

UNIVERSAL AUXILIARY LANGUAGE

BABM

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TOKYO JAPAN

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ABRIDGED COMMON EXPRESSIONS (1)

- (1) **Cwq can?** How many (much)?
- (2) **Cec ĥ.** Only three.
- (3) **Qwh?** What o'clock?
- (4) **Ĥdh e dcod, Ĥdhciod.** 9 o'clock forenoon.
- (5) **Cwq hatr ed ci hatj?** What page of this book?
- (6) **Ĥhatr.** Page 15.
- (7) **Cwq sran?** What price? (What will it cost you?)
- (8) **Ĥa sheg.** 20 labors (ideal unit of a price).
- (9) **Qwp sarp?** Where is the market?
- (10) **Dajkcelz¹ ed ci txf.** The east end of this street.
- (11) **Qwd fok?** What are you fond of?
- (12) **Gnop, bi jap at gecb a gofb ac kdop.** Beefsteak,
but I eat it with vegetables and fruits for the sake of health.
- (13) **Com² dcoc.** Good morning!
- (14) **Com² decn, Comdno.** Good day!
- (15) **Com² dacs.** Good evening!
- (16) **Hos.** I will return.
Cw hos? Will you return?
- (17) **Heih³.** Farewell!
- (18) **Cj lod cda.** Come again please!
- (19) **Cj lod cad.** Come often please!
- (20) **Ĥis.** Good-by!
- (21) **Ĥas.** Good night!
- (22) **Dgojafbo.** It is favorable weather.
- (23) **Dgusafbo.** It is foul weather.
- (24) **Haihip.** I have been neglectful (to write or call).
- (25) **Rlaho.** It is a long time since.
- (26) **Hon Y.** Congratulations!
- (27) **Liaj.** Thank you.
- (28) **Cjo, Koj, Oj.** Yes.
- (29) **Cqu, Kuq, Uq.** No.

¹ celz (mevz); ² com (pbon); ³ heih (rnih).

INTRODUCTION

In addition to Esperanto, Suma, Picto and Arioni-Boera, many artificial languages have been invented for universal use, but regrettably none of them is free from complexity. Moreover, except for Esperanto, each of these languages lacks facility to freely express all matters and various ideas. While regretting such, I have concentrated my whole energy on the solving of the serious problems concerning human life and social living to my hearty satisfaction until well into my seventies. Because, to my deep annoyance, the existing philosophy, religion, thoughts and ideas could not answer my questions.

There must be the absolute truth and the supreme good concerning life and living. However, even these words and their significance have been entirely ignored until the present time. Logic, dialectic and epistemology do not show what are the absolute truth and the supreme good. Did philosophers confirm truth, the meaning of which, as well as the method of acquiring real truth, are never ascertained? Such was my fundamental question, and I started at first to confirm the sure meaning of truth and the exact method by which to make every truth perfectly clear, without a trace of doubt.

At the age of forty, it was possible for me to gain assurance of what truth is, and I found out the way how to obtain the absolute truth and the supreme good. This was long after my becoming aware that truth must be a fact. All facts are indeed to be discovered through natural sciences, which subjects I began to study at an early age. I was able to successively publish my works on human life and social living, and I commenced to teach young men of this country, China and Korea. An outline of my works was translated into Esperanto and widely presented. Meanwhile, fearing exhaustion of energy in my advanced years I resolved to engage in the English translation of my main publications, under the title of New Philosophy for the

People: Book I Human Life, Book II Human Living.

After ten year's effort I could widely present these two books to learned men abroad. At this time I grew anxious over the possibility that this presentation, written by an unknown Oriental, might be ignored. Suddenly the idea occurred to me, that the contrivance of a completely new universal language would fill all the requirements of the necessary conditions of a man-made language, as a theoretical system of the supreme good, which is assured by my philosophical Learning of Knowledge (not yet translated into English). I can say, not in the spirit of boasting, but as a fact, that the basic structure of this contrivance was finished in three days as a leaflet of four pages, which as an appendix, I widely distributed abroad with the English translation of two philosophical works, in the autumn of 1956.

I here select in condensed form the most important items of universal language among the 13 requisites which are explained in the chapter of the supreme good, contained in my Learning of Knowledge, especially in the section of language. Really, the whole supreme good must be in full accordance with the correlated truths of facts, which are to be precisely discovered by scientific methods based upon the foundation inquired into and dealt with most seriously in the Learning of Knowledge. The main selectively condensed requisites of universal language should be as follows:

1. Everyone of all humankind must equally face language, and even men of the lowest consciousness must be able to teach themselves, and thus automatically gain in skill as soon as the letters and their pronunciation are learned.
2. The letters and their pronunciation are to be restricted to a small number, so far as clear discrimination is possible; of course, no letter must be pronounced in two or more ways, nor be similar in sound to others, without a phonetic sign.
3. Grammar and everything else are to be the simplest, to the extent that anyone who has the ability to find the necessary words in the dictionary must be able to write and speak at once,

for which purpose the compiling of a dictionary in the most convenient way for finding the necessary words is essential.

4. Vocabulary needs to be increased to the maximum extent, adapting to the incessant progress of art and science in more and more complexity, and the system of language must be adequate to explain every matter and idea whatsoever.

5. One word has its own meaning and only one, and more than two meanings must never be confused by the same pronunciation.

Being a new universal language, Babm is contrived in conformity with all of these requirements. In the first place, Roman letters are used in a quite different way from existing European languages, namely the pronunciation of the letters is specially determined for every letter respectively, never changing its utterance without a phonetic sign. The respective utterance is the same as the name of letters in Babm carefully chosen among the most clear voices, avoiding any similar sound, so that there is no troublesome need to make some pronunciation by combining a consonant with a vowel. This is a unique feature of Babm differing from European usage.

It may be a slight elaboration to memorize only the names of letters, since people will then find how convenient this is, that every letter has its own peculiar sound. However the method is not ignored that makes it possible to pronounce any and every available voice by adding a few phonetic signs. In this connection a brief note may be added here, that Roman letters will be read in such manner as a:bøkødee: [abcde], fugahai:zi [fghij], kelemunao: [klmno], pekurasetø [pqrst], u:viwakijuzø [uvwxyz]. This may be a good method by which to memorize the names of letters, which are at the same time the pronunciations specified unchangingly.

For the sake of simplicity, articles as well as auxiliary verbs are not used, and each part of speech is clearly shown in the form of a word. Nouns are coined from three consonants and one vowel; verbs from one or two vowels between two consonants

at the beginning and at the end. Adjectives, adverbs, pronouns, numerals and prepositions have respectively their own peculiar form. In addition every word is systematically arranged in the dictionary according to meanings, which are classified and shown by the first and second consonant letters of words. In such manner, more than forty thousand words have been coined as basic and compound words: However they will be included in the general dictionary which will be published in the distant future; till then any word omitted in this book will be supplied when inquiry is made to me by mail. In case the word has not yet been coined, I will provide it on receiving the detailed meaning from the inquirer.

Above all, the grammar is planned most simply but perfectly, to serve in any expression whatsoever, merely by using never-changing suffixes, brief complements and the like. Consequently, only after a short training of pronunciation, everyone may be able to read and write in Babm, before memorizing a part of vocabulary and grammatical rules, by finding the necessary words in the dictionary and connecting them in accordance with the simple instructions of the grammar in this book. This must really be a greatly advantageous qualification of Babm as a subsidiary universal language theoretically man-made, utterly different from any traditional speech taught naturally in the mother tongue during childhood. Before self-study to write and speak by utilizing the grammar, it is advisable to take the first training of pronunciation according to the names of letters. For this first training, the sentence examples in the next part of the grammar may be used, after easier training of word pronunciation by using the dictionary.

It is my hearty satisfaction as a seventy-seven year old man, that six years after starting the preparation of the small leaflet I can publish this book. Needless to say, Babm as a new universal language will serve merely as an international auxiliary speech, which must be used freely by the natives in the Himalayas and the inlanders of African ravines, so that simplicity is the

most important requisite. In the near future, the World Society will surely be realized, even though it may be after the realization of the World State through the true United Nations, where the simplest but most complete universal language will be absolutely necessary. My heart is throbbing highly with such need of the whole human race in the eternal future. With such a deep aspiration, one copy of this book will be sent to any person at his request, gratuitously and post-free. If someone translates this book of Babm into his national language or local dialect, all rights of the publication in that language or dialect will be given to him with only one condition, that he will send me his publication.

A brief remark may be conveniently added here about the vocabulary. As to technical terms especially, a certain number of examples are shown in the dictionary of this book, preparing extensive spaces in respective positions to induce professional scholars to invent innumerable words of technics. Concerning coinage of Babm, most particular deliberation was necessitated over chemical phraseology, of which the rules of formation have been decided upon as follows:

1. The nouns of elements and their compounds are commenced with a conducting letter *f*, with an ending *j* or *éj*, but to show the symbols of elements both *f* of the conducting letter and *j* (*éj* never omitted) of the ending are to be omitted from the elemental noun.

2. To avoid confusion in any case, the second letter in the original symbols of elements is frequently changed adequately, and in this way the nouns of elements are coined as mentioned in the preceding article and shown from page 59 of the dictionary.

3. A noun of chemical compounds may be coined by connecting the above-mentioned symbols of the elements which are contained in the compound, beginning with the conducting letter *f*, and mediated by *é* if there is any fear of confusion. In this case the ending letter *j* of the final element of the compound may not be omitted, and to show many times the quantity of

an element the numeral is to be added after its elemental symbol, as *fcodj* (carbonic acid gas).

4. In case where an element is the chief influence in making up a compound, the suffix *v* may be used to indicate such element in the compound as *fclv* (chloride) or *fkclv* (potassium chloride), and *fsv* (sulfide) or *fhgsv* (mercury sulfide). Especially in oxide or oxygen acid, *v* may serve in its ordinary compound as *fnov* (nitric oxide) or *fhclv* (chloric acid), *y* may serve in “per~” as *fnoy* (nitrogen peroxide) or *fhcloy* (perchloric acid), *év* may serve in “hypo~ic” as *fhg̃p̃d̃õév* (hypophosphoric acid), *x* may serve in “~ous” as *fñd̃ox* (nitrous oxide) or *fhc̃lox* (chlorous acid), and *éx* may serve in “hypo~ous” as *fhc̃loéx* (hypochlorous acid).

5. In any compound *z* may denote radical or the group of elements, in case of necessity to show many times the quantity of it, the numeral is to be added before the coinage of the radical or group mediated by *é*, to avoid confusion as *fcsc̃édnh̃d̃z* [SC(NH₂)₂ — thio-urea].

6. A noun of an alloy may be coined in a similar way to the noun of compounds, changing only the ending letter *j* into *q* as *fcuznq* (brass).

7. As the result of these rules, a special chemical technology is conducted by *f* and ends in *j, q, v, x, y* or *z*. Otherwise even a chemical technology is coined as an ordinary word following general rules.

Reading these explanations as well as the rules governing compound words, which begin from page 21, the general public may be astonished at the difficulties facing them in the rules of coinage; however these rules, necessary only to those persons who will engage in the formation of words, will enable them to completely make up the simplest coinage of all matters whatsoever, including even the most complicated technics. And then naturally there will indeed be nothing troublesome for any one in using such coined words of Babm according to the truly simplified grammar.

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GRAMMAR

I. LETTERS AND PRONUNCIATIONS

In Babm Roman letters and Arabic figures are used. For simplicity Roman letters are named and unexceptionally pronounced as follows:

a	[ɑ:]	as a in arm [ɑ:m],
b	[bɔ]	exceedingly short as bo in boil [bɔil],
c	[kɔ]	exceedingly short as co in coin [kɔin],
d	[de]	exceedingly short as de in dense [dens],
e	[e:]	much longer than e in every [evri],
f	[fu]	exceedingly short as fu in full [ful],
g	[ga]	much shorter than ga in garden [ga:dn],
h	[hɑ]	much shorter than ha in hard [hɑ:d],
i	[i:]	as e in even [i:vən],
j	[zi]	exceedingly short as zi in zinc [zink],
k	[ke]	exceedingly short as ke in kettle [ketl],
l	[le]	exceedingly short as le in leg [leg],
m	[mu]	much shorter than mo in move [mu:v],
n	[nɑ]	much shorter than na in nasty [nɑ:sti],
o	[ɔ:]	as o in order (ɔ:də),
p	[pe]	exceedingly short as pe in pen [pen],
q	[ku]	exceedingly short as coo in cook [kuk],
r	[ra]	much shorter than ra in rather [ra:ðə],
s	[se]	exceedingly short as se in sense [sens],
t	[tɔ]	exceedingly short as to in toy [tɔi],
u	[u:]	as ou in wound [wu:nd],
v	[vi]	exceedingly short as vi in visit [vizit],
w	[wa]	much shorter than wa in waft [wa:ft],
x	[ki]	exceedingly short as ki in king [kin],
y	[ju]	much shorter than you in youth [ju:θ],
z	[zɔ]	exceedingly short as zo in zoril [zɔril].

As indicated in this table, *a*, *e*, *i*, *o* and *u* are called long-sound letters, being pronounced with long sound, and the other letters are called short-sound letters, being pronounced with short sound. The pronunciation of Arabic figures which corresponds to their names in Babm, is shown in the section of numerals. There are occasions when a short-sound mark [·] is put against the long-sound letter, while a long-sound mark [~] or [·~] is put against the short-sound letter. In future sound-changing mark[·~] will be put against a short-sound letter or its compound to permit the pronunciation of any and every voice whatsoever.

II. KINDS OF BASIC WORDS AND THEIR STRUCTURE

For the purpose of simplicity and clearness, Babm has neither article nor auxiliary verb and strictly avoids any inflection of a basic word itself. In case where words of other languages are used, retaining their original pronunciation, single quotation marks ' ' may be used and pronounced *r r*. Therefore *r r* may take the place of quotation marks, especially where only one word is involved, that word to be preceded by *r*, as in *r Tokyo*.

NOUNS. Four letters make up a noun as a rule, commencing with a short-sound letter, which indicates the sort of noun by meaning, and facilitates the finding of necessary words in the dictionary. The second or third is a long-sound letter, which is pronounced long and strong with accent. The second short-sound letter shows the sort of noun subdivided by meaning. The ending short-sound letter specifies the noun, so that it must be pronounced slightly strong and distinctly. If a noun has two long-sound letters in the middle, the former is accentuated.

Examples: *babm* [bɔ́:ɔ̀mù] — a universal language, *rboit* [rɔ̀bɔ́:i:t] — father and mother.

If it is possible, proper nouns in Babm are to follow the rule of four letters commencing with a capital. But one long-

sound letter or one short-sound letter may be added before or after, for examples: *Fisk Okmot* (author's name) and *Dbabh*. Those proper nouns which are shortened from the original names in other languages and commonly used in Babm, will be compiled in the general dictionary.

Note: *c*, *lr* and *qw* are not used in the beginning of a noun, while *l* and *w* are avoided in the ending.

VERBS. Three or four letters make up a verb as a rule commencing with a short-sound letter, which indicates the sort of verb by meaning, and facilitates finding of necessary words in the dictionary. Verbs end also in a short-sound letter, and one or two long-sound letters are in the middle. One long-sound letter and the short-sound ending are similar to those of the corresponding noun, as shown in the dictionary. Some special verbs have three long-sound letters. In any case, the first long-sound letter and the third long-sound one, if any, are accentuated, while the final short-sound letter is pronounced slightly strong and distinctly.

Examples: *bean* [bɔ́:e:a:nɔ̀] — harmonize (*mzan* — harmony), *gaein* [gɔ́:e:i:nɔ̀] — go in and out (*mpaen* — going in and out).

COMPLEMENTS. A complement consists of less than three letters conducted by *c* as a rule. Both adjective and adverb are called complement in the same form. It is an adjective in the case of modifying a noun or pronoun, and an adverb in the case of qualifying another word. In the latter case *w* may be suffixed to make clear that the complement is serving as an adverb (cf. sentence example 1).

A complement ends generally with a short-sound letter, except in a few cases, which are shown as special complements ending in long-sound letter from page 130 of this book. The first short-sound letter conducted by *c* indicates the sort of complement by meaning, and facilitates finding of necessary words in the dictionary. When there is a long-sound letter prior to the ending short-sound letter, these letters are similar to those of the corresponding noun, so that the long-sound letter is accen-

Te kaar bobp calkw paemaye in bobpatj (1)

¹ kid (mnid)	² exj (mexj)	³ tam (rapm)	⁴ ihb (tbih)
⁵ mixd (cid)	⁶ odd (dodd)	⁷ mtip (clip)	⁸ ctok (rpok)
⁹ sif (rxif)	¹⁰ att (matt)	¹¹ cxog (sgog)	¹² kas (msas)
¹³ ges (meps)	¹⁴ qiej (pinj)	¹⁵ keiq (mevq)	¹⁶ cjeg (mbeg)
¹⁷ csab (rrab)	¹⁸ ijb (kijb)	¹⁹ kiop (mmop)	²⁰ mtib (cbi)
²¹ mon (pjon)	²² ogc (sogc)	²³ miwd (cmi)	²⁴ moom (mnom)
²⁵ acm (bacm)	²⁶ cmot (pjot)	²⁷ kaij (mmij)	²⁸ cseh (rdeh)
²⁹ kiag (nijg)	³⁰ rqer (sier)	³¹ cmad (pbad)	³² kiój (misj)
³³ otn (motn)	³⁴ vom (sopm)	³⁵ mrin (kin)	³⁶ cgig (mnig)

Is it material substance which determines the direction of consciousness? Such an idea must be the thought when thinkers observe past societies, which continued up to feudalism where the structure of human living was at its worst. In reality, if it traces back as far as remote antiquity, there was extreme deficiency in matters, especially in utilizable goods, and each person had inevitably killed and plundered the other just as birds or beasts. In modern times, the state of things has been tolerably changed by the utilization of power machinery, industry has highly developed and the people may enjoy a peaceful living so far as they are diligent in labor. Yet there remains a deep gulf between the propertied classes and unpropertied proletarians, leaving the majority of people in the latter class. Consequently, the friction from envy and precaution causes a great misunderstanding, so that human nature must utterly be against beauty, love and truth. Nevertheless, human nature is certainly pure beauty, love and truth, aspiring after freedom and equality as the universal consciousness, of which birds or beasts have nothing.

The earth, where we live, abounds in various resources, so that when the social structure realizes the absolute truth and the supreme good, then the whole of humankind may abundantly live without the presence of a single poor man, and everybody will surely cultivate himself in the direction of universal consciousness to the extent of a thoroughgoing consummation of eternal life. On this occasion, the human consciousness will actually cease from any necessity to think about itself, especially about material interests, differing wholly from birds or beasts. Then we will widely consider other persons, seeking the whole consummation of mankind without a single failure. Probably human consciousness has been materially determined in the past, and even at present by substantial needs, but in the future it will assuredly be decided by the human characteristic itself. Accordingly if we take a general view from the worst of antiquity up to the perpetually idealistic future, the fundamental princi-

ple which determines the direction of human consciousness must be correctly regulated; i.e. the structure of social living decides the manner of human consciousness, this latter naturally being in accordance with the state of the former in respective periods. Indeed, we are aspiring towards the social structure of eventually eternal future, the coming of which is earnestly looked for day by day. In this ideal society, no one needs to think of oneself, and any material interests; in this eventual age of the future, all consciousness broadens universally, considering one another in all the consummation and happiness of the whole of humankind. As a result, we cannot hate even the worst criminal who is but a pitiable product of the defect of social structure. In such reflection, we should still more eagerly pursue the ideal society, where remains no poverty nor crime; nor will there be any need to think of selfishness and material competition.

(41) Kbom ed kopbagb³⁷ deb cei bódco b pi dlob. Ahi ce pejd, V cg miad dbop ed mbegcmot,²⁶ lri depc bian³⁸ in karbaycé³⁹ijb¹⁸ cead cfim ²⁴moom je motb⁴⁰ ot dodmacm,²⁵ ori claj ⁴¹kod mbeg, ci ⁴²pigd debir vae cbi rwom.

Vae mbeg ch deb kojbaegas, ca mbegjoip⁴³ cik keif⁴⁴ ba jais⁴⁵ es clh kopbagb³⁷gog,⁴⁶ ade va cit loj pbadojg⁴⁷ ab mbom da mbeg. Iq vae mbamamg⁴⁸ ch kieg ba jais,⁴⁵ ci ado va cik mij mbegcmot²⁶ ahi kojbagb.³⁷ Fa V miadx ⁴⁹cimde pgim, lrem miog ¹⁶cjegcmot²⁶ dbop da ce dodmacm,²⁵ che V clek laij ci cald najc cei epo pojg.

Cta kopbagb³⁷ caa jef ere va ⁴⁴jais, afo cpi mpep ⁵⁰kaifop cjsa bcet. Qe mbeg beg caa cjog ba ⁴⁵jais ej bachaj ok ⁵¹ukeje ⁴³joipi motn, lrik deb clak pgot ipa ve rdeb a redt. Ci dmetk clokw ⁵²miqécar, ch loj pbadojg⁴⁷ ati mbom a mbeg; iba eza clom ⁵³naincar, cg mij mbegcmot²⁶ ⁵⁴hainaye ak kopbagb,³⁷ lrid debok karbijb¹⁸ je bayn.

Iti vae kopbagb³⁷ cse ⁵⁵joeqipx ba ⁵⁰kaif mpep, V cto ⁵⁰kopio ⁵⁷cmges a ⁵⁸capm bbam oc ⁵⁹devh isot dbotlid,⁶⁰ ⁵¹ukeje decncpa ke dcob. Cli pgot cri tig lo mbeg cec beg caa cjog ej bachaj, qe kopbagb³⁷ cffiges jef. Ako V kavomio ah vae bcagebo ci pgot, lrik klik miog ¹⁶cjegcmot²⁶ dbop da ce codmacm²⁵ mnom, cto cdi aj kojbo mv,⁶¹ uq ¹⁶cjeg pbadojg.⁴⁷

Mbegcmot²⁶ coi ⁵¹ukeje coj a cja ⁴⁸joipom cajbéaj phamcjeg,¹⁹

²⁹kiage pjencaej. X cibw hopomir ⁶²leohe oc karbijb¹⁸ ori kojbjijq je camd cajbëeb dbobt, lret ⁵mixdoddt⁶ ⁶³mehip es poyt ni pxat. Ero kopbagb²⁷ cik deb celn bayncfij⁶⁴ ⁶⁴haine mbegcmot.²⁶

Cta kceqomvt⁶¹ ⁶⁵moq madjfib, gi kdaip ed cgoi kopbagb²⁷fig clom alo mmig ac kdoptom ; ij x ⁶⁶ser cla diijfig cwoncqw dige mdibojp,⁶⁷ da ⁶⁸cgh mgodopc⁶⁹ a mjibcjeg,¹⁶ ade x coa ²⁷kaij cdid cjobco rwomca. Ch ⁷⁰mik, pi mmig ed phagnib te ⁷¹mwedt cge ⁷²diiqir ado xe mriw cukas ⁷³loasay. Ti vae mbeg caa cjoj ⁵¹ukeje ⁴⁸joipomir. Oje, qw monp vae ⁵¹ukeje mbeg ⁷⁴cmis ⁴⁸joipomcit?

Ogi ⁵¹ukeje ¹⁶cjeg mozp cu debok cmi mtar ed naqm n haxg ni naqgas, yage proep cto iq claj phamcjeg.¹⁶ Coi vae ⁷⁴cmis mbegjoip⁴⁸ debir cse najb a bbamas, lreag coj ani cja j leac ²⁸miwdt ot cajbëaj cemcaej phamcjeg.¹⁶ Mi cleki clom babm cik bopom oh ddidceder, cse monp ab ⁵⁸capm nlij, nalh ni ngocah, lreag ⁷⁵loeh ce cod babb ta cla mewh, cse monp cri debir ⁷⁴cmis codm mbegjoip,⁴⁸ ⁷⁶moade cajbëaj phamcjeg¹⁶ ot cjaoj pjencaej. Uqi mriw, ci monp ati najb a bbamas bamayok ak cpa bcoit ah xe kabm oga cpaoit⁷⁷ kcoz. Ota cli monp clna ⁵⁹naine at cajbëaj phamcjeg,¹⁶ ⁷⁸siopir mnom ed mbegcmot²⁶ je codm-acm²⁵ dbobt.

Nucre ch leh, kogh ed ²⁹kiagilt dlj a nnor, xiame mgod a mjibcgib,⁷⁹ deb pisg es kopbcajp⁸⁰imb.⁸¹ Bi kogh ed cmam ²⁷kaijilt cdid rwomca ed bcobco, cekn ⁶²poek cjaoj cemcaej bacbaj. Bcobco io! Bbcet cpi usiere, cj cy ²⁴moom cajbëajceac dodmacm²⁵ je cjaoj cemcaej dbobt.

Te kaar bobp calkw paemaye in bobpatj (2)

³⁷ agb (kagb)	³⁸ bian (dimn)	³⁹ ayc (bayc)	⁴⁰ moth (co)
⁴¹ kod (malod)	⁴² pidg (miad)	⁴³ joip (mozp)	⁴⁴ keif (mqif)
⁴⁵ jais (kcis)	⁴⁶ gog (mpog)	⁴⁷ ojg (pojg)	⁴⁸ amg (mjag)
⁴⁹ cimd (pñhd)	⁵⁰ kaif (marf)	⁵¹ kej (mrej)	⁵² miq (phiq)
⁵³ nain (nsin)	⁵⁴ hain (ramn)	⁵⁵ joeq (kceq)	⁵⁶ kop (monp)
⁵⁷ cmg (pbag)	⁵⁸ capm (babm)	⁵⁹ devh (cefh)	⁶⁰ lid (ndid)
⁶¹ omv (kbom)	⁶² leohe (pesh)	⁶³ meh (pneh)	⁶⁴ cfij (dlj)

⁶⁵ moq (pjoq)	⁶⁶ ser (rser)	⁶⁷ ojp (kojp)	⁶⁸ cgh (mhoh)
⁶⁹ opc (pboc)	⁷⁰ mik (pfik)	⁷¹ mwed (cpe)	⁷² diiq (dilq)
⁷³ loas (povs)	⁷⁴ cmis (phis)	⁷⁵ loeh (nneh)	⁷⁶ moad (cold)
⁷⁷ oit (bcoit)	⁷⁸ siop (rirp)	⁷⁹ cgib (mgib)	⁸⁰ cajp (kadp)
⁸¹ imb (bimb)	⁸² poek (nhek)		

The span of our bodily life cannot be longer than one hundred years. Aside from the physical body, when we confirm the existence of the real entity of our consciousness, which particle may adhere to the brain cell and gradually develop as a whole into the densely consummated eternal life at every opportunity of the normal activity of consciousness, this confirmation will bring us the happiest satisfaction.

If our consciousness is a kind of physiological function, then every activity of consciousness must weaken according as the age advances as other bodily actions, and we must obey the materialistic view of human life and consciousness. However, if our mental abilities of the consciousness strengthen as our age advances, then we must admit the entity of consciousness apart from the physical body. Though there are more profound reasons which prove the existence of the noumenon of human life and consciousness, here this serious problem is only treated in short from the above-mentioned view-point.

In fact, the physical body becomes progressively weaker as we grow older; for instance, even walking annoys the greatly aged person. On the contrary, the activities of consciousness become progressively stronger in unceasing pulsation of human nature as years advance, so far as concerns myself and many persons whom I know. These two facts apparently contradict each other, if we obey the materialistic view of human life and consciousness; but they are completely coincident with each other, when we admit the entity of consciousness mediated by the physical body, which may be the brain tissue as the catalyzer.

In spite of the fact that my physical body has so much weakened so that even walking annoys me, I am every day engaging in theoretical writings and compositions of Babm without even one holiday all the year round, from the early dawn of morning till the dark of evening. These facts show exactly that our conscious activity of human nature becomes progressively stronger, while the physiological function of our body grows more and more feeble. I am apparently experiencing these facts in my lifelong career, which prove distinctly the existence of our eternal life and its consummation, utterly different from the bodily span of physiological function, opposing the materialistic view of consciousness and admitting the existence of noumenal entity.

The entity of consciousness surely having no repose, it unceasingly

causes the universal consciousness to pulsate freely and equally, seeking pure beauty, love and truth of human nature. It will exist eternally, released from the brain tissue in the case of bodily death as a cosmic person of human real being, which was imagined as God or Buddha by ancient people. Accordingly the physical body must be a mere catalyst mediating the entity of consciousness.

Truly, a greatly aged person transcends the taste of eating and drinking as the strongest desire of bodily appetite, and controls them in perfect accordance with physiological necessities. At the same time he becomes free from every material want which uselessly stimulates sense organs, and vanity, fame and superiority, and then he will only think universally upon the eternal happiness of the whole of humankind. On reflection, it may certainly be said that even the need of scientific research will cease with some person, when all of his questions are thoroughly solved. Nevertheless our consciousness should unceasingly pulsate still stronger. Then, what may be the eventual effort of our everlasting consciousness?

Needless to say, the pulsation of our eternal entity never can be any kind of chess, mah-jong, cards or the like, which fight for victory in the utterly opposite direction of normally universal consciousness. Assuredly the eventual activity of our unceasing consciousness will probably be such conversations or compositions that will induce anyone to the universal consciousness of human nature. By reason of the fact that the most simply perfect universal language must exist in the everlasting future, the eventually permanent efforts of our consciousness may be conversation and composition in Babm, especially as poems, songs and other original productions, which will widely make this new language known everywhere, elevating human nature of pure beauty, love and truth, as well as freedom and equality. Without question, such efforts in conversation or composition may be possible to each person of both sexes during the whole life to the last. Of course, this manner of effort secures the consummation of our real entity as a perpetually existing cosmic person.

If I may speak frankly, the features of one who seeks material interest and merrymaking, conjoined with fame and a sense of superiority, are cruelly resembling a carnivorous animal. But the appearance of one who aspires universally after the whole consummation and all the happiness of the entire humankind, is graceful, showing characteristic human nature. The whole of humankind! May all happily consummate the actually everlasting cosmic life in real human nature of pure beauty, love and truth, as well as freedom and equality without a single failure.

SDAG KOAME CAJBĒAJCEAC RRAB

Ifo bacb faorok cpa decn uqi rtek mi ¹hobayipx in ctad rjap, va cw foapok cta oc ²pagdope³? Iq V ⁴ukejip caic b̄decn ah cbo d̄dip. Pi ⁵mixs V cit tegom cajm deencpa ukeje⁶ cpi kbocdn. Iba V ⁷foak ⁸kaidoke ci metk cuc mahs. Cbepw cjom najc cikg ⁹mikay celq aj bimbepb,⁹ ati hcob mob mtat da mamt, lriak clom ¹⁰kioge va ¹¹feibir cgoi mgej.

Ahi cyak ni covb sehk, je mamt va cekfcq tiajck oc bacbaj ¹²cifdiw d cgob dedh, Ireh ¹³qiejayio es raxh. Iti mgobay ot cfabd bcib, mi egi cbu mbom, cpi cilfi raxh ckaw muq t va. Cte tbak da sogb deb rrabcetk,¹⁴ cjomeb mtat a mamt cit deb chop ¹⁵moyh ta cdid bcobco. Cli kaibe, V teocx ¹⁶Monacb-¹⁷llads,¹⁸ ade ¹⁹kaijx ce sdagejg.²⁰

NHEGOD

Mmigetk²¹ cik ²⁰kiogay cpi ac b̄decn. Cde sdag ²²kaim ak nadb ed can bcet d riykpaog,²³ Irek manp deb puhok ak monp ed cec rdeb. Ati cli sdag, riyk cdeh ²⁴kaose cei ah dderahz,²⁵ da mmigiyp²⁶ cdah kiomi oh cjob d̄did mobir. Tbakas foapop cha p̄irg, ani ezae mexj ²⁷keiq ere dodd. Sdag ot decnche, gi raybes n srabes ni sogbes, ifo ²⁸casbes pidjark²⁹ ed pbab n pezb, eza ca ³⁰ligayir cei ah dderahz,²⁵ fa cea ³¹mtac cik ²⁰kiogay. Ahi cle ³²cdres rark, cdid bcobcotiag³³ mobcit, Ireg cdah kiomi cit ³⁴kopayom. Bi ci sdag cocw ³⁵tocayokir, is cmoh pjom da cmni mejg ³⁶keokx, cai ise ³⁷cajres ³⁸microjg³⁹ ⁴⁰geiqayx. Ci riyh cead lodio, cmoh pjom da cmni mejg miadayx ak vae pbag, ok lri rowm V taikx chi sabdigp⁴² da sdagejg,²⁰ ade lopik coa am dajm pe babm.

TIGP ED MONACBLLADS

I. Bacb ca miadcit mbegcmot⁴³ ahi kopbagh,⁴⁴ ade maipe⁴⁵ caeij bacbaj, ⁴⁶mawbt cit ⁴⁷moom ot codmacm⁴⁸ dbobt. Cg ²⁴koas izk, ⁴⁹sere oc pepq da mreth, bacb deb pjont. Va cic

NEW SYSTEM OF PHILOSOPHICAL LEARNING

Book I Learning of Human Life

21 x 15 cm, 448 pp., \$4.00 (Post-free)

The development of bodily histogeny, especially of our brain, finishes almost all its growth not later than eighteen years, yet at this age actions of consciousness are so feeble that anyone needs to continue his mental culture and long training for many years. If he neglects such endeavor, he may not grasp truth, and cannot strive for realization of the supreme good, being overcome by carnal appetites even in his old age. These facts surely seem to be in conflict with the bodily materialistic conceptions of consciousness, and on the contrary they allude to the existence of conscious entity which grows and matures by mental culture and training. The first book of Philosophical learning proves exactly these facts as undisputed knowledge through the strict synthesis of various sciences. The conclusion is that the bodily histology of our brain causes the growth of conscious entity till its maturity in the consummation of eternal life, by the physiological catalysis of our brain cells on the occasion of mental culture and training.

Book II Learning of Human Living

21 x 15 cm, 890 pp., \$6.00 (Post-free)

If the population increases unlimitedly, mankind can never have peace; but fortunately the Malthusian theory of population is incorrect, while the miscellaneous resources of the earth circulate ever abundantly. Accordingly, the advancement of industrial techniques and the rationalization of social structure may surely bring about unexceptional happiness of the whole of humankind. Book II of this system proves these as true facts after detecting all fallacies in now prevailing economic theories. In reality, climate and resources are widely different everywhere, whereas the cost of production varies exceedingly, but the price of every product is to be determined uniquely by the highest cost among respective total amount of demanded commodities. Consequently in all superior productive conditions really immense surplus appears, which should be accumulated as capital, never destined to be exploited or usurped. All men who ascertain these truths of facts will brightly aspire after the whole happiness, without a single poor man forever and ever, though the rich shall no longer regard himself as being confined only in his own carnal satisfaction of appetites and transiently passing enjoyments.

NEW SYSTEM OF PHILOSOPHICAL LEARNING

Book III Learning of Knowledge

There must be the absolute truth and the suitable method as the supreme good; the latter is needed to fit all of the former truths, and both of them are required as strictly accurate knowledge without any error or the least doubt. The truth of human life and the ideal organization of social system should be decided as such exact knowledge. Particularly at the present time when world-wide thought is divided into two opposite sides in serious conflict, the absolute truth and the supreme good are to be thoroughly acknowledged in all human consciousness of both sides, as quickly as possible. For such purpose I have translated into English the two main works of my learning system, Book I and Book II, which are indeed the ascertained products as the absolute truth and the supreme good in this Learning of Knowledge. Really, the new universal language Babm is also one of such products, aiming at the greatest simplicity and perfection. Then what is the meaning of the absolute truth and the supreme good, and what is the method of acquiring these accurately and minutely? Furthermore I profoundly wonder why it is possible to recognize the thing as an object. This last question must be the eventual basis, upon which each and all knowledge may come into existence.

After long and careful inquiry, a few years before reaching seventy I suddenly caught such an idea as the dividing of our whole consciousness. On deep introspection, I have at last noticed many identically repeated parts in the ever manifoldly changing entire consciousness. Then the division of consciousness in parts naturally commences, and we give the name for each part of the consciousness. My introspection yet continued until finding out various fixed relations among respective parts of the entire consciousness. Here it has rationally come to be admitted that the existence of things as the external objects, correspond to the respective parts of the consciousness; as the result, thus supposed things are to coexist in specially fixed relations. Then, our consciousness must be the occurrence stimulated by these external objects, showing all fixed relations as they are among these objects. When this fundamental cognition is conjoined to the acquiring method of accurate knowledge, the learning of knowledge has systematically been established, solving all basic questions. Thus I have finished my theoretical researches of learning and have begun the contrivance of Babm at seventy years of age.

NEW SYSTEM OF PHILOSOPHICAL LEARNING

Book IV Entire Negation of Kantian Philosophy

The most difficult writings in the world may be the three critical works of Kant, and Capital by Marx (which principal mistakes are exactly discussed in Book II, Section 181-185), because of error. In the case of Kant, he dismembered our consciousness into understanding, reason and others, among which understanding combines intuited materials to make up a cognition, thus he described. Independently of such cognition, he imagined a purely formalistic principle of morality by so-called practical reason, from which he required the existence of God as the creator, and eternal life after bodily death. All of such thinkings are invalidly formal idealism, in which the practical law "how it must be" is utterly isolated from the theory of "What it is." This is really a regrettable fallacy, which has transmitted its baneful influence to present philosophers and thinkers, disturbing the acceptance and pursuit of factual truths and the supreme good. Such bad influence and its basic fallacy of Kantian dogmatic doctrines must be thoroughly rejected from human consciousness as one of the most urgent needs of today. This fourth book of our learning system is bent on washing away those preconceptions, of which the representative Kantian three main philosophical works are rigidly and minutely recriticized, to develop the broad way of easy approach to the ultimate truth of real facts and the supreme good in perfect accordance with all truths, thus joining intimately "how it must be" with "what it is."

Remarks

Books III and IV are written only in Japanese. If a person intends to translate them into some language, the original book in Japanese will be presented to him and all rights of the publication in that language will be given to him, when he sends me his translated book. This remark holds good in all cases of my other publications.

NEW SYSTEM OF PHILOSOPHICAL LEARNING

Book V Learning of Babm

Aiming at the greater simplicity and perfection, Babm may be a methodical knowledge of the supreme good in all agreement with every requisite of language. It is never a mere accumulation of what has been coined from time to time by a casual idea. Truly, Babm is a system of language invented all theoretically; for instance, each Roman letter has some meanings definitely decided. Following these meanings, every word is carefully made up. Accordingly there are many regulations especially concerning the coinage, and these regulations and other theories will be codified and published in the Learning of Babm written in this language, when this booklet of grammar and dictionary will be widely accepted and many specialists will appear to invent various technics.

My Health Control

Being born an extremely weak baby in the most miserable circumstances, I attempted health control from early boyhood and have continued it with careful efforts until the present. For more than forty years, I have not suffered from any disease, and, maintaining health without medicine, have made up a new system of language unprecedentedly at an advanced age. If I can survive to more than eighty years I may be able to leave the last work, which treats of my health control, as my autobiography of this concern, written in Babm.

FUISHIKI OKAMOTO

author of

New System of Philosophical Learning
and

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BABM THE SIMPLEST UNIVERSAL AUXILIARY LANGUAGE

**THE SIMPLEST
UNIVERSAL
AUXILIARY LANGUAGE**

BABM

**For the Eternal Future World Society
there must inevitably be
An Absolutely Simple Yet Complete
UNIVERSAL LANGUAGE
For Everyone's Auxiliary Use.**



If I were yet in the prime of life, I could travel the world and widely report the contrivance of Babm. But I have become old with a heavy burden of many remaining works which compel me to abandon all travel even outings, and I am concentrating my whole energy on the re-examination of approximately forty thousand words already coined, with the corresponding English words. Successively I must publish the remnant of philosophical writings and Babm Readers. I shall be most happy if this booklet is allowed to be displayed in the stands of hotels and bookstalls and other stores, where it may be discovered by devotees who are searching for the simplest and most complete universal language.

In the wide one-world society, where the government system is reformed and social organization realizes the ideal, if we reflect upon the direction in which every individual person can use his or her leisure time from business for the eternal welfare of the whole of humankind, the problem of language will be the first to present itself. Then the simplest and most complete universal language will surely be looked for. Therefore my desire is that this booklet will be displayed in the stands of hotels and bookstalls and other stores, to be discovered there by devotees, at the same time heartily hoping that the managers of such stores will inform me of their goodwill.

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Author's Expectation

Wars by the ruling powers or bloody fights by profiteers have ceased in past history. Even competitions for superiority are gradually disappearing from the human heart, and in time they will be utterly forgotten, thus realizing the uniquely one-world society of freedom and equality in eternal wealthy peace. Already garments and diets, as well as thoughts and ideas, have become common to all: However, language alone remains miscellaneous as it was in ancient times and continues to cause extreme inconvenience.

Needless to say, before long, the simplest and most complete universal language will surely be required. But its contrivance seemed to have been abandoned, because it demands a great deal of unrewarded painful effort for many continuous years. I could fortunately do it in my remaining old days after I had solved all necessary problems about human life and social living, even about deep philosophical questions of knowledge. My efforts of six years resulted in this booklet, which will not instantly be serviceable at present. Yet, if I can widely distribute it, the time will surely come when Babm will be useful for the purpose of a universal language. From such desire, this booklet is prepared with the expectation that it will be handed round to as many people as possible.

FUISHIKI OKAMOTO

Author of

New System of Philosophical Learning.