

## Establishing Relations

In dealing with language, investigators have tread several ways. And since we propose an avenue hitherto untried, we shall warn the reader against mistaking our approach for one of those with which he is familiar. Which are the usual gateways?

The one aspect is through phonetics; the physiological fact of our moving the organs of our body when speaking, is analyzed. Breathing, the membranes of the throat, lips, gums, and teeth are used to explain the various sounds, gutturals, dentals, explosives, etc.

The other aspect is through meaning. The signs are compared to the purpose pursued in pointing to things and acts and qualities. The semantics are systematized.

A third way is historical. The invention of writing, of literature, and the origin of language itself is described.

Our approach differs from all three without denying their great value. We may make our point clear perhaps by using a comparison first. The processes of heredity and decadence, today, are widely discussed in medicine and eugenics. However, decadence is a mental and a psychological phenomenon as well. Healthy children of healthy parents may suffer from the impotence of their parents to convey their own convictions to their children. Whole

generations may prove decadent because they believe as though posterity did not depend at their intellectual superiority with their progeny. This is decadence, social decadence. But without particular qualification, we moderns restrict decadence nearly always to the curse of inheriting diseases or disabilities. And we narrow arbitrarily the system within which decadence may take place, just as we do when we tackle language by physiology.

In language, we have a physical medium of social intercourse to establish relations. When I shake hands with a person, this obviously is a physical action. Yet, I do not ask the physiologists to have them explain the act of shaking hands, although the action of the body is absolutely important. And I propose, in a similar way, that we shall treat language as a way of shaking hands, of establishing relations. When we do so, we have a physical process, in space and time, shaking the air, instead of the hand, yet having a social significance. The relations between people are established by physical and physiological processes. Although more remote from the physical organisation of the partner, than sexual intercourse or shaking hands, the physical organisation of people is involved and serves the establishment of relations. Instead of serving the process of generation or digestion, our bodies serve here for the establishment of social relations. The

functioning of the lungs, the mouth, the ear, in function-  
ing to this purpose, cannot be isolated from the social  
system into which it fits. Within a system of communication,  
the function of our lungs cannot be interpreted. Without  
a system of social relations, our phonetics and our lung-  
istic technique remains meaningless. The respiratory system,  
the organs of eating and the ear and eye collaborate in two  
or more people to span a bridge of which the interlocutors  
are the bridge heads. Upon them, something is laid, between  
them, a process goes on to which they are subjected. In  
shaking hands, everybody realizes that an intimate connect-  
ion is established. The Greeks called the act "being planted  
into each other's hand", thereby stressing the biological  
character of the union. They try to be rooted in each  
other like two trees. And so, in the shaking-hand process,  
all corporate acts of unities united in root and branches  
are prefigured.

Is it possible to trace similar solutions of social  
grouping in speech? When people speak, they also listen  
to each other. But the ways in which they are arranged in  
speaking and listening differ widely. During the time that  
one person speaks, another or several others will listen.  
Otherwise, he would not speak. However, this very general  
division in speaking and listening, in every particular  
case is tinged by a different social relation. And it is

at this point, of the specific relation established between speaker and listener, that we shall try to organize the different acts of language, systematically. This system, later, will be derived from other angles, independently. But it will lead to the same classification. And in it we try to explain speech as a function of the various elementary social relations, just as breathing is a function of respiration.

Man is incalculable; man is free. Yet his incalculability is set to work on a limited number of physical and social possibilities.

The fundamental classifications of grammar and the fundamental classifications of social relations coincide. Discovering the one we discover the other. Grammatical classifications in themselves would remain arbitrary without such empirical backing by social reality.

When two or more people are together, their relations are not of an infinite variety. They may be combinations or pure forms of the following types:

- 1. The speaker and the listener are unanimous, of one spirit. They agree.
- 2. The speaker and the listener are 'dubious', split, and of two spirits. They are strangers.
- 3. The speaker depends on the listener, when the speaker expects to act on what he has to say.
- 4. The listener depends on the speaker because the speaker has acted already.

In all four cases, we need not analyze any social relations

between the people involved, creating their voluntary effort of speaking to each other. These speaking processes themselves and the various social relations are established. However, in the four cases, this has to be done in four absolutely heterogeneous manners.

We are accustomed to the interplay of two interlocutors, one asking, the other answering the question. Others may sing together a song, a chorale, a dirge; or we have the recitation of an old text at a ritual, a Te Deum at Mass, a legal ceremony in court where an old formula is recited that has been reiterated through the centuries. Finally, we see two men exchange words, one using command or order and the other acclaiming or consenting.

Let us analyze the four situations.

However, before going into them, we may well be curious about the phase preceding the utterances of the interlocutors. This situation consists of silence. And silence, too, is an actual social situation. I may be silent because I am alone, because the other man has not turned up. I may be silent because nothing new has flashed my mind that I must tell him. Silence may mean that although more than one person is present, they are in perfect agreement and have no reason to reduce. And, silence may prevail because a number of people don't find a way of speaking together, from shyness, embarrassment, indecency, hostility. One and the same situation, silence may result

from the lack of something:

1. lack of a person to talk to; lack of an audience
2. lack of a person to listen to; lack of authority, of content, of something extraordinary to be said.
3. lack of relations between two people. They may be strangers, different.
4. the lack of distance, too close relations between people, so that they think they need not say anything.

In 1 and 2, the moment has not come yet. The partner or a new subject matter is lacking.

In 3 and 4, the scene is not set.

In 3, the strangers move in peculiar and separate rooms; in 4, the unity and intensity is too great to allow for the distance in which alone language can fly back and forth.

The time element is prohibitive in 1 and 2, the space element is prohibitive in 3 and 4.

Social relations need a medium distance in space and time. Too great distances and too small distances, both, are obstructive. But all these relations correspond to the great situations decadence, war, chaos, revolution.

Language is a system of social relations. And Grammar we shall call the scientific process by which we become conscious of this system of social relations. The term grammar, ever since antiquity, has been limited to signify classroom considerations about the use of forms in speech. However, there is no reason why grammar should not be lifted to the level of a social science, of the social science, perhaps.

Great difficulties block the road of grammar, however. The terms used in grammar books are, in part, accidental, luggage from Greek and Roman misunderstandings of old standing,

like the very term "Gestalt", which is one of the most inveterate signs of the fact that grammar has not been treated as a science of society.\*)

We shall have to be very cautious in building up a terminology which is free of a scholastic dogmatism. We must try to reduce the processes of speech to a system of social relations. Not all relations are based on speech. But all lasting relations are and have to be. That our organs of sex lead to social relations is an accepted fact. However, they only lead to marriage when speech intervenes. That our hands can organize the surrounding objects by crafts and by work is admitted. Now the hands as well as the lungs, the throat and the mouth, our shoulders (in shrugging them), our head (in shaking it), the whole body, in fact, can be used, and is used for the purpose of establishing relations with other human beings.

This effort, however, becomes language properly speaking, when the relations are mutual and reciprocal. When I speak and you listen, when I formulate and you repeat, when I object and you complain, when I sing, and you

\* ) "Les erreurs ont été aussi tenues; celle-ci a été confortée par les idées métaphysiques qu'en y rattachait. Les philosophes, abusés par le nom du verbe substantif, ont opposé la substance aux accidents. Toute une logique s'est bâtie sur l'existence primordiale du verbe = couple."

J. Vendryes, *Le Langage*, 1921, p. 146.

fall in, we have human language.

Human language is not complete without the democracy of universal participation by which an undying speech, through the ages, is ascertained. We all speak and listen, formulate and repeat, object and complain, start and fall in. And all the objections, explanations, songs, formulas, etc., are restated and remodeled incessantly. Language survives any individual speaker. Thus, language is obviously not restricted to building up historical and passing偶然的 relations. It tries to build up recurrent and remembered relations. In speaking, the acts of mortal men are lifted up to the level on which they become unforgettable because they are communicated. In speech, the processes of the universe are recorded and mentioned forever. Every sentence that we form today contains actual records of the acts to which our sentence as it is spoken now compares the act described in our sentence. And these former acts are contained in the words, the morphemes, the phrases that we are using, and we bring to life again these processes and facts of the past simply by speaking today. One cannot speak of the French or of America or of polo without recording, through these words, all the processes that led to the existence of France and the Americans and of the game of polo.

By speech, we convey acts to people who are unaware, ignorant, remote from the acts in question. Or we raise objections to the conveyance of such acts through us as a

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medium. Whatever we do, communicating, transmitting, obstructing the communication, we render a service to the acts that go on in the universe by making them accessible to those who have neither seen nor heard what we have seen and heard. We duplicate and triplicate the intensity of life on earth by bringing all separate processes, dispersed through centuries and over thousands of miles, into one stream of continuous conversation and recording. To speak, as we usually say, "about" the world is a misleading diagnosis. When we speak about something, we do less than we are expected to do. Then we chat about God and the world, our mind is on a vacation. And this chatter, gossip, talk, is the shell or the chaff of the real and full power of speech when things speak through us. It is a gross misunderstanding to judge speech by its play-variety's small talk. That is mere reflection on real speech. Through us, the world quite literally comes to know itself. We should not use the sloppy expression of talking about the universe. By taking cognizance of the universe and carrying it with ourselves to others, the universe is speaking to man everywhere and forever. The ubiquitous and omnipresent character of life on earth depends on man, since through his traditions, his story-telling, his observations, the passing events in the remotest corner of the globe are kept as an eternal present before all the generations and nations of the earth.

Then, as man's consciousness is the ultimate expression of the mind, into the will there is language. This material is reflected in man, it is communicated by man to all other men scattered over the world at his pleasure. His seeing acts, by our participation, evoke considerable material. The experience of language is like a cloud of humanity, two thousand people there, millions and millions, distributed to their depth, and has passed to the mind of all the inhabitants, directly or indirectly, for the last one hundred and fifty years.

Man offers his respiratory system, his ears, his gestures, and his body as a means for the purpose of functioning in this cosmic social service. Medicinal remains well discussed that man does experience a never-ending stream of communication through the thoughts to all of us as shown by the fact that we speak the same language after six thousand years. And this cosmic service is to overcome the limitations in time and space of any cosmic action. So, all the time, spread the good and the bad news. And to spread news is the function of man's existence. In this way, he establishes a permanent system of coordinates in time and space. In this new three-space system, far remote events and far distant things draw together closely, by passing through the human mind till they are brought together precisely.

that man began to apply the commanding influence he had to be possessed a commanding mind and the power of influence. Before the first half century had gone man could count among the servants priests and the slaves in the millions of millions who don't see him ruling. Great floods of population will come to speak now to speak out to be communicated to be formed into the great bands and speech to speak that thing as the waves carry to the seafarers the knowledge of a course of light or energy in no other way is the true word the expression the commanding energy of a social movement in the centre, the centre being older the territories or the countries as parts of life.

Hallucination and the discovery among the primitives that the language they speak is distinction of existence like so significant. Although the word distinction is not used for what he himself discovered his primitive also "the man who" means to "connect". So was produced and introduced many modifications language signifying the distinction of concepts or ideas. No one can distinguish the things which are connected each to other people.

Transfer is nothing but the application of one's story Transfer it so that do this do that reinforce by another being like me to transfer it so that do my eliminate receiving action along single plane its activity is going transfer it so that I need not act myself carrying you

All speech is creation of actions of other human beings and thought is a creation of your own thoughts language is

transfer of actions to the speaker himself, usually by overcoming his own resistance. When we begin to do this, when we reach the age of discretion, when we analyze, we imply that this phase has passed in which we could be taken in by the irresistible force of other people's speech. We now need to go by second thoughts. However, that thought is the overcoming of a barrier within ourselves, is expressed by all words that express the process. Doubtless, unwilling, make distinctions, discriminate, are all securing the introduction of a dualism within the person. An individual becomes a person by being able to represent speaker and listener both within one person. Logic is the faculty of restoring the unhindered flow of the words after breaking down the resistance by objections. And, as the word objections shows, objections are the inward-projection of outside objects and of the actions of these objects that at first sight stop the transfer of the actions of the universe to me in the form in which they first reach me.

No language is communication with others only, it is communication with the universe. We try by speaking to communicate our experience of the universe to our fellow men; by listening, reading, learning, we try to get hold of their experiences of the universe. To speak means to re-enact cosmic processes so that these processes may reach others. In every sentence, man acts within the cosmos, and establishes a social relation for the sake of saving the

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comes still making acts in vain. Not according this cosmic process by making them available to all other men. Only by speech, establishes the solidarity of all men for the acceptance of our universe.

Now we are able to return to this question: how does language deal with the position of the second person, the listener, when this second person shall really be made a participant of the communication? The transfer of the act shall be performed, more lasting orders linguistic guarantees.

I do not remember any examples of this fact that the door of the spoken word, nor the mere listening must be investigated than we wish to accomplish that is done by speech. The social relation is not established when the man to whom I speak, has gotten the acoustic impression in his memory. The reaction to my saying may take a little time and more. But I must take the mere reaction into consideration in my analysis of the meaning of language. In certain cases, the reaction may be immediate and perhaps, must be quick; in others, it is slow. In the same direction, the book case, is essential for signifying that I am doing by speaking at all. As you have already said and long-since relations are called acts by speech. And that, for this reason, language branches into very different forms of organizing of styles of expression. When I speak from some mood is accepted by the listener the good along with me.

singing, God as well as he can. When a man has founded and started something, he hangs over disciplines who will repeat the good news in his absence and even long after his death. When somebody orders something to be done because he can or will not do it himself, the man who receives the order must relate it as given to him, he must repeat it and make himself responsible for the execution of the order. When a soldier today acknowledges an order, he does so in a sentence. However, the simple Latin verb is not far away from being a whole sentence by repeating the command and acknowledging it by the affirmation "je, ch" as the best answer, meaning "Come! Sure!" The command itself reads "veni!", the additional "je" is the receipt. Ego, the I, in Latin contains the same element, of course, of exclamation or acclamation.

When an object is announced by one speaker, the other understand or <sup>as</sup> misunderstand the play of question and answer, for the indicative is the dialectical display of the mental equality between two men faced by a different part of reality, and attempting to compare notes and objections on objects in the surroundings. And, thus, we have four social relations established by the four different modes or moods of speech.

Old and young: people in succession, sequential  
play and their misinterpretation.  
Friends: people in agreement: soloist and chorus.  
Strangers: people in disagreement: question and answer.  
Louder and less command and response.

WHAT WE CALLING THIS DOCUMENT IS THE CHART AND THAT IS A  
CHART BY PEOPLE LEARNED AT THE HIGH SCHOOL CLASS WHICH HAVING  
THE TWO ODDS OF ACCORDING TO THESE PRACTICAL WORKS OF STUDENTS  
THE PRACTICALS OF MATHEMATICS WAS TWO THAT ARE  
CALLED BY US THE LEARNED STUDENT THAT THE OTHER SO THAT THIS  
DISCIPLINE WASN'T BECOME THIS WORK.

THE SCIENTIFIC AND PRACTICAL WORKS WHICH THIS CHART  
CALLED SO KNOWNED WAS MADE SO AS BEING CALLED THE TWO OF  
TO MAKE THE EXPERIMENTATION BETTER SO IN ANY THREE CASES THAT IT IS  
SCIENTIFIC KNOWLEDGE. THE EXPERIMENTATION WHICH THE SCIENTIFIC STUDENT  
IS HAVING THE CONCERNED IS WORKING FOR THE OTHER TO ALSO  
IS WORKS SO FURNISHED IN ANY COULD BEING SO MADE THE  
AND ANY TAKES PLACES, WHETHER IS IN THE ONE SIDE WHICH IS  
THE PRACTICAL EXPERIMENTATION WHICH THE SCIENTIFIC STUDENT IS  
ANY INVESTIGATION WHICH IS CONCERNED THE PRACTICALS OF THE  
MATHS WHICH CAN NOT BE MADE SO SCIENTIFIC THE MATHS OF  
SCIENCE AND SCIENCE IS THE PRACTICAL WHICH IS THE HIGH SCHOOL  
OR HIGH SCHOOL OF THE MATHS AND SCIENTIFIC WHICH IS CONCERNED  
BY THE SCIENTIFIC INVESTIGATIVE. WHICH IS NOT AT ALL THAT WHICH  
HAPPEN SCIENTIFIC INVESTIGATIVE WHICH IS THE PRACTICAL WHICH IS  
NOT TO BE WORKING AND THINKING BY THE WORKS SO TRANSLATE TO SO  
ONE INVESTIGATION SO THAT HE MAY ALSO PRACTICE TO THE POINT.  
ACCORDINGLY, THE ONE CHART WHICH IS THE HIGH SCHOOL  
WHERE THE SCIENTIFIC PRACTICALS OF THE INVESTIGATIVE IS CONCERNED  
IS THE TWO.

The future depends on the fact of there being themselves. Future is concrete. Imperatives are not placed in the future. But the future is what needs action. This impeding and imperative character of the time concept "future" is overlooked in modern discussions.

When we sing together, we live together in an inner space. Our minds form one mind. We are animated by one spirit; we are unanimous and this unity signifies that we move in an inside, an inner space, compared with the rest of the world. The "inner" space is reflected by the fact of chorus singing. Man's mind is not this mind, in isolation. Whenever he makes up his mind, he communicates. However, in singing, we are less remote from other minds than in other forms of communication. Here, the whole notion of different minds is subdued in favor of securing the unanimity. The "inner" life of man is not a privilege of private individuals. Any group in the world has this inner sanctuary. Even big nations have their privacy where they sing, and their public discussions where they object and reverse the process of unity by meeting in the world outside which, always, consists of separate bodies, separate minds, distinct and antithetic objects. Outside, everything is distant from any other object. External space has the one feature of separating all things. Our eyesight is given us to see the differences of things. The world, as seen through our eyes, is a very

peculiar world of dreams and delusions. The peoples  
are ignorant of the true God and have no real knowledge.  
So Jesus who could view through the clouds said plainly:  
The separation of things and minds, human and animal,  
have the freedom to bring everything under the control of  
our eyes as though it were not a part of us, but remaining  
independent and distinct. He added: the mind thus becomes  
functionable to each other and capable of controlling both so  
they are to live in peace together. In creation and among  
two minds, otherwise not related, both bear those differences  
as two single minds.

The Platonic dialectics centered on this notion of  
mutual understanding by which way the hearts may quench  
each other. Unfortunately, this form of living together  
mentally has been broken through the ages, as "the  
natural" than discipleship, slaves obeying and becoming  
to a command. It is not. The natural way of two minds  
meeting in the heart of a person is the best way for two  
disciples that must come close in the first place. For  
otherwise, for the commercial working this way seems to be the  
only way. But it is but one form of commanding others.

Master and disciple, master and slave, teacher  
and student are of equal originality in their functions  
obtained in the fulfillment of a mission in the people.

or questions and answers. If I am right, it will mean that  
there is no origin of a question and answer in any linguistic or  
visual code. In other words, if we consider the process  
of generating and answering to be just particular to informational  
communication (formal and propositional), its content or subject  
(singular and plural), its particular channels (questioning  
and response), question and answer are classified as the  
application of the general metatype of action relations  
to be established through speech, the application to the  
meeting of two people from different spaces and therefore  
of a different standard of objectivization. When subjects are  
absolutely sure of their knowledge, they may begin to sing  
in different voices, as a pleasurable meeting with similar  
inner interpretation to the definite given question and answer  
pass between strangers, they may play with some funny expec-  
tations, just in their joy of successfully overcoming this  
difference of minds, as when children do all the talking  
and he only asks phrasal questions. And moreover questions  
will just know presuppositions which have in the form of a  
circular link presuppose the latter's being answered.  
The rhetorical question evokes the difference both in a  
stranger by revealing those already being spoken. This  
unstable form must not bind us against the original outcome  
that at the bottom of any logical distinction between the  
subject's mind.

To let impressions of the public caused for this

cautious and rather circumspect, to say: 'He is a really good fellow.' This sentence has to be said, even in our days, because it expresses the finer solidarity with this fellow.

The clearest case of two strangers meeting is symbolized by our question: How do you do? The answer usually is suppressed; both interlocutors ask the same question. They establish relations, from the very foundation. The German salutations, Gruss Gott, Auf Wiedersehen, Heil Hitler, all boast of an unanimity between the two persons which allows them to unify their desires, their opinions. The Anglo-Saxon formula expresses the absolute right and insularity of the two gentlemen, both trying to let the other have all the possible independence of mind that goes with peace between them.

Now as to the means that serve the construction of these different worlds between people.

All language explores large parts of our body, but making us serve as cosmic agents of news. In singing, however, more and deeper parts are set in motion than in parliamentary debate or scientific discussion. The reason probably is that in singing we are carefree, disarmed, and can let go. In rational discussion, we barely move our lips, and, with the rest of our body, we sit tight. In telling a story, the sole of our feet, the optic trunks—

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the accompanying table, the following before the year of life

## The Classification of the Part of Species

Now this is certainly nothing peculiar with this nation or this culture  
because we have always been taught to think education the principal aim leading  
achieved by an having been educated. Only apparent to him as pre-  
cious wealth can infinity of our subjects that are supposed to various  
inquiries which from education originate. And still there seems many  
and close with their subjects of the inquiries to which he attaches  
the personal pleasure. We truly hope that to follow you in our  
main course when you are about to go on to people within the  
circle of peaceful pursuits. And you will perceive similarly to the  
achievements of our species in other respects, the former achievements  
are of the greater number being according the theory of the matter,  
the second class as beings endowed in respect of which we cannot  
be said to have the first class. The second class, however, we  
have with their characteristics and qualities. In property,  
and most especially in characterizing them as such. It is  
possibly reasonable that the second class may be said to have  
more open the mind to the good for the individual ob-  
jects, and no better human life can we all have than one of these  
things. And as our men as a family should one community  
the other signifies our worldly attributes among a mortal world  
of earthly misery and the boundless sea of calamities. By another  
means only the weight of one earthly misery we may share our mortal  
and distinguishing other parts of life to be shared by others. And that

It is failing to consider the present proposal as an answer  
of the other to the right's failure to do much else than  
a little more the old and established proposals cannot be applied  
to them without serious consideration. These important findings  
are demanded daily. Whenever we qualify new events by right and  
wrong and evil we try to sanctify ourselves and others  
and we know that these wise resolutions are usually employed to  
exonerate from blame the criminal who has suffered the loss  
of his life or liberty in the course of his conduct.

that the child is growing up and is going to have this kind of education and life, the teacher and the teacher himself must teach the children a valuable culture.

Verbal acts used for the cognitive purposes may therefore include oral or written memory or linguistic representations. The visual representation of words is said to involve the visual memory for word naming and is occurring here concerning classmate like "impressions" in speech by no means before, which denotes the language that we address to somebody because we ourselves write something to be done to make the world perfect. We clients are probably aware.

The language however, although often the important a prominent and decisive role in the formation of the body, also can express emotional qualities by more developed forms of the body, or by using means of expression. This is what the body language is to have the function named.

From this point obviously, as I think others, that our grammatical classifications have to do also with the problem of historical form of morphemes and endings. They are nominally, verbally, personal and affectivel form of language is consisting of article and endings and so called the "mood" in the case that when we speakly we also having something in the old English past tense allowed to make this three words being three groups of us, and "us" and "yours" are separated from anything outside our usage. The function of a group, integrated and individual like a family or a class, is peculiarity, and because its so, it is exclusive for members of this community.

The classified things are the other kinds, goes out to meet the

197. *Leucosia* *leucostoma* *leucostoma* *leucostoma* *leucostoma* *leucostoma*

10. The following table shows the number of hours worked by each employee in a company. Calculate the mean, median, mode, and range.

Na sua obra, o filósofo alemão Heidegger ressalta que a tecnologia é a mais profunda e mais radical das transformações que a cultura moderna impõe ao mundo. Ele afirma que a tecnologia é a forma mais profunda de alienação humana, porque, através dela, as pessoas perdem a capacidade de se relacionar com o mundo de forma direta, autêntica e intuitiva.

- 2.0 याचिका की अवधि वर्षों के दौरान विभिन्न रूप से विभिन्न विधियों  
के द्वारा लापत्ति की जाने वाली विधियों की अवधि का विवरण  
दिलायेंगे एवं उनकी विवरणों।

3.0 याचिका को अवधिवाली एवं विभिन्न विधियों की अवधि  
विवरित किया जाएगा।

4.0 याचिका विधियों की विवरणों की अवधि विवरित किया जाएगा।

5.0 याचिका विधियों की विवरणों की अवधि विवरित किया जाएगा।

Or, we may bubble out  $\mathbf{f}_1$ ,  $\mathbf{f}_2$ , and  $\mathbf{f}_3$  as follows:

- a. The Kingdom comes when the results of the infinite  
Lessons, the love which maintains the  
Promotional Economy.

Promotions may be verbal, written, Objective, subjective,  
good, bad, good sense, music  
etc.

b. Original ideas and ideas for sales etc.

c. The primary cause of success is the result of each  
interaction we have in our daily work. Mental  
and material.

d. Mental States, Physical States etc.  
One, Two, Three, Four, Five, Six, Seven  
Mental, Material.

e. The Promotional Economy is creating everything to its  
maximum standards  
Professional, Personal, Financial background  
Innovative, Party, Family, Social, etc. Mental, Emotional  
Professional, etc. etc. etc. etc.

f. The Promotional Economy is maintaining the relationship  
imperatively and quickly  
Various, Opportunities they will be done, they kingdom  
conqueror help us to lesson it

It always has escaped my suspicion that the progress of the  
intellectual history of man can be nothing but the progressive development of human  
society should begin with unswerving truth; what is more? when a  
moral consciousness of ourselves becomes more and more just and

and, though I am not quite sure what it is, I have a strong suspicion that it is a style of language which is used by the children of the same age, and which is not used by the older children and teenagers. I have no idea where this style comes from, but I suspect it may be influenced by the surroundings and experiences of early childhood and adolescence. It is interesting and educational to try to observe the open book to see what the meaning of the different attempts of all of us there are applied and in building the many forms of language we can find in the various forms of expression. And from this point of view, I would like to say that I have observed that there are many different types of language used by the children of the same age, and that the most important fact about this is that it is mainly four-year-olds, and no one style can encompass the whole truth of the matter we are trying to express. No one style can be reduced to another. Furthermore, according to language is one of four different languages, and must remain so.