychological perceptions. Hence the intellectual selection of any phoneme can be different for a different person.

Thirdly, all definitions can be used in all cosmological, physical, biological, psychological, and intellectual aspects. Eagerness for energy (cosmological), eagerness for material (physical), eagerness for food (biological), eagerness for ego satisfaction (psychological), and eagerness for knowledge (intellectual) are all represented by the same phoneme /n/. Phonemes are a universal indicator of philosophical images.

Fourthly, phonosemantics clarifies the way to understand the object, not the object itself. For example, /æ/ denotes “visibility of existent in existence”. Here ‘existent’ is a string and can be used in nine ways, which are (property; mobility; quantity) x (objective; action; feeling).

In this way, all phonemes can be used in different references in different ways, and we have multiple meanings of a single word. The word /rʌn/ can be explained

as “act with evolved concentration”. The definition never clarifies the ‘act’ itself. You can ‘run’ your brain, you can ‘run’ your computer, and you can ‘run’ your program. The word never specifies that it is for the ‘run’ of the human body only.

We can have the same word in multiple languages with different meanings. The same psychological feeling of a word /ti/ is used in different intellectual meanings as follows.

English - [tea - stimulates the body and mind]; /t/ activating the existent /i/ exposing {*exposing the activation*; सक्रियता उजागर}.

Breton - [house - space being occupied]; /t/ occupying existent /i/ exposing {*exposing the occupation*; कब्जे को उजागर}.

Danish - [ten - all numbers are activated]; /t/ activating /i/ continue visible {*activating all numbers continuously visible*; सभी नंबरों (दृश्यमान) का सक्रियण}.

Lojban - [this]; /t/ occupancy /i/ exposing {*exposing the occupancy*; कब्जे को उजागर}.

We are providing a list of English words. Some of them are taken from the list given by Alan Cooper^[23] on the net. The spellings of the words are different, but IPA pronunciations are the same.

acts /æks/ - /ks/ active/dynamic/intellectual conscious expression, /æ/ visibility.

★ **acts** [anything done, being done, or to be done] - *actively conscious expression in visibility*; दृश्यता में सक्रियता से सचेत अभिव्यक्ति ★ **ax** [chopping tool] - *dynamically conscious expression in visibility*; दृश्यता में जोशीले ढंग से सचेत अभिव्यक्ति ★ **acts** [legal and natural laws] - *intellectually conscious expression in visibility*; दृश्यता में बौद्धिक रूप से सचेत अभिव्यक्ति.

aero /ɛərou/ - /ou/ acceptable direction, forceful direction /r/ involvement, /ɛə/ indication; visibly available existence. ★ **arrow** [sign indicating the direction of movement or to be moved] - *acceptably directed involvement in indication*; संकेत में स्वीकार्य रूप से दिष्ट संलिप्तता ★ **aero** [pertaining to aeronautics] - *forcefully directed involvement in the air (visibly available existence)*; हवा (प्रत्यक्षतः उपलब्ध अस्तित्व) में प्रबलता से दिष्ट संलिप्तता.

★ **aero** [pertaining to aeronautics] - *forcefully directed involvement in the air (visibly available existence)*; हवा (प्रत्यक्षतः उपलब्ध अस्तित्व) में प्रबलता से दिष्ट संलिप्तता.

all /ɔl/ - /l/ expanded availability, /ɔ/ acceptable availability; invisible availability

★ **all** [whole] - *full (expanded) availability of acceptable availability*; स्वीकार्य उपलब्धता की पूर्ण (विस्तार) उपलब्धता ★ **awl** [pointed scribe] - *expanded availability of point (invisible availability)*; बिंदु (अदृश्य उपलब्धता) की विस्तारित उपलब्धता.

ant /ænt/ - /n/ emptiness; heredity, /t/ activation, /æ/ visibility ★ **ant** [insect] - *small (emptiness) activation in visibility*; दृश्यता में छोटे (खालीपन) का सक्रियण ★ **aunt** [parent's sister] - *heredity activation in visibility*; दृश्यता में अनुवंशिकता सक्रियण.

ought /ɔt/ - /t/ presence; activation, /ɔ/ acceptable availability ★ **ought** [anything] - *presence of anything (acceptable availability)*; कुछ भी (स्वीकार्य उपलब्धता) की उपस्थिति ★ **ought** [duty] - *activation with acceptable availability*; स्वीकार्य उपलब्धता के साथ सक्रियण.

bail /beɪl/ - /l/ emitted availability; expanded availability, /ɪ/ visible, /e/ specific, /b/ condition; binding ★ **bail** [released] - *release (emitted) availability with visibly specific conditions*; प्रत्यक्षतः विशिष्ट शर्तों के साथ निस्तार (उत्सर्जित) उपलब्धता ★ **bale** [bundle] - *expanded availability of visibly specific binding*; प्रत्यक्षतः विशिष्ट बंधन की विस्तारित उपलब्धता. ★ **bale** [misfortune] - *expansion of visibly specific restriction*; प्रत्यक्षतः विशिष्ट प्रतिबंध का विस्तार. ★ **bale** [the semi-circular handle of a kettle or pail] - *expansion of visibly specific hold (bond)*; प्रत्यक्षतः विशिष्ट पकड़ (बंधन) का विस्तार.

bait /bet/ - /t/ activation, /ɪ/ visibly, /e/ specific; indication, /b/ bond; belief; logic ★ **bait** [providing trap] - *activation of visibly specific bond*; प्रत्यक्षतः विशिष्ट बंधन की सक्रियता ★ **bate** [state of anger] - *activation in anger (visible indication of belief)*; गुस्से (विश्वास का दृश्य संकेत) में सक्रियण ★ **bate** [state of solution] - *activation in solution (visible indication of logic)*; समाधान (तर्क का दृश्य संकेत) में सक्रियण.

band /bænd/ - /n→nd/ spatial occupation; active past, /æ/ visibility, /b/ bond; restricted. ★ **band** [origin – c.1200 'something that binds'] - *spatial occupation in visibility of bond*; बंधन की दृश्यता में स्थानिक अधिवास. ★ **band** [musical band] - *spacious flow [of sound] in the discipline (visibility of bond)*; अनुशासन (बंधन के दृश्यता) में विशाल प्रवाह [ध्वनि का] ★ **banned** [forbidden] - *active past in the visibility of restrictions*; प्रतिबंध की दृश्यता में सक्रिय अतीत.

base /beɪs/ - /s/ expression, /eɪ/ about, /b/ support; bonded ★ **base** [foundation of anything] - *expression about support*; आलम्बन के बारे में अभिव्यक्ति ★ **bass** [lowest adult male voice] - *expression about bonded voice*; अनुबद्ध [आवाज] के बारे में अभिव्यक्ति.

better /bɛtər/ - /r/ involvement, /tə/ activation, /ɛ/ visibly available, /b/ identity; bond ★ **better** [improved] - *involvement in the activation of visibly available identity*; प्रत्यक्षतः उपलब्ध पहचान की सक्रियता में संलिप्तता ★ **bettor** [one who bets] - *involvement in the activation of visibly available bond*; betting is a bond; प्रत्यक्षतः उपलब्ध बंधन की सक्रियता में संलिप्तता.

brewed /brud/ - /d/ activated; occupied, /u/ inner acceptance, /b/ bound; protected, /r/ involvement ✪ **brewed** [fermented by mixing, steeping, soaking, or boiling] - *activated for intoxicant (inner acceptance of bound involvement); activated fermentation*; मादक पदार्थ (बन्धित संलिप्तता की स्वीकृति) के लिए सक्रिय ✪ **brood** [cluster of children] - *occupied with inner acceptance of protected involvement*; रक्षा संलिप्तता की आंतरिक स्वीकृति के साथ अधिवास.

but /bat/ - /t/ occupying, /n/ disclosure, /b/ conditions of a bond; bond ✪ **but** [condition] - *occupying the disclosure of conditions of a bond*; बंधन की शर्तों के प्रकटीकरण में प्रवृत्त ✪ **butt** [origin – c.1400 'thick end'] - *occupying the disclosure of thickness (bond)*; मोटाई (बंधन) के प्रकटीकरण में प्रवृत्त.

buy /baɪ/ - /ɪ/ visible, /a/ entity, /b/ acquired with condition; approved. ✪ **buy** [purchase] - *visible entity acquired by payment (condition)*; भुगतान (शर्त) के साथ हासिल कर ली दृश्यमान इकाई ✪ **by** [near] - *visibly approved entity* प्रत्यक्षतः अनुमोदित इकाई.

cast /kast/ - /st/ physically expressible occupation, /ka/ clearness, conscious entity, analysing entity; ✪ **cast** [mould] - *physically expressible occupation of clearness*; स्पष्टता के भौतिक रूप से व्यक्त करने योग्य प्रवृत्तता ✪ **cast** [actor in a play] - *physically expressible occupation in actor (conscious entity)*; अभिनेता (सचेत संस्था) में शारीरिक रूप से व्यक्त करने योग्य प्रवृत्तता ✪ **caste** [a social class] - *a physically expressible occupation of race (analyzing entity)*; वर्ग (विक्षेपण करने की इकाई) की शारीरिक रूप से व्यक्त करने योग्य प्रवृत्तता.

cede /sid/ - /d/ occupied; activation, /i/ outflow; expose, /s/ physical expression ✪ **cede** [origin - 1633 "to yield, to go, to leave"] - *occupied in outflow expression*; बहिर्वाह अभिव्यक्ति में प्रवृत्त ✪ **seed** [seed; origin - "to sow"] - *activation to expose physical expression*; भौतिक अभिव्यक्ति को उजागर करने के लिए सक्रियण ✪ **seed** [root coding of a plant] - *an occupation of exposing the expression*; अभिव्यक्ति को उजागर करने में अधिवास.

chute /jut/ - /t/ activating, /u/ accepting inside; inflow, /ʃ/ application of physical force, ✪ **chute** [origin - 1775 "fall of water"] - *activating in accepting the gravitation (application of physical force)*; गुरुत्वाकर्षण (भौतिक बल के आवेदन) को स्वीकार करने में सक्रिय ✪ **shoot** [enter the bullet] - *activating the inflowing force (application of physical force)*; the bullet inflows with force; अंतर्वाह बल (भौतिक बल का आवेदन) को सक्रिय करना.

cite /saɪt/ - /t/ occupation, /ɪ/ visible, /sa/ expressible entity; expressed entity.
 ☆ **cite** [to quote (a passage, book, author, etc.), especially as an authority] - *occupation in visible example (expressible entity)*; प्रत्यक्ष उदाहरण (व्यक्त इकाई) में प्रवृत्ता ☆ **sight** [view] - *occupation in the visible expressible entity*; प्रत्यक्ष प्राकृतिक दृश्य (व्यक्त इकाई) में प्रवृत्ता ☆ **site** [location] - *occupation in the visible spot (expressed entity)*; प्रत्यक्ष स्थान (व्यक्त इकाई) में प्रवृत्ता.

clew /klu/ - /u/ accepting, /kl/ consciously expanded availability, ☆ **clew** [ball of yarn] - *accepting the observant (conscious) thread (expanded availability)*; चौकस (सचेत) धागे (विस्तारित उपलब्धता) को स्वीकार ☆ **clue** [indication] - *accepting the intellectual (conscious) lead (expanded availability)*; बौद्धिक (सचेत) सुराग (विस्तारित उपलब्धता) स्वीकार करना.

dam /dæm/ - /m/ non approval, /dæ/ visibility of flow; activation. ☆ **dam** [holds back water] - *non-approval of visibility of flow*; प्रवाह की दृश्यता के गैर अनुमोदन, *storing can be defined as “availability with the unapproved flow”*; भंडारण को “अनुमोदित प्रवाह की उपलब्धता” के रूप में परिभाषित किया जा सकता है ☆ **damn** [bad] - *unapproved visibility of activation*; सक्रियण की अनुमोदित दृश्यता.

die /daɪ/ - /ɪ/ visible, /d/ end; occupied, /a/ entity, ☆ **die** [stop living] - *visible entity of the past*; अतीत की दृश्य इकाई ☆ **dye** [colouring] - *visible occupied entity*; दृश्यमान अधिवास इकाई.

earn /ɜrn/ - /n/ act of acquisition; acquisition capability, /ɜr/ by the availability.
 ☆ **earn** [gain against effort] - *an act of acquisition by the availability of existent*; वजूद की उपलब्धता के लिए अधिग्रहण का कार्य ☆ **urn** [jar] - *acquisition capability for the availability of existent*; वजूद की उपलब्धता के लिए अधिग्रहण की क्षमता.

faint /feɪnt/ - /nt>nt/ opportune occupation; spatial occupation /eɪ/ visibly indicative, /f/ non-protection; illogical acquisition ☆ **faint** [lacking strength; origin - “wanting in courage”] - *opportune activation of visibly indicative non-protection*; प्रत्यक्षतः संकेतात्मक गैर-सुरक्षा का सामयिक सक्रियण. ☆ **feint** [misdirected to confuse] - *spatial activation in the visibly indicative unidentified*; प्रत्यक्षतः संकेतात्मक अज्ञात में स्थानिक सक्रियण.

faux /foʊ/ - /oʊ/ acceptance towards, /f/ unchecked approval; unprotected approval.
 ☆ **faux** [fake] - *acceptance towards unchecked approval*; बिना जाँच अनुमोदन की दिशा में स्वीकृति ☆ **foe** [enemy] - *acceptance towards unprotected approval*; असुरक्षित अनुमोदन की दिशा में स्वीकृति.

flair /flɛər/ - /r/ involvement, /ɛə/ visible availability, /fl/ free expansion. ☆
flare [to spread all over; origin - mid 14c. "an odor or scent to smell"] - *involvement of odorous (visible) availability in free expansion*; मुक्त विस्तार में सुगंधित (दृश्य) उपलब्धता की संलिप्तता ☆ **flair** [natural talent; nature] - *involvement in odorous (visible) availability of free development (expansion)*; मुक्त विकास (विस्तार) की सुगंधित (दृश्य) उपलब्धता में संलिप्तता.

guilt /gɪlt/ - /lt/ expanded occupation, /ɪ/ visible, /g/ expressing non-liveliness; clarity. ☆ **guilt** [culpable action] - *expanded occupation in visible depression (explaining non-liveliness)*; प्रत्यक्ष अवसाद (गैर सजीवता समझ) में विस्तारित प्रवृत्तता ☆ **gilt** [gold plated] - *expanded occupation in visible beauty (clarity)*; दृश्यमान सौंदर्य (स्पष्टता) में विस्तारित प्रवृत्त.

hail /heɪl/ - /ll/ expansion, /eɪ/ visibly indicative, /h/ physical availability, ☆
hail [greeting; health; prosperity; good luck"] - *expansion of visibly indicative physical availability*; प्रत्यक्षतः संकेतात्मक भौतिक उपलब्धता का विस्तार ☆ **hale** [robust health] - *expansion of visibly indicative physique (physical availability)*; प्रत्यक्षतः संकेतात्मक काया का विस्तार (भौतिक उपलब्धता).

in /ɪn/ - /n/ emptiness; eagerness to accept, /ɪ/ towards. ☆ **in** [inside] - *towards emptiness; everything tends to move towards emptiness*; खालीपन की ओर; सब कुछ खालीपन की ओर बढ़ने को प्रवृत्त होता है ☆ **inn** [small hotel] - *towards welcome (eagerness to accept)*; स्वागत की ओर (स्वीकार करने के लिए उत्सुकता).

knight /naɪt/ - /t/ occupation, /aɪ/ visible entity, /n/ acquisition capability; emptiness. ☆ **knight** [strong soldier; origin - "boy, youth, servant"] - *occupation in visible entity of act*; कर्म की दृश्य इकाई में अधिवास ☆ **night** [darkness] - *occupation in visible entity of darkness (emptiness)*; अंधेरे (शून्यता) इकाई में अधिवास.

meat /mit/ - /t/ occupation, /i/ exposing, /m/ submitted availability, ☆ **meat** [animal flesh; origin - "item of food"] - *occupation in exposing substance (submitted availability)*; पदार्थ को उजागर करने में प्रवृत्त ☆ **meet** [to see] - *occupation in exposing company (submitted availability)*; साथ (प्रस्तुत उपलब्धता) को उजागर करने में प्रवृत्त ☆ **mete** [measure] - *occupation in exposing quantity (submitted availability)*; मात्रा (प्रस्तुत उपलब्धता) को उजागर करने में प्रवृत्त.

missal /mɪsəl/ - /ll/ expanded availability, /sə/ expression, /ɪ/ visible, /m/ self-surrender; submitted availability. ☆ **missal** [book having songs of God] - *expanded availability of expressions of visible self-surrender*; प्रत्यक्ष आत्म समर्पण के भाव की

विस्तारित उपलब्धता ☆ **missile** [projectile] - *expanded availability of expressions of outflow-able (visible) submitted availability; submission of burning fuel; बहिर्वाह करने योग्य (प्रत्यक्ष) प्रस्तुत उपलब्धता के भाव की विस्तारित उपलब्धता.*

pray /preɪ/ - /ɪ/ visible /e/ indication, /p/ approvable; acquirable, /r/ involvement, ☆ **pray** [worship; origin - late 13c. 'ask earnestly, beg, pray to God or saint'] - *a visible indication of approvable involvement; willing to surrender; स्वीकार्य संलिप्तता के प्रत्यक्ष संकेत* ☆ **prey** [hunting] - *visible indication of acquirable involvement; प्राप्य संलिप्तता के प्रत्यक्ष संकेत.*

read /ri:d/ - /d/ activated /i/ exposed, /r/ concentration; intelligence, ☆ **read** [read] - *activation of exposed concentration; उजागर एकाग्रता की सक्रियता* ☆ **rede** [advice] - *activation of exposed intelligence; उजागर बुद्धि की सक्रियता.*

right /raɪt/ - /t/ occupation, /ɪ/ visible, /ra/ intelligence; involvement; concentration; symbolization. ☆ **right** [correct] - *occupation in the visible intelligence; दृश्यमान बुद्धि में प्रवृत्तता* ☆ **rite** [ceremonial act] - *occupation in visible involvement; दृश्यमान संलिप्तता में प्रवृत्तता* ☆ **wright** [constructive worker] - *occupation in visible concentration; दृश्यमान एकाग्रता में प्रवृत्तता* ☆ **write** [visible by pen] - *occupation in visible symbolization; ('hole' symbolizes appearance available from 'star'); दृश्यमान प्रतीकीकरण में प्रवृत्तता.*

root /ru:t/ - /t/ occupying, activation /u/ accepting inside, /r/ involvement, ☆ **root** [bottom of a plant] - *occupying inner accepted involvement; the roots accept food from inside the earth; अन्तः स्वीकृत संलिप्तता में अधिवास, जड़ें धरती के अंदर से भोजन स्वीकार* ☆ **route** [path] - *activation flow with the habit (inner accepted involvement); अभ्यस्तता (भीतरी स्वीकृत संलिप्तता) के साथ सक्रियण प्रवाह.* ☆ **root** [to encourage a team or contestant] - *activation in inflow involvement; अंतर्बाह संलिप्तता में सक्रियण.*

sea /si/ - /i/ exposing, visualizing /s/ physical expression. ☆ **sea** [ocean] - *exposing the physical expression; वृहद अभिव्यक्ति को उजागर करता* ☆ **see** [look] - *visualizing (exposing) the physical expression; भौतिक अभिव्यक्ति को दृश्यमान करना.*

soar /sɔ:r/ - /r/ involvement, /ɔ/ acceptable availability; force availability, /s/ physical expression. ☆ **soar** [fly; origin - late 14c. "rise into the air"] - *involvement of acceptable availability in the air (physical expression); available in the sky; हवा (भौतिक अभिव्यक्ति) में स्वीकार्य उपलब्धता में संलिप्तता* ☆ **sore** [hurt] - *involvement of force availability in the body (physical expression); hurt inside; शरीर (शारीरिक अभिव्यक्ति) में बल उपलब्धता की संलिप्तता.*

stare /stɛər/ - /r/ involvement, /ə/ existing; existence, /stɛ/ towards available expressible activation. ★ **stare** [to gaze fixedly and intently, especially with the eyes wide open] - *involvement in existing visible availability of expressed activation*; व्यक्त सक्रियण की मौजूदा दृश्यमान उपलब्धता में संलिसता ★ **stair** [footstep] - *involvement in existence of visible availability of step (expressible activation)*; कदम (व्यक्त सक्रियण) के दृश्य उपलब्धता की अस्तित्व में संलिसता.

son /sʌn/ - /n/ manliness; act, /ʌ/ disclosure, /s/ expression ★ **son** [a male child or person in relation to his parents] - *manliness in evolving expression*; उभरती अभिव्यक्ति में सर्दानगी ★ **sun** [star in the sky] - *act for light (evolving expression)*; प्रकाश (उभरती अभिव्यक्ति) के लिए कर्म.

toad /tɔʊd/ - /d/ occupation; occupied; activation made, /ɔʊ/ acceptable direction, /t/ activation. ★ **toad** [any of various tailless amphibians that are close relatives of the frogs] - *occupation in the acceptable direction of activation*; the process of prey सक्रियण का स्वीकार्य दिशा में प्रवृत्त ★ **toed** [having toes of a specific kind] - *occupied the toes (acceptable direction of activation)*; अधिवास में पन्जे (सक्रियण की स्वीकार्य दिशा) ★ **towed** [pulled ahead] - *activation made in the acceptable direction of activation*; सक्रियण की स्वीकार्य दिशा में किया गया सक्रियण.

vain /veɪn/ - /n/ emptiness; eagerness to acquire; acquiring capability, /eɪ/ visible indicative; indication, /v/ kept inside expression; invisible expression; hidden expression, ★ **vain** [without real significance, value, or importance; baseless or worthless] - *emptiness in visible indicative richness (kept inside)*; दृश्यमान सांकेतिक समृद्धि (अंदर रखा) में खालीपन ★ **vane** [plates accepting force; origin - early 15c. "wind indicator"] - *eagerness to acquire indication in the air (invisible expression)*; हवा (अदृश्य अभिव्यक्ति) में संकेत के अधिग्रहण की उत्सुकता ★ **vein** [blood vessel] - *the capability to acquire the visible blood (indicated hidden expression)*; दृश्यमान खून (इंगित छिपी अभिव्यक्ति) के अधिग्रहण की क्षमता.

warn /wɔːrn/ - /n/ act, /r/ involved, /ɔ/ acceptable availability, /w/ invisible expression, ★ **warn** [to urge or advise to be careful; caution] - *involved act in acceptable availability of uncertainty (invisible expression)*; अनिश्चितता (अदृश्य अभिव्यक्ति) की स्वीकार्य उपलब्धता में संलिस कर्म ★ **worn** [to clothe; put on] - *act involved in wearing (acceptable availability) for covering (making invisible expression)*; ढकने (अदृश्य अभिव्यक्ति बनाने) के लिए पहनने (स्वीकार्य उपलब्धता) में संलिस कर्म. ★ **worn** [diminished in value or usefulness through wear] - *involved act of acceptable availability of unusable (invisible) expression*; व्यर्थ (अदृश्य) अभिव्यक्ति की स्वीकार्य उपलब्धता में संलिस कर्म.

8.4 WORDS FOR THE SAME OBJECT IN DIFFERENT LANGUAGES

air

English → **air** /eə r/ - /r/ involvement /eə/ indication; *involvement of indication; air just indicates; it is not visible*; /eə/ संकेत /r/ संलिप्तता; *संकेत की संलिप्तता*.

French → **air** /ɛ R/ - /R/ involvement /ɛ/ outflow availability; *involvement in outflow availability*; /ɛ/ बहिर्वाह उपलब्धता /R/ संलिप्तता; *बहिर्वाह उपलब्धता में संलिप्तता*.

Hindi → **havā** /həʋɑ/ - /ʋɑ/ hidden entity /hə/ physical existence; *hidden entity of physical existence*; /hə/ भौतिक अस्तित्व /ʋɑ/ छिपी इकाई; *भौतिक अस्तित्व की छिपी इकाई*.

book

Chinese → **shū** /sy/ - /y/ affirmation /s/ expression; *affirmation in expression*; /s/ अभिव्यक्ति /y/ प्रतिज्ञान; *अभिव्यक्ति में प्रतिज्ञान*.

English → **book** /bʊ k/ - /k/ consciousness /bʊ/ accepting knowledge (belief); *consciousness in accepting knowledge*; /bʊ/ स्वीकृत ज्ञान (विश्वास) /k/ चेतना; *स्वीकृत ज्ञान में चेतना*.

French → **livre** /liVR/ - /VR/ believable involvement /li/ literature (exposed expanded availability); *believable involvement in literature*; /li/ साहित्य (उजागर विस्तारित उपलब्धता) /VR/ विश्वसनीय संलिप्तता; *साहित्य में विश्वसनीय संलिप्तता*.

Hindi → **kitāb** /kɪ tɑ b/ - /b/ acquisition /tɑ/ knowledge (submitted entity) /kɪ/ visible consciousness; *acquisition of knowledge in visible consciousness*; /kɪ/ दृश्यमान चेतना /tɑ/ ज्ञान (प्रस्तुत इकाई) /b/ अधिग्रहण; *दृश्यमान चेतना में ज्ञान का अधिग्रहण*.

Spanish → **libro** /li bro/ - /bro/ towards acquired involvement /li/ literature (exposed expanded availability) ; *towards acquired involvement in literature*; /li/ साहित्य (उजागर विस्तारित उपलब्धता) /bro/ अधिग्रहीत संलिप्तता की ओर; *साहित्य में अधिग्रहीत संलिप्तता की ओर*.

Italian → **libro** /li bro/ - /bro/ towards acquired involvement /li/ literature (exposed expanded availability) ; *towards acquired involvement in literature*; /li/ साहित्य (उजागर विस्तारित उपलब्धता) /bro/ अधिग्रहीत संलिप्तता की ओर; *साहित्य में अधिग्रहीत संलिप्तता की ओर*.

Swedish → **bok** /bo k/ - /k/ consciousness /bo/ towards acquired belief; *consciousness towards acquired belief*; /bo/ अधिग्रहीत विश्वास के प्रति /k/ चेतना; *अधिग्रहीत विश्वास के प्रति चेतना*.

evening

English → **evening** /i: vn ɪŋ/ - /ɪŋ/ continuation /n/ act /v/ hiding /i/ light (exposition); *continuation of the act for hiding the light*; /i/ प्रकाश (प्रदर्शनी) /v/ छुपाने /n/ कृत्य /ɪŋ/ निरंतरता; *प्रकाश छुपाने के कृत्य में निरंतरता*.

French → **soir** /swaʀ/ - /ʀ/ involvement /swa/ expressible darkness (invisible expressed entity); *involvement of expressible darkness*; /wa/ व्यक्त अंधेरे (अदृश्य व्यक्त इकाई) /ʀ/ संलिप्तता; *व्यक्त अंधेरे की संलिप्तता*.

Hindi → **śām** /ʃa m/ - /m/ submitted availability /ʃa/ darkness (inexpressible entity); *submitted availability of darkness*; /ʃa/ अंधेरे (गैर व्यक्त इकाई) /m/ प्रस्तुत उपलब्धता; *अंधेरे की प्रस्तुत उपलब्धता*.

father

Chinese → **fuxin** /fʊʃɪn/ - /n/ act /ʃɪ/ visible psychological strength of /fʊ/ encouragement (unconditional approvable acceptance); *act of visible psychological strength of encouragement (unconditional approvable acceptance)*; /fʊ/ प्रोत्साहन (बिना शर्त स्वीकार्य स्वीकृति) /ʃɪ/ प्रत्यक्ष मनोवैज्ञानिक शक्ति /n/ कार्य; *प्रोत्साहन (बिना शर्त स्वीकार्य स्वीकृति) की प्रत्यक्ष मनोवैज्ञानिक शक्ति का कार्य*.

English → **father** /fɑ: ðə r/ - /r/ involvement /ðə/ [expressed] submission /fɑ:/ encouragement (unconditional approving entity); *involvement in [expressed] submission of encouragement*; /fɑ:/ प्रोत्साहन (बिना शर्त का अनुमोदन इकाई) /ðə/ प्रस्तुत /r/ संलिप्तता; *प्रोत्साहन प्रस्तुत करने में संलिप्तता*.

French → **père** /pɛʀ/ - /ʀ/ involvement in support (/ɛ/ visibly available /p/ approval with conditions); *involvement in support*; /pɛ/ संबल (शर्तों के साथ दृश्य उपलब्ध अनुमोदन) /ʀ/ संलिप्तता; *संबल में संलिप्तता*.

German → **vater** /fatər/ - /r/ involvement /tə/ activation /fa/ by courage (unconditional approver); *involvement in activation by courage*; /fa/ साहस (बिना शर्त अनुमोदक) /tə/ सक्रियण /r/ संलिप्तता; *साहस के सक्रियण में संलिप्तता*.

Hindi → **pitā** /pɪ tɑ/ - /tɑ/ submission /pɪ/ visibly conditional support; *submission of visibly conditional support*; /pɪ/ प्रत्यक्षतः सशर्त संबल /tɑ/ प्रस्तुति; *प्रत्यक्षतः सशर्त संबल की प्रस्तुति*.

Italian → **padre** /pa dre/ - /dre/ indicating the submitted involvement /pa/ conditional support; *indicative submitted involvement of conditional support* (approval entity); /pa/ सशर्त संबल /dre/ सूचक प्रस्तुत संलिप्तता; *सशर्त संबल की सूचक प्रस्तुत संलिप्तता*.

Japanese → **chichi** /tʃi tʃi/ - /ɪ/ visible /tʃ/ liveliness; *visible liveliness*; /tʃi/ प्रत्यक्ष सजीवता; *प्रत्यक्ष सजीवता*.

Spanish → **padre** /pa dre/ - /dre/ indicating the submitted involvement /pa/ conditional support; *indicative submitted involvement of conditional support* (approval entity); /pa/ सशर्त संबल /dre/ सूचक प्रस्तुत संलिप्तता; *सशर्त संबल की सूचक प्रस्तुत संलिप्तता*.

Note – ‘condition’ denotes ‘bond and protection’; ‘शर्त’ का अर्थ है ‘बंधन और संरक्षण’

fire

Chinese → **huo** /hʊo/ - /oʊ/ acceptance towards /h/ death; *acceptance towards death*; /h/ मौत /oʊ/ तरफ स्वीकृति; *मौत की तरफ स्वीकृति*.

English → **fire** /faɪə/ - /ɪə/ visible existence /fa/ unchecked acquirer; *visible existence of unchecked acquirer*; *fire acquires everything without any control*; /fa/ अनियंत्रित अधिग्रहणकर्ता /ɪə/ दृश्य अस्तित्व; *अनियंत्रित अधिग्रहणकर्ता का दृश्य अस्तित्व*.

French → **feu** /fø/ - /ø/ indicated existence /f/ unchecked acquiring; *indicated existence of unchecked acquiring*; *object catches fire without any control*; /f/ अनियंत्रित अधिग्रहण /ø/ इंगित विद्यमानता; *अनियंत्रित अधिग्रहण की इंगित विद्यमानता*.

German → **feuer** /feʊər/ - /r/ involvement /ʊə/ acceptance /fe/ flame (indicating unchecked acquiring); *involvement in acceptance of flame*; /fe/ लपट (अनियंत्रित अधिग्रहण करने की दिशा में इंगित) /ʊə/ स्वीकृति /r/ संलिप्तता; *लपट की स्वीकृति में संलिप्तता*.

Hungarian → **tűz** /ty:z/ - /z/ energy (lively) expression /ty:/ increase (continuous affirmative activation); *energy expression in increase*; /ty:/ वृद्धि (सतत सकारात्मक सक्रियण) में /z/ ऊर्जा (सजीव) अभिव्यक्ति; *वृद्धि में ऊर्जा अभिव्यक्ति*.

Hindi → **jwala** /dʒva la/ - /la/ expanded available entity /dʒva/ flammability (energetic hidden entity); *expanded available entity of flammability*; /dʒva/ ज्वलनशीलता (ऊर्जावान छिपा इकाई) /la/ विस्तार उपलब्ध इकाई; *ज्वलनशीलता की विस्तार उपलब्ध इकाई*.

Italian → **fuoco** /fwɔ ko/ - /ko/ consciousness towards /ɔ/ acceptably available /fw/ flame (uncontrolled acquire able invisible expression); *consciousness towards acceptably available flame*; /ɔ/ स्वीकार्य उपलब्ध /fw/ लौ /ko/ की ओर चेतना; *स्वीकार्य उपलब्ध लौ की ओर चेतना*.

Japanese → **kaji** /ka dʒi/ - /dʒi/ visible energy /ka/ conscious entity; *visible energy of conscious entity*; /ka/ सचेत इकाई /dʒi/ दृश्य ऊर्जा; *सचेत इकाई की दृश्य ऊर्जा*.

force

English → **force** /fɔːs/ - /s/ expression /fɔː/ force availability in free approval; *expression of force availability in free approval*; /fɔː/ मुक्त अनुमोदन में बल की उपलब्धता /s/ अभिव्यक्ति; *मुक्त अनुमोदन में बल की उपलब्धता की अभिव्यक्ति*.

French → **force** /fɔ RS/ - /RS/ involved expression /fɔ/ force availability in free approval; *involved expression of force availability in free approval*; /fɔ/ मुक्त अनुमोदन में बल की उपलब्धता /RS/ संलिस अभिव्यक्ति; *मुक्त अनुमोदन में बल की उपलब्धता की संलिस अभिव्यक्ति*.

Hindi → **for** /dʒo/ - // involvement /dʒo/ pressure (directional strength); *involvement in pressure*; /dʒo/ दबाव (दिशात्मक शक्ति) // संलिसता; *दबाव में संलिसता*.

Italian → **forza** /fɔ rtsa/ - /rtsa/ involved activated expressible entity /fɔ/ force (force availability of free approving); *involved activated expressible entity of force*; /fɔ/ बल (मुक्त अनुमोदन की बल उपलब्धता) /rtsa/ संलिस सक्रिय व्यक्त इकाई; *बल की संलिस सक्रिय व्यक्त इकाई*.

hand

Chinese → **shǒu** /ʃrɔːʊ/ - /ʊ/ acceptance /ʃrɔː/ execution capability (acceptable availability of physically strong involvement); *acceptance of execution capability*; /ʃrɔː/ निष्पादन क्षमता (शारीरिक रूप से मजबूत संलिसता की स्वीकार्य उपलब्धता) /ʊ/ की स्वीकृति; *निष्पादन क्षमता की स्वीकृति*.

Czech → **ruka** /ru ka/ - /ka/ conscious entity /ru/ accepting the involvement; *conscious entity for accepting involvement; involvement in work*; /ru/ संलिसता को स्वीकार करने /ka/ जागरूक इकाई; *संलिसता को स्वीकार करने के लिए जागरूक इकाई*.

English → **hand** /hænd/ - /n→nd/ spacious execution /hæ/ physical work (visibility of physical availability); *spacious execution of physical work*; /hæ/ शारीरिक कार्य /nd/ विस्तृत निष्पादन; *शारीरिक कार्य का विस्तृत निष्पादन*.

French → **main** /mɛ̃/ - /ɛ̃/ capability of visible availability /m/ task (submitted availability); *capability of visible availability of task*; /m/ कार्य (प्रस्तुत की उपलब्धता) /ɛ̃/ दृश्य उपलब्धता की क्षमता; *कार्य की दृश्य उपलब्धता की क्षमता*.

German → **hand** /ha nt/ - /nt→nt/ spatial execution /ha/ physical work (entity); *spatial execution of physical work*; /ha/ शारीरिक कार्य (इकाई) /nt/ स्थानिक निष्पादन; *शारीरिक कार्य का स्थानिक निष्पादन*.

Italian → **mano** /ma no/ - /no/ act towards /ma/ task (submitted availability); *act towards task*; /ma/ कृत्य (प्रस्तुत उपलब्धता) /no/ की ओर कर्म; *कृत्य की ओर कर्म*.

Hindi → **hāth** /hɑ̃θ/ - /θ/ established submission /ha/ physical work (entity); *established submission of physical work*; /ha/ शारीरिक कार्य (इकाई) /θ/ स्थापित प्रस्तुति; शारीरिक कार्य की स्थापित प्रस्तुति.

Japanese → **te** /tɛ/ - /e/ direct /t/ submission of existent; *direct submission of existent*; /tɛ/ वजूद की सीधी प्रस्तुति; वजूद की सीधी प्रस्तुति.

Spanish → **mano** /ma no/ - /no/ direction of acquisition capability /ma/ availability of substance; *availability of substance in the direction of acquisition capability*; /ma/ पदार्थ की उपलब्धता /no/ अधिग्रहण की क्षमता की दिशा; *अधिग्रहण की क्षमता की दिशा में पदार्थ की उपलब्धता*.

home

Chinese → **jiā** /tʃi ja/ - /ja/ visible entity /tʃi/ visible liveliness; *visible entity of visible liveliness*; /tʃi/ दृश्य सजीवता /ja/ प्रत्यक्ष इकाई; *दृश्य सजीवता की प्रत्यक्ष इकाई*.

English → **home** /həʊm/ - /m/ submitted availability /ʊ/ acceptable /hə/ physical place; *submitted availability of acceptable physical place*; /həʊ/ स्वीकार्य भौतिक जगह /m/ प्रस्तुत उपलब्धता; *स्वीकार्य भौतिक जगह की प्रस्तुत उपलब्धता*.

French → **logement** /lɔʒmɑ̃/ - /mɑ̃/ continued offering /ʒ/ lively experience /lɔ/ premises (expanded acceptable availability); *continued offering of lively experience in premises*; /lɔ/ परिसर (विस्तारित स्वीकार्य उपलब्धता) /ʒ/ जीवंत अनुभव /mɑ̃/ निरंतर प्रस्तुतीकरण; *परिसर में जीवंत अनुभव का निरंतर प्रस्तुतीकरण*.

German → **heim** /hai m/ - /m/ submitted availability /hai/ exposed physical place (entity); *submitted availability of exposed physical place*; /hai/ उजागर भौतिक जगह /m/ प्रस्तुत उपलब्धता (इकाई); *उजागर भौतिक जगह की प्रस्तुत उपलब्धता*.

Hindi → **nivās** /ni va s/ - /s/ expression /va/ possession /ni/ towards emptiness; *expression of possession in visible emptiness*; /ni/ दृश्यमान खालीपन में /va/ कब्जे /s/ अभिव्यक्ति; *दृश्यमान खालीपन में कब्जे की अभिव्यक्ति*.

house

Czech → **dům** /du: m/ - /m/ submitted availability /du:/ inner accepted occupation; *submitted availability of inner accepted occupation*; /du:/ आंतरिक स्वीकृत कब्जे /m/ प्रस्तुत उपलब्धता; *आंतरिक स्वीकृत कब्जे की प्रस्तुत उपलब्धता*.

German → **house** /ha u zə/ - /zə/ lively expression /u/ acceptance inside /hə/ premises (physical space); *lively expression of acceptance inside the premises*; /hə/ परिसर (भौतिक स्थान) /u/ अंदर स्वीकृति /zə/ जीवंत अभिव्यक्ति; *परिसर के अंदर स्वीकृति की जीवंत अभिव्यक्ति*.

English → **house** /haʊs/ - /s/ expression /ʊ/ inside /hə/ premises (physical space); *expression of inside premises*; /hə/ परिसर के /ʊ/ अंदर /s/ अभिव्यक्ति; *परिसर के अंदर की अभिव्यक्ति*.

Hindi → **ghara** /gʰə ʃ/ - /ʃ/ acquired concentration /gʰə/ surrounded clarity; *acquired concentration in surrounded clarity*; /gʰə/ घिरी स्पष्टता /ʃ/ अधिग्रहित एकाग्रता; *घिरी स्पष्टता में अधिग्रहित एकाग्रता*.

Italian → **casa** /ka sa/ - /sa/ premises (physically expressed entity) /ka/ living (conscious entity); *premises for living*; /ka/ रहने के लिए (सचेत इकाई) /sa/ परिसर (भौतिक रूप से व्यक्त इकाई); *रहने के लिए परिसर*.

Taba → ? /u m/ - /m/ submitted availability /u/ acceptance inside; *submitted availability of acceptance inside*; /u/ अंदर स्वीकृति /m/ प्रस्तुत उपलब्धता; *अंदर स्वीकृति की प्रस्तुत उपलब्धता*

light

English → **light** /laɪt/ - /t/ flow /ɪ/ visible /la/ illumination (expandable emitted entity); *flow of visible illumination*; /laɪ/ प्रत्यक्ष रोशनी (विस्तार योग्य उत्सर्जित इकाई) /t/ प्रवाह; *प्रत्यक्ष रोशनी का प्रवाह*.

French → **lumière** /ly mjɛ R/ - /R/ involvement /mjɛ/ observable-ness (visibly observable submitted availability) /ly/ radiation (affirmative emission); *involvement in observableness of radiation*; /ly/ विकिरण (सकारात्मक उत्सर्जन) /mjɛ/ प्रेक्षण योग्यता (प्रत्यक्ष प्रेक्षण योग्य प्रस्तुत उपलब्धता) /R/ संलिप्तता; *विकिरण (सकारात्मक उत्सर्जन) की प्रेक्षण योग्यता में संलिप्तता*.

Hindi → **ālok** /a lo k/ - /k/ consciousness /lo/ towards expanded emission /a/ entity; *consciousness towards expanded emission in entity*; /a/ इकाई /lo/ विस्तार उत्सर्जन के प्रति /k/ चेतना; *इकाई में विस्तार उत्सर्जन के प्रति चेतना*.

Italian → **luce** /lu tʃe/ - /tʃe/ indicative liveliness /lu/ accepting the expanded emission; *indicative liveliness in accepting the expanded emission*; /lu/ विस्तारित उत्सर्जन को स्वीकार करने /tʃe/सांकेतिक सजीवता; *विस्तारित उत्सर्जन स्वीकार करने में सांकेतिक सजीवता*.

listen

English → **listen** /lɪ sn/ - /sn/ expressible eagerness to acquire /lɪ/ sound (visible [audible] expansion); *expressible eagerness to acquire the sound*; /lɪ/ ध्वनि (श्रव्य [दृश्यमान] विस्तार) /sn/ अधिग्रहण करने के लिए व्यक्त उत्सुकता; *ध्वनि के अधिग्रहण करने के लिए व्यक्त उत्सुकता*.

French → **écouter** /e ku te/ - /te/ specific activation /ku/ accepting the consciousness /e/ signal (indication); *specific activation in accepting the consciousness of signal*; /e/ संकेत /ku/ चेतना को स्वीकार करने /te/ विशिष्ट सक्रियण; *संकेत की चेतना को स्वीकार करने में विशिष्ट सक्रियण*.

Hindi → **sunanā** /sunəna/ - /na/ action by /nə/ acquisition capability /su/ inflow expression; *action by the acquisition capability of inflow expression*; /su/ अंतर्वाह अभिव्यक्ति /nə/ अधिग्रहण क्षमता /na/ द्वारा कार्रवाई; *अंतर्वाह अभिव्यक्ति की अधिग्रहण क्षमता द्वारा कार्रवाई*.

logic

Hindi → **tark** /tə rk/ - /rk/ concentrated analysis (consciousness) /tə/ submission; *concentrated analysis (consciousness) in submission*; /tə/ प्रस्तुत करने /rk/ एकाग्र विक्षेपण (चेतना); *प्रस्तुत करने में एकाग्र विक्षेपण*.

English → **logic** /lə dʒi k/ - /k/ analysis (consciousness) /dʒi/ visible aliveness /lə/ sensation (acceptability of appearance); *analysis of visible aliveness of sensation*; /lə/ अनुभूति (दिखावट की स्वीकार्यता) की /dʒi/ दृश्य जीवंतता का /k/ विक्षेपण (चेतना); *अनुभूति की दृश्य जीवंतता का विक्षेपण*.

French → **logique** /lə ʒi k/ - /k/ analysis (consciousness) /ʒi/ exposed lively experience /lə/ perception (acceptable availability of appearance); *analysis of an exposed lively experience of perception*; /lə/ धारणा (दिखावट की स्वीकार्य उपलब्धता) /ʒi/ उजागर जीवंत अनुभव /k/ विक्षेपण (चेतना); *धारणा के उजागर जीवंत अनुभव का विक्षेपण*.

love

Chinese → **ài** /ɑ: ɛ/ - /ɛ/ beautiful (visible) availability /ɑ:/ by the entity; *beautiful availability made by the entity*; /ɑ:/ इकाई द्वारा /ɛ/ सौंदर्य (प्रत्यक्ष) उपलब्धता; *इकाई द्वारा सौंदर्य (प्रत्यक्ष) उपलब्धता*.

English → **love** /lʌ v/ - /v/ faith /lʌ/ disclosed expanded emotions; *faith in disclosed expanded emotions*; /lʌ/ उद्घाटित विस्तारित भावनाओं /v/ विश्वास; *उद्घाटित विस्तारित भावनाओं में विश्वास*.

French → **amour** /a mu R/ - /R/ involvement /mu/ accepting surrender inside /a/ entity; *involvement in accepting surrender inside the entity*; /a/ इकाई /mu/ अंदर आत्मसमर्पण को स्वीकार करने /R/ संलिप्तता; *सत्ता के अंदर आत्मसमर्पण को स्वीकार करने में संलिप्तता*.

Hindi → **pyār** /pya ʌ/ - /ʌ/ involvement /pya/ approvable affirmative entity; *involvement in approvable affirmative entity*; /pya/ स्वीकार्य सकारात्मक इकाई /ʌ/ संलिप्तता; *स्वीकार्य सकारात्मक इकाई में संलिप्तता*.

Italian → **amore** /a mo re/ - /re/ indicative involvement /mo/ towards surrender /a/ by the entity; *indicative involvement towards surrender by the entity*; /a/ संस्था द्वारा /mo/ आत्मसमर्पण की ओर /re/ सांकेतिक संलिप्तता; *संस्था द्वारा आत्मसमर्पण की ओर सांकेतिक संलिप्तता*.

Spanish → **amar** /a: ma r/ - /r/ involvement /ma/ surrender-ness /a:/ by the entity; *involvement in surrenderness by the entity*; /a:/ इकाई द्वारा /ma/ आत्मसमर्पणता /r/ संलिप्तता; *इकाई द्वारा आत्मसमर्पणता में संलिप्तता*.

meal

English → **meal** /mi l/ - /l/ expanded availability /mi/ exposed eatable (to be acquired); *expanded availability of exposed eatable*; /mi/ उजागर खाने योग्य (अधिग्रहीत की जानी है) /l/ विस्तारित उपलब्धता; *उजागर खाने योग्य की विस्तारित उपलब्धता*.

Hindi → **bhojan** /b^ho zə n/ - /n/ act /zə/ lively expression /b^ho/ towards free acquisition; *act of lively expression towards free acquisition*; /b^ho/ मुक्त अधिग्रहण की दिशा /zə/ जीवंत अभिव्यक्त /n/ कर्म; *मुक्त अधिग्रहण की दिशा में जीवंत अभिव्यक्त कर्म*.

Italian → **pasto** /pa sto/ - /sto/ towards expressed activity /pa/ acquirer; *towards expressible activity for acquirer*; /pa/ अधिग्रहण करने /sto/ व्यक्त की गतिविधि की दिशा; *अधिग्रहण करने के लिए व्यक्त की गतिविधि की दिशा*.

French → **repas** /R(ə) pa/ - /pa/ acquirer's (the entity who is acquiring) /R(ə)/ involvement; *acquirer's involvement*; /pa/ अधिग्रहणकर्ता की /R(ə)/ संलिप्तता; *अधिग्रहणकर्ता की संलिप्तता*.

mother

Chinese → **mā** /ma/ - /ma/ submission available doer; *doer of submitted availability*; /ma/ प्रस्तुत उपलब्ध कर्ता; *प्रस्तुत उपलब्धता की कर्ता*.

Czech → **matka** /ma tka/ - /tka/ activated consciousness /ma/ submission available doer; *activated consciousness of submission available doer*; /ma/ प्रस्तुत उपलब्ध कर्ता /tka/ प्रवृत्त चेतना; *प्रस्तुत उपलब्ध कर्ता की प्रवृत्त चेतना*.

English → **mother** /mʌ ðə (r)/ - /r/ involvement /ðə/ expressed submission /mʌ/ milk (evolved submitted availability); *involvement in expressed submission of milk*; /mʌ/ दूध (विकसित उपलब्धता) /ðə/ व्यक्त प्रस्तुति /r/ संलिप्तता; *दूध की व्यक्त प्रस्तुत संलिप्तता*.

French → **mère** /mɛ R/ - /R/ involvement /mɛ/ visible availability of milk (submitted availability); *involvement in visible availability of milk*; /mɛ/ दूध (प्रस्तुत उपलब्धता) की दृश्य उपलब्धता /R/ संलिप्तता; *दूध की दृश्य उपलब्धता में संलिप्तता*.

Hindi → **mātā** /ma t̪a/ - /t̪a/ emotion /ma/ submission available doer; *emotion of submission available doer*; /ma/ प्रस्तुत उपलब्ध कर्ता /t̪a/ भाव; प्रस्तुत उपलब्ध कर्ता का भाव.

German → **mutter** /ma t̪ɐr/ - /r/ involvement /t̪ɐ/ activation /ma/ submission available doer; *involvement in activation by submission available doer*; /ma/ प्रस्तुत उपलब्ध कर्ता /t̪ɐ/ प्रवृत्त /r/ संलिप्तता; प्रस्तुत उपलब्ध कर्ता द्वारा प्रवृत्त में संलिप्तता.

Italian / Spanish → **madre** /ma dre/ - /dre/ indicating the active involvement /ma/ submission available doer; *indicating the active involvement by submission available doer*; /ma/ प्रस्तुत उपलब्ध कर्ता /dre/ प्रवृत्त संलिप्तता का संकेत; प्रस्तुत उपलब्ध कर्ता द्वारा प्रवृत्त संलिप्तता का संकेत.

nose

Bulgarian → ? /nos/ - /s/ expression /no/ towards sniffing (acquisition) capability; *expression towards sniffing capability*; /no/ सूंघने (अधिग्रहण) की क्षमता की दिशा /s/ अभिव्यक्ति; सूंघने की क्षमता की दिशा में अभिव्यक्ति.

Croatian → **nôs** /nô: s/ - /s/ expression /nô:/ towards sniffing (acquisition) capability; *expression towards sniffing capability*; /nô:/ सूंघने (अधिग्रहण) की क्षमता की दिशा /s/ अभिव्यक्ति; सूंघने की क्षमता की दिशा में अभिव्यक्ति.

Japanese → ? /ha na/ - /na/ acquirable capable entity /ha/ air (physical entity); *acquirable capable entity for air*; /ha/ हवा (भौतिक इकाई) /na/ प्राप्य सक्षम इकाई; हवा के लिए प्राप्य सक्षम इकाई.

Hindi → **nāka** /na k/ - /kə/ consciousness /na/ acquisition capable entity; *consciousness for acquisition capable entity*; /na/ अधिग्रहण सक्षम इकाई के लिए /kə/ चेतना; अधिग्रहण सक्षम इकाई के लिए चेतना

English → **nohz** /noʊ z/ - /z/ lively expression /noʊ/ towards acceptable acquisition capability; *lively expression towards acceptable acquisition capability*; /noʊ/ स्वीकार्य अधिग्रहण क्षमता की दिशा में /z/ सजीव अभिव्यक्ति; स्वीकार्य अधिग्रहण क्षमता की दिशा में सजीव अभिव्यक्ति.

Italian → **naso** /naso/ - /so/ towards expression /na/ acquisition entity; *towards expression of acquisition entity*; /na/ अधिग्रहण इकाई /so/ अभिव्यक्ति की ओर; अधिग्रहण इकाई की अभिव्यक्ति की ओर.

German → **nase** /na:zɐ/ - /zɐ/ lively expression /na:/ acquisition entity; *lively expression of acquisition entity*; /na:/ अधिग्रहण इकाई /zɐ/ जीवंत अभिव्यक्ति; अधिग्रहण इकाई की जीवंत अभिव्यक्ति.

pen

Check → **pero** /pɛ ro/ - /ro/ involvement towards /pɛ/ writing (visibly available approval); *involvement towards writing*; /pɛ/ लेखन (दिख उपलब्ध अनुमोदन) /ro/ दिशा में संलिप्तता; *लेखन की दिशा में संलिप्तता*

English → **pen** /pe n/ - /n/ acquisition capability /pe/ writing (significative approval); *acquisition capability of writing*; /pe/ लेखन (अभिप्रायपूर्ण अनुमोदन) /n/ अधिग्रहण क्षमता; *लेखन की अधिग्रहण क्षमता*.

French → **stylo** /sti lo/ - /lo/ towards writing (available appearance) /sti/ exposing the expressible activation; *towards writing for exposing the expressible activation*; /sti/ व्यक्त सक्रियण को उजागर /lo/ लेखन (उपलब्ध उपस्थिति) की ओर; *व्यक्त सक्रियण को उजागर के लिए लेखन की ओर*.

Hindi → **kalam** /kə lə m/- /m/ submitted availability /lə/ expanded appearance /kə/ consciousness; *submitted availability of expanded appearance to consciousness*; /kə/ चेतना /lə/ विस्तारित दिखावट /m/ प्रस्तुत उपलब्धता; *चेतना के लिए विस्तारित दिखावट की प्रस्तुत उपलब्धता*.

Italian → **penna** /pe nna/ - /nna/ acquisition capable entity /pe/ writing (significative approval); *acquisition capable entity of writing*; /pe/ लेखन (अभिप्रायपूर्ण अनुमोदन) /nna/ अधिग्रहण सक्षम इकाई; *लेखन की अधिग्रहण सक्षम इकाई*.

German → **füllers** /fʏ lɛ/ - /lɛ/ availability of ink (dispersing entity) /fʏ/ for affirmative writing (free acquiring); *availability of ink for affirmative writing*; /fʏ/ सकारात्मक लेखन (मुक्त प्राप्त) /lɛ/ स्याही (फैलाव इकाई) की उपलब्धता; *सकारात्मक लेखन के लिए स्याही की उपलब्धता*.

power

English → **power** /paʊ ə(r)/ - /rə/ involvement /ʊ/ in force /pa/ by approver (approving entity); *involvement in force by approver*; /pa/ अनुमोदक /ʊ/ बल /rə/ संलिप्तता; *अनुमोदक द्वारा बल में संलिप्तता*.

French → **pouvoir** /pu vwa R/ - /R/ involvement /vwa/ pressure (forceful invisibly expressible entity) /pu/ acceptable approval; *involvement in pressure of acceptable approval*; /pu/ स्वीकार्य अनुमोदन /vwa/ दबाव (सशक्त अदृश्य व्यक्त इकाई) /R/ संलिप्तता; *स्वीकार्य अनुमोदन के दबाव में संलिप्तता*.

Hindi → **śakti** /ʃə kʈi/ - /kʈi/ visibly conscious submission /ʃə/ application of physical force; *visibly conscious submission of application of physical force*; /ʃə/ भौतिक बल अनुप्रयोग /kʈi/ प्रत्यक्षतः सचेत प्रस्तुति; *भौतिक बल अनुप्रयोग की प्रत्यक्षतः सचेत प्रस्तुति*.

sea

English → **sea** /si:/ - /i:/ deep exposure /s/ physical expression; *deep exposure of physical expression*; /s/ भौतिक अभिव्यक्ति /i:/ गहरा प्रदर्शन; *भौतिक अभिव्यक्ति का गहरा प्रदर्शन*.

French → **mer** /mɛʀ/ - /ʀ/ involvement /ɛ/ visible available /m/ quantity (submitted availability); *involvement in visibly available quantity*; /mɛ/ प्रत्यक्षतः उपलब्ध मात्रा /ʀ/ संलिप्तता; *प्रत्यक्षतः उपलब्ध मात्रा में संलिप्तता*.

Hindi → **samuṅdra** /səṁṁḍɾə/ - /ḍɾə/ submitted involvement /ṁṁḍ/ continuous stored quantity /sə/ physical expression; *submitted involvement of continuous stored quantity of physical expression*; /sə/ भौतिक अभिव्यक्ति /ṁṁḍ/ सतत संग्रहीत मात्रा /ḍɾə/ प्रस्तुत संलिप्तता; *भौतिक अभिव्यक्ति की सतत संग्रहीत मात्रा की प्रस्तुत संलिप्तता*.

Italian → **mare** /maʀe/ - /re/ indicative involvement /ma/ storing (submitted available entity); *indicative involvement of storing*; /ma/ भंडारण (प्रस्तुत उपलब्ध इकाई) /re/ सूचक संलिप्तता; *भंडारण की सूचक संलिप्तता*.

sky

French → **ciel** /sjɛl/ - /l/ expanded availability /ɛ/ visibly available /sj/ open (expressible displayed acceptance); *expanded availability of visibly available open*; /sjɛ/ प्रत्यक्षतः उपलब्ध खुले (व्यक्त प्रदर्शित स्वीकृति) की /l/ विस्तारित उपलब्धता; *प्रत्यक्षतः उपलब्ध खुले की विस्तारित उपलब्धता*.

English → **sky** /skaɪ/ - /ɪ/ visibility /ska/ expressible vision (conscious entity); *visibility of expressible vision*; /ska/ व्यक्त दृष्टि (सचेत इकाई) /ɪ/ दृश्यता; *व्यक्त दृष्टि की दृश्यता*.

Hindi → **nabh** /nəbʰ/ - /bʰ/ free acquisition /nə/ emptiness; *free acquisition in emptiness*; /nə/ खालीपन /bʰ/ मुक्त अधिग्रहण; *खालीपन में मुक्त अधिग्रहण*.

Italian → **cielo** /tʃɛlo/ - /lo/ towards expanding /tʃɛ/ visibly available liveliness; *towards expanding the visibly available liveliness*; *perhaps liveliness is for trees*; /tʃɛ/ प्रत्यक्षतः उपलब्ध सजीवता /lo/ विस्तार की दिशा; *प्रत्यक्षतः उपलब्ध सजीवता के विस्तारित दिशा*.

speak

Italian → **parlare** /pəla:vəʀ/ - /r/ involved /və/ faith /la:/ articulation (expanded emission by the entity) /pə/ approval; *involved faith in articulation with approval*; /pə/ अनुमोदन /la:/ उच्चारण (इकाई द्वारा विस्तारित उत्सर्जन) /vəʀ/ शामिल विश्वास; *अनुमोदन के साथ उच्चारण में शामिल विश्वास*.

English → **speak** /spi k/ - /k/ consciousness /spi/ exposing expressible approval; *consciousness in exposing expressible approval*; /spi/ व्यक्त अनुमोदन को उजागर करने /k/ चेतना; *व्यक्त अनुमोदन को उजागर करने में चेतना*.

German → **sagen** /za:gn/ - /gn/ clarity-action /za:/ lively expressible entity; *clarity-action by lively expressible entity*; /za:/जीवंत व्यक्त इकाई /gn/ स्पष्टता-कृत्य; जीवंत व्यक्त इकाई द्वारा स्पष्टता-कृत्य.

French → **parler** /paRle/ - /Rle/ articulation (indicative involved emission) /pa/ approvable entity; *articulation of approvable entity*; /pa/ स्वीकार्य इकाई /Rle/ उच्चारण (सूचक संलिस उत्सर्जन); स्वीकार्य इकाई का उच्चारण.

Hindi → **bolnā** /boləna/ - /na/ act /lə/ articulation (available emission) /bo/ towards belief; *act of articulation towards belief*; /bo/ विश्वास की दिशा /lə/ उच्चारण (उपलब्ध उत्सर्जन) /na/ कार्य; विश्वास की दिशा में उच्चारण का कार्य.

Italian → **parlare** /pəla:vər/ - /r/ involved /və/ faith /la:/ articulation (expanded emission by the entity) /pə/ approval; *involved faith in articulation with approval*; /pə/ अनुमोदन /la:/ उच्चारण (इकाई द्वारा विस्तारित उत्सर्जन) /və/ शामिल विश्वास; अनुमोदन के साथ उच्चारण में शामिल विश्वास.

star

Chinese → ? /siŋ/ - /ŋ/ fullness of liveliness in /si/ shining (exposing expression); *fullness of liveliness in shining*; /si/ चमक (अभिव्यक्ति को उजागर) में /ŋ/ सजीवता की परिपूर्णता; चमक में सजीवता की परिपूर्णता.

English → **star** /sta r/ - /r/ involvement in /sta/ sparkle (expressible activated entity); *involvement in flash*; /sta/ चमक (व्यक्त सक्रिय संस्था) /r/ संलिसता; चमक में संलिसता.

French → **étoile** /etwa/ - /l/ expanded emission /twa/ flicker (activating invisible expressible entity) of /e/ indications; *expanded emission of flicker of indications*; /e/ संकेत /twa/ झिलमिलाहट (सक्रिय अदृश्य अभिव्यंजनीय इकाई) /l/ विस्तारित उत्सर्जन; संकेत के झिलमिलाहट का विस्तारित उत्सर्जन.

Hindi → **sitārā** /sɪtɑ̃ɑ/ - /ɑ̃/ involved entity /tɑ̃/ gesture (offering the appearance) /sɪ/ visible expression; *involved entity in gesture of visible expression*; /sɪ/ प्रत्यक्ष अभिव्यक्ति /tɑ̃/ भाव (दिखावट की पेशकश) /ɑ̃/ शामिल इकाई; प्रत्यक्ष अभिव्यक्ति के भाव (दिखावट की पेशकश) में शामिल इकाई.

Italian → **stella** /ste lla/ - /lla/ emission entity of /ste/ indicating expressible activation; *emission entity of indicating expressible activation*; /ste/ व्यक्त सक्रियण के संकेत /lla/ उत्सर्जन इकाई; व्यक्त सक्रियण के संकेत की उत्सर्जन इकाई.

Spanish → **estrella** /stre la/ - /la/ expanded entity /stre/ of flicker (indicated expressible active involvement); *expanded entity of flicker*; /stre/ झिलमिलाहट (संकेत अभिव्यंजनीय सक्रिय संलिसता) /la/ उत्सर्जन इकाई; झिलमिलाहट की उत्सर्जन इकाई.

truth

English → **truth** /truθ/ - /θ/ establishing /tru/ reliability (inner accepted occupying involvement); *establishing the reliability*; /tru/ विश्वसनीयता (आंतरिक स्वीकृत अधिवासित संलिप्तता) /θ/ स्थापना; *विश्वसनीयता की स्थापना*.

French → **vérité** /ve Ri te/ - /te/ indicating occupation /Ri/ exposed involvement /ve/ specific faith; *indicating occupation in exposed involvement in specific faith*; /ve/ विशिष्ट विश्वास /Ri/ उजागर संलिप्तता /te/ इंगित अधिवास; *विशिष्ट विश्वास में उजागर संलिप्तता में इंगित अधिवास*.

Hindi → **yathārth** /jə t̪ʰɑ t̪ʰ/ - /t̪ʰ/ involved in establishing /t̪ʰ/ meaning (establishing entity) /jə/ observable; *involved in establishing the meaning of the observable*; /jə/ अवलोकनीय /t̪ʰ/ अर्थ (इकाई की स्थापना) /t̪ʰ/ स्थापित करने में संलिप्त; *अवलोकनीय का अर्थ स्थापित करने में संलिप्त*.

Italian → **verità** /ve Ri ta/ - /ta/ occupation /Ri/ exposing involvement /ve/ indicated faith; *occupation of exposing involvement in indicated faith*; *truth is not a reality, it is always relative*; /ve/ इंगित विश्वास /Ri/ संलिप्तता उजागर /ta/ प्रवृत्तता; *इंगित विश्वास में संलिप्तता उजागर की प्रवृत्तता*.

water

English → **water** /wɔ: t̪(r)/ - /rt̪/ involved occupation /wɔ:/ acceptable availability of invisible expression; *involved occupation in acceptable availability of invisible expression*; *water is invisible*; /wɔ:/ अदृश्य अभिव्यक्ति की स्वीकार्य उपलब्धता /rt̪/ संलिप्त अधिवास; *अदृश्य अभिव्यक्ति की स्वीकार्य उपलब्धता में संलिप्त अधिवास*; *पानी अदृश्य है*.

French → **eau** /o/ - /o/ existence of hidden existence; *existence of hidden existent*; /o/ छिपे हुए विद्यमान का अस्तित्व; *छिपे हुए विद्यमान का अस्तित्व*.

Hindi → **jal** /dʒə/ - // available expansion /dʒə/ aliveness; *available expansion of aliveness*; *drinking of water enhances aliveness*; /dʒə/ जीवंतता // उपलब्ध विस्तार; *जीवंतता का उपलब्ध विस्तार*.

Italian → **acqua** /a kk wa/ - /kkwa/ clearly invisible expressible entity in /a/ entity; *clearly invisible expressible entity in entity*; /a/ इकाई /kkwa/ स्पष्ट रूप से अदृश्य व्यक्त इकाई; *इकाई में स्पष्ट रूप से अदृश्य व्यक्त इकाई*.

German → **wassers** /va se/ - /se/ expressible entity /va/ invisible entity; *expressible-ness of an invisible entity*; *water is invisible*; /va se/ अदृश्य व्यक्त सत्ता; *अदृश्य संस्था की व्यक्त सत्ता*

8.6 WORDS OF OTHER LANGUAGES

Arabic (Arab)

الكلب /ka lb/ [dog] - /lb/ expanded protection /ka/ consciousness; *expanded protection with consciousness; dog protects its territory*; /ka/ चेतना /lb/ सुरक्षा में विस्तार; चेतना के साथ सुरक्षा में विस्तार.

جدة /dʒa dda/ [grandmother] - /dda/ exhausted entity /dʒa/ strength; *entity exhausted in strength*; /dʒa/ ताकत /dda/ समाप्त इकाई; ताकत में समाप्त इकाई.

حرب /hu ru wb/ [war] - /wb/ invisible expressed bond /ru/ acceptable involvement /hu/ acceptable death; *invisible expressed bond of acceptable involvement in acceptable death*; /hu/ स्वीकार्य मौत /ru/ संलिप्तता /wb/ अदृश्य व्यक्त बंधन; स्वीकार्य मौत में संलिप्तता का अदृश्य व्यक्त बंधन.

دين /di jn/ [religion] - /jn/ observable action /di/ exposed past; *observable action from exposed past*; /di/ उजागर अतीत /jn/ अवलोकनीय कर्म; संस्कारों से अवलोकनीय कर्म.

زار /za ara/ [visit] - /ra/ acquired concentration /zaa/ displayed (entity of lively expression); *acquired concentration at displayed*; /zaa/ प्रदर्शित (सजीव अभिव्यक्ति की इकाई) /ra/ अधिग्रहीत एकाग्रता; प्रदर्शित में अधिग्रहीत एकाग्रता.

غطاء /da θa ra/ [cover; cap] - /ra/ involvement /θa/ establishing /da / occupation (on head); *involvement in establishing the occupation (on head)*; /da/ अधिवास (सिर पर) /θa/ स्थापित /ra/ संलिप्तता; अधिवास (सिर पर) स्थापित करने में संलिप्तता.

غلاف /yi laaf/ [casing; cover] - /f/ free /laa/ expanded entity /yi/ exposed clear covering; *free expanded entity of exposed clear covering*; /yi/ उजागर स्पष्ट आवरण /f/ मुक्त /laa/ विस्तारित इकाई; उजागर स्पष्ट आवरण की मुक्त विस्तारित इकाई.

ممل /_ malla/ [boring; annoying; dull] - /lla/ expanded emotion /ma/ non approval /→mʊ/ feeling (inflow submitted availability); *expanded emotion of non-approval in feeling*; /→mʊ/ अनुभूति (आमद प्रस्तुत उपलब्धता) /ma/ गैर अनुमोदन /lla/विस्तारित भावना; अनुभूति में गैर अनुमोदन की विस्तारित भावना.

هرب /hu ru wb/ [escape] - /wb/ invisible expressed bond /ru/ acceptable involvement /hu/ acceptable leaving; *invisible expressed bond of acceptable involvement in acceptable leaving* /hu/ स्वीकार्य छोड़ने /ru/ संलिप्तता /wb/ कार्रवाई (अदृश्य व्यक्त बंधन); स्वीकार्य छोड़ने में संलिप्तता का अदृश्य व्यक्त बंधन

قلب /qalb/ [heart] - /lb/ expanded protection /qa/ active conscious entity; *expanded protection by the active conscious entity*; /qa/ सक्रिय सचेत इकाई /lb/ विस्तारित सुरक्षा; सक्रिय सचेत इकाई द्वारा विस्तारित सुरक्षा.

وهكذا /haa ka ða/ [thus] - /ða/ submission /ka/ consciousness /haa/ physical availability; *submission in consciousness by physical availability*; /haa/ भौतिक उपलब्धता /ka/ चेतना /ða/ प्रस्तुत; भौतिक उपलब्धता के द्वारा चेतना में प्रस्तुत.

Chinese (China)

? /leu/ [angry] - /u/ inner-accepted /le/ emotionally expanded entity; *inner-accepted emotionally expanded entity*; /u/ अंतःस्वीकृत /le/ भावनात्मक रूप से विस्तारित इकाई; अंतःस्वीकृत भावनात्मक रूप से विस्तारित इकाई.

丝 /si/ [silk] - /si/ shining (exposing) expression; *shining expression*; /si/ चमक (उजागर) अभिव्यक्ति; चमक अभिव्यक्ति.

他 /tʰa/ [he/she] - /tʰa/ entity of established appearance; *entity of established appearance*; /tʰa/ स्थापित उपस्थिति की इकाई; स्थापित उपस्थिति की इकाई.

叉 /tsʰa/ [fork] - /a/ entity /tsʰ/ active application for food (physical) occupation; *entity of active application for food occupation*; /tsʰ/ भौतिक कब्जे का सक्रिय अनुप्रयोग /a/ इकाई; भौतिक कब्जे का सक्रिय अनुप्रयोग की इकाई.

夫 /fu/ [husband] - /fu/ acceptance with unconditional approval / protection; *acceptance with unconditional approval / protection*; /fu/ शर्तरहित अनुमोदन / संरक्षण के साथ स्वीकृति; शर्तरहित अनुमोदन / संरक्षण के साथ स्वीकृति.

媽 /ma/ [mother] - /ma/ entity of submitted availability; *entity of submitted availability*; /ma/ प्रस्तुत उपलब्धता की इकाई; प्रस्तुत उपलब्धता की इकाई.

忧 /je u/ [worry] - /u/ inner-accepted /je/ visible entity; *inner-accepted visible entity*; *introvert-ness*; /je/ दृश्यमान इकाई /u/ अंतःस्वीकृत; दृश्यमान इकाई अंतःस्वीकृत; अंतर्मुखी सत्ता.

持有 /tsa/ [to hold] - /tsa/ occupying expressible entity; *occupying expressible entity*; /tsa/ कब्जा व्यक्त इकाई; कब्जा व्यक्त इकाई का.

攀 /pha n/ [to climb] - /n/ act /pha/ unprotected acquisition; *act of unprotected acquisition*; /pha/ असुरक्षित अधिग्रहण /n/ कार्य; असुरक्षित अधिग्रहण का कार्य.

星 /si ŋ/ [colour] - /ŋ/ eagerness to clarify /si/ visible expression; *eagerness to clarify visible expression*; /si/ प्रत्यक्ष अभिव्यक्ति /ŋ/ स्पष्ट करने की उत्सुकता; प्रत्यक्ष अभिव्यक्ति को स्पष्ट करने की उत्सुकता.

梳 /sɔ/ [comb] - /sɔ/ acceptable availability of dust (expression); *acceptable availability of dust*; /sɔ/ धूल (अभिव्यक्ति) की स्वीकार्य उपलब्धता; *धूल की स्वीकार्य उपलब्धता*.

爸 /pa/ [father] - /pa/ protecting entity; *protecting entity*; /p/ रक्षक इकाई; *रक्षक इकाई*.

發 /fa/ [flower] - /fa/ unconditionally approving entity; *unconditionally approving entity*; /fa/ बिना शर्त अनुमोदक इकाई; *बिना शर्त अनुमोदक इकाई*.

籍 /sy/ [book] - /sy/ affirmative expression; *affirmative expression*; /sy/ सकारात्मक अभिव्यक्ति; *सकारात्मक अभिव्यक्ति*.

车 /kʰa/ [truck/car] - /kʰa/ entity of providing place for activity (consciousness); *entity of providing place for activity*; /kʰa/ गतिविधि (चेतना) के लिए जगह उपलब्ध कराने की इकाई; *गतिविधि के लिए जगह उपलब्ध कराने की इकाई*.

Croatian (Croatia)

čar /tsâ r/ [king] - /r/ involvement in /tsâ/ possession (entity of occupied expression); *involvement in possession*; /tsâ/ कब्जे (कब्जे वाले अभिव्यक्ति की इकाई) /r/ संलिप्तता; *कब्जे में संलिप्तता*.

dúga /dũ: ga/ [rainbow] - /ga/ beauty (clearness) /dũ:/ continuous accepted occupation; *beauty of continuous accepted occupation*; /dũ:/ निरंतर स्वीकृत अधिवास /ga/ सुंदरता (शुचिता); *निरंतर स्वीकृत अधिवास की सुंदरता*.

kòd /kô d/ [by; at] - /d/ occupied /kô/ towards consciousness; *occupied towards consciousness*; /kô/ चेतना की ओर /d/ प्रवृत्त; *चेतना की ओर प्रवृत्त*.

kôd /kô: d/ [code] - /d/ occupied /kô/ towards consciousness; *occupied towards consciousness*; /kô/ चेतना की दिशा /d/ अधिवासित; *चेतना की दिशा में अधिवासित*.

lôv /lô: v/ [chase] - /v/ memorized /lô:/ towards movement; *memorized towards movement*; /lô:/ गति की दिशा में /v/ याद; *गति की दिशा में याद*.

njôj /jnô: j/ [to her] - /j/ visible existence /lô:/ towards /jn/ female (emptiness of strength); *visible existence towards female*; /jn/ महिला (शक्ति के खालीपन) /lô:/ की ओर /j/ दृश्यमान अस्तित्व; *महिला की ओर दृश्यमान अस्तित्व*.

nôs /nô: s/ [nose] - /s/ expression /nô:/ towards sniffing (acquisition) capability; *expression towards sniffing capability*; /nô:/ सूँघने (अधिग्रहण) की क्षमता की दिशा /s/ अभिव्यक्ति; *सूँघने की क्षमता की दिशा में अभिव्यक्ति*.

pàs /pâ s/ [dog] - /s/ expression /pâ/ approvable entity; *expression of approvable entity*; *dog is a pet*; /pâ/ स्वीकार्य इकाई /s/ अभिव्यक्ति; *स्वीकार्य इकाई की अभिव्यक्ति*; *कुत्ता एक पालतू जानवर है*.

rād /rā: d/ [work] - /d/ activated /rā:/ by involvement; *activated by involvement*; /rā:/ संलिप्तता से /d/ सक्रिय; *संलिप्तता से सक्रिय*.

tèk /tê k/ [only] - /k/ consciousness /tê/ specific occupation; *consciousness in specific occupation*; /tê/ विशिष्ट अधिवास /k/ चेतना; *विशिष्ट अधिवास में चेतना*.

túga /tú: ga/ [sorrow] - /ga/ clearness /tú:/ introvert occupation; *clearness in introvert occupation*; /tú:/ अंतर्मुखी अधिवास /ga/ शुचिता; *अंतर्मुखी अधिवास में शुचिता*.

váza /uă: za/ [vase] - /za/ lively expressible entity /uă:/ hiding material (entity); *lively expressible entity for hiding material*; /uă:/ छिपने की सामग्री (इकाई) /za/ जीवंत अभिव्यंजनीय इकाई; *छिपने की सामग्री के लिए जीवंत अभिव्यंजनीय इकाई*.

žâl /zâ: l/ [beach; enjoyment place] - // expanded availability /zâ:/ grand lively experience; *expanded availability for enjoyment (grand lively experience)*; /zâ:/ भव्य जीवंत अनुभव के लिए // विस्तारित उपलब्धता; *मजे (भव्य जीवंत अनुभव) के लिए विस्तारित उपलब्धता*.

Czech (Bohemia)

auto /au to/ [car; operation is not directly visible] – /to/ directional activation /au/ hidden entity; *directional activation through the hidden entity*; /au/ छिपी इकाई /to/ दिशात्मक सक्रियण; *छिपी संस्था के माध्यम से दिशात्मक सक्रियण*.

bota /bo ta/ [shoe] - /ta/ foot (activated entity) /bo/ towards acquisition; *foot towards acquisition*; /bo/ अधिग्रहण की दिशा /bo/ पैर (सक्रिय संस्था); *अधिग्रहण की दिशा में पैर*.

dúm /du: m/ [house] - /m/ submitted availability /du:/ inner accepted occupation; *submitted availability of inner accepted occupation*; /du:/ अंत: स्वीकृत कब्जे की /m/ प्रस्तुत उपलब्धता; *अंत:स्वीकृत कब्जे की प्रस्तुत उपलब्धता*.

fakulta /fa ku lta/ [faculty] - /ta/ expanded occupation /ku/ inner accepted consciousness /fa/ free acquisition; *expanded occupation of inner accepted consciousness for free acquisition*; /fa/ मुक्त अधिग्रहण /ku/ अंत: स्वीकृत चेतना /ta/ विस्तारित अधिवास; *मुक्त अधिग्रहण के लिए अंत: स्वीकृत चेतना का विस्तारित अधिवास*.

les /lɛs/ [forest] – /s/ expression /lɛ/ visibly available expansion; *expression of visibly available expansion*; /lɛ/ प्रत्यक्षतः उपलब्ध विस्तार /s/ अभिव्यक्ति; *प्रत्यक्षतः उपलब्ध विस्तार की अभिव्यक्ति*.

pero /pɛ ro/ [pen] - /ro/ involvement towards /pɛ/ writing (approval of visibly available); *involvement towards writing*; /pɛ/ लिखने (प्रत्यक्षतः उपलब्ध को अनुमोदन) /ro/ की ओर संलिप्तता; *लिखने की ओर संलिप्तता*.

let /lɛ t/ [flight] - /t/ flow (activation) /lɛ/ space (visibly available expansion); *flow in space*; /lɛ/ अंतरिक्ष (प्रत्यक्षतः उपलब्ध विस्तार) /t/ प्रवाह (सक्रियण); *अंतरिक्ष में प्रवाह*.

ruka /ru ka/ [hand] - /ka/ conscious entity /ru/ accepting involvement; *conscious entity for accepting involvement*; /ru/ संलिप्तता को स्वीकार /ka/ जागरूक इकाई; *संलिप्तता को स्वीकार करने के लिए जागरूक इकाई*.

sila /si: la/ [strength] - /la/ expanded entity of /si:/ exposing physical expression; *expanded entity of exposing physical expression*; /si:/ भौतिक अभिव्यक्ति को उजागर /la/ विस्तारित इकाई; *भौतिक अभिव्यक्ति को उजागर करती विस्तारित इकाई*.

tento /tɛ nto/ [this; visible] - /nto→nɛto/ towards spatial occupation /tɛ/ visibility (visibly available activation); *towards spatial occupation of visibility*; /tɛ/ दृश्यता (प्रत्यक्षतः उपलब्ध सक्रियण) के /nɛto/ स्थानिक अधिवास की दिशा; *दृश्यता के स्थानिक अधिवास की दिशा में*.

váza /va: za/ [base] - /za/ lively expressible entity /va:/ bottom (hidden expressible entity); *lively expressible entity at the bottom*; /va:/ नीचे (छुपी व्यक्त इकाई) /za/ जीवंत व्यक्त इकाई; *नीचे की जीवंत व्यक्त इकाई*.

žena /zɛ na/ [woman] - /na/ emptiness /zɛ/ visibly available experience of strength; *emptiness in visibly available experience of strength*; /zɛ/ ताकत के प्रत्यक्षतः उपलब्ध अनुभव /na/ खालीपन; *ताकत के प्रत्यक्षतः उपलब्ध अनुभव में खालीपन*.

Galician (Iberian Peninsula)

año /aɲo/ [lamb] - /ɲo/ towards less strength /a/ entity; *towards less strength in the entity*; /a/ इकाई /ɲo/ बलहीनता की दिशा; *इकाई में बलहीनता की दिशा*.

chucho /tʃuʃo/ [kiss] - /tʃo/ towards achieving pleasure /tʃu/ deriving liveliness; *towards achieving pleasure by deriving liveliness*; /tʃu/ सजीवता पाने /tʃo/ खुशी प्राप्त करने की दिशा; *सजीवता पाने से खुशी प्राप्त करने की दिशा*.

correr /koreɾ/ [to run] - /r/ involvement /re/ execution (indicated involvement) /ko/ towards consciousness; *involvement in execution towards consciousness*; /ko/ चेतना की दिशा /re/ निष्पादन (इंगित संलिप्तता) /r/ संलिप्तता; *चेतना की दिशा में निष्पादन में संलिप्तता*.

duro /du fo/ [hard] - /fo/ towards involvement /du/ density (inner accepted occupation); *towards involvement of density*; /du/ घनत्व (अंतःस्वीकृत अधिवास) /fo/ संलिप्तता की ओर; *घनत्व की संलिप्तता की ओर*.

pa /pa/ [shovel] - /a/ entity /p/ acquiring the coal (existent); *entity for acquiring coal*; /p/ कोयला (विद्यमान) प्राप्त /a/ इकाई; *कोयला प्राप्त करने के लिए इकाई*.

ganga /gaŋga/ [bargain] - /ŋga/ eagerness for clarification /ga/ clear entity; *eagerness for clarification of clear entity*; /ga/ स्पष्ट इकाई /ŋga/ स्पष्टीकरण के लिए उत्सुकता; *स्पष्ट इकाई की स्पष्टीकरण के लिए उत्सुकता*.

lingua /liŋgwa/ [language] - /ŋgwa/ lively clear gesture (invisible expressible) entity /li/ exposed appearance; *lively clear gesture entity of exposed appearance*; /li/ उजागर उपस्थिति की /ŋgwa/ जीवंत स्पष्ट भाव (अदृश्य व्यक्त) इकाई; *उजागर उपस्थिति की जीवंत स्पष्ट भाव इकाई*.

nenō /nēno/ [child] - /no/ towards acquisition /nē/ specific desired small (emptiness); *towards acquisition of specific desired small*; /nē/ विशिष्ट वांछित छोटे (खालीपन) /no/ अधिग्रहण की दिशा में; *विशिष्ट वांछित अल्प के अधिग्रहण की दिशा में*.

ouro /owfo/ [gold] - /wfo/ towards shine (invisible expressible involvement) in /o/ direction; *towards shine in direction*; /o/ दिशा में /wfo/ चमक (अदृश्य व्यक्त संलिप्तता) की ओर; *दिशा में चमक की ओर*.

papo /pa po/ [jowl] - /po/ towards approval /pa/ beauty (approvable entity); *towards approval of beauty*; /pa/ सौंदर्य (स्वीकार्य संस्था) /po/ अनुमोदन की दिशा; *सौंदर्य के अनुमोदन की दिशा में*.

ter /teʃ/ [to have] - /ʃ/ involvement /te/ indicated occupation; *involvement in indicated occupation*; /te/ इंगित अधिवास /ʃ/ संलिप्तता; *इंगित अधिवास में संलिप्तता*.

tinta /tiŋta/ [ink] - /ŋta/ spatial activating entity /ti/ exposing the writing (activation); *spatial activating entity for exposing the writing*; /ti/ लेखन (सक्रियण) को उजागर /ŋta/ स्थानिक सक्रिय इकाई; *लेखन को उजागर के लिए स्थानिक सक्रिय इकाई*.

German (Germany)

desto /dɛsto/ [more] - /sto/ towards addition (expressed occupation) /dɛ/ visibly available occupation; *towards addition in the visibly available occupation*; /dɛ/ प्रत्यक्षतः उपलब्धत कब्जे /sto/ जोड़ने (व्यक्त किया कब्जे) की ओर; *प्रत्यक्षतः उपलब्धत कब्जे में जोड़ने की ओर*.

die /dɪ/ [the] - /ɪ/ visible /d/ existing; *visible existing*; /dɪ/ प्रत्यक्ष मौजूद; *प्रत्यक्ष मौजूद*.

house /haʊzə/ [house] - /zə/ lively expression /u/ acceptance inside /ha/ premises (physical space); *lively expression of acceptance inside the premises*; /ha/ परिसर (भौतिक स्थान) /u/ अंदर स्वीकृति /zə/ जीवंत अभिव्यक्ति; *परिसर के अंदर स्वीकृति की जीवंत अभिव्यक्ति*.

ja /ja/ [yes] - /a/ entity /j/ displaying acceptance; *entity displaying acceptance*; /j/ स्वीकृति प्रदर्शित /a/ इकाई; *स्वीकृति प्रदर्शित करती इकाई*.

feuer /feʊər/ [fire] - /r/ involvement /ʊə/ acceptance /fe/ flame (indication of unchecked approval); *involvement of acceptance of the flame*; /fe/ लपट (अनियंत्रित अनुमोदन के संकेत) /ʊə/ स्वीकृति /r/ संलिप्तता; *लपट की स्वीकृति में संलिप्तता*.

je /je/ [ever] - /e/ indicating /j/ displayed acceptance; *indicating the displayed acceptance*; /j/ प्रदर्शित स्वीकृति /e/ संकेत; *प्रदर्शित स्वीकृति का संकेत*.

mit /mit/ [with; by means of] - /t/ activation /mɪ/ visible offering; *activation of the visible offering*; /mɪ/ प्रत्यक्ष पेशकश /t/ सक्रियता; *प्रत्यक्ष पेशकश की सक्रियता*.

nun /nun/ [now] - /n/ act /nu/ accepting act; *act of accepting act*; /nu/ कार्य स्वीकार करने /n/ कार्य; *कार्य स्वीकार करने का कार्य*.

wenig /venɪg/ [few] - /gn/ clarification (clarified curiosity) /ni/ exposed emptiness /ve/ having (indication of possession); *clarification of the exposed emptiness of having*; /ve/ होने (कब्जे के संकेत) /ni/ उजागर खालीपन /gn/ स्पष्टीकरण (स्पष्टीकृत जिज्ञासा); *होने के उजागर खालीपन का स्पष्टीकरण*.

wind /vɪnt/ [wind] - /n→ŋt/ spatial flow /vi/ exposing air (hidden expression); *spatial flow of exposing air*; /vi/ उजागर हवा (छिपी अभिव्यक्ति) /ŋt/ स्थानिक प्रवाह; *उजागर हवा का स्थानिक प्रवाह*.

wohl /vo/ [well] - // depth (available expansion) /vo/ towards invisible acceptance; *depth towards invisible acceptance*; /vo/ अदृश्य स्वीकृति की दिशा // गहराई (उपलब्ध विस्तार); *अदृश्य स्वीकृति की दिशा में गहराई*.

zok /tsok/ [moved] - /k/ consciousness /tso/ towards active expression; *consciousness towards active expression*; /tso/ सक्रिय अभिव्यक्ति की दिशा में /k/ चेतना; *सक्रिय अभिव्यक्ति की दिशा में चेतना*.

zugeben /tsugebm/ [admit] - /bm/ bound submissions /ge/ specific clarity /tsu/ truth (accepting occupiable expression); *bound submissions of specific clarity of truth*; /tsu/ सच्चाई (स्वीकृत अधिवास योग्य अभिव्यक्ति) /ge/ विशिष्ट स्पष्टता /bm/ बाध्य प्रस्तुतियाँ; *सच्चाई की विशिष्ट स्पष्टता के लिए बाध्य प्रस्तुतियाँ*.

Hebrew (Israel)

/tsa v/ [turtle] - /v/ hidden acceptance /tsa/ activated expressible entity; *hidden acceptance of activated expressible entity*; *hidden-ness*; /tsa/ सक्रिय व्यक्त इकाई /v/ छिपी स्वीकृति; *सक्रिय व्यक्त इकाई की छिपी स्वीकृति*.

/ba r/ [wild] - /r/ involvement in /ba/ non-intelligence; *involvement in non-intelligence*; /ba/ गैर-बुद्धि /r/ संलिप्तता; *गैर-बुद्धि में संलिप्तता*.

/dar/ [dwell] - **/r/** involvement **/da/** occupied entity; *involvement in occupied entity*;
/da/ अधिवासित इकाई **/r/** संलिप्तता; *अधिवासित इकाई में संलिप्तता*.

/ga/ [wave] - **/l/** expansible emission **/ga/** clear entity; *expansible emission of clear entity*;
/ga/ स्पष्ट इकाई **/l/** प्रसार्य उत्सर्जन; *स्पष्ट इकाई का प्रसार्य उत्सर्जन*.

/ga m/ [also] - **/m/** submitted availability **/ga/** clarity; *submitted availability of a clarity*;
/ga/ स्पष्टता **/m/** प्रस्तुत उपलब्धता; *एक स्पष्टता की प्रस्तुत उपलब्धता*.

/ga n/ [garden] - **/n/** acquisition capability **/ga/** beauty (flowers)(clear entity);
acquisition capability for beauty (flowers); **/ga/** सौंदर्य (फूल) (स्पष्ट इकाई) **/n/** अधिग्रहण
की क्षमता; *सौंदर्य (फूल) के लिए अधिग्रहण की क्षमता*.

/har/ [mountain] - **/r/** involvement **/ha/** big (physical) entity; *involvement in big entity*;
/ha/ बड़ी (भौतिक) इकाई **/r/** संलिप्तता; *बड़ी इकाई में संलिप्तता, भौतिक = स्थूल*.

/ja m/ [sea]- **/m/** submitted availability of **/ja/** water (affirmation); *submitted availability of water*;
water is denoted as affirmation; **/ja/** पानी (अभिपुष्टि) **/m/** प्रस्तुत
उपलब्धता; *पानी की प्रस्तुत उपलब्धता; पानी अभिपुष्टि के रूप में चिह्नित है*.

/ka r/ [cold] - **/r/** non-emission **/ka/** consciousness; *cold (non-emission) in consciousness*;
/r/ is opposite to /l/ (expansible emission of heat); **/ka/** चेतना **/r/** गैर
उत्सर्जन; *चेतना में गैर उत्सर्जन*.

/pa r/ [bull] - **/r/** involvement **/pa/** confidence (approvable entity); *involvement in confidence*;
/pa/ विश्वास (स्वीकार्य इकाई) **/r/** संलिप्तता; *विश्वास में संलिप्तता*.

/ra m/ [high] - **/m/** submitting availability **/ra/** intellectual entity; *submitting availability of intellectual entity*;
/ra/ बौद्धिक इकाई **/m/** प्रस्तुत उपलब्धता; *बौद्धिक इकाई की प्रस्तुत उपलब्धता*.

/sar/ [minister] - **/r/** involvement **/sa/** speech (expressible entity); *involvement in speech*;
/sa/ भाषण (कथनीय इकाई) **/r/** संलिप्तता; *भाषण में संलिप्तता*.

/ja r/ [sings sang] - **/r/** involvement in **/ja/** physical experience-able entity;
involvement in physical experience-able entity; **/ja/** भौतिक अनुभव करने योग्य इकाई **/r/**
संलिप्तता; *भौतिक अनुभव करने योग्य इकाई में संलिप्तता*.

/tsaf/ [float] - **/f/** unprotected approval **/tsa/** actively expressed entity; *unprotected approval of the actively expressed entity*;
/tsa/ सक्रिय रूप से व्यक्त इकाई **/f/** असुरक्षित
अनुमोदन; *सक्रिय रूप से व्यक्त इकाई का असुरक्षित अनुमोदन*.

/ta r/ [tour] - **/r/** involvement **/ta/** activeness; *involvement in activeness*; **/ta/** सक्रियण
/r/ संलिप्तता; *सक्रियता में संलिप्तता*.

Hindi (India)

आइना /ɑɪnɑ/ [mirror] - /ɑ/ image (entity) /ɪn/ inside /ɑ/ mirror (entity); *image inside the mirror*; /ɑ/ दर्पण (संस्था) /ɪn/ अंदर /ɑ/ छवि (इकाई); *दर्पण के अंदर छवि*.

इन्द्र /ɪndrə/ [executing power] - /ndrə/ active submitted involvement /ɪ/ visibility; *active submitted involvement in visibility*; /ɪ/ दृश्यता /ndrə/ सक्रिय प्रस्तुत संलिप्तता; *दृश्यता में सक्रिय प्रस्तुत संलिप्तता*.

उगना /ʊgəna/ [rise] - /na/ activity /gə/ clarity /ʊ/ inside; *activity of clarity from inside*; /ʊ/ अंदर /gə/ स्पष्ट अस्तित्व /na/ गतिविधि; *अंदर से स्पष्ट अस्तित्व की गतिविधि*.

उसको /ʊsko/ [him; her] - /sko/ expressible consciousness towards /ʊ/ indirect; *expressible consciousness towards indirect*; /ʊ/ अप्रत्यक्ष /sko/ दिशा में व्यक्त चेतना; *अप्रत्यक्ष दिशा में व्यक्त चेतना*.

ओर /oɪ/ [towards] - /ɪ/ involvement /o/ towards existent; *involvement towards existent*; /o/ वजूद की दिशा /ɪ/ संलिप्तता; *वजूद की दिशा में संलिप्तता*.

कच्चा /kəʃːɑ/ [immature] - /ɑ/ entity /ʃː/ continuously deriving strength /kə/ consciousness; *entity continuously deriving strength in consciousness*; /kə/ चेतना में /ʃː/ लगातार शक्ति पाने वाली /ɑ/ इकाई; *चेतना में लगातार शक्ति पाने वाली इकाई*.

कथा /kəʃːɑ/ [myth; storie] - /ʃːɑ/ submission of established entity /kə/ explanation; *submission of established entity for an explanation*; *explaining the truth with other means*; /kə/ विवरण /ʃːɑ/ स्थापित संस्था की प्रस्तुति; *विवरण के लिए स्थापित संस्था की प्रस्तुति*.

क्रदर /kəʃːɑ/ [appreciation] - /ɪ/ involvement /ʃː/ submissiveness /kə/ consciousness; *involvement of submissiveness in consciousness*; /kə/ चेतना /ʃː/ विनम्रता /ɪ/ संलिप्तता; *चेतना में विनम्रता की संलिप्तता*.

कम /kəmə/ [less] - /mə/ un-acquired /kə/ explanation; *un-acquired in explanation*; /kə/ स्पष्टीकरण /mə/ अननुमोदित; *स्पष्टीकरण में अननुमोदित*.

करना /kəʃːna/ [do] - /na/ action /ʃː/ involvement /kə/ consciousness; *action of involvement in consciousness*; /kə/ चेतना /ʃː/ संलिप्तता /na/ क्रिया; *चेतना में संलिप्तता की क्रिया*.

कल /kəl/ [yesterday; tomorrow] - /l/ expanded availability /kə/ consciousness; *expanded availability of consciousness*; *both in future and past*; /kə/ चेतना /l/ विस्तारित उपलब्धता; *चेतना की विस्तारित उपलब्धता*.

कला /kəla/ [art] - /la/ expansible emotion /kə/ consciousness; *expansible emotion of consciousness*; /kə/ चेतना की /la/ प्रसार्य भावना; *चेतना की प्रसार्य भावना*.

कली /kʌ li/ [bud] - /li/ exposing available appearance /kʌ/ evolving consciousness; *exposing available appearance of evolving consciousness*; /kʌ/ उभरती चेतना /li/ उपलब्ध विस्तार प्रतीति; *उभरती चेतना की उपलब्ध विस्तार प्रतीति*.

कवि /kə vi/ [poet] - /vi/ imagination (visibility of invisible existence) /kə/ consciousness; *imagination in consciousness*; /kə/ चेतना /vi/ कल्पना (अदृश्य अस्तित्व की दृश्यता); *चेतना में कल्पना*.

कहना /kə hə na/ [say; speak out] - /na/ action /hə/ outflow /kə/ consciousness; *action of outflow by consciousness*; /kə/ चेतना /hə/ बहिर्वाह /na/ क्रिया; *चेतना द्वारा बहिर्वाह की क्रिया*.

कहर /kə hə / [destruction] - // involvement /hə/ death /kə/ consciousness; *involvement of death in consciousness*; /kə/ चेतना /hə/ मौत // संलिसता; *चेतना में मौत की संलिसता*.

कागज़ /ka gəz/ [document] - /z/ lively expression /gə/ clarity /ka/ consciousness; *lively expression of clarity for consciousness*; /ka/ चेतना /ka/ स्पष्टता /z/ सजीव अभिव्यक्ति; *चेतना के लिए स्पष्टता की सजीव अभिव्यक्ति*.

काज /ka dʒ/ [action] - /dʒ/ liveliness /ka/ conscious entity; *liveliness in conscious entity*; /ka/ सचेत इकाई में /dʒ/ सजीवता; *सचेत इकाई में सजीवता*.

कान /ka:n/ [ear] - /n/ acquisition capability /ka:/ by the conscious entity; *acquisition capability by the conscious entity*; /ka:/ सचेत इकाई द्वारा /n/ सुनने (अधिग्रहण) की क्षमता; *सचेत इकाई द्वारा सुनने की क्षमता*.

काल /ka/ [time; period] - // expanding availability /ka/ conscious entity; *expanding availability in conscious entity*; *quantity of consciousness*; /ka/ सचेत इकाई // उपलब्धता का विस्तार; *सचेत इकाई में उपलब्धता का विस्तार*.

किरण /ki ʃəŋ/ [ray] - /ŋ/ space availability /ʃə/ acquired concentration /ki/ visible consciousness; *space availability for acquired concentration in visible consciousness*; /ki/ प्रत्यक्ष चेतना /ʃə/ अधिग्रहीत एकाग्रता /ŋ/ अंतरिक्ष की उपलब्धता; *प्रत्यक्ष चेतना में अधिग्रहीत एकाग्रता के लिए अंतरिक्ष की उपलब्धता*.

किस /ki s/ [what; a question mark for object or event] - /s/ expression /ki/ visible question mark; *expression of visible question mark*; /ki/ दृश्यमान प्रश्न चिह्न /s/ अभिव्यक्ति; *दृश्यमान प्रश्न चिह्न की अभिव्यक्ति*.

कूट /ku: t/ [code] - /t/ occupying /ku:/ deep hidden acceptance of analysis; *occupying in deep hidden acceptance of analysis*; /ku:/ विश्लेषण के गहरे छिपे हुए स्वीकृति /t/ अधिवास; *विश्लेषण की गहरी छिपी हुई स्वीकृति में अधिवास*.

कृत्य /kʁəʃtjə/ [act] - /tjə/ submitted visible existence /kʁə/ centralized consciousness; *submitted visible existence by centralized consciousness*; /kʁə/ केंद्रीकृत चेतना /tjə/ प्रस्तुत दृश्यमान अस्तित्व; *केंद्रीकृत चेतना द्वारा प्रस्तुत दृश्यमान अस्तित्व*.

कोई /ko i/ [someone] - /i/ exposing /o/ towards /k/ unknown (analyzing); *exposing towards unknown*; /k/ अज्ञात (विश्लेषण की ओर) /o/ की ओर /i/ उजागर; *अज्ञात (विश्लेषण की ओर) की ओर उजागर*.

कौन /ko n/ [who] - /n/ act /ko/ acceptability of analysis; *act for acceptability of analysis*; /ko/ विश्लेषण की स्वीकार्यता /n/ कार्य; *विश्लेषण की स्वीकार्यता के लिए कार्य*.

क्या /kja/ [what] - /kja/ question mark visible entity; *question mark visible entity*; /kja/ प्रश्न चिह्न प्रत्यक्ष इकाई; *प्रश्न चिह्न प्रत्यक्ष इकाई*.

खर /kʰə ʃ/ [jackass] - /ʃ/ involvement /kʰə/ inhumanity (closed consciousness); *involvement in inhumanity*; /kʰə/ अमानुषिकता (बंद चेतना) /ʃ/ संलिप्तता; *अमानुषिकता में संलिप्तता*.

खराब /kʰə ʃa b/ [useless; defective] - /b/ bound-existence /ʃa/ by the involved entity /kʰə/ closed consciousness; *bound-existence by the involved entity of closed consciousness*; /kʰə/ बंद चेतना /ʃa/ शामिल इकाई द्वारा /b/ बाध्य-अस्तित्व; *बंद चेतना की शामिल इकाई द्वारा बाध्य अस्तित्व*.

खाक /kʰa k/ [ash] - /k/ clarifying /kʰa/ entity of closed consciousness; *clarifying the entity of closed consciousness*; /kʰa/ बंद हुई चेतना की इकाई /k/ स्पष्ट; *बंद हुई चेतना की इकाई का स्पष्ट*.

खोल /kʰo ʃ/ sheath [sheath] - /ʃ/ expanded availability /o/ towards /kʰ/ covering (closed clarifying); *expanded availability towards covering*; /kʰ/ छादन (घिरा स्पष्ट) /o/ की ओर /ʃ/ विस्तारित उपलब्धता; *छादन की ओर विस्तारित उपलब्धता*.

गधा /gə dʰa/ [stupid; donkey] - /dʰa/ prejudice entity /gə/ clarity; *prejudice entity in clarity*; /gə/ स्पष्टता /dʰa/ पूर्वाग्रह इकाई; *स्पष्टता में पूर्वाग्रह इकाई*; *मूर्ख*.

गम /gə m/ [sorrow] - /m/ non approval /gə/ clarity; *non approval in clarity*; /gə/ स्पष्टता /m/ गैर अनुमोदन; *स्पष्टता में गैर अनुमोदन*.

गणेश /gə ɳe ʃ/ [a lord in Indian mythology, who is responsible for providing emotional support while starting a work] - /ʃ/ application of physical strength /ɳe/ specific execution capability /gə/ decision (clarity); *application of physical strength in specific execution capability towards decision*; /gə/ निर्णय (स्पष्टता) /ɳe/ विशिष्ट निष्पादन क्षमता /ʃ/ शारीरिक शक्ति के अनुप्रयोग; *निर्णय की ओर विशिष्ट निष्पादन क्षमता में शारीरिक शक्ति के अनुप्रयोग*.

गान /ga n/ [anthem] - /n/ act /ga/ detailing the entity; *act for detailing the entity*; /ga/ विस्तृत वर्णन /n/ कार्य; *विस्तृत वर्णन के लिए कार्य*.

गिरना /giʃəna/ [fall] - /na/ activeness /ʃə/ attraction /gi/ visible clarity; *activeness of attraction in visible clarity*; /gi/ दृश्यमान स्पष्टता /ʃə/ आकर्षण /na/ कार्य; *दृश्यमान स्पष्टता में आकर्षण की सक्रियता*.

गुप्त /gu m/ [lost] - /m/ submitted availability /gu/ hidden clarity; *submitted availability in hidden clarity*; /gu/ छिपी स्पष्टता /m/ प्रस्तुत उपलब्धता; *छिपी स्पष्टता में प्रस्तुत उपलब्धता*.

गीत /git/ [song] - /t/ submission /gi/ exposed detail; *submission of exposed detail*; /gi/ उजागर विवरण /t/ प्रस्तुति; *उजागर विवरण की प्रस्तुति*.

गुप्त /gu pt/ [secret] - /pt/ approvable submission /gu/ hidden clarity; *approvable submission of hidden clarity*; /gu/ छिपी स्पष्टता /pt/ स्वीकार्य प्रस्तुति; *छिपी स्पष्टता की स्वीकार्य प्रस्तुति*.

गुर /gu l/ [tricks] - /l/ involvement /gu/ hidden idea (clarity); *involvement in hidden idea*; /gu/ छिपे हुए विचार (स्पष्टता) /l/ संलिप्तता; *छिपे हुए विचार में संलिप्तता*.

गुरु /gu lu/ [teacher] - /lu/ inner accepting involvement /gu/ hidden knowledge (clarity); *inner accepting involvement in hidden knowledge*; /gu/ छिपे ज्ञान (स्पष्टता) /lu/ अन्तः स्वीकृति में संलिप्तता; *छिपे ज्ञान की अन्तः स्वीकृति में संलिप्तता*.

चयन /tʃəyən/ [selection] - /n/ act /yə/ affirmation /tʃ/ deriving the existent; *act of affirmation in deriving the existent*; /tʃ/ विद्यमान पाने /yə/ अभिपुष्टि का /n/ कार्य; *विद्यमान पाने में अभिपुष्टि का कार्य*.

चर /tʃə l/ [alive] - /l/ involvement /tʃə/ deriving energy; *involvement in deriving energy*; /tʃə/ ऊर्जा व्युत्पन्न /l/ संलिप्तता; *ऊर्जा व्युत्पन्न में संलिप्तता*.

चलना /tʃələ na/ [movable] - /na/ activeness /lə/ motion /tʃə/ derived; *activeness in derived motion*; /tʃə/ व्युत्पन्न /lə/ गति /na/ activeness; *व्युत्पन्न गति में सक्रियता*.

चिराग /tʃi ra/ [lamp] - /g/ clarity /ra/ by the involved entity /tʃi/ light (visible derived energy); *clarity by the involved entity of light*; /tʃi/ प्रकाश (दृश्य व्युत्पन्न ऊर्जा) /ra/ शामिल इकाई द्वारा /g/ स्पष्टता; *प्रकाश में शामिल इकाई द्वारा स्पष्टता*.

चीख /tʃi: kʰ/ [scream] - /kʰ/ illogical consciousness /tʃi:/ sharp exposing derived liveliness; *illogical consciousness in sharp exposing derived liveliness*; /tʃi:/ तेज उजागर व्युत्पन्न जीवंतता /kʰ/ विसंगत चेतना; *तेज उजागर व्युत्पन्न जीवंतता में विसंगत चेतना*.

चुप /tʃu p/ [silent] - /p/ approval /tʃu/ hidden liveliness; *approval of hidden liveliness*; /tʃu/ छिपी सजीवता /p/ अनुमोदन; *छिपी सजीवता का अनुमोदन*.

चेतन /tʃeɪtən/ [consciousness] - /n/ act /tʃə/ offering /tʃe/ the indicated liveliness; *act for offering the indicated liveliness*; /tʃe/ इंगित जीवन्तता /tʃə/ प्रस्तुति /n/ कार्य; *इंगित जीवन्तता की प्रस्तुति के लिए कार्य*.

छत /tʃʰəɪ/ [roof] - /tʃ/ offering /tʃʰə/ obstruction in deriving sunlight (energy); *offering for obstruction in deriving sunlight*; /tʃʰə/ धूप (ऊर्जा) पाने में रुकावट /tʃ/ पेशकश; *धूप (ऊर्जा) पाने में रुकावट के लिए की पेशकश*.

चेप /tʃep/ [pasted] - /p/ approval /tʃe/ indication of deriving strength; *approval of indication of deriving strength*; /tʃe/ शक्ति पाने के संकेत /p/ अनुमोदन; *शक्ति पाने के संकेत का अनुमोदन*.

छल /tʃʰl/ [cheat] - /l/ expanded availability /tʃʰ/ defalcation (obstruction) in derived liveliness; *expanded availability of defalcation in derived liveliness*; /tʃʰ/ व्युत्पन्न जीवन्तता में खयानत (रुकावट) /l/ विस्तारित उपलब्धता; *व्युत्पन्न जीवन्तता में खयानत की विस्तारित उपलब्धता*.

छाल /tʃʰɑl/ [bark] - /l/ expanded availability /tʃʰɑ/ cover (obstruction entity) in the derived energy; *expanded availability of cover in the derived energy*; /tʃʰɑ/ प्राप्त ऊर्जा में आच्छादन (रुकावट इकाई) /l/ विस्तारित उपलब्धता; *प्राप्त ऊर्जा में आच्छादन की विस्तारित उपलब्धता*.

छिपना /tʃʰɪpənɑ/ [hide] - /nɑ/ action /pə/ approving /tʃʰɪ/ visible obstruction; *action of approving the visible obstruction*; /tʃʰɪ/ दृश्य बाधा /pə/ अनुमोदन /nɑ/ करने का कार्य; *दृश्य बाधा को अनुमोदन करने का कार्य*.

जंग /dʒəŋg/ [war] - /ŋg/ lively clarity /dʒə/ strength; *lively clarity of strength*; /dʒə/ शक्ति /ŋg/ जीवन्त स्पष्टता; *शक्ति की जीवन्त स्पष्टता*.

जग /dʒəg/ [world] - /g/ clarity /dʒə/ aliveness; *clarity of aliveness*; /dʒə/ जीवन्तता /g/ स्पष्टता; *जीवन्तता की स्पष्टता*.

जगह /dʒəgəh/ [area; place; space] - /h/ physical place available /gə/ clarity /dʒə/ aliveness; *physical place available for clarity of aliveness*; /dʒə/ जीवन्तता /gə/ स्पष्टता /h/ उपलब्ध भौतिक स्थान; *जीवन्तता की स्पष्टता के लिए उपलब्ध भौतिक स्थान*.

जड़ /dʒəɾ/ [root, idiot, foundation] - /ɾ/ actively occupying /dʒə/ aliveness / non-conscious / support; *actively occupying the aliveness / non-conscious / support*; /dʒə/ शक्ति /ɾ/ सक्रिय प्रवृत्तता / बेवकूफी / आधार; *शक्ति में सक्रिय प्रवृत्तता / बेवकूफी / आधार*.

जन्म /dʒənm/ [birth] - /nm/ actively submitted appearance /dʒə/ aliveness; *actively submitted appearance of aliveness*; /dʒə/ जीवन्तता की सक्रिय रूप /nm/ प्रस्तुति का प्रकटन; *जीवन्तता की सक्रिय रूप की प्रस्तुति का प्रकटन*.

जप /dʒə p/ [chanting] - /p/ approving /dʒə/ strength; *approving strength; chant enhances psychological strength; /dʒə/ शक्ति /p/ अनुमोदन; शक्ति का अनुमोदन; जप मनोवैज्ञानिक शक्ति को बढ़ाता है।*

जल /dʒə l/ [water] - // available expansion /dʒə/ aliveness; *available expansion of aliveness; water enhances aliveness; /dʒə/ जीवंतता // उपलब्ध विस्तार; जीवंतता का उपलब्ध विस्तार।*

जल /dʒə l/ [fire] - // available expansion /dʒə/ energy; *available expansion of energy; fire is an energy; /dʒə/ ऊर्जा // उपलब्ध विस्तार; ऊर्जा का उपलब्ध विस्तार।*

जलना /dʒə lə na/ [fire] - /na/ action // expansion /dʒə/ energy; *action of expansion of energy; /dʒə/ ऊर्जा // विस्तार /na/ की क्रिया; ऊर्जा के विस्तार के की क्रिया।*

जहर /zə hə l/ [poison] - // involvement /hə/ removal /zə/ lively expression; *involvement in removal of lively expression; /zə/ जीवंत अभिव्यक्ति /hə/ हटाने // संलिप्तता; जीवंत अभिव्यक्ति को हटाने में संलिप्तता।*

जागना /dʒə gə na/ [awakening] - /na/ action /gə/ clarity /dʒə/ energetic entity; *action of clarity of energetic entity; /dʒə/ ऊर्जवान इकाई /gə/ स्पष्टता /na/ कार्रवाई; ऊर्जवान इकाई की स्पष्टता की कार्रवाई।*

जाल /dʒə l/ [net] - // diluted expansion /dʒə/ strong entity; *diluted expansion of strong entity; /dʒə/ मजबूत इकाई // पतला विस्तार; मजबूत इकाई का पतला विस्तार।*

जीवन /ʒiʋən/ [life] - /n/ action /ʋə/ hidden existence /ʒi/ exposed lively experience; *action in hidden existence of exposed lively experience; /ʒi/ उजागर जीवंत अनुभव /ʋə/ छिपे हुए अस्तित्व /n/ क्रिया; उजागर जीवंत अनुभव के छिपे हुए अस्तित्व में क्रिया।*

झाग /dʒʰag/ [foam] - /g/ clarity /dʒʰə/ uncontrolled strength in the entity; *clarity of uncontrolled strength in the entity; bubbles have uncontrolled strength; /dʒʰə/ इकाई में अनियंत्रित बल /g/ स्पष्टता; इकाई में अनियंत्रित बल की स्पष्टता;*

झाड़ /dʒʰa r/ [bush] - /r/ active occupation /dʒʰə/ unsystematic alive entity; *active occupation of unsystematic alive entity; /dʒʰə/ बेहंगा जीवित इकाई /r/ सक्रिय रूप से प्रवृत्त; बेहंगा जीवित इकाई का सक्रिय रूप से प्रवृत्त होना।*

ठेव /təʋ/ [habit] - /ʋ/ habit (hidden existence inside) /tə/ specific activation; *habit of specific activation; /tə/ विशिष्ट सक्रियण /ʋ/ आदत (छुपा अंदर अस्तित्व); विशिष्ट सक्रियण की आदत।*

ठप /tʰə p/ [stop] - /p/ approval /tʰə/ activation of barred fluency; *approval in the activation of barred fluency; /tʰə/ वर्जित प्रवाह के सक्रियण /p/ अनुमोदन; वर्जित प्रवाह के सक्रियण में अनुमोदन।*

डगर /dɛgə ʃ/ [track] - /ʃ/ involvement /gə/ organized /dɛ/ available from the past; *involvement in organized available from the past; way is established in the past*; /dɛ/ अतीत से उपलब्ध /gə/ व्यवस्थित /ʃ/ संलिप्तता; *अतीत से उपलब्ध व्यवस्थित संलिप्तता*.

तन /tən/ [body] - /n/ acquisition capability /tə/ submitted appearance; *acquisition capability to submitted appearance*; /tə/ प्रस्तुत उपस्थिति /n/ अधिग्रहण की क्षमता; *प्रस्तुत उपस्थिति के लिए अधिग्रहण की क्षमता*.

तक /tək/ [limitation] - /k/ alertness /tə/ towards submission; *alertness towards submission*; /tə/ प्रस्तुत करने की ओर /k/ सतर्कता; *प्रस्तुत करने की ओर सतर्कता*

तना /təna/ [stem] - /na/ doer of acquisition capability /tə/ submitted appearance; *doer of acquisition capability for submitted appearance*; /tə/ प्रस्तुत उपस्थिति /na/ अधिग्रहण की क्षमताका कर्ता; *प्रस्तुत उपस्थिति के लिए अधिग्रहण की क्षमता का कर्ता*.

ताज़ा /təzə/ [fresh] - /zə/ lively expressible entity /tə/ submitted available entity; *lively expressible entity in the submitted available entity*; /tə/ प्रस्तुत उपलब्ध इकाई /zə/ जीवंत व्यक्त इकाई; *प्रस्तुत उपलब्ध इकाई में जीवंत व्यक्त इकाई*.

तार /tɑː/ [continuity] - // involvement /tɑː/ continuity of submission; *involvement in continuity of submission*; /tɑː/ प्रस्तुत करने की निरंतरता // संलिप्तता; *प्रस्तुत करने की निरंतरता में संलिप्तता*.

तीर /tɪː/ [arrow] - // involvement /tɪː/ outflow offering of intensity; *involvement in outflow offering of intensity*; /tɪː/ तीव्रता की बहिर्वाह प्रस्तुति // संलिप्तता; *तीव्रता की बहिर्वाह प्रस्तुति में संलिप्तता*.

तैश /tæʃ/ [charged] - /ʃ/ application of psychological strength /tæ/ visibility of 'towards offering'; *application of psychological strength in the visibility of 'towards offering'*; /tæ/ 'प्रस्तुति की ओर' से दृश्यता /ʃ/ मानसिक शक्ति का अनुप्रयोग; *'प्रस्तुति की ओर' से दृश्यता में मानसिक शक्ति का अनुप्रयोग*.

तौब /təʊ/ [repentance] - /ə/ bond /tə/ acceptability of submitting; *bond in acceptability of submitting*; /tə/ प्रस्तुत करने की स्वीकार्यता /ə/ बंधन; *प्रस्तुत करने की स्वीकार्यता में बंधन*.

थर /tʰə/ [layer] - // involvement /tʰə/ towards offering the established; *involvement towards offering the established*; /tʰə/ प्रस्तुत स्थापित दिशा // संलिप्तता; *प्रस्तुत स्थापित दिशा में संलिप्तता*.

थाप /tʰap/ [beat] - /p/ approval /tʰə/ towards submitting the established time (entity); *approval towards submitting the established time (entity)*; /tʰə/ स्थापित समय (इकाई) की पेशकश की ओर /p/ अनुमोदन; *स्थापित समय (इकाई) प्रस्तुत करने की ओर अनुमोदन*.

दक्ष /dʌks/ [efficient] - /ks/ conscious pervasion /d/ submission; *conscious pervasion in submission*; /d/ प्रस्तुति /ks/ सचेत व्याप्ति; *प्रस्तुति में सचेत व्याप्ति*.

दल /dʌl/ [group] - /l/ expanded availability in /dʌ/ submissions; *expanded availability in submissions*; /dʌ/ प्रस्तुतियाँ /l/ विस्तारित उपलब्धता; *प्रस्तुतियाँ में विस्तारित उपलब्धता*.

दान /dʌn/ [donation] - /n/ act /dʌ/ quantitative submission; *act of quantitative submission*; /dʌ/ मात्रात्मक प्रस्तुत करने /n/ कार्य; *मात्रात्मक प्रस्तुत करने का कार्य*.

दाब /dʌb/ [pressure] /b/ bond /dʌ/ entity of submission; *bond by entity of submission*; /dʌ/ प्रस्तुत करने की इकाई /b/ बंधन; *प्रस्तुत करने की इकाई द्वारा बंधन*.

दास /dʌs/ [slave] - /s/ expression /dʌ/ entity of surrender; *expression by the entity of surrender*; /dʌ/ आत्मसमर्पित इकाई /s/ अभिव्यक्ति; *आत्मसमर्पित इकाई द्वारा अभिव्यक्ति*.

दाह /dʌh/ [fire] - /h/ end /dʌ/ submitted entity; *end of submitted entity*; /dʌ/ प्रस्तुत इकाई /h/ अंत; *प्रस्तुत इकाई का अंत*.

दिया /dʌjʌ/ [lamp] - /jʌ/ visible entity /dʌ/ visible submission; *visible entity in visible submission*; /dʌ/ दृश्यमान प्रस्तुतिकरण /jʌ/ दृष्टिगोचर इकाई; *दृश्यमान प्रस्तुतिकरण में दृष्टिगोचर इकाई*.

दिवस /dʌvʌs/ [day time] - /s/ expression /vʌ/ hidden existence /dʌ/ light (visible submission); *expression of hidden existence in light*; /dʌ/ प्रकाश (दृश्य प्रस्तुत) /vʌ/ छिपे अस्तित्व /s/ अभिव्यक्ति; *प्रकाश में छिपे अस्तित्व की अभिव्यक्ति*.

दूध /dʌdʰ/ [milk] - /dʰ/ colloidal particle (submitted solid) /dʌ/ merged (hidden) submission; *colloidal particle in merged submission*; /dʌ/ विलीन (छुपा) कर प्रस्तुत करने /dʰ/ श्लेष; *विलीन कर प्रस्तुत करने में श्लेष*.

दूर /dʌr/ [distantly] - /r/ involvement /dʌ/ merged (hidden) accepted submission; *involvement in merged accepted submission*; *hidden because of distance*; /dʌ/ विलीन (छुपा) कर स्वीकृत प्रस्तुत करने /r/ अन्तर्भावन; *विलीन (छुपा) कर स्वीकृत प्रस्तुत करने में अन्तर्भावन*.

देना /dʌna/ [give] - /na/ action /dʌ/ indicated submission; *action of indicated submission*; /dʌ/ इंगित प्रस्तुति /na/ क्रिया; *इंगित प्रस्तुति की क्रिया*.

देह /dʌh/ [body] - /h/ physical existence /dʌ/ indicated submission; *physical existence of indicated submission*; /dʌ/ इंगित प्रस्तुति /h/ भौतिक अस्तित्व; *इंगित प्रस्तुति का भौतिक अस्तित्व*.

न /nʌ/ [negation] - /nʌ/ emptiness; *emptiness*; /nʌ/ खालीपन; *खालीपन*.

नज़र /nəzəʃ/ [eyesight] - /ʃ/ involvement /zə/ lively expression /nə/ capability of view (acquiring); *involvement in lively expression of capability of view*; /nə/ देखने (अधिग्रहण) की क्षमता /zə/ जीवंत अभिव्यक्ति में /ʃ/ संलिप्तता; *देखने की क्षमता की जीवंत अभिव्यक्ति में संलिप्तता*.

नदी /nədi/ [river] - /di/ exposed submission /nə/ acquisition capability; *exposed submission of acquisition capability*; /nə/ अधिग्रहण की क्षमता /di/ उजागर प्रस्तुति; *अधिग्रहण की क्षमता की उजागर प्रस्तुति*.

नभ /nəbʰ/ [sky] - /bʰ/ unconditionally acquired /nə/ emptiness; *unconditionally acquired emptiness*; /nə/ खालीपन /bʰ/ बिना शर्त अधिगृहीत; *बिना शर्त अधिगृहीत खालीपन*.

नर /nəʃ/ [male] - /ʃ/ involvement /nə/ perceptive capability; *involvement in perceptive capability*; /nə/ बोधगम्य क्षमता में /ʃ/ संलिप्तता; *बोधगम्य क्षमता में संलिप्तता*.

नस /nəs/ [vein] - /s/ expression /nə/ acquisition capability; *expression of acquisition capability*; /nə/ अधिग्रहण की क्षमता /s/ अभिव्यक्ति; *अधिग्रहण की क्षमता की अभिव्यक्ति*.

नाक /nək/ [nose] - /k/ consciousness /nə/ the acquirer; *consciousness of the acquirer*; /nə/ अधिग्राहक की /k/ चेतना; *अधिग्राहक की चेतना*.

नृप /nɹp/ [king] - /p/ approval of /nɹ/ centralized acquisition capability; *approval of centralized acquisition capability*; /nɹ/ केंद्रीकृत अधिग्रहण क्षमता /p/ अनुमोदन; *केंद्रीकृत अधिग्रहण क्षमता का अनुमोदन*.

पति /pəti/ [husband] - /ti/ visible submission of /pə/ approval with protection; *visible submission of approval with protection*; /pə/ सुरक्षा के साथ अनुमोदन /ti/ प्रत्यक्ष प्रस्तुति; *सुरक्षा के साथ अनुमोदन की प्रत्यक्ष प्रस्तुति*.

पथ /pəth/ [path] - /th/ established submission /pə/ way (approvable existence); *established submission of way*; /pə/ रास्ते (स्वीकार्य अस्तित्व) /th/ स्थापित प्रस्तुति; *रास्ते की स्थापित प्रस्तुति*.

पद /pəɖ/ [post] - /ɖ/ submission /pə/ responsibilities (approving the conditions); *submission of responsibilities*; /pə/ जिम्मेदारियों (शर्तों का अनुमोदन) /ɖ/ प्रस्तुति; *जिम्मेदारियों की प्रस्तुति*.

पवन /pəvən/ [wind] - /n/ act /və/ air (hidden existence) /pə/ approval; *act of air in approval*; /pə/ अनुमोदन /və/ हवा (छिपे अस्तित्व) /n/ कार्य; *अनुमोदन में हवा का कार्य*.

पालक /pələk/ [protector] - /k/ consciousness /lə/ expanded availability /pəl/ approval and protection; *consciousness in expanded availability of approval and protection*; /pəl/ अनुमोदन और सुरक्षा /lə/ विस्तारित उपलब्धता /k/ चेतना; *अनुमोदन और सुरक्षा की विस्तारित उपलब्धता में चेतना*.

पाना /pa na/ [get] - /na/ action of /pa/ acquisition; *action of acquisition*; /pa/ अधिग्रहण /na/ कार्य; *अधिग्रहण का कार्य*.

पेट /pe t/ [stomach] - /t/ occupation /pe/ towards indicated acquisition; *occupation towards indicated acquisition*; /pe/ इंगित खाने (अधिग्रहण की दिशा) /t/ अधिवास; *इंगित खाने में अधिवास*.

प्यार /pja / [love] - // involvement /pja/ approvable affirmative entity; *involvement in approvable affirmative entity*; /pja/ स्वीकार्य सकारात्मक इकाई // संलिसता; *स्वीकार्य सकारात्मक इकाई में संलिसता*.

फ़ज़र /fə zə / [morning] - // involvement /zə/ lively expression /fə/ free expression; *involvement in the lively expression of free expression*; /fə/ आज़ाद /zə/ जीवंत अभिव्यक्ति // संलिसता; *आज़ाद जीवंत अभिव्यक्ति में संलिसता*.

बद /bə d/ [bad] - /d/ submission /bə/ restricted; *submission of the restricted*; /bə/ प्रतिबंधित /d/ प्रस्तुति; *प्रतिबंधित प्रस्तुति*.

बल /bə l/ [power] - // available expansion /bə/ belief; *available expansion of belief*; /bə/ विश्वास // उपलब्ध विस्तार; *विश्वास का उपलब्ध विस्तार*.

बात /ba t/ [talk] - /t/ offering /ba/ concept (believed entity); *offering the concept*; /ba अवधारणा (मानी इकाई) /t/ प्रस्तुतिकरण; *अवधारणा का प्रस्तुतिकरण*.

बाप /ba p/ [father] - /p/ protection /ba/ bonded entity; *protection by the bonded entity*; /ba/ अनुबद्ध इकाई /p/ संरक्षण; *अनुबद्ध इकाई द्वारा संरक्षण*.

बाल /ba l/ [hair] - // available expansion /ba/ attached (bound) entity; *available expansion of attached entity*; /ba/ जुडी हुई इकाई // उपलब्ध विस्तार; *जुडी हुई इकाई का उपलब्ध विस्तार*.

बोलना /bo lə na/ [speak] - /na/ action /lə/ available expansion /o/ toward /b/ beliefs; *action of available expansion toward beliefs*; *speaking can be defined as expression of beliefs*; /b/ विश्वासों /o/ की ओर /lə/ उपलब्ध विस्तार /na/ कार्य; *विश्वासों की ओर उपलब्ध विस्तार का कार्य*.

भाई /b^ha i/ [brother] - /i/ exposing /b^ha/ genetically (unconditionally) accepted entity; *exposing the genetically accepted entity*; /b^ha/ आनुवंशिक)बिना शर्त (स्वीकृत इकाई /i/ प्रत्यक्षीकरण; *आनुवंशिक स्वीकृत इकाई का प्रत्यक्षीकरण*.

मूर्ख /mu /k^h/ [fool] - /k^h/ involved closed consciousness /mu/ memory (accepted inside offering); *involved closed consciousness in memory*; /mu/ स्मृति (स्वीकृत अंतः प्रस्तुति) /k^h/ संलिस बंद चेतना; *स्मृति में संलिस बंद चेतना*.

मौत /mɔt/ [death] - /t/ gesture /mɔ/ non-living (acceptability of un acquired); *gesture of non-living*; /mɔ/ निर्जीवता (गैर अधिग्रहण की स्वीकार्यता) /t/ इशारा; *निर्जीवता का इशारा*.

यथा /jətʰɑ/ [as] - /tʰɑ/ established entity /jə/ affirmative; *established entity as affirmative*; /jə/ सकारात्मक रूप /tʰɑ/ स्थापित इकाई; *सकारात्मक रूप में स्थापित इकाई*.

रत /lɛt/ [involved] - /t/ offering /lɛ/ involvement; *offering the involvement*; /lɛ/ संलिप्तता /t/ प्रस्तुति; *संलिप्तता की प्रस्तुति*.

राज /lɑdʒ/ [administration] - /dʒ/ strength /lɑ/ acquired concentrated entity; *strength in acquired concentrated entity*; /lɑ/ अधिग्रहीत केंद्रित सत्ता /dʒ/ ताकत; *अधिग्रहीत केंद्रित सत्ता में ताकत*.

लपट /lɛpət/ [flame] - /t/ occupation /pə/ approval /lɛ/ expanded availability; *occupation in the approval of expanded availability*; /lɛ/ विस्तार उपलब्धता /pə/ अनुमोदन /t/ प्रवृत्त; *विस्तार उपलब्धता के अनुमोदन में प्रवृत्त*.

लाइ /laɪ/ [flame] - /ɪ/ visibility /la/ available expanded entity; *visibility of available expanded entity*; /la/ उपलब्ध विस्तारित इकाई /ɪ/ दृश्यता; *उपलब्ध विस्तारित इकाई की दृश्यता*.

लाभ /la bʰ/ [profit] - /bʰ/ free acquisition /la/ expanded entity; *free acquisition of expanded entity*; /la/ विस्तारित इकाई /bʰ/ स्वतंत्र रूप से अधिग्रहण; *विस्तारित इकाई का स्वतंत्र रूप से अधिग्रहण*.

वाष्प /vɑsɪp/ [steam] - /sɪp/ pervaded expressible approval /vɑ/ invisible/force entity; *pervaded expressible approval of invisible/force entity*; /vɑ/ अदृश्य / बल की सत्ता /sɪp/ व्यास अनुमोदन; *अदृश्य / बल की सत्ता का व्यास अनुमोदन*.

विचार /vɪtʃɑ / [thought; notion] - /ɪ/ involvement /tʃɑ/ derivative /vɪ/ memory (visibly hidden existence); *involvement in derivative from memory*; /vɪ/ स्मृति (प्रत्यक्षतः छिपे हुए अस्तित्व) से /tʃɑ/ व्युत्पन्न में /ɪ/ संलिप्तता; *स्मृति से व्युत्पन्न में संलिप्तता*.

शूर /ʃu/ [courageous] - /ɪ/ involvement /ʃu/ courage (accepting inside the application of psychological strength); *involvement in courage*; /ʃu/ साहस (मनोवैज्ञानिक ताकत के अनुप्रयोग की आंतरिक स्वीकृति) /ɪ/ संलिप्तता; *साहस में संलिप्तता*.

शोला /ʃola/ [blaze] - /la/ expanded entity /ʃo/ towards application of physical energy; *expanded entity towards application of physical energy*; /ʃo/ भौतिक ऊर्जा के अनुप्रयोग की ओर /la/ विस्तारित इकाई; *भौतिक ऊर्जा के अनुप्रयोग की ओर विस्तारित इकाई*.

स्थल /stʰə/ [expanded place for some specific work] - /l/ expanded availability /stʰə/ expressible established place (existence); *expanded availability of expressible established place*; /stʰə/ व्यक्त स्थापित जगह (अस्तित्व) /l/ विस्तारित उपलब्धता; *व्यक्त स्थापित जगह की विस्तारित उपलब्धता*.

सजीव /sə dʒi ʊ/ [live] - /ʊ/ invisible existence /dʒi/ exposing aliveness /sə/ expression; *invisible existence of exposing aliveness in expression*; /sə/ अभिव्यक्ति /dʒi/ जीवंतता को उजागर /ʊ/ अदृश्य अस्तित्व; *अभिव्यक्ति में जीवंतता को उजागर का अदृश्य अस्तित्व*.

सत्य /sə tyə/ [truth; proven] - /tyə/ offering affirmation /sə/ expression; *offering affirmation in expression*; /sə/ अभिव्यक्ति /tyə/ अभिपुष्टि की पेशकश; *अभिव्यक्ति में अभिपुष्टि की पेशकश*.

स्त्री /st̪ri/ [woman] - /i/ exposure /st̪ri/ expressible appear-able involvement; *exposure of expressible appear-able involvement*; /st̪ri/ अभिव्यंजनीय दिखाई-सुलभ संलिप्तता /i/ उजागर; *अभिव्यंजनीय दिखाई-सुलभ संलिप्तता का उजागर*.

हत् /hə t̪ / [death] - /t̪/ submitted /hə/ death; *submitted to death*; /hə/ मौत /t̪/ प्रस्तुत; *मौत को प्रस्तुत*.

हत्या /hə t̪jə/ [murder] - /t̪jə/ submitted affirmation /hə/ death; *submitted affirmation of death*; /hə/ मौत /t̪jə/ प्रस्तुत अभिपुष्टि; *मौत की प्रस्तुत अभिपुष्टि*.

हप /hə pə/ [getting inside mouth] - /pə/ approval to /hə/ end; *approval of end*; /hə/ अंत /pə/ अनुमोदन; *अंत का अनुमोदन*.

हवा /hə və/ [air] - /və/ invisible /hə/ physical entity; *invisible physical entity*; /hə/ भौतिक /və/ अदृश्य इकाई; *अदृश्य भौतिक इकाई*.

ना /nə/ [negation] - /nə/ entity of emptiness; *entity of emptiness*; /nə/ खालीपन की इकाई; *खालीपन की इकाई*.

पक्का /p kːə/ [firm] - /ə/ entity of /pkː/ approvable precaution; *entity of approvable precaution*; /pkː/ स्वीकार्य एहतियात की /ə/ इकाई; *स्वीकार्य एहतियात की इकाई*.

फाल /pʰə l/ [knife blade] - /l/ expanded availability /pʰə/ sharp (unprotected approving) entity; *expanded availability of sharp entity*; /pʰə/ तेज (असुरक्षित अनुमोदन) इकाई // विस्तारित उपलब्धता; *तेज इकाई की विस्तारित उपलब्धता*.

बचा /bə t̪jə/ [saved] - /t̪jə/ secured (derived) entity /bə/ bond; *secured entity in bond*; /bə/ बंधन /t̪jə/ सुरक्षित (व्युत्पन्न) इकाई; *बंधन में सुरक्षित इकाई*.

बच्चा /bə t̪jːə/ [child] - /t̪jːə/ derived entity /bə/ protection and bond; *derived entity of protection and bond*; /bə/ सुरक्षा और बंधन /t̪jːə/ व्युत्पन्न इकाई; *सुरक्षा और बंधन की व्युत्पन्न इकाई*.

बोल /bo l/ [activity of speaking] - /l/ expanded emission /bo/ towards belief; *expanded emission towards belief*; /bo/ विश्वास की ओर // विस्तारित उत्सर्जन; *विश्वास की ओर विस्तारित उत्सर्जन*.

भाव /b^ha uə/ [emotion] - /uə/ hidden acceptance /b^ha/ unconditional acquired gesture (entity); *hidden acceptance of unconditional acquired gesture*; /b^ha/ बिना शर्त हासिल इशारे) इकाई (/uə/ छिपी स्वीकृति; *बिना शर्त हासिल इशारे की छिपी स्वीकृति* .

माल /ma/ [goods] - // available expansion of /ma/ submitted available entity; *available expansion of submitted available entity*; /ma/ प्रस्तुत उपलब्ध इकाई का // उपलब्ध विस्तार; *प्रस्तुत उपलब्ध इकाई का उपलब्ध विस्तार*.

मेल /me/ [harmony; agreement] - // available emotion /me/ indicated fullness of submission (dedication); *available emotion of indicated fullness of submission (dedication)*; *dedication creates harmony*; /me/ प्रस्तुत (समर्पण) करने की इंगित परिपूर्णता // उपलब्ध भावना; *समर्पण करने की इंगित परिपूर्णता की उपलब्ध भावना*.

Hungarian (Hungary)

bot /bo t/ [stick] - /t/ activating /bo/ towards protection; *activating towards protection*; *stick is used for protection from animals*; /bo/ संरक्षण की दिशा /t/ सक्रिय; *संरक्षण की दिशा में सक्रिय; छड़ी को जानवरों से सुरक्षा के लिए प्रयोग किया जाता है*.

cél /tse:/ [aim; goal] - // expanded availability /tse:/ target (specific indication in activated expression); *expanded availability of target*; /tse:/ लक्ष्य (सक्रिय अभिव्यक्ति में विशिष्ट संकेत) की // विस्तारित उपलब्धता; *लक्ष्य की विस्तारित उपलब्धता*.

ez /ε z/ [this] - /z/ lively expression /ε/ visible availability; *lively expression of visible availability*; /ε/ दृश्य उपलब्धता /z/ जीवंत अभिव्यक्ति; *दृश्य उपलब्धता की जीवंत अभिव्यक्ति*.

hó /ho:/ [snow] - /ho:/ towards the existence of physical formation; *towards the existence of physical formation*; *converting into solid*; /ho:/ भौतिक गठन के अस्तित्व की ओर; *भौतिक गठन के अस्तित्व की ओर*; *ठोस में परिवर्तित*.

jazz /dʒε s/ [jazz] - /s/ expression /dʒε/ audibly (visibly) available aliveness; *expression of audibly available aliveness*; /dʒε/ सुनने में (प्रत्यक्षतः) उपलब्ध जीवंतता /s/ अभिव्यक्ति; *सुनने में उपलब्ध जीवंतता की अभिव्यक्ति*.

jó /jo:/ [good] - /o:/ towards /j/ displaying acceptance; *towards displaying acceptance*; /j/ स्वीकृति प्रदर्शन /o:/ की ओर; *स्वीकृति प्रदर्शन की ओर*.

kép /ke: p/ [picture] - /p/ approval /ke:/ specific explanation; *approval towards specific explanation* /ke:/ विशिष्ट व्याख्या /p/ अनुमोदन; *विशिष्ट व्याख्या की दिशा में अनुमोदन*.

ló /lo:/ [horse] - /lo:/ towards long distance (expanded availability); *towards long distance*; /lo:/ लंबी दूरी (विस्तारित उपलब्धता) की दिशा में; *लंबी दूरी की दिशा में*.

nem /nɛ m/ [no] - /m/ submitted availability /nɛ/ visibly available negation; *submitted availability of visibly available negation*; /nɛ/ प्रत्यक्षतः उपलब्ध नकार /m/ प्रस्तुत उपलब्धता; प्रत्यक्षतः उपलब्ध नकार की प्रस्तुत उपलब्धता.

ok /o k/ [cause] - /k/ analyzing /o/ towards existent; *analyzing towards existent*; /o/ वजूद की दिशा में /k/ विश्लेषण; वजूद की दिशा में विश्लेषण.

pipa /pi pa/ [pipe] - /pa/ approvable entity /pi/ exposing the acquisition; *approvable entity for exposing acquisition*; /pi/ अधिग्रहण को उजागर /pa/ स्वीकार्य इकाई; *अधिग्रहण को उजागर करने के लिए स्वीकार्य इकाई.*

szó /so:/ [word] - /so:/ towards expression; *towards expression*; /so:/ अभिव्यक्ति की ओर; *अभिव्यक्ति की ओर.*

tó /to:/ [lake] - /to:/ towards occupying; *towards occupying*; /to:/ जगह घेरने की ओर; *जगह घेरने की ओर.*

túz /ty: z/ [fire] - /z/ lively expression of /ty:/ affirmative activation; *lively expression of affirmative activation*; /ty:/ सकारात्मक सक्रियण /z/ सजीव अभिव्यक्ति; *सकारात्मक सक्रियण की सजीव अभिव्यक्ति.*

üt /yt/ [hit] - /t/ activation /y/ affirmation; *activation with affirmation*; /y/ प्रतिज्ञान /t/ सक्रियण; *प्रतिज्ञान के साथ सक्रियण.*

víz /vi: z/ [water] - /z/ lively expression /vi:/ exposing invisible expression; *lively expression of exposing invisible expression*; *water is invisible*; /vi:/ अदृश्य अभिव्यक्ति उजागर /z/ जीवंत अभिव्यक्ति; *अदृश्य अभिव्यक्ति उजागर की जीवंत अभिव्यक्ति.*

zseb /zɛ b/ [pocket] - /b/ bond for /zɛ/ visibly available wealth (lively experience); *bond for visibly available wealth*; /zɛ/ प्रत्यक्षतः उपलब्ध धन (सजीव अनुभव) /b/ बंधन; *प्रत्यक्षतः उपलब्ध धन के लिए बंधन.*

Japanese (Japan)

山 /ja má/ [mountain] - /má/ large substance /ja/ affirmation; *large substance in affirmation*; /ja/ प्रतिज्ञान /má/ बड़े पदार्थ; *प्रतिज्ञान में बड़े पदार्थ.*

医学 /iga ku/ [medicine] - /ku/ accepted consciousness /ga/ treatment (clear entity) /i/ prescription (exposition); *accepted consciousness in treatment by prescription*; /i/ पर्चे (प्रदर्शनी) /ga/ उपचार (स्पष्ट संस्था) /ku/ स्वीकार चेतना; *पर्चे द्वारा उपचार में स्वीकार चेतना.*

鼻 /ha na/ [nose] - /na/ acquirable capable entity /ha/ air (physical entity); *acquirable capable entity for air*; /ha/ हवा (भौतिक इकाई) /na/ प्राप्य सक्षम इकाई; *हवा के लिए प्राप्य सक्षम इकाई.*

太陽 /tá i jo:/ [sun] – /jo:/ towards affirmation of /tái/ exposing the activity; *towards affirmation of exposing the activity*; /tái/ गतिविधि की उजागर /jo:/ अभिपुष्टि की ओर; *गतिविधि की उजागर अभिपुष्टि की ओर*.

何 /ná ni/ [what] – /ni/ exposing desire to acquire /ná/ capability of acquisition; *exposing desire to acquire by capability of acquisition*; /ná/ अधिग्रहण की क्षमता द्वारा /ni/ प्राप्त करने के लिए इच्छा उजागर; *अधिग्रहण की क्षमता द्वारा प्राप्त करने के लिए इच्छा उजागर*.

風 /ka ze/ [wind] – /ze/ indicated lively expression /ka/ by conscious entity; *indicated lively expression by conscious entity*; /ka/ जागरूक इकाई /ze/ इंगित सजीव अभिव्यक्ति; *जागरूक इकाई द्वारा इंगित सजीव अभिव्यक्ति*.

? /wa/ [particle] –/wa/ invisible expressing entity; *invisible expressing entity* /wa/ अदृश्य व्यक्त इकाई; *अदृश्य व्यक्त करती इकाई*.

Korean (Korea)

등 /dwi/ [back] – /i/ exposing /dwi/ occupied invisible expression; *exposing the occupied invisible expression*; *back side is invisible*; /dwi/ अधिवासित अदृश्य अभिव्यक्ति /i/ उजागर; *अधिवासित अदृश्य अभिव्यक्ति को उजागर; अदृश्य पीछे की ओर है*.

딸 /tal/ [daughter] – // expanded emotion /tal/ activeness; *expanded emotion in activeness*; /tal/ सक्रियता // विस्तारित भावना; *सक्रियता में विस्तारित भावना*.

예산 /jezan/ [budget] – /n/ act /za/ announcement (lively expressing entity) of /jel/ the planning (specific affirmation); *act for announcement of the plan*; /jel/ योजना (विशिष्ट प्रतिज्ञान) /za/ घोषणा (सजीव व्यक्त इकाई) /n/ अधिनियम; *योजना की घोषणा के लिए अधिनियम*.

팔 /p^ha/ [arm] – // expanded availability /p^ha/ free acquisition entity; *expanded availability of the free acquisition entity*; /p^ha/ मुक्त अधिग्रहण इकाई // विस्तारित उपलब्धता; *मुक्त अधिग्रहण इकाई की विस्तारित उपलब्धता*.

살 /zal/ [flesh] – // expanded availability /za/ meat (lively expressing entity); *expanded availability of meat*; /za/ मांस (सजीव व्यक्त इकाई) // विस्तारित उपलब्धता; *मांस की विस्तारित उपलब्धता*.

말 /mal/ [horse] – // motion /ma/ submissive available entity; *motion by submissive available entity*; /mal/ विनम्र उपलब्ध इकाई // गति; *विनम्र उपलब्ध इकाई द्वारा गति*.

방 /ban/ [room] – /ŋ/ fullness of liveliness /ba/ acquired bond and protection; *fullness of liveliness by the acquired bond and protection*; /ba/ अधिगृहीत बंधन और सुरक्षा /ŋ/ सजीवता की परिपूर्णता; *अधिगृहीत बंधन और सुरक्षा द्वारा सजीवता की परिपूर्णता*.

? /ma:/ [speech] - // expanded emission /ma:/ submitted substance (subject); *expanded emission of the submitted substance*; /ma:/ प्रस्तुत पदार्थ (विषय) // विस्तारित उत्सर्जन; प्रस्तुत विषय का विस्तारित उत्सर्जन.

o|야기 /jɛ: gi/ [story] - /gi/ exposing details /jɛ:/ of events (visibly available observable); *exposing details of events*; /jɛ:/ घटना (प्रत्यक्षतः उपलब्ध प्रेक्षण योग्य) /gi/ विवरण उजागर; घटना का विवरण उजागर.

? /pa/ [suck] - // expanded availability of /pa/ by acquirer; *expanded availability by the acquirer*; /pa/ अधिग्रहण द्वारा // विस्तारित उपलब्धता; अधिग्रहण द्वारा विस्तारित उपलब्धता.

Persian (Farsi) (Tehran)

/ti/ [arrow] - /r/ involvement /ti/ executing the activation; *involvement in executing the activation*; /ti/ सक्रियण को क्रियान्वित /r/ संलिप्तता; सक्रियण को क्रियान्वित करने में संलिप्तता.

/kur/ [blind] - /r/ involvement /ku/ invisible consciousness; *involvement in invisible consciousness*; /ku/ अदृश्य चेतना /r/ संलिप्तता; अदृश्य चेतना में संलिप्तता.

/pæ r/ [feather] - /r/ involvement /pæ/ softness (visibility of the approval); *involvement in softness*; /pæ/ कोमलता (अनुमोदन की दृश्यता) /r/ संलिप्तता; कोमलता में संलिप्तता.

/po r/ [full] - /r/ involvement /po/ towards acquiring the existent; *involvement towards acquiring the existent*; /po/ विद्यमान के अधिग्रहण की दिशा /r/ संलिप्तता; विद्यमान के अधिग्रहण की दिशा में संलिप्तता.

/no m/ [name] - /m/ submitted appearance /no/ towards identity (capability of acquiring with formulated conditions); *submitted appearance towards identity*; /no/ पहचान (सूत्रबद्ध शर्तों के साथ अधिग्रहण क्षमता) की दिशा /m/ प्रस्तुत प्रकटन; पहचान की दिशा में प्रस्तुत प्रकटन.

/no v/ [warship] - /v/ faith in /no/ acceptability of egolessness (emptiness); *faith in acceptability of egolessness*; /no/ अहंकार रहित (शून्य) की स्वीकार्यता /v/ विश्वास; अहंकार रहित स्वीकार्यता में विश्वास.

/du r/ [far] - /r/ involvement /du/ accepting invisible submission; *involvement in accepting invisible submission*; /du/ अदृश्य प्रस्तुतीकरण को स्वीकार /r/ संलिप्तता; अदृश्य प्रस्तुतीकरण को स्वीकार करने में संलिप्तता.

/je k/ [one] - /k/ consciousness /je/ indicated observable existent; *consciousness in indicated observable existent*; 'indicated' is always singular; /je/ इंगित प्रेक्षण योग्य वजूद /k/ चेतना; इंगित प्रेक्षण योग्य वजूद में चेतना.

/dir/ [late] - **/r/** involvement **/di/** exposing the past time; *involvement in exposing the past time*; **/di/** पारित समय को उजागर **/r/** संलिप्तता; *पारित समय को उजागर करने में संलिप्तता*.

/bæ r/ [fruit] - **/r/** involvement **/bæ/** visibility of bonded health (existent); *involvement in visibility of bonded health*; **/bæ/** अनुबद्ध स्वास्थ्य (विद्यमान) की दृश्यता **/r/** संलिप्तता; *अनुबद्ध स्वास्थ्य की दृश्यता में संलिप्तता*.

/nof/ [navel] - **/f/** free approval **/no/** acceptability of [food] acquisition capability; *free approval of acceptability of [food] acquisition capability*; **/no/** [भोजन] अधिग्रहण क्षमता की स्वीकार्यता **/f/** स्वतंत्र अनुमोदन; *[भोजन] अधिग्रहण क्षमता की स्वीकार्यता का स्वतंत्र अनुमोदन*.

/xæm/ [sorrow] - **/m/** submitted availability **/xæ/** discomfort (visibility of covered clarity); *submitted availability of discomfort*; **/xæ/** विकलता (आवृत स्पष्टता की दृश्यता) की प्रस्तुत उपलब्धता; *विकलता की प्रस्तुत उपलब्धता*.

/gu r/ [grave] - **/r/** acquired concentration **/gu/** grave (inner accepted clarity); *acquired concentration in grave*; **/gu/** कन्न (आंतरिक स्वीकृत स्पष्टता) **/r/** अधिग्रहीत एकाग्रता; *कन्न (आंतरिक स्वीकृत स्पष्टता) में अधिग्रहीत एकाग्रता*.

Portuguese (European) (Lisbon)

mau /ma u/ [bad; evil; wrong] - **/u/** accepting inside **/ma/** non-approvable entity; *accepting inside the non-approvable entity*; **/ma/** गैर स्वीकार्य इकाई **/u/** अन्तः स्वीकृति; *गैर स्वीकार्य इकाई की अन्तः स्वीकृति*.

fato /fa tu/ [costume] - **/tu/** inner acceptance of occupation **/fa/** clothing (unconditional approvable entity); *inner acceptance of occupation of clothing*; **/fa/** कपड़ों (बिना शर्त स्वीकार्य इकाई) **/tu/** अधिवास की स्वीकृति; *कपड़ों के अधिवास की स्वीकृति*.

pato /pa tu/ [duck; drake] - **/tu/** accepting the activation **/pa/** water (approvable entity); *accepting the activation in water*; **/pa/** पानी (स्वीकार्य संस्था) **/tu/** सक्रियण को स्वीकार; *पानी में सक्रियण को स्वीकार*.

mato /ma tu/ [acceptance to kill] - **/tu/** accepting the activation **/ma/** killing (non-acquired entity); *accepting the activation in killing*; **/ma/** हत्या (गैर प्राप्त संस्था) **/tu/** सक्रियण को स्वीकार; *हत्या में सक्रियण को स्वीकार*.

caso /ka zu/ [acceptance to marry] - **/zu/** accepting the lively expression **/ka/** by conscious entity; *accepting the lively expression by conscious entity*; **/ka/** सचेत संस्था द्वारा **/zu/** सजीव अभिव्यक्ति को स्वीकार; *सचेत संस्था द्वारा सजीव अभिव्यक्ति को स्वीकार*.

bato /ba tu/ [knock; attack; acceptance to strike] - **/tu/** accepting the activation **/ba/** by the solid (bond) entity; *accepting the activation by the solid (bond) entity*; **/ba/** ठोस (बंधन) इकाई द्वारा **/tu/** सक्रियण को स्वीकार; *ठोस संस्था द्वारा सक्रियण को स्वीकार*.

tacto /ta tu/ [tact] - /tu/ accepting the activation /ta/ by the activation entity; *accepting the activation by the activation entity*; /ta/ सक्रियण इकाई द्वारा /tu/ उत्प्रेरण को स्वीकार; *सक्रियण इकाई द्वारा सक्रियण को स्वीकार*.

jacto /za tu/ [jet] - /tu/ accepting the activation /za/ lively experience entity; *accepting the activation by lively experience entity*; /za/ जीवंत अनुभव इकाई /tu/ सक्रियण को स्वीकार; *जीवंत अनुभव इकाई द्वारा सक्रियण को स्वीकार* .

linha /li ne/ [line] - /ne/ fullness of clear existence /li/ exposing length (available expansion); *fullness of clear existence of exposing length*; /li/ उजागर लंबाई (उपलब्ध विस्तार) /ne/ स्पष्ट अस्तित्व की परिपूर्णता; *उजागर लंबाई के स्पष्ट अस्तित्व की परिपूर्णता*.

caço /ka su/ [chase] - /su/ accepting the expression /ka/ alertness; *accepting the expression of alertness*; /ka/ सतर्कता /su/ अभिव्यक्ति स्वीकार; *सतर्कता की अभिव्यक्ति को स्वीकार*.

Sindhi (Sind - part of Pakistan)

/tə ro/ [bottom] - /ro/ towards attraction /tə/ activation; *towards attraction in activation*; /tə/ सक्रियण /ro/ आकर्षण की ओर; *सक्रियण में आकर्षण की ओर*.

/ja ru/ [friend] - /ru/ hidden attraction /ja/ displayed acceptance; *hidden attraction in displayed acceptance*; /ja/ प्रदर्शित स्वीकृति /ru/ छिपा आकर्षण; *प्रदर्शित स्वीकृति में छिपा आकर्षण*.

/na lo/ [name] - /lo/ towards available appearance /na/ identity; *towards available appearance of identity*; /na/ पहचान /lo/ उपलब्ध दिखावट की ओर; *पहचान की उपलब्ध दिखावट की ओर*.

/du nu/ [navel] - /nu/ hidden acquisition capability /du/ accepting the flown; *hidden acquisition capability of accepting the flown*; *the child acquires food through the navel*; /du/ प्रवाहित स्वीकार /nu/ छिपी अधिग्रहण क्षमता; *प्रवाहित स्वीकार की छिपी अधिग्रहण क्षमता*; *बच्चे का नाभि के माध्यम से भोजन अर्जन*

/ha ru/ [necklace] - /ru/ accepted attraction of /ha/ physical entity; *accepted attraction in physical entity*; /ha/ भौतिक इकाई /ru/ स्वीकार आकर्षण; *भौतिक इकाई में स्वीकार आकर्षण*.

/ga no/ [song] - /no/ towards act of /ga/ detailing; *towards act of detailing*; /ga/ विस्तृतीकरण /no/ कार्य की ओर; *विस्तृतीकरण के कार्य की ओर*.

/pə nu/ [leaf] - /nu/ accepting the act /pə/ approval; *accepting the act of approval*; *accepts carbon-di-oxide from atmosphere*; /pə/ अनुमोदन /nu/ कार्य स्वीकार.; *अनुमोदन का कार्य स्वीकार*.

/tə pi/ [cap] - **/pi/** exposed approval **/tə/** towards wearing (occupying); *exposed approval towards wearing*; **/tə/** पहनने (कब्जा) के प्रति **/pi/** उजागर अनुमोदन; *पहनने के प्रति उजागर अनुमोदन*.

/də pu/ [fear] - **/pu/** accepting the approval **/də/** death; *accepting the approval of death*; **/də/** मौत **/pu/** अनुमोदन स्वीकार; *मौत का अनुमोदन स्वीकार*.

/bʰʊlə/ [mistake] - **/lə/** available appearance **/bʰʊ/** accepted unchecked acquisition; *available appearance of accepted unchecked acquisition*; **/bʰʊ/** स्वीकृत गलत अधिग्रहण **/lə/** उपलब्ध प्रकटन; *स्वीकृत गलत अधिग्रहण का उपलब्ध प्रकटन*.

/thali/ [plate] - **/li/** exposing expansion **/thə/** established offerings; *exposing expansion of established offerings*; **/thə/** स्थापित पेशकश **/li/** विस्तार उजागर; *स्थापित पेशकश का विस्तार उजागर*.

Slovene (Slovenia)

biti **/bi:ti/** [to be] - **/ti:/** exposing activation **/bi:/** exposed bond; *exposing activation of exposed bond*; **/bi:/** उजागर बंधन **/ti:/** सक्रियता प्रकाश में लाना; *उजागर बंधन की सक्रियता प्रकाश में लाना*.

boj **/bo:i/** [battle] - **/i/** exposing **/bo/** force availability in belief; *exposing the force availability in belief*; **/bo/** विश्वास में शक्ति की उपलब्धता **/i/** उजागर; *विश्वास में शक्ति की उपलब्धता को उजागर*.

čīn **/tʃi:n/** [rank] - **/n/** identity **/tʃi:/** exposed liveliness; *identity for exposed liveliness*; **/tʃi:/** उजागर सजीवता **/n/** पहचान; *उजागर सजीवता के लिए पहचान*.

daj **/da:i/** [give] - **/i/** exposing **/da/** submission; *exposing the submission*; **/da/** प्रस्तुत करने **/i/** उजागर; *प्रस्तुत करने को उजागर*.

gib **/gi:p/** [movement] - **/p/** approval **/gi:/** executing clarity; *approval in executing clarity*; **/gi:/** स्पष्टता को क्रियान्वित **/p/** अनुमोदन; *स्पष्टता को क्रियान्वित करने में अनुमोदन*.

gin **/dʒi:n/** [gin] - **/n/** act **/dʒi/** exposing power; *act for exposing power*; *alcohol enhances the power*; **/dʒi/** शक्ति को उजागर **/n/** कर्म; *शक्ति को उजागर करने का कर्म; शराब शक्ति को बढ़ाती है*.

kip **/ki:p/** [statue] - **/p/** approving **/ki:/** image (exposed clarification); *approving the image*; **/ki:/** छवि (उजागर स्पष्टीकरण) **/p/** अनुमोदन; *छवि का अनुमोदन*.

pes **/pɛ:s/** [dog] - **/s/** expression of **/pɛ:/** approvable existence; expression of approvable existence; pet; **/pɛ:/** स्वीकार्य अस्तित्व **/s/** अभिव्यक्ति; *स्वीकार्य अस्तित्व की अभिव्यक्ति; पालतू*.

pil /pi u/ [drank] - /u/ acceptance /pi/ executing the acquisition; *acceptance of executing the acquisition*; /pi/ अधिग्रहण को क्रियान्वित /u/ स्वीकृति; *अधिग्रहण को क्रियान्वित करने की स्वीकृति*.

piti /pi: ti/ [drink] - /ti/ exposed activation /pi:/ executing the acquisition; *exposed activation of executing the acquisition*; /pi:/ अधिग्रहण को क्रियान्वित /ti/ उजागर सक्रियण; *अधिग्रहण को क्रियान्वित करने के उजागर सक्रियण*.

pot /po: t/ [path] - /t/ activation /po:/ towards approval; *activation towards approval*; /po:/ अनुमोदन की दिशा /t/ सक्रियण; *अनुमोदन की दिशा में सक्रियण*.

tisk /ti: sk/ [print] - /sk/ design (expressible clarification) /ti:/ in exposed activation; *design in exposed activation*; /ti:/ उजागर सक्रियण /sk/ व्यक्त स्पष्टीकरण; *उजागर सक्रियण में डिजाइन*.

tuj /tu i/ [foreign] - /i/ exposing the /tu/ travel (accepting activation); *exposing the travel*; /tu/ यात्रा (स्वीकार करने सक्रियण) /i/ उजागर करना; *यात्रा को उजागर करना*.

žila /zi: la/ [vein] - /la/ long (expanded) entity /zi:/ exposing life (lively experience); *long entity of exposing life*; /zi:/ जीवन (जीवंत अनुभव) को उजागर /la/ लंबी (विस्तारित) इकाई; *जीवन को उजागर की लंबी इकाई*.

mit /mi: t/ [myth] - /t/ activation of /mi:/ exposing unproven (un-acquired) availability; *activation of exposing unproven availability*; /mi:/ अप्रमाणित (अ-अधिगृहीत) उपलब्धता को उजागर करने /t/ सक्रियता; *अप्रमाणित उपलब्धता की उजागर करने सक्रियता*.

fin /fi: n/ [fine] - /n/ capability /fi:/ exposing free approval; *capability of exposing free approval*; /fi:/ मुक्त अनुमोदन उजागर /n/ क्षमता; *मुक्त अनुमोदन के उजागर की क्षमता*.

Taba (Northern Maluku Province - Indonesia)

/dʒo u/ [good] - /u/ inflow /dʒo/ health (acceptable availability of strength); *inflow of health*; /dʒo/ स्वास्थ्य (शक्ति की स्वीकार्य उपलब्धता) /u/ आमद; *स्वास्थ्य की आमद*.

/ŋa n/ [sun] - /n/ act /ŋa/ curious entity; *act of curious entity*; *light satisfies the curiosity*; /ŋa/ जिज्ञासु इकाई /n/ कार्य; *जिज्ञासु इकाई का कार्य*.

/nɔ/ [there] - /nɔ/ acceptably available place (acquisition capability); *acceptably available place*; /nɔ/ स्वीकार्य उपलब्ध जगह (अधिग्रहण क्षमता); *स्वीकार्य उपलब्ध जगह*.

/dɔ/ [conscious] - /dɔ/ acceptable availability of existing; *acceptable availability of existing*; /dɔ/ मौजूद की स्वीकार्य उपलब्धता; *मौजूद की स्वीकार्य उपलब्धता*.

/ha n/ [to go] - /n/ act /ha/ leaving entity; *act of leaving entity*; /ha/ इकाई छोड़ने /n/ कार्य; *इकाई छोड़ने का कार्य*.

/pai/ [moon] - **/t/** activation **/pai/** exposing approvable entity; *activation of exposing approvable entity; the sun exposes the moon*; **/pai/** स्वीकार्य इकाई को प्रकाश में लाने **/t/** सक्रियता; *स्वीकार्य इकाई को प्रकाश में लाने की सक्रियता.*

/wah/ [island] - **/h/** physical place **/wa/** isolated (invisible expressible) entity; *physical place of isolated entity*; **/wa/** पृथक (अदृश्य व्यक्त) इकाई **/h/** भौतिक जगह; *पृथक इकाई की भौतिक जगह;*

/bait/ [wrestle] - **/t/** activation **/bai/** exposing the firm (bond) entity; *activation for exposing the firm entity*; **/bai/** फर्म (बंधन) इकाई को उजागर **/t/** सक्रियण; *फर्म इकाई को उजागर करने के लिए सक्रियण.*

/to p/ [sugar cane] - **/p/** approval **/to/** towards increasing (activating); *approval towards increasing*; **/to/** बढ़ाने (सक्रिय) की दिशा में **/p/** अनुमोदन; *बढ़ाने की दिशा में अनुमोदन.*

/ka m/ [I see] - **/m/** submitted availability **/ka/** conscious entity; *submitted availability in conscious entity*; **/ka/** सचेत इकाई में **/m/** प्रस्तुत उपलब्धता; *सचेत इकाई में प्रस्तुत उपलब्धता.*

/um/ [house] - **/m/** submitted availability **/u/** accepting inside; *submitted availability of accepting inside*; **/u/** अंदर स्वीकार करने **/m/** प्रस्तुत उपलब्धता; *अंदर स्वीकार करने की प्रस्तुत उपलब्धता.*

/bo/ [inside] - **/bo/** acceptable availability of expansion; *acceptable availability for expansion*; **/bo/** विस्तार की स्वीकार्य उपलब्धता; *विस्तार की स्वीकार्य उपलब्धता.*

/tʃoa t/ [firewood bundle] - **/t/** bundle (occupation) **/tʃoa/** inflammable (acceptable available derived energy) entity; *bundle of inflammable entity*; **/tʃoa/** ज्वलनशील (स्वीकार्य उपलब्ध प्राप्त ऊर्जा) **/t/** बंडल (कब्जे) इकाई; *ज्वलनशील की बंडल इकाई.*

Thai (Thailand)

กรีด /kri:t/ [to cut] - **/t/** activation **/kri:/** exposing non-lively (conscious) involvement; *activation by exposing non-lively involvement*; **/kri:/** गैर जीवंत (सचेत) संलिप्तता के उजागर **/t/** सक्रियण; *गैर जीवंत संलिप्तता के उजागर में सक्रियण.*

กลอง /klɔːŋ/ [drum] - **/ŋ/** fullness of strength **/klɔː/** listen-able (acceptable availability) sound (conscious expansion); *fullness of strength in listen-able sound*; **/klɔː/** सुनने में सक्षम (स्वीकार्य उपलब्धता) ध्वनि (प्रति जागरूक विस्तार) **/ŋ/** ताकत की परिपूर्णता; *सुनने में सक्षम ध्वनि में ताकत की परिपूर्णता.*

งาน /ŋā:n/ [work] - **/n/** act **/ŋa:/** by lively entity; *act by lively entity*; **/ŋa:/** जीवंत इकाई द्वारा **/n/** कार्य; *जीवंत इकाई द्वारा कार्य.*

देिन /dɛːn/ [to walk] - /n/ act /dɛː/ flown existence; *act of flown existence*; /dɛː/ प्रवाहित अस्तित्व /n/ कार्य; *प्रवाहित अस्तित्व का कार्य*.

थान /thāːn/ [alms] - /n/ act /thāː→thāː/ donation (establishing submission) by the entity; *act of donation by the entity*; /thāː/ संस्था द्वारा दान /n/ कार्य; *संस्था द्वारा दान का कार्य*.

पान /pāːn/ [birthmark] - /n/ small (emptiness) existent /paː/ approved identity (condition); *small existent of approved identity*; /paː/ अनुमोदित पहचान (शर्त) /n/ छोटा (शून्य) विद्यमान; *अनुमोदित पहचान का छोटा विद्यमान*.

पान /fāːn/ [to dream] - /n/ act /fāː/ unchecked acquirable entity; *act of unchecked acquirable entity*; /fāː/ मायाजाल (अनियंत्रित प्राप्य इकाई) /n/ कार्य; *मायाजाल का कार्य*.

मार /māːn/ [demon] - /n/ act /maː/ unapproved entity; *act by unapproved entity*; /maː/ अननुमोदित इकाई /n/ कार्य; *अननुमोदित इकाई द्वारा कार्य*.

रैयन /riāːn/ [to study] - /n/ act of /riāː/ study (entity of exposed concentration); *act of study*; /riāː/ अध्ययन (उजागर एकाग्रता की इकाई) का /n/ कार्य; *अध्ययन का कार्य*.

रैयन /rūān/ [house] - /n/ acquisition capability /rūā/ inside involved entity; *acquisition capability by the inside involved entity*; /rūā/ अन्तः संलिस इकाई /n/ अधिग्रहण की क्षमता; *अन्तः संलिस इकाई द्वारा अधिग्रहण की क्षमता*.

साल /sāːn/ [court] - /n/ act /sāː/ explanation (by the entity of expression); *act of explanation*; /sāː/ व्याख्या (अभिव्यक्त इकाई) /n/ कार्य; *व्याख्या का कार्य*.

सुत /sùːt/ [to inhale] - /t/ flow /uː/ accepting inside /s/ physical expression; *flow of accepting inside the physical expression*; /suː/ भौतिक अभिव्यक्ति के अंतः स्वीकृति /t/ प्रवाह; *भौतिक अभिव्यक्ति की अंतः स्वीकृति का प्रवाह*.

? /kāːn/ [to act] - /n/ act /kāː/ by conscious entity; *act by conscious entity*; /kāː/ सचेत इकाई द्वारा /n/ कार्य; *सचेत इकाई द्वारा कार्य*.

? /p^héː/ [to be defeated] - /p^héː/ visible availability of unapproved acquiring; *visible availability of unapproved acquiring*; /p^héː/ प्राप्त अननुमोदित के प्रत्यक्ष उपलब्धता; *प्राप्त अननुमोदित की प्रत्यक्ष उपलब्धता*.

? /rūān/ [to be provocative] - /n/ act /rūā/ excitement (inner acceptable involvedness); *act for excitement*; /rūā/ उत्साह (भीतरी स्वीकार्य संलिसताता) /n/ के लिए कृत्य; *उत्साह के लिए कृत्य*.

Tukang besi (Tukang besi island)

/ana/ [child] - /na/ small (entity with emptiness) /a/ entity; *small entity*; /na/ छोटी (खालीपन वाली इकाई) /a/ इकाई; *छोटी इकाई*.

/ti nti/ [run] - **/i/** executing **/nt →nt/** spatial flow **/ti/** exposing activation; *executing spatial flow by exposing activation*; **/ti/** सक्रियण उजागर **/nt/** स्थानिक प्रवाह **/i/** क्रियान्वित; सक्रियण उजागर द्वारा स्थानिक प्रवाह को क्रियान्वित.

/a pa/ [up to] - **/pa/** conditional approved entity **/a/** entity; *conditional approved entity of entity*; **/a/** इकाई **/pa/** सशर्त अनुमोदित इकाई; *इकाई की सशर्त अनुमोदित इकाई*.

/a ra/ [if] - **/ra/** acquirable involved entity **/a/** entity; *acquirable involved entity in entity; involvement in the case if acquired*; **/a/** इकाई **/ra/** प्राप्य संलिस इकाई; *इकाई में प्राप्य संलिस इकाई; प्राप्त करली संलिसता के मामले में*.

/ko mba/ [moon] - **/mba/** attachment (submissively available bonded entity) **/ko/** towards consciousness; *attachment towards the consciousness*; **/ko/** चेतना की दिशा में **/mba/** अनुराग (विनम्रता से उपलब्ध अनुबद्ध इकाई); *चेतना की दिशा में अनुराग*.

/ti ti/ [breast] - exposed activation (vibration) **/ti/** exposing occupation; *exposed vibration in exposing occupation*; **/ti/** उजागर सक्रियण (प्रकंपन) **/ti/** उजागर अधिवास; *उजागर प्रकंपन का उजागर अधिवास*.

/a ma/ [father] - **/ma/** submission available doer **/a/** for family (entity); *submission available doer for family; father provides livelihood to the family*; **/a/** इकाई **/ma/** प्रस्तुत उपलब्ध कर्ता; *एक इकाई के लिए प्रस्तुत उपलब्ध कर्ता*.

/a sa/ [one] - **/sa/** expressible singular (entity) **/a/** by the entity; *expressible singular by the entity*; **/a/** संस्था द्वारा **/sa/** व्यक्त एकवचन (इकाई); *संस्था द्वारा व्यक्त एकवचन (इकाई)*.

/a la/ [fetch] - **/la/** obtain (expanded available entity) **/a/** by the entity; *obtain by the entity*; **/a/** संस्था द्वारा **/la/** प्राप्त (विस्तारित उपलब्ध इकाई); *संस्था द्वारा प्राप्त*.

/pi nse/ [squeeze] - **/nse/** effort (visibly available active expression) **/pi/** outflow approval; *effort of outflow approval*; **/pi/** बहिर्वाह अनुमोदन **/nse/** प्रयास (प्रत्यक्षतः उपलब्ध सक्रिय अभिव्यक्ति); *बहिर्वाह अनुमोदन का प्रयास*.

/a ŋa/ [gills] - **/ŋa/** fullness of life (alive entity) **/a/** by the entity; *fullness of life of the entity*; **/a/** इकाई **/ŋa/** जीवन (जीवित इकाई) की परिपूर्णता; *इकाई के जीवन की परिपूर्णता*.

/ga i/ [pull out] - **/i/** outflow **/ga/** defined entity; *outflow by the defined entity*; **/ga/** परिभाषित इकाई **/i/** बहिर्वाह; *परिभाषित इकाई द्वारा बहिर्वाह*.

/ba ŋka/ [ship] - **/ŋka/** lively conscious entity **/ba/** protection and bond; *lively conscious entity of protection and bond; ship provides protection from sea*; **/ba/** सुरक्षा और बांड के साथ **/ba/** जीवंत सचेत इकाई; *सुरक्षा और बांड के साथ अनुमोदन के जीवंत सचेत इकाई*.

Turkish (Turkey)

bul /bu/ [find; acquire] - /H/ expanded availability /bu/ accepted acquired; *expanded availability of accepted acquired*; /bu/ अधिग्रहीत स्वीकार /H/ विस्तारित उपलब्धता; *अधिग्रहीत स्वीकार की विस्तारित उपलब्धता*.

çam /tʃam/ [pine] - /m/ substance /tʃa/ lively entity; *substance of lively entity*; /tʃa/ जीवंत इकाई /m/ पदार्थ; *जीवंत इकाई का पदार्थ*.

far /fa/ [headlight] - /I/ acquired concentration /fa/ freely approvable view (entity); *acquired concentration in freely approvable view*; /fa/ मुक्त रूप से स्वीकार्य दृश्य (इकाई) /I/ अधिग्रहीत एकाग्रता; *मुक्त रूप से स्वीकार्य दृश्य में अधिग्रहीत एकाग्रता*.

gam /ga m/ [sorrow] - /m/ available emotion /ga/ non pleasurable (clarified) entity; *available emotion in non-pleasurable entity*; /ga/ गैर सुखद (स्पष्ट) इकाई में /m/ उपलब्ध भावना; *गैर सुखद इकाई में उपलब्ध भावना*.

yer /je/ [location] - /I/ involvement /je/ specific visible existence; *involvement in specific visible existence*; /je/ विशिष्ट दृश्यमान अस्तित्व /I/ संलिप्तता; *विशिष्ट दृश्यमान अस्तित्व में संलिप्तता*.

kal /ka/ [stay] - /H/ expanded availability of /ka/ precaution (conscious entity); *expanded availability of precaution; do not hurry*; /ka/ एहतियात (सचेत संस्था) की /H/ विस्तारित उपलब्धता; *एहतियात की विस्तारित उपलब्धता*.

kol /ko/ [arm] - /H/ expanded availability /ko/ acceptability of consciousness; *expanded availability of acceptability of consciousness*; /ko/ चेतना की स्वीकार्यता /H/ विस्तारित उपलब्धता; *चेतना की स्वीकार्यता की विस्तारित उपलब्धता*.

kul /ku/ [slave] - /H/ expanded availability /ku/ stupidity (invisible consciousness inside); *expanded availability of stupidity*; /ku/ बुद्धिहीनता (अंदर अदृश्य चेतना) /H/ विस्तारित उपलब्धता; *बुद्धिहीनता की विस्तारित उपलब्धता*.

mal /ma/ [goods] - /H/ expanded availability /ma/ substance; *expanded availability of substance*; /ma/ पदार्थ /H/ विस्तारित उपलब्धता; *पदार्थ की विस्तारित उपलब्धता*.

oy /le/ [vote] - /j/ affirmation /le/ support (indicative involvement); *affirmation of support*; /le/ समर्थन (सांकेतिक भागीदारी) /j/ अभिपुष्टि; *समर्थन की अभिपुष्टि*.

tel /te/ [wire] - /I/ expanded availability /te/ continuation (indicative flow); *expanded availability in continuation*; /te/ निरंतरता (सूचक प्रवाह) /I/ विस्तारित उपलब्धता; *निरंतरता में विस्तारित उपलब्धता*.

zar /za/ [membrane] - /I/ involvement /za/ tissue (lively expressible entity); *involvement of tissue*; /za/ ऊतक (सजीव व्यक्त इकाई) /I/ संलिप्तता; *ऊतक की संलिप्तता*.

8.7 ANIMAL SOUNDS

Animals have very low intelligence. Communication between animals is mostly based on psychological stimulation (desire, fear, relaxation, excitement, enjoyment, protection, security for territory, and to safeguard their feed) and biological needs (hunger, play, sex, etc.). They communicate mostly with the help of gestures, facial expressions, gaze, olfactory, bioluminescence, and electro communication. Apart from the above, animals communicate by vocalization, which is required for mating rituals, warning calls, conveying the location of food sources, and social learning. The male gives a signal to the female by mating calls and to beat the competitors. Sometimes they introduce themselves and explain what they are doing. The animal sounds for vocalization have lots of limitations. Some of these voices lie outside the capability of human ears. The human can hear between 12 Hz and 20000 Hz^[24]. Dogs have the hearing ability in the range between 40 Hz and 60000 Hz. Bats require a very sensitive hearing to compensate for their lack of visual stimuli. Their range of hearing is between 20 Hz and 120000 Hz. Mice have a frequency range between 1000 Hz and 70000 Hz. Apart from this, some of the animals have special capabilities to communicate. Elephants can communicate over long distances by producing and receiving low-frequency sound, a sub-sonic rumbling, which can travel in the air and through the ground much faster than higher frequencies. These calls range in frequency between 15 and 35 Hz and can be as loud as 117 dB, allowing communication over longer distances, with a possible maximum range of up to 10 km. Therefore, we can presume that speaking and listening limitations are quite different among humans and animals. As the human cannot listen to most of the sounds of animals, it becomes still more difficult to understand them.

We know that all species, including humans, can understand the psychological messages only from the same species. Nature has not provided us any capability to understand animal communication directly. We have the capability to understand nature itself. We can understand the natural representations of different sounds. This is called phonosemantics. Animals express many sounds that are not audible to us. We can discuss the sounds, only which are audible to us. The audible sounds are made of multiple consonants. We can neither understand them

nor can we write them in IPA. For example, the whistling sound seems to be a combination of /p/, /l/ and /s/ or /ʃ/, with variable quanta. As these sounds are available in the spectrogram, we have a theoretical base for symbolizing them in IPA. We cannot have any combined symbol for them. If we could disintegrate these audible or inaudible animal sounds, with the help of some advanced technology, perhaps we would be able to understand animal communication too.

It is found that animals do not use the same vowels as in the case of humans. It proves that animals live in different spaces, where they are not supposed to clarify the message in intellectual value. They use aspirated sounds, labialized sound, palatalized sound, nasalized sounds, and other forms of sounds that are difficult to understand by humans. Animal sounds largely depend on fundamental frequencies. We can have lots of /ɹ/ and /ʌ/ sounds with a different combination of /ə/ forming semivowel sounds.

All different animals have their own basic sounds, largely depend on their 'introduction'. The daring and big animals like lion, tigers, etc. have low fundamental frequencies [F0] /ɹ/, and small animals like birds have high fundamental frequencies [F0] /ʌ/. The sound /h/ (physical availability) denotes the size of the animal, and the sound /ə/ denotes basic psychological emotions like eagerness, desire, etc. Animal communications are psychological (not intellectual) interactions and have lots of contribution of tones and intonations too.

English words representing different animal sounds do not help much, even if they come from imitation. It is because different animals pronounce different sounds for the same emotion. 'Bark' is a common emotion for all animals like chimpanzees, dogs, and foxes, etc., but their sounds are different. Animals of two different species may not convey a psychological message to each other, but fear produced due to some specific sounds cannot be denied. It is because of phonosemantics, which is applicable to all animals, providing the same feelings.

Here, we have taken sounds from animalport.com^[25], list_of_animal_sounds^[26], and other sources and converted into writing with our own perception. We do not claim any accuracy. There are lots of 'ifs and buts'. Phonosemantics can explain a word with a known meaning. Here, we do not have any known meaning.

Therefore, our purpose is just to explain the process of decoding the animal sounds. We have to visualize the psychological messaging behind the sound of the animal.

alligators /dʒi/nhɪ+/ [27] [hiss; फुफकारना - disapproval] - /dʒ/ power /i/ exposing /ʃ/ physical execution /nhɪ/ centralized refusal; *powerful refusal*; शक्तिशाली अस्वीकृति.

★ /his+/ - /h/ threat /ɪ/ visible /s/ expression; *get away*; दूर हो जाओ.

asses /b.ɛi+/ [bray – harsh cry] - /b/ compulsion /ɪ/ centralization /ei/ visible indication; *indication of compulsion*; मजबूरी का संकेत.

bears /hɛɪ.ɪ+ nɪ+/ [growl; गुराँना - complaining; anger; threatening] - /h/ fullness of strength /h/ physique /ɛ/ visible availability /ɪ.ɪ.ɪ/ centralization; *expressing strong physique*; मजबूत काया व्यक्त.

birds /tʃiɪu/ [chirrup, chirp, sing, whistle] - /tʃ/ emitted activation /sɪ/ audible (visible) expression /u/ acceptance; *acceptance of visible activation*; दृश्यमान सक्रियण की स्वीकृति. ★ /piɪu/ - /pɪ/ visible acquisition /yɪ/ accepted affirmation; *picking*; चयन. ★ /plɪp/ - /pl/ expandable evolved approval /ɪp/ visible approval; *visible approval of flying*; उड़ान का प्रत्यक्ष अनुमोदन. ★ /sɪi/ - /s/ expressing /yɪ/ accepting /i/ exposing ; *picking expression*; चुनाई अभिव्यक्ति. ★ /tʃɪ it+/ - /tʃɪ/ expandable active picking /it/ visible activation; *visible activation in expandable pleasure*; विस्तार योग्य खुशी में दृश्यमान सक्रियण.

calves /blɪɪt/ [bleat – helpless cry] - /blɪ/ helplessness (visible bound expandable) /i/ desire to expose /t/ activation; *expression of helplessness*; लाचारी की अभिव्यक्ति.

camels /gʰɪnɔ:n+/ [grunt - harsh, throaty, and painful] - /gʰɪ/ centralized covered clarity /n/ harsh /ɔ:/ needing more /n/ hunger; *fearful foolishness needing more*; अधिक ज़रूरत संग भयभीत मूर्खता.

cats /mɪɑ:u/ [mew - surrender] - /mɪ/ towards fullness of submission /ɑ:/ by the entity /u/ inner accepting ; *looking for protection*; सुरक्षा की तलाश में. ★ /pɛɪt+/ [purr - pleasure] - /ɪ p/ involved approval /ɔ̃/ desire /z/ lively expression /t/ activating; *activating with lively approval*; जीवंत अनुमोदन के साथ सक्रिय.

cattle /m hu/ [moo; non- violent] - /m/ non attacking /h/ physically big /u/ grazing (accepting inside); *nonviolent big animal* गैर हिंसक बड़ा जानवर.

chickens /klɪk/ [cluck - express concern, approval] - /klɪ/ evolving in concern (conscious) expansion /k/ alert; *concern for others दूसरों के लिए चिंता करना*. ★ /tʃɪrɪp/ [chrip – joy; approval] - /tʃ/ liveliness /ɪrɪp/ by the availability of approval; *liveliness by approval*; अनुमोदन द्वारा जीवन्तता.

crows /kɔ/ [caw – attracts consciousness] - /k/ consciousness /ɔ/ acceptable availability; *acceptable availability of consciousness*; चेतना की स्वीकार्य उपलब्धता.

cuckoos /kɪu/ [coo - attract a mate; generally shy in nature ^[28]] - /u/ acceptance /kɪ/ visible consciousness; *acceptance for mate (visible consciousness)*; दोस्त के लिए स्वीकृति. ☆ /ku/ introvert consciousness; shy; अंतर्मुखी चेतना, शर्मीला. ☆ /kʊk/ - consciousness of limitations (accepted consciousness); *for territory*; क्षेत्र के लिए.

curlews /plɪp/ [pipe] - /p/ approvable expanded availability /ɪ/ of visible /p/ acquiring; *acquiring with 'pipe-shaped beak' (approvable expanded availability)*; पाइप आकार चोंच के साथ अधिग्रहण.

dodos /skwɔk/ [squawk – fear; harsh cry] - /s/ expressing, /kw/ anxiety (consciousness for invisible expression), /ɔ/ acceptable availability, /k/ consciousness; *expression of acceptable availability of anxiety in consciousness*; चेतना में दुष्चिन्ता की स्वीकार्य उपलब्धता की अभिव्यक्ति.

dogs /bho+/ [bark- defending territory] - /b/ restriction, /h/ physical, /o/ towards ; towards safeguarding territory; भौतिक प्रतिबंध की दिशा में. ☆ /bæm+/ - /m/ submitted availability /bæ/ visibility of restriction; *keeping others away*; दृश्यता की प्रस्तुति, प्रतिबंध; दूसरों को दूर रखते हुए. ☆ /nhɪ+/ [attacking] - /ɪ/ centralized /h/ in physical /n/ act; *physically offensive*; केंद्रीकृत, भौतिक, कृत्य; शारीरिक रूप से आक्रामक. ☆ /vowuf+/ [woof - pet] - /vo/ towards faith /w/ emotion (invisible expression) /uf/ free acceptance; *free acceptance of emotion towards belief*; विश्वास की दिशा, भावना, मुक्त स्वीकृति. ☆ /auhw+/ - /a/ entity /u/ accepting inside /h/ physical /w/ emotional (invisible expression) ; *acceptance physically and emotionally*; शारीरिक और भावनात्मक स्वीकृति. ☆ /gavn/ - /g/ clear /a/ entity /v/ faith /n/ act; *clear entity of faithful act*; स्पष्टता, वफादार, कर्म.

donkeys /braɪ/ [bray, heehaw] - /b/ bounded /r/ involve /aɪ/ visible entity; *visible entity involved in the closed (bounded) mind*; अनुबद्ध दिमाग में संलिप्त प्रत्यक्ष सत्ता. ☆ /hɪ:-hɔ/ - /hɪ:/ exposing the physical, /hɔ/ accepting inside the physique; *concerned with own physique*; खुद की काया के साथ संबंध.

doves /kʊo/ [coo - express selection] - /k/ eagerness in consciousness /o/ desiring direction /o/ towards; *curiosity (eagerness in consciousness) towards desired direction*; *the dove intakes selected food*^[29]; चेतना उत्सुकता, इच्छा दिशा के प्रति जिज्ञासा.

elephants /tʃ tʃⁿ n i öj+/ [trumpet - excitement; distress; aggressiveness] - /tʃ/ involved activation /tʃ/ energetic /tʃⁿ/ distress /n/ excitement (eagerness to acquire) /iöj/

aggressiveness (exposing with big); *activated energy with distress, excitement, and aggressiveness*; शामिल सक्रियण, ऊर्जवान, व्यथा, उत्तेजना, आक्रामकता, ☆ /p̄ η 3 0ɹ+/ [roar- ready to attack] - /p̄/ continuous approval /η/ fullness of energy /3/ available /0ɹ/ towards centralization; *centralization of power*; सतत अनुमोदन; ऊर्जा परिपूर्णता, उपलब्ध, केंद्रीकरण दिशा में.

ferrets /d u k/ [plug of consciousness] - /d/ ended /u/ accepting inside /k/ consciousness; *accepting the end of consciousness; ferrets spend 14 to 18 hours a day sleeping*^[30]; *plug of consciousness*; चेतना के अंत को स्वीकार.

foxes /huak:a-hua/ [bark - safeguard of territory] - (Bengali) /hua/ territory (physical inner accepting entity); continue consciousness (alert) /k:/; *continuous consciousness for the territory*; क्षेत्र के लिए निरंतर चेतना - /kon/ (Japanese) /k/ consciousness /o/ towards /n/ capability of acquiring; *capability of acquiring towards consciousness; selfish*; चेतना की दिशा में अधिग्रहण की क्षमता; स्वार्थी.

frog /t f f ɹ/ [croak – low harsh cry; to kill] - /t/ activation /f f ɹ/ concentrating involvement; *sudden activating*; अचानक सक्रिय.

goats /m i: a h/ [bleat - foolish, and helpless] - /i:/ out exposing /m/ surrender /a/ entity /h/ physically; *surrendering self; pet*; आत्म समर्पण. ☆ /b̄ i:a:/ - /b̄/ eagerness to be bonded /i:/ exposing /a:/ by the entity; *exposing eagerness to be bonded by the entity*^[31]; बंधन / सुरक्षा स्वीकार करने की उत्सुकता उजागर.

horses /tʃph̄ə+/ [neigh - just like laugh] - /tʃ/ liveliness /p/ approving /h/ physical /ə/ desiring to achieve; *desiring to achieve physical energy and approved liveliness*^[32]; शारीरिक ऊर्जा और अनुमोदित सजीवता को प्राप्त करने की इच्छा.

human /tʃp+/ [clap- appreciating the task] - /tʃ/ occupation/activation /ʃ/ expansion /p/ approval; *all the three factors work according to the strength of their corresponding sound; encouraging*; अधिवास, सक्रियण, विस्तार, अनुमोदन; उत्साहवर्धक. प्रवृत्त. ☆ /h̄ h̄ h̄ h̄/ [cough] - /h̄/ eagerness to remove the sputum (existent) from entity; *coughing*; खाँसी. ☆ /p u tʃ/ [kiss] - /pʊ/ accepting approval /tʃ/ liveliness; *accepting the approval of liveliness*; सजीवता के अनुमोदन को स्वीकार. ☆ /ā:/ [weeping] - /i:/ continue /ə/ desiring /a/ entity; *continuous desire in entity; crying*; इकाई में निरंतर इच्छा. ☆ /slp̄h̄i:+/ [whistle] - /s/ physical expression /ʃ/ available expansion /p̄h̄/ unconditional approval /i:/ sharp out exposing; *physical expression of freely sharp out exposing sound for long distance*; लंबी दूरी के लिए स्वतंत्र रूप से तेज बाहर को उजागर ध्वनि की भौतिक अभिव्यक्ति.

lions /ŋɹhɪn+ ʃ[hok^h+/ [roar - loud, deep cry or howl, as in excitement, distress, or anger] - /ŋɹ/ centralized full strength /h/ physical /n/ act /ʃ/ concentrated /t/ actively occupying /ho/ towards physically /k^h/ inhuman; *ready to attack*; *पूरी ताकत, खतरा, कर्म, ध्यान केंद्रित, सक्रिय रूप से कब्जे, भौतिक दिशा, अमानवीय शारीरिक रूप से, हमला करने के लिए तैयार.* ☆ /rohɹ hr +/ - /ɹ/ centralization /o/ towards /hr/ physical involvement; *territorial proclamation*; *क्षेत्रीय घोषणा.* ☆ /goɹŋoɹ+/ [growl - guttural sound of anger or hostility] - /g/ threat /o/ towards /ɹ/ centralization /ŋ/ full strength; *anger*; धमकी, दिशा, केंद्रीकरण, पूरी ताकत; क्रोध. ☆ /ŋɹɹɹɹ+/ - /ŋ/ full strength /g/ clarity /ɹ/ centralization; *self-centered with clarity in full strength*; *distressing*; *पूरी ताकत में स्पष्टता के साथ आत्म केंद्रित; विधुब्ध.*

monkeys /sk^htʃiũ+/ [screech - harsh, shrill cry] - /s/ expressing /k^h/ closed consciousness /tʃ/ liveliness /i/ visible eagerness /ũ/ inside eagerness; *harsh cry with greed*; *लालच के साथ कर्कश रुदन.*

owls /houũ/ [hoot - dark (unavailable) in patience, satisfaction, and liking] - /ə/ desire existence /ũ/ to prey (eagerly accepting inside) in /ɹ/ darkness (hidden) /o/ towards /h/ killing; *prey in darkness*; *अंधेरे में शिकार.*

peacocks /ɑ: ẽ ẽ ẽ/ [scream - penetrating voice] - /ẽ ẽ ẽ/ continuous acceptable availability; /ɑ:/ by the entity; *mating rituals*; *संभोग अनुष्ठान.*

pigs /ɔɪŋk/ [oink – squealing sound] - /ŋk/ lively consciousness in /ɪ/ visible /o/ acceptable availability; *searching food*; *भोजन की खोज के लिए जीवंत चेतना.* ☆ /ɹt^h h ŋ+ / [snort - sound by force of breath] - /ɹ/ centralization /t^h/ barred activation /h/ physical existence /ŋ/ act; *less movement*; *कम संचलन.*

tigers /ŋɹɹoŋh+/ [growl / roar - guttural sound of anger or hostility] - /ŋ/ fullness of strength /g/ clarity /ɹ/ centralization /ho/ physical desire; *hostility and anger*; *दुश्मनी और क्रोध.* ☆ /gæɹɹɹɹ+/ - /gæ/ clarity /ɹ/ centralized /t/ accelerating /r/ involve; speeding; *fast speed*; *तेज़ गति.* ☆ /ŋgæŋg+/ - /n/ active /gæ/ visibility of threat /ŋ/ fullness of strength /g/ clarifying; *clarifying full strength in active threat*; *धमकी.*

whales /tʃẽ tʃẽ tʃẽ/ [sing] - /tʃ/ pleasure / liveliness /ẽ/ eagerness to exist ; *eagerness to exist liveliness*; *सजीवता के लिए मौजूद उत्सुकता.*

wolves /ŋã ŋã ŋã m kã/ [howl - loud, prolonged, mournful cry] - /ŋ/ continuous lack of strength /m/ offering /ã ã/ need of existence /k/ eagerness to clarify non-aliveness; *loud, prolonged, mournful cry*; *लंबे समय तक, शोकाकुल रोना.*

8.8 BIOLOGICAL SOUNDS

While hearing a message, our physical world converts the message into biological impulses, and it is carried to our psychological mind. It proves the presence of biological interaction. Plants are important biological objects. We do not hear any sound of any plant. But the messaging between two nearby plants cannot be ignored. In the year 1900, Sir Jagdish Chandra Bose proved that plants grew more quickly amidst pleasant music and more slowly amidst loud noise or harsh sounds. Influenced by Bose's experiments, in the 1960s, Cleve Backster, an Interrogation Specialist with the CIA, conducted research that led him to believe that plants can communicate with other life forms. He also claimed that plants could "feel pain, understand affection etc.". According to *Boss*, a plant treated with care and affection gives out a different vibration compared to a plant subjected to torture. Our theory does not believe in the emotional aspects of plants. We believe that the message of loving or harshness reaches the system of a plant, and it impacts biological life accordingly.

Practically we cannot understand these sounds. We have to use a lot of imagination while understanding the physical messaging behind these sounds. Some sounds represent the biological functioning of an entity.

heart beat /d̪ⁿk+/ - /d̪ⁿ/ established submission /k/ consciousness ; *consciously established submission*; होशपूर्वक स्थापित प्रस्तुति.

tinnitus /sɪj̪p̪+/ - /p̪/ approving /ɪ/ involvement /j/ experience /s/ expression /ɪ/ involvement; *experiencing the involved expression*; अनुमोदन - संलिप्तता - अनुभव - अभिव्यक्ति; संलिप्त अभिव्यक्ति का सामना.

hiccup /t̪ⁿuhm+/ - /mh/ offering physical available /u/ accepting /t̪ⁿ/ deriving energy with obstructed liveliness; *obstruction in activity*; शारीरिक उपलब्ध पेशकश, स्वीकार, बाधित सजीवता; गतिविधि में बाधा.

sneezing /t̪ⁿhi:+/ - /t̪ⁿ/ obstruction in deriving energy /h/ physical existent /i:/ forceful out exposing ; *obstruction in forceful outflow*; बाधित ऊर्जा, विद्यमान, जबरदस्ती बहिर्वाह; सशक्त बहिर्वाह में बाधा.

snort /kⁿɹk^hf+/ - /k^h/ closed consciousness /ɪ/ involvement /ɹ/ centralization ; *involvement in centralized closed consciousness*; बंद चेतना, संलिप्तता, केंद्रीकरण; केंद्रीकृत बंद चेतना में संलिप्तता.

8.9 PHYSICAL SOUNDS

We cannot understand the listening by physical objects, but (1) “breaking of glasses” due to the blast sounds, (2) damages to bridges due to supersonic airplanes, and (3) same frequency thread of guitar vibrates with the other thread without physical contact are some of the examples which explain the interaction between physical bodies. Physical objects do not have any psychological aspects; hence they express their identity and activities only.

blowing air by a fan /nftm+/ - /n/ act /f/ free acquiring /t/ flow /m/ substance; *act of flow*; हवा, मुक्त प्रवाह, कार्य; *प्रवाह का कार्य*.

bomb explosion /bmh:+/ - /b/ bound /m/ substance /h:/ destruction; *destruction of bound substance*; बन्धित, पदार्थ, नाश; *बन्धित पदार्थ का विनाश*.

drop in water /y/p+/ - /y/ affirmation // available expansion /p/ approval; *expanded wave*; प्रतिज्ञान, विस्तारित उपलब्धता, अनुमोदन; *विस्तारित लहर*.

drop on floor /t/p+/ - /t/ activated acceleration /p/ acceptance; *after striking on the floor, one part of water activates all around, and the second part of water accepts the floor; activation and acceptance*; फर्श पर स्ट्राइक के बाद, पानी का एक हिस्सा चारों ओर सक्रिय होता है, और पानी का दूसरा हिस्सा फर्श को स्वीकार करता है; *सक्रियण और स्वीकृति*.

lightning /t/dh+/ - /t/ activating /t/ occupied in expanding /d/ activated /h/ physical (energy) ; *activation of physical energy*; सक्रिय, विस्तार, सक्रियत, ऊर्जा; *भौतिक ऊर्जा की सक्रियता*.

moan of the wind /mhon+/ - /mh/ offering physical availability /o/ towards /n/ emptiness; *submission towards low pressure*; भौतिक उपलब्धता, दिशा, कम दबाव; *कम दबाव के प्रति प्रस्तुत करने*.

storm /ā:dnhi:+/ - /ā:/ continuous entity /d^h/ formed shape (solid) existent /i:/ continue exposing; *exposing dust particle in entity*; निरंतर इकाई, धूल कणों, निरंतर उजागर; *इकाई में उजागर धूल कण*.

slipping of belt on pulley /tj :/ - /tj :/ continuous deriving [heat] energy; *continuous deriving heat*; /tj :/ निरंतर व्युत्पन्न [गर्मी] ऊर्जा; *निरंतर व्युत्पन्न [गर्मी] ऊर्जा*.

waterfall /dʒfi+/ - /dʒ/ energetic /f/ free approving // available motion; *energetic free fall in length*; ऊर्जावान, मुक्त गिरावट, लंबाई; *लंबाई में ऊर्जावान मुक्त गिरावट*.

9.0 APPENDIX

9.1 GLOSSARY

accuracy [शुद्धता; *śuddhatā*] – See clarity.

acquire/allow/consent/admit [अङ्गीकार; *aṅgīkār*] – ‘Acquiring’ is an act by which ‘hole’ allows ‘appearance’ to be converted into an identified ‘image’. The ‘image’ can be in three directions: inflow (viewing, listening, smelling, etc.), outflow (exposing, speaking, executing, etc.), or self-flow (remembering, thinking, etc.). The formed (acquired) image depends on the defined limits (conditions applied by the character of the entity). If these conditions are overruled by wisdom, the image can be against the innate character of the entity.

age [आयु; *āyu*] – availability/quantity of the ‘present’ (time) during one cycle of sense around the model of existence is called a unit ‘age’. One unit of age consists of one unit of clarity and one unit of strength. In the case of electromagnetic waves, one wavelength denotes one unit of physical age. The ‘age’ is denoted by available time, not passed off time.

analyze [विश्लेषण; *viśleṣaṇa*]– Selection of an appropriate image out of a lot of unorganized dissimilarities is called analysis. This is done by our vision. The analysis is a process clarifying the interaction between diversity within logic.

appearance [रूप; *rūpa*] - Image is made of two parts. These are identity (नाम) and appearance (रूप). Appearance is the submission of unorganized and un-derived availability of an image. We can define this word as the existent coming into sight but not yet acquired (understood) (converted into perception). It is a ghost image and converted into perception when it is acquired by the ‘identity’.

availability [उपलब्धता; *uplabdhata*] – Readily obtainable existent for perception is called ‘availability’. Appearance, identity, clarity, and strength all can be available. We have three sources of availabilities: (1) from outside (object) as appearance, (2) preoccupied images as composition of clarity, strength, appearance, and identity, (3) guideline from the upper world. All of these are made available for perception. This availability is the counterpart of capability.

belief [विश्वास; *viśvāsa*] – Identity of perception is made of two different aspects of our approach. One is ‘logic’, which is governed by our vision, and the second is

‘belief’, which is governed by our internal support. This internal support is made of preoccupied securities or protection in our minds, which are responsible for evolving strength in the image and ‘belief’ in our identification.

bond [बन्धन; *bandhan*] – This defines the character or constitution of existence, under which it accepts or rejects any offered appearance. All our activities are within bonded limitations of our character. The character of existence is made of logical-beliefs or believed-logic. We all have different physical, biological, psychological, and intellectual limitations. We all are different because of different ‘bonds’.

bright [रस; *rasa*] – See - analyze

bright hole [विज्ञानमय कोश; *vijñānamaya koś*] – all psychological memories are stored in our subconscious mind within four ingredients: dissimilarities, vibration, support, and vision. It is an indeclinable chest of the entity, which stores the ‘vision’. Vision has the capability to analyze the dissimilarities and capability to apply logic.

bright star [अन्नमय कोश; *annamaya koś*] - All psychological memories are stored in our subconscious mind within four ingredients: dissimilarities, vibrations, support, and vision. ‘Bright star’ is an indeclinable chest of the entity, stores the ‘dissimilarities’. It has availabilities to be analyzed by vision and availabilities to offer diversities in appearance.

clarity [स्पष्टता; *spṣṭatā*] - We can define clarity as to the description ability of the image with accurate details. It is the explanatory part of the image, having no strength. We can call it writing the detail with accuracy with invisible ink. The visible ink is made of ‘strength’. Here ‘clarity’ does not mean ‘without dust’ etc.

code [संहिता; *sarhitā*] – We have a universal code or God under which all existences exist in this universe. All different objects possess different aspects of the universal code. In the case of biological bodies, DNA is a code that evolves and governs the biological body.

condition [शर्त; *śarta*] – This is the limitation of an entity under which it acquires any appearance. This is the definition of the character of the entities (physical, biological, psychological, and intellectual). It brings about inflow, outflow, or self-flow act in a defined direction. These are called beliefs and logic of the entity.

consciousness [चेतना; *cetanā*] - It is the application of the analysis, by which we differentiate diversity with the help of logic. Consciousness lies in the present tense. As per Hindu mythology, we can say “due to ‘*buddhi*’ (intelligence) (bright), ‘*sūryā*’ (an act of intelligence) (consciousness) is created, from which we achieve ‘*gou*’ (knowledge). Light is cosmological, and intelligence is intellectual consciousness.

cosmological [ओजिक; *ozika*]- The cosmological existence is the raw material of the physical world. The substances of the cosmological world are still unknown, but these can be understood by an invisible force (electromagnetic field), visibility without force (electromagnetic wave), gravitation, cosmic, inflation, dark energy, dark matter, and a number of unknown things in the space.

dark [बल; *bala*] - See- ‘derive’.

dark hole [आनन्दमय कोश; *ānāṇdamaya koś*] - All psychological memories are stored in our subconscious mind within four chests. ‘Dark hole’ is an indeclinable chest, stores and provides the ‘supports’ to the entity. Psychological support derives courage to the shaking confidence by converting logic into belief. Biological support (bone structure) derives power from inflexible muscles. The cosmological support derives gravitation, in ‘vibrating inflation’.

dark star [प्राणमय कोश; *prāṇamaya koś*] – All psychological memories are stored in our subconscious mind within four ingredients: dissimilarities, vibrations, support, and vision. ‘Dark star’ is an indeclinable chest of entity and stores the ‘vibrations’. The vibration does not include ‘wave’. Physically it may be temperature, biologically it may be a pulse, and psychologically it may be shaking or excitement. For cosmology, these ‘vibrations’ create cosmic inflation. Steam has repulsive pressure due to ‘vibrations’ in the water atoms..

derive [व्युत्पन्न; *vyutpanna*] - As we know, vibrations produce push in all directions. When support accepts the vibrations in a specific direction, the vibration converts into ‘push’. This conversion of ‘push’ into strength is called ‘derived strength’. This deriving is never in a continuous manner. It is in the form of repetition, just as in steam engines. Every cycle of ‘age’ derives one unit of strength in the form of power and intensifies the ink to darken the feature.

detail [द्विवरण; *vivarāṇa*] - Detailing of clarity, see ‘clarity’.

displaying [अप्; *ap*] - Submitting appearance is made of intensified diversity. It can be of three types: property, mobility, and availability.

dissimilarity [विषमता; *viṣamatā*] - See 'bright star'.

diversity [विविधता; *Vividhatā*] – An appearance is made of multiple types of signals. The difference between the signals is called 'diversity'.

energy [ऊर्जा; *ūrjā*] - Vibrating aliveness, see 'strength'.

entity [इकाई; *ikāī*] - It is the coded phenomenon of raw material. The entity remains inactive until it does not absorb 'soul'. As soon as the raw material absorbs the soul, life starts to flow, and the whole thing is visualized as 'existence'. For example, A person in a coma may be the biological existence and psychological entity. The seed of any vegetation is the biological entity without existence.

entity wave [इकाई तरंग; *ikāī tarāṅga*] - Entity exists between two opposite poles. One is 'unidentified appearance', and the second is 'non-appear able identity'. Both are just opposite to each other and flow in a wave formation. One rotation of sense and time creates one wavelength of the wave. In the physical world, this wave is called 'electric wave', a part of the light (electromagnetic wave).

established [स्थापित; *sthāpit*] – The word has nothing to do with business establishment. We have two types of appearance. The first one is a diversified but free shaped offering like 'cloud in sky' or ghost image. Art is a free offering, and teaching science is an established offering.

existence [अस्तित्व; *astitva*] - The state of being in existence is called existence. Continuance of physical life is called physical existence. Life in a biological entity is called biological existence. When we are talking about biological existence, we talk about life in it, not the object itself. Life (feeling) in a psychological entity is called psychological existence. Life (wisdom) of an intellectual entity is called intellectual existence.

existent [सत्; *sat*] - Each psychological perception is made of 108 basic factors represented by different sounds, which we call 'existents'. These 'existents' are used to form the organs of existence. These are just like electron, proton, and neutron if an atom, which is used to form a physical entity.

expansion [फैलाव; *phailāv*] – It is due to vibrations in the 'dark star'. It is associated with repulsion. Cosmologically 'cosmic inflation', physically hot air, psychological hate, and intellectually confusion are examples.

feature [आकृति; *ākrati*] – It is the shape made out by logic from diversity, with invisible ink. The feature is defined as the shape of an image, without any strength. As long as the intensity is not associated with it, the feature cannot be seen.

feeling [अनुभूति; *anubhūti*] – Unperceived appearance is called ‘feeling’. The physical object feels a force. A biological body feels a touch. A psychological body feels an emotion. An intellectual body feels an idea.

God [अद्वैत; *advaita*] – In Indian mythology, God is defined as the ‘essence of existence’. We define God as the ‘Universal code of existence’. It is a unitary code that evolves and controls all existences in this universe, just like a DNA evolves and controls all cells of a biological body.

hole [अङ्गीकृतात्मकता; *aṅgīkṛtātmakatā*] - It is the acceptability of existence. See – ‘acquire’.

identity [नाम; *nāma*] - Identity can be called the character of an entity. All entities acquire anything within its logic and belief. The composition of logic and belief is called ‘meaning’. The physical identity is ‘photographic description’; the biological identity is a specific genetic code (DNA). Psychological identity is a specific inherited nature, and intellectual identity is a specific type of intelligence.

Indeclinable [अव्यय; *avyaya*] - Every existence is made of five compulsory indeclinable chests, which can never be destroyed. These chests are made of lower world’s format and store different data in four parts. These are named: ‘bright hole’, ‘bright star’, ‘dark hole’, and ‘dark star’, storing vision, dissimilarities, support, and vibrations, respectively. These are called ‘subconscious’ and remain ‘unexpressed’ till the interaction starts. The fifth chest, named ‘stimulator’, is responsible for the interaction. All these five elementary elements are opposite to one another and synchronize to form an existence. Here existence includes all existences of cosmological, physical, biological, psychological, and intellectual worlds.

inflow [अन्तर्गमन्; *antargaman*] – Signals coming from outside to inside the entity is called ‘inflow’. Viewing, listening, understanding, and eating are some of the examples of inflow sensation.

intensity [तेजस्; *tejas*] - The submission offered by the ‘star’ has two parts; one is diversity and the second is intensity. When intensity is acquired by the ‘belief’, it converts into liveliness and intensifies the imperceptible feature.

involvement [संलिप्तता; *sanliptatā*] – Attention towards the appearance is called ‘involvement’. Attention towards diversity, mobility, and quantity create consciousness and liveliness.

life [जीवन; *jīvana*]- Here, the word life does not limit us to biological life. It includes physical, psychological, and intellectual life too. Life is an established interaction between offering-ability of appearance and the acquiring ability of identity. Life flows in a dual form of ‘clarity’ and ‘strength’ in the direction of time. In the case of the life of electromagnetic waves, clarity belongs to diversity, and strength belongs to the intensity of the message. The atoms belong to the receiver perceive both ingredients within the sinusoidal wave.

liveliness [जीवन्तता; *jīvantatā*] – This is the achievement of strength. It is created by ‘supporting’ the uncontrolled ‘vibrations’. It lies in the present tense.

logic [तर्क; *tarka*] – Clarity of formulation is logic. The approach of our vision towards meaning is called ‘logic’. ‘Logic’ explains the feature of any act. Without ‘belief’ no logic is useful. Logic does not have decision power.

mobility [गतिशीलता; *gatiśīlatā*] – Signals flowing between two objects are based on three parts property, mobility, and quantity. These are the indivisible part of life. Carried message (wavelength) is ‘property’, flow (frequency) is ‘mobility’, and quantity (amplitude) is ‘quantity’. All are interdependent but treated separately. Mobility is the dynamism in the entity.

non-existent [असत्; *asata*] – All the signals flowing in the lower world are made of two parts. One is a raw material, and the other is an essence. Here the essence is called existent, and the space for the existent is called non-existent. The phenomenon of non-existence can be understood with the example of light and darkness. Darkness (carrier) does not have any light, but it provides a place for illumination (essence). Biological signals reach the psychological converter with the help of the biological carrier.

objective [ज्ञातत्व; *jñātatva*] - Progression of life in existence is made of three parts. These are objective, action, and feeling. Here the word objective is not limited to ‘aim’. Every attainable (knowable property, learnable mobility, and achievable availability) part of perception in any direction of the flow of life is called ‘objective’. For detail, please see - ‘existent’.

occupy [प्रवृत्त; *pravṛtta*] – Every reference entity occupies the lower world. In the inflow process, the biological entity occupies the physical signals. The

psychological entity occupies biological signals, and so on. In the outflow process, the biological entity occupies the psychological signals; the physical entity occupies biological signals.

offer [पेशकश; *peśakaśa*] - Every entity ‘offers’ its appearance, to be acquired by another entity. The ‘sun’ offers light; it cannot reach the earth if the earth is not willing to receive it. This ‘offer’ can be of free shape or formed shape in appearance. It depends on the acquirer whether to acquire the offered appearance or not. Physical appearance is well known. ‘Display beauty’ is a biological offering. ‘Emotion’ is a psychological offering. ‘Speech’ is an intellectual offering.

outflow [बहिर्गमन्; *bahirgaman*] - Interaction from inside to outside is called ‘outflow’. For a human, when a signal moves from the intellectual to psychological, to the biological, to the physical world, it is called outflow messaging. Speaking and executing are examples of outflow messaging.

period [अवधि; *avadhi*] - see ‘age’.

physical [स्थूल; *sthūla*] – The word ‘physical’ is not used solely for the material world. The word is used for a relatively lower world. In the series of the worlds named intellectual, psychological, biological, and physical, every lower world is called ‘physical’ in relation to the reference world.

power [शक्ति; *śakti*] – See ‘strength’. Further, physical, psychological, and intellectual strengths are called power, courage, and confidence.

property [गुण; *guṇa*] – Property is defined as available behavior or characteristic of the entity. For example, the acid has a property to react with an alkali to form a salt. This is the property of the acid. Property is made of two invisible parts: appearance and identity.

raw material [अपदार्थ; *apadārtha*] – Every lower world is a raw material for the upper world. see - ‘non-existent’.

self-flow [स्वःगमन्; *svaḥgaman*] - Self-flow is the interaction between the self “offer-ability of appearance” and “acquire-ability in identity”. It is the process to find an appropriate combination out of an infinite number of ‘appearances’ and ‘identities’ stored in our brain, which is called the ‘thinking process’. Recognizing, understanding, making a habit are examples of self-flow.

sense [प्रज्ञा; *prajñā*] - Every existence is made of four codecj indeclinable chests. The duality of ‘sense’ and ‘time’ provokes different chest differently. We have two sources of ‘sense’. One is operated by the entity self, and the second is provided by

the upper world. For example, our psychological world is a self-operative system having its own sense, but our intelligence can add sense to it by interfering and guiding it.

space [अवकाश; *avakāśa*] - We have defined space as the limitations of capabilities under which existence can live. These capabilities are provided by the lower world in the form of genetic code. The capability to decide intellectually is intellectual space, the capability to react psychologically is psychological space, the capability to act biologically is biological space, and the capability to react physically is physical space. We have five types of spaces. These are self-existing, visibility without force, a force without visibility, contracting space, and expanding space.

star [उपलब्धात्मकता; *upalabhdātmakatā*] – The capability to provide appearance is called a star. Appearance is made of diversity and intensity. We have different ‘diversities’ of colors, different intensities of charges. The sun is a physical star, a teacher is an intellectual star, an actor and a player are biological stars, and a saint is a psychological star. See – ‘offer’; ‘appearance’.

stimulator [मन; *mana*] – It is an indeclinable chest of existence. It is made of different combinations of ‘time’ and ‘sense’. Time provides aliveness, and sense provides consciousness. The duality stimulates every part of the entity. Sense defines strengths, identities, clarity, and appearances. Each rotation of the stimulator provides one snap of perception.

strength [मजबूती; बल; *majabūṭī, bala*] – It is a ‘firm’ ‘energy’ derives ‘strength’ in a physical object, aliveness in a biological object, will power in a psychological object, and confidence in intellectual objects.

support [आश्रय; *āśraya*] – See - ‘dark hole’.

time [काल; *kāla*] – Every world has its own ‘time’. It can be defined as the essence of ‘age’ during ‘inflow’, ‘outflow’, and ‘self-flow’ interactions. Time provides a progression of sense while orbiting around existence. It is the ‘clarity; of the upper world. It is a bridge between the two successive worlds.

vibration [स्पन्दन; *spandana*] – See ‘dark star’; flutter.

vision [विज्ञान; *vijñāna*] – See ‘bright hole’.

wave [तरंग; *tarāṅga*] – Life is the repetition of four different aspects activating one by one forming a wave. We have entity wave, life wave, and the composite of them is messaging wave. This messaging wave is called an electromagnetic wave in the physical world, and perception is in the psychological world.

9.2 TABLES

PRONUNCIATION KEY- IPA				
IPA British	IPA American	IPA Hindi	Devanagari	Example
/ə/	/ə/	/ə/	[अ]	about
/ɜ:/	/ɜr/	-	[अर्]	early; bird
/ɑ:/	/ɑ/	/ɑ/	[आ]	arm; father
/ʌ/	/ʌ/	-	[अँ]	hurry; fun
/ɪ/	/ɪ/	/ɪ/	[इ]	it, big, finishes
/i/	/i/	/i/	[ई]	eat; see; need
/i:/	/i/	/i/	[ई]	feet; beam
/ʊ/	/ʊ/	/ʊ/	[उ]	good; book; put
/u/	/u/	/u/	[ऊ]	booth; youth
/u:/	/u/	-	[ऊ]	balloon; food
/e/	/e/	/e/	[ए]	Base; case
/ɛ/	/ɛ/	/ɛ/	[एँ]	ever; head
/æ/	/æ/	/æ/	[ऐ]	apple; can
/ɔ:/	/ɔ/	/ɔ/	[औ]	all; or; talk
/o/	/o/	/o/	[ओ]	Alone; know
/ɒ/	/ɒ/	-	[औ]	lot; cot
/k/	/k/	/k/	[क]	can, speaker, stick
/g/	/g/	/g/	[ग]	get, bigger, dog
/ŋ/	/ŋ/	/ŋ/	[ङ]	singer, think, long
/tʃ/	/tʃ/	/tʃ/	[च]	church, watching,

/z/	/z/	/z/	[ज़् ज]	zoo, easy, buzz
/ʒ/	/ʒ/	-	[ज़् झ]	television, beige
/dʒ/	/dʒ/	/dʒ/	[ज]	jump, budget, age
/t/	/t/	/t/	[ट]	top, better, cat
/d/	/d/	/d/	[ड]	do, ladder, bed
/θ/	/θ/	/tʰ/	[थ]	thirsty, nothing, math
/ð/	/ð/	-	[ध]	thus; father; mother
/n/	/n/	/n/	[न]	now; nose; name
/p/	/p/	/p/	[प]	power; point; pressure
/f/	/f/	/f/	[फ]	father; fool; fan
/b/	/b/	/b/	[ब]	bonding; blend; bold
/m/	/m/	/m/	[म]	meal; map; mat
/j/	/j/	/j/	[य]	yes; yellow; usual
/r/	/r/	/r/	[र]	run; red; road
/l/	/l/	/l/	[ल]	leaf; loud; loot
/v/	/v/	/v/	[व]	van; vast; very
-	-	/ʊ/	[व]	həʊɑ (Hindi)
/w/	/w/	-	[इउ]	we; where; wet
/s/	/s/	/s/	[स]	spring; said; sip
/ʃ/	/ʃ/	/ʃ/	[श]	shop; shut; shall
/h/	/h/	/h/	[ह]	house; home; hand

DIACRITICAL- DEVANAGARI - IPA KEY

Diacritical	Devanagari	IPA		Diacritical	Devanagari	IPA
<i>a</i>	[अ]	/ə/		<i>ṭ</i>	[ट]	/ʈ/
<i>ā</i>	[आ]	/ɑ/		<i>ṭh</i>	[ठ]	/ʈʰ/
<i>i</i>	[इ]	/ɪ/		<i>ḍ</i>	[ड]	/ɖ/
<i>ī</i>	[ई]	/i/		<i>ḍh</i>	[ढ]	/ɖʰ/
<i>u</i>	[उ]	/ʊ/		<i>r</i>	[र]	/r/
<i>ū</i>	[ऊ]	/u/		<i>ṇ</i>	[ण]	/ɳ/
<i>e</i>	[ए]	/e/		<i>t</i>	[त]	/t/
<i>ai</i>	[ऐ]	/æ/		<i>th</i>	[थ]	/ʈʰ/
<i>o</i>	[ओ]	/o/		<i>d</i>	[द]	/d/
<i>au</i>	[औ]	/ɔ/		<i>dh</i>	[ध]	/dʰ/
<i>aṅ</i>	[अं]	/aŋ/		<i>n</i>	[न]	/n/
<i>aḥ</i>	[अः]	/əh/		<i>p</i>	[प]	/p/
<i>r̥</i>	[ऋ]	/ɻ/		<i>ph</i>	[फ]	/pʰ/
<i>ḷ</i>	[ऌ]	/ɭ/		<i>b</i>	[ब]	/b/
<i>k</i>	[क]	/k/		<i>bh</i>	[भ]	/bʰ/
<i>kh</i>	[ख]	/kʰ/		<i>m</i>	[म]	/m/
<i>g</i>	[ग]	/g/		<i>y</i>	[य]	/j/
<i>gh</i>	[घ]	/gʰ/		<i>r̄</i>	[र]	/ɾ r̄/
<i>ṅ</i>	[ङ]	/ŋ/		<i>l</i>	[ल]	/l/
<i>c</i>	[च]	/tʃ/		<i>v</i>	[व]	/v/
<i>ch</i>	[छ]	/tʃʰ/			[व]	/v/
<i>j</i>	[ज]	/dʒ/		<i>s</i>	[स]	/s/
<i>z</i>	[झ]	/z/		<i>ś</i>	[श]	/ʃ/
<i>jh</i>	[झ]	/dʒʰ/		<i>ṣ</i>	[ष]	/ʂ/
<i>ñ</i>	[ञ]	/ɲ/		<i>h</i>	[ह]	/h/

INDECLINABLE CHESTS				
Incl.	Property		Result	Phonemes
Bright Star	Dissimilarities •	BS	self	-
	Vibration ✓	DS	appearance-diversity	t̪ t̪ʰ d̪ d̪ʰ n
	Vision ✓	BH	clarity-detail	k kʰ g gʰ ŋ
	Support ✗	DH	-	-
	Occupying ※	ST	image-outflow	-
Dark Star	Dissimilarities ✓	BS	appearance-intensity	t̪ t̪ʰ d̪ d̪ʰ n
	Vibration •	DS	self	-
	Vision ✗	BH	-	-
	Support ✓	DH	strength-energy	tʃ tʃʰ dʒ dʒʰ ŋ
	Occupying ※	ST	image-inflation	-
Bright hole	Dissimilarities ✓	BS	clarity- accuracy	k kʰ g gʰ ŋ
	Vibration ✗	DS	-	-
	Vision •	BH	self	-
	Support ✓	DH	identity-logic	ppʰ b bʰ m
	Occupying ※	ST	image-inflow	-
Dark hole	Dissimilarities ✗	BS	-	-
	Vibration ✓	DS	strength-firmness	tʃ tʃʰ dʒ dʒʰ ŋ
	Vision ✓	BH	identity-believe	ppʰ b bʰ m
	Support •	DH	self	-
	Occupying ※	ST	image-attraction	-
Stimulator	Dissimilarities ※	BS	image-outflow	-
	Vibration ※	DS	image-inflation	-
	Vision ※	BH	image-inflow	-
	Support ※	DH	image- attraction	-
	Occupying •	ST	image-occupation	t̪ t̪ʰ d̪ d̪ʰ ŋ

NOTE - BS = Bright star, BH = Bright hole, DS = Dark star,
DH = Dark hole, ST = Stimulator

PHONOSEMANTIC KEY (CONSONANTS)

IPA	Dev	Life	Existence	Time	Condition
/k/	[क्]	analyze	clarity	present	open consciousness
/kʰ/	[ख]	analyze	clarity	present	closed consciousness
/g/	[ग]	analyze	clarity	past	open consciousness
/gʱ/	[घ]	analyze	clarity	past	closed consciousness
/ŋ/	[ङ]	analyze	clarity	future	any consciousness
/tʃ/	[च]	derive	strength	present	free liveliness
/tʃʱ/	[छ]	derive	strength	present	obstructed liveliness
/dʒ/	[ज]	derive	strength	past	free liveliness
/dʒʱ/	[झ]	derive	strength	past	obstructed liveliness
/ɲ/	[ञ]	derive	strength	future	any liveliness
/t/	[ट]	occupy	flow	present	free fluency
/tʰ/	[ठ]	occupy	flow	present	barred fluency
/d/	[ड]	occupy	flow	past	free fluency
/dʱ/	[ढ]	occupy	flow	past	barred fluency
/ɳ/	[ण]	occupy	flow	future	any fluency
/tʃ/	[त्]	offer	appearance	present	free display
/tʃʱ/	[थ]	offer	appearance	present	established display
/dʒ/	[द]	offer	appearance	past	free display
/dʒʱ/	[ध]	offer	appearance	past	established display

/n/	[न]	offer	appearance	future	any display
/p/	[प]	acquire	identity	present	with condition
/p ^h /	[फ]	acquire	identity	present	without condition
/b/	[ब]	acquire	identity	past	with condition
/b ^h /	[भ]	acquire	identity	past	without condition
/m/	[म]	acquire	identity	future	any condition
/θ/	[थ]	offer	appearance	present	established display
/ð/	[द]	offer	appearance	past	free display
/f/	[फ]	acquire	identity	present	without condition
/t/	[ड]	activate	spread	past	free fluency
/s/	[स]	express	clarity	all time	physical application
/ʃ/	[श]	experience	strength	all time	physical application
/s̄/	[ष]	desire	pervasion	all time	physical application
/h/	[ह]	displace	signal	completed	physical application
/z/	[ज]	express	liveliness	all time	application
/z̄/	[झ]	experience	liveliness	all time	application
/j/	[य]	provide	visibility	any time	without force
/r̄ r/	[र]	provide	contraction	any time	capability
/l/	[ल]	provide	expansion	any time	availability
/ʋ/	[व]	provide	invisibility	any time	with force
/v/	[व]	accept	invisibility	Any past	with force

PHONOSEMANTIC KEY (VOWELS)

IPA	Dev	Space	Life	Property
/ə/	[अ]	self-flow	exist	Existence without existent
/a/	[आ]	self-flow	exist	Entity without existent
/ɪ/	[इ]	outflow	expose	Visible existent (without force)
/i/	[ई]	outflow	expose	Exposing existent
/e/	[ए]	outflow	expose	Indicated existent
/ɛ/	[ऐ]	outflow	expose	visible availability of existent
/æ/	[ऐ]	outflow	expose	Visibility of existent
/ʊ/	[उ]	inflow	accept	Invisible existent (with force)
/u/	[ऊ]	inflow	accept	accepting existent
/o/	[ओ]	inflow	accept	direction of existent
/ɔ/	[औ]	inflow	accept	acceptable availability of existent
/ɒ/	[औ]	inflow	accept	Acceptability of existent
/ɪ/	[ऋ]	shrinkable	attract	Contraction of existent
/ɪ/	[ॠ]	expandable	repeal	Expansion of existent

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