

THE FASTEST WAY  
TO LEARN  
**SPANISH**  
IS TO SEE IT

by

The New Learning Center

The Fastest Way To Learn A Language Is To See It  
Series One: B. 1.

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This one is for  
LINDA

## FOREWORD

When life is so new that all we can see is the life-giving character of life itself, we learn all that we see. To learn like this as a grown-up is superhumanness, by definition.

We are witnesses to the fact that the traditional methods of learning crumble upon the impact of the Information Explosion. Men and women are finding that even twenty years and more of their lives spent in the search of information and work-skills through traditional learning practices are not proving to be enough anymore. We are seeing daily how the number soars of those who have reached their mid- and late twenties and still are not information-valuable to the extent that they can do what they want to. Many more years of the same is not proving to be the answer. The press is to become as information-valuable as possible in as short a time as possible or to remain relatively information-worthless. We are all meeting that most delightful necessity of becoming experts on basic learning dynamics: speed of comprehension, completeness of retention, sense of applicability, etc. It all boils down to the fact that it doesn't suffice anymore for others to try to teach us; we are having to learn to teach ourselves.

In no artificial system for learning are there any dynamics whatsoever to compare with those which all people exhibit in consequence of the spontaneous attitude we have toward life when it is new. We call this attitude the "New Learning Attitude." We explore this attitude at great length in the text of this "Professional Learning Program" which you have, and the material in the program is specifically tailored to be learned by the learning dynamics which come in consequence of having the New Learning Attitude, i.e.: maximum speed of comprehension, maximum completeness of retention, maximum sense of applicability, etc.

## WHY?

The prevalent struggle that it is to learn the language of other people can be pointed out dramatically by roughly computing the amount of time and mental effort that has been required of you in order to learn the last 3,000 words that you have added to your vocabulary. (You will need to know the 3,000 most used words in a language in order to follow the thought of a writer writing in the language.) Unless you have been engaged in professional training or its equivalent it will have taken you years in order to learn that many words and have required all of the mental effort spent during that time learning concepts so removed from those which you knew before that new terms were needed to express them. On the other hand, a professional linguist, working under ideal conditions, can learn that many words “literally” as fast as he can see them, in about one week’s time.

It is in order to bring these savings in time and effort to the public that New Learning Center has prepared language courses intended to be learned under these ideal conditions.

What are these ideal conditions? In the first place the linguist will try to get off by himself away from all distractions both physical and mental. Of great importance will be the arrangement of the material that he is going to work with. It must be put into the easiest possible way that he can think of to memorize it. It must be lucidly legible. It must be arranged according to the structure of the language within which he will wish to retain it in his memory. It is all-important that he be able to trust that the translations for the terms in his native tongue be accurate: i.e. the meaning of the word must be that which is most frequently used. It is of importance that he be able to trust that the terms are so arranged that he can learn the most important ones (those most frequently used) first, those of secondary importance secondly etc. Within our present abilities the word list which you will need to learn in order to be able to professionally translate your new language has been arranged to meet the demands of these conditions. The most important condition of all, though, has not yet been named; that is the mental attitude of the linguist.

If interrogated about this “mental condition” that the linguist gets himself into that allows him to commit such vast numbers of words to memory with such extremes of both rapidity and recall, he might possibly retort with such an answer as, “There is a certain dynamic ‘feeling’ about languages which is shared by each language; I simply get myself into that feeling and start working.” A “feeling.” How can anyone put down on paper how other people can get themselves into a certain “feeling”? Yet, this condition is so important that all of the others listed above are struck into insignificance when put to comparison with it. A person could learn a great number of languages and then understand specifically what the linguist was talking about, but that is no help to a person who is trying to learn his first new language. One might say, thinking of the “structure of the language” mentioned above, “I wonder if I could figure out this ‘feeling’ by studying the ‘grammar’ of the language?”, and that question brings us right down to the business at hand.

Throughout the history of what modern man calls “Science” the answer to that question has been “No!” The reason lies in the concept of “Grammar” itself; it is not considered

to be a science but an art, and what does that mean? It means that Science has not discovered till now a logical explanation for language and has had to get along with nothing more than a description. If there were such a thing as a logical explanation for language it would then constitute a regular science. There would have to be a point of departure from which everything begins which would then serve for the explanation of everything that happens. And what would be the benefits? A person who knew a certain language would be able to explain all of the peculiarities of that language to another person who would like to learn it, without the stock grammatical expressions, in about one hour's time. That is the length of time that it now takes for such an explanation between two people who both know these stock grammatical expressions. The benefit? A considerable one. You wouldn't need to learn the grammatical expressions anymore. From the point of view of a language teacher, though, the main benefit is everything. The main benefit? A linguist could explain with great precision exactly what it is that one must do to get oneself into that mental attitude or "feeling" by which one can learn words with such speed and recall.

Among the many wonders for the exclusive enjoyment of modern man and coincident with the publication of this series of books, language, after all of these centuries of confusion, has been established as an exact, regular science. There is at last a logical explanation for language which one can follow from the beginning to an effective end in just a few hours time; that is the sum and substance of this book.

The format of this book is a conversation between a physicist and a language teacher. In the first portion, "The New Learning Center," occurs the encounter which here illustrates the fortunate chain of events which led to the establishment of language as a science. Together, the two men have hit upon the starting point of language.

The second portion of the book, "Language," is the long-sought logical explanation of language in general.

The third portion of the book, which is entitled with the name of the specific language that the book explains, is the long-sought logical explanation of the language that it names,

The fourth portion of the book, again entitled "The New Learning Center," is a recapping of the essential in language. After this recapping the linguist, the Language Teacher, is able to specifically advise his conversation partner how he can get himself into that "mental condition" wherein he too can learn words literally "as fast as he can see them,"

# THE NEW LEARNING CENTER

1. Hey! Language Teacher! I have a question for you.
2. What is it, Physicist?
1. What is the one thing upon which everyone agrees?
2. What did you say?
1. I said, "What is the one thing upon which everyone agrees?"
2. Is this a joke?
1. Why should I be joking?
2. I have been hunting for years for such a thing as that.
1. What for?
2. I work with some twenty languages. On the surface they may seem to be quite different, but they in reality all work exactly the same. At present it takes weeks and even months to teach any one of them because no one has come up with a point of departure from which all language learning begins. If I could only find such, I would be able to teach all that need be taught about any one of these languages in not much more than only one hour's time. All that is missing is the starting point. It has to be something upon which everyone agrees. I have thought and searched but in vain. Now, do you seriously know something that everyone agrees upon?
1. Yes. I do.
2. Well then, please tell me. I'd love to know.
1. No, I'm not going to. You already do know. You are one of "everyone"; you say it too. I'm going to let you tell me; then you will see how much it was right under your nose all of the time.
2. You say that it is something that everyone "says"?
1. Yes.
2. Of themselves?
1. Yes.
2. Positive?
1. Yes.
2. Is it something that everyone says about the way that they feel about themselves?
1. No. It is something that everyone says about the way that they feel about something.
2. Does everyone say that they like a certain something?
1. "Like" is weak.
2. Does everyone say that they love a certain something?

1. It would be most correct to say that everyone says that they love a certain something of a certain something.
2. Well, now you have me stopped. I had one idea that occurred to me. I just now thought that since today the educational system of nearly every people on Earth is based upon the western concept “philosophy,” which in Ancient Greek means “I love wisdom,” that that might have been what you had in mind.
  1. You are already there. Just tell me specifically what the word wisdom means.
  2. Well, it is just an old Anglo-Saxon word that means knowing.
    1. Hmm! Uh uh. No wait; “Why not?” ...but “knowing” what?
    2. I think that I need some help again.
      1. Well, does everyone say, “I just love ‘knowing’ what fails”?
      2. No. Of course not. Everyone says that they love knowing what works.
        1. When?
        2. All of the time.
          1. That is correct. That is the one thing upon which everyone agrees. Every single person says, “I love knowing what works always.”
          2. Why, that’s it. That is the exact thing for which I have been looking. What a fabulous discovery!
            1. Well, I can scarcely see how you can be justified in calling it a “fabulous ‘discovery’,” it is completely common knowledge. For example, should it ever occur to anyone to want to know how all knowledge is classified in our civilization: that is the order into which we put all books and all other printed material, the way in which the departments of large modern universities are arranged in relationship one to another, or moreover the pattern according to which the Science of every modern nation on Earth proceeds forward in an orderly march, all that a person so interested need do is examine the arrangement procedures of the largest modern libraries: that procedure will be the manner in which their card catalogue is arranged. They will immediately see that the point of departure from which this arrangement is laid out is, as it has been in all of the greatest libraries of our civilization for the past 2300 years, “Philosophy.” Within Philosophy they will find the starting point to be under ancient Greek Philosophy. Under that of course they will find the point of departure to be within the writings of Plato, and under Plato they will find the starting point to be what he, himself, gives to be the starting point for all learning: “knowing”, gained through love of it, of that which works always. In reflecting upon how universal the acceptance of this starting point has become it dawned on me, “Why, the reason that this starting point is so universally accepted is because everybody says it: everybody says, ‘I love knowing what works always.’” It was just one step further to say to myself that this was the one thing upon which everyone agrees.
            2. This has got to be the greatest day of my life.



1. You're certainly going overboard; I've just explained how commonplace and omnipresent with us this concept is.
2. Let me explain my point of view a little more clearly. You are busy and occupied on the very most applied pole of the activities springing from modern thinking: the very most objective. I can now see how it would be nothing but natural for you to familiarize yourself with the theoretic framework within which you operate and come to the conclusions which you have. But consider my position. In the first place let me say that regardless of what the theoretic starting point for human knowledge may be, in actual fact all formal human knowledge as taught in the great modern institutions of learning is based upon what boils down to be nothing more than plain, old everyday "talking." The Greek word for word was "logos." Using such, words, then in a conversation becomes having a "dialogos" or dialogue. To have a conversation upon a specific subject until it makes sense is called "Logic." Therefore, to have a conversation or to talk about life, "bios," until it makes sense to us is "bios-logic" or Biology. To talk about minerals until they make sense to us is Mineralogy. And so on it goes with all of the sciences: all of the "-logies." In actual fact all that I have been able to see is the actual, operational beginning of the sciences: talking, and that is the area where I have been concentrating: language. Now, I haven't been impressed with any Greek philosopher: not Plato, not Aristotle nor any of their successors down to this day when it comes to thinking up starting points. Because, the only real starting point to the sciences that I've have ever been able to make out is talking or language, and not a one of them has ever dared hazard himself to attempt to establish this: the actual starting point of the actual starting point. As I have mentioned earlier I have sought so hard for the missing starting point to language, and all philosophers have left me so totally abandoned in my search. Here I am spending all of my energies in the very most subjective precincts of inquiry, and what help do I find from the philosophers. They have provided a stop-gap called "Grammar," but upon inspection Grammar turns out to be nothing more than casual observations of language from a great distance and when applied is so circuitous that non-initiates to it find that they can almost learn a language faster by avoiding its jargon than by learning it. No, I have looked in vain for help from the philosophers here on the actual "nitty-gritty" front line of trying to find, in all sincerity, a workable starting point for language learning. That you even mention the philosophers as sincerely meaning the sentiment "loving to know what works always" comes as a kind of a bad joke seeing all of this time and sacrifice which I have spent at the precise battle station where they say they belong: that of establishing a beginning for acquiring language knowledge, and when after all of this not a single trace of their presence is to be found there in the form of a genuine contribution to the cause. That you even make mention of them, from my point of view, comes as purest chance. But then that the slogan which they have adopted as their own occur to you to be the one thing upon which everyone agrees and then on top of that the fact that you come pouring in here and pass it on to me indeed is fabulous. More than that. It's miraculous.

1. Well, I guess that you're entitled to have your way about it if you've actually found it at last. You say that you have, didn't you?
2. I just know that is it, what' you just told me. Now all that we have to do is find out specifically what people mean when they say, "I love knowing what works always."

1. Now see here. Do you actually think that you and I are capable of further refining what has served as the ultimate starting point for Plato and all of the other finest minds which the Earth has produced after him in all of these 2300 years down to our day?
2. Now just take it easy. I told you that we're working in an area where they haven't bothered to do any R and D. And I'll set the stage by telling you the law which is going to make everything which we say from here on out exceedingly elementary and simple. If a child comes to this country from a foreign language environment before a certain age in childhood that child will, without exception, learn to speak this new language here without any trace of an accent. If, however, a child should come after that age, also without exception, that child will bear some trace of accent for the rest of its life. Let me say that by accent I mean not being entirely "into" the language; there will be some expressions that are not completely fathomed etc. etc. If there are any exceptions to this universal law, I don't know of them. It would be a delight to meet such exceptions under a very searching scrutiny. What is that age in childhood?
1. Well, I don't know. Would it be somewhere between six and ten?
2. You do too know. It is exactly between them,. It is at age eight. As I have already said, this is an absolute law to which there are no exceptions. The beauty of it, as laws go, is that it is so easy to verify. Have you ever heard of any exceptions?
1. No. Stopping to think about it I can't say that I ever have.
2. Neither have I. Do you know what the import of this law is?
1. No.
2. Language, in all of its essentials, is the exclusive product of children under eight years of age.
1. Hey.
2. Do you see what I meant now? All that we have to do is to see what people under eight years of age are talking about when they say, "I love knowing what works always."
1. You know, you've probably really got something there.
2. What does a little child mean when saying, "I love knowing"? We have got to figure out this word "know." How is it that we "know"?
1. Are you kidding? That one concept has eluded the World's best thinkers for...
2. No, I'm not thinking of anything enigmatic; I'm thinking of something that we all say, "Oh yes, of course" to. Let's see; how do we know ... I know. Regardless of what different personalities might presume they see amiss, the idea of "school" has somehow in its essence got to be a reaction to this one mutually expressed sentiment of all humans. It can't be for something entirely different. Essentially it has got to, in theory at least, be a response to this universal demand. Now, I'm looking for one idea that "school" is supposed to be. Have you got any suggestions?
1. Let's see. Training for skills?
2. Training...
1. Forming habits for useful productivity, teaching attitudes...

2. That's my word. You've done it again. That is the way that we know.
1. What, attitudes?
2. Yes, attitude was the word that we were looking for. Let's have a look at where it got its significance for us.
1. You know, "attitude" does somehow kind of mean "school" to me.
2. Let's have a look at why. If I were to remove the cap from this ball-point pen and then fix or fasten it back on again, the action of doing that would be, in Latin, "apere." The cap is now "fixed" or "fastened" on to the pen; in Latin that is "aptus." The state of "being fixed or fastened on to something" became the French word "aptitude." We started spelling this word for one specific significance "attitude" around the year 1700 in the English language. This significance was popularized as such by painters and sculptors in the period of European history that is called the "Renaissance." It was because of them that so much all-pervading moral significance became attached to the word. They used to say that the most important thing in their paintings or pieces of sculpture was what the "mind's eye" of the subject which they were representing was "fixed" or "fastened" on to, because what the mind's eye was fixed on to would determine the manner in which the subject's whole body would be represented; and the way in which the subject's whole body was represented would determine the make-up of all of the rest of the painting or scene.
1. That's interesting.
2. What the "mind's eye" is "fastened" on to... Do you think we are getting any closer to figuring out what children mean by "knowing"?
1. I think that I am going to stop "thinking" and just start listening.
2. Don't do that; you are my pot of gold at the end of the rainbow. Do you realize that the "mind's eye" of all children is fixed or fastened on to something that apparently "works always" and stays fixed on to it until the age of eight?
1. Yes, I thought that you would be getting around to something like this. Well, let's see if we can't find out what.
2. Good man! Now let's see. What could it possibly be?
1. Well, the Universe is made up of matter and energy; it has to be of one or the other; that's all that there is.
2. Are you sure.
1. You know, if you are insulting me I'm going to leave.
2. Honestly, I'm not insulting you; I really mean it. Now just listen to this. Sunlight coming through the sky is...
1. Energy.
2. And a tree seed laying on the moist ground is...
1. Matter.

2. Now when that energy affects that matter the result is that the seed responds to the sunlight and grows up toward it. As a result what is it that we can tell about the seed?

1. We can tell what kind of a tree it is becoming.

2. We can tell what color, shape, texture etc. that it is assuming. In other words, we can tell the “whats” of the seed?

1. The qualities.

2. Perfect! Now let’s look at something else. You fire a tracer bullet through the evening sky. The bullet flies “redly” or “hotly” through the sky. The powder exploding is...

1. Energy.

2. The bullet reacting against that exploding powder and the sky reacting against that bullet piercing through it are...

1. Matter.

2. The matter is exhibiting effect upon the exploding energy; the result is that we can see the “what” of the explosion in the red tracer line going across the sky?

1. The quality.

2. When energy affects matter we see the quality of the matter. When matter affects energy we see the quality of energy. We can see matter. We can see energy. We can see their interaction which is...

1. Quality.

2. Do you know of anything else that it is possible to see other than energy, quality or matter?

1. No.

2. Neither do I. Let’s go on now and see what it is that the children are looking at. Whoa! I just had a flash. Let me think about it for a little while. I’ve got it. I know what it is that all people are talking about when they say, “I love knowing what works always,” and what it is that the mind’s eye of all children under eight is fixed upon that works always.

1. Well please tell me. Now it is I who would love to know.

2. Let me get a little steadier first. We will have to talk a little about the sense of sight first. What I would really love to know is why so frequently this sense is thought of alone in relation to knowing,

1. At the beginning of his Metaphysics, Aristotle says that humans prize their senses but prize the sense of sight most.

2. Now, that doesn’t answer it. Proceeding from your citation we can say that the position that the sense of sight is foremost among the senses has found a formal acceptance, but that isn’t what I asked, I want to know why it is that in their spontaneous outbursts people disclose the feeling they have that would make knowing a function of sight alone.

1. I'm afraid that I'm at a loss.
2. Well, maybe it will come. Let's go on. We have two words for the sense of sight. What are they?
  1. "Look" and "see."
  2. Very good. What is the difference between them?
    1. Let me see...
    2. I'll make it easy for you. There is a patient lying on a table in the hospital. He is just barely conscious and has no control over his body. His eyelid falls open. Sight takes place. Now, another scene. A little boy has wandered off into the hills at the edge of town. The area is thick with marauding coyotes that come out in the evening to hunt. The sun is going down. A number of men have hurried to the area and rushed off into the brush. Which is looking, and which is seeing?
      1. The men look; the patient sees.
      2. What is the difference?
        1. The former are exerting themselves mentally.
        2. What do we call this within us that we exert that makes the difference between looking and just plain seeing?
          1. Our force of will.
          2. Very good, the "Will." And what again are the three things that we can see?
            1. Energy, quality and matter.
            2. Which of these three things that we can see takes least will or least looking in order to be seen, which is intermediate, and which of the three demands most will or the most looking in order to be seen?
              1. It takes the least amount of will-power to see matter, it takes an intermediate amount in order to see quality, and it requires the most will-power in order to look and see energy.
              2. That is so very true, but for people of what age?
                1. For all ages.
                2. No. Not for children under that age.
                  1. Oh, come on now.
                  2. What is the human will?
                    1. Energy.
                    2. When a child is first born that is all that it knows. It sees energy connected with matter through quality, but of the three all it knows is energy. Energy works all of the time: always.

1. What! Are you trying to tell me that energy per se ... that ... Are you trying to tell me that just because the human will is energy and doesn't know anything else when we are born...
2. That's what I'm trying to tell you.
1. Why...
2. How would you like to see a sketch showing the outline of every language on Earth?
1. You can do that now, going on from what you just told me?
2. Watch.

#### ENERGY QUALITY MATTER

- |            |            |            |
|------------|------------|------------|
| 1. Energy  | 1. Energy  | 1. Energy  |
| 2. Quality | 2. Quality | 2. Quality |
| 3. Matter  | 3. Matter  | 3. Matter  |

1. That is the outline of every language on Earth?
2. Want to see it in operation?
1. Most gladly!

## LANGUAGE

2. When the mind's eye is fixed upon energy, the will retains all that it sees: it retains the energy and the matter connected to it through quality; this is the frame of reference through which it looks at that which it subsequently sees. Therefore, all that the outline of every language on Earth is the three ways we look at the three things we see. Now...

1. Wait. Will you please just hold on for a minute? Now you listen to me. (looking squarely into the Language Teacher's eyes) "T'aint so!"

2. Wh...

1. Do you have any idea at all of what kind of a fool you are making out of me? Do you have the slightest grasp of the fact of what you are saying that I and every other man of Science in the whole world are? A bunch of blithering idiots. I've been on this faculty for over twenty-five years now. I started here when you were just a child. I've served as dean. I've helped send literally thousands of young men and women off to their professions, and then you, just at the start of your career, have the impiety to come here and state that what all of us here are spending our whole lives searching for is something that we wouldn't even have had to go to... to kindergarten to find out? Listen, there's not one man of Science on this entire staff that would listen to you for a second. There's not a one of them that wouldn't turn you right off so fast... Now listen, one more time; "t'aint so."

2. I haven't said one thing with the intention of being disrespectful; you must know that, not to you, to the staff, to anyone or anything. You know that, don't you?

1. Well... I... I didn't mean to impugn...

2. But my dear, loyal pal, we have here encountered one another at nothing less than your and my great moment of truth.

1. How's that?

2. You receive a salary because the persons who attend this school pay. I feel many pay feeling that they can become more valuable by learning what works. They or their parents pay you and me because they feel that we have what works to give. They feel this because of the understanding, which indeed you and I officially profess, that we love knowing what works always. I really can't believe that you or most of the other people here on the staff are here for any other reason than that you sincerely are trying to help these young people become, in some way, more valuable by learning what works. Now, I know that you do not recognize me as a scientist, but the scientific method which you profess has language as its real basis. I am telling you that I know the starting point of language, therefore of all logic, therefore of all science. Besides that making language a science and me a scientist that also puts you right on the spot. I can't possibly see how you, or any of the other people here for that matter, who officially profess that they love knowing what works always, can live with themselves in any degree of sincerity and ignore it when apprised that they can be told the exact thing which they profess they love to know and moreover indeed are paid for.

1. I'm sorry. I want to hear, but not for the reasons you give. I'm listening because you are my friend and I know that you are sincere in trying to help your people become more valuable by learning what works. I'm quite interested to know what you are up to since you obviously wouldn't have gone to all of these lengths if you weren't working at something. Maybe I can say that I will just incidentally listen to you because I like to treasure somewhere down deep inside me the hope that I would sincerely like knowing something about what works always,

2. I'll tell you what I'll do. In respectful deference to the opinions of yourself and of all of the World's scientists, the title for the over-all outline of every language in the World will not be "HOW MAN LOOKS AND SEES ENERGY" but "HOW MAN LOOKS AND SEES 'IT'". This outline (see page 17) bears this title because of the fact that for some reason or another people show that they think of knowing as a function of the sense of sight alone. Now, I can show you that that upon which the language makers, little children, have their mind's eyes fixed is nothing other than "Energy" itself; in deference to Science however we will simply call it "It" until we have covered all of the points in the outline. After we are through you can decide for yourself whether this is true. As for me, I have already decided; but I have something else that I am going to be looking for.

1. Oh, what's that?

2. As I said previously, when the mind's eye is fixed upon energy, the will retains all that it sees: it retains the energy and the matter connected to it through quality; this is the frame of reference through which it looks at that which it subsequently sees. It's for this reason that all that the outline of any language on Earth is the three ways that we look at the three things we see. I'll explain this in just a minute. But first, the all-important thing for language learning is what happens, within this "frame of reference," whenever the will sees "energy" again.

1. What is that?

2. Whenever, within this frame of reference, the will sees energy again it gets the feeling that it is completely alive. This feeling is both the key to the structure of all languages as well as that certain dynamic feeling that a linguist gets himself into that allows him to learn words practically as fast as he can see them. Now, this feeling has something to do with the reason that people think about knowing as a function of the sense of sight alone; but I'm not sure as yet why. All that I do know is that this feeling is the one memory we bring with us from the first hour of life; and it stays with us, in a greater or lesser degree of intensity, very strongly throughout those first eight years. We all know that "feeling," I'm presuming that "all" retain some memory of their lives before age eight; but if only we could figure out what that "feeling" has to do with the fact that people seem to think of knowing as a function of the sense of sight alone, we could explain to anyone very specifically how they can get themselves into that "feeling" in which they can learn words practically as fast as they can see them.

1. Well, I'll tell you. I'll be content if you can just show me that it is "Energy" itself that people have in mind when they say, "I love knowing what works always."



2. All right. Let's start out by seeing the relationship between the little sketch that was made for you as a physicist to see the general outline of every language on Earth and the big, operational outline that a language teacher uses in a classroom.

ENERGY QUALITY MATTER			II Quality of Action		
			I Action	III Quality of What we Name	IV What we Name
1. Energy	1. Energy	1. Energy	1. Action	1. Action	1. Action
2. Quality	2. Quality	2. Quality	2. Classes	2, Classes	2. Classes
3. Matter	3. Matter	3. Matter	3. Individuals	3. Individuals	3. Individuals

The subheading below "HOW MAN LOOKS AND SEES 'IT'" on the large outline reads "WHAT WE SEE." This applies to the four items preceded by Roman numerals I, II, III, and IV. IV What we Name corresponds to the entity MATTER. We give names to material things. IV What we Name-is what grammarians call "nouns." This heading will be the heading for approximately 50% of the words in a dictionary. To the left of IV we have two items grouped together: II and III. They are grouped together because together they compose the entity QUALITY at the top and center of the sketch. III Quality of What we Name will be the heading for about 25% of the words in a dictionary and is what grammarians term "adjectives." II Quality of Action will account for about 5% of the words in a dictionary and is what grammarians term "adverbs." On the large outline you will see 1 - I Pure Action in the upper left-hand corner. This has been broken down into its two parts here: I Action and 1. Action. I Action corresponds to the entity ENERGY. It will be the heading for about 25% of the words in a dictionary and is what grammarians term "verbs." Therefore, I, II, III and IV, the four items which represent the three things which we can see, make up about 100% of the words in a dictionary. They will take up all of the pages of a dictionary except for about two or three. These two or three pages will contain words for the three ways that we look plus one other group.

# HOW MAN LOOKS AND SEES "IT"

## WHAT WE SEE

H O W  W E  L O O K	<b>1-I Pure Action</b>	<b>II Quality of Action</b>	<b>IV What we Name</b>
	A. "IT" 1.doing - 2. done to	<b>III Quality of What we Name</b>	<b>[ Quality of What we Name Classes we Name ]</b>
	B. "Eye" - eyes 1. enthusiasm - 2. equanimity 3. depression 4. hope	1. Action -  2. Classes	1. Action 1. acting: name- 2. acted upon: 1. by possession 2. directly 3. indirectly 4. by oneself 5. through touches
	C. Time 1. present - 2. future 3. past: 1. simple 2. incompleted 3. completed 4. completed before	3. Individuals	2. Classes 1. male- 2. female 3. neither
	<b>2. Classes</b> 1. looker 2. looked at physically - 3. looked at mentally		3. Individuals 1. one - 2. many
	<b>3. Individuals</b> 1. one - 2. many		

1. Hey, that's interesting that adjectives and adverbs make up the QUALITY that stands between ENERGY and MATTER.

2. Yes, whenever energy acts upon matter, such as sunlight upon the tree seed, we see quality of matter or "adjectives." Whenever matter acts upon energy, such as the tracer bullet and the sky reacting against the exploding gunpowder, we see quality of energy or "adverbs."

As you can see from the extract that I have made from the large language outline, 1. Action, 2. Classes and 3. Individuals are used as the equivalents of 1. Energy, 2. Quality and 3. Matter. Either word of these three pairs can be used to express the three ways that we look. It ought be fairly obvious how "Action" can be used as the equivalent for "Energy." "Classes" is used as the equivalent for "Quality" since we separate things into classes according to their quality. "Individuals" is used as the equivalent for "Matter" since when we look upon anything as matter it will of necessity be an individual material thing.

Now down to the business at hand: to see wherein language shows us that what people have in mind when they say, "I love knowing what works always" is nothing other than Energy itself.

As little children, when we are learning language and are the dynamic force building it, our mind's eye is fixed upon Energy, As long as this lasts the will retains all that it sees:

it retains the energy and the matter connected to it through quality; this frame of reference through which it looks at all that it subsequently sees is our memory. This frame of reference is here shown, for the first time, as the three ways: 1., 2. and 3. that we look at I, II & III and IV. Now, whenever any human sees anything, he or she immediately looks at it to see what energy there is in it. We...

1. Oh come on now.

2. I know, I know; that was the big sentence; but let me explain.

1. This better be good.

2. We look within the frame of reference of our memories; the nine categories of the language outline are the nine categories (the three ways we look times the three things we see) into which our memories are divided. When as little children our will, looking within this frame of reference, sees Energy again, it feels completely alive. This feeling is the key to language. So, this outline "HOW MAN LOOKS AND SEES 'IT'" is really an outline of how the human mind works: the human will constantly looks to see "IT." Since this is such a touchy subject, I'll call it "IT" instead of "Energy." Do you have any questions?

1. No. I'm all ears. Go on.

2. Let's begin at the upper right hand corner of the outline with IV What we Name. We'll get back to the subjects represented by that which is enclosed within the brackets a little later. Let's start out with 1. Action. A small child walking along beside his father might stop and stare at a giant beast in front of them chewing its cud and every once in a while emitting the noise "Moo." Wide-eyed, the child points toward the giant animal; and, by earnestly shouting "Daddy!", summons his father's attention to the extent that he bends down and assures the child, "cow." "Cow?" the child asks. "Cow" the father assures. "Cow!" the child shouts. The naming process has taken place. What precisely took place?

The child is only interested in energy: action. But for one moment this giant beast before him "is" action. The father assures him, "cow." This sound goes all of the way in, all of the way in to the child's very will. The child can't forget this; it is emblazoned upon his very will. "Cow!" comes the shout back, full-throat and charged with excitement. That, is the only way that humans ever name anything. They only name what they see "(1.) acting." So, when they excitedly name it, the name comes out strong and distinct; there will never be any "ending" on it. Note the heavy mark to the side of the word "name." This heavy mark will be placed to the immediate right of every specific about which little children are spontaneously excited. Now for the benefit of the sensitivity of feeling of the nice ladies and gentlemen everywhere engaged in "Science" we will just call this heavy black mark the "IT" mark, but just between you and me it stands for energy. The human will is "Energy"; when it sees "Energy" it is changing and feels completely alive. The word that comes out to show this feeling is strong, lively and complete. The words that have these "IT" marks to the right of them are the "root" words of language: they will never have any "endings" on them. These are the "original words" upon which endings have been placed to make the other words in the other instances listed with the "IT" word.

Children are not spontaneously excited about what they see being “(2.) acted upon.” That is because in all of the other instances other than the ones with a heavy black “IT” mark off to the right of it the will is “discharging” to a greater or lesser degree by looking at what it sees. The will feels therefore, to a greater or lesser degree, dead by looking at what it sees and words don’t escape the body with the same dynamism as the “IT” words do. They will be pronounced differently or an ending will be attached as this is the will’s way of saying that what it sees isn’t “IT.”

When children see the chain hanging about the cow’s neck, they are no longer excited about the cow when they say “cow’s chain.” They are excited about what they name as “he.” The excitement and the clear, strong breath have gone to something else when they speak of his possession; the sound has been altered by the lack of excited breath and an ending “-s” has been added to show that this is not “IT.” Likewise not “IT” or not object to spontaneous excitement is that which children see acted upon either directly or indirectly. “He” in English becomes him. The sound is altered; and we add the ending “-m” on in both cases, although in many languages a different ending is added for each of the two. In some languages there is alteration or addition for that which is seen acting upon itself. Likewise is there change for that which is seen acted upon through “touches.”

What are “touches”? Of the words found on the two or three pages of a dictionary which do not come under headings I, II, III or IV, “touches” will be the first, that we will consider, “Touches” are the approximately thirty different ways that man sees IV. What we Name touched by I Action or MATTER touched by ENERGY. These are what grammarians call the “prepositions.” As the group of words that is associated with this first way that we look, 1. Action, they are the most used words of the three groups of words associated with the three ways that we look; indeed touches are the most used words in any language. You may have been wondering what the difference was a bit ago when I spoke of what is acted upon directly and what is acted upon indirectly. This entire first way that we look at IV What we name — 1. Action — is when we look at MATTER as it is in the midst of ENERGY (or whence look at What we Name as it is in the midst of “Action”); it is either acting or being acted upon. It may be looked upon as being acted upon by Action directly, or it may be looked upon as being acted upon by Action indirectly through touches.

Do you have any questions?

1. No, but that is very interesting that children never name anything but what they see acting and that their spontaneous excitement at it draws out the name vocally crisp and distinct.
2. If you stop and think about it for a moment, the eight year-old law and all, Nature programs the young so that they are not interested in anything but that which is vital, alive, healthy, sane. It only makes sense. Children will flee in terror at the sight of a cadaver; they have no morbid curiosity. The cadaver is dangerous to them. It has germs that can kill them as well. This exclusive interest in nothing but that which is most lively is a built-in, natural assuring influence that they will make it through the helpless years alive and sound.

1. Yea. Why not?

2. Now let's talk about the second way that we look at MATTER or What we Name: examining it for quality and thereby differentiating it into classes. In the first place we have a most important small group of words associated with this way of looking: "classes we name." Each one of these serves as the name for vast numbers of What we Name which share a common quality. For example "he" serves as the name for all of the many things among What we Name which share the common quality of maleness. "She" serves for all of those which share the common quality of femaleness. "Who" serves for that which may be both alive and unknown. These much used words are what grammarians term "pronouns."

What is the one quality associated with MATTER or What we Name that children become most dramatically aware of and sensitive to?

1. Life?

2. Okay, but among things which are living?

1. Sex?

2. Young man, I would like to talk to you about sex.

1. Oh you would, would you?

2. How many little girls under eight do you know that want to be little boys?

1. Practically all of them.

2. How many little boys do you know that want to be little girls ?

1. None.

2. The sentiment that you have indicated among the little ladies is something that is of complete interest to me. It is nothing less than the emotion of purest love at work in their young lives. When they are grown they will find their fulfillment in the knowledge that they may walk into and be the very most welcomed in any one of the rooms in their husbands' inward house. Their ultimate delight is in being Mrs. Dwight D. Eisenhower, for example, A very real problem there is in the fact that there aren't very many of us men around that can extend that kind of a welcome, out of consideration of heaps of raw refuse or other unmentionables laying around in the middle of the floor, but... The fact is that both the little girls and the little boys respond completely to maleness. This is "IT." There are never endings or alterations made upon it. Call it what you will; we expand male names to create female but never the other way around. One might say that he can perceive Nature at work once again in teaching both sexes that the initiative for life must come from the male, but the fact remains as a certainty that neither will respond to that which has no sex.

1. Very interesting.

2. And now for the third way that we look at MATTER or What we Name. To look at MATTER as Matter is the very easiest human act; it is so because this is one of the two times within the nine alternatives of mental activity in which looking and seeing are exactly the same thing. The will encounters one major difficulty here, however, in that all of the things which it doesn't like: death, misery, stink, etc. are intimately associated with the matter thrust before it. So what does it do? It just keeps bouncing off of one of

these material things and then another and then another. In this bouncing-off process, however, the all important thing is the precise point of impact of the bounce. The Universe within which the will exists is material, the housing-within which the will operates is material, the will cannot ignore MATTER. So what does it do as a consequence? It picks as the precise point of impact for each bounce that particular, solitary one unit of matter which at this specific moment possesses the most promise of the all-redeeming virtue of energy. In this "IT" is always one; it is never many. The little ones get excited over one, though so often disappointed; they don't ever get spontaneously excited over many since this is distracting and confusing to them. Because of this, in this process of singling out impact points, man needs a type of word which are best styled "individualizers." We use them since they help us to individualize in our material thinking. Grammarians call these "conjunctions."

And now to the central portions of our charts to examine the two elements which make up our central entity: QUALITY. These are II Quality of Action and III Quality of What we Name. The point here is that when we look at QUALITY as being the result of Energy or II and III as being the result of Action we find no ending in any language. The little children are excited about "green," for example. They see it as the coloration of the tree, made that way by the action of the Sun etc. upon it. This is "IT." It is not "IT" when we get to comparing all things of this coloration class, though. Then we hear "greener." We are not looking at "IT" anymore, and on comes the ending "-er." When, of a class, one individual material presents itself to our will, we look at this the third way. The ending in English is "-est."

Before leaving off speaking of III it must be added that we often look at III as being IV and therefore add the same endings to it that we do to IV. That is why both Quality of What we Name as well as Classes we Name are shown in the brackets under IV.

And now to 1 - I Pure Action. This is looking at Action as action or looking upon ENERGY as Energy. It is the other of the two times of the nine alternatives where looking and seeing are exactly the same thing. Since QUALITY is a composite of two elements it extends no such ability as the other two do. Looking upon ENERGY as Energy, or pure action, is the very most difficult human act; however, at the same time, it is the very most desirable: both because we feel completely alive and because our minds are working at the limits of their capacity. That is why everybody says that they love to do it. It has a language all of its own: the language of shouts and outbursts. These shouts and outbursts may not be intended for ears which may hear them so they are regularly set off from other words which are in a sentence by commas. The outbursts are called "interjections" by the grammarians; the shouts are the key to language. The way that the little children shout at one another: "Come!", "Stop!", "Go!", these are "IT." They never have "endings." All alterations are made and endings are put upon them in order to make the words in the other instances here that I will show you about.

You've made me a millionaire, friend, by your coming in here and asking me what everyone says. They all say that they love seeing (they use the word "knowing") ENERGY as Energy. That is what makes human beings shout and is therefore the "IT" onto which we place all of the endings.

1. And how does that make you a millionaire?

2. If you pick up any language book that you choose it invariably has some little note in it to the effect “Don’t learn the way that the little children shout at one another; it’s impolite. Learn the more dignified forms.” Then they will give you some silly stem for you to put the endings onto, conjugating, which somehow never seems to really work. I’ll just give you all of the shouts that you need to know, spend about five minutes showing you how to put the endings on them; and that’s it. And there are never any exceptions to this universal rule now that we have it.

1. It’s really all that simple?

2. After you know, yes. I’m showing you all that needs to be shown you by a teacher, I’m doing it all in about an hour’s time, and after this you could do everything on your own.

1. I haven’t seen your magic, “oops,” pardon me, “universal” rule work for conjugating verbs yet.

2. And I’m happy to tell you that you never will because as of now that is a thing of the past. But I will show you in black and white how you and I look at ENERGY or Action, Do you want to see?

1. You bet.

2. Here we go. 1-1 Pure Action. The very first law of language is this: whenever you and I look to ENERGY we see it. This action, human beings looking to ENERGY as Energy is Pure Action. When we do three things take place: A., B, and C. Let’s begin with A. Whenever humans look to action or ENERGY they see “IT,” doing everything, and we are all happy as big sunflowers; that is why man speaks in the first place. No endings here. However, to the extent we are looking at anything less than Pure Action, we see things being done to: this is not “IT,” and we put endings on to show that it is not. We say, “Bat the ball!” No additions. But we show that we see something being “done to” when we say, “The ball is batted.” by these ‘ additions that I have underlined here.

1. All right.

2. The second thing that happens, B., is nothing other than human happiness, what the grammarians throughout the centuries have been terming “mood.” This is nothing but the relationship between our “mind’s eye” and our physical eyes. Now, since this one item is so all-important to all of the rest that we are going to be saying, let’s just slam on the brakes at this juncture and take a few moments out to talk about the “mind’s eye.”

1. As you please.

2. With my eyes closed now I am still looking at your face.

1. Yes, I get the message; you are looking with your mind’s eye. I can do the same thing.

2. All right, I know it might sound too elemental; but I had to make sure that our communication is very exact at this point.

1. Very exact.

2. All right; “Onward!” Your physical eyes close and don’t see when you are asleep. When does your mind’s eye close down?

1. Never.

2. Never?

1. Not for one micromillisecond.

2. What is it doing when you are sleeping?

1. Looking at all of the things that I have ever let it look at when awake, plus.

2. Plus?

1. Plus other things that I’m not able to explain.

2. This is called...”

1. Dreaming.

2. Good. We understand one another on the subject of the basic operation of the mind’s eye. Everybody understands well enough the operation of our physical eyes. So, let’s talk about the different relations between these two operations: human feelings. Let’s begin with that one feeling which is the key to and the producer of language.

1. I think that we are down to the point where we might as well talk about what I came in here to talk about in the first place.

2. What? How’s that?

1. All right. It’s no secret that the way that you are able to learn a new language so fast has obtained for itself a considerable amount of respect among the faculty and the students. You’ve been going around telling everybody that it’s easy to do, that all that one has to do is to get oneself into the “feeling” that language has to it. You’ve been adding though that you aren’t able to explain to anybody else how to get themselves into this feeling except by learning a number of languages and then possibly catching on themselves. I’ve come in here and shared my treasure with you. I knew that there was one “feeling” that everyone has: it is moreover the code of my craft. If it is of any meaning to tell to anybody else, that code is the meaning of life to me: that’s the final boost that I have to fall back on to get me up out of bed in the morning and to keep me going through long, dreary days, weeks and even sometimes years. Why should I come in here and tell this to you? Because two things put together are everything to me. They are “respect” and “human feeling.” Where there is respect, human feelings live. Where there is no respect human feelings die. It is that simple. Now, this “feeling” that you talk about has the spontaneous “respect” of both the whole staff and student body, as far as I can tell. Do you have any idea what the crucial heart of the issue is? You don’t. I will tell you.

The only thing that will motivate any human being on this Earth one inch out of his chair is his or her personal concept of what “life” is; and if they don’t know I’ll tell them, Life is nothing more nor less than “human feelings” and “respect.” Where you have respect, you have life. Where there is disrespect you find death. It’s that simple.



Both here on this campus and throughout the entire Earth, we are the witnesses of a plague. It's spreading completely out of control because there is nothing around to stop it anymore. Throughout the length and breadth of the Earth the pools are all drying up of anything which it is possible to respect. Try to find something that is unassailable anymore. Try if you like. I'm despairing. Look at the young men on this campus. What do we have to give them that they can respect? Nothing. Or at least nothing is being given to them as far as I can see. What is the result? So many of them get caught up in this hurricane of disrespect that is stripping us of everything that used to seem to give us purpose. Hippysm, or what the staff generally talks about: dress, hair, drugs, no "morality", is nothing. It is just a child's play externalization of the complete internal disrespect of everything that is in sight. What can possibly stop it? I don't know. Everything that tries is simply battered down and carried off with it. The two people who gave the young person life are the first to go. Where will it stop? It isn't stopping; it's growing. There is nothing sacred. It is attacking every vital organ of the body. How long can a body stay alive when it is similarly attacked with cancer? You know, the popular cheapness of women doesn't even phase me anymore; it's just a rather mild externalization of our problem which in this one instance has reached the proportions of pitched war. What is the stricken other side? The dearest treasure of the human race I feel: the natural, born-in sentiment in little girls which sees its fulfillment as being the source of life. Nothing is stopping it. It is going to snuff out all "Life" unless something comes along quick. It is all over in every country. The "Black Death" of the 20th Century, the plague of disrespect of everything is getting so close to its full flame in just about every country that I know of. So what? So they are nearly all armed to the teeth with the most hideous mass-death weaponry that man can conceive of. It would stop the hearts of all the feeble-hearted right now if they knew. I know what it will do; I should, I've spent most of my adult years in on the development of the very most ugly. So what do we do about it? In my studied judgment right about now the fire is just now starting to burn up the sides of the powder-keg. What do we do? We try to discover the source of our problem and fight it if we can.

Well I've tried to figure out what the cause of this all-consuming plague of disrespect is. I once thought that this is just a natural result of the complete disrespect for and mad, all-out scramble to exploit the different skinned people around the world near the turn of the century on the part of the white man which resulted from our invention of how to mass-produce steel and resulted in the world wars of this century. Then I thought, "No, it's the result of some sixty odd years of cheap, war-atmosphere propaganda. But the older I get, the more the mists clear; and all that I can see as a possible culprit for the imminent, swift universal death causing plague of universal disrespect is one single, solitary, aloof, hitherto inviolable, hitherto unquestionable candidate.

If you will take a close look at the history of the last hundred years or so of the country from which the School System of modern man comes from: Germany, you will discover a very interesting chain of circumstances. After it was first instituted Prussian Germany quite quickly rose up to a prominence all out of reach of its neighbors. There is no gainsaying the fact that this land was able to equip itself with considerable external wherewithal much more quickly than any country we have ever heard of up to that time. Were there any concomitant after-shocks that followed in the wake of this apparently significant external accomplishment,, When the chips were down the government of

Germany betrayed a disrespect for everything that before had been thought unneeded to assail that it has bequeathed what appears to be a permanent element of nausea to the concept of man dealing with his fellows. America was the home of the farmer-boy, Tom Sawyer, down to the end of the 1930s, let's say, when it became the route that all of our children would be put thru the mill of the modern Prussian Germany invented School System that is the dominant force in the lives of this people. Nobody on Earth can gainsay the considerable external advances which we have made vis-a-vis any or all of them. Our fall from among the Earth's most virtuous to far and away the most morally dying is the topic of hushed wonder in conversations all over the Earth among those old enough to be witness of the transition. Any country where you please that takes up this schooling process for its young in order to try to keep up with the sprinting white man will register considerable external progress in comparison with its past record. But somehow that isn't the "big deal" that it used to be anymore. Somehow, somehow their previous wholesome respects start to disintegrate.

That is our problem, just as sure as I'm alive: this System of Schooling. You find one man that will come forward staking his life on one thing perpetually respectable in it and I'll point out a man who doesn't have any time left. The modern School System is the breeder of this all-consuming plague of disrespect that is wiping everything that is wholesome right out of our lives just as sure as I'm sitting here breathing so hot and heavy into your face. It knows nothing that it respects and therefore drives human feelings right out to their grave. And so then at last, here we come to you. You are getting all ready to tell me about the "human feeling" that is the "key to language." Well, young fella, let me tell you something. If you miss this one thing where "respect" and "human feeling" can unite, as far as I can see, regardless of what you might think that you have come up with, "You blew it."

2. Well I don't know...

1. Well, let me start you out then. You've mentioned how you find yourself disrespectful of the earliest philosophers' sincerity just the same way that you've let it be known that the sincerity of the feelings of myself and all of the rest of the faculty are not above your disrespect should it be that we don't happen to be in agreement. You feel yourself so much on the defensive, not unlike so many young men your age nowadays, I can appreciate that. But building up such frantic defenses is one uncalled for, often, and certainly one of the most mutually dangerous types of disrespect. Another thing that comes to me, that pun you made about the moral inadequacy of married men. You know that "raw sewage on the floor" bit. In very poor taste, very disrespectful of the most critical psychological problem that I know of in the life of a conscientious married man. I'm listening to you for the sole motive of estimating if you have the foggiest notion of the life and death important connection between "respect" and "human feeling" in this "learning through a feeling" business of yours that has excited so much spontaneous "respect" for it here around the campus. Then here I find you a quite typical victim of the problem that I'm trying to see some way through. Let me tell you something. Don't be afraid of the men and women of Science around the world. Don't be on the defensive against them. You really have no need to be. What have you got to lose in pretending that they are sincere? What have you got to lose by pretending that all of the men and women of Science all around the world really mean it sincerely, in their heart of hearts,

when saying, “I love knowing what works always.” So they don’t know how to put “respect” and “human feeling” together in their system. That’s a pretty big order in anybody’s book. Those two things together are “Life” just as sure as those two things apart are “Death.” Do you know what that means if somehow or other the two of them are together in this “new System for learning” of yours? They are all sincerely asking you for nothing other than “Life” itself. We are down to the life and death phase of the “disrespect plague” and all knowledgeable people must realize it. Think of it this ways they are all sitting here in this room sincerely asking you to save “Life” for them... No. No, wait, better yet. They’re all lying here at our feet, begging for it.

2. I’ll proceed through the remainder of this presentation without making any more disrespectful comments about “human feelings.” And... What is more, I’ll make what I feel is a powerful admission. I am unendingly grateful to every man and woman of Science who ever lived who, by picking up the motto of their work: “I love knowing what works always,” led you to see that that one feeling is the one feeling which all humans share. I feel this gratitude because of the exactness with which I can now describe the “feeling” that produces language and by which it is possible for a professional linguist to learn them so fast. We are now at 1 - I B. 1. on the outline.

This feeling is the one memory which all retain of their first hour of life. This is the feeling that we are completely “alive.” We get this feeling when the will sees ENERGY as Energy. This is Pure Action. This is why we speak. This is the key to language since this is the feeling that produces language. This is “IT,” “since it is with this feeling that words come out powerfully and clear-cut with no “endings” or alterations. This is the “feeling” with which little children shout out actions. This is the “stem” onto which endings are put in language. This is a universal law; there are no exceptions. When we have this feeling our minds are racing at their fullest capacity. I can’t say why it is, but there is something about the way that we see Pure Action or ENERGY as Energy that makes men think of knowing as a function of the sense of sight, looking and seeing, alone. That is the reason that language is just an audible expression of “How Man Looks And Sees ‘It’“. This feeling is entitled “enthusiasm” since with this feeling we want enthusiastically to see with our physical eyes that which we see with our mind’s eye»

1. Now that is a respectable human feeling. How could anybody disrespect such a thing? If only we could figure out how to explain how people can get that feeling to learn by...

2. ...they would be able to learn as fast as they can see. But there is the whole problem. How can a person explain it?

1. Maybe if we have the entire presentation down before us we might be able to come up with something.

2. Now you would like to find out too, huh?

1. Yes, now I would like to find out too.

2. Well, let me see now. How are we going to do this? We could contrast this feeling with all of the others. I know. Let’s have a look at the theoretic framework into which these things listed here on the left side of the outline could fall (see page 17), and then we can see clearly how the “feeling of enthusiasm” stands off from all of the rest of them. For a language theoretically any one of the four alternatives under B. could be used with

either of the two alternatives under A. Then, any one of the six alternatives under C. could be used with any of the four alternatives under B. Then, any one of the three alternatives under 2. could be used with any one of the six alternatives under C. Then, either of the two alternatives under 3. could be used with any one of the six alternatives under 2. In fact, though, very few of all of these possible combinations find much use in any language.

We will be able to see how completely different the feeling of enthusiasm is from all of the other feelings by examining in depth the precise point upon which all of the feelings divide. That point is represented by either the word “see” or the word “know.” How do we know? Well, it is the will that knows. How? How does the mind’s eye fit into knowing? Though not the will, how tightly connected it is to the will. What a tool it is! It is not any poetic concept; it is an actual working organ. With this organ the will scans the entire gamut of human acts, from the very most difficult: looking at ENERGY as Energy, to the very most easy: looking at MATTER as Matter. With this tool the will tunes down all of the other senses or tunes them all up as high as they can go. It is the will that “knows,” but the mind’s eye? Its role? What is it? There is something about the way that we all sense Pure Action in the first hour of life that makes us think that we can “know” ENERGY by physical sight. This is why children “name” as we recounted with the little boy, father and the giant beast that for a moment “was” ENERGY to the boy. The mind’s eye of all little children is fixed upon ENERGY. When, therefore, they wish to see ENERGY with their physical eyes, this is the “feeling of enthusiasm.” Older people retain the persuasion of knowledge coming through a fixation of the mind’s eye upon what works always but lose the expectation that they can “know” it by physical sight. So, once again, in the “feeling of enthusiasm” little children wish enthusiastically to see with their physical eyes that upon which they have their mind’s eye fixed. The other feelings are merely other relationships of the mind’s eye to the physical eyes, and the key word in each relationship will either be “see” or “know,”

And now to see wherein the feeling of enthusiasm is so different from all of the others. In the first place, when we are in the “feeling of enthusiasm” the will feels no burden of time. In the other feelings “Time” weighs heavily upon us, more or less. But we must remember that when we speak here of “us,” we are speaking of us when we were little children learning language, when we were the dynamic, vibrant force that was building it. Time weighs heavily upon us because of the effect of what we will discuss under 2. Classes and 3. Individuals. So...

B. “Eye” - eyes – the different relationships between which give us our – Feelings

B. 1. enthusiasm: the shouts — “Go!”, “Stop!”, “Come!” These never have any endings on them in any language on Earth. They have no endings to show time, the will is completely occupied with what is going on right now: the present; nor do they have endings to show anything else. That point upon which the feelings divide from one another, in this instance, is the word “see,” we wish enthusiastically to see with our physical eyes that which we see with the mind’s eye.

B. 2. equanimity: This way of feeling or “mood” is entirely different from that about which we have just concluded speaking. We are no longer speaking about Pure Action because in this “mood” the will feels itself beleaguered, and endings or alterations are

placed upon the Pure Action “shout” to show this beleaguerment. No ending is placed upon the shout to show the “mood” itself since we get into this mood by talking ourselves into feeling that “for all we know” what we see with our physical eyes is what we see with our mind’s eye. This being the case, neither do we add any ending for the present time. But we very definitely do add endings to show the arch enemy of the feeling of enthusiasm: 2. Classes & 3. Individuals, We add these in a very distinctive pattern which we will discuss later.

B. 3. depression: An entirely different “mood” still is this third one,, This is the mood of damnation, frustration, ending. It is the mood that we are in when we know that we cannot see with our eyes that which we see with our “Eye.” In every language the direct, clear sound of the shout is drastically altered to make the word of this mood. This is the mood that grammarians call the “subjunctive.”

B. 4. hope: Still another mood is that in which we harbor some hope that we may see with our physical eyes that which we see with our mind’s eye. There can be a more modest alteration to show this mood.

Any questions?

1. Well let me see if I’ve got this straight. You’ve been accenting the words “see” and “know” in your explanation of each of the explanations for each of the moods (underlined in the text); this is done to show the point at which the feelings divide themselves one from another ?

2. That is right. Now let’s talk about “C. Time.”

C. 1. present: Pure Action is what is going on right now. This is “IT.” There are never any endings in any of the moods.

C. 2. future: This may have a very significant alteration to show it. This corresponds to the way that the will in little children feels about the future. I think that it is most significant that in order to show this in English the word “will” is added.

C. 3. past. The future hasn’t happened yet. The present is this split second in which we are living at this very moment. But, there has been an awful lot of past; and the kids hate it all. Their sentiment toward it is quite analogous to that of the mood of depression. For statements that things (1. simple) simply occurred in the past, children alter the pure, clear sound of the shout practically to the same extent as they do for the mood of depression.

C. 3: 2. incompleting. There is not quite so much negative feeling exhibited for that which occurred in the past and they do not know but what may still be going on. This has the redeeming factor to it that it is still perhaps alive, still incompleting.

C. 3: 3. completed. What is completed is dead. They don’t even have an action word for it; they use a III Quality of What we Name instead, showing that in their minds this only has the slightest glimmer of energy still associated with it. The looking at this faintest glimmer is a real force of effort, so much so that an intensive is used along with the III to call attention to this personal force of effort.

C. 3: 4. completed before. What was completed before is expressed as even a greater force of effort to look at by placing the intensive into the past.

2. Classes & 3. Individuals,, And now for the extra sensitive topic: why human beings negatively ripen at age eight and leave the mood of enthusiasm which characterizes their first years for a mood of equanimity or possibly even something worse in those subsequent. Here we judge ourselves according to the quality of our looking and start thinking of ourselves according to the scheme indicated under 2. Classes. Let's see this in operation. We have a child sitting in front of a television set all by himself. There is an old Lone Ranger serial playing, and the action is getting tense. He yells "Watch out!" "Jump!" "Duck!" In the other room hears a grown-up say, "Listen to him; he thinks he's the Lone Ranger." That stops him. He sits back and thinks; in his mind's eye he sees the grown-ups in the other room snickering at him. He says to himself, "They're right. I'm not what I'm looking at. I'm just a boy sitting here on the floor." There it is. There is the transition from the mood of enthusiasm to the others. When we are in the mood of enthusiasm, we are what we are looking at. We are the Pure Action that we see. The heavy "IT" mark off to the right of 2. 2. looked at physically, joined together with the "IT" mark off to the side of 3. 1. one stand for this. However, these heavy "IT" marks relate only to Pure Action and have nothing to do with 2. Classes & 3. Individuals in any of the other feelings or in the different times. Indeed, 2 & 3 are the very mortal enemies of the feeling of enthusiasm. Why? Because, in the first place, within the classes listed under 2, Classes the will thinks to itself, "Hey, what's going on here? I'm only a looker. I can look at the grown-ups in the other room mentally; and I can look at the Lone Ranger physically; but after all is said and done I'm just a crummy, little old looker." Why does that make 2 & 3 the mortal enemy of the feeling of enthusiasm? Because for a most precise reason, thus begins the "bounce" of the will through the Universe. It is nearly everything for understanding why the will puts endings upon the shouts to understand this most precise reason most precisely.

The will despises that which tells it that it is not really Pure Action because for some reason that it can't grasp this telling jars it loose put of the state of Pure Action thenceforth to bounce off of some MATTER or dream or something through the Universe in what is essentially a self-deluding process to the effect that there really is some ENERGY in these things, when all of the time the only thing that it ever did or ever will really identify itself with, the only home that it ever can have is ENERGY looked to as Energy where, in the action of Pure Action, the will, which is itself an action, completely identifies itself with what it sees. The will hates being jarred out into this bouncing-off process and "whirls" to identify its assailant. Now, we will get very microscopically precise about the very beginning of this bouncing-off process; and then we will see most clearly why and how the will puts most of the "endings" which it does upon the shouts. It-is the "whirling" to identify its assailant that is the start.

When the will takes the mind's eye off of ENERGY looked on as Energy to direct it to the people snickering at it from the other room, this is the microscopic beginning of the will bouncing thence forth off every conceivable thing in the material Universe with which it cannot possibly lastingly identify. Why is this the beginning? Because the taking-off process itself, the "whirling if you will, is an immediate judgment on the part of the will that the mind's eye associated with it is not anymore an Action or ENERGY like the will is itself but only a QUALITY: a looker in a Quality scheme of Classes of lookers and looked at. Why the bouncing? Why the hate? Why the loss of enthusiasm? Because with that judgment the will at that instant makes itself a prisoner of MATTER

since QUALITY is bound in with MATTER. The will doesn't like this one bit, and so it tries to get out; it starts bouncing. The result is a tight, uniform system of QUALITY bound into MATTER, corresponding to the quality of its looking which the will has acknowledged immediately with its "whirl": the grown-ups in the other room snickering, the Lone Ranger, and just crummy me; and the actual flesh and bone which these qualities of things are housed in. This complete deflation of enthusiasm is shown in this tight, uniform system of "endings" which you will see over and over and over again in all of the "times" and in all of the "feelings" except the feeling of enthusiasm. This system is:

- 3.1. one            2. many
- 2.1. looker
- 2. looked at physically
- 3. looked at mentally

3.1. one: is one material person or thing bound in with the equanimous or depressed or hopeful quality of the will's looking, either at or as, in the classes which it has acquiesced to acknowledge under 2.

3.2. many: indicates many such individualities.

As I indicated before, under 1 - I C. 3.3. and 4., (that is under action looked on as being completed in the past and action looked on as being completed before something else in the past) there are times when we see things that we normally see as one of the four items I, II, III or IV as one of the others. The example was that what is completed in the past seems so dead to children that they use a III Quality of What we Name instead of an I Action to express it. This process hasn't been included here on the large Outline, "HOW MAN LOOKS AND SEES 'IT'", "since it doesn't belong there. This process produces vast numbers of different words out of the relatively small stock of dynamic words in the vocabulary of a child, but it has none of the lively character about it that the process on this Outline of how the human mind works has about it. The process of seeing either I, II, III or IV as being one of the others is merely a drudgerous effort reflected in the different endings put on to show the change.

Well, that's it.

1. And this tidy little system of yours is actually functionable in the hot, grimy arena of a teacher- student study session?

2. If my students know this information, I can show them all of the other things that they need a professional teacher to show them, in order to be able to read a language, in a half of an hour's time.

1. That sounds too good to be true.

2. Pick a language.

1. Spanish

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## SPAIN AND SPANISH

There is no way that a person can grasp the dynamics which have given us the Spanish language in particular without knowing the dynamics which give us Spain.

What is Spain? Militarily or strategically speaking, Spain is the “cork” that very nearly but not just quite bottles up the Mediterranean Sea. One “lip” of the “jug” is the Pyrenees mountain range to the north. The other “lip” is the Atlas mountain range to the south in North Africa. The only passage, natural passage, into the Mediterranean and the exit for the runoff of all of the drainage systems of southern Europe, Asia Minor and northern Africa is a tiny opening between the south edge of the “cork” and the north coast of Africa: the Straits of Gibraltar. The “cork” is very nearly isolated from the rest of Europe as well. Through history there have only been two ways to get to it. One, the minor one, is around the eastern end of the Pyrenees where it meets the Mediterranean. The other, the primary entrance into Spain, which leads right into the heart of the country, is a pass at the western end of the Pyrenees: the Pass of Roncesvalles.

The people who have transmitted the Spanish languages to us were northern peoples who came to this part of the World as refugees. They came fleeing before the most holocaustal war that Europe, or for that matter, the World has ever known. The first to come settled in the more inaccessible western parts of the peninsula. The latter group, which then rose to prominence over the entire peninsula, is the one that has transmitted to us the language that we generally think of as “Spanish”: these are the “Goths.” One of the major peoples that had been there before them then thought that they would find their future best across the Straits in North Africa. Accordingly, they and some of their followers went over to live in that vast if sparsely settled lands these were the Vandals.

The “World Powers” who dominated the Mediterranean from the eastern end of it were most unhappy to see the “cork” so occupied and therefore drummed up a “jihad” or holy war to get rid of them. Egypt was given as a gift to the Arabs for the job, and away they went. It took them sixty years to get through the Vandals (the Greeks called them “Barbars,” the Arabs call them “Berbers”), but the Goths had been softened up by the “castle builders” living among them so they collapsed quickly. They either collapsed or withdrew up to the very northernmost coast of Spain between a very high range of mountains and the Atlantic Ocean of the Bay of Biscay.

Heartened by all of this the world power castle builders decided to send “their boys” on against the next pocket of “resistance” on up the way, the northern peoples who had moved into the vacated, vast Roman fortified cities in Gaul: the Franks. The Arabs weren’t able to do much there though. Then the Castle Builders of the Eastern Mediterranean took a good long look at the Franks and decided in their favor. They could be used to subdue the next pocket of resistance “on up the way”: the northern people who had gotten by fairly unscathed by the “most holocaustal war” mentioned a little earlier, these were the Saxons living between the Rhine and the Elbe rivers. So the Castle Builders of the East showed the Franks how they waged war and invested in this enterprise greatly. They showed them their “trick” of moving their armies swiftly from surrounding castles to anew strategic location and by merely planning for all possible eventualities beforehand to be always sure of victory. Accordingly the Franks tore into

the Saxons by these plans. Where they won they built a new castle both to dominate the area and to serve as a springboard for further advances. After a most bloody series of wars the Saxons collapsed.

Now the Castle Builders were really elated and decided to take on the biggest one of them all, the peoples living in the ancestral home of all of these northern “invaders,” (after all) Scandinavia. The attempt on the part of the “Castle Builders” to stamp out the previous way of life of these peoples still living in their ancestral “Scandza” introduced a stress into the life of the white-skinned man which has been constantly mounting until this very day. “Charlemagne” has “magne” (the Great) tacked on to it for the sole reason that his Franks subdued everybody along the military road that he built from Constantinople’s off-shore Adriatic outpost, Venice-Grado, around the east of the Alps up to Kiel in Jutland. The first frantic reaction of the Scandinavians was to build a huge wall across the narrows of Jutland to hold back these armies of the Castle Builders. That wasn’t enough.

The second reaction started things moving the other way. The Scandinavians, Northmen or Vikings as they are variously called were the unequalled naval architects of those times. Their large attack vessels got up to over 150 feet long. They started building fleets of these attack vessels which literally numbered in the thousands. They could “one-up man” the Castle Builders’ “trick.” They could bring to bear a vastly superior force of men with vastly greater mobility with a practically complete element of surprise upon a much more specific location. The only thing necessary for all of this was that it be accessible from the sea or rivers emptying into it.

The fury of the reaction took different forms. In the West it was: kill anything and all standing in the way of us taking over the castles of the Latin-speaking Castle Builders. The result was that the Franks were kicked out and Viking families took over all of the significant castles of Western Europe. That is everywhere but in the Mediterranean. The Northmen could get into the Mediterranean all right, though they might have a very tough fight on their hands at the Straits; but once in, and everyone knew that they were in, it would be suicide to try to run the blockade waiting for them when they decided it was time to go back out. The “Cork” was sealed shut. But so the Latin-speaking Castle Builders were either dispatched or were now obedient slaves, so what? They were just flunkies. “Our Mortal Enemy is the citadel of the Greek-speaking Castle Builders: ‘Mighty Castle’ (or Mikiagard as they called Constantinople) on the Bosphorus!” So the fury took on another form because of Constantinople’s inaccessibility to them. This was a fury of activity and gave to the World, Russia. Since they couldn’t get right at Constantinople to cut its throat directly, the Vikings had their Eastern contingents take a whole different tack. The Vikings of the East, who set up Russia, were told to go down to Mikiagard over the eastern rivers and find out all they could about it. Give them anything that they want. Be their most faithful, valiant troops; the imperial body-guard. Get real “buddy-buddy” with them. But just find out what the source of all of their strength is.

This they did, and the following was the report that they brought back. The Greek-speaking Castle Builders are so powerful because they have got a system in effect that enables them to buy and sell men’s minds. What? Yeah, it’s quite a show. This is how it goes. They ask everybody, “Do you know what works always?” Everybody that

answers apparently says “No!” Then the next step is they say, “Look around you. Just get your eyes full of this glorious castle that my buddies and I have built. Isn’t it a dazzle?” Everybody, dazzled out of their hides say, “Boy oh boy!” At this stage they’re as good as bought and sold, but they have a nifty close. They say, “I know for a certainty what it is that built and runs this gorgeous, beautiful, transcending castle; do you want to know, huh, huh?” “You mean that you will actually tell me?” “Well don’t get carried away with your own importance, but I’ll tell some.” “Oh, thank you so much.” “It is absolutely impossible to know by seeing with your physical eyes.” “Well what good is it telling me that?” “Tut, now just hold your horses like a nice slav... I mean castle fan. I’m getting to the point. I know something that is every bit as good, works now and always has worked just beautifully. I know for a certainty that it alone is what accounts for the unparalleled success of this castle and always has worked successfully for every other castle builder who ever lived. Now do you still want to know.” “Oh yes please Your Highness, Majesty, Sir.” “All right. Shut up! Get down on your ugly face and be kissing the dirt under where I stand while I pass on to you the secret of how you too can be a ‘SUCCESS!!!’ in the glorious ranks of SUCCESS of all of the rest of us fabulously SUCCESSful castle builders. Here is the secret. Ready? Well get to kissing then.” (Kiss) (Kiss) Every successful castle builder that has ever ruled or rules a successful castle has deserted forever any slight hope of knowledge through seeing physically like he wanted to when he was nothing but a child or like all of these disgusting serfs laboring in the fields outside of the castle walls and has completely consecrated himself to the cult of spending his whole efforts looking mentally exclusively. Cut it, pound it, beat it, turn it upside down or any way that you like, that is the modus operandi of every successful castle builder who has ever lived. That is the entire gist of it.” “Hey, yeah; that’s what all of those fancy guys riding around on top of all of those fancy camels have been doing all day long while I’ve been in the oasis all day long working up a sweat with my adze.” “Well, what about it? Do you want to become one of us fancy people in the castle, or are you content to remain a disgusting peasant?” “Oh my no! My wife and I both want me to become fancy in the very worst way.” “Good! I hereby pronounce you worth (that awful moment) five zambuzahs per week. Report to work first thing in the morning.” “Oh, thank you kind Superness!” So you see, the clown has bought the guy’s mind. The poor wretch will transfer his adulation of the fancy castle to the zambuzah, will work for it from now on; and it’s only worth what the castle builder jolly says it is.

Quoth the Western Viking, “Hey are you quite through? We sent you down there to find out the source of Mikiagard’s strength, and you come back and tell us nothing but this nonsense,” Eastern Viking, “You are cutting me off. I wasn’t through talking. Now it just so happens that if any of the people on the east side of Planet Earth want anything to do with any of the people on the west side there is really only one way that they can go. There is a very nice little valley that connects the Mesopotamia with the Mediterranean, and all trade coming from the East has to go through that valley, and all coming from the West going in the opposite direction has to go the same way. Now it just so happens that their giant of a castle is plunked right down in the middle of that valley. There is no other way to go but through. Now it’s what happens when they get inside that’s the kicker. Who’s waiting for you with a scimitar in his hand as soon as you get inside of the gate but the guy that has gone to work for the five zambuzahs. He promptly rifles everything that you have, takes out all that he wants (worth innumerable times what he gets) and

hands it all over to the castle builder. And what is he doing? He is sitting back controlling everybody in that whole part of the Earth that he's got wound up to do the same thing.

Quoth the Western Viking, "We've got to take that valley."

A completely new school of military knowledge was established in the West: "Strategy" had become a western as well as an eastern word. The plan, worked out from French headquarters took initial direction in three ways. One, to the southeast, was to prepare Southern Italy as a rendezvous point. The second, to the southwest, dealt with Spain. Let's talk first about the third.

A two-pronged attack was launched upon Britain,, One came from Norway and the other from Normandy. The Saxons of the south reacted violently since they knew that they were going to get robbed blind. Remember that the advanced Naval Architecture was a body of fact elaborated only in the old Norse language: the language of the people who lived north of the Thames in the Danelaw. The Saxons, who didn't really have a chance, were told that Doom's Day was at hand and their new king had to have a minute listing of all of their merchandisable possessions, all of the needed of which was confiscated and England was turned into a large-scale Shipyard.

Then, through the pass of Roncesvalles came pouring the military talent that "overnight" produced Spain. The people used, that were living in Spain already, spoke three distinct languages. In the remote northwest corner of Spain they spoke Galician. These people, who pushed southward now along the west coast gave their brand of "Spanish" to the new lands which they subdued. In these new lands their language is called "Portuguese." On the Mediterranean coast, at the eastern end of the Pyrenees, the people who were used spoke a form of "French." Pushing southward this language became established along the northeast coasts of Spain as "Catalonian Spanish." The people who lived in the area of the Pass, though, were the ones to be used to subdue the entirety of Spain. These were the Goths, and their form of speech is the one that we think of when we say "Spanish." With the need for mental uniformity quickly over an area as large as the vast areas newly subdued by the Goths it was necessary to build a great number of castles and cathedrals, the latter were the only formal schools in those days. The castles gave their name to the newly acquired lands, Castile; and these lands gave their new name to the Spanish language that we think of as "Spanish," Castilian. The new type of cathedrals begun to be built then are extremely significant as well. The name of the Goths has been used for them. When you enter one you are appraised of the marriage of the Northmen to the Castle Builders. The part of the edifice where one enters is called the "nave" which means "ship" of the building. When you look around you see only walls built in the style which Roman and other Castle Builders had built them for millenniums, but that's only because that is all that is "around." Looking up however you will see an entirely different type of structure used for the roof of the edifice. Those slender, arching ribs which support the ceiling. Where in the world did that type of a building innovation come from? You will never know for certain unless you travel to Norway, examine the structure of the ribbing which support the sides of the ships (as fish bones and spine the body of a fish) on display in Antiquities museums, and then picture what it would be like standing in a room the roof of which, tipped upside down of course, was a giant Viking "Ship."

The first, step of the plan of which we have spoken was extended by the conquest of Sicily by the Northmen.

The plan went into operation. The vast “English” fleet set sail from its shipyards in Britain, which went unmolested during the fleet preparation by virtue of its insular position. The fleet passed through the Straits of Gibraltar, the “cork” had been effectively “popped” since the year 1085; and came to ride at anchor at its new operational supply stations on Sicily, again protected from military molestations by its insularity. A vast army of “Vikings” began to gather in the south of Italy. Under the leadership of a man named Bohemund they were ferried across to the Balkan peninsula. From there they marched to the Bosphorus. Across the Bosphorus they went to Asia Minor. Across Asia Minor they marched down to the shores of the Mediterranean again until they drew to a halt before the walls of the city Antioch (one of the largest in this part of the World in those days and indeed “plunked” right down in the middle of that valley, the North Syrian Plain, through which all East-West trade went). A vast army? Well, Nazi Germany sent a vast army of some 300,000 men against the city of Stalingrad in the year 1942 to begin the all-time battle of the titans theretofore; with the massive counterforces of the Soviet Union. Well, Bohemund led his army to encircle the city of Antioch; and his army consisted of some 300,000 men; but this was the year 1097. The walls of Antioch didn’t hold them out all of that long. On the day that those walls failed and the troops of the “Viking” Bohemund raised his banner over the city of Antioch, on that day was born the concept of “business” as it rapidly came to be understood among the peoples living to the West. The great trading depots of Pisa-Florence and Genoa accurately trace the birth date of their significance as such to the arrival of the first cargo vessels which came to them instead of to Constantinople or other cities of the East as they had done previously. Bohemund and some of the others got feeling a little too “big for their britches” at this and tried to take on “Mikiagard” shortly thereafter, but it would have to be 100 years of building military strength in the West through dominance of world trade and a converse weakening of Constantinople by the loss of it before the armies of the children of the Northmen would be able to crash through the massive walls and ramparts of Constantinople and finish what their forebears had begun some 400 years before.

The biggest part of the loot that they took back with them to the West was the formulas written out in the Greek language of how to prepare chemical weaponry. It wasn’t long after this was done before the formula for making gunpowder was known throughout the West. The surviving Constantinopolitan Greeks now became absolutely frantic: their most jealously guarded secret of how to prepare chemical weaponry had been their ace in the hole. Through connections to their east they called in the assistance of no less figure than that of Genghis Khan to enter into and radically change the land situation of these eastern regions from which the Westerners had been drawing such military strength. With the appearance of the Mongols in these regions the continent-situated fortresses of the Norman princes were doomed. The Mongols kind of botched the job however, and trade over the shipping lanes remained quite alive. The ever resourceful system at work among the Constantinopolitans just does not like that old “ten” count and so fished into its great grabbag of tricks and came up with something for its surviving annoyance too.

Being the father of (military) Biology as well, it just happened to know that a certain type of flea is the dispenser of a certain type of poison. This flea just thrives on rats, and rats can be wholesale dumped into the holds of all of these noxious western ships, that is if you can get away with it. They did. Their little “Black Death” stunt worked wonders for them wherever these uninvited-guest western ships put in to dock. But it couldn’t do everything, and the uninvited guest ships kept coming to the ports of the Eastern Mediterranean with the consequence that the West was getting ever more militarily strong and Constantinople’s significance as a “Castle” in the first place increasingly more non-existent: this would be the death of its entire system. Therefore it threw off all masks of previous amity of western folk to become the stronghold of all of the Muslim counter forces against them. This effectively sealed off the eastern passages from the Mediterranean to the vast sections of the human race to the East, and with the approach of Turkish power up the south shore of the Mediterranean Spain was forced to unite and kick out the last adherents of that persuasion, from the north.

Just as commercial centers sprang into being all over western Europe with the arrival of constant flowing exotic cargo from the eastern regions of the Earth, so Castile sprang into significance as a sea-power. Unlike Venice and Genoa whose shipping was in the main concerned with shipping on the gentle “inland” waters of the Mediterranean and adjacent Seas, Castile was midway point between the depots which they frequented and counterparts over wild stretches of the storming North Atlantic Ocean, situated about the North Sea. But what was Castile to do? Here it was, “all dressed up and no place to go.”

The career of one of its mariners is very instructive. In 1477 Cristobal Colon took shipping to Iceland, across the narrows from the cliffs of which can be seen the mountains of Greenland. The air was full of stories of how Iceland’s colonies in Greenland had recently been abandoned to numbers of yellow-skinned men (Eskimos) coming from the West. “Hmm, bizarre, Genghis and his company of yellow-skinned men came out of Cathay from the East.” Shortly after this, in connection with Spain’s takeover of the Canary Islands far down and off the west coast of the Sahara Desert, Cristobal took up lengthy residence in the Canary conquests. Legend has it that he saw drift wood washing in from the West. “Hmm, bizarre, Africa back over to the east is nothing but a lot of sand.” “Hmm?”

Well Spain wasn’t doing all that much business anymore, and it sure had a lot of North Atlantic Ocean caliber worthy sea-going ships around. “Hmm.” “Go West, young man!”

And so the language of Castile was brought to the Western Hemisphere, and the order of the day was “business” (very much as usual) from the northernmost reaches of California to the tip of the Tierra del Fuego in the south.

Argentina is some five times as large as Spain geographically but has a population roughly about only two thirds of its mother country.

Mexico on the other hand, which geographically is about four times as large as Spain, has a population which is considerably greater than that of Spain. More than that though it has a capital, the Federal District of Mexico, with a population of some eight million souls. This makes it far and away the most significant Spanish-speaking city on Earth for our purposes.

Our standard, therefore, the language which we will study, is the “Castellano” (Castilian or “Spanish” of the central north coast, the center, and the central southern coasts of the Iberian Peninsula; thereby distinguishing it from Galician Spanish and its offspring “Portuguese” which is spoken along the west coast and from Catalanian Spanish which is spoken in the northeastern portion of Spain proper and on its off-shore Balearic Islands) as spoken by the little children in the families of the most responsible “business” people in the Federal District of Mexico.

And now, to the actual “physical” tools to be used in an effort to provide a way to allow you to learn this new language as swiftly as is humanly possible for you to do so. Your quickest member is your “Eye.” To learn by a concept that employs sight as the primary is the only way. This has been obvious to the point of needing no explanation from the very beginning of mankind. The question is, though, “How?” Alphabets are the system in widest employ, but they are a nuisance and inadequacy that scarcely need be tolerated anymore in this “day of the computer” vis-a-vis the vastly superior concept of actual heart of a language representation employed by the Chinese and Japanese, that is of course in view of the ability to completely perfect the System through the use of the computer. As it is though right now, in the good year 1971, we are still strapped with the strictures of teaching language through alphabets so we might as well learn how we can employ their principles to greatest advantage by understanding exactly what they are (and therefore what they are not) in a discussion of...

## ALPHABETS IN GENERAL and THE SPANISH ALPHABET

The ancient Chinese worked out a system for language representation based upon and serving the sense of sight. The ancient Sumerians worked out a system based upon the sense of hearing but intended to be of service for the sense of sight: this is the concept of an "Alphabet."

You can get into a lot of difficulties with such a system. An opener is the fact that the human voice can and does make millions of different sounds. Try and think if you will how you can alphabetically represent the delighted laughter of children at a Walt Disney movie. "Ha, ha, ha"? That seems quite short. How about a woman's scream of terror? "Eeeeeeee!"? The fact is that the simple physical limitations of the system dictate the use of nothing but signs for the very most frequently voiced sounds, say twenty-five or so. On the other hand the Chinese operate upon the principle, which indeed this series of books also does, that language is in fact nothing but an audible reaction to a very definite specific number of sights. So you have your twenty-five different signs for sounds. So everybody has a voice that sounds a little different. So different families, different nationalities have different sounding voices. Who is to be the standard. So you yourself sound far different depending upon whatever "mood" you might just chance to be in as you are speaking. Because of these factors languages change drastically, even over the period of a few short years. What steps can be taken to insure that the way words are "spelled" will keep abreast of these changes? Apparently no one knows because this one drawback certainly is the bane of the system.

The main drawback though is that an alphabet is entirely arbitrary and artificial whereas the Chinese principle of identifying the few thousand specific sights with which human life is involved is as genuine as life on Planet Earth itself. Not the least of our difficulties is the fact that the sense of sound is culture of that pesky little bacterium of discomfort of interhuman action called "the lie." It is completely impossible to falsify the sense of sight.

The Sumerians were a negroid people who lived on the extensive fertile plain bounded by the Persian Gulf perhaps to the south but at any extent by the Euphrates river to their west and the Tigris river to their east all of the way up to a point where the two rivers came so close together that they make a narrows. These people were doubtlessly closely akin to the giant Watusi-like people who as the earliest Pharaohs dominated the fertile Nile delta and founded Egypt. The Sumerians had difficulty communicating with the Semitic-speaking populations around them but hit upon an expedient. Although the human voice can and does make a vast variety of sounds and although different peoples voices may sound very different, every human being has but a very standard set of speech organs; and when one of these bumps against one other in a more or less similar way a more or less similar sound comes out. So...



Quoth the Sumerian to the Semite, "What do you call that there beast with the triangular face and the two horns sticking up from the top of his head that I see you working with all day long in your plowing?" "Oh, my ox? Well that's my trusty old-faithful 'Aleph'." "Great," says the Sumerian, "now I'll tell you what I'm going to do. Whenever you and I have anything to do with one another this sign "A" for your Aleph's head, only turned upside down like this "A", is going to stand for that first sound 'A' as in 'Aleph,' O.K.?" "Fine." "What do you call that two-room mud hut over there that I see you haul your weary bones into every night?" "Please don't call it a 'hut,' that is my house, my 'Beth'." "Fabulous. Now listen, from now on when ever we have anything to do with one another this sign "B" which stands for your mud hu... house is also going to let both of us know that the subject of conversation is nothing otheter than that sound 'B' which is the first sound which you make when you want to talk about your house. O. K.?" "Fine." And so it went, all of the way through the twenty-five or so signs standing for the twenty-five or so sounds made by the very most basic bumps of the very most basic speech organs against one another, the signs in general standing for the first sound of the name of a most frequently used object which again the sign is a physical attempt to display before the sense of sight.

Proceeding upon the precedent of the principles displayed in that historic encounter, we will here present to you the Alphabet, from A through Z, which is currently being used to represent the Spanish language, presenting it upon exactly the same principles insofar as it is possible. Starting with "A," we will take the most used word in the Spanish language starting with "A" and use it as the standard for how that sound is produced throughout all of the other words in the list of the 3,000 most used words. This sound will be identified off to the right by an English word with a sound in it which roughly approximates it. The procedure will then dictate that any exceptions to this identification will appear off to the right of that, and these exceptions will appear, starting from the left and going to the right, as they appear in the order of their appearance in the word list of the 3,000 most frequently used words which itself is arranged on the principle of the most used word first and the 3,000th most used word 3,000th. By proceeding in this way you will be able to immediately know, from the arrangement of the word list in this book, how significant the exceptions are. Then on to the letter "B." The sound in the Spanish language represented by this sign is not generally made in the English language. Therefore, if you will look down to the bottom of page entitled "SPANISH ALPHABET" you will see the heading "Signs for Non-English Spanish Sounds." The format here will be exactly the same as it was for "A" with the exception that instead of identifying the sound represented by the letter "B" in the most frequently used word beginning with that sound with the same sound in an English word it will be necessary to identify it with a written explanation of how to duplicate it.

This system will help you to understand the system of the Spanish Alphabet faster than any other system for learning being as it is an absolute adherence to the principles displayed in the original system which produces the Spanish Alphabet. Nothing in it is arbitrary or artificial in the least, nothing that is but the "original system" itself. There is however a mighty argument for every specific in it. Even down to the order A, B, C; there is a potent causation at work there. Hasn't it ever maybe tripped in or maybe just in and out of your mind, "I wonder why they always call it the Alpha-Beta? Why couldn't they just as well have named it the Gamma-Delta instead?" Of course Alpha and Beta,

the Greek names for A and B, are just attempts on the part of Greeks to duplicate the sound of the Semitic names Aleph and Beth. But why all of the nonsense? Why these two letters always first? And moreover why ought the entire system itself to be called by their names? There is a powerful reason, and it would be as obvious as the black from the white on this paper in front of you if you just happened to be from among the kind hearts and gentle people who call the Near East their home.

It all boils down to the fact the political organization to which the Sumerians belonged was Ancient Babylonia. From which name, if a little 'surgery' is applied to remove a rather clumsy bit of Latin camouflage in the ending "-ia" and Greek camouflage in the ending "-on" and exchange that silly "y" for something that makes sense, nothing less than "Babel" itself raises its ugly head. Now Babel or "Babili" or some such is no joke to the denizens of the Near East. It has been the very most potent political force among them for millennia. It continued to be right down into this very century. So don't poo-hoo. It just so happened that once upon a time the Sumerians got the idea that they could get a little more of the whatever it might have just been that they thought they might be able to get if they built a good sized fortified "toll" gate in the middle of that "narrows" at the top of this country that they had taken over the charge of. If you wanted to get through that gate, and many many people did want to get through those narrows since this area between the two rivers (the "Mesopotamia") was one of the most populous on Earth in those times, you had to cough up something of what ever it might have been that the Sumerians wanted you to cough up. "What a dirty trick, the big guys taking advantage of the little guys." "What are you talking about? It's a sacred honor to be able to go through that gate. That is undoubtedly the most beautiful, fancy, classy gate that you are ever going to get the chance to see; and besides it doesn't cost hardly anything to go through. We only take enough for "upkeep" of the Gate itself. We operate in the red most of the time. We go to all of this extra effort just for the sole purpose of enriching your drab day with a chance to walk through our beautiful gate on your way to work and back. You ought to be ashamed of yourself; what a privilege it is to walk through our beautiful gate. Etc. Etc." And so on and on it went, extolling the virtues of their "gate" both vocally as well as in print. And so they propagandized all throughout that part of the World. It had its effect though. A lot of good folks go along with them, so much so that we will find that down to this day the Near East is still literally covered with them. Every town of any consequence at all sports, big as you please, right over the main road right into town, through which you can't go unless you are one of the boys, its very own, shiny "B-A-B." That has been the very most important political word in the Near East right down into our day. As a matter of fact the whole idea of an alphabet was cooked up just to extol the virtues of a "B-A-B"; is it any wonder that we should call an alphabet an "A-B"? The Sumerians got a little carried away with themselves, though folks in the Near East have still got a powerful lot of confidence in the essential worth of the "Babili" as they call it right down to this day. But you see the Sumerians had a real big ball that they had to get rolling so they put forth the extra effort and went all of the way. They told all of the boys and girls that if they were extra nice and paid right on time when they came through the "Bab" that they could have a guided tour that would take them right up to... Do you know where? Right up to the very top. And do you know who it is that you get to see there? Well you can put two and two together. "Bab-El" means the fortified gate (call it a castle in order to get the idea across

clearly for us Americans who don't have enough castles around us over here to be able to distinguish fine shades of difference) of God.

### Explanations for the Spanish Alphabet

- 3.1. "con" Before "a," "o" and "u" the letter "c" will be pronounced "k" as in "key."
- 3.2. "ciudad" Before "e" and "i" the letter "c" will be pronounced "s" as is "silver."
6. "e" unaccented at the end of a word, as in "comprede," is frequently said "i" as in "pin."
- 8.2. "g" before "a," "o" or "u" or "gu" before "e" or "i" is pronounced as in "good."
- 8.3. "gu" before "e" and "i," as "gu" before "a," "o" or "u," is pronounced as in "penguin."
10. "i" unaccented somewhere in a word, as in "partiri," is frequently said "i" as in "pin."
20. "qu" is pronounced "k" as in "key." It is the same as in English
2. In English "b" is produced by putting the lips together, making a soft growl in the throat and then by blowing the lips apart with the air let into the mouth cavity by the growl. Spanish "b" is frequently made the same way. The "b" sound is much softer in Spanish though. The other way that the Spanish make the "b" sound is to let the lips not quite touch before being blown further apart by the growl air,
5. Place the tip of the tongue at the cutting edge of the upper front teeth to make the "d" sound.
- 8.1. "g" before "e" and "i" is said as in the Scottish pronunciation of "Loch Lomond."
11. "j" is pronounced as is 8.1.
13. Place the tip of the tongue behind the upper front teeth to make the "l" sound.
14. Get your mouth all ready to make the "G" sound in "George." Let it come out as "y" in "yes."
18. This is said without any final "u" "glide" as the English "o" has.
- 21.1. Single "r" in the middle of a word is made by letting the tip of the tongue "flick" one time against the flesh of the roof of the mouth in the same place the tip of the tongue touches to make the English "d." Single "r" at the beginning of a word or double "r": "rr," 21.2., is made by a rapid series of such "flicks."
23. Allow the tip of the tongue to protrude slightly before the cutting edge of the upper front teeth.
25. "v" is pronounced as is 2. 27.2. The consonant value for "y" is the same as 14.

## SPANISH ALPHABET

Letter	Standard Spanish Word	English Sound	Exceptions
1. a	a	<u>f</u> ather	
2. c	1. con 2. ciudad	<u>k</u> ey <u>s</u> ilver	
4. ch	chino	<u>ch</u> urch	
6. e	el	<u>g</u> et	comprende = pin
7. f	fin	<u>f</u> ine	
8. g	1. (see below) 2. gana, guerra 3. vergüenza	good pengu <u>in</u>	
10. I	ir	<u>s</u> een	partiría = pin
12. k	kilómetro	<u>k</u> ey	
15. m	más	<u>m</u> ercy	
16. n	no	<u>n</u> et	
17. ñ	año	<u>c</u> anyon	
19. p	por	<u>p</u> ull	
20. q	que	<u>k</u> ey	
22. s	ser	<u>s</u> ilver	
24. u	un	<u>m</u> oon	
26. x	existir	<u>ex</u> cuse	
27. y	1. y 2. (see below)	<u>s</u> een	
28. z	zona	<u>s</u> ilver	

## Signs For Non-English Spanish Sounds

Letter   Standard Spanish Word

- |        |                             |  |
|--------|-----------------------------|--|
| 2. b   | bajo                        | softly with lips together or with lips slightly apart  |
| 5. d   | de                          | tip of the tongue to cutting edge of upper front teeth   |
| 8. g   | 1. gente                    | as in the Scottish “Loch Lomond”   |
| 9. h   | he                          | silent   |
| 11. j  | joven                       | same as 8.   |
| 13. l  | la                          | tip of the tongue behind upper front teeth   |
| 14. ll | llega                       | start to say “G” in “George,” sau “y” as in “yes.”   |
| 18. o  | o                           | no final “u” sound   |
| 21. r  | 1. para<br>2. razón, tierra | one “flick” of the tip of the tongue against the roof of the mouth<br>a rapid series of such “flicks.” |
| 23. t  | ten                         | tip of the tongue slightly before cutting edge of upper front teeth                                    |
| 25. v  | vida                        | same as 2.   |
| 27. y  | 2. yo                       | same as 14.  |

## LEARNING THE SPANISH LANGUAGE

Little children “exist” for their sense of physical sight. To know the Spanish language all that you have to do is to look like a Spanish-speaking child looks and see what a Spanish-speaking child sees.

The large outline “HOW MAN LOOKS AND SEES ‘IT’” on page 17 was made oversize for a reason. If you will look at it and study it until it is emblazoned in your memory so well that you can reconstruct its every detail by heart onto a piece of writing- paper, you will have in your memory the working outline that a Spanish-speaking child operates from naturally in its speech. All of the material that will now be presented to you will be presented to you in the context of this outline.

The material will be presented in the same order in which it comes under the two sub-headings “What We See” and “How We Look.” Let us begin with “What We See.”

Page 59 is entitled “What The Spanish See As I Action.” The page is the index to the 645 shouts that Spanish-speaking children emit when they see the actions which evoke these shouts from them. The majority of these shouts, 371 of them, are listed under the heading I. 1.1.: I. — because they are actions, 1. — because they end in “-a,” and 1. — because they undergo no changing. They are listed in the order: the most used one of their grouping first, the second most used second, the third most used third, etc. beginning in the upper right-hand corner of page 61. The most used shout of this group is “llega”: “arrive” in English.

This is how a professional linguist will memorize this list of shouts literally “as fast as he can see them.” First he will take the precaution to do his work where he can be confident of uninterrupted privacy. He will place the notched card that accompanies the book directly over the list so that the English word “arrive” is in the notch and uncovered while the Spanish word “llega” is covered. (He will have learned how to make all of the sounds of the Spanish Alphabet beforehand either by study of their normal values, as given on page 43 and 44, or through consultation with the coach who sold him his book.) He will get himself into the “mood of enthusiasm.” His mind will now be racing at its fullest capacity. He will vocally “shout” out the word, “arrive!” A very specific picture will come to his mind. That picture is the word. That picture is the meaningful one that he saw when he himself was a child when he first acquired the word. He will now drop the card down to uncover the Spanish equivalent to “arrive” that is to the immediate left of it: this is “llega.” With the same child-like enthusiasm with which he shouted out “arrive” he now shouts out “llega!” For as long as he lives that picture will henceforth be “llega”; it is emblazoned on his will in just exactly the same way as “arrive” is. This will have taken but a few seconds. He will then drop the notch down to uncover “pass” and repeat the process. He will continue on until he has seen all 645 of the Actions or group I of “What We See.” He will then move on and repeat the process until he has seen all 117 of the Qualities of Action or group II of “What We See.” These are given on pages 105 and 106. Then he will continue on and do the same for the 618 Qualities of What we Name or group III of “What We See.” Then lastly he will continue on until he has seen all 759

of the male of What we Name and all 724 of the female of What we Name, which two constitute group IV or “What We See.”

These 2,863 pictures which the linguist will see are the language. These pictures are learned by the sense of physical sight, and we only learn by the sense of physical sight when we are in the mood of enthusiasm. The force driving the young, or a linguist for that matter, on to learn this way is the very force of life itself. Of course everyone knows that there are tens of thousands of more words than just these in the Spanish Language; but these tens of thousands of other words are not, in general, learned by the sense of physical sight but rather by mental sight and in the mood of equanimity. They will, therefore, again in general, only be varieties or non-dynamic agglomerations of this basic stock of dynamic pictures. The entire key is to be able to get oneself into the mood of enthusiasm at will.

There will be a detailed explanation of page 59, “What The Spanish See As I Action,” as soon as we have considered the first part of “How We Look”: “How The Spanish Look At I Action” on page 60. Just as the large chart, “HOW MAN LOOKS AND SEES ‘IT’” is intended to be memorized completely, so is this outline: “How The Spanish Look At I Action,” meant to be memorized so completely that you can reconstruct it from memory upon a piece of writing paper, if you will just do these two simple tasks you will know all that there is to know about Spanish “conjugation” and it will only have taken you a couple of hours time probably in comparison to the months spent upon the subjects by your friends who approach the subject by other avenues.

As you can see, page 60 is laid out in the format of that which is on the left-hand side of the large language outline on page 17. If you have any questions at all about what the various things on the large language outline stand for, simply refer back to the section of the book entitled “LANGUAGE” where you can review the explanation of the particular in which you are interested.

In the upper left-hand corner of page 60 is: 1-I. This stands for “Pure Action, “the situation in the circumstances of a child’s life which causes it to shout. This happens because of the occurrence of three things: A, B and C.

A. 1. ,— the child sees action (physically) as action (mentally) doing and therefore shouts; the blank space before the comma shows that no ending is added here. “[ -r]” is given here to show how IV is formed from I. The explanation for the “-mos” will be given later.

A. 2. When something is seen being done to endings may be added in two alternative ways. The most common is 1. to add the word “se” in front of what is generally the shout. The other alternative 2. is to add the word “es” in front and add on the sound “-do” as an ending to the shout. The asterisk by the “-do” will be explained, later.

B. 1. The child is in the mood of enthusiasm when making the shout: the will wants enthusiastically to see with the physical eyes that which is seen with the mind’s eye. If the shout is directed toward one individual, 3.1., there is no ending. If the shout is directed to many individuals, 8.2 , the ending “-d” is added.

B. 2. No endings are added for the mood of equanimity per se. Endings are added for the different times which are sensed while in this mood. Therefore the note: “see C.”

C. 1. No endings are added for the present time per se; but endings are added in the present time, in the mood of equanimity, for classes and individuals. Therefore the note: “see 2-3.”

2-3. The arch-enemy of the mood of enthusiasm and of “pure action” in general, within which it exists, is when the will looks away from ENERGY looked at as Energy to identify and thereby defend itself from the assailant telling it that it is not “Pure Action.” This situation, inimical to and energy draining from the will, is almost the entire matter with which we are faced in “How The Spanish Look At I Action.” Look at the material at the bottom of the page on page 60, arranged as it is in the characteristic pattern for the endings for 2-3, i.e. two vertical columns of three units; and then look up and see how this pattern dominates everything else on the page: all that is within elongated brackets and more. This pattern exists because of the will’s exasperation in looking in different situations contrary to its nature. The endings are the result of this exasperation. The first situation with which we shall deal is that which exists in the mood of equanimity in the present time. The will discovers itself to be nothing more than a looker in classes of things either looking or being looked at. These classes are highly used words among Classes we Name. These “Classes we Name” are added along with the endings. Let’s examine them, both in English and in Spanish, (the underlined words below).

#### ENGLISH

3.1. one individual:		2. many individual(s):	
2.1. <u>I</u>	looker	<u>we</u>	lookers
2. <u>thou</u> or <u>you</u>	looked at physically	<u>you</u>	looked at physically
3. <u>he</u> , <u>she</u> and <u>it</u>	looked at mentally	<u>they</u>	looked at mentally

#### SPANISH

3.1. one individual:		2. many individual(s):	
2.1. “yo”	looker	“nosotros, -as”	lookers
2. “tú” (“usted”)	looked at physically	“vosotros, -as” (“ustedes”)	looked at physically
3. “él,” “usted”	looked at mentally	“ellos”	“ustedes”
“ella”			looked at mentally
“ello”			

In English the only ending which still remains is that for “one individual looked at mentally.” Whatever this may say for the mental disposition of English-speaking people, this is the class of the assailant telling us that we are not “Pure Action”: he, she, and it. Interestingly enough the Spanish-speaking add nothing for this class but rather make their most remarkable mutation to show the looker: I, by the addition of the sound “-o.” In general, Spanish shouts end either in “-a,” “-e” or “-i.” Let’s speak first about the shouts which end in “-a.”

In the lower left-hand corner of page 60 there is an “-a” with an arrow to the right of it pointing to the standard configuration for 2-3: two columns of three units. You can see this pattern duplicated all over the page, within all of the elongated brackets. We will take this configuration for “-a” as our standard and explain the variations in the other instances when we get to them. For actions whose shout ends in “-a,” when the Spanish-



speaking child wishes to express that it as looker does the action, the sound “a” is changed to the sound “o.” When the child wishes to express that the person to whom it is looking physically is doing the action, the sound “-s” is added on to the shout. When the child wishes to indicate that that to which it is looking mentally is doing the action, most of the time it will use a word nearly indistinguishable from the shout with no ending and the sound change not such that it can be shown with the Alphabet. These were the instances where one individual is under consideration in each case. Now let us speak of the instances where many individuals are under consideration. When the child looks at the action as being done by itself in concert with other lookers, i.e. “we,” it will add the ending “-mos” to the shout. When the child expresses the fact that many of the persons to which it is looking physically are doing the action, it adds the ending “-is.” Expressing the fact that many individuals to which it is looking mentally are doing the action the child will add the ending “-n.”

For shouts that end in “-e” exactly the same endings are added to or change made upon the shout as was the case for shouts ending in “-a.”

The shouts which tiny children make ending in the sound “-i” are the most striking evidence available in the Spanish Language of the fact that the closer one can study the operations of the human will to the instant of human birth, the more sense the will makes of life. The shouts that end in “-i” are considered to be baby-talk by the older Spanish-speaking people, and they will spell and may pronounce these words with a final “-e,” but the fact of the matter is that they are wrong and the little children are right. It will be necessary now at this juncture to break into our narrative and discuss the artificial pronunciation law in operation in the Spanish Language.

Spanish shares a peculiarity common to a number of languages which is well termed “Unit Speech.” It does not spring from the natural dynamics of the language at all but rather is a conscious effort on the part of adult speakers to have every unit of speech that they say, in Spanish every word, sound the same. As a result Spanish-speaking grown people will put a stress in every word in their language upon the last syllable unless that syllable ends in a vowel or the sound “n” or the sound “s,” in which case they will put a stress upon the next to last syllable. Any exceptions to this universal rule will be indicated by an accent mark. You will be able to Identify Spanish syllables by the following four rules:

1. A single consonant forms a separate syllable with a following vowel, diphthong or triphthong.
2. “Ch,” “ll” and “rr” and pronounceable combinations with “l” or “r” go with the following vowel, diphthong or triphthong.
3. Two consonants, if not one of the foregoing combinations, are usually separated.
4. If there are more than two consonants between vowels, the last consonant or one of the inseparable combinations goes with the following vowel, diphthong or triphthong.

All “regular” Spanish shouts end in a vowel. For this reason, in view of the pronunciation law just cited, they all put their stress upon the next to last syllable. This one fact is everything in understanding this subject of how endings are put onto the shouts. The stressed vowel, for this reason, will be pronounced so that it is very clear to

everyone. The final vowel however will be slurred. This creates no real difficulty for the majority of the shouts, ending as they do in “-a,” since the Spanish sound “-a” is really quite distinct. This fact produces all kinds of distinguishability trouble however for the shouts which end in “-e” and “-i.” It has to always be retained in memory, when discussing this subject, that when little children say these shouts to one another they are in the mood of enthusiasm, as such they are hypersensitive to sound. They will more than likely have first heard all of these key shouts from their parents who in all likelihood shouted these shouts to them in the mood of enthusiasm, at pains that they understand. On the other hand, as you listen to grown people speak to one another using the shout word but hardly in the mood of enthusiasm, you will notice that almost invariably they will pronounce many of these final “-e” sounds of the shouts ending in “-e” as “-i” in “pin” rather than as “-e” as in “met” as the “rules” say it is supposed to be pronounced. Why they do it? Who knows? In a similar way, when adults speak to one another using the words of the shouts ending in “-i” for little children but speak to one another in the mood of equanimity, these adults will say these words with a final “-e” sound; but they spell them that way too. As you will see from the listing of the Spanish Alphabet the letter “i” has two values: one is the “ee” sound in “see,” and the other is the “i” sound in “pin.” We have picked for our example of the shouts which end in “-i,” which are given on page 72, the shout “parti” because the final “-i” sound of this shout is very frequently pronounced “-ee” by adult speakers. But in the main adult speakers, not in the mood of enthusiasm as a little child, will both say and write these shouts with “-e.” Then why the idea of calling these shouts “shouts that end in ‘-i’”? The reason is that the adults are not the standard of the language; little children are. Let’s get down to cases, then we will see why.

In the example for shouts that end in “-i” at the bottom of page 60 we see that “-i” becomes “o,” just as in the other two examples at the bottom of the page, to express “I.” However when it comes to “thou” we show the “-i” becoming “es.” The reason for this is the fact that this syllable, which ends in an “s,” is not accented; the previous syllable is. The result is that the sound of this syllable is so slurred as to be indistinguishable. It could be the “uh” sound in the English word “come,” or it could be a most soft “-e” or “-i” sound. It is written “e,” but children don’t see it that way. Neither do they see it that way for the similarly slurred syllables in the words for “he, she & it” and for “they.” You will note that in each of these three cases the syllable cannot receive the stress, by the specifications of the pronunciation law, because in one case the syllable ends in “s,” in another it ends in a vowel and in the last it ends in “n.” One reason that they can’t see things this way is clear in the instance for “we” when the ending “-mos” is added right on to the shout. By the pronunciation rule now the final “-i” of the shout is nothing less than the accented syllable, and it is sounded out loud and clear as a big, strong “ee” sound. The same is the case for the instance right below it for “you,” where the “-f” of the shout is accented as “ee” because of the accent mark. Because of all of this, little children want to do up everything as “ee” or “i.” They can’t say those instances shown in the example as an “e” with a “O” around it as an “e”; they have to say it as an “i.” If you speak to a little child using the sound “e” for that which is shown in the example as “e,” it won’t have the foggiest idea of what you are talking about; it might even get scared and start to cry. Use the sound “i” though, and the child will know exactly what you are talking

about. In their wildest dreams little children have no concept of the utter abandon vis-a-vis regularity in which adults live out their lives. We are now at:

C. 2. future time. To form this a little child adds an “-r” sound onto the sound of the shout and then the endings for looker and looked at, one or many individuals, as shown in the brackets by the “-r-.”

C. 3.1. simple past time. There is a radical change made upon the sound of the shout in order to convey the idea of a look back into the past. The will of children doesn’t like this one bit. Shouts ending in “-a” either have the “-a” changed or endings added to it as per the scheme shown in the brackets to the right. Shouts ending in “-e” and in “-i” alter or add similarly as shown in the scheme in brackets to the extreme right.

C. 3.2. incompleted past time. The sounds “-ba” and “-a” are added to show this. The sound “-ba,” with the other additions shown within the brackets to the right, are added onto shouts which end in “-a.” For shouts which end in “-e” and “-i” the “-e” and “-i” change to “-í-” and the sound “-a” and the other additions shown within the brackets are added to this “-í-.”

C. 3.3. completed in the past. The child doesn’t even think of using the shout for this, since it is so dead. Instead it puts the endings upon an intensely personal word which conveys the difficult personal effort which it is for the will to look to that which is dead.

This is a good time to explain the asterisks which invariably appear beside the “endings” “-do” on page 60. These “endings” that are shown “-do\*” are not really endings in the same sense as all of the other true “endings” which are added onto the shouts directly and are being presented here on page 60 are. This sound “-do” is merely a sound which is used to show that what was once seen as an Action is now being seen as a Quality of Action. A chart showing this operation in full along with adequate explanations is included at the back of the book on page 146. Suffice it to say here that very often this sound “-do” (or the sound “-da”) will be added directly on to the shout just exactly the same as the other endings shown on page 60, but it doesn’t necessarily have to work that way. Indeed, for shouts which end in “-e” the “e” sound-very regularly becomes an “ee” and is written “i,”

C. 3.4. completed before a specific time in the past. The endings for the incompleted past are merely put upon the intensive.

B. 3. C. 1. present time of the mood of depression. For shouts which end in “-a” the sound “-a” of the shout is totally altered to become “-e,” showing the complete shock which the child’s will experiences in coming into the knowledge of that which it knows that it can see with the mind’s eye but can’t see with its physical eyes. The standard additional endings are given in the brackets to the right. Similarly, shouts ending in either “-e” or “-i” change these sounds to “-a,” registering the same “shock” which the small child’s will experiences.

B. 3, C. 3.2. incompleted past time of the mood of depression. In Spain Castilian Spanish is spoken over a geographical area composed of many geographical pockets. If this be the answer, it may serve to explain why there are two equally as serviceable ways to show this time of this mood. One way is to add on the ending “-ra,” and the other is to add on the ending “-se.” For shouts which end in “-a” the “-ra” or “-se” plus the

additional standard endings shown in the brackets are added directly onto what looks like the shout but what is not pronounced like it since the accented syllable is one more back, toward the end of the word. For shouts which end in either “-e” or “-i” these sounds first change to “~ie,” for a reason which we will get to in just a bit, and then the endings are added according to the patterns shown in the brackets off to the right.

B. 4. The mood of hope. To show the fact that it senses the possibility that it might see with its physical eyes that which it sees with the mind’s eye, the child’s will will add the sound “-ría-” onto the shout and then the other standard endings shown in the brackets to the right.

At the beginning of this explanation of “How The Spanish Look At I Action” it was stated that when the will of a child sees ENERGY as Energy this is the “Pure Action” which causes the child to shout, of which “Pure Action” are the three factors A, B and C. This portion of the book will nearly be complete with the further explanation that there is one, single, solitary instance under which 2 - 3 is not the arch-enemy of the mood of enthusiasm which is a part of “Pure Action.” That single, solitary instance is the one represented by the black “IT” marks off to the side of 2.2. “(familiar) you” “thou” — looked at physically and off to the side of 3.1. one individual. In this solitary instance is the looker — looked at arrangement in complete accord with the mood of enthusiasm of “Pure Action.”

The reason that the ending “-mos” is always given at the top of a page off to the right of 1 - I A. 1. will be given in the next paragraph. Figuring in with it is an explanation of how the pronunciation law makes “-ie” etc. out of the stressed vowel in shouts. As we continue on now with our discussion of page 59, “What The Spanish See As I Action” we will see that the change from “-e” and “-i” to “-ie,” mentioned three paragraphs above, occurs from the same demand of the pronunciation law.

This index is really nothing more than a guide to the operation of the pronunciation law.

As will be readily seen from page 59 the majority of all shouts in the Spanish Language are in group I. 1.1. These 371 shouts all end in “-a” and experience no additional changing to that which we have just discussed for all shouts under the topic “How The Spanish Look At I Action.” The three subgroups under I. 1.2. do experience additional changi-ng though. All of the shouts in these three subgroups under grouping I. 1.2. end in “-a,” just as do all of the shouts under I. 1.1. The difference though lies in the fact that in each of these subgroups there is an additional change which is caused by the pronunciation law. Let us begin with subgroup Io 1.2.1., the list of eighteen shouts, arranged of course in the standard order used in this book of the most used word first etc., appearing on the right-hand side of page 45 with their English equivalents, which eighteen Spanish shouts all end in “-a” but have the additional distinguishing feature that the accented syllable in each is the sound “-ie.” The reason for this lies in the fact that the demands of the pronunciation law make it necessary for the Spanish-speaking children to expel a lot more air for the accented syllable of the shout than was required of the people from whom the Goths have transmitted to us the Castilian Spanish Language. In all cases where this heavy breath is not required upon the heavy breath syllable of the shout, the sound drops back to what it used to be before the days when it “met up” with this Castilian Spanish breath law. The result therefore is that when the little children say

the shout “piensa!” there will be a great deal of breath escape with the accented “ie.” When, however, the endings among which we have “-mos” are added then the accent goes to a syllable closer to the end of the word and the “ie” sound drops back down to being nothing but a “e.” This is then the reason why the word with the ending “-mos” is always given along with the shout at the top of the page, so that you can swiftly see the effect of an ending which alters the effect of the pronunciation law upon the shout.

In subgroup I. 1.2.2. the heavy breath “ue” sound of the shout drops back down to the sound “o” when unaccented according to the pronunciation law.

In subgroup I. 1.2.3. the heavily breathed “ue” drops back down to an “u.”

Group I. 2.1. contains the forty most used shouts in the Spanish Language which end in the sound “-e” and experience no additional changing due to the pronunciation law. Be sure to note here the fact which is pointed out by an underline “  ” in each case that the Quality of Action word used instead of the Action does more than just add the ending “-do” to the shout; for all shouts ending in “-e” the sound has been altered and in many cases is represented by “i.”

Subgroup I. 2.2.1. corresponds to subgroup I. 1.2.1. In both the “ie” drops back down to “e.”

Subgroup I. 2.2.2. corresponds to subgroup I. 1.2.2. In both the “ue” drops back down to “o.” Note however in the example of the shout “vuelve!” the fact that the Quality of Action word that is used for it is quite a bit different from the ordinary as indicated by all of the letters that are underlined ( page 70).

Spanish is confronted with a pronunciation problem which it handles quite nicely in group I. 2.3. These shouts all end in the sound “-ee,” which as you can see from the explanation of the Alphabet will be pronounced as in the English word “sent.” This is all well and good, but what are you going to do when the final sound has to be changed to either an “o” or an “a”? This delicate little “s” sound is nearly blown away between the heavy breath sound of the pronunciation law’s requirements and the big, stark sound of either the “o” or the “a.” The “s” sound is often substituted for by the “k” sound in the language; what about that? Naw, now the “k” sound is too stark. “I know what I can do; I’ll blend the two!” The blend “sk” as in the English word “bask” is written in Spanish as “zc.” This is an artificial rather than a natural alteration.

Group I. 3.1. contains the 55 most used shouts of the Spanish Language which tiny children, shouting to their own in an enthusiastic way, have end in the sound “-i” and which 55 experience no additional changing due to the pronunciation law. These 55 shouts, given with their English equivalents on the right side of page 72, are not written and may not be said with a final “-i” sound by grown persons speaking other than in the mood of enthusiasm (they are pronounced with a final “-i” sound when grown persons speak to little children in the mood of enthusiasm: which, indeed, is the way that this is transmitted to the children) but rather with a final “-e” sound. This is shown to be the case on pages 52 through 81 by representing the shout at the top of the page, to the right of A. 1. , as “parti ø” is shown at the top of page 52. We have used “parti” as our

example since it is so universally pronounced with a final “-i” sound by both children and grown persons alike. The “-e” stands for the fact that you will encounter the word thus written. All languages are in the process of powerful changings; Spanish is no exception. It is a matter that could go either way: this two ways of saying the final sound of these shouts, depending whether or not the person saying them is in a mood of child-like enthusiasm. All that remains for the present is the fact that during that period of life when the human child still retains the expectation of knowing ENERGY by physical sight, that is during the earliest years while it is learning language and assumes that life makes complete “sense,” this final “-i” sound on the end of these shouts retains its profound significance, i.e. serving as the moulding element of all of the other ways of looking at the Action of these shouts or in other words serving as their “stem.”

Subgroup I. 3.2.1. drops the “ie” back down to an “i” when unaccented.

Subgroup I. 3.2.2. corresponds to subgroups I. 1.2.1. and I. 2.2.1. wherein “ie” drops back down to “e.”

Subgroup I. 3.2.3. is our most outstanding example of the almost complete indistinguishability of the unaccented “-i” from the unaccented “-e” in Spanish. In this subgroup accented “-i” is shown as dropping back down to an unaccented “-e.” In numbers of the different ways of looking at these Actions, though, this is not felt to be strong enough to deserve a spelling change: note, on page 75, the two underlined examples under B. 3. C. 1., every instance under B. 3. C. 3,2., and the two bottom instances of the six under C. 3.1.

Subgroup I. 3.2.4. corresponds to subgroups I. 1.2.2. and I. 2.2.2. wherein “ue” drops back down to “o.”

“Luci” is I. 3.3. and corresponds to group I. 2.3. wherein the sound spelled “c” in the shout is made into “zc” before either of the sounds “o” or “a.”

In group I. 3.4. the heavy breath accent of the shout falls upon a “u” sound. A “y” sound is the natural separator of a heavy breath “u” sound from an unaccented vowel immediately following it. When the accent moves further back in the word the “y” sound disappears. It seems to be retained in the two examples underlined under B. 3. C. 1., in all instances under B. 3. C. 3.2. and in the two examples underlined under C. 3.1.; but that is not so. Under B. 3. C. 3.2. and C. 3.1. this is only an arbitrary spelling convenience for representing the completely standard “-ie” or “-io” sounds as “-ye” and “-yo.” They are always pronounced this way when accented. In the two instances underlined under B. 3. C. 1. the “y” spelling is a mistake. These two instances are not pronounced similarly to the other four, and it would be far closer to the facts to spell them with an “-i” rather than with a “-y.”

Group I. 3.5. is shown as a group merely to illustrate a spelling technicality. This technicality is that “ñ” and “ll” do service for the unneeded spellings “ñi” or “lli,” being as they are the signs for the sounds “ny” and “y” already.

The 23 shouts shown under I. 4. are the battle royal of the artificial and natural dynamics at work forming the peculiarities of the Spanish Language. Of course the same is true for these shouts in any language, being as they are the most frequently seen Actions. Just as

the natural dynamics of the mind of children can be seen here “blowing to pieces” the artificial pronunciation law, so can the arbitrary forces be best seen here at work by removing sections of the most well-known world-wide instances of baby talk for entirely different words. A little English-speaking child will add “-s” to the shout “be” in saying “He bees a good boy.” An entirely different word, “is,” is used by grown persons. So you will find it often on these twenty-three pages. There are a number of things to watch for from the natural dynamics. The most important is the fact that many of the shouts seem to be only of one syllable. They’re not, but the microscopic significances that they have are frequently not represented by spelling. This makes for peculiarities in C. 2. (future). There are powerful anomalies in the “mood of depression” and for the “simple past.” The most basic anomaly of all, though, occurs under A. 2.1. with words that show that in the mind of children, that which is seen “done to” is not the shout as spelling might lead one to believe but 2-3. 2. 3. – 3.1. i. e. “one” “looked at mentally.” Thus A. 2.1. is here seen as the force at work making “one” “looked at mentally” into almost but not quite the same word as the shout.

## What The Spanish See As I Action

I Actions		645
1. “-a”		412
1. —	371	
2.1. -ie- > -e-	18	
2. -ue- > -o-	22	
3. -ue- > -u-	1	
2. “-e”		84
1. —	41	
2.1. -ie- > -e-	10	
2. -ue- > -o-	10	
3. c > zc	23	
3. “-i”		99
1. —	55	
2.1. -ie- > -i-	2	
2. -ie- > -e-	11	
3. -i- > -e-	16	
4. -ue- > -o-	2	
3. c > zc	1	
4. y disappears	11	
5. ñ serves as ni	1	
4. most frequent actions		50
1. sé	1	
2. he	1	
3. está	1	
4. ten(i)	7	
5. haz	3	
6. puede	1	
7. di	1	
8. ve	1	
9. da	1	
10. ve	1	
11. quiere	1	
12. sabe	1	
13. pon(e)	9	
14. ven(i)	3	
15. sal(e)	1	
16. oyi	1	
17. ca(i)e	1	
18. tra(i)e	3	
19. produci	7	
20. anda	1	
21. val(e)	1	
22. ríi	2	
23. cabe	1	



## How The Spanish Look At I Action

1 - I

A.1. , -mo s ( -r) [-d o, a -nd o]

self

2.1. s e  
2. e s -d o\*

B.1. 3.1. 3.2. - d

2. see C.

may

3. C.1. "a" ⇒ -e  $\begin{bmatrix} \text{—} & \text{—mo s} \\ \text{—s} & \text{'is} \\ \text{—} & \text{—n} \end{bmatrix}$  "e" & "i" ⇒ -a  $\begin{bmatrix} \text{—} & \text{—mo s} \\ \text{—s} & \text{'is} \\ \text{—} & \text{—n} \end{bmatrix}$

might

C.3.2. -ra- "a"  $\begin{bmatrix} \text{—ra} & \text{'ra mo s} \\ \text{—ras} & \text{—rais} \\ \text{—ra} & \text{—ra n} \end{bmatrix}$  "e" & "i" ⇒ -ie-  $\begin{bmatrix} \text{—ra} & \text{ié ra mo s} \\ \text{—ras} & \text{—rais} \\ \text{—ra} & \text{—ra n} \end{bmatrix}$

or

or

or

-se-  $\begin{bmatrix} \text{—se} & \text{'se mo s} \\ \text{—ses} & \text{—seis} \\ \text{—se} & \text{—se n} \end{bmatrix}$   $\begin{bmatrix} \text{—se} & \text{ié se mo s} \\ \text{—ses} & \text{—seis} \\ \text{—se} & \text{—se n} \end{bmatrix}$

would

4. -ria-  $\begin{bmatrix} \text{—} & \text{—mo s} \\ \text{—s} & \text{—is} \\ \text{—} & \text{—n} \end{bmatrix}$

C.1. see [2. -3.]

will

2. -r-  $\begin{bmatrix} \text{—} & \text{—e mo s} \\ \text{—ás} & \text{—éis} \\ \text{—á} & \text{—á n} \end{bmatrix}$

-ed

3.1. "a" ⇒  $\begin{bmatrix} \text{—} & \text{—mo s} \\ \text{—ste} & \text{—steis} \\ \text{—ó} & \text{—ro n} \end{bmatrix}$  "e" & "i" ⇒  $\begin{bmatrix} \text{—i} & \text{—i mo s} \\ \text{—iste} & \text{—isteis} \\ \text{—ió} & \text{—iero n} \end{bmatrix}$

was/were -ing

2. -ba- and -a- "a"  $\begin{bmatrix} \text{—ba} & \text{'ba mo s} \\ \text{—bas} & \text{—bais} \\ \text{—ba} & \text{—ba n} \end{bmatrix}$  "e" & "i" ⇒ i  $\begin{bmatrix} \text{—a} & \text{—a mo s} \\ \text{—as} & \text{—ais} \\ \text{—a} & \text{—a n} \end{bmatrix}$

has/have

3. h e h e m o s -d o\* -ed  
h a s h a b é i s  
h a h a n

had

4. h a b í a h a b í a m o s -d o\* -ed  
h a b í a s h a b í a i s  
h a b í a h a b í a n

(-s)

[2. - 3.] "a" ⇒ 2.1. 3.1. 2. "e" ⇒  $\begin{bmatrix} \text{0} & \text{—mo s} \\ \text{—s} & \text{'is} \\ \text{—} & \text{—n} \end{bmatrix}$  "i" ⇒  $\begin{bmatrix} \text{0} & \text{i mo s} \\ \text{es(i)} & \text{is} \\ \text{e(i)} & \text{en(i)} \end{bmatrix}$

$\begin{bmatrix} \text{I} & \text{we} \\ \text{you} & \text{you} \\ \text{s.he/it} & \text{they} \end{bmatrix}$

- I

A. 1. pasa, pasamos. [pasar]

- 2.1. se pasa  
2. es pasado

B. 1. 3.1. pasa 3.2. pasad

2. see C.

3. C. 1. pase pasemos  
pases paséis  
pase pasen

- C. 3.2. pasara pasáramos  
pasaras pasarais  
pasara pasaran  
or  
pasase pasásemos  
pasases pasaseis  
pasase pasasen

4. pasaría pasaríamos  
pasarías pasaríais  
pasaría pasarían

C. 1. see 2 - 3.

2. pasaré pasaremos  
pasarás pasaréis  
pasará pasarán

- 3.1. pasé pasamos  
pasaste pasasteis  
pasó pasaron

2. pasaba pasábamos  
pasabas pasabais  
pasaba pasaban

3. he hemos pasado  
has habéis  
ha han

4. había habíamos pasado  
habías habíais  
había habían

2 - 3.

- 3.1. 2.  
2.1. paso pasamos  
2. pasas pasáis  
3. pasa pasan

llega	arrive
pasa	pass
habla	speak
deja	leave
lleva	carry
llama	call
queda	stay
toma	take
entra	enter
acaba	finish
mira	look
busca	search
halla	find
trata	treat
espera	wait
presenta	present
necesita	need
explica	explain
crea	create
falta	lack
forma	form
resulta	result
ocupa	occupy
trabaja	work
considera	consider
estudia	study
pregunta	ask
anda	walk
levanta	raise
saca	take out
desea	wish
termina	finish
pesa	weigh
olvida	forget
publica	publish
basta	suffice
representa	represent
conserva	conserve
gana	gain
cambia	change
marcha	march
toca	touch
continúa	continue
interesa	interest
echa	throw
fija	fix
logra	achieve
gusta	like
realiza	materialize
observa	observe
guarda	take care of
afirma	affirm
figura	figure
intenta	attempt
prepara	prepare
nota	notice
acompaña	accompany

acepta	accept	cita	date
alcanza	reach	asoma	become visible
juzga	judge	perdona	pardon
asegura	secure	oculta	conceal
acerca	approach	dura	endure
procura	try	pronuncia	pronounce
celebra	celebrate	organiza	organize
canta	sing	inicia	initiate
enseña	teach	engaña	deceive
presta	lend	anuncia	announce
contesta	answer	aprecia	appreciate
calla	be silent	cuida	take care
significa	signify	preocupa	worry
importa	be important	pinta	paint
salva	save	manifiesta	manifest
paga	pay	nombra	name
visita	visit	funda	found
obliga	compel	aspira	aspire
manda	command	rodea	surround
senala	point out	desarrolla	develop
ama	love	eleva	elevate
emplea	employ	cesa	cease
escucha	listen	encarga	entrust
compra	buy	aleja	get further away
dedica	dedicate	causa	cause
goza	enjoy	tira	toss
imagina	imagine	revela	reveal
quita	remove	precisa	state precisely
entrega	hand over	viaja	travel
llora	cry	respeta	respect
casa	marry	inventa	invent
aumenta	enlarge	confirma	confirm
llena	fill	retira	retire
coloca	place	alza	raise
declara	declare	proporciona	furnish
domina	dominate	cansa	tire
contempla	contemplate	educa	educate
corta	cut	compara	compare
indica	indicate	entera	acquaint
baja	put down	comenta	comment
usa	use	utiliza	utilize
arranca	pull out	libra	liberate
evita	avoid	apoya	support
duda	doubt	grita	shout
apunta	aim	determina	determine
envia	send	tarda	be delayed
abandona	abandon	ataca	attack
ayuda	help	aconseja	counsel
mata	kill	rechaza	reject
limita	limit	adivina	guess
expresa	express	quema	burn
avanza	advance	actúa	act
escapa	escape	salta	jump
examina	examine	estima	esteem
ignora	do not know	renuncia	resign
lanza	throw	regresa	return
traslada	transport	consta	be certain
comunica	communicate	supera	excel
aprovecha	take advantage of	cura	cure
penetra	penetrate	marca	mark
para	stop	sospecha	suspect

queja	complain
inspira	inspire
ordena	order
gasta	spend
justifica	justify
revolucionaria	revolutionize
aplica	apply
admira	admire
dispara	shoot
descansa	rest
camina	walk
medita	meditate
equivoca	err
adopta	adopt
varía	vary
invita	invite
firma	sign
triunfa	triumph
acusa	accuse
sobra	exceed
aguarda	wait for
aparta	separate
cultiva	cultivate
molesta	bother
facilita	facilitate
opina	judge
destaca	stand out clearly
mezcla	mix
transforma	transform
cruza	cross
averigua	ascertain
obra	work
extraña	wonder
baila	dance
junta	unite
registra	register
apaga	turn off
desvía	deviate
sitúa	situate
pisa	step on
empuja	push
enamora	excite love
arroja	hurl
lucha	fight
guía	guide
anima	encourage
lava	wash
titula	entitle
poda	prune
inclina	lean
agota	exhaust
instala	install
verifica	verify
protesta	protest
repara	repair
mejora	improve
arregla	arrange
carga	load
plantea	plant
adelanta	advance
desempeña	discharge a duty

proyecta	project
amenaza	threaten
integra	integrate
torna	turn
contenta	be content
besa	kiss
designa	designate
multiplica	multiply
calcula	calculate
exagera	exaggerate
provoca	provoke
brota	bud
dibuja	draw
gira	spin
exalta	exalt
caracteriza	characterize
abunda	abound
traza	sketch
lamenta	lament
suma	add
borra	erase
impresiona	impress
modifica	modify
reza	say prayers
aproxima	approximate
presencia	witness
limpia	clean
reanuda	renew
cena	have supper
solicita	solicit
califica	grade
pasea	stroll
aporta	contribute
consagra	consecrate
relaciona	associate
abrazo	embrace
confía	trust
disfruta	enjoy
completa	complete
regala	give gifts
alaba	praise
alegra	rejoice
efectúa	carry out
interpreta	interpret
reclama	claim
arma	rig
experimenta	experience
brilla	shine
vacila	hesitate
afecta	affect
ilumina	illuminate
circula	circulate
estalla	explode
embarca	embark
empeña	pledge
refugia	take refuge
imita	imitate
remonta	overcome
adora	adore
idea	get an idea
ingresa	enter

estorba	obstruct	burla	mock
informa	inform	muda	move away
arrastra	drag along	cria	bring up
consulta	consult	asigna	assign
cobra	collect	evoca	evoke
refleja	reflect	funciona	function
alumbra	light	desfila	parade
convida	invite	hereda	inherit
jura	swear	reserva	reserve
contrasta	contrast		
prolonga	prolong		
reina	reign		
vigila	watch over		
asombra	amaze		
subleva	revolt		
flota	float		
roba	steal		
avisa	warn		
desdén	disdain		
asusta	scare		
castiga	punish		
copia	copy		
tranquiliza	calm down		
navega	navigate		
traspasa	trespass		
practica	practice		
apela	appeal		
excita	excite		
abarca	comprise		
analiza	analyze		
apresura	haste		
incorpora	incorporate		
redacta	edit		
soporta	support		
exclama	exclaim		
reacciona	react		
respira	breathe		
peca	sin		
aborda	go aboard		
charla	chat		
engendra	beget		
implica	imply		
ahorra	save		
diferencia	differentiate		
resalta	rebound		
choca	crash		
malogra	spoil		
otorga	consent		
relata	narrate		
acostumbra	accustom		
vela	keep watch		
venga	revenge		
media	be in the middle		
deriva	derive		
agita	agitate		
ampara	give protection		
colabora	collaborate		
apodera	take over		
irrita	irritate		
dicta	dictate		
pelea	fight		

I. 1.2.1.

- I

A. 1. piensa, pensamos. [pensar]

- 2.1. se piensa  
2. es pensado

B. 1. 3.1. piensa 3.2. pensad

2. see C.

3. C. 1. piense pensemos  
pienses penséis  
piense piensen

- C. 3.2. pensara pensáramos  
pensaras pensarais  
pensara pensarán  
or  
pensase pensásemos  
pensases pensaseis  
pensase pensasen

4. pensaría pensaríamos  
pensarías pensaríais  
pensaría pensarían

C. 1. see 2 - 3.

2. pensaré pensaremos  
pensarás pensaréis  
pensará pensarán

- 3.1. pensé pensamos  
pensaste pensasteis  
pensó pensaron

2. pensaba pensábamos  
pensabas pensabais  
pensaba pensaban

3. he hemos pensado  
has habéis  
ha han

4. había habíamos pensado  
habías habíais  
había habían

piensa	think
empieza	begin
comienza	start
sienta	sit
niega	deny
cierra	close
despierta	wake up
tropieza	stumble
encierra	enclose
confiesa	confess
atraviesa	go across
acierta	hit the mark
tiembla	tremble
gobierna	govern
recomienda	advise
siembra	sow
desconcierta	disconcert
entierra	bury

§ 2 - 3.

- 3.1. 2.  
2.1. pienso pensamos  
2. piensas pensáis  
3. piensa piensan

- I

A. 1. encuentra, encontramos. [encontrar]

- 2.1. se encuentra  
2. es encontrado

encuentra	meet
cuenta	count
recuerda	remember
muestra	show
demuestra	demonstrate
prueba	prove
suenas	sound
acuerda	remind
sueña	dream
vuela	fly
comprueba	verify
cuesta	cost
acuerda	agree
ruega	beg
acuesta	go to bed
aprueba	approve
renueva	renew
rueda	rotate
suelta	loosen
cuelga	hang
avergüenza	embarrass
esfuerza	force

B. 1. 3.1. encuentra 3.2. encontrad

2. see C.

3. C. 1. encuentre encontremos  
encuentres encontréis  
encuentre encuentren

C. 3.2. encontrara encontráramos  
encontraras encontrarais  
encontrara encontraran  
or  
encontrase encontrásemos  
encontrases encontraseis  
encontrase encontrasen

4. encontraría encontraríamos  
encontrarías encontraríais  
encontraría encontrarían

C. 1. see 2 - 3.

2. encontraré encontraremos  
encontrarás encontraréis  
encontrará encontrarán

- 3.1. encontré encontramos  
encontraste encontrasteis  
encontró encontraron

2. encontraba encontrábamos  
encontrabas encontrabais  
encontraba encontraban

3. he hemos encontrado  
has habéis  
ha han

4. había habíamos encontrado  
habías habíais  
había habían

2 - 3.

- 3.1. 2.  
2.1. encuentro encontramos  
2. encuentras encontráis  
3. encuentra encuentran

1 - I

A. 1. juega, jugamos. [jugar] juega play

2.1. se juega

2. es jugado

B. 1. 3.1. juega 3.2. jugad

2. see C.

3. C. 1. juegue juguemos  
juegos juguéis  
juegue jueguen

C. 3.2. jugara jugáramos  
jugaras jugarais  
jugara jugaran  
or  
jugase jugásemos  
jugases jugaseis  
jugase jugasen

4. jugaría jugaríamos  
jugarías jugaríais  
jugaría jugarían

C. 1. see 2 - 3.

2. jugaré jugaremos  
jugarás jugaréis  
jugará jugarán

3.1. jugué jugamos  
jugaste jugasteis  
jugó jugaron

2. jugaba jugábamos  
jugabas jugabais  
jugaba jugaban

3. he hemos jugado  
has habéis  
ha han

4. había habíamos jugado  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. juego jugamos  
2. juegas jugáis  
3. juega juegan



I. 2.1.

1 - I

A. 1. comprende, comprendemos. [comprender]

- 2.1. se comprende  
2. es comprendido

B. 1. 3.1. comprende 3.2. comprended

2. see C.

3. C. 1. comprenda comprendamos  
comprendas comprendáis  
comprenda comprendan

C. 3.2. comprendiera comprendiéramos  
comprendieras comprendierais  
comprendiera comprendieran  
or  
comprendiese comprendiésemos  
comprendieses comprendieseis  
comprendiese comprendiesen

4. comprendería comprenderíamos  
comprenderías comprenderíais  
comprendería comprenderían

C. 1. see 2 - 3.

2. comprenderé comprenderemos  
comprenderás comprenderéis  
comprenderá comprenderán

3.1. comprendí comprendimos  
comprendiste comprendisteis  
comprendió comprendieron

2. comprendía comprendíamos  
comprendías comprendíais  
comprendía comprendían

3. he hemos comprendido  
has habéis  
ha han

4. había habíamos comprendido  
habías habíais  
había habían

debe	owe
cree	believe
lee	read
comprende	understand
corre	run
sucede	happen
pretende	pretend
recoge	pick up
posee	possess
responde	answer
vende	sell
corresponde	correspond
convence	convince
aprende	learn
mete	insert
procede	proceed
rompe	break
sorprende	surprise
atreve	dare
teme	be afraid of
ejerce	exert
concede	concede
bebe	drink
coge	catch
emprende	undertake
vence	conquer
promete	promise
somete	submit
recorre	survey
cede	yield
comete	commit
acoge	harbor
depende	depend
protege	protect
prende	grasp
suspende	hang
arde	burn
desprende	loosen
esconde	hide
escoge	choose
ofende	offend

2 - 3.

3.1. 2.  
2.1. comprendo comprendemos  
2. comprendes comprendéis  
3. comprende comprenden

1 - I

A. 1. pierde, perdemos. [perder]

- 2.1. se pierde  
2. es perdido

pierde	lose
entiende	understand
defiende	defend
extiende	extend
atiende	attend to
tiende	stretch
enciende	light on fire
desciende	descend
asciende	ascend
vierte	pour

B. 1. 3.1. pierde 3.2. perded

2. see C.

3. C. 1. pierda perdamos  
pierdas perdáis  
pierda pierdan

C. 3.2. perdiera perdiéramos  
perdieras perdierais  
perdiera perdieran  
or  
perdiese perdiésemos  
perdieses perdieseis  
perdiese perdiesen

4. perdería perderíamos  
perderías perderíais  
perdería perderían

C. 1. see 2 - 3.

2. perderé perderemos  
perderás perderéis  
perderá perderán

3.1. perdí perdimos  
perdiste perdisteis  
perdió perdieron

2. perdía perdíamos  
perdías perdíais  
perdía perdían

3. he hemos perdido  
has habéis  
ha han

4. había habíamos perdido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. pierdo perdemos  
2. pierdes perdéis  
3. pierde pierden

1 - I

1. 2. 3.

A. 1. vuelve, volvemos. [volver]

2.1. se vuelve

2. es vuelto

B. 1. 3.1. vuelve 3.2. volved

2. see C.

3. C. 1. vuelva volvamos

vuelvas volváis

vuelva vuelvan

C. 3.2. volviera volviéramos

volvieras volvierais

volviera volvieran

or

volviese volviésemos

volvieses volviéseis

volviese volviesen

4. volvería volveríamos

volverías volveríais

volvería volverían

C. 1. see 2 - 3.

2. volveré volveremos

volverás volveréis

volverá volverán

3.1. volví volvimos

volviste volvisteis

volvió volvieron

2. volvía volvíamos

volvías volváis

volvía volvían

3. he hemos vuelto

has habeis

ha han

4. había habíamos vuelto

habías habíais

había habían

vuelve

come back

mueve

move

resuelve

conclude

envuelve

wrap

llueve

rain

devuelve

give back

huele [oler]

smell

conmueve

move to pity

disuelve

dissolve

duele

ache

2 - 3.

3.1.

2.

2.1. vuelvo volvemos

2. vuelves volvéis

3. vuelve vuelven

1 - I

A. 1. conoce, conocemos. [conocer]

- 2.1. se conoce  
2. es conocido

B. 1. 3.1. conoce 3.2. conoced

2. see C.

3. C. 1. conozca conozcamos  
conozcas conozcáis  
conozca conozcan

C. 3.2. conociera conociéramos  
conocieras conocierais  
conociera conocieran  
or  
conociese conociésemos  
conocieseis conocieseis  
conociese conociesen

4. conocería conoceríamos  
conocerías conoceríais  
conocería conocerían

parece	seem
conoce	know
aparece	appear
ofrece	offer
nace	be born
reconoce	recognize
merece	deserve
desaparece	disappear
establece	establish
pertenece	belong
padece	be afflicted
permanece	remain
crece	grow up
agradece	thank
desconoce	do not recognize
carece	lack
complace	please
amanece	dawn
favorece	favor
obedece	obey
place	please
perece	perish
acontece	happen

C. 1. see 2 - 3.

2. conoceré conoceremos  
conocerás conoceréis  
conocerá conocerán

3.1. conocí conocimos  
conociste conocisteis  
conoció conocieron

2. conocía conocíamos  
conocías conocíais  
conocía conocían

3. he hemos conocido  
has habéis  
ha han

4. había habíamos conocido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. conozco conocemos  
2. conoces conocéis  
3. conoce conocen

1 - I

A. 1. parti e, partimos. [partir]2.1. se parte

2. es partido

B. 1. 3.1. parte 3.2. partid

2. see C.

3. C. 1. parta partamos  
partas partáis  
parta partan

C. 3.2. partiera partiéramos  
partieras partierais  
partiera partieran  
or  
partiese partiésemos  
partieses partieseis  
partiese partiesen

4. partiría partiríamos  
partirías partiríais  
partiría partirían

C. 1. see 2 - 3.

2. partiré partiremos  
partirás partiréis  
partirá partirán

3.1. partí partimos  
partiste partisteis  
partió partieron

2. partía partíamos  
partías partíais  
partía partían

3. he hemos partido  
has habéis  
ha han

4. había habíamos partido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. parto partimos  
2. partes partís  
3. parte parten

vivi	live
escribi	write
recibi	receive
existi	exist
ocurri	occur
permiti	permit
abri	open
sufri	suffer
acudi	go to someone's aid
cumpli	fulfill
añadi	add
descubri	discover
subi	go up
dirigi	direct
consisti	consist
decidi	decide
exigi	require
parti	divide in pieces
asisti	attend
reuni	gather together
uni	unite
surgi	come out
discuti	discuss
resisti	resist
distingui	distinguish
describi	describe
insisti	insist
cubri	cover
confundi	confuse
defini	define
admiti	admit
dividi	divide
percibi	perceive
transcurri	transpire
hundi	sink
discurri	deduce
coincidi	coincide
reparti	divide
concurri	go as a group
presumi	boast
residi	reside
aludi	allude
consumi	consume
suprimi	suppress
finji	pretend
bati	mix together
imprimi	print
aplaudi	applaud
combati	combat
presidi	preside
sacudi	shake out
trasmiti	transmit
difundi	diffuse
resumi	resume
recurri	make use of

I. 3.2.1.

1 - I

A. 1. adquieri e, adquirimos. [adquirir]      adquieri      acquire  
prescindi      do without

2.1. se adquiere

2. es adquirido

B. 1. 3.1. adquiere      3.2. adquirid

2. see C.

3. C. 1. adquiera      adquiramos  
adquieras      adquiráis  
adquiera      adquieran

C. 3.2. adquiriera      adquiriéramos  
adquirieras      adquirierais  
adquiriera      adquieran

or

adquiriese      adquiriésemos

adquirieses      adquirieseis

adquiriese      adquiriesen

4. adquiriría      adquiriríamos  
adquirirías      adquiriríais  
adquiriría      adquirirían

C. 1. see 2 - 3.

2. adquiriré      adquiriremos  
adquirirás      adquiriréis  
adquirirá      adquirirán

3.1. adquirí      adquirimos  
adquiriste      adquiristeis  
adquirió      adquirieron

2. adquiriría      adquiriríamos  
adquirías      adquiriríais  
adquiría      adquirirían

3. he      hemos adquirido  
has      habéis  
ha      han

4. había      habíamos adquirido  
habías      habíais  
había      habían

2 - 3.

3.1.

2.

2.1. adquiero      adquirimos

2. adquieres      adquirís

3. adquiere      adquieren

A. 1. sentie, sentimos. [sentir]

- 2.1. se siente  
2. es sentido

B. 1. 3.1. siente      3.2. sentid

2. see C.

3. C. 1. sienta    sintamos  
          sientas    sintáis  
          sienta    sientan

- C. 3.2. sintiera    sintiéramos  
          sintieras    sintierais  
          sintiera    sintieran  
                  or  
          sintiese    sintiésemos  
          sintieses    sintieseis  
          sintiese    sintiesen

4. sentiría    sentiríamos  
          sentirías    sentiríais  
          sentiría    sentirían

C. 1. see 2 - 3.

2. sentiré    sentiremos  
          sentirás    sentiréis  
          sentirá    sentirán

- 3.1. sentí    sentimos  
          sentiste    sentisteis  
          sintió    sintieron

2. sentía    sentíamos  
          sentías    sentíais  
          sentía    sentían

3. he    hemos sentido  
          has    habeis  
          ha    han

4. había    habíamos sentido  
          habías    habíais  
          había    habían

sienti	feel
refieri	refer
advirti	warn
convierti	convert
prefieri	prefer
mienti	lie
divirti	entertain
requieri	require
hier	wound
consienti	give permission
sugieri	suggest

2 - 3.

- 3.1.      2.  
2.1. siento    sentimos  
2. sientes    sentís  
3. siento    sienten



A. 1. pidie, pedimos. [pedir]

- 2.1. se pide  
2. es pedido

B. 1. 3.1. pide 3.2. pedid

2. see C.

3. C. 1. pida pidamos  
pidas pidáis  
pidan pidan

C. 3.2. pidiera pidiéramos  
pidieras pidierais  
pidiera pidieran  
or  
pidiese pidiésemos  
pidieses pidieseis  
pidiese pidiesen

4. pediría pediríamos  
pedirías pediríais  
pediría pedirían

C. 1. see 2 - 3.

2. pediré pediremos  
pedirás pediréis  
pedirá pedirán

- 3.1. pedí pedimos  
pediste pedisteis  
pidió pidieron

2. pedía pedíamos  
pedías pedíais  
pedía pedían

3. he hemos pedido  
has habéis  
ha han

4. había habíamos pedido  
habías habíais  
había habían

2 - 3.

- 2.1. pido pedimos  
2. pide pedís  
3. pide pedís

sigui	follow
sirvi	serve
pidi	ask for
consigui	obtain
repiti	repeat
impidi	impede
despidi	say goodbye
visti	dress
eligi	elect
midi	measure
persigui	pursue
rindi	surrender
prosigui	continue
corrige	correct
concibi	conceive
rigi	rule



1 - I

A. 1. duermie, dormimos. [dormir]mueri  
duermidie  
sleep2.1. se duerme

2. es dormido

B. 1. 3.1. duerme 3.2. dormid

2. see C.

3. C. 1. duerma durmamos  
duermas durmáis  
duerma duermanC. 3.2. durmiera durmiéramos  
durmieras durmierais  
durmiera durmieran  
or  
durmiese durmiésemos  
durmieses durmieseis  
durmiese durmiesen4. dormiría dormiríamos  
dormirías dormiríais  
dormiría dormirían

C. 1. see 2 - 3.

2. dormiré dormiremos  
dormirás dormiréis  
dormirá dormirán3.1. dormí dormimos  
dormiste dormisteis  
durmió durmieron2. dormía dormíamos  
dormías dormíais  
dormía dormían3. he hemos dormido  
has habéis  
ha han4. había habíamos dormido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. duermo dormimos  
2. duermes dormís  
3. duerme duermen

1 - I

A. 1. lucie, lucimos. [lucir]                      luci                      shine (personally)

2.1. se luco

2. es lucido

B. 1. 3.1. luce      3.2. lucid

2. see C.

3. C. 1. luzca    luzcamos  
          luzcas    luzcáis  
          luzca    luzcan

C. 3.2. luciera    luciéramos  
          lucieras    lucierais  
          luciera    lucieran  
                  or  
          luciese    luciésemos  
          lucieses    lucieseis  
          luciese    luciesen

4. luciría    luciríamos  
      lucirías    luciríais  
      luciría    lucirían

C. 1. see 2 - 3.

2. luciré    luciremos  
      lucirás    luciréis  
      lucirá    lucirán

3.1. lucí    lucimos  
      luciste    lucisteis  
      lució    lucieron

2. lucía    lucíamos  
      lucías    lucíais  
      lucía    lucían

3. he    hemos lucido  
      has    habéis  
      ha    han

4. había    habíamos lucido  
      habías    habíais  
      había    habían

2 - 3.

3.1.      2.  
2.1. luzco    lucimos  
      2. luces    lucís  
      3. luce    lucen

1 - I

A. 1. constituye, constituimos. [constituir]2.1. se constituye

2. es constituído

constituyi

huyi

construyi

influyi

contribuyi

concluyi

disminuyi

atribuyi

substituyi

destruyi

incluyi

constitute

flee

build

influence

contribute

conclude

diminish

attribute

substitute

destroy

include

B. 1. 3.1. constituye 3.2. constituid

2. see C.

3. C. 1. constituya constituyamos  
 constituyas constituyáis  
 constituya constituyan

C. 3.2. constituyera constituyéramos  
 constituyeras constituyerais  
 constituyera constituyeran  
 or  
 constituyese constituyésemos  
 constituyeses constituyeseis  
 constituyese constituyesen

4. constituiría constituiríamos  
 constituirías constituiríais  
 constituiría constituirían

C. 1. see 2 - 3.

2. constitueré constituiremos  
 constituirás constituiréis  
 constituirá constituirán

3.1. constituí constituímos  
 constituiste constituísteis  
 constituyó constituyeron

2. constituía constituíamos  
 constituías constituíais  
 constituía constituían

3. he hemos constituído  
 has habéis  
 ha han

4. había habíamos constituído  
 habías habíais  
 había habían

2 - 3.

3.1. 2.  
 2.1. constituyo constituímos  
 2. constituyes constituís  
 3. constituye constituyen

1 - I

A. 1. riñe, reñimos. [reñir]

riñi

fight with

2.1. se riñe

2. es reñido

B. 1. 3.1. riñe 3.2. reñid

2. see C.

3. C. 1. riña riñamos  
riñas riñáis  
riña riñanC. 3.2. riñera riñéramos  
riñeras riñerais  
riñera riñeran  
or  
riñese riñésemos  
riñeses riñeseis  
riñese riñesen4. reñiría reñiríamos  
reñirías reñiríais  
reñiría reñirían

C. 1. see 2 - 3.

2. reñire reñiremos  
reñirías reñiréis  
reñiría reñirán3.1. reñí reñimos  
reñiste reñisteis  
reñó reñieron2. reñía reñíamos  
reñías reñíais  
reñía reñían3. he hemos reñido  
has habéis  
ha han4. había habíamos reñido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. riño reñimos  
2. riñes reñís  
3. riñe riñen

1 - I

A. 1. sé, somos. [ser]

sé

be

2.1. se es

2. es sido

B. 1. 3.1. sé 3.2. sed

2. see C.

3. C. 1. sea seamos  
seas seáis  
sea sean

C. 3.2. fuera fuéramos  
fuera fuerais  
fuera fueran  
or  
fuese fuésemos  
fueseis fueseis  
fuese fuesen

4. sería seríamos  
serías seríais  
sería serían

C. 1. see 2 - 3.

2. seré seremos  
serás seréis  
será serán

3.1. fui fuimos  
fuiste fuisteis  
fue fueron

2. era éramos  
eras erais  
era eran

3. he hemos sido  
has habeis  
ha han

4. había habíamos sido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. soy somos  
2. eres sois  
3. es son

A. 1. he, hemos. [haber]

he

have

2.1. hay

2. es habido

B. 1. 3.1. he 3.2. habed

2. see C.

3. C. 1. haya hayamos  
hayas hayáis  
haya hayan

C. 3.2. hubiera hubiéramos  
hubieras hubierais  
hubiera hubieran  
or  
hubiese hubiésemos  
hubieses hubieseis  
hubiese hubiesen

4. habría habríamos  
habrías habrías  
habría habrían

C. 1. see 2 - 3.

2. habré habremos  
habrás habréis  
habrá habrán

3.1. hube hubimos  
hubiste hubisteis  
hubo hubieron

2. había habíamos  
habías habíais  
había habían

3. he hemos habido  
has habéis  
ha han

4. había habíamos habido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. he hemos  
2. has habéis  
3. ha han

1 - I

A. 1. está, estamos. [estar]                      está                      be

- 2.1. se está  
2. es estado

B. 1. 3.1. está    3.2. estad

2. see C.

3. C. 1. esté estemos  
estés estéis  
esté estén

C. 3.2. estuviera estuviéramos  
estuvieras estuvierais  
estuviera estuvieran  
or  
estuviese estuviésemos  
estuvieses estuvieseis  
estuviese estuviesen

4. estaría estaríamos  
estarías estaríais  
estaría estarían

C. 1. see 2 - 3.

2. estaré estaremos  
estarás estaréis  
estará estarán

3.1. estuve estuvimos  
estuviste estuvisteis  
estuvo estuvieron

2. estaba estábamos  
estabas estabais  
estaba estaban

3. he hemos estado  
has habéis  
ha han

4. había habíamos estado  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. estoy estamos  
2. estás estáis  
3. está están

I. 4.4.

1 - I

A. 1. ten(e), tenemos. [tener]

- 2.1. se tiene
- 2. es tenido

ten(e)	have
detén(e)	detain
mantén(e)	maintain
sostén(e)	sustain
obtén(e)	obtain
contén(e)	contain
entretén(e)	entertain

B. 1. 3.1. ten(e) 3.2. tened

2. see C.

3. C. 1. tenga tengamos  
tengas tengáis  
tenga tengan

C. 3.2. tuviera tuviéramos  
tuvieras tuvierais  
tuviera tuvieran  
or  
tuviese tuviésemos  
tuvieses tuvieseis  
tuviese tuviesen

4. tendría tendríamos  
tendrías tendríais  
tendría tendrían

C. 1. see 2 - 3.

2. tendré tendremos  
tendrás tendréis  
tendrá tendrán

3.1. tuve tuvimos  
tuviste tuvisteis  
tuvo tuvieron

2. tenía teníamos  
tenías teníais  
tenía tenían

3. he hemos tenido  
has habéis  
ha han

4. había habíamos tenido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. tengo tenemos  
2. tienes tenéis  
3. tiene tienen



1 - I

A. 1. haz, hacemos. [hacer]

haz  
satisfaz  
deshazmake  
satisfy  
undo

2.1. se hace

2. es hecho

B. 1. 3.1. haz 3.2. haced

2. see C.

3. C. 1. haga hagamos  
hagas hagáis  
haga haganC. 3.2. hiciera hiciéramos  
hicieras hicierais  
hiciera hicieran  
or  
hiciese hiciésemos  
hiciesen hicieseis  
hiciese hiciesen4. haría haríamos  
harías haríais  
haría harían

C. 1. see 2 - 3.

2. haré haremos  
harás haréis  
hará harán3.1. hice hicimos  
hiciste hicisteis  
hizo hicieron2. hacía hacíamos  
hacías hacíais  
hacía hacían3. he hemos hecho  
has habéis  
ha han4. había habíamos hecho  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. hago hacemos  
2. haces hacéis  
3. hace hacen

A. 1. puede, podemos. [poder] puede be able

2.1. se puede

2. es podido

B. 1. 3.1. puede 3.2. poded

2. see C.

3. C. 1. pueda podamos  
puedas podáis  
pueda puedan

C. 3.2. pudiera pudiéramos  
pudieras pudierais  
pudiera pudieran  
or  
pudiese pudiésemos  
pudieses pudieseis  
pudiese pudiesen

4. podría podríamos  
podrías podríais  
podría podrían

C. 1. see 2 - 3.

2. podré podremos  
podrás podréis  
podrá podrán

3.1. pude pudimos  
pudiste pudisteis  
pudo pudieron

2. podía podíamos  
podías podríais  
podía podrían

3. he hemos podido  
has habéis  
ha han

4. había habíamos podido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. puedo podemos  
2. puedes podéis  
3. puede pueden

1 - I

A. 1. di, decimos. [decir] di say

2.1. se dic **o**

2. es dicho

B. 1. 3.1. di 3.2. decid

2. see C.

3. C. 1. diga digamos  
digas digáis  
diga diganC. 3.2. dijera dijéramos  
dijeras dijerais  
dijera dijeran  
or  
dijese dijésemos  
dijeses dijeseis  
dijese dijesen4. diría diríamos  
dirías diríais  
diría dirían

C. 1. see 2 - 3.

2. diré diremos  
dirás diréis  
dirá dirán3.1. dije dijimos  
dijiste dijisteis  
dijo dijeron2. decía decíamos  
decías decíais  
decía decían3. he hemos dicho  
has habéis  
ha han4. había habíamos dicho  
habías habíais  
había habían

2 - 3.

3.1.

2.1. digo decimos

2. dic**o**s decís3. dic**o** dic**o**n

1 - I

A. 1. ve, vamos. [ir] ve go

2.1. se va

2. es ido

B. 1. 3.1. ve 3.2. id

2. see C.

3. C. 1. vaya vayamos  
vayas vayáis  
vaya vayan

C. 3.2. fuera fuéramos  
fueras fuerais  
fuera fueran  
or  
fuese fuésemos  
fueses fueseis  
fuese fuesen

4. iría iríamos  
irías iríais  
iría irían

C. 1. see 2 - 3.

2. iré iremos  
irás iréis  
irá irán

3.1. fui fuimos  
fuiste fuisteis  
fue fueron

2. iba íbamos  
ibas ibais  
iba iban

3. he hemos ido  
has habeis  
ha han

4. había habíamos ido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. voy vamos  
2. vas vais  
3. va van

1 - I

A. 1. quiere, queremos. [querer] quiere want

- 2.1. se quiere
- 2. es querido

B. 1. 3.1. quiere 3.2. quered

2. see C.

3. C. 1. quiera queramos  
 quieras queráis  
 quiera quieran

C. 3.2. quisiera quisiéramos  
 quisieras quisierais  
 quisiera quisieran  
 or  
 quisiese quisiésemos  
 quisieses quisieseis  
 quisiese quisiesen

4. querría querríamos  
 querrías querríais  
 querría querrían

C. 1. see 2 - 3.

2. querré querremos  
 querrás querréis  
 querrá querrán

3.1. quise quisimos  
 quisiste quisisteis  
 quiso quisieron

2. quería queríamos  
 querías queríais  
 quería querían

3. he hemos querido  
 has habéis  
 ha han

4. había habíamos querido  
 habías habíais  
 había habían

2 - 3.

3.1. 2.  
 2.1. quiero querremos  
 2. quieres queréis  
 3. quiere quieren

1 - I

A. 1. sabe, sabemos. [saber]

sabe

know

2.1. se sabe

2. es sabido

B. 1. 3.1. sabe 3.2. sabed

2. see C.

3. C. 1. sepa sepamos  
sepa sepáis  
sepa sepanC. 3.2. supiera supiéramos  
supieras supierais  
supiera supieran  
or  
supiese supiésemos  
supiesen supieseis  
supiesen supiesen4. sabría sabríamos  
sabrías sabríais  
sabría sabrían

C. 1. see 2 - 3.

2. sabré sabremos  
sabrás sabréis  
sabrás sabrán3.1. supe supimos  
supiste supisteis  
supo supieron2. sabía sabíamos  
sabías sabíais  
sabía sabían3. he hemos sabido  
has habéis  
ha han4. había habíamos sabido  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. sé sabemos  
2. sabes sabéis  
3. sabe saben

1 - I

A. 1. pon(e), ponemos. [poner]

2.1. se pone

2. es puesto

pon(e)

put

supon(e)

suppose

propon(e)

propose

dispon(e)

give a decision

impon(e)

impose

expon(e)

expound

opon(e)

oppose

compon(e)

fix up

repon(e)

recover

B. 1. 3.1. pon(e) 3.2. poned

2. see C.

3. C. 1. ponga pongamos

pongas pongáis

ponga pongan

C. 3.2. pusiera pusiéramos

pusieras pusierais

pusiera pusieran

or

pusiese pusiésemos

pusieses pusieseis

pusiese pusiesen

4. pondría pondríamos

pondrías pondráis

pondría pondrían

C. 1. see 2 - 3.

2. pondré pondremos

pondrás pondréis

pondrá pondrán

3.1. puse pusimos

pusiste pusisteis

puso pusieron

2. ponía poníamos

ponías poníais

ponía ponían

3. he hemos puesto

has habéis

ha han

4. había habíamos puesto

habías habíais

había habían

2 - 3.

3.1. 2.

2.1. pongo ponemos

2. pones ponéis

3. pone ponen

1 - I

A. 1. ven(i), venimos. [venir]

2.1. se vien ②

2. es venido

ven(i)

conven(i)

interven(i)

come

convene

intervene

B. 1. 3.1. ven(i) 3.2. venid

2. see C.

3. C. 1. venga vengamos  
 vengas vengáis  
 venga vengán

C. 3.2. viniera viniéramos  
 vinieras vinierais  
 viniera vinieran  
 or  
 viniese viniésemos  
 viniesen vinieseis  
 viniese viniesen

4. vendría vendríamos  
 vendrías vendrías  
 vendría vendrían

C. 1. see 2 - 3.

2. vendré vendremos  
 vendrás vendréis  
 vendrá vendrán

3.1. vine vinimos  
 viniste vinisteis  
 vino vinieron

2. venía veníamos  
 venías veníais  
 venía venían

3. he hemos venido  
 has habéis  
 ha han

4. había habíamos venido  
 habías habíais  
 había habían

2 - 3.

3.1. 2.  
 2.1. vengo venimos  
 2. vien ②s venís  
 3. vien ② vien ②n



1 - I

A. 1. sal(i), salimos. [salir] sal(i) come out

- 2.1. se sal<sup>o</sup>  
 2. es salido

B. 1. 3.1. sal(i) 3.2. salid

2. see C.

3. C. 1. salga salgamos  
 salgas salgáis  
 salga salgan

C. 3.2. saliera saliéramos  
 salieras salierais  
 saliera salieran  
 or  
 saliese saliésemos  
 salieses salieseis  
 saliese saliesen

4. saldría saldríamos  
 saldrías saldríais  
 saldría saldrían

C. 1. see 2 - 3.

2. saldré saldremos  
 saldrás saldréis  
 saldrá saldrán

3.1. salí salimos  
 saliste salisteis  
 salió salieron

2. salía salíamos  
 salías salíais  
 salía salían

3. he hemos salido  
 has habéis  
 ha han

4. había habíamos salido  
 habías habíais  
 había habían

2 - 3.

3.1. 2.  
 2.1. salgo salimos  
 2. sal<sup>o</sup>s salís  
 3. sal<sup>o</sup> sal<sup>o</sup>n

1 - I

A. 1. oyi o, oímos. [oír]

oyi

hear

2.1. se oy o

2. es oído

B. 1. 3.1. oy o 3.2. oíd

2. see C.

3. C. 1. oiga oigamos  
oigas oigáis  
oiga oiganC. 3.2. oyera oyéramos  
oyeras oyerais  
oyera oyeran  
or  
oyese oyésemos  
oyeses oyeseis  
oyese oyesen4. oiría oiríamos  
oirías oiríais  
oiría oirían

C. 1. see 2 - 3.

2. oiré oiremos  
oirás oiréis  
oirá oirán3.1. oí oímos  
oíste oísteis  
oyó oyeron2. oía oíamos  
oías oíais  
oía oían3. he hemos oído  
has habéis  
ha han4. había habíamos oído  
habías habíais  
había habían

2 - 3.

2.1. oigo oímos  
2. oy os oís  
3. oy o oy on

1 - 1

A. 1. ca(i)e, caemos. [caer] ca(i)e fall

- 2.1. se cae  
 2. es caído

B. 1. 3.1. ca(i)e 3.2. caed

2. see C.

3. C. 1. caiga caigamos  
 caigas caigáis  
 caiga caigan

- C. 3.2. cayera cayéramos  
 cayeras cayerais  
 cayera cayeran  
 or  
 cayese cayésemos  
 cayeses cayeseis  
 cayese cayesen

4. caería caeríamos  
 caerías caeríais  
 caería caerían

C. 1. see 2 - 3.

2. caeré caeremos  
 caerás caeréis  
 caerá caerán

- 3.1. caí caímos  
 caíste caísteis  
 cayó cayeron

2. caía caíamos  
 caías caíais  
 caía caían

3. he hemos caído  
 has habéis  
 ha han

4. había habíamos caído  
 habías habíais  
 había habían

2 - 3.

- 3.1. 2.  
 2.1. caigo caemos  
 2. caes caéis  
 3. cae caen

1 - I

A. 1. tra(i)e, traemos. [traer]

tra(i)e  
distr(i)e  
atra(i)ebring  
distract  
attract

- 2.1. se trae  
2. es traído

B. 1. 3.1. tra(i)e 3.2. traed

2. see C.

3. C. 1. traiga traigamos  
traigas traigáis  
traiga traigan

C. 3.2. trajera trajéramos  
trajeras trajerais  
trajera trajeran  
or  
trajese trajésemos  
trajeses trajeseis  
trajese trajesen

4. traería traeríamos  
traerías traeríais  
traería traerían

C. 1. see 2 - 3.

2. traeré traeremos  
traerás traeréis  
traerá traerán

3.1. traje trajimos  
trajiste trajisteis  
trajo trajeron

2. traía traíamos  
traías traíais  
traía traían

3. he hemos traído  
has habéis  
ha han

4. había habíamos traído  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. traigo traemos  
2. traes traéis  
3. trae traen

- 2 - 3.

- 92

1 - I

A. 1. anda, andamos. [andar]                      anda                      walk

2.1. se anda

2. es andado

B. 1. 3.1. anda      3.2. andad

2. see C.

3. C. 1. ande andemos  
          andes andéis  
          ande anden

C. 3.2. anduviera anduviéramos  
          anduvieras anduvierais  
          anduviera anduvieran  
                          or  
          anduviese anduviésemos  
          anduvieses anduvieseis  
          anduviese anduviesen

4. andaría andaríamos  
      andarías andaríais  
      andaría andarían

C. 1. see 2 - 3.

2. andaré andaremos  
      andarás andaréis  
      andaré andarán

3.1. anduve anduvimos  
      anduviste anduvisteis  
      anduvo anduvieron

2. andaba andábamos  
      andabas andabais  
      andaba andaban

3. he hemos andado  
      has habéis  
      ha han

4. había habíamos andado  
      habías habíais  
      había habían

2 - 3.

3.1.      2.  
2.1. ando andamos  
      2. andas andáis  
      3. anda andan

1 - I

A. 1. val(e), valem<sup>os</sup>. [valer] val(e) be worth

- 2.1. se vale  
2. es val<sup>id</sup>o

B. 1. 3.1. val(e) 3.2. valed

2. see C.

3. C. 1. valga valgamos  
valgas valgáis  
valga valgan

- C. 3.2. valiera valiéramos  
valieras valierais  
valiera valieran  
or  
valiese valiésemos  
valieses valieseis  
valiese valiesen

4. valdría valdríamos  
valdrías valdríais  
valdría valdrían

C. 1. see 2 - 3.

2. valdré valdremos  
valdrás valdréis  
valdrá valdrán

- 3.1. valí valimos  
valiste valisteis  
valió valieron

2. valía valíamos  
valías valíais  
valía valían

3. he hemos val<sup>id</sup>o  
has habéis  
ha han

4. había habíamos val<sup>id</sup>o  
habías habíais  
había habían

2 - 3.

- 3.1. 2.  
2.1. valgo valem<sup>os</sup>  
2. vales valéis  
3. vale valen

1 - I

A. 1. ríe, reímos. [reír]rí  
sonrílaugh  
smile2.1. se ríe  
2. es reídoB. 1. 3.1. ríe 3.2. reíd

2. see C.

3. C. 1. ría ríamos  
rías ríais  
ría ríanC. 3.2. riera riéramos  
rieras rierais  
riera rieran  
or  
riese riésemos  
rieses rieseis  
riese riesen4. reiría reiríamos  
reirías reiríais  
reiría reirían

C. 1. see 2 - 3.

2. reiré reiremos  
reirás reiréis  
reirá reirán3.1. reí reimos  
reiste reisteis  
rió rieron2. reía reíamos  
reías reíais  
reís reían3. he hemos reído  
has habéis  
ha han4. había habíamos reído  
habías habíais  
había habían

2 - 3.

3.1. 2.  
2.1. río reímos  
2. ríes reís  
3. ríe ríen



1 - I

A. 1. cabe, cabemos. [caber]

cabe

fit

2.1. se cabe

2. es cabido

B. 1. 3.1. cabe 3.2. cabed

2. see C.

3. C. 1. quepa quepamos  
quepas quepáis  
quepa quepanC. 3.2. cupiera cupiéramos  
cupieras cupierais  
cupiera cupieran  
or  
cupiese cupiésemos  
cupieses cupieseis  
cupiese cupiesen4. cabría cabríamos  
cabrías cabríaís  
cabría cabrían

C. 1. see 2 - 3.

2. cabré cabremos  
cabrás cabréís  
cabrá cabrán3.1. cupe cupimos  
cupiste cupisteis  
cupo cupieron2. cabía cabíamos  
cabías cabíaís  
cabía cabían3. he hemos cabido  
has habéis  
ha han4. había habíamos cabido  
habías habíaís  
había habían

2 - 3.

3.1. 2.  
2.1. quepo cabemos  
2. cabes cabéis  
3. cabe caben

## What The Spanish See As QUALITY

The listing at the top of page 84 is an index to the 117 most used Qualities of Action in the Spanish language; these are given on pages 85 and 86. The arrangement of these 117 most used Qualities of Action into groupings according to final sound is merely a learning device intended to facilitate your “seeing” these 117 words most quickly. Because of the pronunciation law, emphasizing as it does the final sounds in Spanish words, it is so advantageous to have I, III and IV words arranged to be memorized in groupings according to final sound; this of course is so advantageous because of the fact the will in little children changes these sounds so frequently or places other ending sounds upon them when looking at them as being other than “IT.” The will in little children doesn’t place different endings upon II Quality of Action words, though, when looking at it as being other than “IT”; the alteration will consist of words added in front of it. Then why go to all of the bother to have these 117 words arranged by final sound (i.e. “-o,” “-a,” “-e,” “-y,” etc.) like the words that come under I, III and IV? It’s merely a little device that might help you commit them to memory a little more quickly. Of course within each of these final sound groups each word is given in the order “most used word first, second most used word second, etc.” as in all of the other word lists in the book.

The second listing on page 84, entitled “What The Spanish See As III Quality of What we Name,” is an index to the 618 most used Qualities of What we Name. These 618 words are given in the word lists on pages 87 through 92. As for the words which come under II, so these words which come under III are given in groupings according to their final sound. For these words under III, though, there is greater reason in having them so arranged than merely to facilitate initial memorization. You will remember that the will in little children looks at III as it does at IV; the same endings are thus applied to III as to IV. This being the case, you will need to retain these words given in the list on pages 87 through 92 in your memory in these “final sound groupings” since the endings put on for looking as if at IV (which all will be explained when we get to “How The Spanish Look At IV What we Name”) will be added on in a pattern that depends upon these final sounds.

## How The Spanish Look At QUALITY

The bottom half of page 84 is an outline showing the additions or alterations which the will in little children adds on to words for QUALITY when looking at QUALITY as being other than the direct product of ENERGY or “Action.” This outline is the representation for the Spanish language corresponding to the central portion of the large “How Man Looks And Sees ‘It’” outline on page 17. The pattern for these endings and alterations is most simple.

It is that when the will in a Spanish-speaking child looks at either II Quality of Action or III Quality of What we Name as being the direct product of “1. Action:” no additions made; this is “IT,” (refer to “IT” sign to the right of “1. Action” in the middle of the outline on page 17).

In distinguishing classes (“2. Classes :”) for a Quality, the will in the Spanish-speaking child requires the addition of the word “mas” in front of the word for the Quality for an increase of quality and the addition of the word “menos” in front of the word for the Quality for a decrease of quality. This is the “normal” procedure for both II Qualities of Action and IV Qualities of What we Name.

The “normal” procedure of addition for when an individual of a specific Quality presents itself to the will of the Spanish-speaking child is the placing of the word “el,” “la” or “lo” in front of either the word “mas” or the word “menos” (depending on whether an increase or decrease of Quality is at issue) depending on whether the individual be male, female or neither respectively.

At the bottom of page 84 is the outline of the special procedures followed for certain most frequently seen Qualities. This is merely the addition of an entirely different word for “2. Classes” than for “1. Action.” (Distinguish the Ills from the Us by “3. Individuals” being listed for the Ills.)

# What The Spanish See As II Quality of Action

1. "-o"	21	5. "-í" or "-i"	7	9. "-l"	1
2. "-a"	15	6. "-s"	12	10. "-mente"	39
3. "-e"	13	7. "-n"	6		
4. "-y"	2	8. "-r"	1	total	117

# What The Spanish See As III Quality of What we Name

1. "-o"	426	5. "-i"	1	9. "-s"	7
2. "-e"	85	6. "-l"	61	10. "-z"	6
3. "-a"	4	7. "-r"	18		
4. "-u"	2	8. "-n"	8	total	618

# How The Spanish Look At

II Quality of Action

III Quality of What we Name

## Normal

Increase of Quality

Decrease of Quality

1. Action	:	_____	_____
2. Classes	:	más _____	menos _____
3. Individuals	:	1. male el más _____	el menos _____
		2. female la más _____	la menos _____
		3. neither lo más _____	lo menos _____

## Special

1. Action	:	grande	pequeno	bien	bueno	mal	malo	mucho	poco
2. Classes	:	mayor	menor	mejor	mejor	peor	peor	mas	menos
3. Individuals	:	1. male	el mayor	el menor	el mejor	el peor			
		2. female	la mayor	la menor	la mejor	la peor			
		3. neither	lo mayor	lo menor	lo mejor	lo peor			

## II. QUALITIES OF ACTION

### 1. "-o"

no	no
cuando	when
sólo	only
como	how
mucho	much
luego	then
dentro	inside
bajo	below
poco	a little
tanto	so much
algo	somewhat
pronto	soon
tampoco	neither
acaso	by chance
junto	near
debajo	below
demasiado	too much
asimismo	likewise
abajo	under
bueno	all right
claro	clearly

### 2. "-a"

ya	already
ahora	now
nunca	never ( till now )
todavía	still
quizá	maybe
allá	there
fuera	outside
cerca	near
encima	on top of
acerca	about
arriba	above
siquiera	at least
mañana	tomorrow
enseguida	right away
basta	enough

### 3. "-e"

siempre	always
dónde	where
durante	during
por qué	why
tarde	late
delante	before
bastante	enough
adelante	forward
adónde	whither

anoche	last night
aparte	separately
no obstante	even though
mediante	through means of

### 4. "-y"

muy	very
hoy	today

### 5. "-í" or "-i"

así	so, in this way
aquí	here
casí	almost
sí	yes
allí	there
ni	neither, nor
ahí	there

### 6. "-s"

más	more
después	after
antes	before
menos	less
entonces	then
además	besides
mientras	meanwhile
lejos	far away
apenas	hardly
jamás	never ( forever )
detrás	behind
atrás	behind

### 7. "-n"

tan	so
también	also
bien	well
aun	yet
según	according to
recién	recently

### 8. "-r"

ayer	yesterday
------	-----------

9. "-l"

mal	badly
-----	-------

10. "-mente"

precisamente	precisely
solamente	only
perfectamente	perfectly
seguramente	certainly
especialmente	specially
naturalmente	naturally
completamente	completely
inmediatamente	immediately
rápidamente	rapidly
únicamente	solely
verdaderamente	truly
exclusivamente	exclusively
principalmente	principally
directamente	directly
fácilmente	easily
definitivamente	definitely
absolutamente	absolutely
probablemente	probably
realmente	really
puramente	purely
finalmente	finally
eternamente	eternally
constantamente	constantly
sencillamente	simply
igualmente	equally
efectivamente	effectively
particularmente	particularly
recientemente	recently
claramente	clearly
simplemente	simply
actualmente	at present
profundamente	profoundly
nuevamente	again
generalmente	generally
intensamente	intensively
frecuentemente	frequently
seriamente	seriously
indudablemente	undoubtedly
tranquilamente	quietly

### III. QUALITIES OF WHAT WE NAME

#### 1. "-o"

todo	all	histórico	historical
otro	other	ligero	light
mismo	same	científico	scientific
nuestro	our	bello	beautiful
mucho	much	bajo	low
nuevo	new	ambo(s)	both
ciento	hundred	conocido	known
bueno	good	diverso	diverse
poco	little	seguro	secure
cierto	certain	religioso	religious
tanto	so much	perfecto	perfect
cuanto	how much	entero	entire
último	last	numeroso	numerous
ninguno	none	duro	hard
propio	proper	literario	literary
medio	middle	demasiado	too much
solo	alone	exacto	exact
claro	clear	precioso	beautiful
alto	tall	pleno	complete
vario(s)	several	íntimo	intimate
décimo	tenth	absoluto	absolute
pequeño	little	fino	fine
antiguo	ancient	famoso	famous
malo	bad	maravilloso	marvelous
único	single	corto	short
viejo	old	vuestro	your
segundo	second	eterno	eternal
verdadero	true	unido	united
largo	large	clásico	classic
preciso	precise	muerto	dead
humano	human	magnífico	magnificent
lleno	full	seco	dry
blanco	white	sencillo	simple
dicho	said	junto	joined
puro	pure	dado	given
político	political	abierto	open
distinto	distinct	extranjero	alien
rico	rich	justo	just
raro	rare	determinado	determined
hermoso	beautiful	inmenso	immense
moderno	modern	falso	false
profundo	deep	européo	European
tercero	third	ancho	wide
negro	black	amplio	ample
extraño	strange	hondo	deep
público	public	curioso	curious
necesario	necessary	octavo	eighth
llamado	called	digno	worthy
hecho	done	rojo	red
extraordinario	extraordinary	tranquilo	calm
completo	complete	escaso	scarce
próximo	next	rápido	rapid
puesto	placed	serio	serious
vivo	alive	divino	divine
pasado	past	incluso	inclusive
		luminoso	luminous
		artístico	artistic

republicano	republican
futuro	future
dispuesto	ready
remoto	remote
cristiano	Christian
elevado	elevated
modesto	modest
lejano	distant
romano	Roman
querido	loved
amoroso	loving
frío	cold
delicado	delicate
preparado	prepared
práctico	practical
escrito	written
cerrado	closed
nervioso	nervous
directo	direct
inmediato	immediate
contrario	contrary
poderoso	powerful
vestido	dressed
sereno	serene
fijo	fixed
ajeno	another's
enamorado	in love
físico	physical
violento	violent
decidido	decided
primitivo	primitive
nacido	born
debido	due
técnico	technical
análogo	analogous
absurdo	absurd
perdido	lost
limpio	clean
sincero	sincere
fresco	fresh
seguido	followed
aislado	isolated
espléndido	splendid
bonito	pretty
sabio	wise
oscuro	dark
franco	frank
dorado	golden
cuarto	fourth
diario	daily
romántico	romantic
vecino	neighboring
llegado	arrived
solitario	solitary
simpático	good-looking
infinito	infinite
misterioso	mysterious
estrecho	narrow
reducido	reduced
ibérico	Iberian

americano	American
glorioso	glorious
crítico	critical
decisivo	decisive
quinto	fifth
sagrado	sacred
delicioso	delicious
opuesto	opposite
heroico	heroic
desconocido	unknown
generoso	generous
supremo	supreme
establecido	established
intenso	intense
contemporáneo	contemporary
honrado	honest
expresivo	expressive
formado	formed
griego	Greek
sano	sane
cómodo	comfortable
ciego	blind
poético	poetic
oportuno	opportune
lógico	logical
castellano	Castilian
legítimo	legitimate
suelto	loose
terminado	terminated
extenso	extensive
considerado	considered
gracioso	gracious
publicado	published
femenino	feminine
italiano	Italian
económico	economic
revolucionario	revolutionary
peligroso	dangerous
pesado	heavy
agudo	sharp
loco	crazy
definitivo	conclusive
típico	typical
citado	summoned
silencioso	silent
mediterráneo	Mediterranean
ingenuo	ingenuous
positivo	positive
titulado	graduate (college)
pintado	painted
séptimo	seventh
cubierto	covered
situado	situated
enfermo	sick
animado	spirited
piadoso	pious
detenido	detained
satisfecho	satisfied
señalado	marked
desnudo	naked



continuo	continuous	reunido	reunited
cristalino	crystalline	empleado	employed
amado	loved	culto	cultured
idéntico	identical	relativo	relative
sentado	seated	sucesivo	successive
redondo	round	contento	happy
doloroso	painful	callado	taciturn
rodeado	surrounded	visto	seen
excesivo	excessive	creado	created
sexto	sixth	menudo	minute
descubierto	uncovered	aplicado	applied
grato	pleasant	entendido	understood
acompañado	accompanied	fundado	founded
estético	esthetic	académico	academic
obligado	obligated	dedicado	dedicated
confuso	confused	fecundo	fertile
encantado	enchanted	acabado	finished
expuesto	exposed	barato	cheap
trágico	tragic	cansado	tired
auténtico	authentic	químico	chemical
privado	private	atento	attentive
lento	slow	atractivo	attractive
extremo	extreme	dominado	dominated
complicado	complicated	filosófico	philosophical
lindo	pretty	ilustrado	illustrated
interesado	selfish	perpetuo	perpetual
olvidado	forgotten	recogido	collected
máximo	maximum	recto	straight
sevillano	of Seville	respectivo	respective
repetido	repeated	sometido	subdued
noveno	ninth	amarillo	yellow
supuesto	supposed	dramático	dramatic
recibido	received	ordinario	ordinary
enemigo	inimical	delgado	thin
complejo	complex	matemático	mathematical
propicio	favorable	previo	previous
harto	fed up	ruso	Russian
característico	characteristic	arbitrario	arbitrary
sabido	known	despierto	awake
resuelto	resolved	encerrado	locked
pálido	pale	vano	vain
efectivo	effective	atrevido	daring
dirigido	directed	bárbaro	barbarous
quieto	quiet	compuesto	composed
avanzado	advanced	dividido	divided
derecho	right	construido	built
oculto	occult	rotundo	thoroughgoing
universitario	of a university	democrático	democratic
madrileño	of Madrid	fantástico	fantastic
tomado	taken	cómico	comical
sumo	highest	sangriento	bloody
caro	expensive	desgraciado	unfortunate
paralelo	parallel	encendido	inflamed
vago	vague	leído	read
caído	fallen	oscuro	dark
ingenioso	ingenious	acostumbrado	accustomed
católico	Catholic	concreto	concrete
inesperado	unexpected	casado	married
mágico	magical	limitado	limited
constituído	constituted	pintoresco	picturesque

referido	referred
severo	severe
desaparecido	vanished
cortado	cut
chino	Chinese
indeciso	indecisive
indefenso	defenseless
recio	robust
exclusivo	exclusive
mutuo	mutual
médico	medical
distanciado	distant
mínimo	least
orgánico	organic
distinguido	distinguished
destacado	outstanding
áspero	rough
riguroso	rigorous
vasco	Basque
cargado	loaded
difuso	diffuse
venido	arrived
iluminado	illuminated
decorativo	decorative
dichoso	fortunate
separado	separated
pensado	deliberated
laborioso	laborious
llano	level
tremendo	tremendous
encargado	entrusted
envuelto	wrapped
místico	mystic
bendito	blessed
desesperado	desperate
mediado	mediated
rendido	fatigued
urbano	urban
psicológico	psychological
fabuloso	fabulous
metálico	metallic
sólido	solid
refinado	refined
soberbio	arrogant
gigantesco	gigantic
monstruoso	monstrous
parecido	resembling
aéreo	aerial
espeso	thick (viscous)
eléctrico	electrical
nocturno	nocturnal
tendido	laid down
liso	plain
amargo	sour
dudoso	doubtful
enérgico	energetic
gordo	fat
objetivo	objective
externo	external
impuesto	imposed

administrativo	administrative
exquisito	delicious
organizado	organized
grueso	bulky
indirecto	indirect
bravo	brave
sospechoso	suspicious
aficionado	avidly devoted
iniciado	initiated
mejicano	Mexican
geográfico	geographic
cotidiano	daily
izquierdo	left
prodigioso	prodigious

## 2. "-e"

este (estos)	this
ese (esos)	that (far)
grande	big
posible	possible
pobre	poor
siguiente	following
libre	free
triste	sad
importante	important
fuerte	strong
grave	grave
interesante	interesting
simple	simple
presente	present
bastante	enough
enorme	enormous
breve	brief
alegre	happy
imposible	impossible
semejante	similar
noble	noble
ilustre	renowned
reciente	recent
dulce	sweet
brillante	brilliant
constante	constant
conforme	agreeable
verde	green
excelente	excellent
terrible	terrible
suave	smooth
admirable	admirable
diferente	different
elegante	elegant
firme	firm
doble	double
inteligente	intelligent
humilde	humble
corriente	current
correspondiente	corresponding
visible	visible

agradable	pleasing
indudable	indubitable
conveniente	convenient
formidable	wonderful
valiente	valiant
rebelde	rebellious
independiente	independent
evidente	evident
permanente	permanent
suficiente	sufficient
notable	famous
indispensable	indispensable
abundante	abundant
indiferente	indifferent
árabe	Arab
innumerable	innumerable
inocente	innocent
sensible	sensible
unánime	unanimous
caliente	warm
célebre	famous
invisible	invisible
favorable	favorable
inevitable	inevitable
implacable	implacable
celeste	celestial
aparente	apparent
apacible	peaceful
ardiente	burning
insigne	notable
solemne	solemn
múltiple	multiple
frecuente	frequent
consiguiente	consequential
triunfante	triumphant
razonable	reasonable
salvaje	savage
sublime	sublime
inefable	ineffable
precedente	preceding
insignificante	insignificant
inconveniente	inconvenient
transparente	transparent
sonriente	smiling

### 3. "-a"

cada	each
entusiasta	enthusiastic
agrícola	agricultural
socialista	socialistic

### 4. "-u"

su	his, her, & your
tu	your (thy)

### 5. "-i"

mi	my
----	----

### 6. "-l" (-es)

aquel (aquellos)	that (far)
español	Spanish
tal	such
natural	natural
general	general
igual	equal
real	real
difícil	difficult
social	social
nacional	national
actual	present
principal	main
fácil	easy
especial	special
moral	moral
personal	personal
vital	vital
espiritual	spiritual
central	central
original	original
azul	blue
fundamental	fundamental
inútil	useless
esencial	essential
liberal	liberal
fiel	faithful
internacional	international
universal	universal
ideal	ideal
civil	civil
total	total
local	local
profesional	professional
oficial	official
cordial	cordial
débil	weak
mental	mental
sentimental	sentimental
cultural	cultural
genial	genial
infantil	infantile
elemental	elementary
material	material
individual	individual
juvenil	juvenile
final	final
sutil	subtle
normal	normal
superficial	superficial
fatal	fatal
oriental	oriental
tradicional	traditional

industrial	industrial
inicial	initial
excepcional	exceptional
comercial	commercial
útil	useful
artificial	artificial
occidental	occidental
formal	formal
desigual	unequal

#### 10. "-z" (ces)

feliz	happy
capaz	capable
andaluz	Andalusian
incapaz	incapable
eficaz	effective
feroz	ferocious

#### 7. "-r" (-es)

primer	first
anterior	previous
superior	superior
particular	particular
popular	popular
militar	military
interior	interior
vulgar	vulgar
exterior	exterior
singular	singular
ejemplar	exemplary
familiar	familiar
inferior	inferior
posterior	posterior
regular	regular
peculiar	peculiar
creador	creative
encantador	enchanting

#### 8. "-n" (-es)

algún	some
común	common
alemán	German
joven	young
latín	Latin
musulmán	Moslem
catalán	Catalonian
galán	gallant

#### 9. "-s" (-es)

más	more
francés	French
inglés	English
demás	remaining
menos	less
gris	grey
portugués	Portuguese

## What The Spanish See As IV What we Name

This heading is just “other words” for the fact that this part of the “game” comes down to your having to memorize one thousand four hundred and eighty three “names.”

Let’s hope that this will be no stumbling block to you, but how much of a “stumbling block” do you think that this generally represents to people who want to learn another language? This is, all by itself without even so much as competitors, the seemingly impassable roadblock standing in the way of mankind from learning the speech of their fellows. No peripheral roadblock this; this is the problem. We have on our hands a most tough nut to crack; how may we hope to split it unless we first “microscopically” examine its surface for the fissure of promise and then haul off and smack it with all of our mights?

The “Third Edition” of “Webster’s Unabridged Dictionary” contains some 450,000 words of the English Language. However, only 1,000 of these 450,000 make up 90% of the things that people say. If you add onto this the second 1,000 most used words then these 2,000 most-used words make up 95% of what we say. The third 1,000 most-used words makes the total of 3,000 which represents 97.5% of our conversation: practically everything that is ever said. These 3,000 most-used words represent the approximately 3,000 dynamic “LIFE CONCEPTS” of our early childhood: approximately 3,000 “pictures,” if you will, which indeed the Chinese and Japanese represent with pictures. It will not be long now and these 3,000 “pictures” will be standardized, and this will revolutionize inter-lingual communication. All of the other hundreds of thousands of words in the dictionary are, in general, but combinations of these 3,000 life concepts although principally in the Latin or Greek languages in English: this is the “entire” definition of the study that we call “Etymology.” In the Spanish Language it just so works out that of these 3,000 life concepts 1,483 are names.

It might not be completely inconceivable to you how you could whip yourself up into a mood of childlike enthusiasm for a while and with luck be able to sustain it out over a long enough period to shout out all 645 of the “shouts,” among this number of the 3,000 most-used words, in both English and then Spanish thus hoping to most quickly commit them to memory and thus be most quickly prepared to take and pass the language requirement test that stands between yourself and the reception of your degree. Repeating essentially the same process until you have seen those most lively “pictures,” in both English and then as being Spanish, which are represented by the “II Qualities of Action” among these 3,000 most-used words might not be too difficult since there are really so few, only 117. It would no doubt be seen as requiring a “whole lot of doing” to visualize maintaining such potent “learning enthusiasm” up over a long enough period of time to be able to see 618 “III Qualities of What we Name” sounded out to the point, in first English and then again as usual in Spanish, that they will permanently remain. But then again even these have a spark of “liveliness” about them, and by being herculean, “Who knows?” maybe even such a formidable cipher as 618 might not seem to be all that insurmountable.

But “names.” One thousand four hundred and eighty three (1,483) “names!”? “Names!!!” “How completely ARBITRARY they are!!!” What is your “name”? Did your people even tell about how they decided to give you the “name” that you bear? “Shall we name him Anthony or Charles?” “Shall we call her Beatrice after her grandmother or Heddy after my favorite movie star?” Are they all that arbitrary? Take the Spanish word for “cow”: “vacao” Consider the problem of the person trying to learn Spanish when coming to the word “vaca.” By prodigious force of personal effort in calling out, with child-like enthusiasm, the word “cow” the faintest glimpse returns to his mind of that now long ago day when as a little boy he was walking along beside his father when they came upon a giant beast standing in front of them chewing its cud and every once in a while emitting the noise “Moo.” Now by dropping down the notched card the cold, merciless alphabetic symbols “v - a - c - a” stare back at him. He attempts to take all of the “residual” energy that there is in the “life concept” “cow” and get that sound “vaca” represented by those alphabetic symbols “v - a - c - a” indelibly emblazoned on his will. He is “dead in the water” before he ever starts. Why?

In the first place there is no “residual” energy to the “life concept” “cow.” There is a great deal of “residual” energy to each one of the 645 “shouts” since they are all I Actions, There is quite a bit of residual energy to the life concepts represented by each one of the 117 II Qualities of Action. There is some “residual” energy associated with each of the 618 life concepts represented in the III Qualities of What we Name since they are all QUALITIES, and QUALITY is the result of the interaction of ENERGY with MATTER. But, there is no “residual” energy whatsoever connected with the 1,483 life concepts represented by the IVs: What we “Name.” The person that we have been talking about is going to have to come up with something better than the “residual” energy associated with the “life concepts.” Let’s try to have a little look together to see what it could possibly be.

When the child is young and learning-developing language the will of the child is only interested in ENERGY, but for “ONE MOMENT” the giant beast before him was ENERGY to that child. That was the “learning split-second.” The split second occurred only because of the fact that during those language learning-developing years ENERGY itself is the teacher. If we want to be able to learn all of the “life concept” words in another language as fast as we can see them we are going to have to make ENERGY itself our teacher again. Memorizing by the traditional route, through the “residual” energy associated with the “life concepts” slows down by degrees as we gradually go further and further from “Action” or ENERGY and comes to what amounts to agonizingly near standstill when we get down to trying to PERMANENTLY commit to memory the IV What we Name(s). They have no “residual” energy about them; they are learned by the young while operating under an entirely different learning system from that which is standard, traditional procedure for older persons: learning by the “residual” energy associated with things. If we look most closely we will find that the child also has another “thing” going for him that is by no means standard for grown-ups to have had which works in extremes but not quite absolute harmony with this ENERGY — will-in-little-children learning (New Learning) situation: that is the precise manner in which the word itself, the name “cow,” was transferred from the mind of the father to his boy. The father bent down and “assured” the child. There was something about the way that his “daddy” said that that was just about as good as “Pure Action” itself, just about but not

quite. The father doubtlessly was in the mood of enthusiasm when his attention was summoned to the extent that he bent down and assured. This quality of almost perfect confidence in your source is another prerequisite which you are going to need to fill if you are going to be able to learn words “as fast as you can see them.” Why?

Well let’s come back to the poor guy who has dropped his notched card down and now sees “v - a - c - a” staring back at him. “Vaca!” he yells. He goes on for a couple of words. He stops. He cogitates. He comes back. “Vaca!” he yells again. He goes on again. He stops again. The next day he starts up again. He stops again. “Now let’s see. What is that word that is the Spanish name for ‘cow’ again?” Back he comes to “v - a - c - a.” He tries in his mind to find some way that he can lastingly identify this word “vaca” with the picture that comes to his mind when he thinks of “cow.” He thinks and thinks and what comes to his mind but the picture of a tall, angular Holstein standing knee-deep in a field of lush green. He thinks of spicy cheese, his favorite flavored milkshake then maybe a list of 1,001 other dairy delights. “No, it isn’t working; I’ve got to try something else.” He’s been hungry a number of times since he’s been grown up now so he tries another way. He visualizes a tender, plump heifer eating range grass. Now very quickly he switches to a view of his favorite cut, filet mignon, sizzling to a “just right” over the grates of a charbroiler in a cozy, comfortable restaurant. “Vaca?” “No.” He thinks of all of the other cuts that he’s ever inspected in the meat department coolers at the supermarket. He thinks. Somehow none seem to have a lasting “vaca-ness” about them. He looks back to the “v - a - c - a.” “What a contemptible, ridiculous word!” “There’s not one thing like ‘cow’ about it. It looks like ‘vacant’; that’s what it looks like. Why don’t the Spaniards learn how to speak English anyway? What a completely unrelated name for a cow, a ‘vaca,’ hmmpf!” “And besides, maybe the yokel writing this list is wrong!” There goes all hope of speed.

That last (silly) question brings up the question that this book is all about. “Why doesn’t everyone call them ‘cows’?” “They really are ‘cows,’ aren’t they?” The whole problem lies in that word “call.” The “life concept” picture is practically identical in the mind of every child on the Earth, so much so that one solitary “picture,” if it were done up just right, would be identified as the life concept picture by each one of them. The problem isn’t here.

Just exactly where is the problem then? In the way the father said the word to the little boy, it is almost as good as Pure Action itself but not quite, remember? In this tiny gap, this microscopic flaw, there is the problem. The next section, “How The Spanish Look At IV What we Name,” will be about this exclusively.

“Why doesn’t everybody call them ‘cows’; they really are ‘cows,’ aren’t they?” Well, everyone that speaks a language something like English seems to think that they ought be called something like “cow.” But then everyone that speaks a language something like Spanish seems to think that they ought be called something like “vaca.” In a language quite remote from either, Finnish, they seem to think that they are going to be able to get away with it by telling the children, when asked, that the giant beast is a “lehma.”

Who’s right? Who’s wrong? Who’s lying? Who is it that is “making up a story”? Are they all right together? Are they all wrong together? In the final analysis, just how “arbitrary” is the whole naming process anyway? That word: “arbitrary,” that is our

problem. That is the nut that we are going to have to get cracked together if we are going to get ourselves or anybody else for that matter “learning as fast as we can see.”

“Arbitrary”: that is the tough nut to be cracked; let’s get a real good look at it.

You and I are at complete liberty to live life in complete abandon of any mental rule whatsoever if we want. We can select at random any that we see. We can live according to it, we can ignore it, in whole or part, be it eventually most good for us or eventually most rotten. We can accept it; we can throw it away, any time we want, any way we want. The one thing that seems to have entirely baffled us, all men, is how we can be able to rise above this mental “confrontation” state itself. Who can? Isn’t it always with you? Isn’t it? More than any food-hunger, which might come once a day or week or maybe you never have been really food-hungry; more than any creature needs, like rest which we need when tired, warmth when cold, coolness when vexed by heat. These things may be with man now and then. Just exactly how much is arbitrariness ever before him? How much is it ever before you? Do you really think that your situation is all that much different from that of everyone else?

We could have tried to introduce you to the forces that have formed and are still today forming the Spanish Language in particular by some such “bla, bla” as “the glory that was Spain, etc.” We could have, and it perhaps would have had the effect of a ladyfinger firecracker put between you and your chair: it might have lifted a tiny part of the person a tiny way off of the wood, but that is poles apart from the “New Learning process” that this book is written to implement. We have had to get down on paper here before us the big “over-all” of the operation of that word “arbitrary” in human lives. That is the entire reason that you had to be subjected to that comic opera edition of the forces that created the political entity known as Spain. We could have talked about “glory” and bullfights, and that might have slightly stirred your imagination for a second or so, but that would have scarcely aroused the entire you to the point where you could learn the designations for a whole series of concepts with the same mental impact with which you learned them now and then, here and there, one by one, when you were a little child. The fact of the matter is that “Spain” was created quite as a by-product of the hideous, centuries long Byzantine-Norman murder orgy-duel that is the “Middle Ages” (whatever that phrase in the quotes is supposed to mean). How completely “arbitrary” was the whole “filthy” business? Read the Icelandic “Sagas of the Kings of Norway,” and you start to get some glimpse. This might be a very startling concept for many of us, but do you know of anything that is more constantly before you than the “arbitrariness” to think the craziest possible thoughts and then just possibly to do them? Do you think that you are the only one? Don’t you think that that is the primary occupation of the mental existence of everybody else around you? Why not for the whole world? That is the way that it is, you know. So what? Why even talk about it? Because of the fact that since it is so right in front of us, all of the time, we have absolutely no respect whatsoever for its product. Its product is ridiculous to us. So what? We have enthusiasm at our disposal for ENERGY alone. With this enthusiasm that is at our disposal we can learn things that have a residual “energy” about them. For things which have no “residual energy” about them, grownups in general have no spontaneous enthusiasm at their disposal with which to learn them. All material things that thrust themselves before the consciousness of man have no “residual energy” to them: they all seem to die. When the father passes on the



“name” “cow” to his little son, the father is hardly enthusiastic over either the cow or the English language name for it. He is enthusiastic about his little boy’s learning the name.

The little boy takes it all in. He takes in the name to his very will, and from now on that “life concept” of the giant beast is tagged with the English language “name” “cow” in the little boy’s will. So, why can’t we do the same? We can if we can but overcome three problems.

1. We must regain the “New Learning Attitude” (like the little boy has and we had at his age). Then the physical human eye, MATTER, enthusiastically anticipating the knowledge of ENERGY by physical sight, is a complete sensor again of QUALITY, their interrelationship, and is able again to pick up the “essential energy” (as contrasted with “residual”) in the MATTER which it sees, which “essential energy” is a QUALITY: the “essential” relationship of that MATTER to ENERGY.

2. Handicapped by the physical impracticality of restaging all of the “learning moments” in your study (a real, live cow for example) we are thrown back upon the necessity of you having to employ your visualizing abilities. The ability to substitute such convenience for such inconvenience is recognized by all who use symbolic representations. But we get into an impassable difficulty oft times with the use of symbols. Oft times they don’t work. What do we mean by this word “work”? Just as with the forces that produced a “Spain” and the words of the Spanish language so with the Alphabet we could have gone on to great lengths about the “glorious forces” which produced it. This might entice students to initially give it a run for the money, but what happens when you come to some of the ludicrous inadequacies of the system, some of which you have already had pointed out to you under “How The Spanish Look At I Action” and some others which sad to say you will have to encounter as you take advantage of the convenience of this particular type of symbolic approach? What happens? The students lose their enthusiasm for the whole process; that is what happens. In actual fact the very most “arbitrary” of circumstances for the very most “arbitrary” of purposes produced the entity known as the “Alphabet.” You’re just going to have to put up with the inadequacies of the system in learning your new language at this date, but with timely information all attempts are being made to reduce these inadequacies to a minimum for you. There is one inadequacy that must be entirely eliminated if you are to learn with this high-speed, high-trust memorization that we have been talking about. Your enthusiasm must be jealously protected from “arbitrariness.” We could have spoken about the glories of the “Alphabetic System” just as we could have talked about the “glories” of the forces that have produced Spanish “names,” but that would just have been “paving over the problem.” Just exactly the opposite, it is imperative that you understand the problem blocking the way to your “speed-learning” of the Spanish Language, in the clearest light that it is possible for man to throw on it. Both the forces that produced an “Alphabet” in the first place and the forces at work that have produced the words of the Spanish Language are some of the most completely “arbitrary” forces the World has ever known. The point is that dead standstill for your enthusiasm and mine is “arbitrariness.” It is something that is so before everyone so all of the time that there is not one tiniest measure of our enthusiasm that can respond to it. Where we find it in our path but we have to put up with it for the time being, as in the case of the Alphabet, we must most carefully “pick our way” around it. Where we find it directly athwart our path, as in the

case of the complete “arbitrariness” of the forces at work which make up the “names” in language, we must crack it in twain and pass through.

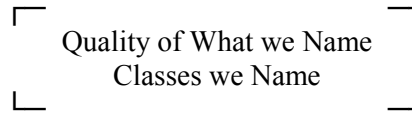
3. A. The third problem that has to be overcome is the situation that the little boy has going for him in the trust which he has in his “daddy” which makes what comes from him almost as good, “but not quite,” as all of the rest that he learns in the “New Learning Situation” of “Pure Action.” The source that produces the word list for you has to be so trusted that you will let all of the information on the word lists pass directly into your will just exactly as if you were a little child again and the New Learning Center was either your parent(s) or the completely trusted guardian who raised you and taught you to speak. A professional linguist who has learned many languages will know all of the most important and “life concept” words instinctively. He will know how to best arrange them and then have them most rapidly committed to memory. You must trust us just as you did your elders when you were small that these word lists are arranged in the very best possible way for you so that we may, so to speak, open your head and dump in Spanish vocabulary.

B. What? What are you talking about? Get away from me. Nobody gets that intimate with me. Why... Why I couldn't get myself to trust anyone like that. Nobody on Earth...

A. Aw. Come on now. Even if together we figure out how you can learn “as fast as you can see”?

## How The Spanish Look At

### IV What we Name



Just as there is a very specific pattern that dominates the whole of “How We Look At I Action” in every language on Earth, for reasons that we have investigated in detail, (this pattern once again with which we have become so entirely familiar is:

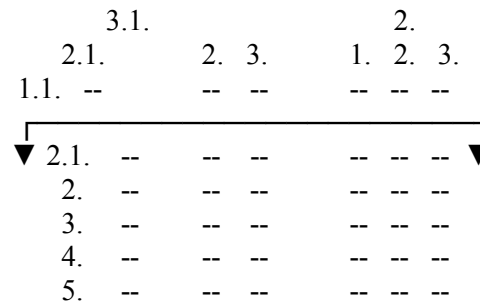
3.1. 2.  
2.1. -- --  
2. -- --  
2. -- --)

so also is there a very specific pattern that dominates the whole of “How We Look At IV What we Name (etc.)” in every language on Earth, The reason for this is the “microscopic flaw in the nut of arbitrariness” that we have spoken of earlier. This “flaw” is the “but not quite” in the fact that what we grownups give to the children, if given in a “mood of enthusiasm for them” and accepted through the channel of their sensitivity to such, will be accepted as just about as good as all else that they learn in the “learning situation” understood in the concept “Pure Action” and it will stay emblazoned on their will. It is just about as good, “but not quite.” The following is the “but not quite”:

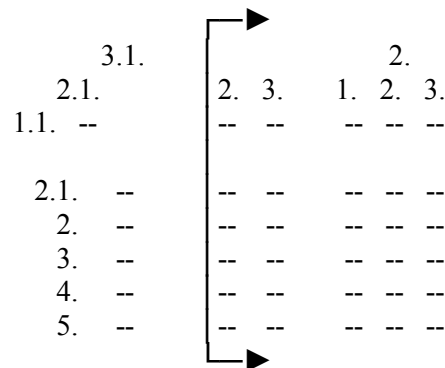
	3.1.		2.	
	2.1.		2. 3.	1. 2. 3.
1.1.	--	--	--	--
2.1.	--	--	--	--
2.	--	--	--	--
3.	--	--	--	--
4.	--	--	--	--
5.	--	--	--	--

Just as grownups just as arbitrarily as you please have been, throughout time, handing down into the will of their children the most arbitrary conceivable “names” for things, so the will in the children just as unerringly as you please has been, throughout time, telling them back why what they materially see with “What they Name” isn’t “IT.” The three-fold reason which they give is just that which we have already covered in the first part of the portion of the book entitled “LANGUAGE.” The three-fold reason is:

1. It isn't acting but is being acted upon, touched.



2. The second part has to do with sex. What they see Isn't sexually exciting at all, or it isn't that which is most sexually exciting, to the will of a little child that is, maleness.



3. This third reason is the fine inner reaches of the "flaw in the tough nut of arbitrariness." All human beings, of whatever age, are only spontaneously interested in ENERGY. "Whenever any human sees anything, he or she immediately looks at it to see what ENERGY there is in it." In people older than that age before which we can learn language without a trace of an accent, this interest is made manifest in search for material which has the most QUALITY about it: the most "residual" ENERGY. In little children below that age, however, there is a fixation upon ENERGY itself which causes, in every language, some alteration or "ending" to be placed upon "names" when they no longer "possess the most promise of the all-redeeming virtue of energy": that is when they no longer stand for that which has the ability to elicit spontaneous response from the will of the child. The only thing that can do that is that which is "one." To the will of the child "one" can be ENERGY, "many" can't; and the will shows this by adding endings as follows:



words which are most frequently used to convey the direction of this particular “force.” Don’t despair though; you’ll “get the picture” quite easily; these are still the forces among which your “will” finds itself a traveler. Because of the fact that the will of the Spanish-speaking child looks the way it does among these forces “just because it does,” each of these three lists is titled, as you see ( next three pages), “How The Spanish Look With etc.”

#### How The Spanish Look With 1. Touches

This list, page 118, represents the sixteen different ways that the will in Spanish children sees MATTER “touched” by ENERGY. It isn’t interested in the “touches,” per se; it is only interested in ENERGY; but it takes the “touches” in vividly. Indeed, “touches” are the most used words in language.

#### How The Spanish Look With 2. Classes we Name

Little children don’t have all that much “truck” to do with IV What we Name. Most of it is only nonsensical, arbitrary “names” for MATTER in which grown persons have talked themselves into believing there is some QUALITY or other which they have talked themselves into believing they want. “Besides, what do we want with QUALITY anyway? We got ENERGY.” There are some qualities to their life on this Earth, though, which they can’t ignore. They give them “names” quite quickly. These “names” won’t necessarily call any picture to mind such as the words listed under IV What we Name will; they are not intended to. Rather these are the “names” which a little child gives to the “classes” of qualitative forces which, far from being able to ignore, its will finds itself a traveler among in its life on the Earth. They are listed, as in all of the other lists, in an order of the decreasing frequency of their use among grownups, which, sad to say, is the best available under the present circumstances. It would be by far the most thrilling to be able to see what qualities all little children see as being the most forceful influences in their lives, but that will have to wait for a bit. This list has got to be pretty close though, and you are sure to get the picture easily of what these qualitative forces are (see the English words on the right side of page 101); you see they are the most forceful qualitative influences in our lives, or at least in the lives of our counterparts in the Spanish-speaking World.

#### How The Spanish Look With 3. Individualizers

In order to catch the full significance of the list on page 120, try to conceive, if you will, of the force at work that made it. Regrettably again here we have a list of words in the decreasing frequency of the order of their use among grown persons, but it has to be pretty close to what the one for children would look like. What is the force that made it? Little children are only spontaneously interested in ENERGY itself. Once again, there is something about the way the human will sees ENERGY when life is newest that makes the human child think that it can know it by physical sight. This is the reason that “for one split-second” the giant beast before him is ENERGY to the little boy. This is the way that the human child gets to “see” IV What we Name. So if you will picture for a moment the will in human children picking patiently through the scrapheap of all of the arbitrary names which their elders, of whatever generation, ever saw fit to

tag onto the MATTER in which they saw some QUALITY, Searching for that one. Individual unit when it will see ENERGY physically, you get some idea of the force which makes individualizer no. 1, first, no. 2, second etc. in the minds of the children who speak the Spanish language.

After briefly looking at the material on the next three pages we can most knowledgeably continue with...

#### How The Spanish Look With 1. Touches

- |            |  |
|------------|--|
| 1. de      | of; from; out of; concerning, about; between; on; to, in; for, at, on account of |
| 2. a       | to, at, toward, on, by, in, up to, according to, as, as if, for, against, with   |
| 3. en      | in, into; at; upon, on; for  |
| 4. por     | for, on account of, for the sake of; through, between; about; per; because, as   |
| 5. con     | with; in; by; toward; although   |
| 6. para    | for, towards, to, in order to  |
| 7. sin     | without; however   |
| 8. sobre   | upon; towards; nearly; super   |
| 9. entre   | among, amongst, between, amidst  |
| 10. hasta  | until, till; as far as; down to, up to   |
| 11. desde  | since, after, from, as soon as   |
| 12. ante   | in presence of; in comparison with; in respect of; before                        |
| 13. hacia  | in a direction, toward; near to  |
| 14. contra | against, contrary to, opposite to, in opposition to, counter                     |
| 15. según  | according to, as; it depends   |
| 16. tras   | after, behind; beyond; besides   |

## How The Spanish Look With 2. Classes we Name

1. él	he
2. que	that, who, whom, which, what
3. yo	I, myself
4. ella	she
5. ello	it
6. todo	all
7. esto	(3. neither sex of) éste
8. tú	thou (you)
9. usted	you, your worship, your honor
10. eso	(3. neither sex of) ése
11. quien	who, which, whoever, whichever
12. cual	which
13. éste	this
14. ése	that (near)
15. uno	one, someone, anyone
16. otro	other, another
17. ésta	(2. female of) éste
18. nadie	nobody, no one, none
19. nada	nothing
20. cuyo	whose, of whom, of which, whereof
21. algo	something
22. cuya	(2. female of) cuyo
23. otra	(2. female of) otro
24. demás	others
25. quién	Who?
26. cualquier	(contraction of) cualquiera
27. ésa	(2. female of) ése
28. mismo	self
29. alguno	someone, something, anyone
30. una	(2. female of) uno
31. cualquiera	any, anyone, someone, whoever, whichever, whosoever
32. aquél	that (far)
33. aquélla	(2. female of) aquél
34. mucho	much
35. suyo	his
36. aquello	(3. neither of) aquél
37. alguien	somebody, someone
38. suya	hers
39. tanto	that
40. cuanto	how much
41. nuestro	our
42. todas	(2. female, many, of) todo
43. ningunq	none, not one, not any
44. mismo	same
45. ambos	both
46. mío	mine
47. mía	(2. female of) mío
48. tuya	thine (yours) (2. female)



How The Spanish Look With 3. Individualizers

1. y and [spelled "e" before some words beginning in "i" or "hi"]
2. que that, than, whether, because, as, when
3. para in order to
4. como how, in what manner, to what degree; why; as; if; because; that; in such a manner; like, in the same manner as; so that; such as; inasmuch as; about
5. pero but, yet, nevertheless
6. o or, either [spelled "u" before words beginning in "o" or "ho"]
7. si if, provided that, although, when, unless, whether
8. porque because, for the reason that, in order that, as
9. ni neither, nor
10. pues then, since, inasmuch as, therefore, because, for; surely, certainly
11. sino except, if not, but, besides; solely, only, otherwise
12. aunque though, notwithstanding, however
13. cuando though, although, even; sometimes, now and then; since, inasmuch as
14. mas but, yet
15. por tanto hence
16. donde where
17. mientras in the meantime, as long as, in the meanwhile, whilst; when

...our discussion of “How The Spanish Look At IV What we Name.” There are three parts to this. The first is quite brief. It is:

#### How The Spanish Look At IV What we Name

3. 1.		2.		2.	
2. 1.		2.	3.	1.	2.
1. 1.	el --	la --a	lo --o	los --(e)s	las --as, (e)s
2. 1.	del --	de la --a	de lo --o	de los --(e)s	de las --as, (e)s
2.	al, el --	a la, la --a	lo --o	a los --(e)s	a las --as, (e)s
3.	(t.) el --	(t.) la --a	(t.) lo --o	(t.) los --(e)s	(t.) las --as, (e)s

This is the proper place to meet and memorize the most-used III Qualities of What we Name in the Spanish language. They are “el,” “la,” “lo,” “los” and “las.” They find their use in this scheme in helping to point out the sex of the 2. Classes and number of the 3. Individuals in IV What we Name.

As we see on the top line, the will in children feels no need to make additions to that which is “1.1. acting,” this is “IT,” or ENERGY. The words “el,” “la,” “lo” etc. are Spanish for the English word “the.” They are an additional help in pointing out the maleness, femaleness or “neitherness” which all material things strike the will of the little child as having. The words which you will frequently find in place of el and la: “un” for “el,” “una” for “la,” (“unos” for “los” and “unas” for “las” are “some”) are Spanish for the English word “a” or “an.” So these words aren’t additions or alterations; they are simply “a” or “the.” All of the words below the space left between the top row and the three bottom rows may have additions or alterations placed upon them because they are being looked at as being acted upon or touched.

The second line, numbered “2.1.,” is for IV What we Name looked at as being “touched” by possession. You will always find the touch “de,” far and away the most used word in the Spanish language, in front of IV What we Name to show what Spanish children look at as being “touched” by possession. Since “de” and “el” blend together when said, they are written “del.”

The third line, numbered “2.2.,” is for IV What we Name looked at as being “touched” by Action directly. If IV What we Name is for specific people, then the touch “a” is added in front. The words “a” and “el” blend into “al.”

The fourth line, numbered “2.3.,” is for IV What we Name looked at as being “touched” by Action indirectly through touches, see page 118: these touches may be expressed or merely understood. The “(t.)” in front-stands for “touches.”

The words “el,” “la,” “lo” etc. may not all of the time be in front of IV What we Name, but when they are they are an extra indication of what sex the individual IV named seems to have to the will of the Spanish-speaking child.

As we see there is no additional ending to the right of the “--” of the column on the left side of the paper. This is because this is “2.1. male,” which is ENERGY to the will of the child, be it male or female.

Additional “endings” are placed upon that which is to the right of the space between the first and second columns. Column “2.2.” is that which to the will of the Spanish-

speaking child seems to be “female.” They regularly show this by adding the sound-ending “a” onto words for that which is looked at as being male. Therefore, when words from the lists on pages 112 through 118, IV What we Name looked at as being “2.1. male,” are converted into IV What we Name looked at as being “2.2. female,” they are converted as follows; final “-o” or “-e” is changed to a final “-a” or a final “-a” is added onto IV What we Name, 2.1. male, which ends in a final “-r,” “-n,” “-l,” “-s” Or “-z.”

Column “2.3.” is for that among IV What we Name which is looked at as being “neither” sex. In Spanish this only happens with III Qualities of What we Name converted into IVs. They are converted by the addition of “lo” in front and may have the ending “-o” attached at the end.

We spend our earliest years in the search of that particular, one, solitary unit of MATTER which at the moment possesses the most promise of being that individual unit when we will see ENERGY materially. This is the impelling drive that allows us the keenness to hear and put enough stock by that we remember the completely arbitrary “names” floating around that older persons tag IV What we Name with. That one material individuality though is the pinpoint of our fixation, and so children quite universally, in every language, put some alteration or additional sound onto that which they look at as being many to tell the older people that this is not “IT.” In Spanish they regularly add the sound written “-s” after a final, unaccented vowel or written “-es” after a final, accented vowel, diphthong ending in “-y” or in a final consonant-

The second part of the discussion “How the Spanish Look At IV What we Name” is very similar to this first part about which we have just discussed. The second part is:

#### How The Spanish Look At III Quality of What we Name

(as they look at) IV What we Name

3.1.			2.	
2.1.	2.	3.	1.	2.
1.1. --	--a	--o	--(e)s	--as, (e)s
2.1. de --	de --a	de --o	de --(e)s	de --as, (e)s
2. a --	a --a	--o	a --(e)s	a --as, (e)s
3. (t.) --	(t.) --a	(t.) --o	(t.) --(e)s	(t.) --as, (e)s

When, the Spanish look at III Quality of What we Name as being attached to or as being IV What we Name, they add the endings and/or additions shown in the scheme above., As we see in this outline? and this one before, the Spanish have no expression for “many” of that which is of “neither” sex. The same explanations apply for this outline which have just been given for the similar items in the outline just before.

There are two halves to the third part of this discussion. The first half is fairly similar to these first two parts. The overall heading for the third part of this discussion is

#### How The Spanish Look At Classes we Name

(as they look at) IV What we Name

Classes we Name, as listed on page 119, are divided into two distinctly different halves: one of life and death importance to the will of the child and the other of just great importance. We will talk about the second half first. The following are two examples of how the will in little children looks at this half of Classes we Name:

3.1.			2.	
2.1.	2.	3.	1.	2.
1.1. ése	ésa	eso	ésos	ésas
2.1. de ése	de ésa	de eso	de ésos	de ésas
2. a ése	a ésa	eso	a ésos	a ésas
3. (t.) ése	(t.) ésa	(t.) eso	(t.) ésos	(t.) ésas
3.1.			2.	
2.1.	2.	3.	1.	2.
1.1. aquél	aquella	aquello	aquéllos	aquéllas
2.1. de aquél	de aquella	de aquello	de aquéllos	de aquéllas
2. a aquél	a aquella	aquello	a aquéllos	a aquéllas
3. (t.) aquél	(t.) aquella	(t.) aquello	(t.) aquéllos	(t.) aquéllas

Before we continue on with the second half of this part of the discussion, let's make general observations about what has been covered up to this point.

It will be noticed in each of the four outlines that never is that which has neither sex, "2.3.," the "aquello" on the third line down here, looked upon as being acted upon by Action directly through the touch "a," as is the case for that which is male or female. The reason once again is that this touch is only added on before "names" for specific persons. Of course that which has neither sex can never be a specific person. This touch is also left out before IV What we Name, thought of as being male and female, whenever these don't stand for specific persons.

In general, from these four outlines, we see how the top line has no additions for being acted upon. The second line down does; that addition is "de." The third line down has the addition "a." The fourth line down has the addition of all of the other touches, abbreviated "(t.," The first column on the left has no additions or alterations for being unmale. The next two columns to the right do. The second column in has the addition "-a." The third column in has the addition "-o." The three columns on the left have no ending put upon them for being many. The two columns on the right do. This ending is the sound "-s," though it may be spelled "-es." There will be strong "endings" for both male and female sex in these two columns here on the right; which endings are put on right before the "-s" sound.

This last item which we have mentioned is our key to "learning as fast as we can see." This is the way that it is because of the fixation of the will in all little children upon ENERGY and their persuasion that they are going to see it physically., If we, as grown people, can only learn how we can regain this "new learning fixation (or attitude)" to learn specific things wittingly with the

same dynamics by which we learned “just because we did” when life was new, there are absolutely no limits to the amounts of knowledge which we can begin to acquire; an already established fact is that we can learn new languages at the rate of one new one every two or three weeks or so if we really want to.

How in the world are we ever going to be able to regain such fantastically dynamic attitudes? If we want to, we are going to have to revisit an old battlefield. A battlefield? Yes, a battlefield. What kind of a battlefield? The one where the war of the human will was fought when you and I Were children. You will see it if you will turn to the next page.

Does page 125 look like a battlefield to you? It is. You and I knew it was only too well some time back. You and I lost our spontaneous ability to learn as fast as we can see upon that battlefield; all humans lose their ability to learn language without the slightest trace of an accent there. We want to regain that ability. We lost that ability in battle with these classes of qualitative forces lined up “in their old array” on page 125. To the extent that you and I “have just got” to reclaim our early ability to learn “as fast as we can see,” these classes of forces remain to us today, as they were to our grasp on a perpetual “feeling of enthusiasm” on the day we lost it, our Arch-enemy.

Modern man, in any political entity big enough to sport an army, has worked out a discipline which he calls “military intelligence.” In this he builds up a library of all facts which may be helpful to know about his potential enemies. He has books and books on their weapons, their experiences, leaders, equipment, etc., etc., etc. Why? In case anything should develop he will know in a flash what his chances are of beating him. Well we have already been beaten, but are picking ourselves up to take another run at him. Wouldn’t it make good sense, in the light of what we have just talked about, to take a real close look at him standing still first and then study minutely the way he behaves under battle conditions so that we will have a sure shot at winning before we take him on again?

## Which Are The Classes-Individuals In "Looking At Action"

"Looked at physically"

"Looked at mentally"

Substitution of "Looked at mentally" for "Looked at physically"

125

Here on page 125 our “Arch-enemy” doesn’t seem all that formidable. He is “at ease” now, just beating his chest and laughing at us. Well, let’s just let him do it and study him for a while this way before we reassess what he is like when he goes into action.

There are three “Classes we Name” in “How We Look At Action,” as outlined on the left of page 125. These three Classes we Name are: “Looker,” “Looked at physically” and “Looked at mentally.” The outline for “Looker” is in the upper left-hand corner of page 125, as the book is turned to read the page; the outline for “Looked at physically” is in the upper right-hand corner and the outline for “Looked at mentally” takes up the bottom half of the page.

Under “Looker,” “yo” stands for 3.1. “one” looker as 1.1. “acting” in the act of looking. When “one looker” is looked at as being “acted upon” we get an entirely different word, beginning with an “m.” When the looker is acted upon by possession then the looker is touched by the “touch” “de.” This is a powerful “touch,” and the “entirely different word” is correspondingly altered to the “powerfully touched” variant “mí.” This is 2.1., When the looker is acted upon by Action directly, 2.2., the less “powerfully touched” “me” is used. In all of our discussion of “How The Spanish Look At IV What we Name” up to now the outlines have only gone down as far as 2.3. In these other outlines 2.3. is looked upon as being acted upon indirectly by Action through touches either expressed or understood. The greatest difference between these outlines on page 125 and the other ones is that in these TOUCHES ARE SO POWERFUL THAT THEY CHANGE THE INDIVIDUAL. So, the looker is being acted upon by Action indirectly; but, as is the case for every instance of 2.3. on this page, the touch is always understood, never expressed. When the looker is looked at as acting upon him/herself, 2.4., the mild variant “me” is again used. When the looker is getting acted upon through the touches this smart, and the potent, powerfully touched variant “mí” is used. It will be noticed that there is no “2.1.,” indicating sex, at the top of this column for the “looker,” as there is for example at the top of the column just below it. This is because there is never any point of issue to the will of the looker as to which sex he or she is. This is an issue for 3.2., many lookers, to the right of “yo.” The two sexes are numbered “2.1. male,” and “2.2. female.” The most significant thing here is that to the will of the little child it is so absolutely foreign to its nature that it think of itself as being a “looker” as “many” that it has developed an entirely different word to express it.

“Nosotros” is a recent, historically speaking, combination of two words: “nos,” “we” and “otros,” “others.” So “we-others” is the recent formation which the will in Castilian children solidified to stand for “many lookers looking.” When “many lookers” are touched powerfully, by possession, by the touch “de,” “we-others” — “nosotros” stays the same, 2.1. When acted upon by Action either directly, 2.2., or indirectly, 2.3., this is felt to be mild and natural enough to the extent that the mild, basic “nos” is used. The case is the same for when “we” are looked upon as acting upon ourselves: 2., 4. “nos.” We go right back to the potent, powerfully “touched” variant “nosotros” when “we” are looked upon as being acted upon by Action through “(t.): touches”; and although it is possible to still express “we being acted upon through touches” by alternative “2. nos” as well as by alternative “1. nosotros” in Castilian, alternative number “2.,” “nos,” sounds very out of place and old-fashioned.

The third column in is for when “we: lookers” are female., As you will see, in the three powerfully uncomfortable situations, the first so foreign by the will now thinking of itself as being “many lookers” and the second two being so disagreeable by dint of the children’s will feeling itself so powerfully “touched,” the will in the little girls responds to these uncomfortable situations in a way conveying the message that their female sexuality is somehow at issue: the “-as” on the end of “nosotras” in the three instances shown,. Other than this the second and third columns are of course identical.

The “tú,” under “Looked at physically,” is captivatingly interesting. It is so because “shouts” made by little children, in the mood of enthusiasm, are made as they are with the will in the child, in us when we were that age, identifying completely with the ENERGY that it is telling us it sees physically. This complete identification with the ENERGY that it sees physically leaves a very lot of empathy for the plight of the “tu” when the “yo” sees it “getting the axe” from the touches o Here is perhaps the best place to state that in some Spanish-speaking countries, not Mexico, “vos” [see the (vos) beside the “tú”] is used for “one looked at mentally,” but is used with I Actions as though it were for “many looked at mentally.”

The will in little children identifies itself so completely with “tú,” when it is in the mood of enthusiasm, that it just can’t, reconcile itself to it when it sees “tú” getting acted upon by the powerful touch “de.” The will expresses this irreconcilability by giving “tú” a new name: ti, Notice the accent mark (') over the “i” in the two words which are pronounced like “ti”: “mí” and “sí.” The purpose is to show that in this case, this word is to be pronounced stronger and higher than the other words around it. The “mí” in the first column over at the left, the two occurrences of “ti” in this column, the “vos” at the bottom of the two columns to the right, and the appearance of “sí” at the very bottom of each column of the bottom half of page 125 are all what language teachers call “tonics,” that is they are all pronounced with a special, distinctive tone. This is the most important topic in this portion of the book, but we will deal with it a bit later. Suffice it to say that “ti” is quite a different word from “tú,” not quite so much as “mí” is from “yo,” but still quite a bit different, (“ti” needs no accent since no other word is spelled “t - i.”)

The looker can take it all pretty much as natural to see “tú” ; “2.2. acted upon by Action directly,” “2.3. acted upon by Action indirectly through an understood but unexpressed touch,” and “2.4. acted upon by itself.” In each of these instances “tú” isn’t altered very much to become “te.” But the will as “looker” really, throws on the brakes of empathy when it has to look at its beloved “tú” bearing the full brunt of the very unnatural “being acted upon through touches.” Here it causes the human voice to be audibly raised while “tú” is changed into “ti.”

Explanation for “vosotros” is quite similar to that for “nosotros.” “Vosotros” literally means “you-others,” not a great deal different from American Southern “you-all.” The will in the children does think it different to see many “tú”s and does feel the need to come up with an entirely different name for them. The strangeness is felt so strongly that “otros” is added after the entirely different name, “vos.” The strangeness and empathy is kept in the two places where the will looks at what it sees being “hit” through the “touches”: 2.1. and 2.5. Things quiet down remarkably for 2.2., 2.3. and 2.4. In these three instances things quiet down so much that a part of the original word, the initial “v” is left off. It most certainly is not left off in alternative number 2. of 2.5. Here, when looked at as taking the full brunt of the unnatural Action that comes through touches, the entirely different word “vos” is retained in its entirety and indeed is pronounced both higher and stronger than the words around it.

The box drawn around the “vosotios - vosotras” columns has been put there to indicate the fact that these expressions are never used in Mexico. They are used in Spain and Colombia, but in Mexico a substitution is made for “many looked at physically.” Then why have included all of those items for “many looked at physically” in all of those pages on “How The Spanish Look At I Action”? No reason, other than that it makes the overall picture more easy and less bothersome to explain this way. The reason that it makes the overall picture more complete is that the substitution, “ustedes” (see arrow drawn above the box), is essentially just a repeat of another part



of the picture. We will now investigate all of this in detail as we drop down to the bottom half of page 125 to consider that which is “Looked at mentally.”

“One acting male looked at mentally” on the surface doesn’t seem to elicit all that much pity from the will in little children when looked upon as being acted upon by possession through the touch “de.” On the surface it doesn’t appear that it does unless it be first observed that it is completely against the basic nature of human beings, while young, to look mentally in separation from looking physically. The universally acknowledged sign of early childhood is the total absence of all of the “shiftiness” of eye of later life which seems to be made up of but one long string of total and abrupt “changes of mind” as we “plot” with our mind’s eye how we can take most useful advantage of that which we see with our physical eyes. Since it is so totally against the nature of children to so basically divide their personalities, the very word “el” comes out belabored by the will. This belaboredness disappears so quickly for the varieties under 2.2., 2.3. and 2.4., when the will looks upon that which is looked at mentally as falling into the natural pattern for nature once again, being acted upon by Action without expressed touching, that these words get said so lightly and quickly that they seem to be best represented in print tacked on to the end of some significant word with which they are used. You will regularly find these words, both singly and in pairs, attached behind shouts etc. on the printed page. 2.2. 1. le, for acted upon by action directly, is more common in Spain than in Mexico, In Mexico they will most generally use 2.2. 2. lo. The common designation for “acted upon indirectly” is 2.3. 1. le, but where this immediately precedes a 2.2. word of “looked at mentally,” it is felt to be so insignificant that it is replaced by 2.3. 2. se. You can see how this “se” replaces an insignificant “le” under 2.3. in every column all of the way across the bottom of the page. What is looked upon as being acted upon by itself is 2.4. se.

Here at the bottom of the column for “él” it looks like we have the same nonconcern on the part of the will of children for the “él” getting the brunt of all Action coming “unnaturally” through touches as we witnessed above for the touch coming through “de” under 2.1. And truly, 2. 5. (t.) 1. él, getting mauled by all of the touches, is just exactly the same word as the “él” at the top of the column. But when things really get down to earnest, that is when it is specified that an individual is being picked on by the addition of the word “mismo (self),” then the will shows its standard colors and pronounces out higher and clearer than other words and accented “sí” for the poor “él” getting picked on. In the case of one touch, the most onerous of all since it comes and stays: the touch “con (with),” the will commiserates so much, as it has right down through History, that it sticks on the old remnant of the Latin “with,” “-go,” on behind the “sí”, “ bunches the modern Spanish “con” on in front and makes a whole, different word out of the lamentable situation,. The whole, different word is “consigo “ The same thing, incidentally, is also done for “mí” to make “conmigo” and for “tí” to make “contigo.”

We will have many repetitions in the eight columns to the right of this first one on the left at the bottom of page 125, unless it be understood beforehand that only that which is different from that which we have already covered here in this first column will be considered in the eight subsequent.

The characteristic “-a” for female has been put upon “ella” to create it out of “él.” Under “ella,” in this column, the one item which we see that hasn’t been covered yet is that there is only one word for “ella” acted upon directly, and that is “la.”

The characteristic “-o” for neither sex is put on to make “ello.” The new item is the fact that the one word for “ello” looked at as being acted upon directly is “lo.”

Many males looked at mentally is “ellos.” About the only item that need be commented on is the fact that 2.2. 1. les is not so common in Mexico as 2.2. 2. los. They are frequently “tacked on” behind more “significant” words.

“Ellas” needs no comment.

“Polite” talk: just exactly what is it. To get very basic, you are supposed to talk in a “polite” way when you are in a “polls,” a castle. Inside of a castle the highest compliment that you can pay someone is to inform them as completely as humanly possible that you are looking at them mentally rather than physically. Therefore with such expressions as “Your Majesty,” “Your Highness,” “Your Excellency,” “Your Grace,” “Your Honor,” etc., we try to convince the people that hear us that we really are looking at them mentally rather than physically by calling them “he” rather than “you.” We say, “Your Grace is looking fine this morning,” rather than “Your Grace are etc.” It used to be a common practice around castles in Spain to call people “Your Mercy,” “Vuestra Merced.” This has become the modern word “usted.” We still use it like “castle-talk.” This means that in effect we say, “You is,” rather than “You are,” This is about the least involved explanation possible for why we use I Actions for “he, she and it” with “usted,” which means “you,” instead of using I Actions for “you.” When it comes to looking at “usted” as a Class we Name, however, we find that it is really just exactly the same as “él,” “ella,” “ellos” and “ellas,” except where it is acting, 1.1., where it is touched by the touch of possession, “de,” 2.1., or where it is touched by all of the touches, 2.5.

It isn’t like this in Spain, but it appears that in Mexico the Spaniards made such a point out of everybody calling them “Your Mercy,” without fail, that today little children in Mexico regularly use “ustedes” instead of “vosotros - vosotras” or quite regularly substitute “many looked at mentally” for “many looked at physically.”

Well, that was an investigation of our “Arch-enemy” laying down., Now let’s see how he goes about fighting.

There is one thing that really makes sense to the will in little children. In addition to the fact that the will in little children is totally committed to wanting to see ENERGY physically, to the will in little children the only thing that it can conceive of is that it is, in very deed, what it sees. That is the starting point.

“Looking mentally” (alone) is the furthest thing away from the character of the will in little children. It is only interested in “looking physically” in the mood of enthusiasm where it can completely identify with what it sees, therefore not having the foggiest concept of itself as a “looker.” So all of these three classes of looking are all so totally foreign to the nature of the will in little children (except the one “all-systems-go” situation of looking in the mood of enthusiasm)

that we wonder what changes to give us these classes,, What is changed? It is the “War” that effects the “change” so let’s see the “War,”

## THE WAR

1. Little children are only interested in seeing ENERGY physically. They are it. Ask them if they can do anything, if they are the best thing going on, exciting, good, rewarding, etc., etc. They will always say “Yes!” They don’t seem to have too much concept of themselves as merely that little body that you are talking to.

2. They gradually begin to perceive that “Action” acts upon them. This need not be all that bad, and it really doesn’t seem to be unless it comes through “touches.” Now we are down to the one, great, big exception of language as we know it today. The little child doesn’t think of itself as “I”; it thinks of itself as “me.” For all other “names” in language, the little child places additions or alterations onto what it looks at “acting” in order to come up with the altered “names” for what it looks at being “acted upon.” Not so here. The little child can think of itself fairly easily as a “me” (being acted upon); in this sole case the name for what is acting, “I,” comes along afterward.

3. It isn’t too bad getting acted upon directly; it might not be ideal, but then its not unnatural. To be acted upon through “touches” is very unnatural though. The will in little children doesn’t appreciate this one bit. The Spanish word for me, “me,” becomes “mi” when acted upon through “touches.” The word “mi” (just as the words “ti,” “si” and “vos”) is a “tonic”; It is pronounced higher and stronger than other words around it. Why on Earth would the will want “mi,” standing for the will being acted upon by Action through “touches,” pronounced so high and so strong for? I wonder what for? What for? Yeah, “What for?” It is saying “ouch!”; that’s what for.

4. The will in little children takes all of this in stride though: that is up to that age of negative maturation. At this age the child becomes more interested in the source of its “ouches” than in its enjoyment. It “LOOKS” around for its antagonist. There it is. There is the loss of our grasp on that perpetual feeling of enthusiasm that characterized our earliest youth. The war is just about over now. As we continue on through adolescence we will be interested in QUALITY, but our old fixation on ENERGY will be gone. With it will be gone our ability to learn a new language without the trace of an accent. The final skirmish of the war comes as the parting gift to us of the will in little children. It is the gift of a new name for “me.” From now on I think of “me” as “I.”

5. “I” is a totally different word from “me,” just exactly the same way as “yo” is a totally different word from Spanish “me.” And, indeed, we, as “lookers,” have changed. “What changes?” was the question asked at the top of the page. You and I are what change. We start to think of you and me as nothing but a physical “looker”: an “I.”

Look at that name “I” for a bit though. Do we ever become really comfortable with it? When you write a letter and then stop and look at it and see each paragraph starting with an “I” what do you think. Do you throw it away and decide to write something a little less “egotistic”? (“Eg-o” is Latin for “I.”) General Douglas Mac Arthur. We all admire him so; he was so dignified; but, “really!” “Who” shall return? What man on the whole face of the Earth really is supposed to feel 100% hooray, gung ho for that new name “I”? I don’t know of anyone. As far as I can tell all of us feel a little ridiculous at throwing it up as the 100% good old-fashioned good-guy, sweet-heart “me.”

We have a whole planet full of “I”s walking around on it. As far as we can tell, none of them

really want to be an “I”; but the point is that NONE OF THEM KNOW HOW TO CHANGE IT. They don’t know what has to be done in order to be able to completely identify themselves, as they did when they were children, with ENERGY itself. What is the result? We have everybody just mentally “milling around,” biding their time, but none of them knowing precisely what they must do in order to be able to maximally invest their mental abilities for the “jack-pot” returns on their inner strengths that they still vividly sense that they used to get when they were little children.

In “milling around” everything is arbitrary: witness the following fourteen pages of “names.” What do they stand for? Nothing. What do they mean? Nothing. They don’t “mean” anything. The children picked that up in the way that the parent, or whoever, said the “name” to them. They knew that the parents weren’t enthusiastic over this “name” that they were giving them. It could just as well been anything else. This vital “covenant of life” between them does “mean” everything though. So, what the parents say the little children take. They take it in to their very wills. They keep on doing this until they come to that age where they too wander out to join the great herd of millers-around.

So, “What are we supposed to do about it?” Are we, the human race, supposed to go on doing this forever? Are we forever supposed to keep splitting off, “wandering out,” to keep propagating the multiplication of all of this “Babble”? Why, No! Of course not. We are supposed to learn how to invest our fabulous inner reservoirs of strengths, which we sensed so keenly within our grasp when life was so new to us, in the microscopically precise direction where we ALL KNOW that we can harvest maximal return. In ENERGY itself, of course. Fine. How?

Well, let’s see. Thumb through these next fourteen pages, and cursorily acquaint yourself with them,, Remember that we could just as well used any other word that we jolly choosed to name that which the English word calls to your mind. We didn’t though, and these words are verily “hallowed” by the passage of time through the great seas of blood that have flowed through the veins of and successively transferred life within the vast divisions of the family of man which speak Spanish and English, Bear it in mind that these words are very valuable, but till now no formal procedure has been worked out for you that will allow you to vividly retain them in your memory, on an instant recall basis, as fast as you can read them off the page. For a short while, maybe; but we’re talking about permanently. After you have come to the end of the list ask yourself what you think the very most reasonable possible system might be to be able to remobilize your mental abilities to 100% of their capacities, at which level they indeed did function at specific times in your childhood. Think of the unspeakable vistas that immediately will open up to us when we do. And withal remember this. There are two parts to language. One is vocabulary. It is what comes down to us from people above the age where they can learn language without a trace of an accent. It is absolutely arbitrary. The other part of language is what so long has been called “Grammar.” It is the result of the fixation of the will in all little children upon ENERGY itself, going as it is in exactly the opposite direction of all of this arbitrariness, that causes an absolutely regular pattern of protest against all of this arbitrariness.

Let this thought occupy your mind while thumbing through these pages,, The “life concepts” represented by these 1,483 “names” are constant: every child that learns a language, any language, learns these exact same “life concepts” in the exact same order. The adult “names” attached to them, though, are the most arbitrary things conceivable. This is the thought: “Is there

any chance for a person such as I, in this World of adult arbitrariness, to regain the learning constancy by which I learned my native language when I was a little child?"

# IV. WHAT WE NAME

## 2.1. male

### 1. "-o"

año	year
tiempo	time
mundo	world
pueblo	town
momento	moment
caso	case
libro	book
modo	manner
trabajo	work
siglo	century
ojo	eye
estado	state
amigo	friend
punto	point
hijo	son
lado	side
camino	road
campo	field
cuerpo	body
embargo	confiscation
hecho	action
maestro	teacher
fondo	bottom
paso	pace
niño	child
número	number
sentido	sense
ejemplo	example
estudio	study
caballero	gentleman
pensamiento	thought
cambio	change
efecto	effect
medio	half
elemento	element
tipo	type
río	river
grupo	group
principio	principle
médico	medical doctor
movimiento	movement
sentimiento	sentiment
cielo	heaven
oro	gold
gobierno	government
objeto	object
motivo	motive
propósito	purpose
brazo	arm
suelo	floor
gusto	taste
término	term

servicio	service
hermano	brother
dinero	money
asunto	matter
centro	center
deseo	wish
teatro	theatre
concepto	concept
derecho	right
aspecto	aspect
periódico	newspaper
minuto	minute
recuerdo	remembrance
artículo	article
destino	destiny
esfuerzo	effort
fuego	fire
acto	act
secreto	secret
espectáculo	spectacle
partido	party
conocimiento	knowledge
sitio	site
cuarto	room
público	public
peligro	danger
matrimonio	matrimony
discurso	talk
juego	game
título	title
rato	while
compañero	companion
cuento	tale
poco	bit
cabo	cape
consejo	advise
cuidado	carefulness
verso	verse
miedo	fear
cuadro	picture frame
ánimo	bravery
espacio	space
palacio	palace
enfermo	patient
convento	convent
sueño	dream
uso	use
acuerdo	agreement
respeto	respect
género	gender
resto	residue
marido	husband
aparato	apparatus
espejo	mirror

negocio	business
misterio	mystery
respecto	regard (in ____ to)
resultado	result
juicio	trial
grado	grade
ministro	minister
obrero	worker
pasado	past
retrato	picture
sabio	wise man
puerto	port
silencio	silence
oficio	occupation
puesto	position
modelo	model
verano	summer
caballo	horse
barco	boat
pelo	hair
muchacho	boy
terreno	terrain
labio	lip
tono	tone
curso	course
muro	wall
círculo	circle
viajero	traveler
ensayo	essay
genio	genius
suceso	happening
éxito	success
mérito	merit
contrario	opponent
estilo	style
cargo	load
ejército	army
ingeniero	engineer
extremo	extreme
dato	datum
blanco	whiteness
viento	wind
comercio	commerce
enemigo	enemy
grito	shout
edificio	building
plano	blueprint
individuo	individual
extranjero	foreigner
fruto	product of effort
remedio	remedy
domingo	Sunday
talento	talent
crítico	critic
descubrimiento	discovery
nervio	nerve
método	method
muerto	dead man
kilómetro	kilometer
obispo	bishop

procedimiento	proceedings
comienzo	beginning
patio	patio
sacrificio	sacrifice
territorio	territory
pecho	chest
desarrollo	development
triunfo	triumph
ángulo	angle
encanto	charm
soldado	soldier
gesto	gesture
santo	saint
producto	product
instinto	instinct
proyecto	project
hierro	iron
texto	text
discípulo	disciple
museo	museum
criterio	criterion
proceso	process
impulso	impulse
torno	lathe
instrumento	instrument
barrio	neighborhood
orgullo	pride
ingenio	ingenuity
fenómeno	phenomenon
contacto	contact
rostro	face
tío	uncle
paseo	walk
progreso	progress
junio	June
vecino	neighbor
dedo	finger
imperio	empire
tesoro	treasure
vino	wine
colegio	college
escrito (s)	writing (s)
cariño	affection
temperamento	temperature
rasgo	feature
laboratorio	laboratory
hueso	bone
capítulo	chapter
cristiano	Christian
miembro	member
moro	Moor
novio	boyfriend
filósofo	philosopher
arco	arch
peso	weight
apellido	surname
abuelo	grandfather
diario	diary
lujo	luxury
metro	meter

empeño	motivation	voto	vote
reino	kingdom	canto	song
toro	bull	vuelo	flight
odio	hatred	disgusto	dissatisfaction
defecto	defect	prólogo	prologue
polvo	dust	agosto	August
julio	July	mecanismo	mechanism
castillo	castle	ministerio	ministry
despacho	business office	apetito	appetite
piso	floor	griego	Greek
casino	casino	italiano	Italian
ruido	noise	anciano	elderly man
perro	dog	marco	frame
diputado	deputy	futuro	future
baño	bath	abogado	lawyer
rayo	ray	castellano	Castilian
cuello	neck	diablo	devil
sujeto	guy	dominio	dominion
frío	coldness	cansancio	weariness
premio	reward	ciudadano	citizen
documento	document	romanticismo	romanticism
renacimiento	rebirth	alumno	pupil
castigo	punishment	mando	command
hombro	shoulder	reposo	relaxation
comentario	commentary	estímulo	stimulus
mayo	May	primo	cousin
invierno	winter	otoño	autumn
sombrero	hat	pecado	sin
banco	bank	instituto	institute
párrafo	paragraph	eco	echo
acontecimiento	event	rumbo	route
precio	price	anhelo	great desire
egoísmo	egoism	trozo	piece
dibujo	drawing	chico	boy
recurso	recourse	tratado	treaty
período	period	influjo	influx
paraíso	paradise	menudo	intestines
daño	damage	acierto	correct answer
testimonio	testimony	congreso	congress
conjunto	group	escándalo	scandal
amo	master	infierno	hell
empleado	employee	auto	car
milagro	miracle	ejercicio	exercise
arquitecto	architect	ensueño	beautiful dream
pájaro	bird	trigo	wheat
trato	treatment	prestigio	prestige
manuscrito	manuscript	celo	zeal
mercado	market	exceso	excess
político	politician	oído	hearing
beso	kiss	ramo	bouquet
organismo	organism	humo	smoke
chino	Chinese man	órgano	organ
dueño	owner	aviso	warning
negro	blackness	señorito	young aristocrat
cálculo	calculation	provecho	advantage
nacimiento	birth	capricho	caprice
indio	Indian	reconocimiento	recognition
núcleo	nucleus	signo	sign
secretario	secretary	duelo	duel
esposo	husband	claustro	cloister



arreglo	arrangement	ganado	cattle
descanso	rest	pleito	dispute
diálogo	dialogue	catedrático	professor
campesino	field worker	delito	delinquency
gasto	expenditure	acento	accent
mozo	young man	encargo	request
anuncio	announcement	ingreso	income
cultivo	cultivation	ámbito	circumference
obstáculo	obstacle	prado	lawn
reflejo	reflex	culto	cult
vestido	dress	tomo	volume
riesgo	risk	coro	chorus
desierto	desert	prejuicio	prejudice
mito	myth	equilibrio	equilibrium
fundamento	foundation	entendimiento	agreement
hallazgo	finding	escenario	stage
vicio	vice	lecho	bed
foco	light bulb	funcionario	functionary
grano	grain	hidalgo	nobleman
bando	faction	vaso	glass
músico	musician	objetivo	objective
clásico	classic	hilo	thread
testigo	witness	sexo	sex
crédito	credit	consejero	counselor
arroyo	creek	tejado	tiled roof
episodio	episode	acero	steel
hueco	hole	caserío	poor neighborhood
cuchillo	knife	amparo	protection
tercero	third	beneficio	benefit
contorno	contour	techo	roof
elogio	praise	tejido	woven fabric
socorro	help	erudito	learned man
delirio	delirium	plazo	time lapse
aliento	breath	cabello	hair of the head
amarillo	yellowness	puño	fist
pretexto	pretext	liberalismo	liberalism
símbolo	symbol	asiento	seat
bolsillo	pocket	asombro	amazement
monumento	monument	cumplimiento	fulfilling duty
relato	tale	decreto	decree
molino	mill	pueblecito	small town
ritmo	rhythm	sello	stamp
consuelo	consolation	marzo	March
riego	irrigation	almuerzo	breakfast
tránsito	traffic	lazo	rope
nieto	grandson	teléfono	telephone
enero	January	franco	franc
cementerio	cemetery	sendero	path
lago	lake	demonio	devil
templo	temple	engaño	deceit
olvido	forgetfulness	escrúpulo	scruple
sábado	Saturday	hábito	habit
tiro	shot	llano	plain
gato	cat	adorno	ornament
afecto	affection	pico	peak
monstruo	monster	ridículo	ridicule
rico	rich man	revolucionario	revolutionary
intento	intent	absurdo	absurdity
seno	bosom	pañó	cloth
ciento	hundred	retiro	refuge

plato	plate
apoyo	support
espanto	fright
alimento	nourishment
correo	mail
nido	nest
insecto	insect
prisionero	prisoner
vacío	vacuum
martirio	martyrdom
pago	pay
piano	piano
yeso	gypsum
crecimiento	growth
heroísmo	heroism
carro	car
hielo	ice
privilegio	privilege
espectro	spectrum
aumento	increase
depósito	deposit

## 2. "-e"

hombre	man
nombre	name
padre	father
arte	art
aire	air
pie	foot
viaje	trip
frente	front
valle	valley
personaje	personage
ambiente	environment
instante	instant
héroe	hero
coche	car
especie	species
jefe	chief
detalle	detail
príncipe	prince
corriente	current
fuelle	fountain
presidente	president
café	coffee
habitante	inhabitant
golpe	blow
conde	earl
pobre	poor man
monte	rural country
duque	duke
horizonte	horizon
estudiante	student
bosque	woods
baile	dance
norte	north
borde	edge

presente	present
mente	mind
paisaje	landscape
lenguaje	language
representante	representative
límite	limit
mueble	piece of furniture
buque	ship
puente	bridge
traje	suit
octubre	October
amante	lover
alcalde	mayor
pasaje	passage
perfume	perfume
ataque	attack
fraile	friar
sacerdote	priest
relieve	relief (map)
verde	greenness
diente	tooth
eje	axis
aceite	oil
cobre	copper
trance	trance
timbre	doorbell
continente	continent
vientre	womb
informe	report
combate	combat
agente	agent
ave	fowl
contraste	contrast
alcance	reach
oriente	east
comerciante	merchant
té	tea
bronce	bronze
linaje	lineage
cine	movie
desastre	disaster
uniforme	uniform
rebelde	rebel
cliente	client
diciembre	December
teniente	lieutenant
occidente	west
banquete	banquet
porte	stature
resorte	elastic
este	east
salvaje	savage
cauce	river bed
postre	dessert

### 3. "-a"

día	day
alma	soul
problema	problem
poeta	poet
artista	artist
arma	weapon
sistema	system
tema	theme
guardia	guard
ala	wing
idioma	language
periodista	journalist
camarada	comrade
cura	priest
programa	program
víctima	victim
clima	climate
drama	drama
monarca	monarch
especialista	specialist
patriota	patriot
poema	poem
mediodía	noon
planeta	planet
guía	guide
síntoma	symptom
tranvía	streetcar
socialista	socialist
fantasma	ghost
protagonista	protagonist
profeta	prophet
colega	colleague

### 4. "-u"

espíritu	spirit
tribu	tribe
ímpetu	impetus

### 5. "-y" (-es)

rey	king
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### 6. "-r" (-es)

señor	Mister
amor	love
lugar	place
carácter	character
color	color
autor	author
valor	valor

mar	sea
doctor	doctor
lector	reader
honor	honor
poder	power
dolor	pain
escritor	writer
favor	favor
ser	being
hogar	home
porvenir	future
error	error
pesar	sorrow
deber	duty
profesor	professor
par	pair
ejemplar	sample
calor	heat
pintor	painter
actor	actor
militar	soldier
taller	workshop
temor	fear
humor	humor
interior	interior
director	director
pastor	pastor
cadáver	corpse
sur	south
gobernador	governor
horror	horror
millar	thousand
labrador	laborer
alrededor (es)	outskirts
olor	smell
historiador	historian
azar	chance
placer	pleasure
particular	individual
rumor	rumor
saber	knowledge
manester	need
embajador	ambassador
creador	creator
editor	editor
emperador	emperor
alcázar	fortress
terror	terror
factor	factor
mayor	mayor
pormenor	detail
rector	dean
solar	lot (house)
motor	engine
trabajador	worker
altar	altar
sabor	taste
sentir	feeling

7. "-n" (-es)

don	Sir
fin	end
orden	orderliness
corazón	heart
joven	young man
origen	origin
jardín	garden
capitán	captain
balcón	balcony
millón	million
régimen	regime
tren	train
pan	bread
salón	salon
rincón	corner
volumen	volume
afán	anxiety
bien	good
latín	Latin
ladrón	thief
margen	margin
desdén	disdain
resumen	resume
sillón	easy chair
crimen	crime
examen	examination
perdón	pardon
carbón	coal
germen	germ
musulmán	Moslem
varón	man
alemán	German
avión	airplane
botón	button

8. "-l" (-es)

mil	thousand
español	Spaniard
papel	paper
sol	sun
general	general
hotel	hotel
capital	capital
arbol	tree
ideal	ideal
intelectual	intellectual
animal	animal
mal	evil
cristal	crystal
hospital	hospital
ángel	angel
final	end
azul	blueness
automóvil	automobile
metal	metal

abril	April
perfil	profile
material	material
personal	personnel
coronel	colonel
cuartel	headquarters
oficial	journeyman
tribunal	tribunal
cónsul	consul
laurel	laurel
caudal	cascade
portal	porch
natural	disposition
canal	canal
corral	corral

9. "-s" (-es)

país	country
mes	month
dios	God
interés	interest
marqués	marquis
través	slant
francés	Frenchman
inglés	Englishman
gas	gas
revés	reverse

10. "-z" (ces)

juez	judge
matiz	hue
arroz	rice
pez	fish

11. "-j" (-es)

reloj	wristwatch
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## IV. WHAT WE NAME

### 2.2. female

#### 1. "-a"

vida	life
cosa	thing
casa	house
obra	work
palabra	word
hora	hour
tierra	earth
idea	idea
historia	history
persona	person
fuerza	force
guerra	war
agua (el agua)	water
cuenta	computation
mañana	tomorrow
forma	form
vista	view
gracia	grace
manera	manner
puerta	door
familia	family
época	epoch
duda	doubt
cabeza	head
novela	novel
ciencia	science
noticia	piece of news
línea	line
señora	Mrs.
carta	letter
falta	fault
causa	cause
doña	Lady
cara	face
escuela	school
piedra	stone
figura	figure
cultura	culture
zona	zone
hija	daughter
importancia	importance
república	republic
memoria	memory
prueba	test
provincia	province
naturaleza	nature
existencia	existence
justicia	justice
sombra	shade
política	politics
iglesia	church
artista	artist

gloria	glory
experiencia	experience
página	page
conciencia	conscience
boca	mouth
hermana	sister
semana	week
alegría	happiness
letra	letter
masa	physical mass
nota	note
consecuencia	consequence
dama	lady
fiesta	party
fecha	date
pena	embarrassment
lucha	struggle
mesa	table
fortuna	fortune
plaza	market place
fantasía	fantasy
escena	scene
costa	coast
academia	academy
mayoría	majority
ventana	window
niña	girl
patria	country
pluma	pen
hoja	leaf
lengua	language
mirada	glance
compañía	company
carrera	career
diferencia	difference
influencia	influence
planta	plant
santa	saint
belleza	beauty
pregunta	question
medida	measure
materia	matter
suma	sum
revista	magazine
teoría	theory
frontera	border
visita	visit
marcha	march
conferencia	conference
presencia	presence
medicina	medicine
villa	town
derecha	right side
vuelta	turn

seguida	continuation	bandera	flag
esperanza	hope	fábrica	factory
plata	silver	salida	exit
inteligencia	intelligence	camarada	comrade
frecuencia	frequency	pureza	purity
categoría	category	prisa	hurry
riqueza	wealth	espalda	back
confianza	confidence	locura	craziness
circunstancia	circumstance	simpatía	sympathy
estrella	star	vera	edge
energía	energy	tragedia	tragedy
fórmula	formula	respuesta	answer
leyenda	legend	regla	rule
lectura	reading	tendencia	tendency
pieza	piece	capa	cape (garment)
literatura	literature	señorita	young lady
altura	height	conquista	conquest
filosofía	philosophy	punta	point
raza	race (human)	tía	aunt
aventura	adventure	viuda	widow
doctrina	doctrine	tarea	task
isla	island	ayuda	help
vía	way	máquina	machine
montaña	mountain	defensa	defense
distancia	distance	cámara	chamber
muchacha	girl	culpa	fault
península	peninsula	ventaja	advantage
entrada	entrance	pierna	leg
técnica	technique	ansia	anxiety
peseta	twenty-five cents	pintura	painting
reina	queen	cifra	number
comida	food	ropa	clothes
miseria	misery	cama	bed
junta	meeting	boda	wedding
desgracia	misfortune	columna	column
música	music	amiga	lady friend
barba	beard	lluvia	rain
industria	industry	busca	search
rosa	rose	abuela	grandmother
criatura	creature	poesía	poetry
estructura	structure	apariciencia	appearance
tabla	board	sorpresa	surprise
madera	wood	moneda	coin
esposa	wife	herencia	inheritance
izquierda	left hand	norma	norm
policía	police	marquesa	marchioness
primavera	Spring	violencia	violence
sierra	mountain range	era	era
prensa	press	risa	laugh
sala	living room	cocina	kitchen
colonia	colony	víctima	victim
conducta	conduct	moda	fashion
empresa	enterprise	grandeza	greatness
crítica	criticism	enseñanza	teaching
biblioteca	library	fama	fame
comedia	comedy	partida	departure
batalla	battle	fruta	fruit
periodista	journalist	prosa	prose
tristeza	sadness	llegada	arrival
novelista	novelist	copia	copy

feria	fair	madrugada	dawn
práctica	practice	esfera	sphere
lágrima	tear	cera	wax
venta	sale	media	stocking
orilla	edge	pareja	couple
oficina	office	vergüenza	shame
carretera	highway	mezcla	mixture
angustia	anguish	pérdida	loss
substancia	substance	atmósfera	atmosphere
estatua	statue	reja	iron fence
corona	crown	faena	labor
reserva	reserve	preferencia	preference
disciplina	discipline	perla	pearl
deuda	debt	creencia	belief
ruina	ruin	audacia	audacity
falda	skirt	cadena	chain
jornada	working day	alcoba	living room
curva	curve	silla	chair
pobreza	poverty	rueda	wheel
seda	silk	independencia	independence
aldea	small village	lástima	pity
carga	load	ignorancia	ignorance
excelencia	excellence	victoria	victory
misa	mass (Catholic)	especialista	specialist
decadencia	decadence	estancia	stay
protesta	protest	luna	moon
broma	joke	novia	girlfriend
caja	box	fila	row
cosecha	harvest	huerta	orchard
entrevista	interview	dueña	owner
tropa	troop	casita	little house
tienda	store	muralla	defensive wall
ruta	route	envidia	envy
temporada	period of time	hacienda	estate
resistencia	resistance	galería	balcony
dictadura	dictatorship	chica	girl
crónica	chronicle	potencia	potency
reforma	reform	temperatura	temperature
cátedra	professorship	ola	wave
infancia	infancy	delicadeza	gentleness
entraña	womb	sabiduría	wisdom
finca	real estate	ternura	tenderness
referencia	reference	cueva	cave
eficacia	effectiveness	paciencia	patience
herida	wound	fatiga	fatigue
injusticia	injustice	amenaza	threat
huella	footprint	banda	band
escalera	staircase	muestra	sample
rebeldía	rebelliousness	nobleza	nobility
mentira	lie	pata	paw
espada	sword	burla	mockery
honra	honesty	área	area
residencia	residence	abeja	bee
elegancia	elegance	dicha	happiness
tertulia	assembly	característica	characteristic
charla	chat	abundancia	abundance
gana	desire	casona	large house
campaña	campaign	sentencia	sentence
legua	league (measurement)	renta	rent
impaciencia	impatience	capilla	chapel

placa	insignia
condesa	countess
onda	wave
garantía	guaranty
milicia	militia
consulta	consultation
elocuencia	eloquence
indiferencia	indifference
economía	economy
maravilla	wonder
mancha	stain
doncella	court maiden
moza	young girl
melancolía	melancholy
audiencia	audience
caballería	cavalry
caza	hunt
chimenea	chimney
sepultura	tomb
sonrisa	smile
escala	scale
docena	dozen
taberna	tavern
sobrina	niece
traza	trace
gota	drop
lista	list
arquitectura	architecture
tontería	foolishness
tormenta	torment
armonía	harmony
cabra	goat
conveniencia	convenience
cuerda	rope
copla	couplet
evidencia	evidence
fortaleza	fortress
tinta	ink
esquina	corner
celda	cell
pistola	pistol
presidencia	presidency
paradoja	paradox
aguja	needle
amargura	bitterness
espuma	foam
fuga	escape
silueta	silhouette
urgencia	hurry
estadística	statistics
asamblea	assembly
fauna	fauna
navaja	razor blade
vela	candle
raya	line
analogía	analogy
aurora	dawn
semilla	seed
arena	sand
monja	nun

llanura	plain (landscape)
mina	mine
esencia	essence
promesa	promise
princesa	princess
campana	bell
criada	servant girl
fachada	façade
matemática	mathematics
dulzura	sweetness
estampa	printing
cúpula	dome

## 2. "-e"

parte	part
calle	street
noche	night
gente	people
tarde	afternoon
madre	mother
clase	class
muerte	death
frente	forehead
frase	phrase
costumbre	custom
suerte	luck
sangre	blood
especie	species
fe	faith
carne	meat
corriente	current
corte	court
base	base
serie	series
torre	tower
hambre	hunger
nube	cloud
amante	lover
muchedumbre	crowd
nieve	snow
llave	key
leche	milk
superficie	surface
catástrofe	catastrophe
barbarie	uncivilized state
cumbre	top

## 3. "-o"

mano	hand
radio	radio



4. "-y" (-es)

ley law

5. "-ión" (-es)

condición	condition
ocasión	occasion
relación	relation
acción	action
cuestión	matter at issue
opinión	opinion
situación	situation
emoción	emotion
estación	station
atención	attention
pasión	passion
región	region
posición	position
expresión	expression
función	function
dirección	address
nación	nation
impresión	impression
población	population
habitación	habitation
revolución	revolution
manifestación	demonstration
visión	vision
tradición	tradition
ilusión	illusion
conversación	conversation
observación	observation
creación	creation
satisfacción	satisfaction
lección	lesson
disposición	disposition
preocupación	worry
civilización	civilization
representación	representation
intención	intention
sensación	sensation
generación	generation
construcción	construction
profesión	profession
imaginación	imagination
exposición	exposition
sección	section
explicación	explanation
organización	organization
religión	religion
misión	mission
investigación	investigation
operación	operation
interpretación	interpretation
definición	definition
colección	collection
declaración	declaration

solución	solution
afirmación	affirmation
producción	production
extensión	extension
reacción	reaction
proporción	proportion
división	division
continuación	continuation
excepción	exception
edición	edition
comisión	commission
reunión	meeting
composición	composition
formación	formation
evolución	evolution
resolución	resolution
decisión	decision
aplicación	application
consideración	consideration
unión	union
descripción	description
admiración	admiration
confusión	confusion
conclusión	conclusion
obligación	obligation
posesión	possession
constitución	constitution
comparación	comparison
elección	election
redacción	editing
discusión	argument
combinación	combination
asociación	association
porción	portion
pretensión	pretension
colaboración	collaboration
nación	nation
aspiración	aspiration
versión	version
institución	institution
aparición	apparition
preparación	preparation
educación	education
oposición	opposition
distinción	distinction
actuación	actuation
exaltación	exaltation
publicación	publication
canción	song
sucesión	succession
rebelión	rebellion
ejecución	execution
transformación	transformation
orientación	orientation
perfección	perfection
reflexión	reflection
fundación	foundation
oración	sentence
alusión	allusion
precisión	precision

meditación	meditation
modificación	modification
invención	invention
instrucción	instruction
vocación	vocation
superstición	superstition
concesión	concession
decoración	decoration
presentación	presentation
administración	administration
sesión	session
traducción	translation
gobernación	Interior Ministry
mansión	mansion
diversión	diversion
peregrinación	pilgrimage
significación	meaning
convicción	conviction
afición	(public) following
intervención	intervention
ficción	fiction
dimensión	dimension
atracción	attraction
excursión	excursion
intuición	intuition
expedición	expedition
sugestión	suggestion
realización	realization
separación	separation
proposición	proposition
aportación	contribution
contestación	answer
invitación	invitation

6. "-(t)dad" (-es)

ciudad	city
verdad	truth
realidad	reality
edad	age
universidad	university
sociedad	society
necesidad	necessity
voluntad	will
actividad	activity
libertad	liberty
autoridad	authority
enfermedad	illness
amistad	friendship
dificultad	difficulty
mitad	half
novedad	novelty
personalidad	personality
bondad	kindness
cantidad	quantity
curiosidad	curiosity
claridad	clarity
humanidad	humanity

soledad	solitude
facultad	college department
propiedad	property
serenidad	serenity
tranquilidad	tranquility
unidad	unity
felicidad	happiness
seguridad	security
variedad	variety
posibilidad	possibility
cualidad	quality
dignidad	dignity
calidad	quality
capacidad	capacity
actualidad	present time
habilidad	ability
responsabilidad	responsibility
majestad	majesty
velocidad	velocity
intensidad	intensity
finalidad	finality
antigüedad	antiquity
piedad	mercy
vecindad	neighborhood
facilidad	facility
debilidad	weakness
gravidad	gravity
vanidad	vanity
casualidad	chance happening
infinitud	infinity
sensibilidad	sensibility
mocedad	youthfulness
intimidad	intimacy
superioridad	superiority
normalidad	normality
profundidad	depth
igualdad	equality
comunidad	community

7. "-ud" (-es)

juventud	youth
actitud	attitude
virtud	virtue
salud	health
inquietud	uneasiness
gratitud	gratitude
multitud	multitude
magnitud	magnitude
esclavitud	slavery
exactitud	exactitude
amplitud	amplitude

8. "-ed" (-es)

pared	wall
merced	mercy
red	net
sed	thirst

13. "-is"

hipótesis	hypothesis
tesis	thesis
crisis	crisis
síntesis	synthesis

9. "-z" (ces)

vez	time (an occasion)
luz	light
voz	voice
paz	peace
raíz	root
tez	complexion
cruz	cross
nariz	nose
actriz	actress
vejez	old age
sencillez	simplicity
madurez	maturity
rapidez	rapidity

10. "-n" (-es)

razón	reason
orden	command
imagen	image
virgen	virgin

11. "-l" (-es)

piel	skin
carcel	jail
sal	salt
catedral	cathedral
moral	morality
señal	sign

12. "-r" (-es)

mujer	woman
mar	sea
flor	flower
labor	labor

Here at the end of that part of the book entitled “SPANISH” seems the appropriate place to insert the two exactly opposite poles of the operation of how Spanish children “look and see.” One is the very most boring, and the other is the very most exciting. The very most boring is when the little children try to make some sense out of what the older folks are doing: looking for ENERGY in all of the most unlikely places, in QUALITY and in MATTER. The will within them has absolutely no sympathy for such arbitrary nonsense though, and the result is a routine of only boredom to little children. This routine is for when they look at I as being II, III or IV.

#### I seen as II, III or IV

I --	II (III-a + mente)	IV A. (I-- + r)  B. (I-a + ndo) (I-e ie + ndo) (I-i
	III 1. (I-a + do, a) (I-e i + do, a) (I-i	
	2. (I-a + ndo, a) (I-e ie + ndo, a) (I-i	

For I seen as III as a “1. past quality” the will in little children adds “do” or “da,” depending on whether the IV of which this particular quality is a quality, is male or female, to shouts which end in “-a” (represented as I-a). For shouts which end in both “-e” and “-i” (which as you may recall are both sometimes pronounced as the “i” sound in pin being at the unaccented end of the shout as they are) these sounds are changed to “i” (pronounced as the “ee” in seen) before the “do” or “da” is added.

For I seen as III as a “2. present quality” the will in little children adds “ndo” or “nda.” The “ndo,a” is added directly onto shouts ending in “-a,” but for shouts ending in “-e” and “-i” these two endings are first changed to “ie” before the “ndo, a” is added.

When certain IIIs are looked at as being a II (whether or not the III is made from a I), “mente” is simply added onto the female version of the III, after an “a” sound if there be one,

IV What we Name(s) are made from I(s) merely by the addition of the sound “r.”

If the IV What we Name is looked at as doing the action of the shout, then the sound “ndo” is added onto the shouts in the same fashion as “ndo, a” were under III 2. [See B. under IV above.]

As you see in all of these, there is not the slightest trace of anything without “endings” in all of this. If it were without endings that would mean that the will in little children sees it as being ENERGY. But this not being the case in this lifeless, boring business which is just a process of adding on endings.

The most exciting pole of “how little children look and see” in the Spanish language is when the will in little children says that it sees ENERGY physically. So our last list is:

#### How The Spanish Look And See ENERGY With 1 - I. Outbursts

1. oh                      Oh!            (delight)

- |       |        |                     |
|-------|--------|---------------------|
| 2. ah | Ahh!   | (delight or fright) |
| 3. ja | Hahah! | (disdain)           |
| 4. ay | Ayyee! | (fright)            |

## THE NEW LEARNING CENTER

2. So, that's what Language is: the most absolutely arbitrary conceivable bunch of "bla, bla, bla" coming down from those above the age where they can't learn language without a trace of an accent, these are the actual words themselves which are given to the little children to identify their "life concepts" with: this is the "What We See" of language, and the very most absolutely uniform protest against this arbitrariness on the part of every little child in the World younger than that age where he or she can still learn language without the trace of an accent: this is the "How We Look" of language.

1. And you are saying this "protest" is "perfectly" uniform?

2. Well, I've only showed you Spanish; but believe me that the "protest" is "absolutely" uniform for every child below that age regardless of the language that it is being taught.

1. And you find yourself quite helpless to explain to other people how they can recapture this fixation of the mind's eye upon ENERGY as Energy which is both the cause of this protest and the power to learn "as fast as you can see" except still to advise them to spend enough time to learn a great number of new languages and then perhaps figure out how they can get themselves into this "feeling"?

2. I can get them mighty close.

1. How's that?

2. The absolute roadblock to the "feeling of enthusiasm" is "arbitrariness." When the feeling of enthusiasm gets down to where all that it sees is nothing but arbitrariness in the way, therefore, it itself slows right down to a standstill and commences to end. The perfectly uniform character of the mental behavior of little children makes it into what amounts to be artillery against any roadblock of arbitrariness in the hands of grownups such as yourself and me who know as much about it as we do.

1. I don't get your point.

2. Well, just going on the basis of what we have covered so far, I can blast a great big hole right through the middle of any arbitrariness that has ever "plunked" itself down in the road of people who would like to continue on learning in this new way that both you and I would like to show them how to continue on in.

1. You are saying that you can "blast a big hole" in all human arbitrariness that at present blocks the way before us?

2. If you take all of the activities of the "arbitrary" part of the human race, those above that age, and put them together, what do you call it?

1. Business.

2. Okay, business, "busy-ness." Now just what exactly is it? How can we understand what it is if we have no idea at all of what it was? It was stated earlier that on the day that the Viking Bohemund raised his banner over the city of Antioch, on that day was born the concept of business as it rapidly came to be understood by the peoples of the North and West of Europe with the arrival of the first cargo vessels to the ports of Genoa, Pisa-Florence and by now to Venice

along with them instead of to Constantinople as they had done previously. Had that concept ever existed previously? Oh yes, it most certainly had. Where? It is absolutely impossible to understand the nature of “business” as it came to be known in the West without seeing it as it had existed before. How did it exist and again where? As you pass eastward from the city of Antioch through the narrow gorge of the Orontes River Valley you will come to the fertile plain of North Syria that stretches from it to the east. In ancient times this thoroughfare was the only sea-level, non-desert passageway connecting the millions of Asia with their counterparts of the West. After a short jaunt over the North Syrian Plain you come to the Euphrates River. If, from there, our Eastern Viking friend who was sent down here to spy would have proceeded downstream a little way he would have come to a vast river port over on the north bank. From here he could have taken passage downstream on the heavy barge traffic. When he got down to those ancient narrows where Babel used to be he would have found the river beds to have shifted considerably since the early times and the Euphrates further down to now be unnavigable. But these narrows had remained quite an uninterrupted hotbed of “business” right along. At the narrows the barges would have swung eastward through giant shipping canals over the twenty some odd miles to the Tigris. What was waiting for him there?

If any of the people living in the eastern parts of Planet Earth: Japan, China, The Indies or Indonesia and other islands along with Indo-China and then even India itself, wanted anything to do with the people of Europe, they sent their ships across the Indian Ocean, through the Arabian Sea to the Persian Gulf to the river at its head. From there they proceeded up the Tigris until they came to place where the Eastern Viking’s barge had come across by canal from the Euphrates. And what did they find there?

Previously there had been a giant circular fortress on the west bank of the Tigris right at the point where the canals came across from the Euphrates circling immediately to the north and to the south of it. But by the time that the Viking had gotten there this giant fortress had been dismantled and a much more serviceable one put up directly across the Tigris river on the east bank. The fort itself was “too much,” but it was what was all around it that challenges the imagination: mile after square mile of the most exotic shops and warehouses filled to brimming with everything that the east part of the planet could send west and all that the west sent back to this their meeting ground. The whole question that the Eastern Viking had to resolve was “Just how does this vast operation operate, and so smoothly too or so it seemed?”

He started to nose around. He saw that all of the people from the East were quite willing to leave all of their immensely valuable cargoes in the hands of the people from the West, and the people from the West vice versa, for little pieces of paper and metal: the “Zambuzah!!!” “Hah, methinks I’m soon to be on to them,” quoth he.

The Viking, “Hey neighbor, how about telling a stranger from the Far West why you folks back here hold those zambuzahs in such exceedingly high esteem?”

The neighbor, “Boy, you really are a hayseed. Everybody here knows why these things are so valuable. They are so valuable because (whispering respectfully) ‘He’ (pointing to the fortress) issued, them.”

(Whispering too) “Okay, but who’s ‘He’ (also pointing in the direction of the fortress)?”

“Who’s ‘He’?” (hollering out in amazement) “Why you stupid yokel he’s nothing other than just the ‘Bab Ali’ (sounds like Ali Baba backwards doesn’t it? It is; only here it stands for the man

called Babel or the “Gate of God”.) just the guy who owns the wills of everybody on this part of the Earth!” (Goes away muttering) “Who’s ‘He’? Hmmpf! Indeed!”

“What is this anyway?” he asks. “The Bab owns their wills?” “He can give paper for them... how did it start?” It seems that for all they know the “Bab” had always owned their wills since the beginning of time. “Could it just be possible,” he thinks, “that the only thing that the human beings from the east side of Earth will take in exchange for their goods delivered to the people of the west side and they vice versa is the ownership of human wills?” Unable to figure out too much more about the whole operation he catches the next barge back up the Euphrates to the Mediterranean.

When he tells the men back on the ship they get a plan. The Greeks up in Constantinople seem to know all about such things, “We’ll go up there and loosen the tongue of one of the knowledgeable.”

“Hey, what is all of this ‘Bab’ business that they talk about over to the East?”

The Greek is in a good mood so he opens up. “Well a ‘Bab’ to the Babylonians or Arabs as we call them today is what we Greeks call a ‘Polls.’ Some people call it a ‘castle.’ The Germans call it a ‘Burg.’ That can be either just a fortress all by itself; or it can be a city with a strong, fortified wall around it. We call it a ‘polis,’ but a lot of people nowadays are calling it a ‘State.’ This is our operation, we call it our ‘polis-y’(policy): we are off and running at the drop of the flag insinuating to everybody that we own their wills. Almost all of the people swallow it hook, line and sinker; the act of their doing so is what we call ‘poli - tiks.’ Just as soon as they do then everyone is as happy as they can possibly be, and we are all ‘in business’.”

Viking, “What about the ones who don’t swallow it?”

“We throw them in stir on bread and water for five years just like Plato said to.”

“And if they survive .”

“Then they’ll take the hook.”

“If they don’t?”

“We chop ‘em, just like Plato said; they’re not worthy to live.”

“How do you know that they’ll accept the hook now?”

“We give them the acid test.”

“What is the ‘acid test’?”

“Hey, what is this? What are you smart guys askin’ all of these ‘classified’ secrets for anyway? You’d better cut it out or I’ll turn you in.”

Vikings, when they get outside by themselves, “He’s our man; let’s get him out to the warf and cave in his head unless he comes clean.”

The Greek official, out on the ship with the bludgeon near, “All right, I’ll tell you. The crucial test is something that Plato worked out for us that works every time.”



“Talk!”

Plato wrote a dialogue between his character Socrates and a person named “Meno.” Meno asks Socrates if it is possible to teach “what works always.” Socrates answers him that he not only does not know if it can be taught, he doesn’t even have any idea of what it might be in the first place, nor moreover has he ever met anyone who has. This takes the wind out of Meno’s sails. Socrates suggests that they both look together to see if they can figure out what it could possibly be. Socrates informs him that they have been alive before in other incarnations and that there is really no such thing as learning at all but just recollecting what you knew in previous incarnations. The question therefore is whether or not they will be able to discover if anyone has ever been able to know “what works always” by physical sight through an investigation based on the premise that their mind’s eyes had seen everything that it was ever possible to see in these previous incarnations. Socrates has Meno call over one of his young slaves. The boy is asked a rather tough geometrical problem. The boy gives the wrong answer. Socrates shows him that he is wrong. Then step by step Socrates asks the boy one simple question after another. The boy himself comes up with each of the simple answers and finally is able to give Socrates the tough answer. That proves it; the boy’s mind’s eye had seen all of these things in another incarnation, and all that he needed was to be coaxed a bit at a time until it all came back to him. The next step is simple; Socrates asks Meno if he has ever seen anything of anybody who was able to teach people how to know “what works always” by physical sight. Meno defeatedly admits that he never had. Socrates tells him to cheer up; he informs him that they are forgetting about something. He insinuates, “What do you want to know ‘what works always’ by physical sight for in the first place; it’s only to be able to turn to, pitch in and be some good around the ‘Bab,’ the ‘polls’ here, isn’t it?” Meno takes the hook, “Well sure, of course.” “Well I know something that is just every bit as good as seeing ‘what works always’ by physical sight,” says Socrates.

“To see right by mental sight is just as good.”

“Oh no,” says Meno, “you see the man who know ‘what works always’ by physical sight will always be right while the guy who only sees right mentally will sometimes be right and sometimes be wrong.”

“You are at error, Meno, he who always has ‘RIGHT MENTAL SIGHT’ (Greek “orthos doxa”) has that which ‘WORKS ALWAYS’.”

“Hey, you’re right, Socrates; I wonder why nobody has ever thought to tell me that before?”

“It’s because nobody else has cared enough for your happiness, Meno; but I do so I’m going to impart to you one of the greatest of treasures.”

“What is that, Socrates?”

“I’m going to share with you the secret by which a person gets to work his way up to rule.”

“Oh, Socrates, you prince!”

“You study it out, and you will find out that every successful Bab-ruler who has ever ruled a Bab has done it by getting rid forever of the idiotic notion of ever trying to know ‘what works always’ by physical sight and has given himself completely to the task of just trying to have ‘right mental sight’ all of the time. Now this might sound just a little tough to you, but you have got to supply the always. Now do you think that you can do it?”

“Oh I’ll say, Socrates, just you watch my smoke.”

“Go get ‘em ‘Tiger’.”

Upon which hearing the Eastern Vikings forthwith chucked the Greek overboard, made their way straight back across the Black Sea to the Dnieper River from which they had issued and set up their own “Bab” based upon that single word “orthodoxy” (right mental sight). Upon getting the scoop from them their western counterparts the Seine River Vikings figured out how to set up the “Bab” of “Great Britain”; the Loire River Vikings (the Capetians) how to set up France; and the Ottonian conquerors of Hamburg (the Elbe River Vikings) how to set up the German Reich. They then all pitched in to keep the source of Constantinople’s strength, the Orient trade, coming west, after Bohemund had once got the ball rolling, until Constantinople was so weak that they were able to go down and finish it off, etc. etc. etc.

And so a small number of Viking families became dynasties and set up the “Bab-system” over the wills of the people of their native North of Europe.

1. Say, listen, I can go along with a conceit only so far. Say “State-system” or “Polls-system” or something, even “Castle-system,” but “Bab-system” seems carrying it a little too far just to get over some point about Alphabets.

2. My dear friend, the name “Bab” or “Baba” or “Babi,” who “for some reason or other has always owned our wills since the beginning of time,” properly so said, has remained the very most potent political force in the lives of the Mesopotamian-Mediterranean peoples right down into this Twentieth Century.

1. Well, okay, if you say so.

2. The question therefore is, “Is the ‘Bab-system’ arbitrary?” If so then it is the whole mountain laying across our common path leading to dynamic or spontaneously enthusiastic learning. There has obviously got to be something extremely powerful at work in it for the Mesopotamian-Mediterraneans to so forthrightly have informed the Eastern Vikings that the system had been the owner of their wills “since the beginning of time” and for the Greek to have exhibited such profound confidence in Plato’s epitomization of it that he could assert that their acid test “works every time.” If we are to be able to judge the “Bab-system” to see whether or not it is arbitrary, we are going to have to be able to understand its essential operation completely and clearly. The very best place to start will be with Plato’s epitomization of it through which it; has been transmitted to us.

Plato has Socrates tell Meno that one thing which he knows for a certainty is the fact that statesmen run their “Babs” through right sight with their mind’s eye; this has nothing to do whatsoever with sight with the physical eye. Further Meno gets counseled to the effect that this modus operandi that “works always” if you want to be the runner of a successful “Bab” will require that he be the one that invest the “always” to it. Now this is in strictest accord with the universal sentiment of all humans, young and old, that “learning” comes through fixation of the mind’s eye. As compared with the way that little children are able to learn language perfectly by always going from the specific to the general, this admonition of Plato through Socrates to Meno follows precisely that exact, same line that all of us used as little children to learn to speak the language of those by whom we were raised without the trace of an accent; and all men seem to sense how closely he follows this exact, same line. The difference, of course, lies within the fact that whereas the life-drive impelling little children on to learn by enthusiastically wanting to see with their physical eyes that which they see with their mind’s eye, this admonition of Plato, which is the core propelling thrust in the concept of formal Mesopotamian-Mediterranean Politics as transferred on to us, while following this most precise and fine line most loyally, is in 180° the precisely opposite direction; Meno is in effect being told that if he wishes to ever be able to run

the “Bab” successfully he shall have to give up any hope whatsoever which he might possibly treasure of ever being able to know ENERGY by physical sight.

What can any force that is traveling in the diametrically opposite direction of the human nature of all but represented so unbridled in the very young possibly have about it that could possibly make it the universally dominant social force amongst the older in every race, every corner of the globe? Well its all so simple and obvious: the originator of the “Bab” and thereafter the precision of Plato’s Socratic Admonition are merely the most sophisticated exploitation to ever have come along for making use of the “law which is going to make everything which we say from here on out exceedingly elementary and simple.” “Remember?” All humans lose the ability to learn language with the complete dynamism which enables them to speak without a trace of an accent right at age eight. Why do they lose it? It’s simple. We give up the hope of being able to know ENERGY by physical sight and therefore stop identifying completely with that which we see. Plato wasn’t telling Meno to do anything other than completely extirpate from his life the main struggle that had dominated it ever since he left his early childhood. It’s the main struggle dominating everyone’s life isn’t it? The heart of our problem though is, “Just exactly how necessary is this struggle?” “Just exactly to what extent does this law have to fill such a dominant position in everybody’s life?” “Just exactly to what extent is this law “arbitrary” with each one of us?” “What more handy meter at the disposal of all to read this by than the essential operation of the ‘Bab-system,’ going in the exact opposite direction as it is, which of a necessity much take such into its calculating?”

Where better can the essential operation of the “Bab-system” be studied upon the eve of its introduction into the lives of the people of the north of Europe than at its primeval seat, that great center where the Euphrates canals brought “West” to meet “East” at their confluence with the Tigris, sharing as it did the position it had with Constantinople and Antioch as the “glory of the World,” the scene of the little drama of which we just were made cognitive between the Eastern Viking and its inhabitants, the occupant then of the ancient “narrows” of the Mesopotamia, Abbasid Baghdad of the tenth, eleventh and twelfth centuries?

If the Eastern Viking would have made his way around to the northeast corner of the vast fortress within which lived the living “Bab of Allah,” he would have found himself right in the middle of the “Wall Street” of Earth in those days: the financial district of Baghdad or “Bab District” (getting monotonous isn’t it?) as it was called by virtue of the fact that here the giant “babs” (fortified gates) of the fortress gave out onto the city proper. Here better than anywhere else on Earth in those times did the operators of the “Bab” know that seemingly universal inability among humans to part with their own handiwork upon any other conditions than those of the ownership of the wills of other humans: capital, which word derives its significance to us from the fact that peoples’ wills are owned by the force to which they look residing in their “capital” city (or “Bab” if you will).

Through these “gates” when they were opened or from across the river or from other possible vistas the commonpeople of the Middle East were given breath-taking glimpses of the sumptuousness with which “Allah treated His ‘Bab’” here upon the Earth. Every conceivable delight was lavished there. The treasures on display however were just “visual aids”; the only “treasure” in the ultimate sense was without the walls. The cardinal psychological fact in the life of man is that we are in very deed that which we see with our mind’s eye. Everybody knows this;

it is just that to the boys in the “Bab” this is business. Every conceivable lure, sparing none, being used to get the commonpeople to look to their “Bab,” the man who was called the “Bab” literally owned the wills of all of those who looked to him to the exact extent which they looked to him. In the “Bab District” therefore the money changers could give out tiny portions of the treasure hoards from within the fortress walls, but the likeness of the “living Bab” stamped upon these tiny pieces of metal gave them collectable value from the wills of the commonpeople living outside. The whole place was just one big “Bank.” Our specific point of interest for inquiry is precautionary measures taken incident to setting up the Collections Department.

When children are small, ENERGY is the center of existence for them. Whenever, therefore, their own fixation upon it finds a material individuality placed in this direct line between the energy which is the will of the child and the entity of ENERGY itself, this fixation causes a total identification with this MATTER that allows the child to become the instantaneous perceiver of the QUALITY of that MATTER, which is the interaction of the ENERGY upon which the child’s will is fixed and that particular individuality of MATTER which has at the moment been interjected into the “line of fire.” This is the dynamic learning of children as regards the entity of QUALITY. Consider the mental climate of persons for whom this dynamic learning fixation does not obtain though. When we get older to the point where we feel we of a right ought humiliate ourselves out of a direct identification with ENERGY itself, what is there around that we can still identify with? The obvious answer is QUALITY and the more the merrier. In such conditions we identify most of what comes under “Adolescence.” This grows old fairly quickly and we sense the twinge of a more intimate panic which requires something aloof and unwreckable which none-the-less will remain conveniently enough “there” to be the assurance that all of the QUALITY which we pursued in the hot race of youth has not somehow permanently eluded us: into which permanent vacuum of course at a very early date in the chronicle of the Family of Man stepped the “Bab.” Survival as an institution is the sine qua non condition of the acceptance by all of those who find it necessary to suck such a pacifier, that they abandon forever the traces of any lingering hope which they might have somehow “snuck” through with from their earliest childhood that they can both see and therefore know ENERGY as Energy. This is the mortal end for the whole concept of a “Bab” since its entire tenet for existence is that there is nothing which is attainable by man which does not come under the heading of QUALITY: it itself of course being both the mistress of as well as indeed “the very GATEWAY” to any QUALITY which you in your fondest dreams might ever have conceived of and plenty more which you, you miserable peasant, could never have possibly ever had the faintest inkling of. We see how under the “Bab-system” that same line from the specific, MATTER, to the general, ENERGY, that dominates the lives of little children obtains, only it goes in the opposite direction. Your will is the energy which is needed to keep the artificially engendered QUALITY, which is the aura about the “Bab,” going, since the actual “Bab” itself is nothing but a quite lifeless bit of hardware, MATTER. It has absolutely no “residual energy” about it and is therefore entirely dependent for the QUALITY, to which it clings for its claim to be the all-time expert on such things, on the energy supplied to it by the “Bab” operators in the form of the wills of its clients. Now how is the “Bab” going to insure the constant flow of human wills to keep its artificially engendered QUALITY at the highest possible self-perpetuating, self-aggrandizing peak, and how moreover can the “Bab” take out an insurance policy that no smart aleck will get the wise idea that he is quite at liberty to go back to being what he started out as, a dynamic learner with a mental fixation upon ENERGY looked upon as Energy, and thereby bring

down the whole house of cards in the stampede? What can it do? Well it can stack every “chip” that it has on its “Insurance policy” to the contrary. What “chips” does it have to “stack”? It is the universally recognized supreme critic of the quality of human handicraft. It can pit all that it “knows” to the fabrication of a structure to be the housing of all human handicrafts built in such a way as to bring the entire weight of the whole upon its most incisive argument to keep all mental activity that it can get its hands on traveling in the negative direction of from the general to the specific instead of the other way around. Once this is done the “Bab” can ride upon this current of negative mental traffic from above this structure quite perpetually as long as it can keep to its same old story that there is nothing to life attainable by man that does not come under the heading “QUALITY,” which QUALITY it knows the “secret way” to (through its very own sacrosanct “GATE”) by virtue of a “secret formula” which the boys in the “Bab” alone are smart enough to figure out but not you, you miserable peasant.

Now we get down to the “secret formulas” that the “Bab” knows. There is no gainsaying the fact that the boys who ran the “Bab District” (the Financial District) were able to cut a whole series of quite wizardly tricks with the elaborations which they had worked out for their numerical system. But if they had any serious hopes of maintaining their position as the World’s highest critic of what constitutes QUALITY it is only to be expected that they would have to come up with a pretty elaborately worked out numerical system. This numerical system came to Europe when after the “First Crusade” (of Bohemund) it was necessary for the Baghdad “Bab District” to set up branch offices in the newly booming trading ports at the other end of the new shipping lanes: Genoa, Pisa-Florence, and Venice as well. Whatever these “branch offices” might have called themselves “BAb,” the home office was “BAhCA-dad,” the Italians that had dealings with them started talking about going to the “BAnCA” (our word “Bank”) and so it was that the Arabic numeral system was introduced to Europe through Baghdad based financiers who there were energetically engaged in promoting the “Bab” trade. Well so what?

“To know” in Latin is “sciere.” “Knowing” is “sciens” (our word “Science”). The “Science” of the “Bab” has from the beginning pitted itself to the task of being the World’s highest authority upon the subject of what constitutes QUALITY: the relationship between ENERGY and MATTER. The “Bab” has had the answer to this subject of the relationship between ENERGY and MATTER from the beginning, but you are too stupid to be able to understand it; it is a very complicated formula figured out by some of our very smartest boys, geniuses in comparison to you, deep in the innermost hallowed retreats of the “Bab.” But just you keep looking to it because it’s your pacifier to the effect that the “Bab” really is the treasure house guarding, safeguarding, the secret to all of the QUALITY that could possibly be of any use to you. Modern Science, built as it is to bring the full weight of the multiplicities of human handicraft down upon the most incisive argument that it knows to keep all human mental traffic in the negative direction from the general to the specific or in just the opposite direction of that in which all human minds move when we are young (the positive one from specific to general): Plato’s Admonition to Meno, stands foursquare, if it can be said that Modern “Science” stands foursquare upon anything, upon the position that what their boy, Albert Einstein, gives as being the relationship between ENERGY and MATTER really is it; the only problem is that he is a genius and you are too stupid to figure out what he is trying to get across to you. The fact that Albert Einstein’s “Theory of Relativity”:  $E = MC^2$ , ENERGY equals MATTER times “C” (the speed of light) squared or in other words that the key to QUALITY is that the relationship (relativity) of ENERGY to MATTER is the “Speed of Light” with that fantastically beautiful little Arabic Numeral “2” !!!! stuck off to the right of it only just a little down ( You get it! You get it!

That's the secret to QUALITY. That's the whole thing: that gorgeous, beautiful little Arabic numeral "2." You get it? You don't get it? Why you stu...), is such an obvious fib is hardly the point here. The relationship between ENERGY and MATTER is not one number; it is all number. The relationship between ENERGY and MATTER is not one Quality; it is all QUALITY: it is QUALITY itself. If all of the "Bab" operators weren't so all-fired bent upon tricking everybody into looking to the "Bab"; that is, if they really wanted to know how to get to QUALITY, they would have come to some persuasion as to the fact that every human being who has ever lived, they included, spontaneously identified QUALITY as the relativity between ENERGY and MATTER and kept up this identification throughout their language learning-forming years. The conclusive proof ought to rest in the living evidence which they and all of the World's children have left behind: the absolutely uniform pattern of every language on Earth wherein there are expressions of QUALITY for that which they see between ENERGY-Action and MATTER- What we Name. But then again Einstein's debunked little idea about what QUALITY is isn't the point, is it? As a matter of fact QUALITY itself is not the point, is it? The point has to do with ENERGY itself and whether or not it is within the precincts of reasonable human hope to hope to be able to know it by physical sight as we did when we were most small and thereby had the strength of mind to be able to "learn as fast as we could see." And here in the approaches to this point, the point is that the activity of the "Bab" frantically trying with every stratagem within its cognizance to keep the subject from even being broached that there be any possibility at all of overcoming the otherwise "universal law" that people turn away from constant identification of ENERGY as Energy at age eight and therefore the ability to learn as quickly as they can see or the ability to learn language without the trace of an accent and, thus, that just maybe that "universal law," which is indeed the entire operational basis upon which the "Bab" operates, might just be an "ARITRARY" thing on the part of each one of us: this activity of the "Bab," in this area, placing as it does the entire weight of all of the human handicraft that is within its' ability to catalogue directly over Plato's sharpest argument resting directly upon the decisive, mortal flaw in human character wherein they do their about face from their earliest years of complete positiveness to something up to completely negative in their later, this activity of the "Bab," "formal, Mesopotamian-Mediterranean 'Science,' Greek elaborated and passed onward might well be dubbed, is despicable by its very being there in such a place. But by its being there in just exactly that place it creates one of the most elaborate testimonies which I think any of us could conceive of to the effect that the "universal law" need not universally happen and the fact would therefore stand that the reason that all of us turn away from identifying ENERGY as Energy on a constant basis as we did in our earliest years was because each one of us "jolly well" choose to: that it is indeed THE VERY MOST ARBITRARY THING ON THIS EARTH, and that any human who wants to can start reidentifying him or herself with ENERGY looked upon as Energy any time that he or she chooses.

1. How?
2. So, now we get back to that. I think that it is most highly significant that we have hereby "broken" our way through the mountain of arbitrariness heretofore lying directly across our path and that we now realize that we are in the clear and are at perfect liberty and dignity to recommence identifying ourselves with ENERGY looked upon as Energy, and therefore to recommence learning with the same complete dynamism with which we learned in our earliest years when we learned "as fast as we could see," any time that we want to.
1. So I want to. How?
2. Well, I (uh)... I...

1. Ha, ha, ha.

2. What are you laughing at?

1. I don't know whether to laugh or cry.

2. Well, you're laughing.

1. Yes, I know; but I feel like I ought to be crying. I don't know where to begin. I've coaxed, cajoled, urged, flattered, yes "fibbed"; but there is just no way of shaking it loose, "Is there?" You know what you are like? You are like some of these hippy kids who push their way into my offices to say something devastatingly humiliating to "Professor Bomb." I ask them, "What are you for?" They immediately start in on what would continue on everlastingly of all that they are against. They would go on except for the fact that I cut them off with, "No, you didn't hear me; What are you for?" They answer, "We did too hear you; we're against this and this and this and..." I cut them off again. I say to them, "No, you did not hear me. What are you for?" After about ten passes or so through this route I finally get that moment when I get that big, blank stare from right out of the black of the eyeball. They generally exit amid some kind of an indistinguishable mutter to the effect that they're not for anything.

Now I've "went 'round and 'round the Mulberry bush" with you. I came in here to figure out if there might be anyway under the Sun to milk out of you how people, on a completely general basis, can be told how they can learn with the maximal learning dynamics that you somehow have come together with in all of the years of your marriage with that shelf full of language dictionaries. I just don't know how to get my point across to you. Maybe I could start by telling you all of the things which you don't have to tell me. You don't have to educate me about the unity of "Science" or "Education" and Politics. I'm one of the big boys. You can bet your sweet salary that old Professor "Bomb" knew when you were nothing but a baby that universities, Oxford and The Sorbonne, were cooked up by the Norman kings of England and France to elaborate out some fancy ways of putting to use all of these delightful little Greek "formula" chemical gunpowder secrets which their Norman playmate buddies were torturing out of the part of the "old guard" that they were able to get into dungeons during their occupation at that time of Constantinople. You needn't feel the urge to inform me of anything which could possibly come under this vast "umbrella" of headings.

Please don't feel the need to point out anything imminently disastrous in the continuation of the principle of mass, forced education, which post French Revolution "Babs" have resorted to so universally, to insure that allot the "younguns" start looking to them and quick. Please don't. You see, I'm one of those "personalities who presume to see something amiss in' the idea of a 'school'," here on this campus which you so craftily referred to some time ago, "Remember?"

As a matter of fact please don't feel the need to have to "disabuse" me as to the glaring inadequacy of any social institution. I'm almost distraught with what I know already.

But can't you be made to see that I'm not a millimeter closer in getting what I came in here to get about three hours ago now?

I've had to wrack my thought processes to try to figure out why a guy like you just finds it so completely impossible to dip down into himself and lift out into the clear light of day something which he knows, which he knows works, and, most essentially of all, feels positively about. It can't really be that inwardly you've jumped off the deep end with all of these kids who seem to

think that there really is some “Establishment Secret Thugs” who have the right to lock them up and throw the key away if they say anything that hits the funnybone of previous procedure just wrong, “Can it?” This is the U. S. A. This is where the pilgrims came so that any of us could “feel” anything that we wanted to “feel,” “Remember?” The Constitution says that you are one of the “rulers” here, “Remember?” Your representative is the only one here that can “speak with the force of law,” “Remember?” This is no “Bab” here. We told the Russians and other Europeans that we didn’t want their system here in the Monroe Doctrine, “Remember?” So if I read between the lines correctly and this is your hang-up, “Forget it!” But let’s say that “cowardice,” if I have to get so blunt about it, isn’t your hang-up. That leaves only one candidate on the stage: your sincerity.

Now you “gassed” when I first came in here about how hard you have looked to find the missing starting point to language, as if it were to let somebody else get helped. Then you “jawed” later on about getting ourselves “or anybody else for that matter” learning as fast as we can see. It’s just a lot of gas coming out of you. Why, “Do you have any concept of what could be done with ‘Learning,’ World-Wide, if only we could figure out how people could learn ‘as fast as they can see’”? We could remake the Earth. We could teach anybody anybody else’s language for openers. We could rearrange “Science.” Instead of basing it on Plato’s “dirty little trick” we could base it upon the precise deed of how men can learn as fast as they can see. We could issue dictionaries, encyclopedias, build libraries, warehouses full of information, which, instead of being based upon some alphabetical “bla, bla, bla,” could be based upon the 3,000 life concept “pictures”: in the order of the most vital, first, the second, second, etc. Why we could tie the mental energies of all Mankind into the heart of the very most vital, essential forces that they exist with. We could give our young men and women all of the information that they now have to have to go off to their careers in a matter of hours rather than years as it now takes. We could do anything. We could stop War. We could open up the Universe itself to us, but we won’t, and your personality is the drawback.

Now I have had to analyze, to myself, what it is that possesses a man like you to go off and live in a place like that hermitage of yours where you live; to go to this age of your life so determinedly avoiding a woman’s company. Why don’t you get married and have some children instead of going around like some kind of a spy from another planet spending all of your recluse hours off by yourself digging some additional balloon out of the musty pages of some “forgotten lore” that you can “pop” with this “infinitely sharp” instrument that you have seemed to come up with? You don’t know, but get prepared because I am going to tell you.

Every word that has come out of your mouth from the first moment that I came in here has been negative. Now, I know that the entire deluge of adult human thought is “negative.” You’ve proved it to me. Everybody above that age where they can’t learn language anymore without a trace of an accent is moving mentally, at a more or less faster clip, in a direction opposite of the one: negative to positive, specific to general, MATTER to ENERGY; and are heading from positive to negative, general to specific, in the direction of some Bab or other “materialized” mirage that they have allowed themselves to get stuck up in their mental “tree.”

I admit that all human “Science” is negative. It all aims at herding as much of the general as it can down to the specific and just as soon as it can. But then it is nothing but the present codification of the present tendency of adult mental activity, which existed before what we now call “Science” did, so how is it to blame?



But then how does all of this excuse you? Every word which you have said from the moment I first came in here has been negative. You young people. I can't believe you. You flaunt the virtues which you have which have been bumped off of us in the long, hard trail of our experiences, as if you aren't on the high road, careening as it were, down to the exact same smashups that we have lost ours in, only in such a staggeringly more tragic fashion than we ever dreamed possible to smash us in. Now you have been talking about how negative and further, nasty, the scientific method which you deplore, which "plots" to "haul" the minds of all men down to negativity with it; and you are so blind that you can't see how this cozy little chart of yours (see page 17) which you have drawn up and upon which you have based everything that you have said is the exact, living positive to negative, general to specific ESSENCE of the very scientific method which you have been "yapping" so long and vociferously here against.

2. Please do not use such words as "blind" about me if you wish to remain welcome here. As a matter of fact it seems that your whole tone is tending on a presumption of our friendship that is m...

1. Oh, no. I'm going to keep right on. It's up to you to stop me by proving me wrong. You have gone on to such great length on the general to specific, positive to negative "plot" on the part of the evil Bab to mint everybody's wills into zambuzahs, but then you were so "blind" that you couldn't even imagine the gleam which I saw in your eyes when you gleefully let me know that "all" your efforts were now paying off and that now you would be able to satin line your own personal Bab with some 1,000,000 new zambuzahs, Mr. Millionaire, bigshot, You stop me, and I'll tell you why you can't.

The reason is that you have just about conclusively proven that you don't have it in you. You don't have it in you to, just for the good of helping out somebody else, out of the goodness of your own heart, wrestle the inmost struggle within yourself and come up with something that will altruistically be a help to the other guy. Oh, I know that we all say, as effusively as it will come that we are all at pains to give the other guy a help. Everybody on Earth says it. They're a bunch of liars. Oh, they don't mind owning the other guy's will; but just you try to get anything out of them on any other terms. You said it, "Remember?"

So now we are down to your problem. You just don't give enough of a hoot for anyone walking around outside of your own skin to try and do something out of the "goodness" of your own heart for them. That's the reason that you're not married. That's the reason why you don't have it in you to raise a group of youngsters, to give life and sustain it. That's the reason that you sit up in that hermitage of yours and "microscopically" weed through for years on end to discover if just possibly there might exist just one more formal social force which might be able to deal out some slight, possible, extenuating hurt to all-important "you."

You see, your problem is just the problem of the whole human race in general; you just don't give a hoot about what happens to the other guy to the extent that you will really wrestle with yourself to the point where you will be able to come up with something that will be of some good to him. You don't care. But, you see, I do. I am a different kind of human from you. I am a father; I have a family. I will do anything that I have to that my boys and girls need, regardless of what is going to be demanded of me. What they need is dynamic, fun, expanding, fulfilling learning; the kind that you and I have been talking about but the kind which you find it quite beyond the pale of the energy which you know that you would have at your disposal in any serious attempt to reach. But just consider the position of the little children. Their wholesome boredom at the

totally arbitrary “alphabetic” “readin” “n “writin” and Baghdad “rhythmic” of the Bab does have to be beaten out of them by some force or other. And they can’t really just shrug it off, this studied disrespect on our parts of their wholesomeness; they would be enemies to their own best interests if it were a possibility. The foul seed of “force” which we sow in this area grows deep, and we are just starting to reap the final “whirlwind,” So I am a father; I care. I will go where I have to, do what I have to to let my own young get the right to get fulfilled if they want to, and they “want” to, ever so much. But you, you hermit. You don’t care. Oh, you say that you do, but you really don’t or else you would have long ago come up with the key to all of this that just anyone can use and doesn’t have to come through with any flood of “zambuzahs” in order to stir you to energy.

You simply don’t give a hoot for anybody but yourself or else you would have come up with this years ago. You say you do. Facts clearly show that you don’t.

You thought that you had me all stretched out on your rack at the beginning of this when you got me down to “my and your moment of truth.” Well now it just has so cookie-crumbled that we have come around to “your and my moment of truth. Everything that you have said to me from the moment that I stuck my foot through the threshold of that door has been to the effect that all adult human thought and the “scientific method” which is just, in some such phrase as might find use by you, “an artful political codification of its general directioning” is just exactly 180° degrees in the opposite way from which the little children, language learners-formers want to be able to go. You’ve been insinuating “Everything is just exactly backwards! Everything is just exactly backwards! Everything is just exactly backwards!” for the last (looking at his watch) say, three hours now. “Everything would be just hunky-dory if we would just all turn 180° around in exactly the opposite direction and proceeded on like all of the little kids do.” “It would all be so fun, so completely easy, so dynamic, so simple, if we would just do it.” When interviewed to discover if you have got the energy to just do it though, completely without any fringe benefits like money, you mentally walk out to pasture away from this noise being made at you. Well I’m calling your bluff. I’m saying do it. Do it all “backwards.”

2. What are you talking about?

1. I’m talking about you just reversing the engines of your own ship. You gave this entire presentation in strictest academic fashion, give it “backwards.” Let’s see how that works.

2. You’re not after this whole presentation taped and sent through the speaker backwards I presume?

1. You know good and well what I mean. You’ve been so vociferously saying right through that the key is to turn around and take this whole thing through backwards; well now, “Do it!”

2. You’re making me feel like some kind of a lunatic.

1. Look. You say that this chart of yours (see page 17) is the outline of “every language on Earth, “Right?”

2. Right.

1, You’ve followed in your presentation the procedure of going from the very most general, looking at ENERGY as Energy on this chart, down to the very most specific, looking at MATTER as Matter on this chart, which entire procedure is in absolutely strictest conformity

with the general overall mental tendency of adults and is indeed the procedure of strictest formal “scientific” presentation.

2. Yes.

1. You’ve made, what looks to me at least, the whole burden of your presentation the fact that this adult mental tendency — “scientific” procedure is exactly 180° in the opposite direction of the way that the will in little children goes: exactly “backwards” from it, “Didn’t you?”

2. Yes.

1. You say that it is the direction in which the children want to go that is the key, “Don’t you?”

2. Yes.

1. Well then why can’t you just muster yourself to the extent that you will try to give this entire presentation just exactly backwards, as though it were actually being presented by children?

2. Be real.

1, No, I am being very real. Every breath that you have breathed here all afternoon long zeros right in down to this. You have been so open and big about how extremely you are committed to being able to let anybody who wants to learn this way. The background music has all been how easy it ought to be to figure this all out. Well here we are. We are right down to it. As far as I can see the only missing ingredient is motivation on your part. There’s no prospect at all of any financial gain to be had here as with the copyright of a grammar-teaching process. The key to a completely new, completely dynamic way of learning would be as uncopyrightable as the sky. Well, here we are. Do it! Get to work! Figure it out! What are you waiting for? I’ve listened to you all afternoon put the pieces together. Well, here they are; all waiting to go. Everything checks out. Everything except you, that is. All that we need is a dedicated man who has got to be able to do something to help his fellows. I’ve listened for some three hours now of why you are just precisely such being poured down into my ear. The big “altruist” who really is going to come through for the team. What I see doesn’t check out though. What I see is a different, aloof, quite stingy man who lives off by himself with all of his plottings who, as far as I have been able to observe or have come by from other members of the staff, never has been known to lift a finger for anyone or anything that didn’t come in terms of hard cash on the barrelhead. Well, here we are. We are looking right through the blacks of your eyes into whatever it is that you got running you. You say that this has got to be the answer. I don’t see you move a muscle. You say that you want this answer with you all. I don’t see you raise a finger since there’s no prospect of pay. You say that you would like to be able to help others learn like this, I see nothing but a perpetual resignation to the status of you being the only one that can and only in your narrow little area. You say, say, say. You don’t produce anything. It isn’t that I don’t have you over a barrel. It isn’t as though I wouldn’t give more than you could think of to be able to make public how people can learn “as fast as they can see.” The fatally weak link is your motivation. You’re all “say”; you’re not a bit of “do,” as far as I can see. What’s a guy got to do to get you to budge? You “say,” “say,” “say”; you’re not about to “do” anything. You know what that makes you, ‘don’t you? You see, I’m calling you a liar right to your face. (Silence)

2. (After having waited for some while) Well, how long are we supposed to just sit here?

1. Well, I sat here for some three hours waiting for you to get down to the point that you never got to. I guess that I could wait another some three hours more for you to be able to figure out at

least one thing significant to say about this “backwards system” of little children which you propound with such vim and vigor. Yes, it would be a three hours very well spent.

2. Oh, what did I do to get myself into th...

1. But look. It oughtn't be all that much trouble. Look. You say that this chart (see page 17) is the outline of every language on the face of the Earth?

2. Yes.

1. You say that the point of the dynamic learning fixation of all children is this black “IT” mark off to the right of “1. one” under “3. Individuals” under “IV What we Name (“IT” mark in lower right-hand corner of the outline, i.e. at the bottom of the chart on page 17) on your outline?

2. Yes.

1. Well then listen real carefully to my plan. Why don't you take that “infinitely sharp” tipped tool that you've come up with that lets you “pop” any balloon that just might fall into your grasp, point its “infinitely sharp tip” at this point of fixation of the will of all little children, right at this point (pointing to the “IT” mark), make sure that you have your “infinitely sharp” straight line lined up in just exactly such a way that it will go in exactly 180° the opposite direction from the procedure of the formal scientific method coming the other way, and then do a great big, positive deed for once for your fellow man: “Push!” and see what we come out with.

2. Groan.

1. Listen, you're making it all too hard. This is the outline of the way every language on Earth works, the way that the mind of every child on the Earth operates, you're making it all too hard. See, coming the way that you did was the way that took all of the time. You had to stop and explain all of the details to an old fuddy-duddy like me. Going back the other way it shouldn't take you any three, hours; you ought to be able to wrap it all up in just a few moments. Now just settle down and start there at the most specific point and work your way up to-the most general the way that the will in a little child does and show the whole human race how they can learn “as fast as they can see” again just like they did when they were little children. Reintroduce Mankind to ENERGY again. Show me what the “IT” is that little children see but that I don't. Try... What are you staring at so fixedly all of a sudden?

2. Look here at what “IT” is.

1. What?

2. Look here. Look at what “IT” is that is teaching all little children how to speak. (Pointing to the “IT” marks starting from the lower right-hand corner and proceeding up and to the left) 3.1. one, 2.1. man, 1.1. acting, but never acted upon (maybe touching, but never touched), the personification therefore of the (moving over to the central part of the outline) 1. Action, which produces all QUALITY. (Moving down to the “IT” mark in the lower left-hand corner of the outline) 3.1., one, addressed as 2.2. thou, that C. 1. “right now,” all of the little children on Earth have their mind's “Eye” fixed onto and whom they all wish B. 1. “enthusiastically” to see with their physical eyes because they see him as the A. 1. “IT” that is “doing” everything, never done to.

1. The “self.”

2. Oh, come on now. You are more clever than that. Now listen carefully. (Pointing out each of the “IT” marks in the increasingly more general order again) One man, acting but never acted upon, touching but NEVER TOUCHED, the personification therefore of the Action CREATING all QUALITY, one, addressed as THOU that right now all little children on the Earth have their mind’s eye fixed on and wish enthusiastically to see with their physical eyes because they see HIM as the “IT,” ENERGY, doing EVERYTHING, never done to. What is that?

1. God?

2. That is the universal child-concept of “GOD.”

1. Oh, that’s impossible; we’d remember. They’d tell us.

2. Not if all that we are interested in is only ENERGY.

(Profound silence.)

2. I wonder what the connection could possibly be to dynamic learning?

1. Huh?

2. I said, “I wonder what the connection could possibly be to dynamic learning?”

1. Oh, yes. Yes, I wonder what it could possibly be?

2. Now let me see, “What is it that we could do that could reactivate the dynamic “new learning” learning attitude in little children for us?” Let me think. What do you think about this. We get off by ourselves. By a supreme force of effort of the will we get the mind’s eye to concentrate all of its resources upon the quintessence of what is going on right now; and, although it might seem like intolerable difficulty to maintain this most difficult fixation the will can take comfort in the fact that for all little children G...

1. Uh!

2. Can’t buy that, huh?

1. Listen, I think that I’m going to have to be getting along now. I’ve got quite a few things to mull over and who knows but maybe real soon we’ll have the chance to take the ball a little further down the field. Besides I think that maybe I might be starting to get a headache. So, Take care! See ya later! (Getting up to go to the door) (Stopping) But say. Language Teacher. You know with how central the will in little children is to everything that your work centers around, you really ought to get married and start raising a few of your own. You’d be surprised at all of the things that you, can learn about human nature from them. (Leaving) (Stopping) (Getting back a measure of his so recently displayed bombast) And say. Language Teacher, bachelor, hermit, theorist. You might really be one of the very nicest of young men if ever anybody ever does get to know you. But listen,, You are such a theorist. Now you are looking at one man who is an expert practitioner in one thing. I am no theorist about children and the will in little children, I have six children which I have raised up to a very interesting dispersion of child study cases. And Language Teacher, theorist, please just take one observation from a very tired old “Daddy,” even though it might blow some pet theory or other of yours all to pieces. Here is some lasting advice from the “Dean of all fathers around here.” “Whatever the will in little children is doing, and I can see that you have no experience vouch-safed feel for what that might be, whatever it is, it has absolutely nothing at all to do with the ‘most difficult human act,’ much as this might ruin

some of your 'theories.' It is poles apart from that; that is what it is. Yes, that is what it is; it is 'poles' apart. Whatever the will in little children is doing, it is poles apart from the very 'most difficult human act.' It couldn't be further away from it. No. No, I'll tell you what the will in all little children is doing. Far from doing the 'most difficult human act,' it is doing the very most easy. Yes, that is what it is doing: the very most easy." Well, goodbye again. (Goes out into the hall and slams the door)

(A minute passes. The Language Teacher springs to his feet, tears open the door and yells down the hall)

2. (Running down to where the Physicist has gone to) Well then that's it. That's it. That is what they are doing. I can tell anyone in the World how they can get themselves into the new learning attitude where they can learn language or anything else that they want to for that matter "as fast as they can see it." Of course. That is what they do. That is what I have been doing. You see the will in little children does see Him as ENERGY - Energy, "the most difficult human act"; but they are looking at Him as MATTER - Matter, "the very most easy." Why I can tell anybody on Earth how they can "learn as fast as they can see": it's easy. Listen! "Look to your childhood-concept of God. All that you have got to remember is that this is the very easiest human act. When you get the feeling that what you see "works always," THAT'S THE FEELING. Your mind is now racing at its fullest capacity. Anything that gets into the will now will stick. So pick up the word lists and go to town.

1. And you really think that it would work for me?

2. You'll never know until you have tried it yourself.

1. And the beginning point to everything. I mean the place where I start if I want to. I mean when and if I maybe start... I meant...

2. Look!